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Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, JANUARY 6, 1897. Price Five Cents.

By Old, Sea-Washed Beyrout.

It Lies in the Lap of the Mediterranean, and is as Venerable as History Itself—Probably of Phoenician Origin—The Scene of Great Gospel Activity—Its People and Their Progress.

AMONG those cities of antiquity that have preserved their identity to the present day, there are few that are better known to travelers in the East than Beyrout. It is identified by many historians with the Berothah of the Phœnicians, and has for many centuries been an important seaport. It lies on the Mediterranean coast, nearly sixty miles northwest of Damascus, and is situated on rising ground, on a promontory known as Jebeler-Rosesh. The Beyrout of to-day (which is shown in the colored illustration on this page) probably bears but slight resemblance to the ancient city which was once under the supremacy of Sidon, one of the most famous of Oriental seaports in the time of the Jewish kings. About 140 years before Christ, it was levelled by Trypho, the Syrian usurper, being restored nearly two hundred years afterward by the elder Agrippa, after the Roman invasion, and raised to the dignity of a Roman colony. In the third century Beyrout was a noted school of law, and in Justinian's reign it was one of the few places in the empire at which law was permitted to be taught, and its colleges were held in the highest estimation. Nearly 1,400 years ago, an earthquake inflicted general damage on the city, but it was again rebuilt. Baldwin I., the Crusader, captured it from the Moslems after a determined siege, in 1111, but it again fell into the hands of the Turks in the seventeenth century, after having been the leading city of the Druses during the long interval. In 1772, it was bombarded by a Russian fleet, and in 1840 almost destroyed by an English naval force.

Since that time, Beyrout has languished, and has never attempted to regain its old influence and prosperity, although it is still the most important of Syrian seaports and a point of general interest for the tourist. Its streets are wide and its buildings lofty and spacious, while the suburbs are beautifully interspersed with orchards and gardens. Like most Eastern cities, it abounds in mosques and bazaars, although there are many European structures, including churches and schools. Indeed, in some parts, it has the appearance of a European or American city.

Beyrout has long been a renowned centre of missionary work, which has been prosecuted vigorously for fully forty years by the American Board of Commissioners of Foreign Missions, and for nearly half of that time by the American Presbyterian Board. Large numbers of native youth of both sexes have been educated and sent throughout Syria as preachers and teachers of the Gospel. Every year brings an extension of the mission work in the city and suburbs, among a population as varied in character as that of any city in the world, and which includes Druses, Mohammedans, Maronites, Greeks, Arabs and other races. Girls' and boys' schools, ragged schools, orphanages, hospitals and many excellent charities and philanthropies have been established and are in successful operation, supported by various Christian denominations,

THE FAMOUS SYRIAN SEAPORT OF BEYROUT, ON THE MEDITERRANEAN.

THE METROPOLITAN PULPIT

From Lilies to Thorns.

Sermon by Rev. T. DeWitt Talmage, D.D., on the Text, II. Corinthians 8: 9: . . .

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor."

THAT all the worlds which on a cold winter's night make the heavens one great glitter are without inhabitants is an absurdity. Scientists tell us that many of these worlds are too hot or too cold or too rarefied of atmosphere for residence. But, if not fit for human abode, they may be fit for beings different from and superior to ourselves. We are told that the world of Jupiter is changing and becoming fit for creatures like the human race, and that Mars would do for the human family with a little change in the structure of our respiratory organs. But that there is a great world swung somewhere, vast beyond imagination, and that it is the headquarters of the universe, and the metropolis of immensity, and has a population in numbers vast beyond all statistics, and appointments of splendor beyond the capacity of canvas, or poem, or angel to describe, is as certain as the Bible is authentic. Perhaps some of the astronomers with their big telescopes have already caught a glimpse of it, not knowing what it is. We spell it with six letters and pronounce it heaven.

That is where Prince Jesus lived nineteen centuries ago. He was the King's Son. It was the old homestead of eternity, and all its castles were as old as God. Not a frost had ever chilled the air. Not a tear had ever rolled down the cheek of one of its inhabitants. There had never been a headache, or a sideache, or a heartache. There had not been a funeral in the memory of the oldest inhabitant. All the people there were in a state of eternal adolescence. What floral and pomonic richness! Gardens of perpetual bloom and orchards in unending fruitage. Had some spirit from another world entered and asked, What is sin? What is bereavement? What is sorrow? What is death? the brightest of the intelligences would have failed to give definition, though to study the question there was silence in heaven for half an hour.

Already enthroned was the Heavenly Prince side by side with the Father. What a circle of dominion! What multitudes of admirers! What unending round of glories! All the towers chimed the prince's praises. Of all the inhabitants, from the centre of the city, on over the hills and clear down to the beach against which the ocean of immensity rolls its billows, the prince was the acknowledged favorite. No wonder my text says that "he was rich." Set all the diamonds of the earth in one sceptre, build all the palaces of the earth in one Alhambra, gather all the pearls of the sea in one diadem, put all the values of the earth in one coin, the aggregate could not express his affluence. Yes, St. Paul was right. To describe his celestial surroundings, the Bible uses all colors, gathering them in rainbow over the throne and setting them as agate in the temple window, and hoisting twelve of them into a wall, from striped jasper at the base to transparent amethyst in the capstone, while between are green of emerald, and snow of pearl, and blue of sapphire, and yellow of topaz, grey of chrysoprase, and flame of jacinth. All the loveliness of landscape in foliage, and river, and fall, and all enchantment aquamarine, the sea of glass mingled with fire as when the sun sinks in the Mediterranean. All the thrill of music, instrumental and vocal, harps, trumpets, doxologies. There stood the prince, surrounded by those who had under their wings the velocity of millions of miles in a second, himself rich in love, rich in adoration, rich in power, rich in worship, rich in holiness, rich in "all the fulness of the Godhead bodily."

But one day there was a big disaster in a department of God's universe. A race fallen! A world in ruins! Our planet the scene of catastrophe! A globe swinging out into darkness, with mountains, and seas, and islands, an awful centrifugal of sin seeming to overpower the beautiful centripetal of righteousness, and from it a groan reached heaven. Such a sound had never been heard there. Plenty of sweet sounds, but never an outcry of distress or an echo of agony. At that one groan the prince rose from all the blissful circumjacence, and started for the outer gate and descended into the night of this world. Out of what a bright harbor into what a rough sea! "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor."

Was there ever a contrast so overpowering as that between the noonday of Christ's celestial departure and the midnight of his earthly arrival? Sure enough, the angels were out that night in the sky, and an especial meteor acted as escort, but all that was from other worlds, and not from this world. The earth made no demonstration of welcome. If one of the great princes of this world steps out at a depot, cheers resound, and the bands play, and the flags wave. But for the arrival of this missionary Prince of the skies not a torch flared, not a trumpet blew, not a plume fluttered. All the music and the pomp were overhead. Our world opened for him nothing better than a barn-door. To know how poor he was, ask the camel drivers, ask the shepherds, ask Mary, ask the three wise men of the East, who afterward came to Bethlehem. To know how poor he was, examine all the records of real estate in all that Oriental country, and see what vineyard, or what field he owned. Not one. Of what mortgage was he the mortgagee? Of what tenement was he the landlord? Of what lease was he the lessee? Who ever paid him rent? Not owning the boat on which he sailed, or the beast on which he rode, or the pillow on which he slept. He had so little estate that in order to pay his tax he had to perform a miracle, putting the amount of the assessment in a fish's mouth and having it hauled ashore. And after his death the world rushed in to take an inventory of his goods, and the entire aggregate was the garments he had worn, sleeping in them by night and traveling in them by day, bearing on them the dust of the highway and the saturation of the sea. St. Paul in my text hit the mark when he said of the missionary Prince, "For your sakes he became poor."

The world could have treated him better if it had chosen. It had all the means for making his earthly condition comfortable. Only a few years before when Pompey, the general, arrived in Brindisi he was greeted with arches and a costly column which celebrated the twelve million people whom he had killed or conquered, and he was allowed to wear his triumphal robe in the Senate. The world had applause for imperial butchers, but buffeting for the Prince of Peace. Plenty of golden chalices for the favored to drink out of, but our Prince must put his lips to the bucket of the well by the roadside after he had begged for a drink. Poor? Born in another man's barn, and eating at another man's table, and cruising the lake in another man's fishing-smack, and buried in another man's tomb. Four inspired authors wrote his biography, and innumerable lives of Christ have been published, but he composed his autobiography in a most compressed way. He said, "I have trodden the wine press alone."

Poor in the estimation of nearly all the prosperous classes. They called him Sabbath-breaker, wine-bibber, traitor, blasphemer, and ransacked the dictionary of opprobrium from cover to cover to express their detestation. I can think now of only two well-to-do men who espoused his cause, Nicodemus and Joseph of Arimathea. His friends for the most part were people who, in that climate where ophthalmia or inflammation of the eyeball sweeps ever and anon as a scourge, had become blind, sick people who were anxious to get well, and troubled people in whose family there was some one dead or dying. If he had a purse at all it was empty, or we would have heard what the soldiers did with the contents. Poor? The pigeon in the dove-cote, the rabbit in its burrow, the silk-worm in its cocoon, the bee in its hive is better provided for, better off, better sheltered. Aye, the brue creation has a home on earth, which Christ had not. A poet says:

> If on windy days the raven
> Gambol like a dancing skiff,
> Not the less he loves his haven
> On the bosom of the cliff.
> If almost with eagle pinion
> O'er the Alps the chamois roam,
> Yet he has some small dominion
> Which no doubt he calls his home.

But the Crown Prince of all heavenly dominion has less than the raven, less than the chamois, for he was homeless. Aye, in the history of the universe there is no other instance of such coming down. Down until there was no other harrassment to suffer, poor until there was no other pauperism to torture. Billions of dollars spent in wars to destroy men, who will furnish the statistics of the value of that precious blood that was shed to save us? "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor."

Only those who study this text in two places can fully realize its power, the Holy Land of Asia Minor and the holy land of heaven. I wish that some day you might go to the Holy Land and take a drink out of Jacob's well, and take a sail on Galilee, and read the Sermon on the Mount while standing on Olivet, and see the wilderness where Christ was tempted, and be some afternoon on Calvary at about three o'clock—the hour at which closed the crucifixion—and sit under the sycamores and by the side of brooks, and think and dream and pray about the poverty of him who came our souls to save. But you may be denied that, and so here, in another continent and in another hemisphere, and in scenes as different as possible, we recount as well we may how poor was our Heavenly Prince. But in the other holy land above we may all study the riches that he left behind when he started for earthly expedition. Come, let us bargain to meet each other on the bank of the river just where it rolls from under the throne, or at the outside gate. Jesus got the contrast by exchanging that world for this; we will get it by exchanging this world for that. There and then you will understand more of the wonders of the grace of our Lord Jesus Christ, who, "though he was rich, yet for your sakes became poor."

Yes, grace, free grace, sovereign grace, omnipotent grace! Among the thousands of words in the language there is no more queenly word. It means free and unmerited kindness. My text has no monopoly of the word. One hundred and twenty-nine times does the Bible eulogize grace. It is a door swung wide open to let in the pardon of God all the millions who choose to enter it.

John Newton sang of it when he wrote:

> Amazing grace, how sweet the sound,
> That saved a wretch like me.

Philip Doddridge put it into all hymnology when he wrote:

> Grace, 'tis a charming sound,
> Harmonious to the ear;
> Heaven with the echo shall resound
> And all the earth shall hear.

One of John Bunyan's great books is entitled, "Grace Abounding." "By grace I am what I am" and "by the grace of God I am saved" has been on the lips of hundreds of dying Christians. The boy Sammy was right when being examined for admission into church membership he was asked: "Whose work was your salvation?" and he answered: "Part mine and part God's." Then the examiner asked: "What part did you do, Sammy?" and the answer was: "I opposed God all I could, and he did the rest!" Oh, the height of it, the depth of it, the length of it, the breadth of it, the grace of God! Mr. Fletcher having written a pamphlet that pleased the king, the king offered to compensate him, and Fletcher answered: "There is only one thing I want, and that is more grace." Yes, my blood-bought hearers, grace to live by and grace to die by. Grace that saved the publican, that saved Lydia, that saved the dying thief, that saved the jailer, that saved me. But the riches of that grace will not be fully understood until heaven breaks in upon the soul. And there are here hundreds homesick for heaven, some because you have so many bereavements, some because you have so many temptations, some because you have so many ailments. Homesick, very homesick, for the father and for heaven, and the music that you want to hear now is the song of free grace, and the music that you want to hear when you die is free grace, and forever before the throne of God you will sing of the "grace of our Lord Jesus Christ, who, though he was rich, for your sakes became poor!"

Yes, yes; for your sakes! It was not on a pleasure excursion that he came, for it was all pain. It was not on an astronomical exploration, for he knew this world as well before he alighted as afterward. It was not because he was compelled to come, for he volunteered. It was not because it was easy, for he knew that it would be thorn, and spike, and hunger, and thirst, and vociferation of angry mobs. "For your sakes!" To wipe away your tears to forgive your wrongdoing, to companionship your loneliness, to soothe your sorrows, to sit with you by the new-made grave, to bind up your wounds in the ugly battle with the world and bring you home at last, kindling up the mists that fall on your dying vision with the sunlight of a glorious morn. "For your sakes!" For our sakes! We who deserve for our sins to be expatriated into a world as much poorer than this, than this earth is poorer than heaven. For our sakes! But what a frightful coming down to take us gloriously up!

Oh, the personality of this religion! Not an abstraction, not an arch under which we walk to behold elaborate masonry, not an ice castle like that which the Empress Elizabeth of Russia, over a hundred years ago, ordered to be constructed, Winter with its trowel of crystals cementing the huge blocks that had been quarried from the frozen rivers of the North, but our Father's house with the wide hearth crackling a hearty welcome. A religion of warmth and inspiration, and light, and cheer: something we can take into our hearts, and homes, and business, recreations, and joys, and sorrows. Not an unmanageable gift, like the galley presented to Ptolemy, which required four thousand men to row, and its draught of water was so great that it could not come near the shore, but something you can run up any stream of annoyance, however shallow. Enrichment now, enrichment forever.

Our Congress and Struggling Cuba.

Intervention Hardly Probable, but American Sympathy Strongly Excited — Premier Canovas Speaks for Spain — She will never Consent to let Cuba Go.

SENATOR J. D. CAMERON.

UR controversy with Spain over Cuba continues to engross the attention of the nation, as no other topic has done since the memorable trouble with Chili several years ago. Now, as then, there is a very at . and enthusiastic element among our people, who favor the adoption of a policy by our government that would have the result of bringing matters quickly to a focus. On the other hand, the more conservative, in and out of Congress, advise making haste slowly, hoping that the difficulty may be adjusted satisfactorily, with out involving a diplomatic rupture that might lead to serious results. In last week's issue of THE CHRISTIAN HERALD, the story was told of the passage of Senator Cameron's now famous Cuban recognition resolution by the Senate Foreign Relations Committee, and also of Secretary of State Olney's opinion dissenting from that resolution, claiming for the President the exclusive right to act in such a contingency, and intimating that a Presidential veto awaited any resolution of recognition, if passed by Congress. This contention has been widely and warmly discussed, in and out of Congress, and both sides have many advocates. Its effect has been to delay Congressional action. There is much disappointment among Cuban sympathizers with the prospect of American intervention being postponed, as the recognition of Cuba at the present time, they believe, would have greatly aided their cause. Late advices from Havana, received in Washington, represent the revolutionary movement as still active and hopeful, though the military leaders are depressed in consequence of the serious illness of Gen. Maximo Gomez, the leader of the revolution. Gomez is an old man, and the death of Maceo seems to have weighed heavily upon him. He is said to be physically unable to perform the duties of a military leader, and it is even asserted that he has signified his willingness to end the war, provided this can be arranged through the friendly offices of the United States government. Just what his conditions are, or how reliable the rumor of his intentions may be, as a whole, cannot now be known. Should the statement concerning Gomez's attitude prove to be well-founded, the present Cuban campaign, like all its predecessors, may soon terminate. Spain giving assurance of such concessions as would be most likely to restore tranquility and confidence on the island. The whole story, however, is scouted by the Cuban Junta in America, whose members declare that it is unfounded and that the revolution is still progressing with every prospect of ultimate success. They point to the general enthusiasm that prevails in Cuban circles and to the fact that reinforcements of men and arms continue to reach the island. One of the largest of these filibustering expeditions was safely landed in Cuba last week, after an exciting brush with a Spanish launch and a gun-boat.

ALFONSO XIII, KING OF SPAIN.

Possibly another cause of Gomez's discouragement may be found in the dissensions that are said to exist among the Cuban leaders themselves. These allegations of dissension, the Spanish government is making the most of. The Havana authorities have published broadcast the statement that Maceo's death was attributable to the quarrels and non-support of the Cuban Council, and that he practically threw his life away in desperation and sorrow. This new version of Maceo's fate, however, originated with Dr. Zertucha, the man who is believed to have basely betrayed Maceo to the Spanish commander, Gen. Ahumada, and who is interested in exculpating himself, if possible.

Canovas del Castillo, the Spanish Premier, and who may be regarded as representing the sentiment of the Spanish people, as well as the policy of his government, has placed himself on record in an emphatic manner in the present controversy. He declares that Spain means to continue the war in Cuba until her sovereignty is acknowledged; and that, while his country is ready to grant local self-government to the island, it will only do so after the insurrection has been completely subdued. Spain, he adds, does not court war with the United States, but will, nevertheless, resist with all the forces at her command any aggressive movement on the part of our government. Spain will not yield an inch to force or threats, nor will she consent to be directed in her domestic affairs by any other government. She seeks peace, but will not shrink from war in any matter touching her honor. If we force war upon her, he says, Spain will defend herself: but she will not be the aggressor. Premier Castillo then proceeds to discuss the possibility of a Cuban republic, which he declares would be a very grave menace to the peace of America, and a worse experiment in its results than Hayti.

At no time has our Administration believed it probable that the Cuban difficulty would embroil us seriously with Spain. One result of the dispute, however, is that steps have been taken to put our Navy in the best possible condition—not with any view to hostile contingencies but on general principles. The War College has for three years past been busy upon the plans for the defense of the coast, and a scheme for the arming of a number of auxiliary cruisers, to supplement the regular naval vessels, is proposed. In all this preparation there is no undue haste or excitement. Much of it was begun before the present trouble arose. In Spain, however, every nerve is being strained to get the Navy on a war footing, and the dockyards are working with quadrupled forces. It is announced by cable that the Spanish Minister of the Navy has even supplied maps of the American coast defences to the officers of the fleet, although this is probably an exaggeration.

The youthful King Alfonso, being still a mere lad, is under the tutelage of his mother, the Queen-Regent, and can hardly be supposed to comprehend the grave questions that are just now troubling the statesmen of his nation. The Queen is said to be intensely patriotic in regard to the necessity of making any sacrifice to save Cuba to the Spanish crown. Her ministers and advisers, without exception, agree that Castilian honor demands that the integrity of the nation be kept inviolate, and as the wealthy people of the country have furnished the necessary funds to continue the war in Cuba, Gen. Weyler will no doubt continue to receive reinforcements with due regularity. With two costly campaigns already under way, Spain would seemingly risk a third than abate one jot of her claim of supremacy in the interest of humanity and justice. Her prompt rejection of the friendly offer by our government to aid in bringing about peace in Cuba on the basis of a concession of home rule on the island, shows how bitter and uncompromising is the Spanish attitude toward the unfortunate "Gem of the Antilles."

HON. RICHARD OLNEY, SECRETARY OF STATE.

Our photographic illustrations on this page are of special and timely interest. Senator Cameron and Secretary Olney represent the opposite views as to the policy of our government on this great question. The Queen Regent and her son, King Alfonso XIII, are probably less important factors in the present case in a political sense, than Premier Canovas del Castillo, who has given expression to the Spanish policy. Madrid, the capital is at this moment alive with war excitement, which is not likely to abate for some time to come. Spain is passing through an ordeal of great severity, in which only the wisest statesmanship and the most enlightened and humane policy can effect real service to the ancient nation, once great and influential, but now occupying only a secondary place in the European sisterhood of monarchical states.

PUBLIC SQUARE IN MADRID, THE SPANISH CAPITAL, NOW THE SCENE OF EXCITEMENT OVER CUBA.

PREMIER DON ANTONIO CANOVAS DEL CASTILLO.

MARIE CHRISTINA, QUEEN REGENT OF SPAIN.

THE SUNDAY SCHOOL

PRAISE YE THE LORD

A Multitude Converted.

Sunday School Lesson for Jan. 17th. Acts 2: 32-47. Golden Text, Acts 2: 39. By Mrs. M. Baxter.

WHAT can God do through a man who is fully yielded to the Holy Ghost? Peter, the ashamed, broken Peter, now filled with the Holy Ghost instead of his own self-sufficiency, can speak with another authority than his own, even to the representatives of Israel who are around him. All the hundred and twenty Holy Ghost filled men and women had spoken of "the wonderful works of God." But now Peter must speak of the Lord whom he had denied. "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know." Thus boldly could this man speak of the crucified Jesus; and no man could deny his assertions, for, walking about amongst them, was the man Lazarus who had lain four days a corpse in the grave; going about with perfect eyes sat was the man who was born blind, and those healed by the power of Jesus of Nazareth were everywhere to be found.

Peter, having thus established the point that this work was of Divine origin, continues, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain, whom God raised up." Once Peter had said, when his Master had foretold his coming sufferings and shame, "Be it far from thee, Lord, this shall not be unto thee," (Matt. 16: 22.) But now, in the vivid light of the Holy Spirit, he understood that it must be even so. Now he had gained experience, he

Understood the Cross.

and all that should come out of it in salvation for a lost world, and for the purifying of the people for Christ's name. And yet he deeply points out to the men of Israel their tremendous responsibility in taking upon themselves to be the executioners of God's Messiah. In God's counsel it had to be done, but you, he said, did it by the hand of lawless men (R.V.); and for this you must answer. God has been witness against you, for God had raised him up, having loosed the pains of death, because it was not possible that he should be holden of it. For David saith concerning him, My flesh shall rest in hope, because thou wilt not leave my soul to Hades, neither wilt thou suffer thine Holy One to see corruption." Who said this prophecy? Certainly not Caiaphas that David was speaking of the Messiah. It was he of whom the Lord Jesus had said, "When he, the Spirit of truth is come, he shall guide you into all truth." (John 16: 13.) The Lord Jesus had opened the understanding that he might understand the Scriptures (Luke 24: 45.) But now, after the wonderful days when the things he had said to his disciples had had time to sink down into their ears and into their hearts, the Holy Spirit had come to guide them into all truth, and they understood, and Peter's words were as nothing to them.

The very confusing and diversities of Peter's utterances seem here to help God's cause. He reminds his Jewish hearers of David whom he calls "a prophet," and who knew that his seed should sit upon his throne (II. Sam. 7: 12, 13; Ps. 132: 11); he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (Hades), neither his flesh did see corruption. This Jesus hath God raised up whereof we all are witnesses." Nothing could be more conclusive, nothing more unanswerable, and Peter goes on to say, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

And as a still farther proof he adds, "For David is not ascended into the heavens, but he himself saith, The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ." Ye have crucified him whom God exalted! such was the terrible indictment of Peter, speaking by the Holy Ghost, against his people! When the Lord Jesus, as man, spoke what the Father gave him to speak, the people marveled, for he spoke as one that had authority and not as the scribes (Mark 1: 22). Something of this divine authority sat upon Peter at this time; the veil dropped from the eyes of many of the "devout men" which heard; their prejudices gave way, they found themselves in the presence of men who through the Spirit were filled with God, and their hearts were pricked, the word had penetrated; they saw how their lives had been a terrible mistake, all the foundations of righteousness in which they had trusted gave way; they had crucified the Lord of glory! At their wits end, they could only cry, "Men and brethren,

What Shall We Do?"

It was not only to Peter, but also to the one hundred and twenty that these words were spoken. Peter was no greater in their eyes than any of the others; these enquirers saw God in these men. It was Peter again who was spokesman. For the first time he, with a broken heart for his own rebellion, spoke in the Spirit to other men whose hearts were also broken. "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

This was the first meeting with enquirers after the Holy Ghost was given, the true definition of a true conversion to God. Repent, believe unto the forgiveness of sins, and receive the Holy Ghost. How many there are who preach simple forgiveness, as though it were the all in all of conversion to God! God is seeking for souls to gather to Himself. "This man receiveth sinners" (Luke 15: 1), evidently forgiveness is a first necessity, and clearing is inspiration; but in every true conversion the Holy Ghost comes to dwell up in man as in God's temple, and God the Holy Ghost takes possession of him as his instrument and his dwelling place. The essential mistake at the Church of Christ, the powerlessness of so-called Christians who have a sense of forgiveness without living in the power of God, may in great measure proceed from the half Gospel which is so often preached. Religious enjoyment is continually held before the sinner as a tempting bait to induce him to believe in God's pardon; personal satisfaction, in some way or other, is made the inducement to come to Christ and also to look for his coming. In these early days of the Church of Christ it was not so; the inducement held out was of quite another order: "Ye shall receive the gift of the Holy Ghost; ye shall be possessed by, indwelt by God; this was the object in view. The Lord Jesus himself said, "To as many as received him to them gave he power to become the children of God, (John 1: 12); begotten of God, filled with God; united to God. Is this a small thing? It means a changed life; ritual giving away to real face-to-face communion with the living God.

LESSON POINTS.

Suggestions and Illustrations for the use of Sunday School Teachers.

PETER'S sermon opened the new dispensation of Gospel preaching which has continued to the present time. The circumstances were deeply interesting. Here were a dozen men who, four years back, were in secular employment. Fishermen, tax-collectors and others, they had probably received no more education than was needed to fit them for their occupations and the religious duties that every Jew was expected to perform. Christ, to all outward appearance, a working-man like themselves, had talked with them and had won their respect and affection. They, doubtless, shared the expectation which was inwrought in the Jewish mind, of a great national leader who should arise to restore Israel's glory. It was no new thing in Jewish history. God had developed the nation in that way by sending individual messengers specially prepared for the work He purposed at the crises of its history. Moses, Samuel, David, Elijah had been so sent, and the national poets and preachers had declared that a greater than any of these was yet to come. He was to be a king greater than Solomon who should make Israel chief among the nations. When these working-men heard Jesus talk and witnessed the wonderful works he did by compelling nature, healing the sick and raising the dead, they concluded that the long-looked-for King—Messiah, the Sent one—and we encouraged their faith in him while assuring them that they were mistaken as to the nature of his mission. Suffering, shame and obloquy would come from following him, not the power and glory that they dreamed of. But they left their occupations and cast in their lot with him. They were astonished to find that their chief men in religion and state ridiculed his claims and treated him with scorn, but they had seen enough of his power to be convinced that he could overthrow all opposition, and they did not doubt that in a crisis he would assert himself and take his rightful place as head of the nation. But to their amazement he submitted meekly to arrest, and when he was hurried to execution he bore it passively, and God did not interfere to protect him. They were disappointed. "We trusted that it had been he who should have redeemed Israel," one of them said, and the words show how utterly they had abandoned hope. But then came the resurrection and the new enlightenment. "Wilt thou now restore the kingdom to Israel?" they asked with renewed hope. But again they were disappointed. Jesus was taken from them and they were commissioned to go forth to the world preaching his Gospel without his visible presence for their guidance and support. It was a strange situation for a band of men such as they were. Then came the mysterious power that he had promised they should receive. What would they do? They had expected to be princes, viceroys, judges. Would they be willing to become mere itinerant preachers? Peter's sermon, the first of the millions that have since been preached, is the answer.

It is not the kind of sermon we should have expected in the circumstances. The courage and confident tone are amazing. Peter declares that his audience is witnessing the fulfilment of an ancient prophecy. These strange powers of foreign speech, which had drawn the crowds together in wonder, were the effect of the Spirit of Jehovah which was to be poured on all people. Why had the prophecy been fulfilled at this time? The answer was the fulfilment of another prophecy. David had spoken of one who should not remain in the grave, but should rise and ascend into heaven. It was not of himself, obviously, that David had spoken, for his grave, undisturbed, was there at the time. David did not ascend into heaven; but —and this was the critical word —Jesus of Nazareth had done so; and it was of him that the poet king had spoken. Peter took his life in his hand when he boldly uttered that statement. Only seven weeks had passed since Jesus had been sent to execution for statements not half so offensive. But still more vigorous words followed. Peter openly charged his hearers with complicity in the awful crime of murdering God's messenger. It was a wonder that he was not stoned on the spot. Never has the power of the Holy Spirit been exhibited more wonderfully than then. The declaration that he who had been put to death as a common criminal was now seated in heaven at God's right hand and was sending heaven's choicest gift to men, awed every heart. The cry, "What shall we do?" showed how they were moved. Peter's answer was the old one delivered by every heaven-sent man before him,—by Moses, by Isaiah and Micah, and John the baptist. "Repent." That is God's message to the sinner in all times. It was accompanied by a promise. Remission of sins would be granted to all who were baptized in the name of Christ. The response was amazing. About three thousand persons accepted the offer. It was as if God designed to convince the men of the power of preaching by giving such abundant fruit to this first sermon. In every generation the souls which have been brought into the kingdom have been mainly brought in by that means.

THE ROCK-HEWN SEPULCHRE ON A HILLSIDE.

Another Illustration. This was a strange word to hear from the lips of a preacher who was describing the way of salvation by Christ. An eminent preacher explains it thus: A yacht is by the shore. How she to get away? You say, raise the sail. Yes, that is good. It may catch the breeze when it comes. But something else is necessary. You must raise the anchor. Leave your sins, cut loose. That is the way to save yourselves.

A CHURCH FULL OF SOUL-WINNERS.

The Metropolitan Temple of New York City and its Campaign for Aggressive Christianity—The Focus of the "Forward Movement."

THE Metropolitan Temple of New York City, now known to the religious world as the headquarters of the Forward Movement for Aggressive Christian-

REV. SAMUEL PARKES CADMAN.

ity, was formerly the Central Methodist Church. In its great days, under the old regime, the saintly Alfred Cookman was among its pastors. Here General Grant worshipped, and here also Bishop J. P. Newman's eloquent ministry crowded the building to the doors. But its down-town location on Seventh avenue and Fourteenth street, had latterly hindered its growth. The older members died, the younger ones moved away, and the huge population all around it knew little of its history and cared less. In the meantime, the Forward Movement had begun in the Metropolitan Meetings in the old Scotch Presbyterian Church on 14th street. A few godly laymen with ample means determined at all hazards to reach the people. They succeeded, and as the members gathered around them, they demanded a church home and pastoral care. When the trustees of this time-honored building threw open its doors to the leaders of the Metropolitan Meetings, they gladly took possession, and the present magnificent structure was the result of the re-modeling of the old edifice. A new name, expressive of its larger purpose, was given it, and the reopening services drew together the leaders of the Protestant denominations of New York and other cities.

REV. W. W. ALEXANDER.

The Parisian life of the great metropolis, full as it is of deadly indifference to spiritual affairs; its cosmopolitan character, its agnostic materialism, its foul abysses of vice, lewdness and corruption, make New York the problem of problems for evangelical Christianity. It is the chosen battle-ground of the contending forces of good and evil. Nor can it be won for Christ without a grasp upon the full, rich qualities of Christ's Gospel, qualities which strike into the roots of individual life, and branch out into every sphere of its many-sided and opulent civilization. Yet the fight has been measurably won in this church. One year and eight months ago the actual membership of both the Central Church and Metropolital Hall was not more than 200. To-day the membership of the Temple is about 800. Rev. S. P. Cadman, the pastor, has received 614 members in that space of time, and 340 of these have been admitted to church-fellowship, this since last April. There have been 656 reported conversions, and many of these of extremely interesting character. Much of the accomplished good is due to house-to-house visitations. Although four churches have been torn down in that district during the past two years, the audiences at the Temple have grown from week to week. The attendance for the year ending December 1st, 1896, was 284,925, an average of 5,450 per week. The Lord's Day audiences at night find the Temple too small, and it is one of the two largest Protestant congregations in the city. These figures do not include the attendance at the Reading-rooms, the Chautauqua Circles, the Sewing School, receptions, class-meetings, etc. They do convey a measure all their own as to the effectiveness of Christianity in reaching the people when fearlessly trusted and applied. These figures are strictly within limits. The people have been reached pre-eminently by the preaching of the Gospel. All roads lead to Calvary; all words point to Christ. However much the moods and methods vary, the end is one and never changes: it is to bring back men to the living and present Saviour, waiting to receive them.

JUVENILE VESTED CHOIR OF THE CHURCH.

Whose one hundred fresh young voices lead the Praise Service.

Beginning on Lord's Day morning at 9 o'clock, the services go on nightly, forty-two a week, and each evening has some special feature, made attractive by wise variations. The Sunday audiences are large, that in the evening being one of the largest in the city. Stress is laid upon the preaching. Dr. Cadman firmly believes in the supreme function of the ministry as being in danger of neglect. Musical features are proper so long as they express reverence and devoutness, but the one business of the ministry is to proclaim Christ as the heralds of old proclaimed their King.

Monday evenings are devoted to councils, when a theme is announced beforehand, and the audience takes a hand in this discussion. How much of latent ability is undeveloped in our churches none may suspect, unless such a means is employed for its discovery.

INTERIOR OF THE METROPOLITAN TEMPLE.

Tuesday is lecture night. At 8 o'clock some prominent man gives an hour's wise, witty and bright talk on a proper and interesting matter of knowledge, at times using the stereopticon to illustrate his words. Dr. J. M. Buckley, Rev. Egerton Ryerson Young, Dr. E. S. Tipple, Dr. S. L. Baldwin, Mrs. Bottome, Mrs. Dr. McGrew, Philip Phillips, and many others have appeared on the platform. The audiences average from 800 to 1000.

REV. J. L. HARTSOCK.

EXTERIOR OF THE METROPOLITAN TEMPLE, NEW YORK.

On Wednesdays, holiness meetings are held, with class meetings in every available room, and the auditorium given over to the development of spiritual life. It is laid upon the conscience of the members to duly observe God's hour. At 8:30 the bugle sounds and all meet together in one great congregation of joy, praise, prayer, and Bible readings. Open-air work is followed the entire summer. Thursday evening's service on the steps of the building often draws hundreds who are invited within to the evangelistic meeting. Conversions are frequent at all these services. The Friday evening questions have aroused considerable curiosity. Editors, professional men, the clergy, as far away as Memphis, Tenn., and Chicago, have made inquiries about this service. The audience will number on specially interesting evenings as many as 700, largely men. They write their questions, which are read from the platform, and answered by the pastor. The Saturday night concerts have reached more people than any other service save that of Sunday night and the programme is a most attractive one.

The one ideal that is constantly kept before the Temple officers is holiness to God, the root of love, fatherhood, sacrifice, redemption, without which a church is a corpse, and not the less dead because dressed in the garments of life. Members are received every Sunday. Acceptance of pardon in Christ Jesus is continually pressed home, and the conversions are faithfully followed by systematic visitation. A thousand visits a week can be arranged for in case of special effort.

One of the features of the church's work is a vested choir of one hundred voices under the leadership of Mr. C. J. Evans. Every Lord's Day morning they render a full choral service and many are drawn to the Temple by the excellent music. On Sunday afternoon a Pleasant Hour Bible Class, under Mr. P. W. Radcliffe, has an average attendance of about 500. There are, besides, many organizations that deserve mention, and which furnish opportunity for every member to be active in some line of Christian work.

Rev. S. Parkes Cadman, the pastor, is a young man of little more than 30 years of age. He was born near the city of Birmingham, England, and was educated in Richmond College, London, where he graduated at the head of his class. In 1891 he was appointed to Millbrook, N. Y., where he began, in addition to his ministry, an extensive literary career. He is in constant demand as a lecturer, and his lectures on "Lincoln" and "Life in London" have delighted large audiences at Chautauqua. His career as a preacher has been still greater. Two years at Central Church, Yonkers, N. Y., were so successful that he was called to lead the Forward Movement in Metropolitan Temple. He has the love of all the membership and they admire him for his character as a man as well as for his excellent work. Rev. W. W. Alexander, his Senior assistant graduated at Wesleyan University in 1890. He spent several years as a teacher, took special work in Union Theological Seminary and after one year in a regular pastorate was appointed to the Temple. Rev. J. Lewis Hartsock, his junior assistant, graduated at Johns Hopkins in 1891 and at the Yale Divinity School in 1894. He was appointed to the Temple in 1895.

"The Isle that is Called Patmos."*

An Interesting Description of a Visit to the Scene of St. John's Apocalyptic Vision.

By Rev. W. E. Geil.

SHAPED like a crescent, the white spotted island of Patmos naturally divides into three parts, which are united by narrow strips of sand. The length is eleven miles, the width varies from forty furlongs to a few hundred feet. Marvelously serrated, it offers four excellent harbors, the principal one being Sakla on the Asiatic side sheltered from the east winds by Khelia and Lipso, fantastically shaped islands of the Icarian Sea.

Quite recently small Greek steamers have begun to ply between Smyrna and the Sporades touching at Patmos. It was on one of these I went by way of the port of Ephesus, and arising early in the morning, I hastened on deck and saw what seemed a mountain reaching from the eastern shore to the western coast of an island and the summit appeared to be covered with snow. "What land, helmsman?" I shouted to the wheel-house. "Patmos, sir!" he answered. When the eastern light grew brighter I saw on the summit a huge structure towering above the others like a mediæval castle and white houses clustered around it. 'Twas the Mount and Monastery of Saint John, and Phora, the city of Patmos. Halfway between the city and the wharf stood the Monastery of the Apocalypse, built over the cave or grotto where St. John, tradition says, wrote the Gospel and the Revelation. I afterward visited it and saw the place where St. John pillowed his head, the little cavity where he put his hand when kneeling down to pray, facing a cross which he had cut in the living rock. I also saw the three crevices in the roof of the cave which were made when the earthquake shock rocked the island of the Ægean and the words "I am Alpha and Omega" were spoken, or as another tradition says, when John had been ten days without food suddenly a voice said: "Write, in the beginning was the Word." And the singular legend was told me as one pointed out the two holes through which the apostle put the string which he fastened to his thumbs to keep himself awake when he prayed. I landed at La Skala, the business centre of the famous isle. From there to Phora a rough and steep paved road extends. It was constructed by a wealthy monk early in the present century. The population of the island is about 4000 men, of whom live near the fortress. The monastery of St. John, was begun by St. Christodoulos in 1088 A.D. and stands where stood the temple of Diana. The people from first to last I found very kind and while much in their religious life and teachings is certainly not Biblical yet it made me think of Browning's

> Notice only the light
> Of a common garment vast and white,
> With a cross that I could recognize.

There are about 60 churches on the island of Patmos, some say 364. Every-

THE ISLAND MONASTERY.

ST. JOHN'S GARDEN, ISLAND OF PATMOS.

body belongs to the Greek Church except the twenty Turks who represent the Sublime Porte. The highest mountain — and the island is naught but mountains and glens, a most barren, weird and fantastic landscape — is crowned with the monastery of St. Elias, which affords a beautiful view from the roof. In the great Monastery of St. John is a valuable library of some 240 books and manuscripts. I saw Gospels that were written in the fifth century, with the names of the Trinity in gold. This building has also a wealth of relics including the body of the Anchorite Christodoulos, the founder who, says the tradition, thrice knelt upon a rock and prayed for water and it came so quickly that he had to begone in haste to avoid a wetting. Trees now grow 'round the spring and it is called the "Garden of the Saint." The body is kept in cloth of gold, his hands encased in silver, and lies to the right of the entrance to the Church of St. John. The skull of St. Thomas is also there. It was taken by four priests quite recently to the island of Samao, and a procession was formed with great difficulty and the stench from their decaying bodies was so great as to necessitate the carting of them beyond the city wall where they were buried in long trenches. When rain is wanted on Patmos all the one hundred relics are brought forth, including the top of the skull of St. Stephen, and a procession is formed, the monks bearing the sacred relics and all chanting praises and prayer. Then it always rains, I was informed. It is not well to be frivolous concerning the bones of the dead; but I could but think that if the sky had any feelings at all, it would surely weep at such a sight. There are forty-four monks and forty nuns on the island. The people make pottery, knit hose, and fish for sponges. There is one piano on Patmos, but nobody can play it. When I inquired how many horses there were, a young Patmonite said "five and one-half," meaning five horses and one colt. A monopoly has closed down the salt works and I saw a fast steamer belonging to the Tobacco Monopoly of Turkey in the port of La Skala.

The name of the Hermit of Patmos is Theostestos, said by the natives to mean "Built by God." When asked if he would receive me, he said, "I prefer to meet but few of human kind, but I cannot be so inhospitable as to refuse to welcome one who has come from such a distant land." I was admitted by a large, partially rotten wooden door, in the outer wall of what was once the school to which the flower and chivalry of Greece and the Archipelago had gathered. For more than a century the robed priests had here taught the youth of the Hellenes, but since freedom from the Turk had been obtained by Greece, schools have multiplied, and the College of Patmos, once so famous, is abandoned. The hermit received me most cordially. He was dressed in a loose garment, dark colored, reaching from the shoulders to the feet, and drawn in round the waist with a piece of rope. It was old and shiny. He wears no other clothes. His hair and whiskers were long and iron gray, but he had a kindly and intelligent face. There was a flash in his eyes at times which seemed to tell of other days when he, too, was in the thick of this world's enthusiam. The room built in the corner of the large ruin of the College of Patmos, is eight feet by nine. 'Tis here he lives. There was a strong smell of fish, which I soon discovered came from a drying octopus spread out on a board, nailed near the roof. He made us welcome at once by bringing a very clean bowl filled with water and a glass of syrup. We each tasted the sweet with the same spoon and drank from the same bowl of water. After this he talked freely. He was a boy in Thyatira, and has lived on Patmos fifteen years. When he came he located in a dreary and barren spot far away from any one, but many came to see his beautiful garden, and hence to enjoy solitude he fled to the ruin. The priests of the monastery did not wish him to come, but he told them if they did not let him live in the old college, "he would go and live with Kynops, the devil." This last argument prevailed. He knew the legend of Kynops. The legend is that Kynops was a magician, who was on the island when St. John arrived, and as the Evangelist was making enough converts to disturb the priests of Apollo, they conspired to get rid of St. John. To this end, they employed Kynops. So Kynops gathered a great crowd together on the shore, and said to John, "Now, I will do a wonder you cannot do," whereupon Kynops said to a man, "Have you a son?" "No," answered the addressed, "I had a son, but he was assassinated." Then the magician jumped into the sea and brought up a ghost-like thing which looked like the son, and also likenesses of the two men who had murdered him. When the people saw this, they asked John to do as much, but he said, "My business is not to raise the dead, but to help save the living." St. John knelt down and prayed to God. He arose, and placing his arms in the form of a cross, commanded the magician in the name of that emblem, to depart into the sea and never return. He was drowned soon after, the legend says.

"Theostestos, kindly tell me why you live the life of an Anchoret?" I asked. He seemed pleased, and answered, "I've given myself to God. "I am going to die, and will have to appear before God, and now I am thinking about what answer I will give him." On the window sill there was a human skull with a cross on the forehead, in blackest black. Pointing to the skull, I asked about it. He said, "I keep it to look at; I knew the man well," he continued: "have had many a talk with him. He told me how, when he was ready to go to Constantinople, a friend asked him to purchase and bring back to the island a mirror. He made the journey, and upon his return he told the man to get his friends together, that he would the next evening bring it. They were all assembled, and in expectant mood, when the traveler stepped in, and taking a skull from under his coat, said: 'Here is the mirror. Only a little while and you will look like this.'"

After I had passed out of the old ruin, the recluse stood for a moment at the open door, and I waved my hand and said, "Hermit of Patmos, farewell!"

ENTRANCE TO THE CAVE OR GROTTO OF ST. JOHN.

THE PORT OF LA SKALA, ISLAND OF PATMOS.

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

About Saying "I Thank You," And About Letters.

Is it not worth while for all of us to consider our ways in the matter of thanking people for kindness done to us? The proper thing when a gift has been received is to acknowledge it, if possible, in one form by letter sent to the one whose kind thought took you into its purpose and bought or made for you something which was intended to be a useful possession or pleasant souvenir. In writing such a letter of thanks, it is well worth while to be explicit, telling why the gift pleased you, and what place you mean to have it among the things you value. Never put off such a letter for several days or weeks; the grace of gratitude is twice as beautiful if exercised at once.

Sometimes one cannot send a letter because the present or token is given by a member of the family or by an intimate friend who is out and in the house constantly, so that a letter would be too formal. In this case we must never stint the expression of our thanks, but tell the thoughtful giver in plain words, cordially and lovingly, how much we are indebted for the kindness shown. It is a good rule in correspondence of all kinds to send our answer very promptly, because a letter is in some sense a part of the friend who writes it. Nothing else except a printed book is so living as a letter.

When some one sets down and writes to me telling me her wishes or experiences, or giving me little bits of chat about home and friends, I feel a warm glow at my heart, and it is just as if in the lingering twilight she had slipped her hand in mine, and, sitting sociably down beside my fire, had told me delightful things she wanted me to know. If I do, our exchange of letters will be very much like a conversation carried on through a telephone, only it will be much better and less formal, because we can say more with our pens than we can say with our lips, at least through a telephone, which has its limitations, though it is a great contrivance!

We should always take pains with our letters, and especially with letters to members of our own family who are away from home. If the mother and daughter, or the mother and son, are separated by many miles, if new interests are coming in to divide them and new associations are being formed, the home feeling can still be kept warm and strong by means of frequent letters. The letters should not be homilies.

I once knew an instance in which a son away from home was absolutely antagonized and made more homesick than before by the constant sermons which were sent to him by his well-meaning parents. He said one day, "The dear old people never tell me a thing about the neighbors or about the farm or about themselves; they simply preach, and preach, and preach, so that I do not take any pleasure in their letters." This was a great mistake. After all, what we do in this world, and what we say, are of much less importance than what we are, and we do not have to preach at our dear ones if our lives are always sweet testimonies to right living and right thinking.

I would like to say just here that it is a good rule for all one's life never to write a letter in an angry spirit. If you are out of temper, wait till the feeling of irritation has entirely passed, and you are again calm and tranquil. Sleep over anything which troubles you; sometimes to-morrow morning throws a very different light on a situation from that which it appeared to have yesterday. A wise man once said to his sister, when she brought him a letter which she had written to one who had offender her—a letter full of hot resentment and righteous indignation: "This is a very good letter, my dear, and does credit to your power of expression, but shall I tell you what to do with it? Put it right in the fire and burn it up: it will make a bright blaze, and that will be the best way to treat it. If you send this letter you will make an enemy where you may yet have a friend. Always leave a loop-hole for penitence and pardon."

I am moved to write this way about letters at the end of the year, because it is a good plan before the year quite finishes its work to sit down and get out of debt to all your correspondents. Is there anybody far away from home or near to whom you have been owing a letter? Is there somebody who, for some reason or other, is in trouble or ill; some friend in a hospital whose days move slowly on; some boy away from home; some young girl whose life is shadowed by sorrow, or who is fighting temptation? This is a good time now before the year wanes to send to such a one a letter full of Christmas joy, and of merry wishes and happy thoughts for another year. It may be in your power to slip a pretty card or a little gift of some sort into your letter. If so, that will make it all the better worth sending, but the letter itself is a very personal and intimate gift—the best you can send in many cases.

Some one asked me not long ago to give directions about the appropriate sort of stationery to use in private correspondence. There is no special rule, but plain white paper, unruled, with envelopes to match, is always in fashion and in good taste. We should avoid, so far as possible, all sorts of fancy papers. Tinted papers, and papers with little pictures in the corner, such as flowers, brownies, fern leaves, and so forth, may do very nicely for little children who like such things in their stationery, but grown people prefer simplicity.

Of one thing we cannot be too careful, and that is always to sign our letters in full and very plainly. Many people write a letter legibly all the way to the very end, and then their signatures taper off into scrawls which no mortal can read. A fine, strong, clear signature is a splendid thing to have. You know the way we sign our name is indicative of our character, and shows whether we are straightforward, honorable, scrupulous people, or whether we are careless, untidy and apt to leave our affairs at loose ends. In a business letter one must most carefully guard two or three things: one is the giving of one's post office address in full, state, town and county. Another is adding the date with care and pains, and the last, as I may be pardoned for saying again, is the giving one's name in letters so clear that no mistake can be made about them.

MARGARET E. SANGSTER.

THE CHILDREN OF THE "POCKET SUNDAY SCHOOL."

The Brewer's Dog.

While walking one evening along one of the streets of the North End, Boston, says a writer, we saw two men supporting a third, who appeared to be unable to walk. "What is the matter?" we inquired. "Why," was the reply, "the poor man has been badly bitten by the brewer's dog." "Indeed," we said, feeling somewhat concerned at the disaster. "Yes, sir, and he is not the first by a good many that has been thus bitten." "Why do they not kill the dog?" "Ah, sir, he ought to have been made away with long ago, but the law won't allow it. It is strong drink, sir—that's the brewer's dog."

Neglected Children.

There are, Alas! too Many, of Whom the More Fortunate World Takes Little Heed.

Although there are, in our large cities and towns, many excellent benevolent and philanthropic institutions for the benefit of unfortunate children, there are thousands of little ones living at places remote from all such advantages, and who cannot hope to share in them. To the youthful inmates of isolated homes in distant states, there may come at times a dream of something better and nobler than the life that surrounds them, but many grow up in ignorance and poverty, and so pass on to maturity and old age.

Many times has THE CHRISTIAN HERALD directed the attention of its readers to the pitiful fate of those neglected children. Letters from earnest, Christian men in North Carolina, Missouri, Arkansas, New Mexico, Arizona, Kansas, Nebraska and South Dakota have disclosed the fact that in the outlying districts of those states there is work enough for scores of missionaries. It is in such fields as we have described that the veterans of the American Sunday School Union and our own missionary, Rev. Geo. W. Sharp, have won their best triumphs.

In a letter from Mr. Rogers, a South Dakota missionary, we are afforded a realistic picture of social and moral conditions in some rural district of that State. He writes:

"The Pocket" is a tract of land almost entirely surrounded by the Missouri River. Here I found a very ignorant and needy people; only a few families, but almost entirely cut off from all school and church privileges. The children were growing up in ignorance and poverty. I found one girl, sixteen years old, unable to read or write, and one family of six children, none of whom had ever been to school. The father had taught his children to read. A Sunday School was organized, and held in a private house, as there was no school building in the place. I have visited this school often, and was always greatly pleased to find the children so eagerly interested. It was a school that would remind one of the days of Robert Raikes. The children were taught to read as well as to learn their Sunday School lesson.

Another section, full of poor, neglected children, is known as the "Bottom," near Vermillion, S. D. The first Sunday School was held in an old creamery building, and it could hardly be kept up, but now there are about forty children who attend.

THE COMFORTER.

When my reason shall fail, and my life shall decay,
When the scenes of this world shall vanish and flee,
When sunshine and shower alike pass away,
Then, Light of the blessed, shine sweetly on me.

When heedless of earth and of all that surround me,
For pardon and mercy I'll call upon thee;
When death with its fetters forever has bound me,
Then, Jesus, sweet Jesus, be Jesus to me.

When, weeping, my friends shall with fervor implore thee,
My strength, my protector, my succor to be;
When, helpless and lonely, I tremble before thee,
Then, Fountain of mercy, have mercy on me.

Then, dear Lord, the dark chain of my miseries sever;
Then, Rest of the weary one, call me to thee;
Then, Crown of the just, be my portion forever;
Then, merciful Jesus, have mercy on me.

WALLACE YOUNG

A Deluge of Letters.

THAT'S just what it amounts to. If any reader of THE CHRISTIAN HERALD should visit our offices in the Bible House and see the avalanche of mail matter we are daily, ay hourly, receiving, he would possibly think a Presidential election was in full progress. But these letters contain something pleasanter even than votes—altho' they are votes, in a sense, for they record the unhesitating and spontaneous vote of thousands upon thousands of bright men and women all over the land, that THE CHRISTIAN HERALD Premium Library No. 2, is the finest, most interesting, most valuable and handsomest set of ten volumes ever put together in one case and sent out broadcast by any Publisher on the globe.

We have read these letters until their words of eulogy seemed stamped on our brain. They left nothing unsaid; they simply exhausted the dictionary and left us not a syllable to say ourselves, without incurring the charge of direct plagiarism. We realized that Premium Library No. 2, had indeed filled "a long felt want," as the popular saying goes. It had come like snowflakes at Christmas and was as universally and jubilantly welcomed. Everybody likes it, reads it, and commends it. If we were to print all the glowing letters we have received about it (and which, as we write, are now stacked high around us in great piles, thousands deep), we could fill many successive issues of THE CHRISTIAN HERALD and crowd out everything else. Here is a sample of many hundreds of them:

24 Milton St., Readville, Mass.

CHRISTIAN HERALD PUBLISHER:—You may well call your Library Premium "marvelous"—it far exceeds my expectations. I am simply delighted, and although I sent for the Library for the purpose of having the books for Christmas gifts, they don't help me out one bit, for *I want them all myself*. I fear you ministers will look very grave at this, but perhaps I may give some of them away another year. I *must* read them all first. Please accept many thanks. L. C. DOWNING.

Another writer is also puzzled about it. Here is his letter:

"Prairieside Park," Raritan, Ill.

PUBLISHER, THE CHRISTIAN HERALD:—The excellent and beautiful CHRISTIAN HERALD Library, No. 2, for 1897, is just received. How you can give these ten useful and entertaining books, and also the best of all religious weekly papers for a year for $3, is a marvel, and past comprehension. ANDREW HAGEMAN.

This friend sums up her pleasure in a single graphic phrase. She writes:

Wellsville, Mo.

THE CHRISTIAN HERALD, New York.—I am delighted with the PREMIUM LIBRARY. I have shown it to a number of friends and they think it a "perfect gem." LYDIA KUHNE.

But we shall not yield to the temptation to print more of the letters, although their perusal has afforded us much gratification.

For the benefit of those who have not yet got a set of Premium Library No. 2 (and we trust that no CHRISTIAN HERALD reader will neglect this opportunity of acquiring something that will give the greatest pleasure and satisfaction to every recipient), we will state that this Library is totally different from that sent out last year. We are striving every season to improve upon the preceding season, and this year we have reached the top notch in our Library Premium. It consists of ten elegantly bound volumes, averaging 300 pages each and the whole enclosed in a handsome case. As can be seen by a glance at the list, they cover a wide variety of topics and are sure to suit the reader, no matter in what direction his taste may run. The titles are:

1. **The Wedding Ring.**
   By REV. T. DEWITT TALMAGE, D.D.
2. **The Secret of a Happy Home.**
   By MARION HARLAND.
3. **Notable 19th Century Events.**
   By JOHN CLARK RIDPATH, D.D.
4. **How to Succeed.**
   By ORISON S. MARDEN, M.D.
5. **Holiday Stories for the Young.**
   By MARGARET E. SANGSTER.
6. **The Land we Live In.**
   By HENRY MANN.
7. **Winter Evening Tales.**
   By AMELIA E. BARR.
8. **Recitations for the Social Circle.**
   By JAMES CLARENCE HARVEY.
9. **The Fairy-Land of Science.**
   By ARABELLA B. BUCKLEY.
10. **Many Thoughts of Many Minds.**
    By LOUIS KLOPSCH, PH.D.

We should be sorry, after the opportunity has gone, to learn that any of our friends had altogether missed the chance of securing a set. It has already met with such warm praises and given so much satisfaction on all sides, that we feel justified in urging all who can possibly do so, to *send at once for the Library*. For $3 you can have the ten volumes, case included, sent to you by express, prepaid, and THE CHRISTIAN HERALD mailed to you weekly for one year. Address your order, without delay, to THE CHRISTIAN HERALD, 92 Bible House, New York City.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON.
Associate Editors.

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THE CHRISTIAN HERALD,
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Neither Cold Nor Hot.

AFTER we have been taking a long walk on a summer's day, or been on a hunting chase, a draught of cold water exhilarates. On the other hand, after standing or walking in the cold air and being chilled, hot water, mingled with some beverage, brings life and comfort to the whole body: but tepid water, neither hot nor cold, is nauseating. Now, Christ says that a Church of that temperature acts on him as an emetic: "I will spew thee out of my mouth."

The Church that is red-hot with religious emotion, praying, singing, working, Christ having taken full possession of the membership, must be to God satisfactory. On the other hand, a frozen Church may have its uses. The minister reads elegant essays, and improves the session or the vestry in rhetorical compositions. The music is artistic and improves the ear of the people, so that they can better appreciate concert and opera. The position of such a Church is profitable to the bookbinder who furnishes the covers to the liturgy, and the dry-goods merchant who supplies the silks, and the clothiers who furnish the broadcloth. Such a Church is good for the business world, makes trade lively, and increases the demand for fineries of all sorts; for a luxurious religion demands furs and coats, and gaiters to match.

Christ says he gets along with a Church, cold or hot. But an unmitigated nuisance to God and man is a half-and-half Church, with piety tepid. The pulpit in such a Church makes more of orthodoxy than it does of Christ. It is immense on definitions. It treats of justification and sanctification as though they were two corpses to be dissected. Its sermons all have a black morocco cover, which some affectionate sister gave the pastor to wrap his discourses in, lest it get missed in the dust of the pulpit. Its gestures are methodical, as though the man were ever conscious that they had been decreed from all eternity, and he was afraid of interfering with the decree by his own free agency. No strong meat, but only flour and water—mostly water. The church prayer-meeting is attended only by a few gray heads, who have been in the habit of going there for twenty years, not because they expect any arousing time or rapturous experiences, but because they feel only a few will be there, and they ought to go. The minister is sound. The membership sound. The creed sound. If, standing in a city of a hundred thousand people, there are five or ten conversions in a year, everything is thought to be "encouraging." But Christ says that such a church is an emetic. "Because thou art neither cold nor hot, I will spew thee out of my mouth."

Better warm up or freeze over. Better set the kettle outside in the atmosphere at zero, or put it on the altar of God and stir up the coals into a blaze. If we do not, God will remove us. Christian men are not always taken to heaven as a reward, but sometimes to get them out of the way on earth. They go to join the tenth-rate saints in glory: for if such persons think they will stand with Paul and Harlan Page, and Charlotte Elizabeth, they are much mistaken. When God takes them up, the church here is better off. We mourn slightly to have them go, because we have got used to having them around, and at the funeral the minister says all the good things about the man that can possibly be thought of, because we want to make the funeral as respectable as possible. We never feel so much tempted to misrepresent as when an inconsistent and useless Christian has died, and we want, in our final remarks, to make a good case out for the poor fellow. Still it is an advantage to have such a man get out of the way. He is opposed to all new enterprises. He puts back everything he tries to help. His digestion of religious things is impaired, and his circulation is so poor that no amount of friction can arouse him to spiritual activity.

A Forward Movement.

IT is high time that we stop skirmishing and bring on a general engagement. I want to live to see the Armageddon, all the Armies of heaven and hell battle array, for I know our Conqueror on the White Horse will gain the victory. When Moses, with his army, was trying to conquer the Ethiopians, profane history says it was expected that he would go by a roundabout way and come by the banks of the river, as other armies had done, because the straight route was infested with snakes, and no army and no man had dared go across that serpent-infested region; but Moses surprised them. He sent his men out to gather up ibises. The ibis is a bird celebrated for serpent-slaying. These ibises were gathered into crates and into baskets, and they were carried at the head of the army of Moses, and coming up to the serpent-infested region, the crates were opened and the ibises flew forth, and the way was cleared and the army of Moses marched right on, and came so unexpectedly on the Ethiopians that they fled in wild dismay. O, army of righteousness! You are not to march in a roundabout way, but go straight forward, depending on winged influences to clear the way. Hosts of the living God, march on? The world moves and it moves in the right direction. Our cities will be redeemed. All nations will yet salute the flag of Prince Emmanuel.

Work Done.

WHY should we ever be disheartened about this world, when we remember that out of the sixty centuries of its existence the devil for fifty-nine had it mostly his own way? Within the present century all the Missionary Societies born, all the Bible Societies born, all the Tract Societies born, all the Seamen's Friends Societies born. Do you expect a fragment of the nineteenth century to undo the work of the preceding fifty-nine centuries? Instead of being dismayed that so little is done, be glad that so much has been accomplished, and that a fragment of the nineteenth century has staggered the kingdom of darkness which was being built during fifty-nine centuries. By old-fashioned "Rule of Three" figure out how soon, at that rate, the whole world will be ransomed. Stand out of our way, with your soporifics, and give us a few drops of double-distilled exhilaration. Let pastors, reformers, and Christian workers pitch all their tents toward the sun-rising.

A Timely Word to Subscribers.

THIS being the first issue of THE CHRISTIAN HERALD for 1897, we republish for the information of our Subscribers, the following explanation of the system by which the management of this journal is governed in dealing with unrenewed subscriptions. This explanation appeared only in a limited portion of last week's edition, and we now repeat it in order that it may reach the hands of every CHRISTIAN HERALD subscriber:

* * *

A subscriber in Harlem, N. Y., writes as follows: My CHRISTIAN HERALD for this week has not yet come to hand. I presume you have unceremoniously cut me off. Do you think it just right to treat a subscriber of twelve years' standing in that manner?

No subscriber is ever "unceremoniously" cut off from our list. We invariably send, a month previous to the renewal date, an expiry notice, politely informing each subscriber of the approaching expiration of his subscription, and respectfully inviting a continuance. This notice is sent in a separate envelope, and is accompanied by a prospectus, a premium announcement, a subscription blank, and an addressed return envelope. In addition, every copy served to a subscriber bears a tab with his name address and the exact date when, unless renewed, the subscription will cease. When these various reminders fail to enlist the attention of the subscriber, we feel justified in concluding that he does not wish the paper continued, and it is then, and not till then, that his name is taken off the list.

* * *

The law permits a publisher to continue the service of the paper until a written order discontinuing it is sent, and even then the subscriber cannot stop it until every copy received has been paid for, and many publications avail themselves of this extraordinary privilege, but THE CHRISTIAN HERALD has consistently refused to place its friends under involuntary tribute by sending the paper after their subscription has expired, thus compelling them to pay for what they have not ordered.

We believe that as a rule, our subscribers would much rather that we govern ourselves strictly in accordance with their written orders than exercise discretionary powers at their expense.

* * *

Many subscribers who order THE CHRISTIAN HERALD sent to relatives or friends, have expressed the greatest satisfaction with this system. They feel perfectly safe that when the term paid for has expired, the paper will be stopped, and hence they do not incur the risk of having eventually a bill presented for several years of service never contemplated at the time of placing the order.

* * *

Now, as regards the discriminating in favor of old subscribers, however well intentioned of kindly disposed we may be, the size of our subscription list renders such favors absolutely impracticable. If the proprietor of THE CHRISTIAN HERALD were to undertake to familiarize himself with 500 different names daily, he could not in a single year cover his list of nearly 200,000 subscribers, a list so large that it precludes the possibility of detailed information in regard to individual subscribers. A business of such gigantic proportions cannot be handled otherwise than according to certain well-defined, thoroughly understood and systematically enforced rules, ensuring uniform attention and fair treatment to one and all, with prejudice or favor. Any other course must result in hopeless chaos.

* * *

No subscriber has ever yet appealed in vain to have a reasonable extension of time for the renewal of his subscription, during which the service has been continued without interruption, but to generally extend this favor without so much as a postal card requesting it, would involve us in the expenditure of tens of thousands of dollars annually, and eventually land our subscription list in interminable confusion.

* * *

Let every subscriber give heed to the admonition conveyed by the expiry notice, and promptly renew his subscription, and we can assure him that he will never have the slightest cause to complain of a system which is the result of many years of careful study, and best calculated to give the greatest satisfaction to the greatest number, without any snares or pitfalls to entrap the unwary and confiding subscriber

BRIEF NOTES.

Subscribers should be sure to read carefully the notice in the adjoining column relating to renewals.

Mr. Carrington, the Agent of the American Bible Society in Siam, reports that during a recent tour of the suburbs of Bangkok he sold in eight days over a thousand Bible portions.

Those who contemplate renewing subscriptions for missionaries in Turkey, will do well to remember that there is a possibility of their good intentions miscarrying through the interference of the Sultan's press censors, who have seen fit to stop the delivery of THE CHRISTIAN HERALD in several places in the Ottoman realm. This is because the Christians of America made it the medium of their charitable gifts to the persecuted Armenians. Letters from several friends in Turkey inform us that they get THE CHRISTIAN HERALD only at intervals; others have not received it for many months.

A "Christian Alliance" has been formed by the Baptist, congregational, Methodist, Presbyterian and United Brethren churches of Wisconsin for co-operation in aggressive Christian work.

Dr. L. W. Munhall is holding services in Ottawa, Canada. On January 28 he commences services at Oakland, Cal. He expects to work on the Pacific coast during the remainder of the winter.

Major Whittle and Mr. and Mrs. Stebbins have had wonderful meetings in Edinburgh. Even the afternoon meetings were thronged. Over eight hundred persons attended the Bible readings. The evangelists spent a week in each city-district.

A statement by some Roman Catholic dignitary that the Italian prisoners in Abyssinia were released through the appeal of the Pope, is negatived by King Menelik himself, who says that they were released on the queen's birthday as a compliment to the King of Italy.

While portions of the Bible have been translated into nearly four hundred languages and dialects, the whole Bible has been published in one hundred and seven. Of these 40 are in Europe, 41 in Asia, 13 in Africa, 10 in Australasia and Oceania, and 3 in North America.

Evangelist Grant C. Tullar's services in the Old Leonard St. Church in Brooklyn Eastern District were productive of the best results. Several Methodist ministers assisted in the services, and are holding special meetings for the converts who have joined their churches.

The Chicago liquor dealers are threatening, says the *Advance*, of that city, to take vengeance upon the anti-saloonists by closing all saloons for four months, and thus depriving the city of $1,000,000 revenue. And the victims are only too eager for the vengeance to begin.

A remarkable gift to the cause of education, probably the largest ever made by one individual to the cause, is reported from Europe. It is announced that Alfred Nobel, the Swedish engineer who died recently at San Remo, Italy, left the whole of his fortune of ten million dollars to the University of Stockholm.

Rev. S. A. King, of Kingston, Ont., writes us that there has been a gracious outpouring of the Spirit in that town. Evangelist E. Ryerson Hermiston, held a series of services there which were very largely attended. The whole Western part of the town was deeply stirred, and there were some wonderful conversions.

The religious and philanthropic societies of New York have arranged to hold monthly conferences on charitable work, under the auspices of the Charity Organization Society, in the assembly hall of the United Charities building. The first was held on Dec. 15, when about fifty benevolent institutions were represented.

A proposal is under the consideration of the British prison authorities for the solution of the prison problem of competition in labor. The making of mats and other articles has been complained of because of injuring the business of manufacturers who have to pay the wages of honest workmen. It is now proposed to have the prisons lighted with electricity, the motive power to be furnished by a mill to be turned by men who have been sentenced to imprisonment with hard labor.

An article in the French Journal *Revue des Revues* states that the conversions of Jews to Christianity are increasing at an unprecedented rate. In the city of Berlin alone 711 Jewish families have joined Protestant denominations within three years. In Great Britain during ten years two hundred Jewish rabbis have embraced Christianity. The same writer states that many Jewish rabbis now openly preach Christian doctrine in their synagogues.

The Services in Cooper Union, New York, are being continued this week by Dr. A. C. Dixon, and other ministers take part in them. Mr. Ira D. Sankey has charge of the musical exercises. Next week they will be in charge of Mr. J. H. Burke, who assisted Mr. Sankey while Mr. Moody was conducting the services, and who formerly accompanied Evangelist John McNeill in his round-the-world tour. The meetings begin at noon, and are intended to be a rallying-point for Christian workers, who, it is hoped, will labor in the evening in their own churches.

A pathetic story of medical Missions comes to a contemporary from China. A military graduate who was successfully treated for cataract at the Mission Hospital at Hankow was seized on his return home by forty-eight blind men who begged to be taken to the foreign doctor. A rope was fastened to each, and thus a strange procession headed by the cured man and the others following in single file each man holding the rope of the man ahead of him, walked two hundred and fifty miles to the hospital. All of them were treated and listened to the Gospel. One is known to have been converted and others are inquiring.

The Kansas city *Star* states that a community of fifty young men and women who have consecrated their lives to God, have rented a house in that city, and have given their lives to mission work. They have given up business and in some instances lucrative positions, and are depending entirely on God for all their supplies. Hitherto they have received sufficient food for their daily needs, and sufficient money for the rent. Every member is expected to share in the daily work of the house and to preach and teach in the city. Two of the number have left the community to go out as missionaries to Ecuador. When they sailed from New York they had only $1.40 left after paying their passage. The community is not anxious about them, believing that God will take care of them.

THE BIBLE AND THE NEWSPAPER

Cossacks on Guard.

EUROPEAN expectation is aroused as to important events, of which news may soon come from Constantinople. It is generally believed that M. Nelidoff, the Russian ambassador at the Sultan's Court, has returned there from St. Petersburg, charged with a difficult and delicate commission. As the Sultan has chosen to put his trust in Russia, the other great Powers of Europe have apparently agreed to intrust Russia with the task of reforming him. Current reports in Paris, Berlin, Vienna and London concur in stating that M. Nelidoff is to demand certain specific reforms in Armenia, including the appointment of Christian governors in certain districts and other guarantees of good faith which shall dispel fear of a repetition of the massacres. In the event of the Sultan refusing to yield or being dilatory in instituting the reforms, it is expected that the combined fleets of the Powers will at once proceed to Constantinople, and that Armenia will be occupied by Russia. How easily the latter change could be effected will be seen by a glance at the map. Since the Russians swarmed over the Caucasus, capturing the renowned prophet warrior Schamyl, and taking Tiflis and subsequently Kars and the whole trans-Caucasian plain, the way to Armenia is open to them. Following her usual custom, Russia maintains on the Armenian frontier a force of Cossacks, which could in case of need be poured into Armenia without the delay of a week. The picturesque location of one of these Cossack stations is shown in the picture on this page. Here the Cossack is in his ideal condition. He likes the duty of patrolling a frontier, and he has no lack of that kind of employment, for Russia has six thousand miles of frontier stretching from Poland in the West across Northern Asia to the Sea of Okhotsk in the extreme East. Everywhere the Cossack is the living rampart, the eye, ear and hand of the Empire keeping watch over its outposts and ready at a word to extend the dominions of the Czar. Since the Cossacks were reduced to submission near the close of the sixteenth century, they have borne the brunt of the military service of the empire. Hardy, fond of adventure, and accustomed to warfare with Asiatic tribes, they lived and were happy under hardships which would have broken down regular cavalry. Their relation to the government has never been the same as other citizens, and to this day they have never been thoroughly assimilated. They own their horses and supply all their accoutrements except the rifle, which with ammunition the Czar supplies. Though the government insists on appointing their chief officers and governors, the Cossack communities elect all their minor officials and manage their own affairs. To a large extent they have paid their dues to the Government in military service and up to a recent date, if not at the present time, that contribution is all that the Cossacks rendered as evidence of their Russian nationality. In time of peace, every male Cossack is required to serve from his eighteenth to his twentieth year. He then gets a year of rest and is afterwards liable to serve for fifteen years on any part of the frontier to which he may be ordered. Commonly he does not serve more than half that time, but if there is war, he finds his term of service indefinitely extended. It was formerly the custom for rich Cossacks to escape service by providing a substitute, but some fifty years ago, that privilege was abolished, and now every male Cossack between the ages of eighteen and forty, holds himself at the Czar's orders and is ready if an emergency rises, to take his place in the field. Their loyalty, their readiness to leave their homes and bear hardships in the service of their sovereign are qualities which the Christian might well emulate in his service to his Heavenly King. He, too, is expected to render personal service and it is his privilege and glory to extend his Master's dominions and to bring new subjects under his sway.

Suffer hardships with me as a good soldier of Jesus Christ. No soldier on service entangles himself in the affairs of this life; that he may please him who has enrolled him as a soldier. (II. Tim. 2: 3, 4, R.V.)

A Girl Leader of Highwaymen.

One of the most astonishing criminal discoveries is reported from Minneapolis, Minn. It appears that highway robberies in that city have increased in numbers of late, and some of them have been very daring, and have involved the loss of large sums of money. A short time ago two men were arrested on suspicion, and an investigation of their rooms furnished clear proof of their guilt. Several articles of jewelry which had been taken from the victims of the highway robberies were found concealed in their apartments. Further investigation developed the fact that more than one of the victims had been friends of the daughter of the janitor who had charge of the house in which the prisoners lived. A curious coincidence was that each victim had been "held up" after taking a walk with this young lady. The police suspected that she was concerned in the robberies, to extract a confession from the prisoners. It was found that the girl was in love with one of the prisoners, and eventually the other prisoner made a confession incriminating her. He said that she was so infatuated with his companion that she would do whatever he wished. She had been persuaded to make the acquaintance of men who were known to carry considerable sums of money, and after a time to invite their escort to a lonely part of the outskirts of the city. They usually consented, and she would then notify her lover, who, with his companion, would rob the man on his way home. The girl has accordingly been arrested. She is said to be a modest, intelligent, beautiful girl, whom no one would dream of suspecting of complicity in highway robbery. Her parents, who are very respectable people, are broken-hearted over their daughter's disgrace. There is no doubt that her love was the cause of her fall. It may be the means of her rising again if she will give it to Him who said of another sinner:

Her sins which were many are forgiven; for she loved much. (Luke 7: 47.)

A Convict's Mother.

A remarkable instance of a mother's devotion is described by the *Figaro*. It states that there is now living in the French penal colony of New Caledonia a woman whose devotion to her convict son is so self-sacrificing as to deserve the Montyon prize which is given for the highest virtue. A few years ago, the woman's son, an idle, dissolute fellow, who on the strength of his good looks was supported by his mother and relatives who adored him, was brought to trial for a brutal murder. He would have been sent to the guillotine but for the pleading of his mother, who came to court every day and begged with tears for the life of her son. He had disgraced her and treated her with cruel indifference, but she loved him and her pathetic entreaties saved him from execution. He was condemned to penal servitude in New Caledonia. The mother sold her furniture, her cow and chickens, and followed him. She managed to obtain employment by washing and scrubbing and is barely able to maintain herself. But, however poor she may be, even if she cannot buy a meal for herself, she never fails to bring a dinner to her son. Every day, she makes her way to the quarry where, with a ball and chain around his ankle, he is employed in breaking stones. She carries a basket in which there is some hot soup and some little delicacy, that she has earned by toiling like a slave. The son eats it greedily never utters a word of thanks, nor kisses the old woman. He is utterly incorrigible and has killed one of his fellow-prisoners since he has been in the prison. He would have been executed for that offence, but for the regard the authorities had for his mother's feelings. Yet he has not the least affection for her, insults her and despises her; but he is her son, and she lavishes all her love upon him and is killing herself with work and privation that he may have his daily meal. It is marvelous that a being so depraved should have inspired a love so devoted, but as we wonder at it, we remember that the greatest love known to the world was not inspired by the worthiness of the object but by the Eternal Goodness:

God commendeth his love toward us, in that while we were yet sinners, Christ died for us. (Rom. 5: 8)

COSSACK SCOUTS PATROLLING THE RUSSO-TURKISH FRONTIER.

A Long Lost Daughter.

A joyful reunion of a mother and a daughter after a separation of thirteen years took place in Chicago recently. In 1883, a widow with three children was making a painful effort in Kansas City, Mo., to earn a living for herself and family. She managed to support them until sickness came upon her and she could work no longer. Her situation was made known and benevolent people came forward with offers to adopt her children. The widow was reluctant to part with them, but concern for their welfare at last overcame her natural affection and she consented to their being received into the families of the people who had offered them homes. It seemed for some time as if she would die, but eventually she recovered sufficiently to make the voyage to her native town in England where she lived until she had regained her strength. There, she married again and returned to America. Her husband being prosperous, she desired to regain possession of her children. But her elder daughter was grown up and was married, her son had grown to manhood and had settled in Chicago; and her baby daughter she could not find. The mother longed for her inexpressibly and began a protracted search for her. Many clues were followed up in vain. At length she heard of a man in Chicago who had adopted a little girl about the time she gave up her own child. He could not be found, but his wife had preserved the clothes the child wore when she had been received, and these were sent to the mother for examination. She recognized them at once and went to Chicago where she had the joy of finding her daughter, now a beautiful girl of sixteen. It may be hoped that the daughter is as glad at the reunion as the mother. It would be a great grief to the mother if, after her long search, she found that her daughter had no love for her, and was content to remain with the people who had adopted her. Yet how often has the voice of God calling to his children, met with such indifference, and he has wooed them vainly.

I have spoken unto them but they have not heard, and I have called unto them but they have not answered (Jer. 35: 17.)

Diamonds from Niagara.

A telegraphic despatch from Washington, D. C., to the New York *Herald*, reports the preparation of a scheme for turning the electric power of Niagara Falls to a new purpose. A scientist of some eminence proposes to build a laboratory in proximity to the Falls for the manufacture of diamonds. It has long been known that diamonds could be made out of charcoal, but the process was so expensive and the results so poor that the artificial gem was almost as costly as the natural product, and by no means so hard or brilliant. The Washington scientist declares that all that is needed is a higher voltage of electricity than has hitherto been applied, and a purer carbon to work upon. He proposes to obtain the purest carbon that can be had from the coal mines, which can be purchased at a comparatively low price, and to submit it to a force of electricity of at least six thousand volts. He believes that this power, which can be had at Niagara, will suffice within a few days to crystalize the carbon. It is supposed that nature requires a million years to do this work of crystallization by natural process, but the scientist has convinced himself that electricity directly applied in this enormously concentrated form will effect the same result. He hopes, in this way, to turn out from his laboratory diamonds that will rival the Kohinoor in size and lustre at a very small expense. Whether the man is a dreamer remains to be proved. Electricity has performed so many wonders that it is possible it may be able to turn a piece of carbon into a jewel as magnificent as those produced by nature. Transformation does take place in the spiritual world. The jewels which will adorn the crown of Christ will not be of nature's forming, but those which have been transformed from material more unpromising than carbon.

The Lord their God shall save them in that day . . they shall be as the stones of a crown. (Zech. 9: 16.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

"Puzzled One," Syracuse, N. Y. 1. In Genesis 4: 17, there is a reference to Cain's wife. Whom could he have married if there were no other persons in the world but those mentioned in the sacred history? Where is the land of Nod in which he found refuge?

1. If you accept the historical truth of the Book of Genesis, you have no alternative but to believe that Cain married a sister whose birth is not recorded. The expression used Genesis 3:16 would lead us to believe that many children must have been born of whom no mention is made. The question is an old one, and many suggestions have been made by way of solution, but the one given above is the only one consistent with the doctrine of the historic accuracy of the Bible. 2. The land of Nod cannot now be identified. The Hebrew word means "Flight," and may simply have been used as a general term indicating a place of exile.

Reader, Wilkesbarre, Pa. Some people here insist that we ought to wash each other's feet, and quote John 13: 14, which seems conclusive. Is it a duty?

It is not a duty as a church rite. If there were need of such a thing through the inability of a brother to perform it for himself, the Christian ought to do it, as he would render any other service that is required. It was considered menial work in Palestine at the time. Men wore sandals with the top of the foot bare, and after a walk on a hot, dusty road, the washing of the feet was very refreshing. The lowest servant in the house was usually assigned to the work of washing the feet of the guests. Christ's command was practically to be willing to do a servant's work. His disciples had been disputing who should be the greatest. He gave them an object lesson of humility and told them to do as he had done, and consider no task too menial for them to perform if there was need. There are many better ways of obeying the spirit of Christ's command than that of washing a man's feet.

Subscriber, Fall River, Mass. I fear I have committed the unpardonable sin mentioned in Matt. 12: 32. I am in great distress. Can you tell me what that sin is?

Many conjectures have been made as to its exact nature. The one generally accepted is based on the context. The Pharisees being unable to deny the miracles, explained them on the theory that Christ was possessed by a devil, and that Satan gave him the power to perform miracles. This insult to the Holy Spirit showed such perverse malignity that Christ said it was beyond forgiveness. Theologians are divided as to the possibility of committing it in the present time. Those who believe it may be committed, think it consists in ridiculing the operations of the Holy Spirit in conversions as at revivals. Your distress is a strong ground for believing that you have not committed it. A person who had commited the unpardonable sin would not be in distress, but would be callous and indifferent.

L. M. E., Brooklyn, N. Y. Is it any use for a backslider to try to regain his lost position? In Hebrews 6: 4 it says that it is impossible for those who have been once enlightened to be renewed if they fall away.

It is certainly of use for the backslider to try, and he is encouraged to do so by many explicit promises of pardon and restoration. (See Job. 22: 23; Jer. 3: 12; Micah 7: 19; 1. John 1: 9, etc.) The passage you refer to in Hebrews is not a threat, but a statement of experience. It does not refer so much to backsliders as to those who have a theoretical knowledge of the way of salvation, and have deliberately rejected it. They have tasted of divine things, but have not drunk deeply of the water of life. Every clergyman knows that none are so hard to be won as those who have been very near to the kingdom of God without entering it. They are Gospel-hardened. The writer of the Epistle had evidently been in contact with such persons, and he declared it impossible to convert them, but nothing is impossible with God.

Matron, Topeka, Kans. Do you think it is right for women to conduct a Christian Endeavor meeting in a church when the Apostle Paul enjoined them to silence? (See 1. Cor. 14: 34.)

We believe a woman, if converted and qualified, is perfectly justified in conducting such a meeting. A literal obedience to the injunction of the Apostle would prevent her even joining in the singing, which would be ridiculous. The apostle had reasons for his prohibition which do not exist to-day. In Corinth and other cities of his time the position of women in society was one of subjection. The only women who were prominent and free of restraint were women of bad character. If he had permitted women to take a prominent part in the infant church it would have caused reproach. People would have charged him with encouraging boldness and immodesty. Paul adopted his usual course of avoiding any shock to prejudice. Another instance of it is in his dealing with the question of eating meat sacrificed to idols. He thought it nonsensical (See 1. Cor. 4: 13), but he yielded to avoid hurting the conscience of others. Had he lived in our day we do not think he would have written the passage to which you refer.

Reader, W. Va. 1. Does Paul intimate in 1. Cor. 6:9 that women may not be saved when he says that the effeminate are excluded? 2. Does the prohibition against inordinate affection (Col. 3: 5) imply that we are not to dearly love our families and Christian friends?

1. No, Paul is not speaking of women at all, but of men who at that time in Corinth and if they knew them to be unscriptural. On each side of the dispute are men of learning and eminent piety who differ diametrically and who believe that the mode they favor is the Scriptural one. Hundreds of volumes have been written on the subject, but neither side is convinced. 2. There is no evidence. The subject seems to have had unpleasant associations in Paul's day, otherwise he would not have thanked God he had baptized so few (see 1. Cor. 1: 14). 3. Mention is made (Acts 16, 15, 33) of the baptism of households in instances where the head of a family became a believer, and they may have included infants, or may not.

Old Subscriber, Scranton, Pa. 1 Why do we observe the first day of the week instead of the seventh day as the Sabbath? Is there any command in the Bible to observe Sunday as the Sabbath? 2 When was the change first made?

1 We observe Sunday in celebration of our Lord's resurrection from the dead which is believed to have taken place on that day. It was the culminating evidence of Christ's divinity and changed the darkness and gloom of Calvary into joy and hope. It was natural that the day should become, especially to Gentile Christians a holy, sacred day far more delightful than the Jewish Sabbath, the observance of which was burdened with absurd and trivial restrictions. A man must not carry a walking-stick or a pocket-handkerchief on that day because that would be carrying a burden. He must not give water to a thirsty animal, must not kindle a fire in his home and must not do other ordinary duties. Christ set the example of disregarding these prohibitions. He healed the sick on the Sabbath, bade a man whom he had healed take up his bed and carry it on the Sabbath, and defended his disciples for plucking the ears of corn. There is no direct command to observe Sunday as the Sabbath, and we do not so observe it. It is not a day of rest but a day of consecrated service. When, at the first great Christian council, the question arose whether the Gentile converts were to be required to keep the law, it was decided that they were not. You will see (Acts 15: 23 20) that the Apostles stated explicitly what was expected of the new converts, and added that no other things were required of them. The observance of the seventh day Sabbath was not among the things required. 2 We infer from Acts 20: 7, that the first day was observed in Apostolic times. Justin Martyr mentions it as the day of worship in his day, which was A. D. 140, and other early writers show that the practice has been continuous from the time of the first churches.

Bereaved Mother, Jersey City, N. J. Does the soul go to heaven or hell immediately after death, or does it sleep in the grave until the resurrection?

God has not definitely revealed the state of the soul immediately after death. We are, therefore, left to draw inferences from what is revealed. Several passages afford ground for inference, and these appear to us to imply a conscious existence of the soul apart from the body. Christ's parable of the rich man and Lazarus (Luke 16: 22–31) is far removed from the idea of a sleep in his grave. His assurance to the penitent thief (Luke 23: 43) is of a like character though a different construction is placed upon it by some eminent scholars. The appearance of Moses on the Mount of Transfiguration is another ground for belief in conscious existence. But the strongest ground appears to us to be Paul's expression (Phil. 1: 23) of his preference for death over life. He desired to depart "and to be with Christ which is far better." A man so full of energy and love of active service would not have thought it far better to be asleep in the grave than to be working for his Master. He evidently thought that death would admit him at once to the presence of the Lord.

Student, Chicago, Ill. Am I right in regarding Evolutionists as infidels?

Not necessarily. An evolutionist may be an infidel, but he may be a sincere Christian. There are many clergymen who are preaching the Gospel and doing faithful Christian service, who hold the doctrine of evolution. You must remember that evolution does not account or profess to account for the origin of matter; it deals with the process of development and propounds a theory of its various stages. Christian evolutionists regard the doctrine as showing the manner in which God worked in the production of the universe. Even agnostic evolutionists admit that there must have been a potent force in operation of which evolution cannot tell us anything. The real difficulty the Christian evolutionists have in reconciling their doctrine with their theology, is as to the Fall. Believing that the progress of man was always upward, they are obliged to reject the doctrine that man fell from a state of perfection by eating the forbidden fruit.

Clericus, Toronto, Ont. What authority has the Apostles' Creed Is there any foundation for the claim that it was composed by the Apostles?

All that is known of it is that it is very ancient. Ambrose, who lived in the third century, quotes it as we have it, with the exception of the clause, "He descended into hell." It does not seem probable that it was composed by the Apostles. Luke, in writing the Acts, would not have been likely to omit all mention of so important a matter. Nor would the early Fathers in disputing with heretics have failed to use so concrete and conclusive an argument if they had it at command. It was probably composed after the death of the Apostles, as a summary of their teaching. The Westminster divines in adding it to their catechism wrote: "It is here annexed, not as though it were composed by the Apostles or ought to be esteemed as canonical Scripture, but because it is a brief sum of the Christian faith agreeable to the Word of God.

Reader, Wilson, Kan. We cannot tell. 3. Baptist and Episcopalian, we believe. Free transportation is given. —Subscriber, Millneck, N. Y. Consult a reputable lawyer; lay advice in such questions is unreliable.— J. M. B., Pittsburg, Pa. Cigarettes in any shape are vile. You had better let them alone, if you wish to keep your health.—Subscriber, Baltimore. You had better inquire of the trade in Baltimore for the desired information.—J. L., Bethlehem, Pa. There is no absolutely certain method of erasing tattooing.— Reader, Lewiston, Ill. Write to Ditson or Novello, music publishers, New York.—Mrs. J. R. F. Montpelier, Vt. 1. Not now published. 2. Doctor of Philosophy—Ph. D.—Mrs. Hattie J. C. Worcester, Mass. We cannot state as to the future. Your best course is to secure a copy of the book you mention now.—Q. T., Troy, C. Such an acquaintance is unfit to be continued.— Mr. J. A. Stanton, Adams county, Miss., can use religious literature to advantage in missionary work in his neighborhood.—Mrs. J. L. S., Lakeside, Cal. Send to the chaplain of any jail of any town in the territory.—J. G. C., Glendale, Ariz. Write to American Sunday School Union, Philadelphia.—R. W. G., U. S. Canada. Write to Historical Publishing Company, Philadelphia.—Mr. M. E. P., Fort Scott, Kan. Every letter is pronounced except the c, which is silent.—J. M. P., Whitneyville, Conn. We do not approve of it.—Mr. M. M., Kortright, N. Y. Inquire of the American Board of Foreign Missions, Bible House, New York.—Mrs. L. L. H., Wilmington, V. Send to 105 Bowery, New York.—Miss. A. T. I. Coverton, Pa. We cannot.—M. F. J., Newcastle, Pa. We have heard little of it lately.—Mille Berwick, Pa. 1. No. 2. Address Rev. Dr. Simpson, 692 8th Ave., N. Y.—E. S. E., Beardston, I. Yes.—Ellen F., Broomfield, N. J. It is a reliable concern.—Isabella W., Gadsden, Tenn. Consult a year-book or encyclopedia.—E. W. S. M. Nicholasville, Ky. 1. The law is not intended to produce such a result, but there are many who will doubtless make it an excuse for the condition of affairs you mention. 2. The latter, undoubtedly is the lesser evil, if it be an evil at all, which many may question.—J. A. H., Winfield, Md. Yes, we will accept it.—Joseph K., Paso, Cal. Small parties are constantly arriving.—H. M. G., Galveston, Ind. No, it is out of place.—Mapleton, Council Bluffs, Ia., and Mrs. R. J. G., Manhattan, Kan. Yes, at 30 cents each.—H. M. M., Elizabeth, N. J. Write to the Manager, Oneida, N. Y., for latest report.—Mrs. Maggie S. C., Jonesboro, N. C. 1904 is Leap Year.—R. W. G. N. S., Canada. No, the Authorized Version.

MADISON SQUARE, NEW YORK, AFTER THE RECENT GREAT SNOWSTORM.

A snowstorm is a costly luxury in the metropolis. The recent heavy snowfall,—the first great storm of the present winter—cost the city $40,000. Hardly had the skies cleared when Street Commissioner Waring had 3500 carts and an army of shovelers briskly at work clearing the streets and by daylight Broadway was absolutely clear, and the main arteries of traffic were comparatively free of snow. In another twenty-four hours, there was hardly a trace of the storm visible where, before, all had been covered with snow. Our photograph affords a view of Madison Square, after a passage had been cleared for vehicles and pedestrians through the deep snowdrifts. Another fall, equal in severity, followed and again the city had to be cleared. It costs forty-two cents per cubic foot to remove the snow, and a five-inch snowfall in New York represents an outlay of $125,000. It is estimated that the two snow-storms cost the city $295,000. Whatever may be said of the beauty of a snowstorm in the country, and however poets may sing its praises, it is by no means a welcome visitor in the city where it impedes traffic, hinders all kinds of business and adds to the misery and suffering of the poor. At the same time, it furnishes a brief employment to thousands of idle men, who see in the falling flakes the opportunity of earning a few dollars by clearing the streets and sidewalks.

THE MORMONS OF TO-DAY

BY GENERAL JOHN EATON

Mormon Missionaries.

Gen. Eaton Describes their Methods—Thousands at Work all over the World, Spreading the Doctrines of Polygamy.

SINCE the adoption of Statehood there has been a manifest increase of missionary activity among the Mormons. If Gentiles have found that the possession of common virtues, much less of godliness, was not necessary to the supremacy of Mormon leaders, they have become convinced that piety and

JOSEPH P. SMITH.

MRS. MARY A. FREEZE,
Pres. Y. L. M. A. S.

personal worth are less conspicuous as characteristics of the missionaries. It is impossible to describe them in a word. If they are ever sent because of worth at home, they are undoubtedly frequently sent that those who are their superiors may be rid of a disturbing element. It has been often stated that for this cause Brigham Young in his early experience was sent to England. A single case has been so often mentioned as to become famous. An ex-judge having incurred the displeasure of the leaders was sent on a long mission to Van Dieman's Land. Going on a mission among Christians is understood to be a matter of consecration; going on a Mormon mission is a matter of orders. Should the mission order be disobeyed no one can tell in how many different ways the displeasure of the church may be visited upon the disobedient. This fact must not be overlooked in measuring the zeal of those sent. Mormonism from the first, has emphasized missions. Latter-Day Saints they claim, came to save the world; they were the only saints, all others were Gentiles or heathen. They have divided the most Christian nations into stakes. During the last few years the Edmunds Laws have lain so heavily upon the church, the amount of property illegally collected and held by it and finally taken from it by *escheats* was so large that the public have heard less of Mormon missions.

Mormon interest in gaining Statehood is explained, if we remember that the United States Constitution is silent upon marriage, that marriage is a subject, which with many others, is left entirely to State regulation. In spite of the Edmunds Laws and in spite of the Mormon manifesto suspending polygamy which followed the enforcement of those laws, it is well known that many Mormons in Utah and especially in out-of-the-way places continue to live in polygamy. All these remnants of the practice may be said to be starting points for its restoration and Bishop Hart, soon after Statehood was entered, did not hesitate to declare that the church would return to its practices. Indeed the doctrine is stated strongly in their Compendium of Faith, revised as late as 1892. If polygamy is restored many anxiously ask, will all the rest of the old order come back? The persecution of Gentiles, apostates and "Jack-Mormons" or those not up in their practice to the requirements of those over them? On the answer to this question, hangs the destiny of Utah;—answered wrong, in vain will be the salubrity of its climate, its natural desirableness as a place of residence, indeed all that may constitute its prosperity for the future. Whatever may be said for the leaders, the people are honest, they want to keep their own promises and they want to see the promises of the church kept. The young, generally, and the liberal, progressive element of every age are anxious to bring on the full noon-day splendor of the day of promise which has dawned upon Utah in the last few years.

The number of missionaries sent, since Statehood has been adopted, is variously estimated: the largest estimate gives 2300, the lowest 1000. How does this compare with the number of missionaries sent out by any one of the larger of the Christian Evangelical denominations? A local paper published in Utah gives information from their mission in Brooklyn, N.Y., direct. There were present twenty elders in this mission, distributed as follows:

Seven in New York State, five in Pennsylvania, six in the New England States and two in Canada. New Jersey is occasionally visited by the elders in Brooklyn, which is headquarters. The writer goes on to say, "This most densely populated part of our great Republic is virgin soil for the Gospel. A new generation has grown up since the early work of the missionaries, and millions of people have never seen or heard a Mormon. Baptisms in some parts are quite frequent. Inquiries are coming in from all sides. Elder Richards, the president, is in communication with several prominent people. One of them a Jewish scholar in New York and connected with a periodical printed in Hebrew, has become greatly interested in the work and has offered space in his paper for an occasional exposition of our doctrine. A young Armenian became a convert, recently, and intends to translate some of our tracts into his native language." A good authority reports that twenty missionaries went out from one small town in Utah. Two conferences have been reported well attended in Mississippi. Six years ago Minnesota reported 224, Maryland 457, and far-off Maine 442 faithful followers responsive to Mormon orders. Many of their books are printed in England. A recent telegram states that Mormons in Iowa are planning to erect a college. A Mormon elder is stated to have applied for membership in the Ministers' meeting in his city. The Presbytery of Utah have felt called upon to state in print why they cannot extend Christian fellowship to Mormons. It should be remembered that Mormon missionaries are sent out without salary and compelled to secure their own support and pay their own expenses. They draw many comparisons and contrasts between themselves and Christian missionaries. Good authority reports a Mormon headquarter, located at Chattanooga, Tenn., from which a considerable group of missionaries operate in that and other States. The reporters from the New York press have been seeking information at the Mormon headquarters in Brooklyn. Their reports are instructive. The reporter for the *Herald* did not describe the place as attractive or the people as winning in their manners. One Mormon present said in reply to the reporter's questions:

"We are here not to do anything aggressive or offensive, but to give those who wish to join our church an opportunity to do so. Why not? There are splendid opportunities in the West for young women. If there are features of our church which they do not like, they are not obliged to embrace them. We believe that we are working for the good of mankind."

"Have you secured any converts?"

"Quite a number," he replied.

"Have they been shipped West?"

"Those who desired to go West have been sent West. We do not send converts against their will," was the reply of the Mormon.

A young woman whom the elder had failed to convert was more communicative. She said, in reply to a question:

"I was informed that several of the women I had seen were going West in the 'next car.' I was not delighted at the prospect of having them for companions.

"Having decided that there was nothing in further discussion, I prepared to take my departure. 'There is no doubt that you are a capable and willing girl,' said the elder, 'and if you will go to Salt Lake I will give you a letter of introduction and commendation to some wealthy brother there who will care for you most tenderly until I come.'

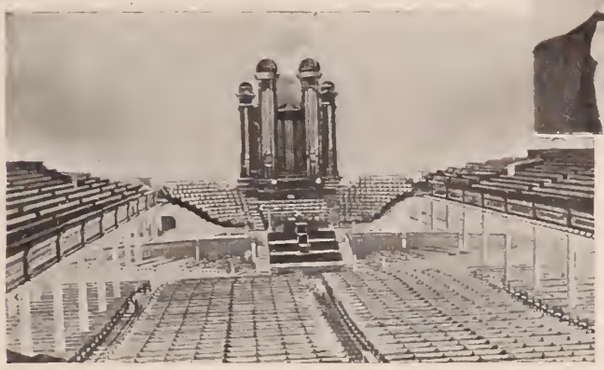
"'And then what?' I asked. 'We might find it advisable and desirable for you to marry,' he said. This sort of talk made me mad. 'How many times could I marry?' I asked, 'and how many husbands could I support there if I became very successful in my business career?'

"'My child, it is not necessary for you to trouble your head about business,' he replied. 'That part of it will be looked after for you.'

"'How are the divorce laws in Utah, in case I should not like my husband?' I inquired.

"'There's no need of divorce laws there, for every woman's husband is in duty bound to support his wives, and that's about all they care for, you know,' said the elder. 'Give a woman the comforts of life and she is not going to make much fuss about anything else!'

EVAN STEPHENS,
The Choir Leader.



INTERIOR OF MORMON TABERNACLE, SHOWING THE CHOIR.

"'And my transportation?'

"'Oh, you need not worry about that. I want you to come over and see me again on Saturday and Sunday. We will go down to the little town in New Jersey, where we will have a meeting, and I'll introduce you to some of the ladies who are going in the next car.'"

Another journal reports that forty-five converts had been sent West, and still another reports in addition that converts are multiplying so rapidly that a request for twenty more missionaries has been sent to Utah. It quotes Elder Richards as saying:

"Our duty is to go without purse or scrip, but to such as go to Utah we can say that they will find a thrifty and prosperous people among our sect, who, since Utah became a State, represent the majority of the voting power and constitute about two-thirds of the population. The Church now numbers about 300,000 members."

He adds that the elder claims that polygamy is now discountenanced both by church and state.

JOHN EATON.

"AMELIA'S PALACE"—THE RESIDENCE OF BRIGHAM YOUNG'S FAVORITE WIFE.

An African Congregation.

Our church is always full, writes an African Missionary. On a recent occasion there were quite 7,000 present in the church and in the veranda of the church where they hear as well as in the church itself. We sat on the women's side. How nice they all looked in their bark clothes; no odd, gay colors, as you see on the coast, but wherever the eye turned this universal terra-cotta color. Another day we paid a visit to the queen-mother. She is a regular heathen princess, with a grim, hard face that made one quite believe her capable of all the many acts of cruelty which they say she committed. She sat in state on an embroidered Indian rug spread on the ground, holding a large knife in her hand made of copper and brass mixed, and was most autocratic in the way in which she ordered us to stand up and sit down, that she might get every possible view of us. One could not help contrasting her with the Christian women—the difference is most marked.

THE OLDEST HOUSE IN SALT LAKE CITY.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER III—Continued

JESSIE'S AFFAIRS.

"WEALTH," continued John, "is given to be spent in good works, and the holders are agents for him who declares the 'silver and the gold are mine.' As for me I should fear the awful responsibilty of wealth. 'Godliness with contentment' is the great gain I desire."

"Yet you are admitting that wealth is a power for good."

"At the same time, I do not say it is necessary for the noblest work. Did Paul, or Luther, or Whitefield, or Wesley depend upon it? Indeed, no! When Pope Leo the Tenth realized that Luther could not be bought, and said angrily 'this German beast cares nothing for gold,' he hit the truth about all great moral leaders. As a social regenerator, gold, in the hands of a good man, is a potent factor. It can build churches, and colleges, and libraries. It can bind men together with the iron ties of railways, and cables, and telegraphs. It can prepare succor for the sick and dying in hospitals. It has a thousand great works to do, for the uplifting and comforting of humanity. But if wealth is not spent in this manner, then the increase of wealth means only the increase of misery."

"But John, how few rich men do spend their wealth in social regeneration. They hoard it and luxuriate in it, and then leave it to their children."

"Then they must pay the dreadful penalty of false stewards. Their hearts will grow as fat as brawn, and cold as ice, until upon their sinful selfishness crashes the awful message—'Thou fool! This night!'"

"John you terrify me. Are we then to live only for others?"

"Oh, Jessie, in living for others we live for ourselves best, and most of all. We are the children of the King of heaven and earth, and we serve him not for wages but for love. We are taking the journey of life through this world on his order. We are 'in the King's highway.'"*

"It is a very sorrowful and dangerous way to many."

"It is, Jessie. The devils of murder and robbery, of drunkenness and lust, of greed and oppressions of every description are to be met on it. Apollyon has straddled over the whole width of the way; but then, what are we here for but to 'prepare the way of the Lord' and to make its paths clean and straight, and utterly destroy whatever defiles it? When men have done this the millennium will be here."

"You make life such a terribly solemn thing, John."

"Solemn, but sweet; for we have so much love and loving-kindness, as we take it together; father and mother love, brother and sister love, husband and wife love; friends, and books, and neighbors, and fellow-travellers; good men and women, all going the same way—the way of holiness, the King's highway."

"You ought to be a preacher, John, and not a lawyer."

"Every man and woman may be a preacher in the house, in the railway, in the highway and the by-way. For instance, in teaching Miss Lloyd music, you may teach her many other things."

"Miss Lloyd is an uncertain quantity, John. She may be able to teach me 'other things.' I will tell you more about Miss Lloyd a month hence. Now John, I have had a hard day and am very tired. I must go to sleep."

"The sleep that rounds our little life, is it a sleep, Kitty?"

"Oh, John, don't set me any more hard questions to-night. I am going to shut my eyes and 'dream.' Then she kissed him, and it must be admitted put away from her consideration all that he had said. Her interest did not lie in that road at present. She let the thought of riches and the obligations of riches slip from her consciousness, and began to wonder where Steve was, and what he was doing, and if he was thinking of her. Then with a sigh she closed her eyes and whispered to herself—"What is in my heart shall lie quiet a little while. I am tired—tired of everything."

* *Christian.* Ah! but, beware what you do, for I am in the King's highway, the way of Holiness, therefore take heed to yourself.

Pilgrim's Progress. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter.

Pilgrim's Progress. JOHN BUNYAN.

CHAPTER IV.

A STRANGE DINNER PARTY.

The month which Jessie had allowed herself for determining the value of her first kind reception at Lloyd Park, went swiftly away; and during it Alice disappointed none of the expectations her gracious behavior had indicated at the first meeting. Indeed in spite of Jessie's doubting, touchy, individuality, a kind of friendship had grown up between the girls; though Jessie was more and more puzzled, as to what possible circumstances had brought them together. For it was soon evident to her, that Alice was no enthusiast about her music; she would have shirked her lessons, if her conscientious teacher would have allowed her to do so. She preferred evidently to ask Jessie questions and to talk to her endlessly about her life and likings. And though Jessie was not destitute of that dubious dislike and suspicious want of confidence which seems the natural condition between employer and employee, she found it hard to maintain it in the presence of Alice.

Had Jessie known that she was being wooed for Steve's sake, she would have resented the familiarity; but which of us is proof against kindness, we believe to be given freely to our own person and attributes? Jessie's "unselfishness" vanished gradually, before the girlish confidences that followed the usual music lesson; for there was always a delicate little lunch ready at its close; and if people do not become good-natured while eating together, then they ought to drop their association at once, and for ever.

Their first confidence related to Lord Medway. For two weeks he remained at Lloyd Park, and the music lessons were much interrupted by his intrusions. He himself was receiving at the same time a lesson, which his vanity could not comprehend, until it was put into unmistakable English for him. Jessie had divined his admiration at their first meeting; at their second, he made it still less equivocal. He had discovered by this time, that she was present simply as Miss Lloyd's teacher; and his ideas about women were always modified by their rank or wealth. His underhand furtive admiration deeply offended Jessie; but he would not accept such tokens of her annoyance, as it was in her power to give, without making herself and him also unpleasantly conspicuous. At her fourth visit, she found him in the train, when she entered it to return to her home; and he immediately addressed her in language, whose affectionate tenor there was no mistaking.

She looked at him with a calm and sovereign contempt, and answered, "We have nothing in common, sir. My affections are placed far beyond you. I would not marry you for all the coronets in England."

He tittered, but he was angry enough, as he continued—"I did not ask you to marry me. Telling a pretty girl you love her is a long way from wishing to marry her."

"Not in my case, sir. Loving a girl is the way to marry her, as I have been taught. But there is no question of love between you and me. I should find it impossible on my part."

"You are a saucy little minx. And yet, you are so piquantly and provokingly tempting, that I intend to——"

"If you say another word to me, sir, I will report you to the conductor. Therefore, if you do not wish to be left on the roadside, you will do well to find another seat. I will not endure your company any longer."

Then he lifted his hat and went to the other end of the car, an angry and a mortified man; and Jessie smiled serenely at the courtesy. "It is the force of habit," she thought; "he is one of those creatures, who always lift their hats to women, but never, under any circumstances, respect them." In this decision, however, Jessie was wrong. It was the force of virtue, that for once bared the nobleman's head; and in spite of his mortification he watched the proud, self-respecting girl, with a very sincere admiration and esteem.

When she went to Lloyd Park the following Saturday, Lord Medway was in Newport; and Alice took Jessie into her confidence. "I think he wishes me to marry him," she said, "and perhaps I may do so; for father desires the match very much. Have you ever been in love Jessie?" she asked.

"No—not quite—that is, I don't know. I have met a young man lately whom I could love, if it was prudent to do so."

"Oh, then, you are not in love; you are in prudence. What kind of a young man? Is he handsome?"

SHE FOUND HIM IN THE TRAIN.

"No, and yes. I will tell you what kind of a young man. He was at a Trade's meeting with my brother John and I, one night, and some one speaking there called A, and B, and C, and D, and Nicholas Lloyd, 'hellish incarnations of selfishness and covetousness.' And he leaped on to the platform and told the working-men there and then, to their faces, that they were in their way every bit as selfish and covetous. And a big bullying fellow ordered him to make an apology, and Steve flung off his coat, and flung the man before he knew what had happened."

"Oh, how splendid! I would have given a thousand dollars to have been there! Did you say his name was Steve?"

"Yes; Steve Morrison."

"How can you help loving a man like that? Does he love you? Let me kiss you for him." Her face was one charming smile. Her eyes full of radiant tears. She was thinking to herself, that in spite of the misunderstanding between Steve and his father, Steve would not sit still, and hear his father called a "hellish incarnation." "Good! Good!" she ejaculated; "and indeed, Jessie, I cannot see how you can help loving such a man as that! What hinders?"

"I don't know who he is. He says nothing of his past; nothing of his future; nothing of his friends. He admits that he is lazy, and too fond of travel. He is a fine scholar; and yet, when he needs money, he does any kind of rough, menial work to obtain what he wants—that, and no more. He has the carriage and manners of a well-bred man, and yet he is poor. He is an enigma; and no sensible girl wants to marry an enigma. Now with Lord Medway it is different. You know who, and what he is; and where he comes from; and you may imagine fairly enough, the kind of life you will be likely to lead with him. This Steve Morrison may be a proper person—and he may not."

"Oh, I am sure he is nothing wrong; I think I could trust him."

"You know only the right side of the garment of life. I have seen the rough, frayed inside. I go with John among the laboring classes sometimes, and in our own home, we have learned what pinching and wanting means; not lately, not since John and I could work, but the scars of poverty, are never obliterated, by any number of years. I dont want, therefore, to marry a poor, struggling man. I never wish to see my husband toil and suffer, as my father has done. I could not bear it as sweetly as mother bears it. I should become cross and disappointed, and perhaps wish for anarchy to reign in every one's affairs."

"So then, this poor Steve Morrison, will have to become rich Steve Morrison, before you permit yourself to love him."

"I don't want riches. I want competence and security. I like work. I should be glad to help him; but he must like work also; I mean steady, respectable work."

"I can understand that, to be just and right; and yet, it does seem a pity, that Love has to take money into consideration."

"Money is a never ceasing consideration with the poor. How is it with the rich?"

"Much the same. Do you believe Lord Medway would marry me if I was a poor girl?"

"Perhaps not?"

"I am sure not. I should be as much out of his thoughts as a three-roomed cottage to live in; or a ready-made suit of clothing to wear."

"If you look at the matter in that light, Alice, I would drop it altogether. There ought to be love between you; money is not enough."

"Yet, you will not love without money. I have always read that love was the first and the last thing; that we ought to marry for love, and work for money—and so on."

"We must do as the world does; and not as it says. The world frowns on imprudent marriages. I think it is right. Steve himself told the working men that if they married within half-a-dollar of starvation, they are brutally selfish; and they are."

"Nevertheless, I am sorry for the poor splendid fellow. I wish you could love him—just for himself."

"You wish me to marry for love. Do you love Lord Medway?"

"He is pleasant and kind, and I am proud of his position. I like to think of the title I shall bear; of the magnificent old home I shall go to; of the society and travel, yes, and of the grand wedding father has promised me. Any girl would like such things; and would not dislike the man who gave them to her, unless he was remarkably ugly or disagreeable. Lord Medway is fairly good-looking; he has an aristocratic way with him; and he professes to think me the loveliest woman he ever saw. After he went to Newport, I certainly missed him for a day or two. I suppose then I have a little love for him—a little love, which time and circumstances may make more."

"Still, Alice, I do not think you are in love. I remember the first night I met Steve. We were all sitting at dinner when he came to us. I thought I had never seen a man with such a radiant face."

(To be Continued.)

Revivals.

ggestions on the Christian Endeavor Topic for the Week Beginning January 17. II. Chron. 30: 13-27.

OMMON parlance has given a meaning to the word, revival, that it did not originally convey. When we hear that there has been a revival in a town, we suppose that some evangelist has been there eaching the Gospel with eloquence, and eading with sinners to accept the offer salvation and that men who have not eviously known Christ have turned m sin and have given themselves to e Lord. In one sense this is a revival asmuch as it is a renewal of energy at was latent. The word, however, its first and natural sense implies a uickening of the spiritual life in the earts of Christian people, a renewed nsecration, a trimming of the lamp, a htening of the grip on God's truth, n his promises and on his power. It new life, a fresh accession of the energy of the Holy Spirit, operating on uls responsive to the influence. Its fects are usually seen in a withdrawal worldly Christians from scenes of ivolous amusement, a relaxation of the numbing struggle after wealth and an crease in attention to the preaching of e Gospel and to prayer.

That such times are very necessary the life of the church every observer nows. Times of deadness and coldess inevitably come. Those who are the world are apt to become of the orld. Principles and practices in vogue society insensibly influence the Christan who is not living near to God and ke a boat on a strong current, he is arried out of his course. The revival erves a useful purpose if it causes him make an examination analogous to e work known to the sailor as taking e reckoning. The captain takes an observation of the sun and with his chronmeter and his chart works out a reckning by which he finds out his exact osition on the wild ocean desert. If he wind or the current has carried him ut of his course, he discovers the fact nd he gives a new order to the man at he wheel. If a preacher can induce is hearers to perform a like duty as to he spiritual voyage, a revival is likely to ollow. There will be regret for wasted ime, sorrow for neglected prayer and verlooked opportunities of usefulness, nd an increased realization of the paranount importance of spiritual growth. This is revival in its true sense, if it eads to amendment and earnest prayer or more grace.

When this spiritual quickening takes lace, there is nearly always an accession to the church from the world. t is partly due to direct effort. When he Christian realizes his privileges and he power of true godliness in his own ife and the joy of union with Christ, he ries to bring others into the fold. Appeals are made to men with whom he comes in contact in business and social life, and assurances are given that religion increases and does not diminish the happiness of life. Such efforts usually have more power than any sermon, being disinterested and non-professional. Besides this there is a silent influence of a very potent kind proceeding from a man who is living in close communion with God, that reaches far and wide. As the steel filings that adhere to a magnet themselves become magnetic, so the soul that is in close contact with Christ draws others to him. This is the mechanism of a revival of the right kind. But it is the mechanism only. The real Power operating, is the Holy Spirit, the vital force which moves in favorable conditions. Like the wind, which bloweth as it listeth, the Spirit comes, but if no sails are set, if there is no receptive disposition, the Power has no effect, almighty as it is. God does not force men into his kingdom. He will cooperate with the willing soul and will make that soul, though it be weak as the feeblest thing in creation, strong with his strength. Thus a revival is never the result of organization, though organization may be an effective element in it. The power is of God, and by that alone can it come, but when organization in a church shows that a revival is desired, and there is faith to expect it the power comes.

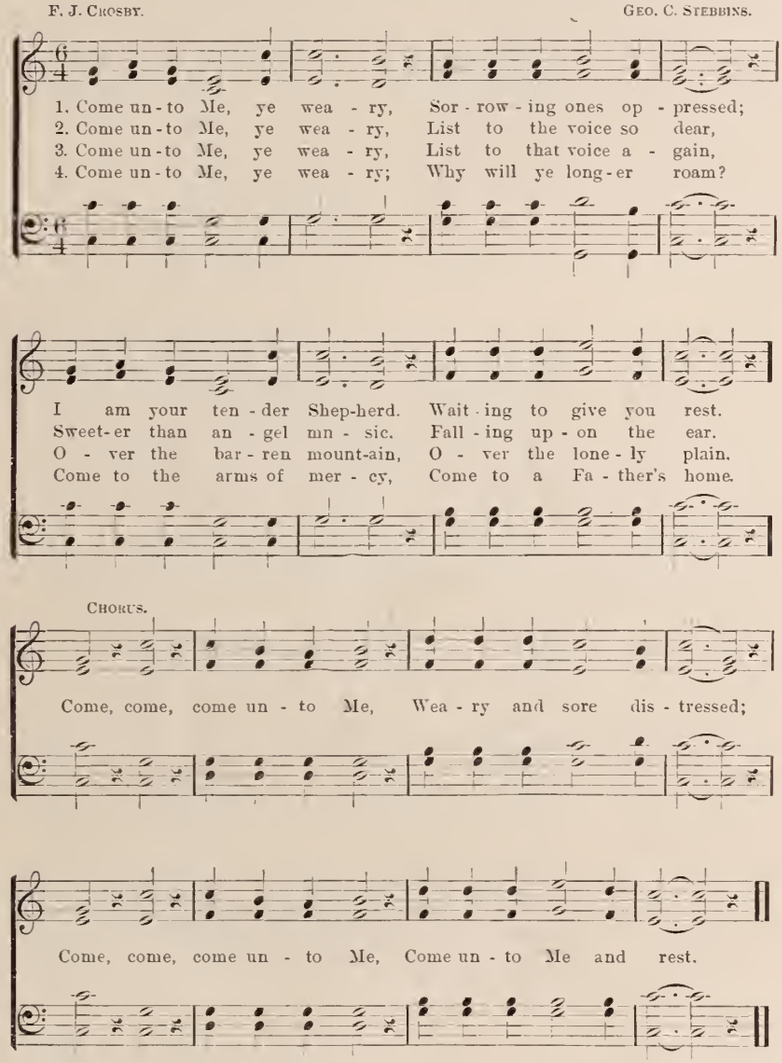
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Come Unto Me, Ye Weary.

"Come unto me, all ye that labor; and I will give you rest."—MATT. 11:28.

F. J. CROSBY. GEO. C. STEBBINS.



Copyright, 1896, by The Biglow & Main Co.

From the New Book, SACRED SONGS No. 1. By per. The Biglow & Main Co., Publishers.

"BEHOLD THE BRIDEGROOM!"

ARISE! Oh, bride, and don thy garments white,
Set wide thy door.
Let all thy windows blaze with welcoming light.
Waiting is o'er.
Awake! Arise! nor longer slumbering lie,
The King, thy Bridegroom, surely draweth nigh.

Awake! Arise! though he hath tarried long,
And late the hour.
Hearken! hear thou afar, that glorious song,
Rising in power?
Myriads of voices chant that heavenly strain;
Oh, bride, be ready! join the glad refrain.

Let not the world lull thee to sensuous rest,
Biding in ease.
Arise! prepare for thy majestic Guest,
Indifference cease.
Oh, haste thee! haste thee! lest thou be too late;
The bridal train is even at thy gate.

Dost thou still linger? Hast thou then forgot?
He came to save,
And yet, his very own, received him not,
Nor welcome gave.
Oh, bride, wilt thou so cold, so careless be?
He bore the cross, the blood-stained cross, for thee.

Chillicothe, Mo. —LOUISE J. STRONG.

HAND IN HAND WITH ANGELS.

HAND in hand with angels
Through the world we go;
Brighter eyes are on us
Than we blind ones know;
Tenderer voices cheer us
Than we deaf ones own;
Never, walking heavenward
Can we walk alone.
Hand in hand with angels,
In the busy street,
By the glowing hearth-fires—
Everywhere—we meet.
Though unfledged and songless,
Birds of paradise;
Heaven looks at us daily
Out of human eyes.

Hand in hand with angels,
Oft in menial guise:
By the same straight pathway
Prince and beggar rise.
If we drop the fingers,
Toil-embrowned and worn,
Then one link with heaven
From our life is torn.
Hand in hand with angels!
Blessed so to be!
Helped are all the helpers;
Giving light, they see.
He who aids another
Strengthens more than one;
Sinking earth he grapples
To the great white throne.

—LUCY LARCOM.

The Lord's Coming.

What the Scriptures Teach as to its Manner and Time.

BY REV. CAPEL MOLYNEAUX, B. A.

HE will come in person, not as some contend in spirit and in doctrine, or by the messenger of death. Jesus Christ, who lived and died on earth, and afterwards rose and ascended into heaven, will himself return, the same Jesus Christ, the same Man, who once trod this earth's highway, "a man of sorrows and acquainted with grief;" even he the same, though in highest glory instead of deepest humiliation; though garbed in light instead of shrouded in a "body marred more than any man"—otherwise the same, even as the angels testified, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

When, and wheresoever, the Bible says the Son of Man will come, I believe it means precisely what it does say, that the Son of Man will come, and nothing else! and to explain this of anything else—of death, the destruction of Jerusalem, or even the outpouring of the Spirit, or of anything whatever, but what the words evidently declare—does seem to me to confound things palpably different, as words can make them.

He will come suddenly! When the world is crying "peace, peace:" when the remote expectation of his coming shall not generally prevail; when men are eating and drinking, marrying and giving in marriage; planting, buying, selling, absorbed in their ordinary concerns, overcharged with cares, interests, and pleasures of this world; when the heart whispers, if the lips give not birth to the sentiment, "Where is the promise of his coming?" Then, at such a time, even then, he will come!

He will come manifestly. "Every eye shall see him." It will be clear, palpable as the sun at noon-day. The advent will be "as the lightning which lighteneth from one end of heaven to the other"—manifest as lightning, clearly manifest, at the same moment everywhere. This, observe, the universal manifestation, and not the rapidity of his coming, is the object of this beautiful illustration. The Lord, in the context to the passage (Matt. 24:21-28) where the illustration occurs, is warning his disciples against false Christs who will appear in the latter days, and deceive many. He bids his people to be on their guard, and when they shall hear it said, "Behold he is in the desert," they are not to "go forth:" "behold he is in the secret chambers," they are to "believe it not." For, he adds, "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be"—so! even as evident, clear, manifest, as the lightning. There shall, therefore, be no doubt or possibility of questioning about it; no need to go forth, and search and look for it; it shall not be in a corner, or in a chamber, or in a desert! No man shall tell his neighbor it is come—for his neighbor, like himself, shall see it! It shall be terribly obvious—seen alike in the palace and the cottage; in the mansion and the cabin; in the court and the 'change, and the field; in the squares and the lanes of the city; in the brilliant assembly and the darkest abode of squalid destitution; where men are revelling, and where men are praying; where the world is decked out in fashion's gaudiest plumage, and where rags and tatters are the only habiliment. It will burst on all, an appalling, unmistakable reality—on all alike, all without exception, all at once. "Even as the lightning which lighteneth from one end of heaven to the other, so shall also the coming of the Son of Man be."

When will the Lord come? We do not know exactly, but we know where it will come relatively. Thus we are informed by the Lord himself that "when the Gospel shall be preached as a witness to all nations," then the end, which includes, or terminates in the advent, shall come; again, Paul testifies that when the man of sin shall be revealed, then at the close of his day, the "advent" of our Lord shall come, for the man of sin is to be destroyed thereby.

(To be Concluded.)

THE BOOK SHELF

The Gift of Imagination.*

HOW signal a place does the imagination hold in the realm of science and invention. Reason itself is only an under-servant. It has no creative skill. Memory makes no discoveries. But the imagination is a wonder worker. One day, chancing upon a large bone of the mammoth in the Black Forest, Oken, the German naturalist, exclaimed: "This is a part of a spinal column." The eyes of the scientist saw only one of the vertebræ, but to that one bone his imagination added frame, limb and head, then clothed the skeleton with skin, and saw the giant of animals moving through the forest. In that hour the imagination wrought a revolution in the science of anatomy. Similarly, this creative faculty in Goethe gave botany a new scientific basis. Sitting in his favorite seat near the castle of Heidelberg one day the great poet was picking in pieces an oak leaf. Suddenly his imagination transformed the leaf. Under its touch the central stalk lifted itself up and became the trunk of the tree: the veins of the leaf were extended and became boughs and branches: each filament became a leaf and spray, the imagination revealed each petal and stamen and pistil, as after the leaf type, and gave a new philosophy to the science of herbs and shrubs. When a pistachio tree in Paris with only female blossoms suddenly bore nuts, the mind of a scientist suggested that some other rich man had imported a tree with male flowers, and careful search revealed that tree many miles away.

And in every department of science this faculty bridges over chasms between discoved truths. Even Newton's discovery was the gift of imagination. When the eyes of the scientist saw the falling apple it was his vision faculty that leaped through space and saw the falling moon. When the western trade winds, blowing for weeks, had cast the drift wood upon the shores of Spain, Columbus' eyes fell not only upon the strange wood but also upon a pebble caught in the crevice. But his imagination leaped from the pebble to the Western continent of which the stone was a part, and from the tree to the forest in which it grew.

This faculty has performed a similar work in the realm of mechanics. Watt tells us that his engine worked in his mind years before it worked in his shop. In his biography Milton recognizes the beauty of the trees and flowers he culled from earth's landscapes and gardens, but in his "Paradise Lost," his imagination beheld an Eden fairer than any scene yet found on earth. Napoleon believed that every battle was won by the imagination. While his soldiers slept, the great Corsican marshaled his troops, hurled them against the enemy, and won the victory in his mind the night before the battle was fought. Even the orator like Webster must be described as one who sees his argument in the air before he writes it upon the page: just as Handel thought he heard the music falling from the sky more rapidly than his hand could fasten the notes upon the musical bars. Thus every new tool and picture, every new temple or law or reform has been the imagination's gift to man.

And when imagination has achieved for man his progress, happiness, and culture, it goes on to help him to gain personal worth and character. Above every noble soul hangs a vision of things higher, better and sweeter. It causes the best men ever, in their best moods to feel that better things still are possible. By sweet visions it tempts men upward, just as of the old bees were lured onward by the bees dropped through the hunter's hands. The vision of a higher manhood discontents men with to day's achievement and takes the flavor out of yesterday's victory. In such hours it is not enough that men have bread and raiment, or are better than their fellows. The soul is filled with nameless yearnings and longings. The deeper convictions, long hidden, begin to stir and strain, even as in June the seed ache s with its hidden harvest.

Steps to Happiness.†

TWO youths, tired of life as only the young can be, sought the Prophet who dwelt alone. One youth said, "O Prophet, I have had all wealth and pursued all pleasures; but I have not found happiness." "It could not be," said the Prophet, "pleasure is in things without. Happiness is from things within." "True, O Prophet," said the other youth, "so I believed; and I sought to know all mysteries and all knowledge, knowing that happiness is within. But I, too, have not found happiness."

The sun was shining with midday strength, and the Prophet bade him look fixedly at its shining orb. For an instant the youth turned eager and wistful eyes towards the heavens, and then he withdrew his gaze as one in pain. And the Prophet said, "What seest thou?" and he said, "I see blackness everywhere. The grass grows black, and the flowers are black, and even your faces are darkened to me." And the Prophet said, "Mysteries thou canst not fathom. None can look on God's face and live. We know in part. Happiness is not in knowledge." Then there was silence while the young man's eyes recovered. And then said the Prophet, "Look once more, but look not on the heaven but on the earth." And the young man looked—and was glad; for meadow, stream, and hill were bathed in happy sunlight. And the Prophet said, "What seest thou of heaven?" And the youth answered, "I see the sunlight everywhere."

Then said the Prophet, "Be content. Mind not high things. Seek not to know mysteries. But seek goodness, purity, righteousness, and kindness, and thou shalt see God's sunlight everywhere: and thou shalt find happiness within. Herein is the blessing of the Lord, that a man be satisfied in righteousness."

Then the youths left the Prophet: and, as they journeyed to their city again, he that had sought to know mysteries said: "I remember that it is written, 'In thy light shall we see light.'" And the other, who had sought happiness in pleasure, made answer: "I, too, remember One who said, 'I am the Door. By me if any man enter in he shall be saved.'"

The moment this is realized, the whole conception of life changes. As long as we are blinded by worldly ideas, and falsely imagine that life consists in the abundance of the things which a man possesses, we are keenly alive to our own misfortunes. We are inclined to declare that life is not worth living, because we measure the worth of life by material standards. But when we begin to perceive that life is moral discipline, and its end the perfecting of character, we can be content with food and raiment, for we are sure that a nobler enrichment is going forward. The varied experiences of life are working towards that happiness which is above all earthly gain, because it is a happiness within ourselves, a happiness of disposition and character. If happiness consists in the fulfilment of the end of our being, human happiness must be found in growing into that likeness in which we were made, and in the attaining of which we reach our true maturity, and realize the purpose of God. It is thus that man is brought to understand what is meant by fellowship with God. Discord within and uneasiness of conscience mean want of harmony between what our lives are and what they ought to be: they reveal how far we are from fulfilling the true purpose of life: they show that we are out of harmony with the order of our life, that is with the will of God. Peace within means the end of this discord, the harmony of our will with God's will. When we desire what he desires for us, our moral dispositions are in sympathy with him, and, this being so, we reach that stage of religious progress which may be called fellowship with God.

Un-Poetic Hymns.*

AS in British letters the sacred verse of Milton, Addison, Pope, and Cowper is a normal form of poetic utterance, so, when our representative American poets enter the domain of the religious lyric, they but add another evidence of their genuine gift and mission as poets. In this high sense, a hymn from Holmes or Whittier is as appropriate as when it comes from the pen of Hastings or Palmer. Just here it is in place to state that, as we have in English and classical literature debates and orations that were never pronounced in public, so may we expect to find, and do find, some of these sacred lyrics which have been composed with no reference whatever to their use in the exercises of Christian worship, but simply as one of the types in which poetic genius embodies itself, composed as literature, and not specifically as religious literature. Thus Whittier wrote his lyrics "The Eternal Goodness" and "Our Master," which, though not written as hymns, may be so used if need be. Thus Holmes and Bryant and Lowell wrote reflective verse as verse, but so imbued with moral and spiritual life as to make it serviceable in the rites of the Church. In this way, what Brooks calls "the theology of the English poets" has been made an essential and attractive part of English literature.

So, on the other hand, hymns as such should possess some distinctive literary character, should have an artistic as well as a religious quality, and should be in good taste from an esthetic point of view, so as to commend themselves to all students of form and lovers of literary art. The violation of this principal is far too frequent, so frequent as to have brought the whole department of hymnology into peril at the hands of literary critics. The mere fact that such lyrics are composed for the service of the Church and the needs of the common people does not, in their judgment, justify the absence of definite artistic excellence. Readers of taste are often pained by these unliterary and non-literary effusions that are found in our collections and pass for sacred poetry. In no sense known to criticism can they be called poetry, and should not as such be imposed upon the acceptance of worshipers. It is, indeed, because of the presumable literary ignorance of the people as a whole that they are thus imposed, devoid as they are both of the structure and spirit of genuine verse, ill-conceived and ill-expressed, and worthy of the name of verse only in the sense that the lines are metrical. It is needless to say that much of the hymnology in use by the modern lay evangelist is greatly at fault in this particular, a mere jingle and doggerel and trick of words, as illiterate and unpoetic as verse could well be and be verse at all. It cannot be wondered at that such an order of sacred song should offend the cultivated taste of literary men, and estrange them permanently from the ordinances of the Church.

* From *American Meditative Lyrics*, by Theo. W. Hunt, Ph.D.; illustrated. An interesting and well written little volume on American Lyric Verse, leading poets only being discussed. Pp. 205; cloth binding; price $1. E. B. Treat & Co., N. Y., pub'r.

BOOKS RECEIVED.

Max and Zan and Nicodemus; by Mrs. M. A. Hayne Fisher. A story of the lives of two little children, who dwelt in the mountains, which will delight both juveniles and elders; 120 pages, cloth covers, illustrated, price 75 cents. W. J. Shuey, Dayton, O., publisher.

The Century Magazine (Bound vol. 52, May to October, 1896), contains 960 pages, with 90 full page illustrations and a host of minor ones. The contents embrace the concluding articles by Prof. Sloan, on the Life of Napoleon, two Serial Novels, one by Mrs. Humphry Ward, the other by William Dean Howells, and two complete novelettes; illustrated articles by distinguished travelers, literateurs and specialists, on Rome, Spain, Africa, Guinea, Venezuela and China; a series of contributions on Art; sixteen short stories, poems, contributions on miscellaneous subjects, and a number of illustrated papers on various topics. The whole affords a feast of literary and artistic enjoyment, such as only this famous magazine can supply; gold cloth binding, price per volume $3. Century Co., New York, publishers.

How People Get On in the World

TO be Successful! This has become one of the grandest tests of merit; for every the Church in our age, has grasped the promise of this life, as well as the next and begun to look upon a genuine success, as one of the legitimate fruits of the Gospel. And when we consider that but for successful men there would be far fewer churches, hospitals, schools, etc., and vastly crippled missionary and charitable enterprises, we must acknowledge the blessedness of Success, in its general results.

And when we regard it individually, Success is in most cases an inward grace, as well as an external gain. The qualities that have been cultivated in order to attain to it, are in the main excellent qualities; for though people talk "luck," success does not come by chance. This world is run with far too tight a rein to permit of fortuitous events, and Providence, beyond all doubt, gives us good things by our own hands.

First, the successful man knows how to wait. Patience is genius, and failures are mostly consummated by want of faith, and want of patience. To concentrate every power on one object, and go directly for it; converging all collateral aids, and to be determined to succeed, *is to succeed*, as a general rule. But if one begin to doubt, we begin to sprawl; and our days specialties only attain to eminence. We think Admirable Crichtons pleasant men to know, but we don't do business with them.

Over-sensitiveness is a great drawback to success. Before men are successful, they must take rebuffs, and plenty of them; but the man bound for the top of the ladder, has that tenacity of purpose, and that moral bravery finely expressed in one of those wonderful nursery rhymes, which are the unconscious oracles of a dead world. I refer to the famous Man of Thessaly; who

> Jumped into a quickset hedge,
> And scratched out both his eyes;

but who had the heroic stuff in him, of which success is made; for

> When he saw his eyes were out,
> With all his might and main,
> He jumped into the quickset hedge,
> And scratched them in again.

Selfish men, as a rule, do not succeed. Providence helps those who help themselves much more does he help those who help others, as well as themselves. "The liberal man deviseth liberal things; and by liberal things shall he stand." There have been hours in the lives of all successful men, when everything depended upon someone throwing them a rope or lending them a hand. It is not only bad Christianity, it is also bad policy, to keep one's hands too much in one's own pockets. Indeed selfish men are often a wonder to those who know them, They get much and give nothing. They are like those Jews who built themselves ceiled houses, while the house of God lay waste. If they had minded his affairs, he would have minded theirs; for we can only serve God—or man either—for nought. Mind now, says God of such, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe ye, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." Self-reliance is a good thing; but mutual-reliance is a far better thing.

The Preacher, Thinker, Philanthropist, and all men who work with mind and spirit, cannot be paid in matter; therefore their success must be measured by moral and mental influences; and for this reason, the world often calls them "failures," a definition, applied still more startlingly to men who band together for good causes, which are apparent unsuccesses. But these men are not "failures" if we consider that we are eternal. Truth may take but one step in a century, but they never recede; and even forlorn hopes, like their glad and glorious days. Beneath the fire of storming batteries, we touch something diviner than earth; and it is in the hottest conflicts, we meet our heavenly brothers-in-arms.

The world may thank God that there are men and women, who for their convictions and ideals, are content to be what it calls unsuccessful"- to be of the minority, against the majority. These are the "foolish" ones to whom God says "Forward!" and barbarism crumbles, and nations are kindled to a common compassion; and men give their lives to destroy slavery, and their money to feed the hungry, and teach the ignorant. These are the men who make us revolt at massacres, who succor desolate women, and nourish famishing children, and protect animal life. Tell then, though material success is a great power for good, there is a higher success than a gilded one. Let us not despise it, because it appears so unreal. Beautiful ideals expand the hearts that welcome them; and like the fabled wand, guess at springs that have not yet welled. People may smile at the disproportion between our ideals and realities. Never mind. It is just here that we touch the first step of the ladder, which leads up to the region of light; and to that gloriously comprehensive Divine verdict, "Well done, good and faithful servant!"

Amelia E. Barr

* From *Man's Value to Society*. Studies in Self Culture and Character, by S. D. Hillis. Pp. 318; 8 vo. price $1.50. Fleming H. Revell Co., New York, Chicago and Toronto, publishers.

† From *The Great Charter of Christ*, by the Right Rev. W. Boyd Carpenter, D.D., D.C.L. A series of lectures on the Sermon on the Mount. They show the profound philosophy of the Great Teacher and how his words apply to modern life. Pp. 300; price $1.50. Published by Thomas Whittaker, Bible House, New York.

THE FAMILY AND HOME CIRCLE

THE NIGHT WIND.

HAVE you ever heard the wind go
"Yoooo?"
'Tis a pitiful sound to hear!
seems to chill you through and through
With a strange and speechless fear.
's the voice of the night that broods outside,
When folks should be asleep.
d many and many's the time I've cried
the darkness that brooded far and wide
Over the land and deep:
"Whom do you want, O lonely night,
That you wail the long hours through?"
nd the night would say in its ghostly way:
"Yoooo! Yoooo! Yoooo!"

y mother told me long ago,
When I was a little tad),
at when the night went wailing so
Somebody had been bad;
d then when I was snug in bed,
ith the blankets drawn up round my head,
I think of what my mother'd said.
And wonder what boy she meant!
nd "Who's been bad to-day?" I'd ask
Of the wind that hoarsely blew,
nd the voice would say in its meaningful way:
"Yoooo! Yoooo! Yoooo!"

hat this was true, I must allow—
You'll not believe it, though!
et, though I am quite a model now,
I was not always so.
nd if you doubt what things I say,
Suppose you make the test:
ppose, when you've been bad some day
id up to bed are sent away
From mother and the rest—
ppose you ask, "Who has been bad?"
And then you'll hear what's true;
r the wind will moan in its ruefulest tone:
"Yoooo! Yoooo! Yoooo!"

* * *

hopping in Mid-winter.

aking Holiday Purchases in Arctic Weather —New York's Crowded Thoroughfares.

EVERY winter, as the holidays approach, New York draws to itself as with an irresistible magnet great multitudes of shoppers. They come from long distances, by train or steamer, and they erflow the hotels, fill the street cars and her conveyances, and in the principal oroughfares, join with city shoppers in owding stores and sidewalks to an extent that frequently makes locomotion almost impossible. Our photograph shows section of the popular Sixth avenue opping district during holiday week, nd it may be accepted as a fair specimen the condition of many other parts of wn. Not only are the mammoth establishments inundated with buyers, but the ss pretentious stores find their trade adrupled in holiday week. For many isinesses, the brief season toward the ose of December, is the annual harvest, nd all their resources are energetically oplied to make it as big a harvest as possible. This is especially true of those isinesses that deal in such articles as are ecially designed to be used by the purhasers as gifts to friends and relatives.

Just how much money is expended in ew York City, on purchases during holiy week, it would be difficult to estimate, it it aggregates many millions daily. All asses of society contribute to this extraordinary output of wealth. In the great mporiums, where almost every article ay be found on sale, thousands of shopers crowd the various departments, requiring the services of an army of clerks nd saleswomen to attend to their multifaous wants. Almost every nationality is presented in these holiday crowds, and oor and rich may stand alike on an equaly and buy at the same counter—the lady wealth spending her hundreds, while e poor widow, or the hard-worked sewg girl, having only a dollar or two in the orld must measure her gifts accordingly.

To those who come from the country to hop in the big metropolis for the first me, the mammoth stores on Broadway, ixth and Eighth avenues, Fourteenth reet and Twenty-third street, are a wonerful revelation. Here, in a single buildg, or group of buidings, perhaps nearly block in extent, are furniture, jewelry, lks and satins in piece, tailor-made gowns, and the other garments, laces, stationery, millinery, leather goods, toys innumerable, and games for adults: groceries, hats, shoes, music and musical instruments: enough books to stock a good-sized town library, and a thousand other varieties of merchandise. The stranger is bewildered by the seemingly endless variety, and very naturally wonders how such a vast business can possibly be conducted without hopeless confusion. But each department has its responsible head, and system rules everywhere. All purchases are recorded, no matter how insignificant. Trained detectives guard every aisle and watch lest professional pickpockets should enter and attempt to ply their nefarious trade among the unsuspecting shoppers, and they also look out sharply for the "shop-lifters," whose thievish fingers may stray too long among the goods on the counters. Then the great stores have cared for the comfort of their patrons in other ways, by providing reception rooms, restaurants, photograph galleries, and even banks and post-offices, within the limits of their establishment.

A WINTER HOLIDAY SHOPPING CROWD ON SIXTH AVENUE, NEW YORK.

Thus, a day or two among the big metropolitan stores, during the holidays, is a pleasant experience, not to be forgotten, especially if one is reasonably well supplied with money, and has the habit of observation which greatly adds to the enjoyment.

* * *

New Year's Calls Declining.

Soon the old custom of making New Year's calls will be a thing of the past. This year it was noticeable in many cities that fewer calls were made than ever before. Apropos to the changed style of observing the day, it is interesting to note how it was kept in the time of our forefathers. When the metropolis was Nieuw Amsterdam, Alice Morse Earle tells us, there was a constant controversy between Governor Stuyvesant and the easy-going "little bench of justices" over the celebration. The burgomasters and schepens would not hold court or do any legal business at New Year. Then Stuyvesant sent out a proclamation expressly forbidding on New Year's and May Days any firing, or planting of maypoles or beating of the drum: nor shall there be at those times any wines, brandy or beers dealt out." But it took a more powerful enemy than Stuyvesant to annihilate New Year's Day—it perished under modern indifference and formality. At the beginning of this century the streets were thronged on New Year's Day with all who could not ride; and great four-horse stages packed with hilarious mobs of men rode from house to house visiting any and every friend of any one of the stage load, eating and drinking at every house. Gradually this has died out, or is dying, and the January festival has become decorous and quiet, with hardly a feature left of the old time revelry and indulgence. It is far better as it is.

* * *

In the Stepmother's Behalf.

Our "Plea for the Stepmother" which appeared on this page of THE CHRISTIAN HERALD, in Dec. 16 issue, seems to have awakened sympathetic echoes in several quarters. Mr. W. G. H., Meaford, Ont., writes us a remarkably interesting letter in which he says:

> I read your plea for the stepmother. Some years ago, when I was quite a young man, it fell to my lot, to board among strangers. One cold winter's day, the house door had by some means been left open for a moment, when the father of that household, said, "Please shut that door, for a stepmother's breath is blowing in." No one knows how keenly I felt that remark: for I had a stepmother. But, Oh! such a mother she was to me! There was no coldness in her breath. The atmosphere of the home where she reigned as queen, was warm with her sweet unchanging love. My own mother went to her rest in heaven when I was only three weeks old, so that I have no personal remembrance of her.
>
> No man ever had a better mother than my stepmother proved to me. Her relationships to me, through all my childhood, crowd upon me to this day in sweet, tender, and hallowed memories. The longer I live, the more do I revere her for that beautiful Christly life, which seems to glow with a richer radiance, the further time carries me away from her. There may be some stepmothers who are not all they should be, but if the children who have stepmothers, would only treat those mothers with loving and kindly consideration, instead of treating them with coldness and suspicion, the harshness of such mothers would soon become only a forgotten proverb.

* * *

Dull Boys who Became Famous.

Premature brightness, or precocity, is not always a desirable trait in children, nor is dullness always an evidence of lack of brains. Parents should not be discouraged because their children are not always bright as those of their neighbors. When Isaac Barrow was a boy he appeared so stupid that his father said, if God took away any of his children he hoped it would be Isaac. Yet that boy lived to be one of the greatest divines of the Church of England. Douglas Jerrold was also a dull boy, and Napoleon's teacher said he would need a gimlet to put learning into the head of the future conqueror of Europe. Sir Walter Scott, Dryden, Swift, Goldsmith, Gibbon, Chatterton and many others were notably dull boys. General Grant was also called dull by his neighbors and schoolboy friends.

FRANKLIN'S WHISTLE.

OUR young folks are probably familiar with the story of Franklin and his whistle. It was related in a letter by Benjamin Franklin to a friend in Philadelphia, in 1779, in which he wrote:

THE BOY FRANKLIN.

When I was a child, about seven years old, my friends on a holiday filled my pockets with coppers. I went directly to a shop where they sold toys for children, and being charmed with the sound of a whistle, that I met by the way in the hands of another boy, I voluntarily offered and gave all my money for one. I then came home, and went whistling all over the house, much pleased with my whitle, but disturbing all the family. My brothers and sisters and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth, put me in mind what good things I might have bought with the rest of the money, and laughed at me so much for my folly that I cried with vexation, and the reflection gave me more chagrin than the whistle gave me pleasure. This, however, was afterward of use to me, the impression continuing on my mind so that often when I was tempted to buy some unnecessary thing I said to myself, "Don't give too much for the whistle," and I saved my money. As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who gave too much for the whistle. * * * In short, I conceive that great part of the miseries of mankind are brought upon them by the false estimates they have made of the value of things, and by giving too much for their whistles.

A beautiful statuette of the boy Franklin and his whistle, executed in Carrara marble, my Pasquale Romanelli, has been presented to the Newark, N. J. Public Library by Dr. J. A. Coles and his sister Miss E. S. Coles. It stands as a pedestal of Algonian marble. The figure is very graceful, and the attitude is one of boyish thought. Underneath the statue is the legend "Don't give too much for the whistle," which inculcates a sound, homely philosophy that every boy would do well to keep in view daily with the temptations that arise as he approaches young manhood.

* * *

Winter Sunrise in the Woods.

Dr. C. C. Abbott, in a description of a winter stroll in the woods, gives this very charming "bit" from nature: "Decide beforehand whither you will ramble, and make an early start. Sunrise I have always associated with mirth, and sunset with melancholy. It is reasonable to do so. Be astir at sunrise then, and receive the greeting of that lover of the dawn, the blackcap. Chick-a-dee-dee means 'cheerfulness,' as he who hears it quickly learns, for the chill of the early hour is tempered. Those who never see the world at such a time have strange ideas of winter. Frost is a gardener of most excellent taste, and when he has encased seed pods and dry grass in crystal, all their beauty is restored."

* * *

How Japanese Children Count.

"We count on the knuckles," said a bright little Japanese lad. "The knuckles are the long months and the spaces between them the short ones. The first knuckle is January, long, and the space between is February, short, and so on to the knuckle on the little finger, which is July. Then you repeat on the knuckle of the little finger, which is also August, and go back and end on the knuckle of the second finger, which is December."

Requests for Prayer.

AT the Converts' Sunday Afternoon Prayer Meeting at the Bowery Mission, prayer was offered on Dec. 20, in accordance with the requests of many persons, among whom the following ask the prayers of our readers:

For the Conversion of Relatives and Friends. Sorrowing Mother, Yorktown, N. J., asks prayer for the conversion of her son, who is sick, and that he may live to serve Christ.——Reader, Fiott, Ill., that two brothers may give themselves to the Lord.——Constant Reader, Saco, Me., that a dear son may realize his need of a Saviour and yield himself to Christ.——Friend, Russelville, Tenn., for the conversion of a friend and his wife and children.——J. M. P., Delhi, Ia., that the peace which passeth understanding may be found by an elderly lady who is earnestly seeking Christ.——J. A. Stockton, Manitoba, that God would look in mercy on six sons, who are intent on worldly things and indifferent to the concerns of their souls, and that they might be aroused to seek Christ.——Forsaken Mother, Hampton, Va., for the conversion of her daughters and their husbands, who are far away from Christ and are neglectful of their filial duties.——Aged Widow, Miltona, Minn., for the conversion of an aged man.——Reader, Sheckshunny, Pa., that a dear son who once made a profession of faith, but has been led into sin, may be truly converted and be true to Christ.——E. R. R., Altamont, Kans., that a wayward son may be brought to Christ.——H. E. L. C., for the conversion of a young man whose life is being spoiled by his bondage to liquor.——W. D., Kittanning, Pa., that light may be granted to a young man who is seeking Christ, but is in thick darkness; also that his family may be guided to the Saviour.——Subscriber, Hastings, Minn., for the conversion of a wayward son, and of a daughter who is being prejudiced against religion by an unbelieving husband.——Praying Mother, Alberta, Can., that God would touch the hearts of her three sons and bring them into his fold.——Sorrowing Sister, Trumansburg, N. Y., for the conversion of husband, son, and daughter, and that present affliction may be sanctified to spiritual progress.——Reader, Farmington, Cal., for the salvation of a brother who has become the slave of strong drink, and that he may turn from his evil ways to serve the Lord with all his heart.——Broken Hearted Mother, Mt. Gilead, O., that her son-in-law, who is harassing his wife and family, may have a new heart given to him, and may learn of Christ to be kind and loving to others.——Praying Mother, Demorest Ga., for the conversion of a son-in-law whose drunkenness and profanity are making his family miserable, and that he may have strength to lead a new life in Christ.——W. C., Key West, Fla., that God would grant converting grace to a whole family, consisting of husband, wife, two sons and a daughter, who seem unable to give up their own ways and seek salvation through Christ alone; also that a wayward brother who is in bondage to drink and evil passions, may be delivered and made a new creature in Christ.——Praying Mother, Camp Creek, S. Dak., that God would deliver her husband from his love of strong drink and make him a good man.——Mother, Clinton, Iowa, for the conversion of her husband and four children.——Father and Mother in Nebraska, that a dear son who has caused shame and sorrow to his parents, may be brought to repentance and be saved through Christ.——Mother, Wetmore, Kan., for the salvation of her son, a young man for whom many prayers have been offered.——Grieved Wife, West Superior, Wis., that her husband may be cured of his propensity for strong drink, and may be made a true child of God.——Reader, Bicknell, Ind., for the conversion of a son.——"One who believes," for the conversion of a dear friend whose reason is imperilled by the consequences of a sinful life, and that he may have strength to renounce his sins.——M. B., Mitchell, Colo., for the conversion of a very wicked man, who keeps a saloon and is leading his neighbors to ruin, and that his saloon may be closed.——A. C. J., Richmond, Va., that God in his mercy would bring her three sons and her daughter into the kingdom.——"Immanuel," that God would bring an unfaithful wife of a Christian minister to repentance, and cause her to seek forgiveness.——M. C. S., Grinnell, Iowa, for the conversion of a son who was consecrated to the Lord at his birth, but has gone into the world and is indifferent to Christ.——M. A. L., Bloomfield, N. J., that God would change the heart of a beloved boy who is very stubborn.

For the Restoration of Health. C. L. B., Youngstown, N. Y., that God in his mercy would restore a dear mother who has long been a sufferer.——Subscriber, Jackson, Mich., for the recovery of a man who has partially lost his reason.——E. R. R., Altamont, Kan., that a dear sister who is suffering in mind and body may be restored by the Great Physician.——Believer, Lemon, Pa., for the recovery of a daughter who is critically ill.——Grandmother, Duck Lake, Mich., that her daughter's son, who has been ill for three months past, may be restored to health.——Constant Reader, Saco, Me., for the recovery of her husband whose mind is unbalanced.——Earnest Worker, Columbus, Ga., that a beloved daughter may be restored to health and usefulness.——Believer, Chelsea, Mass., that a dear friend may be saved from blindness and may recover the full use of his eyes, and that God would avert in her own case a dreaded disease.——Wife and Mother, Philadelphia, Pa., for the recovery of her husband from rheumatic trouble.——Believer, Nashville, Tenn., who acknowledges now the answer of many prayers in the past, asks prayer that a dreaded operation may not prove necessary and that Christ would give full restoration of health.——Reader, Damascus, Pa., on behalf of two friends, one of whom has lost the use of her limbs and the other is demented, that God would in mercy restore both.——M., Clinton, Ia., for the recovery of a dear father and a friend.——Praying Mother, S. Dak., for the recovery of a niece who is afflicted with a distressing disease.——J. B. F., Adrian, Mo., that God in his mercy would grant the restoration of reason to a beloved son who has gone insane through grief.——The following persons request prayers for their recovery from various diseases: Reader, Averett, Va.; Subscriber, Winona; Believer, Bucknell, Ind.; Believer, Remsen, Ia.; W. H. F., Atlanta, Ga.; A. L. R. D., Washington, D. C.

For Special Blessings. Reader, Adrian, Mich., asks prayer that a young man separated from his family may soon be able to find employment and may be cheered in his despondency by assurance of God's compassion.——Reader, Fort Worth, Tex., that God would grant speedy relief from financial troubles and give grace to do and suffer his will.——A Sister, that a man in distress through inability to meet an obligation may be enabled to get the help he needs.——Subscriber, San Jancinto, Cal., that two persons who have fallen into grievous sin and brought reproach on the cause of Christ may be led to repentance and renounce their evil ways.——N. R. V., Haymond, Va., that a young married man may be able to secure employment suited to his capacity.——Suffering Wife, Ont., that her husband may have grace to control an unhappy temper and that his son may be delivered from the curse.——E. A. F., Wampum, Wis., that a Christian young man whose conduct has brought misery to his family and reproach on the name of Christ, may be led to know and do the right thing.——M. C. L., Mt. Vernon, O., that God would raise up friends for a cause which is sorely in need of funds and that the work of soul-saving begun in his strength may not be interrupted, but, cleared of debt, go on with increasing blessing through the winter.——Believer, Beach, Ga., for grace to trust God implicitly and that when work fails a new position may open.——Reader, Lansing, Mich., who is in sore trouble and fears that her husband is losing his reason, asks prayer for deliverance and that the means may be provided for the family need.——H. E. L. C., for the funds so urgently needed for necessary food and clothing.

Persons desiring the prayers of the Converts' Prayer Meeting at the Bowery Mission should address their letters to THE CHRISTIAN HERALD, 91-102 Bible House, New York.

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Now by thy grace made meet;
Yet bruised and wearied, it can only pour
Its anguish at thy feet;
It groans beneath the weight of sin,
It sighs salvation's joys to win.
My mourning heart!

Here is my heart!—in Christ its longings end,
Near to his cross it draws;
It says, "Thou art my portion, O my friend!
Thy blood my ransom was."
And in the Saviour it has found
What blessedness and peace abound.
My trusting heart!

Here is my heart!—ah, Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve thee more,
To fear thee, trust thee, and adore.
My cleansed heart!

Our Children's Home.

The following sums have been received for the work at our Children's Home at Mont-Lawn:

Nellie Weaver	1 00
A Friend, Ft Wayne	4 00
J E Baird	10 00
N H & W B Woodruff	30 00
J H Cook	5 00
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All contributions for this work will be duly acknowledged in the columns of THE CHRISTIAN HERALD.

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HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

indling the Gospel Fire In a Northern Wigwam.

NE of the most magnetic men it has ever been my privilege to converse with, is the Rev. Egerton Ryerson Young, the famous Missionary to the Indians of British olumbia. Mr. Young is one of those auntless souls who would have won success and fame in almost any department

REV. EGERTON RYERSON YOUNG.

f life to which he might have devoted imself. There is no such word as fail in is vocabulary. When he undertook to arry the Gospel to the Indians in their onely wigwams in the northern woods, he ut into it the same inventive genius, inlomitable purpose and, tireless fidelity hat other men have put into the building f railroads and managing of armies and ations. But back of his strong brain and mmense energy there is a big heart full of love for Christ and tender sympathy for he poor people to whom he carried the lad news of salvation.

Mr. Young has the art of recounting his xperiences with a certain breeziness peraining to the woods where they were enacted, that makes them more fascinating han any piece of fiction.

One of his best stories tells of a long ourney which he made in the heart of the wilderness in search of a tribe which he ad not visited before. He made this rip by canoe, which was paddled by two Christian Indians.

When they reached the forest encampment of the tribe they were seeking, the welcome they received was not very cordial. The Indians were soured and saddened by having lost a great many of their children with scarlet fever, which for the first time had visited their country, and which had been brought into their land by some white traders the year before. With the exception of an old conjurer or two, none openly opposed him, but the sullen apathy of the people made it very discouraging work to try to preach or teach. However, he did the best he could, and was resolved that having come so far, and suffered so many hardships to reach them, he would faithfully deliver the message, and leave the results to him who had permitted him to be the first who had ever visited that land to tell the story of redeeming love.

One cold, rainy day, a large number of them were crowded into the largest wigwam for a talk about the truths in the great Book.

Mr. Young's faithful Christian companions, who had paddled his canoe for him, now aided him all they could by giving personal testimony to the blessedness of the great salvation. But all seemed in vain. There the people sat and smoked in sullen indifference. When questioned as to their wishes and determinations, all he could get from them was, "As our fathers lived and died, so will we."

Tired out and sad at heart, the Missionary sat down in quiet communion and breathed up a prayer for guidance and help in this sore perplexity. In his extremity the needed assistance came so consciously that he almost exulted in the assurance of coming victory. Springing up, he shouted out, "I know where all your children are, who are not among the living! I know, yes, I do most certainly where all the children are whom death has taken in his cold grasp from among us, the children of the good and of the bad, of the whites and of the Indians, I know where all the children are."

Great indeed was the excitement among them. Some of them had their faces well shrouded in their blankets as they sat like upright mummies in the crowded wigwam. But when he uttered these words, they quickly uncovered their faces and manifested the most intense interest. Seeing that he had at length got their attention, he went on: "Yes, I know where all the children are. They have gone from your camp-fires and wigwams. The hammocks are empty and the little bows and arrows lie idle. Many of your hearts are sad, as you mourn for these little ones whose voices you hear not, and who come not at your call. I am so glad that the Great Spirit gives me authority to tell you that you may meet your children again, and be happy with them forever. But you must listen to his words which I bring to you from his great Book, and give him your hearts, and love and serve him. There is only one way to that beautiful land, where Jesus, the Son of the Great Spirit, has gone, and into which he takes all the children who have died; and now that you have heard his message, and seen his Book you, too, must come this way if you would be happy and there enter in."

While he was thus speaking, a big, stalwart Indian from the other side of the tent sprang up, and rushed toward him. Beating on his breast, he said, "Missionary, my heart is empty, and I mourn much for none of my children are left among the living; very lonely is my wigwam. I long to see my children again and to clasp them in my arms. Tell me, Missionary, what must I do to please the Great Spirit, that I may get to that beautiful land, that I may meet my children again?" Then he sank upon the ground at Mr. Young's feet, his eyes overflowing with tears, and was quickly joined by others, who, like him, were broken down with grief, and were anxious now for religious instruction.

To the blessed Book they went, and after reading what Jesus had said about little children, and giving them some glimpses of his great love for them, Mr. Young told them "the old, old story," as simply and lovingly as he could. There was no more scoffing or indifference. It was the beginning of a blessed work which resulted in the winning of nearly the entire tribe to a happy experience of the saving love of Christ.

Do You Suffer from Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for the disease. Most marvelous cures are wrought by this new plant, when all other remedies fail. Rev. G. Ellsworth Stump, Pastor of the Congregational Church, Newell, Iowa, writes that the Kola Plant cured him of severe Asthma of twenty years' standing; Alfred C. Lewis, Editor of the Farmer's Magazine, of Washington, D. C., testifies that it cured him when he could not lie down at night without fear of choking, and many others give similar testimony. It is really a most wonderful discovery. To prove to you beyond doubt its wonderful curative power, the Kola Importing Company, No. 1164 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of *The Christian Herald* who suffers from any form of Asthma. They only ask in return that when cured yourself you will tell your neighbors about it. This is very fair, and you should surely try it, as it costs you nothing.

Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness, and tones the whole body. Give it a trial now.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Carry them in your pocket.

It Stands Alone!

As the snow-capped summit of an isolated mountain peak, all a-glitter with the slanting sunshine, compels the gaze of the dweller in the valley, so does the exalted pre-eminence of Quaker Oats challenge the intelligence of the whole of Christendom. There it stands! over-topping, overshadowing all competition, with its wide-extended base of genuine merit resting upon the popular approval of a whole world, and its cloud-reaching superiority reflecting the crowning glory of honor and well-earned success. Quaker Oats might well serve as the text from which to preach a sermon on "The Reward of Real Merit," for only by reason of its inherent excellence has it become "The Autocrat of the Breakfast Table."

It has been said that, "The man who succeeds in making two blades of grass grow where only one grew before, is a public benefactor." How much greater the achievement of making a dime equal to a dollar *in purchasing power!* Quaker Oats has done this, placing within the grasp of the wealthy and poor alike, the greatest health food and dietary delicacy. In the mansions of the rich, in the cottages of the poor, in princes' palaces and in dingy tenements alike has Quaker Oats become a household word. To the epicure it is a dainty morsel to tempt the surfeited appetite, to the dyspeptic a solace, and to the poor man a pleasant economy, offering to him and to his whole family a most healthful and nutritous diet. Small wonder then, that Quaker Oats has met with the universal indorsement of intelligence, and that to-day it stands Alone! the recognized standard of excellence, a synonym for a good breakfast, the people's choice.

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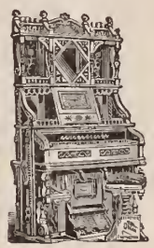

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ARE NOT TO BE WASHED.
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When soiled, reverse, wear again, then discard.
Ten collars or five pairs of cuffs for 25 cents.
They look and fit better than any other kind.
ASK THE DEALERS FOR THEM.
If not found at the stores send six cents for sample collar and cuffs, naming style and size.
A trial invariably results in continued use.
Reversible Collar Co., 79 Franklin St. New York

"Cleanliness is nae pride, dirt's nae honesty." Common sense dictates the use of SAPOLIO

The Plagues of Egypt.

A REMARKABLE change of tactics has been observed recently in the assaults of the enemies of the Bible on the Book. Formerly we used to be gravely assured that the miracles recorded there could never have taken place—that these wonders were impossible. But electricity, chemistry, and the sciences have made gigantic strides in this generation and have proved to these wise men that there are phenomena in nature not dreamed of in their philosophy. They have learned the lesson, and have adroitly changed their point of assault. These wonders which were formerly delared to be impossible, they now admit may have occurred, but they were not supernatural, but the result of natural laws and forces. The object of these assaults is to get rid of the supernatural, but the Christian believer will see in the argument only a proof that when God determines to effect a purpose, he has in nature an abundance of forces which he can use. The scientists, if they are right, have not disproved the miracle, but have merely indicated the means by which it was worked.

A German physician, resident at Cairo, writing to the Leipsic *Christliche Welt*, makes some interesting observations. His personal expeirences and investigations led him to the conclusion that the story of the ten plagues of Egypt, related in the Pentateuch, was in effect a remarkable demonstration of the power of the Almighty in combining natural forces and elements to accomplish certain purposes. Thus the miraculous turning of the river into "blood" might be accounted for by the sand storms which about November blow from the Libyan Desert, and which have been known at times to contain minute red infusoriæ, which, falling into the water, turn it a blood color. Whether this in itself causes the fish to die, is not known, but the sinking of the river causes about this time an immense mortality amongst the fish, which, left by the retiring waters, die, and cause the land "to stink." At this season, also, frogs and toads are developed in the standing water, and these, as the water retires, cover the land. Nature by miraculous impulse might be made to multiply these into millions. This visitation is often accompanied by swarms of lice, ants, snakes and snails, which might be similarly augmented. In December the condition of the ground left by the retiring waters is favorable to the development of epidemics amongst the cattle. As to the plague of "blains," the Upper Nile is the home of this disease, which in its worst form breaks out as black boils—a striking fact when the Scripture story is remembered. The plague of locusts would follow in the early spring, generally in March. In April comes often the south wind, called the "Chamsin," which brings with it a fine sand which often seems to blot out the sun and to cause a temporary darkness. This miraculously produced, intensified and continued, would excite a general panic. The German writer concludes that the year of the plague must have been a phenomenal one, in which the tremendous natural agencies employed in so strange and miraculous a manner, were calculated to strike both Egyptians and Israelites, and impress them with a sense of divine interposition.

THE HOUSE I LIVE IN.

THE house I live in has grown old,
Some parts of it are in decay,
The thatch upon the roof, once black,
Is nearly now all turned to gray.
Light through the window-panes is dim,
So that I cannot clearly see;
Two new ones I have now outside,
Have been a wondrous help to me.
The grinders from the kitchen gone,
I miss their presence every day,
Some others that I once put in
Are of poor service anyway.
The unseen, noiseless engine's beat,
That has not ceased for sixty years,
Is still at work, but slower now
Its action to my sense appears;
And the warm liquid that it sends
Through the old house to heat its walls
Grows cold as round about the place
Black winter's withering snow-flake falls.
Though I have had the house repaired,
Sometimes outside, and oft within,
Yet as the silent years roll on,
I feel the walls are growing thin.
'Twill grieve me much to leave the place,
Each nook and corner I revere,
Sweet, joyous days I've spent therein
Through many a bright, glad, golden year;
To me its walls are sacred, too,
Within them I have suffered long,
"But God has been my strength and stay,"
In weakness he has made me strong.
And he has come and "supped with me,"
And soothed my sorrow, eased my pain
And made the place like "Bethany's home,"
Bright with restored life again.
Soon this old house will be dissolved,
Not lost, but only laid away,
And I shall then be taken home
In Father's inner rooms to stay,
Till the whole family shall meet,
From every land beneath the sky,
And this frail house be built anew,
For me once more to occupy;
A tenant in a changeless home,
No windows dim, and no decay,
No sorrow, sickness, and no death,
"For former things have passed away."

West Newton, Mass. W. I. N.

Three Answered Prayers.

The following was read at the Converts' Prayer-meeting of the Bowery Mission, on December 6: "I desire most humbly and reverently and with a most abject consciousness of my worthiness, to record my own experience in relation to the Bowery Mission. In September of last year, I was in great anxiety about a family trouble which seemed to threaten utter ruin. It appeared to be inevitable—no way of avoiding it. I sent a request for prayer to the Bowery Mission. It was answered in a marvelous way, and the trouble was averted. A new and entirely different trial was harrassing a family, and that also appeared to be a cross that must be endured; but I sent a request asking for its removal. The prayer was heard and it was removed. Last week I sent a third request. It was that the way might be opened for a friend in urgent need of an opportunity to earn an honest livelihood. Within three days of your prayers being offered, the answer came. I am informed that my friend is now in the way of securing a good income. I feel as Peter did when he said, 'Depart from me for I am a sinful man, O, Lord'; but I trust that he will never leave me, but that I may be changed by his loving presence with me, and enabled to renounce all my sins and walk humbly with my God. I am awed by this experience of the nearness of God."

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The Modern STOVE POLISH.

DUSTLESS, ODORLESS, BRILLIANT, LABOR SAVING.

Try it on your Cycle Chain.

J. L. PRESCOTT & CO., New York.

BARLOW'S INDIGO BLU
The Family Wash Blue. ALWAYS RELIA
For Sale by Grocers.
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Used in Modern Flats

the new SINCER AUTOMATIC SEWING MACHINE becomes especially desirable because of its noiselessness and its compact form. Having neither shuttle nor bobbin, it is only necessary to thread the needle and it is ready to sew. Its simple mechanism is truly automatic, and a child can use it effectively. With all the advantages claimed for any chain-stitch machine,

The Singer Automatic

has the following points of preference. They can easily be demonstrated by comparison:—

1st.—**It is absolutely the lightest-running,** because it has the fewest parts, these being of latest design, perfectly constructed and faultlessly finished.

2d.—**It is more easily threaded,** its parts are better protected from dust, it has more room under the arm, and is capable of a greater range of work.

3d.—**The Broad treadle** better promotes the health and comfort of the operator, because it is lower, and the position of the feet can be changed at will. The band-wheel shaft turns on cone bearings, thereby securing greater steadiness and ease of motion.

These advantages especially commend THE SILENT SINGER to the favor of the apartment dweller.

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THE "HOLDFAST"
ALUMINUM HAIRPIN
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Smoother and lighter than Tortoise Shell or Horn, and many times stronger. Will not split or break; size, 2 3-4 inches, polished or in black. Also 3 3-4 and 4 1-2 inches, with heavy prongs, for braid or bonnet use. Apply to dealers or send 10 cents for sample of 6 medium or one large.

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You can make a delicious cup of chocolate if you have the right kind—that's
WHITMAN'S Instantaneous CHOCOLATE.
Perfect in flavor and quality. In pound and half pound tins. At your dealers.
STEPHEN F. WHITMAN & SON, Sole Mfrs., Philadelphia.

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Sacred Songs No.
By Sankey, McGranahan and Stebbi
This New Collection of Devotional songs used M. Moody and Mr. Sankey in the great meetings Id. New York in November and December
IS WITHOUT A RIVA
Contains the latest and best Ne by the Authors. These can be obt no other book. Is pronounced b of our leading Evangelists and "the best of the Series."
JUST THE BOOK you nee this winter. Do not adopt a k til you have tried Sacred Song
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Most Durable and Decorative.
Suitable for all buildings. Numerous designs. *Send for Catalog*
H. S. NORTHROP, 33 Cherry St., New York

Tours to California.

California has been most fittingly termed the "Italy of America." All the delicious balm, the cloudless sky, and the rich verdure of the great European peninsula are duplicated in this sunny land of the Pacific. Here nature basks in the sunshine of her own beauty; and here she has established her own sanitarium, where eternal spring inspires everlasting youth. With the snow-mantled peaks of the Sierras upon the one hand, the calm Pacific with its soft breezes upon the other, and a veritable paradise of flowers, fruits, and plants between, man can find and needs no lovelier land. To visit such a country is a privilege, a blessing.

The Pennsylvania Railroad Company, recognizing the need of a more comfortable and pleasant way of crossing the continent, inaugurated a series of annual tours to California, running a through train of Pullman palace cars from New York to the Pacific Coast and stopping at the principal points of interest *en route*. The great popularity of these tours demonstrates the wisdom of the movement.

For the season of 1897 three tours have been arranged to leave New York, Philadelphia, and Pittsburg January 27, February 24, and March 27.

The first tour will run direct to San Diego via St. Louis and the Santa Fe Route, and return from San Francisco via Salt Lake City, Denver, and Chicago, allowing five weeks in California.

The second tour will run via the Mammoth Cave and New Orleans to San Diego, stopping at the City during the Mardi Gras Carnival. This tour will return via Salt Lake City, Denver, Omaha, and Chicago, allowing four weeks in California.

The third tour will run via Chicago, Denver, and Salt Lake City, allowing passengers to return by regular trains over different routes within nine months.

All of these tours, either going or returning, will pass through the famous Colorado region, Glenwood Springs, Leadville, and the Garden of the Gods.

Rates from all points on the Pennsylvania Railroad System east of Pittsburg: First tour $310, second tour $300, third tour $300, round trip, and $200 one way.

For detailed itineraries and other information, apply to ticket agents, special booking offices, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

"THE CHRISTIAN HERALD."

BEARING His Evangel,
Near, and far away,
To the distant millions,
As the light of day;
Bringing joy and gladness
To many a weary heart,
In the lonely mountain
And the crowded mart.

Words of timely warning
To the high or low,
Kindly words, and cheering
The cross of Christ to show;
Bearing always, ever,
"The mark of Christ" our Lord,
In the open forehead,
By His kingly word.

Onward "Christian Herald"!
Through the distant years,
Bearing gospels ever,
Good news that banish tears;
News of Christ the Saviour,
For sinners ever slain;
News of highest wisdom
That man may ever gain.

Homer, N. Y. *C. A. P.*

A Judge Upholds the Sabbath.

IN the Supreme Court of New York, a few days ago, a decision was rendered by Justice Pryor, which is attracting more than usual attention. A Hebrew society had applied for incorporation, and had set forth in its application, among other matters, that it was proposed to hold its annual meetings on the second Sunday in January each year. Justice Pryor refused the certificate of incorporation, and in his decision made use of the following language with respect to the observance of the Christian Sabbath by the American people:

"It (the society in question) is not a religious corporation, and its annual meetings are for the performance of precisely such secular business as is transacted by other civil corpotions. The question is not whether such meetings on Sunday are illegal, but whether they should be approved by a Justice of the Supreme Court. A thing may be lawful and yet not laudable. In the State of New York the Sabbath exists as a day of rest by the common law, and without the necessity of legislative action to establish it, and may be protected from desecration by such laws as the Legislature, in its wisdom, may deem necessary to secure to the community the privilege of undisturbed worship and to the day itself that outward respect and observance which may be deemed essential to the peace and good order of society, and to preserve religion and its ordinances from open reviling and contempt.' (Lindenmuller vs. The People, 33 Barb., 548.) 'The Christian Sabbath is one of the civil institutions of the State, and the Legislature, for the purpose of promoting the moral and physical well-being of the people and the peace, quiet and good order of society, has authority to regulate its observance and prevent its desecration.' (People vs. Moses, 140 N. Y., 215.) This sanctity of the Christian Sabbath is sanctioned and secured by repeated acts of legislation extending from the colonial period to the present year, and as well by the impressive deliverances of the Court of Appeals. As Justice of the Supreme Court I may not approve that which the immemorial and uniform policy of the State condemns.

"Although not explicitly stated, it is nevertheless an inference, from the face of the certificate before me, that the members of the proposed corporation are of a race and religion by which not the first but the seventh day of the week is set apart for religious observance. The fact might be of decisive importance were a desecration of their holy day contemplated; but the act intended is an aggression upon the Christian Sabbath. The law, which scrupulously protects them in the observance of their ceremonial, gives them no license, and I am sure they have no desire to affront the religious susceptibilities of others. True, to a prosecution for work or labor on the first day of the week, the defendant may plead that 'he uniformly keeps another day of the week as holy time and does not labor on that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time' (Penal Code, Section 264); but otherwise the legislation of the State against profanation of the Christian Sabbath is operative and imperative upon all classes of the community. Because the holding of corporate meetings on Sunday is contrary to the public policy of the State, if not to the letter of its law, I decline to approve its certificate."

As might have been expected, the decision has evoked much criticism, and especially from those who are not in sympathy with the effort among Christian people everywhere to preserve the integrity of the American Sabbath. It was certainly courageous to proceed from the Supreme bench in these days of latitude in religious matters, but it was in harmony with the spirit of the Sunday laws now in force in the State of New York.

The Orphans of Armenia.

There Are 50.000 Whose Parents Were Martyrs—A Pitiful Sequel to the Massacres.

MISSIONARY letters from Armenia give a more hopeful view of the situation than at any time within the last six months. At Arabkir, the work of rebuilding the ruined homes is progressing, and the strain on the Relief Committee is not so severe as it was. At Egin, the prospects are that the Christians will leave the place and seek homes elsewhere. Large numbers are still receiving aid at both cities. Friends in England are forwarding looms to aid the people with employment. At Malatia, the Armenians are rebuilding, being aided by the Relief Committees. Nearly 3,000 are still receiving aid.

The great problem, next to the meeting of immediate wants, is the orphans. It is estimated that there are over 50.000 children whose parents perished under Moslem attack in the massacres or died of privation. To care for this army of helpless little ones will be a task for the whole Christian world. Malatia has 1883 orphans, Arabkir 1943, Egin 1.000. Erzroom 1,800. and the other cities in proportion.

In a letter from Harpoot, it is stated that in the villages of Tulcka, Habab, and Socrat, there have been recent deaths from hunger. Relief work continues at all the stations.

The following contributions for the Relief Fund were received last week:

Mary J Landon	2 00	Lillie M Copp	1 00
Luella Small	1 00	Mrs Matilda Weiss	2 50
I Girod	3 00	Miss Carrie R Weiss	2 50
Nazareth Bible Cl.	10 00	M G Stillman	2 00
I H N	3 00	Friend, Highland	10 00
Kate Haws	1 00	Millie Mayo	1 00
Mrs M B Fordham	1 00	A cup of cold water, Chicago	20 00
A Canada girl	1 00	Children, Coloma SS	4 15
Mrs M P Jacobsen	1 00	Willie Crilley	1 15
G L & D, Frankfort Spgs	50	Coll'd, Jersey City	56
Sarah E Coover	50	Cl of Girls, N Bapt S S, Jersey City	6 94
W H Shepard	3 00	L McC, Phila	10 00
Friend	5 00	Christian Ch C E S, Woodland	10 30
W S Moffatt	5 00	E Hinckley	22 00
—, Cedarville, N J	8 00	Mrs P Mingle	1 00
—, Annapolis, Md	7 00	Malinda Geiger	5 00
Geo E Hoar	25 00	Mrs A M Fretz	1 00
Ethel M, Allegheny	1 00	Mrs J H Alexander	1 00
Mr Wallace	50	Friend, Patterson	1 00
R M C, Aurora	1 00	Mrs H I Hoyt	2 00
Z E Goodrich	2 00	Mr & Mrs Wm J Peck	2 00
Mrs M Mixon	50	Mrs H J Kopke	2 50
Sophie Rogers	50	Mrs E H Carter	6 50
E A Smith	3 00	H Carter	2 00
Sarah Lindsey	2 00	Invalid, Me	3 00
Emma J Ridgley	2 00	Mrs B Newbury	2 00
Henry Harnier	5 00	I H N, Beverly	4 00
Friend, Eastport	1 00	Baptist Ch, Ansonville	1 65
Rev W H Wroton	1 00	P E Ch, Ansonville	1 50
John Bender	2 00	I H N, Seneca	2 00
Mrs Cath A Hughes	1 00	In Jesus' Name, Pawnee City	40
C A Hagaman	5 00	In Jesus' Name, Lynchburg	1 00
Cl No 6, Crenshaw S S	4 25	Christian Society, Winter Haven	2 00
Friend, Washington	1 00	Cong Y P S C E, Waupun	5 00
Mrs Fannie Miller & daughter	3 00	Hattie M & Ella A Conant	10 00
2 brothers, Byron	2 00	I H N, Leechburg	25
—, E. Moriches	1 00	Friend, Washington	50
"Q," Newtonville	5 00	**Total**	**$320.80**
A child of God, Jamestown	5 00		
Mrs J W Marsh	5 00		
C E S, Cadwallader	2 65		
Eleanor, Freeport	5 00		
N H & W B Woodruff	30 00		
Susan J Lowe	1 00		

The Beautiful Bosphorus.

Few bodies of water are more picturesque than the Bosphorus, whose banks furnish one of the grandest panoramas in the world. At its back rise the green wooded hills, and the front is lined with pleasant villas and palaces—white or yellow, built in Turkish fashion—with innumerable windows everywhere. There must be great wealth to build and support such places. Everywhere there is a great appearance of religion. Go into a mosque any hour you will and you will see a priest or layman sitting in a quiet corner, fenced with a wooden rail, cross-legged, repeating the Koran. On our way back we pass that favorite resort of the Turkish holiday-makers — the Valley of Sweet Waters—and have a good view of the hospital at Scutari—built by Florence Nightingale and now utilized as barracks—and of the monuments in front of the cemetery in memory of the officers and soldiers who died during the Crimean War

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc. Free.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Kidney and bladder disease of ten year's standing, and Rev Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of 418 Fourth Avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative power.

What lamp-chimney is it that lasts like a teacup and gets the best light a lamp is capable of?

Macbeth's; but you want the Number made for your lamp. Let us send you the Index.

Geo A Macbeth Co

Pittsburgh Pa

Consumption

If you value your Life

Or the Lives of those nearest and dearest to you,

Read!

"What I have seen of God's healing power through you demands of me that I speak for the good of others."

DEAR MR. CONGREVE.—As a rule I have no faith in advertised remedies; but it must now be some twenty-five years since I saw in the person of one of my students the effects of your Balsamic Elixir. He seemed at death's door, but he lives now, a strong, hearty man. Since then I have seen in many, very many instances, the most happy results following your medicine. I do not go by hearsay, but I testify to what I have seen with my own eyes. I believe that you have saved numbers from Consumption. I have friends with coughs and weak lungs, who speak of your medicine with sincere gratitude. Personally I find it most useful in the case of wearing cough. Very reluctantly do I give testimonials for publication; but I send you this as your due. What I have seen of God's healing power through you, demands of me that I speak for the good of others. I have those around me whose health I value, and they are living witnesses that yours is a very beneficial preparation. Yours heartily,

Spurgeon.

"Westwood," Benlah Hill, England.

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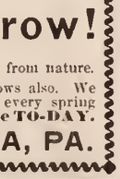

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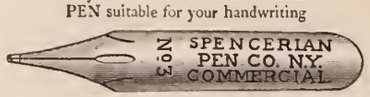

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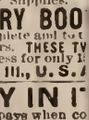

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VOLUME 20. NUMBER 2.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, JANUARY 13, 1897. Price Five Cents.

A UNIQUE NEW YORK CHARITY—FREE MIDNIGHT DISTRIBUTION OF BREAD AND COFFEE. (*See page 26.*)

THE METROPOLITAN PULPIT

The Song of the Drunkards.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Ps. 69: 12: - - - - -

"I was the song of the drunkards."

WHO said that? Was it David or was it Christ? It was both. These Messianic Psalms are like a telescope. Pull the instrument to a certain range, and it shows you an object near by. Pull it to another range, and it will show you objects far away. David and Christ were both, each in his own time, the song of the drunkards. Holiness of doctrine and life always did excite wicked merriment. Although David had fully reformed and written a psalmody in which all subsequent ages have sobbed out their penitence, his enemies preferred to fetch up his old career, and put into metric measures sins long before forgiven. Christ, who committed no sin, was still more the subject of unholy song, because the better one is, the more iniquity hates him. Of the best Being whose voice ever moved the air or whose foot ever touched the earth it might be said:

> The byword of the passing throng,
> The ruler's scott, the drunkard's song.

The earth fitted up for the human race, in congratulation the morning stars sang a song. The Israelitish army safe on the bank of the Red Sea and the Egyptians clear under the returned water, Moses sang a song. One of the most important parts of this great old Book is Solomon's song. At the birth of our Lord the Virgin Mary and old Simeon and angelic prima donnas in hovering clouds sang a song. What enrichment has been given to the world's literature and enjoyment by the ballads, the canticles, the discants, the ditties, the roundelays, the epics, the lyrics, the dithyrambs. But my text calls attention to a style of song that I think has never been discoursed upon. You sometimes hear this style of music when passing a saloon, or a residence in which dissipation is ascendant, or after you have retired at night you hear it coming out of the street from those who, having tarried long at their cups, are on their way home—the ballad of the inebriate, the serenade of the alcoholized, or what my text calls the the Song of the Drunkards.

For practical and saving and warning and Christian purposes I will announce to you the characteristics of that wellknown cadence mentioned in my text. First I remark that the Song of the Drunkards is an old song. Much of the music of the world and of the church is old music. First came the music of percussion, the clapping cymbal, which was suggested by a hammer on an anvil, and then the sighing of the wind across the reeds suggested the flute, and then the strained sinews of the tortoise across its shell suggested the harp. But far back of that, and nearly back as far as the moral collapse of our first parentage is the Song of the Drunkards. That tune was sung at least four thousand two hundred and forty three years ago, when, the deluge past, Noah came out of the ark, and as if disgusted with too much prevalence of water, he took to strong drink and staggered forth for all ages the first known drunkard. He sounded the first note of the old music of inebriacy. An Arab author of A. D. 1310, wrote: "Noah, being come out of the ark, ordered each of his sons to build a house. Afterwards they were occupied in sowing and in planting trees, the pippins and fruits of which they had found in the ark. The vine alone was wanting, and they could not discover it. Gabriel then informed them that the devil had desired it, and indeed had some right to it. Hereupon Noah summoned him to appear in the field, and said to him: 'O accursed! Why hast thou carried away the vine from me?' 'Because,' replied the devil, 'it belonged to me.' 'Shall I part it for you?' said Gabriel. 'I consent,' said Noah, 'and will leave him a fourth.' 'That is not sufficient for him,' said Gabriel. 'Well, I will take half,' replied Noah, 'and he shall take the other.' 'That is not sufficient yet,' responded Gabriel. 'He must have two-thirds and thou one, and when thy wine shall have boiled on the fire until two-thirds are gone, the remainder shall be assigned for thy use.'" A fable that illustrates how the vine has been misappropriated.

Benhadad and thirty-two allied kings, rioting in a pavilion, took up the same bacchanal. Nabal was rendering that drunkards' song when his wife, beautiful Abigail, came back from her expedition to save her husband. Herod was singing that song when the daughter of Herodias wheeled in the dance before him. Belshazzar and a thousand lords renewed that song the night the handwriting came out on the plastering of the wall and the tramp of the besieging host was heard on the palace stairs. Ahasuerus sang that song when, after seven days of carousal, he ordered Vashti to come into the presence of the roaring guests without her veil on—a January storm trying to command a June morning. Oh, yes! The song of the drunkards is an old song. King Cyrus boasted that he could drink more wine than his brother. Drunkenness was so rife among the Lacedæmonians that Lycurgus had all the vines of the vineyards destroyed. Paul excoriates the Corinthians for turning the communion of the Lord's Supper at church into a carousal. Isaiah mentions the drunkards of Ephraim. So much were the Athenians given to wassail that a law was passed giving a man double punishment for crime while intoxicated, the first punishment for the crime, and the other for the intoxication. It was a staccato passage in that song when Alexander the Great arose from a banquet and struck a spear through the heart of Clitus while putting up the curtains, and horrified at what was done, withdrew the sword from the dead body and attempted to take his own life. In the time of Oliver Cromwell the evil was so great that offenders were compelled to wear what was called "the drunkard's cloak," namely, a barrel with one end of it knocked out and a hole in the opposite end, the arms thrust through holes at the sides of the barrel. Samuel Johnson made merry of his own inebriacy. Oh, this old song! All the centuries have joined in. Among the first songs ever sung was the Song of the Drunkards.

Again, this Song of the Drunkards is an expensive song. The Sonntags and the Parepa Rosas and Nilssons and the other renderers of elevated and divine solos received their thousands of dollars per night in coliseums and academies of music. Some of the people of small means almost pauperized themselves that they might sit a few evenings under the enchantment of those angels of sweet sounds. I paid seven dollars to hear Jenny Lind sing when it was not very easy to afford the seven dollars. Very expensive is such music, but the costliest song on earth is the drunkard's song. It costs ruin of body. It costs ruin of mind. It costs ruin of soul. Go right down among the residential streets of any city and you can find once beautiful and luxurious homesteads that were expended in this destructive music. The lights have gone out in the drawing-room, the pianos have ceased the pulsation of their keys, the wardrobe has lost its last article of appropriate attire. The Belshazzarean feast has left nothing but the broken pieces of the crushed chalices. There it stands, the ghastliest thing on earth, the remnant of a drunkard's home. The costliest thing on earth is sin. The most expensive of all music is the Song of the Drunkards. It is the highest tariff of nations—not a protective tariff, but a tariff of doom, a tariff of woe, a tariff of death. This evil whets the knives of the assassins, cuts the most of the wounds of the hospital, makes necessary most of the almshouses, causes the most of the ravings of the insane asylum, and puts up most of the iron bars of the penitentiaries. It has its hand to-day on the throat of the American Republic. It is the taskmaster of nations, and the human race crouches under its anathema. The Song of the Drunkards has for its accompaniment the clank of chains, the chattering teeth of poverty, the rattle of executioner's scaffold, the creaking door of the deserted home, the crash of shipwrecks, and the groan of empires. The two billion twenty million dollars which rum costs this country in a year, in the destruction of grain and sugar, and the supporting of the paupers and the invalids and the criminals which strong drink causes, is only a small part of what is paid for this expensive Song of the Drunkards.

Again, this Song of the Drunkards is a multitudinous song—not a solo, not a duet, not a quartette, not a sextette; but millions on millions are this hour singing it. Do not think that alcoholism has this field all to itself. It has powerful rivals in the intoxicants of other nations: hasheesh, and arrack, and pulque, and opium, and quavo, and mastic, and wedro. Every nation, barbaric as well as civilized, has its pet intoxicant. This Song of the Drunkards is rendered in Chinese, Hindoo, Arabian, Assyrian, Persian, Mexican—yea, all the languages. All zones join it. No continent would be large enough for the choir gallery if all those who have this libretto in their hands should stand side by side to chant the international chorus. Other throngs are just learning the eight notes of this deathful music which is already mastered by the orchestras in full-voice under the batons in full swing. All the musicians assembled at Dusseldorf, or Berlin, or Boston Peace Jubilee, rendering symphonies, requiems, or grand marches of Mendelssohn or Wagner or Chopin or Handel, were insignificant in numbers as compared with the innumerable throngs, host beside host, gallery above gallery, who are now pouring forth the Song of the Drunkards.

Years ago, standing before a bulletin board in New York on the night of a Presidential election day, as the news came in and the choice of the American people was finally announced, there were people in the streets who sang roystering and frivolous songs; but in the street one man, in deep, strong, resonant voice, started, to the tune of "Old Hundred," "Praise God, from whom all blessings flow," and soon all up and down the street the voices joined in the Doxology. May God speed the day when the song of rescue and salvation shall drown with an overwhelming surge this mighty Song of the Drunkards!

Again, the Song of the Drunkards is a suggestive song. You hear a nursery refrain, and right away you think of your childhood home, and brothers and sisters with whom you played, and mother, long since gone to rest. You hear a national air, and you think of the encampment of 1863, and the still night on the river bank and the camp-fires that shook their reflections up and down the faces of the regiment. You hear an old church tune, and you are reminded of the revival scene amid which you were brought to God. Nothing so brings up associations as a song sung or played upon instrument, and the Drunkards' Song is full of suggestion. As you hear it on the street quite late some night, you begin to say to yourself: "I wonder if he has a mother? Is his wife waiting for him? Will his children be frightened when he enters the front door and staggers, whooping, up the stairs? What chance is there for that young man started so early on the down grade? In what business will he succeed? How long before that man will run through his property? I wonder how he got so far astray? Can any influence be wielded to fetch him back? He must have got into bad company who led him off." So you soliloquize and guess about this man whose voice you hear on the street under the starlight.

Notice that the second noun of my text is in the plural. Not "Drunkard," but "Drunkards." It would be dull work to sing that song solitary and alone. It is generally a chorus. They are in groups. On that downward way there must be companionship. Here and there is a man so mean as always to drink alone, but generous men, big-hearted men, drinking at bar or in restaurant or in club-house, feel mortified to take the beverage unaccompanied. There must be some one with whom to click the rim of the glasses, some one's health to propose, some sentiment to toast. There must be two, and still better if four, and still better if six, to give zest to the Song of the Drunkards. Those who have gone down could mention the name of at least one who helped them down. Generally it is some one who was a little higher up in social life or in financial resources. Our friend felt flattered to have an invitation from one of superior name. Each one drank not only when he felt like it, but when the other felt like it. Neither wanted to seem lacking in sociality when he was invited. So a hundred thousand men every year are treated into hell. Together are they manacled of evil habit, together they travel toward their doom, together they make merry over the cowardice or puritanical sentiment of those who never indulge, together they join their voices in the Song of the Drunkards. If the one proposes to stop, the other will not let him stop. When men are getting down themselves they do not want their associates to turn back. Those who turn back will be the scoff and caricature of those who keep on, and there will be conspiracy to bring them back to their old places and their old environment, and so have them renew the Song of the Drunkards. There was a tragedy in New York September, 1845. A man of marvellous natural gifts, had, after arriving from his home in England, fallen into dissipated habits, and being a fine singer as well as impersonator, entertained many a bar room group at Newhuryport, Boston, and New York; but by the grace of God and the kindness of one Joel Stratton, had been rescued and took the platform for temperance, and moved vast audiences toward a better life. "Destroy him!" said some of his old associates, and they set a trap for his feet. "How do you do, Mr. Gough?" said some one on the street in New York. He pretended to be an old acquaintance, and said, "I suppose you are so pious now and have got to be so proud that you will not drink a glass of soda water with an old shipmate." "Oh, yes," said Mr. Gough, "I will drink a glass of soda water with anybody. I will drink a glass with you." They went down Chambers street to Chatham street, and into a place where "Best Soda" was announced at the door. After some delay there was handed to him a glass of soda water said to be flavored with raspberry, but alas! it was rum, that flew to his brain and sent him through the street an insane man, an

eeks passed before he came to himself nd implored the pardon of the Christian hurch that he had joined, and resumed is wondrous career for God and righteousess. But all the grogshops and places of issipation rang with merriment at the emporary downfall. All the grogshops nd wine-cellars of America took up with ew voice and new gusto and new enthusism and new diabolism the Song of the Drunkards.

There looms up in my memory one of he best and noblest friends I ever had. He had been for thirty years a consistent ember of the church. I knew not that at bout twenty-one years of age he had folowed the sea and habits of inebriacy had een fixed upon him. But converted to od he began a new life. Yet it was a hirty years' war against the old appetite; ut about this struggle I knew nothing ntil he was dead. While absent during y summer vacation I received a telegram nnouncing his death and asking me to ome and officiate at his obsequies. I arived at the moment the service was to be in, and had not much time to make inuiries about his last hours. In my remarks, without any limitations, I extolled is virtues while living and spoke of the eavenly raptures into which he had enered. Afterward I found that he had ied of delirium tremens in the hospital, ecause he was so violent he could not be ufficiently restrained in his beautiful ome. He had been seized in the treet with violent pains of body, nd went into an apothecary store get medical relief. Something here given him set on fire his old ppetite for strong drink, and utrly irresponsible, he went from quor store to liquor store, until, a aving maniac, the officers of the aw bound him and took him to the ospital, where he died. Some time fter I said to the doctor in the ospital, "Of what did he die?" and he answer was, "Congestion of the rain." I said, "Doctor, I want to now the bottom facts, for I was is pastor and he was one of the est friends I ever had. Was it delirium tremens?" and the doctor responded "Yes." Did I regret that t his obsequies I had extolled his irtues and spoken of the heavenly oys upon which he had entered? No. I do not think that my friend vas any more reponsible for the node of his taking off than a yphoid fever patient in delirium s responsible for leaping out of the ourth-story window. But while we were eart-broken about his going away, I think hat in the saloons, to those who heard of his membership of the Church and the tragedy of his departure, he became, as did he David and the Christ of my text, the Song of the Drunkards.

Again, the Song of the Drunkards is easily learned. Through what long and difficult drill one must go to succeed as an elevated and inspiring singer. Emma Abbott, among the most eminent cantatrices that ever enchanted academies of music, told me on ocean ship's deck, in answer to my question, "Whither are you bound?" "I am going to Berlin and Paris to study music." "What!" I said, "after all your world-renowned successes in music, going to study?" Then she told me through what hardships, through what self-denials, through what almost killing fatigues she had gone in order to be a singer, and that when, in her earlier days, a great teacher of music had told her there were certain notes she could never reach, she said, "I will reach them," and through doing nothing else but practice for five years she did reach them. Oh, how many heroes and heroines of musical achievement! There are songs which are easy to hear but most difficult to render. When Handel, with a new oratorio, entered a room where a group of musicians had assembled, and said, "Gentlemen, you all read music?" they said, "Yes, we play in church." "Very well," said the great composer, "play this." But the performance was so poorly done Handel stopped his ears and said, "You play in church! Very well; for we read the Lord is long suffering, of great kindness, and forgiving of iniquity, transgression and sin. But you shall not play for me." Pure music, whether fingered on instrument or trilled from human lips, is most difficult. But one of the easiest songs to learn is the Song of the Drunkards. Anybody can learn it. In a little while you can touch the highest note of conviviality or the lowest note of besottedness. Begin moderately, a sip here and a sip there. Begin with claret, go on with ale, and wind up with Cognac. First take the stimulant at a wedding, then take it at meals, then take it between meals, then all the time keep your pulse under its stealthy touch. In six months the dullest scholar in this apollyonic music may become an expert. First it will be sounded in a hiccough. After awhile it will be heard in a silly ha! ha! Further on it will become a wild whoop. Then it will enable you to run up and down the five lines of the musical scale infernal. Then you will have mastered it—the Song of the Drunkards.

The most skilful way is to adopt the modern theory and give the intoxicant to your children, saying to yourself, "They will in after life meet the intoxicants everywhere, and they must get used to seeing them and tasting them and controlling their appetites." That is the best way of teaching them the Song of the Drunkards. Or if the education of the children in this music should be neglected, it is not too late to begin at twenty-one years of age. The young man will find plenty of young men who drink. They are in every circle to be found. Surely, my boy, you are not a coward, and afraid of it? Surely you are not going to be hindered by sumptuary laws or the prejudices of your old father and mother? They are behind the times. Take something. Take it often. Some of the greatest poets and orators have been notorious imbibers. If you are to transact business, your customer is apt to buy more if you have taken with him a sherry cobbler. If you are to make a speech it will give you a glibber tongue. Gluck could compose his best music by having his piano taken into the midst of a meadow, and a bottle of champagne placed on each side of him. The earlier you begin to learn the Song of the Drunkards the easier it is: but none of you are too old to learn. You can begin at fifty or sixty, under prescription of a doctor for aids to digestion or breaking up of infirmities, and close life by rendering the Song of the Drunkards so well that all Pandemonium will encore the performance and want it again and again.

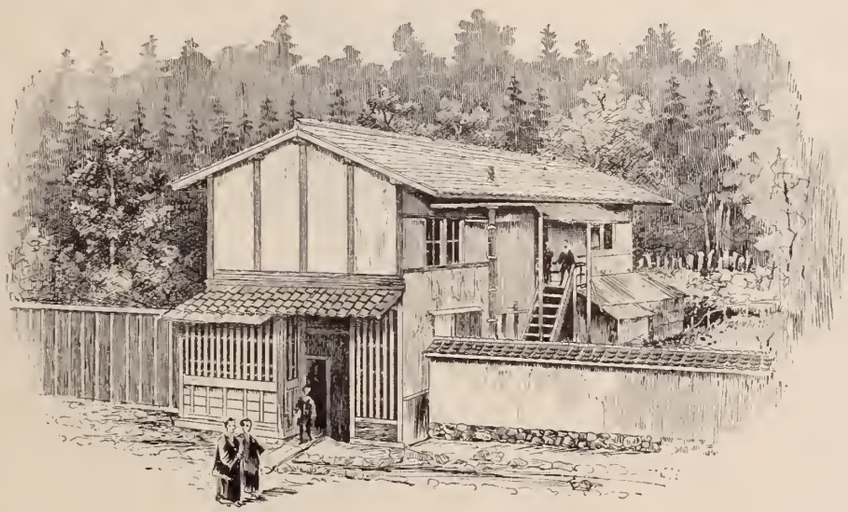
Furthermore, the last characteristic of the Drunkards' Song is so tremendous that I can hardly bring myself to mention it. The Drunkards' Song is a continuous song. Once start that tune, and you keep it up. You have known a hundred men destroyed of strong drink. You cannot mention five who got fully started on that road and stopped. The grace of God can do anything, but it does not do everything. Religion saves some. Temperance societies save some. The Bowery Mission saves some. The Central Mission saves some. But one hundred thousand who are annually slain by strong drink are not saved at all. I have been at a concert which went on for two hours and a half, and many people got up and left because it was too long: but 95 per cent. of those who are singing the Drunkards' Song will to the last breath of their lungs and the last beat of their hearts keep on rendering it, and the galleries of earth and heaven and hell will stay filled with the astounded spectators. It is such a continuous and prolonged song that one feels like making the prayer which a reformed inebriate once made: "Almighty God! If it be thy will that man should suffer whatever seemeth good in thy sight impose upon me. Let the bread of affliction be given me to eat. Take from me the friends of my confidence. Let those have me in derision who are younger than I. Let the passing away of my welfare be like the fleeting of a cloud and the shouts of my enemies like the rushing of waters. When I look for light, let darkness come upon me. Let the terrors of death be ever before me. Do all this, but save me, merciful God! Save me from the fate of a drunkard. Amen."

You see this sermon is not so much for cure as for prevention. Stop before you start, if you will forgive the solecism. The clock of St. Paul's cathedral struck thirteen one midnight, and so saved the life of a sentinel. The soldier was arrested and tried for falling asleep at his post one midnight: but he declared that he was awake at midnight, and in proof that he was awake he said that he had heard the unusual occurrence of the clock striking thirteen instead of twelve. He was laughed to scorn and sentenced to death: but three or four persons, hearing of the case, came up in time to swear that they, too, heard the clock strike thirteen that same midnight, and so the man's life was spared. My hearer, if you go on and thoroughly learn the Drunkards' Song, perhaps in the deep midnight of your soul there may sound something that will yet effect your moral and eternal rescue: But it is a risky "perhaps." It is exceptional. Go ahead on that wrong road and the clock will more probably strike the twelve that closes your day of opportunity, than that it will strike thirteen, the sound of your deliverance.

A few Sabbaths ago, on the steps of this church, a man whom I had known in others years confronted me. At the first glance, I saw that he was in the fifth and last act of the tragedy of intemperance. Splendid even in his ruin. I had seen that craft when it ploughed the waters, all sails set and running by true compass; wife, and children, and friends on board, himself commanding in a voyage that he expected would be glorious, putting into prosperous harbors of earth and at last putting into the harbor of heaven. But now a wreck, towed along by low appetites, that ever and anon run him into the breakers,—a wreck of body, a wreck of mind, a wreck of soul. "Where is your wife?" "I do not know." "Where are your children?" "I do not know." "Where is your God?" "I do not know." That man is coming to the last verse of that long cantata, that protracted threnody, that terrific Song of the Drunkards.

But if these words should come,—for you know the largest audience I reach I never see at all,—I say if these words should come, though at the ends of the earth, to any fallen man, let me say to him: Be the exception to the general rule, and turn and live, while I recall to you a scene in England, where some one said to an inebriate, as he was going out of church where there was a great awakening, "Why don't you sign the pledge?" He answered, "I have signed it twenty times, and will never sign it again." "Why, then," said the gentleman talking to him, "don't you go up and kneel at that altar, amid those other penitents?" He took the advice and went and knelt. After awhile a little girl, in rags and soaked with the rain, looked in the church door, and some one said, "What are you doing here, little girl?" She said, "Please, sir; I heard as my father is here. Why, that is my father up there, kneeling now." She went up and put her arms around her father's neck, and said, "Father, what are you doing here?" and he said, "I am asking God to forgive me." Said she, "If he forgives you will we be happy again?" "Yes, my dear." "Will we have enough to eat again?" "Yes, my dear." "And will you never strike us again?" "No, my child." "Wait here," said she, "till I go and call mother." And soon the child came with the mother, and the mother, kneeling beside her husband, said, "Save me, too! Save me, too!" And the Lord heard the prayers at that altar, and one of the happiest homes in England is the home over which that father and mother now lovingly preside. So, if in this sermon, I have warned others against a dissipated life, with the fact that so few return after they have once gone astray, for the encouragement of those who would like to return, I tell you God wants you to come back, every one of you, and to come back now, and more tenderly and lovingly than any mother ever lifted a sick child out of a cradle, and folded it in her arms, and crooned over it a lullaby, and rocked it to and fro, the Lord will take you up and fold you in the arms of his pardoning love.

There's a wideness in God's mercy,
Like the wideness of the sea.
There's a kindness in his justice,
Which is more than liberty.



THE THEOLOGICAL HALL OF THE DOSHISHA IN JAPAN.

The report of the deputation which went to Japan recently from the American Board of Commissioners for Foreign Missions has just been published. Naturally, the future of the University founded by the late Joseph Neesima occupies an important place in the report. It is disappointing to learn that no arrangements could be made to insure the institution being Evangelical in its teaching. The Doshisha, it appears, is to be nominally Christian, but as the trustees declined to pledge themselves that "the beliefs for which the college stood in Japan should include belief in a personal God, in the divinity of Christ and the future life," it will be seen that there is little ground for hope that the Doshisha, under its new management, will be, in the sense of the Evangelical Church, a Christian institution.

THE SUNDAY SCHOOL

PRAISE YE THE LORD

The Lame Man Healed.

Sunday School Lesson for Jan. 24. Acts 3: 1-16. Golden Text, Acts 3: 16. By Mrs. M. Baxter.

THE power given to the Apostles to preach and to heal, and which seems to have been suspended, or at least become inactive, after the sad strife among them which should be the greatest, was now abundantly restored. The Lord had promised it after his resurrection (Mark 16: 15-18), and very fully were his words verified by the preaching of Peter, and by the "wonders and signs" done by the apostles in the power of the Holy Spirit. But a great change had come over them. Before the Lord had suffered, self had played a very prominent part in the ministry, not only for the twelve but also for the seventy, who had come back from their mission, saying: "Lord, even the devils are subject unto us in thy name." The Lord had to speak of Satan's fall in order to open their eyes, and he warned them not to rejoice because the spirits were subject to them. Perhaps it was the personal element in the ministry, both of the twelve and of the seventy which accounts for there being no further mention of their preaching or their healing until the time of Pentecost. Now the apostles had learned

The Lesson of the Cross

and had taken the lowest place, and now the Lord could use them, not as before, in their own energy and self-consciousness, but as empty, yielded instruments who would show forth not their virtues, but his. The fact that they were filled with the Holy Ghost did not make Peter and John or the other disciples independent of the accustomed times of worship. The ninth hour was the time of the evening sacrifice, the hour when Jesus died; and just because they knew it was fulfilled in the oblation of the Lamb of God, it meant more to them than to any others. It was at this hour that Peter and John were going up into the temple when a well known beggar accosted them, asking as usual for alms. They had probably often seen him, perhaps sometimes helped him, before. But now, as men filled with the Holy Ghost their relations to all men had undergone a change, they knew no man after the flesh (II. Cor. 5: 16). It could no longer be a question with them as to whether it was convenient or not, whether even possible or not to help the man with money. Everything which came before them now was a question for God, not for them; to be measured by his resources and not theirs; decided by his will and not theirs. The good fight of faith, in the life of God-filled men, is to keep steadily in this position.

Peter's whole body was full of light and God the Holy Spirit was directing him as he said to the crippled beggar, "Look on us." What was the man to see? Not two rich men, full of benevolence, who would relieve him with unusual bounty; but two poor and unlearned men who, nevertheless were linked to and filled with, the very life of God himself. The man looked up and gazed steadily at them, and Peter said: "Silver and gold have I none, but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." And he took him by the right hand, and raised him up, and immediately his feet and his ankle bones received strength. How the contorted muscles were brought into shape, how the bones, which probably had been mere gristle until that moment, were rendered hard, firm and solid, and how the man who had never walked, received the internal conviction that he could bear his own weight, only he knows who alone "doeth wondrous things," and who does them at this day where he is trusted. The man's faith as thus practically exhibited was as great a miracle as the

Impartation of Strength

to his helpless members. Instead of rising very slowly, and gradually letting his weight rest, first on one foot and then on the other, he actually leaped up and stood, an erect man, and began to walk without ever having learned to walk as a child! His first steps were directed towards the temple, when he entered with Peter and John, and in the new joy of his unexpeted healing, he could not contain himself; he was "walking, leaping and praising God." The hand of God was in this: the man would not have been so conspicuous had he simply walked like any other man; but a man more than forty years of age (Acts 4: 22), leaping with joy in the temple, very naturally attracted the attention of the public. They "saw him walking and praising God," and knew that it was the same familiar beggar who used to sit at the Beautiful Gate of the temple; "and they were filled with wonder and amazement at that which had happened unto him."

Peter had taken the man by his right hand, but now the man held him, and John, and, as is usual when something quite extraordinary happens, "the people ran together." This was no accident; it was God's way of calling an audience together. By this time they had reached Solomon's porch, and there the multitude assembled. It was

A God-given Opportunity.

Peter understood it; and in answer to the amazement of the people, he said, "Ye men of Israel, why marvel ye at this?" Many had been the miracles of healing wrought among them during the past three years and more, this was not an isolated case; they had indeed crucified him who "went about doing good and healing all that were possessed of the devil, for God was with him" (Acts 10: 38); but God still lived; divine power to work miracles lived while God lived, and man could not destroy it.

Yet another question, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" In these words, Peter utterly disclaims an intrinsic power or holiness by virtue of which this deed of healing was done; he was but the instrument of the living God. Thousands who seek for divine healing really believe that some person can either heal at will, or can pray and believe for the healing of others at will, quite independently of the leading of the Holy Spirit. This is a great error, man can serve, but can never command God, and it is by virtue of what he is, and what he has said, that men can be healed, and in no way by virtue of the spiritual progress of any Christian.

Peter's explanation was that the God of Abraham and of Isaac and of Jacob, the God of our fathers hath glorified his Son Jesus . . . And his name through faith in his name, hath made the man strong, whom ye see and know, yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

The Proof was There

before their eyes; it needed no medical certificate to prove that this man had never been able to walk until this moment, and it needed no stronger evidence than that of their own eyesight that he was walking now. Who had wrought the change? The only witnesses knew that it was Jesus of Nazareth. What? this Man so dangerous to the influence of the priests and scribes, this Man whose teaching had swayed the multitudes, whose touch had given sight to the blind, at whose word sickness and even death had fled, and whom they had succeeded at last in silencing, was he exerting this mighty power from the grave itself, or were the rumors of his resurrection true, and was he again at large to condemn by his very presence those who had brought him to the cross?

The Jews were in a dilemma: neutrality was impossible: their very success in accomplishing the execution of the Lord had proved to be that which had increased his power. Instead of a few isolated disciples, thousands now were followers of the Crucified, and the works of power which he had done were repeating themselves among his disciples: what was to be done? Those who wanted to know the truth were at no loss, they saw they had made a grand mistake, they were broken and won.

Lesson Points.

Suggestions and Illustrations for the Use of Sunday School Teachers.

AN ORIENTAL BEGGAR.

HELP for the helpless was the key-note struck by the first miracle wrought in the Apostolic era. Christianity began well its long career of beneficence. It is very significant that the first person to profit by the power imparted to the Apostles should have been not some rich or powerful man, but a lame beggar. Sitting at the beautiful gate of the Temple, with the magnificent building behind him and the lovely prospect of mountain and valley spread out before him, the beggar derived no benefit from nature or art. Christianity, represented by the two Apostles, on the way to the Temple to pray, approaches. The spectacle of the beggar was a test. Would these men, representing the new religion, pass him by as beneath their notice, or be so absorbed in the thoughts of devotion to which they were going that they would pay no heed to him? Christianity, in those days, did not so conduct itself. Its Founder had again and again suspended his teaching to heal the sick; he had left listening throngs to go to the comfort of a bereaved household; and his immediate followers acted in his spirit. The cripple asks a gift as he doubtless asks every passer-by. It was money he wanted, not knowing that something far better for him than money could be had from these two men. Since his day many a homeless wretch has entered the refuges opened in his name, craving only food and shelter, and has received blessings far more precious than he had ever conceived. Peter, frankly confesses his poverty, but the spirit of helpfulness is in him and of that he will give. "Such as I have give I thee," is his reply. That is still the measure of the Christian's resources. He may be poor, but he should have kindness and sympathy and love in his heart and if these were always ready at the call of the needy, the world would be far happier than it is. He has the secret of eternal life, but he is not always ready to impart it. "Such as I have give I thee" would be a good motto for every one who bears Christ's name. "Look on us," he says to the beggar, raising his expectation. Not too common, now, is that direction. We are too apt to refer the poor to some society, or to some benevolent organization, rather than bid them look to us to take the burden on ourselves and think out some plan of relief. Then the character of the help Peter has to give is disclosed, "In the name of Jesus of Nazareth, walk." Peter must have had strong faith in the power of that name to give such a command. But he was a changed man from the Peter who had denied his Lord and had taken upon himself to reprove him. It takes a man who is himself changed, to work any kind of miracle. The teacher and the preacher must have experienced the power before they can impart it to others. The effect on the man is marvelous. It is an observant physician who is telling the story and he notes that Peter "took the man by the right hand and lifted him up and his feet and ankle-bones received strength and leaping up, he stood and began to walk." Contact is needed still for beneficent work. Nothing can be done while the church hold aloof and keeps at a distance from work that might soil its hands. It must go to those whom it would help and take them by the hand and raise them up. When it does that, the halting and helpless will receive strength for their own support.

Silver and gold have I none. The story is told that a Pope was conducting a visitor through the magnificent halls of his palace of the Vatican and showing him the jewels and treasures gathered there from all lands. "The day is past, you see," said the Pope, "when the Church has to say, 'silver and gold have I none.'" The visitor assented. "Yes," he said, "and the day is also past when the Church could say to the lame man, 'Rise and walk.'"

Such as I have, give I thee. A college professor, taking his constitutional walk on a winter evening, was accosted by a miserable man whose woebegone face revealed the despair in his heart. The professor's sympathy was moved, but on searching his pockets he found, to his dismay, that he had no money. "My brother," he said, laying his hand on his shoulder, "I am truly sorry for thee: I wish I had something to give thee, but I have not." The man looked at him with eyes suffused with unaccustomed tears. "God bless you, sir," he said, "your compassion does me more good than anything you could give me."

Took him by the right hand. Mr. Gough used to give a similar account of the help he received in his early struggles to shake off his bondage to intoxicating drink. It was soon after he had signed the pledge. He was feeling all the horrors of the drunkard who had resolved to quit. Horrible shivering, as if there was ice in the marrow of his bones, followed by flashes of heat, as if every pore was punctured by a red-hot iron. He said: "I longed for just one glass. I knew that would give me relief. I believed the doctor would say I ought to have it. Then came the reflection, if you dont stick to the pledge you are lost. I wanted encouragement, sympathy. I went to the man I worked for and told him I had signed the pledge. The man smiled. I said, 'I mean to keep it.' He replied, 'they all say that.' I went back to my bench, crushed. I said, I have had enough of this. I shall die, and I may as well die one way as another. I cannot stand it. It is too hard for me.' Well, in the moment of despair I heard a cheerful voice: 'Good morning, Mr. Gough, good morning. Don't you know me? Mr. Goodridge, the lawyer. I saw you sign the pledge last night. I had a minute to spare this morning. I thought I'd just look in to see you. How are you feeling?' I said, 'I am feling very badly.' He said, 'Yes, I suppose so. God bless you; keep a brave heart. Will you shake hands with me? Come in and see me any time. You will succeed if you will hold on.' He went out leaving me a different man. I repeated his words, 'keep a brave heart.' I said to myself, 'Yes, I think I can, now.'"

His name. How much a name is worth was realized not long ago by a young merchant who came to New York to buy goods. He was well connected and respected in the town where he was beginning business, but he was a stranger in New York. He went to a large house and told them he intended to be a customer, and was going to buy his first parcel then and there. The firm asked him a few questions, and the young man showed them statements as to his capital and his plans. The firm hesitated. Did he know any one who would endorse his note? The young man said that his father had a friend in the city and he would see him and call again. The next day he called with a brief note from his father's friend guaranteeing the account. The head of the firm glanced at the name at the foot of the letter, and said, "That is sufficient. You may have all the goods you want. He had faith in the name.

FAMINE-STRICKEN INDIA.

Widespread Distress Caused by Failure of Crops—Suffering Equal to that in the Famine of 1877—Enormous Appropriation by the Government.

FROM press correspondents, from missionaries, and from Government officials comes the sad news that India is in the throes of one of her periodical famines. A theory is current in India that a famine must be expected in that country every nineteen years, and it is a singular coincidence that it is exactly nineteen years since the last great famine, in which it was computed that five million persons died of starvation. The scarcity, it is thought, will be as widespread and as severe this year as it was in 1877 and 1878, and the need for relief consequently as great. From various sources an estimate is made that seventy million persons will need partial or entire support for several months, until the spring crops of rice are gathered in.

A NATIVE MOTHER.

Happily, the Government is better prepared to deal with the famine now than it was in 1877, although the prodigious number to be supported must severely tax both its resources and its powers of administration. The difficulty formerly experienced was that of procuring and conveying food to the needy districts, but now railroads are in operation which will quickly carry supplies to any district in which they are needed, and already the Government has prepared for the strain by purchasing wheat from Odessa and from our California shippers. It has also commenced relief works which are designed to serve the double purpose of giving employment to the needy and of increasing the facilities of transportation. Already three hundred thousand men have been set to work in this way, thus providing them and their families, numbering in all probably from one and a half to two million persons, with the necessaries of life. One hundred and thirty-five million dollars have been voted by the Government for these various systems of relief.

The north and northwest provinces will suffer most severely, though the pressure hitherto has been felt chiefly in Madras and Bengal, in the east. But it is in Oudh, Rajputanah, and the Pungab that the lack of rain, which is the cause of the famine has been most marked. There the greatest failure of the crops has occurred, and the suffering must be most acute. The northwest provinces and Oudh cover an area of 25,000 square miles, with a population of thirteen millions. The next in urgency is an area of 30,000 square miles, with a population of fourteen millions, and there is a third area in which, it is said, there have been partial crops in which there are twelve and a half million persons. The worst districts at present reported are those of Allahabad, Lucknow, and Faizabad, which are all densely populated. There the people are poor, and though they can exist on as little as about a cent a day, they are unable to get even that small sum. The cost of wheat in those districts is now three times its normal price, and is consequently far beyond the reach of the very poor. In the most prosperous times they live from hand to mouth, and are never far removed from starvation. The slightest disturbance of the labor market, or a rise in the cost of food, reduces these people to hunger. Already, cases of most deplorable suffering are reported. The Rev. Herbet J. Molony, of the Church Missionary Society, writes: How can I describe the sights seen in the bazaar, and even at our own door—the veritable living skeletons in rags who struggle in from the villages, and who look so bad that you feel you must give them food or they will lie down where they are and die! These we keep for a few days in sheds near our house, and when they get a little stronger we send them down to the rest-house in the town provided with a relief ticket, which will ensure them daily food until they are strong enough to go on the relief works. About a dozen of these have died in our compound, and others at the rest-house. The little children are the most piteous cases. We have nursed some ourselves, tending them hour by hour, and others have been cared for under our constant supervision, and with medical help; and yet they die—some at once, some after weeks of fighting against dysentery, dropsy, or emaciation."

A peculiarly distressing incident is reported by a missionary at Aminabad. A man who had not been able to get any food for his family in four days, took his only son and sold him into servitude. He had not been able to obtain more than the equivalent of a dollar for the boy, but he was able to get food, and he took enough for a meal to his home. His wife, knowing nothing of the sacrifice by which the food had been secured, prepared the meal. But she refused to eat until her hungry son could join his parents. Then the poor husband and father was obliged to confess what he had done. The woman was distracted with grief, and in her frenzy committed suicide. Her husband, grieving over the loss of his boy, was overwhelmed with this new calamity and promptly followed his wife's example.

The Rev. A. Muller, of the Kurku mission at Elechpur, writes: "I have seen starving men, women and children like skeletons, covered with skin, crouched like bundles alongside railway stations, hoping to get help from the passengers. The number of beggars imploring food has increased immensely. In one case I saw 1,500 men, women and children seated in rows. Two big spoonfuls of cooked rice and two little cakes were given to each applicant. This is quickly devoured, and with an almost invariable wail they cry in vain for more food, tormented by the gnawing of hunger. Hundreds of voices clamoring in every key for the food we cannot give produce a bitter chorus of crying.

Now, as in the famine of 1877, the government is embarrassed in its relief operations by the obstinacy and lack of energy of the native officials, who are not only dilatory in administering the relief provided, but sometimes actually hoard for themselves the food for want of which the people are dying. The extent of this obstruction cannot be realized by any one not familiar with the Hindoo character. A correspondent who witnessed the famine of 1877, says that there was one case which came under his own observation. The government had sent a wagon load of sacks of rice to a district where the famine was reported to be very severe. The English convoy lett it at the house of the native official to distribute to his starving countrymen. His house was soon filled with people dying for lack of food, who came eagerly when they heard the news of the arrival of the rice. They waited patiently the great man's pleasure to begin the distribution. He proceeded in a leisurely fashion to take the name, residence and other details about each applicant, and to enter them neatly in his books. Several hours after the rice had arrived, the English officer who had superintended its removal found the official still entering the names, and in his presence were some corpses of applicants who had died while waiting for the food. The officer ordered his men to tear open the bags with their bayonets, and with his own hands helped the starving crowd to the food. The Hindoo official wrung his hands in despair to see men receiving government supplies, whose names had not been recorded. An experience such as this will doubtless lead to a more expeditious system of relief work in the present crisis.

SERPENT CHARMERS.

VILLAGE STREET IN INDIA.

A BEARER.

FRUIT-SELLER.

OIL VENDER.

UNDER PUNISHMENT.

NATIVE TYPES IN INDIA.

Mr. J. L. Lawson, of the American Methodist Mission at Ahgarh, North-west Provinces, writes: "The horrors of the famine are indescribable. A few days ago I made a tour through several villages in my district. In one place I found 137 little children, most of them under twelve years of age, and many of them not more than four or five, whose parents had died or deserted them. These children were found in the streets and bazaars picking up grain which had fallen on the floor, and eating it raw. Temporary provision is being made by the government for the daily food of these children. I could have brought away a hundred, if I had the money to support them."

The following letter from Mr. Nikambi, the Christian Hindoo teacher, gives a vivid picture of the situation:

It is now well known to all the civilized world that India is visited with a universal and most terrible famine at the present time. Its devastating and destructive effects have been felt, alike, all over the country, from east to west and north to south. The extreme misery and the untold human distress, for want of food, are unparalleled in the whole history of the country. It cannot, however, be denied that India is subject to partial famines in every ten or fifteen years, but those famines are nothing compared with the present most awful famine.

Fifty millions of people are actually starving, and it has become an urgent problem how to save so many from starvation during the coming twelve months. The English government and the people of that country are doing their best to send food to the starving multitudes, but it seems practically impossible to provide adequately to satisfy the cravings of hunger of such an immense population, unless the benevolent and charitable Christian nations of the world unite to help. Though people may differ in faith, race, and color, yet they are children of the same Father in heaven and hence brothers.

It has been our highest privilege while in America during the last fifteen months, to watch with interest the doings of the philanthropic and Christian people of this country. Especially we remember the sympathy aroused for Armenia. I must confess that I was greatly struck with the generosity and liberality of the people of America, and I have learned from this circumstance, that the Americans have very sympathetic and kind hearts. I believe if they are convinced of the suffering in India, many will gladly contribute towards its relief. I hear of native parents selling their children for food, others drowning themselves rather than face sorrow and suffering. I am extremely sad to hear also that many poor native Christians are on the verge of starvation along with their millions of most unfortunate non-Christian countrymen. A committee, consisting of four leading Christians in Bombay, and the Rev. E. Abbott of the American Maraltin Mission, Bombay, has been formed to receive funds. Subcommittees have also been appointed at different centres to distribute help. If sympathetic friends in America desire to send help to India, I am sure their timely sympathy would be greatly appreciated. They have sent many missionaries to preach the Gospel to the people of India, and therefore they will see the importance of helping at such a time as this.

M. B. NIKAMBI.
Bombay.

For the convenience of those who desire to aid the relief movement for India, a Fund has been opened by the Missionary Society of the M. E. Church in New York, and contributions can be sent to A. B. Leonard, Secretary, 150 Broadway, New York City. The pictures on this page illustrating the people of the suffering districts of India are reproduced from photographs for which we are indebted to the Misses Leitch of the American Board.

What One Man Did for Christ.

Bishop Mallalieu writes of the founder of Gammon Theological Seminary: "Yonder in far-away Maine is a young man who heard the call of God to preach the Gospel. A throat trouble disabled him. He was obliged to leave the ministry and go into business, and in due time became possessed of hundreds of thousands of dollars. He decided to lay his wealth on the altar of service and selected Atlanta as the seat of the mission he would found.

"Hence we have this school of the prophets, with a plan and endowment of no less than $600,000. Elijah Gammon, disabled, discouraged, thwarted in what he thought God had told him to do, has laid the foundations and provided for the needs of a seat of learning where tens of thousands of young men shall be trained to become able ministers of the Gospel."

THE MARCADO (PUBLIC MARKET) AT VILLA RICA, PARAGUAY.

Little Paraguay and its People.

A Diminutive South American Paradise, where Customs Never Change and all Nature is Delightful—Its Surplus of Women.

EVERY passing year serves to bring us nearer, commercially and socially, to our neighbors on the southern side of the Gulf of Mexico. This increased familiarity with the peoples of the South American sisterhood of republics has helped to forge stronger and closer ties than those of commercial interest alone.

Mr. I. G. King, a traveler, who has visited almost all of the South American countries, and some of whose letters from those lands have at different times appeared in the columns of THE CHRISTIAN HERALD, has sent us, together with two interesting photographs which appear on this page, the following pleasantly descriptive letter, relative to a recent visit to Paraguay:

* * *

The least favored to-day of the Southern Republics are Ecuador, Bolivia, and little land locked Paraguay. These retain more or less the social customs that were known to exist two or three hundred years ago, their populations being similar in character and habits of life. I remained in Paraguay for some months and made its people a study.

Paraguay is indeed a beautiful land,—a tropical forest, cloven by broad rivers with gardens fair as that of the Hesperides, intervening between the places of denser growth; a realm of lotus-eaters where the worn traveler, like the followers of Ulysses, might be tempted to cry, "I will no longer roam." Many a traveler or sailor is here captivated by the lazy influences of the soft, beautiful climate, and has stayed, unwilling to return, settling amid those gentle hills that slope to the Paraguay River, amid groves of oranges, bananas and pawpaws, with white-robed, silent Indian women serving him as slaves.

The Guaranis were nearly exterminated in recent wars, and to this day it is said that there exist nine women to one man. Many are the virtues of these poor brave Paraguayans. They are hospitable, kindly and honest, and deeds of violence are rare among them. The men are below the average height of North Americans, but well developed and muscular, dressing similar to the people of Argentina, who are designated as Guachos, with white pantaloons and poncho, a broad belt and an apron of fringed leather, except in the cities. The upper class affect the European mode. In the country, the children are allowed to go unclad, except in the coldest days.

The girls are taught to carry water jars on their heads as soon as they can walk, and when grown, they are scarcely ever seen without some burden. Toys are almost unknown to the children. Give the girls a doll and it will be handled with curiosity and admiration for a while, but is sure to be soon appropriated by their elders, probably to appear presently dressed up as a gorgeous saint. These children are scarcely if ever seen romping in play, but go about like old people. I have seen them engaged at playing church with the greatest solemnity and apparent devotion.

The women are not uncomely; they are well moulded, have lustrous eyes, and are of various shades, from mahogany to a complexion almost as fair as the Anglo Saxon. Their dress consists of a snow-white tunic, worn quite short, and often a white shawl, a contrast to the dingy-black robe of Argentina. They are always barefooted, only the upper classes wearing boots. "The shoed people" is the Guarani expression for aristocracy. The language of the conquered and not of the conquerors alone is spoken amongst them, and the phrase "mother-tongue" has there its full significance, except among the highest families, who, in these latter days, are educated in Castilian at their schools. In spite of their isolation from the rest of the world and their want of education, Paraguayans are remarkably polite in their manners and address. In approaching a house there is some ceremony to be observed. One is expected to halt and call out; then comes the reply, "Sin pecado," and you receive the invitation to enter—"Adelante, senor."

No one works from 11 A.M. to 2 P.M. The hours intervening are strictly devoted to breakfast and siesta, a season for lounging in hammocks and sipping *yerba*, a dry and powdered leaf (from a native shrub of the holly family) which contains a bitter principle, similar to that found in tea and coffee. It is taken in a very odd way. A gourd, stained black (which is the *mata*), holds about four ounces of *yerba*, if filled to the top. The *bombellia*, a tube of metal with a bulbous end pierced full of holes, is then inserted, the gourd is filled with boiling water and the infusion sucked through the tube. Every herb and flower is supposed by these people to be a *remedio*, and there are legions of plants growing in Paraguay known to be medicinal. I heard an Englishman relate his experience in gathering wild-flowers, one day, when a country girl came along with a bundle of vegetables on her head. After watching him for a moment she inquired shyly, "For what disease is that a remedy?" Said he, "None that I know of." "Then why do you pick it?" "Because, like you, it is bright and pretty," was the reply. "*Nei-nah che carai*" (don't tease me, sir), said the girl, and turned away as if insulted.

Those appliances belonging to agricultural and domestic manufactures are exceedingly primitive. The loose, sandy soil of Paraguay demands little dressing, and is merely scratched with the rudest of plows, the thick bough of a tree with two diverging branches for handles, the trunk four or five feet long with the point sharpened and hardened by burning; a couple of oxen hitched to it by means of a bar across their horns, and the implement is complete. Spinning cotton, probably the most ancient art there—is still performed with the distaff. The women make a kind of lace that is extremely beautiful and a marvel of delicacy. Marketing and agricultural pursuits are carried on by their women alone while supporting the male part of the population in indolence and idleness. One of our photographs shows the women wholly in control in the market-place, where all the business passes through their hands. Another illustration presents a boat-loading scene, where the women are performing the work of longshoremen. The finest oranges in the world are harvested in Paraguay during nearly every season of the year. They are picked and transported to their shipping centres by the women, being carried in baskets on their heads. The loading of steamers with the fruit is performed by gangs of chattering and light-hearted women and girls, who wait around the docks for work of that description.

WOMEN LOADING A STEAMER WITH ORANGES AT SAN ANTONIO, PARAGUAY.

Warned by a Child.

A pastor relates the following instructive incident: A Christian lady lay upon her death-bed. Her husband was already dead; and reflecting that her little daughter would soon have to be handed over to the charge of her grandfather, who was an infidel, she was filled with anxiety at the prospect, and, calling the child to her side, she obtained from her a promise that for her sake she would read one chapter of the Bible to herself every day. The child soon after was removed to the house of the infidel, and, faithful to her promise, was found by him one day reading to herself in the garden. Inquiring to know what book it was, she replied it was her Bible. He at once began to make light of it, declared that it was useless to read such a book, and asked what was the good of it. She answered that she might learn of God. "God," he said; "there is no God."

The effect of this upon the child can scarcely be described, so great was her fright and amazement. For the moment she appeared petrified; but, recovering herself, exclaimed with passionate earnestness, "Oh, grandfather, you're a fool; you're a fool; you're a fool!" The man was amazed at this extraordinary audacity on the part of his granddaughter; but the child continued to exclaim, "Oh, grandfather, you're a fool! The Bible says you are a fool! 'The fool hath said in his heart, There is no God.'" (Psalm 14: 1.) The man listened no longer; but to forget it was impossible. Wherever he went, by night and by day, every waking moment, seemed to come into his mind, "You are a fool! The Bible says so!" The result was that he became miserably unhappy and broken down before God, and the Lord graciously used the circumstance to his conversion.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

An Odd Midnight Charity.

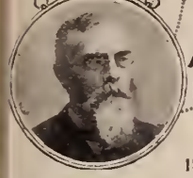
(See Colored Illustration on First Page.)

IF the absence of ostentation and public display in the administering of our charities be a merit (as the Scriptures declares), there is assuredly a special degree of merit and worthiness in the very remarkable charity which our artist has depicted in the strong and realistic illustration on the first page of this issue. When all New York, with the exception of the few whose callings keep them up at night, is fast asleep, and when the great avenues of trade are silent and deserted, any pedestrian who might happen to walk in the vicinity of Tenth street and Broadway about midnight would witness a singular sight. Along the sidewalk on the northerly side of Tenth street he would see a long line of men, and if he were to go sufficiently near, he would discover that they were in almost every instance poorly clad, with hungry-looking, eager faces and a general air of hopeless poverty. This line, usually about 300, but sometimes nearly 500 strong, assembles every night at the same hour, and by 12 P.M. it is complete. Sometimes there are a few destitute-looking women in the line, but the great majority are men. The head of the line is midway between Fourth avenue and Broadway.

At the stroke of midnight, a door opens and light streams out on the dark sidewalk. The crowded line presses up toward the open doorway, where several white-capped and white aproned men stand beside great piles of loaves of bread. There is a grateful odor of coffee, too, and it is soon apparent that the outside crowd is appreciative of the fact, for they press the harder as one after another at the head of the line receives from the white-capped men a loaf and a mug of hot coffee, and then mumbling his thanks, marches off to make room for the next. Some receive half a loaf, others a whole one, and if the night be chill and frosty, the coffee is in as much demand as the bread. And so the distribution proceeds, until all are supplied. Some carry their loaves home, to wife or children hungrier, perhaps, than themselves. Others begin to eat their portion at once, and gulp down their steaming coffee. In cases of special need a couple of loaves are given. By one o'clock the line has vanished, the door has closed, and Tenth street has resumed its wonted quiet.

This unique scene—the only midnight charity in America—is enacted nightly at the Vienna Bakery, whose Tenth street side entrance is directly opposite the great business block erected by the late A. T. Stewart. It has been going on for twenty years past, though comparatively few New Yorkers know it. In 1876, Mr. Louis Fleischmann, having a successful business there, decided to give to the poor all the bread that was left undisposed of after his wagons came in for the night. He began to give a few dozen loaves at first, but the demand for the bread grew, and the gift brought blessing, for his business steadily increased also. The midnight distribution is made all the year round, in the hot, sweltering nights of summer and the arctic chill of the winter. Among the beneficiaries are poor, idle workingmen, and many homeless tramps, all nationalities being represented. There are never any discords in the quiet line that gathers nightly, and which encircles nearly half the block; the men know that a disturbance would mean the stoppage of their free gift, and that they cannot afford to sacrifice. A loaf of bread means much to a penniless, homeless man in New York. There are at the present time many thousands of honest idle men in the city, and to this deserving class and those who may be dependent upon them, the nightly gift of a loaf or two comes like heaven-sent manna.

The giver of this weekly secret charity (if anything that takes place on the streets of New York can be called secret), has purposely avoided publicity as far as possible; but the grateful prayers of the many thousands who have been helped by the "midnight loaf," during these twenty years, doubtless afford him a deeper and more enduring satisfaction than could be derived from mere worldly approbation of his generosity. It is truly Christian charity, with a single eye to the helping of a class whose members are helpless indeed.



THE MODERN JEW IN HIS ANCESTRAL HOME

BY HON. SELAH MERRILL D.D. L.L.D.

THE SADNESS OF JERUSALEM.

It is a City Without Recreations—Its People are Gloomy, its Children Joyless, and even its Animals are Dull—The Struggle to Live.

IT is an ancient belief that mirth and song affect the character, and on the other hand that by them character is expressed. Experience has proved this to be true both of individuals and of nations. One has said that he could control a nation's laws were he allowed to make its ballads. We know how inspiring are the hymns of our Christian faith, we remember well how the patriotic songs of our country stirred our hearts in the days of battle.

CHILDREN TAKING A DONKEY-RIDE.

The Hebrews had a variety of words expressing *mirth, gladness, joy, to make merry*, and the like, and with them as with their kinsmen, the ancient Assyrians, such words as were always associated with the ideas of peace, pleasantness, light, and triumph. Old Jerusalem seems to have had its share of pleasure-making, song and joy, but in the Jerusalem of today there is a noticeable absence of these things. When a nation's life is healthy we expect there will be manifested a good degree of mirth and gladness, we expect light hearts, bright hopes, laughing children, every expression characteristic of a happy people. When such things are wanting, we feel that there must be a reason for the fact, and it is on this account that our topic appeals to us with special interest. For our hearts, one and all, turn to Jerusalem with delight, and her welfare is our pride. One and all we grieve over her decay and ruin, and eagerly ask why her streets and homes are places of sadness.

No one desires or expects that Jerusalem should be given up to merry-making nor, quite as certainly, does the stranger expect to find it the cheerless, joyless, mirthless city that it really is. It has no public entertainments of any kind. Some years since, outside the walls, a building was erected designed for a playhouse, and it was thought by certain natives together with a few Greeks and Italians of the commonest class, that the new resort would become at once popular and prove a financial success. These hopes were quickly blasted, for the place never had funds for its support, it had no actors, and no patrons, and not many months elapsed before the upper portion was turned into a very cheap coffee shop, and the basement into a donkey stable. This was the beginning and the end of the only attempt in modern times to establish a theatre in the Holy City. It was entirely out of place. The inhabitants have no taste for such a thing, and even if they had, could not patronize or support it, simple because they are very poor. A stranger might argue that even if Jerusalem had no theatre there might be other forms of public entertainment; but I would assure him that this destitution extends to every variety of amusement known to American life.

If the absence of pleasure making is decidedly conspicuous in Jerusalem, it does not follow that universal quiet reigns, for the streets of the city are terribly noisy, not equalled in this respect by any city of Europe. There is a superabundance of loud talking and a great deal of shouting, but there is no fun; there are numerous street quarrels, but no street songs. The songs, if any, are the plaintive monologues of beggars. The inhabitants, on the whole, are a sober people, for although almost without exception they use intoxicating liquor, they are not drunken in the streets, so that the noise cannot be attributed to such a cause, nor indeed do their quarrels arise from drink, but nearly always from their extreme poverty. This makes them exacting in the most minute details of any transaction; I have known quarrels to arise scores of times over so small a matter as three-tenths of an American cent.

The lack of cheerful stirring enterprise in the people accounts for the dullness which is so apparent and, like the men and women, the children also are heavy and stupid. They have no sprightliness. With us a boy is sometimes so full of life that he is the terror of the household; but in Jerusalem, what does a boy's life amount to? He cannot swim for there is no water. He cannot play ball for there is no field smooth enough for the purpose. He cannot engage in any athletic sports for the boys there never do such things, and were he to even attempt to do it he would be thought crazy. He is not taught to read, and has no books. To means for his diversion, no one ever gives a thought. As soon as he is able to do any work he joins in the universal struggle for daily bread.

In our own country, if young people, even those who work hard, get a little leisure, they think they must do something in the way of diversion. They get up a picnic, they go boating, or they play tennis. They are full of energy, and spend the same in the many forms of recreation and pleasure that are open before them. In a very hot country like Palestine, boys, whenever they get a short respite from work, as they are scantily fed, and hence not overflowing with animal spirits, never think of going anywhere to have a good time; they simply lie down in the shade of a tree or of a great rock. No doubt climate has its influence in diminishing or stimulating sprightliness of temperament.

A curious fact which I have noticed on hundreds of occasions is, namely, that animals are affected like human beings and exhibit similar characteristics. If one never sees, in Palestine, children romp and frolic, in like manner, he never sees lambs that gambol or young domestic animals of any kind that skip and leap for joy. These creatures, from the first months of their lives, are as moderate in their movements and as sedate in all their behavior as cows of mature years. How much their living has to do with this I cannot say; but cattle as well as men have to struggle for the scanty food which they obtain.

Possibly I ought to mention a form of amusement which is very popular with the Arabs, but which, for several reasons, is indulged in only to a limited extent, and that is horse-racing. Only the sons of well-to-do parents can afford this pastime, and moreover there are no roads or smooth places in the fields where trials of speed can be had at a given distance, so that the style of Arab horse-racing is quite different from ours. The horse is made to plunge forward suddenly and at full gallop, and after a few yards is stopped as suddenly; this brings the entire weight of the rider and his beast upon the forelegs, and the strain upon the animal's knees is terrible. Not infrequently a valuable horse is in this way completely ruined. This practice comes down no doubt from the time when mounted men fought with spears in close combat, and I base my judgment upon what I have seen of warfare among Bedouins of the desert.

BAND PLAYING IN FRONT OF THE TURKISH BARRACKS.

In Oriental places *gambling* is under the head of amusements. This vice prevails universally, is the curse of young men, and the only thing that keeps them from ruin is their very great poverty. A man who has nothing can lose nothing by gambling. The sin of the act is not measured by the amount staked. In camp, in coffee shops, among muleteers, among workmen and boys, among all classes, and at almost all times, we see small groups of people who are gambling. The vice is certainly a popular one, and there must be a fascination about it which is quite unknown to those who never indulge.

The coffee shops of Jerusalem afford a sort of diversion unlike anything with which we are acquainted in America, and they come nearer being places of amusement than anything else. They are exclusively for men, as women never frequent them, nor do children. There are scores of these places in the city, many of them being very rude, small, dingy, dirty rooms hardly fit for donkey stalls, around the entrance to which men sit, while the best of them are barren and cheerless, seldom neat, always unattractive. Natives having been accustomed to them all their lives, appear to enjoy them. Here men congregate, get a cup of coffee (by "cup" one must think of those used in children's playhouses), and a smoke (in a hubble-bubble pipe) for about a cent for both, talk a little, sometimes listen to a long story, sit hour after hour on a low, hard stool, fall asleep, watch their companions, pass a great many meaningless compliments, and persuade themselves that this is the height of pleasure.

A PUBLIC GARDEN IN THE CITY OF JERUSALEM.

What shall we say of that country or condition of social life where, for tens of thousands of the inhabitants, this is the chief amusement of their lives? I am not making this picture to criticise, but merely to acquaint my readers with the facts. In appearance and character these coffee shops do not change from generation to generation. In commendation of them it should be said that nearly all of these places close at sunset.

Among children, and in fact among grown people, one notices the absence of pets. The time and thought bestowed upon such things with us is in striking contrast to the condition of things in Jerusalem. It would be out of the possibilities to make pets of dogs, for they are unclean. Cats are despised and if they live about a house it is in a semi-wild state. Occasionally a caged bird is seen, but generally these are instances where the families have come in contact with foreigners. Chickens, lambs and young donkeys are never petted, but they do not seem to be at all wild, for they live, sleep and eat with the children of the household as though they had equal rights with them.

In recent times the band of native musicians connected with the garrison plays in the street, near the barracks, almost every day, and a crowd is always attracted to the spot. The music is of a very common order, the exercise is agony to Europeans, and whether the street listeners enjoy it or not, it is hard to say, for they are silent and undemonstrative, and disperse as quickly as they came together.

Within three years past the city government has made an effort to establish a public garden. The entire work of grading and planting shrubs was done over no less than three times, owing to the ignorance of those in charge of it. One could say beforehand that in Jerusalem such a garden would be a failure, because they had no water. After much effort it was completed; still it compares very unfavorably with even the smallest gardens in European countries. But the thought and the effort to establish such a garden in Jerusalem ought to be commended, although it can never become a pleasant resort.

In connection with the fact just mentioned, the people of Jerusalem and Palestine seem, in spite of their Oriental indifference and fixedness of life, to have some power of imitation. The desire to adopt other modes of life is not wholly foreign to them. What I have observed in regard to native boys, will serve as an illustration. Whenever they come into contact with European boys with their sports, games, and many activities, they soon want to do the same things. Let us regard this kindling aspiration for something better, a few signs of which we see here and there, as a ground of encouragement for the inhabitants of dear old Jerusalem.

SELAH MERRILL.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES

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Home Defence.

IT is of vast importance that the military regiments of our cities be maintained. There are in all our cities populations that can understand gunpowder as an argument for peace better than they can understand any other argument. The consciousness that back of the law and back of the ballot-box, and back of the mayor's chair, there are bayonets, is a mighty inducement to keep order. The chief use of our home regiments is not merely to put on parade dress and to the step of a brass band, march up and down in front of balconies filled with the beauty and fashion of the town, but to be ready when mobs arise or populations are panic-stricken, or a foreign enemy suddenly drops down. For the home regiments of our cities, I bespeak all honor and support, and may God grant us such quietude that their services shall never be wanted save in festivity and commemoration. Stack arms!

While I was living in Philadelphia that city was threatened with mobocracy. I joined a regiment. There were in the regiment many clergymen. It was the most awkward squad of men ever gotten together. We drilled a week or two, and then disbanded. All together, I do not believe we could have defended a henroost. I then felt the need of troops, drilled month after month and year after year.

He Was a Man.

IN our extollation of Christ as divine we forget that he was just as certainly human. That side of the Saviour's nature we need more strength to understand. We must have a Christ who is able to walk with us day by day, up and down these streets, and cross with us these ferries—a Christ to come into our parlors and help us in the socialities of life, into our nurseries to help us in the care of our children, into our dining-halls and kitchens to help us in the annoyances and irritations of housekeeping. While the Unitarians will not go with us in worshipful treatment of Christ as divine, we will go with them in the recognition of a Saviour's humanity. O, thou Man of Sorrows! Take all our griefs. O, thou Man of Pain! Take all our sickness. O, thou Man of Sympathy! Give us thy companionship. O, thou Man of Bethany! Stay at our homes and help Mary in her devotions and Martha in her anxieties. What an eternal sedative, the thought that Christ was bone of our bone, flesh of our flesh, and that he understands us, for that he traveled the same road, suffered the same wrongs, and wept the same bereavements. Into the hands of this Being, who was thorough Man as well as thorough God, we commend you. May his blessing be upon all your souls and you be enabled to employ the following words of an anonymous writer, as sweet words as you ever read:

O, to be nothing, nothing, only to lie at his feet;
A broken and emptied vessel, for the Master's use made meet:
Emptied that he might fill me as to his service I go;
Broken, that so unhindered his life through me might flow.

O, to be nothing, nothing; an arrow in his hand,
Or a messenger at his gateway, waiting for his command—
Only an instrument, ready for him to use at his will,
And should he not require me, willing to wait there still.

Thine may I be, thine only, till called by thee to share
The glorious heavenly mansion thou art gone before to prepare.
My heart and soul are yearning to see thee face to face,
With unfettered tongue to praise thee for such heights and depths of grace.

Stagnation vs. Sensation.

WITH two offensive words we head this article. We do not know which word is the worst. It is the national habit in literature and religion to call that sensationalism which we ourselves cannot do. If an author writes a book that will not sell, he is apt to charge the books of the day which do succeed as being sensational. There are a great many men who, in the world and the Church, are dead failures, who spend their time in letting the public know that they are not sensationalists. This fact is, that they never made any stir while living, nor will they in dying, save as they rob the undertaker of his fees, they not leaving enough to pay their dismission expenses.

We hate sensationalism in the pulpit, so far as that word means the preaching of everything but the Gospel; but the simple fact is, that whenever and wherever faith, and repentance, and heaven, and hell are proclaimed with emphasis, there will be a sensation. The people in our great cities are hungry for the old Gospel of Christ. If our young men in the ministry want large audiences let them quit philosophizing, and hair-splitting, and botanizing, and without gloves take hold of men's sins and troubles, and there will be no lack of hearers. Stagnation is worse than sensationalism. We have always noticed that just in proportion as a man cannot get along himself, he is fearful of some one else making an excitement. Last week, a mud-turtle down by the brook, opened its shell, and discoursed to a horse that was coming down to drink. The mud-turtle said to the horse: "Just as I get sound asleep, you are sure to come past and wake me up. We always used to have a good quiet time down here in the swamp till you got in the habit of thumping along this way. I am conservative, and like to keep in my shell. I have been pastor of thirteen other mud-turtles, and we always had peace till you came, and next week at our semi-annual meeting of mud-turtles we shall either have you voted a nuisance, or will talk it over in private, eight or ten of us, which will probably be the more prudent way." Then the mud-turtle's shell went shut with a snap, at which the horse kicked up his heels as he turned to go up to the barn to be harnessed to a load of corn that was ready for the market. Let us all wake up and go to work. There are in the private membership of our Churches, and in the ministry, a great many men who are dead, but have never had the common decency to get buried. With the harvest white and "lodging" for lack of a sickle, instead of lying under the trees criticising the sweating reapers who are at work, let us throw off our own coats, and go out to see how good a swathe we can cut, and how much grain we can garner.

"The Little Gospels."

THIS is the beautiful and affectionate term given to those wonderful condensations of the popular heart, with which the Master-Preachers of Christianity, from Christ until the close of the eighteenth century, feathered every arrow in their sermons. For though arguments are the pillars of a discourse, proverbs and metaphors are its windows. Without stopping to consider the prominence given to proverbs in the Old Testament, we may notice that Christ, at his first appearance in the synagogue, and in all his prominent discourses, set these "little Gospels" in the pure gold of Christian ethics. The Sermon on the Mount is full of Jewish proverbs, current among the common people for centuries; yea, even in the grief and love of the Last Supper, he defines the treachery of Judas in a proverb, and later, in the majesty of his risen glory, arrests the persecuting Saul by another.

Perhaps no feature of Christ's teaching is more remarkable than that he who spake as never man spake, should choose words already dear to the popular heart, and which, being the outcome of universal experience, would have an universal and everlasting meaning; thus—"Make to yourselves friends of the mammon of unrighteousness," is identical with the Arabic—"Purchase the next world with this, and so win both." "No man can serve two masters," resembles the Greek, "He who has to serve two masters, must lie to one;" and again, "He giveth his beloved [in their] sleep," is but another form of the Roman proverb, "The net of the sleeping fishermen takes."

The early fathers not only used the rich store of pagan and biblical proverbs, they originated many now in use. But if we would see the real value of proverbs in preaching, Luther must be studied; for it was by the mother-wisdom of the trenchant, pathetic proverbs of Germany, he opened the hearts of the people to the doctrines of the Reformation. Truly few preachers can wear Father Luther's shoes, but they may follow in his footsteps. Jeremy Taylor, Fuller, Richard Baxter, Isaac Barrow, are mines of proverbial ecclesiastical wealth, and even the Scotch Covenanters found it well to point their arguments with popular wisdom, "I'll down the nests, and the crows will fly away," edged the fury of those that demolished the strongholds of popery.

None of the noble preachers anterior to our own century, disdained the popular maxims which fastened the truth as with a nail in a sure place. There is no better proof of this than Matthew Henry's "Exposition," which is a very "Mosaic of proverbs on a basis of sandal wood." This same popular element was one of the secrets of the wonderful success of the early Methodist preachers. It was "the Hebrew tongue" to which "the common people gave the more silence." That this mighty influence has become unfashionable in the pulpit, is a marvel. Why do not our preachers, so eager for popularity, consider this means of acquiring it, for no matter how much a preacher may know, preacher and peasant know more than preacher alone; since there is no shade of character which has not passed through the alembic of the great heart of humanity, and become a proverb.

I have called sacred proverbs "Little Gospels," and I will quote a few, to illustrate the propriety of the term:

God builds the nest of the blind bird.
When God gives, he asks not, whose son art thou?
God is an ancient giver.
When the tale of bricks is doubled, then comes Moses.
Our extremity is God's opportunity.
Charity gives itself rich.
God never smites with both hands.
The tree God plants, no wind hurts.
Get the distaff and spindle ready, God will send the flax.
God blesses the giving hand, and makes it a getting hand.
Let the grapes pray for the branches, without branches there would be no grapes.

Finally, let us add the rabbinical precept in regard to the Bible:

Read it, and read it again, for everything is in it.

Have I not proved that good proverbs are like steel in a fountain? the sparkle pleases the eye, the tonic strengthens the heart; they are the "Little Gospels" which our ancestors graved over their hearthstones, and on their dining-tables, and the lintels of their doors; hopeful earnests of that day, when the prophecy of Zechariah shall be fulfilled, and on "every pot, and upon the bells of the horses, Holiness unto the Lord" shall be inscribed.

Amelia E. Barr

BRIEF NOTES.

No more orders can be filled for "Gospel Hymns" No. 1 to 6, Consolidated, Music Edition, our stock being entirely exhausted.

The number of Christian Endeavor Societies in Great Britain has now passed the four thousand mark.

The Methodist and Congregational churches of Barre, Mass., united recently in revival services conducted by Evangelist E. A. Whittier. Both churches cordially co-operated, and many conversions are reported.

Evangelist Gale has closed his meetings at Skowhegan, Me., and has begun a series at Houlton. About three hundred persons in the former town made public confession of faith in Christ during the series of services.

A contemporary which has been collecting the statistics of colleges states that there are now in public institutions preparing for the ministry 7,657 young men. Of these the Presbyterians have a larger number than any other denomination.

The twenty-third anniversary of the organization of the Reformed Episcopal Church was celebrated recently by special services in the Church of the Reconciliation in Brooklyn, N. Y. Bishop T. W. Campbell outlined the history of the church.

Count Leo Tolstoi is to be placed on trial for Heterodoxy. The Holy Synod, the supreme authority in the Russian Church, has summoned him to appear at its bar to answer the charge that his books are calculated to undermine the orthodoxy of the readers and so weaken the authority and power of the church.

The McAll Missions in France are burdendened with a debt of eight thousand dollars. A citizen of San Francisco who attended the recent annual meeting, having listened to the report, volunteered to give half of the total debt if other friends of the mission would raise the other half before the end of next March.

The annual gain of Christians in the various mission fields is now estimated by the *Missionary Review of the World*, at one hundred thousand. Ten years ago, by the same mode of calculation, the annual increase was found to be sixty thousand. In 1825 there were only sixty thousand Christians in the mission churches of the world.

Dr. F. E. Clark, President of the Christian Endeavor Society, sends from Europe, as a suggestion to the Christian Endeavor societies of the world, the plan of occupying a few moments in every Christian Endeavor prayer meeting, or at least occasionally, with a summary of the pastor's morning sermon. The plan should prove helpful alike to young people and pastor.

New York had a visit from Dr. Alberto Diaz, the apostolic evangelist of Cuba, who had a narrow escape for his life in getting out of the hands of the Spaniards. Dr. Diaz preached in Calvary Church in New York, where he received a warm welcome. His references to the condition of the island to the evangelization of which he has given his life, showed the charity and magnanimity of the true follower of Christ.

The prison officials of Walla Walla, Wash., would be pleased to receive religious books and magazines for the use of the prisoners. There have been several notable conversions of convicts recently under the preaching of Prof. Allen P. Dow, of Whitman College, who has held regular services in the penitentiary during the past year, and there is an inquiry for Bibles, Testaments, and religious literature.

In a recent meeting Mrs. Ballington Booth said that the Volunteers have organized during the past eight months over two hundred posts. They have now four hundred commissioned officers. The Volunteers are taking special interest in the reformation of convicts. Mrs. Booth says that she believes that fully eighty per cent. of those who in prison profess conversion become, when released, respectable members of society.

Mr. Moody's appeal to the churches to hold evening services receives support from the statistics recently collected by the *Northwestern Christian Advocate*. In reply to queries addressed to churches in various cities 51 were received from New York, 75 from Philadelphia, 100 from Chicago, 37 from Brooklyn, 29 from Boston, and 23 from Washington. In every instance, the evening congregations are larger than those of the morning.

A settlement of college women is to be established for missionary work in the neighborhood of Bombay, India. The project is a development of the Student Volunteer Missionary Union. It is to be something like a deaconess institution for evangelistic, educational and medical work. Those who have projected the scheme are going themselves, chiefly at their own charges. Two are already in Bombay, and four are ready to sail soon.

Evangelistic services were held in Brooklyn, Eastern District, last week, in various churches. A council of ministers and Christian workers divided the city into districts and arranged for the holding of the meetings in one church of each group on the evening of each day. Every afternoon a united meeting for conference and Gospel song was held in some centrally situated church under the charge of Dr. A. C. Dixon, Dr. T. L. Cuyler, and other ministers.

The emancipation of the slaves in Madagascar caused some anxiety among the white residents, but it appears to have passed without the dreaded excesses. A missionary writes:—Some of the slaves, we hear, behaved very badly, grossly insulting their mistresses. Still, the prevailing feeling among us is surprise that the great event has passed off so quietly. We used to plan in our minds various ways of bringing about gradual emancipation, and here, by a stroke of the pen, the thing is done and the fetters are struck from about a million slaves."

Mr. D. L. Moody held two Services in Carnegie Music Hall, New York, on January 3d. The great building was densely crowded. More than a third of the congregation rose to ask for prayer in response to Mr. Moody's invitation. Mr. Moody strongly urged attendance at the meetings to be held in Cooper Union during the week, under the charge of Dr. A. C. Dixon and other ministers. He also pressed all to hear Rev. F. B. Meyer when he came to New York in February, and not to be offended if Mr. Meyer told them their faults, as he was sure to do. Referring to the Cooper Union Services, Mr. Moody said that after paying all expenses of the hall, printing and advertising, there was a balance of $722.26 left, which would be used in putting the Bible in prison cells.

THE BIBLE AND THE NEWSPAPER

Flood and Landslides.

DISASTERS are reported from widely separated localities. Pictures of three of the districts which have suffered, appear on this page. The first is the beautiful Lake of Killarney in Ireland, one of the loveliest scenes in the world. Not far from the Lake is the town of Rathmore in the vicinity of which is an eminence about a thousand feet high known as Boy Hill. A part of the hill is of that soft nature which in Ireland is called a bog. It is a morass covered with a peculiar spongy growth known as peat, which, starting from decomposing vegetable matter, sends out new shoots and grows rapidly. The depth of a bog is in some instances as much as forty feet. The spongy mass shakes and quivers at the slightest pressure. A false step from the comparatively hard path through it which is usually marked by bushy "tussocks" rising above the surrounding vegetation means a plunge into a quagmire in which a man sinks as in a quicksand. Sometimes the surface of the peat-bog has been known to rise two inches in a year. For some months past there have been heavy rains in the Killarney district, soaking the peat which gained enormously in weight. Meanwhile subterranean springs and streams were loosening the soil below. Suddenly, without any warning, the whole side of the hill began sliding down toward the valley. Gaining momentum as it moved, it swept downward with a roaring sound, carrying rocks, trees and everything before it for miles. In some places the path of the landslide was a mile wide, and as it moved along it buried everything, entirely changing the aspect of the section over which it passed. A cottage which stood in its way was entirely demolished and not a sign left to indicate where it had been. The occupier with his wife and seven children were carried away under the huge mass, and their bodies have not been found. Horses, cattle and farm implements disappeared before its resistless force. At latest accounts the bog is still moving toward the basin in which lies the beautiful Lake of Killarney. A second disaster is that reported from Greece. An inundation of the River Ilissos has submerged the suburbs of Athens. It was preceded by a terrific thunderstorm which worked fearful havoc in various parts of the Greek capital and in other towns in Attica. Athens was the worst sufferer, as the river having an insufficient outlet at Phalerum, rose to an unprecedented height and spread over the low-lying country. A train on the Peloponnessus Railroad was floated from the tracks. The engineer was killed, but the passengers fortunately escaped. Thirty-three lives were lost in Athens, some by drowning, and others by the fall of houses swept by the torrent from their foundations. The general alarm was increased by the prevailing darkness. The gas-works which supply the city with light were the first to suffer, and for several nights could not furnish gas. A third catastrophe is that reported from the Azores, the well-known group of islands off the coast of Portugal. The governor of the islands announces that a gigantic waterspout burst over the city of Povoacas in the Island of St. Michael, completely devastating the town. Tons of water fell, carrying away the homes of thousands of persons, and tearing a wide channel nine miles long through the most fertile district of the island. Three such calamities occurring within a few days of each other, would in former times have caused consternation, but in our days men look to science for an explanation. It is right that they should do so, if they do not forget the God of whom the prophet wrote:

For the Lord the God of hosts is he that toucheth the land, and it melteth and . . . he that calleth for the waters of the sea and poureth them out upon the face of the earth. (Amos 9 : 3, 6.)

THE LAKE OF KILLARNEY.

Sight Without Eyes.

Recent experiments with the Roentgen Rays open possibilities of wonders greater than have yet been witnessed. The most astonishing effect was that produced on a Boston scientist whose experience is described in the *Hartford Times*. Dr. J. R. Cocke lost his sight when he was only three weeks old, by the accidental application of acid to his eyes. From that time to the present this has been a dark world to him, so that although not actually born blind, he has never had the slightest conception of light or the appearance of things. But his other senses have developed to marvelous acuteness. He can tell the exact dimensions of a room by sound and can describe accurately by touch the figures on a fabric that he handles. He succeeded in working his way through college, by an occupation in which delicacy of touch was essential, and his marvelously retentive memory enabled him to retain the lectures he heard. He has been a diligent student, and is now an acknowledged authority in chemistry and nervous diseases. The wonders of the Roentgen Rays had a personal interest for him, and a few days ago he devised a test in his own person. He directed that the most powerful tube in existence should be used, and he seated himself beneath it at a distance of four feet, and in a position which brought the rays on the top of his head. When the rays were turned on he had a strange indescribable sensation which ceased when they were turned off. A pair of pliers held above his head, between it and the light, were distinctly perceptible to him, and he described them minutely and accurately, and when they were put in his hands he recognized them at once. Letters cut in a sheet of tin foil he also described. A hand held over his head was also recognized, and he was able to tell when it was turned flat or edgewise. Held at the side and the back of his head he perceived it too, but the impression was more vague than when held above his head. If these facts are as reported, the new light has led to the astonishing discovery that the brain has powers of vision independently of the eye. The existence of such powers in the brain was never suspected, although we have known on Apostolic authority that there is a sense in which the heart may see when it is not wilfully blinded.

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart. (Eph. 4 : 18.)

THE FLOODED SUBURBS OF ATHENS.

Diseases of Gems.

A belief is current among jewelers that certain stones are as liable to disease as are human beings. Every jeweler who has kept a large stock has stories to tell of the unaccountable discoloration, fading, or darkening of pearls, rubies, topazes, or opals. Pearls frequently grow sick and develop blotches which destroy their value. A sick ruby loses its light and color, becomes lighter in tint and less brilliant. The topaz, on the other hand, becomes dark and muddy when its health fails. The opal is, however, the most delicate of all the gems and the one most susceptible to disease. Its prismatic colors are said to be due to minute cracks in the body of the stone, the edges of which reflect the light at different angles and give the varied tints for which the opal is admired. When the opal becomes sick, it is liable to split in pieces. The cracks which give it beauty, open and the stone separates into two or more fragments. The diseases of all these stones were mysteries until modern times. Science has solved some of them now as it has so many other mysteries. The diseases of the ruby and the topaz are not diseases at all, but are merely the consequence of a prolonged exposure to a strong light. The disruption of the opal, is due to the fact that its chief constituent is a combination of silicic acid, with a tenth to a seventh of water. Exposure to heat causes the water to evaporate and disintegration ensues. If these facts had been known earlier, many people would have saved gems worth large sums which they lost, as they supposed by disease. It is not so, however, with the souls of God's children, which are his jewels. We are assured that he knew them thoroughly from the beginning and they will be kept intact and undimmed to the last:

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. (Mal. 3:17.)

A TOWN IN ST. MICHAEL, AZORES.

A Lake in a Crater.

The most wonderful lake in this hemisphere, and in some of its features the most wonderful in the world, is described in a recent publication by Professor J. S. Diller, of the United States Geological Survey. The lake is in the crater of an extinct volcano, in the Cascade Mountain Range of Southern Oregon. The lake is over six thousand feet above the level of the sea; it is about six miles in diameter, and is nearly circular in shape. The water is intensely blue, and is fully two thousand feet deep. It has no known outlet, but there is ground for believing that there must be some subterranean passage-way, for the evaporation would not dispose of the rain and melted snow with which its waters are supplied. Prof. Diller, who has thoroughly studied the geologic formation of the mountain, believes that it was once fifteen thousand feet high and was filled with seething lava. The intense heat and frequent eruptions, of which signs remain in the congealed lava of the whole district, he believes, weakened and undermined the sides of the mountain, until the shell was too weak to support the gigantic weight of the cone, and nine thousand feet of it fell into the hollow of the earth. Since that convulsion, which occurred in some remote age, there has apparently been no eruption, and the lake has gradually formed in the basin which was once full of seething, molten fire. It would seem that there has been a literal precedent, if Prof. Diller's theory is correct, for the figure under which God threatens the destruction of those that oppose his will:

I am against thee, O destroying mountain that destroyest the earth, and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. (Jer. 51 : 25.)

A Farm-hand's Romance.

The death of an aged man who had worked all his life as a farm-hand in Fulton county, Pa., brought to light a romantic story. It appears that early in the century a thirteen-year-old boy was one of the passengers on board an emigrant ship which arrived at Philadelphia from Ireland. The boy's passage had not been paid, and in accordance with the custom of the time he was offered for sale to farmers for a term of years. The farmer who bid the highest price was allowed to have the boy until his earnings were sufficient to repay the farmer the price paid to the owners of the ship for him. The boy's story was that he was heir to a title and large estates, but on his father's death, his uncle had smuggled him on board ship and had deserted him. His story was not believed, until two Irishmen, several years later, spent a night on the farm. They came from County Wexford and they knew the boy. They reported that his uncle had circulated a story of his death, and had succeeded to the title and estates as next heir. They offered to return home with the rightful heir and testify in his behalf, but until the farmer's claim was satisfied he was not allowed to go. He worked until he attained his majority, and having fallen in love with the farmer's daughter, he stayed on to win the father's consent to their marriage. Afterwards, aided by some lawyers in Philadelphia, he went to London and instituted a suit to recover his rights. The process of law was slow, the uncle was in possesion and knew how to make use of his vast wealth to thwart his nephew's efforts. Before he could secure a judgment in the Irish court of last resort, he died. In the meantime a son had been born to him in this country, but neither the mother nor the grandfather of the babe, who were of Dutch extraction, knew how to prosecute his claims, and before he was of an age to understand them and press them for himself, too long an interval had elapsed, the witnesses had disappeared, and a suit would have been hopeless. The child grew up on the farm and continued to be a farm-hand until his death a few days ago. One cannot but be sorry that he and his father should have lost the title and estates which rightly belonged to them. It may be hoped thnt they have not missed the heavenly inheritance which God offers to all who seek it. No fraud could keep them from it; though they might lose it as so many do by their own fault.

Let us, therefore, give diligence to enter into that rest that no man fall after the same example of disobedience. (Heb. 12 : 4.)

OUR MAIL-BAG

Questions and Answers.

IN last week's issue of THE CHRISTIAN HERALD it was announced that no more copies of Marion Harland's famous book, **"The Home of the Bible,"** could be supplied. It should have been explained that this notice was designed to refer only to those who might send in *new* subscriptions. A sufficient number of copies of **"The Home of the Bible"** has been reserved to supply all of our old subscribers who on renewing their subscriptions may designate that book as the premium of their choice. It is our invariable policy, as far as possible, to make provision for our old subscribers.

Several Readers. We cannot fill any more orders for "Gospel Hymns," our stock having been entirely exhausted.

Sunday School Teacher, Cleveland, O. Was the miracle of the tongues worked on the Apostles at Pentecost (Acts 2: 6–12))? Does not the narrative imply that the people who heard them speak were the subjects of the miracle?

The reasonable supposition is that each apostle had command of one or more languages, not that two persons of different nationalities listening to the same preacher at the same time were both able to understand him. Peter's explanation (Acts 2: 15 18) shows distinctly that it was upon the apostles that the miracle was worked, not upon their hearers.

I. N., Danville, Ind. 1. Can a woman, having property in her own name, lawfully will it to her own children, leaving her husband nothing, he already being well provided for? 2. Could such a will be broken?

As the laws affecting inheritance and the rights of married women vary greatly in different States, the safest way, is to consult some reputable lawyer in your own State. Lay advice in such questions is an unsafe guide.

H. M. N., Jura, Ont. Is it right to invite those who are sinners to Sunday School, to play an instrument, in company with the singing?

It would be a difficult and possibly an unwise policy to attempt to exclude from church and Sunday School choirs all but converts; still, due discretion should be exercised in selecting those who are to render instrumental or vocal music at religious services, or to take any prominent part. A notoriously immoral person would be an offense to many.

P. T. L., Syracuse, N. Y. 1. How many countries are represented by the explorers who have gone in search of the North Pole; what are their names, and the names of the explorers? 2. Who built the Great Pyramid, what was it built for, in what year was it opened, and is it true that by using the entrance passage, as you would a telescope, the Draconius, or true polar star, was in a direct line of vision 2170 B. C.? 3. Is it in any way a prophetical building?

1 Almost all the countries of Europe and our own as well are represented in these expeditions, thus far, the principal explorers being Willoughby, Chancellor, Burrough, Pet, Frobisher, Davis, Hudson, Baffin, Fox, Scoresby, Behring, Cook, Barrow, Franklin, Ross, McClure, Grinnell, Kane, Hayes, Hall, Payer, Petermann, Weyprecht, Nordenskjold, Nares, Schwatka, De Long, Greely, Peary, and Nansen. 2. The Great Pyramid of Gizeh is believed from certain inscriptions to have been founded by Shufu I. (B. C. 2118-2186). It was designed as a royal sepulchre. The astronomical theory of its form and structure is held by many, but it is incapable, at this distant date of being established beyond dispute. 3. The same remark applies to the last question.

Old Subscriber, Troy, N. Y. Who were "the spirits in prison" to whom Christ is described (1. Peter 3: 19) as going and preaching?

Several explanations of this mysterious passage have been suggested. The one most widely accepted is that they were the antediluvians, as mentioned in the next verse. It is not necessary to suppose that Christ descended into the abode of the lost spirits and there preached. Peter may have meant that Christ preached to them in their lifetime through the testimony of Noah, as a minister speaking of a member of his flock who had been sent to prison might say that he had preached to that man in prison, meaning that he had preached to him before he went to prison.

D. B. M., Fort Wayne. In reading the book "From Manger to Throne," I find the following on page 178, the popular tradition places the number of slain babes in Bethlehem at 14 or 15, yet it is altogether improbable that more than a score were slaughtered, and it is still more inconsistent with the facts and conditions to believe that the number did not exceed a dozen. Canon Farrar in his book the "Prince of Glory" (on page 61, says: "The probable number of the Innocents has been extraordinarily exaggerated considering that Bethlehem was but a village of two thousand inhabitants, we may safely hope that even in all the boundaries not more than twenty male children were sacrificed and perhaps not half that number." My Bible says (Matt. 2: 16): "That Herod sent forth and slew all the children that were in Bethlehem and in all the coasts thereof from two years old and under." Now where do they find authority for saying that only male children were slain in Bethlehem and in all the coasts thereof, and consequently only a small number, perhaps not more than ten or a dozen were slain?

As the actual number is uncertain, the various authors are entitled to their different estimates. That only male children were slain is a natural inference.

Reader, Brooklyn, N. Y. What does the writer of the Epistle to the Hebrews refer to by laying aside every weight (Hebrews 12: 1)?

The allusion is to the races and athletic contests of the Olympian games. He is trying to stimulate Christians to strive after the higher attainments of the Christian faith. Every believer has some special and peculiar hindrance to his progress. When he is saved by faith in Christ, he should endeavor to reach perfection. If his mind is set on wealth, or if there is some indulgence which he is fond of, which divides his attention and prevents him concentrating his energies on higher spiritual attainments, he should lay it aside. It may not be sinful, but if it is a hindrance, it should be given up by one who is striving to rise. Though it be harmless, it may be a weight which must not be carried by one who is running the heavenly race.

B. S., Hoboken, N. J. Who is represented by the elder brother in the parable of the Prodigal Son (Luke 15: 25–32)?

Primarily the Pharisees and chief priests who were scandalized by seeing Christ associate with the lower classes and notorious sinners. The lesson applies to some people in our own day who have no sympathy with the work going on at rescue missions, and are sceptical about the conversion of evildoers. The parable was a reproof to such persons, but it also conveyed a weighty lesson as to the evil of sin. Although the father forgave his younger son and gave him joyful welcome, he said to the elder, "All that I have is thine," thereby intimating that the younger son's lost patrimony could not be restored. The sinner is urged to repent, and is promised pardon, but the time he has wasted, and the health he has injured, and the mischief his example has done, are irreparable evils.

C. O. A., Forest City, Mo. 1. Who was St. Cecilia? 2. Is 1900 a leap year?

1. One of the so-called saints of the Greek and Roman calendar. She is said to have suffered martyrdom about 230 A. D. She is also said to have sung praises, with instrumental music, just before her execution, and hence she has been called the special patroness of church music. 2. 1904 is the next Leap Year.

Reader, Providence, R. I. What is the present tobacco and drink production per annum of our country?

Tobacco—over four million cigars and four and a quarter million cigarettes—a large increase over 1895. Drink—Mr. Josiah W. Leeds, an authority on the subject, estimates that our national drink bill represented in silver dollars, placed upright and close together would make "a double silver track or 'dram-way' ten thousand miles in length with enough left over to extend the track 300 miles up into the air." For the latest statistics write to The American Temperance Union, Reade St., New York.

Mrs. Eugene, S. D. In book-binding what do the terms 4to, 8vo, and 12mo stand for?

They stand for quarto, octavo and duodecimo, and indicate the size of the page and the number of pages to a sheet, thus: In quarto the sheets is folded into 4 leaves, in octavo into 8, and in duodecimo into 12.

Robt. M——, Newburgh, N. Y. I am told that the dates in the margin of our Bibles are unreliable. Is it possible to fix approximately such dates as the birth of Abraham and Moses and the entry into Canaan?

Secular history shows that the accession of Saul was about the year B. C. 1094. For dates prior to that time there are two systems of reckoning. One of these fixes the period of the Judges at 334 years and the other at 500. As the reckoning is made backwards, this difference affects all previous dates. According to one system, the birth of Abraham was B. C. 2164, the birth of Moses B. C. 1738, and the fall of Jericho B. C. 1617. According to the other system all these events occurred 166 years later.

Mrs. G. Mina, N. Y. How large is the sea of Galilee?

It is 12 1-2 geographical miles in length, and about 6 in breadth—equal to 16 by 7 1-2 Roman miles.

S. S. Teacher, Brooklyn, N. Y. Is anything known of the mother of David?

No; the history gives no clue to her identity. It has been suggested that Nahash (mentioned II. Samuel 17: 15) may have been her name, but the probabilities are against it. Nahash is a man's name, though it may have been given to a woman. Scholars are of opinion, from the construction of the Hebrew text, that the Abigail and Zeruiah, spoken of as daughters of Nahash and sisters of David, were the daughters of David's mother by a former marriage to a man of the name of Nahash. The reference to them in 1. Chron. 2: 16 appears to imply that they were not daughters of Jesse.

R. M., Pottsville, Va. I see by the New York newspapers that the Sunday press has come in for a considerable share of attention from the pulpit lately. What is Mr. Moody's position in this respect?

Mr. Moody has placed himself on record, recently, as saying: "I would not touch a Sunday paper any more than I would touch tar. They have done more to demoralize the church of God than anything else."

H. A. G., Brooklyn, N. Y. During a conversation the assertion was made that the Church of Rome has had female Popes. The fact being doubted even by an editor of a religious weekly, I appeal to THE CHRISTIAN HERALD for a full statement of their names and dates.

Although the Roman Church denies it, some early historians have asserted that at one time in the ninth century the Papal chair was filled by a woman—the "Popess Joan." This personage is mentioned by Marianus Scotus, a monk of Fulda, who lived about 1040–1080, and who, in his chronicle, says that when Leo IV. died, in 853, he was succeeded by Joan, whose pontificate lasted two years, five months and four days, she in turn being succeeded by Benedict III. Anastasius and Hincmar, both contemporary with Leo IV., in writing of the succession, make no mention of any occupant of the Papal chair between Leo and Benedict.

Mrs. C. C., Wis. How long did it take Noah to build the Ark, and where in the Bible is it stated?

See Genesis 6: 3. The accepted interpretation of the passage is that the 120 years were allotted as a period of warning before the Flood, to afford an opportunity for the race to repent.

Constant Reader, New Haven, Conn. Is there any way of finding out what was the number of the people who left Egypt under the command of Moses, and what was the number that entered the Promised Land?

Not exactly. The number of adults over twenty years of age who left Egypt is stated in Exodus 12: 37, at about six hundred thousand. Allowing the normal proportion of children to such a host we should infer that the total number was about two millions. Three or four months later, when they were at Sinai, a more careful count was made and the number is then given (Ex. 38: 26) at 603,550. Two years later another census was taken and the number is stated (Num. 2: 32) at exactly the same figure, but as the Levites were not included and there were 22,000 of them, we may assume that by that time the adults numbered about 625,000. Thirty-eight years later, immediately after a pestilence had swept away large numbers and just before entering Canaan another census was taken. The figures are given (Numbers 26: 21) as 601,730, which shows a slight decrease. Of these only two—Joshua and Caleb—were left of the adult who crossed the Red Sea.

A STREET "UNDER THE FORT" IN MONTREAL, CANADA.

At the present time, our Canadian friends are in the midst of the usual winter recreations, and most of their cities are clad in a snowy mantle. Every winter, Montreal attracts numerous visitors on account of the festivities that are held there at that season. Its winter carnivals, ice palaces, vast toboggan slides and snow-shoe clubs have long been famous. Our photograph, taken before the winter set in, shows a historic part of the quaint old Canadian city—a street below the famous fortress on the heights of Mount Royal, from which the city derives its name.

Endora S., Rhinebeck, N. Y. The Internation Bible.——Subscriber, Chickasaw, Ia. It is from poem written many years ago by an author name Watson, now dead.——Irwin C., Lynn, Pa. Th *Gazeta*, of Venice. Editor unknown.——M. E. S Durango, Cal. We can arrange to hold them f you for a limited period.——Reader, Savona, N. See D'Aubigne's "History of the Reformation If he is not mentioned there, you may be sure was unimportant.——A. M. L., Elgin, Ill. 1. Na nowhere given. 2. Estimated 700, not includi subordinate dialects.——Mrs. Sophia L., Monro Wis. 1. We know nothing of her history. 2. It not true.——L. Hewkes, Paterson, N. J. 1. We c supply CHRISTIAN HERALD binders at 75 cer each. 2. You will find treatment for stammeri advertised in our columns.——Hettie B., Etna, All the letters are pronounced except the "e which is silent.——E. H., Point Pleasant, W. V Ves; on receipt of $1.50 additional, it will be se ——C. P. Association, Allison, Ia. Write to Po master-General, Washington, D. C., for accur instructions.——Rebecca F. S., Newport, N. Y. I was a visionary and enthusiast.——Tillie M. Derry Station, Pa. We have no data on the su ject.——H. S. C., Verona, Pa. It is so claimed many, but the evidence is not sufficient to establi the claim beyond question.——C. H. C. 1. Wern Co., Chicago. 2. Biglow & Main, Ninth stre New York.——E. L., Forks, N. Y. Write to Scr ners, publishers, New York.—— Subscriber, I Write to this office, sending full name and addre and stating what premium is desired.——C. E. Send them to the nearest mission, hospital, al house or prison, and they will be greatly appreci ed.——Arnold T., Dodgeville, Wis. Experts s granulated sugar or old honey, in cells, proves s isfactory for winter storage.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

The Bearing of Trouble.

I AM looking out of the window at a most beautiful snow-storm. It began last night. I heard the wind blowing great guns, and driving the sleet ainst the rattling windows, and I ught with pity of the motormen stand- in the freezing cold, and guiding the ley-cars with the flakes dashing in their es, of the sailors along our perilous st, and the ships that were fighting ir way in the teeth of the icy gale, of blizzard piling itself up and stopping railway trains. Then I fell asleep to am of summer and roses.

ll day the snow has fallen steadily. by bit it has heaped the street up in t of my door, and now it has blocked f of the basement windows, and it re- ds me of the snows we had when I s a child. In latter years we have had great snow-storms near my home, but member going to school through banks high as my head, and ever since then I e loved the feathery flakes as they fly ore the wind.

This storm was coming on all yester- ; the air was keen, and here, near the , it cut you like a knife. I went with a nd to make a call in the afternoon, ll we shivered under our furs and had walk very fast to keep warm. But we glad there was the prospect of a good -fashioned snow-fall.

n my childhood we had not begun to p Christmas as everybody does now. e first day of the year was the great day, en presents were given to the children l exchanged between their elders, when nds went from house to house making ls and wishing each other a happy w year.

We used to care a great deal about the rst foot" over the threshold on New ar's morning. It was pleasant to have first visitor cheery and beautiful and ar. Somehow the year began best if "first foot" was that of a caller who ought good will and beauty into the use.

Thinking of this, as my mind wandered the many homes of my CHRISTIAN RALD readers, I knew that to some of m the New Year would not bring unal- ed satisfaction. Few years do. And w and then a year must come to all of freighted with care and worry and dis- pointment, perhaps with heart-break d sorrow.

We call the bearing of prosperity easy. e think anyone can meet joy, but how out the bearing of grief? Dear mother, th your heart forever moaning as the moans on the harbor bar, how are you ing to bear the desolation which came you with that grave where your darling eps?

"Into each life some rain must fall, me days must be dark and dreary." oner or later to every one of us comes al.

here is no flock, however watched and tended,
But one dead lamb is there:
There is no household, howsoe'er defended,
But has one vacant chair!

Pardon me for telling you, dear friend, at there is a Christian way and there is a gan way of meeting and bearing trouble. e former accepts it as God's appoint- ent, grieves over it, for "he knoweth our rmities and in all our affliction he is flicted," but tries to look above it to the aven where the loved one has gone. he heaven of the living, not of the dead. he heaven that is the Father's house. he heaven where nothing can any more uch or vex or disturb those who are safe ithin its gates.

This triumphant uplooking of the Chris- n means that she, if it be a woman who suffering the pangs of bereavement, will ink how best to help others who are sor- wing. The snow which is to-day falling so many graves in God's acre, is not hiter than the robes the ransomed wear. e are going home to our beloved, and me day we shall find our lost ones all at e feast in the Lord's presence. So, let us bravely bear trouble, and help our fellow-pilgrims on the road home.

I have just finished reading a very lovely book, a son's tribute to an adored mother. I read it with tear-dimmed eyes, for it brought my own mother very near to me, though she has long been at rest from this troublesome world. In the book there is the glory of a home, simple, plain, God-fearing,—a home at times of poverty, and never a home, at its best estate, of wealth. But oh! the confidence, the tenderness, the loyalty, the loving sacrifices of that small Scottish home!

To homes as deeply pious, as full of wholesome affection, of the family bond, of the love of God, this paper goes every week. In them are the young getting ready for life, the middle-aged in the thick of the fight, the old, whose day is almost ended.

And to all of them I wish, my hand in theirs, my love going forth to them, that 1897 may be to them a blessed and a truly happy year.

If trouble come God send us grace
To see the shining of his face.
If joy be ours, God give us peace,
So that our joy may have increase.
And day by day, and hour by hour
God bring our lives from bud to flower.

MARGARET E. SANGSTER.

Alaska's Bleakness.

A less promising picture of any country could hardly have been drawn than this remarkably frank description of Alaska, by *The North Star*, a paper published there:

There is nothing to induce the laboring man, the merchant, mechanic or professional man to migrate to Alaska. Hundreds and even thousands seeking employment have come to Alaska during the past season only to be doomed to disappointment. Aside from the enjoyment and pleasure of the trip, there is absolutely nothing here to induce any one seeking employment or location for business enterprises to turn his face toward Alaska. It is a bleak, mountainous, almost uninhabitable region covered with swamps and impenetrable forests. It is only about twenty-five miles across this, Baranoff island, and yet we have never known of any one who has crossed the island overland. The dense primeval forests, the mountains, the swamps and the tundra render an overland passage almost impossible. There is probably nothing like this in all the world save possibly in the mountains and jungles of the tropical regions. Rainfall is so copious, vegetation so luxuriant and decay so slow that the forests are like one vast heap of logs, trees and undergrowth. It costs several hundred dollars to clear an acre of ground, and it is of no particular value when cleared, save for raising a few garden vegetables and watery tubers, like turnips, radishes, carrots, and such things. None of the cereals will ripen on account of the cool summers and lack of sunshine.

Armenia's Helpless Orphans.

Over 50,000 Left Friendless and Alone—A Spectacle for the World's Pity—The Orphans at Oorfa.

IN these days, when good people all over the civilized world are exchanging greetings of love and affection, and when the poor of our own land are being generously remembered by those who have comfortable homes and incomes, it must bring a feeling of sadness to many hearts to learn of the pitiful plight of the orphan children of Armenia. Missionaries in Asiatic Turkey write us that there are over 50 000 children of tender years, who have been deprived of parents and guardians by the recent massacres. This vast multitude of little orphan girls and boys are innocent victims of tyrannical Moslem rule, and unless the Christian world stretches out its protecting hand to shelter and care for them, they must inevitably meet the fate common to all waifs who are abandoned in Mussulman lands. They will be taken into Moslem homes in the capacity of slaves, they will receive Mohammedan names, and their recollections of Christian parents and friends will be effaced as completely as though they had never known any other than Moslem surroundings. Worst of all, they will be proselytized to the Mohammedan faith, and Mohammed will usurp the place Jesus has occupied in their young hearts. They will be taught the infamous doctrines of the Koran, and will learn to despise the name of Christ, and to hate his followers. That this is the universal fate of all children who fall into Turkish hands, past experience has abundantly proved.

It is not, therefore, surprising that the Christian world, roused to action by such an appalling prospect, should have bestirred itself to save these helpless little ones. Already a movement has begun looking to the establishment of Christian orphanages, under missionary auspices, in a number of the cities of Anatolia, but the field is so vast that it will require a superhuman effort to accompiish any substantial result. Yet the children must be saved to Christianity! It is the duty of every one who has the cause of Christ's kingdom at heart to help this movement, and the opportunity so afforded should be seized before it passes away forever.

From a Photograph furnished by an American missionary in Armenia.

A GROUP OF ARMENIAN ORPHAN BOYS OF CESAREA AND TALAS.

Readers of THE CHRISTIAN HERALD are familiar with the story of the massacres, which have been fully described in these pages by eye-witnesses and others. But the mind shudders at the contemplation of the fate which awaits the orphan children of Armenia—a fate beside which even death seems merciful. Several weeks ago a remittance was made from our American Relief Fund for the purpose of aiding the missionaries in caring for the orphans. This week $1,000 has been cabled from the fund to Miss Corinna Shattuck, the missionary of the American Board at Oorfa, where there is a great multitude of destitute orphan children—more probably than in any other city of Anatolia. We have asked Miss Shattuck, by cable, to apply this sum at once to the relief of as many Armenian orphans as she can arrange to feed, clothe and shelter, and should the result of our inquiries warrant it, further aid will be sent from the Fund to Oorfa, with the view of affording substantial aid in a quarter that seems to be the neediest of all. We feel confident that our friends, knowing these facts, will cordially support the effort for the rescue of these innocent children, now orphaned and friendless. It is a new and unexpected phase of the great work of Armenian charity.

Miss Corinna Shattuck, whom we have specially requested to oversee this work of orphan rescue, is one of the most experienced missionaries in Asia Minor. She it was who, when the great massacre occurred at Oorfa, stood as the heroic protector of the young students of the American mission school there. We are assured that she is as ready and willing to serve in any movement for the aid of the orphans of Oorfa now as she was ready and willing to risk her own life in behalf of the young students at the mission, in the time of their peril.

Our photograph on this page shows a group of orphan boys of Cesarea and vicinity. At Oorfa there is a very large number of orphans, and the need there is greater than at any other point in Armenia.

The remittance of **$1,000** to Oorfa is the eleventh weekly remittance of **$1,000,** and with previous amounts sent to the Armenian field, makes the total disbursements from the Fund for relief purposes, to date, **$53,000.** The following contributions were received during the past week:

Prev. rep't.	$53,886.88	SmyrnaSS of Needy	2 45
Ack. last week.	$320.80	M Yeager	5 00
Child of God, Lanna	1 00	C A Hagaman	3 00
Syracuse Christmas	15 00	J D P, Canandaigua	5 00
Mrs C S Richardson	1 00	——, Batavia	1 00
For Jesus' Sake, Pomfret	1 00	H L Potter	1 00
Mrs H B Cushman.	5 00	Friend, Amherst	1 00
Miss Ida Cushman.	1 00	L C Tobias.	4 00
Sympathizing Friend, Hartford.	10 00	Mrs A Braun.	2 00
Mrs W P McElhinny	1 00	Mrs Stephen Smith	25
Mrs H Shoudy	1 00	Mrs John Twiss	25
Mrs S W Patton	1 00	Mrs J E Woods	2 00
Etta Rogers	50	R Easton	50
Cora B Karr	1 00	Mrs J B Campbell.	2 00
Collected by Mrs Wm Schneider	63 11	——, Gordon	1 00
OYPCU, W Fairfield	3 15	A R Byerly	1 00
J A Woolman	5 00	Mrs J Chamberlain	1 00
Mrs C C W, Hyde Park	2 00	Mrs Nellie Knapp.	1 00
Mrs M F Kilburn.	5 00	S S Webb	1 00
Friend, Los Angeles	25	New London S S.	1 50
Alice Armstrong	25	I A I, Conway	2 00
Friend in Christ, Franklinville	1 00	Plessis Presby Ch.	3 00
J W W, Mass.	1 50	Mother & daughter, Bowling Green	2 25
D G Kalb	50	A little girl, Johnstown	25
Friend, Guston.	1 00	Individals, Johnstown	2 00
A M Rankin	2 00	Friend E, Brooklyn	10 00
Mrs C D Youngman	1 00	Y P S C E, Bapt Ch, New Hartford	3 55
K S, W Rupert	1 00	Y P S C E, Cascade	5 00
W H East.	1 00	U S G Jones	5 00
Mrs S A Hickok	5 00	A E Curtis	3 00
Mrs Kate Ball	50	People of Hurtsboro	10 10
Friend, Crested Butte	5 00	Mrs Chas D Battell	1 00
Elmira Kinser.	2 00	Crenshaw Union SS	11 87
Peter Thompson	1 00	Beuleh W M S Fairbury	2 30
Elizabeth Spain.	5 00	S E G, Opelika	1 00
——, Woodhaven.	1 00	Reader, Vermullion.	1 00
Jane K W Warren.	10	P I, Soule.	1 00
Mr & Mrs J Warner	2 00	H T Mosher	1 00
Friends in Winston and Salem.	27 55	F B Earl.	1 00
Miniota Prayer Cir	11 00	B Chappell.	1 00
Bertha B Taylor.	3 00	C Chappell.	1 00
Henry Williard	1 00	H De Graaf	1 00
C, Mont.	5 00	Mrs Greeley	1 00
S L Etter	1 00	Mrs Hopkins	50
Subr, Townsend Harbor	1 00	Mrs Fuller.	50
Mrs J Kyle	50	A Friend of the Orphans, Hoboken.	1 00
Ella & Bernard Kyle	50	Miss P J Stone	2 00
I H N, Buffalo Spgs Sta.	1 00	Mrs J A Franklin.	1 00
L P Bickerdike	1 00	H N Seavey	2 00
Mrs Aug Bretz	1 00	A Friend in Christ, Rednerville	5 00
Susanna Wilson	1 00	Miss Georgia Murick	1 00
Mrs M E Stacy	2 00	J C Smith	50
Mrs S E Bandy	1 00	J S Elliott	5 00
Mrs N G Hinckley.	2 00	A Friend, Sonora.	2 50
Friend, Lincoln	50	C H Durant	1 00
M M B, Northfield.	1 00	Edward G Sharp	3 00
Reader, Southbridge	2 00	Total	$54,519.86

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER IV—Continued

A STRANGE DINNER PARTY.

"He had such a happy, careless, upheaded manner;" continued Jessie, "such kind, thoughtful ways. His eyes were full of light and laughter; and if I speak the truth, I must say that I loved away myself in one short hour; yes, in one short minute. And I confess, morever, that I never was so happy in my life. It was joy to be in his presence; and even when he was gone away, the sense of the delight remained."

"How I envy you, Jessie!" said Alice.

"That night I said to myself, 'Love is not our choice, it is our fate.' Afterwards, I brought reason to my condition; for I feel pretty sure, Love only conquers, when we dare not, or will not, reason with him."

"But, oh, why wish to conquer, or to reason away so sweet an experience? If I could feel such love, I would give up everything for it; that is, if the man who inspired it was a good man; and worthy of a good woman's love."

"I doubt it. You would think of what people might say. Your prospective title already fills your imagination. Your wedding, and your wedding dresses, have become familiar thoughts. Your talk is very much of the English Court, and of English Society; and if your one true lover was now to appear, and he was a poor man, you would feel it as hard to accept him as I find it difficult to accept Steve Morrison, with all the uncertainties of his position."

"I might. I am not sure—for I know not Love. Still, I have a presentiment that I shall never marry Lord Medway—why, I cannot tell. Do you believe in presentiments?"

"I see no reason for not doing so. A good man or a good woman is allied to the beavenly intelligences—only a little lower than the angels. Why should they not be informed and impressed by their allies? I have a presentiment that I shall in the end marry Steve; and yet my reason is against it. What does Mrs. Lloyd think about your marriage with Lord Medway?"

"She is very much opposed to it. She does not wish me to go so far away from her. Father says ——"

At that moment the door opened, and Mr. Lloyd entered the room. He was much pleased to find Jessie there, and said, "I was going to write a few lines to your brother, and tell him how much I approved his last paper in *The Forum*. It was a lucid and forcible argument. I should like to have a conversation with him. Can he dine with me on Monday? Tell him I shall have two or three gentlemen present who are of his way of thinking."

"I will give John your message, sir. I am sure he will be pleased to accept your invitation."

This courtesy made quite an excitement in the McAslin home. Mrs. McAslin thought, "Nicholas still remembers. He favors my children, because he has not forgotten the old days." John thought, "Mr. Lloyd is a sensible man. He may be covetous and selfish, but on the financial aspect of national affairs he holds sound opinions." Mr. McAslin said with some pride, "Well, children, we may not be rich, but the McAslins are of the best blood in Scotland. If we look back on our history, John is like a page out of a romance—my page has been but a dull and difficult one, but who can tell what adventures and what good fortune may come to John?"

If John had any presentiment of an adventure, he kept it still in his heart; and when Monday arrived, prepared for his visit with an air of real, or affected unconcern. He said, it was "unfortunate Jessie could not go with him," and Jessie answered: "Monday is the one impossible day in the week for me. I have pupils until after the last train for Lloyd's station, that is available for the dinner hour—and pupils are of more importance than a social entertainment; so you will have to go without my protection, John."

When we cross the threshold of a strange house, it is always an event to be noticed. Nothing of perceptible importance may follow; and again, our footsteps may be full of fate, and leading us on a road from which there is no return. John crossed the Lloyd threshold with every feeling held in abeyance, and yet at tight tension. He knew nothing of the ground he was on; but he was alert, and watchful of himself; and in that neutral mood of equipoise, which is ready to accommodate itself to whatever is pleasant and equally ready to repel whatever is antagonistic.

Mr. Lloyd met him cordially. He had two gentlemen with him, Mr. Moran a wealthy capitalist, and Max Lehman a fiery advocate of Karl Marx's opinions. They soon fell into a lively discussion, and John was particularly interested in Max Lehman. He had heard of him often. He was associated, in his mind, with East-side sweating shops and Trades halls, and all other places where dissatisfied labor congregated. The argument, dropped for a few moments at John's entrance, was soon renewed.

"We want a fair division of wealth," he said.

"I am for the transfer of land and capital and of all the material and instruments of production from the individual to the state. The government ought to organize labor," said Lehman, curtly.

"If the government organized labor," answered Mr. Moran, "it would soon come to a square fight between the government and the working classes, that is if they imposed upon the government, as some do upon their present employers."

"They would not impose on the government. They would be willing that the government should hold property that they are not willing to have in private hands. Proudhon's famous saying that property is robbery, is not far from the truth."

"I admire your frankness, Mr. Lehman," said Lloyd. "You would then do away with capitalists?"

"It was understood that I was to speak frankly when I accepted your invitation. As for capitalists, yes, I would do away with them; they are by no means necessary adjuncts to capital. In every good business there is a surplus value. This surplus is produced by the laborer, but it is intercepted by the capitalist, who gets it without paying for it. State organization would do away with this element of personal selfishness and aggrandizement."

"Mr. Lehman," said John, "there is more than one kind of labor in any good business. You are supposing that there is only one kind—that of the hands. You are leaving out of account altogether that of the head. The inventor, the improver of processes, the discoverer of new markets, the whole work of management and direction, is paid for out of surplus values, and this mental work fully earns its payment. Without head work there would be little hand work, and one class of workers are as worthy of payment as the other."

"That is right," said Mr. Lloyd.

"Besides," continued John, "it is very doubtful if the government would be any more liberal than the capitalist. Under present circumstances it gets its work done at the very lowest figure possible. How are you going to prevent buyers buying in the cheapest market?"

"Legislation, sir, will ——"

"Legislation, Mr. Lehman," said John, "is out of the question. It is as much beyond legislation as are the fogs of the Atlantic. You cannot kill the capitalist goose, and retain the income of the golden eggs. Say that legislation equalizes capital to-day, who would make capital for the needs of the future. Men are not bees; if their honey was taken as soon as their hives were full, they would cease to make honey."

"The state would then take the place of the capitalist."

"No state could take the place of that great band of capitalists who, at this hour, are sustaining the industries of the country."

"It is a false condition. We want a fairer division of wealth. Capital and property are fatal to the equal rights of men. All should be equally well off."

"But to make all equally well off we shall have to vastly increase production. How is this to be done?"

"Organization—communism—the diffusion of power will lead to the diffusion of wealth."

At this point a servant announced dinner, and the gentlemen rose, but as they went to the dining room, the conversation was continued—"yes, sir, organization and suffrage, as an experiment, if it fails ——"

"What then?"

"We will try communism. Property is fatal to equality."

"Communism is fatal to liberty."

They were just within the door as John uttered the words. They fell from his lips with a force and conviction that left on his handsome face a very becoming dignity, and the next moment a beautiful woman stood before him. His eyes caught her eyes, and then Mr. Lloyd introduced his daughter to John. Both went through the same strange, vivid experience, but what it meant neither of them at the time knew or cared. They had simply found each other. The recognition was instantaneous; the greeting mutually happy and free from doubt; the influence on both distinctly exhilarating. Mr. Lloyd perceived nothing unusual in this meeting; the mystical mother was clearer-eyed. She saw in both faces a fine intangible revealing of something not yet known to themselves; she saw it in their smiles, and in the quick, wide opening of their eyes, for the eyes are ever the leaders in love.

"This is the beginning of some predestined end," she thought; and through all the clash of contradiction and assertion she watched John with an interest he was quite unconscious of.

A conversation so absorbing to a parties could not be long interrupted b minor subjects. Mr. Lloyd praised hi fine wines, as if their possession was a pe sonal merit; but that subject raised litt enthusiasm; and Max Lehman quickl returned to his Communistic dreams. M Lloyd and Mr. Moran put in occasion denials of his position, but John listene until the German Socialist had exhauste his argument. Then he spoke with a cal decision that had in it no element of fr or doubt.

"The destruction of capital and t transfer of land to the government—th then, is what you want! But these thin mean pillage, bloodshed, national ma ness, misery and ruin, not only to the ri and to the middle class, but most ir trievably of all, to the poor. To teach t ignorant, the lazy, and the criminal th their property is plundered from them the manufacturer and the capitalist is turn partial distress into universal cat trophe."

"In the midst of so much poverty a wrong, are we to sit still and do nothi John McAslin?" asked Lehman passi ately.

"God forbid!" John answered with equal fervor. "There is work enough f all to do. But is it not better to cut the causes than to dally over effects?"

"That is what the Socialists desire do."

"No; they flatter or they madden th audiences. They do not dare to tell th that a great deal of their misery is caus by their own laziness and vice. Th harangue against the sins and self-ind gence of the rich; they have not courage to point out the sins and vices the poor—their thriftlessness, their gracefully early and improvident m riages, and above all, their drunkennes

"They are no worse than others."

"They profess to be better, and t are not, and you know they are not. T poor clergyman and the poor clerk thrifty. In many cases they make more than the skilled workman, yet t bring up their families decently and within their narrow means. When wa are high do the working classes save f bad time? No, they are not only extra gant, they are wasteful. They do seem to realize that luxury and extra gance are as bad in the poor as in the r In the middle classes a man does marry until he can support a wife family; a laborer will marry on a do take his wife into squalid, crowded roo and bring into the world such stur wretched children as, in the terrible guage of South are 'not so much born damned into the word.' But drunk ness is the master fiend of their pov and distress; and drunkenness is in it a whole world of sin. If there was other sin, it would be sufficient to brin us every calamity. Communism will make the poor man thrifty, self-deny and sober; on the contrary, it would crease his extravagance and self-in gence and intemperance."

"At any rate, it would be well to try effect of more money and more leisur him."

"You have not considered that the a destiny in riches, and that they are yond our control. Riches do not c by chance or by accident. And I, for do not consider the possession of g wealth an enviable condition. No thou ful man would do so."

"For what reason?" asked Mr. Lloy

"Because of the responsibility attac to it—a responsibility not to be shirk and for which there will be a strict counting. Wealth is blessed and ho able, when the holders of it unders that they are the stewards of it, and the owners. God gives wealth to be ployed in good and great deeds."

"But if rich men add million to mil for their own glory and pleasure, then Mr. McAslin?"

It was Mrs. Lloyd who asked this tion, and her soft, even voice, had a s lar thrilling quality. It penetrated, as rain penetrates the earth; and there a moment's silent pause ere John swered—

"You have doubtless read, Ma what St. James says of such men. "G now, ye rich men, weep and howl fo miseries that shall come upon you. riches are rotted, and your garments eaten."

(To be Continued.)

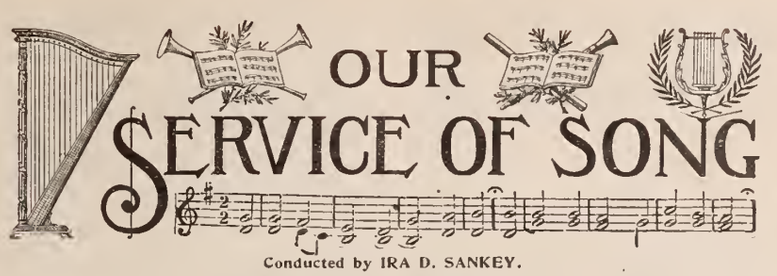
Success and Failure.

uggestions on the Christian Endeavor Topic for the Week beginning Jan. 24. Luke 5: 1-11.

LIFE is full both of failures and successes. They do not alternate but frequently follow in a series, disconcerting and surprising us as they find us unprepared for em. To the unthinking, the experience ems like luck, or fatality, something uncountable, which must be endured with ch equanimity as we can command. nterprises commenced under excellent spices, and in the most propitious cirmstances encounter unexpected obacles and end disastrously; while some lventure that seems fanatical and foredomed to failure, achieves success. It so, too, in our spiritual experience. here is no time when there is so much nger of falling into sin, or of yielding temptation, as when there is self-confidence and elation, and there is no time hen we are so safe as when danger enaces and we are distrustful of ourlves and conscious of the possibility falling. Reviewing any past period of fe, without holding a clue, we are apt think of God as capricious and to bedome dispirited as to the future. But othing can be further from the truth. od, like a wise father, is teaching us every failure and by every triumph, but we do not always understand nd too often we feel resentment instead making an earnest, humble effort to arn the lesson. The Psalmist said to e people of his day, "Be ye not as the orse or as the mule which have no nderstanding, whose trappings must e bit and bridle to hold them in, else ey will not come near unto thee," and e might have said the same to us with ual propriety. The bit and bridle are eeded and sometimes the spur has to e applied, because we have not brought the problem the intelligence and the enetration we bring to business matters.

It is worthy of notice, too, that we do ot always recognize our failures and our uccesses, when we see them. The writer of Ecclesiastes describes a succession of such failures. He evidently succeeded in getting the wealth and power nd knowledge and fame and pleasure hat he sought. So far, his efforts were success, but they were a failure in the nd, and he had to admit, "This also is anity." God was letting him try experiments and giving him the largest measure of the things he strove to attain, hat he might learn once for all that the ood he wanted was not in them. So it in the experience of the modern hristian at times. When he has set his eart on a thing, God will sometimes nswer his prayers by giving success to is efforts to obtain it, and has allowed im to learn by painful experience that it is not the blessing he believed it to e. Thus if he is wise he learns, too, ot to dictate to his Heavenly Father hat it is best for him to have, and enceforth prays only that God will give im what he in his wisdom deems it best hat he should have.

Many and various are the lessons we ay learn, if we will, from both our successes and our failures, but the one general principle, the key to more of them than e often realize, is that which the disciples earned, as described in the passage associated with the Topic. Alone, they had oiled all night without taking anything, ut with Christ in the vessel, and acting at is command, they had so much success hat they could not gather it without help. t is in union with Christ, in association ith him that all our power comes. In ur own spiritual life, and in our attempts t service, this result all depends on whether Christ is in the ship, whether he is directing us and whether we are following ur own devices or are saying, "Nevertheless at thy word, I will let down the net." t is when the preacher depends on his wn eloquence, when the worker is depending on his own test, when the young hristian is so sure of himself that he oes not avoid temptation, that failure omes. Success is achieved when there s close contact with Christ in faith and rayer. From him alone comes strength o resist evil and power for service. In ome way, uncomprehensible to us, Christ nparts both.



Conducted by IRA D. SANKEY.

Onward! Onward!

"Looking unto Jesus."—HEB. 12:2.

ROBERT BRUCE. IRA D. SANKEY.

1. On - ward, on - ward, look - ing un - to Je - sus, Cast - ing quick-ly
2. On - ward, on - ward, look - ing un - to Je - sus, Press - ing for - ward,
3. On - ward, on - ward, look - ing un - to Je - sus, Joy a - waits us

ev - 'ry weight a - side; While we run the race that's set be - fore us,
we the race will run; Claim-ing ev - er His Di - vine pro - tec - tion,
on the oth - er shore; There we'll sing the song of our re - demp-tion,

CHORUS.

Firm as a rock let our faith a - bide.
We shall not fail till the crown is won.
Safe, safe at last when the strife is o'er.
} Lo, a cloud of

wit - ness-es behold us, They thro' faith were vic-tors in the race; Let us

glad - ly fol - low their ex-am-ple, Trust-ing the Saviour for strength and grace.

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From the New Book, **SACRED SONGS No. 1.** By per. The Biglow & Main Co., Publishers.

THE TITLES OF OUR LORD.

OH! what is Jehovah, Messiah, to me?
My Lord and my God, my Immanuel he.
My Prophet, my Priest, and my Sacrifice, too,
My Advocate, Holy One, Faithful and True;
And he is my Life, and my Truth, and my Way.
My Leader and Teacher, for him I obey;
My Ransom, Redeemer, my Kinsman, my Friend,
All sweetly in Jesus the Nazarene blend.

And he is my Peace, and my Altar beside,
Physician, and Shepherd, and Keeper, and Guide,
My Wonderful, Counsellor, Wisdom and Light.
My Shadow by day and my Beacon by night,
My Horn of Salvation, my Captain in war,
My Dayspring, my Sun, and my bright Morning Star,
My Raiment, Crown, Diadem, Treasure untold;
My Pearl and my Glory in him I behold.

My Saviour is he and my Mediator,
My Bread and my Water, my Dwelling, my Door,
My Branch, and my Vine, and my Lily, my Rose,
My Rock, and my Refuge, whatever oppose;
My sure Resurrection, my Righteousness proved,
My King in his beauty, my Bridegroom, Beloved—
My All is this Son of the Blessed to me;
Now tell me, my brother, what is he to thee?

GOD'S CALL.

GOD calling and shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years all fly,
And still my soul in slumbers lie?

God calling yet! shall I not rise?
Can I his loving voice despise,
And basely his kind care repay?
He calls me still; can I delay?

God calling yet! and shall he knock
And I my heart the closer lock?
He still is waiting to receive,
And shall I dare his spirit grieve?

God calling yet; and shall I give
No heed, but still in bondage live?
I wait, but he does not forsake,
He calls me still! My heart, awake!

God calling yet! loud at my door is knocking,
And I my heart, my ear still firmer locking.
He stil is ready, willing to receive me,
Is waiting now, but oh! he soon may leave me.

God calling yet, and I no answer giving;
I dread his yoke and am in bondage living;
Too long I linger, but not yet forsaken,
He calls me still, oh, my poor heart, awal en.

God calling yet! I cannot stay;
My heart I yield without delay.
Vain world, farewell! from thee I part;
The voice of God hath reached my heart.

The Lord's Coming.

What the Scriptures Teach as to its Manner and Time.

BY REV. CAPEL MOLYNEAUX, B. A.

(*Continued from page 13.*)

IT is clear that the time of the advent, relatively considered, will be, when Israel's trouble closes; when Antichrist's work is done; and when the Gospel shall be preached throughout the world as a witness; then Christ will come, but not till then. Christ comes to put an end to the tribulation of Israel; but Israel's tribulation, though consummated only in Antichrist's time, began, as the Lord testifies (Luke 21), at the destruction of Jerusalem. This tribulation, has, therefore, continued from that day to this, and will yet continue till the advent. How then can there be a millennium, a state of universal blessedness, prior to the advent? All in reference to Israel at least, is, and is to be, tribulation, till the advent. Nor is it otherwise predicted of the world at large; the tares and wheat are to grow together in the field (which is the world) until the harvest; good and evil to co-exist throughout the whole dispensation; and the mystery of iniquity, which by Paul's testimony, wrought in his days, is, according to the same authority, to continue to work, until it shall resolve into its consummation—"the man of sin,"—and be destroyed by the Lord's advent.

Thus, trouble and evil, and iniquity are to exist and prevail, and at best be mixed up with their contrasts, throughout the whole period, from the ascension of Christ till his return; and equally plain is it also, therefore, that no place for a millennium can be found during the same. Hence it is observable, as might be expected, that the Gospels, which especially refer to the present dispensation, and the epistles as well, make no mention of the millennium. They speak of the world as it is, and as it is to continue; of the righteous and the wicked, of their states respectively, and their end; and of the advent as closing this age; but not of the millennium, just because it has nothing to do with this closing age; it belongs to another age, to which they point, but of which, except as preparing the world for it, they say little. The only passage where the millennium, or the age of blessedness, is distinctly referred to, is in Matt. 19:28: "Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." And here, in accordance with what I have above shown, and with Scripture everywhere, the regeneration state, or the new state, the millennial time, is represented as consequent on the advent, contemporaneous with the session of the Son of Man on the throne of his glory, and with the reign of the apostles over the twelve tribes of Israel in the restoration.

Since believers in all ages and generations are bidden to be ready and look for the Lord, then it follows, and must be believed, that in any age or generations, the Lord may come; and no interpretation of prophecy, whether of the millennium, or ought else, which is inconsistent and incompatible with this, should commend itself to our acceptance, or be regarded as Scriptural for a single moment.

I must also add that this argument, as far as it goes, bears with equal force also, against the historical, as contrasted with the literal and futurist principle of interpretation of prophecy. The literal principle interposes nothing but what Scripture literally interposes between the Ascension and the Advent; and Scripture literally interposes nothing but the preaching the Gospel for a witness unto all nations—the restoration of Israel in part—the revelation of the man of sin—and the battle of Armageddon: these are the only events Scripture interposes, and these, literally understood, would not of necessity, and (with the exception of the first) will not, we believe, in fact, require more than a few years—some seven years or so—for their entire accomplishment. Perfectly does this principle harmonize with the admonitions in question.

Christian Cheerfulness.

By Pastor Thomas Spurgeon.

IT is the bounden duty of every child of God to be happy. He who has said: "Be ye holy, for I am holy," has, in effect, said: "Be ye happy," for he himself is so. Ours is a glad and gladdening God. He is the blessed, i. e., the happy God, and he is never so happy as when he sees his children "taking after" their rejoicing Father. Jesus, man of sorrows though he was, "rejoiced in spirit." As springs of fresh water rise even in the sea, so cheerfulness manifested itself even amid the brine of his sad life. The Emperor of woe, whose sorrows were unsurpassed, nevertheless "exulted" in spirit, and we would fain be as he was in the world.

The Holy Ghost is glad. 'Twas in the Holy Spirit that the Son of God "exulted." Is he not the author of joy, the source of all true cheerfulness? "The fruit of the Spirit is love, joy, peace."

Moreover, the injunction is so plain. The Old Testament commands it. The New Testament commends it. The prophets predict it, and the Apostles prescribe it. Jesus, and James, and Peter, and John all enjoin it. Paul repeats and emphasizes the obligation, saying: "Rejoice in the Lord alway, and again, I say, rejoice."

One of the greatest hindrances to the speedy spread of the truth is the joylessness of its professors. My old schoolmaster used to say: "Boys, I never advertise. You are my advertisements!" Perhaps that was why he made us wear caps with gold bands about them. We are God's advertisements, so let us bear the glittering circlet of a joyful spirit. No one will want to enter the college of Jesus if his pupils look sour and sorrowful. Alas! how many do, although his yoke is easy and his burden light. The Lord would have his people be as sky-larks, not as scare-crows. Enough religion to make one miserable is not enough for me. God forbid that any of my readers should look as if their Christianity disagreed with them. Sour visaged saints provide a sorry recommendation of the sweet Lord Jesus. I once in a Queensland town enquired the way to the sugar refinery, the manager of which I wished to see. "Oh," said one, "It has been turned into a vinegar factory." So I gave up my quest. Turn your vinegar distilleries into sugar refineries if you will, but not vice-versa, for there is bitterness and crabbedness enough, God knows, on every hand. "Let the children of Zion be joyful in their King. Jehovah cursed Israel because, said he: "Thou servedst not the Lord thy God with joyfulness and with gladness of heart."

I came across a canary once which could not be made to sing at all. Even sugar did not make it say "sweet," nor did music set it singing. Not a sound was heard, not a single note. Closer examination revealed the fact that it was "as dead as a herring." Its sorrowing friends had stuffed it, propped it up on its accustomed perch, and provided food and water to aid the delusion. What a fraud! For my part I would not tolerate such an imposition in my parlor. I had almost rather have a cage of unclean birds than such mockery. Wire cages are meant for living birds, glass cases are most suitable for dead ones. I wonder if these words will be read by any who are fairly represented by this mocking bird. Do you sit in the pew, or perhaps on a high official perch in the sanctuary, and yet never really praise God? Are you surrounded by gospel viands—"Bread of Life," and "Living Water," which remain untasted? I pray you be not a Christian of the stuffed canary sort. Be what you profess to be—happy Christians, "Singing all the time."

Ho! serve with mirth, his praise forthtell
Come ye before him and rejoice.

Those who are right-hearted should be bright-hearted. Of croakers there are enough and to spare. Let us not swell the number. "But," saith one, "we have sorrows surging round us, storms threatening and temptations trying us. I have not forgotten this. How could I? for I myself am a man, and "man is born to trouble, as the sparks fly upward." Joy would scarcely be praiseworthy if it thrived only under sunlit-skies. Christian cheerfulness, unlike the ordinary sort, flourishes despite opposing and repressing circumstances. Like the stormy petrel it loves the gale. It paints rainbows on the blackest clouds, and finds brightest jewels in darkest mines. It hails the night that it may twinkle star-like, it welcomes the fire that it may grow greener when the flame has passed. It resembles love in that it survives its trials. Many waters cannot quench it, neither can the floods drown it. As, according to the legend, the golden organ which the monks threw into the rushing river when their monastery was being sacked, poured forth its melody for many a day beneath the stream; so Christian joy refuses to be silenced even by floods of sorrow. It may be more subdued, but it is not less melodious. I well remember a Christian lad, who having to do a somewhat menial task in the dark cellar, started, singing, "Go bury thy sorrow," as he set to work. The singing and the song were both appropriate. A cheerful disposition helps the weary worker greatly. A snatch of song is as an extra pulley or second lever when the weight proves heavy. How the sailors sing as they heave and tug. I have seen a ponderous main-yard that had been lowered for repairs, rise slowly but surely to its place again without the aid of machinery, as "all hands" strained at the tackle singing merrily meanwhile.

Our griefs are only as the wind without which the melodious Æolian harp would remain silent, or as the bow whose friction charms the music from the old viol. Some of David's sweetest psalms were evoked by trial. The songs which from the desert rise are amongst the most acceptable to God. If we can but believe that our Father has permitted our tribulations we shall be able to sing in the storm and to praise him in the furnace. Hezekiah's was a mournful dirge until he cried, "He hath both spoken unto me, and himself hath done it." Then only did he get out of the minor key. He who had chattered like a crane or a swallow was soon singing like a nightingale. Hear him: "Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." Ah! yes, there, just there, is our reason for ceaseless song. Pardoned sin is cause for eternal praise.

The removal of sin, the source of sorrow, is a source of perennial joy; for pardon brings peace, and peace involves power, and power over sin produces purity, and purity is the promise of paradise. "Blessed are the pure in heart, for they shall see God." Wherefore let us shout aloud to the glory of our covenant-keeping Jehovah. "It is good to sing praises to our God." If Paul and Silas could pray at midnight and sing praises unto God, though they were bound in the inner prison, surely we who walk at liberty should bless the Lord at all times! His praise should continually be in our mouth. Or if we, too, have our feet fast in the stocks we may praise him still. "The prisoners were listening," so says the record in the book of Acts. Perchance they were set a-singing, too! Who can tell whose hearts we may inspire if we can only say with Madame Guyon

A little bird I am, shut out from fields of air,
And in my cage I sit and sing to him who placed me there,
Well pleased a prisoner to be, because, my God, it pleaseth thee."

Come, dear reader, it is time to get out of the "doldrums" and the "dumps." Cultivate what little gladness still remains to you. It will make surprising progress in an atmosphere of prayer and hope. Jesus can extract music even from a bruised reed. Your case seems desperate, but you are still living. "Never say die." Moreover, "the Lord liveth." "He faileth not." I do not ask you to maintain the perpetual grin which some affect, but I do urge you to "rejoice evermore" with a joy that results from calm confidence in God. You can encourage yourself as David did in God when all else is gone. Ziklag smoking, wives kidnapped, goods stolen, and the people insubordinate, "but David encouraged himself in the Lord his God." Joy rises high that comes from such a source. It is because the tanks are elevated several hundreds of feet that the fountains at the London Crystal Palace leap to such a height. Climb the water-towers and you will cease to wonder at the altitude of the geyser-like jets of water. Thus it is in the realm of grace. The nether springs are fed by the upper. Joy in the Lord is not evanescent and paltry. He who truly trusts can really rejoice. Oh, for more gladness of the estatic and exultant sort! Oh, for Icelandic geysers of delight instead of joy of the penny squirt order! Oh, for God's gladness and the Spirit's sacred mirth. Oh for that joy of which Jesus said, "I have spoken to you that my joy might remain in you, and that your joy might be full." Do not be afraid, dear reader, of being cheerful. "The joy of the Lord is your strength." Do you feel the streams of gladness stirring within? Seek not to keep them pent. "Spring up, O well, sing ye unto it."

A ROTARY SNOW-PLOUGH IN NORTH DAKOTA.

Snow-ploughs and their Uses.

Snow-ploughs are now an indispensable adjunct of transcontinental winter travel, and every railroad that traverses our northwestern states has more or less occasion for their use. Our photograph on this page shows a plough on the Northern Pacific Railroad. It is interesting to see one of these ponderous-looking machines, turning with tremendous swiftness and power, as it bores its way into some huge drift, making the snow rise about it like a cloud and fall in long lines on either side of the track. Sometimes, when the snow is unusually heavy and packed, it is necessary to use several engines behind the plough, but however deep the drifts may be, they never fail to give way ultimately to the battering of the powerful machine. On the Canadian roads very heavy snow ploughs are used to keep the lines open. In some northern cities electric snow-ploughs have lately come into use upon the trolley lines.

Children's Home.

The following sums have been received for the work at our Children's Home at Mont Lawn:

Previously reported	$5,025.31
Acknowledged last week	50.00
Esbie Bissel	3 00
Alice Armstrong	25
Mrs S Barnes	2 00
A D Matthews	2 00
Jacob Noll	1 00
Mrs Charles D Battell	1 00
Mrs R Wallin	50
Total	$5,085.06

The Sultan's Home Life.

Splendid Luxury of the Yildiz Palace —The Harem and its Rules.

WHILE his own country is in a condition bordering on revolution, the result of a long period of misgovernment and of frightful barbarities among certain classes of his subjects, the Sultan of Turkey continues to live a life of semi-seclusion and indifference at the Yildiz Palace. The Echo, a Berlin newspaper, publishes a most interesting account of a visit to the Yildiz Palace. The part most interesting to foreigners is probably that which is reserved for the women—the *Harem*. It is divided into several courts (*Dairas*) each of which is ruled by a prominent member of that terrible female hierarchy which numbers no less than 1,500! The women of the Imperial *Harem* are divided into three classes: *Rhadines* or legitimate wives, *Ikbals* or favorities, out of whose ranks the Rhadines are chosen, and *Ghienzades* who have a chance to advance to the rank of *Ikbals*. By law all the women of the Sultan must enter the *Harem* as slaves, and the ruler of Turkey is therefore invariably the son of a slave. The majority have been stolen or purchased very young in Circassia and Georgia. As soon as one of these women bears a child to the Sultan she becomes free and advances to the rank of a princess. Every orthodox Mussulman has four *Rhadine*, or *Iyrbimah*, and so of course the Sultan has them. The first is called the *Bas Rhadine*, the second *Skindgi Rhadine*, the third *Artame Rhadine*, and the fourth *Rutshuk Rhadine*. Though they have precedence according to their number, their households are exactly alike. They stand, however, under a common mistress, the *Valide Sultan* or mother of the Sultan, to whom as much deference is shown as to the Sultan himself. If she dies, her place is taken by the Sultan's nurse, and in turn by the *Hasnada Usda* or housekeeper of the Sultan.

There are several nominal Christians among the women of the Sultan, and strange to say, they are not asked to renounce their faith. Jewesses, however, cannot become members of the *Harem*. Each daughter or sister of the Sultan adopts the title as a distinguishing family name, being called Leila Sultan, Fatma Sultan, &c. All the women of the Harem wear European dresses, made in Paris or Vienna. On when they appear before the Valide, they dress in orthodox Turkish style. As long as they are properly veiled, they may visit, go to the bazaar, and walk as they please. In the palace itself, there are extensive and beautiful gardens for their own special amusement.

The Sultan himself arises at 6 A. M. and works with his secretaries until 9 o'clock, when he breaks his fast. Then he takes a ride or a sail, and afterward he gives audience. He dines at 8 P. M. generally alone, though occasionally an ambassador is invited. In the evening he plays with his children. Curiously enough he may not speak any other language with his visitors than Turkish or Arabic, and although he talks the best of French, etiquette compels him to make use of an interpreter.

His Good Work to Go On.

When, in 1867, George Peabody left $3,000,000 for an educational fund, he empowered the trustees to distribute the principal at the end of thirty years, if they desired. Since that time $2,400,000 of income has been spent on education, and $2,000,000 in capital remains. All but two of the original members of the board of trustees are dead. But the present board has just decided that this is not an opportune time for the distribution of the principal, and the income will be used as heretofore. The money has been distributed in the South, and was a great relief to educational institutions suffering from the impoverishment of the war. Thus the good work inaugurated through the liberality of Mr. Peabody will go on without interruption and thousands will be the beneficiaries.

THE FAMILY AND HOME CIRCLE

"Curling" on the Ice.

Bracing Winter Sport that is Becoming Popular with Americans.

AMONG the winter sports that have been imported from other lands, there is probably none that holds greater promise of enjoyment for the participants than the game of curling, which is illustrated in the photograph on this page. Where the game originated is not known, but it has been popular in North Britain for three centuries at least. Some writers trace it to a Teutonic origin, the word "curl" being derived from the German *kur weil*, meaning a game, and "tee" from the Teutonic word *tigken*, to point out. While "bonspiel" (a curling phrase) is traced to *bonne spel*, a Belgic local term, and "rink" is similarly distinguishable in the Saxon word *krink*, meaning "a strong man." It is thought possible that Flemish merchants may have introduced it to Britain about the sixteenth century. The game has long been a favorite one among our Canadian friends, who play with great skill, and of late years it has grown in favor here and is now played on many American ponds and rivers every winter. It calls for eight players, four on a side, and may be briefly described as follows: It calls for a rink about forty-two yards long and eight feet wide, with a "tee" at either end. It is played with round, flat stones, weighing from thirty to forty-five pounds, and about nine inches in diameter. Strong wooden handles are fastened to the stones to enable the players to hurl them with sufficient force. A smooth sheet of ice is chosen for the rink. At each end of the rink a number of concentric rings, called "broughs," are drawn, the centre of which is the "tee." Each player has a pair of curling stones, and a director of the game, called a "skip," is chosen. The players on each side play alternately. The object is to hurl the stone along the ice to the "tee." The interest of the game depends very largely on one side being able to drive their rivals' stones from their positions, and getting their own in favorable positions. At a little distance from each of the "tees" is a line drawn across the ice, called the "hog-score," and any stone not driven past it counts for nothing and is put aside. The side first scoring thirty-one points wins the game. When, during the progress of the game one, two, or more stones have been well planted, the supporters of those who placed them there are usually directed by their skip rather to guard the winning stones than venture too near them at the risk of injuring their position. On the other hand the tactics of the opposing party will consist in efforts to knock off the guards, dislodge the well-planted stones, or get their own still better placed where that is possible. It sometimes happens that the stone nearest the "tee"—the winner, as it is called—is so well protected that it cannot be touched and defies removal unless it be assailed by an ingenious master-stroke, technically termed "wicking" or "inringing," whereby a stone is sent in an oblique direction so as aptly to hit the winner: and, if it not only does that, but becomes the winner in its stead, the man who throws it is sure to be hailed by his exulting comrades as a prince among curlers.

As an out-door winter game, curling has few equals, although to play it with satisfaction, one needs to be warmly clad, with plenty of wraps, thick shoes with spikes, and heavy gloves. A cold player with numbed fingers cannot make a score at the curling rink.

One very pleasant thing about curling in Britain, is that all classes take part in the game—peers, peasants, farmers, country people and tradesmen.

A CURLING CLUB AT PLAY ON THE ICE IN CENTRAL PARK, NEW YORK.

Cultivate Your Children's Voices.

What a delightful experience it is, to visit a family whose youthful members are naturally musical and whose parents, with rare appreciation, have striven to cultivate the musical talent of their children. Fresh young voices make the sweetest music the world ever knows. Whether at home, in concert hall or in church choir, a good voice is a "thing of joy." But the heart, too, should be right with God, if we are to attain the highest point of musical expression. Singing should be the direct personal offering of each worshipper to his Maker. Therefore, make a joyful noise unto God, and praise the Lord in the assembly of his people. Treasure your hymn book, for it represents the consecrated talent of all ages, and lands, and sections of the church. Use it in your private devotions. If you find it difficult to sing the hymns, read them, that these song birds of the church may find an abiding home in your memory, and fill your whole being with their melody.

Day-Dreamers in the Home.

The habit of day-dreaming is apt to produce a condition of discontent. Day-dreamers, says a thoughtful writer, do not always have pleasant dreams. Often they pause in their work to magnify a little discomfort or trouble, until they have imagined themselves beggars or martyrs, unloved or unappreciated, as their different dispositions dictate. The house-wife who has fallen into this habit of day dreaming cannot make the home-life successful; cannot contribute much to the happiness of others; cannot be happy herself. She is forever drawing comparisons between the actual and the ideal, which makes her dissatisfied, and dissatisfaction is contagious. Be very sure before you bemoan your lot that long living in air castles has not rendered you incapable of seeing your life as it really is. If the discovery is made that you are one of these day dreamers, make all possible haste to fight against the habit that will surely bring misery not only to yourself, but to all within your influence.

Well-Conditioned Children.

A well-conditioned child, writes Ian Maclaren, illustrates better than anything else on earth the distinctive features of Christian character. Because he does not assert or aggrandize himself. Because he has no memory for injuries, and no room in his heart for a grudge. Because he has no previous opinions, and is not ashamed to confess his ignorance. Because he can imagine, and has the key of another world, entering in through the ivory gate and living amid the things unseen and eternal.

Juvenile Sorrows.

Most persons of adult years can recall out of the memories of their earlier life some experiences of disappointment, or of grief, or of a sense of some little injustice, which made life seem to them for the time being no longer worth living, and the thought of an end to their trial in death not wholly terrible. Very *childish* all this was, of course: but that is the point of its lesson to parents: childish griefs are very real and very trying—to children.

The Children's Heaven.

THE infant lies in blessed ease
Upon his mother's breast;
No storm, no dark, the baby sees
Invade his heaven of rest.
He nothing knows of change or death;
Her face his holy skies;
The air he breathes his mother's breath;
His stars, his mother's eyes.

The Father's arms fold like a nest
His children round about;
His face looks down, a heaven of rest,
Where comes no dark, no doubt.
Its mists are clouds of stars that move
In sweet concurrent strife;
Its winds the goings of his love;
Its dew the dew of life.

We for our children seek thy heart,
For them the Father's eyes;
Lord, when their hopes in us depart,
Let hopes in thee arise.
When childhood's visions them forsake,
To women grown and men,
Thou to thy heart their hearts will take,
And bid them dream again.

—GEORGE MACDONALD

A COMMON CARRIER.

REST thee, sweet child-mine, rest,
Thou little pilgrim dear;
Thy bed is mother's breast—
Just now, thou need'st not fear.

Rest thee; thy waking eyes
Full soon will surely see
Sad sights enough, thou prize,
New from eternity.

Rest thee; thou must be spent
With thy long journey here
From holier realms, God-sent,
Into our nether sphere.

Rest thee; thou bring'st to me
New life and hope, repose
And faith, and fancies free,
To guard thee 'gainst all foes.

—H. B. R.

CHILDREN AND PLAYTHINGS.

FEW mothers realize their responsibility in training into right channels the tireless energy of the restless youngsters in the home. It may seem an unnecessary bother at the time to stop to interest the child in these small things—it is so much easier to tell the inquiring little one to "run off and play, mamma's busy now," than to pause in the household cares and take the time to sympathize with the child over the broken toy, and suggest methods of restoring it to some new use and beauty. A toy that has outlived its usefulness in one direction, as originally intended, says a writer in *The Home Queen*, may serve an altogether different purpose when resurrected from some direful accident, and it will seem even more valuable than when first received, when the little owner realizes that it is to his efforts that it owes its present value. And in connection with the present pastime and pleasure afforded the child, by this interest in discovering new possibilities in seemingly valueless things, a habit will be formed that will be of the greatest use to him throughout his life.

I think we may or will keep all the old toys and pieces of toys in the future—that is, if we can make room for them. I used to make an annual or semi-annual clear-up. At last, I noticed that an old broken baby's chair had served three boys, one after another, to push about, and use in numberless ways for their enjoyment and occupation. Then old toys began to have a certain charm in my eyes.

Dolls' heads, with a hole in the top, and lacking one eye, are often as acceptable when dressed over, as the most perfect doll just out of the shop. A child has something more than a fancy for bright new things. She has sympathies, and a battered doll, as "poor Susie" calls out the little mother's tenderest emotions.

We are all of us toy-lovers, after all. Nearly all that we do is insignificant from one point of view, though, perhaps, very grand from another. Many of us have to be content with "make-shifts," when we would greatly prefer the new and beautiful. But these very make-shifts come to mean more to us in the end than all the beautiful things which may surround us without any special thought on our own part.

On the whole, it is wise to be content with simplicity. The simplest is most beautiful in many ways. There are more golden rules than one, and one of the best is that we do what our hands find to do with all our "hearts"—as well as with all our might. And the very best plan in our daily lives is to keep up with the spirit of childhood, to make fun out of our work—to be childlike always.

There are by far too many long faces in the world—too much rigid "clearing-up" of broken hopes and aspirations, that still might offer much that is good and noble, if we would only turn them over, view them from all sides, and study their possibilities, until the "bright side" is found. A little more of the free and sunny spirit of childhood would not be amiss in many lives that are now gloomy and dull without real cause.

THE BOOK SHELF

THE BIRTH OF THE SUN.*

WHEN the world was young and darkness ruled everything, a strange thing happened, said the Talking Pine, as I came and sat in my accustomed place to listen to the tales.

And what is this strange thing, Wise One? I asked.

It was this, saith Talking Pine, this the birth of the sun.

I had heard the tale, Wise One, I answered: and then he told me of this happening:

A long long time ago the world was in darkness and the people didn't have the sun and the moon in the sky to give them light. At this time there was an aged woman, who had a son, who was bright and was much loved by his mother. This boy went to see his grandmother at one time and stayed with her many days. When he started home again through the forest he was stolen by the chief of the demons and carried away under the mountains, where if any one tried to follow, the mountains would close together and crush whatever was between them.

While he was in the country of the demons, the boy learned much magic and became a great man, and then by his magic powers found the way out of the country and back to his own tribe again.

Now, when this boy was stolen, his mother was very sad and mourned for many days, because she thought she would not have her son again to comfort her in her loneliness; the Protector gave her another son.

The second son also grew to be a bright boy, and was loved by all who knew him, and loved most by his mother.

Now time went on and after many snows had passed the first son came back, and found his brother occupying his place at home. Instead of welcoming him, the wanderer became angry at him and said he would change him into the moon, and he should be chief of the night, while he would use his magic and change himself into the sun and rule the day. This he did, and the first day began. As the elder brother, who was the sun, climbed up to the sky, it began to get very hot, for he was very angry, and shone fierce and bright.

Soon the rivers dried up, and the people began to die of the heat. When the sun saw these things, he said that he was too strong; so he changed things about, and made his younger and weaker brother the sun, and took his brother's place as the moon, and things went along all right as they do to this day.

Now you can see the man in the moon on any bright night and, if you could see hard enough, you could see the boy in the sun, but the sun is bright to look at and the boy not easy to find. This then, is how the days and nights started. So said the Talking Pine, there by the lake of the mountains a long time ago, and he is wise and knows how all these things came about.

West and the Young Artist†

WHEN Samuel F. B. Morse, afterwards famous as the inventor of the electric telegraph, was a young painter studying in London, he made a drawing from a small cast of the Farnese Hercules, intending to offer it to Benjamin West as an example of his work.

Being very anxious for the favorable opinion of the master, he spent a fortnight upon the drawing, and thought he had made it perfect.

When Mr. West saw the drawing he examined it critically, commended it in this and that particular, then handed it back, saying, "Very well, sir, very well; go on and finish it."

"But it *is* finished," said the young artist.

"Oh, no!" said Mr. West; "look here, and here, and here," and he put his finger on various unfinished places.

Mr. Morse saw the defects, now that they were pointed out to him, and devoted another week to remedying them. Then he carried the drawing again to the master. Mr. West was evidently much pleased, and lavished praises upon the work; but at the end he handed it back, and said, as before, "Very well, indeed, sir; go on and finish it."

"Is it not finished?" asked Mr. Morse, by this time all but discouraged.

"Not yet; you have not marked that muscle, nor the articulations of the finger-joints."

The student once more took the drawing home, and spent several days in retouching it. He would have it done this time.

But the critic was not yet satisfied. The work was good, "very good, indeed; remarkably clever;" but it needed to be "finished."

"I cannot finish it," said Mr. Morse, in despair.

"Well," answered Mr. West, "I have tried you long enough. You have learned more by this drawing than you would have accomplished in double the time by a dozen half-finished drawings. It is not numerous drawings, but the character of one that makes a thorough draughtsman. *Finish* one picture, sir, and you are a painter."

Israel's Teachers.*

ESPECIAL care in sifting the sources is demanded in the case of Hebrew history, for the reason that its events are so far removed from the present. Of its many sources, by far the richest is the Old Testament. This is in reality a great library, containing the remnants of a nation's literature. It consists of books and parts of books, coming from different epochs and authors, who write from different points of view and with different aims. The modern Occidental student often finds it confusing and almost unintelligible, because the material is not arranged systematically. Classification is therefore the first requisite. A quotation from the mouth of the enemies of the prophet Jeremiah (Jer. 18:18) suggests a system both fundamental and practical: "For the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet." It introduces the three great classes of workers who guided and moulded Hebrew life, and refers to their characteristic literary products.

Superior to their contemporaries in consecration, intelligence and earnestness, and enlightened by Jehovah, the Hebrew prophets saw facts and truths unknown to their contemporaries. They were by virture of the possession of this deeper knowledge equipped and commissioned to proclaim to their countrymen, as his ambassadors, the message of the Highest. A divinely inspired ideal of righteousness and perfection filled their souls. Their eager endeavor to realize that ideal in their nation—so unwise in its policy and so corrupt in its character—made them statesmen, social reformers, and religious and ethical teachers. By stirring address, by public tablet, and by symbolic action, they sought to impress the great truths which had been revealed to them upon their less enlightened contemporaries. In time also they were led to commit their "word" to writing. Thus it was in divine providence that the oral prophesies became part of the Old Testament.

As has been well said, the Hebrew prophets were not foretellers but forthtellers. Sometimes their message took the form of a prediction respecting the future; more frequently it consisted of burning addresses on the living political, social, and religious questions of their day. This lucid and efficient method of teaching was very popular with both people and prophet.

While the prophets were putting their messages in permanent literary form, the second group of Israel's teachers—the priests—was not inactive. Their chief functions during their great literary period were to care for the national sanctuaries and perform the ceremonial rites; they were the appointed guardians of the ritual. Probably for centuries the sacred laws and customs were transmitted by word of mouth, or only partially committed to writing; but at last there came a time when convenience or existing conditions demanded that they be codified. The origin and history of these laws also became a matter of interest and importance. Therefore the priests were led, like the prophets, to become historians. This fact explains the presence of the parallel histories, which are found interwoven in the Pentateuchal books side by side with those that bear the prophetical stamp.

The third class of Hebrew teachers—the wise men—labored so obtrusively that their work has been almost unnoticed. They spoke in private to the individual, and not in public to the nation. They were the personified common-sense of their age and race. Ripe in personal experience, keen observers of human nature, enriched by inherited wisdom, they became the advisers of all classes in ancient Israel. Everything that concerned the ordinary man commanded their attention. They were equally ready with practical advice concerning anything, from the purchase of a farm to man's duty to his God. For centuries they taught the masses beside the city gates before they put their "counsel" into written form. The book of Proverbs is their most characteristic product: it contains the crystallized experience of the enlightened sages. When they came to grapple with the great problems of life, the Song of Songs, Job, and Ecclesiastes were added to their literature.

Two other books, poetical in form, deeply religious in essence, remain,—Psalms and Lamentations. They represent the outpouring of the souls of devout Hebrews of all ages as they came into the presence of Jehovah. They may be designated as the devotional literature of the Old Testament. Praise to the Lord, the source of all blessing, or an earnest cry for deliverance from evil and danger, is the prevailing chord. Prophet, priest and sage unite with king and peasant in the authorship of this songbook of worshipful humanity.

The material in this old library, which is the great source for Hebrew history, may be classified as follows: Prophetical Literature.—the prophetical portions of the Hexateuch, and Judges, Ruth, Samuel, Kings, Jonah, and the prophecies of the Major and Minor Prophets. Legal Literature.—the priestly portions of the Hexateuch and Chronicles, Ezra, Nehemiah, and Esther. Wisdom Literature.—Proverbs, Song of Songs, Job, and Ecclesiastes. Devotional Literature,—Psalms and Lamentations.

* From *Totem Tales*, by W. S. Phillips; pp. 326; cloth binding, illustrated; price $1.50. Star Publishing Company, Chicago, publishers.

† From *What I Know About Books and How to Use Them*, by Rev. Geo. C. Lorimer. A dainty little volume which book-lovers will read with real pleasure. Pp. 112; cloth binding. Jas. H. Earle Boston publisher.

* From *A History of the Hebrew People* from the Settlement in Canaan to the Division of the Kingdom, by Charles Foster Kent, Ph. D., with maps and plans. A concise and graphic story of Hebrew life, in which the facts gleaned from the monuments and secular sources are interwoven with the Biblical narrative. Pp. 229. Price $1.25. Published by Chas. Scribner's Sons Fifth avenue, New York.

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Requests for Prayer.

AT the Converts' Sunday Afternoon Prayer Meeting at the Bowery Mission, prayer was offered on Dec. 27, in accordance with the requests of many persons, among whom the following ask the prayers of our readers:

For the Conversion of Relatives and Friends. "Heart-broken Sister," Newton, Ia., asks prayers for the conversion of a brother who has fallen under the power of strong drink, and that he may have strength to resist temptation.——R. T. G., Baltimore, Md., for the conversion of a soldier who "fears not God, nor regards man," and that special grace may be given him in his new station in the far West to enable him to resist temptation.——L. S., Amboy, Minn., for the conversion of father, mother, and husband.——B. E., Webb City, Mo., that a beloved brother who is in sore trouble, may give his heart to Christ and look to him for help and guidance.——"Anxious," Entondale, Pa., that two brothers and a very dear friend may all turn to the Lord and be saved.——"Believer," Sacramento, Cal., for the conversion of a man who is utterly indifferent to religion and to his own eternal interests.——L. A. T., Fairfax, Vt., that a dear boy may give his heart to Christ in his youth.——"Reader," Silver Creek, N. Y., for the conversion of a bright, talented man who has fallen under the power of strong drink, and that grace may be given him to enable him to overcome a violent temper.——"Anxious Mother," Austin, Tex., that her son who is her sole support, and who is becoming addicted to intoxicating liquor, may be delivered and made a new creature in Christ.——M. C. R., Etters, Pa., that an erring husband who is far from God may be brought into the fold and cleansed from all his sins.——Mother, Bridgewater, ——, for the salvation of a son who is a slave to liquor and tobacco, that he may be saved before his mother's heart is quite broken.——"Afflicted Mother," Averett, Va., for the conversion of two sons who are in the bonds of the drinking habit, and that they may have strength from God to resist the evil.——J. H., Mason City, Ia., that an orphan girl who is being led astray by strong temptation, may be kept from evil and made a child of God.——"Believer," Springfield, Ill., for the conversion of a dissipated father, and that courage may be given to a son who shrinks from confessing Christ.——Anxious Mother in Illinois, that God would touch the hearts of a dear son and his wife and make them truly his, and lead them to trust in him for the blessings they need.——C. N. R., Fountain, Colo., who has two brothers and two sisters who are all unsaved, begs that Christian friends will join them in pleading with God for their conversion.——Relative, Albany, Mo., that a young man whose parents and family made great sacrifices for his education, may have a changed heart and may show by filial conduct that he appreciates their love and kindness.——T. R., Kronomowoc, Wis., that a beloved husband and only son may cease to trust in a good moral life for salvation and may look to Christ for a new nature.——E. W. G., St. Cloud, Minn., that a dear son away from home among strangers may give his heart to God and be kept from sin and become a child of God.——B., Mobile, Ala., for the conversion of five young men who are in earnest need of God's grace.——"Believer," Eureka, Cal., for the conversion of some people who are sceptical and do not know Christ as a Saviour.——Friend, Orange, Tex., for a beloved brother who has fallen under the power of intoxicating drink, that he might be delivered and made a child of God.——"Sorrowful," South Bend, Ind., that husband, son, and brother who are indifferent to the welfare of their souls may be awakened to their danger and may seek salvation.——L. B., Adna, Wash., the mother of three sons who are all unsaved, and two of them slaves of the liquor habit, begs prayer that their conversion and that they may receive strength to resist their besetting sin.——M. L. Richboro, Pa., that God would touch with converting power the heart of her son who has been led away by evil companions. He is her only son and she is a widow.——Reader, Cardland, Mo., that her family of five sons and one daughter who are not Christians may give their hearts to God.——F. E. W., Manito, Minn., for the conversion of an aged man who once professed Christ, but has returned to the world.——G. I. S., Pikesville, Md., for her, mother, brothers and sisters, that they may realize their need of salvation and seek Christ with all their hearts.

For the Restoration of Health. W. B., Carthage, Ill., that two widows, a mother and daughter, may regain their health and be able to earn an honest livelihood.——W. H.G., Sterling, Iowa, for the recovery of a dear son who is very sick.——J. H., Pennsville, O., that her sick brother may be healed by the Great Physician.——Anxious Mother, Easton, Md., for the recovery of an invalid daughter who has suffered for seven years past.——Subscriber, Pittsburgh, Pa., that a niece who is sorely afflicted may be healed.——Anxious Daughter, Cayce, Ky., that with whom nothing is impossible, may raise her sick mother and give her the health and strength she needs.——J. H., Washington, N. J., that the God of love and mercy would restore a sick husband who is very low.——M. G. H., Orrington, Me., for the restoration of hearing.——English woman, Markesan, Wis., for the healing of a most painful and distressing disease.——Constant Reader, Averett, Va., that an illness which prevents her participating in the means of grace, may be removed.——E. L. S., Amboy, Minn., for the restoration of hearing.——Mother, Ogden, Utah, for recovery from nervous prostration.

For Special Blessings. Widowed mother, Cherry Creek, N. Y., asks prayer that her son may be more dutiful, and refrain from an attempt to impoverish her.——Anxious Father, Brooklyn, N. Y., that his son who has for years been a source of misery, may be enabled to obtain employment, and may cease to give himself to dissipation.——Mother, Averett, Va., that her eldest son may become more thoughtful and considerate.——B. E., Webb City, Mo., that a dear brother may soon find the employment he needs.——D. S. B., Gail, Tex., for deliverance from a heavy affliction and for strength to live a Christian life.——Believer, Mitchell, S. D., that two dear friends who are at enmity, may be reconciled.——A., Lancaster, Pa., that God would be pleased to prosper an earnest effort to earn a livelihood and enable a business man to meet his obligations punctually.——"One who loves Jesus," Richmond, Ark., that God would forgive past sins and speak peace to a heart now torn by remorse.

Persons desiring the prayers of the Converts' Prayer Meeting at the Bowery Mission should address their letters to THE CHRISTIAN HERALD, 91-102 Bible House, New York.

Longevity in Early Ages.

ACCUSTOMED as we are to the comparative brevity of the present term of human life, writes Rev. W. A. Crocker, it seems almost incredible that mankind should ever have attained to such ages as are recorded of these ancient patriarchs. Omitting the name of Abel, whose life was prematurely ended by the violence of his brother Cain, we have the recorded ages of nine patriarchs, extending from Adam to the flood; and their average age was 816 years. Wonderful as this now appears to us, it should not be deemed incredible. Dr. A. Atkinson, of Baltimore, Md., has published in the "Virginia Medical Monthly," Richmond, Va., the names and residences of 232 persons who have died within the past century at the age of 100 years and over. Of these 50 lived to be over 110, six over 120, four over 130, and one over 140. Besides, we have the name of Henry Jenkins, of London, who lived to the age of 170, and that of Cugna de Numas, of Bengal, who died in 1556, at the age of 370. After the flood the term began to be perceptibly abridged; yet for several centuries a very great age was reached. Thus Shem lived 500 years, Arphaxad 438, Selah 433, Eber 460, Peleg 239, Reu 237, Serug 230, Nahor 148, Terah 205, Abraham 175, Isaac 180, and Jacob 147. We would perhaps be doing injustice to the record to infer that the average age of the nine patriarchs cited was the general average of life in the antediluvian period. These may have been, in some sort, exceptional cases. We have an account only of the line of Seth, among whom the true religion was most strictly observed, and who, presumably, remained at or near the original settlement of the race. Among the vagabond or wandering descendants of Cain, and the more wicked population greater licentiousness prevailed, and more artificial or irregular conditions existed, which may have exercised a deleterious influence upon them. Nor is it necessary to suppose that this long term of life was the result of any supernatural interposition. It might have been, and doubtless was the result of purely natural causes.

The Master and the Harp.

There is an old legion which tells of a strange instrument that hung on a castle wall for many years. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was and how it had been used. Then one day a stranger came to the castle gate and entered the hall. His eyes saw the dark object on the wall, and taking it down, he reverently brushed the dust from its sides, and tenderly reset its broken strings. Then chords long silent woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had returned to his own.

In every human soul there hangs a marvelous harp, dust-covered, with strings broken, while yet the master's hand has not found it.

Bowery Mission.

The following contributions have been received in support of the spiritual and philanthropic work at the Bowery Mission, New York:

Previously acknowledged	$891.04
Jas Jones	1 00
Mr & Mrs Hiram F Clark	2 00
Mr & Mrs M P Jacobsen	1 00
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Mrs J C Houghton	2 00
Dr Paul Kendall	1 00
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Friends, Peterboro	2 00
The Bradstreet Co	5 00
Rev G W Griffith	1 00
Mrs Ellen Mohn	1 00
Mrs Charles D Battell	1 00
Jacob Klein	1 00
John Williams	2 00
Total	$1,096.79

All contributions for this work will be duly acknowledged in the columns of THE CHRISTIAN HERALD.

Reduced Rates to Washington on Account of the Inauguration via Pennsylvania Railroad.

For the benefit of those who desire to attend the ceremonies incident to the inauguration of President-elect McKinley, the Pennsylvania Railroad Company will sell excursion tickets to Washington March 1, 2, 3, and 4, valid to return from March 4 to 8, at the following rates: From New York, $8.00; Philadelphia, $5.40; Baltimore, $1.60; Harrisburg, $5.06; Williamsport, $8.70; Buffalo, $11.20; Rochester, $10.48; Altoona and Pittsburg, $10.00; and from all other stations on the Pennsylvania system at reduced rates.

This inauguration will be a most interesting event, and will undoubtedly attract a large number of people from every section of the country.

The magnificent facilities of the Pennsylvania Railroad make this line the favorite route to the national capital at all times, and its enormous equipment and splendid terminal advantages at Washington make it especially popular on such occasions.

Rheumatism is caused by lactic acid in the blood attacking the fibrous tissues of the joints. Hood's Sarsaparilla neutralizes the acidity of the blood, and thus cures rheumatism.

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This New Collection of Devotional songs used by Mr. MOODY and Mr. SANKEY in the great meetings held in New York in November and December

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Contains the latest and best New Songs by the Authors. These can be obtained in no other book. Is pronounced by many of our leading Evangelists and Singers *"the best of the Series."*

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It's so Good, you're always eager for another cup when you have once tasted it.

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Your grocer has it in one-pound and half-pound tins.
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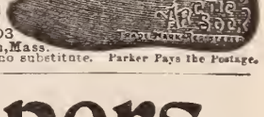
Parker's Arctic Sock, Best for RUBBER BOOTS. Absorbs perspiration. Recommended by Physicians for house, chamber and sick-room. Made in Men's, Women's and Children's. Ask shoe dealer or send 25c. with size to J.H. PARKER, 103 Bedford St., Boston, Mass. Room K. Take no substitute.



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It cleans everything in less time, with less labor than any other cleanser.

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Ask your dealer for them, or send for Descriptive Price List.

Testimonials to the effect that they are the best, and

CHEAPEST IN THE END

are received every day from all classes of wearers.

None genuine unless stamped Shawknit on the toe.

SHAW STOCKING CO., Lowell, Mass.

"Well bred, soon wed." Girls who use SAPOLIO Are quickly married.

An Indian on Temperance.

Chief Po-ka-gon of the Pottawattomies warns his Tribe against Drink.

SIMON PO-KA-GON of Hartford, Michigan, is chief of the Pottawattomie Band of Indians of his State. In a recent address to the white people, he employed this very remarkable language in denunciation of the evil of drunkenness:

"While I appreciate and laud those noble Christian missionaries, I cannot do otherwise than openly condemn those white traders who, dog-like, tagged them into the wilderness and beside the Christian altars they had built, stuck out their signs, and dealt out to our young men and old men that liquid hell which lures but to destroy. Could you see what I have seen and feel what I have felt, as this snake, born of the white man, has coiled itself closer and tighter like a vice around the heart strings of your own family, you would cry out: 'Po-ka-gon, we do not blame, but pity you!' And well you may, for the blood of my people, as the blood of Abel, is crying from the ground against the Cains of humanity who, for paltry gold in times past and even now, are dealing out to our race that cursed abomination of misery and death. You send missionaries across the great deep to save Hindoo children from being drowned in the Ganges, or crushed under the wheels of Juggernaut, and yet in your own Christian land thousands are yearly being drowned in the American Ganges of fire water, while the great Juggernaut of King Alcohol is ever rolling on night and day, crushing its victims without mercy. Hark! Do you hear that agonizing wail on every side? Fathers and sons are falling into drunkards' graves; mothers and daughters are weeping over them; wives are lamenting as they bend over the bruised heads of their husbands as they return from the midnight brawl; and briars of bitter disappointment encumber the bridal garden: brave men and women who have fought long and well to redeem and save the fallen are beginning to fear the power of the saloon and its votaries, while the pious who in faith have prayed long and well are beginning to doubt the favor of God.

"Soon I will stand in the presence of the Great Spirit, and shall there plead with him in heaven as I have plead with him on earth that he will take those by the hand who have so bravely fought against the old dragon. Drink, the destroyer of your children and ours, and lead them on to glorious victory."

Food and Morals.

TO a very large proportion of the human race, the relation food sustains to morality and to man's spiritual condition, is probably a subject far removed from serious consideration. Yet the relation is really a distinct and substantial one. In a recent discourse upon this subject, by Rev. R. F. Horton, some very interesting facts were stated in this connection, a few of which we quote:

"We very readily accept the liberty with which Christ has made us free, and use our liberty to eat and to drink things which were forbidden to the Jew; and we somewhat plume ourselves upon our emancipation. So that this curious result has followed: that we are known to the Jews as the eaters of swine flesh, we are known to the Mussulmans as the drinkers of intoxicating drink, we are known to the Hindoo as the eaters of beef. So far we stand fast enough in our liberty, and use the privileges which are given us by the Christian law. But the question is rather this: Do we observe the great and searching regulation that we are to eat and to drink solely to the glory of God? Or to please ourselves? Or to discharge certain social functions? Or to avoid seeming singular amongst the people whose society we frequent?

"Quantity in food is a very difficult subject to treat of from the religious standpoint, but I never can forget an article I once read—I think it was from the pen of the late Mr. Sala—describing the condition of New Zealand, and where all the economical conditions are more favorable for human life than anywhere else. The article told us that workmen receive such large and regular wages that they lived in their own villas, detached or semi-detached, surrounded by their gardens, and are able to command all the comforts and many of the luxuries of life. Then the article proceeded to say that they suffered from the same mental depression and *ennui* and heaviness of spirit, called the "spleen," which afflicts the idle rich. And the reason was the same: that these well-paid workmen took three heavy, solid meals a day, and, to put it briefly, habitually overate themselves. How does a matter like this strike God? He disapproves of the epicure in Greece, or the Sybarite in Southern Italy, and the man and woman who gorges, entirely forgets that in order to be efficient for God's service, gluttony is a sin?

Everyone, therefore, must make his own diet, and discover for himself what is bad and what is good. There are some things which for me or for you are very obviously constant hindrances to a good life. There are some things which for you and for me excite the lower passions, and set on fire the worst side of our nature. Now for the glory of God these things must not be taken! You have to find what they are. And if you understand that the responsibility lies with you, you will be able to act in accordance with it!"

Words that Pain.

All child with your lightsome spirit,
And happy beaming face,
And your glad young life surrounded
With tender love and grace.
There are tears in the eyes of your mother,
I saw them dropping slow—
You can never unsay the words you said
One little hour ago.

Life is so blest for you, darling,
The path stretches wide and fair,
But need you forget the dear home-love
And mother's patient care?
O the careless words, the impatient tone,
Their mission is cruel as a blow,
Yet you can't unsay the words you said
One little hour ago.

Some day, when the fingers of silence,
On those grieving lips are laid,
And you hear neither welcome nor greeting
Though your heart is sore dismayed.
You will think of the wounds you gave her,
While in vain your sad tears flow,
For you cannot unsay the words you said
One little hour ago.

C. E. FISHER.

A ten-cent lamp with the right chimney gives more light and less smell than a $100 lamp with a wrong chimney.

What is the right chimney? What lamp have you got? We'll send you an Index; free.

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PAMPHLET AND SAMPLE FREE.

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An Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant. Among others, many ministers of the gospel testify to its wonderful powers. Rev. J. L. Combs, of Martinsburg, West Va., was perhaps the worst case, and was cured by the Kola Plant after fifty years' suffering. Mr. Albert C. Lewis, Washington, D. C., Editor of the Farmer's Magazine, gives similar testimony, as do many others. To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 109 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of *The Christian Herald* who suffers from any form of Asthma. They only ask in return that when cured yourself you will tell your neighbors about it. You should surely try it, as it costs you nothing.

The Ostermoor Patent Elastic Felt Mattress, $15.

(Compressing the felt layers into the tick by hand.)

The best $50.00 Hair Mattress made is not its equal in cleanliness, durability or comfort. We pay all express charges (east of the Rocky Mountains) and sell on the distinct agreement that you may return it and get your money back (if not completely satisfactory) at the end of

Thirty Days' Free Trial.

Patent Elastic Felt consists of airy, interlacing, fibrous sheets, of snowy whiteness and great elasticity closed in the tick by hand, and *never* mats, loses shape or gets lumpy. Is perfectly dry, non-absorbent, and is guaranteed absolutely vermin proof. Tick may be removed for washing without trouble. Softer and purer than hair *can be*, no repicking or restuffing necessary.

New York Foundling Hospital, East 68th St., New York City, Feb. 20, 1894.

Dear Sirs:—We have been using the Ostermoor Patent Elastic Felt Mattresses throughout, for the last twenty years, and there has been no necessity of having them remade during that time. We gladly recommend them as the cleanest and most comfortable mattresses. We would use no other. SISTER M. IRENE, in charge.

How to Order. State exact size mattress desired (size 6 ft. x 4 ft. 5 in. will be sent unless otherwise specified) and give address plainly. Remit by check, money order, express order, or New York draft, and mattress will be shipped same day. Not for sale at stores.

If you are skeptical, or don't need one now, send for our handsome pamphlet, "The Test of Time," mailed free for the asking. It gives full particulars and prices. Also write for Book "Church Cushions"; we refer to 25,000 Churches we have furnished.

References. Bradstreet or Dunn's Commercial Agencies.

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Consumption Can Be Cured.

(T. A. Slocum, M. C., the Great Chemist and Scientist, illustrating his new and scientific system of medicine for the cure of lung troubles and consumption, to a class of students

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T. A. Slocum, M. C.

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I have discovered a reliable CURE FOR CONSUMPTION and a Bronchial, Throat, Lung, and Heart Diseases, Catarrhal Affections, General Weakness, Loss of Flesh and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been PERMANENTLY CURED. Lung Troubles lead to Consumption, and Consumption uninterrupted, means speedy and certain death.

So proof-positive am I of its POWER TO CURE, based upon actual experience, that to make its merits known to sufferers, I will send direct from my Laboratory, FREE, to any person afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of request for same, accompanied by Express and Postoffice address.

Sincerely yours,

T. A. SLOCUM, M. C.

183 Pearl St., New York.

When writing the Doctor please mention reading his letter in "Christian Herald."

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

Elizabeth Stuart Phelps' First Speech.

ELIZABETH STUART PHELPS, or at least that was her name before the "Burglar" had moved "Paradise," who has led many of s along the glorified path between the Gates," and filled us with a noble ambi-on to lead "A Singular Life," has put e reading world under a new debt of

ELIZABETH STUART PHELPS WARD.

atitude by publishing, through magazine d book, some "Chapters from a Life," nd that life her own.

One of the most interesting sketches in tells of a day when she was riding rough the streets of Gloucester, where The Old Maids' Paradise" was estab-shed, when, noting an excited throng of ngry men and women, she inquired of vo women talking together at the street-de, what had happened.

The women looked at her rather scorn-lly at first, and then made answer: Havn't you heard? Why, it happened ——'s rum-shop." After a moment's nuse the woman continued, "There's a an murdered there. He's just dead. im and this other fellar had words, and drove a knife into him and out again ree times. He's stone dead, layin' there the floor. See the men-folks crowdin' ound to look at him! If men-folks will such things, they must expect such ings to happen. I hope they won't ave stick nor stone to that place, come ornin'!"

"Was he a married man?"

"She lives up the block. And the ung ones."

"How many?"

"Twelve."

"Has anybody been to see this poor eature—the widow? Has any woman ne to her?"

"Hey?" Staring. "I guess not. Not at I know of."

Elizabeth Stuart Phelps drove straight the house where the poor, grief-stricken oman was wailing in the midst of her ildren. After doing all that she could comfort her, she went back home with new conception of the horrors that are caused by the liquor traffic. She says herself of this transformation: "All my traditions went down, and my common sense and human heart came up. From that day I asked no questions. I had no replies, but gave my sympathy, without paltry hesitation, to the work done by the women of America for the salvation of men endangered or ruined by the liquor habit."

After thinking the matter over she came to a conclusion most astonishing to all her friends, that she would go on the next Sunday and hold services in the rum-shop where the man had been murdered. All their protestations fell on deaf ears, for she had made up her mind and nothing could turn her from the new path of duty Providence had seemed to make clear.

She visited the bartender, and he was more than willing to have her use his saloon, for he hoped in that way that something of the shadow of disgrace which hung over his place might be lifted away.

"'You'll say, won't you,' pleaded the dealer in death, 'that this ain't my fault? You'll tell 'em it might have happened anywhere, won't you? Why, it might have happened in a church. There's murders do! You'll say so, won't you, ma'am?'"

She did not commit herself as to what the substance of her discourse would be, but secured the services of a lovely, gray-haired Christian woman to assist her. Her heart came near failing her at the last, and she begged her helper to speak in her place. But the old lady gently but firmly refused.

Miss Phelps plead with her, "I never opened my mouth in a public place in my life. I shall drop of stage-fright—and think of the scene!"

When the hour arrived the saloon was packed and the overflowing crowd extended out into the street. A few women came with her to sing, but most of the hearers were the kind of men who ordinarily frequented this saloon and others like it. The great red stain in the floor where the man was murdered was covered from sight by the crowd.

They sang a hymn or two, the new temperance lecturer read a little from the Bible, and then spoke the earnest words that were in her heart, and came away. "Those men listened to us," says Mrs. Ward, "as if they had never heard a message of mercy before in all their lives, and never might again. I remember that some of them hung their heads upon their breasts, like guilty children; and that they looked ashamed and sorry. But most of them met us in the eye, and drank what we said thirstily."

That was her first speech, but not her last. For this good work went on for three years, and many a poor, tempted man came to bless the woman who had such a strange power over him and his fellows. Often she was accosted on the street by strange men who would detain her respectfully to say:

"I hear when you talk to folks they stop drinkin.' I wish you'd talk to me!"

We may be sure such a request was never made in vain.

ree.—A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a ue specific cure for diseases caused by Uric acid the blood, or by disorders of the Kidneys and inary organs. A remarkable case is that of Rev. C. Darling, of North Constantia, N. Y., as told the *New York World* of recent date. He was ired by Alkavis, after, as he says himself, he had st faith in man and medicine, and was pre aring to die. Similar testimony of extraordinary ures of Kidney and bladder diseases of long stand-g, comes from many other sufferers, and 1200 hos-tal cures have been recorded in 30 days. Up to is time the Church Kidney Cure Co., No. 418 ourth Avenue, New York, are the only importers Alkavis, and they are so anxious to prove its alue that for the sake of introduction they will nd a free treatment of Alkavis prepaid by mail every reader of *The Christian Herald* who is a ufferer from any form of Kidney or Bladder dis-rder, Bright's Disease, Rheumatism, Dropsy, ravel, Pain in Back, Female Complaints, or other riction due to improper action of the Kidneys or rinary Organs. We advise all Sufferers to send eir names and address to the company, and re-eive the Alkavis free. To prove its wonderful rative powers, it is sent to you entirely free.

HEISKELL'S Ointment doesn't merely benefit, but *cures* all diseases of the skin, eczema, tetter, scald-head, etc.

HEISKELL'S Pills assist the Ointment by *purifying the blood.* Ointment 50c., Pills 25c. At druggists or by mail.

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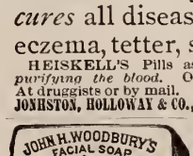

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Remodeling a Gown

becomes a pleasing occupation, provided it was stitched on a ***Singer Automatic.*** The elastic seam made by this machine is perfectly safe when locked, but can be taken apart in an instant when unlocked. Thus its use is especially desirable for the clever woman who wishes to make over a garment so that it may conform to the changing styles. Whether in the hands of the amateur or the expert, this simple bit of mechanism is the most convenient and effective of any.

Having all the advantages claimed for other "automatic" sewing machines, ***the Silent Singer has many points of preference*** that can easily be demonstrated by comparison. Of ***faultless construction and finish,*** it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treadle better ***promotes the health and comfort*** of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

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AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.

Discovered by Accident.—IN COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. **IT CAN NOT FAIL.** If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without slightest injury or unpleasant feeling when applied or ever afterward. MODENE SUPERCEDES ELECTROLYSIS.

Recommended by all who have tested its merits—Used by people of refinement.

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene, which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, **$1.00** per bottle. Send money by letter, with your full address written plainly. ☞Correspondence sacredly private. Postage stamps received the same as cash. (ALWAYS MENTION YOUR COUNTY AND THIS PAPER.) Cut this advertisement out.

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Stamping Outfit, **91** patterns, outline designs 5x8, conventional designs 6x6, patterns for painting & embroidery 8 & 10 in. high 2 alphabets, 1 a large forget-me-not pattern, and many others very desirable. All this and a 3 months' subscription to **The Home,** a 16-page story paper, with fashions and fancy work illust'd. Sent for only **10c.**
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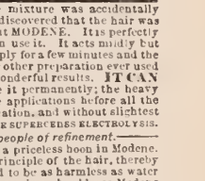

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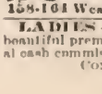

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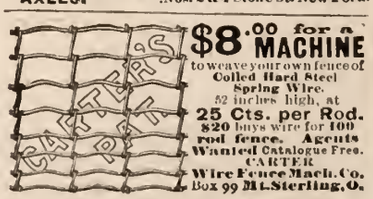

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AND SIGNS OF OUR TIMES

VOLUME 20.

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NUMBER 3.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, JANUARY 20, 1897. Price Five Cents.

A NATIVE AMERICAN INDIAN VILLAGE AMONG THE CHEYENNES, INDIAN TERRITORY. (See page 47.)

THE METROPOLITAN PULPIT

Storming the Heights.

Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Zech. 4: 7: . . . . . "What art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

ZERUBBABEL! Who owned that difficult name, in which three times the letter "b" occurs, disposing most people to stammer in the pronunciation? Zerubbabel was the splendid man called to rebuild the destroyed Temple at Jerusalem. Stone for the building had been quarried, and the trowel had rung at the laying of the corner-stone, and all went well, when the Cuthæans offered to help in the work. They were a bad lot of people, and Zerubbabel declined their help, and then the trouble began. The Cuthæans prejudiced the Secretary of the Treasury against Zerubbabel, so that the wages of the carpenters and masons could not be paid, and the heavy cedar timbers which had been dragged from Mount Lebanon to the Mediterranean and floated in rafts from Beyrout to Joppa, and were to be drawn by ox team from Joppa to Jerusalem, had halted, and as a result of the work of those jealous Cuthæans for sixteen years the building of the Temple was stopped. But after sixteen years, Zerubbabel, the mighty soul, got a new call from God to go ahead with the Temple building, and the Angel of the Lord in substance said: "They have piled up obstacles in the way of Zerubbabel until they have become as a mountain, height above height, crag above crag; but it shall all be thundered down and made flat and smooth as the floor of a house. 'Who art thou, O great mountain? before Zerubbabel thou shall become a plain.'"

Well, the Cuthæans are not all dead yet. They are busy in every neighborhood and every city and every nation of every age, heaping obstacles in the way of the cause of God. They have piled up hindrances above hindrances until they have become a hill, and the hill has become a mountain, and the mountain has become an Alp, and there it stands, right in the way of all movements for the world's salvation. Some people are so discouraged about the height and breadth of this mountain in front of them that they have done nothing for sixteen years and many of those who are at work trying to do something toward removing the mountain toil in such a way that I can see they have not much faith that the mountain of hindrances will ever be removed. They feel they must do their duty, but they feel all the time—I can hear it in their prayers and exhortations—that they are striking their pickaxes and shovels into the side of the Rocky Mountains. If the good Lord will help me while I preach I will give you the names of some of the high mountains which are really in the way, and then show you that those mountains are to be prostrated, torn down, ground up, leveled, put out of sight forever. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

First, there is the Mountain of Prejudice, as long as a range of the Pyrenees. Prejudice against the Bible as a dull book, an inconsistent book, a cruel book, an unclean book, and in every way an unfit book. The most of them have never read it. They think the strata of the rocks contradict the account in Genesis. The poor souls do not know that the Mosaic account agrees exactly with the geological account. No violin or flute ever were in better accord. By crowbar and pickaxe and shovel and blasting powder the geologist goes down in the earth and says, "The first thing created in the furnishing of the earth was the plants." Moses says, "Ay! I told you that in the Book of Genesis: 'The earth brought forth grass and herb, yielding seed after his kind, and the tree yielding fruit.'" The geologist goes on digging in the earth, and says, "The next thing in the furnishing of the earth was the making of the creatures of the sea." Moses says, "Ay! I told you that was next in the Book of Genesis: 'God said, Let the waters bring forth abundantly the moving creatures that have life; and God created great whales.'" The geologist goes on digging, and says, "The next thing in the furnishing of the earth was the creation of the cattle and the reptiles and the beasts of the field." "Ay!" says Moses, "I told you that was next in the first chapter of Genesis: 'And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind.'" The geologist goes on digging in the earth, and says, "The next creature was the human family. "Ay!" says Moses, "I told you that was next in the Book of Genesis: 'So God created man in his own image, in the image of God created he him; male and female, created he them.'" Those prejudiced against the Bible do not know that the explorations in Egypt and Palestine and Syria are confirming the Scriptures,—the same facts written on monuments and on the walls of exhumed cities as written in the Bible. The city of Pithom has been unburied, and its bricks are found to have been made without straw, exactly corresponding with the Bible story of the persecuted Hebrews. On terra cotta cylinder recently brought up from thousands of years of burial, the capture of Babylon by Cyrus is told. On a Babylonian gem recently found are the figures of a tree, a man, a woman, and a serpent, and the hands of the man and woman are stretched up toward the tree as if to pluck the fruit. Thus the Bible story of the Fall is confirmed.

In a museum at Constantinople you see a piece of the wall that once in the ancient Temple of Jerusalem separated the court of the Gentiles and the court of the Israelites, to which Paul refers when he says of Christ, "He is our peace, who hath broken down the middle wall of partition between us." On tablets recently discovered have been found the names of prominent men of the Bible, spelled a little different, according to the demands of ancient language. "Adamu" for Adam, "Abramn" for Abraham, "Ablu" for Abel, and so on. Twenty-two feet under ground has been found a seal inscribed with the words "Haggai, son of Shebaniah," thousands of years ago cut, showing that the Prophet Haggai, who wrote a part of the Bible, was not a myth. The Royal Engineers have found, eighty feet below the surface of the ground at Jerusalem, Phœnician pottery and hewn stones with inscriptions, showing that they were furnished by Hiram, King of Tyre, just as the Bible says they were. The great names of Bible history, that many suppose are names of imaginary beings, are found cut into imperishable stones which have within a few years been rolled up from their entombment of ages, such as Sennacherib and Tiglath-Pileser. On the edge of a bronzed step, and on burned brick has been found the name of Nebuchadnezzar. Henry Rawlinson and Oppert and Hincks, and Palestine exploration societies, and Asyriologists, and Egyptologists, have rolled another Bible up from the depths of the earth, and lo! it corresponds exactly with our Bible, the rock Bible just like the printed Bible, inscriptions on cylinders and brick-work cut thirty-eight hundred years before Christ testifying to the truth of what we read eighteen hundred and ninety-seven years after Christ. The story of the Tower of Babel has been confirmed by the fact that recently at Babel an oblong pile of brick one hundred and ten feet high evidences the remains of a fallen tower. In the Inspired Book of Ezra we read of the great and noble Asnapper, a name that meant nothing especial, until recently, in prieduup Egyptian sculpture, we have the story there told of him as a great hunter as well as a great warrior. What I say now is news to those prejudiced against the Bible. They are so far behind the times that they know not that the Old Book is being proved true by the prying eye of the antiquarian and the ringing hammer of the archæologist and the plunging crowbar of the geologist. No more is infidelity characterized by its blasphemy than by its ignorance, but oh! what a high mountain of prejudice against the Bible, against Christianity, against churches, against all evangelizing enterprises—a mountain that casts its long, black shadows over this continent and over all continents. Geographers tell us that Mount Everest is the highest mountain in the world. Oh, no! The Mountain of Prejudice against Christianity is higher than the highest crags that dare the lightnings of heaven. Before our Zerubbabel can it ever become a plain?

Another mountain of hindrance is that of positive and outspoken immorals. There is the Mountain of Inebriacy. It is piled high with kegs and demijohns and decanters and hogsheads, on which sit the victims of that traffic whose one business is to rob earth and heaven of the most generous and large-hearted and splendid of the human race. If their business was to take only the mean and stingy and contemptible and useless, we would not say much against the work, for there are tens of thousands of men and women who are a nuisance to the world, and their obliteration from human society would be an advantage to all that is good. The removal of these moral deficits would not arouse in us much of a protest. But insobriety takes the best. The mountain of Inebriacy stands in the way of the Kingdom of God, and hundreds of thousands of men, but for that hindrance, would step right into the ranks of the Lord's host and march heavenward, each one taking a regiment with him. The Mountain of Inebriacy is not an ordinary mountain; but it is armed. It is a line of fortresses continually blazing away its destructive forces upon all our neighborhoods, towns, and cities, their volleys of death poured down upon the homes and churches. Under this power more than one hundred thousand men and women are in this country every year imprisoned, and an army of six hundred thousand drunkards almost shake the earth with their staggering tread. It causes in this country three hundred murders and four hundred suicides a year. This Mountain of Inebriacy has not only assaulted the land, but bombarded the shipping of the sea, and some of the most appalling shipwrecks on Atlantic and Pacific coast have been the result. What sank the Steamer Rothsay Castle, on the way from Liverpool to Dublin, destroying one hundred human lives? A drunken sea captain. What blew up the Ben Sherrod on the Mississippi and sent one hundred and fifty to horrible death? A drunken crew. What drove on the breakers a steamer making its way from New York to Charleston, and sent whole families, on the way home from summer watering places, to the merciless depths of the sea? A drunken sea captain. Gather up from the depths of the rivers, and lakes, and oceans, the bones of those shipwrecked by intoxicated captains and crews, and you could build out of them a temple of horrors, all the pillars and altars and floors and ceilings fashioned of human skulls. Is it possible that such a Mountain of Inebriacy can ever be made a plain?

Yonder also is the Mountain of Crime, with its strata of fraud, and malpractice, and malfeasance, and blackmail, and burglary, and piracy, and embezzlement, and libertinism, and theft, all its heights manned with the desperadoes, the cutthroats, the pickpockets, the thimble-riggers, the plunderers, the marauders, the pillagers, the corsairs, the wreckers, the bandits, the tricksters, the forgers, the thugs, the garotters, the fire-fiends, the dynamiters, the shoplifters, the kleptomaniacs, the pyromaniacs, the dipsomaniacs, the smugglers, the kidnappers, the Jack Sheppards, the Robert Macaires, and the Macbeths of villainy. The crimes of the world! Am I not right in calling them, when piled up together, a mountain? But we cannot bring ourselves to appreciate great heights except by comparison. You think of Mount Washington as high, especially those of you who ascended as of old, on muleback, or more recently by rail-train, to the Tip Top House. Oh, no! That is not high! For it is only about six thousand feet, whereas, rising on this Western hemisphere are Chimborazo, twenty-one thousand feet high, and Mount Sahama, twenty-three thousand feet high, and Mount Sarota, twenty-four thousand eight hundred feet high. But that is not the highest mountain on the Western Hemisphere. The highest mountain is the Mountain of Crime, and is it possible that this mountain, before our Zerubbabel, can ever be made a plain?

There is also the Mountain of War, the most volcanic of all mountains,—the Vesuvius which, not content, like the Vesuvius of Italy, with whelming two cities, Herculaneum and Pompeii, has covered with its fiery scoria thousands of cities and would like to whelm all the cities of both hemispheres. Give this mountain full utterance, and it would cover up Washington and New York and London as easily as a householder, with his shovel, at ten o'clock at night, banks a grate fire with ashes. This mountain is a pile of fortresses, barricades, and armories, the world's artillery heaped, wheels above wheels, columbiads above columbiads, seventy-four pounders above seventy-four pounders, wrecked nations above wrecked nations. This Mountain of War is not only loaded to cannonade the earth, but it is also a cemetery, holding the corpses of thirty million slain in the wars of Alexander and Cyrus, sixty million slain in Roman wars, one hundred and eighty million slain in war with Turks and Saracens and holding about thirty-five billion corpses, not million but billion, which was the estimate made by Edmund Burke more than a hundred years ago of those who had been destroyed by war, so that you would have to add many more millions now. Twenty years ago a careful author estimated that about fourteen times the then population of the world had gone down in battle or in hospital after battle. Ah! This Mountain of War is not like an ordinary mountain. It is like Kilauea, one of the Sandwich Islands, which holds the greatest volcano in all the earth, and concerning which I wrote from the Sandwich Islands a few years ago:

"What a hissing, bellowing, tumbling, soaring force is Kilauea! Lake of unquenchable fire: convolutions and paroxysms of flame: elements of nature in torture: torridity and luridity: congregation of dreads: molten horrors: sulphurous abysms: swirling mystery of all time: infinite turbulence: chimney of perdition: wallowing terrors: fifteen acres of threatglooms insufferable and Dantesque: caul

ion stirred by the champion witch of Pandemonium: camp-fire of the armies of Diabolus: wrath of the mountains in full bloom: shimmering incandescence: pyrotechnics of the planet: furnace-blast of the ages: Kilauea!" But, my friends, mightier, higher, vaster, hotter, more raging is the volcanic Mountain of War. It has been blazing for hundreds of years, and will keep on blazing until, until,—but I dare not hazard a prophecy. Can it be that its fires will ever be put out? Can it be that its roar will ever be silenced? Can it be that before our Zerubbabel that blazing mountain will ever become a plain?

There is also the long range of mountains, longer than Appalachian range, longer than Caucasian range, longer than Sierra Nevada range,—the piled-up opposition of bad literature, bad homes, bad institutions, bad amusements, bad centuries, bad religions: Paganism, Hindooism, Buddhism, Mohammedanism, and buttressed and enthroned Godlessness, devoted to ambition and lust and hydra-headed, argus-eyed abomination, as it stands with lifted fist and mocking lips, challenging Jehovah upon the throne of the universe to strike if he dare Oh, it is a great mountain, as my text declares There is no use in denying it. The most authentic statistics declare it. The signs of the times prove it. All Christian workers realize it. It is a mountain. "The mountain can never be brought down," says worldly speculation. "The mountain can never be made a plain," says small faith in the churches. Well, let us see. Let us look about for the implements we can lay our hands on. Let us count the number on our side who are willing to dig with a shovel, or bore a tunnel, or blast a rock. Let us see if there is any foreign help that will come in to reinforce us. I do not want to make myself absurd by attempting an impossibility. If it is only one spade at the foot of Mount Blanc: if it is only one arm, capable of lifting but a few pounds, against a mountain that weighs a hundred million tons, let us quit before we make ourselves the travesty and caricature of the universe. If we are to undertake this job, first of all we must have a competent Engineer, one who knows all about excavations, about embankments, about tunnels, about mountains. I know engineers who have carved up mountains, cut down mountains, removed mountains. I will do nothing unless I know who is to be our Engineer. Zerubbabel led at the rebuilding of the ancient Temple, and Matthew Henry, the greatest of commentators, declares that our Zerubbabel is the Lord Jesus Christ. The Zerubbabel of my text was only a type of the glorious and omnipotent Jesus, and as I look up into the face of this Divine Engineer and see it glow with all the splendors of the Godhead, and see that in his arm is the almightiness that flung out all the worlds that glitter in the midnight heavens, and that to lift the Himalayas would cost him no more effort than for me to lift an ounce, my courage begins to rally, and my faith begins to mount, and my enthusiasm is all aflame, and the words of my text this moment just fit my lips and express the triumph of my soul, and I cry out, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

My experiences with the shovel are that you cannot do much by one push of that implement, and that after you have been digging with it an hour what you have accomplished seems very little; but just go along by the place where they are building a railroad through a mountain and see what a great work a thousand shovels can do, and know that while there are a thousand shovels at work on this side of the mountain there are a thousand shovels busy on the other side, and all I have to do is to manage my own particular shovel. It cheers me to think that against this old Mountain of Sin there are hundreds of thousands and millions of shovels this moment busy, and we are all at work under the one Engineer who came down from his throne in heaven to oversee and help the removal of that mountain, and who has contracted to have it done. I have seen the contract, and He is well paid for it. The compensation promised by the Throne of heaven is, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." The reason so many of us are idle is that we want a bigger shovel or we would like to manage some great hydraulic engine. No, brother. Stick to your shovel. Dig away in your Sabbath classes. Dig away in your missions. Dig away in your homes. Dig away in your pulpits. Do the work next to you. Do not spend too much time looking at the great size of the mountains or at the way others use their shovels. All that you can accomplish toward the removing of that mountain will be with your own particular shovel. Remember little David, with Saul's helmet on him, dropping clear down over his ears, even unto his shoulders. But when he got in his hand the boy's sling, how well he used it! If you do not understand Greek, do not attempt to tell the people what the text is in the original. If you do not understand Latin, attempt no drafts upon Latinity. You who want to help in the removal of the mountain, hold on to your shovel. Much time has been lost by the fact that many of the sharpest shovels, instead of being used for the removal of the mountain, have been used in fighting each other. The great Presbyterian church was mightily hindered by the fight that for years went on between Old School shovels and New School shovels, and it was not until the meeting of the General Assembly at Pittsburg, thirty or forty years ago that many good men made up their minds that shovels are not made to fight with but to dig with. Many of the old theologians went around with bandaged foreheads which had not been struck by the swords in the battle for God, but by the shovels of ecclesiastical embroglio. They had a special admiration for that Psalm of David which said, "Blessed be the Lord which teacheth my hands to war, and my fingers to fight." The Methodist Church had a battle of shovels over Lay delegation, and womanly representation I am glad to say that most of the ecclesiastical pugilists, in all denominations, are dead, and that they had big funerals. But there are so many shovels now rightly engaged that no statistics can count them. I tell you the mountain is coming down. It is coming down rapidly. It will all come down. There are those who hear or read these words who will gaze upon its complete prostration; for what is the use of my keeping back any longer the full statement of the fact, which I have somewhat delayed through lawful sermonic strategy, the fact that the Lord God Almighty, in the full play of his omnipotence, will accomplish this supernal work. If God can build a mountain, I guess he can remove a mountain. After God has given full opportunity for the shovels, He will come in with His thunderbolts. There is the programme. First the shovels, then the thunderbolts. Our's the shovels, God's the thunderbolts The text, which before we uttered with something of trepidation, now we utter in laugh of triumph, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

Sometimes a general begins a battle before he is ready, because the enemy forces it on him. The general says, "The enemy are pushing us, and so I open battle. We are not sufficient to cope with them, but I hope the reserve forces will come up in time." The battle rages, and the general looks through his field-glass at the troops, but ever and anon he sweeps his field-glass backward and upward toward the hill, to see if the reserve forces are coming. "Hard pushed are we!" says the general. "I do wish those reinforcements would come up." After awhile the plumes of the advancing cavalry are seen tossing on the ridge of the hill, and then the flash of swords, and then the long lines of mounted troops, their horses in full gallop, and the general says, "All is well. Hold out, my men, a little longer. Let the sergeants ride along the lines and cheer the men and tell them reinforcements are coming.' And now the rumbling of the batteries and gun-carriages is distinctly heard, and soon they are in line, and at the first roar of the newly-arrived artillery the enemy, a little while before so jubilant, fall back in wild retreat, their way strewn with canteens and knapsacks and ammunition, that the defeated may be unhindered in their flight. That is just the way now. In this great battle against sin and crime and moral death the enemy seem too much for us. More grogshops than churches. More bad men than good men, and they come up with bravado and the force of great numbers. They have opened battle upon us before we are, in our own strength, ready to meet them, and great are the discouragements. But steady, there! Hold on! Reinforcements are coming. Through the glass of inspiration I look, and see the flash of the sword of "him who hath on his vesture and on his thigh a name written, King of kings and Lord of lords." All heaven is on our side and is coming to the rescue. I hear the rumbling of the King's artillery, louder than any thunder that ever shook the earth, and with every roll of the ponderous wheels our courage augments, and when these reinforcements from heaven get into line with the forces of God already on earth, all the armies of unrighteousness will see that their hour of doom has come, and will waver and fall back and take flight and nothing be left of them save here and there, strewn by the wayside, an agnostic's pen or a broken decanter or a torn playbill of a debasing amusement or a blasphemous paragraph, or a leper's scale, or a dragon's tooth, to show they ever existed. Let there be cheering all along the lines of Christian workers, over the fact that what the shovels fail to do will be accomplished by the thunderbolts. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

The mountains look on Marathon,
And Marathon looks on the sea,
* * * *
Shrine of the mighty can it be
That this is all remains of thee!

Photographed by an American Missionary.

A GROUP OF ARMENIAN ORPHANS.

Save Armenia's Orphans

The Work of Rescue Already Begun. A Great Christian Crusade.

No phase of the great work of Armenian Relief, in which the whole Christian world has been actively engaged for a year past, has aroused deeper sympathy than that which has for its object the rescue of the 50,000 orphan children of the Armenian martyrs from Mohammedan control. Indeed, the movement for their rescue has developed so rapidly, and is characterized by such enthusiasm, that it may truthfully be called a great Christian crusade.

As was stated in last week's issue of THE CHRISTIAN HERALD, there is now on foot a movement to establish Christian Orphanages at several cities, for the helpless Armenian children, and contributions have already begun to flow in from Europe and America for their founding and support. Our readers have been steadily in the van in the Armenian relief work, and they have now an opportunity of still further aiding this worthy cause by helping to succor the orphans of Oorfa, whose pitiful case was set forth in these columns last week. Miss Corinna Shattuck, the American Board missionary at Oorfa, to whom the first $1,000 was cabled for the orphan work, has doubtless already begun operations, and we may soon expect to hear cheering reports from that city. It will cost about $25 to clothe, feed, support and educate one of these orphans for a year.

There are other Armenian cities whose orphan roll is almost as appalling as that of Oorfa. At Van, where there are 2,000 helpless orphans in the city and about 7,500 in the villages, funds have been received from England, Switzerland, France, and elsewhere, to aid in their support. One missionary writes:

> What is to become of them? If help is not extended to them a large proportion will perish before Spring. Many more, especially of the girls, will fall into Moslem hands, and you can imagine something of the moral degradation which that implies. For very few of the remainder can it be hoped that they will receive the education and religious training that will make them Christians, or useful members of society. But as I see the bright, attractive faces surmounting these rags, I think what possibilities are before them, if sweet Charity can envelope them in her arms of love, care for and train them.

The following contributions for the work have been received during the week:

Eben L Higgins	50
M Day	1 00
Lizzie Beals	50
Mrs Moore	1 00
Eliza Ridley	10 00
D W Deem	3 00
S M M, St Louis	10 00
Friends, Petoskey	5 45
Wm Berg	3 50
Pleasant Prairie M E S S	6 04
1 Free Bapt W M S Brunswick	8 00
Valentine Franck	1 00
I H N, Wyanet	1 00
Moreland Bapt Ch	1 00
Reader, Morrison	1 00
Primary S S Cl 1 Cong Ch, Thomaston	11 25
Mrs Sarah Toland	2 00
—, Paris, Tenn	1 00
Mrs J C Miller	2 50
Subr, Worcester	1 00
P H Rems	50
Box, Chetopa	10 00
Mary Glazier	2 00
S P Lindgren	5 00
S S Christ Cong Ch, New Smyrna	5 68
Y P S C E, New Smyrna	2 00
Disciple, Almont	1 00
Walton, Baroda	5 00
Friends, Meridian	9 50
U P S S, W Newton	7 00
D M Hench	13 25
S S 1 Bapt Ch, St Louis	5 23
Mrs R S & P S Nichols	2 00
—, Tacoma	5 00
H A M, In memoriam	2 00
Mrs W T Thyne	1 00
Friend, A O	5 50
Belle M Haskins	2 00
—, Perry, Ohio	1 50
Mrs A L Risley	75
Mrs Brink's cl M E S S, Round Lake	15 00
C E S 2 Free Bapt Ch, Buffalo	3 19
Mr & Mrs E Joyner	1 04
Scandinavian Bapt Ch, Conde	5 00
Kansas friend	1 00
Friends, Harvard	3 00
F R Moninger	35
Juha B Weidman	3 00
Mrs D C Angle	1 00
The Right Hand, Mt Gilead	50
Lewis McKnight	5 00
Mary E Gerould	3 00
Lizzie Maryland	17 00
In the name of Jesus, Selin's Grove	1 00
Friend, Thompsonville	2 00
H P R, Woodbury	5 00
S R B, Woodbury	5 00
Friend, Glen Rock	1 50
Cong S S, Wallingford	16 66
J C E, Wallingford	1 50
Mrs M M Cass	1 00
Mrs B F Andrae	3 00
Mrs H J Tubb	2 00
Helena Halvorsen	5 00
Edward Halvorsen	5 00
Louis Halvorsen	5 00
Mrs A Anderson	1 00
Nellie Nelson	4 00
1 Bapt Ch, Frostburg	2 00
Henry L Davis	1 00
C E Newcomer	5 00
Mrs J A Billups	1 00
Mrs Mary McQueen	1 00
J Sydney Smith	1 00
Mrs L A Bruce	3 00
Mrs H D Edwards	2 00
Friend, St Paul	90
McKnight's S S	2 80
German Pres Ch, Kamrar	38 28
G C G, Maquoketa	9 00
Friend, Moodus	5 00
A K, Salisbury	5 00
Friend, E Orange	15 00
Total	$366.27

THE SUNDAY SCHOOL

PRAISE YE THE LORD

The Boldness of Peter and John.

Sunday School Lesson for Jan. 31. Acts 4: 1-22. Golden Text, Acts 4: 12. By Mrs. M. Baxter.

WHILE the power of God was being manifested among the multitude, and the number of believers in the risen and glorified Christ had so augmented that the number of men, not reckoning women and children, had risen to five thousand, opposition and persecution were preparing among the priestly party. If Jesus of Nazareth were indeed the Christ; if his life and teaching were of God, then both the lives and the teaching of the priests were condemned by their extreme contrast; and all their power was at an end. To acknowledge Jesus was for them, as for others, to lose all; and for this they were not prepared. The tidings of what had happened to the lame man had reached them; no time was to be lost, this thing must be stopped. Making common cause with the Sadducees, who were equally condemned with them by the holy life and by the divine power of the Lord Jesus, they "came upon" Peter and John while they were yet speaking in the Holy Ghost to the multitude which had gathered around them and the healed man.

The Grievance

was that they taught the people, and preached through Jesus the resurrection from the dead. The two disciples had nothing to lose, all they had possessed, their ships and their nets, had been left long ago to follow Christ; and what they had received of God could not be taken away from them. The ecclesiastics had everything to lose, their position, their reputation, their authority, and even their very bread, for if they did not get the tithes, and their share of the offerings, they were ruined men. To them God was not a real Father, a true Jehovah Jireh; if they did not look out for themselves, they had no confidence that God would care for them, while the two disciples had already gone through the experience of going forth without scrip, or purse, or other resource, but a faithful God, and they had lacked nothing. Emboldened by their unjust apprehension of the Lord Jesus, the priestly dignitaries laid hand on the disciples and put them in hold until the next day, for it was now eventide. Ever since the ninth hour when the miracle took place, until now, probably about six or seven P.M., the disciples had been teaching Jesus and the resurrection to the assembled people.

It is more than probable that Peter and John passed a much more peaceful night in the prison than did their persecutors, who, very likely, were engaged far into the night in gathering together their resources. On the morrow "their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem." All these dignitaries and men of influence combined to overcome the power and influence of two unlearned fishermen! Why? They had within them the mighty but invisible power of the Holy Ghost, which their judges felt but would not acknowledge. It was the first time the disciples had been delivered up to the courts and "brought before governors for Christ's sake, and they were now to come into the inheritance of the promise. When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10: 19, 20). "By what power or in what name have ye done this?" was

The First Question

in the official examination. "Then Peter," not of himself, but "filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man"—prosecuted for giving a man power to earn his living, a strange indictment!—"in whom this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole." No apology; none was needed. No accepting of credit personally! Peter and John were witnesses of Another, and their testimony was to him. They spoke as they believed and knew. He who had promised to be with them "all the days, even unto the consummation of the age" (Matt. 28: 20 R.V., margin), was with them in the healing of the man, and his power, not theirs, healed and upheld the former cripple; in him he was made whole. The Lord was working with them, and confirming his word with signs following as he had promised.

The tables were turned; the object of the prosecution was to prove against the prisoners that they had acted contrary to the authority of the priests; but the prisoners filled with the Holy Ghost brought an indictment against their judges which they were unable to meet. Judged by God, present in his servants, they were convicted and found guilty. "The name of Jesus whom ye crucified, and whom God raised up, has been

The Divine Power

and authority which healed this man. You, leaders of the people, have taken upon you to crucify God's Christ, but God is greater than you, and has raised him from the dead." "This is the Stone which was set at naught of you builders, which is become the head of the corner." (R.V.). "Neither is there salvation in any other; for there is none other name under heaven whereby we must be saved." What could be more convincing, and yet these men were not convinced! Their whole aim was to maintain their power and position before men, it was not their concern to know the truth. O how blind are they who will not come face to face with God!

But the presence of Peter and John left an impression which was irresistible. They could not account for the boldness of these ignorant men. Who taught them to speak thus? What was it that made them speak with an authority which they, the teachers of the people, could not and dared not assume? There was but one way of accounting for it: they had been with Jesus, and the mantle of Jesus had fallen upon them. But their judges little knew that him whom they thought they had disposed of was himself dwelling in the men by the Holy Ghost; they not only had been with Jesus, but Jesus was with them now. In the eyes of the chief priests the fact that they had been with Jesus was their greatest condemnation. But a stubborn fact had to be dealt with; the power which the priests had thought to bury in the grave of Jesus lived and acted still; and this healed man who had been lame from his mother's womb, was the unanswerable evidence of it. For very shame with the man standing there, "they could say nothing against it. But giving order for the prisoners to withdraw, these great men conferred among themselves." O if they had taken counsel with God, how different might have been the result! When men really believe in God, and can put their cause in his hands, they can never be at their wits' end. "What shall we do to these men?" was their helpless enquiry, "for that indeed a notable miracle hath been done by them is manifest to all them that dwell at Jerusalem, and we cannot deny it, but that it spread no further among the people, let us strictly threaten them that they speak henceforth to no man in this name." "That it spread no further." Why should it not spread? What would be the danger to the people of the teaching and the working of Jesus of Nazareth? Would an immediate contact with God, independent of priests or scribes, a real life in touch with heaven be so dangerous? Alas! generally "the powers that be" of church or state, in all ages of the world have thought so, and the princes of this world have crucified the Lord of glory.

Lesson Points.

Suggestions and Illustrations for the Use of Sunday School Teachers.

HOW strangely the trouble came on the two Apostles! Here were two men quietly going up to the Temple to pray, and they pass the night in jail. We never know what a day may bring forth. The miracle, however, was done; there had

BEFORE THE SANHEDRIM.

been teaching, too, and some had believed. The evening of a man's life may be in darkness, or silence, or weakness and incapacity, but if he did his work in the morning he need not be distressed. His work will live even when he is silenced. The imprisonment of the two men was a punishment for their preaching. The Sadducees were exasperated with it. They were the rich, influential agnostics of their day. Christ had found his worst enemies among the Pharisees because his teaching had been a denunciation of self-seeking, pride, ambition and hypocrisy; but the Apostles aroused chiefly the opposition of the Sadducees because they preached that Jesus had risen from the dead. The Sadducees held that death ends all, and they saw that if the people came to believe that one man had risen from the dead, they would put no faith in the Sadducean doctrine, and their influence would be gone. Their representatives in this age are similarly disturbed. No doctrine is so offensive to them as that of a future life. So the Captain of the Temple (not the man mentioned in Acts 21: 31, who was a Roman whose quarters were in the Tower of Antonia, and whose functions were simply to suppress disorder and civil riot), a functionary of police set by the Jews to see that the Temple was not profaned, was prompted to arrest them. They were shut up all night and were brought in the morning before an executive committee of the Sanhedrim—the Jewish Supreme Court. It was not the full council, but a packed court of the Sadducean party. Annas, whom the Jews recognized as the High Priest, though he had been deposed by the Romans, and Caiaphas, whom the Romans had appointed in his stead, were both in attendance, and with them relatives and friends who were in sympathy with them. One might have expected that Peter, who had quailed before a maid-servant and had lied in his timidity, would have been awed by being brought before these august personages. But his answer shows a courage that is marvelous. His first words delicately turn the tables on his judges. He declares that they have imprisoned him and are now arraigning him for performing a good deed. They had put a question to him, however, as they did to Christ, to make his answer the basis of an indictment. "By what power or by what name have ye done this?" "By the name of Jesus whom ye crucified." The answer must have put his life in peril, but he makes it pointed and personal, and in eloquent words goes on to state unambiguously doctrines the most offensive he could have uttered in that court. It is strange that he should have escaped punishment, but he did. Perhaps one reason was that the healed man was there to testify. The court could not argue away that fact. A great preacher points out how important it is to have such testimony. When Christianity is assailed and put on its trial it will be vindicated if it can produce men whose lives have been changed, hungry men whom it has fed, men in trouble whom it has consoled. Have your man to testify and the enemies of Christ, like these judges, seeing the man who has been delivered from his drunkenness, his vices and made a decent man, standing with you can say nothing against it.

The stone set at nought of you builders. Peter alluded to a tradition familiar to every Jew. It was that when the temple was being built a beautifully carved stone arrived with others from the distant quarry. Every stone was fitted into its place in the edifice, but this particular stone seemed to have no place. It was so peculiar in shape and so different from all the others that the masons did not know what to do with it. The masons admired it but thought it only a splendid piece of folly, and left it among the rubbish, where dust accumulated on it and the moss grew on it. When the beautiful building was finished and Solomon was making his last inspection, he looked up at the east tower as if expecting to see something that would please him. "Why is this neglect?" inquired the king in indignant surprise. "Where is the stone I sent for the head of this corner?" Then the frightened workmen bethought them of the rejected stone and hurriedly sought it. It was found, cleared of its defilement and hoisted to the place of honor. All declared that it was the one stone needed to give grace and beauty to the completed structure.

Neither is there salvation in any other. When Dr. Chalmers was leaving Kilmeny he mentioned in his farewell address a significant experience. At his first coming to the parish he preached sound morality. With all the force of his eloquent nature he denounced sin and warned his people against breaking God's holy law. "I never heard," he said afterwards, "of a single reformation being effected by those sermons. I am not sensible that all the vehemence with which I urged the virtues and duties of life ever had the weight of a feather on the moral habits of my parishioners." But a change came in his heart and life and he began to preach the love and power of Christ. At once there were results. His people broken in spirit, repented and renounced their sins. He says at the end of his ministry in Kilmeny, "You have taught me that the effectual way of preaching morality is to preach Christ."

They were unlearned and ignorant men. That is, they had no rabbinical knowledge which was the only knowledge these judges held in esteem. They were laymen not trained in the theological schools. It sometimes such men have more wisdom in practical work than the scholars. So many years ago a man was carried away by a flood. He floated down the stream and it bore him, as he and others thought, with rare good fortune to a tree. He seized it and climbed to a branch, where he sat and waited to be rescued. But no one dare venture out on that turbulent stream. Any boat would be swept down or overturned. At sunset the man was still sitting there, but in the morning man and tree had disappeared. While the people on the shore were deploring his fate a man came along who was considered half witted. "I could have saved him if I had been here," he said. "You! How?" "I would have made a float and tied a rope to it and have started it up the river where it would strike the tree and have pulled the man out with the rope." The men looked at one another in chagrin. No one had thought of that plan. It is not always the most learned and eloquent men who are most successful in saving souls. So many a humble mission-hall a poor, ignorant layman full of love for Christ and with faith in his power, can win souls that the great preachers could not reach.

INDIA'S STARVING MILLIONS.

"The Christian Herald's" Correspondent Describes the Scenes of Suffering, the People, and the Measures being taken for their Relief.

TWO months ago, when the reports of the appalling destitution in India indicated the widespread extent of the calamity, THE CHRISTIAN HERALD, desiring to lay the exact facts before its readers, cabled to Mr. Benjamin ...ken, a Christian journalist in Calcutta, ...mmissioning him to visit the districts ...ected, and write the facts as he saw ...m. He accepted the commission and ... personally visited the famine-stricken ...ion. The first of a series of letters from ... we give here, with photographs taken ... his order on the spot specially for THE ...RISTIAN HERALD. These are the first ...thentic photographs of the suffering ...ople that have ever been published.

Our Correspondent's Letter.

In the Vicinity of Bhopal.—A rough idea ... the part of India affected by the present ...mine may be formed by beginning in ... northwest, the Punjab, and running a ...nd about one-third of the width of the ...untry right down to about one-fourth of ... distance from Cape Comorin. About ... middle of India this band should bend ...d by keeping ...aight down it ...ll avoid the ...hole west coast, ...ving to several ...rcumstances ...hich would be ...lious to go into. ... parts of the ...ea indicated ...e not equally ...fected: while ...rtain parts out...e of the area ... suffering, ...nspicuously ...e great indigo ...gion of Behar ...d parts of ...th Assam.

The course of ...e famine, which ...nly beginning, ...s been this: ...here are, in the ...ain, two har...sts in India: ...e autumn har...st, grown un...r the heavy ...onsoon rains of ...ne to Septem...er; and the ...pring harvest, ...own under the ...ghter rains of ...ecember and ...nuary. The cultivator watches each ...ll of rain with daily anxiety. For it is not ...ough that the rain be abundant: it must ... properly distributed. If the first fall ... too long deferred, the grain cannot be ...wn: if there be a drought of some weeks ...ter the grain is sown, the young plants ...e: and if rains cease too early, the crop ...es not ripen. Well, the monsoon rains ... the present year were very scanty in ...me parts, and while exceedingly abund...nt in others, failed altogether a month ...fore the usual time. The result was ...at prices went up, people in moderate ...rcumstances began to feel the pinch, and ...e mass whose means just suffice to sus...n life in ordinary years, began to starve. ...he government was on the alert, and re...ived weekly reports by telegraph from ...ery part of the country, of the state of ...e crops and the rise of prices. Exten...ve schemes for making new roads, excavating tanks, filling up marshes, clearing ...way jungle, and breaking stones for road ...etal, all to give employment to the peo...le, were got ready, and orders went forth ...t to consider the cost, but to start the works one after another as soon as the scarcity made itself felt. Orders were also issued and funds allotted for the opening of poor-houses at suitable points throughout the affected area, to feed gratuitously those too weak for any kind of work, and especially the children, thousands of whom are losing their parents by death or desertion. Special European officers were appointed to have charge of both these measures of relief, with a perfect army of native supervisors and servants under them.

But it is one thing to organize relief measures, and a very different thing to induce the people to take advantage of them. When we have to deal with a population six times that of the United States, and crowded into a country no larger than the United States east of the Mississippi, it is surprising how quickly a few thousands can die without producing more than a ripple on the surface of life. The stupid stubbornness of the people passes belief, and is only accepted as a fact by Europeans who are here to see the way they act. Fatalism, superstition, prejudice, and indolence combined make multitudes of them take their chances of begging rather than leave their place of abode to go on a relief work; and at the poor-houses the starving people have such a mania for wandering all over the country that they do not get back for a second meal till they have gone perhaps two days without food; and their condition is then such that half of them die in a few days. So many people died on the roadsides and in the fields in August and September, that an imperative rule has been made requiring paupers to remain at the poor-houses if they are to be fed at all. This beneficent rule, although it looks like imprisonment, has practically stopped the people dying all over the country. They continue to die at the poor-houses, but that is the result of previous starvation, or of diseases—sometimes gangrene of the intestines—produced by long want of food. Quite often the first meal causes dysentery and death.

I do not say that all the poor-houses are managed as well as they ought to be. Of the hundreds of employes paid for looking after them, all are not honest: all the honest are not compassionate: and all the compassionate are not clever or diligent. But I am convinced that the best is being done for the starving population that it is possible to do. Besides, it is rare to find a native concerning himself about another native who is not of his own caste. As for the educated natives, who form a separate class by themselves, many of them are earnestly co-operating in measures of relief with the European officers, who are distracted with overwork and anxiety.

What renders the prospect now most serious is the threatened failure of the spring harvest. The first rain fell about ten days ago, very copiously in some parts. But it is found that over a full half of those parts the people had either eaten their grain for sowing, or had failed to sow it from mistrust that there would be any rain. In other parts there has been either no rain at all or an insignificant fall: so that even where the people had grain to sow and had sown it, no plants have come up. Thus the prospect for February and March, and then straight on till June, is truly awful. Much interest has been excited in India by the export of several ship loads of wheat from San Francisco for this market, purely as a mercantile operation. It will certainly bring local prices down a little.

Bhopal, where I am writing, is the capital of a Mohammedan State, independent of the British Government. The population is Hindoo, but the government is Mohammedan. It is the ninth centre I have visited since setting out from Calcutta; and I am working northward. Of these nine places, I have found the severest distress in Jabalpur (also spelled Jubbulpore). It is a large city and an important railroad junction, a little to the northeast of the centre of India. Sixteen hundred people are daily fed at the poor-house, and the accompanying photographs show two groups of the worst specimens of the inmates. They were specially taken to my order last week, and were sent to me after I left Jabalpur. I wished to have a third picture of the more pleasing sight of the paupers at their food: but the photographer had a long way to go to the poor-house, and it did not then happen to be the dinner hour.* BENJAMIN AITKEN.

* * *

Our correspondent's letter was written from an up-country district where the famine was likely to be severely felt. The premonitions he expresses in his letter of the large fatality have proved true. The cable brings the shocking news that in the Jabalpur district ninety thousand persons have died of want. It is evident that food ought to be sent there immediately to save the other inhabitants of the district of whom there are two millions. It is gratifying to learn that the English Government is doing so much for the sufferers, and we are glad to see that private subscriptions, headed by the Queen with a gift of twenty-five hundred dollars, are being raised. But the need is so stupendous: and the men and women and children are dying. Christianity ought to be distinctively represented in the work of relief. These Hindoos and Mohammedans should know that when Christian people heard of their extremity they would not wait for the Government to act, but out of their own pockets contributed to provide the hungry with bread. This is an opportunity to give them practical proof of the love and kindness of the Christian religion, which should not be missed. Every Christian missionary in India ought to have the means in his hand to feed every starving creature whom he sees. Such help rendered now will be the most effective sermon he has ever preached. It will be a proof of love that will never be forgotten in India, a practical evidence that Christians are followers of him who commanded that the hungry should be fed in his name. Many a starving native who thus receives food will bless the name of Jesus for giving the command, and will be prepared to listen to the Gospel of the Being in whose name they have been fed. From men of their own faith the sufferers are little likely to receive substantial help, but they look hopefully to the missionaries who have come to them from America to preach to them of the Bread of Life. One missionary writes that he has had children brought to him in baskets, so weak from starvation that they could not stand, begging that he would give them food to save them from dying. Grown men and women have come, so thin that their bones almost protruded from the skin. It is heart-rending to resist the piteous appeals for food from such sufferers; but to enable the missionaries to give this relief a large sum of money must be put in their hands without a day's delay. Happily there is food to be had if the missionaries had the money to buy it. This they can have speedily if the Christian people of America will subscribe as they have done for other suffering peoples. THE CHRISTIAN HERALD will be glad to forward all sums sent for the purpose.

A STARVING FAMILY AT JABALPUR.

From a Photograph taken especially for "The Christian Her...

A GROUP OF STARVING NATIVES OF THE FAMINE-STRICKEN DISTRICT OF JABALPUR, INDIA.

From a Photograph forwarded by our own Correspondent in India.

*Some of the people in the picture have tickets round their necks; all receive them, but all do not wear them.

THE MORMONS OF TO-DAY

BY GENERAL JOHN EATON

UNHAPPY MORMON HOMES.

Mothers Sad for their Daughters' Future—A Social and Religious Blight on Womanhood—Polygamy's Foes in Utah.

WHAT revelations Mormon women could give of their sufferings in polygamous homes! Indeed not a few of their harrowing tales have found they way into literature. The facts need nothing added by imagination to increase their disclosure of suffering. Many a young and happy pair, married elsewhere, have been beguiled into Mormonism, located in Utah, and yielding to polygamy under the iron hand of its leaders, have drawn out the rest of their days in misery. The man is occupied and diverted with various duties and under the influence of force and a mixture of deceptive and degrading motives, has yielded and suffered less perchance than the wife whose sphere is more restricted, and is not consulted, as one wife

CRAZY COTTAGE," RECENTLY BURNED.

after another darkens the door of her home and crushes hope out of her heart. Can it be a surprise that one declares she has "suffered ten thousand deaths?" Every touch of the life around her is agony, but she is not distressed for herself alone. She has daughters, and every thought of them tells her that her agony is to be refreshed in their lives. Is it strange, as she looks on the little graves in the cemetery near her home, that she sighs that her little ones might find there a safe retreat under little green mounds, from the fate which is consuming her own life? It has been well said that "from the day that Sarah turned Hagar from her door and drove her into the wilderness with her offspring, there was never a time in woman's history when she desired to share her husband with another woman, and there never was a day when that husband could please two wives. The relationship is false." "Were the man an angel, it would be impossible for him to act justly towards two or twenty wives." Can language describe or the imagination picture the life of a family and of the several children belonging to each, housed in a single roomed primitive log cabin? This was too much for Mormonism even, and a new room came to be added with each wife, and so there would come the long, one-storied house with a separate room chimney and door for each family, the man residing with each in turn as he chose. In farming districts perhaps, each wife was assigned a portion of tillage for her own cultivation; and not infrequently the joint labor of all the wives supported the husband. Contrast one of these families with a monogamous home where the pure and happy life of husband and wife, parent and child accord with the exalted teachings of Christianity. Every one who shares it, declares in truth, "there is no place like home." It is the resort

> Of love, of peace, of plenty, where
> Supporting and supported, polished friends
> Mingle into bliss.

However humble, it is the centre of motives to effort. It nerves the arm of industry and inspires the heart to virtue. No wonder that philosophers rank it with the Church and the State, as one of the three divine foundations of human affairs. Where, beside in Mormonism, has woman been more terribly crushed? Does her nature ever become so perverted that she claims to see in plural marriage her exaltation and joy? It is only a final sign of her utter degradation. In the family of Mohammedanism or the further Orient, to whatever polygamy may degrade her in this life, it leaves her existence beyond the grave uncontrolled by her polygamous relations. But Mormonism places its destroying hand on her eternally. It does not allow her the same redemption as man through the blood of the Saviour. She must marry to be saved or exalted. Indeed, her exaltation is made to depend upon the number of times her husband is married. She is to have children in the next world as in this. Some point to woman suffrage in Utah as a sign of her privileges. But is it not more a sign that she can only do another act as man dictates! I must not pause to dwell upon the effect of a polygamous home upon the training of its children. Marriages, it must be remembered, can be performed only in the Endowment House in secret, thus losing the beneficent effects of publicity. Daughters of more wealthy families, educated outside of Utah, long ago often resisted plural marriage. To them the destruction of polygamy was a most happy relief. Indeed, the great body of younger Mormons have seemed to feel that an awful church weight fell off from their lives when the manifesto was issued suspending plural marriages. In their earnest efforts to make good this manifesto is the hope of their future. Polygamy rooted out, this source of corruption gone, this appeal to "animalism" ended, and the Bible still recognized among their sacred books, it may be hoped that other destructive notions which help to make up the illogical mixture of beliefs often contradictory in their statement, known as the Mormon religion may more and more lose hold upon its adherents, the tyranny of leaders be thrown off, and the personal rights guaranteed under the American Constitution, be asserted and enjoyed. The common desire to prolong this life, to get the most out of it often operates to correct destructive ideas and habits. The moment one human mind yields itself unthinkingly to the direction of another, as the Mormon leaders have required, that instant it is no longer itself, it is perverted, it loses its essential freedom. No one can predict what it will do. In the midst of life's temptations it is likely to drift to its own destruction and become the ruin of others. Out of such a body of individuals would it be reasonable to expect a happy, self-respecting, virtuous community? All the great forces which exalt character would be let down, loosened, become inoperative and manhood and womanhood be irretrievably lost. Character would become dependent upon external directing forces, and when they are withdrawn it would collapse and disappear. Every consideration urges young Mormons toward the Bible. Their plans formed according to its moral precepts will realize their only safety. It should be remembered that the so-called "Josephites" have never accepted polygamy. This, together with the revelation or manifesto issued against it a few years ago, offers ground for those among Mormons to stand upon, who resist a return to the practice. Another fact of great significance and calculated to break the force of church tyranny is the exclusion of Moses Thatcher from apostleship for not signing the manifesto claiming church control of the nomination of church officers for civil office. Moses Thatcher has long been an apostle and an eminent church leader, and greatly trusted. Last fall he became a candidate for United States Senator under Statehood, and the understanding is that he did it without the consent of the church authorities. When this recent manifesto was issued, signed by the three presidents and all of the apostles but Thatcher, and it was presented to him on his sick bed with an hour and a half to consider it and return it; he returned it without his signature, declaring the signing of it would stultify himself. On the question of his expulsion from apostleship under the circumstances, there has been a wide divisi of feeling. It shows what the leade would do if they dared, and at the sa time how liberal Mormons are daring think for themselves. In the recent c ference of his stat ethe quarrel over t

LOOKING UP SOUTH TEMPLE, OR 'BRIGHAM STREET."

APOSTLE HEBER J. GRANT.

CITY AND COUNTY BUILDINGS, SALT LAKE CITY.

resolutions to condemn him was bitter his political party convention, however was heartily sustained by the young liberal Mormons. JOHN EATO

THE ASSEMBLY HALL.

A Remarkable Shipmaste

Mr. F. A. Abbot, of the *Galve News*, who was a passenger on the ste er "Comanche," from Jacksonville to York, last month, writes thus of L. Pennington, the commander of the ve "Captain Pennington has been known many years in this country and port Europe as a most wonderfully conse ted Christian man and even his steam run on those principles—service b held on board by himself every Sab that he is at sea, and hundreds have known to gather in the cabin of the v to hear him. He was converted under Talmage's preaching. Missions have established by this extraordinary man much good work done. The foundatio his work is faith, believing that Ch words, "according to thy faith be it thee," hold as good to-day as when were spoken. Captain Pennington's fr number up in the thousands, and are probably those in Galveston t who will call him to mind as he has manded several vessels in long years to that port."

"Charity" Carved in Snc

A few years ago, on a very cold w day, the people of Stockholm, the c of Sweden, were surprised, so the runs, at seeing a high fence raised u of the public parks, behind which w be seen a figure in snow. The news spread that this figure was from the ter-hand of a sculptor, who invited people to come and look at it for a v tary entrance fee, which was devot charity. Thousands of people came

There stood the form of a majes male figure, moulded in white, bli snow; her features beaming with lov kindness. This figure represented " ity," and around her stood smaller fi in snow of little children, with thin and torn garments, receiving presents her hands. Spring at last came an its advent the beautiful figure disappe But "Charity" had served a good pu by bringing in 16,000 crowns, or $

THE RED MAN AND THE GOSPEL.

Indian Tribes, Once Savage, Gradually Coming Under Civilizing and Christianizing Influences—Set-Backs to Progress.

AN INDIAN BOY.

IN no country in the world have savage tribes been more quickly transformed, under Gospel and educative influences, to quiet and law-abiding citizens, than in our own land, where Indian tribes, which, a few years ago, were wild and rebellious, are now living at peace with the rest of mankind. To this end many causes have contributed, and it has been reached in spite of many obstacles. After the pioneer came the missionary, and following him, the teacher: and now it may be truthfully said that, with the exception of a few scattering tribal remnants in remote parts of the North-west and South-west, our red-men are fairly under the beneficent sway of a Christian civilization. To such noble workers as Sheldon Jackson, the founder of many schools and mission chapels among the Indians from Alaska to New Mexico; to the brave missionaries of the various Christian denominations who have settled schools in many localities, and to the sterling and devoted workers of the American Sunday School Union, widely distributed in the "Indian country," as well as in the old and settled States, these results are mainly due, under God's evidence. Nor should the splendid work of the Carlisle Indian School and the Hampton Institute be overlooked, for these institutions have trained and educated many hundreds of red-men and women, and sent them out as living examples and teachers among their dusky kindred. For twenty-five years this transforming process has been steadily progressing at Hampton, and both there and at Carlisle the impetus afforded to Indian progress has made very marked change in the aspects of the Indian race. Not only are many Indian youths of both sexes emancipated from the ignorance and Pagan traditions of their ancestors, but a very large proportion have become sound and useful Christians.

From an address delivered some time ago at Washington, Bishop Walker, of North Dakota, said: "There are men who doubt me if it is not a fact that the Indians, when converted in the Eastern Schools, lapse on returning West. My answer is that a converted Indian is generally a truer Christian than the average white man. I speak from practical knowledge. If they are willing to make sacrifices for their faith that the white man is not, when they know what Christianity brings to them in this life and in the life to come, they long to have their friends know the faith that is such a source of peace to them. I was called to a place on the Cannon Ball River, and there I found grouped together about fifty men and women. Among them were three young fellows who had been at Hampton, and one who had been at another school. They had come back from school, and had united the people together, and told them of the happiness of becoming Christians. For a year or more they had gathered the people together week by week, and I found to my amazement that these young men who had been at Hampton had become so infused with the Christian idea, that I had taught them so much religion, that I could safely admit all who presented themselves for holy baptism, and then and there I admitted them into the Christian Church. That shows that the influence of that school goes out in ways we know not of."

Life in an Indian village, such as that which our artist has shown in the colored illustration on the first page of this issue, has its picturesque side, but it has also many discomforts, even to the Indians themselves. Such villages, now becoming rarer every year, are giving place to the comfortable frame structures that are now to be found in many parts of the Indian country, affording evidence of the steady progress of the race in civilization. Instead of the smoky tent or tepee, with its foul-smelling interior and utter lack of cleanly surroundings, the squaw and pappooses have the neat wooden cabin with its cookstove, and the piece of cultivated ground adjoining shows that the Indian is making at least some use of his new opportunities and agricultural training. Of course it will be a long time before the red-men, as a whole, reach the point of absolute self-support, and the government must continue to dole out regular rations for many years to come. This vivid picture by a missionary, of a semi-civilized Indian settlement, gives an idea how that system operates. It is little if any better than the old wigwam system, but the infusion of education in the red-men's homes is working a gradual improvement:

These people draw their beef on Saturday, their bread, sugar and coffee, etc., on Monday. On Saturday and Sabbath they gorge themselves with beef. They add quantities of coffee, strong as lye, to it on Monday, and they eat until all is gone. Then, for about five days, they have almost nothing to eat, often eating boiled corn alone for days; and if the corn is scarce, they go hungry. This, of course, weakens the system, and brings on disease. In winter, the cabin is kept hot as a furnace, and the air is thick with disease germs. Will anyone say that such surroundings are healthy? Unless Christian homes are built among the people and they are taught the value of cleanliness and pure air, they will all die. The old-time Indian here smoked, but not tobacco. He had the bark of the red willow. The Indian of to-day, from the five-year old boy to the great grandfather, will smoke tobacco pipes and cigarettes. This brings to the children the worst form of nervous disease.

Fortunately, not all the Indian villages are like this. An instance of the better type is the Navajo Mission at Holyoke, Utah, where the farm houses are neat and well kept, the children healthy and the adults well behaved. The Navajos number from sixteen to twenty thousand souls, scattered over a large reservation and adjoining country, in the borders of Arizona, New Mexico and Utah. As they subsist entirely upon their flocks of sheep and goats, and the little corn and wheat a few of them raise in places where water for irrigation can be obtained—for the Government does not give them rations—they are naturally compelled to settle where they can get pasture and water for their flocks. In the country surrounding the agency the forests are utilized for the Indians' benefit, a saw mill being run by the Government for the sawing of lumber. But there are others of the same tribe who are practically neglected. Not a hundred miles from the agency are Indians who declare that they have never derived any benefit from the annual issue of tools, windows or doors, and sometimes wagons and harness, which the Government makes at the agency. There is not an axe or shovel in that part of the reservation that "Washington" gave to them. A few have axes and shovels bought of traders. It is impossible, under the circumstances, for such Indians to make equal progress with those who are generously equipped with tools, clothed, fed and educated at Government expense.

YOUNG CHIPPEWA CANOE-BUILDERS AT WORK.

Much of the work of the American Sunday School Union missionaries in the west lies in the Indian country. Missionary J. P. Lane writes from Oklahoma as follows:

I have recently returned from the Indian Territory, where I started a school near a place called "Robbers' Roost," where robberies were once common at a camping place near a spring. Things are not so bad there now, but horse and cattle stealing are common. This is a needy field in many respects. Some of the people are very poor. The land all belongs to the Indians. Sometimes a large family will be in a small house of one or two rooms, and perhaps a dirty floor. I met one white trader and one itinerant minister who could not read or write,—their wives did for both of them. One superintendent and an assistant superintendent of another school believe the earth is flat, and that the sun runs. In their homes the children gather about me in numbers, anxious for papers, cards, etc. They stand on my feet, climb on my knees, take out my watch, or examine the cloth in my coat and vest; all this, regardless of the mud on their feet, or the mixture of grease, sorghum, and soil on their hands, feet, and clothes. Several talk at once, some laugh and the smaller ones cry, while the parents and myself try to be heard. The same is common at the table, and talking in church is frequent.

Some time ago, a young Indian, was converted in one of the Union Sunday Schools established by James Stanaway, in the upper peninsula of Michigan. He was anxious to make known the Gospel to the old men of the tribe, but they could not understand the story in English, or read the English Bible. So a supply of New Testaments, in their own language, was sent to them. Now they are reading the Gospel story in their own language.

In a report issued a few days ago by Prof. Meserve of Shaw University, Raleigh, N. C., on the investigation by the Congressional Commission known as the Dawes Commission, into the condition of "the five civilized tribes" in the Indian Territory (the Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles), some very interesting facts as to the condition of the tribes are brought to light. Prof. Meserve discovered that the Reservation Indians were largely at the mercy of land speculators and swindlers and that while civilization had doubtless accomplished much for them, it had introduced a host of evils unheard of before. Instead of the land being held in common, various arrangements were in operation between Indians and whites in violation of the law. Monopolists, white and red, controlled almost the entire product of the territory. Crime and corruption were rampant and in a single year there had been 100 murders in the Choctaw Nation alone. The courts had failed to bring offenders to trial or to punish them. These abuses, in larger part, were the result of the Government's failure to afford proper protection to the Indian as guaranteed by the treaties. Prof. Meserve admits that, with due protection, the Five Nations would in all likelihood make quite a different record. He says:

I have met Indians of these five tribes, who were well dressed, and have business qualifications of a high order, who speak English well, who are Christians, and in every way capable and honored citizens. This shows what the Indian is capable of, but the condition of affairs has come to be such that heroic measures must be taken.

Allotment of land to Indian adults, under such restrictions to make it inalienable, he believes would go very far towards remedying present evils. Of course until some remedial legislation is adopted, the progress of civilization and Gospel teaching among the Five Nations will be retarded by many obstacles of the character indicated.

INDIAN CHIEFS OF THE BANNOCKS AND UTES, IN TRIBAL DRESS.

Our illustrations on this page are interesting in connection with the subject. The Ute chiefs are types of a warlike tribe now fast being civilized. In the group of Chippewa boat-builders the young bucks are seen at a favorite employment at which they are very skilful. Even the civilized Indian loves to hunt or fish, and a holiday in the woods or on the lake or river is to him a keen delight.

At the present time the chief tribes who are receiving the benefits of education and the Gospel, and who have made the greatest progress are the Utes, Cheyennes, Sissetons, Lower Brule, Crows, Creeks, Yanktons, Cherokees, Arapahoes, Choctaws, Chickasaws, Osages, Poncas, Winnebagos, Omahas, Kaws, the Kickapoos, Kiowas, Pottawatomies, Sac Foxes, Seminoles, and in smaller degree the Comanches and Apaches. All of these tribes have reservations in North and South Dakota and the Indian Territory.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
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Dead War-Eagles.

THE clouds of war are nearly all vanished from our skies. With all the sad experience of other nations before it, every government must learn, amid tears and agony, that war is ruin—individual, domestic, social, financial, moral—and that defeat is often only a little worse than victory. The time will come when arbitration will take the place of gunpowder and keen steel. So long ago as the time of William Penn the efficacy of arbitration was demonstrated. He proposed to come to America, and without any weapons treat with the worst savages. Charles II. scoffed at him, and said, "What! Venture yourself among the savages of North America! Why, man! What security have you that you will not be in their war kettle within two hours after setting foot on their shores?" "The best security in the world," said William Penn. "I doubt that, friend William," said the King. "I have no idea of any security against these cannibals but a regiment of good soldiers with their muskets and bayonets, and I tell you beforehand, with all my good will for you and your family, to whom I am under obligation, I will not send a single soldier with you." "I want none of your soldiers," said Penn. "I depend on something better." "On what?" asked the King. William Penn answered, "On the Indians themselves, on their moral sense, and on the promised protection of God." It is a fact in American history that for seventy years the red men kept the treaty, and it was not broken until the white men broke it. Now, if the treaty made between William Penn and American savages could last seventy years certainly intelligent nations ought to be able to keep the peace. In most wars the question at issue is as undecided after as before the bloodshed. In our war with Great Britain in 1812 the question involved was the impressment of American seamen. Two years and a-half of war raged, our Government expended three hundred million dollars and lost thousands of lives, and the question still remained about the impressment of American sailors. Some say wars are necessary to clear off the surplus population of the earth, and had it not been for the hundreds of millions slain in battle, the earth would have been too crowded with inhabitants; but my opinion is that people die fast enough. With the cholera and yellow fevers and pneumonias and consumptions and typhoids, and the cyclones and the shipwrecks and the earthquakes, depopulation need not be accelerated. The best thing you can do with a man is to save him, and the worst thing you can do with a man is to kill him.

Clinton's Ditch.

THE most of the Northern canals are closed. How strange that commerce should feel the closing for a few months of "De Witt Clinton's Ditch," for so the canal was nicknamed when it was first suggested. No one supposed it would ever be completed, and a common proverb of the day was, "If I can live until Clinton's Ditch is done, I shall be content." A popular epigram in regard to it appeared:

Oh, a ditch he would dig from the lakes to the sea,
The eighth of the world's matchless wonder to be.
Good land! How absurd! But why should you grin?
It will do to bury its mad author in.

Nevertheless, the work went on to its completion, and on October 26, 1825, it was opened with procession and cannonade. The Governor of the State and prominent officials took passage in a gorgeous canal boat from Buffalo for New York, and the fact was telegraphed by some fifty guns fired at distances from each other of ten or fifteen miles, and in one hour and thirty minutes the news was thus signaled from Buffalo to New York, and a keg of water from Lake Erie was solemnly poured out at Sandy Hook into the Atlantic Ocean, typical of the union effected. Since then what tides of wealth have poured down through it! Under its bridges the Western harvests have come to the seaboard, and the clang of its closing gates the other day echoed across the continent. How well can men afford to be scoffed at and unappreciated in their own time, when they work for the coming centuries! The fact is we are all, with sharper or duller spades, digging canals through which shall roll future influences. The world may sneeringly call our work a "ditch," but God and the angels know it is worth something more than derision. What you do now, however insignificant it may seem to you or others, done in the right spirit and for the right end, will last as long as eternity. In 1785, Christopher Colles, an Irishman not long in this country, suggested this great commercial artery, in a pamphlet entitled, "Proposals for the Speedy Settlement of the Western Portion of New York." His name you never read till this moment, and so much of the good you do may not be recognized on earth, but there will be a realm of reward in the great future. The promise is, "Be thou faithful unto death, and I will give thee a crown."

A Common Scene.

ONE of the most tragic places is a pawnbroker's shop. As I gaze into the window, every article there has a history. Elegant furs. Elegant watches. Elegant flutes. Elegant scarfs. People stand with a pleased look gazing at these things; but I look in with a shudder, as though I had seen into a window of hell. Whose elegant watch was that? It was a drunkard's watch! Whose furs? They belonged to a drunkard's wife! Whose flute? Whose shoes? Whose scarf? They belonged to a drunkard's child!

Shine.

HAVE you a joy? Out with it! Set your candle upon the mantlepiece. When in boyhood, in the country, I went to prayer-meetings, we went across the corn-field in little groups, and father would take a lantern and go ahead, and we would all follow in the light of that one lantern, not stumbling or losing our way. Let your light so shine before men! Don't sit during prayer-meeting with your head down in your hands as though you had been asleep two weeks. The homeliest part of you is the top of your head. Let your face shine.

PRAYER:

And a Great Prayer Test.

PRAYER is as essential to the divine life as breathing is to the natural one. The wicked restrain prayer—hypocrites pretend it; formalists imitate it; the good pray continually and in everything give thanks. They may well do so, when they consider that the poorest day is the "conflux of two eternities; made up from currents issuing from the remotest past, and flowing onward to the remotest future." What is to take place, they know not; yet they are sure that no event may safely be called a trifle; because great events, frequently spring from what appear to be trifling and commonplace circumstances.

When Joseph bade his father "good-by" and went to seek his brothers, he did not think it would be a "good-by" for twenty years. When David left those few sheep in the wilderness and went down to the camp, he did not think he was going towards the throne of Isreal. When Saul went to look for his lost asses, he had no idea he would meet a prophet and find a crown. So, no matter how business presses, we cannot afford to do without God all day, and yet we have no right to expect that if we forget him, he will remember us. Are we insured against accident, sickness, death? Alas, we can make no treaty with these inscrutable agents! But we may ask God to do it for us. We go out every morning, not knowing the way we should take, but nothing can deceive or perplex God; therefore what peace! what stillness of soul! what confidence we may feel when we have put the day and all it may bring forth in his Omnipotent Hand!

The encouragements to personal prayer are many. First: We are not restricted to probabilities. If we ask a human friend to help us, we must not exceed his ability. There is no limit to what we may ask of God. Second: We are encouraged to tell all our griefs, and ask aid for every need, by the form of address taught us. It is not to "Jehovah," "The Eternal," "The King of Kings," but to Our Father we are told to pray; and this by the gracious and immutable promise that he will in nowise cast us out. Third: We are not confined to certain times and places. There is no key to God's Council Chamber; it is always open. God is always on the Mercy Seat. The golden sceptre is always stretched out. Fourth: If we are so sorrowful, so ashamed, so sinful, that we can only cast ourselves there and are "dumb before him," then there is an Advocate accredited and welcome, and

The Son adjured the Father:
Be merciful, O God!

Finally, prayer is the touchstone of our spiritual life; for either sinning will make us leave off praying, or praying will make us leave off sinning.

If we pray for ourselves, we shall pray for those we love. Family prayer will grow out of personal prayer; and a family without prayer is like a house without a roof. Say that too often it is only a form, still it is a form in the direct line of duty; and we are more likely to meet God and good angels and good thoughts in that line, than in any other. Family prayer is a home duty, but on this broad and sure foundation are built all other duties; and they only walk perfectly before God, who can say: "As for me and my house, we will serve the Lord."

Now, there is a prayer test which I venture to bring to all who desire the largest spiritual life. It is John's prayer for his beloved Gaius: "That thou mayest prosper and be in health even as thy soul prospereth." Which of us dare pray with this stipulation? Do we shrink from such a prayer test? Would we be willing that our financial gains should be measured by our spiritual gains—the profit of the office to be measured by the profit of the closet?

How do we pray for our beloved? for our husbands and wives, our sons and daughters? Can we ask God to bless them with this solemn proviso? If not, has our affection touched its perfect form? John thought it well to pray, that his friend's earthly prosperity did not outrun his spiritual prosperity. He even makes the prosperity of the soul the standard of the body's health; and though he wishes "above all things that Gaius may prosper and be in health," it is only in proportion to the prosperity of his soul. The Apostle thought this a safe rule, and it was also the endorsement of that earlier wisdom which declared "the prosperity of fools destroys them."

The prosperity of the soul! This is then the grand measure by which to measure all earthly good. Is it yet far above us? Can we not at least strive to touch it—to lay hold of it—to eventually make it the condition of our every love and hope? For to be willing that both ourselves and those we love should prosper only as our "souls prosper," is to be not far from that condition which has the promise of "all other good things added to it."

Amelia E. Barr

BRIEF NOTES.

Rev. George C. Needham began evangelistic services on January 11, in the Reformed Church, on the Heights, Brooklyn, N. Y.

Eight prisoners in the Louisville, Ky., jail were baptized on a recent Sunday. The men, one of them a murderer, had been led to Christ through the services held by a Christian Endeavor Society of the city.

Rev. F. B. Meyer, who is coming to New York in February, to hold a series of services, conducts a Saturday afternoon Bible Class in London at the central Young Men's Christian Association. About two hundred young men attend regularly.

An Interdenominational Missionary Campaign in Chicago was commenced on January 5. Sermons on Foreign Missions were preached in all the Evangelical churches, and meetings were held on Wednesday, January 13. A great mass meeting was held in the Auditorium on Friday, January 15.

A large circle of friends will regret to learn that the Rev. Justin D. Fulton, D. D., the stalwart champion of Protestantism, is seriously ill. A dispatch to the daily journals says that he was stricken with paralysis just as he was entering his pulpit, and is now lying helpless at his home at Somerville, near Boston, Mass.

Rev. C. H. Yatman's services in Armagh, Ireland, will not soon be forgotten. A letter received in this city, from Armagh, says: "Altogether the mission is held to have been one of the most fruitful held in Armagh for many years, and the city has been stirred by the services as it has not been for a long time."

An earnest attempt is being made by the Belgian Parliament to deal with the gambling craze. A Sunday gambling club on the French frontier has been the first to be dealt with. That the Belgian legislators mean to do their work thoroughly is shown by their introducing a Bill to make gambling in stocks and shares illegal.

A fire which, at first threatened to be serious, broke out in Princeton University on January 9. It was discovered in Edwards Hall, one of the main dormitories of the University, and it had already made considerable progress. The students formed bucket brigades and fought the fire inch by inch until they succeeded in saving the building.

The many friends of the Rev. S. McBride, D. D., formerly paster of the Central Baptist Church, Brooklyn, will be glad to hear that he has recovered from his long and painful illness, sufficiently to resume pulpit work. Churches needing an occasional supply may address him, care of Rev. John Humpstone, 297 Ryerson St., Brooklyn, N.

A new social settlement is about to be opened in New York. It will be located in west Forty-sixth street, in the Nineteenth Assembly District. It is a poor neighborhood, and the workers will be glad of gifts of clothing and aid in conducting meetings, concerts, and an employment bureau. It is to be under the auspices of the Society for Improving the Condition of the Poor.

Dr. J. Wilbur Chapman commenced a series of services on Jan. 10, at Lafayette Ave. Presbyterian Church, Brooklyn. The Hanson Place Baptist and Methodist Churches and the Baptist Temple co-operated. Services were held in each church in turn. Two services were held each day. Similar services were held in Trinity Baptist Church under the charge of Rev. Philip Strong.

A revival is reported from Olney, Ill., through God's blessing on the preaching of Evangelist Williams, of Peoria, Ill., who, assisted by Singer, began a series of meetings that continued two weeks. Six churches united in the meetings, viz.: Methodist, Congregational, Baptist, Lutheran, Presbyterian and Evangelical. Each church has received additions to its membership.

The loss of the missionary steamer *Dayspring*, which was built chiefly through the efforts of the venerable missionary, Dr. Paton, of the New Hebrides, is a severe loss to the mission. It cost ten thousand dollars, and was insured for two thousand. She was on her fourth trip, and had not completed the first year of her life when she was wrecked on a reef on the north of Caledonia. It is a dangerous coast.

Dr. Bevan, formerly of New York, now of Melbourne, Australia, has made an innovation in church services. After the benediction has been pronounced he invites any member of his congregation who has any criticism of his sermon to rise, to step on the platform and ask questions or discuss the sermon. The privilege is appreciated and many take advantage of it.

Mr. and Mrs. Ira D. Sankey expect to leave New York on Feb. 1st, for a trip through South California and as far north as Portland, Or. They expect to be away about three months. The same trip last year proved beneficial to Mrs. Sankey's health and it is hoped that she will derive benefit from it this year. The Evangelist needs a rest after the fatiguing labors of the last three months.

A remarkable revival is attending Dr. J. Wilbur Munhall's meetings at Ottawa, Canada. Several hundred persons of various ages ranging from fifteen up to sixty made confession of faith at the first meeting, and over six hundred persons made request for prayer. The meetings are held in the Dominion Methodist Church, but other denominations are co-operating, and all the churches are receiving additions.

A church is to be erected at North Adams, Mass., shortly, which is to have as a distinctive article of its creed the belief known as "Conditional Immortality"; that is that none will have an existence beyond the grave but those who are in Christ, and that the impenitent will be annihilated. The *Herald and Look* says that if this single church grows into a denomination, it will be about the one hundred and fifty-seventh now existing in the United States.

Mr. D. L. Moody had an enormous audience at Carnegie Music Hall, New York, on Jan. 12. Referring to a pending trial in police headquarters, Mr. Moody took occasion to denounce the prevalent immorality in the upper circles of society, declared against their being one law for Fifth Avenue and another for Water St., and one code of morals for men and another for women. He protested against the indecent pictures to be seen on the walls of many fine houses and urged their owners to destroy them as they were debasing to the minds of the young and could not be justified on the grounds of high art.

THE BIBLE AND THE NEWSPAPER

Pompeii's Exhumed Street.

SLOWLY as the work of removing the lava and soil under which Pompeii has lain buried for eighteen centuries goes on, progress is being made. The picture n this page represents the latest avenue hich has been cleared. Nearly one hunred and fifty years have passed since the iscovery was made that underneath the ines and trees and soil, lay buried the an- ent city which scholars knew by name, ut whose very site had been forgotten. t had been a small city of about thirty ousand souls, a city of luxury and wealth. here citizens of Rome had their country illas and lived lives of pleasure. In the ear B.C. 63, it was destroyed by an earthuake and its inhabitants fled from it in rror; but one hundred and forty years ter it was again flourishing, had its miniture Senate, its municipal government, s restored temples, theatres and homes. hen came its final catastrophe. On ov. 23, A.D. 79, while the city was njoying one of its periodical festials, the cry was raised that Vesuius, the volcano which reared its ead above the city, and was supposed to be extinct, was on fire. The eople fled from the Amphitheatre consternation. Gladiators were ghting there for the amusement of he spectators and men were dying t the behest of high-born men and omen who, by turning the thumb ownward, signalled to the victor in he duel that he was to finish his rostrate antagonist. But with the iant mountain belching forth fire, o one could stay to watch the ghts. The people poured forth in iid terror and ran through the arrow streets. Those who thought nly of their own lives hurried to he gates of the city and escaped: ut those who went to their homes save loved ones or their treasures, erished. There was a throbbing f the mountain, and then millions f light stones white hot, were mitted sky-ward and fell on the ty like a hail-storm of fire. Wher- er they fell on buildings, flames urst forth and everything that ould burn easily was being conumed. Then, all night long and r days afterward, fell the dense eluge of ashes, burying everything s in a snow-drift, in their stifling all. They fell so thickly that they uried people in the streets and soon rose bove the tops of the highest buildings. Men, women, and children fell beneath iem in their flight, or remaining in their omes, were imprisoned or suffocated, or ied slowly of hunger. More than a thouand bodies have been found in the course f the excavations. Some had money r jewels in their hands. The ashes ave preserved everything, so that after ighteen hundred years, it is possible to et a vivid idea of the life of the city. Inscriptions on the walls, articles in the tores, the very loaves in the baker's oven, re all intact and, every day, some relic is ound of the busy life thus suddenly topped. Relics are found, too, which rove that many of the people of Pompeii ere at the time of the catastrophe, conspicuous for the uncleanness and immoralty of their lives. A recent exposure in New York, shows that there are people of ealth and education among us now, leadng just such lives, heedless of the laws of od and, like the people of Pompeii, gnoring the fact that God has given terible proof of his abhorrence of such sins.

Turning the cities of Sodom and Gomorrah into shes, condemning them with an overthrow: having made them an example unto those who afterard should live ungodly. (II. Peter 2: 6.)

Trouble in the Prisons.

Warden Sage, of the prison at Sing Sing, N. Y., is having an anxious time over the ffects of the constitutional amendment which has practically stopped all work in the various penal institutions of New York State. In an interview with a reporter of the *Sun*, he said that if some means of giving the convicts work is not speedily found, the fate of some of them will be awful. Although the new system has been in operation only a few days, the effects are plainly visible. The men are becoming sullen and unmanageable. They are now locked up in their cells, with nothing to do, for eighteen hours out of the twenty-four, and are thus obliged to endure the solitary confinement that they dread. Formerly the prison was a hive of industry. The convicts were employed in making clothing, carpets, brushes, shoes, plumbers' supplies and other articles, and the occupations made the time pass quickly, and kept the men from brooding and plotting. Many of the man would be quite willing to loaf if they could loaf in their own way, but with prison discipline the monotony of their life is unendurable. The Warden is afraid that some of the men will lose their reason, and that some will be made so desperate that they will do anything to escape from the prison. He intends to make the most of the occupation which the amendment permits,—that of the manufacture or preparation of articles for use in State institutions. Under this head the stone may be quarried and dressed for new flagging the corridors of the prison, and possibly some of the older buildings may be torn down and rebuilt. This will find work for some of the prisoners, but others who are not fit for stone-work will suffer severely until suitable occupations can be found for them. It is significant that in this, as in so many other things, the way that God appointed for man should prove to be a necessity of his being. Although idleness doubtless brought many of the men into the prison, they crave work now, though it bring them no profit, for the sake of the pleasure it gives. They find by experience that the warning of God's word is true:

The way of the slothful man is as a hedge of thorns. (Prov. 15: 19.)

THE STREET OF TOMBS RECENTLY UNEARTHED AT POMPEII.

Citizens by Marriage.

An important decision of the United States Supreme Court is reported by the *Washington Post*. The question carried to the tribunal was whether a certain man, who had been murdered, was a citizen of the United States, or belonged to the Cherokee nation. He was a white man who had married a Cherokee wife. It appears that the Cherokees in such cases will admit the man to their tribe, if he observes certain formalities in his marriage, by which he gives up his citizenship in the United States and assumes the position of an Indian. The murderers of this man contended after their conviction, that he was an Indian to all intents and purposes, and therefore they could not be tried in a Federal Court for his murder. The trial judge held that, as there was no evidence of his having complied with the formalities required by the Cherokees, he was at the time of his murder a citizen of the United States and his murderers were consequently within the jurisdiction of the Federal Court. Judge Brewer, however, who rendered the decision of the Supreme Court, reversed this ruling, and pronounced the man a Cherokee citizen by virtue of the marriage arrangements of the tribe, which he had understood and accepted. The decision is important, because it settles the status of a large number of men who have married Indian wives, and were interested in having the question of their citizenship left open. They neglected to comply with the formalities of Cherokee marriage in the hope that they might claim United States citizenship when there were any rights and privileges to be gained by it: and to claim Cherokee citizenship if there should come a division of tribal property. There are many people trying to hold a similar position toward Christ, avoiding an open confession of him before men so that they may be at liberty to live worldly lives, but hoping by a regular attendance at church and association with the Lord's people to share heaven with them at the last. Such efforts Christ foresaw would be made by time-servers and he delcared that they would fail.

Then shall ye begin to say: We did eat and drink in thy presence, and thou didst teach in our streets: and he shall say, I tell you I know not whence ye are: depart from me. (Luke 13: 26.)

A Triumph of Peace.

No more important event in American history has taken place in a generation than the signing of the Arbitration Treaty between our government and that of Great Britain. Under that Treaty, to which Secretary of State Olney and Sir Julian Pauncefote, the British Ambassador, attached their signatures in duplicate on Monday, January 11, war between the two great English-speaking, Christian countries becomes a virtual impossibility, since it makes ample provision for the settlement by arbitration of all questions or disputes that may arise. So broad is the scope of the Treaty, that it covers every possible contingency. It provides for the appointment of Arbitrators from high judicial tribunals of the two nations, who shall have the right to select an umpire, and in the event of their failing to select, then such umpire to be appointed by agreement between the U. S. Supreme Court and the British Privy Council. Should these two august bodies fail to appoint, the power of naming an umpire is vested in the King of Norway and Sweden. The Treaty specially designates and provides for the adjustment of the various classes of claims and disputes likely to arise, including pecuniary claims, territorial claims, fishing claims, boundary disputes, and the rights of protected states. The less important questions are to be decided by a Board of two Arbitrators, with the aid of an umpire, and the graver questions affecting larger interests by a Board of five Arbitrators, two to be appointed by each nation and the fifth to act as umpire—the latter to be chosen by the others, and no one of the five being a member of the first or smaller Board, whose decisions it may have to review. Boundary disputes are to be submitted to a Board of six judges—three British and three American. Provision is made for final selection of an umpire in the event of the death of the King of Norway, and also for equal sharing of all expenses incurred in the proceedings by the two governments. The treaty is to remain in force five years from the date of its ratification by the two governments, which will take place within six months. It now goes to Congress, where it will doubtless be approved. This great triumph of Peace, coming auspiciously on the threshold of the Twentieth Century, will be hailed with gladness by the Christian world. If the European Powers were to follow the example of England and America, the two great Bible-loving nations, a splendid impetus would be given to the coming of that Kingdom for which the world waits. But whether it has this beneficent result or not, it is gratifying to know that as to the two nations concerned, the words of the prophet will be fulfilled:

The counsel of peace shall be between them both. (Zech. 6: 13.)

The Clue on the Dog.

A New York family owed the quick recovery of a lost child recently to a clue furnished by an inscription on a dog's collar. A policeman in the upper district of New York City saw the boy, who was about five years old, wandering about the streets, dragging a sled after him, and attended by a young Newfoundland dog. The policeman watched him for some time, and noticing the child's aimless manner, asked him where he lived. The boy admitted that he did not know. "Rex and I are losted," he said: "we have been losted all day: we can't find our way." The policeman took him to the station, where the sergeant vainly tried to elicit some information from him. The boy was quite sure that he was very tired, but beyond that fact he did not seem able to explain anything about himself. They put him in the captain's private room and made him comfortable. The dog followed him, against all rules, but with a manifest intention of making trouble if he were prevented. All the policemen took a look at the little wanderer, to see if they could recognize him. This they might do, but when one of them put out his hand to raise the curls from the sleeping child's forehead, the dog showed his teeth and uttered a savage growl. It seemed as if the wanderer would have to stay in the station all night, but one of the policemen bethought himself of looking at the dog's collar. It bore the number of his license, and with that clue it was easy to ascertain his owner's address. A man was sent to the owner, who lived over two miles off. His home was in a turmoil: the child had been missed, and the parents were almost distracted. The father lost no time in going to the station and carrying away his beloved child, the dog running on ahead and barking joyously. It was well that the boy had been in such company. The animal could not keep him from wandering, but it did its best to protect him, and it unconsciously furnished the clue which led to his restoration to his home. Unhappily, when a child of larger growth wanders away from his heavenly Father, it too often happens that he is with companions who render him no such service. They do not protect him, and no one would suppose, from their behavior, that their companion was a child of God.

Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father. (Prov. 28: 7.)

OUR MAIL-BAG

Questions and Answers.

W. P. T., Billings, Mont. The members of the Christian Endeavor Society of this place had quite a discussion about legal holidays. I write to ascertain if there are any legal holidays in the United States. Also state legal national holidays.

The regular legal holidays are New Year's Day, Washington's Birthday, Fourth of July, Christmas, Labor Day, General Election Day, Decoration Day, and Thanksgiving. These are not statutory holidays, but are observed as legal holidays in nearly all the States. There are local holiday celebrations of various characters in different parts of the country which may be legal, as far as particular sections are concerned, but have no relation to the whole.

Mrs. Amelia E. Barr, replying to a letter commenting on a recent article from her pen, which appeared in a recent issue of this journal, says:

Your correspondent writes that "A. E. Barr has not read the Bible much, when she says, it was the men of the Bible and not the women who saw visions and dreamed dreams." I do not move a hair's breadth from the position I took in the "Dream life of the Bible." It was the men and not the women who were so favored. Your correspondent instances Sarah, Hagar, Manoah's wife, and the Virgin Mary. None of these ever dreamed a dream or saw a vision that is recorded. It was the angel of the Lord who appeared to Abraham and rebuked Sarah; and an angel is a celestial person. It was the angel of the Lord who called to Hagar out of Heaven, (Genesis 21:17.) It was the angel of the Lord that appeared to Manoah's wife and spoke to her. (Judges 13:3.) Certainly, it was an angel—a celestial person—who appeared to Mary and spoke to her, and he is even called by his name, Gabriel. Now angels are persons, and they spoke to the people they visited. Visions are merely events, shadowy presentiments of what is to come. Ezekiel, Daniel, Amos, Obadiah, Zechariah, and St. John had splendid visions or revelations. St. Paul also, when he had the vision of the Seventh Heaven, and did not know "whether he was in the body or out of the body." But no such visions as came to the old prophets, ever came to a woman in the world of the Bible, nor is any woman mentioned there as instructed by a dream, except Pilate's wife. Even when it was necessary to carry Jesus into Egypt in order to preserve the young child's life, the dream of warning was sent to Joseph, and not to Mary. Also when the revelation of the birth of John the Baptist was made, it was made to his father and not to his mother.

In addition to the instances cited of angels appearing to women, there is the appearance of the comforting angels at the tomb of Christ, (Luke 24:5.) Beyond these facts I do not remember any other visitation of angels to women, nor is any dream sent to woman recorded, except the one given to Pilate's wife. I trust your correspondent does not really believe "Amelia E. Barr has not read her Bible much," for if there is any book she does know from cover to cover, it is the Bible.

AMELIA E. BARR.

J. H. R., Philadelphia, Pa. Who was Aaron Burr and what was the cause of his downfall?

He was the third Vice-President of the United States in 1800. Briefly stated, misdirected ambition caused his ruin. Read the remarkable story of his life in any volume of American biographies.

C. Jewett, Worcester, Mass. What is the date of the building of the City of Rome, and how did it come about that A. U. C. should stand for that year?

The date of the foundation of Rome is variously placed by half a dozen authorities. Fabius Pictor gives it as 747 B. C., Polybius 750 B. C., Cato 751 B. C., Piaccus 752 B. C., and Terutius Varro 753 B. C. Cicero and Pliny agree with Varro, and Livy with Cato. Modern chronologists have generally adopted Varro. The letters "A. U. C." represent the phrase *ab urbe condita* (meaning "from the building of the city").

J. F. Rawson, Pittsburgh, Pa. I have visited the Bowery Mission, eaten at its restaurant and moved among the men who gather there, and I know of no charity that is doing anything like the work which the Lord enables you to do in the Bowery Mission. I have been a contributor to the Mission for many years. I have not, until lately, had such an opportunity of becoming acquainted with its actual work, which I find far exceeds, in breadth and Christ-like character, anything you have described in your paper. It is my desire that, even after my death, my interest in the work should continue, and I have therefore remembered the Bowery Mission in my will. I trust that this example may stimulate others to do likewise, as I consider that a work of this character is deserving of the support of the Lord's people everywhere. Would that we had a thousand Bowery Missions, scattered throughout the length and breadth of our country which would thereby be immeasurably the gainer.

We thank our correspondent for his appreciation of the work done at the Bowery Mission, and we feel sure that his sentiments are already shared by very many readers of this journal, who take a deep interest in the spiritual activities of a rescue movement of this character. We welcome all the co-operation that comes from such a source, as it enables the Mission's work to expand and be still more effective than it has been during the eighteen years of its existence.

D. G. M., Tracy, Cal. I have a violent temper, and am easily angered. When excited I become quite reckless of what I say. I am always sorry for these outbursts of temper. Do you think I pray as much as I ought against this evil? Please give in detail what you consider good advice in reference to the matter.

If, when you are tempted to such outbursts, you try to remember how Christ was insulted, outraged, spat upon, smitten, bruised, reviled and belied, and how meekly and calmly he bore himself under it all, you may be brought to appreciate the comparative triviality of the causes of your own anger. Just reflect an instant when provoked, and ask yourself "What would He have done?" A moment's deliberation will wonderfully help to clear away the tempest. Besides this, pray unceasingly that you may overcome the habit of passion, and you will be strengthened for the trial.

Another native Armenian pastor in Turkey, (the faithful spiritual shepherd of a Protestant flock in Erzeroom province), writes us that his copy of THE CHRISTIAN HERALD, for which he is a subscriber, has been seized by the Turkish government for six months in succession. This is another illustration of the petty tyranny exercised by the Sultan's postal officials to prevent THE CHRISTIAN HERALD from reaching the hands of its regular readers in Moslem territory. The pastor in question writes:

It has been good reading, particularly for me. I am very much pleased with its spirited and helpful sermons. Sometimes they have been translated into the Armenian language, which has been very helpful to our people. You cannot know how far the blessed influence of your paper is extended.

Inquirer, Lowell, Mass. Is it wrong for a church to lease its former building for a theatre?

It is, decidedly. If the control of the building remains in the hands of the Trustees, they are responsible for the purpose to which it may be devoted, and such a course as you mention, would be inconsistent with their Christian profession.

Perplexity, Deer Isle, Me. 1. Is it the duty of a Christian to ask a "silent blessing" at the table of unconverted people, or of professed Christians, fellow church members, who do not crave a blessing at table? 2. Would it be best to begin now at the house of old friends where one has visited for years and has never done so?

1. In such a case, if you are a guest among friends, you can give no offence whatever by saying that you have been accustomed to ask a blessing and, if they are agreeable, it may be asked audibly—just a simple petition of a few words. On the other hand, if among strangers, ask a silent blessing. 2. By all means. The fact that you have never done so makes it all the more imperative to do it now.

Miss J. D. B., Gibson City, Ills. 1. Is it wrong to wear jewelry? 2. What kind of meat should be eaten by those who mean to live right?

1. The wearing of jewelry is a custom sanctioned by immemorial usage, but if indulged at all, it should be worn with great moderation. Really earnest Christians, with a high purpose in living, will never give it a thought, since it will seem to be too vain and frivolous to waste time upon. There is nothing more offensive or vulgar than an overdressed and bejewelled person, flashy with gold and diamonds. Yet there are few so strict as to find fault with the wearing of some modest souvenir of some dear friend, or perhaps a loving gift from another. It is all a matter of taste, but the less worn the better, and none is best of all. 2. The Jews and many other nations have indicated by law what animals should not be eaten, and the tendency among civilized peoples is in the direction of a more limited meat diet. Modern dietetic authorities assure us that our food is reflected in our character, and that "gross feeding tends to gross living." This being so, one should regulate his diet accordingly, and with due regard to mental and physical condition and habits.

Constant Reader, Sinnickson, Va. 1. Is it right to play sentimental songs, such as "Anne Laurie," during the marriage ceremony; also, "The Bridal March," in church? 2. Is there a book published explaining all the different church doctrines?

1. It would unquestionably be in poor taste and out of place to play such tunes (as the one you first mention) at such a time; yet we can readily understand that a recognizable strain from a secular tune might form part of an organ "voluntary" or prelude. "The Bridal March" is the proper tune to play on such occasions. 2. Almost any good encyclopedia will give an outline. For fuller details, see McClintock & Strong's *Biblical Encyclopedia*.

Student, New Haven, Conn. Is there any way of fixing approximately the date of any important event in early Hebrew history, so that we might get some idea of other events?

An ingenious attempt to fix the date of the Exodus has recently been made by Dr. Edward Mahler, a learned professor of Vienna. He boldly asserts that the passage of the Red Sea took place March 27, 1335 B. C. That it took place in March or early in April of some year, of course, we know, by the reckoning of the Passover celebration, which corresponds with Easter. Prof. Mahler's decision as to the year

From an Instantaneous Photograph.

U. S. TORPEDO BOAT, CUSHING, IN NEW YORK BAY.

One of the weakest points in our otherwise admirable Navy—attention to which has been recently directed since the controversy over Cuban affairs—is the torpedo service. The *Cushing* (shown in the photograph), presents the best type of the American torpedo boat. These small vessels, having great speed and availability for quick service, are important factors in naval service. Spain has some 20 torpedo boats in all, with a speed varying from 19 to 24 knots an hour. Our Navy, under pressure, could put in commission about eight torpedo boats, averaging a slightly larger tonnage and higher speed than those of Spain. Present probabilities point to a large increase in the number of these boats for the United States Navy in the near future.

is based on the horoscope of one of the Pharaohs, which has come down to us on the monuments. It contains the record that Sirius on that day rose exactly at the dawn of the sun, and mentions the position of other celestial bodies, from which the date can be very accurately calculated. But the records of the Egyptian kings are so confused and contradictory, that much of Prof. Mahler's calculation has a rather uncertain foundation.

C. E. J., Neptune, Wis. In the sermon of November 25th, you quoted a paragraph saying that we were to earn our bread by the sweat of our brow. I can't find any such passage.

The paragraph can be found in Gen. 3:19.

Puzzled, Glens Falls, N. Y. Why did God make man so liable to physical suffering? If, as preachers contend, he is so wise and loving, could not he have kept men and women from bearing so much pain?

Do you not think that so delicate and wonderful an organism as the human body has less pain than might have been expected? Of course, there is no limit to God's power to do anything, but he has himself set limits to his mode of operations. He works through natural laws, and he seldom interferes between a violation of them and the penalty. Whatsoever a man sows that he reaps. A watchmaker produces a watch that he is sure will keep good time and will wear for years. But if a boy owns the watch and is fond of inspecting the works, altering the regulator and occasionally dropping it on the floor, the watchmaker's skill fails of its purpose. Even good men who should know better, are not sufficiently careful of the laws of health, and they have to suffer and they often transmit enfeebled constitutions to their children. There are, however, evidences of the foresight and goodness of God even in pain. One of them is that singular provision in excessive suffering which we call "fainting." It is like the safety valve of a steam engine, operated by the very power that brings danger. When pain becomes so extreme that nature cannot bear it, the man faints, that is, becomes unconscious of what he is suffering. That is a very merciful provision indicating the kindness and foresight of the Creator.

Mrs. G. M. Alleghany, Pa. Can I obtain the 18[illegible] Library without renewing so far in advance, my subscription having some nine and a-half months to run?

Yes, on sending $2 to this office you will receive the 1897 Premium Library.

W. L. T., Elizabeth, Colo. Would it be wrong if a sincere Christian man who has not been ordained, were to administer the bread and wine at a sacrament if no clergyman duly qualified has visited the section where a number of Christians live for some time, or is likely to visit it?

We suppose our Episcopalian and Presbyterian friends would be horrified at the idea of his so doing. You must, therefore, take our personal opinion for what you consider it is worth. We think that if the Christian people of the section desire to sit at the Lord's table and celebrate the supper as he instituted it, they are perfectly justified in inviting one of the number to administer it, though he is not ordained, and that he is justified in acceding to their request. We do not believe that ordination makes a man one whit more fit to officiate than he was before. But remember this is only a personal opinion, and the man who acts upon it may bring down upon his head the wrath of the ecclesiastical authorities of his church.

S. E. P., Providence, R. I. How do you reconcile the statement in Ps. 51:16, 17 that God desires not any sacrifice but a broken heart, with the statement in verse 19 that he will be pleased with sacrifices of bullocks, &c.?

Two explanations have been suggested. One is that the last verse formed no portion of the Psalm as it was originally written, but some priest or temple official fearing that the people reading the Psalm might leave off bringing sacrifices, added the verse to keep up the custom and square the Psalm with the popular belief which was profitable to the priests. The other explanation which is more in accord with the orthodox views is that the man who has committed a grievous sin and is in the condition described at the beginning of the Psalm is in a state of alienation from God. That God desires no sacrifice from him. He must first render the sacrifice of a broken heart and a contrite spirit. Then when he has thus put himself in the right attitude toward God, his sacrifices of bullocks will be acceptable.

Reader, New York City. In looking over some ancient pictures, I notice that nearly all the religious ones have a fish in them as if emblematical. Do you know if it had a meaning?

The frequency of the picture of the fish has often puzzled people. Dr. T. Stokes, in his work on the early Church, suggests a probable explanation. It is that each of the letters in the Greek word for fish, forms the initial of the name or title in Greek of our Lord. Jesus, Christ, God, Son, Savior. The primitive Christians delighted to symbolize the sacred titles in a way which would not excite the animosity of Pagans, and would be intelligible to the initiated Christ[illegible]

Subscriber, Princeton, Neb. 1. Yes, all existing European languages are derived from a variety of sources. 2. No data is available. 3. A thorough study of physical science has no such effect.——Mrs. J. A. Ward, who contributed the letter on "The Roses of Texas" to THE CHRISTIAN HERALD lately, is requested to communicate with Mrs. G. Marshall, 81 Livingston St., Rhinebeck, N. Y.——S. F. V., Newbern, Va. We have not the space necessary for the matters you mention.——S. M. H., Grafton, N. C. The general opinion of intelligent and enlightened people is against it.——Distant Worker, Nass River, B. C. Yes, they have a neat, distinctive uniform, and rules that are based on the rudiments of military science.——Mrs. J. B. McL., Vintage, Pa. Doubtless linen bands of considerable length.——J. W. G., Orlando, Fla. It is possible to answer questions by mail. Besides all you have asked have already been fully explained in the Armenian articles in THE CHRISTIAN HERALD.——S. Crundwell. Scripture nowhere condemns reasonable and legitimate profit in a man's business, but it does condemn usury and extortion.——Inquirer, Boonville, N. Y. Your question as to supposes evil where none may really exist. We are to "think no evil." If you have sufficient ground for taking such a step, it might be well to warn the other kindly. Such an act might produce the desired result.——Miss J. M. I., St. Louis, Mo. Write to Commissioner of Patents, Washington, D. C., for forms of application.——Mrs. W. T. J., Wesley, Fla. We know of no market for them.——D. G., Washington, D. C. See answer to a later correspondent on same subject in a recent issue.——J. A. W., Woodland, Mich. It means "universal Church of Christ," and was the only Christian Church in existence.——Mrs. W. K., Penrith P. O., Man., Can. The New York *Herald*.—— Mrs. Benj., Philadelphia. Send them to some local mission. They will be gratefully received.——Reader, Marion, O. If he is repentant, do not withhold forgiveness. You need not afford an opportunity for a repetition of the offense, however.——Mrs. [illegible], Morrisville, Pa. He would seem to be a very unsuitable person for such a position.——Reader, Westbrook, Me. You will find it, probably, in some collection of patronic verses.——E. B., Point Pleasant, W. Va. Send $1.50 additional for the premium.——H. T. S., Seward, Pa. Have no data at hand. Write to Chief of Police at either place for information.——Many Subscribers. Send back numbers or other good reading matter to the nearest mission, prison or almshouse. They will be appreciated.——M[illegible], D. S., Tongauoxie, Kan. We have none.

THE FAMILY AND HOME CIRCLE

Western Ranch Life.

fficiently Picturesque, but Full of Hardships and Rough Pioneering.

WHAT can a cowboy know of home?" some reader inquires, on observing the legend under the photograph on this page. Yet the cowboy of to-day is much less of a nomad than the tleman of ten or fifteen years ago. He still, however, a unique character, at e the terror and amusement of his sec- n: full of fun and practical jokes, rough h strangers, and contemptuous of many he usages of Eastern civilization; but, hal, there is much that is good in him, ve only take the trouble to search it . Brave, strong, fearless, and cool in ger, true as steel to friends and highly valrous wherever women are concerned, dangerous side of his character has n greatly exaggerated by many writers, o have made the entricities of a appear as the aracter of all.

ife in the cowboy ds on a ranch ibtless lacks many the comforts and veniences that are be found even in plainest of ordi- y farm-houses: it is home, never- less, and as such, ds a place in the ections of its rough upants. Whether logs, shingles, or p-boards, these ds are usually rong enough to hstand the gales t sweep across the ins, and warm ough to afford g quarters for the n and horses in ter. Superb rid- they are, these hletic, brown- nned fellows, and horse does not st that will not knowledge the vboy's mastery. those sheds, aked on either side by stables, is the wboys' home. At the door are hung or led the trophies of the chase—deer ds with their graceful antlers, big buf- o heads, and perhaps a bearskin or two. metimes a young deer is tamed and ot as a pet of the ranch, and it wan- s everywhere, from kitchen to stables, at own sweet will. The cowboy is his own k, and none knows better how to make fee, or cook a bear or an antelope steak. t fresh meat, or even dried buffalo is nerally a luxury not to be had, and ned provisions from the nearest town trading station are used instead. Ex- ience has taught the cowboy to supply own larder, and do his own cooking, aning and mending, in the absence of minine hands to do these things for him. t is not surprising that, with all its wbacks, the ranchman's cabin should like a home to him. Lying out there, haps on a lonely stretch of plain, the y building of any kind in sight, he finds a sociable, pleasant place after a hard 's riding.

A COWBOYS' HOME ON A CATTLE RANCH ON THE WESTERN PLAINS.

Royal Betrothal.

Probably no family in the world has de so many royal alliances or sent its mbers into so many different lands as ruling family of Denmark. Lately it s announced that Prince Christian arles, the eldest son of the Danish wn Prince, had been betrothed to ncess Pauline of Wurtemberg. The King and Queen of Denmark have had a large family of children. Their daughter Alexandra was married to the Prince of Wales in 1863. Last July their grandson, Prince Charles, was wedded to Princess Maud, daughter of the Prince of Wales. Prince Charles is the second son of the Danish Crown Prince, whose eldest son was quite lately betrothed to Princess Pauline of Wurtemberg, the only daughter of King William and his first wife, Princess Marie of Waldeck-Pyrmont. Princess Pauline Olga Helene Emma, the newly-betrothed, is nineteen years old, and has hitherto spent a very quiet, uneventful life, chiefly at Stuttgart. Left motherless when five years old, the princess was brought up by her grandmother until her father's second marriage in 1886 gave her a stepmother. The bridegroom-elect, Prince Christian Charles Frederick Albert Alexander William, is a pleasant-looking young fellow of twenty-six, simple and unaffected in his ways, and of very amiable disposition. The young pair are in no sense extraordinary people, and would not attract so much attention were it not for the fact that their betrothal is another link in the long chain of relationship which little Denmark has cast over nearly all Europe, and which is no inconsiderable aid in maintaining European peace.

Children's Joy in Singing.

On several occasions, THE CHRISTIAN HERALD has advocated home singing and class singing as one of the highest of youthful enjoyments. On this subject *The Teacher* has the following interesting remarks:

"Instruction in 'rote singing' or song singing, and in singing by note, is one of the most pleasant as it is one of the most profitable of the teacher's duties, or privileges rather, and so becomes an important educational factor. Music is as sunshine and fresh air and rest to the tired pupil. After a song-recess bright eyes and beaming faces attest its exhilarating effects. Refreshed by music, the mind is again ready to attempt and to grasp that which to the weary child had become unattractive and, therefore, difficult. It makes children happy; it inspires them to renewed and continued effort: it modulates and cultivates their voices; it conduces to health; it fills their souls with refining emotions; it places mind and body 'en rapport.' Music has, too, a valuable disciplinary effect that must not be overlooked. At a given signal a class or an entire school is engaged in the same exercise, requiring the utmost precision in its execution. All hands are beating time together, all voices are intoning the same degree, all minds are focussed upon the same tone or symbol at the same instant, and all souls are influenced by the same inspiring melody"

Some Pleasures of Old Age.

As a general thing, when people grow old, they lament that many sources of enjoyment which are open to the young, are closed to the aged. But may not others be placed in their stead? Something may be done in this behalf by cultivating the right feelings and habits, during the course of life. Of great importance is that quick and genial sympathy which enables one to enter readily into the feelings of others, and share them. This disposition gives to some aged people a most delightful capacity to enjoy the society of youth, and to take delight in witnessing and sharing innocent sports of children.

When, together with this, there is a contented spirit, a habit of cheerfully enjoying what Providence bestows, without any repining for what Providence withholds; and a power of directing the mind to elevated contemplations—then you behold as pleasant a picture of peace and happiness as can anywhere be found.

The Mothers' Congress.

In our issue of Dec. 23 last, it was announced that a Congress of Mothers would be held in Washington, Feb. 17-19. At that time, the names of a number of prominent ladies were given as prospective participants in the proceedings of the Congress, including Mrs. Adlai Stephenson, Mrs. William L. Wilson, Miss Morton, Mrs. Phebe Hearst, Mrs. H. W. Fuller, Mrs. A. A. Birney, Mrs. T. W. Birney, Mrs. Kincaid, and Mrs. Jannet Richards. It is now announced that the following will be among the speakers: Mrs. Bainbridge of New York, on "Mothers of the Submerged Class;" Mrs. Carter of North Carolina, on "Mothers among the Mountain Whites;" Mr. Hamilton Cushing, on "Mother and Child in Primitive Life;" Anthony Comstock, on "How to Guard the Young against Bad Literature;" Mrs. Margaret E. Sangster, on "Reading Courses for Mothers;" Hamilton Mabie, on "How to Interest the Young in the Great Literature of the World." It is hoped that this unique convention may be able to accomplish some results that will prove valuable to American mothers, and its proceedings will everywhere be regarded with interest.

Over the Cradle.

I bent me over the cradle-bed
And tenderly stroked the sunny head,
And pressed a kiss on the velvet brow,
As I said: "You are only baby now;
But when you have to a woman grown,
And your baby prattle and smiles have flown,
May you strive to do what you think is best,
And God, my darling, will do the rest.
May your life be perfect, your soul be pure,
And naught to evil your steps allure.
May your heart be bright as a sparkling gem,
Is my only prayer, sweet Miriam."
And baby, as if she could understand,
Thrust into my own her tiny hand.

THE DREAM-COUNTRY.

O WHERE is the river that silently glides
And touches the country of Day?
And where is the boat that gives wonderful rides
To little ones tired of their play?
And who is the rower that skims o'er the deep
With a musical dip of the oar?
And where is the beautiful Harbor of Sleep?
And where is the Lullaby Shore?

O queer are the ways of the people who dwell
On the heights of that country so grand,
And strange are the tales that our darlings can tell
When they come from that mystical land.
They tell us of giants and fairies and elves
Who do just whatever they please—
Who sometimes are pleasant and good, like themselves,
And sometimes they quarrel and tease.

The Night is the wonderful river that flows,
And touches the country of Day,
And mamma, the wonderful rower who rows
To the dream-land away and away.
The boat-man must sing you a beautiful song
Till we come to that country so fair—
So rock-a-by darling—we're speeding away,
And our boat is the rock-a-by chair.

Vineland, N. J. —CARRIE ELLIS BRECK.

The New Home.

THERE is nothing but the old-fashioned religion that will take a woman through the trials of home life. At first there may be a romance or a novelty that will do for a substitute. The marriage-hour has just passed, and the perplexities of the household are more than atoned by the joy of being together, and by the fact that when it is late they do not have to discuss the question as to whether it is time to go! The mishaps of the household, instead of being a matter of anxiety and reprehension, are a matter of merriment—the loaf of bread turned into a geological specimen; the slushy custards: the jaundiced or measly biscuits. It is a very bright sunlight that falls on the cutlery and the mantel ornaments of a new home. But after a while the romance is all gone, and then there is something to be prepared for the table that the book called "Cookery Taught in Twelve Lessons" will not teach. The recipe for making it is not a handful of this, a cup of that, and a spoonful of something else. It is not something sweetened with ordinary condiments, or flavored with ordinary flavors, or baked in ordinary ovens. It is the loaf of domestic happiness, and all the ingredients come down from heaven, and the fruits are plucked from the Tree of Life, and it is sweetened with the new wine of the kingdom, and it is baked in the oven of home trial. Solomon wrote out of his own experience. He had a wretched home. A man cannot be happy with two wives, much less six hundred; and he says, writing out of his own experience: "Better is a dinner of herbs where love is than a stalled ox and hatred therewith."

About "Calling Cards."

It is always well to be informed as to the proper methods of performing everyday social obligations. Calling cards vary little in a general way from year to year, though each season some slight changes in their style may be noted. Last year the thin, flexible card was in use, but there is a general return this year to heavier, more elegant cards of decided firmness. The obvious reason for the adoption of the thin card was its convenience when a number had to be carried in the card case. The sizes of calling cards remain about the same. The correct size for a married lady's visiting card is 3 11-16x2 5-16. For an unmarried lady the size is 3 13 32x2 15-32 and for a girl's calling cards 3x2. For gentlemen the universal size 2 15-16x1 7-16. Heavy script is still the prevailing style of lettering used upon calling cards.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER IV—Continued.

A STRANGE DINNER PARTY.

"HEN," said Mr. Moran, replying to John's remark, "it is a kind of calamity to be rich, if to riches is attached a constant care of the poor. Who wants such a disagreeable responsibility?"

"Nevertheless," answered John, "the rich man is responsible, always, and absolutely. *There is no such thing as irresponsible riches.*' They may be buried in real estate, or in bonds, or hidden away in the vaults of the Chemical Bank; but their owner will have to render an account of their usage, even to the uttermost farthing; and that to One who cannot be imposed upon."

"So! So!" cried Max Lehman. "This is very good. If this be your Christian Socialism, I like it! I had no hope that you were so wide-awake, and so sympathetic."

"The poor never had a greater friend than Christ; and there are few men more wide-awake to existing conditions, than the Christian clergy of the present day."

"I cannot believe that," replied Lehman scornfully.

"You must believe their own declarations. The Bishop of Winchester predicts a tornado, generated by the 'zones of enormous wealth and degrading poverty.' Cardinal Manning declares that 'the world of capital is combining in alarm, against the world of labor.' Cardinal Gibbons warns us 'of a struggle, the signs of which fill us with disquiet; because the thirst for wealth is daily more insatiable; and the cries of the distressed, more poignant and violent.' 'Lazarus,' says the Rev. Mr. Hughes, 'is no longer lying on the doorsteps of Dives, in the quiescence of sullen despair; he is vehemently gesticulating to hungry men at the corners of the streets.' Bishop Berry says 'the working classes are now demanding that Christianity should be tried by its power to serve the welfare—physical, intellectual, and moral—of the great mass of men;' and the Bishop of Derry says 'what there is in the Gospel to rectify the relations of human life, to elevate the selfishness of capital, and chasten the selfishness of labor, *that* will find eager listeners. But to the men of the near future, religion will appear a barren and worthless thing, unless it bear the fruits of human love.'"

Lehman looked irresolutely at the two ladies. He wished to launch out his most extreme opinions on religion and social limitations; but was restrained by the saintly, introspective face of Mrs. Lloyd; and equally so, by the sympathy in the girlish countenance of Alice. It was a relief to him, when Mrs. Lloyd stood up and said to John, "Sir, I am glad to have heard you. If I have been a careless steward hitherto, I will err no more." Then Alice rose, and John rose also, and opening the door he stood by it, until the ladies had passed out of the room. It was a wonderful experience to him. The sway and movement of Alice's gown deliciously troubled his senses; and her sweet, shy glance of recognition for service, went to his heart like wine.

Lehman attacked him vehemently as soon as the restraining influence of the ladies was removed, Mr. Lloyd and Mr. Moran patiently encouraged his diatribe; they wished to hear what extremities his class held in reserve; and were not astonished to learn, that if Communism was not possible, they were quite willing to try "barricades and bayonets." Yet even to these two men, who had practically made gold their God, there was something terrible in the wholesale abrogation of every divine claim, and social restriction; and they were glad to hear John's impetuous, and at times fierce denial of all Lehman's assertions.

"You are blindly mistaken, Max Lehman," he said. "There is no nation on the earth willing to be without God and without His worship. Will men indeed, ever give up their idea of Home, and purity, and their belief in all goodness? Will men ever cease to love their parents, and their wives and children, and to respect all good women? No! No! No! A thousand times, No!"

As John uttered these words, Mr. Moran took out his watch, and with a sombre, hurried manner said he "must hurry away, in order to get a train;" and Lehman also remembered that he "had an engagement." Then Mr. Lloyd said he would drive both gentlemen to the station: and John proposed to accompany them; but this his host would not permit. "I wish you very much to remain," he said. "I have some particular business to talk over with you. I dare say you will find Mrs. and Miss Lloyd in the next room, and they will be pleased with your company for an hour, I know."

The sound of a piano very softly played led him to the apartment. Alice was alone with her dreamy, inconsequent music, and she stopped suddenly at John's entrance. Then they fell naturally into a conversation about Jessie, and the musical world in general, illustrating the opinions and likings by a verse or a few bars from the song or piece in discussion. Nothing puts two strangers so readily and so surely at ease as music, and there was indeed a most enthralling and dangerous power, in the small courtesies and guarded familiarities of the position in which John and Alice found themselves. Their hands frequently touched on the ivory keys; when John bent forward to scan or to turn an unknown page, he could not escape the sense of delicious nearness, and in the blending of their voices they were conscious of a still more subtle and delightful consonance.

Finally, as Alice was looking through a musical folio for a song she wanted, John asked, "What melody were you playing as I entered? It was full of sadness; then why were you playing it? For it really sounded as if it was an interpretation."

"I do not know what it was. I was simply playing an accompaniment to my thoughts. And as they were on the subject you had been talking of during the dinner hour, is there any wonder if they were sad? I should think if Socialism has any music it must be of the most melancholy kind."

"Oh, no!" he answered, with a radiant face. "Christian Socialism has divined its triumph and is already singing of it. If you will permit me, I can let you hear how it sings."

Then Alice gave place with a smile that set John's heart singing, and he struck the keys in a few masterful chords. And nothing is more remarkable than the way in which men acquire music. Women spend years in its study and practice and achieve but small results; men never take regular lessons but "pick up" the knowledge at odd hours, and yet in some occult way attain a skill that is instantly recognized.

As soon as John evoked those few distinct, forceful unisons, Alice knew he could make her piano say whatever he wished it to say. Then his voice joined the rhythmical march of melody, and William Morris's famous inquiry was in her ears—

What is this dread sound and rumor? What is this that all men hear?
Like the wind in hollow valleys, when the storm is drawing near,
Like the rolling of the ocean, in the eventide of fear?
'Tis the people marching on!

Hark! the rolling of the thunder,
Lo the sun, and lo thereunder,
Riseth wrath, and hope, and wonder,
And the host comes marching on!

The words went in swinging, ringing phrases to the grand, magnetic, prophetic music of "John Brown" and the enthusiasm with which they were sung kindled in Alice a like warmth of feeling. Unconsciously she leaned towards the singer, just as the sunflower sways to the sun.

They had forgotten time and place and social circumstances; they were but two young, sympathetic hearts, full of the same noble regrets and hopes for humanity, and as yet not aware that their love and pity for all suffering and oppressed had found a personal interpretation of its unselfish sweetness in their own mutual regard.

Only for a few minutes were they permitted this immortal experience. As John finished the first verse, Mr. Lloyd opened

"I must answer this question to my Maker."

the door of the parlor and there was an instantaneous chill and change. John struck the last chord into discord, and rose with a slight embarrassment, for Mr. Lloyd's face was dark with disapproval and he said sharply:

"That is a good song for a Labor Meeting, but hardly for a girl's parlor. Alice, your mother wishes to see you. You need not return for Mr. McAslin and I have now some business to arrange."

She went away depressed and saddened. A few moments previously she would have given John her hand and a kind "good night" but her father's words and manner had taken all light and comdence out of her heart. She bowed slightly and with a sense of wrong went slowly upstairs. Her mother had not wished to see her. That message was a fabrication to secure her absence. Why had her father thought it necessary? Had her face, her manner, or her voice betrayed more interest than he approved?

Mrs. Lloyd expressed no surprise and asked no questions. She was not, according to her usual custom, seated before her window looking off into space and lost in reveries of mystical devotion. She was walking restlessly about the room, with her hands dropped and clasped in front. Her face had lost its quiescent look, the placid pool of her soul had at last been troubled.

"If it is all true, Alice!" she said, in a voice low and tremulous with emotion. "If it is all true, what shall we do to be saved? I cannot sleep. I dare not sleep. I have tried to keep in the Way of Holiness and not to let the sight or even the thought of sin come near my soul. And what if this should be the Way of Selfishness? You must leave me to-night. I have to answer this question to my Maker, and I do not know how I am to answer it," and she suddenly covered her face with her hands, in an abandon of contrition.

Alice was not sorry to be dismissed. The questioning and anxiety of an awakened conscience were not at that hour interesting. Her own heart was tossed to-and-fro, and tumultuously demanding consideration. She went to her room without a word of protest and for a few minutes sat there motionless. Then she rose and locked the door. She wanted some tangible evidence that she was alone with the great problem, it was now imperatively necessary for her to settle, and that at once. Its consideration drew her brows together and set her mouth firm and tight, as she went about disrobing. Not a muscle of her face moved, not a smile brightened its sombre air of perplexed thought, as she folded away her gown and then uncoiled her long brown hair. Many times during this occupation her mind and feelings dominated her so entirely that her hands ceased their duty and fell listlessly to her knees. For awhile there would be an utter unconsciousness of this action, then suddenly she would force herself to resume her toilet, only once more to fall into an idle reverie. And yet evidently, during this semi-lapse of physical consciousness, she was in a state of abnormal mental activity. In fact, she was probing her heart that night as severely and truthfully as her mother was probing her conscience.

In about half-an-hour it had come to a question of argument, and she talked back to herself with a constantly increasing sense of right, and a constantly increasing determination to do right. The her actions became more rapid and alert, and her face more expressive. She abruptly ceased brushing her hair and pinned it quickly into its usual night coil. All her other preparations for sleep were promptly accomplished, and she finally turned the key of her jewel case, and began to drop into it, the sparkling rings that shone upon her fingers. A letter lay, with an almost offensive prominence upon the uppermost velvet cushion. She looked at it fixedly as she let ring after ring fall into their places—then she lifted the crested paper, and tore it with slow decision into many pieces.

The letter was from Lord Medw

* * *

We know but little of any event from its mere name. Mr. Lloyd in inviting John McAslin and Max Lehman, as representatives of two distinct methods for the regeneration of Society, called the meeting a dinner. But the appellation in no way fitted the circumstance, and its results were very different from what had been intended. Their effect upon Mr. Lloyd was quickly evident. When he came down to breakfast the following morning even her husband glanced at her with curiosity. She looked as if some one had rudely wakened her from sleep. There was the same startled expression, the same trembling uncertainty, with that forced alertness which gradually settles into vigilant attention—the whole attitude making a very marked contrast to her usual abstracted manner.

No notice, however, was taken of the change during the meal. She asked if McAslin was to eat it with them, and Mr. Lloyd answered—"No; he returned to New York by a very early train. I have engaged him as my confidential secretary, and he may now, therefore, be frequently in the house. I advise both you and Alice to talk very little to him, and not to talk at all to him on the subject introduced last night. It is not one for women to inquire into."

(To be Continued.)

Loyalty to Christ.

Suggestions on the Christian Endeavor Topic for the Week beginning Jan. 31. John 8: 31; 13: 31-38.

IT is well that occasionally the question should be put and honestly answered: What is involved in loyalty to Christ? A popular writer represents one of his characters as complaining that his minister preached too much about mere duty, and disappointed those among his hearers who wanted to hear more doctrine and more about Christ as their Redeemer. There are many members of churches who share his preference. The robe of Christ's righteousness is very much in request to cover ugly blotches and disfigurements of personal character, and those who have no righteousness of their own are comforted by sermons about imputed righteousness. They may be true sermons, too. The doctrine needs to be preached and enforced, but it is not the whole truth. It is, unhappily, necessary to remind those who bear the name of Christ that they must have his spirit, otherwise they are none of his. Neither church-membership nor Christian Endeavor membership will avail to save those who are wilfully living in sin, or are conducting their lives on principles that Christ abhorred. The Apostle Paul went farther than this. He declared that a man might give his body to be burned—actually die a martyr's death—and yet be disowned by Christ at the last for failing to live in his spirit. Christ is not to be imposed upon and cannot be deceived. Orthodox beliefs, efforts to save souls, munificent gifts, the endorsement of the church—will all count as nothing if a man is not living the Christ-life. It is better that every man who calls himself a Christian should understand this, than that he should deceive himself and cherish a hope that is false. Orthodoxy, liberality and energy in Christ's service are all good, but they will not be accepted as substitutes for righteousness.

It is not difficult to discover what Christ expected of his disciples. He made no concealment of the difficulties of discipleship. He would not lower his standard to admit any one, not even the rich young ruler, whom he loved. No one is forced into discipleship, but neither are volunteers accepted unless they will comply with the conditions. If any one desires to become a disciple, he is encouraged and assured of welcome, but there is only one door. He must submit himself to Christ and follow him. This seems, at first sight, to be much easier now than it was in the early days of Christianity, but it is not so. It is true that the prison and the martyr's death are not now penalties of following Christ, but the spirit of the world and the natural propensities of human nature, which are the most formidable obstructions, have to be overcome still. A man has still to take up his cross when he follows Christ, otherwise he cannot be his disciple. All the ingenuity of worldly Christians has been exercised to find a way of making the best of both worlds, but without avail. He that loveth his life shall lose it. The spirit of Christ is diametrically opposed to the spirit of the world, and he who denies himself worldly pleasures and worldly gains because he is accounted a Christian, denies himself foolishly and to no purpose, unless he cultivates the spirit of Christ. He misses the good things of this world and has no compensation for them. It is absurd to see a man "pushing to the front," as he is exhorted to do, and at the same time professing to be a follower of him who reproved his disciples for their ambition. It is ridiculous to see a man plotting and scheming to advance his own interests to the detriment of some one else and at the same time professing to be loyal to Him who hated selfishness and greed as the worst of faults. It is futile to cherish some sweet sin in the hope that Christ will overlook it and accept service to make up the default. He who hates his brother and defrauds him—nay, who does not love his brother and minister to him will fail of acceptance though he be honored in the church and is accounted a shining light. Loyalty to Christ includes implicit obedience to his commands.

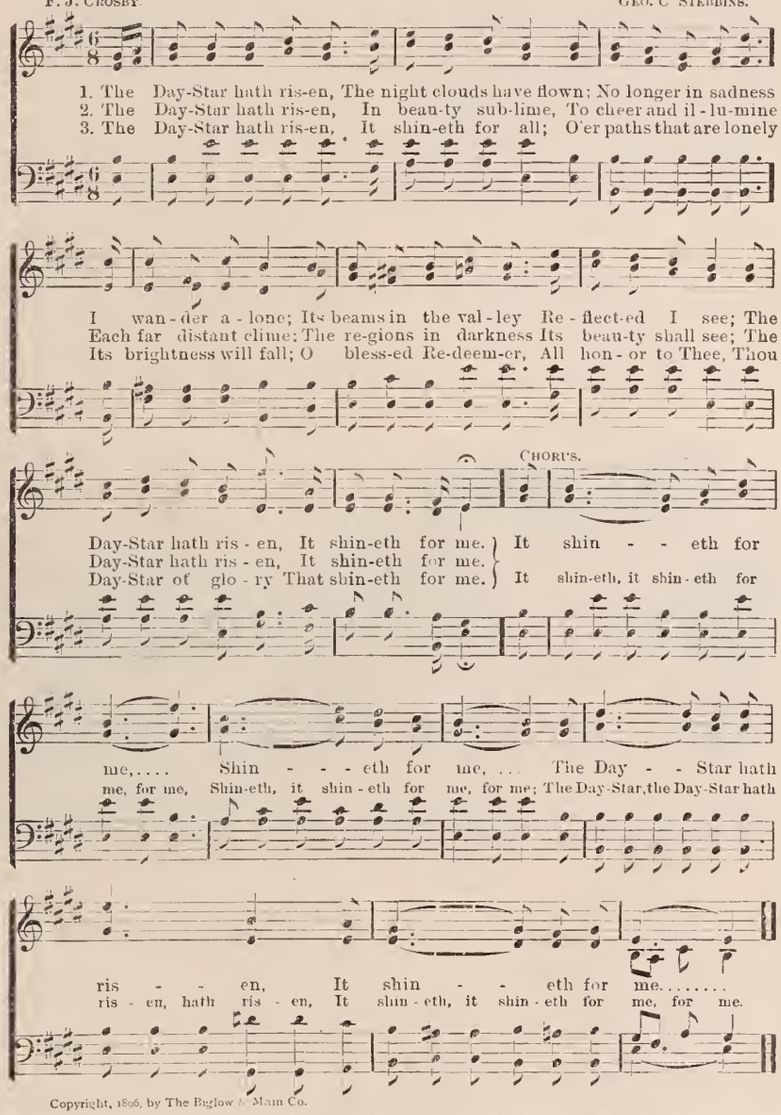
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

The Day-Star Hath Risen.

"Until the day dawn, and the day-star arise."—2 PET. 1: 19.

F. J. CROSBY. GEO. C STEBBINS.



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From the New Book, **SACRED SONGS No. 1.** By per. The Biglow & Main Co., Publishers.

THE LOVE OF CHRIST.

STRANGE matchless love, past all our comprehension,
Deeper and higher than the sea and sky,
Broader than all the boundless space around us,
Stronger than death, long as eternity.

We ne'er can measure with our finite senses,
A grace so infinite. We only know
That with a love surpassing understanding,
Christ watches o'er his children's steps below.

We know he holds us in his tender keeping,
And giveth his beloved rest and sleep,
And daily showers upon the countless blessings,
Gives joy for sadness, calm for eyes that weep.

No place so dark but he can walk beside us,
No path so rough but he can smooth the way,
No cross too heavy that he bids us carry,
No heart so troubled that it cannot pray.

And when beyond all fear and pain forever,
We scan the past illumed with sudden light,
We then shall recognize his loving leading,
And humbly say we have been led aright.

And ever through the calm, long, glorious ages,
We still shall hold this gift of love unpriced,
And ne'er shall find among Heaven's countless wonders,
So great a wonder as the love of Christ.

LILLIAN GREY.

SAFE IN HEAVEN.

NO more of earthly trial,
Safe—safe in heaven.
No need for self-denial,
Safe—safe in heaven.
No more of toil or heart-ache,
Safe—safe in heaven.
No more of want or heart-break,
Safe—safe in heaven.

No burdens, no more crosses,
Safe—safe in heaven.
No sadness, no more losses,
Safe—safe in heaven.
No sickness, no more crying,
Safe—safe in heaven.
No parting, no more dying,
Safe—safe in heaven.

Soul-satisfying sweetness,
Safe—safe in heaven.
All glory and completeness,
Safe—safe in heaven.
Safe through all tribulation,
Safe—safe in heaven.
Singing with jubilation,
Safe—safe in heaven.

CHORUS.

Safe in heaven—safe in heaven
Where no stormy billows roll.
Safe in heaven—safe with Jesus.
Blessed harbor of the soul!

MRS. FRANK A. BRECK.

The Closing Dispensation.

Indications in International Complications of the Approaching End of the Times of the Gentiles.

BY REV. J. WILKINSON.*

WHATEVER school of interpretation of prophecy we may belong to, there is a general consensus of opinion expressed by all students of revealed dates. We have nothing to do with unrevealed dates. The results of the study ought to be given modestly and suggestively rather than dogmatically; but there is a consensus of opinion that we are within a very short period of the close of the time of the Gentiles, if you reckon 2,520 years of the times of the Gentiles, from 622 B. C., Nebuchadnezzar's accession. I will not suggest how near it is. But did you ever witness in the history of the word a spectacle such as we have had recently of the Great Powers of Europe, with millions of trained men ready for war, with hundreds of millions of money ready to be spent in anything considered a just war; and all these Powers, with modern appliances for human destruction such as were never known before, and all impotent before one rotten Power that could almost be crushed with finger and thumb, and all standing powerless while she is butchering helpless Christians—many of them true Christians—and they can do nothing? Can you explain it? Ah, yes, you can explain it—because it would involve a universal war. And who says so? The Book says so. They do not go to the Book, but they confirm the Book.

There is to be one universal war before the reign of universal peace, and its climax will be in Palestine, and when our Lord returns on Mount Olivet to the Jewish nation, according to the fourteenth chapter of Zechariah, the Church having been taken up before to meet him on the way, he will split Mount Olivet with an earthquake, and he will come to be the accepted of the nation and to crush Antichrist and to hush the warring world to peace. He finds all nations gathered to battle, and just before the opening of the Millennium, as described in the twentieth chapter of the Apocalypse, you have some events described in the nineteenth chapter.

Note three points in that chapter. You have the marriage of the Lamb at the opening of the chapter. That is the Church meeting the Lord in the air. In the middle of the chapter the heaven opens and Christ returns to earth. And at the close of the chapter, just before you enter upon the Millennial era in the twentieth chapter, you have a great war raging. You have that all through the Scriptures—one universal war before the reign of universal peace. And why does it not all come immediately now? Why is Turkey allowed to go on? I will tell you what I believe from analogy. Why did not the Jews go direct from Egypt to Palestine? "Well," you say, "they were disobedient, and had to wander about in the wilderness in consequence of their disobedience." Was that the only reason? Think again. God said, "The iniquity of the Amorite is not yet full." So from analogy you see that the iniquity of the Turk is not quite full, but it is filling rapidly, and there is a power and pressure behind all these Governments now that will compel the destruction of that wicked Power in the near future and the opening up of Palestine to the full restoration of Israel. This is in the purpose of God.

I will just take you for one moment to the second Psalm. Do not forget that, for you hear it at nearly every missionary meeting: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Just read a verse or two back and you will find that God sets his King upon his holy hill of Zion before that comes to pass. Jesus is the King there on the holy hill of Zion, reigning in Mount Zion, before you have the heathen given him for his inheritance and the uttermost parts of the earth for his possession.

* From his paper in *The Prophetic News*, price six cents, for sale by J. F. Jewett, 77 Bible House, New York.

AMONG WILD AFRICAN TRIBES.

Four Mission Stations Opened by the Africa Inland Mission in Ten Months —A Wonderful Record—Many Perils, but Preserved Amid them All.

DOUBTLESS many readers of this journal will recall the account, published in these pages eight months ago, of the expedition undertaken by Dr. P. Cameron Scott and a party of American and English missionaries in East Africa, and the opening of the first station of the Africa Inland Mission at Nzawi. In the party were three ladies and five men. On reaching Mombasa, the women were left there, while the men went forward to select a site for the Mission in the interior. They found a suitable spot on a little hill in the Nzawi Valley near the river of that name, and leaving four men to begin operations, Dr. Cameron Scott returned to convey the women to the scene of their future labors.

A letter just received by THE CHRISTIAN HERALD relates how the Mission and its founders have fared since the first letter was received. Dr. Scott writes:

During my stay at the coast, I found it necessary to send one of the ladies of our party home, reducing our number to seven. On February 3, with a caravan of 110 men, we bade good-bye to the comforts of civilization and started for the interior, this time having a settled point toward which we might steer our caravan. We arrived February 28, found the brethren well, and a brick-house well-nigh completed. We were rejoiced to be together once more, and also glad to find that the natives still continued friendly.

It was deemed advisable to open another station as soon as possible; and with this end in view, I set off once more, striking off in an east-north-east direction, and on the 11th of March came into the district of Sakai, where I pitched my camp, surrounded by a howling, angry mob. They were at first very much opposed to my project of building, but after much trial of faith the work was begun in Sakai, and on the 18th of March Mr. Hotchkiss came over from Nzawi to take charge of the station, and occupy the little grass house that had been built for his reception.

Leaving Sakai, I travelled for several days through Kilbouni, Kinaki Kilala, and into Kilungu, arriving back at Nzawi on the 23d of March. Still feeling that our force at Nzawi was more than sufficient, we decided once more to "enlarge the place of our tent." We left headquarters, and set out for Kiungu on April 11, where we arrived the same day. A beautiful site was chosen and granted. The district is thickly populated and extensively cultivated. Flowing in front of the station is the Kilungu River, while behind towers Kilungu Peak, 6,500 feet high. A small grass house 12 x 18 was hastily thrown up, and on the 18th Mr. Krieger came over to take charge of the work, and ever since its establishment we have had much reason to praise God; for since our food supply has failed at Nzawi, we have have been abundantly supplied at Kilungu.

On July 22, we were called to Mombasa, to meet our second party of missionaries, eight in number. The party arrived August 7th, and being detained sometime at the coast, we did not reach Nzawi until the 22d of September. On our arrival we were glad to find all well, and the work in all its branches able to report progress. The party was divided, some going to Kilungu, others to Sakai, some remaining at Nzawi; but here again we found the family too large, and God, in the meanwhile, had made a providential opening for its division. For a long time the people in the district known as Kangundu, seventy miles north of here, were in rebellion against the British authorities. A military post was established in the district and soon the people were brought to terms, and the force withdrawn to Machakdoo. During the campaign, a rough wattle and daub structure had been thrown up to serve as a dwelling house for the officers. Her Majesty's Sub-Commissioner writing me about this place, spoke of its population, fertility, and other points of interest, making it a good centre for mission work; and offered the place as it stood for a rental of five rupees per year. Our minds were soon made up to accept the offer.

On September 29, we set out to open our fourth station, arriving in Kangundu October 3, and Mumia Moker gave us a cordial reception, bringing as present a large bull which we were to kill and eat, also a cow and a calf, which was to supply us with milk. We found the place exceeded our expectations, as it is perhaps the most fertile spot we have seen. At an elevation of 5,500 feet, shut in by hills, which sheltered you from the strong evening breeze. One hundred miles to the north can be seen the snow-capped peak of Mount Kenia.

Four stations have thus been established and manned in less than ten months after our arrival at Nzawi. During this same period we have made brick for and erected six buildings, besides six good grass dwelling houses; also houses for men, chickens, and goats. Much has also been done in the line of tilling the soil, but most of our effort in the beginning of this year came to grief, owing to the failure of the rain. This season, however, we got our seed down in time, and our hearts are gladdened now to see the whole face of nature changed. Our crops consists of all kinds of vegetables, as well as potatoes, wheat, barley, oats, and buckwheat. We are endeavoring, as much as possible, to make ourselves independent of all European supplies, and make the work in a measure self-supporting.

Our school work has not been large, but carried on faithfully since its inception in March. The school is composed of boys from various sections of this great continent; for Africans are a migratory people. One boy is from far distant Unyoro, another from Msangu in the south, two from Nyamwezi, one from Zanzibar, who has traveled all over the Congo, one from the Soudan, the others being from our own districts. Several of these boys are supported in school by friends in America. My sister does not report these boys as being exceptionally brilliant, but faithful. They make splendid vocalists and have phenomenal memories. Another branch of our work has been that of the dispensary, and this has been attended with many good results.

Our work has been distinctively that of pioneering, and we have been working at a great disadvantage, owing to the fact that we knew nothing of the language of the people among whom we have come to labor. Many of us have had much cause for thankfulness in the matter of health, for while none of us have been free from fever, we have been troubled so little, that the attacks are scarcely worth taking notice of.

And now a word might be said about the people among whom we have come to labor. The Wakamba occupy the territory known as Ukamba. It extends from the Tsaro River to Kikuyu. The population is estimated between four and five hundred thousand. The men (a great many of them) are almost naked, with the exception of the brass wire which is freely worn around their necks, arms, waists, and legs. They also make very fine chains out of small brass wire, and great bunches of this is worn in the ears. They are generally well-built fellows, tall, thin, but muscular. As a rule they have straight cut features, high in the forehead, and rather intelligent in appearance. The costume of the women is rather picturesque. In front, they wear a small apron of cloth or goatskin, about five inches deep, by seven in breadth. Behind they wear a long V-shaped piece of hide, which reaches to the knees; they also wear an oval hide fastened over the shoulder, which reaches to the hips. The women do not wear so much brass wire, but the quantity of beads some of them carry around their waist and neck, is really wonderful. They are an agricultural people, and also possess large herds of cattle and goats. Their weapons of defense are chiefly the bow and arrow and a long sword. Their houses are small conical grass huts, with a door so small, that it is with difficulty you can crawl in when down on "all fours."

We have had times of trial; also times of blessing and times of sorrow; but also times of joy; patience has been put to the test, but God has answered prayer; our need in every particular has been very great; but his promise has not failed. Our hearts are full of thanksgiving for all the marvels of his grace.

P. CAMERON SCOTT.

THE FIRST MISSION STATION OF THE AFRICA INLAND MISSION AT NZAWI.

Mission Progress in Korea.

Dr. John B. Busteed, medical missionary at Seoul, Korea, writes to THE CHRISTIAN HERALD as follows: "The usefulness and influence of our hospital has been far-reaching, we having had in the wards and treated in the dispensary, patients all the way from Wuju, 250 miles in the north, to Chun Chu, the capital of a wealthy province, 150 miles to the south. Our dispensary work is in excellent running order, with an average daily attendance of fourteen. During the last month we have built an addition to the dispensary, providing doctor's office and dark room for opthalmoscopic examination of the eye, etc., without any expense to the mission, so you see we have great cause to be thankful. We need for this year: A trained nurse who will volunteer for service; a well equipped surgical ward; the support of two free surgical beds at $37.50; and the support of one free medical bed at $30.00."

Sunday School Converts

Our Missionary Tells of Young Hearts Won to Christ.

WRITING from Kirksville, Mo., Rev. G. W. Sharp, THE CHRISTIAN HERALD Sunday-School missionary, gives this interesting account of a recent missionary tour in a very extensive district: "I arrived at home, terminating a tour of 33 days, during which I had many opportunities of holding forth the Word of Life in families and wayside ministries, and in Sunday Schools and churches. Nearly half the time I labored in a revival meeting at Mt. Hebron Church, Lafayette county, Rev. J. H. Norman, pastor. I have seldom attended a meeting in which the Divine blessing was more manifestly upon every service.

"Sunday School scholars were prominent among the blessed; in one instance five out of a class of seven, to the great joy of the teacher.

"That is a country church and had lost members. It had also been weakened by removals and death, so that it was in great need of the blessing which God gave in the late revival. I cannot be blind to the great amount of worldliness in the country, and to the fearful increase of infidelity of late years; but thanks be to God there are, on the other hand, many Christians who love the Word, and many of the unconverted gladly hear it.

"While on the tour, I delivered 60 sermons and addresses, distributed a quantity of Gospel booklets and tracts, and visited and prayed with many families, some of whom were under the hand of affliction by sickness, others by bereavement, and many in trying financial circumstances. I am now setting out on another tour of indefinite length."

GEORGE W. SHARP.

THE TEMPEST.

WILDLY sweeps the tempest o'er the angry sea;
Loudly roar the breakers on the lee;
But God holds the waters safely in his hand;
He will calm the waves by his command:
Peace, be still!

O, how dark the shadows lie upon life's main,
And our hearts are filled with doubt and pain.
Oh, our God and father, hear as we pray;
O, rebuke the waves, dear Lord, and say:
Peace, be still!

We will cast the anchor safe within the vail,
Hiding in its shelter from the gale;
Hear the voice of Jesus bid the tempest cease;
Morning light is breaking in peace, sweet peace—
Peace, be still!

Noank, Conn. W. C. MARTIN.

Two Kings of the Heathen.

IT is seldom that so marked a contrast is presented as that which is found in the story of two monarchs of little heathen kingdoms, which were lately referred to in some of the daily newspapers. About six years ago, Col. John F. Hobbs was a passenger on a Pacific Ocean steamship that was wrecked in a hurricane. After battling with the water until he was almost exhausted, he was rescued by the natives of a small island, and instead of torturing him, as was their custom, he was spared and kept a prisoner. The tribe, known as the Illikas, was at war with another tribe at that time, and Col. Hobbs, who soon became popular among them, aided successfully in the defence of the little kingdom. Soon he was looked upon as a special messenger of their heathen deity, and was freed from captivity. In 1890 the native king died, and Col. Hobbs was chosen king. He taught the people a great many useful things and introduced the Gospel on the island. He found the islanders a very simple and unselfish people. Any man who would try to take that which did not belong to him, was despised by the whole population. They were cannibals when he first went to them, but when they were celebrating one of their victories after their usual custom, by devouring their captives, he told them that cannibalism was a flagrant sin, and that when they killed men they were displeasing the Great White Spirit. Since that time cannibalism and murder have not been practised in his kingdom. European nations have asked that they may be permitted to open trading stations on the Illika Islands, but Col. Hobbs says his people are virtuous and not given to the vices of the white men, and he does not want them to learn such things by admitting the outside world. His people are rather suspicious of white men because they have had painful experiences with slave vessels which made them dread all strangers.

Quite of another sort is king Itanitsuku, of the little monarchy of Okirika, in West Africa, who, with his chiefs has lately been making it very disagreeable for any whites who tried to trade with them, frequently seizing their goods, murdering their porters and carrying their heads off to ornament the "juju house." Last June, Mr. Moore, the British Consul-General, demanded that the Okirikas should surrender their king and allow the British marines to destroy the "juju house." But they refused, he threatened to bombard the town. The chiefs would not hear of such a thing and returned word to that effect. Mr. Moore, with 150 troops sailed up to Okirika and began the bombardment. The troops landed, destroyed the "juju house" without any interference on the part of the natives, and returned to their vessel taking the king with them. Itanitsuku was taken as a prisoner to Degama, but he escaped after a short time. Since the departure of the king the Okirikas have been tractable and quiet. The miserable condition of the country under fetich-worship contrasts strangely with that of the Illikas, where the "Gospel of Peace" has full sway.

A Utah Mission School's Need

The following, from a subscriber in S. Lake City, will interest many readers who may be disposed to aid in a deserving work:

"Our Mission Sunday School is located in the very heart of Mormondom, in one of the wards of this city which is conceded to be one of the strong-holds of the Mormon church. We have been conducting a Sabbath School in this place for nearly three years, and have found that the best way to get a chance to reach these people is by loaning them good books. To this end the children and friends of the school have been working very hard to get a good library, one with which we can meet the present need. I would like to be placed in correspondence with superintendents of Eastern schools who have books which their children have read, who would be willing and even glad to place the books in the school where they will continue to be a blessing to all who read them. I will personally see that the cartage is paid, so there will be no extra expense to the donor."

HARRY N. TOLBES,
Supt. N. W. Presby. S. S., Salt Lake City.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

About Church Work.

THE church work which falls to women, ought, in my opinion, always to include church house-keeping. Women have an eye for dust and cobwebs, and a genius for ventilation, not as a rule the portion of the average man, who seldom is willing to acknowledge that a house needs cleaning. For my part, I would have a woman as sexton's assistant, if possible, in every church, just to see that carpets were swept and cushions shaken and books dusted, and the whole sanctuary kept sweet and shining as the good housewife keeps her own home.

Corners now, you remember the old story, don't you, of the converted housemaid, who was asked for an evidence that her change of heart was genuine, and the best thing she could think of—a very good thing, too—was that where formerly she neglected the corners, she now swept them thoroughly. Let us consider the corners, if you please. If we women managed our church house keeping, we would never let the spider that taketh hold with her hands and is in king's palaces forsooth, make her lodgment in any hiding-place in the ceiling or the angles of the walls. We would keep our churches immaculate, pulpit and pew alike, and the fresh air should be so often and so thoroughly introduced, that there would never be an excuse for the congregation to go to sleep under the pastor's sermons.

Church work for women means sewing societies, and missionary meetings, and suppers and fairs, and great sociability, and calling on strangers, and judicious looking after the poor, and much teaching in the Sunday School, and constant loyalty and diligent church-going, and faithful and loving service all round. I know, for there is no department of it in which from my youth up I haven't served an apprenticeship. Women have more command of their time, as a general thing, than their husbands and sons have, and also the working force of the women in a church is numerically larger than the working force of the men.

If St. Paul could say, "Help those women who labored with me in the Lord," if St. John could write to the "elect lady" whose children he found walking in truth, and whose home was his resting-place when he could take time from his multiplied labors to rest and enjoy pleasant society, so many a modern minister may with reason bless the women who sustain his hands, and contribute to making his work effective.

One important part of church work as women attend to it is to be careful that nobody is overlooked. There is always the sensitive person in the congregation who is easily hurt, and who feels neglected if her comings in and goings out and her now and then stayings at home are not observed. There are those who have gifts which may be brought out, there are those who need loving insistence to get them into the warm current of church life.

Let us avoid jealousies and strifes and petty ambitions in the service of our God. Dear as our own home should our church come be, as tenderly cherished and as piseiy guarded.

The members of our own congregation are more than mere acquaintances, they are our brothers and our sisters in the Lord. So must we be on the alert for their defense if they need to be defended or their help if they are in trouble, for their comfort if they are in sorrow.

One thing to be avoided in our friendly intercourse with church members is anything like patronage. That note should never be struck. It is a pity and a mistake that sometimes those in mission churches feel that they are looked down on by the parent church, and the effect is as bad on those who condescend as on those who suffer from condescension. In the church all men and all women are on the same plane.

While yet the year is young, if any of us have been holding aloof from our rightful share of church work let us amend our ways.

It isn't the thing you do, dear,
Its the thing you leave undone
Which gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you did not send, dear,
Are your haunting ghosts at night.

Let us beware of the sin of omission. Let us stand up for Jesus as never before. Church work, rightly used, is church privilege. As we lift this cross, if cross it be, lo! the Lord himself will bear the heavy end, and the part we carry on our shoulder will be garlanded with roses.

MARGARET E. SANGSTER.

President Kruger and the Lion.

ON one occasion, when a young man, Paul Kruger, now President of the Transvaal, ran a foot race against a picked band of Kaffir chiefs. There were large prizes of good cattle. It was a long whole day's run across country, past certain well-known land-marks—amongst others, his own father's house. Young Kruger soon distanced all his pursuers, and when he reached his father's house he was so far ahead that he went in and had some coffee. His father, however, was so angry at him for running across country without his rifle that he very nearly gave his son a flogging. But he made the boy take a light rifle with him when he left to finish his race. On sped young Kruger, the Kaffir braves toiling after him as well as they could. But, in spite of it all, Paul Kruger kept far ahead of them; and as the day waned he found himself so completely master of the situation that he commenced to look about for an antelope which we might bring into camp by way of replenishing the larder.

He saw through the tall grass a patch of color, which made him think that it belonged to a buck taking his ease. He aimed and pulled the trigger, but the gun missed fire; and instead of an antelope, there bounded up a huge lion, who had been disturbed by the sound. The two faced each other, the lion glaring at Kruger, and he returning that glare by the steady gaze of his fearless eyes. The lion retreated a few steps, and Kruger made as many steps forward; then Kruger commenced slowly taking one step backward, followed by a second, and then a third. But the lion followed every move of Kruger, keeping always the same distance. This work was getting to be very wearing, not to say dangerous, particularly so as darkness was coming on and no sign of relief. Slowly and cautiously Kruger prepared his musket for a second shot. He raised, aimed, and pulled the trigger, but again there was only the snap of the cap, and Kruger saw himself face to face with a lion and no weapon but the stock of a useless rifle. The last snap of the lock had so infuriated the wild beast that he made a spring into the air and landed close to Kruger's feet—so close, indeed, that the earth was thrown up into his face, and he expected to be in the animal's grasp. He raised his gun to deal the animal a blow, but at this the lion retreated, glancing sullenly over his shoulder until he was about fifty yards away; then, as though by a sudden impulse, the beast broke into a furious gallop and disappeared over the next hill. Even after this exciting adventure Kruger won the race.

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To Every One.

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STANARDSVILLE, Va., Sept. 5, 1895.

I have had splendid result from your truss in quite a number of cases of grown people. E. W. SIMS, M. D.

DERRICK CITY, PA., June 3, 1895.

I received my truss the 27th and since I have had it I have taken more comfort with it than any I ever have had. The 1st day I got it I put it on and mowed grass all day and I never noticed that I had it on me. ALEX. BROWN

TUNIS, N. C., July 21, 1895.

About 3 years ago I bought one of your trusses. I wore it about 6 months and it has made a final cure. Was badly ruptured. I would have written to you about this before but wanted to see if my cure was permanent. O. G. HALLAMAN.

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HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

The Heroism of Forbearance.

WE are accustomed to think of the hero as one who achieves his victories by some positive and aggressive action. It is often, however, as heroic to remain silent under unjust attack as it is to speak in the face

DR. GEORGE LANSING TAYLOR.

of opposition. There is a heroism that bears, as well as a heroism that performs. David on returning from one of his military expeditions declared that the heroism of those who remained behind to care for the baggage, was as deserving as that which went forth to the battle, and in the division of the spoils decided, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

Dr. George Lansing Taylor, the well known preacher-poet, was the hero of an incident in his young manhood which well illustrates this important phase of Christian heroism. Dr. Taylor was growing up through boyhood into manhood in Ohio, when he became a Christian and joined the church, and, like many another, had to suffer from his schoolmates. The indignities were hard for a young fellow of fifteen to bear, but he acquired at the very outset of his religious experience a spirit of brotherly love, even for those who abused him.

One day he was sharpening a pencil, when a book slipped off the desk and fell upon the floor. He bent over to pick it up, with his large, sharp jack-knife open in his hand. The boy who was his chief persecutor gave his hand a kick which drove the knife into it, gashing it fearfully. He shut his hand so tightly as to stop the flow of blood. Then, rising, with no sign of anything having gone wrong, he asked permission to go out. Crossing the street to the house of the nearest doctor, he had the wound sewed up and dressed.

The surgeon was very indignant. "Do you know," said he, "you have come within danger of losing the use of your right hand? Who was it that kicked you? You can make him smart for it. His father can be made to pay well for such a job as that! Who did it?"

But the plucky young fellow refused to tell. He was far more anxious to do the boy good than to have him suffer for his meanness. And though he had only to mention his name to ensure his being severely punished and probably expelled, he never showed by word or look that he resented the injury. The love of Christ had taken all resentment out of his soul.

Six or seven years later he had finished his college course, and had taken the principalship of a school for the training of teachers. Among his pupils was the young man, though older than himself, who had kicked the knife into his hand. The result of young Taylor's heroic forbearance had proved the wisdom of Paul's advice in his letter to the Romans: "Avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." The young teacher found that his old-time enemy was now his most devoted friend. There was not one of the scholars more faultlessly loyal to him than the young fellow who had once treated him so cruelly, but had been conquered by his forbearance.

By-and-by there was a great revival of religion among the pupils of the school and many of the students were converted. One afternoon our young man of the jack-knife episode, asked the teacher if he might talk with him a few minutes after school. The request was granted and when they were alone he asked:

"Do you remember the time when I nearly ruined your right hand by a brutal kick?"

The teacher replied that he remembered the occasion very well.

"I had no idea of hurting you so badly," he continued. "I hated you because you had become a Christian. You never seemed to resent it in the least, and now I want to tell you that that jack-knife has been sticking in my heart ever since. Lately the Lord has been twisting it around until the agony has become unbearable. I want you to forgive me, and ask God to help me out of this torment about my meanness."

And there alone together teacher and pupil mingled their prayers at the mercy seat, and the years of remorse were ended and an era of joy and peace came to the young man's soul. From that hour the two young men were brothers in the sweetest friendship, and how glad the young teacher was that he had had the noble courage, and sufficient of the grace of brotherly love, to stifle his resentment in those early days when the provocation had been so strong. How rich the reward of his gentleness and forbearance!

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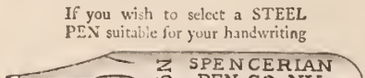

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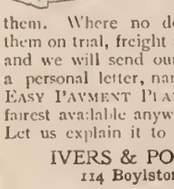

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Requests for Prayer.

AT the Converts' Sunday Evening Prayer Meeting at the Bowery Mission prayer was offered on Jan. 3, in accordance with the requests of many persons, among whom the following ask the prayers of our readers:

For the Conversion of Relatives and Friends.

Praying Mother, Averett, Va., asks the prayers of Christians for the conversion of three dear boys.——"Troubled One," Percy, Ill., that a dear friend and a prominent business man may both be led to Christ. Obstacles of different kinds are keeping each back and there is urgent need for prayer to God to remove them.——H. T., Tioga, Pa., for the conversion of her husband, and that a neighbor who is a victim of strong drink may be led to renounce sin and seek strength of the Lord.——Subscriber, Randolph, Ala., for the conversion of an aged mother and of dear children for whom many prayers have been offered.——"Sister in Christ," Weston, that God in mercy would convert her drunken husband and save him from the power of his besetting sin; also that her wandering son may be restored to his home and redeemed from all sin.——Florence, —, Kansas, for the conversion of a sister and two brothers who are all without Christ and without hope.——M. A., Everette, Neb., that her husband and her mother, for whose conversion earnest prayer has been offered for many years, might be led to Christ and be saved by him.——Constant Reader, that her husband, father and brother might turn to the Lord and be saved from their sins and made new creatures in Christ.——S. I. D., Goshen, Ind., whose husband is very irreligious and profane, begs prayer for his conversion.——Reader, Albany, N. Y., for the conversion of three motherless children, that that they may be kept from falling a prey to the temptations of the world.——M. C., Macomb, Ill., for the conversion of two good kind men who are not Christians.——L. J. C., Sterling, O., for the conversion of a whole family of old man, his son, and seven daughters, none of whom know the Lord.——Believer, Jamestown, N. Y., that two brothers who are so absorbed in business that they give no thought to their souls, may be led to seek Christ.——M. E. W., Corinth, that a family of three children may be brought into the Lord's fold.——Subscriber, Reading, Pa., that a man of very quarrelsome temper may have a new heart and turn to love and serve Christ.——Widowed Mother, Springfield, that a son who is breaking his mother's heart by his dishonest propensities, may reform and seek from God the power to lead a righteous life, also that a man who is neglecting his home and children may be brought to repentance, and to seek forgiveness of his sins through Christ.——"Lover of Jesus," Bearsville, N. Y., for the conversion of two brothers.

For the Restoration of Health.

E. W., Essex, Ont., asks prayer for recovery from a distressing nervous complaint which has been a grievous burden for six years past.——Praying Friends, Orlanda, N. Y., for the recovery of a Christian physician now critically ill, whose many friends are pleading with God for him.——J. F. T., Sharp City, N. J., for the recovery of a young man whose troubles and bondage to strong drink have affected his mental balance.——Sister, Boston Mass., that a brother who is sick in body and mind may be fully restored.——Anxious Sister, Wellsburg, N. Y., for the recovery of a beloved Christian sister who is about to undergo a dangerous surgical operation.——Reader, Hartford, Conn., for recovery from a serious illness, that he may resume preaching the Gospel.——E. R. R., Altamount, Kans., that a dear sister may be restored to health of body and mind.——J. R. R., Amity, Pa., for the conversion of herself and her husband.——G. H. M., Stanford, Ky., that a Christian who sorely misses the help derived from the preaching of the Gospel, may have the sense of hearing restored. The following persons also ask prayers that the Great Physician may restore them to health: M. J., Believer; J. A. L.; Believer, Racine, Wis.; M. E., Good.

For Special Blessings.

B. T. L., Baltimore, Md., asks prayer for special guidance in a difficulty, and that he may succeed in winning souls for Christ.——J. H. H., Port Jervis, N. Y., that a husband whose love for his wife has been alienated, may be led to see the evil of his conduct and may become as kind as before.——Believer, Golden Gate, for grace to overcome a besetting sin which obstructs his usefulness.——C. F. D., Utica, N. Y., that God would continue to bless him in his work for Christ, and enable him to win more souls for Christ.——Distressed Father, Brooklyn, N. Y., for guidance in a serious difficulty, and that in some way relief may come from a heavy burden.——M. L. S., Middletown, Pa., that a dear brother who is a sincere Christian, may not become weary in well-doing, and that he may be delivered out of a serious trouble.——Hope, who is in very trying circumstances, that God would grant the grace and wisdom most urgently needed.——"Anxious," Philadelphia, Pa., that a backslider be fully restored and may have the assurance that God has fully restored him.——W. A. C., Byerville, O., for a fresh baptism of the Holy Spirit, that he may preach with more power and that his church may be quickened into more vigorous life.——Reader, Polk Co., Mo., that a Christian son now away from home may be kept close to God and may be under his care always, and that his father's heart may be softened and made more forgiving and Christ-like.——Readers, Gazette, Mo., that a bereaved family may be enabled to collect from people who owe them money, the means necessary to their maintenance.——M. J., Toronto, Ont., that the way may be opened to labor in the field to which it has pleased God to call her, wherever it may be.——J. B. Worcester, Mass., that a reconciliation may be affected between two persons now alienated.——"Afflicted One," that God would heal his backslidings and restore to him the joy of salvation.——Lonely Widow, Brattleboro, Vt., that God would care for her, protect her from fraud and imposition, and give her the grace and strength she needs.——G. H. M., Stanford, Ky., that a dear friend who is under a delusion and has conceived a dislike of people who are really friends, may be convinced of the truth and cease to resent imaginary wrongs.——Reader, Chicago, Ill., that in some way employment may be found for one who has long been seeking it.——E. B., Danbury, Conn., that people who owe her money may pay their just debts, so that she may not become a public burden.

Persons desiring the prayers of the Converts' Prayer Meeting at the Bowery Mission should address their letters to THE CHRISTIAN HERALD, 91-102 Bible House, New York.

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Good News for Asthma Sufferers.

We are glad to announce that the Kola plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Asthma, as claimed at the time. We have the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery. Hon. L. G. Clute, of Greeley, Iowa, writes that he could not lie down night or day from Asthma, and the Kola Plant cured him at once. Rev. G. Ellsworth Stump, pastor of the Congregational Church at Newell, Iowa, is cured by it of Asthma of twenty years' standing, and many others give similar testimony. To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1164 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of *The Christian Herald* who suffers from any form of Asthma. In return they only ask that you tell your neighbors of it when cured yourself. This is very fair; and we advise all sufferers from Asthma to send for the Case. It costs you nothing.

These Recipes Will Please You

Quaker Oats Blanc-Mange. Bring one quart sweet milk to a boil, salt slightly and stir in one cup Quaker Oats. Cook thirty minutes, stirring well. Just before removing from the fire stir in two eggs very well beaten. Serve either hot or cold with cream or sugar.

Quaker Oats Custard. Stir one cup Quaker Oats into one quart boiling milk, salted to taste; then add one half cup sugar, one teaspoonful vanilla, and when cool four eggs well beaten. Cook two hours in a double boiler. Serve cold.

Quaker Oats Soup (for invalids). Soak one heaping tablespoonful Quaker Oats in one and one-half cups cold water five minutes; have ready two cups cold broth, pour over the Oats, stirring well. Strain carefully into a saucepan, boil twenty minutes, season and serve.

Quaker Oats Muffins. To two cups Quaker Oats take two cups sour milk, soak half an hour, then add two tablespoonfuls sugar, one teaspoonful soda, one teaspoonful salt, two eggs, one cup wheat flour. Mix thoroughly and bake in a hot oven twenty minutes.

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Send this ad and 10c. in stamps, and we will mail you a 1-4 pound sample best Tea imported any kind you may order.

5 pounds fine Family Teas on receipt of $2.00 and this ad.

THE GREAT AMERICAN TEA CO., Box 289, 31 & 33 Vesey St., N. Y.

$18 a Week Easy. You work right around home. A brand new thing. No trouble to make $18 a week easy. Write to us quick, you will be surprised at how easy it can be done. Send us your address any way. It will be for your interest to investigate. Write today. You can positively make $18 a week easy. ROYAL MANUFACTURING CO., Box A-P, Detroit, Mich.

The Dyspeptic and convalescent find in SOMATOSE a tasty, easily digested and nourishing food. It never palls on the appetite, and rapidly increases weight.

Somatose

A Perfect Food, Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken dry, or in milk, water, etc.

At druggists, in 2-oz., ¼, ½ and 1 lb. tin.

Also the following combinations, Somatose-Biscuit, Somatose-Cocoa, Somatose-Chocolate each containing 10 per cent. Somatose. Very convenient and palatable preparations.

Pamphlets mailed by Schieffelin & Co., New York, agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

Your Neighbor

uses WHITMAN'S INSTANTANEOUS CHOCOLATE. She will tell you of its great convenience (it is made instantly, with boiling water or milk), of its purity, and its superior quality. In ½ pound and ¼ pound tins.—All dealers.—Everywhere.

Stephen F. Whitman & Son, Philadelphia.

I Print My Own Cards, circulars, with $5 Press and save money. Make money printing for others. Our $15 Press prints a newspaper. Type setting easy printed rules. Send stamp for catalogue, presses, and supplies, to the factory. KELSEY & CO. Meriden, Connecticut.

"Good wives grow fair in the light of their works," especially if they use **SAPOLIO**

Good Causes Helped.

The following sums have been contributed by the readers of this journal to the various worthy causes mentioned below:

For The Christian Herald S. S. Missionary

Prev. ackd	$519 65
Mrs I W Holt	1 00
Jacob K Runkle	2 00
Mrs M S Hobart	2 00
J C Lewellen	50
Mrs Leon O Brooks	50
Sam'l Edwards	12 00
Donald McTaggart	3 00
Chas H Lemon	1 00
H M, Brooklyn	1 00
—, Wimer	1 00
Elizabeth Hunter	2 00
A Cornwell	1 25
I H N, Beverly	2 00
No matter who, E Shelburne	2 00
Isabella Kerr	1 00
B F S	1 00
R J Quale	5 00
W, Chanute	2 50
Mrs N A Whittemore	50
M Donnelly	1 00
Friend, Norwich	50
A Port	5 00
N H & W B Wood ruff	25 00
Invalid, N Newport	5 00
G V S S Class 2	31
Richard D Sheppard	2 00
L T H, Hudson	5 00
L C Tobias	4 00
Mrs Chas D Battell	1 00
Total	**$607.71**

For Mrs. Jamal's School for Syrian Girls.

Prev. ackd	$140 12
I H N, Beverly	4 00
" Seneca	1 00
N H & W B Wood ruff	5 00
—, Mignonette	1 00
Total	**$151.12**

For the Mayesville Institute.

Prev. ackd	$360 80
I H N, Beverly	2 00
Total	**$362.80**

Five Points Mission.

Prev. ackd	$5 00
Mrs A Steward	1 00
Total	**$6.00**

Jerry McAuley Mission.

Prev. ackd	$17 50
Mrs B Newbury	1 00
Friend, Los Angeles	25
Total	**$18.75**

For the Grandmother of No. 5000.

Prev ackd	$10 00
N H & W B Wood ruff	5 00
John Cope	25
Total	**$15.25**

Bella Cooke's Work

Prev. ackd	$36 50
Friend, Los Angeles	25
Total	**$36.75**

Presbyterian Board Foreign Missions.

Prev. ackd	$5 00
Eleanor, Freeport	5 00
Total	**$10.00**

Miss Emma Nason's Work among Lumbermen.

Prev. ackd	$160 31
G, Mich	2 50
Mrs B Newbury	1 00
Total	**$163.81**

Foreign Missions.

Prev. ackd	$253 05
Friend, Sioux City	1 00
Total	**$254.05**

For Bethesda Home for Fallen Women.

Prev ack'd	$147 77
The Right Hand, Mt Gilead	50
I H N, Moore's Mill	10 00
J T, New Smyrna	2 00
—, Ashtabula	50
Joseph Winter	80
H T E Rockaway	1 00
Friend, Milwaukee	5 00
W, Chanute	2 50
Flora L	1 00
N H & W B Wood ruff	30 00
J E Baird	10 00
Friend, Melrose	50
Friend E. B'klyn	5 00
Mrs B Newbury	1 00
Friend, Los Angeles	25
Dan'l J Baker	1 00
Total	**$218.77**

For Any Good Cause.

Prev. ackd	$150 50
Mrs John A Moore	1 00
Friend, Bay City	1 00
Mrs H P Carpenter, Boyne, Mich	10 00
Amy H Merchant	5 00
F Van Driele	1 00
Anna Rainsford	1 00
Mrs Alma E Switzer	3 00
M S Morrison	1 00
Herman Lund	3 50
Mrs D Cooley	1 00
Ernest L Rogers	65
Friend, Cohoes	1 00
" Bay City	1 00
" Regina	5 00
C E Soc'y, Dresden Centre	1 00
I H N, Story City	4 00
Mrs Ella L Roe	1 50
Isaiah Weaver	1 00
—, Kingston	3 00
I P George	50
Wm Burton	1 00
Mrs Tubb	3 50
Total	**$201 65**

For the Door of Hope.

Prev. ackd	$30 38
Mrs C Coatsworth	6 00
S A Wing	1 60
Total	**$37.98**

For Blind Mary.

Prev. ackd	$18 50
J T, New Smyrna	3 00
Friend, Soudan	2 00
N H & W B Wood ruff	5 00
Total	**$28.50**

New York Rescue Band

Prev. ackd	$1 00
I H N, Story City	1 00
Total	**$2.00**

Presbyterian Board Home Missions.

Prev. ack'd	$10 00
Jane Hope	5 00
Total	**$15.00**

Miss Anna C. Ruddy, Italian Missionary.

I H N, Warren	1 00
Mrs R Rushmore	2 00
Mrs A Kirchner	1 00
Total	**$1.00**

Miss Delaney.

R B Wallace	50
N H & W B Wood ruff	10 00
Total	**$10.50**

Water Street Mission.

N H & W B Wood ruff	8 60

Hui Kin.

Mrs J C Houghton	1 00

Mr. Yatman in Ireland.

Rev. C. H. Yatman's Mission in Belfast which has just closed, has been rich in results. Large crowds attended the services, the people were deeply impressed with the preacher's appeals, and many were added to the Lord. Mr. Yatman has gone to Russia.

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to all Readers.

All readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of marvelous cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific. Its quickness in relieving Rev. W. B. Morse, D.D., of Washington, testifies in the *New York Christian Advocate* that Alkavis completely cured him of Kidney and bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood. So far the Church Kidney Cure Company, No. 46 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to introduce it into that for the sake of introduction only will send a free treatment of Alkavis, prepaid by mail to every reader of *The Christian Herald* who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affection due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

"BEHOLD THE MAN."

BEHOLD the Man, Christ Jesus, with the thorn upon his brow,
And his eyes so grave and tender as he looks upon them now.
His body bruised and bleeding, but his heart is strong and brave,
He cometh from His father, the lost to seek and save.
How they cried, "Oh, crucify him," would they crucify their King.
No fault could be found in him, no true charge could they bring.
But cruel in their madness they crucify our Lord.
He, like the lamb that's slaughtered, spake back no answering word.

Still he stands so pure and holy; a cruel thorn you drove
When you denied his mercy, his sacrificing love.
He died, the Friend of Sinners he lives, oh, wondrous plan!
And we who now do love him, we say "Behold the Man."
Oh, when my heart beheld him whose side was pierced for me,
I bowed low, in my sadness, by Calvary's rugged tree,
I gazed into his shining face, it looked so pale and wan,
But, oh, he smiled, my soul was saved, as I beheld the Man.

Oh, sinner friend, God loves you; his dearest precious love,
He sent with Jesus to you, right from the throne above.
Behold the Man, Christ Jesus, he bids thee look and live.
He says that whosever comes to him, he will forgive.
The "whosoever," brother, that message is for you,
For all who come to Jesus do find the promise true.
Sinner, behold thy Saviour, forgiveness full and free,
If you come and kneel before him, our Christ will speak to thee,

Bethany Mission. MATTIE SHURTLEFF.

"Pearl top" is nothing.
"Pearl glass" is nothing.
"Index to Chimneys" is nothing.
"Macbeth" with the shape we make for your lamp is all.
We'll send you the Index; look out for the rest yourself.
Geo A Macbeth Co
Pittsburgh Pa

MUSIC SALE. To reduce our stock of Music we will send by mail, post-paid, 70 pieces full sheet music size, all parts complete, including Marguerite, Man in the Moon, Mary and John, also Marches, Waltzes, Quadrillas, etc., all for **20c**, 4 lots **50c**. Money back if not suited. Read this: "Mr. H.: Am very much pleased with the music sent me; it is worth ten times the money. F. C. Knapp, Fishkill, N.Y." C. H. HATHAWAY 339 Wash. St., Boston Mass.

TALMAGE'S SERMONS.
The Wedding Ring. Thirteen Sermons. Paper cover. Price, 25 cents. Cloth, 75 cents. **Woman; Her Power and Privileges.** Paper cover. Price, 25 cents. Cloth, 75 cents. **Twenty-five Sermons on the Holy Land.** Paper cover. Price, 25 cents. Cloth, 75 cents. **Moody's Latest Sermon's.** By D. L. Moody. Paper cover, 25 cents. Cloth, 75 cents. Sent by mail postpaid on receipt of price. Address J. S. OGILVIE PUBLISHING CO., 55 Rose St., New York.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their $1,800 prize offer and list of two hundred inventions wanted.

FREE TO BALD HEADS.
We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address,
Altenheim Medical Dispensary,
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CORNS—big, little, old, new, hard, soft—all yield to A-CORN Salve. As harmless as it is sure. 15c. box—druggists or by mail. GIANT CHEMICAL CO., 305 Cherry St., Phila.

BIG PERCENTAGE of LIVE chicks from fertile eggs is what every poultryman wants, and this can be most surely secured with the **MONITOR INCUBATOR.** Proven in our 80 p. catalog; sent for 4c. stamps A. F. WILLIAMS, 13 Race st. BRISTOL, Conn

ON TRIAL You don't pay one cent unless satisfied the Buckeye Hatcher is perfect. **Invincible Hatcher** (100 eggs) only **$10.00**, 50 Egg Incubator $5.00. Brooder $3.00. Send 4c for No 20 catalogue. **Buckeye Incubator Co., Springfield, Ohio.**

BOSTON ing school ton. Rich **StammerersS'** INSTITUTE and Training 41 Tremont St., Boston and poor welcome.

TIME TELLS THE STORY.

SINGER SEWING MACHINES do Good Work DURING A LIFETIME.

There is a big difference between the cost of making a first-class sewing machine, embodying the best of materials and workmanship, and one made in the cheapest manner. The buyer of the cheap machine soon pays the difference of price in the constant cost for repairs, to say nothing of its annoying inefficiency.

Results Make Reputation.

Singer Machines, either lock-stitch or chain-stitch, are the successful result of long experience and constant improvements in the endeavor to make nothing but the best sewing machines for family use. The accomplishment of this result requires six of the largest, best-equipped factories in the world, the best inventive talent of the age, and the constant employment of twelve thousand workmen. Singer Machines are sold only by our employees, and not through dealers or department stores.

The Value of Reputation.

A reputation based on half a century's experience, dealing directly with the women of the family all over the world, is unique, and stimulates a worthy pride. THE SINGER MANUFACTURING COMPANY aims to maintain its well-earned reputation for fair dealing during all time. It is permanent, its offices are in every city in the world, and parts and supplies for its machines can always be easily obtained.

The Singer Manufacturing Co.

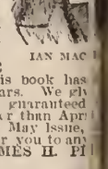
"SEWING MACHINE MAKERS FOR THE WORLD."

$500 IN GOLD GIVEN AWA

We have had a number of word contests in the past and prizes have been awarded fairly. T of every winning list has received prizes, and all testify to the square dealing of Mr. Plummer. In this contest you are sure of getting the money to which your list entitles you. We first adopted th contests this season. We have given away $800, since we began these word contests, to 94 pers would like to publish the names and addresses of all the winners, but it would take too much space publish, however, the names and addresses of the winners of first prizes in each of our preceding Here they are: $50.00—Dr. E. D. M'Sell, 137 W. 94th st., New York City; $10.00—Miss M. Louisa Alle Village, Marion, Mass.; $20.00—E. H. Burt, West Winfield, N. Y.; $10.00—Mrs. O. H. Coolidge, 93 N Rutland, Vt.; $20.00—Mrs. Emily Burt, West Winfield, N. Y. This is our largest and best contest. W

$500 IN GOLD | FREE

61 Prizes, aggregating $! a Genuine Bona-Fide Offer. We ing for prizes. No trash. Here is our proposition can form the greatest number of words letters in INSTRUCTION? You can mak or more words, we feel sure, and if you do receive a good reward. Do not use any le times than it appears in the word. Use no language except English. Words spelled alike, but with meanings, can be used but once. Use any dictionary. Plurals, pronouns, nouns, verbs, adverbs, suffixes, adjectives proper nouns, allowed. Anything that is a legitimate word will be allowed out in this manner: INSTRUCTION: In, Tin, Tou, Siu, Son, Sir, Scion, Run, Us, etc. The publisher of WOMAN'S WORLD AND JENNESS MILLER MONTHLY will pay $100.00 in gold to the person able to make the largest list of words from the letters in the word INSTRUCTION, $50.00 for second largest; $25.00 for each of the next three largest lists; $30.00 to each of the next three; $15.00 to each of the next three; $10.00 to each of the next nine, and $2.00 to each of the next forty largest lists—sixty-one prizes in all to the sixty-one largest lists. **Don't you think you could be one of these sixty-one?** You will enjoy the making of the list. **Why not try for the first prize?** The above rewards are given free and without consideration for the purpose of attracting attention to our handsome woman's magazine, thirty-two to thirty-six pages, each page containing four long columns, finely illustrated, and all original matter, long and short stories by the best authors; price $1.00 per year. It is necessary for you, to enter the contest, to send 25 cents (money-order, silver or stamps), for a three months' trial subscription with your list of words, and every person sending the 25 cents and a list of twenty words or more is guaranteed an extra present by return mail (in addition to the magazine), of a 100-page book, "**BESIDE THE BONNIE BRIER BUSH,**" by the famous Ian Maclaren. This book has more attention in the United States than any book of recent years. We ch plete unabridged edition, handy size, finely printed. Satisfaction guaranteed case or money refunded. Lists should be sent at once, and not later than Apri names and addresses of successful contestants will be printed in May Issue, April 25. Our publication has been established ten years. We refer you to any tile agency for our standing. Make your list now. Address JAMES H. PI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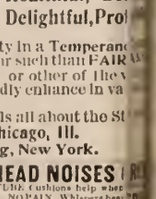

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We are seeking Christian people with means, who wish good society in a Temperance munity, and who will build good homes. No place is more attractive for such than FAIR A A piece of this land planted to **Oranges, Olives, Lemons, Almonds** or other of the v fruits and nuts which it produces to the greatest perfection, will rapidly enhance in va as the years roll by, yield a safe, sure and ample income.
Send 10 cts. for a handsomely illustrated 100-page book which tells all about the St Fair Oaks. **Farm, Field and Fireside Homeseekers' Dept., Chicago, Ill.**
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DEAFNESS & HEAD NOISES Our INVISIBLE TUBE Cushions help hear as glasses help eyes. NO PAIN. Whisper heard. Send to F. Hiscox Co., 853 B'way, N. Y., for Book and Proo

A Misty Morning.*

WE awoke the next morning to the ominous sound of falling raindrops. One look through the opening of our tent-like awning, and we knew what was before us. It was as yet a prospect as the eye could light upon even in England. The skies seemed to have come down several thousands of feet nearer the earth, as if to make their downpour the more effective. The river had lost all its spirit. Whatever turning point of the tide it was, the river itself, under the merciless pelting of raindrops, appeared to have come to a dead standstill. Trees, shrubs, reeds, all were in floods of tears; and the landscape in general had the same look as the cows out in the open, in their way of enduring with the passive patience of animal resignation. After breakfast Grimes came to our rescue. He proceeded to turn the little cabin into a nest of warmth and cosiness. Some flowers, the spoils of his attack of the evening before on the meadows, were placed upon the table; cushions were piled high in the corners; and, as we were briskly reminded, "if them there boxes was a lot o' readin' stuff, if we wanted it." This timely reminder sent our spirits up with a bound. After luncheon it had cleared in earnest. The clouds were rolling up their gray and white curtains, and the face of a melting summer noon came from behind them. O deck the breath of the wet, moist earth, taken with the vigor of an unbreathed freshness, swept the nostrils: every bush and tree seemed to produce its orchestra: full thrushes and blackbirds were singing as if to burst their throats with gladness. The river, in a twinkling, had become a bed of radiance; it lapped and gurgled now like some happy, conscious creature. Shy finned creatures came out of their deep depths to take a look at the sun; and upon the meadows some of those aerial shapes seemed to have found wings of gossamer texture with which to dance from flower to flower.

Concerning Culture.†

THE process of culture is an unfolding and enrichment of the human spirit by conforming to the laws of its own growth; and the result is a broad, rich, free human life. Culture is never quantity, it is always quality of knowledge: it is never an extension of ourselves by additions from without, it is always the enlargement of ourselves by development from within; it is never something acquired, it is always something possessed; it is never a result of accumulation, it is always a result of growth. That which characterises the man of culture is not the extent of his information, but the quality of his mind; it is not the mass of things he knows, but the sanity, the ripeness, the soundness of his nature. A man may have great knowledge and remain uncultivated: a man may have comparatively limited knowledge and be genuinely cultivated. There have been enormous scholars who have remained crude, unripe, inharmonious in their intellectual life, and there have been men of small scholarship who have found all the fruits of culture. The man of culture is one who has so absorbed what he knows that it is part of himself. His knowledge is not only enriched specific faculties, it has enriched him.

*From *On the Broads*, by Anna Bowman Dodd; a record of a yachting trip in English rivers; illustrated by Joseph Pennell: pp. 331; price, $3: artistic cloth covers; MacMillan & Co., New York and London, publishers.

†From *Books and Culture*, a series of essays by W. Mabie. These will form delightful and inspiring reading to the student and to all booklovers. Pp. 279, cloth covers, price $1.25; Dodd, Mead & Co., New York, publishers.

BOOKS RECEIVED.

Teddy's Button; by the author of "Eric's Good News." A bright little story for juveniles, illustrated, pp. 119; decorated cloth covers; price 50 cents. Fleming H. Revell Company, New York, Chicago and Toronto, publishers.

Corn on the Mountains; Sermons on a variety of Timely Gospel Topics, by Rev. John Robertson, Glasgow, Scotland. Pp. 300. Cloth binding. Price $1.25. Fleming H. Revell Co., New York, Chicago and Toronto, publishers.

Mother and Son.

Both Sorely Afflicted, but Relief is Found in Dr. Williams' Pink Pills for Pale People.

From the Call, Lafayette, Ind.

The *Call* has known the Byers family, of Talbot, Ind., for a long time, and J. W. Byers is one of those deliberate men who say little, but read and observe much. Mr. Byers has been suffering for the past three years with grip and kindred troubles. His mother has ever been a sufferer, resulting later in the most aggravating form of rheumatism. Some time ago Mr. Byers was persuaded by a neighbor to try Dr. Williams' Pink Pills. It didn't take long to set Mr. Byers to talking about this remedy, and the *Call* sent a special representative to his home to ascertain the exact facts. The subjoined sworn statement of Mr. Byers is sufficient. It tells the facts simply and briefly:

"I know positively that I was cured by Dr. Williams' Pink Pills. I was persuaded by one of my neighbors, Maxen Williams, to try them, as he claimed to have been cured by them. I had the grip three times, and was taken down with rheumatism, and did not expect to live. The doctors said I would never get well. They advised me to take a change of climate. I was reduced from one hundred and thirty-five to one hundred and five pounds. As soon as I began taking the Dr. Williams' Pink Pills I began to gain strength and the use of my limbs was restored. I had been almost helpless for two years, the stiffness in my limbs had been painful in the extreme. But with the use of the pills the pain ceased and now I am as limber and active as when a boy.

"I was also troubled a great deal with my kidneys, but the ailment has entirely disappeared. I have been a subject for the doctors for a long time. Two reputable physicians had treated me for months, and I had spent a large amount of money for patent medicines, but to no avail. As I said, I finally took Dr. Williams' Pink Pills for Pale People and here I am well. I believe that is the most wonderful remedy ever made. I need not extol this remedy for all my neighbors know what my condition was and what cured me. They will all tell you that it was Dr. Williams' Pink Pills.

My mother, who is seventy years old, was also troubled with rheumatism and could scarcely move. She was very wakeful at night and had no appetite. She took five boxes of Dr. Williams' Pink Pills and now she is in perfect health, and does all her own work on a farm.

(Signed) "J. W. BYERS."

Subscribed and sworn to before me this 10th day of August, 1896.

JAMES GOODWINE, *Notary Public.*

Dr. Williams' Pink Pills for Pale People are considered an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they affect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Dr. Williams' Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box or six boxes for $2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

'96 1897-1847 '48
'95 People Who '49
'94 "Don't have any '50
'93 Luck with Flowers" '51
'92 are just the ones who need our "JUBILEE" CATALOGUE for 1897. '52
'91 To commemorate our fiftieth business year, we have prepared the most beautiful and valuable SEED and PLANT CATALOGUE the gardening world has ever seen. Every copy costs us 25 cts. to produce, but in honor of this our "JUBILEE" year, we will send it this season FREE to any one on receipt of 10c. (in stamps) to cover postage and mailing. This "JUBILEE" CATALOGUE of "EVERYTHING FOR THE GARDEN" is a magnificent book of 170 pages, on which are displayed over 500 beautiful illustrations of Seeds and Plants, the work of our own artists. Also six full-size colored plates which in artistic beauty have probably never been equaled, certainly never surpassed. '53
'90 '54
'89 '55
'88 '56
'87 '57
'86 '58
'85 '59
'84 '60
'83 '61
'82 '62
'81 '63
'80 '64
'79 A "JUBILEE SURPRISE SOUVENIR" will also be sent without charge to all applicants for the Catalogue who will state where they saw this advertisement. '65
'78 '66
'77 PETER HENDERSON & CO., '67
'76 35 & 37 CORTLANDT ST., NEW YORK. '68
'75 '74 '73 '72 '71 '70 '69
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You can almost see them grow ON ESSEX Flower Food.

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THE METROPOLITAN PULPIT

Heavenly Recognition.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: II. Sam. 12: 23: - - - - } "I shall go to him."

HERE is a very sick child in the abode of David the king. Disease, which stalks up the dark lane of the poor and puts its smothering hand on lip and nostril of the wan and wasted, also mounts the palace stairs, and bending over the pillow, blows into the face of a young prince the frosts of pain and death. Tears are wine to the King of Terrors. Alas! for David the king. He can neither sleep nor eat, and lies prostrate on his face, weeping and wailing until the palace rings with the outcry of woe.

What are courtly attendants, or victorious armies, or conquered provinces, under such circumstances? What to any parent is all splendid surrounding when his child is sick? Seven days have passed on. There, in that great house, two eyelids are gently closed, two little hands folded, two little feet quiet, one heart still. The servants come to bear the tidings to the king, but they cannot make up their minds to tell him, and they stand at the door whispering about the matter and David hears them and he looks up and says to them, "Is the child dead?" "Yes, he is dead." David rouses himself up, washes himself, puts on new apparel, and sits down to food. What power hushed that tempest? What strength was it that lifted up that king whom grief had dethroned? Oh, it was the thought that he would come again into the possession of that darling child. No grave-digger's spade could bide him. The wintry blasts of death could not put out the bright light. There would be a forge somewhere that with silver hammer would weld the broken links. In a city where the hoofs of the pale horse never strike the pavement he would clasp his lost treasure. He wipes away the tears from his eyes, and he clears the choking grief from his throat, and exclaims, "I shall go to him."

Was David right or wrong? If we part on earth will we meet again in the next world? "Well," says someone, "that seems to be an impossibility. Heaven is so large a place we never could find our kindred there." Going into some city, without having appointed a time and place for meeting, you might wander around for weeks and for months, and perhaps for years, and never see each other; and heaven is vaster than all earthly cities together, and how are you going to find your departed friend in that country? It is so vast a realm. John went up on one mountain of inspiration, and he looked off upon the multitude, and he said, "Thousands of thousands." Then he came upon a greater altitude of inspiration and looked off upon it again, and he said, "Ten thousand times ten thousand." And then he came on a higher mount of inspiration, and looked off again and he said, "A hundred and forty and four thousand and thousands of thousands." And he came on a still greater height of inspiration, and he looked off again, and exclaimed: "A great multitude that no man can number."

Now I ask, how are you going to find your friends in such a throng as that? Is not this idea we have been entertaining after all a falsity? Is this doctrine of future recognition of friends in heaven a guess, a myth, a whim, or is it a granitic foundation upon which the soul pierced of all ages may build a glorious hope? Intense question! Every heart in this audience throbs right into it. There is in every soul here the tomb of at least one dead. Tremendous question! It makes the lip quiver, and the cheek flush, and the entire nature thrill: Shall we know each other there? I get letters almost every month asking me to discuss this subject. I get a letter in a bold, scholarly hand, on gilt-edged paper, asking me to discuss this question, and I say, "Ah! that is a curious man, and he wants a curious question solved." But I get another letter. It is written with a trembling hand, and on what seems to be a torn out leaf of a book, and there and here is the mark of a tear; and I say, "Oh, that is a broken heart and it wants to be comforted."

The object of this sermon is to take this theory out of the region of surmise and speculation into the region of positive certainty. People say, "It would be very pleasant if that doctrine were true. I hope it may be true. Perhaps it is true. I wish it were true." But I believe that I can bring an accumulation of argument to bear upon this matter which will prove the doctrine of future recognition as plainly as that there is any heaven at all, and that the kiss of reunion at the celestial gate will be as certain as the dying kiss at the door of the sepulchre.

Now, when you are going to build a ship you must get the right kind of timber. You lay the keel and make the framework of the very best materials, the keelson, stanchions, plank-shear, counter-timber, knees, transoms, all iron or solid oak. You may build a ship of lighter material, but when the cyclone comes on, it will go down. Now we may have a great many beautiful theories about the future world, built out of our own fancy, and they may do very well as long as we have smooth sailing in the world; but when the storms of sorrow come upon us, and the hurricane of death, we will be swamped—we will be foundered. We want a theory built out of God's eternal Word. The doctrine of future recognition is not so often positively stated in the Word of God as implied, and you know, my friends, that that is, after all, the strongest mode of affirmation. Your friend travels in foreign lands. He comes home. He does not begin by arguing with you to prove that there are such places as London and Stockholm and Paris and Dresden and Berlin, but his conversation implies it. And so this Bible does not so positively state this theory as, all up and down its chapters, take it for granted.

What does my text imply? "I shall go to him." What consolation would it be to David to go to his child if he would not know him? Would David have been allowed to record this anticipation for the inspection of all ages if it were a groundless anticipation? We read in the first book of the Bible, Abraham died and was gathered to his people. Jacob died and was gathered to his people. Moses died and was gathered to his people. What people? Why, their friends, their comrades, their old companions. Of course it means that. It cannot mean anything else. So in the very beginning of the Bible four times that is taken for granted. The whole New Testament is an arbor over which this doctrine creeps like a luxuriant vine full of the purple clusters of consolation. James, John, and Peter followed Christ into the mountain. A light falls from heaven on that mountain and lifts it into the glories of the celestial. Christ's garments glow and his face shines like the sun. The door of heaven swings open. Two spirits come down and alight on that mountain. The disciples look at them and recognize them as Moses and Elias. Now, if those disciples standing on the earth could recognize these two spirits who had been for years in heaven, do you tell me that we, with our heavenly eyesight, will not be able to recognize those who have gone out from among us only five, ten, twenty, thirty years ago?

The Bible indicates, over and over again, that the angels know each other: and then the Bible says that we are to be higher than the angels, and if the angels have the power of recognition, shall not we, who are to be higher than they in the next realm, have as good eyesight and as good capacity? What did Christ mean, in his conversation with Mary and Martha, when he said, "Thy brother shall rise again?" It was as much as to say, "Don't cry. Don't wear yourselves out with this trouble. You will see him again. Thy brother shall rise again."

The Bible describes heaven as a great home circle. Well, now, that would be a very queer home circle where the members did not know each other. The Bible describes death as a sleep. If we know each other before we go to sleep, shall we not know each other after we wake up? Oh, yes. We will know each other a great deal better then than now: "for now," says the apostle, "we see through a glass darkly, but then face to face." It will be my purified, enthroned, and glorified body gazing on your purified, enthroned, and glorified body.

Now, I demand, if you believe the Bible, that you take this theory of future recognition out of the realm of speculation and surmise into the region of positive certainty, and no more keep saying, "I hope it is so: I have an idea it is so: I guess it is so." Be able to say, with all the concentrated energy of body, mind, and soul, "I know it is so!"

There are, in addition to these Bible arguments, other reasons why I accept this theory. In the first place, because the rejection of it implies the entire obliteration of our memory. Can it be possible that we shall forget forever those with whose walk, look, manner we have been so long familiar? Will death come and with a sharp, keen blade hew away this faculty of memory? Abraham said to Dives, "Son, remember." If the exiled and the lost remember, will not the enthroned remember?

You know very well that our joy in any circumstance is augmented by the companionship of our friends. We cannot see a picture with less than four eyes, or hear a song with less than four ears. We want someone beside us with whom to exchange glances and sympathies; and I suppose the joy of heaven is to be augmented by the fact that we are to have our friends with us when there rise before us the thrones of the blessed and when there surges up in our ear the jubilate of the saved. Heaven is not a contraction. It is an expansion. If I know you here, I will know you better there. Here I see you with only two eyes, but there the soul shall have a million eyes. It will be immortality gazing on immortality — ransomed spirit in colloquy with ransomed spirit—victor beside victor. When John Evans, the Scotch minister, was seated in his study, his wife came in and said to him, "My dear, do you think we will know each other in heaven?" He turned to her and said, "My dear, do you think we will be bigger fools in heaven than we are here?"

Again, I accept this doctrine of future recognition because the world's expectancy affirms it. In all lands and ages this theory is received. What form of religion planted it? No form of religion, for it is received under all forms of religion. Then, I argue, a sentiment, a feeling, an anticipation, universally planted, must have been God-implanted, and if God-implanted it is rightfully implanted. Socrates writes, "Who would not p with a great deal to purchase a meeti with Orpheus and Homer? If it be u that this is to be the consequence of dea I could even be able to die often."

Among the Danes, when a master d his servant sometimes slays himself t he may serve the master in the fut world. Cicero, living before Christ's co ing, said, "Oh, glorious day when I sl retire from this low and sordid scene associate with the divine assemblage departed spirits and not only with the I have just mentioned, but with my d Cato, the best of sons and most faithf of men. If I seemed to bear his de with fortitude, it was by no means tha did not most sensibly feel the loss I h sustained. It was because I was suppor by the consoling reflection that we co not long be separated."

The Norwegian believes it. The Ind believes it. The Greenlander believe The Swiss believe it. The Turks beli it. Under every sky, by every river every zone, the theory is adopted; and I say a principle universally implan must be God-implanted, and hence a r belief. The argument is irresistible.

Again, I adopt this theory because th are features of moral temperament features of the soul that will distingu us forever. How do we know each o in this world? Is it merely by the colo the eye, or the length of the hair, or facial proportions? Oh, no. It is by disposition as well, by natural affin using the word in the very best sense not in the bad sense: and if in the our body should perish and lie there ever, and there should be no resurrec still the soul has enough features and disposition has enough features to m us distinguishable. I can understand in sickness a man will become so delir that he will not know his own friends will we be blasted with such insuffer idiocy that, standing beside our friends for all eternity, we will n guess who they are?

Again, I think that one reason why ought to accept this doctrine is bec we never in this world have an opportu to give thanks to those to whom we spiritually indebted. The joy of hea we are told, is to be inaugurated review of life's work. These Chris men and women who have been toilin Christ, have they seen the full resu their work? Oh, no.

In the church at Somerville, New sey, John Vredenburgh preached f great many years. He felt that his istry was a failure, although he w faithful minister preaching the Gosp the time. He died, and died amid couragements, and went home to God no one ever doubted that John Vr burgh was a good Christian ministe little while after his death there ca great awakening in Somerville, and Sabbath two hundred souls stood the Christian altar espousing the cau Christ, among them my own father mother. And what was peculiar in rega nearly all of those two hundred souls that they dated their religious impres from the ministry of John Vredenb Will that good Christian man before throne of God never meet those brought to Christ through his instru tality? Oh, of course he will know t I remember one Sabbath afternoon, I down with the sense of my sins and k ing not God, I took up Doddridge's "Ri and Progress." Oh, what a dark noon it was, and I read the chapters I read the prayers, and I tried to mak prayers my own. Oh, I must see Doddridge. A glorious old book he w It is out of fashion now.

There is a mother before the thro God. You say her joy is full. Is it? say there can be no augmentation Cannot there be? Her son was a derer and a vagabond on the earth that good mother died. He broke he

art. She died leaving him in the willness of sin. She is before the throne God now. Years pass and that son rents of his crimes and gives his heart to d and becomes a useful Christian. and s and enters the gates of heaven. You me that that mother's joy cannot be mented. Let them confront each other. son and the mother. "Oh," she says the angels of God, "rejoice with me! e dead is alive again. and the lost is nd. Hallelujah! I never expected to this lost one come back."

see a soul entering heaven at last. h covered face at the idea that it has e so little for Christ. and feeling borne wn with unworthiness. and it says to lf. "I have no right to be here." A ice from a throne says. "Oh. you forget t Sunday School class you invited to rist! I was one of them.' And another ice says. "You forget that poor man to om you gave a loaf of bread. and told of heavenly bread. I was that man." l another says. "You forget that sick to whom you gave medicine for the dy and the soul. I was that one." And n Christ. from a throne overtopping all rest, will say, "Inasmuch as ye did it e of the least of these. you did it to ." And then the seraphs will take their ps from the side of the throne. and cry, hat song shall it be?" And Christ, ding over the harpers. shall say, "It ll be the Harvest Home!"

ne more reason why I am disposed to ept this doctrine of future recognition hat so many in their last hour on earth e confirmed this theory. I speak not persons who have been delirious in r last moment and knew not what y were about. But of persons who died calmness and placidity. and who were naturally superstitious. Often the glo- of heaven have struck the dying pil- . and the departing man has said he and heard those who had gone away m him. How often it is in the dying ments parents see their departed chil- n and children see their departed par- s. I came down to the banks of the Mohawk River. It was evening, and I anted to go over the river. and so I ved my hat and shouted. and after while I saw some one waving on the osite bank. and I heard him shout. the boat came across. and I got in d was transported. And so I suppose will be in the evening of our life. We come down to the river of death and e a signal to our friends on the other re. and they will give a signal back to and the boat comes. and our departed dred are the oarsmen. the fires of the ting day tingeing the tops of the dles.

Oh. have you never sat by such a death- ? In that hour you hear the departing l cry. "Hark! look!" You hearkened d you looked. A little child pining ay because of the death of its mother, ting weaker and weaker every day. s taken into the room where hung the ture of her mother. She seemed to oy looking at it. and then she was taken ay. and after awhile died. In the last ment that wan and wasted little one ed her hands. while her face lighted up h the glory of the next world. and cried . "Mother!" Do you tell me she did see her mother? She did. So in my t settlement at Belleville a plain man d to me. "What do you think I heard t night? I was in the room where one my neighbors was dying. He was a od man. and he said he heard the els of God singing before the throne. aven't much poetry about me. but I ened and I heard them. too." Said I. have no doubt of it." Why, we are to taken up to heaven at last by minister- spirits. Who are they to be? Souls t went up from Madras. or Antioch. or usalem? Oh. no! our glorified kindred going to troop around us.

Heaven is not a stately, formal place. as ometimes hear it described. a very frig- ty of splendor, where people stand on cold formalities and go around about with heavy crowns of gold on their heads. No. that is not my idea of heaven. My idea of heaven is more like this: You are seated in the evening-tide by the fireplace. your whole family there or nearly all of them there. While you are seated talking and enjoying the evening hour. there is a knock at the door and the door opens. and there comes in a brother that has been long absent. He has been absent. for years you have not seen him. and no sooner do you make up your mind that it is certainly he than you leap up. and the question is who shall give him the first embrace. That is my idea of heaven—a great home circle where they are waiting for us. Oh. will you not know your mother's voice there? She who always called you by your first name long after others had given you the formal "Mister"? You were never anything but James. or John. or George. or Thomas. or Mary. or Florence to her. Will you not know your child's voice? She of the bright eye and the ruddy cheek. and the quick step. who came in from play and flung herself into your lap. a very shower of mirth and beauty? Why. the picture is graven in your soul. It cannot wear out. If that little one should stand on the other side of some heavenly hill and call to you. you would hear her voice above the burst of heaven's great orchestra. Know it! You could not help but know it.

O heaven! sweet heaven! You do not spell heaven as you used to spell it. h-e-a-v-e-n. heaven. But now when you want to spell that word you place side by side the faces of the loved ones who are gone. and in that irradiation of light and love. and beauty and joy. you spell it out as never before. in songs and hallelujahs. Oh. ye whose hearts are down under the sod of the cemetery. cheer up at the thought of this reunion. Oh. how much you will have to tell them when once you meet them.

How much you have been through since you saw them last. On the shining shore you will talk it all over. The heartaches. The loneliness. The sleepless nights. The weeping until you had no more power to weep. Because the heart was withered and dried up. Story of vacant chair. and empty cradle and little shoe only half worn out never to be worn again. just the shape of the foot that once pressed it. And dreams when you thought that the departed had come back again. and the room seemed bright with their faces. and you started up to greet them. and in the onort the dream broke and you found yourself standing amid-room in the midnight—alone. Talking it all over. and then. hand in hand. walking up and down in the light. No sorrow. no tears. no death. Oh. heaven! beautiful heaven! Heaven where our friends are. Heaven where we expect to be.

Oh. how they bound in. these spirits before the throne! Some shout with gladness. Some break forth into uncontrollable weeping for joy. Some stand speechless in their shock of delight. They sing. They quiver with excessive gladness. They gaze on the temples. on the palaces. on the waters. on each other. They weave their joy into garlands. they spring it into triumphal arches. they strike on timbrels. and then all the loved ones gather in a great circle around the throne of God—fathers. mothers. brothers. sisters. sons and daughters. lovers and friends. hand to hand around about the throne—the circle. hand to hand. joy to joy. jubilee to jubilee. victory to victory. "until the day break and the shadows flee away. Turn. my beloved. and be like a roe or a young hart upon the mountains of Bether."

Oh. how different it is on earth from the way it is in heaven when a Christian dies! We say "Close his eyes." In heaven they say. "Give him a palm." On earth we say. "Let him down in the ground." In heaven they say, "Hoist him on a throne." On earth it is. "Farewell. farewell." In heaven it is "Welcome. welcome." And so I see a Christian soul coming down to the river of death. and he steps into the river. and the water comes up to the ankle. He says. "Lord Jesus. is this death?" "No." says Christ, "this is not death." And he wades still deeper down into the waters until the flood comes to the knee. and he says. "Lord Jesus. tell me. tell me. is this death?" And Christ says. "No. no. this is not death." And he wades still further down until the wave comes to the girdle. and the soul says. "Lord Jesus. is this death?" "No." says Christ. "this is not." And deeper in wades the soul till the billow strikes the lip. and the departing one cries. "Lord Jesus. is this death?" "No." says Christ. "this is not." But when Christ had lifted this soul on a throne of glory. and all the pomp and joy of heaven. came surging to its feet. then Christ said. "This. oh transported soul! this is death!"

REV. F. B. MEYER, B. A.
(Shortly to visit this country.)

A GREAT PREACHER'S VISIT

Rev. F. B. Meyer Crosses the Atlantic to Continue the Good Work Commenced in New York and Boston by Messrs. Moody and Sankey.

ONE of the most significant events of this revival season is the visit of the Rev. F. B. Meyer of London, to New York and Boston. Mr. Meyer is crossing the Atlantic for a ten days' sojourn in the two cities. He is expected to arrive on February 3, and to preach in Tremont Temple, Boston, on February 4, 5, 6, and 7. On February 8, he expects to reach New York, and will preach in Carnegie Music Hall on that and four following days. On February 13 he sails for England. It is not often that so long a journey is taken for so few services, but Mr. Meyer cannot remain a longer time away from his work, yet he is anxious to do all that is in his power to turn to account the blessed movement inaugurated by Mr. Moody's labors in the two cities. Probably there is no preacher so well fitted as Mr. Meyer to follow Mr. Moody in this work. His preaching is earnest and practical, and he has that peculiarly winning persuasive manner which has led so many hesitating souls to decide for Christ. His success in his London pastorate, where he succeeded Dr. Newman Hall, has been phenomenal. This church with its famous tower, named Lincoln Tower after our Martyr President, is well known to American visitors to London. A visit to it and a study of its many and varied forms of Christian usefulness are sources of inspiration which have been felt by many earnest workers. But it is not visitors only that have acknowledged their obligations to Mr. Meyer. Thousands of American Christians have been blessed by the reading of his little volumes which are issued from the press of the Fleming H. Revell Company of New York and Chicago, and have had a very extended circulation. Frederick B. Meyer, whose portrait appears in this column is but a little over forty years of age. He is one of those exceptional Christians whose experience should be quoted for the encouragement of some who are troubled by doubts as to their own standing. Though so eminent in service and so truly spiritual in life, he has no recollection of his conversion. After a brief business experience, he entered Regent's Park College, England, to study for the ministry. His first charge was at Liverpool as co-pastor of Rev. C. M. Birrel, of Pembroke Baptist Church. Thence he went to York where he assisted Messrs. Moody and Sankey in one of their most remarkable seasons of blessing. But it was in 1874 when Mr. Meyer settled at Leicester that the great work of his life began. Leicester is a town of hard headed, studious workingmen. Their condition weighed heavily on the young pastor's heart. They would not come to church, and the church was too conservative to approach them, or hold out a hand cordially to them. Mr. Meyer wanted to win them and to do so he resigned his pastorate, quitted the sheep in the sheep-fold to go after the straying ones. The pile of buildings known as Melbourne Hall was erected for him when the Christian employers of the town discovered what he was trying to do. Sunday and week-nights the men and women who knew that Mr. Meyer had given himself to them, crowded it to suffocation. In a few years eight hundred of them made profession of faith. They confessed that until Mr. Meyer preached to them they had misunderstood Christianity and had opposed it in ignorance of its value. Twenty-three hundred children were gathered in the Sunday School of which Mr. Meyer himself was superintendent. Lectures and classes were held in the adjoining building every night of the week, and a library and reading-room and restaurant occupied another adjunct. Then Mr. Meyer carried the war into the enemy's country by opening services in other parts of the town, by mission visitors and other agencies, and these, too, were much blessed. Another novel feature of the work was the "prison breakfasts." The pastor was a daily visitor at the prison and he was always there in the early morning when the prisoners who had served their terms were discharged. They were invited to breakfast at Melbourne Hall, and after the meal Mr. Meyer gained their confidence in his happy genial way and offered to help them to lead honest lives. The number of men rescued from criminal lives by these means is astonishing.

CHRIST CHURCH, LONDON.

At the present time Mr. Meyer is pastor of Christ Church, London, where he is continuing his aggressive spiritual work.

Mr. Meyer, in addition to his pastoral labors, has found time for effective literary work. Among his best known books are *Reveries and Realities*, a graphic description of life and work in London, and *The Bells of Is* (published by Fleming H. Revell & Co., New York), a series of delightful "Echoes" from Mr. Meyer's early pastorates.

THE SUNDAY SCHOOL

PRAISE YE THE LORD

TRUE AND FALSE GIVING.

Sunday School Lesson for Feb. 7. Acts 4: 32-37; 5:1-11. Golden Text, I. Sam. 16: 7. By Mrs. M. Baxter.

THE Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I.Sam. 16: 7.) The spiritual birth of those who were born of God at Pentecost was healthy and vigorous. No need was there in those days to ask whether a man was a Christian; all his life and all his spirit went exactly counter to that of the unconverted around him: he was a new creature; old things had passed away; behold all things had become new, and all things were of God. (II. Cor. 5: 17, 18.) It was "newness of life" which was manifested by them, a harvest resulting from the corn of wheat which fell into the ground and died (i.e., Christ's death), and so brought forth much fruit "after his kind" in the lives of his disciples. In the world around, all men were seeking to please themselves, exalt themselves, better themselves, indulge themselves, whereas

"Christ Pleased not Himself,"

(Rom. 15: 3), and his followers lived "not unto themselves, but unto him which died for them, and rose again." (II. Cor. 5: 15.) It was a strange phenomenon in the midst of a selfish world when "the multitude of them that believed were of one heart and of one mind; neither said any of them that aught of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." It was against all the instincts of nature, for "no man hateth his own flesh, but nourisheth and cherisheth it." (Eph. 5: 29.) It would be considered the veriest folly in the world, for "men will praise thee when thou doest well to thyself." (Ps. 49: 18.) But it was like Jesus, it was Jesus, living his life over again in those in whose hearts he dwelt by faith. It was a heavenly, not an earthly life: its source was above.

"But it was abnormal," say many, "such a life was impracticable; what would become of business, how should we support our families if we lived thus?" When men have real faith in God and act, not from individual eccentricity, or desire to be looked upon as particularly holy, but from a true obedience to the Lord, he does not let them lack. "Neither was there any among them that lacked." "When I sent you without purse, and scrip, and shoes, lacked ye anything?" (Luke 12: 35.)

Impatience of Earthly Possessions

is very rare in the Church now: then it was the Church's characteristic. The very life of the world runs in the current of: "All seek their own," but the early Church had nothing she would call her own, but the Lord who had bought her. The selfish principle in her members, with which God cannot unite, had been superseded by the Spirit of Christ, and God had full right of way with all his children. There was nothing to hinder the Holy Ghost, and thus "with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." How could it be otherwise? Men saw the hidden life shining through these transparent temples of the Holy Ghost, and they were in the presence of God who was in his people.

But wherever God works, the enemy counterfeits his working. Open opposition does more to further Christ's kingdom than almost anything else: the Gospel thrives, and Christians grow and develop in times of persecution. When, however, the outward sembling of devotion to Christ covers a heart in which self reigns, the silver becomes dross, the wine mixed with water. (Isa. 1: 22.) All was not gold even among these first disciples. There was a man amongst them who wanted to get the credit for giving all his possessions, and for possessing the same spirit of disinterestedness as actuated the remainder, while his faith in God was so little that he kept back a part of the price of his land against the time of need. In the depth of his heart Ananias believed he could do better for himself than God could or would do for him. If he had taken the position which was the true one in his case, he would have acknowledged that he could not count on God as the others did, but that he would give what he felt he could spare. His pride, however, prevented him from being truthful.

The righteous Lord loveth righteousness, his countenance doth behold the upright. (Ps. 11: 7.) The grace of giving is so little understood and practiced in the Church of Christ at this time that, in the light of the days of her infancy she may well be ashamed. What is the real motive which makes many men give. If we could look into their hearts we should hear them say, "How much is expected of me? How much will so and so be likely to give?" Such a thought as that all they possess is not their own but the Lord's, does not seem to strike them, and thus, many will give to a church or mission when they may, by their gift, secure a certain position. After all, this is in heart no gift at all, but only an investment of money for a certain return to themselves. Some do not invest in Christian work for position or influence, but for personal credit. The subscription list is of interest to them as a means of comparing themselves with others to their own advantage; they nourish their own pride by their giving. How surprised would these men be if a modern Peter were to tell them the startling fact that they are acting the part of an Ananias!

It was an awful moment for Ananias when those eyes which are as a flame of fire (Rev. 1: 14), looked straight through the Apostle Peter upon him, and spoke the words which were to seal his doom: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land? While it remained, was it not thine own, and after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart. Thou hast not lied unto man, but unto God." The same word of God which is spirit and life to them that hear and obey is death to those who disobey. It is with the rod of his mouth and by the breath of his lips that God shall slay the wicked. (Isa. 11: 4.) No hand had touched the unhappy man, but he, smitten by the Word of God through Peter, fell down a lifeless mass at the Apostle's feet. An awful lesson against unreality, an awful warning against false profession and mixed motives.

But the sinner was not alone in his transgressions. His wife was party to the transaction. Unlike a true helpmeet, she was one with him in his duplicity. Perhaps the time, three hours and more, which had elapsed since her husband left her to make his donations to the funds of the church alarmed her, and she came to the company of the disciples with the lie still in her heart. She was not prepared for the instant question of Peter, "Tell me whether ye sold the land for so much?" "Yea, for so much," was her unhesitating answer.

O the shock of the words which followed from the lips of the man who saw in the power of the Holy Ghost right down into her crooked heart! "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door and shall carry thee out." No moment to retract: no moment to seek for pardon. The atmosphere of a church united in the holy disinterestedness which counted nothing their own was one in which duplicity and unbelief could not live. O that such an atmosphere were found in the Church of to-day! These were the first deaths in the early Church.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

JOY, enthusiasm, and brotherly love evidently characterized the church in the period described in the lesson. How long it was after Pentecost, we have no means of knowing, but perhaps not many months. It is an interesting picture of social life. To be a Christian in those days was to be a member of a family, and the word "brother," which we still often hear used by some Christians, had a real practical meaning. It is glorious to remember that there has been one time, at least, in the history of the Christian Church when brotherly love was the paramount consideration, and when there was in the church none who lacked anything. But this divine enthusiasm did not continue. A little later we hear (Acts 6: 1) that jealousies were aroused. Some of the people complained of unfairness in the distribution, and the Apostles whose impartiality was challenged, gave way to seven new distributors appointed by the church. There seems to be ground, too, for doubting whether the wholesale distribution was really beneficial in the end. The references to the poverty of the church in Jerusalem later in the Acts, and in Paul's Epistles indicate a permanent condition of pauperism, which may have had its origin in those early alms. If the poor members of the church became accustomed to depend on the daily distributions, and made no exertions for their own support, the distributions may not have been altogether a blessing. It is certain that the need of alms became chronic.

Two contrasted incidents of this communistic period are on record. One of them was Joses Barnabas who sold his property and turned the proceeds into the common treasury. He is the same man who afterward accompanied Paul on his early missionary journeys. Tradition says that he met the great apostle in the school of Gamaliel. According to the story, his parents were wealthy Jews of Cyprus who sent him to Jerusalem to study, but seeing Christ work a miracle and hearing him teach, he became a Christian and brought his sister, Mary, and her son, Mark, the author of the second Gospel, into the fold. He was evidently a generous, impulsive man, and was probably among the first to bring his possessions into the treasury. A very different man was Ananias, whose tragic death is recorded. He had the Pharisee spirit, craving popularity and a credit he did not deserve. Although the record does not state the fact, we infer that Ananias, either in words, or in the manner of his giving, conveyed the assurance that the money he gave was the whole price he had received for his land. Peter appears in some way to have known the actual amount, and to be aware of deception. He reproves the man sharp and reminds him that there was no compulsion on him to offer the gift. He might have kept the land, or have sold it; kept the money, but he sinned grievously in pretending to the Holy Spirit that was doing a thing that he was not do Peter pronounced no sentence upon h and was probably as much surprised the others when he fell down, dead. terward, when Sapphira entered, she a direct lie, and Peter predicted a sim fate for her, and she, too, died. chronicle says that "great fear came u the church," and we can well believe The habit of insincerity, of pretence declaring that we are really doing all can afford to do, that we give ourselve Christ, "'tis all that we can do," is so c mon, that these early Christians seein punishment so swift and terrible fall u two pretenders, must have been solemn and have realized how dangerous it to trifle with sacred things.

Kept back part of the price. A boy sires to become a musician. A ter of the art, a man whose fame is w wide, hears of the boy, examines finds that he has talent, and offers to charge of him and make him a g musician, on one condition. The must give up himself entirely to teacher for the conduct of his studies for the disposal of all his time. teacher is to regulate the time of his ri and going to bed, his diet, the book shall read, the time to be devoted to tice, and the character of his amusem If the boy will agree to this, there i doubt of his becoming the finest musi of his time. Suppose the boy agrees he is very fond of novel-reading. H up late at night, he curtails his hou study, he allows his mind to run o favorite stories while he is practicing music. Would it be surprising if he f in his musical career? Would his m be to blame for the failure? The boy back part of the price he was to pa success. When a man goes to God made his child, he cannot complai failure if he keeps back a part of price to give it to the world. He make full surrender.

Great fear came on all. How it w surprise a man of the last century were to rise from his grave and see is done now by electricity. It carries messages over the wires; it carries voices for hundreds of miles by telepl it supplies us with light; and it gives p to run our cars and machinery. Bu is not all it can do. This useful beneficent agent can kill. See that victed murderer as he enters the cha in the prison and looks at the cha for him. How he shrinks from it! knows that seated in that chair a c of electricity will pass through hin stop his life. See the lineman busy the wires on a telegraph pole. His accidentally touches a bare wire, a falls limp and dead. The electricity is serving us so well and faithfull killed him. It is no trifling matter to in contact with such an agent. An and Sapphira had seen the won works of the Holy Spirit; now they to experience the awful consequenc trifling with it.

To lie to the Holy Ghost. So far are told, Ananias told no lie. He a to have allowed it to be inferred t was giving the whole of the money h received for his land. That was a lie which may be quite as bad as a lie s A country teacher relates that on when a class in spelling stood befor she put a hard word. The pupil head spelled it wrongly. She put it next, and the next, right through last, but all failed. She asked the la a bright, intelligent lad, and he spell word rightly as she thought. He w the head of the class above seventee and girls who were all older than hi Turning around the teacher wro word on the black-board that all mig and remember it. But no sooner h successful little boy read it than I that it was not spelled as he had sp What should he do? He had only t silence and he would retain his pr sition. But he was not that kind of "You must have misunderstood me, er," he said. "I said 'e' not 'i,'" an he went to the foot of the class. Th was the opposite of Ananias. He not take credit that did not belong

KINDNESS FOR CRIPPLES.

The Daisy Fields Home at Englewood, N. J., and Its Samaritan Work Among Little Sufferers.

THERE is probably no form of charity which appeals more directly or sympathetically to the heart than that which has a helpless little child for its object. New York City and its suburbs have many institutions for the care, training and education of the tiny waifs who are cast adrift on the world. Our own Children's Home, at beautiful Mont-Lawn, every summer gives shelter, food and recreation to nearly 3,000 neglected tenement children. But for the special cases of the little toddlers who have been so afflicted that they must go through life maimed or helpless cripples, there is comparatively little provision made at the present time.

In the pretty suburban town of Englewood, N. J., about 15 miles from New York, and in one of the pleasantest localities is the Daisy Fields Home and Hospital for crippled children. This worthy institution has been open continuously since June, 1893. Here, surrounded by pleasant playmates and the kindest of nurses, and tended by skilled physicians, during these three-and-a-half years a large number of crippled children have been housed and nursed. All sorts of "cases" are represented among the tiny inmates: some with broken legs or arms, others with dislocations, spinal disease, hip disease, shrunken limbs, etc. The hospital and home is carried on for the purpose of caring for children who are usually refused admission to other institutions. Many are cripples upon whom the ravages of disease have left their imprint, and who, if not furnished with proper country air and food, would die. Others of the same class have submitted to excisions of joints and other necessary operations, and without the care found in such an institution would relapse and go on from bad to worse. Working with such almost hopeless cases the results have often been marvelous. In most instances the disease is overcome, and the suffering child is restored to health and saved from the misery of a cripple's life. The Daisy Fields Home takes the sufferer and tenderly cares for it until restored to health or until life is closed. During a year only two deaths occurred, one from disease of the spine and one from scarlet fever. After the children are cured they return to their poor homes in the slums of our great cities to be lost in the whirlpool that makes up life there.

The Home is a spacious frame building with an extension, ample grounds and wide verandas. Besides the dormitories it contains commodious play-rooms, operating-room and nurses' quarters. All the sanitary arrangements are perfect. Many little cripples from homes of poverty have here found happy surroundings and permanent cure. It is estimated that there are in New York City alone thousands of crippled children receiving little or no attention, who might be cured, or at least greatly helped by such skilled surgical treatment as is given at this charity, which not only seeks to help the child physically but mentally and morally as well. Its kindergarten is a pleasant sight, and it would make older folks smile to see these fragile little ones at play as happy as though they were endowed with the blessing of sound limbs and sturdy bodies. Our illustration shows a trio of girl cripples at play as "little laundresses."

The Daisy Fields Home is supported by contributions from kind-hearted persons who are interested in the welfare of the little cripples, and wish to help them. All its beneficiaries are poor children. It is warmly endorsed by many pastors and other worthy people who recognize it as a worthy charity that deserves recognition and support from all who are interested in the welfare of the little helpless cripples.

The Palestine Railroads.

A traveler writes: "The single line from Jaffa to Jerusalem hardly pays its expenses at present, and the much-to-be-desired railway from Port Said direct to Jerusalem, which would obviate the difficulties of the landing at Jaffa, can hardly be said to be within the range of practical politics, owing to indifference, if not opposition, in high quarters. But there is no doubt, should the present troubles result in a government really anxious to develop the resources of the country, that a great influx of trade and prosperity would be followed by a gradual reducing of local peculiarities to a dead level of Europeanism, such as we see in Alexandria or Pera.

A lady who has lived in Jerusalem forty years says that the population of the city is constantly on the increase. She says that "twenty-two years ago there were only between fifteen and twenty thousand Jews in Jerusalem. In those days no houses were to be found outside the magnificent walls, the gates of which are closed at night. Since then many changes have taken place, and the Hebrew population — mainly on account of the increase of the Jewish immigration from Russia — now stands at between sixty and seventy thousand."

REACHING PLAIN PEOPLE.

More Approving Comments on Mr. Moody's Plea for Sunday Evening Gospel Services.

DURING the present month, many letters have been received approving of the suggestion of Evangelist D. L. Moody, that the Christian Churches of America generally should devote Sunday evenings to the presentation of the plain Gospel for the purpose of reaching the common people. Extracts from several of the letters are given below:

Lancaster, Wis. Meetings Sunday evenings in church here are very rare. About twenty-five have been added to the church during the year, but they resulted from special revival services held in two country appointments where they usually have preaching only once in two weeks. Revival services were also held here, but no conversions. I hope Mr. Moody's suggestion may become a rule in every Protestant church in our land.

Elgin, Neb. We live six miles from town, and have only a schoolhouse to worship in. We have preaching every two weeks at eleven o'clock, A. M., Sunday School every Sunday, and prayer and class meeting. There are forty members. I don't think there have been any added to the church, or any conversions in the last year. A revival is needed in this neighborhood.

Fultonville, N. Y. Sunday evening services are held, and the Gospel only preached. We usually have a song service for fifteen minutes, and an after-meeting is frequently held. On no occasion can a sinner leave without hearing the Gospel invitation. Membership in a year has more than doubled—from 50 to 100—and there have been 30 conversions in same period.

Providence, R. I. In looking through the list of Sunday services as published in the Saturday papers, it would appear as though every other subject was preached except Jesus Christ and him crucified as the only hope of the world. I believe that it is by "the foolishness of peaching" that souls are to be saved, and that the preaching of the Cross is the power of God to those that are saved. We have services every Sunday evening at our church. The subjects have been, recently, "The Public Schools," "Criminals in Prison and Out." We have preludes on newspapers, bicycle riders, and kindred subjects. For the last six months there has been no addition on confession, and I think there have been a dozen by letter. I do not know that there have been any conversions. "God has made us for himself and the soul is restless until it finds rest in him," and that rest is only attained by a knowledge of Christ, who came to reveal the Father.

Ballard, Wash. Services held morning and evening, but I do not think it can be called Gospel. No conversions in a year. I think Mr. Moody has voiced the sentiments of many hungry souls. Oh, that there were more true heralds of the cross of Jesus Christ! I attended a number of the churches here and in Seattle, and with but one or two exceptions, I have heard almost anything else but the pure Gospel.

Ludlow, Vt. Our Sunday evening services are C. E. meeting at 6 o'clock, and presbytery at 7 o'clock, generally. Not one has joined the church for three years, if my memory serves me right.

Sharp, Ky. On Sunday afternoons we hold our Y. P. S. of C. E., and in the evening Gospel services at a school house near the church. Last year between fifty and sixty were added to our church.

Minneapolis, Minn. I am a member of one of the largest churches in Minneapolis. It has a seating capacity of about fifteen hundred or more, but no kneeling capacity. The choir does all of the singing Sunday evening with the exception of one hymn, in which the congregation join. We know that it is utterly impossible, generally to catch a single word that is sung by our modern church choirs. Are we ashamed of our cause? Must our cause be put into the background? We are not gaining by trying to please the ear; we are losing the power of the Holy Ghost.

Cloverdale, Cal. I heartily agree with Mr. Moody in his views on Sunday evening Gospel services. Our Sunday evening services here are of a miscellaneous character. No growth of membership in a year, and no conversions.

Spangle, Wash. There are four churches here, but only three places of worship. There are no regular services in any place at present. There may have been some additions to the churches by letter during the past year. I am not informed on that point. There has been but one conversion here in a long time. I think over two years; that one was last winter. To tell the exact truth, we are spiritually dead.

These letters, as well as others received, are indisputable evidence in support of Mr. Moody's recent assertion during the Cooper Union revival meetings that the Church that is "without Sunday evening Gospel Services is dead."

CRIPPLED CHILDREN PLAYING "LAUNDRESS" AT THE DAISY FIELDS HOME.

FAITH.

FAITH is the door to heaven,
And 'tis the only one.
The soul is cleansed, the sins forgiven
Through faith in God's dear son.

By faith we walk below,
And rise o'er trials here.
'Tis faith that conquers every foe,
And scatters doubt and fear.

'Tis faith that guides our feet
When paths are dark and rough.
True faith can never know defeat,
It counts God's word enough.

Fresh strength it will impart
Through all our coming years.
In sorrow, it will cheer the heart,
And wipe away the tears.

The blessed gift of faith
First cometh from the Lord.
It is believing what he saith,
Depending on his word.

Faith, like an anchor strong,
Will hold the soul secure.
It ever sings the trusting song
That what God says is sure.

Stayner, Ont. MRS. W. J. KENNELY.

A Wood-Thrush's Library.

ORNITHOLOGISTS have not presumed to affirm that our birds read either words or music. This, in spite of the constant slaughter of song birds and the unremitting greed for their eggs, iniquities which continue,

WOOD-THRUSH'S NEST, CONTAINING A PART OF "THE CHRISTIAN HERALD."

uncondemned, to augment the scarcity of birds "in the interests of science." True it is, however, that certain of the birds betray a fondness for a bit of reading matter with which to put a finishing touch to the nest. Among these is the wood-thrush, a general favorite among bird-lovers. His wondrous voice, aside from the charm of his warm, tawny back and creamy, heart-spotted breast, holds fixed an attention that wanders from more vivacious, brilliantly arrayed songsters.

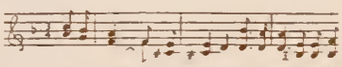
This thorn-encircled nest, a photograph of which I send you enclosed, was the unrocked cradle of a brood of young wood thrushes. It was firmly planted against the black trunk of a thorn tree but little above one's head. The thorns below, above, and all about it made near approach impossible, and marked the wise precaution of the stately pair who guarded its contents.

The bottom of the nest flaunts a large, ragged bit of paper, that fluttered in the breeze which bore aloft the adoring chant of the male thrush. This was the library of the wood-thrush, and if its characters were meaningless to the father and mother thrush, perhaps they shared the wisdom of other parents in believing that each new generation may accomplish something undreamed of by its ancestors. Who knows — this may have been a college education designed for their treasured nestlings. This is what the fragmentary surface disclosed:

The Christian Herald and Signs of our Times
OUR SERVICE OF SONG.
Conducted by Ira D. Sankey.

Take my voice
And let me sing
Ever only for my King.

Mark 9: 41.



Bear a cup of loving service unto daughters of the

TWILIGHT TOWN.

Hush, baby, soft and low!
Slow, slow, let us go
Through the gap in the wall to Twilight Town.

Soft as the wind through rippling wheat,
When the sun's last rays and the shadows meet,
Sounds the patter of thousands of little feet.

Through the gap in the wall on their dimpled knees,
On the grass of the Kingdom Do-as-you-please.

A BABY'S VOICE SAVED THEM.

When the baby thrushes were about ready for flight, three curious, unkempt, red-brown heads raised themselves above the nest's brim at the sound of passing foot-steps, and peeped over the menacing thorns with young, inquiring eyes.

—ELIZABETH SUNEMACHER.

A WONDERFUL RESCUE WORK.

The Florence Mission of Kansas City Mo., is doing a wonderful work. At a recent anniversary celebration the managers said that during the past month six thousand women and men had been present at the meetings and one hundred and forty-six of them had declared themselves determined in Christ's strength to renounce their sinful lives. A large number of women, some of whom are well educated and come of highly respectable families, have been rescued from lives of shame and are now in the home, and give evidences of their being truly converted.

SINGERS WHO SAVE SOULS.

America's Famous Gospel Vocalists, whose Grand Voices Touch the Hearts of the Multitudes and Awaken the Sinner.

WHAT triumphs have been won for Christ by the human voice, lifted up, and thrilling with the burning ardor of consecration! What vast assemblies have been moved, what multitudes melted under the potent influence of divine song! In this issue of THE CHRISTIAN HERALD we devote space to the presentation of the portraits of some of these sweet singers—Gospel minstrels in the highest sense. From that night when the angels sang over Bethlehem's plains till now, the world has never been without tuneful voices to sing the sweet song of the Lamb. Through long persecution and darkness, the believing Church has sung its way, confident in ultimate triumph, and now in the broader Gospel light in which we are walking to-day, the strains are bolder, clearer and more resonant than ever.

In the brief biographical sketches below, we outline the careers of the Gospel singers, each history being a narrative which cannot fail to interest, instruct and encourage the reader. First among these knights of sacred song comes Ira D. Sankey, well known to the readers of THE CHRISTIAN HERALD.

Ira David Sankey, the greatest of living Gospel singers, was born in Edenburg, Pennsylvania, in 1840. When he was sixteen years old the family removed to Newcastle, in the same State. His first religious impressions came from the instructions of an old Scotch farmer, who used to take him to the Sunday School when he was only six years of age. During a series of revival meetings held in his neighborhood when he was fifteen, he was led to Christ, and on the removal of the family afterward, he joined the Methodist Episcopal Church at Newcastle, identified himself with the Sunday School, and became prominent in the service of song. He trained the children of the school in singing, and conducted the service of praise in the church. His clear melodious voice, distinct enunciation of the words sung, and rich, emotional tones soon attracted attention, and he was often invited to musical circles, and to conduct the singing at public meetings and conventions.

PETER PHILIP BILHORN.

Before he was twenty-one he was elected superintendent of the Sunday School, and it was here that he commenced his famous solo singing. His voice touches the heart, and many souls have been won by it to Christ. In 1871, at a National Y. M. C. A. Convention, at Indianapolis, Mr Moody first heard Mr. Sankey, and was impressed with his remarkable voice and style of singing. On conferring together, they found that their love of mission work and desire for extended usefulness were mutual, and they agreed to labor together in evangelistic services. Since that time their careers have been closely identified, and they have labored together in all parts of the globe. Mr. Sankey has repeatedly accompanied Mr. Moody to Great Britain, and they have worked jointly for souls during a period of nearly twenty-five years, conducting successful revivals in many American and European cities, and everywhere being blessed by an abundant spiritual harvest. Besides his magnificent gift of song, Mr. Sankey is an excellent and effective speaker, and is also a popular composer of Gospel hymns many of his melodies having been composed expressly for hymns written by Fanny J. Crosby, the famous blind poet. His latest book is "Sacred Songs No. 1."

For the last three months, Mr. Sankey has been assisting Mr Moody in the conduct of the great series of revival services at Cooper Union and Carnegie Hall, New York—a movement which spread to many cities and to churches of every Christian denomination in the Eastern and Middle States, and which resulted in a multitude of conversions. Mr. Sankey and his wife will soon leave for Southern California, where they will spend two or three months.

Wm. J. Kirkpatrick was born in Pennsylvania, in 1838. He came of a musical family, and at an early age became quite proficient on the flute, fife, violin, and violoncello. When sixteen years old, he left his home in Duncannon, Pa., for Philadelphia, and served three years as an apprentice to a carpenter, his evenings being spent in the study and practice of music. In February, 1855, he joined the Wharton Street M. E. Church, Philadelphia, and from that time devoted himself mostly to sacred music, giving his services to the choir and Sunday School. He studied singing under Prof. T. Bishop, a leading oratorio and ballad singer, and became a member of the Harmonia and the Handel and Haydn Sacred Music Societies.

From 1854 to 1857 he composed many hymn-tunes and elaborate anthems. His first published composition was, "When the Spark of Life is Waning," which appeared between 1856 and 1859. In 1865, he superintended the publication of a tune-book, the "Heart and Voice" or "Songs of Praise for the Sanctuary," which included all the hymns of the Methodist Episcopal hymn-book. During the next year or two, some of his well-known hymns were written. The words and music of "Resting at the Cross," "Sweetly I'm Resting in Jesus," "Beautiful Day," and the music of "Remember Jesus Leads," and others, which were issued in leaflet form in 1873 and 1874, and were published in 1875 with several other pieces.

About this time Mr. Kirkpatrick became acquainted with Mr. John R. Sweney, and in 1880, his first book as an associate of Mr. Sweney, the "Quiver of Sacred Song," was published. Since then the two have been working much together. Their summers are busy with camp-meeting work. Mr. Kirpatrick is much occupied in helping other music writers all over the country in harmonizing and perfecting their work. Among the best known books of which he is associate editor is, "Finest of the Wheat," Nos. 1 and 2, etc.

Among the most popular of our Gospel hymn and tune writers is James McGranahan. He was born at Adamsville, Pa., in 1840 and while yet a lad, learned to read notes and sing alto in the singing schools. At nineteen, he organized his first singing class. He maintained his studies in vocal music, and under the training of Bassini, sung his first important tenor solo in the oratorio of "Stabat Mater." In 1862, after Mr. McGranahan's marriage, he became associated with the late J. G. Towner, and for some two years held conventions and concerts through central Pennsylvania and southern New York. He studied at different times under Bassini, Webb, O'Neil, and others, and the art of teaching under that prince of teachers, Dr. Geo. F. Root, the art of conducting under Zerrahn, and harmony under Dr. Mason, J. C. D. Parker, F. W. Root, and others, until the summer of 1875, when he accepted the management of the "National Normal Musical Institute." His work in musical compositions began in 1865. His first melody was entitled "My Sewing Machine." Others followed, among them were "Nearer Home," "Say a Kind Word," and "That will be Heaven for Me." For many years he has been busy writing anthems, glee and hymn tunes, which have been sung everywhere. His books are widely used both North and South. In 1877 he devoted himself to the work of singing the Gospel, and together with Major Whittle, labored faithfully and successfully for about three years. In 1880 he went to England, where he met with great success. While there he published two books: "Songs of the Gospel" and "The Gospel Male Chorus Book." He has also published a number of successful books of Gospel song in the United States. He resides at Kinsman, O., and is still in the height of his powers and popularity. Among his principal publications are: "The Choice," and "Harvest of Song;" "The Gospel Male Choir:" "The Gospel Male Choir, No. 2;" "Gospel Choir," with Mr. Sankey; "Gospel Hymns, Nos. 3, 4, 5 and 6," with Messrs. Sankey and Stebbins; "Songs of the Gospel," and "The Male Chorus Book."

Another grand singer of the Gospel of Jesus is George C. Stebbins. He was born in 1846 on a farm in Orleans Co., N. Y., where he lived until 1869, when he removed to Chicago to engage in the profession of music. His talent was of such a high order that he was appointed as Director of Music in the First Baptist Church, Chicago, one of the most influential churches in the West. He removed to Boston in 1874. During his residence in Chicago, he became acquainted with Mr. Moody, Major Whittle, Mr. Bliss, and Mr. Sankey, and frequently sang with the last named. In Boston he sang for a year in the church of which the late Dr. A. J. Gordon was pastor, and he afterward went to Tremont Temple, where he became Musical Director. He was, however, induced by Mr. Moody to engage in evangelistic work under his direction, which he did in August, 1876. Mr. Stebbins' first singing of the song "Eternity," before the great audience of eight thousand people at Chicago made a profound impression. He has been more or less directly associated with Moody and Sankey in their work ever since, going three times abroad and twice to the Pacific Coast to assist them. He is also associate editor with Mr. Sankey and Mr. McGranahan of the books known as "Gospel Hymns," many thousands of which have been sent as premiums to the readers of THE CHRISTIAN HERALD. Before beginning his musical career, Mr. Stebbins married the daughter of Rev. Moses Miller, residing in the immediate neighborhood of his birthplace. On his entering the evangelistic field, she took up the work of singing with him, becoming a valuable aid, and she rendered effective service in the conduct of ladies' meetings in giving Bible-readings, and assisting in the inquiry meetings.

D. B. TOWNER.

Wherever the voice of man is lifted in praise to its maker and wherever the story of Jesus is sung by the musical lips of childhood, the name of John Robson Sweney is known and esteemed. He has composed many sacred songs that have been a help and an inspiration to men and women in all stages of the Christian life. Perhaps the most famous of his compositions is "Beulah Land," which is now sung in almost every language under the sun. Mr. Sweney was born in West Chester, Pa., Dec. 31, 1837. At the age of nineteen he began the study of music under Professor Theodore Bauer, a celebrated German teacher, and was trained in vocal culture by Professor Barilli, the teacher of Patti. At twenty-two Mr. Sweney taught at Dover, Del. When the war opened he took charge of the band of the Third Delaware Regiment, continuing with it until disbanded by the Government. In 1869 he was recalled to the Pennsylvania Military College where, in 1876, he received the degree of Bachelor of Music, and in 1886 the degree of Doctor of Music was conferred upon him. From 1871 to the present time he has been intimately connected with church and Sunday school work to which a large number of his popular hymns have been written. To enumerate compositions so well known as those of Dr. Sweney would be a work of supererogation as they are sung in almost every Christian household.

Mr. E. O. Excell was born in Marlborough, O., in 1852, his father being a minister of the German Reformed Church. He was apprenticed to a trade, but being gifted with a wonderful baritone voice, turned his attention to its cultivation. He was for six years a pupil under Dr. Geo. F. Root, the famous professor of music at the National Normal School, and while still very young, was heard in public to large audiences with great appreciation. His powerful and sympathetic voice possesses a wonderful charm and never fails to move those who hear it in sacred song. Mr. Excell was converted in his twenty-seventh year, when he, with his wife, was attending a revival at East Broad, O. He has during the subsequent years done noble Gospel service, and has not only sung at great revivals in the United States, Canada, and Great Britain, but at Chautauqua Assemblies, and numerous concerts and conventions. In 1885 he was Musical Director at the International Sunday School Convention in Louisville, Ky. For a number of years he has been engaged in the publishing of church and Sunday school music in Chicago, and has been prominent in all religious work in the city and State. He is an author as well as singer, and some of his compositions are widely popular, one of the best known being the famous hymn, "We shall stand before the King." He is now in his best age for active Gospel work.

One of the best known composers of sacred song is Hubert Platt Main, who was born at Ridgefield, Conn., in 1839. His father was an old-fashioned singing-school teacher with a capital voice, and the young lad was brought up in a musical atmosphere. After leaving school and engaging in different business ventures, he at last settled down to the profession for which he seemed to be naturally adapted, and in 1855, began as a composer of music, and assisted his father to edit, "The Sunday School Lyre," and the first Methodist Hymn and Tune Book of which and was the associate of Wood & Bradbury in producing many compilations from 1856 to the time of his death; and in 1866, he assisted Phillips in "The M. E. Church Hymn and Tune-Book," "Singing Pilgrim," etc. From that time his entire energies have been devoted to the production of original musical composition, and the editing and compiling of a very large number of Sunday School hymn-books, volumes of sacred anthems, Hymn and Tune-Books for the use of choirs, etc. He has been a member of several choral organizations in New York and Newark, and has ranked among his friends most of the famous musical celebrities, home and foreign, who have appeared in this country. He is a prolific composer, gifted with skill, originality and rare versatility, and since the date of his first original production in 1855, nearly a thousand compositions have come from his pen, including part songs, school pieces, Sunday School songs, anthems, instrumental songs, and a few instrumental pieces. Among his most popular productions are: "We shall Meet Beyond the River," 1867; "The Bright Forever," "In the Fadeless Spring-time," "Blessed Homeland," 1877; "O, how He Loves," 1872. Mr. Main is somewhat an antiquarian in musical matters, and his collection of genuine musical antiques makes a small library of itself. He is recognized as probably the best authority in America on hymnology.

John H. Burke is one of the comparatively new men in Gospel song, as far as American audiences are concerned. He was born in Ireland in 1855 and in 1870 came to this country with his parents and settled in Chicago. The family attended

Mr. Moody's church in that city, and in the church young Burke made his profession of the Christian faith. His first experience in public singing was as musical leader of the Sunday School, and after this he began an active musical and evangelical career. In 1880 he married Miss Margaret McDonald, a member of Mr. Moody's church. Since adopting music as a profession he has led choirs at many conventions and large religious assemblies in different parts of the country. He has been a laborer in many missions, with D. L. Moody, Major Whittle, Rev. B. Fay Mills, and Rev. John McNeill, evangelists whose labors and work are known in all English-speaking lands. Quite recently he assisted Messrs. Moody and Sankey in their great revival services at Cooper Union and Carnegie Hall, New York City.

Peter Philip Bilhorn belongs to the younger generation of Gospel singers, having been born at Memphis, Tenn., in 1862, of Germanian parents. His father possessed a magnificent voice, and was also a composer, so it was not surprising that the son should inherit musical talent. He was converted during a series of Revival Meetings under Mr. Moody's charge, and decided to consecrate his life to Christian work. This was in 1881, and since that time Mr. Bilhorn has been a most active and successful worker for Christ. He has sung at Gospel services and revival meetings in almost every important city in the country, and has been associated with many leading evangelists. He has sung to cowboys, to the Indians of the Black Hills, to the traders at the outposts in remote sections of the newer States and Territories and to immense audiences in all Eastern and Middle States. His superb vocalism has the means of attracting multitudes wherever he has appeared. On one occasion, while singing at a revival meeting held in the streets of Bismark, North Dakota, he found himself surrounded by a rough-looking audience of cowboys, who were evidently bent on mischief. The vocalist had taken his seat on a butcher's block, and with his little portable organ in front began his song of salvation. He had received permission from the Mayor of the town to hold meetings, but that official had warned him that they might be attended with danger. When he looked around him at those grim faces, shaded by a wide sombrero, he remembered the Mayor's warning. At the close of the hymn his uncouth audience expressed their approval by firing off their revolvers in the air. This sort of applause was not the most encouraging, but it is an illustration of what may be expected in some out-of-the-way localities where Christian work has to be done. After a short course of study at Mr. Moody's School at Northfield, Mass., Mr. Bilhorn went to Brooklyn, where he labored with Rev. Geo. F. Pentecost and other evangelists. He is the author of a number of very popular Gospel Hymn collections, including "Crowning Glory, Nos. 1 and 2," "Sunshine Songs," etc. Mr. Bilhorn's music is sung all over the Christian world to-day. Among his most popular songs are "Bid Him Come In," "Thou art Waiting," "Jesus Saves me To-day," "Is it Well with Your Soul," etc. He was married on June 13th, 1894, to Miss Nellie M. McCaughna, of Byron, Mich., who accompanies him everywhere in his evangelical work.

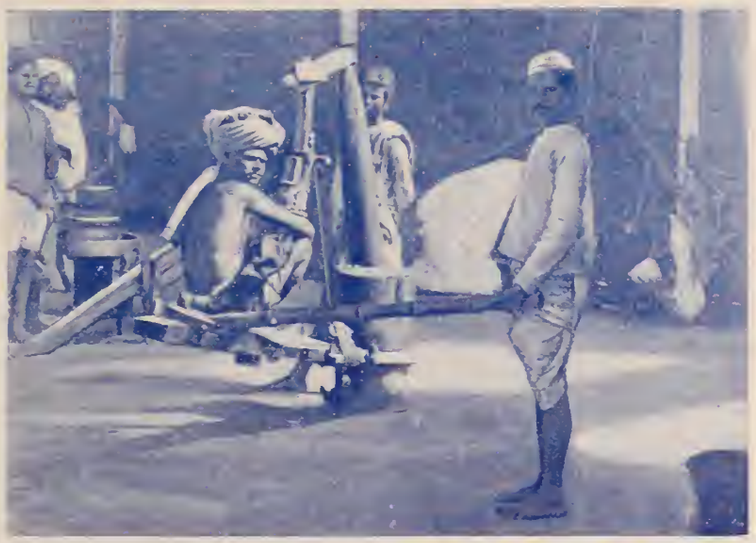
O. B. Towner was born in Rome, Pa., in 1850, and was of a musical taste from school. About 1885 the call of God to enter His service could not be mistaken. Mr. Towner felt it to be his duty to give himself wholly to evangelistic work. He moved to Northfield, Mass., and took charge of the music in the annual College Conference, and aided Mr. Moody in other important services. Since then he has been associated with Dr. L. W. Munhall, Rev. B. Fay Mills, Major Whittle, and other well-known evangelists, who all place a high value on his services and acknowledge the valuable aid he has rendered them. Mr. Towner's heart is in Gospel service, and it is his delight to go from seat to seat in the inquirers' meeting, directing individual souls to Christ. Mrs. Towner is truly a help-meet for her husband. She possesses a wonderful natural musical taste, and in accompanying him on the organ and joining her voice to his contributes to the sweetness and power of the service.

Our portraits of the Gospel singers in this issue are from photographs procured especially for the purpose of this publication.

INDIA'S DYING PEOPLE.

The Famine Increasing in Virulence and the Missionaries Urgently Appealing for Help—The Plague in Bombay Slaying its Thousands.

EVERY cable dispatch from India adds heart-rending details to the sad accounts of suffering previously sent. The Government no longer conceals the fact that the famine is greater than it had foreseen, and that multitudes are dying of starvation whom it has not the power to relieve. Private benevolence is coming to its aid with liberal subscriptions, but every dollar is needed, and every day's delay in expending it is costing thousands of lives. The correspondent of the New York *Sun* cables: "The response to the appeal, liberal as it is, is utterly inadequate to stem the tide of suffering. It will require *the generosity of the whole world* to oppose a real check to the ravages of hunger in India. It would be easy to harrow the hearts of every one possessing a spark of human sympathy by the accounts of the typical sights and experiences in the vast famine districts during the past few weeks. It is sufficient to say that the gaunt, starving millions of India are perishing at a more rapid rate than any army ever suffered before the most deadly engines of destruction devised by man." Another American correspondent reports that the Government has now three million men employed on the relief works, but that at least eighty-one millions are suffering the pangs of hunger. The collapse seems to have come simultaneously in the homes of the people where, at the best of times, there is little or no reserve on which to fall back. With the sad patience of the Oriental, want has been endured, the daily supply of food has been diminished until like a walking skeleton the poor native has become frenzied with hunger and pleads piteously for any fragment of food that will assuage his pain.



NATIVES WORKING AN OIL PRESS IN INDIA.

In a recently published interview with Commissioner Booth-Tucker of the Salvation Army, who was born in India and passed the greater part of his life in that land, he explained the cause of the periodical famines which afflict the country and of which this is the most severe of recent times. He said: "The population of India is almost entirely agricultural, that is, about eleven of every twelve of the people live in villages or country towns, and are dependent upon the land for their support. It is in these villages that the chronic want exists, and that the pressure of famine is most keenly felt. In the towns wages are higher, employment is more easily obtained, and the charity of rich natives obviates any serious amount of suffering. Hence, also, the existence and extent of the chronic suffering come to be doubted, as it is judged largely from the comparatively flourishing condition of the cities.

"A curious thing is that the greatest number of deaths from starvation occur in the most fertile districts. Now let us trace back the cause of the fearful mortality. A trade union system two or three thousand years old prevails in the villages of India. The centre of every model village is occupied by the land owners. It is divided into five sections. One is occupied by the cultivators of the land, another by the weavers, another by the tanners, the fourth by the potters who make the cooking and eating vessels, and the last by the sweepers or scavengers. The system is such that every man, woman and child is taught to follow some profession, or, rather, occupation, and to assist at the harvests. Sometimes there are two harvests, again, three, in a year. No matter what these people do, they are paid in food, that is, grain. Every morning at four o'clock the housewives in the villages get up, and you can hear them grinding the day's supply of corn. They throw a little of the flour into a bowl of watered buttermilk and make a food called ghens. The supply is always scant, for the housewife knows that if no rain falls, she and her family will not have enough grain to carry them over to the next harvest. So it is always stint, stint, stint with the family, and when it isn't stint it is starve."

A TYPICAL HINDOO VILLAGE.

The testimonies from the scene of the calamity confirm the Commissioner's view. One missionary writes: "I got in last night from a week's hard traveling in the famine district of Behar and Khandesh. We have taken in eighty children. They have to be fitted up with clothes, bedding, and everything. Grain is so dear and extra food is required. Will you ask prayer for us? We need it in so many ways. Who will help to feed this large family?" Another who has his home in the Koi country, writes: "Distress is creeping on all around us. There have been some slight showers in some parts of the Talug, and the millet in the villages close to the Godavery may yield a half crop, but in the Koi villages all is gone. The severe distress will begin in a few weeks. At present many have some grain, and they are digging roots everywhere.

"It is quite plain that famine, or at least severe distress, mitigated only by the exertions of the Government and of private individuals, has commenced on an immense scale in Northern and Central India. Very many millions of people are involved in the calamity. The Government is putting forth all its strength to bring food, and the means of purchasing it within the reach of the people, and is pledged to spare no expenditure or effort to save life. But the task is prodigious. The official estimate in November was that in the Northwest Provinces alone a failure of crops in a greater or less degree had taken place in an area with a population of 40,000,000 of people. Then there are parts of the Punjab, Central India, Bombay, and Madras, similarly affected besides.

"A certain amount of private money has been subscribed. But at a time like this, when so many millions of people in India are involved in such dire distress, Christians ought not to withhold help. Vast as the Government organization is, how is it possible for it to reach the homes of such multitudes, and deal the bread to the women, the children, the sick and the weakly, who cannot go to the relief works?"

The gratitude of the writer of the foregoing letter is expressed in eloquent terms to the friend to whom the letter was written for a few pounds which he had sent by telegraph which enabled him to save the lives of some of the people who were begging for help. The missionaries long to give at least some food to the people to whom they have preached the Gospel, that the sufferers may know that the compassion of Christ lives in his followers and that for his dear sake they gladly feed the starving. How much the cause of Christianity might be advanced in India, it is impossible to conceive if in this supreme crisis the missionary had in his hands the means of saving the people around him from perishing of starvation. THE CHRISTIAN HERALD will be glad to forward any sums sent for the purpose.

The proverb that calamities never come singly is being fulfilled in India's sad experience. The cable brings the news that the horrible pestilence known as "the Black Death," has broken out and is slaying its thousands. An American merchant in Bombay, which is the scene of its early ravages, says that the cause is generally attributed to the people who are unable to procure wholesome food, eating damaged and unsaleable grain to appease the pangs of hunger. "Its victims are," he says, "for the greater part among the poor and ill-fed who live in the high, badly ventilated houses of the unclean grain quarter. Its course is horribly swift. A headache, buboes forming on the groins or sides of the upper body or anywhere where there are glands, and then death. The whole thing is usually run through in forty-eight hours." A Bombay correspondent of the New York *Herald* writes: "In Poona and Bandra the plague is raging with great virulence. The efforts of physicians to stay the progress of the disease is the slightest degree have been fruitless and the death rate has become extremely high. Hundreds of persons attacked by the disease have died in two or three hours, after suffering dreadful agony. Every day the situation becomes worse and it is estimated that nearly half the population of the city have fled to escape death. The misery is greatly aggravated by the prevalence of the famine, thousands of the natives who leave the city have absolutely nothing on which to support themselves in the country, and thus fall victims to the slower death from starvation. The streets and bazaars that a few weeks ago were teeming with life are now virtually deserted, and many shops are closed." The fugitives will carry the seeds of the plague with them.

THE
CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON.
Associate Editors.

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An Immediate Duty.

WORD comes from Washington that the Arbitration Treaty is in peril, and may fail, through the assaults and misrepresentations of those who are the enemies of international peace. This must not be. It is the immediate and imperative duty of every Christian man and woman in the land to do all that lies within their power to secure the passage of the Treaty by the Senate.

That Treaty represents the mightiest, grandest movement ever begun for driving brutal war out of the earth. The men who, on either side of the sea, did most to effect that plan of arbitration, have made themselves immortal. The evening of the present administration of the United States Government has been honored with the gladdest event of eighteen centuries. All civilized nations will copy the sublime example. Our illustrious Senate must be made to understand how the nation regards the Treaty, and the members of that august body should allow nothing to interfere with a vote of ratification, that the bells of all Christendom may ring out "Peace on earth, good will to men." By emphatic and enthusiastic vote, let the Senate rise to the splendor of the occasion and win the favor of all the good on earth and all the mighty in heaven. Let the Aye! Aye! of our American Senate resound through all the Capitals of Europe, and make all the arsenals and armories of the round world hear that there shall be no more murder among nations.

In order that this hope may be realized, and in the interest of "Peace and good-will to men," THE CHRISTIAN HERALD asks its readers everywhere to **write to the Senate Committee on Foreign Relations, urging the approval of the Treaty.** Address your letters

HON. JOHN SHERMAN,
United States Senate,
WASHINGTON, D. C.

Write briefly, clearly, pointedly, and **at once.** It is a duty every one owes to his country, to mankind and to Christ, to take a stand now and help along the age of universal Peace in this too long war stricken world.

Who to Help.

GOD does not give us a special call to look after suffering of which we are ignorant, but when through philanthropic act a case of hardship is revealed to us, then we have a special call from God to care for that particular case. If we have not adequate means to help, the very desire to do so is an enlargement of one's better nature, and the prayer we offer for the sufferer's rescue will be as acceptable as a donation of hard cash. But the prayer will amount to nothing if we have the means and make no response. The Lord will in substance say: "Why do you call on me to do that which you can do yourself?" "God bless yous," are often very cheap and meaningless, but prayer and effort combined in the same cause make the human and the Divine auxiliary.

It is a matter of congratulation that the newspapers of the country are becoming the custodians of relief funds. They sweep so wide a field that when they lift a distress flag over an Armenian massacre, or a Constantinople earthquake, or a Russian famine, or start a Noah's ark of help across a Western deluge, or point down to a home under great stress of circumstances, they challenge widest attention and call up immediate relief. Gradually all the agencies of intelligence and power will become agencies of mercy, an temporal relief and spiritual relief will go together, as Christ first gave bread to the hungry and then preached his sermon. An empty stomach always means an unappreciative auditor. I exult in the fact that the Gospel of Christ is yet to lift all burdens and make all crooked things straight and put girdle of Edenic beauty and luxuriance all round the earth. The last woe of this dispensation of distress, will end in a doxology of a new dispensation of prosperity.

Can Afford to Wait.

SOMETIMES in life it is necessary to make a retort; sometimes it is necessary to resist, but there are crises when the most triumphant thing to do is to keep silence. The philosopher, confident in his newly-discovered principle, waiting for the coming of more intelligent generations, willing that men should laugh at the lightning-rod and cotton-gin and steamboat—waiting long years through the scoffing of philosophical schools, in grand and magnificent silence. Galileo, condemned by mathematicians and monks; caricatured everywhere, yet waiting and watching with his telescope to see the coming-out of stellar reinforcements, when the stars in their courses would fight for the Copernican system; then sitting down in complete blindness and deafness to wait for the coming of the generations who would build his monument and bow at his grave. The reformer, execrated by his cotemporaries, fastened in a pillory, the slow fires of public contempt burning under him—ground under the cylinders of the printing press, yet calmly waiting for the day when purity of soul and heroism of character will get the sanction of earth, and the plaudits of heaven. Affliction, enduring without any complaint the sharpness of the pang, and the violence of the storm, and the heft of the chain, and the darkness of the night—waiting until a divine hand shall be put forth to soothe the pang, and hush the storm, and release the captive. A wife abused, persecuted and a perpetual exile from every earthly comfort—waiting, waiting, until the Lord shall gather up his dear children in a heavenly home, and no poor Vashti will ever be thrust from the palace gate.

An Arctic explorer found a ship floating helplessly about among the icebergs, and going on board he found that the captain was frozen at his logbook, and the helmsman was frozen at the wheel, and the men on the outlook were frozen in their places. That was awful, but magnificent. All the Arctic blasts and all the icebergs could not drive them from their duty. Their silence was louder than thunder. And this old ship of a world has many at their posts in the awful chill of neglect, and frozen of the world's scorn; and their silence shall be the eulogy of the skies, and be rewarded long after this weather-beaten craft of a planet shall have made its last voyage.

A WONDERFUL NUMBER.

SOMETIMES it is good to let questions full of mysticism enter into our thoughts; and there are few subjects of this kind more strongly occult than the power and influence given to the number seven, for it enters into both human and celestial affairs in a way beyond our understanding, and reverently, and without curiosity, we may ponder what truth is represented in this fascinating division.

If we go back to the earliest religions and literatures, we find them full of seven; the Indian, Persian, and Arabian theologies having all their great truths hung upon this number, while their sacred books are "sevened" as highly as our own Bible. Brahmanism has seven incarnations of the deity; seven heavens (St. Paul also speaks of being caught up into the seventh heaven), seven hells, and seven regions governed by seven kings subordinate to Indra, Lord of All. The sacred books of Zoroaster are still more remarkable for the prominence given to the number seven; and the Persian dictionary of to-day contains above one hundred groups of objects designated as seven so-and-so. As to Arabic religion and literature, we need only recall the charming "Thousand and One Nights," or any ordinary translation of the Koran to see how marvelously it is sevened. Later on, Homer, Pythagoras, Plato, and other Grecian philosophers give to this number a still greater prominence; but it will interest us more to observe its influence in that Holy Book, which is to our spiritual and moral condition all that the sun is to health and vegetation.

In the Holy Scriptures seven meets us at the Creation, in the institution of the Sabbath. It is the ordering numeral of the Deluge. It measures Jacob's days of servitude. It determines the time of Egypt's plenty and famine. It is the sum of the nations driven out of Canaan to make room for Jacob's descendants; and in the siege of Jericho it plays a part which cannot be accidental. The lives of Samson, Elijah, Elisha, and the prophets furnish many remarkable examples.

Not only in history and prophecy is it prominent, it takes an authoritative place in religious observances. The number of victims, the sprinkling of blood, and the divisions of sacred times are determined by this number; thus, the seventh day was the Sabbath; the seventh week brought Pentecost, separated from the Passover by a week of weeks. The seventh month brought the Feast of Tabernacles and the great Day of Atonement; while a week of years terminated in the Sabbatical year; and after seven weeks of years came the great jubilee of the fiftieth year.

Morally it has in the Bible as great a prominence as it has in its history, prophecy, and ritualism. The Lord declares a seven-fold vengeance on whoever shall slay Cain. Lamech calls for a seventy-and-seven-fold punishment. In Leviticus 26: 24, the disobedient are threatened by God with a punishment of seven times. The Psalms are full of this number as a noun of multitude specifying the perfection of God's Word, the trials of the righteous and their final triumph. A very remarkable instance of this moral use of seven is found in Peter's inquiry of Christ, as to the number of times he should forgive his enemies.

The passing away of the Mosaic ritual did not abrogate the significance of seven, on the contrary, it received a seven-fold importance in that Book which seals the New Testament. Revelation opens with the vision of the seven churches and the seven angels, and the splendor, and wonder, and majesty of its succeeding visions are not lessened but increased by the strange prominence given to this numeral. Without difficulty any Bible-reader will recall the seven candlesticks, seven stars, seven seals, seven heads, seven crowns, seven horns, seven eyes, seven kings, seven vials, seven plagues, etc., etc.

There may be added to its religious significance a very certain astronomical and physiological influence, and it is sure that nature herself in her movements and operations decidedly observes this number. Secular literature, also, has been sevened as remarkably as sacred writings, and there is hardly a book which has left its mark upon any age in which it does not appear. Shakespeare alone would furnish more examples than we should care to commit to memory. Still more curious is the odd certainty with which it allies itself with national and even with individual crises. Many now living can remember years in which seven occurred as years of great suffering, financial trouble, or bloody strife; the terrible battle around the desolate "Seven Pines," and the "Seven days' fight before Richmond," being examples which could be indefinitely multiplied.

Now there must be some deep, underlying truth in this singular, persistent, universal influence, and there is nothing irreverent in considering what it may be. The learned and pious German divines, Bahr and Kurt, think the number to be symbolical, composed of two other symbolical numbers, three and four; three, representing the Trinity of Godhead; four, the whole created universe, which is determined in position by the four points of the compass. Thus, if three represent Divinity, and four, humanity, seven is that union of both, which is the hope and aim of all religions.

Amelia E. Barr

BRIEF NOTES.

A Cable Dispatch to the New York Journals announces that in compliance with the earnest appeals of his London church, Dr. George F. Pentecost has declined the call to the pastorate at Yonkers, N. Y.

The project of a Temperance hospital to be erected by the W. C. T. U. is taking shape. It is to be in Chicago, and the promoters hope to prove by practical demonstration to the medical profession that there is no need to administer alcohol in any case to save a patient's life.

Dr. F. E. Clark, President of the Society of Christian Endeavor, writes that he has secured for use as a gavel at the next International Convention the shoemaker's hammer that was used by William Carey before he went as a missionary to India. It is the gift of an enthusiastic English Endeavorer.

The Christian Endeavorers of Iowa who have labored much among prisoners, are turning their attention to helping them when they are at liberty. They are also taking up Mr. Moody's suggestion of putting Bibles, the Colportage Library and other books and papers in each county jail.

Marshall, Tex., has been Deeply Stirred by the services held there by Evangelist Culpepper. Over seven hundred persons have declared themselves on the Lord's side. The Y. M. C. A., which was almost moribund, revived and has called a general secretary. The churches have been quickened.

The *Congregationalist* says that one Blessed result of a revival in the Golden State is the healing of a contention between two denominations. To-day, as of old, no clearer witness to the presence of the Holy Spirit can be found than is expressed in these words: "Behold, how these brethren love one another."

Bishop Hartzell who succeeded Bishop William Taylor as missionary Bishop of Africa, writes that he has recovered from the surgical operation he underwent in London, and that he and his party have sailed for Monrovia, Liberia. After attending conference there he will proceed inland to visit the Mission Stations.

A convict in the Indiana State Prison who has been converted in the services held in the jail by the Christian Endeavor Society said: "If the same care and interest been manifested in me behalf in by-gone years, that Brother Curry and our prison Christian Endeavor Society now afford me, I would never have been a convict."

Evangelist Arthur Crane Writes us that he has had a successful series of services at Johnsonburg, Pa. The meetings were held in the theatre as none of the churches was large enough to hold the crowds. There were many conversions, and the churches are receiving additions. Mr. Crane now goes to Parkersburg, W. Va.

The American Missionary Association in annual report discloses that the association has about fifty normal schools in successful operation in the Southern States, devoted solely to the preparation of colored teachers among their own people. Up to the present time this association has expended about $11,000,000 in the South and has educated 10,000 colored teachers.

The Presbyterian Chapters of the Brotherhood of Andrew and Philip will hold their third biennial convention on Jan. 29-31, in the Second Presbyterian Church, Newark, N. J. The Brotherhood has now nearly five hundred chapters connected with various denominations, and has done much through fraternal appeals and individual efforts to win souls for Christ.

Miss Jessie A. Ackerman, the W. C. T. U. missionary who has spent eight years in visiting missionary lands, writes: "The missionaries will never fail to reach the thinking men and women of heathen lands until the liquor traffic is overthrown in America and the opium traffic in England, and foreigners can see the principles of Christianity exemplified in our governments."

Mr. Moody is much gratified with the results of the movement so far in Boston, and as yet there are no signs of any set-back. Tremont Temple has been crowded every afternoon, and there have been but few seats vacant at any of the morning meetings. Many of the attendants have given evidence of conversion or reconsecration. The choir, led by Prof. Burke, has been of great service in leading the singing.

San Francisco fully expects to entertain the Christian Endeavor Convention this year. The buildings, with a capacity for seventeen thousand, have been secured, and choruses are forming in different cities in California. The number of members on the different committees varies from one for the transportation committee to nine hundred for the reception committee. The Trans-Pacific Steamship Company has offered a special round trip rate for the benefit of missionaries in China and Japan.

Dr. L. W. Munhall's meetings for men held at the Opera House, Ottawa, Canada, Ont., was a scene to be remembered. Long before the hour appointed the street was crowded with men, most of them young, apparently intelligent clerks and mechanics. Dr. Munhall was evidently deeply moved by the presence of so large and interesting an audience. He gave a plain, earnest Gospel talk, and at the close over one hundred and fifty men rose and declared their acceptance of Christ as their Savior. In the evening the Union service was held in the Dominion Church which was crowded to the doors.

A tribute to American missionaries in Turkey is paid by Mr. James Bryce, an ex-minister and a member of the British Parliament in his book work on Armenia. He writes: I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked for us abroad upon the Turkish Empire. They have labored cheerfully in the midst, not only of hardships, but latterly of serious dangers also. They have been the first to bring the light of education and learning into these dark places.

An illustration of missionary progress is given in "Woman's Work for Woman." It says that four years ago services were commenced in San Ning, Canton province, China, in a dark shop on an obscure church. A superior church building was dedicated there last September, one hundred and eighty men and women joining in the song of praise. The building includes a chapel, one hundred by twenty-five feet, a social hall and a school room. The cost was over $3,000, of which all except $300 from a gentleman in California, was contributed by Chinese.

THE BIBLE AND THE NEWSPAPER

Ace Trouble in Alaska.

COMPLAINTS of the condition of affairs in Alaska have been made in Russia. The *New York Herald's* correspondent in St. Petersburg cables that the Russ[ians] in Alaska are discontented, and have l[odged] formal allegations against the A[merican] authorities. The Russians in A[laska] assert that they suffer all kinds of v[exatious] and oppressive restrictions and are prevented exercising their rights. Two sp[ecimen] cases are cited. One was that a Russian school-teacher who refused to g[ive] his lessons in English, was warned to le[ave] his school, otherwise it would be b[urned]. The second case is that of a se[rvice] in a Russian church at some place n[amed], being interrupted by a band of armed men who insisted that the congregation go out to work instead of attending to their religious duties. The Russians make the general charge that the traders control Alaska and that the United States Government does not exert its authority to keep them from debauching the natives and oppressing the handful of Russians who remain in the Territory. Doubtless these charges will be fully investigated by the Washington Government and there is little doubt that they will be disproved, although it is possible that there may have been isolated cases of difficulties arising between American and Russian traders. Russia knows of old these difficulties of which it complains. In fact, the United States would probably have never gained possession of Alaska at all, but for such difficulties. From 1745, when Novikov first pushed his adventurous shallop from the shore of Kamschatka through the ice to Alaska, down to 1867, when the Russian Government finally sold the territory to Mr. Seward for $7,200,000, the Government waged a ceaseless contest with the trading companies and never succeeded in making them fulfil the terms of their contracts. Prior to 1799, the trading companies were but sixty in number, quarreled among themselves, each oppressing the natives and disputing over their rich booty; but in that year the companies were amalgamated under the name of the Russian American Company and secured a charter from the Emperor Paul, giving them exclusive rights on condition of performing certain duties. These duties it never fully performed and when its charter expired in 1841, the Russian Government refused to renew it. A company of American merchants was then formed, who endeavored to secure the lapsed charter by the payment of five million dollars in cash for a twenty years' lease of the territory, but Mr. Seward's offer brought the vast region into the possession of the United States in perpetuity. As the Russian traders did not fulfil their obligations to their own Government when Alaska belonged to Russia, it is not surprising that there is trouble now that they are under our Government. The difficulty with them will probably be found to be much as it is with other people, that they are concerned about their rights while they neglect their duties. God makes the same complaint against his people:

> Their way is not equal . . . when the wicked turneth from his wickedness and doeth that which is lawful and right, he shall live thereby. (Ezek. 33:17-19.)

A Insidious Drug.

A press dispatch from a Connecticut town reports an alarming development of the cocaine habit to a seductive drug. It appears that some months ago, one of the citizens who was suffering from a catarrhal affection, consulted a physician of Hartford, Conn., who prescribed a medicine, the chief ingredient of which was cocaine. The effect was almost magical. Relief of all the pain and distress of the mucous membranes of the throat and nose was almost instantaneous. The drug also affected the spirits. It stimulated the action of the brain, the nerves, and the heart, producing an elation and vivacity the patient had never experienced before. It was very pleasant as long as the effects continued and the patient persisted in taking the medicine for their sake, long after the disease for which he began taking it had disappeared. He gave some of it to his friends, who experienced the same tonic effects from it. One told another of it and introduced it to other circles until its use has become a habit through the town. The dispatch says that men, women, and young people of both sexes have become addicted to its use and are unable to abandon it. A specialist in narcotics, says that the sufferings of an habitue of cocaine, who tries to give it up, are far worse than that of a drunkard, or a morphine habitue, who is striving after emancipation. Yet the effort is necessary if the habitue is to be saved from physical and mental collapse. Its effects when taken in excess, or for a long time, are positively enslaving. The victim suffers from insomnia, terrible depression of spirits, and finally goes mad, and generally commits suicide if he is not cured before it reaches its full power over him. The difficulty of cure is extreme, owing to the paralysis of the will-power that the victim suffers. Happily, cocaine addiction is not common anywhere except in this Connecticut town, though almost every city could furnish some examples. But there is another evil, similar in some of its effects, that is common everywhere and is still more disastrous in its consequences. Sin, like the insidious drug, is enslaving and paralyzes the will-power so that the victim suffers in giving it up, and cannot do so by his own power.

> His own iniquities shall take the wicked and he shall be holden with the cords of his sin. He shall die for lack of instruction, and in the greatness of his folly he shall go astray. (Prov. 5: 22, 23.)

To Reach the Pole.

Another attempt to reach the North Pole, is to be made by Lieut. Peary as soon as the necessary funds are provided. At a recent meeting of the American Geographical Society, the Lieutenant explained his plans. He proposes to take a party to the most northerly point of the Archipelago which stretches to the north of the coast of Greenland. There a depot with food and supplies of all kinds, sufficient to last for several years, will be established. Peary will wait there until a propitious season for a farther advance across the ice. He says that in the best seasons it will be difficult, but in some seasons it would be altogether impossible. When the proper time arrives, he will set out with one, or at most two, white companions and with some Esquimaux, whose experience would be valuable, and try to travel over the ice with dogs and sledges, to the Pole. The remainder of the party would stay with the supplies at the station to await his return. The object of this arrangement, of course, is to avoid carrying a heavy load of food and equipment over the ice in the last stage of the journey. The Lieutenant is sanguine of success, and believes that he will win the proud distinction of placing the Stars and Stripes over the spot which explorers of so many nations have vainly tried to reach. His prospects of success are greater than any who have gone before him, because he has learned how to live in the climate. He spent several seasons among the Esquimaux, living in their huts, sharing their food and joining them in their pursuits. In that way he has learned to adapt himself to a climate which has proved fatal to so many explorers. The same principle applies to the religious life. The man who desires to go to heaven when he dies should live the heavenly life here. The promise is to those who live that life:

> They that feared the Lord spake often one to another and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and they shall be mine saith the Lord of hosts in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. (Mal. 3:16-17.)

A HUNTER'S HOME IN ALASKA.

INDIAN HOUSES ALONGSHORE AT JUNEAU CITY, ALASKA.

Lost in a Mine.

Three men who were brought into Gloucester, O., a few days ago and sent to the hospital for treatment, tell a thrilling story of danger and suffering. The story, as given in the *Cincinnati Enquirer*, is that they were lost for a week in the Great Diamond coal mine, whose mouth is about four miles from Gloucester. They are miners, and were employed in the Great Diamond before work was suspended there, three years ago. The men, having a holiday, agreed to go down the mine and explore their old haunts. They took the candles in their caps and descended. They reached the bottom safely and went through the main section, which is almost two miles long. The men turned out into one of the passages which, as they supposed, led to a gallery in which one of them used to work. But this was a mistake; it led to a part of the mine with which they were unacquainted, and when they turned back they missed their way. Their terror was extreme. They ran hither and thither frantically trying to find a passage that led to the main section, but always failing. Their lights went out at the end of twenty-four hours, and they were ready to faint with weariness and hunger. At last they gave up hope and lay down side by side to die. One of them, who by this time was in a high fever and desperately thirsty, thought he heard the plash of water. He jumped up and ran in the direction the sound came from. To his delight, he found a fresh, cool spring, and called his companions to come. One of them remembered the spring, well, and had often drunk at it when he worked in the mine. He knew his way from it to his former place of work, and thence to the mouth of the mine. By the light of some matches they had in their pockets they traversed the passage, and at last came to the shaft by which they had entered. When they reached the surface they fainted from exhaustion. A passer-by saw them lying near the pit's mouth and took them in a wagon to the city hospital. It may be hoped that men whose lives have been so wonderfully saved, will be saved, too, from the sins and corruptions of this dark world. The way out of them, too, like that in the mine, is by a fountain of which the prophet wrote:

> In that day there shall be a fountain opened . . . . for sin and uncleanness. (Zech. 13: 1.)

Human Ashes in the River.

A strange funeral ceremony took place in St. Louis, Mo., on Jan. 3. A man bearing an urn entered the Eads Bridge over the Mississippi river. He went to the centre of the middle arch, and proceeded to empty the contents of the urn into the river. He explained that the urn had contained his father's ashes and this was the kind of funeral his father had desired. It appears that his father was a German, who had emigrated many years ago to this country. He established himself as a piano-maker and prospered. In his old age, he retired from business and went to live with his son. He was somewhat eccentric, and on many subjects held decided opinions antagonistic to the common usages and customs of society. Among others, he disliked the parade and display of the ordinary funeral, and expressed the wish that there should be nothing of the kind at his own obsequies. Finally, he decided on an observance to his mind. He demanded and received from his son a solemn promise that when he died his body should be cremated, and the ashes cast into the Mississippi from the Eads Bridge. The old man died last month, and his son kept his promise. It may be hoped that the deceased was not as eccentric as to the disposal of his soul, as he was about the disposal of his body. Even as to the soul, there are some who so live that its fate is like that of this man's body:

> The ungodly are like the chaff which the wind driveth away. (Ps. 1: 4.)

OUR MAIL-BAG

Questions and Answers.

A. C. Greene, Westminster, Conn. What is the proper channel through which to send money for the Armenian Orphan Fund?

It can be sent through THE CHRISTIAN HERALD, which is sending money weekly to the American missionaries to aid the orphans.

Mrs. S. E. H., Rutland, Ind. 1. After the Flood ceased, how long did it take for the water to dry off the earth? 2. Who wrote the Book of Proverbs? 3. Who wrote the Acts?

1. On the seventeenth day of the seventh month (about April), or a hundred and fifty days after the Deluge began, the Ark rested on Ararat, and the waters began to abate. On the first day of the tenth month (July), the tops of the mountains were visible, and on the first day of the first month of the new year (September-October), the waters were dried from off the earth. 2. They are of composite origin and varied authorship, but all the evidence goes to show that they were collected by Solomon's orders, he being himself the author of many proverbs. The compilation, as authorities hold, was not made until four hundred years after Solomon's reign. 3. Tradition ascribes them to Luke.

New Subscriber, Spring City, Pa. Does not the injunction against being conformed to the world (Rom. 12: 2) apply to fashions, such as shaving all hair from the face except the moustache, and the wearing of fashionable dress, &c.?

The injunction applies to the mind, as you will see by the context of the passage you quote. The Christian must not adopt worldly principles, nor be governed by worldly motives. His life should not be conformed to the world. There is no virtue in wearing old-fashioned clothes, or in a man making himself conspicuous in any way. Extravagance in dress and eccentricity in manner should be avoided. If the world had nothing by which to recognize a Christian but his manner of shaving, the man must be living a very poor life. If he is showing Christ's spirit in loving helpfulness, in magnanimity, kindness, forbearance, charity, he is more usefully serving Christ and fulfilling his obligations than he would be by shaving, or not shaving. You remember that the Pharisees were irreproachable so far as outward appearance and observance were concerned, but Christ denounced them.

M. M., Grand Lodge, Mich. 1. Are men predestinated to be saved or lost as appears to be taught in Rom. 8: 29? 2. Does a person who has believed in Christ have eternal life here and now?

1. The question has been argued for and against for many years, without practical result. The promise that God gives us that whosoever will may come, and take of the water of life freely (Rev. 22: 17), and that whosoever cometh to Christ he will in no wise cast out (John 6: 37), should be sufficient for us. Supposing that there is predestination, no one can tell whether he is predestined to be saved or lost. He knows perfectly well that he can come if he will, and God will keep his promise. Or he can stay away if he chooses, and take the consequences. That is all that concerns him, and he need not try to understand the matter of God in the matter. The promise is to all who accept the terms. 2. Christ certainly said so. (See John 3: 14; 1: 12, 28, and many other similar passages.)

W. H. W., Conifer, N. Y. Give a description of the flags of Italy and Spain.

Italy's flag is green, white and red vertical stripes, with house in white or central stripe, bearing white cross on a red ground, and represented by seven crowns. Spain's flag is striped red, yellow and red horizontally with lozenge coat of arms [illegible] and crowned by a crown.

W. H. Dunbar, New York. 1. Where was the Ark [illegible]? 2. What is the [illegible] fruit grown at Stockbridge? Has there ever been any account given of this fruit since the return of the Ark?

1. [illegible] Josephus (Antiq. Chap. II, and III, Book I) of his *Antiquities* that it was probable in the land of Siriad [illegible] country, but one where was [illegible] applied to that country long after the event. 2. There is no perpetuation of [illegible] 3. In the [illegible] mentioned, the Jewish [illegible] the [illegible] Children [illegible] we do not know [illegible] Noah [illegible] mained on the mountain of the Cordyenes or Minyes, and from the people there were ordered to carry it pieces of the [illegible] to be used "as amulets." Hieronymus the Egyptian, Manaseas, and other writers mention the same circumstance. Nicholas of Damascus, a famous early author, also wrote of it and said that the name of the mountain was Baris.

Mrs. E. F. D., Anderson, Mo., writes as follows:

We would as soon think of doing without our daily meals as without THE CHRISTIAN HERALD. It is a feast from start to finish, and not an article in it but is interesting in its own way. We live in a village where we have church services once a month, consequently we enjoy Dr. Talmage's and the other sermons more than we otherwise would. We are Congregation lists. We have no meeting-house, so we cannot have our own dear pastor come, only when its warm enough for him to hold service in the grove, as he resides about twenty miles from our hamlet.

Subscriber, Gresham, Ky. Was Jesus born under an apple tree, or was he born in a stable?

In a stable at Bethlehem. The passage in the Song of Solomon (8: 5) has no reference to the subject.

Subscriber, Mansfield, O. 1. What is Mr. Dwight L. Moody's address? 2. Can a minister of the Gospel be a Christian and play pool with some of his members at their home? 3. Is it right for a church member to have a pool-table at this home?

1. Northfield, Mass. 2. and 3. While the Bible and they believe in the Trinity and the traditions of the Church, but they reject the Pope. They hold the seven sacraments, baptize by immersion, use no graven images except the Cross and have a very ornate liturgy.

Mary A. W., Portland, Me. Can you give me any information in regard to the date of the destruction of Juno's Temple on the Island of Samos on the coast of Asia Minor?

Of the magnificent temple of Hera (Juno) built by Rhœcus and praised by Herodotus as the largest in the world, only a few fragments now remain. It was probably in existence in the days of Pythagoras, but there is no clue to the date of its destruction, unless it be furnished by Panofka, who published a volume of Samian researches in 1822, in Berlin, or in the rare works of Tournefort, Koss, and Guerin, which also dealt with the same subject. They may be had in the Paris or Stuttgart libraries.

Mrs. G. S. P., Cleelum, Wash. Where in the Old Testament country was Padan-Aram—where Jacob went to get his wife?

In Mesopotamia. The name means the flat or table-land of Aram, a name by which the Hebrews designated Mesopotamia.

M. J. M., Clarence, Ind. Is it right and proper for a young man when he goes to see a young lady to stay after the rest of her family have all gone to bed, hour after hour, even until one or two o'clock in the morning, especially if his poor horse is standing out in the cold, tied to the fence or to a post, as is often the case in the country?

After making all proper allowances for youthful enthusiasm, we should conclude that parents who would permit such a practice to continue were careless both of the health and reputation of their children. No matter how worthy a young man may be, he is both ungallant and unwise to prolong his calls to unseemly hours, disturbing a household and robbing its members of sleep. No self-respecting young lady will wish her acquaintances to stay

LOGGING ON THE RIVER, AT ST. PAUL, MINN.

A familiar scene in the Western city, where vast quantities of lumber are transported in the manner shown in the photograph. The logs are floated between runways, formed into rafts and moved down the river when the channel is clear of ice. A very large number of men are engaged in this industry.

game, like many others, may not be wrong in itself, it is known as a game peculiar to the lowest class of saloon gamblers everywhere, and this fact alone should be enough to deter any self-respecting person from indulging in it. Its associations are not reputable and its tendency is to gambling. See 1. Thess. 5: 22.

M. A. B., Germantown, O. Do you think it right to ring the bell of a dedicated church to call men together to dig a ditch to drain the cellar?

It depends on the circumstances. We can imagine an emergency where such a hasty summons might be necessary to avert damage to the church building. The using of the bell for such a purpose would be unusual, but not wrong.

R. H. W., Oquawka, Ia. Is it right to license a wrong, if not, is it right for a Christian to encourage license by his vote?

No; to both queries. But wrong will never be entirely righted until the millennium, and meanwhile those who stand for the right must be patient and bear with those who have less moral courage and spiritual light than themselves. Any step in the direction of right is not to be despised.

C. H. C., Elgin, Mich. 1. State briefly the origin of the Mohammedan religion. 2. Does the Greek Church recognize Christ as divine? What do it teach[illegible]

1. It originated in the alleged revelation or prophetic vision of Mohammed on Mount Hera, when the angel Gabriel came to him (as he [illegible] holding a silken scroll and compelled him to recite what was written thereon. Subsequent revelations followed and these formed the [illegible] of the new religion. 2. Yes, they agree with the Catholics in accepting the Bible and they believe in the Trinity and the traditions of the Church, but they reject the Pope. They hold the seven sacraments, baptize by immersion, use no graven images except the Cross and have a very ornate liturgy.

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After making all proper allowances for youthful enthusiasm, we should conclude that parents who would permit such a practice to continue were careless both of the health and reputation of their children. No matter how worthy a young man may be, he is both ungallant and unwise to prolong his calls to unseemly hours, disturbing a household and robbing its members of sleep. No self-respecting young lady will wish her acquaintances to stay

so late. As to the horse, to whose welfare its owner seems indifferent, it would probably be "gathered in" by the S. P. C. A. if the incident happened in New York City.

S. J. L., Bowdoinham, Me. What is the longest verse in the Bible?

Esther 8: 9.

Subscriber, Queens Co., N. Y. Would it be wrong for a person to ride a bicycle, who had said he wouldn't ride, and afterward changed his mind and got a bicycle?

Certainly not. A person who would not "change his mind" on being convinced he was mistaken, would be a mulish sort of person indeed.

Anxious, Colchester, N. S. If I am conscious of a time when I passed through deep convictions and felt my heart was given to Christ and I found peace, is not that sufficient proof that I am a Christian without taking my present conduct into account? Is it scriptural to preach that salvation depends on faith and conduct, and not on feelings and past experience?

If you are living in sin you may be quite sure that your past experience will not save you. The deep convictions and the finding peace may have been, and probably were, the beginning of the new life in you, but they are not a sufficient proof of your being a Christian. Numbers of people have passed through all that, who have not Christ's spirit and are therefore none of his. (See Rom. 8: 9.) It is quite Scriptural to preach that salvation does not depend on the feelings. The immutable promise of God that whosoever believeth on Christ shall never perish, is the true ground for confidence. Wherever that faith is in the heart the life will be in accord with it and the man becomes more and more like Christ. If he is living a worldly life, or an immoral l his past experience counts for nothing.

J. L. Bradshaw, Trenton, N. J. What can suggest to our debating club as the best rev of the closing century?

The best and latest is the volume, entitl *Notable Events of the Nineteenth Century*. John Clark Ridpath, which is one of ten volumes comprising THE CHRISTI HERALD Premium Library for 1897.

Old Subscriber, Philadelphia, Pa. May one too urgently that a loved one be kept from t tation and sin? Is it possible that God w answer the prayer by removing such an from earth to Heaven?

God reads the heart and knows the real sire better than it is expressed by the lips. would not be likely to answer such a pra as you name in the letter, and not the sp The object of the prayer might die as you but the prayer would not lead to his de There would be other reasons. The pe offering such a prayer would see, howeve many others have done that the answe prayer may involve sorrow. Sometimes ple pray for more faith and they get more f by suffering which they did not desire.

Subscriber, Medina, O. Did Solomon write Books of Proverbs and Ecclesiastes? If who did?

It is impossible, at this date to settle q tions of authorship. That Solomon wrot caused to be written, some portions of Book of Proverbs is probable. At the b ning of chapter 25 the statement is made Hezekiah's scribes collected a number of sayings attributed to Solomon, and added t to the book. This was 280 years after mon's death. Prov. 24: 23 marks a mis neous authorship for the following Prov They were current sayings by unknown thors. The last two chapters are also by known authors. It is extremely improb that Solomon wrote the Book of Ecclesia The language is a kind used at a much epoch. It seems, throughout, the work of some author descr the dreary experience of Solo

A. H. M., Luton, Ia. I notice th Talmage said in a recent se that Christ gained by exper Will you tell me how that c when he must have know things from the beginning?

In becoming man, Christ v tarily subjected himself to c human limitations. He was in all things like unto his bre except in sin. Luke explicitly (2: 52), that he increased in wi He took upon himself the h form and with it the conditio its life, among which would l need of being educated like boys. We can imagine that his boyhood he was conscio his divinity, the human life have been very strange to him perience alone could enlighte and it is that fact which spe fitted him to be a High Pries could sympathize with our i ities. His temptation in the w ness was a human temptatio passing through the ordeal human body, he learned the n of being tempted and consequ he "gained by experience power to succor those wh tempted.

J. R. A., Collinsville Conn. What do the sions about the Queen of Sheba (1 Kings referring to the "ascent," and that there spirit left in her, mean?

The "ascent" by which Solomon went supposed to have been the arch supporti stairway connecting his palace with th ple. In those days it was regarded as a tr of engineering skill. The remark abo Queen's spirit simply implies that sh overwhelmed with wonder and admirati

Mrs. Joseph D., Folono, Ill. It is a fable F. W. For all information write to the Ci vice Board, Washington, D. C.——Old Sub Montreal. The verses you mention were pu in THE CHRISTIAN HERALD some time a Mrs. H. C. B., Grand Junction, Colo. It possible to answer. Artistic latitude withi onable limits, is always exercised in such p ——E. Holmes, N. Bangor, Me. No.——El C., Kenosha, Wis. They are not the most ble, but they may be benefited morally by tion with Christian people.——Mother, C Cottolene.——Neil Love, Broad Axe, Mich. J. William's tract, entitled, "Mormon Au Faith Explained," can be had by writing to 150 Fifth Ave., New York City.——Mrs. D. Atlantic City, N. J. It is quite right, if he c at no other time.——J. M. P., New Hope, O. definition is right.——Inquirer, Walker, Ia. are required to forgive, irrespective of the ac the other party. 2. They are an innocent ment. 3. It need not prevent them from w together. 4. It forbids vain indulgence i ments of every description——J. W. P., R Pa. 1. There is none. 2. Bartlett's or All 3. Write to American Temperance Society Street, New York. 4. No data accessi Emma F. S., Newark, N. J. Life of Dolly M is published by Scribners, and the author i W. Goodwin.——Mrs. L. J. W., Hartford, C dress Secretary, Naval Examining Board ington, D. C.——Miss G. M., La Grang Write to *The Silver Cross*, New York C Reader. Yes, consumption and catarrh c be transmitted.——Mrs. Eliza J. Allen, Straw, N. Y. Many thanks for gift of c sent to Bowery Mission.——William C. Elizabeth, N. J. Can use religious pap good literature generally in city mission wo

THE MODERN JEW IN HIS ANCESTRAL HOME

BY HON. SELAH MERRILL D.D. L.L.D.

JERUSALEM A CITY OF SURPRISES.

How a Stranger is Struck by the Smallness of the City, Its Wonderful Wall, its Narrow Streets, Stuffy Bazars, and Curious People.

THOUSANDS of my readers have never been in Jerusalem and have only a very imperfect idea of what it is like. They compare it to Chicago, Baltimore, or Boston, but these places give no hint of what the Holy City really is. Could they be transported thither in a single night, what would be their sensations upon awaking in the morning? The dawn with its unspeakable glories, the sunrise over Olivet, would fill them with wonder. Their eyes once open, surprise after surprise would await them as they moved about in that strange city with its strange people, costumes, languages, noises, houses — everything so unlike what they had ever seen before. Quite likely the stone houses with their stone roofs, small whitewashed domes, stone floors, stone staircases, and tiny but heavily grated windows would first attract attention. In former times strong walls and barred windows were important means of defence. "What a little place!" my friends exclaim. "We thought that Jerusalem was a large city. We find it a very small one." Yes, it is only half a mile from east to west, about the same from north to south, and the greatest distance across it in any direction is three-quarters of a mile.

Although so small it has a labyrinth of streets and lanes where a stranger can easily get lost, so I propose to act as guide and conduct my friends to one point after another and explain the many novel objects and sights which await us on every hand. Already questions come from every one. "What is this?" "What is that?" "Who are those people?" "What are those things for?" "What a hilly place!" they all exclaim. "We thought it was a level city." No, that is a great mistake. Zion, Moriah, Akra, Bezetha, and Ophel, formed a cluster of hills standing close to each other upon which the city was built. Owing to the accumulation of rubbish and ruins during eighteen centuries past these hills are not so marked now as formerly. Moriah was sharp, with its eastern and western sides so precipitous that trenches had to be cut into the rock to make a sure foundation for the heavy walls which were carried to a great height and the spaces between them filled before houses could be erected upon it. Some of the other hills were so steep that with the exception of the eastern side of Zion. No one would now think of choosing such a place for a city.

"What a curious and quaint old town! Are we in fairy-land?" No, my friends, this is not fairy-land, the people are too dirty; filth and rags are too abundant. Fairy-land is not crowded with poverty and misery.

"But here is a massive gate apparently made of wood and covered with plates of iron. Fortunately it is open or we could never open it ourselves." You will notice also the ragged soldiers who stand in it as guards with guns as if they were afraid of somebody. The word "ragged" is not intended as a slander upon the poor soldier himself but as a finger-point at the wretched Turkish government which in its great army of half a million men has not a single volunteer, no such thing as patriotism being known, and which clothes its conscripts even in this capital of an important province of its empire, in the garb of beggars.

"But tell us about this wall which seems to extend around the city; never before were we in a walled city; we seem to be shut in like prisoners." This wall which encloses Jerusalem is forty feet high in some parts and sixty feet high in others. It is less than three miles in length and has four gates each bearing two names, Jaffa or Hebron Gate on the west, Zion or David Gate on the south, St. Stephen's or St. Mary's Gate on the east, and Damascus Gate or Gate of the Column on the north. We read in ancient books of "bulwarks" and the word has a formidable sound; but the practical American asks the use of these walls and gates. The question is a proper one for certainly they would not keep out a robber if he were nimble enough, and they could not possibly afford much protection in time of siege. They are interesting as relics of the past and useful now as object lessons for here we can appreciate what soldiers had to do when they undermined and threw down a wall before carrying a place by storm, and on the other hand we realize how soldiers by means of gates, walls and towers, could defend the city.

HUMMUS, A SPECIES OF PEA.

"How is it that the stones in this wall are not more nearly alike? The blocks are of all sizes, some have rough faces, some smooth faces, others have a curious border. Was it a strange fancy of the builders?" No, these stones date from different periods of history. The faces of the stones indicate their origin. Those blocks of massive proportions twenty to thirty feet long with very rough faces and a smooth border round the edge (which we call "marginal draft" or "bevel"), belong to the Hebrew period. There in that part of the wall are some of the first Roman period, those yonder are of the late Roman period. Those large square blocks are of the Byzantine period. These here are of the time of the Crusaders, and those small ones belong to the Moslem or Turkish period. Stones remain when empires are destroyed and men die, and in 1540, when the present wall was built, Suleiman the Magnificent who built it, found ready to his hand stones of almost every age from King Solomon, his Hebrew namesake, down to his own time. The blocks of stone of which Jerusalem's wall is constructed are not the least interesting of its many souvenirs of the past.

A BOY'S WOODEN SLATE—KORAN SENTENCES.

"You are leading us through narrow lanes and alleys and we can hardly make our way through this crowd of men, beasts and merchandise. Why not take us through one of the principal streets?" We have been through Christian street and are now in David street two of the widest and straightest streets in Jerusalem. They have no sidewalks, for if there were there would be no street left. This street is only fourteen feet wide and in some parts only ten feet. Six soldiers marching abreast just fill the street. Strangers find it rather difficult at first to get through the crowds but after a little they learn the art of doing so without being badly smirched by a dirty beggar or greasy camel, and without being trod upon. Men, women, children, soldiers, officials, beggars, travelers, besides horses, camels, donkeys and dogs are huddled together and jostle us at every step. When camels loaded with large boxes, one on each side, pass through the street everybody gives way; and a lady of my acquaintance used to follow along just behind the camels, for that was the only time when she was sure of a free passage.

If you wish to make any purchases you must stand in the street and dicker with the "merchant" who sits on the floor of his shop, about in the middle of it so that he can reach everything in his store without rising. Within a few years past some larger stores have been opened outside the Jaffa Gate, but I am describing the generality of stores in the city.

You have made your purchase and are ready to pay for the same. You offer money but the merchant says, "I cannot change it." In nine cases out of ten this happens and it seems so strange to us. You must carry plenty of small change, or have the package sent to your house, or go to the nearest money-changer and get what you require. One reason of this bother is that it costs something to get money changed and the merchant puts that loss upon the customer. He does not supply himself with small change and add the cost to the price of the goods. We should regard this as the best way, but Orientals do not think so. Another very curious fact is that there is no such thing as a "market price" for any goods or articles that are bought or sold in Jerusalem. The practice of beating down enters into every transaction and is carried often to the extent of robbery.

"What is that boy screaming about? Is he selling newspapers?" If you knew more about Jerusalem you would laugh at your own question. That boy has a bundle of roasted peas which everybody likes, and for half a cent he will give you all you wish. They grow on bushes six inches high. The stalks are pulled, and peas and stalks are roasted and sold together. As for newspapers: you are in Jerusalem where they do not exist. "A newspaperless city! Well, well!" Certainly, Turkey does not allow them, and none can be published without an Imperial permit (firman) which is never granted. Moreover the people have no comprehension of what a newspaper is for.

LEPERS' HOSPITAL, OUTSIDE OF JERUSALEM, CONDUCTED UNDER GERMAN AUSPICES.

"What is going on in that house? Are the people quarreling?" No, that is the House of Confusion, better known as a Mohammedan school. We will look inside a moment, we shall not disturb them. There are no maps, charts, or pictures on the walls. There is no blackboard, there are no books, there is not a chair, bench, or stool except a small divan (like a short covered box) at one end of the room. The literary aspect of the place is the same as that of a donkey stable. The children, who are all boys, remember, all sit on the floor. They have wooden slates on which a passage from the Koran is written, which the boys are supposed to commit to memory. They all study out loud and at the tops of their voices—hubbub and confusion reign. Is it not a queer place? The teacher is an old man, with a long beard, a turban, and a long, loose-fitting robe or cloak. Hair, beard, and clothing are all very untidy; and spectacles and snuff box, perhaps a reed pen with a few drops of muddy ink, complete his outfit. This is the "system" of education that Turkey provides for its boys. As girls "have no souls" and are married before they are ten years of age, what is the use in trying to educate them?

"Who are those people yonder walking so slow and looking so solemn and dignified?" That is the Governor and two or three high officials with a Moslem priest on their way to the mosque to attend service. This is Friday, the Mohammedan holy day. Saturday is the Sabbath of the Jews, while Sunday is the Christians' day, as with us. In Jerusalem we have three Sundays, four Christmases, and five New Years. There are feast days innumerable which time and space would fail me to enumerate. Christians almost without exception close their places of business on Sunday and a very large proportion of them attend church every Sunday morning. The Jews are very strict in their observance of Sabbath. The stores and shops of the Moslems are never closed on their holy day and very few of them attend service in the mosques. With so many holy days Jerusalem ought to be a better place than it now is.

SELAH MERRILL.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER V.

MEN PROPOSE; WOMEN DECIDE.

R. LLOYD had spoken gruffly, and with a decision they both understood and generally respected; though at this hour, had he cared to look at the people whom he advised, he would have been doubtful of their acquiescence. For, at his words, an electric spark leaped into Alice's eyes, a vivid color flashed to her cheeks, and she assumed the erect air of one ready for an encounter, though she did not attempt to provoke it. Mrs. Lloyd also remained silent, but Alice saw on her face an unusual expression, one which impressed her with the idea of an invincible purpose that might be delayed and opposed, but which would, in the end, be unconquerable. She remembered, when a child, seeing the same look constantly on her mother's face. It meant then the determined resolve to escape from the material world into the spiritual one, and she speculated as she drank her coffee as to what its meaning might be in the present case.

After the breakfast had been removed, Mrs. Lloyd, with the suddenness of one who knows she touches dangerous ground, and is yet determined to go on, said:

"Nicholas, I wish to see my lawyer."

If she had fired a pistol at her husband he could hardly have been more unpleasantly amazed. "What the mischief do you want with him?" he demanded, flinging the daily paper to the floor.

"I have a great deal of business with him. It is a long time since I went over my affairs. I want to know how they stand—how much money I have—how much more I am likely to have—and so on."

"'And so on?' What does that mean?"

"Simply that I want to know whether he is doing right or wrong, whether my money is being put to good uses or bad."

"Ho! ho! You have got McAslin's 'stewardship' on your brain; I see. Well, now, get rid of that nonsense at once. I suppose, however, you will have to see Telford; for of course, you will wish to settle something on Alice at her marriage. Lord Medway and I have come at last to an understanding on financial matters. Have you considered the subject? Are you prepared to name the exact sum? Such a decision will be necessary immediately; at any rate before the anti-nuptial contract is drawn up."

"Father! Father!"

"What is it, Alice?"

"Are you talking of my marriage?"

"You know very well that I am talking of it."

"To Lord Medway?"

"Of course."

"I have made up my mind not to marry Lord Medway. I do not like being bargained about. Am I so very disagreeable that you are willing to give a stranger and a foreigner a large sum of money to take me away from you?"

"I am giving a large sum of money for your benefit and ennobling. I am buying you an earldom, and all its honors and privileges."

"You are buying me a husband, and he is costing you millions. Of the two transactions, I would rather be sold for millions. It would be less humiliating to have a husband give millions for me, than for you to give millions in order to induce some titled foreigner to marry me. I do not want an earldom, and I have fully determined to be neither bought nor sold."

"You look very handsome when you are in a temper, Alice, but your determination is a little too late. I have already promised you. The affair is being talked of throughout the financial and fashionable world. You cannot now draw back. It is impossible. There would be a certain amount of personal disgrace in it, and more humiliation than either you or I would like to face."

"Mother, what do you say?" Alice asked the question without any hope of her mother's interference. She was accustomed to see her retire from all disputes and quarrelsome decisions, and she was, therefore, amazed to hear her answer—

"Unless you love Lord Medway I think you will do wrong to marry him."

"I do not love him."

"Then, let me tell you Alice," said Mr. Lloyd, "you have behaved shamefully to the young man. You accepted his attentions and permitted him to write you. I am confounded by your behavior, which places me also in a false and shameful position. I am not going to allow a foolish notion to ruin your life! Nor will I allow you to make a fool of me! I have gone to no end of trouble to secure your future, and I shall take very good care that you fulfill your part of our obligation to Lord Medway."

"I have no part in any obligation to Lord Medway."

"You have. Actions speak as well as a written bond. You have accepted Medway's attentions—yes, Miss, accepted them with smiles, and now you propose to jilt the man you have allured on to a false position."

"Jilt! Allured! Nicholas you ought not to use such words to your daughter."

"She ought not to deserve them."

"I do not deserve them. You asked me to receive Lord Medway, and try to like him. I received him as I would any other guest of yours. At first I even thought it might be possible to do as you wished me. I was dazzled as any young girl might be by his title, and by the new life I might share with him. But I never suffered him to see that I was influenced by these thoughts. We walked and drove and spent some hours together every day, of course, but common hospitality to a guest demanded so much attention and courtesy."

"He made love to you, and you accepted it."

"He said such pretty words as young men say to young women whom they wish to please—for the sake of millions of money. I accepted his compliments at my own valuation—which was less than nothing at all."

"He has not written you love letters?"

"He has written me two letters, both within the last four days; that is, since he was satisfied with the premium you have promised him, if he will only marry me. I answered neither of the letters. I have destroyed both of them."

"Nicholas," said Mrs. Lloyd, "we know what a loveless marriage means. Surely you will spare ——"

He would listen no longer. With a rude anger he turned away, muttering, even while he put on his hat and overcoat, expressions of his passion and determination that were more forcible than considerate or refined. Left alone, a sudden silence fell between mother and daughter. Alice went to the window and looked out with that vacant gaze which perceives nothing. All her being was swallowed up in feeling. Mrs. Lloyd sat pondering the new perplexity that had forced itself into her already disturbed mind. She was little used to take the initiative, and the force of habit added to her uncertainty, made her now wait for Alice to open the conversation. Alice waited for sympathy, she was hurt that it did not flow to her with a quick spontaneity, and when she did speak it was in a tone of indignant injury.

"Thank God," she cried, "men can no longer bargain their daughters away like cattle. Mother, I wonder you could bear it! Why did you not tell father that I was free born, and a citizen of no mean country? I will marry no man unless I wish to marry him. If I love him and he loves me, I will give up everything and dare everything, and bear everything for him. I want to be loved. I want to be loved more than any other thing. I never have been much loved. Father loves nothing but money, and I am not good enough for you to love, dear mother. You pity me, and you pray for me, but how can you love me?"

"Oh, Alice! Alice! Do not say such cruel words."

"Are they not true?"

"No! No! I love you with all my soul."

"Then talk to me, and advise me, and comfort me. Have I not the right to love and to be loved? Did you not marry for love? Yes, you did; for you were very rich and father was poor then. You must have loved him?"

"There ought to be love on both sides, Alice, or else there is sorrow enough for both. I loved, indeed, but when love is continually thrown back upon itself, it dies; it dies cruelly hard, but it dies."

"Forgive me darling mother! Have I made you cry? Oh, how I despise my selfishness! I see it all now. Father has never loved you, he cares for nothing but his business, nor for any one but those who can help his schemes in some way; no, not even Steve, the dear, noble boy, whom he takes no trouble to understand. I see, I see at this hour, the long loveless years that you have lived; the sad doubting, and fearing, and hoping, and final despairing. How did you bear it? I wonder you did not die."

"You are buying me a husband!" said Alice.

"I did not die because in my great sorrow I found within myself internal light and strength that the world knows nothing of."

"I have not found that, and I must come to you. Shall I marry Lord Medway because father says I must?"

"You are the keeper of your own heart and conscience, Alice. Do what they tell you to do. Never throw your decisions on others; at the last you will take your desire or suffer in its want."

"Is it wrong to love?"

"It is right to love. Nearly always some unknown force draws a girl to the one man in the world for her."

"Hardly any one now believes in that experience, mother."

"Yet it is the only Divine right on earth. When people do not believe in it, it is because they are incapable of such a grand passion, or else unwilling to abide with it, for you must know, Alice, that love in some way or other always demands the austere sweetness of sacrifice. And so few dare to try the blessedness of 'giving up.'"

"Mother, I want you to stand by me in this matter. I do not want money. I want love. Please do not send for Mr. Telford on my account."

"I am not sending for him on your account. There has been a revolution in my soul during the past night, Alice. The words I heard yesterday from the two men at the dinner-table, put all my spiritual nature in disquietude and distress. I perceived that I had been a very selfish worshipper of God and goodness. And just before dawn this morning a more excellent way was shown me. I intend to take it at once. I shall want money in order to do so. I shall want a great deal of money. But if my affairs have been handled honestly I ought to have more than sufficient, and I believe they have."

"Mr. Telford is a good man. Grandfather Valliante trusted him implicitly. Mother, what must I do about Lord Medway? What will be father's next move in the matter?"

"I think it will be to bring him out here. In that case I would be perfectly polite—and perfectly honest. You must wait for events, you cannot force them."

To the young heart full of feeling, this waiting for events is the great trial. Alice wished for Lord Medway's arrival, in order that she might at once put an end to his hopes, and her own connection with them. But that day not a person of any kind called, and the hours went by with an exhausting monotony. It was, however, some comfort to anticipate Jessie's visit the following morning. She was sure Jessie would approve her rebellion. Jessie always admired women who had the courage necessary to stand by their wishes or their opinions. But Jessie heard Alice's confidence with a face that quite dashed her, and with a silence that was most unlike Jessie's usual readiness to advise or sympathize. Alice was at last forced to a direct question.

"Have I not done very wisely, Jessie?" she asked.

"I don't think you have. If you wish my opinion I think you have acted very foolishly. What excuse have you for throwing away so much?"

"I throw away Lord Medway because I do not love him."

"Do you love any one else?"

"I do not know."

"And yet you give up a coronet for something so intangible you don't know whether you have it or not. Mr. Lloyd has reason to be angry with you. Think of what people will say. No one will believe for a moment that you refused Lord Medway; they will look on you with that contempt maids forlorn and maids deserted get from them. They will each render their own version of his Lordship's reasons for refusing to marry you—for only this morning I saw your marriage announced in all the principal papers."

"Jessie McAslin!"

"It is the truth."

"It is impossible! I have never given any one authority to make such a statement."

Jessie unfolded the morning paper she held in her hand, and Alice, to her utter consternation, saw her own and Lord Medway's portraits in united circles. The marriage was definitely spoken of as certain to occur during the summer, and some entirely gratuitous statements were made concerning the bride's age and requirements; her reputed fortune; the marvelous presents she was to receive, and the magnificent trousseau in preparation.

She read the article through with indignation, her tears fell fast and hot upon the offending paper. "It is my father's doing," she said. "He thinks after this public report of it I will be compelled to acquiesce. I will do nothing of the kind."

"I am sorry you cannot persuade yourself to accept good fortune. Most girls would marry a much less desirable man for the sake of his title."

"I think Alice Lloyd just as pretty a name as Lady Medway," was the reply.

To be Continued.)

SINCERITY.

Suggestions on the Christian Endeavor Topic for the Week beginning Feb. 7. Ps. 15: 1-5; Zech. 8: 16-17.

WE are accustomed to think of the writers of the Old Testament as being concerned chiefly with ritual, with sacrifices, with ceremonies and with tithes. It is, however, a somewhat superficial view. An attentive reader of the Psalms and the prophets knows that mere observance was seen to be valueless of itself, and the people were warned that it was not acceptable except as it was an expression of something far deeper in human nature. In the Psalm associated with the Topic, in Isaiah 1: 10-16, in the familiar passage in Micah (6: 6-8), and in numberless passages of Jeremiah, Ezekiel and the minor prophets the people are told again and again that God's requirements are of the simplest kind, and they do not include sacrifice. God will be no party to a bargain by which men may live in sin and pay for it with costly offerings. In the New Testament the same lesson is taught. There has been a persistent effort to read into the Gospels and Epistles a theory of a substitution of faith and doctrine for righteousness, but it fails. From the New Testament saint, as from the people under the Old Dispensation, there is the same demand for righteousness and purity of life. God will forgive sin, but for the hypocrite, the man who is living in sin and offering formal observance, he has nothing but scorn. The sinner who comes to him with repentance is welcome, though he be ever so great a sinner, and God will work with him for his redemption from his bondage to sin, but he has no patience with the man who pretends to holiness while he is living a sinful life. Jesus came to save the people from their sins. No man who does not want to be saved from them can benefit from his having lived and died. He may be so completely enslaved by his sin that he clings to it and loves it, but if he will submit himself to Christ, he gains new ideals, and his sin becomes loathsome to him. He needs only to believe in him and trust him, and Christ will lead him to repentance and give him power to overcome his propensity to sin. The first step toward purity of heart and life is surrender to Christ.

It seems almost a paradox to insist on the necessity of sincerity to self. Yet every Christian worker knows that there are many who are self-deceived. Even in so common a matter as attendance at church, the force of habit, concern for reputation or enjoyment of friendly association are frequently the real causes for attendance while the man is crediting himself with purer motives. In giving to charity or to religious causes, there is a desire to be seen of men, to have the benefaction known and admired, which mars the gift and detracts from its value. In amusements, a man will excuse himself for going with the world, and will use sophistry with himself to silence the voice of conscience. A rigid and impartial self-examination is often necessary before we realize exactly where we stand.

Still more is there need of sincerity toward God. How many really desire the things for which they pray? If the man who prays for more faith, knew that the only way in which he could get it, would be to take away his property, or afflict him in some other way, that the roots of his faith might take a firmer grip, the prayer would not be offered so often as it is. It is humiliating to think how often the He who reads the heart must know that our words before him are insincere.

Sincerity toward others is less common even than the other two relations. The "brother" or the "dearly beloved brother" knows perfectly well that the man whose speech is larded with the epithets, has no brotherly feeling in his heart, and could not, in any emergency, be relied upon to do a brother's part. The cordial greeting, the pressing invitation that is not intended to be accepted, the assurance of friendly interest which does not exist, the profession of sympathy which, as Carlyle said, is "from the lips outward"—all these are common and are practically falsehoods

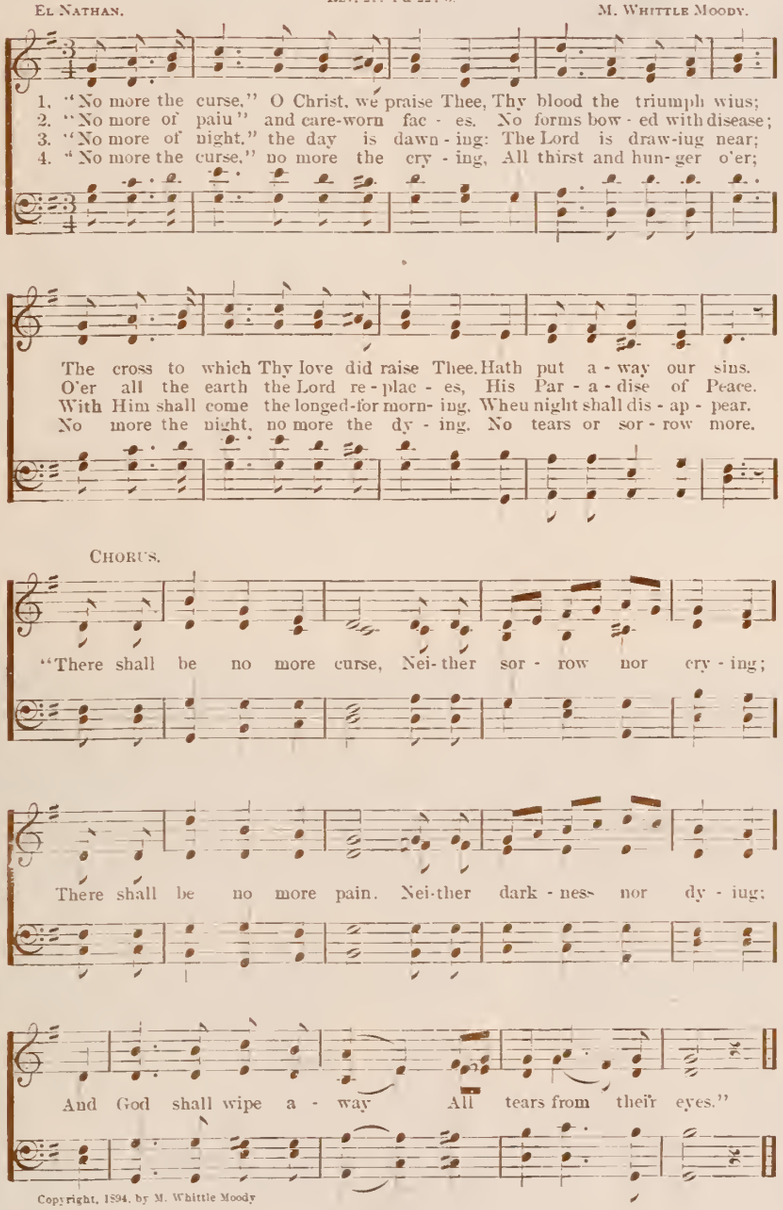
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

"No More."

Rev. 21: 4 & 22: 3.

EL NATHAN. M. WHITTLE MOODY.



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From the new book "SACRED SONGS NO. 1." By per. of The Biglow & Main Co.

PATIENT WAITING.

I waited patiently for the Lord, and he inclined unto me, and heard my cry. (Ps. 40: 1, 2, 3.)

LET thy "Waiting" be with patience
Tho' the hours seem drear and long;
Not one moment shall be wasted,
God will recompense with song.
Every joy so long awaited—
Every cherished hope belated—
Shall at last be celebrated
Yonder 'midst the throng.

Let no anxious thought possess thee
From thy heart no murmur cast.
He who notes a falling sparrow
Can hut heed thy cry at last.
Fret not then, hut much the rather
From thy "Patient Waiting" gather
Golden thoughts from God thy father—
Till thy "Waiting" 's past.

Then when "Waiting" shall he over
And we're gathered home to rest;
All our earthly conflicts ended,
And our "Patient Waiting" hlest.
Nevermore to know of sighing,
Heartaches vanished—no more crying,
Nevermore to know denying—
Satisfied at last.

Chicago, Ill. —GRANT COLFAX TULLAR.

THE FAITHFUL SHEPHERD.

THERE is a faithful Shepherd,
Who loves so tenderly,
That when his sheep go far astray
He follows after, night and day
Through forest wild and over lea;
Their need the only plea.

Our gracious, loving Shepherd
Will not give up his sheep:
But searches, searches, though alone,
Until he hears the lost one's moan;
And, when he finds his wandering sheep,
For joy his people weep.

How tender is his pity;
How watchful is his care!
If sick or wounded he will heal;
If blind he will the way reveal;
If hurdened he the load will hear —
None ever need despair.

Is he your tender shepherd?
And are you in the fold?
Why will you grieve the Spirit more,
And stay outside the open door?
In Jesus Christ the Lord behold
The way into the fold!

Noank, Conn. —W. C. MARTIN.

THE LORD'S BODYGUARD.

A Prophetic Vision in Revelation of the Company of Honored Saints.

BY ARCHDEACON SINCLAIR.

THE Lord's own bodyguard! His chosen companions on all his heavenly errands! What a glorious vision this is which St. John gives us of the typical chosen ones of all the myriads of the redeemed! Our Lord in his glorified humanity, reigning, judging, administering, all the forces of his ever-growing kingdom on earth, the warring at the head of the hosts of heaven against the powers of evil: leading his friends in the hours of peace over the green pastures, by the still waters. Or, again, with some look of his humanity about him that made the apostle speak of him as the Lamb that had been slain, but now full of noble and regal power, like some glorious creature that had seven horns—seven emblems of strength—and his eyes glowing with a Divine fire that made them seem as though he had seven eyes, a seven-fold faculty of sight,—stepping forward amidst the reverent worship of heaven to take that awful book of knowledge and revelation from the sublime, mysterious Presence that sat on the throne. All his sufferings are long over: the complete sacrifice of his death and passion he presented to his Father as he passed into heaven, the true and eternal holiest of holies, on his ascension day, amidst the tumultuous acclaim of the countless hosts of angels, and sat down at the right hand of the Majesty on high.

But heaven is not motionless, and as the earthly years and centuries still roll on below, he has glorious deeds to do, until at last his enemies have been made his footstool and he shall have subdued all things to his Father. Various, indeed, are the versions which St. John gives us of his missions of heavenly glory and conquest. Here in the fourteenth chapter he is standing on the citadel of heaven, of which Mount Zion is adopted as the earthly type, and with him is the bodyguard of one hundred and forty and four thousand. The number is purely ideal, and is taken to express the full roll call of the truest men of God. The same number is used to describe the wide completeness of the redeemed from the Hebrew race. They have his Father's name written on their foreheads—that is, their redemption and glorification have placed there the unmistakable look of Divine approbation, nobility, courage, singleness of heart, immortal happiness, and unfading splendor of soul. Thunders of glorious melody fell through the empyrean from that Divine bodyguard, compared with which all the most magnificent strains of martial music that the armies of the world have ever heard is tame and poor. And as the vigorous voices of such unearthly company of melodists sometimes unite with the chords of trumpet and flute and rouse the hearers to a yet higher pitch of enthusiasm, so the songs of the Lord's bodyguard on the citadel of heaven rose with the music of their celestial instruments in thrilling harmonies, which floated echoing through the listening vaults of the blue dome of infinity. But no man could learn that song of the hundred and forty and four thousand which were redeemed from the earth.

St. John gives us another vision in chap. 19, of the Captain of the bodyguard going forth from the citadel when the last echo of the mighty minstrelsy has died away. There is a description of our Lord as Captain, and here is the bodyguard. "And the armies which were in heaven followed him upon white horses. What a subject for a painter, to think of all the greatest and noblest and best of men as members of that glorious brigade, with their features transfigured but still to be known, and the glory of eternal youth and holiness shining from them as they march.

We have known exquisite pictures of the saints gathered on the flowery lawns of heaven, with glimpses of delicious landscapes behind them, and the celestial palaces, but I do not remember any attempt at the joyous faces of the Lord's happy warriors. It is among them I should like to see my nearest and dearest.

THE FAMILY AND HOME CIRCLE

CLASS FOR COLORED GIRLS AT THE NEW YORK COOKING SCHOOL.

COOKERY AS AN ART.

A New York Training Institute where Nurses, Missionaries, Deaconesses and School Girls are Taught the Culinary Art in All its Details.

IF any reader of this journal should find time to drop in for an hour or more, at the United Charities building, on Fourth avenue, corner Twenty-second street, New York City, and seek out the headquarters of what is known as The New York Cooking School, the visitor would no doubt meet with an agreeable surprise. Here, in a busy hive which combines education and philanthropy, hundreds of young women—many belonging to rich families and others quite poor—are trained in the culinary art, as it applies to various positions in life—the home, the mission, the hospital, the school, the sickroom.

Miss Emily Huntington is Superintendent of the school, with Miss E. Andrews as Secretary, but there is behind these two working officials an incorporated Society, which includes among its members some of the wealthiest and best known people in New York, all of whom are interested in benevolent and philanthropic enterprises, and especially so in this school, at which many of their own young people attend classes. The President is Mrs. Theodore B. Bronson, and among the Trustees are, Mrs. W. H. Osborn, Mrs. Aaron J. Vanderpoel, Mrs. W. E. Dodge, jr., Mrs. Vernon S. Hewitt, and Mrs. Morris K. Jesup, while Bishop Potter, Rev. Dr. Hutchins Mayor Hewitt, and others constitute the Advisory Committee. There is also a Board of thirteen ladies as managers of the school.

TEACHING TRAINED NURSES TO COOK FOR THE SICK.

Among the features of the work are cooking classes for trained nurses and cookery for the sick; classes for deaconesses and missionaries, for professional women, reading cooking classes for working women, Connecticut Industrial schools, etc. One of the objects of the school is to equip young women to teach cooking in their own localities when they return to their homes, and the success of the Institute in this direction is proved by the fact that it has been asked to start the classes mentioned for a course of lessons for members of a class composed of ladies of Newburgh, Fredericksburg, Va., and other places. Besides cooking, girls and others are daily trained in the almost unlimited range of home sewing, and in every department of housekeeping, from the purchasing of supplies to the most elaborate dinner. Ladies and their maids can get the most expert advice from competent teachers. The school classes every week-day morning, those of the school girls or very young women, in the afternoons, at which time also the deaconesses and nurses have classes. All the money realized from the tuition of the wealthy pupils is applied to the support of the evening classes for the working girls, so that the morning pupils have the pleasure of knowing that while benefiting themselves, they are also aiding others and are thus building up and solidifying a practical and worthy charity.

An interesting hour is that which is set apart for the colored pupils. Among the mission pupils last year were girls from the New York Colored Mission and the Methodist Zion Colored Church. There were also courses of lessons given to white pupils as follows: Grace Church Deaconesses, Hope Chapel Girl's Club, Calvary Working Girls, Trinity Mission House, City Mission Working Girls Class, City Mission Bible Readers, Children's Aid Society Italian Class, New York Orphan Asylum, Hebrew Louis Mission Industrial School and many other institutions of like character. Teachers were sent to Norfolk, Va., Berkley, Va., Winchester, Va., Detroit, Mich., Chautauqua, N. Y., Tuxedo, N. Y., and Baltimore, Md.

Altogether, the Cooking School is an educational charity comparatively new but clearly destined to grow, and to exercise a benevolent and wholesome influence on many communities throughout the land.

Girls as Gardeners.

In Berlin, a Lady of means has made an interesting experiment in training girls to light gardening as a business, and her example may not be undeserving of attention here, where there are so many new developments in industrial work for women. She took fifteen young girls and taught them the art of growing all sorts of vegetables, as well as apples, melons, grapes, pears and cucumbers, for which a ready sale is found. They wear a dark gray uniform, consisting of a bodice and a skirt of reasonable length, which can be made quite short for working in, and let down at will. The girls eclipsed all the men at a recent board of agriculture examination, and one of them has obtained a post as gardener at a salary $120 a year, with board and lodging. They are all fine specimens of healthy, vigorous womanhood.

The Small Boy and the Birds.

Apropos of our article on Bird Day in a recent issue of THE CHRISTIAN HERALD, a correspondent writes as follows: "I was much interested in your article on Bird Day, but the destruction of our song birds is not wholly the fault of the small boy. His mother is as much to blame when she wears upon her winter hat two or three small birds, or a half dozen of wings, or a waving aigrette. Will you not make an appeal to the women, through your paper, in behalf of the birds of America? There are other things as pretty to trim a hat with, and to kill our birds for that is selfish and thoughtless."

Chatham, N. Y. BESSIE LEE JONES.

We heartily concur in what the writer says, and commend her suggestion to the consideration of the mothers and daughters who read "the Family and Home Circle." It is a good cause in which all may help.

The Stepmother's Defenders.

"If the one who uttered the unkind remark, 'Please shut that door, for a stepmother's breath is blowing in!' could have witnessed the scene which the writer did

THE STORY OF THE MINUTES.

WE are but minutes—little things!
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

We are but minutes—yet each one bears
A little burden of joys and cares,
Patiently take the minutes of pain—
The worst of minutes cannot remain.

We are but minutes—when we bring
A few of the drops from pleasure's spring,
Taste their sweetness while we stay—
It takes but a minute to fly away.

We are but minutes—use us well,
For how we are used we must one day tell.
Who uses minutes, has hours—to use,
Who loses minutes, whole years must lose.

Home and The Heart.

NOTHING the world offers can permanently alienate the love of home which is deeply rooted in every human heart. Home is of divine origin. In a pleasant article in *The Nation*, a writer gives this glowing picture of the real home: "That which is to make home most desirable does not abide in the parlor, the garret, or the cellar; it does not grow with the flowers of the garden nor with the trees of the forest, neither does it come with the uncounted millions, but it is beautifully expressed in the quaint old adage, 'Home is where the heart is.' There can never be a home where love does not abide, this being the one element in which all else lives; the one omnipotent power leading us away from malice, hate, envy, strife, every discord of sin, if we will but try and express it. Love must not only be constant, but constantly expressed. It is the one ever acting power that never wears out. We see men and women wandering around in quest of pleasure, seeking it and their confidants among entire strangers; unfolding their plans to those having no interest in them, and who will use the innocent confidences in the future as weapons with which to strike them. A good, dutiful child can never afford to place confidence outside his father's family, however little it is solicited therein: the true, unselfish parental love is ever more constant and loyal than any found among strangers.

Too many learn this sad lesson of misplaced confidence only by recounting simple, innocent happenings which are too often repeated with entirely another light and meaning, in that way causing years of bitter anguish. In the life and home of all of us there are times when a reckless, turbulent current threatens to wreck our vessel on the shoals of confusion and strife. Our parents are faithful to our trust and love, unless we betray theirs with our disobedience and disloyalty to they let us steer for ourselves. And if but the one party had to suffer it would not be so lamentable, but they drag others down with them. Miserable and guilty is the man who quits his home to find enjoyment. Lost is the woman who does it. Unhappy the son or daughter who does not find home the happiest spot on earth."

Southern Sunshine.

It is pleasant, in these winter days, to read of a land of sunshine and plenty such as that described by the lady who send this letter from the "Home Circle":

VINTON, La.

South western Louisiana is near the land of the Acadians. In reading THE CHRISTIAN HERALD, I've thought of the many people suffering from cold and hunger in the cities, and of the thousands of acres of land here. In this climate, my children go bare footed the year round. During December, January, and February there are times when it is cool, and they wear shoes for a few days. In the country, fuel may be had for the gathering. We came from the north nearly ars ago. My home is in the pine woods that surround us like a wall, nearly a hundred feet high. It is a good country for poor people, living being very cheap here. One can raise their own corn, beef, pork, vegetables, poultry, and rice; the last costs to get it mixed. This is a small town; there is a lumber mill here, but no saloons.

MRS. M.

THE BOOK SHELF

What Suffering Is For.*

NO one who reflects upon the intricacy and the mystery of all life is surprised to find dark problems surrounding the condition and the destiny of man. The absence of such problems would be a greater mystery than their presence. Man's finiteness broadens out on every side to God's infiniteness, and life's mystery is also life's majesty.

One of the darkest problems surrounding the condition of man is the problem of Human Suffering. Disappointment, unrest, sorrow, sickness, trouble, death, are everywhere. Wherever man goes, suffering goes, lying, as it were, in ambush for him. It matters not what man's errand may be, the best or the worst, suffering awaits him. He may go out into life as the teacher, the comforter, the missionary, the friend—or he may go as the deceiver—the robber, the seducer, the knave—go how he will, and for what he will, he suffers, he sorrows, he dies. Such is the omnipresence of human suffering. And this dark enigma of sorrow. One may say of it as the Psalmist said of God: "Whither shall I flee from thy presence? If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me. If I say, Surely the darkness shall cover me, the darkness hideth not from thee, the darkness and the light are both alike to thee." Who can travel so far, who can protect himself so thoroughly, who can seclude himself so profoundly, that he shall escape from trouble and sorrow and pain and death?

That man forever attempts to solve this dark problem of human suffering, to give some rational account of this stern condition inseparable from his life, is the result of an original intuition of man's nature. Involuntarily we tend to trace all sensations to their source. Walking in springtime through some hollow lane, we catch the waft of violets, and lift the eyes to note the bank, purple with bloom. Standing in sunlight we see a shadowed form outlined on the path beside our own, and turn to identify the friend who has joined us. Tortured with some strange pain shooting through the head or clutching at the heart, we go to the physician to learn what lesion is its cause. This is intuitive inquiry into the causes of sensations. And the same intuition prompts man to solve the problem of the universal human sorrow. It is incredible that rational beings involved in suffering shall not try to find out why they suffer.

Invariably when man confronts the problem of suffering he uses his doctrine of God to aid him in the solution. The history of human thought in all times and in all religions will, it is believed, be found to verify this statement. By a companion intuition to that which prompts man to ask why he suffers, man is prompted to feel that God is in some way related to his sufferings.

The darkest enigma hovering over human suffering vanishes when we believe that all is as it is, not because God wills it, but because the blessed plan he willed for the world is thrust aside by man's perversity. The trouble that in a thousand forms fills the world to-day is the melancholy harvest of generations of weakening tendencies, mistaken ideas, sinful propensities, and foolish choices, complicated by the added errors of each new day of life. Awful as that harvest is, one can yet look upon it without despair in the light of the Divine Sacrifice. For the Face that we see upon the Cross is not the face of him that wrought this confusion and wreaked this misery: it is not the face of the enemy that sowed the tares of evil amid the wheat of good: it is the Face of him who loved us and gave himself up for us: the Face of him who, forasmuch as the children of men were partakers of flesh and blood, himself also took part of the same, that through death he might destroy him that hath the power of death, that is, the devil: the Face of him who bore our griefs and carried our sorrows: the Face of him that sitteth on the throne and saith: "Behold, I make all things new." And as we look upon that wondrous Face, marred then with sorrow, radiant now with victory, we attribute not to him any share in causing the sufferings of the race for which he died: we soil not the lustre of his name by involving it with distresses which are, directly or indirectly, the outcome of our sinful estate. "The wages of sin is death, but the free gift of God is eternal life, through Jesus Christ our Lord."

Does God send trouble? Fear not to ask and to answer that question when you confront the dark mystery of human suffering. But ask it and answer it in the light of the Divine Sacrifice. Answer it not in the presence of those startling acts of judgment recorded in the Old Testament annals, lest you be drawn by local conditions far out of touch with God's essential relation to man. Those Old Testament acts of judgment were the heroic measures by which he roused to moral consciousness his beloved race when it had sunk to that abyss of degradation of which St. Paul speaks in the first chapter of Romans, when the very sense of right and wrong had vanished into insensibility, and could only be resuscitated through shocks of judgment. Take not those peculiar conditions as your standard of inquiry in answering the question, Does God send trouble? And answer not that question by observations made along the narrow groove of your personal affairs, lest the snare of a perverted doctrine of Providence capture you, and you conceive of troubles and worries springing from evident physical causes as petty persecutions from God to drive you into the way of righteousness. Ask the question, Does God send you trouble? as you stand before the Cross of Jesus Christ, as you worship him in his Godhead, as you realize that his Humiliation is the supreme expression of God's hatred for sin, as disobedience is in its essence and as sorrow and misery in its results; ask it at the Cross, and an answer will be given you out of the depths of the Divine Sacrifice, to make you sure that he who died to redeem the race is not he who by trouble and sorrow is making men old before their time, and breaking women down with hardship and anguish.

Does God permit trouble? No! He is against it as he is against the causes from which it springs. Why then does it exist? Because man is free, and his freedom is the one thing God cannot take away from him. He gave him the freedom of his volition as an inalienable and constitutional gift, when he gave him his being: and it is man's misuse of his freedom that makes this world a world of sorrow. It cannot be otherwise until man is subdued in his will to God. It cannot be otherwise until each member of the redeemed race shall have consecrated his personal will to him who gave it.

*From *The Gospel of the Divine Sacrifice*, by Rev. Charles Cuthbert Hall, D.D., Minister of the First Presbyterian Church, Brooklyn, N. Y. Dr. Hall's object is to show how the doctrine of the Atonement applies to life, and that it is logical and far-reaching in its solution of perplexing problems. Pp. 313; price, $1.25; published by Dodd, Mead & Co., 151 Fifth Avenue, New York.

The Church and Idle Labor.*

IT is much easier to be interested in speculative views as to the nature of the Deity: much easier to observe forms of devotion, much easier to give money or build churches, than to manifest love to our fellows in the acts of daily life, in buying, selling, and getting gain. The Pharisees of old made long prayers and then defrauded widows. There is too much truth in the saying that in our day men are willing to offer their prayers and praise on Sunday, if on Monday they may go into the market place and skin their fellows and sell their hides."

If the Church is to help in solving the social problems of our age it must first remove the beam from its own eye, it must be a more living embodiment of the spirit of social service, it must insist on love as the great essential in its members. When men see Christ's spirit in Christ's flock, they will more readily believe in the efficacy of Christ's principles to solve our social problems.

When we are clear as to the causes we can better bring home the responsibility. Every one must bear his share of responsibility for things being as they are. Modern industry is more and more falling into the hands of companies. It is for the Church to awaken the consciences of the shareholders to their responsibility, to convince them that it is their duty to ascertain how the business in which their money is invested is carried on, whether efforts are made to prevent irregularity of employment, whether the hours of unskilled laborers such as tramway men are excessive and the general conditions humane, and make it felt that righteousness is of more importance than an increase in the rate of dividend.

A friend of mine, who was a shareholder in a certain company, learnt that the conditions under which the women workers were employed were unsatisfactory, and conducive to immorality. He drew the attention of the directors to this, pointing out that the hours and pay exposed their employees to great temptation to prostitution, for they could not support and clothe themselves on the pittance they received. He was informed with brutal frankness that the company had no concern with that. Plenty could be obtained who would accept the conditions. My friend withdrew his investment. If every churchman acted thus, there would soon be a change in the tone of the reports presented at annual meetings, industrial conditions would be recognized as being as important as dividends, and it would be admitted that even to companies the rule applies, "Seek ye first the kingdom of God and his righteousness" and then, and not till then, other things such as dividends shall be added.

It is for the Church to bring home the responsibility, not of investment only, but of expenditure, and make each ask himself: When there are so many whose lives are poor and meagre, poor in pleasures both as regards kind and quality, poor in those things which give interest and variety to life, pictures and books and music and travel, and who for lack of these are dull, or seek distraction in rough, coarse ways which alone are readily within their reach, how far am I justified in heaping up luxuries for my self-indulgence? Is not the best use I can make of such luxuries not to keep them for myself, but to use them to brighten other lives, to let others share?

*From *The Attitude of the Church to Some of the Social Problems of Town Life*; by Rev. W. Moore Ede, Canon of Durham, Eng. A most interesting book on a burning question of the present time. Pp. 131; paper covers; price 25 cents. Macmillan & Co., New York, publishers.

An Exciting Adventure.*

I BECAME aware that a huge serpent was coiled around one of the bamboo rafters, with some four feet of his body hanging down directly over my head, with his eyes flashing and his tongue darting out, just above where my book had been and had concealed him. He had evidently been asleep in the roof: the putting in of the cot had awakened him. While I was reading he let down one-third of his body or more, and was looking to see what this leprous-looking white man was about, for he probably had never seen a white man before.

His darting tongue was almost within arm's-length of my face when I caught sight of him. Off that cot I came at one bound to my feet without raising my head, for that serpent was too near it.

Running to the door, I seized an iron spit some five or six feet long, with a sharp point, used for roasting purposes in the jungle, and which was in the cart. Coming back and using that as a spear, I was successful at the first thrust in piercing the body of the serpent where it was coiled around the rafter.

But then I found myself in another difficulty. I caught hold of the spear to keep it from falling out and releasing the serpent, but the serpent would draw back, and with a tremendous hiss strike at my hand that held the spear, and come suspiciously near hitting it with his tremendous extended fangs.

However, in answer to my lusty calls, my servant soon appeared with a bamboo club. Holding the spit with my left hand, taking the club in my right, I administered to the serpent a headache, from which he died. As I took him down and held him up by the middle, on the spit, to the level of my shoulder, both head and tail touched the floor, showing that he was about ten feet long.

Just as I was holding him in this position one of the village watchmen passed the door of the hut going into the village, and saw what I had done. It occurred to me at once that now I should find myself in a "bad box," for the people revere serpents as demigods. They dare not kill them or harm them, and will always beg for the life of a serpent if they see any one else killing one. They think that if you harm one of these deadly serpents it or its kin will wage war on you and your kin and descendants until your kin are exterminated. I, a missionary, had come there to preach: how would they bear me when I had killed one of their gods? I saw the chief men of the place coming out toward the hut. To my astonishment, they had native brass trays in their hands, with sweetmeats, cocoanuts, limes, and burning incense-sticks on them: and as they came to the door of the hut they prostrated themselves before me, and then presented these offerings: for they said I had rid them of their most dangerous enemy, that that serpent had been the bane of that village for several years. It had bitten and killed some of their kine and, I think, also a child. They had made every effort to drive it away from the village by burning straw closer and closer to make it go farther and farther away, but it would always return. They had tried to coax it away by putting little cups, each holding half a teaspoonful of milk, every two years or so out into the jungle: but as soon as it had drunk all the milk it wanted it would turn round and crawl back into the village and into some house, and then the people of that house would have to vacate until it chose to leave. It had become the terror of the village. But now I, a stranger and foreigner, had killed it without their knowledge or consent. Trust was their safety: for if they had seen me doing it they would have begged for its life, lest they be taken as accomplices. Now it was dead, and they were guiltless, and it could harm them and theirs no more. Would I please accept these sweets? They had sent to the flock in the fields to have a fat sheep brought me as an offering, and would I please accept the sheep? Now whatever I had to say they would listen to me gladly, for was not I their deliverer? The sheep was brought: myself, associates, and attendants made a sumptuous dinner from it.

*From *In the Tiger Jungle*: Stories of Missionary work among the Telugus of India, by Rev. Jacob Chamberlain, 37 years a Missionary of the Reformed Church of America in India. Illustrated. Pp. 218. Cloth binding. Price $1. Fleming H. Revell Co., New York, Chicago and Toronto, publishers.

BOOKS RECEIVED.

The College of the Apostles: A Study of the Twelve: by James I. Vance, D. D. Pp. 160. Cloth covers. Price 75c. Fleming H. Revell Co., New York, Chicago and Toronto, publishers.

Rhymes of the States: by Garrett Newkirk: A book at once descriptive, geographical and historical. Besides being attractive and interesting by reason of its pictorial features, the volume conveys instruction in an agreeable form. Ninety-six pages, cloth covers, illustrated. The Century Company, New York, publishers.

English Synonyms and Antonyms: with Notes on the Correct use of Prepositions: designed as a Companion for the Study and as a Text-Book for the use of Schools by James C. Fernald. An excellent and convenient volume of reference for the use of writers, &c. Pp. 364. Cloth binding. Funk & Wagnalls Co., New York, London and Toronto, publishers.

St. Nicholas. Bound volume 23 (in two parts) November, 1895, to October, 1896. This famous Illustrated Magazine for young folks fully maintains its high standard of literary and artistic excellence in the newly completed volumes. They contain over 1,000 pages and 700 illustrations. Among the attractions are four illustrated serial stories, by W. O. Stoddard, J. F. Trowbridge, James Otis and Albert Stearns. There are besides a number of Christmas stories and verses, a series of true stories about distinguished people, stories about animals, tales of adventure, music, a number of instructive papers and fourteen capital short stories by such brilliant writers as Mrs. Burton Harrison, George Parsons Lathrop, Noah Brooks, L. E. Chittenden, Agnes Carr Sage, Laura E. Richards and others. The price of the new volume of St. Nicholas is $4, or $2 each for the separate parts. Century Co., New York, publishers.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

VANITY.

IT was a great house with a stately hall and a winding staircase going up to wide galleries and lofty chambers. The house stood on a hillside, with green terraces between it and the tossing, tumbling sea, and behind it there was a garden, large, rambling, and very old-fashioned.

In this garden there was a fountain, and a basin beside the fountain was the home of gold and silver fish, and in the mornings the birds came here to dip and splash and preen their feathers.

All around the fountain were thick hedges of privet and box, and near by were box trees cut and clipped in quaint and formal shapes, representing Queen Elizabeth and the ladies of the court. What with their hoops, farthingales, and ruffs, the stately dames in the box garden brought back a brilliant page of history to the pleased on-looker, and when the on-looker was a child who could take her book and read and dream in this sweet place, why the child felt as if she could reach up and touch heaven with one uplifted hand.

But the crowning glory of the place in the eyes of many visitors was not the garden, but the room ot the princess in the house itself. Not a princess of the blood royal precisely, but a princess nevertheless was the oldest daughter of the house to whom, by long tradition, a certain chamber belonged.

When the house was built the builder said: "I will make my favorite daughter's room a dream of beauty. Whatsoever she wants shall be there. And as she will, herself, be prettier than anything I can choose for her, there shall be great mirrors from floor to ceiling on two sides of the room, so that she may behold herself whenever she likes."

So the room was adorned with great mirrors set in the walls. I slept in the room long after its first occupant had fallen asleep and been laid to rest in a land across the sea, but the room with its rich furnishings had not been changed. Tapestries and statuary, carvings and glass, all were the same. For it is we who pass away like shadows. Our little lives are running out as a tale that is told, while the things our brains plan, and our hands fashion, abide unimpaired through centuries.

A girl of our present period coming into the mirror-room one day had two thoughts. The first was, "Oh! what a splendid place to see how my gowns hang. I love to get the full effect of my dress, and I never can in a bit of a looking-glass over my bureau."

The next thought was: "I must try to be good in this room. Why, I can almost see my soul in these clear surfaces. I can never be cross or unreasonable, or selfish or deceitful here, for the mirror on one side or the other will catch and display the mean and ugly expression." Following this as by a shaft of revelation came the text: "Thou God seest me!" Yes, needing no mirror, God ever reads the soul, and sees its faults and detects not only, God be praised! but its want, its aspiration, its desires after holiness, and its struggles toward the better life. "Thou God seest me," should be as a stronghold into which the tempted and the tried may run in the day of their greatest need.

Speaking of the vanity of earthly things, let us not set our affections on any possession here. To cling to that which the tempest may sweep away at a breath, which moth and rust may ruin, and which thieves may break through and steal away from us, is foolish and weak. We may enjoy, we must not cling. We are but stewards of God's best treasures, and the things in the possession of which belong to him, and the knowledge of the beautiful nature of this world let us more and more look to the world beyond, for the best home is the city of which the Lamb is the light. More and more let us feel that our treasure is in heaven, and our heart shall fill our earthly homes. We do not let us too readily reprove the children and young people when they like to look in the glass. Favor is deceitful and beauty is vain, and yet a comely countenance is a gift from the Lord, and while we must not foolishly admire ourselves, still a just self-esteem harms nobody.

MARGARET E. SANGSTER.

Mr. Morgan's Princely Gift.

AMONG the many large donations by wealthy Americans to benevolent objects, the gift of $1,000,000, by Mr. J. Pierpont Morgan, the well-known New York banker, is one of the grandest recently recorded. He has placed this

THE PROPOSED NEW HOSPITAL, NEW YORK.

sum at the disposal of the Society of the Lying-in Hospital of New York City, for the purpose of erecting a new building. At a recent meeting of the Board of Governors of the hospital, Mr. William A. Duer, the president, read a letter from Mr. Morgan containing the offer and conditions, in which he said he thought the society needed a new building, and that he had recently had an architect at work on plans.

The conditions are that the hospital shall have sufficient income from endowment or other sources to meet its expenses, and that the plans be satisfactory, from a medical point of view, to Dr. James W. Markoe, chief of the medical staff. Five young physicians have been traveling abroad to examine the best points of similar institutions, their traveling expenses being met by Mr. Morgan. The proposed building is to be a large ten-story structure, of granite and brick. The frontage on Second avenue will be 184 feet, and on Seventeenth street 83 feet. Our illustration shows the plan of the structure as proposed by Mr. Morgan's architect. Besides this splendied gift, Mr. Morgan has made many magnificent donations to other charitable and educational institutions.

The Mysteries of Chinese.

John Wesley is said to have once ventured the assertion that the Chinese language was the invention of the Evil One to keep the missionaries out of China. It has not succeeded in keeping them out, but it has made their work very difficult. Dr. J. F. Masters, one of the few foreigners who have mastered the language, tells of a missionary who was explaining the goodness of the Heavenly Father. The word for heavenly is "teen" with an aspirate on the vowels. The missionary left out the aspirate, with the result that the word meant "crazy." After Dr. Masters had studied Cantonese a few months he endeavored to preach a sermon. He wrote it out carefully, but made so many blunders in tones, vowel quantities and aspirates that some of the Chinese remarked how much the English language resembled the Chinese. They supposed that he was preaching in English. On another occasion he meant to order a roast chicken, and told his cook to go out and set fire to the street.

The Chinese language has 44,700 characters in the standard dictionary. There are, moreover, 700 distinct sounds, to each of which is attached a sort of metrical scale, ranging from an octave to an octave and a half, giving a variety of tone which only a musical ear can detect. The tone is all important. For instance the sound "stung" may mean grasshopper, oar, elephant, mechanic, or pickles, according to the tone. Put an aspirate into the middle of the word and it may mean examine, good luck, wall, spear or gun, and a variety of other meanings, depending on the tone given. A man is a man only when the correct tone is given. Change the tones and the man becomes a nightingale, a carrot, and many other ridiculous things.

THE BOWERY MISSION

and Young Men's Home.

Located at 105 Bowery, New York City.

(Conducted under the auspices of The Christian Herald.)

ONE hundred and Fifty beds, Restaurant, and Free Dispensary. Girls' Sewing Classes, Mondays and Wednesdays 3.30 p. m.; Young Women's Reading Circles, Tuesdays and Fridays 3 p. m.; Women's Tea and Gospel Service, Saturdays 2 p. m.; Gospel Meetings every evening in the year; Sunday Services, 10 A.M., and 8 P.M.

Recapitulation of last Annual Statement.

Gospel Meetings Held	369
Men Professed Conversion	3,671
Men and Boys Sheltered in Lodging House	30,768
Meals Served in Restaurant	588,321
Patients Treated in Free Dispensary (Opened Aug. 20, 1895)	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Mrs M Goodsire	1 00
Geo E Harrison	1 00
One who loves Jesus, E Shelburne	1 00
W C T U, Smithtown branch	2 00
Lewis McKnight	10 00
Reader, Venango	1 00
M E Hoffer	1 00
P M Barrow	1 00
Mollie Rogers	1 20
Irvin Mentzer	1 00
W E Pierce	2 00
Chas Reichert	1 00
A Z, Berlin	2 00
Friend, Mineral Point	1 00
Friend, Geneva	1 00
Reader, Providence	1 00
Total	$28.20

All contributions for the work will be promptly acknowledged in these columns.

Drawn to Christ by Music.

In the varied experience of missionary workers in foreign lands it sometimes happens that the strangest means are made instrumental in opening up a way for the Gospel message where before, the barriers had been seemingly impassable. An instance of this character is related by a missionary laboring in Brazil. Four or five years ago there came to the little village of Serra Azul (on a ridge of the Blue Mountains) a Christian dentist, Senor Jose B. Nunez, and his wife. They felt deeply the spiritual wants of the people. Mr. Nunez and his wife used to pray day and night that the Lord might open a door before them. He was not gifted with 'tongues,' and could hardly speak to those around him about Jesus Christ; but he took his violin and began to play and sing the songs of Zion. In a short while the whole neighborhood came to hear them sing, and everybody liked the 'ballade,' as they called it. They noticed the words 'God,' 'Christ,' 'salvation,' etc., and inquired about their meaning. The door was open and a regular evangelical work began among that people who had never even heard about the Gospel.

Build Health

Build up your health by properly nourishing every part of your system with pure, rich blood. Only in this way can you gain strength of nerves and muscles. The wonderful building-up effect of Hood's Sarsaparilla makes it especially valuable after serious illness and also to prevent pneumonia, bronchitis, coughs, colds, fevers.

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love flowers and depend upon us annually to supply their garden wants. Our 1897 "JUBILEE" CATALOGUE, describing these "wants," is simply superb.

To commemorate our fiftieth business year, we have prepared the most beautiful and valuable SEED and PLANT CATALOGUE the gardening world has ever seen. Every copy costs us 25 cts. to produce, but in honor of this our "JUBILEE" year, we will send it this season FREE to any one on receipt of 10c. (in stamps) to cover postage and mailing. This "JUBILEE" CATALOGUE of "EVERYTHING FOR THE GARDEN" is a magnificent book of 170 pages, on which are displayed over 500 beautiful illustrations of Seeds and Plants, the work of our own artists. Also six full-size colored plates which in artistic beauty have probably never been equaled, certainly never surpassed.

A "JUBILEE SURPRISE SOUVENIR" will also be sent without charge to all applicants for the Catalogue who will state where they saw this advertisement.

PETER HENDERSON & CO., 35 & 37 CORTLANDT ST., NEW YORK.

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A Prominent Physician Writes.

SPOTSWOOD, N. J., Aug. 3, 1896.

MESSRS. MCKESSON & ROBBINS:

Dear Sirs: Please send me, by mail, four more bottles of *Tartarlithine Tablets* (10 each.)

I will also here state, in justice, that this is the most welcome remedy that has come into my hands since my beginning of the practice of medicine. It has given me, in every case of rheumatism in which I have used it, the happiest kind of results. I have used discretion, perhaps even more than necessary, in its employment that it be given to patients whom I believe required such a remedy or preparation; but these are just the kind that refuse to yield to ordinary treatment, old chronic cases of gout, diathesis, where there is a tendency to calcareous deposits, etc. These are undoubtedly or have been, at least to me, the most trouble some patients in my practice to give what might fairly be termed good results. Now these have been the very kind in which I have been using Tartarlithine with the very happiest results to patients and myself. Many valuable remedies come daily to our aid, but this has been the most welcome one to me thus far.

Yours very truly.

Pamphlet on the treatment of Rheumatism by Tartarlithine sent free by

McKESSON & ROBBINS, 91 Fulton Street, New York

Requests for Prayer.

AT the Converts' Sunday Evening Prayer Meeting at the Bowery Mission, prayer was offered on Jan. 10, in accordance with the requests of many persons, among whom the following ask the prayers of our readers:

For the Conversion of Relatives and Friends. Sorrowing Mother, New York City, begs that Christian friends will join her in praying for the conversion of her son who has fallen under the power of strong drink.——Anxious Sister, Janesville, Wis., that a brother and sister who are leading good moral lives, but are indifferent to religion, may realize their need of a Saviour and give themselves to Christ.——Anxious Mother, New York, that her son who is striving in his own strength to overcome his propensity to intoxicating liquor, may go to Christ for power and be saved.——J. L. R., Newberry, Pa., that God in mercy would look upon a wayward son and bring him into his fold.——Reader, ——, Pa., that her husband and daughter might be saved, and that her husband may be emancipated from his bondage to an insidious drug.——Anxious Wife, Halsey, N. Y., for the conversion of her husband, two sons, a daughter and daughter-in-law.——L. E. S., Washington, D. C., for the conversion of her husband and herself.——Reader, Danville, Ill., for the conversion of two young men, a husband and a son, that they may be separated from evil and renewed in their hearts and lives.——Mother, Rockport, that God would save her son, who is kind and good, but is going to places of amusement which are liable to lead him into temptation; also for two other sons for whose conversion prayer is continually offered.——Believer, Spencer, Ia., that three sons who are unbelievers might be led to Christ, and that one of them who is struggling to escape from his bondage to drink might receive the help he needs.——J. J., New Lisbon, N. Y., that a man who has fallen under the power of the intoxicating cup may be delivered and made a new creature in Christ.——Anxious Mother in Ohio, that her children might become children of God.——Reader, for the conversion of a dear brother who has fallen under evil influences and is leading a sinful life, and that he may be cured of his infatuation and become pure in heart.——Subscriber, Cosmopolis, Wash., that two business men of good moral character may see their need of Christ as a Saviour and give themselves to him; also that a neighbor who once professed to be a follower of Christ may return to the Saviour and ask of him pardon and strength.——M. E. L., Glens Falls, N. Y., for the conversion of a son and his wife and children.——L. M. B., Michigan City, Ind., that a young man whose fondness for intoxicating liquor is increasing, may turn from it and seek the Lord.——L. H., Rosalia, Wash., for the salvation of a daughter, a son, and a son-in-law, that they may all give their hearts to God.——Mother, Roulette, Pa., that her husband and sons who are men of good moral character may realize their need of a Saviour and commit their souls to Christ.——Reader, Galveston, Texas, that a dear friend for whose conversion his mother has been praying for many years, may turn to the Lord; also for the conversion of an uncle and a brother.——"Sister in Christ," Hubbard, Minn., that a dearly loved son and his wife might give themselves to Christ and have grace to train up their children aright.——Reader, Columbia, O., that a man and his wife who are backsliders and are far from God through grievous sins, may be renewed and restored to the joy of salvation.——Sister, Piatt, Ill., for the conversion of a dear sister and her husband who are in sore trouble and do not realize that they need salvation from sin.——Praying Mother, Washington, D. C., that two brothers who are without Christ may be aroused to a sense of their need and made true Christians.——Mother, Deland, Fla., for a son who is lying sick in a distant city, that it may please the Lord to heal him, but more especially that his heart may be changed and he be fitted for Christ's kingdom.——M. N., Manawa, Wis., that a father may be led to feel his need of Christ and may give his heart to God, and that a mother may be enabled to rest more completely in the promises of God who is able to supply all her need.——Sorrowing Wife, St Louis, Mo., that God would look upon her husband who has fallen under the power of intoxicating drink, and would deliver him and make him a true Christian; also that two infidels, who were once professing Christians, might be convinced of the truth and converted.——Anxious Wife, Willingford, Vt., for the conversion of her husband who has relapsed into drinking habits after reforming.——Mother, Vicksburg, Miss., for the conversion of her two sons who are far from God.——Anxious Mother, Hodge, Mo., for the conversion of husband and son.——Reader, Blackburn, Mo., that a brother who is a Sabbath-breaker may turn from his evil ways and seek the Lord.——Distressed Father, Brooklyn, N. Y., that his son who has been a source of misery for years, may be changed by the Holy Spirit. Only the almighty power of God can deliver him.——Widowed Mother, Dover, Minn., for the salvation of an only son and his wife, and that an impending sorrow may be averted.——Sorrowing Mother, Mineral, Tex., that her dear son who is in prison may be converted, and that the Governor of the State may be inclined to grant the petition now in his hands for his pardon.——Sad Wife, Fairbanks, Fla., for her husband's conversion and that he may return to his family a new creature in Christ, and be able to provide for them and the aged father who grieves over his son's conduct.

For the Restoration of Health. Believer, Sherman, Tex., begs for prayers, that she may be fully restored to health that she may care for the loved ones depending on her; that a dreadful disease, of which she fears she is the victim, may not prey upon her, and that her faith in Christ may be strengthened.——Sorrowing Husband, Burlington, N. J., that his dear wife may be raised from her bed of sickness and recover her lost health——Believer, Barton Landing, Vt., that an only daughter suffering from spinal disease may be healed.——V. B., Buffalo, Va., that a dear friend suffering from throat trouble may be cured.——Mother, Riverside, Pa., for the recovery of a dear daughter who is a poor invalid.——M. R., New York, for the recovery of a young man who is very ill.——Reader, Galveston, Tex, that her dear sick mother may be restored to health.——I. S., Maxwell, Ont., that a poor orphan who is sick may be raised up by the power of the Lord.——Reader, Danville, Ill., for the recovery of a neighbor who is ill with diphtheria, and that an afflicted, motherles boy who is suffering may be healed.——Believer, Delhi, that a dear son may receive healing in soul and body. The following persons also ask that prayer may be offered to the Great Physician for healing of the diseases from which they are suffering: Hopeful, Eohan, Tex; Suffering Invalid, Baltimore, Md.; Reader, Dayton, O.; Mother, Vicksburg, Miss.; Believer, Hodge, Mo.

For Special Blessings. F. E. B., Stockton, Minn. asks prayer for deliverance in a sore strait. Her husband cannot get pay for work done and their six little children are in sore need.——Widow in Arkansas, that property of the use of which she has been deprived, may be restored to her.——Reader, Titusville, Pa., for help in a severe financial trouble and for strength to resist temptation.——M. E. G., Philadelphia, Pa., that a family suddenly deprived of income may be delivered from sickness and poverty.——Believer in Virginia, that God will help and support a family in a very dark hour.——Friend, Lovell's Station, Pa., that God would interpose to save a family from being defrauded.——Reader, Philadelphia, that a young man in need of God's guidance may be kept from all evil and restored to those who are longing for his return.——Mother, Newark, N. J., that God would lift the cloud from the mind of her son and renew his faith in God and deliver him from the evil thoughts that are distressing him.——Sister in Christ, Indianapolis, Ind., that a young man who is in sore trouble may be enabled to find employment and may be speedily restored to his family——Subscriber, Lake City, Minn., who is in distressing financial trouble, and in danger of losing the savings of many years of hard work, that God would send deliverance.——Praying Mother, New York, that a man who has lost his livelihood through the greed and dishonesty of others may find a way of providing for his family.——"Widowed and Troubled," that God, who knows her need, would supply it out of his fulness.——Anxious, New York, that a designing, unscrupulous man who is trying to supplant another and deprive him of the means of living, may be protected and kept from losing his position.——Christian Brother, Baltimore, Md., who is in financial trouble and beset by strong temptation, that God would give him the grace and help he needs.——Reader, Wooster, Tex., that a dark cloud resting on her name through false accusations may be removed and the truth be known and she may be fully vindicated.

Persons desiring the prayers of the Converts' Prayer Meeting at the Bowery Mission should address their letters to THE CHRISTIAN HERALD, 91-102 Bible House, New York.

Free to all Readers.—The New Cure for Kidney and Bladder Diseases Rheumatism, etc.

As stated in the last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs. The *New York World* publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Similar testimony to this wonderful new remedy comes from others, including many ladies suffering from disorders peculiar to womanhood. The Church Kidney Cure Co., of No. 418 Fourth Avenue, New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

Church Debts

Very likely the Dorcas Society, the King's Daughters or the Young People's Society of Christian Endeavor want funds to carry on their work this winter. Perhaps you have in contemplation a new organ or carpet for the Sunday-school, or possibly the Church debt is troubling you. We have a plan for providing money for any of these objects. Write us and we will tell you all about it.

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CUBA'S LONG STRUGGLE.

Weyler's Recall Demanded in Madrid —Hopes of the Cuban Patriots.

CONTRARY to all official prognostications at Havana and Madrid, the Cuban war is no nearer an end than it was before the death of Maceo. Spain is becoming exhausted by her long and apparently fruitless struggles in Cuba and the Philippines, and the terrible drain on the nation's resources, both in men and money, is severely felt. Among the popu-

THE CAPTAIN-GENERAL'S PALACE, HAVANA.

lace at Madrid and other leading cities, there is a growing opposition to the policy of Captain-General Weyler, and an agitation in favor of his recall, which is giving the Government considerable uneasiness. It would surprise no one to learn that a Cabinet crisis had been precipitated by the recent reverses in Cuba and the East. Meanwhile the Cuban insurgents have been making demonstrations almost at the very gates of Havana. Two thousand insurgents recently captured and burned the important suburb of Arroyo Naranjo, seven miles from the capital, the Spanish garrison having surrendered without a blow. This bold stroke caused consternation in Weyler's camp and the Captain-General's palace in Havana was the scene of much consultation and planning with a view to checking the advance of the insurgents under Gen. Aguirre, who are in strong force a short distance from the capital. Last week, the Cubans destroyed a Spanish gun-boat.

General Weyler's declaration that he had pacified Pinar del Rios, and his subsequent relaxation of the stringent guard at several points on the trocha as unnecessary, seem to have been ill-advised, as the Cubans crossed the trocha as soon as the guard was relaxed, and no surrenders have taken place in the mountain districts. According to the latest advices, the patriot forces, under Gomez, were as active and as hopeful of success as ever.

Cable despatches indicate a disposition on the part of Spain to institute important reforms in Cuba on the pretext that the King, as a birthday gift, makes liberal concessions for the purpose of pacifying the island. These reforms, it is rumored, will include Cuban suffrage, a complete system of civil government, and such a tariff readjustment as will aid in restoring prosperity to the distracted island which, for many years, has been the scene of war and desolation bringing prostration to its industries and ruin to its people.

A Memorable Handshaking.

That there is a great deal of character evinced in the manner of handshaking, few will deny, but this incident, related by a venerable preacher in a Western State, probably affords a much more striking proof of the utility of handshaking as a means of expressing thought and feeling than can be readily found elsewhere: Years ago, in the Ozark region, he writes, I saw a minister enjoy a most substantial handshaking. He had long believed in the potency of a cordial grasp to win men to the church, but though successful in winning souls he was less so in getting dollars. He owned a little farm and mortgaged it. The mortgages were falling due, but there was no prospect of paying them; but it did not bother him a bit; he shook hands more heartily than ever. "I have unbounded faith in handshaking to bring everything out right," he often said. At last came the day when the mortgages must be foreclosed, that would deprive him of the little home that sheltered his family. On the eve of that day a knock at the door of his house, which was a little way from the town, called him. When he opened the door, a crowd came in, and without saying a word, commenced shaking hands. He felt something cold in the palm of the first man, and when the hand was withdrawn it stuck to his own. "That is the most substantial shake I ever experienced," he said, as he held up a $5 gold piece. But the next man then stepped up and a silver dollar was left in the preacher's palm. No one would say a word in explanation, but pressed in on him as fast as he could put the silver and bills into his pockets. The house was not large enough for the visitors, each one of whom deposited from $1 to $10 in the outstretched hand. Each left the moment his little errand was accomplished, and not a word could be had in explanation, except the last one, who, as he turned to go, remarked: "We wanted to play a little joke on you, and we have." The handshaking netted just $871. His home was saved and a neat balance was left besides.

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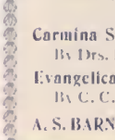

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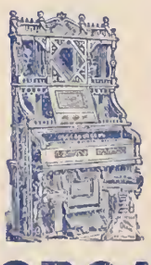

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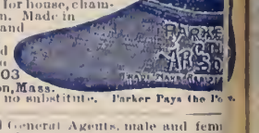

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Saving Armenia's Orphans.

Our Second Remittance of $1,000 to Oorfa — The Movement in Other Cities—Missionary Gates' Letter.

WHEN THE CHRISTIAN HERALD, a few weeks ago, laid before its readers the sad story of the orphans of Oorfa, it was not with any expectation of being able to undertake any extensive work of rescue in that quarter. We then believed that if, with the co-operation of our readers we could aid the missionaries in their efforts to succor some few orphans among the multitudes of homeless and destitute waifs thrown upon the world since the recent massacres, much good might be accomplished. During the last few weeks, however, we have received from friends in all parts of the Union so many evidences of sympathy with and approval of this special work, that we are now led to hope that it may so develop that hundreds of these helpless little waifs may be reclaimed and placed in Christian hands under the care of Miss Corinna Shattuck, and her missionary associates at Oorfa, where there is very great need of such a work. Last week a second remittance of $1,000 was sent by cable from THE CHRISTIAN HERALD Fund through the American Board, to Miss Shattuck at Oorfa, being $2,000 applied to that particular work thus far, and making with previous remittances and other disbursments for Armenian Relief, a total of $54,000 expended by the Fund up to the present time.

Letters from missionaries in the field indicate progress in the orphan relief movement at different points. At Aintab, Smyrna, Van, Harpoot, Malatia, Arabkir, and Egin there are large numbers of orphan boys and girls to be cared for—not less than 15,000 in the Harpoot field alone.

In a letter from Harpoot, Rev. Mr. Gates, of the American Mission there, says this grateful tribute to the readers of his journal for their aid in the relief work:

HARPOOT, TURKEY.

To "The Christian Herald:"

DEAR FRIEND:—At various times during the year we have received grants for relief of the destitute Armenians from you.* THE CHRISTIAN HERALD has labored so nobly to relieve the destitute that some acknowledgment is due to you.

It seems to me that it is one of the striking achievements of the Christian world that it has saved the Armenian people from the destruction to which they seemed doomed. One year ago, the whole people were in extreme destitution. Thousands of families had been left without a bread-winner. The majority of the nation had lost their supplies of food laid by for the winter, their cooking utensils were gone, more than fifteen thousand houses had been burned in this region, and the remaining houses were left without doors and windows in many cases. The people had no beds, and only the scanty clothing in which they fled from their foes. Winter was at their doors. How could they face it! Some gave up the struggle and died simply from the shock of the terrible ordeal through which they had passed and lack of courage to face the future. Many others expected to die.

Just here, the help given through your efforts, and other like-minded Christian men and women came in. We dispensed the funds as fast as they came and kept the people alive. Again and again in visiting towns and villages, the people have said to me: "We should have died last winter had it not been for the help you sent us." As I left Arabkir, a poor old man followed me out of the city, calling down blessings on my head all the way, because we had kept him and his family alive. I pass these blessings on to you, for they are yours. Eighty thousand souls received help through us last year!

Now, the people have gathered a harvest since the event, but many of them had already mortgaged a great part of their crops to obtain food. Then the tax-gatherers gathered up the grain, sold it and the animals and the utensils and beds to pay the taxes. Creditors and tax-gatherers have left the people with food for one month or two months, and in many cases with no food at all, so that they are again in need of relief. A part of the population are now in distress; in some villages disease has broken out, and before the close of the winter thousands will be in a starving condition unless help reaches them.

We have hired two houses and are receiving orphan boys and girls. We have engaged two Christian families to care for them under the superintendence of our missionary ladies. The children attend our schools. The children come in a pitiable condition. Yesterday one little boy came who had been carried off by the Koords, and just now gained his freedom. His feet were tied up in rags in lieu of shoes and stockings. A little girl came in half frozen and sat up in a chair by the stove, warming her bare feet and numbed hands. A man came from one of the Palu villages, bringing the three children of his brother. He had left his own two children, that he might consign these orphans to our care. The land is full of such waifs. Where the children have a mother or near relative who can care for them, we give a little aid that they may be cared for by their own kindred. Some of those who have no one to care for them, we have sent to orphanages in Smyrna and Broosa, and now we are opening homes for others here. Twenty-five dollars will support, clothe, and educate a child one year.

Thanking you for your most praiseworthy efforts in this relief work, I remain,

C. F. GATES.

The following sums were forwarded to Harpoot during 1896 from THE CHRISTIAN HERALD Fund through the American Board: January 3, $1,000; Jan. 15, $500; Jan. 28, $1,000; March 11, $2,000; April 3, $1,000; Nov. 4, $500; Nov. 13, $500.

The following contributions to the Armenian Relief work have been received:

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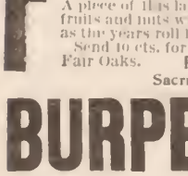

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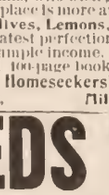

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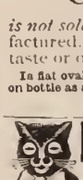

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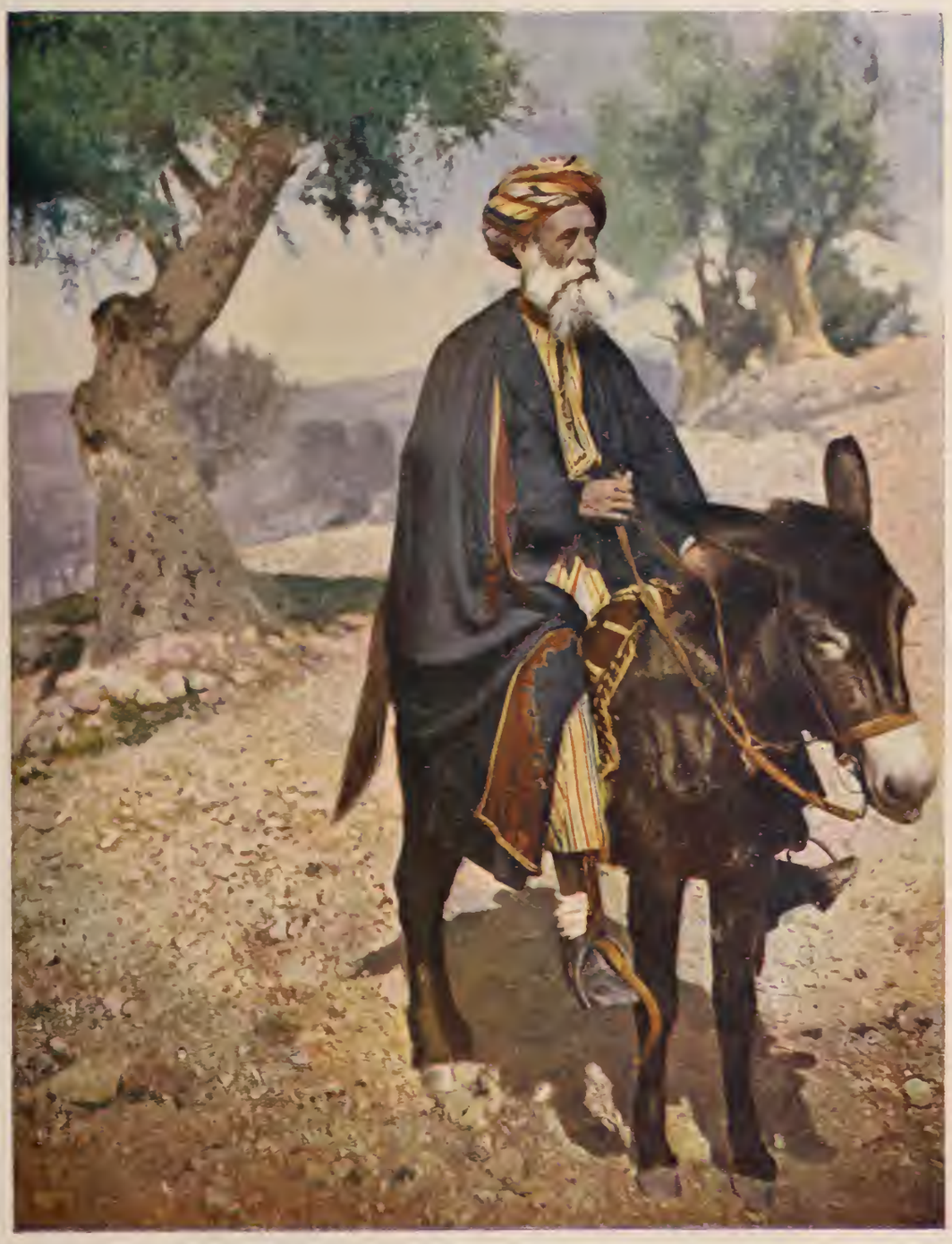
AND SIGNS OF OUR TIMES
VOLUME 20.
COPYRIGHT 1897 BY LOUIS KLOPSCH.
NUMBER 5.
Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, FEBRUARY 3, 1897. Price Five Cents.

TRAVELING IN THE ORIENT.

The Patient Ass Still the Common Burden-bearer in Many Lands—His Usefulness and Good Qualities—His Place in Scripture History—Honored Above all the Brutes.

AMONG the domestic animals of the Orient, there is none more serviceable, or that performs a greater variety of duties for man, than the domestic ass. It is many times mentioned in Scripture, where it is dignified for its patience and humility, its strength and obedience, and honored by being made the bearer of prophets, princes, and kings, and even of the Saviour himself. Thus, although in some parts of the world, the ass is held in low estimation, and its name is a synonym of contempt, it is not so in Asia and Palestine. All through the East, the ass is valued for its good qualities, already mentioned. In traveling, it is usually preferred to the horse or camel by all who desire to ride smoothly and leisurely upon a sure-footed animal.

In a wild or even a half-domesticated state, the ass is high-spirited and swift. History informs us that King Cyrus of Persia had his cavalry mounted upon asses, and Strabo states that the Caramanians also rode into battle upon asses, while Herodotus declares that Hystaspes made use of them in a fight with the Scythian invaders. But it is not as a battle-steed that the ass has won the appreciation of the Orientals, but as an ally and co-laborer in the arts of peace. Whether drawing the plough, bearing a heavy burden of merchandise, or carrying its master on a journey (as shown in the illustration on this page), the ass is equally the faithful and humble servant of man. The working ass of the East is of small stature and usually of a dark, reddish color, stoutly built, with a good-sized, sagacious-looking head and well-developed ears. Its strength and endurance in proportion to its size are such as to sometimes excite astonishment among those unacquainted with the species. It is generally believed that the ass originally received its reputation for stupidity from the ancient Egyptians, who hated it and used its head and ears as the symbol of ignorance and obtuseness. Among the Romans it was also held in low regard, and this estimate was somewhat undeservedly perpetuated in Western Europe. In Spain, Italy, Malta, and elsewhere in Southern Europe, the ass is carefully bred and used, and sometimes brings a high price. In Arabia and Persia, it is so well-bred and valued so highly that the owner of one of these animals usually boasts of its pedigree. Throughout Syria it is the favorite family burden-bearer, and used for the saddle by ladies on account of its smooth and agreeable gait.



AN ORIENTAL TRAVELER, NEAR HEBRON, IN PALESTINE.

From a Photograph Specially Procured for "The Christian Herald."

Almost every country shows a difference in the breed, the asses of Damascus having long bodies and ears (like that of our picture), while those of upper India are almost pigmies in comparison. On the Mesopotamian plains, in Persia, on the Indus and in the Punjaub, great herds of asses, fleet of foot and graceful in shape, graze in summer, migrating at the change of the season. The Arabs and Persians esteem their flesh as a delicacy.

Although, as already shown, the ass has at times been used in war, it is in almost all the essential qualities of a battle-steed, the reverse of the horse. It was prophesied of Christ in Zech. 9. 9, and referred to in Matt. 21: 5, that the Saviour of the world should be "meek and sitting on an ass, and a colt, the foal of an ass." By this action Christ is supposed to have indicated the humble and peaceful nature of his kingdom.

Moreover, the ass was honored as the only member of the brute creation which, according to the Scripture record, was the subject of a miracle, when it was made instrumental in conveying a rebuke to the disobedient prophet. Besides, in a very large number of passages throughout the Bible, the ass is referred to as a type of patient, industrious, fidelity, of physical endurance, of humility and mildness, the bearer of gifts and gentle embassies, the family carrier (as it is to-day through a very large part of the East), and also as the possessor of many other excellent and serviceable qualities which ought to go far toward removing from the species the undeserved obloquy and contempt into which it has fallen.

OUR MAIL-BAG

Questions and Answers.

H. F., Shiremanstown, Pa. How was the Christian name derived? Why do people now have not given and Christian names when we read in the Bible of them having only one name?

The phrase "Christian name," means the name received in baptism. It is the "given name," the other or surname being the patronymic or father's family name. Because otherwise it would be impossible to distinguish between individuals. In very ancient times, it is probable that a person bore but one name, but later, as population multiplied, some distinction became necessary and men came to be known as the son of so-and-so; thus "Simon, son of Jonas," or as belonging to a certain town or section thus "Saul of Tarsus." The history of the evolution of names is a great and complex one, and cannot be discussed at length within our limited space.

Subscriber's Daughter, Wisner, Neb. In a recent discussion I contended that there is a certain path laid out for every one from the moment of their birth. Do you think I am right?

It may be as you contend, although we do not see how you can know that it is so. It does not seem like God's usual way of dealing with men. If the path is laid out for us and we are compelled to travel it, there is no justice in holding us accountable for a course we cannot avoid. Your contention, if unqualified, appears to destroy human responsibility. Our own consciousness does not confirm it. We know perfectly well when a temptation is presented to us and we yield to it, that we might have resisted had we chosen to do so. It seems to us that God pays great respect to the freedom of the will. He does not compel us to be good. He warns us of the evil of sin, and encourages us to be good by the promise of happiness, but if we choose evil in spite of him, he does not prevent us, but waits for us to discover that our choice will lead to misery, and the moment we find it out and turn to him in sorrow, acknowledging that he was right, he receives us tenderly. He wishes us to choose the good by our own volition. Even in our worldly affairs we are not conscious of coercion if it is applied. You may be destined to go to Africa and spend your life in work there, but when the suggestion is made to you, do you not feel that it is open to you to accept it or decline it? Man makes his own destiny. It is that which raises him above the beast. He can distinguish between good and evil, and he can choose the one or the other.

H. M., Vinburn, Ia. Do you think that Matt. 24: 26 refers to secret societies such as Freemasons and Oddfellows?

No. Christ is telling his disciples that his coming will be unmistakable and will be seen by all on the earth, and that if people say that he has returned and is in the desert or a secret chamber they need not go to look for him, because he will not come in that way but with great glory. The secret societies, so far as we know anything of them, do not put forth any pretensions of the kind.

Subscriber, Baltimore, Md. Is it wise to continue praying with a man who is thoroughly bad, when it has been done for years without any effect, especially when brooding and worrying over it spoils one for other things? Does a thing ever come when it is best to let such men alone? Does God answer one's prayers for them?

Your experience you picture is a sad one and, unfortunately, too common; but if we follow the teachings of Christ we must continue to forgive and labor to save to the uttermost (see Matt. 18: 22). It is not commanded, however, that we should wreck our own lives in the effort, or omit ourselves for effective service to stride that seems endless and hopeless. Because it may be that letting such a one alone and resting the case entirely in God's hands has become a duty. Whatever course is pursued, we must always remember that in our petitions, for man's extremity is God's opportunity and our conscience will our spiritual food to touch. He may quicken to repentance.

Enquirer, Village, Md. 1. Are the articles on Evolution published from week to week in The Christian Herald written by Adventists? 2. Why do you publish Dr. Talmage's sermons if they are written by persons who expect the Lord Jesus to return to the earth in person before the Millennium, to reign upon the earth for a thousand years? 3. Are Adventists found in the Baptist, Methodist, Episcopal, Presbyterian, Congregational, and other churches?

1. They are written by persons who expect the Lord Jesus to return to the earth in person before the Millennium, to reign upon the earth for a thousand years. 2. Because we believe that they are helpful to many of our readers, although we do not agree with all that he says. 3. Adventists are found in the Baptist, Methodist, Episcopal, Presbyterian, Congregational, and other churches.

Apropos of the relief movement for the orphans of Oorfa in Armenia, we take pleasure in publishing the following letter:

BRIDGETON, N. J.

I read of "Armenia's Helpless Orphans" in your issue of January 13th. Mamma and I will gladly send our mite of one dollar each toward their relief if you will kindly state in next week's paper exactly how to send money for that purpose and the correct address to which it should be sent. I am a poor girl, a student and lover of books; but I feel that this call and that of India's starving millions demand of me a sacrifice of some of the books I was intending to purchase, — it is the only thing in which I can sacrifice, for it is the only luxury I have. The movement for the founding of a Christian orphanage for the orphans of Armenia, especially appeals to me, and the question at once arises: "How can I render substantial assistance?" And then a plan flashes across my mind: Why cannot THE CHRISTIAN HERALD issue a call to its readers to know how many are willing to pledge themselves to give five cents a week, as long as the Lord prospers them, so that it is in their power to give it, toward the founding and maintaining of these orphanages, and how many are willing to pledge themselves to make an effort to get fifty or a hundred other people to pledge five cents weekly for the same purpose. LYDIA C. WARNER.

Many of our readers may be disposed to follow this excellent practical suggestion. We shall be pleased to hear from them. All moneys for the orphans of Oorfa can be sent to THE CHRISTIAN HERALD, and will be regularly remitted to Miss Corinna Shattuck, the missionary in charge of the work.

J. M. P., Linden, N. J. What is the highest peak on this continent?

The greatest elevation on this hemisphere is Mount Aconcagua, in the Andes. It is between 23,000 and 24,000 feet high and was latterly climbed by Zurbriggin, a famous Swiss guide.

Allen W., Mt. Pongee, Pa. Who was Melchisedec?

He was the righteous King of Salem, who went forth to meet Abraham on his return from the defeat of the allied kings. He was also a priest of the Most High (see Gen. 14: 18, 20; Heb. 7: 2, and also Josephus' *Antiquities*, 1: 10, 2). The statement that he was "without father, without mother, without descent," etc., simply implies that he was of plain, undistinguished parentage, and unknown antecedents. Josephus intimates that he discharged the priestly and regal functions among the people because of his eminence for holiness and justice. He was a priest of God by divine appointment and not after any order or following any predecessor, and so Christ is declared to have been a priest "after the order of Melchisedec."

Reader, Albany, N. Y. Is Dr. Klopsch the son-in-law of Rev. Dr. Talmage?

He is not.

Reader, Joppa, Md. Is it right for a person who does not feel himself a Christian, to teach a Bible class of grown scholars in Sabbath School?

Such teaching, however earnest or well meant, cannot be spiritually effective. The blind should not lead the blind, (Matt. 15: 24), and one who has no spiritual light cannot enlighten others.

Anxious One, Milikin, Mich. 1. If a person commit the unpardonable sin, do you think he will ever again come under conviction? 2. Do you think it possible to mistake conviction for conversion? 3. Is yielding to temptation to break the Fourth Commandment a wilful sin in the sense described Heb. 10: 26?

1. Possibly, but he would not be troubled about it. 2. Yes, it is possible, but he may soon be undeceived by his own consciousness. If he has not the spirit of Christ, he is none of his (Romans 8: 9); if he is living the Christ life, loving every one and delighting to render service to any one who needs it, and is striving in all things to be more and more like Christ, though failing in some things and making slower progress than he desires, he has made no mistake but has been born again. 3. No, it may not have been wilful sin; but if it should be, the same sacrifice avails. The writer of Hebrews simply says that there is no other, which we know. A good plan to escape self torture is to do some work for Christ, helping some sick neighbor, or teaching a class in Sunday School, or some other act of self-denial and helpfulness.

P. F. R., Salem, W. Va. 1. By what authority were the headings of the chapters of the Bible inserted? 2. Is the Revised Version issued by any publisher in this country? 3. Is it probable that a Version containing the readings advocated by the American Committee will appear?

1. By the authority of translators or revisers. The Geneva New Testament published in 1557, had this quaint imprint: "The Newe Testament of our Lorde Jesus Christ, conferred diligently with the Greke and best approved translations. With the arguments, as wel before the chapters as for every boke and epistle, also diversities of readings and most profitable annotations of all hard places." There was also at the end, what the translators called: "A perfect supputation of the yeres and time from Adam unto Christ.' They have no authority and are in some cases misleading. 2. Thomas Nelson & Sons, Union Square, New York, are the American publishers. 3. Yes, an edition with the changes recommended by the American revisers incorporated in the text, is now issued in small volumes by Fords, Howard & Hulbert, New York, edited by Dr. Roswell D. Hitchcock.

THE FAMOUS MUIR GLACIER, IN GLACIER BAY, ALASKA.

Among the sights of Alaska, the Muir Glacier is one of the most wonderful. It gives the impression of a long, high cliff, shaped like the Palisades of the Hudson, but white, and 100 feet higher than Niagara. It advances five feet daily, and masses of ice break with the noise of cannon and fall into the bay.

Important Notices.

Some Premium Offers Withdrawn

IN order that we may reserve a sufficient number of these Premiums to meet the requirements of **Renewing** Subscribers, we find ourselves compelled, as far as New Subscribers are concerned, to **withdraw the following three Premium propositions from this date:**

1st. THE CHRISTIAN HERALD for one year and the plain red under gold edged Bible at $2.

2d. THE CHRISTIAN HERALD for one year and Margaret E. Sangster's "Home Life Made Beautiful" at $2.

3rd. THE CHRISTIAN HERALD for one year and Marion Harland's "Home of the Bible," at $2.

These propositions are still available for present CHRISTIAN HERALD Subscribers renewing in course of the year, but we cannot fill orders from new Subscribers for any of these Premiums.

Premium Propositions Still Open.

Until further notice the following offers are open to both old and new Subscribers:

1st. THE CHRISTIAN HERALD **Library** for 1897 — ten beautiful and exceedingly useful volumes aggregating 3,200 pages, in a very handsome bookcase and THE CHRISTIAN HERALD for one year, for $3.

2d. The International Self-Pronouncing Teacher's **Bible** with red under gold edges, and thumb-indexed, silk-sewed and leather-lined, together with THE CHRISTIAN HERALD for one year, at $3; and, of course,

3rd. THE CHRISTIAN HERALD **without** any Premium for one year at $1.50.

How to Get Premiums Free.

We are frequently in receipt of communications from persons who desire to obtain our Premiums, but who cannot afford to pay for them, yet who would be willing to work up new subscribers in payment if such a proposition would commend itself to us.

Heretofore we have not thought well of entertaining such propositions, but to give the matter a fair test we will, **during the month of February**—and only during the month of February—permit such of our friends as desire to secure either the 1897 Library or a thumb indexed Bible, **to send us three annual subscriptions**, Premium or non-Premium, and in return therefor we will present them **free** with their choice of an **1897 Library**, ten volumes aggregating 3200 pages and handsome book-case, **or** a **Thumb-Indexed Leather-lined**, silk-sewed, Self-Pronouncing Teacher's **Bible**, with red under gold edges.

Three to One.

Please bear in mind that it takes **three subscribers**, with or without Premium, to **earn** either **one** of the two **Premiums** mentioned, and that the offer will hold good only during the month of **February.**

It is almost needless to add that **no commissions** can be allowed under this or any other Premium offer.

We beg especially to direct the attention of all our friends who contemplate availing themselves of this opportunity to the fact that we cannot supply the plain-edged Bible, or "Home of the Bible," or "Home Life Made Beautiful," as has already been set forth in an announcement at the beginning of this article.

* * *

Mrs. John Freeman. Will you kindly inform me how I may obtain your premium books? When I renewed my subscription in September, I did not order any book as I did not understand how much I should remit more than the subscription price for the paper. I would like some of the books offered even though I must pay extra if they can yet be obtained.

By sending $2 EXTRA you can receive our Library for 1897, or a Leather Lined, Thumb Indexed Bible. These two are the only Premium offers still open.

Perplexed, Gibdon, Ia. Do you not think instrumental music in church services is in accordance with the will of God. Will you please give your opinion of the use of organs in divine service?

Assuredly. Almost every instrument capable of producing musical sounds has been employed to advantage at different times in religious service. Among these instruments, the organ is the grandest and most effective. The music should be tributary to the general purpose of the service; but when it becomes the one dominant feature, and the service is made a mere concert, the music is out of place, however fine or artistic the performance.

INDIA'S TWIN HORRORS.

Famine and Plague Devastating the Stricken Districts—Heroic Missionaries Remaining at their Posts with the Dying People.

THE brief cable dispatches from India contain no encouraging news. Large sections of the country are in the grip of famine, and in Bombay the plague is spreading rapidly. In the statements issued by the English Government authorizing the opening of a relief fund the admission is made that in districts containing a population of thirty-seven millions there will be famine which may last to the end of June, and must, on the most favorable assumption, continue till the end of March. "That," says a prominent English journal, "is the central fact of the situation, and even if it stood alone would be one of the most melancholy import; for the term 'famine' is used in official correspondence on this subject with a very precise meaning. It implies that the masses of the people will depend upon external assistance for rescue from that most terrible of fates—lingering death by starvation. But this portion of the forecast is only a part of the whole truth. Besides the region over which the want of food will be general and continuous, there are other tracts, with a population of some forty-four millions, parts of which will be subjected to distress more or less acute and prolonged. To this enumeration must be added six millions of people in the native states who will be affected by the dearth. Thus, not far short of one-third of the vast aggregate of races and castes in India will be within the afflicted zone."

TYPICAL NATIVE MOTHER IN INDIA.

Dr. J. S. Stone, who was a missionary of the Methodist Episcopal Church in India for several years, says that there are in India a hundred million persons who are liable to be driven at any time to the verge of starvation by a variation of the rainfall. They never have plenty of food, and when prices rise owing to a deficiency of crops, they are obliged to curtail their purchases, and if the high rates continue they slowly starve to death. They are for the greater part scattered through the villages, and when a time of scarcity comes they are apt to remain and suffer until they are so weak that they cannot travel to any centre of relief. Dr. Stone thinks that the greatest difficulty the government will encounter in coping with the famine will be in reaching these numberless outlying villages where the sufferers chiefly are. The difficulty will be much less than it was in 1877, because since that time the government has been busily constructing railroads. Since the first signs of the approach of the famine the officials have been working day and night to carry food as fast as possible. The missionaries are in touch with the people throughout India, and know personally the suffering in their districts. Dr. Stone thought that there could be no better medium of distribution than they would make, as they were well informed and anxious to relieve the suffering.

Confirmation of Dr. Stone's opinion of the urgency of the need of help comes from a Methodist missionary at Jabalpur, who writes: "Impending famine is an utterly inadequate term to apply to this calamity. Dire famine is not impending, but is here, and I am certain I am not exaggerating when I say that since the beginning of August 28,000 persons have died of starvation. In this district alone ninety thousand persons must perish unless speedy relief arrives, and this is only a small part of the area affected." In the face of such testimony it is a serious responsibility to withhold even for a single day the money so sorely needed.

The Plague.

The American Board has received a number of letters from its missionaries and correspondents in India relating to the plague and famine. The Rev. E. S. Hume of Bombay, who went to India in 1873, says: "Things have been going from bad to worse until the situation is most grave and even alarming. One third of the population of the city is said to have fled, and multitudes are still leaving. One of the railroads has put on six extra trains a day, and hundreds crowd about the municipal stations waiting for an opportunity to get away. At first the plague was confined to one ward of the city, but it has spread from place to place, until no section is free from the disease. So, too, all classes, including Europeans, have suffered from it. The published reports greatly understate the number of deaths, which is probably not less than two hundred or three hundred a day."

Rev. James L. Barton, D.D., Secretary of the Foreign Department of the American Board, says that, while the population of Bombay are leaving it, the missionaries remain in order to render assistance to the stricken people and by their presence to restore confidence in and impart courage to those who cannot get away. The plague has approached very near to the mission premises.

Major Edward J. Turner, an English army officer stationed at Bombay, who arrived at Tacoma, Wash., recently, on his way to England on a furlough, gives a graphic descriptions of the horrors of the plague now devastating Bombay and other cities of India. He says: "The natives are so wasted by starvation that they have no power to resist the plague, but, panic-stricken, they fall a prey to the horrible death. In the outlying districts I found the bodies numerous in the roads. On the banks of the Ganges, where the ghats are all located, hundreds of bodies are lying waiting their turn to be burned. The ghats are small, raised burning piles made of stone. The victim is brought to the river if possible before death, that he may die by the sacred stream; then when he dies his body is dipped in the stream, taken out and laid on the ghat with a pile of wood under and above it, and is soon reduced to ashes, which are swept off into the river.

"The natives look upon the plague as a scourge of their gods that cannot be helped, and will not tolerate any interference with their religious rights. The situation is becoming alarming. The proposition is being seriously considered of setting fire to the entire native quarter of the city, as well as to the barracks of the native troops, in the hope of thereby burning out the contagion. I don't know what will be done, for the whole earth seems laden with the poison, and it is carried by rats and other vermin everywhere. Nothing except a furnace heat can purify the quarters where the plague has raged."

A graphic picture of what an epidemic of plague means, is conveyed in the following story, which must be one of scores of similar incidents: "A Hindoo clerk went to the 'burning ground' for the purpose of cremating the body of his father, who died of the plague. On his return he found that in the mean time his mother had sickened and died, while shortly afterward his wife was attacked, and in a few hours was dead also. The clerk himself and an uncle of his are now down with the disease."

From these terrible telegraphic mosaics some faint idea may be formed of the miseries now weighing on that devoted land. What will Christendom do? Will not American Christians authorize the men who are there preaching the Gospel of Christ to feed the starving and shelter the widows and orphans for His sake? A very small sum will keep one person alive until June when the crops can be harvested. But the missionaries have no funds available. Even the native Christian teachers are suffering and for these especially, prompt provision should be made. It would be a fearful reproach on Christianity if any native who has accepted Christianity, and has by so doing lost his standing and his claims on native friendship, should be left to starve. Any of our readers who are willing to render prompt help in the emergency, however small it may be, may send their contributions to this office, and THE CHRISTIAN HERALD will see that they are forwarded to the most needy districts.

From a Photograph.

MERCHANTS' HOUSES BY A CANAL IN KASHMIR.

The Champion Sunday Scholar

A Bright Kentucky Boy Who Has Missed Only Two Sundays in Nearly Ten Years, Claims the Honor.

ONE of the best pupils in the Methodist Church South Sunday School at Danville, Ky., is a bright boy named John C. Eastland, jr. He is now thirteen years old, and has been attending Sunday School regularly since his third year. He is an apt scholar, studious and thoughtful, and a great favorite with all the teachers with whom he has come in contact. One teacher after another had noticed and commented upon John's regular attendance, for no matter what the weather, hot or cold, rain or shine, the bright-eyed pupil was always to be found in his seat. Until quite lately his family lived several miles out in the suburbs, but John trudged to his class through rain or snow, and in all sorts of weather. What would ordinarily have kept children away, had no effect upon him. He seemed to take especial pride in punctual attendance, quite regardless of the weather.

JOHN C. EASTLAND, JR.

Recently, the teachers and superintendent found, on comparing notes and examining records, that John, in a period of nine years and nine months, had only been twice absent. These "misses" were unavoidable; one day he was sick of measles, and on the other occasion he was kept at home by something equally beyond his control. Otherwise the record is a perfect one, and it is asserted by his friends that it has probably no equal anywhere in Sunday School annals. They have claimed him to be the champion Sunday School pupil of America if not of the world. John is himself too modest to make this claim, but others do it for him, and are confident that the record cannot be equalled by any State in the Union. He has been going to Sunday School continuously since May, 1887, and he intends to keep on going until he has 1,000 consecutive attendances to his credit. John's portrait, from a photograph recently taken, is published on this page.

Another Kentucky boy, George Currin, of Lexington, is said to press young Eastland very closely for the honors of the record. George belongs to the Second Presbyterian Church Sunday School, of which Mr. J. R. Sharpe is superintendent, and the latter declares that George has missed only eleven attendances in twelve years. It is also claimed that Theodore Reuter, a boy of the same school, has made a record of 544 consecutive attendances while his sister, Lena, has nearly the same record, having missed but one attendance in ten years. They have thus nearly completed two of the courses of the International Sunday School lessons, each of which covers the whole of the Bible.

In view of the conflicting claims, it is difficult to decide who is really the champion Sunday School boy or girl of America. As there may be others who have phenomenal records, THE CHRISTIAN HERALD invites teachers and superintendents to send the names and attendance records of the best pupils in their schools, in order that the credit may be given where it belongs, and that the much discussed question of the championship may be definitely settled.

THE METROPOLITAN PULPIT

A FARMER'S ADVICE.

Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Amos 5:8. . . . . : "Seek him that maketh the Seven Stars and Orion."

A COUNTRY farmer wrote this text—Amos of Tekoa. He plowed the earth and threshed the grain by a new threshing-machine just invented, as formerly the cattle trod out the grain. He gathered the fruit of the sycamore-tree, and scarified it with an iron comb just before it was getting ripe, as it was necessary and customary in that way to take from it the bitterness. He was the son of a poor shepherd, and stuttered; but before the stammering rustic the Philistines, and Syrians, and Phœnicians, and Moabites, and Ammonites, and Edomites, and Israelites trembled.

Moses was a law-giver, Daniel was a prince, Isaiah a courtier, and David a king; but Amos, the author of my text, was a peasant, and, as might be supposed, nearly all his parallelisms are pastoral, his prophecy full of the odor of new-mown hay, and the rattle of locusts, and the rumble of carts with sheaves, and the roar of wild beasts devouring the flock while the shepherd came out in their defense. He watched the herds by day, and by night inhabited a booth made out of bushes, so that through these branches he could see the stars all night long, and was more familiar with them than we who have tight roofs to our houses, and hardly ever see the stars except among the tall brick chimneys of the great towns. But at seasons of the year when the herds were in special danger, he would stay out in the open field all through the darkness, his only shelter the curtain of the night-heaven with the stellar embroideries and silvered tassels of lunar light.

What a life of solitude, all alone with his herds! Poor Amos! And at twelve o'clock at night, hark to the wolf's bark, and the lion's roar, and the bear's growl, and the owl's te-whit te-who, and the serpent's hiss, as he unwittingly steps too near while moving through the thickets! So Amos, like other herdsmen, got the habit of studying the map of the heavens, because it was so much of the time spread out before him. He noticed some stars advancing and others receding. He associated their dawn and setting with certain seasons of the year. He had a poetic nature, and he read night by night, and month by month, and year by year, the poem of the constellations, divinely rhythmic. But two rosettes of stars especially attracted his attention while seated on the ground, or lying on his back under the open scroll of the midnight heavens—the Pleiades, or Seven Stars, and Orion. The former group this rustic prophet associated with the spring, as it rises about the first of May. The latter he associated with the winter, as it comes to the meridian in January. The Pleiades, or Seven Stars, connected with all sweetness and joy: Orion, the herald of the tempest. The ancients were the more apt to study the physiognomy and juxtaposition of the heavenly bodies, because they thought they had a special influence upon the earth; and perhaps they were right. If the moon every few hours lifts and lets down the tides of the Atlantic Ocean, and the electric storms in the sun, by all scientific admission, affect the earth, why not the stars have proportionate effect?

And there are some things which make me think that it may not have been all superstitution which connected the movements and appearance of the heavenly bodies with great moral events on earth. Did not a meteor run on evangelistic errand on the first Christmas night, and designate the rough cradle of our Lord? Did not the stars in their courses fight against Sisera? Was it merely coincidental that before the destruction of Jerusalem the moon was hidden for twelve consecutive nights? Did it merely happen so that a new star appeared in constellation Cassiopeia, and then disappeared just before Charles IX. of France, who was responsible for St. Bartholomew massacre, died? Was it without significance that in the days of the Roman Emperor Justinian war and famine were preceded by the dimness of the sun, which for nearly a year gave no more light than the moon, although there were no clouds to obscure it?

Astrology, after all, may have been something more than a brilliant heathenism. No wonder that Amos of the text, having heard these two anthems of the stars, put down the stout rough staff of the herdsman and took into his brown hand and cut and knotted fingers the pen of a prophet, and advised the recreant people of his time to return to God, saying: "Seek him that maketh the Seven Stars and Orion." This command, which Amos gave 785 years B. C., is just as appropriate for us 1897 A. D.

In the first place, Amos saw, as we must see, that the God who made the Pleiades and Orion must be the God of order. It was not so much a star here and a star there that impressed the inspired herdsman, but seven in one group, and seven in the other group. He saw that night after night and season after season and decade after decade they had kept step of light, each one in its own place, a sisterhood never clashing and never contesting precedence. From the time Hesiod called the Pleiades the "seven daughters of Atlas" and Virgil wrote in his Æneid of "Stormy Orion" until now, they have observed the order established for their coming and going; order written not in manuscript that may be pigeon-holed, but with the hand of the Almighty on the dome of the sky, so that all nations may read it. Order. Persistent order. Sublime order. Omnipotent order.

What a sedative to you and me, to whom communities and nations sometimes seem going pell-mell, and the world ruled by some fiend at hap-hazard, and in all directions maladministration! The God who keeps seven worlds in right circuit for six thousand years can certainly keep all the affairs of individuals and nations and continents in adjustment. We had not better fret much, for the peasant's argument of the text was right. If God can take care of the seven worlds of the Pleiades and the four chief worlds of Orion, he can probably take care of the one world we inhabit.

So I feel very much as my father felt one day when we were going to the country mill to get a grist ground, and I, a boy of seven years, sat in the back part of the wagon, and our yoke of oxen ran away with us and along a labyrinthine road through the woods, so that I thought every moment we would be dashed to pieces, and I made a terrible outcry of fright, and my father turned to me with a face perfectly calm, and said: "De Witt, what are you crying about? I guess we can ride as fast as the oxen can run." And, my hearers, why should we be affrighted and lose our equilibrium in the swift movement of worldly events, especially when we are assured that it is not a yoke of unbroken steers that are drawing us on, but that order and wise government are in the yoke?

In your occupation, your mission, your sphere, do the best you can, and then trust to God; and if things are all mixed and disquieting, and your brain is hot and your heart sick, get some one to go out with you into the starlight and point out to you the Pleiades, or, better than that, get into some observatory, and through the telescope see further than Amos with the naked eye could—namely, two hundred stars in the Pleiades, and that in what is called the sword of Orion there is a nebula computed to be two trillion two hundred thousand billions of times larger than the sun. Oh, be at peace with the God who made that and controls all that—the wheel of the constellations turning in the wheel of galaxies for thousands of years without the breaking of a cog or the slipping of a band or the snap of an axle. For your placidity and comfort through the Lord Jesus Christ I charge you, "Seek him that maketh the Seven Stars and Orion."

Again, Amos saw, as we must see, that the God who made these two groups of the text was the God of light. Amos saw that God was not satisfied with making one star, or two or three stars, but he makes seven; and having finished that group of worlds, makes another group—group after group. To the Pleiades he adds Orion. It seems that God likes light so well that he keeps making it. Only one Being in the universe knows the statistics of solar, lunar, stellar, meteoric creations, and that is the Creator himself. And they have all been lovingly christened, each one a name as distinct as the names of your children. "He telleth the number of the stars; he calleth them all by their names." The seven Pleiades had names given to them, and they are Alcyone, Merope, Celæno, Electra, Sterope, Taygete, and Maia.

But think of the billions and trillions of daughters of starry light that God calls by name as they sweep by him with beaming brow and lustrous robe! So fond is God of light—natural light, moral light, spiritual light. Again and again is light harnessed for symbolization—Christ, the bright and morning star; evangelization, the day-break; the redemption of nations, Sun of Righteousness rising with healing in his wings. Oh, men and women, with so many sorrows and sins and perplexities, if you want light of comfort, light of pardon, light of goodness, in earnest prayer through Christ, "Seek him that maketh the Seven Stars and Orion."

Again, Amos saw, as we must see, that the God who made these two archipelagoes of stars must be an unchanging God. There had been no change in the stellar appearance in this herdsman's life-time, and his father, a shepherd, reported to him that there had been no change in his life-time. And these two clusters hang over the celestial arbor now just as they were the first night that they shone on the Edenic bowers, the same as when the Egyptians built the Pyramids from the top of which to watch them, the same as when the Chaldeans calculated the eclipses, the same as when Elihu, according to the Book of Job, went out to study the aurora borealis, the same under Ptolemaic system and Copernican system, the same from Calisthenes to Pythagoras, and from Pythagoras to Herschel. Surely, a changeless God must have fashioned the Pleiades and Orion! Oh, what an anodyne amid the ups and downs of life, and the flux and reflux of the tides of prosperity, to know that we have a changeless God, "the same yesterday, to-day, and forever."

Xerxes garlanded and knighted the steersman of his boat in the morning, and hanged him in the evening of the same day. Fifty thousand people stood around the columns of the national capital, shouting themselves hoarse at the presidential inaugural, and in four months so great were the antipathies that a ruffian's pistol in Washington depot expressed the sentiment of many a disappointed office-seeker. The world sits in its chariot and drives tandem, and the horse ahead is Huzza, and the horse behind is Anathema. Lord Cobham, in King James' time, was applauded, and had thirty-five thousand dollars a year, but was afterward execrated, and lived on scraps stolen from the royal kitchen. Alexander the Great after death remained unburied for thirty days because no one would do the honor of shoveling him under. The Duke of Wellington refused to have his iron fence mended because it had been broken by an infuriated populace in some hour of political excitement, and he left it in ruins that men might learn what a fickle thing is human favor. "But the mercy of the Lord is from everlasting to everlasting to them that fear him, and his righteousness unto the children's children of such as keep his covenant, and to those who remember his commandments to do them." This moment "seek him that maketh the Seven Stars and Orion."

Again, Amos saw, as we must see, that the God who made these two beacons of the Oriental night sky, must be a God of love and kindly warning. The Pleiades rising in mid-sky said to all the herdsmen and shepherds and husbandmen: "Come out and enjoy the mild weather, and cultivate your gardens and fields." Orion, coming in winter, warned them to prepare for tempest. All navigation was regulated by these two constellations. The one said to shipmaster and crew: "Hoist sail for the sea, and gather merchandise from other lands." But Orion was the storm-signal, and said: "Reef sail, make things snug, or put into harbor, for the hurricanes are getting their wings out. "As the Pleiades were the sweet evangels of the spring, Orion was the warning prophet of the winter.

Oh, now I get the best view of God I ever had! There are two sermons I never want to preach—the one that presents God so kind, so indulgent, so lenient, so imbecile that men may do what they will against him, and fracture his every law, and put the pry of their impertinence and rebellion under his throne, and while they are spitting in his face and stabbing at his heart, he takes them up in his arms and kisses their infuriated brow and cheek, saying, "Of such is the kingdom of heaven." The other kind of sermon I never want to preach is the one that represents God as all fire and torture and thunder-cloud, and with red-hot pitch-fork tossing the human race into paroxysms of infinite agony. The sermon that I am now preaching believes in a God of loving, kindly warning, the God of spring and winter, the God of the Pleiades and Orion.

You must remember that the winter is just as important as the spring. Let one winter pass without frost to kill vegetation and ice to bind the rivers and snow to enrich our fields, and then you will have to enlarge your hospitals and your cemeteries. "A green Christmas makes a fat grave-yard," was the old proverb. Storms to purify the air. Thermometer at three degrees below zero to tone up the system. December and January just as important as May and June. I tell you we need the storms of life as much as we do the sunshine. There are more men ruined by prosperity than by adversity. If we had our own way in life, before this we would have been impersonations of selfishness and worldliness and disgusting sin, and puffed up until we would have been like Julius Cæsar, who was made by sycophants to believe that he was divine, and the freckles on his face were said to be as the stars of the firmament.

One of the swiftest transatlantic voyages made one summer by the *Etruria* was because she had a stormy wind abaft chasing her from New York to Liverpool

But to those going in the opposite direction the storm was a buffeting and a hindrance. It is a bad thing to have a storm ahead, pushing us back; but if we be God's children and aiming toward heaven, the storms of life will only chase us the sooner into the harbor. I am so glad to believe that the monsoons, typhoons, and mistrals, and siroccos of the land and sea are not unchained maniacs let loose upon the earth, but are under divine supervision! I am so glad that the God of the Seven Stars is also the God of Orion! It was out of Dante's suffering came the sublime *Divina Commedia*, and out of John Milton's blindness came *Paradise Lost*, and out of miserable infidel attack came the *Bridgewater Treatise* in favor of Christianity, and out of David's exile came the songs of consolation, and out of the sufferings of Christ came the possibility of the world's redemption, and out of your bereavement, your persecution, your poverties, your misfortunes, may yet come an eternal heaven.

Oh, what a mercy it is that in the text and all up and down the Bible God induces us to look out toward other worlds. Bible astronomy in Genesis, in Joshua, in Job, in the Psalms, in the prophets, major and minor, in St. John's Apocalypse, practically saying, "Worlds! worlds! worlds! Get ready for them!" We have a nice little world here that we stick to, as though losing that we lose all. We are afraid of falling off this little raft of a world. We are afraid that some meteoric iconoclast will some night smash it, and we want everything to revolve around it, and are disappointed when we find that it revolves around the sun instead of the sun revolving around it. What a fuss we make about this little bit of a world, its existence only a short time between two spasms, the paroxysm by which it was hurled from chaos into order, and the paroxysm of its demolition.

And I am glad that so many texts call us to look off to other worlds, many of them larger and grander and more resplendent. "Look there," says Job, "at Mazaroth and Arcturus and his sons!" "Look there," says St. John, "at the moon under Christ's feet!" "Look there," says Joshua, "at the sun standing still above Gibeon!" "Look there," says Moses, "at the sparkling firmament!" "Look there," says Amos, the herdsman, "at the Seven Stars and Orion!" Do not let us be so sad about those who shove off from this world under Christly pilotage. Do not let us be so agitated about our own going off this little barge or sloop or canal boat of a world to get on some "Great Eastern" of the heavens. Do not let us persist in wanting to stay in this barn, this shed, this out-house of a world, when all the King's palaces already occupied by many of our best friends are swinging wide open their gates to let us in.

When I read, "In my father's house are many mansions," I do not know but that each world is a room, and as many rooms as there are worlds, stellar stairs, stellar galleries, stellar hallways, stellar windows, stellar domes. How our departed friends must pity us shut up in these cramped apartments, tired if we walk fifteen miles, when they some morning, by one stroke of wing, can make circuit of the whole stellar system and be back in time for matins! Perhaps yonder twinkling constellation is the residence of the martyrs; that group of twelve luminaries may be the celestial home of the Apostles. Perhaps that steep of light is the dwelling-place of angels cherubic, seraphic, archangelic. A mansion with as many rooms as worlds, and all their windows illuminated for festivity.

Oh, how this widens and lifts and stimulates our expectation! How little it makes the present, and how stupendous it makes the future! How it consoles us about our pious dead, that instead of being boxed up and under the ground, have the range of as many rooms as there are worlds, and welcome everywhere, for it is the Father's house, in which there are many mansions!

Oh, Lord God of the Seven Stars and Orion, how can I endure the transport, the ecstasy, of such a vision! I must obey my text and seek him. I will seek him. I seek him now, for I call to mind that it is not the material universe that is most valuable, but the spiritual, and that each of us has a soul worth more than all the worlds which the inspired herdsman saw from his booth on the hills of Tekoa.

I had studied it before, but the Cathedral of Cologne, Germany, never impressed me as it did one summer. It is admittedly the grandest Gothic structure in the world, its foundation laid in 1248, only a few years ago completed. More than six hundred years in building. All Europe taxed for its construction. Its chapel of the Magi with precious stones enough to purchase a kingdom. Its chapel of St. Agnes with masterpieces of painting. Its spire springing five hundred and eleven feet into the heavens. Its stained glass the chorus of all rich colors. Statues encircling the pillars and encircling all. Statues above statues, until sculpture can do no more, but faints and falls back against carved stalls and down on pavements over which the kings and queens of the earth have walked to confessional. Nave and aisles and transept and portals combining the splendors of sunrise and sunset. Interlaced, interfoliated, intercolumned grandeur. As I stood outside, looking at the double range of flying buttresses and the forest of pinnacles, higher and higher and higher, until I almost reeled from dizziness, I exclaimed: "Great doxology in stone! Frozen prayer of many nations!" But while standing there I saw a poor man enter and put down his pack and kneel beside his burden on the hard floor of that cathedral. And tears of deep emotion came into my eyes, as I said to myself, "There is a soul worth more than all the material surroundings. That man will live after the last pinnacle has fallen, and not one stone of all that cathedral glory shall remain uncrumbled. He is now a Lazarus in rags and poverty and weariness, but immortal, and a son of the Lord God Almighty; and the prayer he now offers, though amid many superstitions, I believe God will hear; and among the Apostles whose sculptured forms stand in the surrounding niches he will at last be lifted, and into the presence of that Christ whose sufferings are represented by the crucifix before which he bows; and be raised in due time out of all his poverties into the glorious home built for him and built for us by Him who maketh the Seven Stars and Orion."

ARUMUGAM, THE HINDOO "GOD OF SIX FACES."

FIRST TO GO.

I LOOK around on the loved ones,
By the fireside's ruddy glow.
And I ask my heart in a whisper,
Solemn and soft and low.
When the angel shall come to grieve us,
And one must surely leave us,
Who'll be the first to go?

Across death's darkened portal
Some step must faltering go.
Some face must lie in its shadow,
Some pulse must flutter low
When the angel shall come to grieve us,
And one must surely leave us,
Which one will have to go?

Of all that unseen glory
Some face will catch the glow,
Some heart find first the healing
Where the restful waters flow.
When the angel shall come to grieve us,
And one must surely leave us,
Who'll be the first to go?

"THE GOD OF SIX FACES."

Arumugam, a Famous Hindoo War Deity, his History, and Photograph.

IN the mail matter which came from oversea to THE CHRISTIAN HERALD offices in the Bible House, a few days ago, there was a small round tin box, bearing a lot of postal marks on the outer wrapping. It came from India. On opening it, a strange-looking carved object of silver, was seen, which, being examined, proved to be highly interesting and quite artistic as well. By the same mail came this letter from Rev. T. S. Taylor, a Christian pastor of Madura, India:

MADURA, Dec. 18, 1896.

I herewith send you a Hindoo god made of silver, and also the story of the god.

The name of the heathen deity is Arumugam, (*aroo* meaning, "six," and *mugam*, "faces.") He has, however, twenty-eight other names peculiar to himself. Arumugam, the Hindoo god is represented by an image with six heads and twelve arms. Because such an image is rather difficult to make, either of stone or metal, he is usually found in the pagodas with one head and four arms only, two of which he lifts up, holding with them the celebrated lance with which he slew the giant Sura, while the remaining two of his four hands are empty. On his head he wears a crown, and his ears, neck, breast, arms, hands, and his legs are adorned. His standing-place is a flower, to his right and left stand his two wives, and near him is a peacock—his ordinary vehicle.

Arumugam, the god of war, being fond of fortresses, mountains and hills, his principal pagodas are built on mountains, and during his festivals in the month of Karthika (October-November) bonfires are blazing in his honor throughout the land. To Arumugam various places are sacred among which the following are the most celebrated: 1. Tiruparankundram, some four miles south-west of Madura; 2. Pulni, seventy miles north-west of Madura; 3. Trichendoor in Tinnevelly district. Nadars are the chief worshippers in the place; 4. Kathirkamam, in Ceylon. The King of Kandi has chosen him as his favorite god. The Mohammedans there call the god Kathir-nabi, and the Tamil people call him Kathirkamavelar. The god is said to have a continual headache, in consequence of which he has taken up his abode at Curallam, in Tinnevelly district, to cool his head at the water-fall near that place, where all sorts of sick people go in order to be cured by the god, who is supposed to be in sympathy with all sufferers.

Arumugam has two wives, viz.: Valliammai (jewel-matron), and Devanai (divine elephant). The image of the former is painted brown, and that of the latter yellow; but each is represented in a natural form with two arms and hands, holding in the left hand a lotus flower, while the right arm hangs down. When Arumugam had returned triumphant from the battle with the giant Sura, he married Devanai; afterward he married also Valliammai, who was born of a roe and brought up by basket-makers in a forest, where he found her. The office of both wives consists in giving children, in removing sickness and all sorts of trouble, in preventing devils from taking possession of men and women and in casting them out.

Polygamy is not frequent in South India; and usually, when a man marries a second wife, while his first one is still alive, it is because the latter is barren or has an incurable disease. Brahmins and Nadars are strictly prohibited by their caste rules from marrying a second wife while the first one is alive. Polygamy is frequent among Naicks, Reddys, and many low caste people among the heathen. "As is the god, so is the people."

The engraving on the silver gives an accurate representation of god Arumugam. Madura is unrivalled for the variety of its idols and emblems, not only in brass and copper, but in gold and silver images. The gold and silver images kept in private houses are worshipped daily. Some are used as ornaments and adorned on neck or breast. Nearly 3,000 years ago the folly of idolatry was shown in the Bible: "Their idols are silver and gold, the work of men's hands." Yours truly, T. S. TAYLOR.

The silver idol (shown in the photograph) is a piece of very delicate and curious workmanship. It has two holes in the projections at the top and one at the lower point, which would indicate that it has been kept in its place in some heathen temple, by cords or light chains. Doubtless it has been an object of worship and veneration through many generations.

A PRAYER-WHEEL FROM TIBET.

A Buddhist Prayer-Wheel.

Students of Oriental theology know that, in many parts of the East, the wheel has a symbolic place in priestly rite and popular custom. An observant traveler in Tibet, Mr. William Simpson, who has recently returned to England from that country, succeeded in securing one of those peculiar machines, an illustration of which appears in this column. Tibet is a jealously-guarded country, but the plucky traveler crossed the frontier and penetrated to some of the Tibetan cities where he had facilities in the temples and elsewhere, for studying the working of the "sacred wheels."

Mr. Simpson came to the conclusion that the wheel and its accompanying customs are traceable to primitive sun-worship: the sun's motion is imitated in all the rites, which, to be effective, must be performed from left to right, and if that order be reversed, all the results of good deeds and previous prayers are cancelled.

The Distance of the Stars.

Few persons, even though they may casually read an astronomical article, have any idea of the vast and practically measureless distances that separate one star from another. Says a scientific writer in *Self-Culture*:

"One of the nearest of the stars is Sirius, the brilliant Dog-Star, which may be seen in the evening all through the winter months towards the south. How far away do you suppose that the Dog-Star is? Here are the figures as astronomers give them: To the sun, ninety-three million miles; to Sirius, six hundred thousand times as far. Multiply these two numbers together and you will get a number so large that I doubt if you will be able to read it without consulting the numeration table. And yet Sirius is a near star. Suppose that we had some means of journeying to the sun—some fairy chariot that would take us through empty space at the highest speed of a railroad train—and that we traveled continually both day and night. Long before we could reach the sun, even speeding through space at the rate of sixty miles an hour, we should die of old age, unless we carried with us the "elixir of youth," for the journey would take one hundred and seventy years. Now multiply this number by 600,000, and you will find that to travel to Sirius in the same conveyance would take us one hundred million years at least.

"There are several stars which are known to be fifteen or twenty times as far away as Sirius, and which still shine as stars of the second or even the first magnitude. How far away must be the thousands of little twinklers which we can barely see with the naked eye, and the millions of still fainter stars which are visible only through a telescope, we have no means of knowing, for astronomers have been unable thus far to carry their measurements beyond a certain distance."

MR. MOODY'S BIRTHDAY GIFT.

A Life of Useful Service in Both Hemispheres, Valued by the Church and Honored of God—How His Friends Propose to Celebrate the Day.

TWO days hence Mr. Moody will celebrate his sixtieth birthday. Multitudes of Christian people on both sides the Atlantic will join in wishing him many happy returns of the day. There are some whom the world can ill-afford to spare, and Mr. Moody is one of them. All over the world there are people who bless God for Mr. Moody's life. Some of them

A NORTHFIELD COTTAGE.

MR. MOODY'S HOME.

were led to Christ by the Holy Spirit's application of Mr. Moody's words to their hearts, and there are some whose loved ones were won for the Master by the same means. When one thinks of all the good that has flowed from Mr. Moody's labors during the past forty years, and of the good he is still doing, no birthday wish seems so appropriate as that with which the Babylonish courtiers approached the monarch: "O, King live forever!" Perhaps it may seem selfish to express such a wish about a man who is serving us well, and has a long record of service behind him; but this is a selfish world and there is no pretense of disinterestedness in wishing an indefinite prolongation of such a fruitful life as Mr. Moody's. Our country and our time needs such a man who, in the spirit and power of Elijah, is warning men of their sins and the consequences of them, and without fear and favor is denouncing hypocrisy and formalism.

Mr. Moody's message reaches home, for it is never "a bow drawn at a venture," but a well-aimed shaft at a well-considered mark. Much work still remains for him to do, and he has the heart and the will to do it. We would therefore keep him on this side the stream as long as possible, for our own sake. For his, he doubtless feels as the Apostle Paul did, that to depart would be far better; but the delay will not count with a man to whom belongs in a marked degree the assurance of the prophet: "They that turn many to righteousness shall shine as the stars forever and ever."

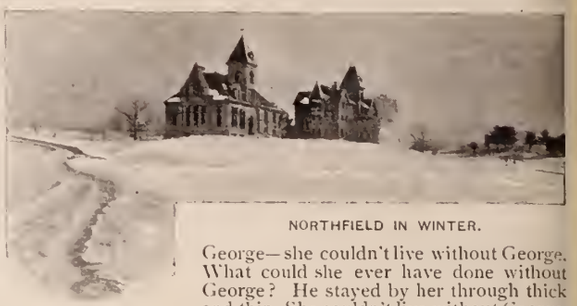
Two months ago Mr. Moody's many friends in England took note of the fact that his sixtieth birthday was approaching, and considered how it could be most appropriately celebrated. It was felt that the occasion should not be allowed to pass without some sign that the Christian world appreciates the distinguished services that Mr Moody has rendered. The usual method of presenting a testimonial or making a handsome present was not available in this case, because it was very unlikely that Mr. Moody would accept it, and there was, besides, a well-grounded conviction that it is no use to give Mr. Moody money. He has the habit of indicating some treasurer or secretary who has charge of such matters, and will apply it to some enterprise which is needing funds. It was desired to make this token of appreciation a personal, and, if possible, a permanent matter. The form it was finally resolved to give to it was one that will be sure to have Mr. Moody's approval. It is proposed to raise a fund for the completion of the Northfield chain of buildings by the erection of a chapel for use in the annual conferences. Already there are nearly fifty buildings of one kind or another at Mount Hermon and Northfield, but the educational and training work carried on there and the influx of extra visitors to the summer conferences have passed beyond the capacity of the various houses. One or more buildings are urgently needed, and particularly a chapel for summer use. This Mr. Moody's friends in England, with the assistance of any American friends who desire to contribute, propose to erect, as a birthday gift to Northfield, which is Mr. Moody in a corporate capacity. A notice of the project was published several months ago, over the signatures of Lord Kennaird, Rev. H. W. Webb-Peploe and Rev. F. B. Meyer, and subscriptions were invited from all "who love Mr. Moody and are under lasting obligations for his written and spoken words." Since that time subscriptions have been flowing in and there is little doubt that the sum required will be ready by the day appointed.

MR. MOODY'S LIBRARY AT NORTHFIELD.

EDWIN. SAMUEL DWIGHT L. L. THER H. CORNELIA LIZZIE WARREN ISAIAH BETSEY HOLTON MOODY. GEORGE

MRS. MOODY AND HER FAMILY IN 1862

On this page we give pictures of some of the existing Northfield buildings, of which a description appeared in this journal on December 30, 1896. With these is a picture of Mr. Moody's library, and of the old Moody Homestead, which is rendered sacred in the memory of the great Evangelist by a host of pathetic memories. We also give a reproduction of a picture of the Moody family group which was taken in 1862, when Mr. Moody was twenty-five years old. No woman was ever more loved and honored by a son than was Mrs. Betsey Holton Moody, who occupies the centre of the group. She died only last year, and her son speaking tenderly of her said: "It is a great honor to be the son of such a mother. I do not know where to begin; I could not praise her enough. In the first place my mother was a very wise woman. In one sense she was wiser than Solomon; she knew how to bring up her children. She had nine children, and they all loved their home. She won their hearts, their affections; she could do anything with them.



NORTHFIELD IN WINTER.

"Whenever I wanted real sound counsel I used to go to my mother. She so bound her children to her that it was a great calamity to have to leave home. I had two brothers that lived in Kansas and died there. Their great longing was to get back to their mother. My brother who died in Kansas a short time ago, had been looking over the Greenfield papers for some time to see if he could not buy a farm in the locality. He had a good farm in Kansas, but he was never satisfied; he wanted to get back to mother.

"I have heard something since her death that deeply affected me. My eldest sister told me that the first year after my father died, my mother wept herself to sleep every night. Yet she was always bright and cheerful in the presence of her children, and they never knew anything about it. Her sorrows drove her to God, and in her own room, late in the night, I would wake up and hear her praying, and sometimes I would hear her weeping. She would be sure her children were all asleep before she would pour out her tears.

"And there was another thing remarkable about my mother. If she loved one child more than another, no one ever found it out. Isaiah, he was her first boy, she could not get along without. And Cornelia, she was her first girl; she could not get along without Cornelia, for she had to take care of the twins. And George—she couldn't live without George. What could she ever have done without George? He stayed by her through thick and thin. She couldn't live without George. And Edwin, he bore the name of her husband. And Dwight—I don't know what she thought of him. And Luther, he was the dearest of all, because he had to go away to live. He was always homesick to get back to mother. And Warren, he was the youngest when father died; it seemed as if he was dearer than all the rest. And Sam and Lizzie, the twins, they were the light of her great sorrow."

Mr. Moody's picture of his early days is a very vivid one. They were days of heroic struggle for the patient brave mother, who toiled day and night for the support of her fatherless children. Her husband's death left her absolutely penniless. The neighbors urged her to apprentice her boys, but she was determined to bring them up herself. "Well," they would say, "you know one woman cannot bring up seven boys; they will turn up in jail, or with a rope around their necks." "She toiled on." Mr. Moody says, "and none of us went to jail, and none of us had a rope around his neck. And if everyone had a mother like that mother, there would be no need for jails.

"I remember the first thing I did to earn money was to turn the neighbors' cows up on Strowbridge Mountain. It went into the common treasury. And I remember when George got work we asked who was going to milk the cows. Mother said she would milk. She also made our clothes, and wove the cloth, and spun the yarn, and darned our stockings; and there was never in all those years, any complaining.

"That dear face! There was no sweeter face on earth. When I got within fifty miles of home I always grew restless, and walked up and down the car. For sixty-eight years she has lived on that hill, and when I came back after dark I always looked to see the light in mother's window. When I got home on the Saturday night she died, I was so glad I got back in time to be recognized. I said, 'Mother, do you know me?' She said, 'I guess I do!' I like that word, that Yankee word, 'guess.' The children were all with her when she was taking her departure. At last I called, 'Mother! mother!' No answer. She had fallen asleep; but I shall call her again by-and-bye.

"Now I have got the old Bible—the family Bible—it all came from that book. That is about the only book we had in the house when father died, and out of that Book she taught us. And if my mother has been a blessing to this world, it is because she drank at this fountain.

"Now, there was another thing about my mother—she never turned away any poor from her home. There was one time we got down to less than a loaf of bread. Someone came along hungry, and she said, 'Now, children, shall I cut your slices a little thinner and give some to this person?' And we all voted for her to do it. That is the way she taught us."

THE OLD MOODY HOMESTEAD.

THE MORMONS OF TO-DAY

BY : GENERAL : JOHN : EATON :

To Combat the Mormon Evil.

Christian Education the True Remedy—The Duty of the Church and People of Wealth—The Educational Outlook.

ANYONE following the facts and considerations in these letters, has asked, What is the remedy?" Is this fatal, spiritual poison to have free, unrestricted and supreme sway in Utah, and thence to go forth to poison all parts of our land, corrupting patriotism, and destroying Christian life? Non-Mormons near the seat of its power are anxious. They know the old saying that "What has been may be," and have visions of the return of the day when some one in Brigham Young's place may declare, as he once did, "I will unsheathe my bowie-knife." They remember from 1850 on, the civil territorial government was hardly more than a convenience for carrying out the plans of the church, and ask, "Can it be possible that the State of Utah is, ever in the future, in the same way to become only a convenience for carrying out the decrees of its leaders, their intolerance and proscription in business and social life, under the guise of religious zeal. Must all officers be Mormons, from the governor down, through every grade in the state, counties and cities? Must all but Mormon teachers be driven out from all places of instruction from the university to the kindergarten? Every American and Christian sentiment protests that this must not be. There is a remedy, and it must be found. The changes which have already been wrought point to that remedy. What has been done to set the people free must be strengthened in every part; the press must use its constitutional freedom and be outspoken; the personal rights of the people must be freely and universally discussed that they may understand clearly when any deception or tyranny is attempted. The public school system and other means of public instruction must be vigorously maintained; railroads, mining, improvements in tilling the soil and all forms of business enterprises must be encouraged, together with the immigration of non-Mormons. But the greatest and most powerful remedy, and the one upon which the efficacy of all others will depend, is Christian education. What Christian schools and churches have done under all the trying conditions of the past should be repeated and multiplied. Our entire country must wake up and wherever Mormonism is preached and Mormon fanaticism encouraged, the truth must be presented and Mormon errors exposed and people saved from its delusions. People of wealth must see that just so far as Mormonism is established and propagated, it imperils all that they hold dear, and threatens attack upon every dollar of their property. They must be willing to give of their means for the support and efficiency of all measures to resist its doctrines. In every part of Utah mission schools should be sustained, that all who desire distinctively religious instruction may find it within their reach. There should be high schools and academies well endowed, with improved appliances and the best of teachers, favorably located in different parts of the state, for the admission of those who may seek faithful religious training of this grade. This must be crowned with ample college opportunities open both to men and women. These will be naturally located at Salt Lake City. This accords with the plan in other states where there is no organization directed in secret, alike against Christianity and the freedom of religious belief guaranteed every American. It accords also with the American theory of education which brings the religious and state education into competition, thus each stimulating the other to the best results. The state educates to guarantee its own existence; it makes education universal that all may have the degree of intelligence necessary to discharge their civil duties. It establishes higher and university instruction that there may be assured opportunity for the advanced training of those who are to be its officers and who need the utmost intelligence for the wisest direction of its affairs. In this education by civil authority the state does not antagonize Christianity because the state is founded in Christianity, nay, the state itself is Christian according to the greatest thinkers, such as Daniel Webster, and according to the decisions of the Supreme Court. The destruction of Christianity among us would destroy the American state. But the state deals with the duties of time, the church educates for eternity, for the salvation of souls here and hereafter. The two spheres of education are broadly distinguished, but in perfect harmony. The church, as the representative of all Christian believers, is charged with the preservation of the Divine oracles and of the dissemination of their teachings among men. All Christian churches should rally to this work in Utah. In their own good time they will have colleges representative of their own beliefs as they have in other states. Some of them have, as I think, unwisely reduced their educational work. The Congregational body are endeavoring to make theirs more efficient by concentrating it upon a college. All should go forward in harmony, each working according to its plans. The Mormons will lack no unity of effort. In the public schools of the state the largest number in attendance are Mormons, as are the larger body of the teachers from the kindergarten to the State Normal School, Agricultural College, and State University. Their religious views, as I indicated in my first letter, have the same standing before our national constitution as those of Christian believers. The most that we can expect of them is that they shall not teach Mormonism, that they shall not promote the destruction of Christianity, as we neither expect nor allow Presbyterians, Methodists, Baptists, Lutherans, or other sects to teach their denominational views in public schools or in other grades of instruction under the direction of the state. The Presbyterians are favorably situated for the carrying out of a complete plan of education in Utah. For more than a score of years they have steadily advanced the work of their schools under the Woman's Executive Committee. It is stated that "50,000 boys and girls have passed under the influence and instruction of their teachers in Utah." They have four academies well distributed and favorably located in the state: the one at Salt Lake City of advanced grade doing preparatory college work. In their churches in Mormon communities they report a total membership of 1,601. Their Sabbath School enrollment reaches 3,984 and the attendance on their schools and academies over 2,500. What a flood of light have these schools let in upon Mormon life! Not a few have gone up through them to the discharge of large responsibilities. In them were so far trained two of the efficient pastors of churches in Utah. Many have become effective teachers in mission and public schools. The great step forward necessary to preserve what has been done and to complete and crown the work of this church for the future is suggested and urged by the gift of $50,000 by Dr. Sheldon Jackson toward the establishment of a college at Salt Lake City to be open alike to men and women; in which the Bible is always to be taught; and which as a guarantee of its unvarying adherence to Christian instruction is to be under the direction of the Presbyterian Church (while other denominations are represented in its faculty and on its Board of Trustees)—also conditioned on the gift by the citizens of a site of not less than fifty acres. Eighty acres have been given, providing one of the most beautiful sites, half mile outside of the city, together with lands where those dependent on their own efforts may find opportunities for productive labor. In connection with the gift a careful survey has been made of the educational aspirations in the territory. The State Normal School is well attended, the Agricultural College has an attendance of 250 and the State University of 500. Provo Academy, an institution under the direction of the Mormon church, reports a still larger number. This institution has theological instruction throughout its courses. The students board among the citizens of the place. The town is districted and young men of promise and marked ability are charged with the spiritual care of the students in each district.

It was found that fifty-eight young men and women were in attendance upon colleges and universities outside of the state. Dr. Sheldon Jackson, recently chiefly known as the apostle of Alaska, was for nearly a score of years active in founding churches and schools in the vast region lying between Canada and Mexico. He was the first Presbyterian missionary in Utah and had kept carefully in mind the progress of events and appropriately timed his gift. There have been many assurances of interest and co-operation, which it is expected will materialize in due time in ample funds. Some are specially interested that one who has given his life to Home Missions and experienced all their hardships, should, when by inheritance, careful savings and wise investments, he finds himself in possession of a small surplus, give it for the founding of a Christian college. A similar use of property on the part of all wealthy persons would answer every call for the necessities of Christian education and Christian missions. As illustrating the diverse interest manifested it may be stated that the missionary on St. Lawrence Island in Bering Sea who can communicate with the world only once a year, directed that twenty-five dollars of his salary be reserved in aid of the college. A lady resident of the Hawaiian Islands wrote expressing her idea of the "urgent need" for the college and enclosed her check for $100. Another lady who had been neither seen or addressed by any one connected with the movement offered $500. By as much as woman has been degraded in Utah, by so much the college appeals to her sisters everywhere.

Washington, D.C. JOHN EATON.

THE EAST SIDE OF EAST TEMPLE STREET, SALT LAKE CITY.

PROPHET JOSEPH SMITH.
First President of the Latter-Day Saints.

SALT LAKE CITY'S LEADING HOTEL.

Youthful Consecration.

Greater than all other influences combined, is that exercised upon the life and destiny of a child by the example and teachings of its mother. When Gertrude Howe, a missionary to China, gave her heart to Christ, she promised to go to a foreign field. She kept it a secret, however, till the evening of her return from school. She prayed all day for strength to break the matter to her mother. In the twilight the mother sat rocking contentedly for a few minutes, thinking possibly that there was less need of haste now that the young hands could take hold of house affairs once more. Gertrude knelt down beside the little rocker, and laid her diploma in her mother's lap.

"Mother," she said, "I have something to tell you that I am afraid will hurt you. I know how hard you have worked to help me through school; but I cannot stay with you now that it is all over. I promised the Lord, when he forgave me my sins, that I would go to China to teach the heathen."

Then softly through the deepening shadows came the quavering, happy voice:

Praise God from whom all blessings flow.

Mothers so consecrated would rear a race that would capture the world for Christ within a score of years.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. De Witt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON.
Associate Editors.

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Dullness in Pews.

OUR attention has been called, more especially in religious newspapers, to much excellent advice given to the pulpit. Long series of articles in papers and magazines written by the pew for the benefit of the pulpit. The laity are saying many true things in regard to the arousal of ministers. The demand of the pew is for more animation, more snap, more directness, and more fire. This demand on the part of the pew has had its good effect, and dry bones have got up and shaken themselves. Now, as the pews have been so successful in waking up the pulpit, and as "turn about is fair play" it is time for the pulpits all over the land to wake up the pews. We suspect that much of the former dullness of the pulpits was inherited from the pews. We know not why a religious audience should not look as bright as any other audience; but how often it is that people, who at a concert or lecture looked animated, seem to feel it their duty as soon as they come into a devotional assembly to look stupid. Some hearers shut their eyes and so extinguish as far as the preacher is concerned, the chief light of their face. What is the matter with your eyes? Is it emotion? Oh, no. It is easily seen when that is the reason. You are probably trying to review your accounts at the store, or calculating the prospects for the opening business season. Open your eyes and look the preacher in the face, whatever church you attend. Your manner is a wet blanket on the preacher's enthusiasm. Others listen with an inanimate look. You are a soporific in the house of God. If a speaker begins a sentence with power and happens to see your face about the middle comma, he will, in the last half of the sentence, drop to imbecility. Have you ever seen a preacher in the midst of his sermon get bothered and subside from eloquence into inanity? He saw two or three intelligent men looking as indifferent as dolts. The sun rose clear, but a fog went up from your countenance and beclouded it. It is astonishing how much the manner of listening has to do with the force of the preaching. We will take the contract of rousing the dullest minister that ever addressed an audience, if you will give us twenty alert and wide-awake hearers, placed at proper distances from the pulpit, so that in whatever direction the preacher looks he shall by clash of eyes strike fire. How much spirit would you have in conversation if in your parlor your guests should demean themselves as in church: one of your friends in the arm-chair closing his eyes, another lying back on the sofa as if he were asleep, another putting his head down on the back of the chair in front of him? You would quit talking and wish they would take their stupidity out of your parlor and go home. But the stolid and unconcerned manner which some men could not endure from their friends, is every Sabbath inflicted on the pastor in many of the churches.

Wake up, or if you are awake, as you probably are, do not let your manner belie your real condition. There are some churches in which the unarousable look is so chronic, so hereditary, so perpetual, that we never want to preach there. If a Methodist should cry out in that assemblage an "Amen," or a "Hallelujah," it would create a panic in the audience and make the reading of the Riot Act appropriate. That church is a pond, frozen over smooth and good for skating but no warm tides of life, no meeting of preacher's earnest eye, with hearers' intent stare. In such churches every Sunday, hum-drum and extract of poppy and ecclesiastical morphine. Come, come church pews, you share with the pulpits in the responsibility of a lethargic service. An eager, intent pew will make a resounding pulpit. We will try to fire up at our end of the column but you must fire up at your end of the column. We will divide the blame and then share in the improvement. We will furnish and shovel in the coal, and you must furnish the kindling wood and open the dampers.

Preaching for the Times.

IN all ages past the best ministers of religion took part in discussion of public affairs. Witherspoon, the great Presbyterian clergyman, made mighty impress upon the American Revolution, and Bishop White's prayers won not only the Divine blessing but secured the approval of our Revolutionary fathers. Rev. Dr. Emmons, in the early history of our country, in Massachusetts, preached about the election of Thomas Jefferson to the Presidency. The Rev. Dr. Mayhem, of Boston, in the early days of our Republic, preached about the repeal of the Stamp Act. But we do not need to go so far back for an example. Every man is before God responsible for his own duty. If the Norwegian boasts of his home of rocks, and the Siberian is pleased with his land of perpetual snow; if the Roman thought that the muddy Tiber was the favored river in the sight of heaven, and if the Laplander shivers out his eulogy of his native clime, and if the Chinese have pity for anybody born outside the Flowery Kingdom, shall not we, born under these fair skies and standing day by day amid these civil and religious liberties, be public spirited? We are sometimes critical of public affairs, but do you know of any land in which you would rather live? Have we sometimes had bad men in official power? So they have in other lands; but we have more opportunity, through the ballot box, to bring them down. There is no land on earth where the taxes are so small as compared with the income. We sometimes stand aghast at the expense of public buildings; but the Peacock Throne of the Great Mogul of Delhi cost one hundred and sixty million pounds sterling. We think we sometimes see great extravagance in our country and time; but Scaurus expended for his house and gardens five million eight hundred and fifty-two thousand dollars. Of course the concentration of so much wealth, either on a throne or by a private individual, means for multitudes suffering, squalor, oppression, crime, and death. If, therefore, in lecture or sermon we denounce things on this side of the sea, do not make the mistake of supposing it is any better on the other side. Appreciating the blessings we now have, let us try in every possible way to correct the monopolistic cis-Atlantic and cis Pacific, from making things here as bad as they are trans-Atlantic and trans Pacific.

The Four Great Champions of Justification by Faith.

"THEREFORE, being justified by faith, we have peace with God through our Lord Jesus Christ." Peace with God! This idea is the foundation of all religions, the reason for all sacrifices, penances, and pilgrimages with which consciously sinful men have tried naturally to appease an offended God. But justification by faith is supernatural, and could only come by revelation, and so it did come even in the earliest times; for by faith Enoch, Noah, Abraham, and the Prophets "obtained promises." God counting their faith in his mercy for righteousness.

After the supreme justification on Calvary, the first great preacher of the doctrine was Paul. Peter was a bitter Jew, and would have liked to limit the justification of Christ to a Judaic sect; but Paul's spiritual battle-cry was, "Justification by Faith," and in his Epistles he gave the church the full charter of that liberty with which Christ has made us free. Indeed, Paul's boldness toward Peter regarding the universality of Christ's propitiation, is a grand turning-point in the world's history.

The early fathers, Clement, Barnabas, Polycarp, etc., preserved this great doctrine in its purity; but when Christianity came in contact with the subtle, curious Greek mind, there arose dogmas, and controversies, and useless questioning, and amid them vital faith in Christ was lost. Then from Numidian Africa came a new Paul, called Augustine. He tells us in his "Confessions" that he studied Aristotle, and searched for God in Plato, but in the Epistles of Paul he found all he needed. From their study he arose a second Paul. As the Apostle had gloried in the Cross of Christ and its free grace, so also did Augustine! Paul had been a mighty reasoner, and Augustine's Commentary on Paul's Epistle to the Galatians changed the spirit of the church in his day, and helped to change it again in Luther's. His sermons were plain and popular. "What is it?" he cries out, "that I desire? Why am I your bishop? Why am I in the world? Only to live in Jesus Christ, yet to live in him with you. This is my glory! my joy! my riches!"

The great prominence given by Augustine to the Pauline doctrine of justification by faith had vast results, though vandal persecutions, heresies, and schisms finally severed the Eastern and Western churches. Then in the eighth century the study of Aristotle was revived, and Christianity forced into harmony with it. One of the axioms of this philosophized Gospel, was that whosoever did not believe according to it was an infidel. The vital principal of faith was lost; a thick spiritual darkness gathered, it was too truly the Dark Ages.

But suddenly and simultaneously a strange restlessness agitated humanity on all sides. Old manuscripts were brought out. Greek and Hebrew began to be studied, and the cutting satires of Erasmus, and broad revilings of Rabelais brought this jumble of philosophy and theology into contempt. Men began to search and inquire; the printing-press came; the priestly despots ready for destruction provoked their doom by brutal and senseless cruelties and intolerance, and then came Martin Luther! Like Paul and Augustine, the *labarum* of Luther was "Justification by Faith!" Like Augustine, Luther was converted by Paul. "St. Paul," he says, "taught me that the Gospel reveals a merciful God who justifies us by faith. Thereupon, I felt as if born again." Then, like Augustine, he also wrote a Commentary on Paul's Epistle to the Galatians—a Commentary that is the foundation stone of Protestantism.

It was for this doctrine of "Justification by Faith," that Luther wrestled with spiritual enemies, braved the wrath of kings, the world's hatred, and the terrors of martyrdom. This faith was in him no mere opinion, it was a living principle producing a high and holy life. His own words explain this result. "We do not say the sun ought to shine; a good tree ought to produce good fruit; seven and three ought to make ten. The sun shines by its own proper light; the good tree in the same manner bears good fruit; and seven and three have made ten from everlasting; so living faith in Christ will produce a Christ-like life." All the great leaders of the Reformation were in points of theology disciples of Paul and Augustine. Calvin's "Institutiones," contain hundreds of quotations from St. Augustine.

The Reformation abolished penance and the confessional, and the Protestant must carry the lonely agonies of his wounded conscience to the Cross of Christ. It is sufficient. There is there for him that justification which enables him through the spirit of adoption to cry, "Abba Father!" This was the "glad tidings" that John Wesley brought anew at the close of the last century, and which is still proclaimed over the length and breadth of the world by the preachers after the order of John Wesley—the redemption by Christ's blood—the wrath quenched the ransom paid the sentence of death cancelled the kingdom of heaven opened to all believers in that transcendent propitiation: "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

Amelia E. Barr

BRIEF NOTES.

A dispatch to the New York *Herald* reports that Dr. Geo. F. Pentecost has recalled his declination of the call to Yonkers, N. Y., and has promised to become the pastor of the church.

Major Whittle and Mr. Stebbins have had excellent meetings at Leith, near Edinburgh, and commenced the closing week in an Established Church, with a full house, and with blessing on the Word.

We are glad to learn that the dispatch announcing the serious illness of Dr. Justin D. Fulton was greatly exaggerated. In an open letter he states that his indisposition was very slight, and that he has now completely recovered.

Mr. Isaac Sharp, the veteran missionary of the Society of Friends, now over ninety years of age, has returned from his tour in the Holy Land. In going through London he gave a thrilling narrative of his journey and the scenes he had visited.

The total membership of the Society of Friends is now given throughout the world as 107,948, a net gain of 2,351. In America, the membership is 90,438, and the increase 2,278; while in Europe and Australasia, there are 19,863 members, the increase being 73.

Father Chiniquy is recovering from his severe illness. The veteran champion of Protestantism expects soon to resume his labors. His address, for which several correspondents have asked, is care of Pastor F. H. White, Talbot Tabernacle, London (W.), England.

Miss Annie R. Taylor, writing from Yatong, Thibet, reports that the chiefs are now quite willing for her to take up her quarters in the valley. Once there, she believes that only a little more time and with prayer and patience, the way will be opened to Lhassa, the capital of the last stronghold of heathenism.

Dr. Charles Cuthbert Hall, of the First Presbyterian Church, Brooklyn, has accepted the nomination for President of Union Theological Seminary to succeed Dr. Hastings, whose ill health years has compelled his resignation. The nomination is regarded as a concession on the part of the seminary to the General Assembly, as Dr. Hall's orthodoxy is well-known.

Booker T. Washington writes us that the next session of the Tuskegee Negro Conference will be held at the Tuskegee Institute, Ala., on Feb. 24. On the following day there will be a conference of representatives of the leading negro schools. He expects that from seven to eight hundred colored farmers and mechanics will attend and give an object lesson of the progress of the colored race.

Revival services are held in various districts of Iowa by Evangelists Hartsough and Haudenschield. At Monticello, where four churches united in the movement there were large accessions to the membership. Many heads of families are included. The aid of the young people's societies has been a marked feature of the work of the Evangelists.

Miss De Broen has over two hundred children in the schools connected with her mission at Belleville, Paris, this year. At a recent reunion, Dr. Paxton, formerly of New York, said that wherever he went in the poorer districts of the French capital, he found the name of Miss De Broen an honored one and the value of her work appreciated.

The King's Daughters and Sons held their Eleventh Annual Convention on January 21-23, in Madison Avenue M. E. Church, New York. Mrs. Isabella Charles Davis said that the Order had now over four hundred thousand members, and was represented in nearly every land on earth. Mrs. Margaret Bottome, the venerable president of the Order delivered an address.

Rev. H. Loomis, the agent of the American Bible Society in Japan, writes to a contemporary: There have been reports of a general defection from the faith among the Japanese Christians. But extensive inquiry has revealed very conclusively the fact that the teaching and acceptance of heterodox views is confined a very limited circle. The great body of Christians is loyal to the truth.

There are in all Japan Buddhist temples to the number of 73,000 and Buddhist priests to the number of 100,000. For every square mile there are an average of three temples and four priests, and for every 540 people there is one temple, and for every 400 people there is one priest. The annual cost of these temples and the people employed in the services is equivalent to twelve million dollars.

Mrs. Isabella Bird Bishop, the famous traveler, is convinced that there is a genuine and earnest movement toward Christianity in Korea. In a recent letter from Seoul to Dr. Ellinwood, she urges the need of more workers in the Pyeng Yang district in western Korea, a region which was the center of the brutal persecutions of native Christians as late as 1894, but is now freely open to Christian missionaries.

Dr. L. W. Munhall closed his meetings at Ottawa on Jan. 19. The interest was maintained until the last. On January 17 the Opera House was crowded long before the hours of meeting, and large numbers were unable to obtain admission. At the meeting for men only over one hundred young men made profession of faith. "It is believed," says the Ottawa *Free Press*, "that during the meetings not less than twelve hundred persons have been brought to decision for Christ."

A remarkable instance of self-sacrifice is given in the English newspapers. A prisoner in a criminal court, who with a companion was convicted of crime, begged the judge to allow him to bear his companion's sentence in addition to his own. He said there was no excuse for his own share in the crime, but his companion was a hard-working man, who had been tempted by extreme poverty and, as it was his first offence, might reform if he escaped the stigma of convict. He pleaded so earnestly, that the judge released his companion without adding to the pleader's sentence.

We regret to learn that the American Sunday School Union is feeling severely the stringency of the times. A letter from Dr. J. M. Crowell, Secretary of Missions, says that the income of the Union during the past year has been so much smaller than usual that unless the contributions this month are greatly increased, it will be necessary to reduce the number of missionaries for the next fiscal year, which begins March 1. The Union feels the more regret to take this step because these hard-working, faithful men have had during the past year so many tokens of God's blessing on their labors in needy districts.

THE BIBLE AND THE NEWSPAPER

FIRE MENACES A HOSPITAL.

REPORTS, happily untrue, that the great Bellevue Hospital in New York, was on fire, caused a sensation in the city on January 20. The fact that over seven hundred patients are sheltered in the institution, was sufficient to account for the general anxiety the news produced. Every one knew how small a prospect there would be of saving the lives of the large number of sick and helpless people there must be if fire once gained possession of the building. Reassuring news was soon issued. There was a fire there, but it was not the Hospital, but the Medical College, which stands in the Hospital grounds, that was burning. The night-watchman noticed that the windows of the upper story of the College were luminous, and at once realized that the building must be on fire. It is a busy place in the day-time with the Dispensary for out-door patients on the first floor, the offices and physicians' rooms on the second, the amphitheatre where about seven students attend the lectures on the third, and the dissecting-room on the fourth floor. But in the night there is no one in the building. The watchman sent a call to the fire-department and then notified the superintendents of other buildings. Next to the College, and not more than forty feet away is the pavilion for the insane. There was danger of a panic among the demented patients there, but the nurses were on the alert and marched them into the halls where the fire was not so plainly visible as from the dormitories and kept them there until the danger was past. In the main building, all the employes were called up and placed in the different wards ready to remove the patients, should occasion arise. The patients were not informed of the danger and many of them slept through the night without knowing of the fire. The fire-department was promptly on the scene, but the third and fourth floors of the College were burned before the flames could be extinguished. On those floors were the books containing the records of surgical cases which are among the College's most treasured possessions, but happily these were rescued before the fire reached the case in which they were kept. A quantity of surgical instruments, and the furniture, and apparatus were destroyed. There was nothing else on the burned floors but thirteen dead bodies which had been taken there for dissection. They were burned, as there was no opportunity of removing them. The firemen who would cheerfully have risked their lives to save those of the patients, if the fire had spread to the other buildings, had too much sense to incur peril in trying to save a dead body from the flames. Men frequently act as if their bodies were the chief part of their being, pampering them and providing for their pleasures while they neglect their souls; but when they see a body from which the soul has departed they show by their actions that they consider the body is of small account:

For the living know that they shall die but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten . . . neither have they any more a portion forever in anything that is done under the sun. (Eccles. 9:5,6.)

New Tests for Immigrants.

The conferees of the Senate and the House of Representatives have agreed on the new tests for the restriction of immigrants. If their report is accepted, no immigrant over sixteen years of age will be admitted to the country until his capacity to read and write has been tested and proved. Slips of pasteboard, on which twenty-five words from the Constitution are printed, are to be provided at all our ports. These may be in English or in the language of the country from which the immigrant comes. He will be required to read the slip and to write the words it contains, and afterward to read what he has written. If he fails, he is to be returned at the expense of the steamship company that brought him. The only exception to the rule is of persons over fifty years of age who have relatives here capable of supporting them. Another test is that no immigrant intending to pursue a mechanical occupation or to engage in manual labor for wages shall be admitted unless he honestly and in good faith declares his intention to become a citizen of the United States. There is an exception to this clause in the case of persons who, with the consent of the Secretary of the Treasury, come to teach new arts or industries. As will be seen, the one test relates to intelligence and education and the other to loyalty. Happily, those who would enter the kingdom of God do not have to pass a test like the former. The ignorant and unlearned are welcome: but the latter test all must pass. Christ wants none who will not abjure all other claims for his sake.

So likewise whoever he be of you that forsaketh not all that he hath, he cannot be my disciple. (Luke 14:33.)

THE GATEWAY AND MEDICAL COLLEGE OF BELLEVUE HOSPITAL, NEW YORK.

A Prehistoric Axe.

A remarkable inference is drawn from the finding of a stone axe near New London, O. Professor Claypole, the geologist of Akron, O., heard recently that a farmer of New London had found an axe while digging a well on his place. He was interested in the discovery and has been to the scene to examine the strange implement. It is of a hard green slate, about four inches long and about two inches thick. Certain marks upon it show that it was certainly carved by a human hand. The strange fact about it is that it was found more than twenty feet below the surface. The strata show, in the opinion of Prof. Claypole, that the man who cut and used the axe belonged to the glacial epoch. Nothing could have formed the strata in the existing order but water flowing from an icy glacier. The deposits were the work of centuries, and there is no possibility as is proved by the structure of the clay and soil, of the axe having dropped through a fissure, or of its having been buried by human hands. It must have been left there by a man who was living before the strata were formed, although hitherto no relics have been found in so low a stratum in this country. Relics found in the Old World showed that man existed there in the glacial epoch, but until this axe was found, it was believed that the mound-builders were the earliest inhabitants of this country. It is significant that the existence of this race should be proved not by the discovery of fossilized human remains, but by the discovery of an implement. The men themselves have disappeared and left no trace, but an article they made has survived. The men have perished, but their work remains. The Christian must be content to have it so with him—losing his personality and caring nothing for his own honor and glory, but caring much for the permanence of the work.

If any man's work abide . . . he shall receive a reward. (1. Cor. 3:14.)

Lost with All Hands.

A sad wreck occurred on the Long Island coast on January 21st. An officer of the Quogue life-saving station, Charles Carter by name, patrolling the beach, saw a red light burning off shore. He immediately gave the alarm, and several efforts were made to launch the lifeboat. They all failed. Each time the boat was overturned, and the brave men plunged in the icy waters. Nine figures could be made out on the ship on which the red light was burning. Two men were sitting on the bowsprit and seven were in the foremast rigging. The deck of the vessel was under water. As it was impossible to launch the lifeboat, the mortar was brought out and a line was shot over the vessel. The crew evidently saw the line, but were too much exhausted to hold it and make it fast. Unable to do any more for their rescue, the life savers waited anxiously for the storm to abate. The vessel seemed to be not more than a mile from shore. She was lying with her broadside toward the beach, all sails were set, and she was pounding heavily. The life savers were eager to go to the rescue, but though the distance was so short, there was no possibility of reaching the imperilled vessel. As they watched anxiously they saw her break in two and sink. The men on board of her disappeared as she rolled over and over, and were seen no more. From the wreckage that drifted ashore it was learned that the vessel was the "Nahum Chapin," of Rockland, Me. It was sad to think that nothing could be done to save the men when they were so near land, but as they could not seize the rope sent them, it was hopeless. It is so with spiritual wrecks. There is the Divine and human side to salvation. The imperilled soul must take hold of the Gospel offer, otherwise it cannot be saved.

The word preached did not profit them, not being mixed with faith in them that heard it. (Heb. 4:2.)

A Fatal Letter.

The announcement of the death of a young lady from an apparently trivial cause appears in the Philadelphia *Record*. It states that a quarrel occurred during the holidays between two lovers. The young man considered he had been badly treated and he went away in an angry mood. He made no attempt at reconciliation, but quitted the city and went to Pittsburgh, Pa., to live. The girl was distressed when she heard of his departure and her worriment increased as the days passed and she heard nothing from her absent lover. Finally she determined to write him and implore his forgiveness. The letter was written, confessing her fault and declaring her sorrow for it, and begging him to return. In closing the letter, the edge of the envelope slightly lacerated her tongue, as she wetted the mucilage on the paper. She thought nothing of it at the time, but a day or two afterwards her tongue began to swell and severe pains racked her body. A physician was summoned who examined her and pronounced her case hopeless. He said that a subtle poison had been absorbed into the blood and had permeated her entire system. The lover received the penitent letter which had done so fatal a work and responded in person; but when he arrived, the girl was dying, and a few hours later she passed away. It was particularly sad that the letter which should have brought joy and reunion should have caused the injury which brought sorrow and separation. A girl who could lay aside her pride sufficiently to write such a letter, one may hope, had appealed to Christ in a similar spirit, confessing her sins and asking pardon. If she did so, we know how heartily Christ would receive her, and how completely he would eradicate from her being the poison of sin which like the poison she took into her system is beyond human remedy.

Behold, I will bring health and cure, and I will cure them. (Jer. 33:6.)

A Night Among Tarantulas.

An experience which brought a man to the verge of the grave with brain-fever is described by the *Globe-Democrat* of St. Louis. It appears that a citizen of Parkersburg, W. Va., had occasion to visit Seattle, Wash., recently. At one of the stopping places on the way he had business to transact, and remained over one night. There, his coat was stolen, in the pocket of which was his pocket-book containing all his money and his railroad ticket. While he was considering what he should do, a west-bound train, on which were several fruit cars, came to a stand. The door of one of them stood open, and the unfortunate man, thinking this a good opportunity of reaching his destination, crawled in and lay down. Soon afterwards the door was closed and locked. He fell asleep, but awoke with a start, with the sensation of something with a soft, velvety touch creeping stealthily across his face. The train was going with a terrific speed and the car was dark as pitch. He struck a match and looked around. The car was loaded with bananas. Among them he saw several large tarantulas, their long, hairy bodies looking horribly repulsive in the flickering light of the match. They scurried away as if startled by the light, but as the match went out he fancied he could see them come forth again. He could not get out of the car, the door being locked, and he was almost frenzied with fear. The idea of being shut up for hours, perhaps days, among these dreadful creatures brought a cold perspiration to his forehead. He lay perfectly still, shivering with fright, not knowing any moment when he might be attacked. It seemed hours that he lay so, and he was just dozing when a cold, hairy creature struck his face. He knew no more until he opened his eyes in a hospital at Portland, Ore., and was told that he had been lying there two weeks ill with brain fever. He recovered sufficiently to go home, but the doctors say that his constitution will never overget the shock of the terror he endured during that dreadful night. It does not appear that he was bitten, but the terror of being bitten prostrated him. It shows how potent a power the mind has over the body and how much a man may suffer through pure fear. It is no slight blessing therefore that is promised to the man who puts his trust in God.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in the darkness . . . There shall no evil befall thee. (Ps. 91. 5-10.)

THE SUNDAY SCHOOL

PRAISE YE THE LORD

THE PRISON OPENED.

Sunday School Lesson for Feb. 14. Acts 5: 17-32; 5.1-11. Golden Text, Acts 5: 29. By Mrs. M. Baxter.

HOW long a time had elapsed since the assembly of the priests had prohibited Peter and John from preaching in the name of Jesus, is not left on record. But the appeal of these men of God to a higher tribunal, and their continuance in preaching the Word of God with boldness, had brought such a movement that not Jerusalem only, but also all the surrounding cities, poured in their sick and their inquirers to Jerusalem. The very streets were full of them, and mighty works of God in the conversion of souls, and the healing of the sick were of daily, perhaps hourly, occurence. Jerusalem had

Rejected God the Son,

how would she now treat God the Holy Ghost manifested in Christ's disciples? The words which the Lord Jesus had spoken to the apostles were now being fulfilled: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me, and ye also shall bear witness, because ye have been with me from the beginning." What would Jerusalem do with this witness of God the Holy Ghost? She had not known the time of her visitation, when the Son of God, her Messiah, had come to her, "riding upon an ass, and a colt the foal of an ass," just as the prophet had foretold. (Zech 9: 9); what would she do now that God the Holy Ghost, filling the disciples, was convicting the world of sin, and of righteousness, and of judgment? (John 16: 7, 8.)

Indignation filled the heart of the high priest. Against whom? Who was it that wrought the mighty works which were being done? Not Peter? He himself disclaimed any power which should bring about such results. The high priest was indignant against God, he fought against his Maker, and so did all that were of his party: they rose up, laid hands on the apostles, and put them in the common prison. But God has

A Key to Every Prison;

"the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go stand and speak in the temple to the people all the words of this life." They had only to obey; he who gave the command made himself responsible for the consequences. The same hand which had opened the prison door without awaking the keepers, and had quietly closed those doors behind them, held each of their souls in life just so long as he needed their testimony. Obedient to his command they went into the temple early in the morning and taught.

While they were giving forth, and the people were drinking in, the precious truths of the Word of God, the high priest was laying his plans to quench the Spirit of God by finally stopping the mouths of his witness. Now it was not only the priestly but the secular power, "the senate of the children of Israel," which was convoked; and the priests thought their scheme was so well laid that it was certain of success. But these men left out of their reckoning him whose priests they nominally were, and found to their dismay that the most important parties to the trial, the prisoners themselves, were not forthcoming. What had happened? The prison was there, the locks had not been tampered with, the guard stood without and could give no account of it, but the prison was empty!

Child of God, if men or circumstances should so hedge thee round that thou art deprived of all liberty of movement, fast shut up in prison, do not fear, only be still and trust thy God. Do not seek to free thyself; let God work; stand still and see his salvation.

At last the august assembly began to be disconcerted; foiled at all points, they inquired one of another, not of God, "where unto this would grow." O, that it had grown to a victory over them! O, that they had let themselves be convicted, humbled, broken, ashamed before the undoubted power of God! In the midst of their confusion a messenger arrives with the startling tidings: "Behold the men whom ye put in prison are standing in the temple and teaching the people." And it was not the disciples now who feared either the priests or the officers who were sent to apprehend them. The lives of the officers were far more in danger than theirs were; and lest they themselves should be stoned, the officers brought them without violence.

The high priest himself conducted the trial, and as soon as the prisoners stood before him he asked: "Did we not strictly command you that ye should not teach in this name? and behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." "We ought to obey

God Rather than Men,"

was the God-given, unflinching reply; "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a prince and a saviour, for to give repentance to Israel and forgiveness of sins. And we are witnesses of these things, and so also is the Holy Gost, whom God hath given to them that obey him." Not one shadow of excuse, not a shade of an apology, no justification of themselves, no breath of fear. In the light of the Holy Spirit who dwelt in them, these men saw Jesus in his princely power, and they walked and stood and spoke before him, heeding no other and in obedience to his known will; they would not apologize for obedience to him whom the very judges were also bound to obey. But the word which convicted did not convert those who were grieving the Spirit. One of two things lay before them: Either they must yield and take the place of lost, undone sinners, needing such a saviour as Jesus, or they must maintain their enmity against God. Their fatal decision was the latter; self-interest demanded that they should silence those men of God; they took counsel to slay them!

There was one exception. Even in this council, one honest heart was to be found. It was Gamaliel, at whose feet Paul the apostle had sat; whose instructions had laid the foundation for the moral integrity which he had, even in his unconverted days. Gamaliel was a "a doctor of law, and had in reputation among all the people." He also had been "cut to the heart," but the effect of the wound was other in his case than it had been in the case of the remainder of the council. With them the first thought was, what is to our interest; how does the matter touch us? With him it was the exact contrary.

How Does it Touch God?

After sending the apostles away from the council for a short time, he put before his fellow councillors the solemn risk they ran of fighting against God. "Ye men of Israel," he said, take heed to yourselves what ye intend to do as touching these men," and after quoting two examples of revolutionary leaders who had come to naught, he continued, "And now I say unto you refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it; lest haply ye be found to fight against God." Who would have thought that in such a way deliverance would come? The disciples seemed to be in the most imminent danger, but the same mighty hand which had opened their prison turned the hearts of their deadly enemies. To him they agreed. The apostles were called, beaten, again commanded not to speak in the name of Jesus, and set at liberty.

"The officers came and found them not in the prison."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

AN interesting glimpse of society in Jerusalem is afforded in the verses intervening between last week's lesson and that of this week. The teaching of the Apostles broke society up into groups, as earnest, practical teaching commonly does. There were the common people, who heard them gladly and, as it still is in all lands, were the first to accept the Gospel. There were the people who had sick relatives and friends who probably cared little about the Gospel, but very much about getting healing for their loved ones, and who tried all kinds of superstitious devices for getting it, some even hoping that Peter's shadow falling on them would be efficacious. There were people inclined to favor the new ideas but afraid to declare themselves. A man had need be very much in earnest to join the Church in those days. He was liable to be imprisoned if he took a prominent part and if he tried to deceive he might meet the fate of Ananias. No wonder that there were many who "durst not join themselves to the Apostles." Then there were the priests and the chief men of the nation, the high council of State, who were disturbed by the innovation. They were conservative and, as they were in good positions, in honor and in comfort, they wished for nothing so much as for things to remain as they were. The existing conditions satisfied them. They were a queer combination. It seems almost inconceivable to read of the high priest's chosen friends being infidels. In fact, as we learn from Josephus, the high priest who succeeded Caiaph; s and Annas was himself a Sadducee, a man who did not believe in a resurrection or another life. If we imagine a bishop being an infidel, or associating altogether with infidels, we might get a conception of the attitude of these high priests. They were in a postion where a delicate balance was essential, and where the rude winds of logic, and impassioned oratory of men who believed strongly, would cause trouble. There seemed to be a general feeling in the upper circles of society that the noisy agitators who were attracting crowds and performing wonderful cures should be suppressed. Accordingly they were arrested and imprisoned. It was not altogether the best way of silencing them, but it was simple and apparently effective. The Apostles were guilty of contempt of court and there was no question of their having disobeyed. So the Sanhedrim and the lay members, here called the senate, were convened to hear and pass sentence. But on sending for the prisoners, it is found that they are not in prison, but are in the Temple preaching again. This was evidently no escape. A prisoner who has broken jail is careful to avoid publicity. Luke tells the story of the deliverance in detail and declares it supernatural. An angel from the Lord did it, he says. God does interfere to protect his people sometimes. At other times he allows them to remain, that they may show that they are ready to suffer for his sake. If the Christian were always delivered, there would be nothing heroic in serving Christ. But the manner of their deliverance seems to have made an impression on the court, whether it was admitted or not. They are not dealt with as we should expect prisoners who had broken jail would have been treated. They are simply reminded of the previous prohibition and there is a querulous note of complaint in the address, as of persons who have been injured, but are powerless to resent it. The court is hurt, is grieved, and has lost its dignity. Peter's answer, like his former one, is brief, logical, and accusatory. Doubtless the judges themselves had at some time made similar answer to the Romans. There was a law higher than human law, and this Peter claims to have obeyed. And as to the complaint that the Apostles sought to make them responsible for Christ's death the facts were clear enough. It was God who was against the court. He had taken Jesus whom they hanged—Peter boldly reiterates the charge of their being the guilty parties—and has exalted him. The Apostles are merely his witnesses. The consultation which followed must have been a serious one. It ended illogically in their renewal of the prohibition against preaching and the prisoners being beaten to impress it on their memories and then discharging them. So far from this treatment having the desired effect, the Apostles rejoiced in the punishment as an honor, and immediately proceeded to disobey again. So much changed are they since when their Master was arrested they forsook him and fled.

Where unto this would grow. The world's rulers have often been perplexed in dealing with Christian men who are in earnest. It seemed that a poor, obscure monk like Luther would easily be crushed when the mighty Emperor Charles and the Pope were of one mind about it. D'Aubigne relates a story of some player setting this before the Emperor in an impressive way. A man threw on the floor a bundle of crooked sticks, and as he retired the Emperor read the name of Erasmus on his back. Several persons tried to straighten the sticks and failed. Then a monk came in and looked at them, and put a light to them. On his back was the name of Luther. The next to enter was an ecclesiastic, who ran to the other end of the room where stood two pitchers, one of which was labelled "oil" and the other "water," and in his agitation seized the one containing oil and emptied it on the fire, only increasing the blaze. On his back was the name of the Pope. The next to enter was a man dressed in royal robes, who drew his sword and drove it through the fire again and again, but could not in that way extinguish it. There was no need to indicate the potentate he was intended to represent. And the fire burned on until all was consumed. Charles found the fire Luther kindled to be of that kind. All Europe was enlightened by it, and neither king nor pope could extinguish it.

THE FAMILY AND HOME CIRCLE

BRITISH FISHER VILLAGES.

The Peculiar Folk Who "Follow the Sea"—Women as Fishmongers—The Scottish "Fisher-Lasses."

IT is seldom that the tourist who is explaining the sights and visiting the famous localities in the British Islands, encounters the simple class who are known as the fisher-folk." Occasionaliy an artist, in

SCOTTISH "FISHER-LASSES."

search of new types for his canvas, may happen among them, but the average traveler is very likely to miss them altogether. All along the Scottish and English coasts are fishing villages, whose occupants constitute a class widely different in many respects from the rest of the population. Built away down in some wide hollow among the cliffs, or on the margin of some little rock-bound bay, sheltered on three sides and open only to the sea, many of these villages are strange, self-contained, tiny communities. There are probably a score or two of stoutly built stone cottages with thatched roofs, a row of smoke-houses, a fleet of single-masted fishing-boats tied up in the little harbor, a white chapel, and back beyond the cliff somewhere, on lower ground, a tidily kept churchyard. Sometimes the exigencies of their calling have driven the fisher-folk to settle in some good-sized sea-coast town. They select quarters as near the sea as possible, and their rows of white single-story and attic cottages are huddled together in the form of a square, with an open lot at each corner.

Our photographs on this page afford a glimpse of a Scottish fishing village and its inhabitants. The men who are up before dawn to mend their nets and see to the boats, wait the right change in the tide before setting out for the day's venture. Sometimes the fleet,—supposing its fishing ground to be nearby—sets sail in the afternoon and stays out all night. This is frequently the case in the mackerel season. When dawn tinges the eastern sea, the nets are drawn and the sail taken in, and the fleet points for home. Wives and children wait for them on the pier, and when the boats are emptied of their miscellaneous catch, a lively scene ensues. Everybody without exception is busy counting and assorting the fish, and in an incredibly short time the entire catch is off to market, where they are disposed of to wholesale dealers, sold on stalls, or hawked through the streets in wheelbarrows trundled either by men or women, or in "creels" (woven willow baskets) strapped on the women's shoulders.

Trudging along with the "creels" filled to the top with herring, "whiting," mackerel, or cod-fish, the "fisher-lasses" call out their wares as they pass through the poorer sections of the town or city. They find their market almost wholly among the poor: the rich patronize the stalls. The voices of the fisher-folk are pitched in a peculiar nasal key, and they speak with a broad accent and in a "sing-song" tone, which one hears nowhere else.

Hardy and resolute, the fishermen are true "sons of the sea," and spend the greater part of their lives upon it. Their homes are neat, clean, and comfortable, but they are more at ease on their snug, close-calked, broad-beamed boats than on shore. Every season adds to the record of lives lost in the fisheries; sometimes an entire fleet of scores of boats is devoured by the angry sea. But such calamities do not deter them from again venturing forth, each man trusting to a Higher Power for deliverance from danger and believing that

. . . . death is sure
To those that stay and those that roam,
But they will never more endure
To sit with empty hands at home.

Another Champion of Stepmothers.

There seems to be no lack of interest in the stepmother question. Miss S. M., La Grange, Ind., writes: "I had a stepmother and lived with her for over thirty years; and she was just as good to me as my own mother would have been had she lived to raise me. Everybody said I had the best stepmother they had ever seen. There are exceptions to every rule, and there are stepmothers and stepmothers. Sometimes the fault is theirs; sometimes the children are to blame, when there is trouble between them; but no one can say I was not good to mine, for I thought much of her, and always tried to please her."

The Energy of Youth.

In a recent address, President Canfield of Ohio State University, speaking of the opportunities of young men, said:

"We know no kings in America, except that American sovereign who puts a man under his hat every time he leaves his own house. We know no elite of the human race in the sense of knowing some special governing class, or some class which is by reason of birth to be given precedence and right of way on the track. Our 'registered stock' is scattered all through our society, and is found in every stratum. Pedigree counts as it ought to count, when it gives men clearer brains and cleaner hands and swifter feet in the service of their fellowmen; but it counts for very little because it happens to appear in some human 'herd book,' and for even less because it chances to be found on the muster roll of state or national officials. The world will not ask from whose loins have you sprung, but what are you, and what can you do?

A Little Act of Kindness.

Little kindnesses are gems set in the diadem of character. A pretty story is being told about Mrs. Cleveland that shows her kindness of heart. At one of her big receptions, when hundreds of people seek the White House and look for at least a moment's personal recognition, there was once to be seen an old colored woman, a veritable mammy, leading by the hand a small boy. The child wore patched clothing, and looked as if he did not always have enough to eat. As they approached Mrs. Cleveland he looked anxiously about, and when he saw the way in which people were "hustled" along he seemed rather crestfallen. The president's wife, however, catching sight of him, made a step forward, took his hand and actually detained the line while she said a few kindly words. As they passed, after the lad had been cheered by a sweet smile, he exclaimed, sotto voce, "She did see me, after all, gran'ma."

A Russian Village Wedding.

Curiosity is not considered a reprehensible trait among Russian peasant women, says a writer in *Travel*, and especially if the occasion of its exercise be a wedding. We attended such a wedding and there hundreds of women, many of them standing on the pew seats, craning their necks, were behaving in an indecorous manner to catch glimpses of the bride. That is a habit not limited to Russian ladies, even where there are no pew seats to clamber over. They made up for the loss by the squeezing, and pushing, and treading on one another's heels. The young lady—in her moire silk, tulle veil and orange blossoms—was taken into church by her heavily epauletted officer-brother. In the centre of the building was a little desk, where a silver cross lay and a massive candle flared. The music was sung by a full-lunged choir, and a priest handed two tinselled candles to the presumably happy but certainly nervous couple. These were held in the left hand during the service. After much singing, an intoning, and chanting, the elder of the priests

IN THE STREET OF A BRITISH FISHING VILLAGE.

produced two gold rings on a little silver tray, and waving each three times in the sign of the cross, put them on the third fingers of the right hands. Two golden crowns were brought from the altar, and for a full half hour they were balanced over the heads of the groom and bride by spruce officers. Led by the priests, the couple perambulated the church thrice, while crown-bearing friends hopped along, performing not very successfully the task of holding the crowns over the heads and keeping their feet from the bride's luxuriant train. There was next the administering of the sacrament, three sips, and the kissing of the silver cross three times, much blessing, much majestic roaring of choral voices, and then a wild scramble of all the ladies to see the pair drive off.

A GOLDEN WEDDING.*

DEAREST one, we both remember
Fifty years ago to-day,
How the sky was bright with splendor
As we wove our marriage lay.
Fifty years of holy union
Call for gratitude divine;
Fifty years of sweet communion
Now awaken joys sublime!

Thou didst help me kindly, dearest,
When earth's sorrows bowed me low;
Strengthened often, when severest
Trials had their darkest flow.
When my life seemed only losses,
When my heart bled at each pore,
Thou didst help me bear my crosses
And each day thou helped me more.

So our joys have been the brighter,
So our bitterer more sweet,
So our cares have been the lighter,
As our love grew more complete.
Lighter! There were two to bear them,
In their passing to and fro;
Sweeter! There were two to share them,
Since the "Fifty years ago."

Praises then for years of gladness,
More than those our spirits bowed;
More of cheerfulness than sadness,
More of sunshine than of cloud.
Less of autumn, more of vernal,
More of health and less of pain;
Blessed hopes of Life Eternal,
Every loss a greater gain.

Ocean Grove, N. J. E. H. STOKES.

Kitchen Slavery.

WHILE in the regular harness of city life the sitting-room is so far from the kitchen that we have not much understanding of its toils and perplexities, writes Dr. Talmage, we have not much to say save when there has been an accident, and the pudding comes in burned or the coffee has not been settled. But in the country we have more time to consider. First: there is the grace of managing a balky stove. You may begin to rattle over the names of stoves which never flinch, which do things brown at the right moment, which never take up the habits of our human race and begin to smoke, and never let the fire go out. But we do not believe you. Stoves belong to a fallen race, and the best of them sometimes prove tricky. The best dispositioned stoves will sometimes refuse to broil, or stew, or bake, or frizzle. You reason with it and tell it how important it is that it do its duty, for company has come, or a departing guest must meet the train, or you are too tired to bother any longer, and all it does in reply is to sputter. Here is a place for Christian sympathy and help. For lack of this Martha of Bethany acted precipitately, and many a good woman has lost her equilibrium. Then there is a grace needed for the pantry. Somehow cups and glasses and cake-baskets will get broken, and no one has done it. Knives will disappear, and no one has taken them. An old saucer that was given to your grand-mother the day of her marriage is cracked and set back on the shelf as though it had been uninjured. The tea-caddy has been despoiled. There are but few women who can keep their temper when their best china set gets broken. To study economy for a month, and to find the result has leaked out at some mysterious spigot; to have the wash-boiler boil over and put out the fire; to have the dessert only half done when the people at dinner are waiting, wondering whether it is to be sago pudding or Narcissus blanc-mange; to have the servant leave the house in the midst of the ironing; to have to provide elaborate entertainment for some one whom you asked to come to your house without any idea she would accept the invitation; to find after the quinces are peeled and cut that the brass kettle is borrowed,—all this demands grace for the kitchen.

*From *A Golden Anniversary Address: Husband to Wife;* by Rev. E. H. Stokes, the "Father of Ocean Grove," on the 50th Anniversary of his marriage, January 6, 1897.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER V.—Continued.

MEN PROPOSE; WOMEN DECIDE.

"To be an American girl," Alice continued, "is distinction enough. What worth is there in a title?"

"No worth at all," said Jessie, "but titles are like the feathers in a cock's tail, or the ruffles round a girl's neck; they are ornamental and please the majority. All the way here this morning I have been dreaming so pleasantly of your marriage. I wish you were going to be Lady Medway."

"Why should you wish that?"

"Oh! I may as well confess that my reasons were thoroughly selfish ones. I expected pleasure and *eclat* from the event. I hoped in some humble fashion to take part in it and I thought, perhaps, if I managed a trip to England in a year or two, you would invite me to visit you. There! there! I have told the truth, and the whole truth, for once. Not many girls would have been as honest. Let us go to our music lesson now."

"Just a moment—I think you are in love with that handsome fellow you call Steve Morrison?"

"Suppose I am; what then?"

"Would you give him up for Lord Medway, or any other lord? Would you? Tell me the truth, and the whole truth, once more."

Jessie dropped her eyes and held her chin reflectively. She evidently desired to return a truthful answer, and Alice waited patiently for it. In a few minutes it was ready. The eyes of the girls met, a smile rippled over Jessie's face and she said with a frank decisiveness:

"No; I would not."

Then Alice laughed joyously as she answered, "I thought you were better than your words. Now, if you like, we will go to the piano."

Alice was quite right in attributing the public avowal of her marriage to her father. Nicholas Lloyd was a wise man where money was in question; he was a foolish man where women were concerned. He had one fixed standard for them, not understanding that one standard will not at all times measure even one woman! There are so many women in one woman! He had left his wife and daughter on the previous day in a mood of great irritation, but their opposition affected him in no other way. Extremely sensitive to public opinion himself, he found it impossible to believe in the indifference of Alice to a power he so cringingly respected. The idea of announcing her forthcoming marriage struck him in the cars, and he considered it a remarkably clever one. Indeed, many wondered that morning at the serene smile of satisfaction on his countenance; and some of the knowing ones predicted the condition of certain stocks from it.

As soon as he reached the city he sent to the family photographer and procured some late portraits of his daughter. He put them in a conspicuous position on his private desk. He expected Lord Medway to call, and about noon that gentleman arrived. He read over the draft of the papers relative to his marriage and to Alice's fortune; and expressed his perfect satisfaction, adding cheerfully:

"There is nothing, now, Mr. Lloyd, to prevent me wooing my bride, and fixing the date of the ceremony as early as I can persuade her to make me happy."

"Nothing but Miss Lloyd's consent," answered the father with a touch of sarcasm for his pride in both his money and his daughter was offended by the young man's air of easy acceptance. "Miss Lloyd astonished and annoyed me very much yesterday by asserting her right to choose her own husband, and her disinclination to accept you in that capacity."

"But why does she now object to me?"

"Girls are queer," he answered musingly. "Her pride is roused. She talks about marrying for love, and for love only. I thought Alice was a thoroughly up-to-date girl, and then as soon as marriage is named she is as full of sentiment and romance, as women have always been. I don't know what to make of it, nor yet what is to be done."

Medway looked much troubled. He was not a mercenary young man, in the worst sense of the word, but he had thought of Mr. Lloyd's millions, and of Mr. Lloyd's daughter, until they had become part and parcel of his life and estate. Also he had talked of his good fortune to both his friends and his creditors, and he could not bear to think of the scornful doubts which would surely follow his disappointment.

Lloyd perceived his perplexity and divined its cause, and he so played upon the young noble's chagrin and fears that he was willing to do anything to consummate so desirable a marriage. Then Lloyd lifted his daughter's picture, looked at it with thoughtful speculation, and asked Medway if he had any of himself. "You see," he continued, "if your pictures were published together, and the marriage formally announced, it would be next to an impossible thing, for Alice to decline it. She could hardly bear to go into society again if it was broken off."

"IT WOULD BE A CRUELTY!" LORD MEDWAY ANSWERED.

"To force the young lady into marriage by such means would be a cruelty," Medway answered. "I could not do it. There must be some other way"—yet even while he was making this disclaimer, he was considering that a public announcement of this kind would exonerate him from any suspicion of trying to deceive or of trading on a lie, even if the affair did finally fall through.

Mr. Lloyd smiled at his scruple. He did not understand a man, who was not ready and willing to accomplish his ends and serve himself, by any sure means within his power. "Alice's hesitations," he affirmed, "were simply a girl's romantic fancies." He was certain that the man who dared boldly to put them out of consideration would, in the end, win her love and gratitude for his courage and wisdom. "Besides, he added, "if you think it best, lay the whole blame on me. If it be a fault to make a daughter accept a great fortune, then I will take the blame. It is mine, and I am proud to take it. Allow me to manage this affair. I know Alice Lloyd better than you do. I know the sex also. Nothing pleases a woman more than to be forced into doing the thing she has already determined in her own heart to do."

"Shall I go and see her to-day?"

"To-morrow will be better. Send me down immediately some of your photos. I will, in the meantime, give instructions to reporters, and to-morrow morning Miss Lloyd will find herself absolutely committed to a marriage that she will be proud enough of, as soon as she understands it is inevitable. Why it will bring her everything a woman desires, even that perpetual sympathy which is the sweetest of feminine morsels. She will cry a little to all her friends as she shows her fineries, and say 'she is being forced into matrimony,' and they will condole with her, and envy her, at the same time. That is a kind of bitter-sweet that women enjoy so much, that they easily reconcile themselves to its occasion."

"It is not a very honorable transaction."

"It is perfectly honorable. You cannot do with women as with men. They don't understand a straightforward manner, for they are a crooked sex. After your marriage you can tell Alice all about it, and she will smile at our clever diplomacy. Anyway and all ways are fair in love."

And Nicholas Lloyd really thought so. His moral character, by constant wear and tear in the money market, had become thin, tentative, and provisional. It spoke, or it was silent at his pleasure. But yet he did not like the thought of meeting Alice, and he concluded to take his new secretary home with him. His presence would be a restraint, and the first explanation be softened by the social necessity of control in the company of strangers.

Alice thought this meeting with her father to be extremely important, and she came into the dining-room with the offending paper in her hand. Her eyes bore the traces of her weeping, her face was white and troubled, and yet there was an air of pride and anger in her address that seemed likely to assert itself above all conventionalities. She saw John at her entrance, and a flash of feeling, clear and swift as light, passed between them. His presence, however, did not deter her from the inquiry she intended. She touched her father lightly on the arm, and he looked up from a letter he was reading, and said with an affectation of pleasant surprise:

"Ah! then, it is you at last. Now we can have dinner. Is your mother coming down stairs?"

"Mother is coming, and dinner is ready; but father, first of all, you must look at this," and she put the paper into his hand.

"So you have seen the report?" he said. "Well, what about it?"

"What about it? Everything wrong and shameful about it. I expect you to punish the makers of such lies."

"Lies? Nonsense! It is, perhaps, a little premature. McAslin, how do these reporting fellows catch on to things?"

"Generally some one tells them, sir."

"And my picture, too, father, how did they get it?"

"From the photographer, I suppose. Come my dear, I am hungry, and I don't want my dinner spoiled by silly complaining. Most girls would like to be so ——"

"Placarded! No, indeed, they would not. It has nearly broken my heart. I am so mortified—so indignant ——"

"Oh, rubbish! Don't be foolish, Alice. You can't help it. Nobody blames you. I have seen Medway, and he is quite pleased at the compliment."

"Oh! Perhaps it was his doing. I will never speak to him again. I will not permit myself to be compromised into marriage. People may say what they like, I won't! I won't!"

"Mr. McAslin, give your arm to Miss Lloyd. We will have dinner before controversy." Mrs. Lloyd entered as he spoke and he immediately joined her and preceded to the dining room. "We can discuss the matter later in the evening, Alice," he said, turning his head to make the remark, which he did with an unusually gracious indifference, as if it was a subject of little moment.

Alice then accepted the requirements of the hour for further discussion at the time, would have involved the taking of the servants into the family confidence. So she allowed a smile to brighten her face, and became suddenly lovely, for the sole reason that she suddenly knew herself beloved. How did she know it? How does the flower know when the sun shines? John did not say a word; he did not even dare to glance into her face, but she knew he loved her. There was a silent, secret understanding between his soul and her soul. Perhaps their angels had confidence and had agreed upon the marriage. Or perhaps Love had always stood waiting at the door of their hearts, and the very moment a glance set it on the latch he had entered. Yet, though both were conscious of their guest, neither had yet dared to say, "Welcome, beloved! Come in, and dwell with me."

It was to Mr. Lloyd's interest to keep the conversation as far as possible from society affairs—from newspapers, dress, marriage, and the like; but so few subjects, except money and the relations of money, ever entered his mind that he could think of nothing to say. There was a terrible silence, in which every one was extremely self-conscious and uncomfortable; but Mrs. Lloyd broke the embarrassing pause by an inquiry about Max Lehman; and Mr. Lloyd took an immediate advantage of the question. Any subject far enough from Lord Medway was welcome: even socialism.

"Lehman," he said, "is a passionate, violent man, is he not, Mr. McAslin?"

"He is of the people, and for the people, sir; but he is at least sincere."

"Perhaps, but sincerity is not truth. Error of the worst kind is often sincere. He has a bold voice, and a few taking phrases, and these things go a long way with such audiences as Lehman has; in fact, they go all the way."

"I cannot say that," answered John. "The people whom he addresses are mostly poor and distressed, and like all sufferers they are looking for a remedy."

"There is no suffering and no want that is not cared for in the city of New York. Look at our hospitals, schools, libraries, charities of all kinds and descriptions!"

"But, Mr. Lloyd," said John, "these are things convict our social condition of its sins; they are the medicine of discontent, not the bread of life. The mere giving of money is not sufficient if we are morally blind; we must do as Lehman does, test into the feelings and sufferings of others. Then our emotions will enlighten our understandings, and we shall try to prevent rather than to cure."

Mrs. Lloyd looked at John with an so eager, so full of question and desire that even her husband was astonished by its unusual expression. "To prevent!" she cried, "Oh, if we only could! But how is it to be done?"

"There are so many ways possible to the rich."

"That is so easily said. If you could be more specific!"

"I can. I think a rich man should set himself some one great and possible aim. He could rebuild some of the worst areas of the city, and give to the poor houses which it was possible for them to live cleanly and virtuously. He could found a University in which there should be absolutely free tuition, and no one could dispute how much this one good deed would change the world in a single generation. He could keep the House of Legislature pure ——"

"Oh! Oh! Come now Mr. McAslin you are magnifying the power of gold in the wrong direction."

(To be Continued.)

DENOMINATIONAL WORK.

ggestions on the Christian Endeavor Topic for the Week beginning Feb. 14. "A Bird's-Eye View of Christian Activities." Zech. 4:1-14.

HEN the sense of comradeship supersedes the feeling of rivalry the first step will be taken toward the ideal which Christ cherished and for which he prayed: that his people might be one. Perps, constituted as we are, with varied dissitions, with hereditary affiliations, and th the influence of education and early ining, the nearest approach to Christ's eal that we can hope for in the near fure is this friendly recognition of brothhood. Party names and party organizaon will remain, with all their disadntages and impediments. Some doce, or rite, or mode of worship, or culiar ceremony, or system of Church vernment suffices to set a wall around e party of Christ's followers, excludg them from communion and fellowip with other Christians. As an quent preacher observed recently, ese dividing walls will not be removed ile we continue to have decided inciples and opinions, but they may lowered so that the man within one closure can reach over the wall and ake hands with his brother in another closure. While then, the subject for nsideration this week tends to special d denominational interest, it should t lead to invidious comparisons. We y rejoice, and we may have reason rejoice, in what our own denominaon is doing for the advance of Christ's gdom in the world, but the record ould not be made the basis of disparement of other denominations. Our ievements ought not to be meased relatively. The fact of our having o hundred missionaries in the foreign ld should be considered in relation to e number we might be supporting. t in relation to some other denominaon which has but one hundred misnaries in the field. The work being ne by any one denomination must be easured by the capacity of that demination and at the last it will be so easured. When the Lord of the harst reckons with his laborers, the fact at some have done more than others ll not be taken into account, but the ward will be apportioned according to ether the laborers have done all that s in their power to do.

The "bird's-eye view," recommended the Committee, should not be limited any special sphere of labor. The forgn field is naturally a most attractive here, and will receive the greater share attention, but important as it is, it es not comprise the whole of the urch's duties. Christ's followers have ties at home which must not be negted. It will be well to ask what our n denomination is doing toward the lution of the problems near at hand. rist's command to preach the Gospel all nations must not be neglected, and are glad to see how much Christian deavor is doing to stimulate and enurage the efforts of the churches in s work; but there are other matters manding attention which we cannot ord to overlook. It is notorious that missionary church which gives liber- to Foreign Missions is a church ich will give liberally and work heartin other fields if the needs of those lds are brought to its notice. It is imrtant, therefore, in this survey that ese fields should be considered. We ve, in the problem of the colored race d the Indians, a question of great gency for the church of Christ. What our denomination doing to prove to th that the followers of Christ have, at st, realized their duty, and are resolved atone for the negligence of the past? here are in all our great cities representives of almost every nation on earth. hat is our denomination doing to teach em that in Christ is the life which can ake them true men? Then there is the oblem of poverty. Is our denomina- n doing anything to solve this problem? is the church's business because the poor a special legacy left to us by our Lord. hen, therefore, we consider what our n denomination is doing, it will be well take these matters into account.

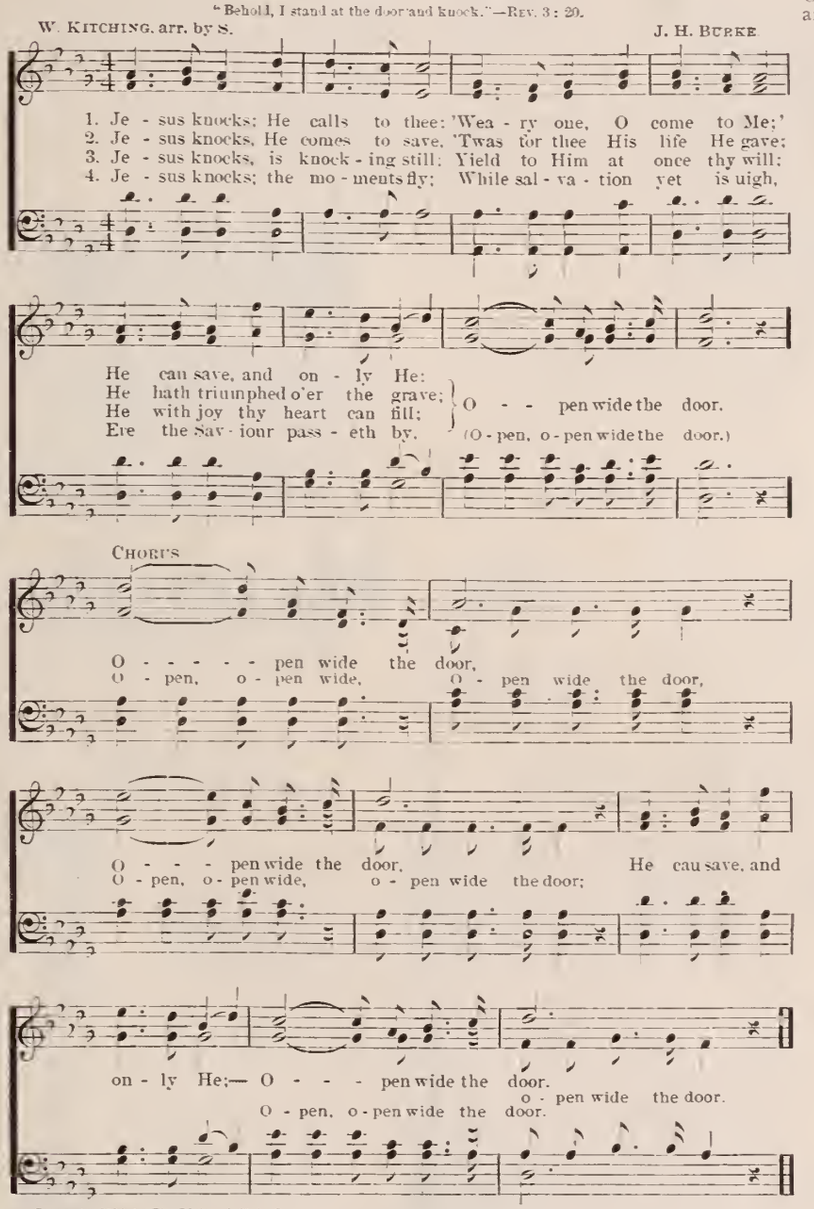
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Open Wide the Door.

"Behold, I stand at the door and knock."—Rev. 3: 20.

W. KITCHING, arr. by S. J. H. BURKE



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From the new book "SACRED SONGS NO. 1." By per. of The Biglow & Main Co

CHEERFUL SERVICE.

"SERVE God and be cheerful." The darkness
Only masks the surprises of dawn;
And the deeper and grimmer the midnight,
The brighter and sweeter the morn.

"Serve God and be cheerful." The winter
Rolls round to the beautiful spring,
And o'er the green grave of the snowdrift
The nest-building robins will sing.

"Serve God and be cheerful." Look upward!
God's countenance scatters the gloom;
And the soft summer light of his heaven
Shines over the cross and the tomb.

"Serve God and be cheerful." Each sorrow
Is—with your will in God's—for the best.
O'er the cloud hangs the rainbow. To-morrow
Will see the blue sky in the west.

"Serve God and be cheerful." Live nobly
Do nobly and right. Make the best
Of the gifts and the work put before you
And to God without fear leave the rest.

And live out the glad tidings of Jesus
In the sunshine he came to impart,
For the fruit of his Word and his Spirit
"Is love, joy, and peace" in the heart.

TURNING TO GOD.

IS there a lone and dreary hour,
When worldly pleasures lose their power?
My Father! let me turn to thee,
And set each thought of darkness free.

Is there a time of racking grief?
Which scorns the prospect of relief?
My Father! break the cheerless gloom,
And bid my heart its calm resume.

Is there an hour of peace and joy,
When hope is all my soul's employ?
My Father! still my hopes will roam,
Until they rest with thee, their home.

The noontide blaze, the midnight scene,
The dawn, or twilight's sweet serene,
The glow of life, the dying hour,
Shall own my Father's grace and power.

And while such lofty memories roll
In solemn grandeur o'er my soul,
May Christ be with me, he who came
To teach our Father's tender name.

—CAROLINE GILMAN.

THE LORD'S BRIDE.

Distinctions Which will be Made at the Lord's Coming Between the Classes of Christians.

BY MRS. M. BAXTER.*

THE Bride of the Lamb first appears in the Word of God, Rev. 19. There we have these glorious words: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." In Rev. xxi. 2, we read: "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And these words are but the "preface" of the whole of this wonderful chapter which speaks of the Lord's coming for his Bride.

Here we see the distinction between the coming of Christ for his servants and the coming for his Bride. In Matt. xxv., the Bride is not seen, but the virgins, her companions. The virgins are never spoken of as the Bride; the Bridegroom does not give them his name. They expect the Bridegroom and the marriage feast, the Lord's joy is theirs, but the Bride is not formed until the members of Christ's body who compose the Bride are gathered at his coming. The virgins took their lamps, and went forth to meet the Bridegroom: their light was their striking characteristic. Those who understand, and are looking for Jesus as a Bridegroom, work for him, perhaps, as much as the servants do, but it is their life more than their work which is striking to an outsider: the spirit in which they speak and act rather than the things said or done: it is the presence of another with them, rather than anything in themselves, which is recognized.

"At midnight there was a cry made, Behold, the Bridegroom cometh: go ye out to meet him." Such a cry would not be needed by the Bride. All the virgins had to do was to trim their lamps: the oil was there, and the wick was there, and the light was soon kindled. Just as the coming of the Lord Jesus separates between the true and the false in the servant vocation, so is it also in the vocation of the virgins. The foolish said unto the wise: "Give us of your oil: for our lamps are gone out." Poor, foolish virgins! they had all the outside devotedness, all the doctrine, all the devout sayings which the wise had, but the Holy Spirit's indwelling they had not, and they had to find, when it was too late, that the Holy Ghost cannot be given second hand. They must go to them that sell and buy for themselves. There are those who have never exchanged their spirit for the Spirit of God: they have not paid the price. Just in a rush at last they go to buy, and it is too late! They that are ready go in with him to the marriage, and the door is shut.

Here there is no record of a reckoning made: the Bridegroom shares with his Bride all that he has, and "the virgins, her companions," seek no reward; to minister to him is recompense enough. Their betrothal takes place down here. In the midst of the frets and the worries of daily life, we can take our Lord for better for worse; here we can learn the suffering with him which brings about the truest unity.

The question arises in some hearts: "Do not you make an unwarrantable distinction between the Bride and the servants? We make no system; we know not how the Lord may lead on his servant-children and show them their short-coming of the high vacation. The Bride, remember, is not awakened by the midnight cry, it is to rouse the virgins: the Bride is not called to the marriage supper of the Lamb: how could she be? She is one of the inviting parties, it is her marriage as well as his.

* From the third edition of her excellent little work on "The Lord's Coming," in which she shows what prophecy indicates as the course of events during the closing years of this dispensation; 104 pages; price fifteen cents; published at THE CHRISTIAN HERALD office, 91-102 Bible House, New York. Sent post-paid on receipt of price

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

The Heroine of Alaska.

FIFTEEN years ago, last November, I was on board a train on what was then the only railroad in Western Washington, making the journey from Portland, Oregon, to the new and strag-

MRS. A. R. McFARLAND.

gling village which has since grown into the ambitious young city of Tacoma. It was a slow train, for the road-bed was new, but the tedious hours lost their weariness to me after making the acquaintance of one of my fellow-passengers, who was on her way back to Alaska to take up her mission work among the Indians.

My new acquaintance was Mrs. A. R. McFarland, who had gone to Alaska four years earlier, and with heroic devotion had devoted herself to the saving of the young girls in that far-off land. For more than a year this lady, delicately reared and cultured, fitted to enjoy the refinements of society, was the only white woman in Alaska Territory, because she believed it to be her duty, and esteemed it her privilege to teach her ignorant heathen sisters of the North the truths of that Gospel which has lifted the burden from woman's shoulders in every land where it has been carried. I have not forgotten yet the thrill of admiration and reverence that went through my heart as I listened to her story as the train jolted on through the Puget Sound forest. I felt myself to be in the presence of one of the world's purest and bravest spirits.

Mrs. McFarland was not only for a long time the only white woman in that vast and lawless region, but she was for many months the only Protestant missionary in Alaska. The people brought to her in those days all their troubles for solution. If they were sick, they came to her as a physician; if death came to the wigwam, she was called upon to take charge of the funeral. When there was a quarrel in the family, and husbands and wives were estranged, she was the peacemaker to settle their difficulties and bring harmony again to the distracted family circle. In their simple property troubles she was often judge, lawyer, and jury. When feuds sprang up among the small tribes she became peacemaker on a larger scale and became arbiter of their differences. When the Christian Indians called a constitutional convention, they paid a noble tribute to her goodness and wisdom by electing her chairman. She was often called upon to interfere in cases of witchcraft; and when the Vigilance Committee among the miners decided to hang a white man for murder, she was sent for to act as his spiritual adviser. Her fame followed the coast line about to the different tribes, and every canoe carried some note of praise for the missionary. Great chiefs left their homes and came long distances, that they might enter the school of "The woman that loved their people."

Mrs. McFarland soon found to her horror that the very intelligence and blessing which her school, with its teaching and hope, brought to the girls, only put them in greater peril by making them more attractive to the wicked and lawless white men who inhabited the Alaskan towns. Among a people where heathenism crushes out a mother's love and makes her willing to sell her own daughter, soul and body, for a few blankets or a canoe-load of provisions, she found that her brightest and most promising pupils were those who were in the greatest danger. As they improved their advantages in the mission school, it manifested itself in their external appearance. They began to comb their hair more smoothly, to dress more neatly, and to pay more attention to cleanliness in their persons. Their dull, heavy countenances began to light up with intelligence. They became in every way more attractive; and as their attractions increased, white men were the more anxious to buy them for base purposes.

Again and again Mrs. McFarland had to interfere to save her school-girls from lives of sin. This necessity was the cause of her establishing an industrial training school for Indian girls, where they lived together in a "Home," into which she gathered such promising girls as were in danger of being sold, and trained them up to be the future Christian teachers, wives, and mothers of their people.

The story of how she secured her first girl for her "Home" illustrates the fearful odds against which she had to contend and the splendid heroism of her character.

Katy, one of the school-girls, fourteen years of age, who had attended her mission school from the commencement, was about to be taken up the river and sold to the miners by her mother. Mrs. McFarland hearing of it, started to visit the family, who lived on an island. When she reached the point where she usually crossed, the tide was so high she could not get over. By signs she attracted Katy's attention, who came across in a canoe. She was sent back for her mother, who came over. There for an hour and a half, seated on a rock by the shore, in a pouring rain, Mrs. McFarland pleaded with the heathen mother until she promised not to take Katy away. But the next week the mother broke her promise, and tried to compel her daughter to accompany her to the mines. The canoe was prepared, and the mother took her seat; the blankets, provisions and younger children were in their places, but the little girl lingered on the shore. The child hesitated, crying and begging most piteously. Finally, when they would have put her in by force, the little girl straightening herself up, said, "Mother, you may kill me, but I will not go with you and live a life of sin."

She then ran into the woods and hid. When her mother had gone, she came out and claimed Mrs. McFarland's protection. And that was the way the first "Girls' Home" in Alaska was started.

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Prof. H. McDiarmid, formerly editor Christian Standard, Cincinnati, now Prest. Bethany College, Bethany, W. Va., was cured four years ago of cancer of the face. Before their treatment was applied, the diseased part had been cut out twice, each time recurring in about six months.

Judge R. J. Bowman, of Alexandria, La., was cured of cancer of the right cheek and forehead three years ago. A line addressed to Drs. McLeish & Weber, 419 John St., Cincinnati, O., will secure a 48-page treatise free.

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BY MARGARET E. SANGSTER.

A CHAT ABOUT PRAYER.

SEVERAL friends have written to me lately asking how they are to gain confidence enough to pray in public. seem to think that they are very wrong shrinking from this duty, that if their gion is real, they will be able to take this cross and carry it joyfully, and they r there is something amiss in their rts, when they hesitate about audible yer in the presence of an assembly.

am not sure that there is an obligation he matter. I know people who conscieiously try to pray in meetings, but ose efforts are not to their own comfort, to the edification of others. They mean l, but that is the most which may be said them. If they are prompted to lead in yer by an irrepressible desire to save ls, and to help the Lord's work then, in their imperfection, there is a token of Holy Spirit's intimation and of his gious indwelling, and their prayers are in vain, nor should they be discouard.

he publican, beating on his breast, unae to lift up his eyes, breathing out: "God merciful to me a sinner!" made in our d's emphatic opinion, a more acceptaprayer than the Pharisee who seems ave been gifted in utterance.

am concerning myself here about the yers made by good women in the hearof others. Far be it from me to throw ash of cold water on any sensitive soul o feels an inward call to this work, yet ware of a timid reluctance, due to inerience as much as to incapacity. I uld discourage only such as feel impled to a duty which does not beckon m. because they fancy that friends or ir minister, or their neighbors are exting them to take such a step. To our n Master we stand or fall. No one of needs to be under the government in h matters as these, of the dearest friends he kindest acquaintances in the world. f you do resolve to take part, audibly, speech or prayer in a meeting, make up r mind to be heard. Do not whisper mutter, or gasp, or choke, or sob, or ak down and cry. I have known women lo all these things, and it made every around uncomfortable, as much so the poor woman herself. To be thorhly self-controlled is the duty of every who undertakes to lead others. Speak rly, through the lips, not through halfed teeth. Have something to say, ething definite, as when your hungry ld asks for a piece of bread, and say it sely and slowly, not in a hurried way. ish when you have gotten to the end of r real asking. Do not be circumlocutory, e straight at the thing you mean. A d example of this brevity and concisepss was given lately at a service one ht; New Year's Eve it was, in St. orge's church, New York, where Dr. insford, conducting a half-hour or so of ayer, had an interval of silent petition oken by single interjected sentences v and then. "God bless our land," od guard our homes," "God guide our s," etc.

The way to gain "freedom," to use an -fashioned phrase, is not to think about 's self at all. The instant you begin to nk of yourself you are lost. No babe in ns is ever anything but dignified, for the le one has not reached the age of self-sciousness. The sweet spontaneity those who are free from this de-t, is a grace to be envied. But it y be yours and mine if we will but cul-ate it by every means within our power. question whether any one ever prays ll in public who is not often in the set, and whose private prayers are t acts of loving communion with the avenly Father. One may cultivate, too, habit of brief ejaculatory prayer, of swift, unspoken prayer to God, which es flying to him on a track which the ghtning cannot pass.

No small occasion should keep us from e prayer-meeting. Our household work ould be planned with reference to it, and our social engagements ought not to interfere with the hour when it has the right of way. Perhaps we have never fully estimated how much we do to help on the church by our simple, quiet presence at her feasts and her fasts. There, in our places, our whole natures in sympathy with the time and the topic, our inaudible prayers rising like incense to the throne, we may do as much toward bringing the blessing, as if we ourselves spoke. For we do not ever "overcome God's reluctance," we simply bring ourselves in the sphere of his willingness to help and save us.

MARGARET E. SANGSTER.

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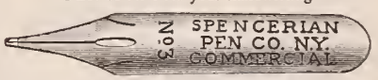

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This Ladies' Solid French Dongola Kid Button Boot delivered free anywhere in the U.S., on receipt of Cash, or Money Order, for $1.50. Equals every way the boots sold in all retail stores for $2.50.

We make this boot ourselves, therefore we *guarantee the fit, style and wear,* and if any one is not satisfied we will refund the money or send another pair. Opera Toe or Common Sense, widths D, E, & EE, sizes 1 to 8, and half sizes. *Send your size; we will fit you.* Illus. Cat. FREE. Est'd 1850. Capital, $1,000,000.

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No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail $1 per pair ($1.50 silk). Send chest measure around body under arms. Circulars free. Address KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.

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Send this "ad" and 10c. in stamps, and we will mail you a 1-4 pound sample best T imported, any kind you may order.

5 pounds fine Family Teas on receipt of $2.00 and this "ad."

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"Fool's haste is nae speed." Don't hurry the work unless you use

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and Young Men's Home.

Located at 105 Bowery, New York City.

(Conducted under the auspices of The Christian Herald.)

ONE hundred and Fifty beds. Restaurant, and Free Dispensary. Girls' Sewing Classes, Mondays and Wednesdays 3.30 p. m.; Young Women's Reading Circles, Tuesdays and Fridays 3 p. m.; Women's Tea and Gospel Service, Saturdays 2 p. m.; Gospel Meetings every evening in the year; Sunday Services, 10 A.M., and 8 P.M.

Recapitulation of last Annual Statement.

Gospel Meetings Held	469
Men Professed Conversion	3,467
Men and Boys Sheltered in Lodging House	40,768
Meals Served in Restaurant	588,321
Patients Treated in Free Dispensary (Opened Aug. 20, 1895)	2316
Number of Men and Boys for whom Employment was Secured	983

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Prev. ack'd	$28.20
——, Ind	30
F Berg	50
W Reid	50
John T Clegg	1 50
I. Pyle	1 00
Boys' Primary Cl, N Danvers	1 38
Friend, Chillicothe	5 00
Widow's Mite, Amsden	25
I A M P, Mass	1 00
Friend, Los Angeles	3 00
C C Grubb	1 50
Mrs Watkin Davies	$1 00
A reader, Savannah	5 00
Total	$50.13

All contributions for the Bowery Mission will be acknowledged in these columns.

OUR CHILDREN'S HOME

At Mont-Lawn, Nyack-on-the-Hudson, N. Y.

(Conducted under the auspices of The Christian Herald.)

GIVES over 2,000 neglected "Slum Children" a ten days' outing every summer. Over 200 beds, chapel, play-room, dining-hall, school-room, baths, lawn, and 70 acres of grounds. Matron and staff of caretakers and medical attendant. Regular religious services held.

2,300 tenement children received, sheltered, fed, taught, and (in many instances) clad at Mont-Lawn last summer at an average cost of $3 per head, including transportation.

This beautiful Charity costs annually between $7,000 and $8,000 for its support.

The following contributions have been received by THE CHRISTIAN HERALD for our Children's Home:

Mary C Colegrove	1 00
M Campbell	3 00
Friend, Los Angeles	3 00
Total	$7.00

All contributions for the work sent to the office of THE CHRISTIAN HERALD, Bible House, New York, will be promptly acknowledged in these columns.

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CAN BE MAINTAINED.

Wilbor's Cod Liver Oil

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Positively cures Consumption, Bronchitis, Asthma, Pneumonia and all other wasting diseases. Recommended by physicians, which is a sufficient guarantee. *Secure the genuine, as imitations certainly lack the necessary curative properties.* If your druggist does not keep it, send to

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BOSTON, MASS.

GIVEN TO EVERY LADY

A New Book on Fancy Work containing 60 handsome illustrations. Among them are designs for Sofa Pillows, Table Covers, Scarfs, Tray Cloths, Doilies, Celluloid Work, Tapestry Painting and Embroidery; also another book giving directions how to make all kinds of Rugs and Mats, 65 in all. These two books we'll mail you Free if you will send 10c for a 3 months trial subscription to The Home, a 24 page paper containing stories fashions and fancy work illust'd. Send to The Home, 141 Milk St. Boston, Mass.

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Let us send you the Index.

Geo A Macbeth Co

Pittsburgh Pa

$2.25 for $1.00

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Here is a magnificent offer for every mother, or about-to-be a mother; an offer which deserves *quick attention.*

The publishers of TRAINED MOTHERHOOD, in order to introduce their magazine quickly to half-a-million mothers make the following splendid offer: One copy of *either*

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by Elisabeth Robinson Scovil, fine English cloth, over 300 pages, price $1.25. Its author will be remembered as for years editor of The Mother's Department of *The Ladies Home Journal.* It is a practical book from every standpoint, and *Zion's Herald* says of it: "It should be in the hands of every mother." Or, as a second choice,

PREPARATION FOR MOTHERHOOD

by Elisabeth Robinson Scovil. *The Trained Nurse* says of this book: "The remarkable favor shown this author's work on the care of children, and the universal good opinion entertained for her advice as to the physical welfare of womankind it is hoped will insure a large demand for the new work." 12mo, 320 pages, cloth, $1.25.

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TRAINED MOTHERHOOD, published monthly, is the magazine you need. In it, the best authorities the world over give you their helpful advice on matters of baby's health, comfort, clothing, education, amusement, etc. Send $1.00 and mention which book you choose to

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Mark the smallest letter above that you can see plainly *without* glasses about 12 inches from eyes. Then mail this to us with 20 cents, and we will mail you a pair of extra fine glasses *exactly of the focal strength you need now.* Simple but perfect test—never fails. *To introduce our optical goods we make this special offer for a short time only.* U. S. OPTICAL CO., 66 World Building, New York City.

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Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their $1,800 prize offer and list of two hundred inventions wanted.

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Fine Parlor, Hall and Dining Room Papers, **7c. 10c. 15c. and up**—*Floral, Stripe, Chintz, Dresden, Delft effects, etc.,* and many new colorings which are not carried by general dealers, **3c. 5c. 7c. 10c. and up.** All our papers are *one-half the regular retail price* and

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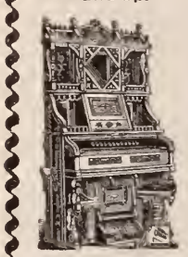

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REID, Texas.—I am satisfied I had consumption, had a very distressing cough and profuse expectoration which has been cured, and my health fully restored by the use of Dr. Moore's treatment. Rev. I. H. Hoskins.

25 years I was almost totally deaf; could not understand a word; had to carry a slate so that people could "talk" to me. In one week after commencing Aerial Medication, I surprised my friends by discarding the slate, I steadily improved, and now can hear the slightest noise and can understand conversation perfectly. Edward E. Williams, Lead, S. Dk.

For 22 years I suffered untold agonies from Fetid Catarrh. Aerial Medication cured me in 1880, and I am still entirely free from the disease. Mrs. I. F. Sharp, Twinville, Tenn.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free. Address,

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Price Reduced from twenty-five to **$10** By expre $10.25 by r istered m

THE Vibratory Electropoise

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Often . . . Cures Cases Pronounced Incurable

"How?" By its new me od of introducing y gen directly to the circulatio

A Two Years' Experience.

ASTHMA OSKALOOSA, KANS., August 24 I have used the Electropoise in my family, and for the benefit of others nearly two years, and know it to be of great benefit to the afflicted. Personally, it has relieved me of my trouble, from catarrh, also from neuralgia which was the heart, and often as a grand, good tonic. It has proved the health of my wife.

CATARRH In regard to others, from my own observation, it has apparently brought back the dial of life ten years to a couple over seventy years of age. The husband was afflicted with asthma in its worst form (scant breathing, severe coughing) able to rest in bed). Now he pursues his business as merchant with vigor and alacrity.

SCIATICA It has relieved and cured asthma, catarrh, hay fever thoroughly in another family. It has cured hemorrhoids in another, when the physician said he could only alleviate. Sciatica of the worst kind it has cured. The aching jaw and inflamed neuralgic face have rejoiced after one local application. I can say that it is a safe and easy of application; very gospel to the body properly applied. I welcome and recommend it.

NEURALGIA Rev. JOSEPH MAYOU, *Rector St. Mark's Episcopal*

Book telling all about the Electropoise, and with 250 letters similar to the above, by mail to any address **Free**

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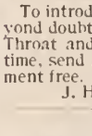

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ARMENIA'S ORPHANS.

Help Still Flowing in for their Rescue —Many Churches and Societies Interested in the Good Work.

THERE are abundant indications that the appeal, made by the American missionaries in behalf of the 50,000 orphans of Armenia, has met with the cordial and generous approval of the Christian people of America. Contributions for the Oorfa orphans are coming in in increasing volume, and it is now probable that Miss Shattuck, the devoted missionary at that point, will be able to do some remarkably effective rescue work with the means that are being placed at her disposal. At its recent meeting in Boston, the American Board of Commissioners for Foreign Missions heartily approved of the work THE CHRISTIAN HERALD readers, through their voluntary gifts, had begun in Oorfa. Where there was great need of such a movement.

It is estimated that $25 will feed, clothe and support one of these orphans for a year, and it is hoped, through the means now being supplied for the work at Oorfa by our readers, that a considerable number of the orphan children may be provided for, during the current year at least. Many letters have been received from friends approving of this effort to save the children of the martyred Armenians from Moslem control, and what is practically life-slavery in infidel homes.

During the week the following contributions have been received by THE CHRISTIAN HERALD for the Armenian work:

Prv. ackd....	$589.29	L Maynard	50 00
Mrs L Nurse.....	1 00	Mrs Frank Barton	5 00
William Rowe	1 00	Lucile Barton.....	2 00
Fo Ch, E Nantucket		Richard Barton...	1 00
Neal.....	2 10	Mrs Donald Gray.	1 00
Glassville S S .	2 68	Mrs H S Lansing.	1 00
Shanicsville Bapt S.....	1 20	Friend, Versailles.	2 00
Friday Mission and Mechanicsburg.....	1 00	W A Anderson....	1 00
		Myra B Anderson.	1 00
		Mrs Homer Taylor	2 00
		Mrs Leah C Brown	1 00
F M, Baltimore	10 00	Mary C MacGregor	2 00
Fred Mottaz	5 00	Epworth League, Ocoya.	5 00
S S L Sudbury.	20 00	Friend, I C.....	1 00
Hartwoutville CE		Rebecca Turrill...	2 00
Inc	11 00	Mother & Daughter, Gettysburg	2 00
Frank Skidmore ..	5 05	Thos McCalmon ..	2 00
Edward Wm West	3 00	Mrs M M Crawford	5 00
Mrs Infant Class,		Mrs R W. Medina.	1 00
Bethany Pres SS	10 00	Miss Hattie Knox.	10
Mrs Wharton's Class. Bethany		Mrs Dorothy Beidler & daughter..	1 00
Pres S S	2 00	Mr & Mrs Chas Abey.....	2 00
Friend, Albany ...	1 00	Mr Jesse Slator...	1 00
Elizabeth Middleburgh	1 00	Miss Sophie Schaber	5 00
Isabel Smith ..	5 00	In Jesus' Name, Mt Airy	1 00
Sympathizing ones, Brooks	5 00	Chas F Ziemann's children	1 00
W Hazleton ...	1 00	Ladies' Benevolent Soc, City of Mexico	10 00
Friend in Christ, Lo Platte.....	3 00	O S Mills	10 00
Wis..	10 00	La Roy, Mt Ivy...	5 00
Friend, Lawrence.	50 00	Mrs G W Phillips.	25
Concord S S, Camp Nelson.....	8 00	M M Buckwalter..	75
Mrs Jie McCoy.....	1 00	Sister in Christ, Chicago..	1 00
Auburr. Troy.....	1 00	J C. Phila.....	5 00
Mrs W. Mt Holly.	10 00	Christian People, Noble	4 80
In Montgomery	5 00	Mrs Lourinda Smith	50
Mrs A K Frey	2 00	School Dist 3, Helvetia	1 35
Junior C E Soc, Long Ch, Corallis.....	1 55	School Dist 3, Town of Union.....	84
Mrs A W Reid & daughter.....	2 00	Orin Dickerson ...	25
Mrs. Brook's Sta.	1 00	Mary Christenson.	1 00
Mr Bishop & wife	50	Carrie Schwaerzel.	50
Mrs N H Ellis	5 00	Mr & Mrs H F Clark	5 00
Mrs Eliz Rockwell	3 00	D I Wagar	1 00
Mrs troven	50	Sympathizer, Lafayette	1 00
Mrs Elizabeth W McPherson	50 00	G A Rebman	1 00
W Hangen	1 00	W T Cleaver.....	5 00
Mrs Jas Kitto ...	5 00	A E Watson	1 00
Mr Jr Mansfield Jr	2 00	Class No 19, Orange Ladies Mission Soc,	4 30
Mrs R Tannehill...	2 00	Bethany Ref Ch,	
Mrs Lizzie Pyle ..	5 00	Mich.....	5 00
Mrs W Cox	20	Geo W Wolfe. ...	2 00
Mrs McCaslin.....	10	German Pres Ch,	
Mrs C F Kraft....	10 00	Kamrar	7 00
Trinity Ep League. Springsville.....	9 05	E E Hartley	1 00
Mrs Garlock	2 00	Dr O W Jewett...	50 00
Mrs Henry Green.	1 00	Mary Peebles.....	5 00
Children of the Home of the Friendless, N'w'k	7 00	Mr & Mrs G Peebles	10 00
Unknown Giver...	2 00	Brick School Mission Band, Avon	1 00
Mrs A Hagaman ...	3 00	E J Meader	2 00
Mrs E S Hopkins.	1 00	Mrs. Annie E Simmons	2 00
Mrs A C Vanhorn.	5 00	Mr & Mrs W S R, Phelps	3 00
Mrs K V Torbert.	5 00	Total.....	$1243.56
Mrs Mack & Mcallister	1 00		
Mrs Young.....	1 00		
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Mrs J. Summit ...	1 00		
Mrs Dumpf.....	1 00		

All contributions will be promptly acknowledged in these columns.

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BROWN'S BRONCHIAL TROCHES" are unrivaled for clearing the voice. Public speakers and singers the world over use them.

You, Madam!

Do you not often find it very difficult to plan a really first rate breakfast? A really good breakfast demands most intelligent consideration. It is quite as important a meal as dinner, perhaps more so, for the majority of people partake of a light, and often ill-chosen, luncheon at noon and are therefore almost entirely dependent upon their breakfasts during the whole of the day's activity.

It thus becomes very important that breakfast consist of, or at least include, plenty of wholesome, appetizing food, and that it be of such a nature as to permit of easy digestion and assimilation, for when the brain or muscles are actively employed there is lack of blood for the proper performance of these functions.

Therefore make your breakfast a careful study and see to it that it includes Quaker Oats which conforms to the requirements of a good breakfast in every way. It is appetizing in its fragrant delicacy, wholesome in the extreme, and so easily digested that it agrees with every one. Then, too, it is very easily and quickly prepared, and besides that, it is economical.

There are plenty of reasons why you should have Quaker Oats every morning, but not one why you should not.

Quaker Oats

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$100 IN GOLD GIVEN AWAY

Are you a smart speller? We give $100 away in prizes to those able to make the largest list of words from the word RESPONSIBLE. You can make at least twenty, we believe, and if you can you will get a present any way, and if your list is the largest you will get $40.00 in cash. Here are the rules to follow: Use only words in the English language. Do not use any letters in a word more times than it appears in RESPONSIBLE. Words spelled alike can be used only once. Use any dictionary, and we allow to be counted proper nouns, pronouns, prefixes, suffixes, any legitimate word. This is the way: Responsible, response, rip, sop, see, sin, sip, soil, sob, sole, etc. Use these words. The publisher of THE AMERICAN WOMAN will give away, on April 10, the sum of $100, divided into 24 prizes for the largest lists of words as above. $40 to the person making the largest list; $10 for the second largest; $5 each for the next five largest lists; $3 each for the 4 next largest, and $1 for each of the next 13 largest lists. We want you to know our paper, and it is for this reason we offer these premiums. We make no extra charge for the privilege of entering this word-building contest, but it is necessary to send us 25 cents silver or stamps, for which we will send you our handsome illustrated 28 page magazine for six months, and the very day we receive your remittance we will mail you free, a beautiful picture, entitled "The Forest Sanctuary," 17x24 inches a charming present This offer is the greatest you have ever had made to you. Send your list at once. If you win one of the prizes your name will be published in our May issue. Address THE AMERICAN WOMAN, 119 and 121 Nassau St. New York City, N. Y.

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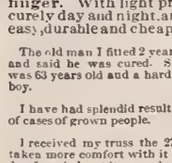

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LEE, Illinois, October. 1, 1895

The old man I fitted 2 years ago wore your truss about 90 days and said he was cured. Saw him last week and although he was 63 years old and a hard worker, he is as sound as when a boy. Yours truly, M C. MUSS, M. D.

STANARDSVILLE, Va., Sept. 5. 1895.

I have had splendid result from your truss in quite a number of cases of grown people. E. W SIMS, M. D.

DERRICK CITY, Pa., June 3. 1895.

I received my truss the 27th and since I have had it I have taken more comfort with it than any I ever have had. The 1st day I got it I put it on and mowed grass all day and I never noticed that I had it on me. ALEX. BROWN

TUNIS, N. C., July 21, 1895.

About 3 years ago I bought one of your trusses I wore it about 6 months and it has made a final cure. Was badly ruptured, I would have written to you about this before but wanted to see if my cure was permanent. O. G. HALLAMAN.

$1,000 forfeited to you if every testimonial used by us is not genuine. Address

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DOW'S HARD RUBBER POCKET INHALER CURES Relieves Headache, Sore Throat & Asthma Instantly Price 50 cents. BLANCHARD MFG. CO., Box MP 658, Cincinnati, O. CATARRH

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BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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A Prominent Physician Writes.

SPOTSWOOD, N. J., Aug. 3, 1896.

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Dear Sirs:—Please send me, by mail, four more bottles of *Tartarlithine Tablets* (100 each.)

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Requests for Prayer.

AT the Converts' Sunday Evening Prayer Meeting at the Bowery Mission, prayer was offered on Jan. 17, in accordance with the requests of many persons, among whom the following ask the prayers of our readers:

For the Conversion of Relatives and Friends.

Unhappy Wife, Brooklyn, N. Y., asks prayer that her husband who is connected with a gambling business, may be converted, and quit his evil associations.——B. C. W., for the conversion of two sons, one of whom is a society favorite and has a wide influence, but is indifferent to religion and inclined to be sceptical.——"Sister in Christ," Titusville, Pa., that a young man and his mother, who are theosophists, may see the error of their ways and turn to the Lord.——E. L., Humansville, Md., that a daughter, a warm-hearted, impulsive girl, might give her heart to Christ and seek grace from him for the conduct of her life.——Praying Mother, Woburn, Mass., for the conversion of her husband and her daughter and son-in-law.——Anxious Husband, Philadelphia, Pa., for the conversion of his wife, and that she may give up her worldly ways and thoughts.——"Heart-broken Mother," Jersey Shore, Pa., that a beloved son who once professed Christ, but has gone to ruin through his propensity to strong drink, may be saved from his bondage and made a new creature in Christ.——A Daughter, York, Pa., for the conversion of her father, two brothers, a sister and a dear friend, and that they might be kept by the power of God from all evil influences; also that a man who once did a great wrong to one who was trying to serve God, may repent and seek pardon through Christ.——Believer, Almira, Tenn., that a poor old man who is on the brink of the grave, but has not made his peace with God, may be saved even at the eleventh hour.——Subscriber, Birmingham, Ala., that the wayward wife of a Christian minister may give up her evil ways, which are injuring the cause of Christ, and may be made a consistent Christian.——Reader, Danville, Ky., for the conversion of her husband, and that he may lose his desire for strong drink and be enabled to provide for his family; also that his little daughter may be preserved from evil and serve the Lord from her childhood.——Constant Reader, Hardeeville, Fla., that God would touch the heart of a dear brother and a young man who has many opportunities for usefulness, and make them both earnest and faithful Christians.——Friend, Eau Claire, Wis., for the conversion of her daughter, and that her husband who has fallen into grievous sin may repent and renounce his sin and turn to the Lord for pardon and regeneration.——Believer, Moline, Ill., for the conversion of a whole family, father, mother, brothers and sisters, who are all unsaved; also that a family, the head of which is a saloon-keeper, may be brought into the kingdom of Christ.——"Sad-hearted Mother," Delaware, O., that a daughter who is a heavy trial to her husband, may have a new heart given to her.

For the Restoration of Health.

Subscriber, Nam shaw, Cal., who is suffering from pulmonary troubles, asks prayer for the healing of her body by the Lord's power.——Mother, Baltimore, Md., that the Lord in his mercy would heal her son who is grievously afflicted.——Believer, Chicago, Ill., that God with whom nothing is impossible would restore a beloved mother who has suffered for twenty years.——E. L. S., Hawley, Pa., that God would give healing of body and mind to a very unhappy man whose distress verges on insanity.——Reader, Haxlet, N. J., that she and her daughter might recover their lost sense of hearing.——Reader, Pine Plains, N. Y., for the recovery of an elderly lady who has lost her reason and of her brother who is despondent.——S. H. Y., Hebron, Neb., that her husband who is grievously afflicted may be healed by Christ's power.——Subscriber, Huntingdon, Pa., that the life of a dear mother may be spared and she may be raised up with renewed health and strength.——Anxious Mother, Millington, Mass., that a beloved son who has become deranged may be restored and permanently recovered.——L. R. H., Shippensburg, Pa., that she and her mother and sister who are all suffering from nervous complaints may recover.——"Sisters in the Lord," Titusville, Pa., that a poor woman suffering from a cancer might be healed.——A. G., Arkadelphia, Ark., for the recovery of a beloved son who is about to submit to a critical operation; he is the sole support of his aged mother and is tenderly loved.——Distressed Believer, Athens, Ala., that the father of a little family may recover his health.——C. Murphy, Ia., that a young man who is studying for the ministry and is very sick, may recover.——The following persons also ask prayers for their restoration to health: J. C. L., Lodge Centre, Minn.; Believer, Kewanee, Ill.; E. L. L., Amboy, Minn.; "Sister in Christ," Mexico, N. Y.; H. A. E., San Diego, Cal.; C. Lisbon, N. H.; T. E. L., Charlton, Ia.; "Comfort," Savanna, Ill.; Reader, Skowhegan, Me.

Persons desiring the prayers of the Converts' Prayer Meeting at the Bowery Mission should address their letters to THE CHRISTIAN HERALD, 91 to 102 Bible House, New York.

A Mightier Foe than Armies

OVERCOME BY A BRAVE UNION GENERAL AND HIS FAITHFUL ALLY, DR. WILLIAMS.

From the Sentinel, Cherokee, Kansas.

At the breaking out of the war of the rebellion in 1861, General Wiles was Captain and owner of the then well-known river steamboat, "Charley Potwin," plying between Zanesville and Parkersburg, but he immediately disposed of his boat and became enrolled as lieutenant in the 78th Ohio Infantry. At the battle of Fort Donelson, on February 16, 1862, Lieutenant Wiles was promoted from lieutenant to lieutenant-colonel, for "brave and meritorious conduct on the field," and at the age of thirty-six General Wiles was colonel of his regiment, and while with Sherman, was gazetted brigadier-general.

The General lives the greater part of his time in Halstead, Kansas, though he is much in Windsor, New York, in both of which places he has business interests that require his presence.

Some few years ago General Wiles was attacked by illness, which came very near proving fatal. Typhoid fever, followed by inflammatory rheumatism and then paralysis, made a temporary wreck of the herculean frame, and in view of his advanced age, his anxious friends believed that he was not long for this world. The following is his own account of his illness:

"In the latter part of 1890, I was taken down with a severe attack of typhoid fever, which confined me to my bed for two months. Two months is a long time to be in bed, but I was not to get up yet, for inflammatory rheumatism seized me, and it was worse than the typhoid, for it was more painful. To add to my trouble and make it more interesting, the inflammatory rheumatism was followed by a stroke of paralysis, and I lost almost totally the use of my legs and arms, for I could not walk a step and could not feed myself. It would seem that I had reached the depths of misery, but such was not the case, for my kidneys gave out, and this seemed to be the last straw on the load that was to crush me.

"My friends all thought I would never recover, and though the doctors came to see me and prescribed, it was easy to see that they were but trying to make my pathway to the grave a little more easy, without the remotest hope of recovery, and I looked forward to death with happiness.

"While in this frame of mind, I was advised by friends to try Dr. Williams' Pink Pills, and began the use of them, taking one pill after each meal, and this I continued for one week, and began to fancy I perceived improvement in my condition. I then increased the dose to two after each meal, and at the end of the second week there was no doubt but what Pink Pills were making me better, so I kept on using them according to directions, and in three months was a well man."

The foregoing is but one of many wonderful cures that have been credited to Dr. Williams' Pink Pills for Pale People. Diseases which heretofore have been supposed to be incurable, such as locomotor ataxia and paralysis, succumb to this wonderful medicine as readily as the most trifling ailments. In many cases the reported cures have been investigated by the leading newspapers and verified in every possible manner, and in no case has the least semblance of fraud been discovered. Their fame has spread to the far ends of civilization, and there is hardly a drug store in this country or abroad where they cannot be found.

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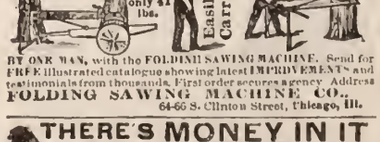

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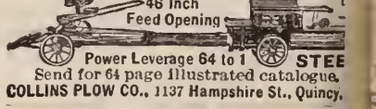

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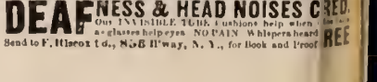

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BOOKS RECEIVED.

For Christ's Crown, and other sermons, by avid James Russell, D.D. A collection of live, orous, and pointed discourses; cloth binding; pp. ; price $1.50. Wilbur B. Ketcham, New York, blisher.

No Place for Repentance, by Ellen F. Pinsent. delightful little story of English rural life; pp. ; cloth covers; price 75 cents. Anson D. F. ndolph & Co., New York, publishers.

First Annual Report of the Commissioners of sheries, Game and Forests of the State of New rk. For interesting matter, typographical ex llence and beauty of illustration, few public docu nts can be compared with this handsome vol me from the State Printers, the Wynkoop Hallen k Crawford Co., of Albany, N. Y. The report ls with subjects of general interest to the com unity and which readily lend themselves to illus tion. The volume abounds in half-tone engrav rs and contains a number of full page plates, h in color, that would delight the student of ture and fishermen especially. These color tes are the work of Sherman F. Denton, the ist of the United States Fish Commission, and marvelously true to life. Altogether, the report a model one and will be regarded as especially luable by all students of natural history.

OTHER PUBLICATIONS.

Burpee's Farm Annual for 1897. A most useful, mprehensive and well illustrated manual for the m, orchard and garden, in which the buyer can rn "The Plain Truth about Seeds." 144 pp. . Atlee Burpee & Co., Fordhook Farm, Philadel ia, Pa., publishers.

Fuller's Book of Good Things for the Garden d Lawn on Seeds, Bulbs and Plants; a useful strated catalogue of the newest and best seeds, nts and bulbs, which will be found serviceable ner for the amateur or professional farmer or rdener. 32 pp. Published by J. Roscoe Fuller Co., Floral Park, N. Y.

Seed Annual for 1897. An illustrated hand ok for the use and guidance of the cultivators of wers, fruits and garden vegetables of all descrip ns. Compact and full of information for agri ulturists generally. D M. Ferry & Co., Detroit, ich., publishers.

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The easiest roses to grow are the celebrated D. & C. roses. The easiest way to grow them, as well as all other flowers of worth is fully explained in the "New Guide to Rose Culture," the leading Rose Catalogue of America. 25th edition now ready. 120 pages. This splendid illustrated book and sample of our Rose Magazine will be mailed free on request

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SPRING. **WONDERFUL** 1897.

NEW FAIRY ROSES

New race **hardy perennial Dwarf everblooming sweet-scented roses from Seed.** Sow seed in March and these little Midgets will bloom in the open ground in **May** and continue in flower until frost. For beds and borders they are charming. In pots they are covered with clusters of **lovely pink roses.**

25c THIS "BABY ROSE" COLLECTION. Entire 15 varieties half **NOVELTIES, and all HIGH PRICED.**

1 Pkt. **New Fairy Roses. 20 seeds.**
" New Marguerite Centauria, pure white gigantic sweet-scented Corn Flower; 40 seeds. A great Novelty.
" New Lady Gunter Nasturtiums, large, brilliant; 15 seeds.
" Physalis Franchetii; new, ornamental and confection fruit.
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" Cupid Sweet Pea, dwarf, new white; 30 seeds.
" Early Large Flowering Cosmos; new; 50 seeds.
" Golden Glory Calliopsis; new, very large; rich yellow.
" Japanese Imperial Morning Glory; 10 seeds.
" Japanese and Chinese Chrysanthemum Seed.
" Ostrich Feather Cockscomb; new, 100 seeds.
" Scarlet Pansies; bright red; 100 seeds.
" Aster, new sulphur yellow; 50 seeds.
" Canna, Large Flowering Dwarf French; 15 seeds.
" Fine Grass Weeping Palm; 10 seeds. Grand Plant.

With 25 cents for all the above 15 new varieties of seed I send directions "How to Grow," Catalogue, **premium blanks**

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Send 4 cents in stamps to cover postage and packing, and we will mail you one large packet of German Show PANSIES, mixed colors; or send Ten Cents (silver or stamps), for one packet each the following four rare Pansies: King of Yellows, yellow; Blue Prince, blue; Snow Queen, white, Beauty, new fawn shade. Or Ten Cents for Six Packets of Vegetable Seeds, including Beet, Radish, Lettuce, Carrot, Tomato and Turnip.

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At Home—In the Church or Chapel—In the Schoolhouse—In the Hall.

CAN BE HEARD DISTINCTLY IN ANY SIZE ROOM.

Berliner Gram-o-phone.

The Most Perfect Talking Machine.
Automatic Operation. . .
Cannot Get Out of Order. .

. . Wonderfully Adapted for a Novel Money-Making Entertainment . .

THESE people are certainly enjoying themselves, and no wonder, for they are listening to one of the most varied entertainments ever given in a private parlor. They were first, as you will perceive by the accompanying programme, entertained by a piano solo. They then listened to a popular and patriotic song. The next selection was a banjo solo, after that a song by the baritone, J. W. Myers, "Starlight, Starbright;" then a recitation, "The Imitation of a Street Fakir." This was followed by a male quartette. Then came the very popular and famous Billy Golden with his plantation song, "Bye, Bye, Ma Honey;" following that a cornet duet, and then the French national song, "La Marseillaise," by Signor F. A. Giannini.

We have introduced in this advertisement the whole programme as rendered at this evening's "Home Entertainment;" each selection was a reproduction of the original. You listen to the quality and strains of the cornet; you absolutely hear the picking of the banjo, while the quartette singing and the solo singing are the natural reproductions of the real artists.

So true to life are these reproductions that if you were to come into the hall and see the people gathered together and yet not know that the evening's entertainment was given by a reproducing or, as it is perhaps better known, a talking machine, you would really never know it unless you had a chance to enter the room.

This special talking machine, the **Berliner Gramophone,** is the newest and the Best. Its results are better than those of the regular $100 talking machines. We have made this result possible because of the discovery of a new way to record sound. It is recorded upon a flat disc and finally placed upon hard rubber, which makes it indestructible, very easy to handle, and, for the first time, thoroughly adapted for family use. These discs cost 60 cents singly, or $6 per dozen, and, as the variety is almost unlimited, you can have a never-failing source of pleasure and entertainment. Great men and great artists will be recorded, and you will thus be able to hear, in your own home, people of national and international reputation.

There is no musical instrument that the **Gramophone** does not reproduce. This spring motor machine, which runs by clockwork, we sell for $25 express prepaid to any point east of the Rocky Mountains. To points beyond we allow Denver express rates. Two records are included with each machine.

We Guarantee **Perfect Satisfaction,** and will return your money, less express charges, if it is not satisfactory. It winds easily, turns three records without rewinding, weighs only fifteen pounds, and has the great advantage of being always ready for use, because its power is within itself.

We have two other styles for $10 and $15; the $10 machine is run by hand, and is furnished with ear tubes for two people to hear. The $15 machine is also run by hand, but is supplied with a governor, so that the speed is regulated, and after it is turned as fast as necessary cannot be turned any faster. This makes the hand machine sure to give you a good reproduction even in the hands of a novice.

...Programme...

HOME ENTERTAINMENT

Part First.

1. PIANO SOLO, - - Princess Bonnie W
2. SONG—Tenor Solo, - Tramp, Tramp, T
   By GEO. J. GASKIN.
3. BANJO SOLO, - - - Titus
4. SONG—Baritone Solo, - Starlight, Starb
   By J. W. MYERS.
5. RECITATION, - Imitation of a Street
   By GEO. GRAHAM.
6. MALE QUARTETTE—Medley, - Mary
7. SONG Plantation Shout, - Bye, Bye, Ma
   By BILLY GOLDEN.
8. CORNET DUET, - - - Short and S
9. SONG, - - - - La Marsel
   By SIGNOR GIANNINI.

Part Second.

10. BANJO SOLO, - - Medley of Jigs and
11. SONG—Tenor Solo, - Down in Poverty
    By GEO. J. GASKIN.
12. MALE QUARTETTE—Negro Song, Hear dem
13. RECITATION—Poem by Eugene Field, Depa
14. DRUM AND FIFE Descriptive), - Spirit
15. SONG—Boritone Solo, - I Want Yer, Ma
    By DAN W. QUINN.
16. RECITATION, - - Side Show O
    By GEO. GRAHAM.
17. SONG—(M. Farkoa's Great Success,
    French Laughing S
18. SONG—Boritone Solo, SayAu Revoir, But Not Goo
    By J. W. MYERS.

You will find our number for each selection in the list of our Reco

These two styles, the $10 and $15 machines—sent prepaid, as above indicated, upon receipt of price. All equipment necessary accompanies each machine. **Send for Catalogue.** Send Money by Registered Letter, Post-office Order, Express M. O., or New York Draft to

National Gramophone Company, - - 874 B. Broadway, New York City.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

VOLUME 20. NUMBER 6.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, FEBRUARY 10, 1897. Price Five Cents.

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A PULPIT, ORGAN AND CHOIR ON WHEELS IN WASHINGTON, D. C. (*See Page 103.*)

OUR MAIL-BAG

Questions and Answers.

B. R., Greensburg, Pa. Did the Mosaic law sanction polygamy or was it a sin for the Hebrew to have more than one wife?

The law dealt with it as it dealt with slavery and other evils it found in existence. It operated against them by making them difficult and onerous. It enacted that if a Hebrew married more than one wife, he must not show partiality and he must not impoverish the first wife to enrich the second, nor must he neglect the first wife to honor the second. Both or all wives must be treated alike. Few men would marry second and third wives under such obligations and, as a matter of fact few did; and in the instances recorded (such as I. Samuel 1: 6), they were the cause of domestic discomfort. God by his providence, thus showing that polygamy was not approved by him.

Dr. H., Westboro, O. 1. What does the delivering to Satan, mentioned in I. Cor. 5: 5 and 1. Tim. 1: 20, refer to? 2. How can God be said (as in Isa. 45: 7) to create evil?

1. The phrase has caused much speculation, but there is no doubt that it indicates some form of excommunication. The man is put out of the church, the fold of God, temporarily, on account of his wrongdoing. It was probably so persistent and inexcusable that the Apostle despaired of Christian influences effecting a change. He must be made to feel how wicked he was, and by the church expelling him they practically gave him up for the time. This was probably regarded as delivering him to Satan. They ceased to bring Christian love to bear upon him, and let him go as a hopeless case. In at least one of the cases, it is thought, the discipline had a good effect, if, as is probable, the offender is the one referred to in II. Cor. 2: 6-8. 2. Evil in that passage is evidently put in contrast with peace. It doubtless meant that God had in his power the means of inflicting punishment. The writers of the Old Testament recognized God's hand in everything. When war and social disturbance came upon the nation, the ordinary people would speak of it as an evil that had befallen them, and might blame their rulers. The prophet refers them to God and reminds them of their sins. The Lord sends both peace and war, the good and the evil.

F. V., Flint, Mich. Is there not a contradiction between the statement in Deut. 24: 16 and several other passages, such as I. Kings 21: 29; II. Kings 10: 7, 10?

No, the passage in Deuteronomy is a law forbidding the Hebrews to punish a son for his father's sin. He was not to be even brought to trial as a hostage. He must answer for his own sins and no others. The instances you cite from Kings were not instances of criminal procedure, but of national and dynastic convulsion. In the one case the calamity was temporarily averted when the king humbled himself, but it came afterward. In the other case there was a revolution and the successful rebel made a wholesale slaughter, as was common in Oriental revolutions.

C. H., Iron Mount, Mich. 1. Was the experience Paul describes (Rom. 7: 7-25) his own? 2. Is it right to prefix the title "Rev." to a minister's name?

1. The question is disputed. To us, it seems probable that it was his past experience. When he tried to live by the law he found rebellion in his nature. The law was good. There was no doubt of that. But when he tried to do what the law commanded he failed. The good that he wanted to do he did not do, but he did the evil that he hated. His conscience was right and his intentions were good but, as it is with so many, his life fell short. The conflict was distressing. His cry: "O, wretched man that I am!" shows how he suffered. He wanted power to live up to his ideal. At last he found it in Christ. His delight is shown in his ejaculation: "I thank God through Jesus Christ!" 2. It is merely courtesy. Several ministers, however, have repudiated it. Dr. A. J. Gordon, Mr Spurgeon, and others preferred the title "pastor."

M. A. T., Warren, Pa. Do you think the suicide if he was once converted, might be saved, or do you think by taking his own life he would lose his chance in heaven?

If he ever had an inheritance in heaven we do not believe that he would lose it by taking his own life. Persons who are united to Christ by faith and have become heirs of God, would not commit suicide, as no murderer (and a suicide is a self-murderer), has eternal life abiding in him (see I. John 3: 15). If such a person took his own life in a fit of insanity that had become unbalanced by grief, or trouble, or anxiety, and that he was irresponsible. Any person who, having his reason and his mental powers unimpaired, deliberately kills himself, would give evidence by his act that he was not a true Christian, and therefore had never an inheritance in heaven.

Subscriber A. A., Quebec, Can. Did Judas purchase a field, as stated in Acts 1: 18, or did the priests purchase it, as stated in Matt. 27: 7?

It is probable that the priests purchased it. Peter in his speech recorded in Acts gave the net result. Judas made no gain by his treachery. All that he did by it was to provide a field to bury strangers in.

John McF., Catlin, N. Y. 1. Where did Solomon die and where can the record be found? 2. How long did the Christian Church continue to worship in the Jewish Temple?

1. The Bible record of his death is in I. Kings 11: 43, and II. Chronicles 9: 31. It simply relates that he slept with his fathers and was buried in the City of David. Farrar narrates the tradition current among the Jews as to his death. It is that Solomon went up to the Temple to worship. He stood there engaged in prayer, a picturesque figure with his long, white hair floating over the imperial mantle, and wearing the gold crown that Bathsheba, his mother, gave him. As he stood leaning on his staff, death came to him, but the staff supported the corpse. The priests saw that he was dead, but feared to touch him, because on his dead hand was the famous ring with which he had worked wonders of sorcery. But a mouse ran out from its hole and gnawed at the leather at the foot of the staff until it slipped and the great king fell on the floor and his crown rolled in the dust. 2. It is probable that the Christians went individually to the Temple to worship until the city was besieged. Then, heeding Christ's warning (Luke 21: 20, 21), they fled. Paul was worshipping in the Temple (Acts 21: 27), near the close of his ministry about the year 58. The Temple was destroyed in A. D. 70.

M. C. R., Tadmor, O. Is there a book or work of any kind on the United States Navy, one that gives the history, building, cost, etc., of the different vessels?

Write to the *Naval Register*, Washington, D. C., or to the Librarian of Congress, Mr. Spofford.

A. W. McCallum, La Verna, Tex. 1. Why do persons who claim that baptism takes in the New Testament the place that circumcision took in the Old Testament administer the rite to female children while circumcision was for males only? 2. Was Dr Talmage immersed in the Jordan?

1. There is Apostolic precedent for baptizing women (see Acts 16: 15). Woman's place in the new dispensation is higher than it was in the old. All through the Old Testament there is evident implication of her inferiority; but in the new, her equality with man before God was coming to recognition and it has been steadily advancing since the New Testament was written. Baptism takes the place of circumcision only so far forth as it is initiatory. Whether administered to infants, or to adult believers only, it is an expression of the beginning of the life under the Christian dispensation. The infant, by the act of its parents, is dedicated to Christ and made so far as an external act can make it, nominally a Christian. The adult believer, by his own act, makes it at the beginning of his life as a public confession of Christ. In both it is initiatory as circumcision was. The child, by circumcision, became nominally and outwardly "a son of Abraham," but if he grew up disobedient to the law he was no true son of Abraham. The child baptized, or the adult believer baptized, becomes nominally a Christian, but if he does not live Christ's life he is no true Christian. 2. Dr. Talmage was not immersed in the Jordan, but he immersed a candidate who expressed a wish to undergo the ceremony.

Replying to "Reader's" letter, Marion Harland writes:

Coffee-cake will not keep long; being made of butter and milk, both of which "perish with the keeping" as well as the "using." I have eaten black (*i. e.* wedding fruit) cake, ten years old, that was good. If kept wrapped in tin-foil and in a tight tin box there is no reason why it should not keep half a century.

We believe this letter will kindle a response in the breast of many a reader who may be afflicted with a "temper:"

W. C., Eaton Rapids, Mich. In your answer to D. G. M., Tracy, Cal., your advice was very good, if suppression is what he needs. but I think he needs extermination of the temper, and as I suffered from the same infirmity for forty-four years, I can tell him how I was cured instantaneously. Evil temper was my besetting sin. Oh, how I have agonized in prayer that the Lord would help me to overcome and he did help me, but there would be times when I failed, and I was almost in despair of ever having complete victory, but over five years ago the Lord revealed to me that the blood of Jesus Christ could cleanse from all sin, and that if I trusted God entirely to do this work for me leaving it all to him, he would do it. (for no man even with the help of God could take a particle of sin from his own nature.) I then went to God in prayer, making a full consecration and surrender of self and all that I had, or expected to have, or should have, and it was done and well done, for I have kept sweet ever since, and what God has done for me he will do for everybody it they fulfil the conditions.

W. W. B., Andover, Me. Are there any of the Armenian children being brought to this country? It seems to me that there ought to be an extensive work done in bringing them here and getting them into pleasant homes. Can't there be something done to interest our churches?

In the future, some such movement may be tried, but at present it is impracticable. All the missionaries can do just now is to strive to keep the orphans from falling into Mohammedan hands, where escape or rescue would be almost hopeless.

Constant Reader, Weston, Mo. Where, when, and by whom was the first Sunday School started?

By Robert Raikes, in Gloucester, England, in the year 1784.

Reader, Pa. Is it lawful or unlawful for a man to marry his father's third wife's daughter?

Unlawful, if she be the father's daughter as well, but lawful if she be no blood relation but the daughter of the third wife by a former marriage. But in either case it would generally be regarded as an inexpedient marriage. The husband of the daughter would be his own father's son and son-in-law, and his own wife's half brother by marriage. In a second generation the exact degree of relationship would be hopelessly involved, recalling t famous exposition of the law of consanguini (by an English writer), as it applied to t case of a bishop who, being a widower with family, married a widow with a family. Th had children and the three generations we living simultaneously under the episcopal ro The exposition—a marvel of lucidity—was:

His'n can marry her'n; and her'n can marry his But their'n can't marry each other, nor his'n n her'n.

Reader, Glidden, I. We have a new church org ization. The young church started out wi much zeal and spirit, and built a handso house or worship, and all went well for a lit while, but a spirit of dissension arose over church organ. A part of the congregation jected to having organ music, but the minis and the majority of the laity wished to have organ. It was left to a vote, and was decided about a two to one vote in favor of the org And now, as we are trying to hold a revi meeting, some of the anti-organists are throw cold water on the meetings by claiming that t organ is in the way of the spirituality of the s vices.

The organ is now so universally used a recognized as a great aid to devotional singi that it is surprising to find people still opp ing it; but such prejudices are dying out. T Psalms were set to instrumental music, the gan being a specially chosen instrument (see 150: 4). It is difficult to understand how a instrument could stand in the way of a church spiritual advancement if it be used prope and with a due appreciation ot the sanctity the occasion.

D. F. E., Charlottesville, Va. Does not the fact t the camel, the elephant, the sheep, and the are practically in the same condition that t were thousands of years ago disprove the d trine of Evolution?

No, it simply proves that in that period th have made no progress in developing int higher order. If they are capable of high development, we can see no signs it. If their ancestors developed fr lower forms of life, the present r resentatives of the species are not c tinuing to develop.

W. D. M., Paris, Tenn. Why did John Baptist send his disciples to Jesus know whether he was the Christ whether they were to look for anoth (Matt. 11: 2-4.)

It may have been for their own sa faction. But John was himself pr ably in doubt. If, as is likely, he sha the Jewish expectation that the M siah would be a king, he must h been surprised, as the disciples we that Christ did not declare himself. may have wondered, too, at his be left in prison. Christ kept John's ciples with him to witness his mira and preaching and then sent them b to report what they had seen, in or that John might understand how fulfilled the prophecies.

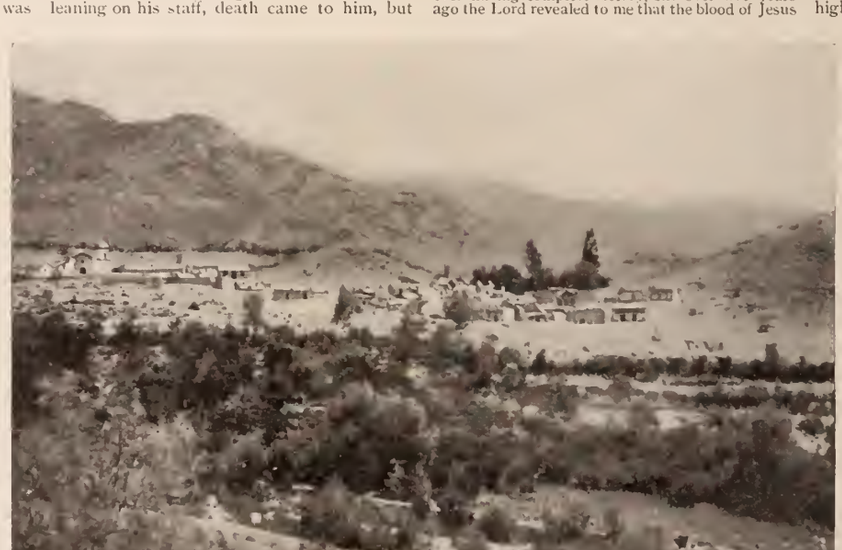
L. E. B., Downs, Kan. 1. How can th be sins of omission and commissi 2. Who are the dead referred to as b ing the dead in Luke 9: 60? 3. I right for a woman to speak in chur (See I. Cor. 14: 34, 35.)

1. A sin of omission is when a m fails to obey, or do his duty, as w he has an opportunity to relieve brother in distress and fails to do it. sin of commission, is a sin commit as when a man tells a lie. 2. The buri in Palestine were very elaborate affa involving foolish ceremonies and m waste of time. The man who wanted to g the funeral of his father showed that he not sufficiently appreciative of the privilege being with Christ. Such ceremonies at funer might be left to those who were not spiritu quickened. 3. See answer to Matron, in t journal on Jan. 6, page 10.

Mrs. H. F. R., New Haven, Ct. Several times I h seen in THE CHRISTIAN HERALD the na "Krikoryan," the last time as that of a m massacred in Turkey, with his wife and t children. A young man by that name gra ated at Yale, New Haven, preached in church twice when we needed a supply, a while here, made his home with my family. autograph I find in an album, the propert our grandson.

The name is by no means an uncommon in the East. There are several persons of t name now in the United States.

E. Louise Hackett, 1424 Euclid Ave., Ph writes: "If Subscriber, Fall River, Mass., send his name and address, I will send extract a sermon preached by Rev. Wilbur Chapman, the 'Unpardonable Sin.'"——Inquirer, Ben Neb. We do not know the verses.——W. E. Knappa, Ore. Write to some English publis for it. We doubt whether it can be had in United States.——Old Subscriber, Rushville, I. See Exod. 20th chap. 2. We do not know relationship. 3. Eighteen years.——W. C. D., N Brighton, Pa. The facts stated in the Bible all that are known on the subject, and they do settle the point you raise. Is it of any importan ——D. M. B., Grandview, Ia. As he was an A tle we presume he was a Christian. We can imagine Christ appointing a man who could not so described.——Peter Van Dale, Milwaukee, W See answer to "Matron" in THE CHRIST HERALD of January 6th, and to "Const Reader," New Haven, of January 13th. Ther no way of ascertaining the other facts you s ——Peace, D., Rox, Mass. It is clearly wrong do then what you might do at another time. Subscriber, N. Y. June 13th will be Sunday. October 6th Wednesday.——S. Bogg, Inners Ont. Write to Moody Institute, Northfield, M for the information wanted.



RUINS OF THE FIRST SPANISH SETTLEMENT IN PERU.

The story of the conquest of Peru by Pizarro, in the early part of the sixteenth century, is one of the romances of history. It was for a time the centre of Spanish power. Our illustration shows all that remains of the first settlement built by the Spaniards, who had selected sites which it was hoped would in time become great and populous cities. The photograph is a reminder of the Spanish conquest—a group of roofless, untenanted dwellings, whose builders and occupants are now only a shadowy memory.

A PULPIT AND CHOIR ON WHEELS.

ow the Central Union Mission of Washington, D. C., Solves the Problem of Carrying the Gospel to the Masses.

ONE of the familiar spectacles of the streets on the outskirts of the National Capital is that depicted in the picture on the first page of THE CHRISTIAN HERALD this week. It is reproduced from an tual photograph taken specially for this urnal. The Central Union Mission, hich is practically the city evangeliza- on society of Washington, sends out its agon on Sunday afternoons and week- y evenings every year from the begin- ng of May to the end of October, visiting turn every section of the city. Gospel eakers and Gospel singers with their

THE DINING-ROOM OF THE CENTRAL UNION MISSION.

rgan thus go forth literally into "the high- ays and lanes" to proclaim to those who re out of the way the glad tidings of alvation. Audiences such as that shown n the picture are gathered in some sec- ions, while in others, the hearers are men nd women of other types. The mission orkers have the same message for all, elieving that for the aristocrat and the lebeian, the educated and the ignorant, he rich and the poor, the supreme need is he same. During the nine years that the agon has been going out on its errand of ospel service, thousands of persons have eard the message of the Cross preached nd sung, who never enter the house of od, and who in the midst of Christian rivileges are almost as ignorant of the eal truths of Christianity as are the eathen of Africa. Among the crowds hich gather, however, there are some to hom the Gospel message is familiar, but ho through poverty, or the pressure of ne's burdens, or the power of temptation, r the bonds of dissipation, have deserted he God of their fathers and are leading odless lives. Many a time the speakers nd singers have seen as they glanced ver the crowd, the tear prompted by hildhood's memories, hastily brushed way and the eager, almost incredulous ook of one who hears how readily God elcomes the returning prodigal and re stores to the repentant backslider the joy of his salvation. None can ever tell how many, to whom such a message is a glad surprise, have heard it from that wagon, who would never have heard it in any other way.

The section in which the wagon stood when our photograph was taken is near the river, one of the poorest quarters of the city, where the white and colored population is mixed up indiscriminately, and all shades of color are seen, from the pure Caucasian to the blackest negro. During the summer and fall the wagon visits it regularly and audiences of three to four hundred usually gather. The meetings in this section have been most successful, a large number of both men and women who heard the Gospel from the wagon have been induced to attend the meetings at one or other branch of the Mission, and have there been led to Christ. Many conversions have occurred, too, at these open-air meetings. At this very place a poor girl one evening last summer went to the side of the wagon and asked for some one to pray with her. In tearful voice she said, "Since mother died, I have had no one to help me live right." She was pointed to the Saviour, and her subsequent life has proved how mighty is the power of Christ to transform the soul that trusts in him. From this section many such souls have been gathered in, which no church or mission could have reached in any other way. At Market Space, at Washington Circle, and at the Wharf the results have been remarkable.

The wagon itself is a model vehicle for the purpose. The body is twenty feet long and seven wide. The seats are arranged lengthwise so that the occupants face the congregation as the people gather at the side of the wagon. In the middle, a section, working on hinges, opens outward and forms a convenient platform for the speakers. In the front of the wagon the organ has its place, and the workers, knowing the power of music, welcome the aid that is frequently given by musical friends who bring their instruments and make quite an orchestra for the services. The wagon has abundant accommodation for thirty singers and speakers and so earnest are the friends of the Mission in the work that when the wagon sets out it is seldom there is a seat vacant.

THE AUDITORIUM.

Of the general work of the Central Union Mission, descriptions have appeared from time to time in previous numbers of this journal. From the report of last year's work, we learn that the operations and means of usefulness have gone on multiplying and developing.

THE GIRLS' CLASS AT THE BOWERY MISSION.

CHEERING LOWLY LIVES.

A Young Christian Worker's Labors Among the Neglected East-side Girls

IN the great cosmopolitan hive of East-side New York, every nationality under the sun is represented in the tenements and slums. For many years, the Bowery Mission has been doing an excellent work among these people. Its Gospel services have been largely attended, not only by the waifs and strays of the Bowery proper, but by people from the nearby tenements, and many have attended the meetings in the Mission Hall, and have been led to nobler ambitions and better lives. But while these efforts were being put forth in behalf of the men of the East-side, it was felt that there was an equal if not a greater need of similar efforts in behalf of the women and girls of that densely populated section.

A few weeks ago, Miss Ruby Maude Hoge, a young Southern lady and a Christian worker of some experience, volunteered her services as the conductor of an effort in behalf of the neglected East-side women and girls. Miss Hoge, who is a native of Florida, has for the last two years been engaged in charitable and benevolent work in other cities. She is a graduate of the Philadelphia Training School for Kindergartners, and has done good service in that city in various branches of mission and educational work. With the co-operation of the Bowery Mission, she has established a Sewing School for girls under fifteen years of age, and it has already met with marked success. It meets every Monday and Thursday at 3 P.M., in the Bowery Mission Hall, and the programme includes a brief Gospel service, singing, and prayer, followed by two hours of sewing lessons. The attendance already averages between fifty and sixty girls, and the number is steadily increasing. Half a score nationalities are represented. The girls have already learned to love their gentle and efficient teacher, and the discipline is perfect. It is believed that the Sewing School will soon number over a hundred pupils.

Speaking of the work among the young girls in which she is now enthusiastically occupied, Miss Hoge said to the writer:

"It is our little children who are making society, and who will soon be on the highway of life, walking worthily and helpfully onward, or filling our almshouses, penitentiaries, insane asylums, and prisons, according to the direction we give to their lives. The next generation lies like plastic clay in our hands. The babies of a few short years ago now pass their wasted lives in our state institutions, or struggle outside with poverty and temptation. The tramps, the thriftless workers, whose work

MISS RUBY M. HOGE.

when we get it, is anything but good; the hundreds of defaulters who are exposed, and the thousands who tamper with doubtful ways as yet undiscovered; the army of men and women, unsuccessful and discouraged, because out of place, or untrained for their work—all these were the victims of their environment. Can any one doubt the difference to these unfortunates, if half the money, time, and thought, now spent in supporting them, and defending ourselves from their mistakes, had been spent in loving, intelligent care of their bodies, brains, and hearts, at the time when every habit of life is receiving its direction? The children which compose my larger Sewing Class are many of them saturated with sin, and apparently dead to every ray of refinement or gentility—having lived their poor little lives on doorsteps, in alley-ways—kicked and beaten about cruelly by brutal parents, and hardened by constant contact with surroundings which beggar description. Their eagerness to gain admittance into my domain, their affectionate outbursts of appreciation for the stories I relate to them—and the various ways by which I strive to inculcate knowledge and truth in them—would touch the hearts of many in the outside world, who know so little of what we see hourly. I find encouragement with each succeeding day in the interest which my girls exhibit, and the tender and warm, yet crude, expressions of their love. It seems so sad and pitiful that these hundreds of little waifs cannot be gathered up and placed in a different and purer atmosphere, having the advantages of culture and education. When we rise to the heights our poets would have us, and believe that children do come 'trailing clouds of glory,' and that for them as for us, 'tis only God can be had for the asking,' we shall plant worthily in our beautiful child-garden, and also reap as we sow."

THE METROPOLITAN PULPIT

HARBOR OF HOME.

Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Mark 5: 19. . . . . : "Go home to thy friends, and tell them how great things the Lord hath done for thee."

THERE are a great many people longing for some grand sphere in which to serve God. They admire Luther at the Diet of Worms, and only wish that they had some such great opportunity in which to display their Christian prowess. They admire Paul making Felix tremble, and they only wish that they had some such grand occasion in which to preach righteousness, temperance, and judgment to come. All they want is an opportunity to exhibit their Christian heroism. Now the apostle comes to us and he practically says: "I will show you a place where you can exhibit all that is grand and beautiful and glorious in Christian character, and that is the domestic circle."

If one is not faithful in an insignificant sphere he will not be faithful in a resounding sphere. If Peter will not help the cripple at the gate of the temple, he will never be able to preach three thousand souls into the kingdom at the Pentecost. If Paul will not take pains to instruct in the way of salvation the sheriff of the Philippian dungeon, he will never make Felix tremble. He who is not faithful in a skirmish would not be faithful in an Armageddon. The fact is, we are all placed in just the position in which we can most grandly serve God, and we ought not to be chiefly thoughtful about some sphere of usefulness which we may after awhile gain, but the all-absorbing question with you and with me ought to be: "Lord, what wilt thou have me (now and here) to do?"

There is one word in my text around which the most of our thoughts will to-day revolve. That word is HOME. Ask ten different men the meaning of that word and they will give you ten different definitions. To one it means love at the hearth, it means plenty at the table, industry at the workstand, intelligence at the books, devotion at the altar. To him it means a greeting at the door and a smile at the chair. Peace hovering like wings. Joy clapping its hands with laughter. Life a tranquil lake. Pillowed on the ripples sleep the shadows.

Ask another man what home is, and he will tell you it is want, looking out of a cheerless fire-grate and kneading hunger in an empty bread-tray. The damp air shivering with curses. No Bible on the shelf. Children, robbers and murderers in embryo. Vile songs their lullaby. Every face a picture of ruin. Want in the background and sin staring from the front. No Sabbath wave rolling over that door-sill. Vestibule of the pit. Shadow of infernal walls. Furnace for forging everlasting chains. Faggots for an unending funeral pile. Awful word! It is spelled with curses, it weeps with ruin, it chokes with woe, it sweats with the death-agony of despair.

The word "home" in the one case means everything bright. The word "home" in the other case means everything terrific.

I shall speak to you of home as a test of character, home as a refuge, home as a political safeguard, home as a school, and home as a type of heaven.

And in the first place I remark that home is a powerful test of character. The disposition in public may be in gay costume, while in private it is in dishabille. As play-actors may appear in one way on the stage and may appear in another way behind the scenes, so private character may be very different from public character. Private character is often public character turned wrong side out. A man may receive you into his parlor as though he were a distillation of smiles, and yet his heart may be a swamp of nettles. There are business men who all day long are mild and courteous and genial and good-natured in commercial life, keeping back their irritability and their petulance and their discontent; but at nightfall the dam breaks, and scolding pours forth in floods and freshets.

The reason men do not display their bad temper in public is because they do not want to be knocked down. There are men who hide their petulance and their irritability just for the same reason that they do not let their notes go to protest; it does not pay. Or for the same reason that they do not want a man in their stock company to sell his stock at less than the right price, lest it depreciate the value. As at sunset the wind rises, so after a sunshiny day there may be a tempestuous night. There are people who in public act the philanthropist, who at home act the Nero, with respect to their slippers and their gown.

Audubon, the great ornithologist, with gun and pencil, went through the forests of America to bring down and to sketch the beautiful birds, and after years of toil and exposure completed his manuscript and put it in a trunk in Philadelphia for a few days of recreation and rest, and came back and found that the rats had utterly destroyed the manuscript; but without any discomposure and without any fret or bad temper, he again picked up his gun and pencil and visited again all the great forests of America and reproduced his immortal work. And yet there are people with the ten-thousandth part of that loss who are utterly irreconcilable, who, at the loss of a pencil or an article of raiment, will blow as long and sharp as a north-east storm.

Now, that man who is affable in public and who is irritable in private is making a fraudulent over-issue of stock, and he is as bad as a bank that might have four or five hundred thousand dollars of bills in circulation with no specie in the vault. Let us learn "to show piety at home." If we have it not there we have it not anywhere. If we have not genuine grace in the family circle, all our outward and public plausibility merely springs from a fear of the world or from the slimy, putrid pool of our own selfishness. I tell you the home is a mighty test of character. What you are at home you are everywhere, whether you demonstrate it or not.

Again, I remark that home is a refuge. Life is the United States army on the national road to Mexico, a long march with ever and anon a skirmish and a battle. At eventide we pitch our tent and stack our arms; we hang up the war cap and lay our head on the knapsack; we sleep until the morning bugle calls us to marching and action. How pleasant it is to rehearse the victories and the surprises and the attacks of the day, seated by the still camp-fire of the home circle!

Yea, life is a stormy sea. With shivered masts and torn sails and hulk aleak, we put into the harbor of home. Blessed harbor! there we go for repairs in the dry dock of quiet life. The candle in the window is to the toiling man the light-house guiding him into port. Children go forth to meet their fathers as pilots at the Narrows take the hand of ships. The door-sill of the home is the wharf where heavy life is unladen.

There is the place where we may talk of what we have done without being charged with self-adulation. There is the place where we may lounge without being thought ungraceful. There is the place where we may express affection without being thought silly. There is the place where we may forget our annoyances and exasperations and troubles. Forlorn earth-pilgrim! no home? Then die. That is better. The grave is brighter and grander and more glorious than this world, with no tent from marchings, with no harbor from the storm, with no place to rest from this scene of greed and gouge and loss and gain. God pity the man or woman who has no home!

Further, I remark, that home is a political safeguard. The safety of the state must be built on the safety of the home. The Christian hearthstone is the only corner-stone for a republic. The virtues cultured in the family circle are an absolute necessity for the state. If there be not enough moral principle to make the family adhere, there will not be enough political principle to make the state adhere. "No home" means the Goths and Vandals, means the nomads of Asia, means the Numidians of Africa, changing from place to place according as the pasture happens to change. Confounded be all those Babels of iniquity which would overtower and destroy the home. The same storm that upsets the ship in which the family sails will sink the frigate of the Constitution. Jails and penitentiaries and armies and navies are not our best defence. The door of the home is the best fortress. Household utensils are the best artillery, and the chimneys of our dwelling-houses are the grandest monuments of safety and triumph. No home. No republic.

Further, I remark, that home is a school. Old ground must be turned up with subsoil plough, and it must be harrowed and re-harrowed, and then the crop will not be as large as that of the new ground with less culture. Now, youth and childhood are new ground, and all the influences thrown over their heart and life will come up in after-life luxuriantly. Every time you have given a smile of approbation—all the good cheer of your life will come up again in the geniality of your children. And every ebullition of anger and every uncontrollable display of indignation will be fuel to their disposition twenty or thirty or forty years from now—fuel for a bad fire a quarter of a century from this.

Oh, make your home the brightest place on earth, if you would charm your children to the high path of virtue and rectitude and religion! Do not always turn the blinds the wrong way. Let the light which puts gold on the gentian and spots the pansy pour into your dwellings. Do not expect the little feet to keep step to a dead march.

Get you no hint of cheerfulness from grasshopper's leap and lamb's frisk, and quail's whistle, and garrulous streamlet, which, from the rock at the mountain-top clear down to the meadow ferns under the shadow of the steep, comes looking for the steepest place to leap off at, and talking just to hear itself talk? If all the skies hurtled with tempest, and everlasting storm wandered over the sea, and every mountain stream went raving mad, frothing at the mouth with mad foam, and there were nothing but simoons blowing among the hills, and there were neither lark's carol nor humming-bird's trill, nor waterfall's dash, but only bear's bark, and panther's scream, and wolf's howl, then you might well gather into your homes only the shadows. But when God has strewn the earth and the heavens with beauty and with gladness, let us take into our home circles all innocent hilarity, all brightness, and all good cheer. A dark home makes bad boys and bad girls, is preparation for bad men and bad women.

Above all, my friends, take into your homes Christian principle. Can it be that in any of the comfortable homes of my congregation the voice of prayer is never lifted? What! No supplication for night for protection? What! No thanksgiving in the morning for care? How will you answer God in the day of judgment with reference to your children? Oh, if you do not inculcate Christian principle in the hearts of your children, and you do not warn them against evil, and you do not invite them to holiness and to God, and they wander off into dissipation and into infidelity, and at last make shipwreck of their immortal souls, on the deathbed and in the day of judgment they will curse you!

My mind runs back to one of the best of early homes. Prayer, like a roof over it. Peace, like an atmosphere in it. Parental personifications of faith in trial and comfort in darkness. The two pillars of that earthly home long ago crumbled to dust. But shall I ever forget that earthly home? Yes, when the flower forgets the sun that warms it. Yes, when the mariner forgets the star that guided him. Yes, when love has gone out on the heart's altar and memory has emptied its urn into forgetfulness. Then, home of my childhood, I will forget thee; the family altar of a father's importunity and a mother's tenderness, the voices of affection, the funerals of our dead; father and mother, with interlocked arms like intertwining branches of trees making a perpetual arbor of love and peace and kindness—then I will forget thee—then, and only then. You know, my brother, that a hundred times you have been kept out of sin by the memory of such a scene as I have been describing. You have often had raging temptations, but you know what has held you with supernatural grasp. I tell you a man who has had such a good home as that never gets over it, and a man who has had a bad earthly home never gets over that.

Again, I remark that home is a type of heaven. To bring us to that home Christ left his home. Far up and far back in the history of heaven there came a period when its most illustrious citizen was about to absent himself. I think that the windows and the balconies were thronged, and that the pearly beach was crowded with those who had come to see him sail out of the harbor of light into the ocean beyond. Out and out and out, and on and on and on, and down and down and down he sped, until one night, with only one to greet him, he arrived. His disembarkation so unpretending, so quiet that it was not known on earth until the excitement in the cloud gave intimation that something grand and glorious had happened. Who comes there? From what port did he sail? Why was this the place of his destination? I question the shepherds, I question the camel drivers, I question the angels. I have found out. He was an exile. But the world has had plenty of exiles. Abraham, an exile from Ur of the Chaldees; Mazzini, from Rome; Emmet, an exile from Ireland; Victor Hugo, an exile from France; Kossuth, an exile from Hungary. But this one of whom I speak to-day had such resounding farewell and came into such chilling reception—for not even an hostler went out with his lantern to help him in—that he is more to be celebrated than any other exiled patriated one of earth or heaven.

At our best estate we are only pilgrims and strangers here. "Heaven is our home." Death will never knock at the door of that mansion, and in all that country there is not a single grave. How glad parents are at holiday time to gather their children home again! But I have noticed that almost

ways there is a son or a daughter ab-nt—absent from home, perhaps absent om the country, perhaps absent from the orld. Oh, how glad our Heavenly Father ill be when he gets all his children home ith him in heaven! And how delightful will be for brothers and sisters to meet fter long separation! Once they parted t the door of the tomb: now they meet t the door of immortality. Once they aw only "through a glass, darkly;" now it "face to face." corruption, incorruption: ortality, immortality. Where are now ll their sins and sorrows and troubles? Overwhelmed in the Red Sea of death hile they passed through dryshod.

Gates of pearl, capstones of amethyst, rones of dominion do not stir my soul so uch as the thought of home. Once there, t earthly sorrows howl like storms and oll like seas. Home! Let thrones rot nd empires wither. Home! Let the orld die in an earthquake struggle and e buried amid procession of planets nd dirge of spheres. Home! Let everasting ages roll in irresistible sweep. Home! No sorrow, no crying. No tears. No death. But home, sweet home; home, eautiful home, everlasting home, home ith each other, home with angels, home with God.

One night, lying on my lounge, when ery tired, my children all around about ne in full romp and hilarity and laughter —on the lounge, half awake and half asleep, I dreamed this dream: I was in a ar country. It was not Persia, although nore than Oriental luxuriance crowned he cities. It was not the tropics, although more than tropical fruitfulness filled the gardens. It was not Italy, although more han Italian softness filled the air. And I wandered around looking for thorns nd nettles, but I found that none of hem grew there, and I saw the sun ise, and I watched to see it set, but t sank not. And I saw the people n holiday attire, and I said: "When will they put off this and put on workmen's garb and again delve in the mine or swelter at the forge?" but they never put off the holiday attire. And I wandered in the suburbs of the city to find the place where the dead sleep, and I looked all along the line of the beautiful hills, the place where the dead might most blissfully sleep; and I saw towers and castles, but not a mausoleum or a monument or a white slab could I see. And I went into the chapel of the great town and I said:

"Where do the poor worship and where are the hard benches on which they sit?" And the answer was made me: "We have no poor in this country." And then I wandered out to find the hoveis of the destitute, and I found mansions of amber and ivory and gold, but not a tear could I see, not a sigh could I hear, and I was bewildered and I sat down under the branches of a great tree and I said, "Where am I? And whence comes all this scene?" And then out from among the leaves, and up the flowery paths, and across the bright streams there came a beautiful group, thronging all about me, and as I saw them come I thought I knew their step, and as they shouted I thought I knew their voices; but then they were so gloriously arrayed in apparel, that I bowed as stranger to stranger. But when again they clapped their hands and shouted, "Welcome, welcome!" the mystery all vanished, and I found that time had gone and eternity had come, and we were all together again in our new home in heaven. And I looked around and I said: "Are we all here?" and the voices of many generations responded, "All here!" And while tears of gladness were raining down our cheeks, and the branches of the Lebanon cedars were clapping their hands, and the towers of the great city were chiming their welcome, we all together began to leap and shout and sing: "Home, home, home!"

INDIA'S VICEROY APPEALS.

Lord Elgin Cables "The Christian Herald" that All Aid for that Famine-Stricken Land will be Welcomed—Famine and Pestilence Spreading.

IN response to a cable message of inquiry from THE CHRISTIAN HERALD, addressed to His Excellency, the Right Hon. the Earl of Elgin and Kincardine, Viceroy of India, relative to the actual condition of affairs in the famine districts, the extent of the suffering and the need of help, Dr. Louis Klopsch, the proprietor of this journal, has received the following cablegram:

Calcutta, Feb. 2, 1897.
Your cablegram received. The Famine Fund Committee will welcome all contributions. Money is preferred to grain.
(Signed) VICEROY.

This important dispatch by cable, from the ruler of over 300,000,000 human beings, puts at rest all doubt as to the duty of helping the famine-stricken people of India. It also clearly indicates what form the relief should take.

Panic has already begun among the population in some of the cities, especially in Bombay, where 200 are dying daily of plague. The churches have held special services for humiliation and prayer to the Almighty to stay the plague. Nearly half a million persons have fled in terror from the city, and many have carried the deadly infection to districts hitherto free from its visitations. Karachi, the rival seaport, and Bandra have both already suffered severely. Bandra is probably the worst of all the famine-smitten districts, the destitution being almost universal; indeed, one correspondent states that "practically the entire population is without food." He pictures them as crowds of starving beggars, mere skeletons, weakly screaming for succor.

A WELL AT POONA—ONE OF THE PLAGUE CENTRES OF INDIA.

At Andheri and Poona the people are no better off. Plague refugees have reached these places and victims multiply. Bombay seems to be a veritable centre of pestilence, from which waves of infection radiate widely throughout a very extensive section of India. Its streets are dotted at intervals with the blackened corpses of unburied victims, and there is hardly an effort to comply with the sanitary laws. It is noted as a remarkable instance of exemption that nearly up to the end of January not a single case of plague had occurred in the Christian orphanages of Bombay and Bandra.

Great anxiety is felt lest the plague should break out in Calcutta, and it is not believed that it can long escape. So insanitary and altogether wretched are the buildings and their surroundings that the government officials believe that the only way to purify the city, should plague come, would be to employ fire—the universal sanitary agent in Asiatic cities, where the pollution of generations lies in the soil.

Little news comes from the central districts where the famine is now raging, and where the plague has already set its grim hand on the feeble and emaciated population, sweeping them off by uncounted thousands. To reach these remote sections with relief is now the task of government officials and missionaries alike, but it is a most gigantic, not to say perilous undertaking. The missionaries are remaining faithful at their posts everywhere, although native merchants, rich Europeans and even officials are moving away to the safer localities. Food and medicine are greatly needed—food most of all, however, as it is the famine that invites the pestilence in every instance. It is essentially a "poor man's plague," since the victims almost all belong to the lower classes. One of the most pitiful sights, as a correspondent reports, is the multitudes of children who, left alone by the death of their relatives, are taken in and sheltered by kind natives. These latter, however, are too poor to feed the little strangers, and so the children, more like skeletons than human beings, droop and die without a murmur, their wistful yet uncomplaining eyes looking sadly at the world that has nothing for them but death by starvation.

A great shock, which has added to the burden of suffering, is the revelation that the reserve famine fund which the Indian government was generally believed to have provided in anticipation of such a visitation as the present, has practically no existence. It has been misappropriated and applied to other purposes, so, through the misdeeds of heartless officials many millions of people are sacrificed. The Russian relief fund has not proved a success, and the relief movement in England makes slow progress. In this distressing condition of affairs the missionaries, in behalf of the starving and plague-stricken people, must look to Christian individuals and communities, rather than governments. As a means of aiding in this work of succor, and at the urgent request of many readers, THE CHRISTIAN HERALD will undertake to forward to the missionaries stationed at the centres of famine and sickness in the interior, such contributions as may be sent to us for that purpose. All contributions will be acknowledged in these columns. The following have been received to date for the Indian Relief work:

Rev T DeWitt Talmage, D.D.	100 00
Louis Klopsch	100 00
P B Bromfield	25 00
M D Carter	1 00
Rufus Lord	5 00
R J Quale	5 00
Mrs H Diffenbacher	1 00
Miss Addie Conner	1 00
Mrs Rose	50
Alex Hamilton	1 00
Mrs J C Leuellen	1 00
—, Schenectady	1 00
A P Q, Balto	1 00
Dora A Bloss	1 00
W J, John A, Mary	
A & B Buchanan	4 00
P S R, Worcester	10
Friends, Lansingb'g	1 00
M A Shepard	1 00
P V Crittenden	10 00
John T Selsam and wife	2 00
—, Largo	3 00
The Walter Family	1 00
Christian Friends, Spokane	1 00
I A H, Veterans Home	5 00
I S C, Leipsic	2 50
C M Brown	1 00
Mr and Mrs Adam Miller	1 00
C E Brayton	3 00
V M P, Kennett Sq Pa.	2 00
I H N, Leacock	1 00
Friend I H N	5 00
In His Name, Plainville	1 00
—, Tallassee	5 00
Mary Barton	1 00
D M Buckwalter	1 00
Friend, Patterson	2 00

A TYPICAL INDIAN VILLAGE IN THE INTERIOR.

B S W, Elizabeth, N J	1 00
J M Moffitt	5 00
Mrs Mary Stevenson and mother	8 00
Anon	5 00
Chas F Ziemann & family	2 00
Laura and Julia Cadmus	50
Bernard Dotson	2 50
Union Soc of C E, Kans	2 50
Peter Johnson	5 00
The Lenox House	5 00
Mrs C E Harding	10 00
M K B, Portsmouth	5 00
Mrs R B Wills	1 00
—, Strasburg	1 00
Subr, Princeton	1 00
A, Winchendon	1 00
M J Gibson	1 00
C C Gibson	1 00
R A Radell	50
P Sausser	5 00
G A Rebman	1 00
W T Cleaver	5 00
A E Watson	1 00
John M Wilson	2 00
Edward G Sharp	2 00
R A Austin	3 00
C A Hagaman	3 00
A D Worthington	5 00
A reader, Jewell	2 00
G H D, Phila	1 00
A T, Red Bank	25
H, Newtown	50
J D M, Lester	5 00
A subr, York	1 00
J Dumpf	1 00
D I Wagar	1 00
A friend	5 00
H Harris	2 00
J G Horn	2 00
I. M Lane	1 00
Miss Giles	1 00
Jack	1 00
L A Smyth	3 50
Belk Bros	10 00
E A Smith	3 00
Gilbert Buie	25
I H N, Balto	1 00
H L Booth	25
D O Adams	5 00
Wm Harker	1 00
Mrs H Fort	50
Hester Dyer	1 00
Ethel Owen	25
Betsey Jorgenson	1 00
Sophie Peterson	1 00
W T Dominy and J A Younts	2 00
Christian Friend, Dispatch	3 00
In Jesus' Name, Springfield	5 00
Mrs M A M, Pettisville	1 00
L M S, Cincinnati	1 00
Otis W Tucker	1 00
Jos K Wheeler	10 00
W R, Phila	3 50
Mrs J Hazard	10 00
In Jesus' Name, I S Mich	5 00
B, Quebec, Can	1 00
C N Storkey	1 00
Mrs W E Ballinger	2 00
Mrs Hugh Munroe	3 00
Mrs Minerva E Page	50
Mr & Mrs J T Owen	2 00
Katherine Owen	25
Harry A Owen	25
Mary T Clemons	4 50
Mrs E Tourtellotte	2 00
Harriet E Dodge	2 50
A lover and follower of Jesus, Bath	1 00
J E Chadwick	1 00
J Goodloe Jackson	2 50
Mrs L V G, Ocean Grove, N J	1 00
I H N, Montrose	10 00
Geo Taylor	5 00
Corinne Taylor	2 00
Mrs J S Veltman & daughters	7 50
W A Horton & wife	1 00
G H O, Jersey City	1 00
Mrs J T Doyle	1 00
Mrs J S Hoge	4 00
A nurse, Phila	5 00
C A Hagaman	10 00
J H Allen	3 00
Friend, Dundas	5 00
F N S, San Francisco, Cal	2 50
Mrs Julia Kuhn	1 00
Friend, Balto	10 00
—, Upper Montclair	3 50
Wm W Morgan	4 05
Reader, Groveport	1 70
Edith K Wallace	1 00
Taylor Dryden	2 00
Mrs Phebe Crew	2 00
L H McCall	1 00
M G, Duluth	1 00
B Bradford	5 00
Mrs D B McClure	5 00
Wm H Veza	1 00
Family, Old Orchard	5 00
Mrs N C Emerson	5 00
Mrs H M Brainerd	5 00
G W Hangen	1 00
Mrs M McQueen	1 00
Alice McQueen	25
Cora & Everett McQueen	35
John B Cameron	25
Elisha Watson	50
M J McPhail	25
H Mc D Kimbell	10
Mollie Watson	10
Simon A Hershey	1 00
Friend, Bristol	50
Infant Class, Italian Mission School	1 00
Child of God, Lowell	1 00
F J McGinley	1 00
B A Shearer	5 00
J Z Detweiler	5 00
Wm Detweiler	1 00
A C Douglass	1 00
T H Kempthorn	1 00
Diana Russell and sister	3 00
E N, Milwaukee	1 00
For Jesus' Sake, McLouth	1 00
Mr and Mrs Dan'l Strubler	1 00
H K, Marion	1 50
Mary J Twinem	10 00
J B Conkling	2 00
Eloise Baker	1 00
N R Baker	10 00
W R Mowry	5 00
John and Matilda Denison	75
Friend, Palmer	2 50
Mr and Mrs B P Childs	2 50
J F R, Lansdale	1 00
Mrs T O Wallace	50
No Name, Belmar	5 00
L Chamberlain	1 00
Mrs H R Marley	5 00
Mrs E A and W S Wylie	4 00
H B Stevens	2 00
Mrs A B Linabery	1 00
Mrs A Newcomb	1 00
Elizabeth Maynard	1 00
—, Hallowell	2 00
Mary R Irwin	3 00
—, Middletown	1 00
Zelia, Baltimore	1 00
Friend, W Newton	2 00
Emily Riddagh	1 00
—, Southbridge	2 00
An old Subr, Woodstock	1 00
—, Strafford	1 00
Mrs K, Brooklyn	5 00
A Pearle	2 00
Inasmuch, St Louis	5 00
Alice Buttles	1 00
Friend, Coudersport	25
Mrs Sarah T Hayward & daughter	2 00
Sympathizer, Greenville	5 00
J T Apperson and wife	5 00
Ida, Elmer, Floyd & Myrtle Stahl	1 65
Alcolu School	3 51
Paul Johnson	50
Mrs Paul Johnson	25
Mrs Erickson	25
John Johnson	25
Emma Maxwell	50
Total	$740.09

THE MASSACRE ON THE NIGER.

Character and Appearance of the Warlike African Tribes Who Slaughtered the Peace Embassy at Benin—A Land of Treacherous Savages.

A KING OF THE GOLD COAST AND HIS COURT.

CAPTAIN BOISRAGON.

TO almost every country having distant colonial possessions in the midst of semi-savage tribes, there comes periodically an experience, sharp and painful, like that which England is undergoing at the present time, in consequence of the massacre of a British Peace Expedition by native tribesmen of the Gold Coast. That section of Africa has been called the "White Man's Grave," and in view of its deadly climate and the frequent treacheries of its native races, it has well deserves the appellation. For the account of this latest tragedy only British sources of information are yet available. It appears that for some time past the officials of the Niger Coast Protectorate have found trade seriously impeded by King Dvumah, of Benin, who would neither admit white traders to his territory nor allow his own subjects to traffic with Europeans. A British expedition started from the coast inland, on last New Year's Day for Benin City, to use their personal influence with the king. The party was headed by Acting Consul-General J. R. Phillips, Vice-Consul Major Crawford, Captain Boisragon, commander of the Protectorate forces, Captain Maling, two members of the Consular Staff, Messrs. Locke and Campbell, medical officer Elliott, and two young civilians, Messrs. Powis and Gordon. For escort they had a number of unarmed Kroomen and native carriers. They went up the Benin river in a yacht to Spacle, forty miles inland, and thence started by road for Benin City. On entering Benin territory the expedition was surprised and slaughtered. At one part of the journey the jungle was so thick that a number of Kroomen were sent ahead to clear the path. The whole party had been divided into three detachments for facility in traveling—a vanguard, a main body and a rear. On the main detachment coming up, they were surprised to find the bodies of the Kroomen all dead and horribly mutilated, lying scattered in the bush. When the rear of the expedition came up and all were gathered together, they were attacked by an overwhelming force of natives who had been in ambush and were almost instantly overpowered and cut down. Captain Boisragon and another member of the party (believed to be Mr. Locke) were the only persons who escaped the general massacre. They had taken the precaution to arm themselves secretly with pistols, and when attacked shot down several of the tribesmen and then escaped to the bush. After encountering many perils and almost dying of thirst, they managed to find their way back to a point of safety when they announced the news of the massacre.

Public feeling in England is greatly stirred up over this latest African tragedy, and steps are already being taken to administer severe punishment to the treacherous native monarch and his people. The troops of the Niger Coast Protectorate, 450 strong, with sixteen officers and an efficient artillery service, will probably be used in the punitive campaign now to open, and they will be supplemented by three small warships, the *Phœbe*, *Philomel* and *Alecto*, while other vessels from the West African Squadron could be brought up speedily. As the district is intersected by streams, a naval contingent must play an important part in the expedition.

The King of Benin is one of the most brutal monarchs of West Africa, a "Ju-Ju" (or heathen god) follower, who maintains a ghastly system of human sacrifices. His capital, Benin City, is a stronghold of fierce fetish priests, and Captain Gallwey, who went some five years ago to conclude a treaty, describes the place as strewn with bones, skulls, and mutilated bodies, crucifixion and decapitation being the favorite modes of death.

It is said that the natives of Benin regard their king as divine, and worship him accordingly. They believe that he neither eats nor sleeps, and in this ignorant notion they are supported by the native priests. The king is a fine-looking man, and on state occasions appears encased in coral, though the costume of his subjects is conspicuous by its absence. The territory of Benin is mostly swamp and dense forest. Bush paths are the only roads, and water is very scarce. Benin City itself, however, stands in a clearing. It is sixty miles from the coast, but the journey can be made by water to Gwato, within twenty-five miles distance, before entering the forest.

In a recent interview in the London *Graphic*, Mr. J. H. Swainson, a traveler who has visited Benin, gave an interesting description of "The City of Blood," by which designation it is known. Mr. Swainson said they sent word to the king that they were coming to visit his city. The king kept them outside his town for two days until his "fetish" was satisfied that the visit should be allowed. Twice he appointed a day to see the white men, and each time the arrangement was broken. Late one night a messenger arrived from the king asking Mr. Swainson to come to the king's house. Mr. Swainson went, and the king asked him all about Captain Gallwey, his companion, and asked whether he should see him. The king next day held a palaver with Captain Gallwey. The king wore a garment entirely covered with beads except the finger ends, the toes, nose, mouth, etc. He could not move, and as the flies frequently alighted on these extremities, a black servant stood by to knock them off and scratch the monarch. A treaty was signed between the king and Queen Victoria, and subsequently the king invited the two white men to witness a human sacrifice which he had just ordered to be made. This was declined, and Captain Gallwey very courageously told his majesty that, having made the treaty, he would have to stop these human sacrifices. Mr. Swainson thought that the interpreter did not tell the king Captain Gallwey's exact words, otherwise there might have been trouble. Nevertheless, the human sacrifices took place. Captain Gallwey and Mr. Swainson were allowed to walk through the town, and saw at various points the bodies of human beings. One body was on a crucifix tree with arms and legs outstretched, another was that of a man who had been tied to a tree and starved to death, or account of there having been too much rain. Another had been similarly treated because the weather had been too hot, and at various parts of the city there were corpses, some headless, some armless, or otherwise mutilated.

Our photographs, published on this page, were taken by Mr. F. W. Hughes, a correspondent, who not long ago visited Benin and the Gold Coast. They were taken from life and are specially interesting at the present time, in view of the recent massacre in that country, which will now in all likelihood be the scene of a war that will result in the obliteration of the heathen king and his court, and the annexation of Benin by the British.

DISEMBARKING ON THE GOLD COAST.

Photographed by F. W. Hughes.

A FANTEE "FETISH DANCE" AT BENIN.

THE CROSS.

Suggestions on the Epworth League Topic for Feb. 21, Isa. 53 : 1-9.

IT is a strange thing that an instrument of humiliation, punishment and death should become a symbol of power and hope and eternal life. Howsoever the enemies of Christianity may argue and declaim they cannot deny the fact that to millions of men and women there is no symbol on earth to which they are so responsive as they are to the cross. There would be something repulsive in the symbol of the gallows, or the guillotine, but in the cross there are suggestions which make it inexpressibly dear. Yet it was not the means of ridding us of an enemy, or of avenging us of an injury, as the gallows might be; it was a means of torture to one whom we reverence and love. Why then is it a precious symbol? The passage associated with the topic explains the mystery. The pathetic story is told there in all its sadness and its glory. This Being, so dear to the Most High, growing up before him as a tender plant, full of the divine life which he is to impart to men, born to reveal God to the world, to be a clearer expression of him who had been speaking to the world in nature, in symbols and types, in the utterances of inspired prophets and poets, to show men what kind of life is possible in the human form, lays down his life on the cross. Just as the natives of an island in the South Seas now rejoicing in civilization, might hear that all the blessings they enjoy flowed from the visit of some white man, who long ago pitied their darkness and went to enlighten them, but their fathers misunderstood him and killed him while his beneficent work was yet incomplete, so we listen to the story of Isaiah. As we rejoice in our changed life here, and our hope of heaven beyond, we think of how the revelation of Our Father who is in heaven came to us, how patient and gentle, and pure, and compassionate, and sympathetic its Bearer was, and we ask ourselves what reward came to him for all he suffered in bearing our griefs and carrying our sorrows. Reward? The reward of being nailed to a cross to die under torture. Well, it was part of the undertaking. He knew it and he did not shrink from it. Beyond the agony and the wrenching asunder of soul and body, he saw down the vista of the centuries, thousands of the victims of sin escaping from their thraldom through his sacrifice, and he cheered himself as he said: "I, if I be lifted up will draw all men unto me." That divine magnetism is the hope of the world. From the sublime height of the Cross he extends a hand, and every man who grasps it is lifted up.

EL-AZHAR, COLLEGE OF FANATICS.

A Visit to the Greatest University in the World, at Cairo, Egypt, with 14,000 Moslem Students—Superstition as an Educational Element.

FOUR hundred mosques in Cairo, Egypt! That statement is substantially correct. Even the non-inquisitive tourist remarks that the Mosiems have ample accommodations for religious ervices, and that the prayer-niches are onveniently situated. The most interestng of all the mosques is El-Azhar (the plendid or flowery), with its five minarets, ne more than St. Sophia at Constantinople, where the Kiatib (reader) dressed in a ong red robe grasps a drawn sword as well s the Koran while reciting the prayer for he Sultan.

El-Azhar is famous as the seat of the reat Mohammedan university, and is the entre for the study of Arabian literature. The instruction given in the Koran is gratuous. There are now over 14,000 students n attendance which is the largest number ver reported. They come from Tunis, Turkey, and all Moslem lands. The only anguage spoken in the university is Arabic, and books written in other lanuages are prohibited. The large number f students may not indicate an intense esire for learning. If it be recollected hat quite as much ado is made when a on enters the army as when he is uried, and as exemption of all members of the institution from military uty is ordered by law, the school ay be safely reckoned as having housands to whom the escaping from rmy life is the main inducement to tudy. There are two large courts aved with stone and connected by olonnade porches. The interior of he university building looks like a orest of columns, there being 400 of hem, some of porphyry, some of arble, some of granite, said to have nce stood in the porticoes of ancient gyptian temples. This turning old tructures into stone quarries is popuar in the "Land of the Nile," for the itadel is built of stones taken from he small pyramids of Gizeh. The tudents have no dormitories other han the open colonnades, where they leep on the matting. They are not ermitted to use coffee, at least in he bounds of the mosque: the ause for this restriction, however, I

THEOLOGICAL STUDENTS IN THE COURT OF THE MOSQUE.

THE MINARETS OF THE MOSQUE OF EL-AZHAR.

lid not learn. Mohammed Ali, of Mameuke-destroying fame, cut off the large income of the university, and until a very recent date the professors have taught without remuneration, except what bakhsheesh they received from private students, and especially from those striving to become teachers in the college. The university is divided according to countries. Each quarter or nationality has a sheik, and then there is the president, or chief sheik, who is over the heads of the sections. The government had occasion to close up the Syrian quarter last year. The cholera having broken out among the students from Palestine, and one death having occurred, the Pasha of Cairo ordered that the sick ones be taken to a hospital and the mosque disinfected. In Cairo many of the natives think that the European doctors kill the patients in the hospitals, and hence they refuse to go. On this occasion the mosque entrances were barricaded and the doors closed and held by the Syrian contingent, refusing to permit any removals and the disinfecting. A body of police was sent, at the same time troops were ordered under arms, for a riot was expected. The Pasha was himself refused entrance, and was stoned by students. He then ordered his men to fire, and three college men fell dead, several others being wounded. The police forced the doors and the government sent the Syrian students home, closing their quarter for one year. If the educated Moslems thus behave, better can hardly be expected from the unlearned.

I met some of the expelled students on the Plain of Jezreel. They were very bitter against the English, whom they blame for the closing of them out of the university. El-Azhar is where the fanatical leaders are trained to stir up strife, and argue the conversion of the Armenians or their annihilation. In the sixteenth century the study of mathematics was abandoned, for it was proven that everything necessary to know could be found in the Koran. A Pasha informed me that the study of elementary arithmetic has recently been introduced, and he says that the Moslems (he is of that persuasion) are so fanatical that progress can be made but slowly. This will be the entering wedge, the sciences will be taught later in El-Azhar. This same Pasha remarked, as we sat together on the deck of a steamer at anchor off the prison island of Rhodes, "the British government is liked by the lower classes in Egypt and hated by the upper classes. It is just the same in Cyprus. A prominent gentleman said: 'We have been used to the mercy of the Turkish government, and it is almost impossible to become accustomed to the justice of the English. They want everything just so, and it is so hard.'" A vessel passed and I waved the United States flag. Then he said, "How many stars have you now?" I told him. "Have you got one for Venezuela yet?" he laughingly inquired. Some of the Moslems are well posted but they are the ones who receive more education than that obtained at El-Azhar.

There are no benches, chairs, or seats of any kind. The students sit on the floor, sometimes on mats or rugs, oftentimes on the stones, with their legs crossed under them; in little groups they sit, with the Koran open, committing to memory, which is the best developed faculty those Mohammedans have. They keep up a swaying to and fro, said by the less faithful to be done for the purpose of keeping awake. At some of the British universities, the student audience behaves as it wishes to, without hindrance, thus testing the ability of the speaker and accustoming him to speak with ease when the audience is not in sympathy. At El-Azhar the noise is emphatic and is helpful, leading the student to develop unusual concentration of mind, much after the Chinese plan.

The students frequently argue some theological point, and if they do not agree, the proverbial way of putting a joke into a Scotchman's head is tried. Whether punching and pounding one another is a convincing sort or style of argument, I'm unable to remark, but their custom is after such a tussel to spit in each other's faces and continue the study of their Bible. The university is a co-educational institution, girls being admitted up to a certain age.

A few days before I arrived at the Esbekiyah Gardens, Cairo, a small number of English soldiers were bearing a comrade to his grave, when the students attacked the funeral procession and stoned the coffin and the men, being dispersed only after a body of national troops appeared on the scene. This was not an unusual occurrence, I was informed.

At the present time there are altogether 25,000 Moslem students in Cairo, and many of them are supported by scholarships (?), being incomes from willed property. The mortality among the students is greatest in winter, and is principally due to consumption. I was credibly informed that not only much of the unrest throughout Mohammedan lands is due to the students of El-Azhar, but that considerable of the fanatical demonstrations in the capital originate in the minds of the students, who inflame the populace to the point of committing the overt act. Ibrahim Pasha's beautiful equestrian statue in front of the Opera House du Cairo does not face toward Mecca, and the Mohammedan population, urged by the students, demanded that it be made to face the east or it would be demolished.

THE GRAND GATE OF EL-AZHAR.

Upon the receipt of the news of the recent massacres in Armenia, they expressed satisfaction and were anxious to repeat them in Egypt, but when the English troops trained the great cannon of the citadel upon El-Azhar, they became calm. While the attendance in a score of years has increased from 6,000 to 14,000, the spirit and policy has modified more slowly. A powerful and dangerous institution is the great Mohammedan university of El-Azhar.

W. E. GEIL.

Ostriches in England.

Although the experiment of importing and breeding ostriches on American soil has not yet proved an unqualified success, a similar attempt in England has provoked some amusing if not satisfactory results. A wealthy lady, with the view of improving the scenery on her estate, has imported some birds from Bahia Blanca, in La Plata, South America. While on board ship their diet was a matter of great difficulty, corn having to be sown for them in the dark, so that they might consume the green shoots. Once on dry land, however, they regain their appetite, and live on potatoes, maize, and green food of all kinds. They consume a fair quantity of iron nails and such unconsidered trifles. The ostriches do not attain to maturity till they are three years old, and never acquire any remarkable amount of intelligence, though they have learned to answer to their names, and they exhibit a decided temper of their own. They stoutly resist any liberties in the way of harnessing, one method of defeating this object being to lie on their backs and kick. They jump a very fair height, and descend opening their wings like a parachute. Their antics and attitudes, in fact, are innumerable, and they have half-a-dozen ways of sitting down. They do not, however, hide their heads in the sand, or loose dirt, as some writers have asserted. The birds are excessively stupid in some things—for instance, in trying to get through small apertures. With the exception of a slight hiss, they are silent. It is thought that, as the ostriches get regularly acclimated in England, they may develop an extra thick crop of feathers to resist the cold, and might therefore become more valuable.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
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T. DeWitt Talmage
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Mrs. Amelia E. Barr's splendid serial, **"The King's Highway,"** which is now progressing in the pages of THE CHRISTIAN HERALD, has met with a most enthusiastic reception from our readers. For the convenience of new subscribers and those who subscribed after the story commenced, a Synopsis of the chapters that have already appeared will be published in next week's issue of THE CHRISTIAN HERALD.

* * *

Mercy for Convicts.

IN looking over the court news, I was struck with a remark that a prisoner made to a New York judge. The criminal having been several times arraigned, the judge kindly asked: "Why don't you reform?" and the answer came: "How can a man reform? No one will give him a recommendation if he has been imprisoned." Then I was impressed as never before that some better preparation ought to be made by society for the reception of our criminal population when they are turned loose. The societies that are attempting relief are well supported. Cannot our government do something to help such people up into right employment and back to respectable lives? Look over your prison reports and find how many men and women have been incarcerated two, three, four, ten times. Was it because their depravity kept them down? No, because there was no chance to get up. Who wants for clerk, or secretary, or servant, or day laborer, or accountant, or employee in any department, those on whom has been the shadow of a prison. These people are buffeted, and thrust back, and sneered at, and destroyed. They go back to their old crimes because it is a choice between that and starvation. Cannot factories or farms be opened where men who have been disgraced and astray may go and toil until they can get re-established in health, and have their empty purses partially replenished, and can make a new start so that they can get on independently and without the recommendation of others? Such an institution conceived in Christian charity would soon pay for itself. But now all the avenues of work are closed against these moral unfortunates and they are beaten back into the vice from which they are ambitious to be rescued. We have much eloquent discussion about prison reform, and books and tracts of utmost value on kindred themes, but how to help those who are recently liberated and who have all the embarrassments of that humiliating position upon them is a subject but little agitated. The New York judge's question was not more kind than was the prisoner's answer tremendous: "How can a man reform if he have once been imprisoned?"

National Virtue.

AS long as God is so merciful to this country in providing luxuriant crops, it will require great genius of governmental mismanagement to throw the nation off the track. Let all commercial and mechanical, and agricultural, and literary interests pitch their tent toward the sunrise. Banking disasters half as great as those reported during the last few weeks would, in other days, have tossed everything beam ends. The tight times have put out of existence many fictitious commercial institutions, and the air is all the clearer for the thunderstorms. The future prosperity of this land is more certain than the uses we will make of our prosperity. If we could only be assured of the fact that the fortunes to be gathered would be consecrated to right uses it would add another trumpet tone to our anticipation. The fact that God has shown more kindness to this land than to any other country under the sun, puts this nation under more obligation to Christian behavior than any other. If the virtue of the people corresponded with the greatness of the Divine mercy shown them, this continent would soon be all garden, spiritual as well as aborescent.

Uncrowned Heroes.

IT is high time that we give more honor to the railroad engineers and firemen, and ship captains who perish for others. The newspapers are full of such sacrifices. No braver deeds were seen at Gettysburg or Austerlitz than are seen night by night amid the conflagrations of our great cities. We must have a new roll of martyrs. On the old roll were placed the names of the butchers of mankind and the destroyers of mankind. The more cities they had sacked, the more harvests they had trampled, the more batteries they had destroyed, the more battalions they had cut to pieces, the more blood they had shed, the higher up on the roll went their names; but on the new roll we will place those who nursed the sick, those who carried a lantern among the poor, those who planned asylums for the crippled and imbecile, those who bound up the wounds of the world, and I hope on this new roll shall be placed the names of the firemen who, amid darkness and storm and crackling flame and tumbling wall, fought for the safety of our cities. Amid the loudest cheers ever uttered ring out the cheers for the brave firemen!

Half-Starved Students.

MANY of our best young men in preparation for the ministry are going through a semi-martyrdom. The strongest mind in the theological class to which I belonged perished, the doctors said afterward, from lack of food. The only time he could afford a doctor was for his post-mortem examination. I give the financial condition of many of our young theological students:

INCOME	$250
OUTGO:	
Board at $3 per week (cheap place)	156
Clothing (shoddy)	100
Books (no morocco)	25
Traveling expenses	20
Total	$301

Here you see a deficit of fifty-one dollars. As there are no stealings in a theological seminary he makes up the balance by selling books or teaching school. He comes into life, cowed down, with a patch on both knees and several other places, and a hat that has been "done over" four or five times, and so weak that the first sharp wind that whistles around the corner blows him into glory. The inertness you complain of in the ministry starts early. Do you suppose that if Paul had spent seven years in a cheap boarding-house, and the years after in a poorly-supplied parsonage, he would have made Felix tremble? No! the first glance of the Roman Procurator would have made him apologize for intrusion. Do not think that all your six-hundred-dollar-minister needs is a Christmas present of an elegantly bound copy of "Calvin's Institutes?" It is a poor consolation if in this way you remind him that he has been fore-ordained to starve to death. Keep your minister on artichokes and purslain, and he will be fit to preach nothing but funeral services from the text, "All flesh is grass." I would like to thunder it so loud that it would be heard from here clear across the Rocky Mountains and the Sierra Nevadas, "Let churches do better by their pastors and their pastors will do better by their churches."

For the Gospel ministers of America and those preparing for the ministry, I bespeak more generous consideration. They are, with few exceptions, grand and noble and glorious men. Upon them I invoke the richest temporal and spiritual blessings of that God who commissioned them to go into all the world and preach the Gospel to every creature.

* * *

Important Notices.

Some Premium Offers Withdrawn

IN order that we may reserve a sufficient number of these Premiums to meet the requirements of **Renewing** Subscribers, we find ourselves compelled, as far as New Subscribers are concerned, to **withdraw the following three Premium propositions:**

1st. THE CHRISTIAN HERALD for one year and the plain red under gold edged Bible at $2.

2d. THE CHRISTIAN HERALD for one year and Margaret E. Sangster's "Home Life Made Beautiful" at $2.

3rd. THE CHRISTIAN HERALD for one year and Marion Harland's "Home of the Bible," at $2.

These propositions are still available for present CHRISTIAN HERALD Subscribers renewing in course of the year, but we cannot fill orders from new Subscribers for any of these Premiums.

Premium Propositions Still Open.

Until further notice the following offers are open to both old and new Subscribers:

1st. THE CHRISTIAN HERALD **Library** for 1897 — ten beautiful and exceedingly useful volumes aggregating 3,200 pages, in a very handsome bookcase — and THE CHRISTIAN HERALD for one year, for $3.

2d. The International Self-Pronouncing Teacher's **Bible** with red under gold edges, and thumb-indexed, silk-sewed and leather-lined, together with THE CHRISTIAN HERALD for one year, at $3; and, of course,

3rd. THE CHRISTIAN HERALD **without** any Premium for one year at $1.50.

How to Get Premiums Free.

We are frequently in receipt of communications from persons who desire to obtain our Premiums, but who cannot afford to pay for them, yet who would be willing to work up new subscribers in payment if such a proposition would commend itself to us.

Heretofore we have not thought well of entertaining such propositions, but to give the matter a fair test we will, **during the month of February**—and only during the month of February — permit such of our friends as desire to secure either the 1897 Library or a thumb-indexed Bible, **to send us three annual subscriptions**, Premium or non-Premium, and in return therefor, we will present them **free** with their choice of an **1897 Library**, ten volumes aggregating 3,200 pages and handsome book-case, **or a Thumb-Indexed, Leather-lined**, silk-sewed, Self-Pronouncing Teacher's **Bible**, with red under gold edges.

Three to One.

Please bear in mind that it takes **three subscribers**, with or without Premium, to **earn** either **one** of the two **Premiums** mentioned, and that the offer will hold good only during the month of **February**.

It is almost needless to add that **no commissions** can be allowed under this or any other Premium offer.

We beg especially to direct the attention of all our friends who contemplate availing themselves of this opportunity to the fact that we cannot supply the plain-edged Bible, or "Home of the Bible," or "Home Life Made Beautiful," as has already been set forth in an announcement at the beginning of this article.

BRIEF NOTES.

Dr. G. Whitfield Guinness, the younger son of Dr. H. Grattan Guinness, is leaving for China this month as a medical missionary of the China Inland Mission.

Rev. Frank S. Scudder, of Mount Vernon, N. Y., has resigned his pastorate in the Reformed Church to go out to Japan as a missionary. He expects to labor in Tokio.

Policeman Philip Rogers, of one of New York's patrol boats, has the proud distinction of having saved from drowning during the twenty-four years he has been on the police force seventeen men, women and children.

Rev. S. T. McKim, of Grundy Centre, Iowa, writes to a contemporary that the churches of the neighborhood have been deeply stirred by a series of Bible readings given by Evangelist H. W. Brown, who spent three weeks there in valuable labor.

Rev. R. G. Pearson's evangelistic meetings at Memphis, Tenn., have been fruitful in conversions. Fifteen churches of various denominations have received additions to their membership, of persons who came to a decision at Mr. Pearson's meetings.

At the close of an eloquent appeal for the poverty-stricken people of Ireland, one of the orator's hearers declined to respond on the ground that a brewing company in that country distributed in one year profits to the amount of three and a-half million dollars.

Mrs. Ballington Booth has now six hundred members in her Prison League, all of them convicts or ex-convicts except herself. She says that of the eighty-six prisoners in Sing Sing prison who professed conversion at her first visits to the prison not one has wavered or relapsed.

The extent of poverty in New York is shown by the fact that when it was known that any homeless person might sleep on the benches of the auditorium in the headquarters of the Salvation Army, fifteen hundred men availed themselves of the privilege nightly. In Chicago a similar offer had like results.

Roman Catholic journals report that instructions from Rome have been received in Mexico peremptorily ordering that the church give a loyal support to the government of President Diaz. This will be of great service to the president, as hitherto the Romish priests have been his implacable and determined opponents.

Evangelist Grant C. Tullar begins a series of meetings on Feb. 14, at the Westminster Presbyterian Church, Brooklyn, N. Y. Mr. Tullar has been co-operating with Major Hilton at Aledo, Ill. He expresses the strong hope that in spite of the difficult circumstances, the work done there will be found to have borne much fruit for Christ.

Consul Mrs. Booth-Tucker of the Salvation Army will conduct a special series of talks on Bible studies at Hardman Hall, Fifth avenue and Nineteenth street, beginning Friday, February 12, and continuing on Fridays for a month. Cards of invitation may be had on application to Consul Booth Tucker, 122 West 14th Street, New York.

A testimony to the progress of this country in the spirit of compassion for the unfortunate and the erring as it was exemplified in the teaching of Christ is given by John Bach McMaster, who, in an article in the *Atlantic Monthly*, calls attention to the fact that at the beginning of this century, "in all our land there was not a reformatory, nor an asylum for the blind, for the deaf and dumb, nor for lunatics."

Jerry McAuley's Cremorne Mission has the happiness of beginning its new year of work with a balance of nearly a thousand dollars in hand. The debt of $1,800 with which it closed its year's labor was completely wiped out by its liberal friends, and a surplus was provided toward the cost of this year's work. The annual expenses are about five thousand dollars. The mission is now conducted by Mr. and Mrs. Charles E. Ballou.

A Presbyterian Missionary in Japan, writing to the American Bible Society, says that a student in the naval college there, being debarred by the rules of the college from Bible reading, all books except text books being forbidden to the students, goes to the rooms of a Christian professor every Sunday to hear the Bible read. He generally carries away with him for private study one or more verses written on slips of paper.

Miss Emma C. Nason, whose work among the lumbermen has been so remarkably blessed, has recovered from the severe sickness which kept her a prisoner during the closing weeks of last year. She has resumed her work with her old energy. During her sickness the missionaries, bearing that there would be a deficiency of funds, spontaneously offered to work on half-pay for two months rather than have any part of the field abandoned.

The Evangelical Alliance for the United States referring to the Treaty of Arbitration between this country and Great Britain, prior to the addition of the Senate's amendments, resolved that: "Having giving faithful consideration to the terms of the treaty, we believe that its several provisions are honorable and safe. In our judgment the treaty if ratified, will conserve the highest interests of the two countries immediately concerned, and will tend to promote the best interests of the world."

The effort to secure a union of all Methodist bodies in Australasia appears, says the *Independent*, about to be crowned with success. For bodies are concerned—the Wesleyan and Primitive Methodists, the United Methodist Free Churches and the Bible Christians. The matter has been the subject of a comprehensive referendum, including in some cases adherents as well as members, and in all cases trustees and official members of quarterly meetings. With incomplete returns, it appears that of 44,000 members attending meetings called to decide the matter, 30,000 voted in favor of union and only 6,500 against it.

The services in Carnegie Music Hall, New York, will be continued through this month. Mr. Moody had two immense audiences on January 3. Mr. Sankey led the musical exercises for the last time for several months, as he was starting for the West the following day. In March Mr. Moody will commence his labors in Connecticut. The meetings in Boston increase in interest from week to week. In response to Mr. Moody's inquiry for living converts of his meetings in Boston, in 18[illegible] over nineteen hundred persons sent him their names and addresses. This, as Mr. Moody says, is practical evidence that the real converts stick.

THE BIBLE AND THE NEWSPAPER

THE COMING CABINET.

ONE of the most momentous duties a President-elect has to perform between the time of his election and his inauguration is the selection of statesmen to form his Cabinet. Under our system government these statesmen have to be omething more than mere chiefs of ureaus. While each is responsible re-pectively for the conduct of affairs in his wn department, his opinion is sought on atters of general policy and his counsel expected in difficulties that may arise other departments. The Cabinet is, erefore, practically an advisory council r the President, and should be com-osed of statesmen who are in accord on uestions of general policy and have an nlightened view of national affairs. resident-Elect McKinley is taking time make his selections, but he has already lled several places and among them the vo most important in the Cabinet, those Secretary of State and Secretary of the reasury. On this page are portraits of he two statesmen who have accepted ese responsible offices. Senator John herman who will, as Secretary of State, ave charge of our foreign relations, is early seventy-four years old and has en prominent in national affairs for ore than forty years. He became a ember of the House of Representatives 1854 and served there continuously ntil 1860, when he was elected to the enate. He has been a member of that namber ever since, excepting the four ears of President Hayes's Administra-on, in which he held the office of Sec-tary of the Treasury. Though Mr. herman has won his reputation chiefly financial affairs, he will not enter the tate Department as a novice. Since his turn to the Senate in 1881, at the close f the Hayes administration, he has been member, and, for the greater part of the me, Chairman, of the Senate Committee n Foreign Relations. He has in this ca acity had cognizance of every treaty egotiated by the government during the ast sixteen years, and has had to weigh nd discuss each of them in committee nd in the Senate chamber. This experi-nce will be of immense value to him in is new office, in which a close and inti-nate knowledge of diplomacy is an essen-al qualification. Mr. Lyman J. Gage, ho will have the management of our nancial affairs, also brings to the cabinet he skill of a trained expert. Although he as not had the legislative experience of Mr. herman, he has had a long commercial aining, and is intimately acquainted with nancial affairs. He is now sixty-one ears old, and for nearly forty years has een in the banking business. He is a ative of New York State, but went to hicago in 1855. He rose from the posi-on of clerk and night watchman a lumber yard to be President f the First National Bank and Presi-ent of the Bankers' National Association. Ir. Gage is said to be in no way a politi-ian and as an evidence of his freedom om party ties it is said that in 1884 he emporarily deserted his party and cast is vote in the Presidential election for Ir. Cleveland. When it was known that he President-elect was considering his ame for the Treasury a flood of endorse-ents from influential men in all sections oured in, heartily recommending Mr. age as a man eminently fitted for the osition. Thus the first and second places the Cabinet are filled, and for the sake f the country we may well pray that they nd all the other counsellors the President-lect will call around him may prove to be ke the men who went to David in Hebron:

Men who had understanding of the times to know what Israel ought to do. (1. Chron. 12 : 32.)

A Carnivorous Plant.

A botanical journal publishes a graphic lescription of a plant found in North Carolina which seems to occupy a place near the boundary of the animal kingdom. It is scientifically classified as *dionæa muscipula*, but is colloquially known as "Venus' fly trap." In appearance the extraordinary plant is a leafless flower stem, running from six to eight inches in height and surmounted by a cluster of five petalled blossoms, rising erect like a rosette. The modest little plant, which is so delicate that it dies of the slightest injury to root or stem, sustains its life by feeding upon the unwary insects that chance to alight upon its leaves to sip the honey-like fluid with which they are coated. In the heart of this blossom are two soft, velvety leaves, fringed with delicate bristles and hinged together on one side. The unsuspecting fly, lured by the honey, alights on these bristles in anticipation of a feast, but at the first touch of its feet the hinges close, the two leaves come together, the bristles interlock, and the hapless insect is imprisoned in a cell from which escape is impossible. Under the stimulus of the victim's struggles the tiny glands with which the inner walls of the trap are furnished pour forth a vegetable gastric juice resembling that which effects digestion in animal life. Under the influence of this fluid, the fly is actually digested alive, and its juices being extracted the trap doors are re-opened and the skeleton is flung out. The plant doubtless never lacks this form of sustenance. The insect world has no means of discovering the danger that lurks behind the honey until it is too late. Even men whom it is possible to warn, are often caught in a similar way through their love for the pleasures with which deadly traps are baited. In his sorrow and shame the young man often recalls the tones of entreaty and warning in which parents, friends, and God's Word told him of his danger.

And thou mourn at the last when thy flesh and thy body are consumed. (Prov. 5 : 11.)

Warned by Rats.

A press dispatch from Shamokin, Pa., says that a few days ago all the men in the Girard Colliery, left the mine and came to the surface in haste. They said they believed the mine was settling, and that it was unsafe to remain longer. Asked their reasons for the opinion, they said that they had seen all the rats which infest that part of the mine in which they work, scamper away to another part of the workings. The miners regarded the movement as a sure portent of disaster, and they had promptly left their work. An examination of the chambers was made at once and it was found that the pillars supporting the roof of the mine were bulging, indicating the approach of the dreaded "squeeze." The superintendent went down with a gang of workmen and shored up the weak places. Several sharp cracks were heard while the work was in progress, but the pillars have ceased to bulge, and it is hoped that the danger of a collapse has been averted. When danger to life is involved, men will act on the warning of a creature as insignificant as a rat, but when eternal life is at stake they are often deaf to the pleadings of the wisest and most eloquent of men.

Thou art unto them as a lovely song of one that hath a pleasant voice and can play well on an instrument: for they hear thy words, but they do them not. (Ezek. 33 : 32.)

Wrecked on a Reef.

A press dispatch from Gloucester, Mass., tells a thrilling story of a recent wreck on the Nova Scotian coast. During a thick snow storm the schooner *Yosemite* was running with reefed sails. Her captain believed that he was well out from shore, but now thinks that his compass must have been detective. Suddenly with a fearful shock the schooner struck on a reef which runs out from Ram's Island. There were ten men in the crew, and all but one, who was in the rigging, were on deck when the vessel struck. The man in the rigging was never seen again, but the other nine succeeded in scrambling on the rock. It was a perilous situation, for the waves washed over it at intervals and seemed to hunger for their lives. They secured pieces of timber from the wreck, and by setting them in crevices of the rock made rough shelters, behind which they passed the night. When the sun rose it was found that one man who had been hurt when the vessel struck had died in the night. They looked anxiously around, but there was no sign of help. Hours passed and the men were almost frenzied with cold and hunger. They dreaded having to pass another night on the reef. Toward sunset one of the men, a powerful swimmer, announced that he was going to make a break for the chance of saving the party. A rope had been secured from the wreck during the day, and one end of it was fastened around his body. None of the men thought that there was any hope of their comrade being able to swim far in the icy water, but, as he said, he preferred to die in the attempt rather than stay and die of cold and hunger on the reef. The island was in sight, and the man determined to reach it or die. He shook hands all round and plunged into the water. It was a desperate struggle and was watched intently from the reef. After a hard battle the brave swimmer was seen scrambling up the rocks on the island. He ran half a mile along the beach to restore circulation, and then made the rope fast. By its aid the men dragged themselves hand over hand to the island, where they found an empty fish house, where they made a fire and sheltered themselves for the night. The next day a passing steamer took them off. Probably not one would have been left alive if they had remained another night on the reef. They owe their lives to the courage and devotion of their comrade who swam to the island with the rope. It would have been sad if any of them had failed to take advantage of the way of escape after he had imperilled his life to provide it. Yet how many there are who know that Christ gave his life to provide a way of salvation, yet do not avail themselves of it!

HON. JOHN SHERMAN,
Named for Secretary of State.

MR. LYMAN J. GAGE,
Named for Secretary of the Treasury.

How shall we escape if we neglect, so great salvation? (Heb. 2 : 3.)

Elevated Railroad Disaster.

A disaster which the public believed might some day take place, but which the experts of elevated railroad travel declared was impossible, occurred in Brooklyn, N. Y., on January 28. An engine and the first car of a passenger train descended bodily from the structure to the street below. It was soon after seven o'clock in the evening, when the elevated railroads are carrying large numbers of workingmen from their daily labor in New York to their homes in the suburbs of Brooklyn. Happily, the train, heavily laden at the start, had been almost emptied of passengers at intermediate stations before it reached Van Sicklen avenue. About a hundred persons, however, had a little farther to go, and the train steamed along at its usual rate. There are three tracks in that neighborhood, the middle track being used after the "rush hours" to store the cars, for the night. A switch which ought to be closed after using, connects both outside tracks with the inner track and permits the trains to pass easily from one track to either of the others. An empty train entered the switch just before the train from the Bridge arrived, but instead of going on the middle track, it went right ahead to the uptown track and struck the engine of the moving train on its side. For an instant the engine swayed under the blow and then rolled over and fell bottom upward in the street. The smoker, which was attached to it, followed, and rested with its forward end on the prostrate engine and its rear end against the elevated structure. The fall broke the coupling between the smoker and the three cars in the rear. They remained on the track, but the sudden stop broke the windows and severely shook the passengers. The engineer of the moving train was killed, and his fireman was so badly injured that an amputation of one of his legs was necessary. The engineer and fireman of the empty train were also hurt, and the passengers in the smoker, who were thrown heavily to the forward end of the car, were badly cut and bruised and had to be sent to the hospital. In trying to determine the responsibility for the accident, the inquiry will properly be directed to the duty connected with the switch. If the switch had been closed as it should have been, the accident would not have occurred. If it is proved that some man left it open who should have closed it, he will be held responsible, although he had no evil intent. It is in this as it is in the moral and spiritual world; the man who neglects a duty can never tell how many people may have to suffer through his negligence.

For none of us liveth to himself, and no man dieth to himself. (Rom. 14 : 7.)

An Involuntary Voyage.

A reminiscence of an adventurous voyage was given recently to a reporter by an old sailor now living on a farm on Long Island. He was one of the crew of a whaler, and was ashore for a day's holiday, when news reached him that a school of nine whales had been sighted. He hurried on board and joined in the pursuit. The crews of three boats took part in the chase and each succeeded in harpooning a whale. Then followed an exciting and dangerous voyage. The whales made a desperate struggle to escape. They dragged the boats fully ten miles out to sea before they gave up the contest. Two of the boats narrowly escaped destruction. Happily all the boats returned safely with their prizes which subsequently realized a large sum. This did not always happen, the old sailor says. Sometimes even after a whale had been harpooned, the captain had to cut the rope and abandon the prize to avoid being dragged under. It is so with other prizes. Sometimes in business pursuits a man who has almost secured some coveted prize, finds himself dragged out into dangerous currents, where he must either relinquish his prize or go down into the world's vortex and lose his soul. It is not always that the pursuer has the wisdom to decide on the safe course and relinquish his pursuit.

They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition. (1 Timothy 6 : 9.)

THE SUNDAY SCHOOL

PRAISE YE THE LORD

FIRST CHRISTIAN MARTYR.

Sunday School Lesson for Feb. 21. Acts 6: 8-15; 7:54-60. Golden Text, Rev. 2: 10. By Mrs. M. Baxter.

WHILE the Jewish authorities were consummating their sin of resisting the Holy Ghost, the enemy was busy within the church. It is with an anguish of heart which the present state of the Christian church causes, that we go back to her point of departure from her first love. Christ "died for all, that they which live should not henceforth live unto themselves but unto him which died for them and rose again." (II.Cor. 5 : 5) And yet, among the very company, none of whose members in its beginning would say of aught of the things which he possessed that it was his own, there arose now a murmuring about the distribution of alms. Already the church of Christ had ceased to be "of one heart and of one soul," and the distinction between those who overcome and those who do not overcome, so strongly taught in Rev. 2 : 3, began to be manifested. It is just in such circumstances that truly saintly souls and real martyrs are found. "There must be also heresies among you that they which are approved (who have stood the test) may be manifest among you." (I.Cor. 11: 19.)

The First Deacons.

In all things evil God overrules for his glory. The very murmuring of the disciples led to the choosing of capable men among them who should superintend the distribution of alms; and seven men "of honest report, full of the Holy Ghost and wisdom" were chosen from among them for this business of the church, that the apostles might be set free to wait upon God, and to minister the word unto the people. One of the seven was Stephen, who, in addition to the execution of business, because he was "full of faith and power, did great wonders and miracles among the people." This aroused the enmity of those who, for a time had been quieted through the intervention of Gamaliel. A conscience which is regulated by feelings and impressions may be awakened and active for a time, under such an appeal as that of Gamaliel, but it is only a conscience which is habitually controlled and regulated by the Holy Ghost which continues to take God's side of things. Man's jealousy of man is a stronger power in the natural heart than his fear of God. Persecution broke out; it could not be otherwise; the power of God dwelling in the disciples was such that it was felt everywhere. The externalism of the Pharisee, the rationalism of the Sadducee, the representative doctrines of the Herodians, the Libertines, and those of the sects from abroad stood no chance against it. They came and "disputed with Stephen" but in vain. God was in him: "and they were not able to resist the wisdom and the Spirit by which he spake." Why should a man fear in whom God the Holy Ghost dwells? He has the promise: "It shall be given you in that same hour what ye shall say, and what ye shall speak, for it is not ye that speak but the Holy Ghost" (Matt. 10: 20.) Stephen experienced this. How foolish is self defence in a child of God! The power which disabled the enemies of the Lord Jesus, so that "he put the Sadducees to silence" that "no man was able to answer him a word" nor durst ask him any more questions (Matt 22: 34-46), dwells in them. Oh, for an unanswering, practical belief in the presence and power of the Holy Ghost!

Unable to resist him as they had been unable to resist his Lord, they resorted to the same expedient to get rid of him; they apprehended him on a false plea of blasphemy, and set up false witnesses which perverted his words as those of his Master had been perverted before him. Now the disciple should drink of the cup which he had drunk and should be baptized with his baptism. But

An Unexpected Phenomenon

took place: "All that sat in the council looking steadfastly on him saw his face as it had been the face of an angel." Were they reminded of the blinding light which Moses' face reflected from his forty days alone with God on Mount Sinai, and did a sword pierce some hearts with the reflection that such a face was not an index of blasphemy in the heart but was a certain sign that God's presence was there? Interrogated by the high priest, this yielded instrument of the Holy Ghost addressed the assembly. Not a word did he say in his own defence, to "endure grief, suffering wrongfully" belongs to the true spirit of Christ. Stephen's object was to show how matters stood between them and God, putting himself completely out of the question. His first word was, "The God of glory." God filled his heart, not the care for his own life. Tracing the history of God's dealings with Israel from the very call of Abraham, he showed how, already in their persecution of Joseph, their fathers had taken part against God, and had sold into Egypt their brother through whom God would deliver their posterity. God was with him but they were against him; and Joseph finally delivered those that hated him.

Then he showed them how, in later things, Moses also, who was "fair to God" was rejected and misunderstood by his brethren. "This Moses whom they refused saying, Who made thee a ruler and a judge? him hath God sent to be both a ruler and a deliverer with the hand of the angel which appeared to him in the bush." After showing how, with wonders and signs Moses delivered them, Stephen again speaks to them of "the angel which spake to him in Mount Sinai." (Acts 7: 38, R.V.) Who is this angel? He was sent before them to keep them in the way, and to bring them into the place prepared. They were warned, "Take ye heed of him, and hearken unto his voice, provoke him not, for he will not pardon your transgression, for my name is in him." (Ex. 23: 20-23, R.V.) Isaiah calls him "the angel of His presence," and further, "His Holy Spirit," and he bears witness that "they grieved" him. (Isa. 43: 9-11.) No wonder, then, Stephen sums up his appeal to his people thus: "Ye stiff necked and uncircumcized in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

This was the culminating sin of the Jewish people at this time. They could not, in the family of Jacob, tolerate their brother Joseph, because God was with him, they refused in like manner, Moses, and rebelled again and again against him, because the Spirit of God was with him. He alludes to their history since Moses' time in the words, "Which of the prophets did not your fathers persecute? And they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not." (Acts 7: 51-53, R.V.) It was a long, shameful history of resisting God, and now in the person of the disciples where he was dwelling, as he could not dwell in temples made with hands, the same people were manifesting the same spirit. Would they crown their rejection of the Lord Jesus by finally rejecting the Holy Ghost?

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE story of Stephen is brief, but it is full of valuable lessons. We first hear of him as one of the seven men appointed to attend to the daily distribution to the poor. It was a humble duty for a man of his character and abilities, but it was service, and with the spirit of Christ he accepted it. A man who was anxious to "push to the front" might have despised such work, but in no place could he have gained a glory equal to that he has, as the first of the long line of martyrs who laid down their lives in their Master's cause. The names of the seven seem to indicate that they all belonged to the party of Grecian or Hellenistic Jewish Christians, who had complained of the partiality of the Apostles. They were Jews born in foreign lands, who spoke Greek, while those born in Palestine spoke Aramaic, a modified form of the ancient Hebrew.

"LOOKED UP STEADFASTLY INTO HEAVEN AND SAW THE GLORY OF GOD."

Further evidence that Stephen belonged to the Grecian party is furnished by the fact that the quotations from the Bible in his speech, are all from the Greek version of the Old Testament. His opponents were of foreign birth, too. In some instances their nationality is mentioned. The Libertines were Jews who had been taken prisoners and afterwards set free. They were evidently zealous for the religion of their fathers and the maintenance of the existing order. In our day we should call them conservative—men opposed to innovation and any new light. They would naturally be indignant if Stephen spoke, as Christ did, of the temple and the Mosaic institutions, as being superseded. They tried to silence Stephen by argument, and when that failed they proceeded to persecution. Their zeal may have been well-meant at first, but zealous men are liable to be betrayed into evil methods, if they get the idea that they are justified in doing evil that good may come. They succeeded in making Stephen unpopular, and incited the people against him. A plot with hired testimony was concocted, and at last Stephen was arrested and arraigned before the grand council, on a charge of blasphemy, which was a capital offence. The plan, however, appears to have been to avoid condemning him to death. The necessity of getting the Roman endorsement of the sentence, which had proved so difficult in Christ's case, led them to seek a different method. Pilate was deposed and there would be a delay in securing a regular execution; but there would be little danger of an inquiry into a lynching. Stephen's speech at his trial was not a defence of himself, but an indictment of his judges. In a brief rapid style he reviewed the national history, to show how often the people had been wrong. He was put on trial for speaking against Moses and his system, which was as culpable in Jew's opinion as if he had spoken against God, yet how had the nation treated Moses? Stephen was charged with conspiracy against the temple, but Isaiah had shown that the temple could not fulfil its object. He had proceeded so far when he seems to have been interrupted or to have seen some sign of the futility of speaking further. In the fifty-first verse he abruptly stops his historical survey and launches into denunciation, closing with a description of a vision there granted to him. There was probably some sign given, but not mentioned, and the council breaks up in confusion, and Stephen is hurried out by the mob and carried to the stoning-place. There, according to the usual practice, he would be urged to pray to God for pardon. Then the two witnesses, which the law required in capital cases, would each hurl a stone at him: he knelt, and afterward the whole crowd would join in dashing the life out of the victim. Like his Lord, he died with a prayer for his murderers on his lips. The presence of Paul, is incidentally mentioned at the close, as having, by his being there given countenance to the proceedings, was probably he who gave Luke the vivid description of the trial, which he incorporated in his history in the Acts. The long speech of Stephen reads like the report of some eye-witness quoting from memory. There are several historic blunders in it, as when he speaks (Ver. 14 of seventy-five souls going into Egypt instead of sixty-six and (Ver. 16), of Abraham buying the burial-place at Sychem when it was Jacob who bought it. But these and other mistakes might easily have been the mistakes of the reporter not of Stephen.

I see the heavens opened. Stephen was standing on the elevation from which men can see visions which are not granted to ordinary men—the elevation of suffering for Christ's sake. Heaven is nearer to us than we think and the veil which hides it from our visions is sometimes withdrawn in a supreme crisis in order, as in the case of Elisha's servant (II. Kings 6 : 17) that we may gain the strength needed. There is a story of a chief who in a desperate battle received severe wounds and fell to the ground. The enemy seeing him down and believing him to be killed raised a exultant shout and his own men stricken with dismay fell back. The chief raised himself on his elbow and calling to the retreating followers, said: "My children I am not dead. I am looking to see you do your duty." At the sound of his voice they rallied, and while he watched them they returned to the charge with a vigor that drove the foe from the field.

Looked up steadfastly. A great preacher gives a forcible illustration from a mountain experience. He was on top of a mountain from which he could see several towns and a large city. Smoke was curling from the chimneys, and the preacher thought of the work that was going on and the busy life of the streets. His heart ached as he thought of the sins of the cities and he wondered what the outcome would be. He closed his eyes and cried to God. When he opened his eyes again a change had come over the landscape. Between him and the plain there had rolled light clouds cutting off his view. Above him, stretched the clear blue sky and it seemed the only living creature in sight. He was alone with God and felt quite still.

Lord Jesus, receive my spirit. The biographer of Dr. Livingstone gives a touching description of the finding of his body. The hut was almost dark. The bed had not been disturbed. Beside it knelt the great explorer, his body stretched forward, his head buried in his hands upon the pillow. They would not disturb him, but Majwara said that he had not moved for hours. Then Matthew advanced softly and reverently touched Livingstone's cheek. It was cold. He must have been dead for hours. Dead as he prayed.

He fell asleep. It is a strange expression to use about a man whose body was being crushed under huge stones. Yet, how often the Christian dies, his death is like falling asleep. "A miracle! A miracle!" cried James Bainham, one of the men whom the priests burned in the reign of Henry VIII. His body was fastened to the stake and the flames were licking it with their fiery tongues. None expected to hear his voice again; but from the midst of the fire came the cry, "A miracle! I feel no pain. In this burning I am not suffering. I die as on a bed of down."

THE FAMILY AND HOME CIRCLE

IN PERSIAN HOMES.

mple Life in the Towns and Villages of the Shah's Empire—The Household "Koorsie" and its Uses.

AT this season, when winter's icy blasts are chilling the homes of the poor throughout our own land, and the supreme object in life, in many places, seems to be to keep warm, the scene in the notograph on this page cannot fail to exte sympathetic interest. It represents a ersian family group of the poorer class, ddled around the "Koorsie" or house- ld heater, in the common sleeping-room. hey are presumably settled for the night, e children being pillowed on blankets on e floor with their feet toward the heat, hile the older members of the family ake themselves as comfortable as posble in the outer circle.

The "Koorsie" is a low, broad ble, under which is a basin ith a charcoal fire, a large uilt or double blanket being rown over the whole to keep the warmth. In cold weather, l the family and any stranrs who may happen to be eir guests, assemble around e "koorsie" and draw the cov- over themselves up to the in. The floor of such a house s that shown in our illustration usually an earthen one, over hich a straw mat is placed d then a few rugs over all, us forming a bed not by any eans uncomfortable, though, European or American eyes, would not seem at all invitg for a night's repose. When ed-time arrives, all the bedothes—which, during the day ave been rolled up and set gainst the wall for use as seats -are spread down on the floor. xcept in the homes of the ealthy, the sleeping apartent is used by non-Moslem milies in common, half a ozen or even more persons eposing in the same chamber. Vool, cotton or feather matresses and pillows, and linen heets, constitute the sleeping quipment.

In Mohammedan homes, owever, there is greater priacy and no one is admitted to he family sleeping-room, except he mother, father, and children. Usually he rooms are lighted by oil-lamps, though here are very many homes in Persia here the tallow candle is still the only luminator. Some old-fashioned houses n the villages use little earthern vessels lled with oil, in which floats a cotton vick. This is set upon a candle-stick and heds a faint light throughout the dingy oom.

Persian houses, for the most part, are ubstantial, gloomy-looking stone structures, with strong wooden doors. The omes of the rich are furnished in the nost sumptuous style of Oriental magnifience. In the hot Persian summer, fire s only needed on chilly days, and the amilies sleep on the flat roofs. Meals are eaten three times daily. Among the very oor, dinner may consist of a mess of vegtable soup and some pilo, or possibly nly a piece of bread, a morsel of cheese nd a draught of butter-milk. The rich ave tables that would tempt the most apricious appetite, and which cost a forune to support.

PERSIAN VILLAGERS UNDER THE "KOORSIE," OR FAMILY HEATER.

Little Maids of the Zuyder Zee.

Quaint little prim figures are those of the children of Marken on the Zuyder Zee, Holland. The dress of mothers and daughters—even the girl babies—is essentially alike. Short skirts reaching nearly to the ankles, and very full below the waist; large full aprons with wide bands across the back; dark woollen stockings and stout wooden shoes; sleeveless colored bodices that have sometimes done service in two or maybe three generations; arms covered with sleeves of red-and-white striped cloth, and on the head a close-fitting cap, covering the ears, and trimmed with lace ribbons and embroidery, such is the national dress which one sees everywhere. Even the little girls, except for their fresh, young faces and diminutive stature, look just like their mothers, their bulky dresses and queer Dutch "kindercaps" giving them the appearance of little women.

Is She the Oldest Woman?

In the old town of San Antonio, Tex., lives a little, aged Mexican woman, Marie la Candelaria Castenon de Villanueva by name, who is reported to be the oldest woman on this continent. She is said to be 113 years of age, and she is the last surviving member of the little band that was gathered in the Alamo sixty years ago. She was nurse to Bowie. What changes have taken place in this world since first she saw the light of its sun! In the world of inventions, nearly all of our labor-saving machines and our convenience-making devices have been contrived. Long since her first day Elias Howe, the inventor of the sewing machine, was born, and has been in his grave an average lifetime. Since her birth the power of steam has been discovered; the steam engine has been perfected, continents have been iron-girdled with railroads, and the puff of the steam craft has been heard on all the lands and all the waters; the electric light and a score of other great inventions have been discovered. Kings, queens and empires have passed away, and the very face of the world has been changed.

Don't "Baby" the Children too Much.

A mother need not be a slave to her children when the little folks have attained the age of self-helpfulness. It is her duty to teach them this habit of self-help. Elsa Hofer Schrieber, a noted kindergartner, writing on this subject, gives the following advice: "As soon as baby can walk, he can do his part. One proud father told me not long ago of his two year-old son's keeping the kitchen wood box filled, carrying a stick at a time. I know a child a year and a-half old that can put all the knives and forks around the table, taking them out of the basket that is put on a chair for him. Children that develop the industrious sense early will always like to work. I don't mean to make a drudge of the child, but let him feel that he is actually doing something that counts for the welfare of the family. I can assure you that it is far easier to follow the first impulse, but when we realize that in doing so we are adding weakness instead of strength to our child's character, our choice will not be hard. Of course there are times when a mother's loving solace is needed, and no mother need be told how to discern them. If we used the time spent in unnecessarily 'babying' our children for joyous play, a good story, or preparing some little surprise for them, how much we could add to their real growth and happiness."

The "Curfew" Idea.

Whether or not the "Curfew" idea now so widely discussed, shall again prevail, even in a few localities, it is quite certain that our modern society cannot be harmed by having the subject up for consideration. In our great cities, and even in less thickly populated quarters, the tendency to turn night into day is steadily increasing, and the old-fashioned, sober habit, (so conducise to good health and sound sense), of going to bed at reasonable hours is little more than a tradition. It is probably no exaggeration to say that one-half of the adult population in cities and towns do not seek their pillows till after the stroke of midnight, and a very considerable proportion of that half even at a much later hour. To enforce a curfew ordinance in such communities would be clearly out of the question. Matters are different, however, in rural districts and villages, where such a custom might be revived, by common consent, without interference with business or encountering opposition from any considerable portion of the community. The "Curfew bell" is supposed to have been introduced in England by William the Conqueror. At that time, almost all the houses in England were built of wood, and fires were of frequent occurrence. The object of the bell was to warn the people to put out their fires and retire for the night—to *couvre feu* ("cover fire"). In summer it was rung at sunset, and about eight o'clock in the winter time. Those who did not attend to the signal had certain penalties imposed upon them. The practice of ringing the curfew seems to have prevailed in Europe long before the Norman conquest. In many parts of England the custom of ringing the bells at eight or nine p.m., still exists, but it has lost its original meaning.

GOOD-NIGHT, LITTLE DARLING.

GOOD-NIGHT, little darling, good-night.
I suppose it's a blessing—the Master knows best—
Why my dear should go home from the world of unrest,
From the papa of earth to the Great Father's breast;
So good-night, little dear, good-night.

Good-night, little darling, good-night.
Too early it seems for my baby to sleep,
But I pass my sweet one to Jesus to keep;
And I miss you so, precious, I cannot but weep;
But good-night, little dear, good-night.

Good-night, little darling, good-night.
I know you will gently and peacefully rest
With your head pillowed on the dear Lord's gentle breast,
The most placid, sweetest, that ever it pressed;
So good-night, little dear, good-night.

Good-night, little darling, good-night.
I will see you again at the breaking of day,
When the great Sun shall rise and the dark flee away,
But till that time, my precious, your papa must stay;
So good-night, my dear, good-night.

Noank, Conn. —W. C. MARTIN.

The Mothers' Congress Programme

AS the approaching National Congress of Mothers, which meets in Washington, D.C., Feb. 17–19, is attracting widespread attention throughout the country, THE CHRISTIAN HERALD takes pleasure in presenting the official programme of the Congress which it has just received through the courtesy of the Press Manager, Mrs. Henry J. Finley.

THURSDAY MORNING.

1. Devotional: Mrs. Maud Ballington Booth. 2. Dietetics: Mrs. Louise M. Hogan, Germantown, Pa. 3. Mother's Relation to the Sound Physical Development of her Child: Mrs. Annie Jenness Miller. 4. Reproduction and Natural Law: Mrs. Alice Lee Moyne, Washington, D. C. 5. The Moral Responsibility of Women in Heredity: Mrs. Helen M. Gardner, Boston, Mass.

THURSDAY AFTERNOON.

1. The Mother's Greatest Needs: Miss Frances Newton. 2. Play-Grounds: Miss Constance MacKensie, Philadelphia. 3. Some Practical Results of Child Study: Dr. G. Stanley Hall.

THURSDAY EVENING.

1. Reading Course for Mothers: Mrs. Margaret E. Sangster, New York City. 2. Presentation of Resolution, Press Com. of Women Friends, Baltimore, Md. 3. How to Guard our Youth against Bad Literature: Mr. Anthony Comstock, New York City.

FRIDAY MORNING.

1. Devotional: Mrs. H. M. Stinson, New York City. 2. Heredity: Mrs. W. H. Tilton, Carlinsville, Ga. 3. Physical Culture: Miss Julia King, Boston, Mass. 4. Character Building vs. Education: Mrs. Ellen Richardson, Boston, Mass. 5. National Training School for Women: Mrs. S. A. Cotton, Falkland, N.C.

FRIDAY EVENING.

1. How Shall the Nation Secure Educated Mothers? Mrs. Stanton Blatch, New York City. 2. Club Organization: (a) Need of Organization: (b) How Organize: Mrs. Ellen W. Henrotin, Chicago, Ill.

This programme will be supplemented by additional features shortly. Mrs. Cleveland has expressed her attention of tendering a reception to the officers and delegates to the Congress on the morning of the 17th, and it is expected that many of the Cabinet ladies will also take a personal interest in the proceedings. The work of the Congress will be fully noticed in THE CHRISTIAN HERALD for the information of mothers throughout the land, and an outline of the principle addresses to be delivered will appear in these columns.

Everybody, whether parent or not, is cordially invited to attend any or all of the sessions. Mrs. James H. McGill, chairman of the Entertainment Committee, can be addressed at the office, 1429 Twentieth street, Washington. In addition to the regular programme there will be special conferences on subjects pertaining to the interests of childhood, under the direction of Miss Frances Newton. The ablest speakers that can be secured will assist in this sectional work.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER V.—Continued.

MEN PROPOSE; WOMEN DECIDE.

"NO, Mr. Lloyd," replied John McAslin. "I am not. A great fortune could keep the house pure by supplying funds for prosecutions. If members knew they would be called to account for bribery and corruption, for perjury and for every malfeasance of office, small and great, they would not render themselves liable to indictment. A great fortune could found free libraries in a large number of villages, and it is from healthy, intelligent villages that our large cities ought to be reinforced. A great fortune could found local hospitals sufficient for every need. Oh, there are so many ways, all equally noble and necessary, so many things that rich men could do, and be happy in the doing, far more happy than they are in collecting pictures or indulging themselves in luxury, or in simply amassing money."

"You are laying the regeneration of society and the elevation of the poor upon the rich," said Mrs. Lloyd. "It is too great a work for any class. Religion is the only power able for it. Suppose we denied ourselves to the uttermost, and gave all we possessed to the poor?"

"It would be as nothing without charity."

"But is not giving up everything, charity?"

"No, indeed! The rich man must give himself as well as his gold. If he wants to taste the greatest blessing in the world, to know beforehand the very happiness of heaven, he must live for others. There is no true happiness till this law is fulfilled, and the vainest of things is to dream that denying self will do as well. To die to self we must live for others."

"I do not understand."

"We must feel with others, be touched by their suffering, and busy for their happiness. We must do as Christ did, lay our hands upon the poor, and even the leper, and not stand afar off and throw them a piece of gold."

"But this is the business of the church."

"Mrs. Lloyd, the church of the past, is dying now of its own respectability; the church of the future, must make the divine, secular; and the secular, divine."

"But how?"

"It must cover the whole ground of ordinary life, with its multitude of interests and requirements. It is a miserably, selfish religion which busies itself about what will happen when we die, which goes to church and repeats creeds, and totally ignores the great law of human brotherhood, set forth by Christ, as the very rule of his Kingdom."

"The world has got to be carried on, sir," said Mr. Lloyd, with a little temper, "and pray tell me, how is the law of human brotherhood to be brought into business? It is pure nonsense! Who cares for this 'brotherhood' question, when it is a matter of push, or the chance of making a corner, or of cutting prices, or of buying in the cheapest market? You may rant about equality, human brotherhood and liberty, but what does it amount to? There are no such things, in the market places of the world."

"Yet no one can deny that these very words represent the aspirations and hopes of untold millions. And if the church of the future does its duty, it will not leave a revolutionary press and atheistical expounders to be the only teachers to use them. The church of the future will take these magical words up in the name of God, and give to them their truest and noblest conception."

"Your sister Jessie, Mr. McAslin, has often said to me, 'my brother John ought to be a preacher.' I agree with her," said Alice, "you have an evident 'call' for this church of the future—the church that shall teach the brotherhood of men, liberty and equality."

"There never can be any such thing as equality," said Mr Lloyd.

"There is an equality and there is an inequality, and both are of the ordination of God. All men in his sight are of equal value. All according to their ability are equally responsible. But until men and women are born equally good and clever, equally healthy and industrious, inequality in this world must exist, and, indeed, as we advance in civilization, it will be more and more in evidence."

"Then you admit at least one irremediable evil?" said Mr. Lloyd.

"I do not think this inequality an evil, quite the contrary. Is it an evil in the family where the weakness of age, the helplessness of infancy, or the sickness of one of its members, calls forth all that is beautiful and self-denying in love? Indeed it is not."

"You think then, Mr. McAslin," said Mrs. Lloyd, "that the weak member of a family—I mean weak in any respect—ought to be continually pitied, borne with and helped?"

"I do."

"And what if he fails again and again?"

"He must be helped again and again. If there is some weakness to be borne with, there is always some good to be strengthened."

"Yes! yes! He must be helpedagain and again!" Her face flushed, her eyes were gleaming and tender.

But Mr. Lloyd rose up hastily, and with evident annoyance.

"Come! Come!" he said, "we have had enough, and more than enough of this. Let us go to the drawing-room and Alice will give us some music." But he was not any happier under the charm of song. In the midst of melody he could not keep Lord Medway out of his mind, nor yet look at his daughter without an uncomfortable feeling, though he kept privately assuring himself that he had only done his duty, and that in the long run Alice would thank him for doing it.

CHAPTER VI.

"WHAT AILS THIS HEART OF MINE?"

It was easy enough for Mr. Lloyd to reason himself out of everything he ought to believe and to feel; and while Alice and John were making melody, and forgetting all else, he slipped quietly out of the room. He wished to avoid any discussion about Lord Medway; for he believed that every hour the subject could be deferred, would make it more manageable. There was a little room on the ground floor which he called his private office, and thither he retired. Alice had never ventured to trouble its selfish seclusion at any time, and he threw himself on a comfortable lounge with the easy reflection that he was safe at least for that night.

In less than half an hour he was amazed to see his wife intrude upon his privacy. Such an event was unprecedented. He was not prepared in any way for a visit so unusual, and he asked with a show of anxiety, "Is any one ill. Is the house on fire? What remarkable thing has happened?"

"I have come to talk to you about Alice," she answered.

"This is a new departure," he said, scornfully. "Since when have you begun to consider your daughter's affairs?"

"If I have appeared remiss in the past, there is no necessity to continue the error. I wish to spare Alice as much as possible; and I know any conversation about Lord Medway will be painful to her."

"Your duty is to talk to her on that very subject. Any other mother would do so.'

"I might talk to her in a way you would not approve. If she does not love Lord—"

"Love! love! love! It is all women think of. I don't believe there is such a thing. I intend Alice to marry Lord Medway, whether she imagines herself in love with him or not. The business part of the alliance is satisfactorily completed; if you have any regard for Alice's future, you will persuade her to get through the sentimental part as soon as possible. The young man will not wait too long on her fancies; not even for the pile of money he gets with her."

"We know, Nicholas, what a loveless marriage means."

"Yes, we do. You are right there."

"YOU OUGHT TO HAVE GONE INTO STOCKS, MARIAN," SAID MR. LLOYD.

"Do you wish Alice to suffer all I have suffered?"

"You have chosen to imagine yourself ill-used. I can't help that. You have had everything a women needs to make her happy."

"Everything but love. It would have been better if I had had love and wanted everything else. I insist upon Alice having perfect freedom in the matter of marriage. She shall not be forced into a life she hates. I will protest against it even to the altar."

"What is the matter with you? And as for 'insisting,' that is sheer folly."

"You will not find it so. I came here to-night on business. I am ready to make a bargain with you, for it is the only argument you understand. You have a very large sum of money belonging to me in your hand, or in your business. You have it 'on call.' If you refuse the requests I am going to make, then I refuse to allow you the use of this money any longer. I shall instruct Telford to collect it at once."

He looked at her with anger and anxiety. "What do you want?" he asked.

"I want Alice to have her free will in the Medway matter. If she wishes to marry him I will not oppose her; it she does not wish to marry him, I will not have her frightened, or persuaded, or in any way talked into a loveless union: no, not for all the gold in America and all the nobility in Europe. And I must insi upon you authoritatively contradicting tl statements made in to-day's papers."

"I cannot contradict them. I, myse gave the reporters the main part of the i formation. Of course they added to it—

"You must contradict it. You must sa at any rate, that the news is prematur that Miss Lloyd's education is yet u finished, and that her marriage will not l considered for at least another year. Th restoration of Alice to her place, as a g not yet in society, is imperative. It mu be done."

"Have I been mistaken in you all the years? What makes you talk to me in th strain? You are surely out of your min I shall send a physician to see you to-mo row."

"Will you agree to these two things contradict the report of to-day, and lea Alice perfectly free to make her own d cision about Lord Medway?"

"What if I do not agree?"

"Then you will find it more difficult pay Lord Medway the money you ha promised him, than you imagine it to now."

"Ah! That is your move. Very clev indeed! Alice is to have her way or e you will make it impossible for me to ha my way. Who put you up to this pla Telford?"

"Will you do as I want you to do? will you give up my money?"

"I cannot possibly pay your money ba at present. In some respects it wou mean ruin to me. Why it turns me gr to think of it!"

"In every respect it is ruin to any g to marry without love. Alice may be spar a marriage she does not desire, you m be spared a repayment you dread by t small acts of simple justice. Will you them?"

"I suppose I must. You ought to ha gone into stocks Marian, you drive a S lock bargain—no consideration at all a man's word, or bond, or feelings."

"Nicholas, when ever did you feel for a one's word, or bond, or feelings? Ha you cared for my feelings? Or for p Stephen's? Or for Alice's? I am no S lock. If I could have appealed to y heart I never should have thought of y purse. Will you do to-morrow morn what I ask of you?"

"Yes—and what will you do?"

"I will pay the price of it."

"Very well. You have made your b gain. I suppose Medway can see Al to-morrow?"

"Certainly. I wish her to judge fai Let him ask for himself. Let her ansv for herself."

With a calm "good-night," she then w away to the quiet little room which l for many years been her place of med tion and prayer,—the room from wh she had brought so often the peace t passeth understanding and the rest that earthly love can give. She was trembl all over, her heart beat rapidly, her f was set to her purpose, her eyes shini But this "closet apart" was full of pea the spiritual emanations of years clung it. A great seriousness fell like a mai all over her, and to be serious is to be repose. It was not long before she co put the earth beneath her feet, then soul, feeling its immortality, sat light up its temporal perch, and knew a joy utterance, a sense of divine presence serene amazement in which all trouble questions and conclusions were lost. I face had a radiance that was not color, a direct spiritual effluence; the shining the soul through mere flesh and blood, it is the soul that makes the body, and ward beauty seldom fails to express it outwardly.

The opening and shutting of a door, a bar or two of a hunting song in which Jol and Alice's voices mingled, dissolved glory and recalled her to temporal affa But, oh, the divine tranquility in which sorrow for Steve and her care for A were lost! Her own heart-longing heart-aching, and all the heaviness of li great tragedy had become lighter tha grasshopper, and though the spiritual te ebbed quickly out nothing could rob of that felicitous repose it left behind.

In that prescient condition she sv clearly the end to which Alice and Jo McAslin were drifting, and the knowle brought no fear with it. "He is a god man," she said softly, "and he loves her I will neither meddle nor make, nor in y way try to influence her, for a hand w than mine is weaving their destiny."

(To be Continued.)

LITTLE WORRIES.

Suggestions on the Christian Endeavor Topic for the Week beginning Feb. 21. Psalm 121:1-8; John 14-1.

HOW to get rid of our little worries, is a problem not easily solved. Perhaps it is not possible to solve it at all by that way of approach. The worry will come, so long as we are in the flesh. In business, in the home, in the church—everywhere there are annoyances, disappointments, vexations. Things will not go our way. People around us will not do as we would have them. We are thwarted when we are conscious of meaning well and doing right. Disagreeable things that we have no power to change, provide a continuous source of annoyance. Losses and trials proceeding from our own misapprehension, forgetfulness, or mistakes for which we can blame no one but ourselves, involve us in chagrin and mortification. Even our best efforts, to which we have given earnest thought and strenuous endeavor, fail of success. Worries about ourselves, our health, our work, our responsibilities, our future; worries about others, about the consequences of habits they are forming, about the disasters that the course they are taking may involve—all these worries and a multitude of others are our inheritance in this life. Like the fiends in the demoniac whom Christ cured, they might say, "My name is legion, for we are many."

If, as is very certain, we cannot escape these things, if we cannot get rid of our little worries, the philosophic course is to learn how to bear them. To get an armor which their stings cannot penetrate, is the next best thing to getting rid of them altogether. If such an armor can be had, it will abundantly repay all the trouble of getting it. It will save a fearful expenditure of nervous force and keep us from spending many miserable hours. It will be a benefit to others as well as ourselves, for if we worry and fret we make all about us uncomfortable. Nothing is more contagious than worry, so that the worrying person is not only a source of annoyance to his friends, but produces a fretfulness in them which indefinitely extends the evil. One of the greatest of modern philosophers passed a long life of martyrdom to this misery and made life a burden to all around him. It is worth while, therefore, to find out how to escape the suffering.

One or two common sense rules may be of service by way of suggesting others. It will help to attain the invulnerable condition if we keep clearly in mind the fact that this life is an education, a discipline. If we are able to regard the little worries as tests, instead of pests, something to try our mettle, there is a certain glory which the mind readily appreciates in showing itself superior to them. By refusing to be irritated, by calling up all our strength of endurance to retain our tranquility we may acquire the habit of not being easily moved. "Greater is he that ruleth his spirit," said the wise king, "than he who taketh a city." That victory is worth having, and it is given to the man who, in the midst of annoyance can keep his equanimity. Another useful rule is to resist the tendency to brooding. The poet says truly.

There's many a trouble, would burst like a bubble,
And into the waters of Lethe depart,
Could we not rehearse it and tenderly nurse it,
And give it a permanent place in the heart;
There's many a sorrow would vanish to-morrow,
Were we but willing to furnish the wings;
But sadly intruding, and quietly brooding,
It hatches out all sorts of horrible things.

By acquiring the power of dismissing the irritation from the mind and of thinking of other things, or going cheerfully to work that occupies the mind with practical purpose the little worry whatever it may be is disarmed of its worst power. But the best of all rules is that the Psalmist put in practice. "I will lift mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord who made heaven and earth." How many have tried this source of strength and have found it true that he keeps them in perfect peace whose mind is stayed on him." Those are the people who prove by experience that all things work together for good to them that love God.

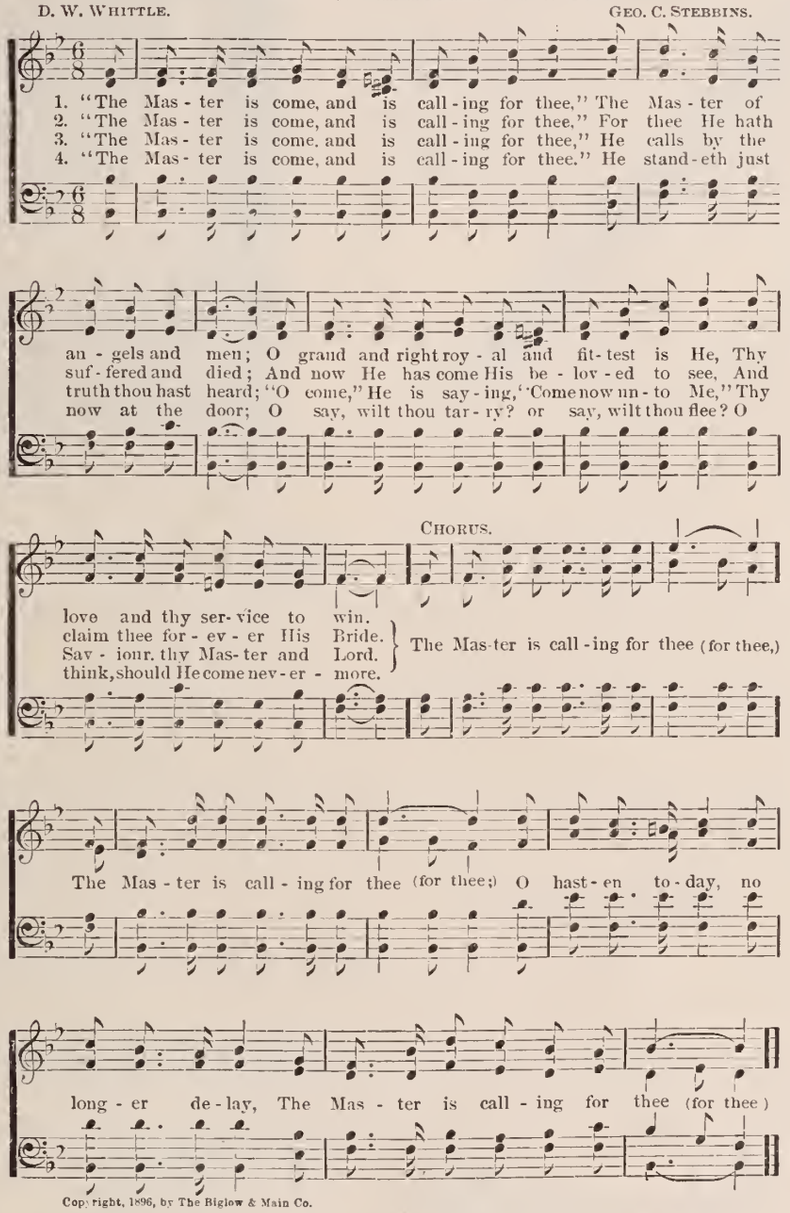
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

The Master is Calling for Thee.

"The Master is come, and calleth for thee."—JOHN 11 · 28.

D. W. WHITTLE. GEO. C. STEBBINS.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co.

SOUL AHOY.

SOUL ahoy! Take on the Pilot,
Jesus, Master of the sea.
On life's ocean falsest signals
Lure the soul in treachery.

Soul ahoy! The mist grows thicker:
Danger lurks beneath the wave,
O, sail not alone in peril;
Take the Pilot who will save.

Soul ahoy! Like gales on ocean,
Growing to a hurricane,
Youthful sins, misconduct, follies,
Overwhelming power attain.

Soul ahoy! The darkness deepens;
Grief and pain and death o'ershade;
But with Jesus Christ for Pilot,
Trusting souls are not afraid.

REFRAIN:

Soul ahoy! Take on the Pilot,
Jesus, steadfast, safe and true.
Come what may of mists and tempests,
He will pilot safely through.

Noank, Conn. —W. C. MARTIN.

FAITH.

WE will not weep; for God is standing by us,
And tears will blind us to the blessed sight:
We will not doubt; if darkness still doth try us,
Our souls have promise of serenest light.

We will not faint; if heavy burdens bind us,
They press no harder than our souls can bear,—
The thorniest way is lying still behind us,
We shall be braver for our past despair.

Oh, not in doubt shall be our journey's ending;
Sin with its fears shall leave us at the last,—
All its best hopes in glad fulfilment blending,
Life shall be with us when the death is past.

Help us, O Father! when the world is pressing
On our frail hearts, that faint without their friend,—
Help us, O Father! let thy constant blessing
Strengthen our weakness till the joyful end.

—WILLIAM HENRY HURLBUT.

TWO STAGES OF ADVENT.

How Christ Will Come for His People, and Afterwards With His People.

BY PASTOR JOHN WAITE.

OUR Lord says in Matt. 24, that at his second coming there shall be two grinding at the mill—one ready for the coming Lord and the other not; the one who is ready is taken and the other left. Two working in a field, and two grinding at the mill, are simply illustrations of what is taking place every day. The idea is that people shall be working together. It may be in the field, in the factory, in the warehouse, in the office or the exchange. It matters not where while on earth serving the Lord: Christ will receive them unto himself when he comes into the air for that purpose.

The coming of Christ is well called the "purifying hope," seeing that it inspires us with the desire to grow up in the likeness of Christ in this life, and thus be prepared by the Holy Spirit for that sudden and momentous change which will take place in us at the trumpet blast that will call us to be forever with the Lord. It is highly probable that this trumpet blast will not be heard by the unconverted living, and certainly it will not be heard by the unconverted dead, for it is written, "The rest of the dead lived not again until the thousand years were finished" (Rev. 20: 5).

After Christ has come as a "thief in the night," and taken away "those that are ready," the world will awake to the fact that they have gone. From many places men, women, and children will be missing. It will probably not be too much to say that Christendom will be for a time disorganized. How can it be otherwise, seeing that people will be taken from all positions and spheres? If this wonderful scene should take place just as the services are being held in the churches, it will suddenly prove to a surprised world who are ready and who are not.

Many suggestions will be made by the sophists of the world as to the meaning of the phenomenon. Many will offer their vain solutions of the mystery. But it will be left for those who possess some knowledge of the word of God to show to the world what has really happened. Doubtless it will occur to some that they used to hear their minister preach of such things; and they will be inclined to read their Bibles to refresh their memories as to the things pertaining to the coming of the Lord and the taking away of his church. And to their horror and surprise they will discover that the awful event has really happened, and that the wise virgins are gone, and they themselves, the foolish virgins, are left behind to mourn and regret their negligence and folly. For long had the cry sounded in their midst, "Behold the Bridegroom cometh, go ye out to meet him," but their ears were dull and their eyes were blind, and while they were busy here and there, lo! the Lord had come.

How terrible these things will be to those who have filled positions as ministers, clergymen, Sunday School teachers, or church officers, holding the truth in righteousness in one hand and the love of the world or honor and reputation in the other. Many who have filled these positions will be amongst those foolish virgins who will be left behind and shut out from the presence of the Lord when he comes as bridgroom to receive his bride.

Antichrist, or man of sin, will then begin to carry out his awful work as the great "desolator" that maketh desolate.

The "ten horns," representing ten kings (of the countries of Cæsar's original Roman Empire) will unite in submitting to the Antichrist, and handing themselves and their authority, and their nations, as such, over to him for him to use them as his admistrators.

He will seek to overturn and stamp out everything and everyone who will not submit to him; so that there will be the most terrible persecution that the world has ever experienced.

Then, in the midst of that terrible slaughter, Christ will be seen coming in the clouds of heaven, with power and great glory, accompanied by his church and hosts of angels to take vengeance on his foes.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

TIME ENOUGH.

AN old saint once said, when somebody complained in her hearing that there never was time enough to accomplish all one wanted to, "For my part I don't know what you mean by such talk. You have all the time there is!"

Saints, both old and young, can be very provoking, and that is what this good woman was, I have no doubt, though nobody can complain that there was any lack of truth in her remark. It is certainly true that all the time there is here on earth is at our disposal, and yet some of us spend our days in a hurrying chase after the flying moments, and we wish the days were some hours longer than they are.

We talked this over the other night at our Monday Club. If we could only take you in, dear reader, you would help us discuss some of the questions which are always arising, but the next best thing to belonging to a club is hearing about it when the folks go home. Our Monday Club was started by the college girls in a certain little town, to keep green in memory the good times they had had in their alma mater. Naturally, after awhile, some of the girls married, and then the club widened and took in husbands. Sweethearts could not easily be excluded after that, nor brothers, and bye and bye the Monday Club admitted a few dear mothers, and benignant grand-mothers, indignant fathers and courtly grand-fathers, and now it comes to pass that it is a circle of friends and neighbors which practically admits the whole town.

Said Mrs. Meredith, sinking into an easy chair, and folding her hands, "I don't know what it is, but I am tired to death, or nearly so. I've been on the jump since I got up this morning, and when I thought I was through Reuben came in asking me if I couldn't put new neck-bands on his shirts. Fancy! There isn't a thing in the way of sewing so hard to do as that."

"Yes," plaintively added Uncle Ben Searles, "So the ladies always say. I could put a band on a shirt I am sure without any fuss."

"I'd like to see you try," said Susie Perkins. "I believe in throwing shirts into the rag bag when they are worn out, but men are more saving than women, and they just hug their old clothes, and are reluctant to give them up when they're in ribbons. The real trouble is that women have so much to do, they never have any time to spend on nice careful mending, that takes time."

"Look at me?" The speaker was Margaret Moneypenny, a teacher in the public school. "I rise at five every morning, make the fire, get the breakfast, put our rooms in order, and leave everything where mamma, who is helpless, can reach it with the least exertion. At half-past eight I go to school, and I never leave it till four or half-past four. Then I bring exercises home to correct and compositions to look over, and our dinner is to get, mother's and mine, and you may say that I'm busy and tired out too, when night comes, blessed night."

The minister's wife next spoke. She has six children, and she makes a great many parish calls, presides at the sewing society, does a large part of her own housework, consoles the minister when things go wrong, smooths out a dozen social tangles every day of her life, and, it is whispered, is writing a book. She has written one. We have it in our Sunday-school library, and are proud of her name on the title page.

Mrs. Leavens is a capital minister's wife, which is saying that she would be a good wife to any man in any profession. Hers is the art of never looking bothered, never seeming worried, and go to see her when you will, and sometimes it must be inconvenient to receive friends, she is never anything but placid and pleasant. No wonder we appealed to her.

"Friends," she said, in her low, even tones, "the only art I know of is to do the next thing, do it with all your might, and leave the rest to the Lord's appointment. Interruptions come, but if we accept them as part of the day's work, without fretting or complaint, they will weave themselves into life's pattern and make the work more beautiful. I am more fortunate than most of you in having so large a family. The children are my helpers."

Would anybody else have said that? But I think the dear lady is right. A large family makes no more trouble when all is said than a small one, and if the older children are well started, the younger ones step right along in happy, orderly ways, and help more than they hinder.

But the final result of my thinking it over, after the club had dissolved was, that

> A heart at leisure from itself
> To soothe and sympathize,

will always find time sufficient to make the rough places plain, and to set the desert to blossoming like a rose. Such a loving heart is a sunshine-maker everywhere, and life grows serene and sweet under its tender influence.

MARGARET E. SANGSTER.

The Women of Seville.

In a letter from Seville, in the St. Louis *Christian Advocate*, Dora M. Jones gives this pleasant picture of home life in the ancient Spanish city: "Here we had a typical Spanish picture, plants and creepers in pots growing along the veranda, and two women in black, the traditional garb of the Sevillana, with gold ornaments in their carefully-dressed, glossy, black hair, walking up and down, plying the indispensable fan, and turning their heads to one another as they walked with a swan-like grace. This elegance of gait and attitude is very marked in the Seville women: one maid-servant in the street talking to another will display a perfection of pose, an ease of gesture, a self-possessed grace which we attribute to the highest class of our own society, and do not always find there."

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Requests for Prayer.

At the Converts' Sunday Evening Prayer Meeting at the Bowery Mission, prayer was offered on Jan. 24, in accordance with the requests of many persons, among whom the following ask the prayers of our readers:

For the Conversion of Relatives and Friends. "Sister in Christ." East Harland, Conn., asks prayer for the conversion of a drinking man who abuses his Christian wife and who seems to have no reverance for God.——"Sufferer," City of Mexico, that an unfaithful husband may see the wickedness of his conduct, and seek from God forgiveness for his sins and strength to resist temptation.——Reader, Good River, Nebraska, that the souls of three families might quit their evil ways and go to the Lord for salvation from all their sins.——Anxious Sister, Kellerton, Ia., on behalf of a beloved brother, who has had severe financial trouble and has turned for comfort to earthly things, that God would take pity on him and his wife and bring them both into his loving care.——Believer, Mt. Vernon, Ill., that the brothers and sisters, now all unsaved, might be led to seek Christ.——Subscriber, Burlington, Vt., for the conversion of a dear son whose evil ways have been a great grief for many years, and who could do so much good if he were in the Lord's service.——Believer, Hudson Falls, Wis., for the conversion of a husband and a niece.——Anxious Teacher, for the conversion of some members of a Sunday School class who have wandered away, for whose return and reclamation many prayers are being offered; also that an aged couple, indifferent to their eternal interests, may be aroused to ask salvation——E. H. S., Philadelphia, Pa., for the conversion of her daughter and son-in-law, and that God would provide for their need.——L. B., Bewick, Pa., for the conversion of a son-in-law.——Reader, Massey, Md., for the salvation of a father and son, former victim of drink.——Mother, Montpelier, Ind., that her five sons and her daughter might all give their hearts to God and be made children.——Reader, Huntsville, Kan., that a father and mother who are growing old, but all unsaved, might seek Christ, and for the salvation of brothers and sisters.——Subscriber, Smyth Co., Va., for the salvation of a son, one of whom has formed an infatuation which will bring ruin on himself and disgrace the family.——Anxious Mother, Detroit, Mich., for the conversion of her children, especially of one who needs grace to save him from becoming a drunkard.——Friend, Frankfort, N.Y., that a young man who earnestly desires to become a Christian may trust in Christ and find peace.——Reader, Chicago, Ill., that a dear brother and his wife may give their hearts to the Lord and learn to trust him for the blessings they need.——Constant Reader, Western Michigan, for the conversion of a man who for a number of years has neglected a devoted wife and is now making her miserable by persecution.——Praying Friend, Arkport, N. Y., that her husband and father, for whose conversion many prayers have been offered, may both turn to the Lord in salvation.——E. R., Camden, Tenn., for the conversion of the family of a widow, and that several of them might become children of God.——Mother, Spencer, N. Y., that her daughter who is giving her cause for grave anxiety, may cease to associate with ungodly companions, and may give herself to the Lord.——H., New York, on behalf of a nephew who is neglecting his trail wife and children and spending his money in saloons, that he may see the error of his ways and turn to the Lord.——Mother, Omaha, Neb., that a lovable young man who has yielded to temptation may have strength to pass safely through an approaching ordeal, and may through the power of the Holy Spirit be led to consecrate himself to Christ.——Sorrowing Sister, Kiowa, Kan., for the conversion of a dear brother who is far from God.——Reader, Millersburg, Ky., that a loving husband who is earnestly seeking Christ, may find him and be made entirely the Lord's.——W. F. D., Cameron, Mo., for the conversion of two sons who are in danger to strong drink, of a man who is deaf to the pleadings of a Christian wife, and of a young man whose relatives have prayed for and postulated with him in vain.

The Restoration of Health. Afflicted Reader, St. Peter, Minn., asks prayer for the recovery of a dear daughter now in an asylum for the insane.——T. A. S., Jamison City, Pa., for his own recovery from an acute nervous disease which prevents her caring properly for her little children.——O. M. W., La Fayette, Ind., that a dear sister who has suffered long and almost despairs of recovery may be healed by the great Physician.——Mother, Newark, N. J., for health of body and mind to be given to a daughter who has been long a sufferer from nervous trouble.——M. R., New York, that two poor women, one of them a widow, may recover their health so that they might support their children.——Reader, Skowhegan, Me., for the recovery of a sick brother.——C. A. R., Wills Point, Tex., that a dear son may recover his sight so that he may earn an honest livelihood.——M. F. K., Hinton, W. Va., that her daughter and daughter-in-law may be restored to health.——A. A. B., Bath, N. Y., for the recovery of a beloved mother, an earnest Christian, who has long been an invalid.——Believer, Fort Recovery, O., that God in his great mercy would restore a sister who has been a great sufferer for many years, and also that a dear mother may recover her reason.——Anxious Mother, Plainfield, N. J., for the recovery of her son who is threatened with consumption.——"Sister in Christ," Allegheny, Pa., that a dear mother who has been an invalid for many years may be healed and be saved from becoming helpless.——Earnest Friend, Kent, Conn., that a dear boy now sick with typhoid fever may be fully restored. The following persons whose maladies are known to the Lord earnestly desire prayers for recovery: Sufferer, Hamburg, Mich.; Two trusting sisters; Reader, Virginia, Ill.; Believer, Rolling Prairie, Ind.; M. A. C., Cal; "One who loves the Lord," Rochester, Minn.

For Special Blessings. Invalid, New Albany, Ind., begs earnest prayer for deliverance from an impending calamity which threatens to render homeless a family already afflicted. God, who hears prayer alone, can avert the evil.——Believer, Forest City, Pa., that a young man who is greatly discouraged by loss of property and failure to obtain employment, may succeed in getting work.——"Brother," Kansas City, Mo., that God would provide a way of escape out of heavy financial difficulties.——W. A. P., Liverpool, Kans., that a family may be delivered from malicious persecution and that the persecutors may see the evil of their conduct.——Believer, New Woodstock, N. Y., that a dear daughter who has been vainly seeking employment for several weary months might be guided to an open door.——Believer, Akron, Ia., for help in a financial crisis——"Sister, Wills Point, Tex., that a despondent man who is separated from his family may soon find the employment he is seeking.——Afflicted Mother, that a dear son now in Springfield, Ill., who has fallen under the power of an insidious drug may be emancipated from his bondage by the power of Christ.——Subscriber, Columbus, O., who has long been out of employment, that in some way he may find work by which he can earn an honest livelihood.——Reader, New Brunswick, N. J., that God would give special help in a time of financial stress and open the way to the punctual discharge of obligations.——Widow, New York, who has a child to support, that in some way God would enable her to make an honest living for her little one, and that her faith in the God who has promised to be a father to the fatherless and a husband to the widow, may not fail her in her time of sorrow.——Member, Vinola, Pa., that a struggling little church may be enabled to raise the money to pay its pastor's salary.——Believer, Philadelphia, Pa., for the revival of God's work in a church in the suburbs whose members are worldly——Sympathizer, Chicago, Ill., that God in whose hand are all things, would send a revival of business to relieve the terrible destitution.

Persons desiring the prayers of the Converts' Prayer Meeting at the Bowery Mission should address their letters to THE CHRISTIAN HERALD, 91-102 Bible House, New York.

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HEROIC PERSONALITIES

By REV. LOUIS ALBERT BANKS, D.D.

On the Edge of a Crevasse.

NANSEN, the Arctic hero of the hour, has almost every element that is adapted to arouse the admiration and enthusiasm of those who love the strong, the daring and heroic in mankind.

He is a man of splendid stature, and trained as he has been from his childhood

DR. FRITHIOF NANSEN.

to all the virtues of the athlete, he is one of the most rugged and tireless specimens of physical manhood the world affords today. He has succeeded where other men failed, not only because of his dauntless courage, but because nature and training have fitted him to perform feats of physical endurance that few men in the world could accomplish.

Once, on his arrival in London, he mingled in a great crowd at Buckingham Palace, and pushed himself up to the front just as the Princess of Wales arrived to hold a drawing-room. As he was waving his hat with the crowd in honor of the Princess, he felt a twitch at his watch chain, and knew that he was being plied by a pickpocket. But Nansen had altogether too cool a head to let such a little thing excite him, as would have been the case with a smaller man, he simply dropped his left hand and let its giant like grip grasp the wrist of the thief. Without even looking to see who it was he continued to cheer and wave his hat aloft in his right hand until the enthusiasm subsided. Then he quietly handed his prisoner over to a policeman. Nansen said he merely held the man tightly, but the miserable wretch was howling with pain and declared that he would rather go to prison than have his bones crushed.

On one occasion when returning to their camp after an absence, they saw their canoes drifting from land with all their provisions and necessaries of life. To reach the boats was a matter of life or death. Not to reach them was certain death. The great qualities of the explorer came out quick as a lightning flash, when, without a moment's hesitation, he sprang into the ice cold water and swam after the drifting canoes. He was chilled to the bone, but he succeeded in his object, and brought the canoes safely back to camp. It was no group of weaklings that Nansen had with him, either. One incident reminds us of the story of David. On one occasion, while dragging their sledges along a narrow path, they were suddenly confronted by a Polar bear, but Johansen, a fit companion for Nansen, caught the great beast by the throat and held him at arms' length, while his chief dispatched it through its heart with his rifle.

Perhaps no twitter of birds ever fell more sweetly on human ears than those which Nansen describes in "The first Crossing of Greenland." As they were breakfasting in their walled tent in the midst of the ice desert of the desolate North, they were astonished to hear, as they thought, the twittering of a bird outside, but the sound soon stopped, and they were not at all certain of its reality. But as they were starting again after their one o'clock dinner that day, they suddenly became aware of twitterings in the air, and, as they stopped, sure enough they saw a snow-bunting come flying after them. It wandered around them two or three times, and plainly showed signs of a wish to sit upon one of their sledges. But the necessary audacity was not forthcoming, and it finally settled on the snow in front for a few moments, before it flew away for good with another encouraging little twitter.

Very welcome indeed was that little bird, for it gave them a friendly greeting from the land they were sure must now be near. Nansen says: "We blessed it for its cheering song, and with warmer hearts and renewed strength we confidently went on our way." How many such snow-buntings of hope God sends to cheer and warm the hearts of those who face hardship and peril with unskaken intrepidity and courageous purpose!

But even in sight of land they came near losing their lives. As the wind came up very strong in the afternoon they sought to travel more rapidly by setting sail on their sledges and using them as ice boats. Their ships flew over the waves and drifts of snow with a speed that almost took their breath away. But after a time, as it was growing dusk, Dr. Nansen ran ahead of the sledges on his snow-shoes to make sure that they should not come to any sudden disaster. It was well he did this, as this prudence saved their lives. As they were rushing along through the dense, driving snow, he suddenly saw, in the general obscurity, something dark lying right in their path. He took it for some ordinary irregularity in the snow and unconcernedly steered straight ahead. The next moment, however, he found that they were on the edge of a chasm broad enough to swallow sledges, steersman and passengers. A single moment later and they would have forever disappeared, and have been more completely lost to the world than was the fated Dr. Franklin. In such a case the world would have been consciously poorer.

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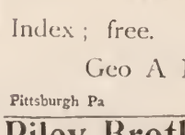

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ARMENIA'S ORPHANS.

The Movement for Their Rescue Progressing Favorably — American Sympathy Appreciated.

LETTERS received from the mission workers in Asiatic Turkey, during the week indicate that the effort to save the homeless and helpless Armenian children in orphanages, and safe from the fanatical Mohammedans, is making excellent progress. This great, Christ-like movement is everywhere meeting with the heartiest approval and support. Rev. Cyrus Hamlin, the father of Protestant Missions in Turkey, has declared it to be a "call for Christian benevolence to achieve one of the noblest works." Dr. Grace N. Kimball, the devoted missionary who conducted THE CHRISTIAN HERALD'S relief work at Van last year, and who knows whereof she speaks, says: "Orphans by the tens of thousands are wandering, helpless and homeless." Thanks to the quick aid rendered by God's people in America and elsewhere, many of the homeless ones are now being cared for and sheltered by loving hands, and will not again be exposed to the peril of life-long slavery and forced conversion to Islam. But much remains to be accomplished. Twenty-five dollars covers the entire cost of clothing, feeding, sheltering and educating an Armenian boy or girl for a whole year. At Oorfa, where Miss Shattuck is in charge of the work, there is a large number of orphans who are being cared for as rapidly as the funds placed at the disposal of the missionaries will permit.

The following contributions to the Oorfa Orphan Fund were received last week:

Mrs. ackd...	$1243.56	A Carlton.....	5 00
Mrs Fuller.	35	Rhoda E Current.	5 00
Misters' Ass'n,		Mrs Julia Allegre.	5 00
Selma.....	17 80	Mrs Lockhart.....	1 00
C S, Franklin Sq		Fannie M Riddle.	1 00
Pres Ch, Md	20 83	Walter H & Mabel	
The name of the		A Thompson....	50
Lord, Brookline.	2 00	Mrs Jas Houghton	1 00
Rend. Wyncote..	2 00	Mrs Belle Crandall	25
J N, Dublin....	2 00	Flora Crandall . .	25
J TU, Smithtown		E W Hanson.....	25
Branch	12 00	C C Chamberlin ..	50
W C Hartmann.	5 00	Jennie Chamberlin	10
M D Carpenter..	30 00	Edith Chamberlin.	10
J J Scott	1 00	Lina Crockett.....	10
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W. & W A Cudd	1 00	A S Engle	25
Edward N Pope...	5 00	Mrs M Engle.....	10
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Point.	3 00	Merrian	25
Rend. Timicula..	30 00	Mrs F L Quimby .	25
Mrs A C Waterman	2 50	Mrs H W Shaw..	25
Mrs A A Hastings	1 00	Mrs T A Murray..	2 50
P A & M P W,		M L F, Providence	2 00
Jasonville	1 50	Aaron S Swartley.	1 00
Spruce Ch, Apling-		Florence A McKay	1 00
ton	18 35	Mother & Daughter,	
C B and family,		Phelps	1 50
Cordonville	4 30	H D Crane	5 00
Rhrine Kimmich	1 00	Mrs Fannie Wol-	
M B, Walworth.	1 00	ford.....	5 00
J Deming.....	10 00	J D Baughman ...	1 00
Gus Hunt	25	Post S S, Ft Keogh	8 83
Willard Hunt.....	25	YPSCE, Crandon	3 00
Ernest Kisner.....	5	Mrs C A. Potter ..	10 00
Cry Marlin.....	5	S J M. Cleveland..	2 00
Ethel Marlin....	5	Mrs C E Klinker..	1 00
Ruth Brockett....	5	Sympathizer, Big	
Sew Bound School		Flats	3 00
Sub Dist No 7.		W C T U, Mendo-	
Wentworth	11 50	cino.....	1 50
Annie Wilson....	5	R I & Mrs M M	
Ed Hunt.....	25	Pinkerton.....	1 50
Rend. Dell Roy..	50	Mrs H Cottrell....	1 00
Cry M Coleman.	1 00	Mrs Ann Morris ..	1 00
Mrs John Hall....	1 00	Friend of Jesus,	
Rev J S Kirk	1 00	Gambier	1 00
W C H Young..	2 00	Another, Ft Fisher	
Miggie Richmond	1 00	Farm	1 00
Mrs H Baldwin...	1 00	P M Barrow	2 00
Rider, Providence	1 00	Miss M T Moules,	1 00
Rend. Geneva....	1 00	RCG, Washington	3 00
Mary T Elliott....	50	R Barkell.....	5 00
Friends S S, W		S L Brown.....	1 00
Branch.....	9 18	Benj F Wright....	2 00
J N B, Cossayuna	1 00	I H N, Stillwater .	1 00
J. N. Fairlee....	5 00	Wm Tucker.....	1 00
Jesus' Name, S		Friends, Dayton ..	10 00
Manchester	2 00	Rev E A Smith...	3 00
.....	25 00	Amelia Engle.....	40
Armenian Sympa-		Friend, D W A R	
thizer, Emmons.	10 00	P Church	1 75
J. N. Madison...	1 00	Joseph Palmer	5 00
Mrs. W Rialto.....	8 00	Reader, Savannah	5 00
Grade 6, Building		Mrs Geo J Jones..	50
5, Rock Island...	1 55	M L S, Newton...	1 00
F & L H, Bozeman	2 00	—, Columbia X	
Cornie N B..... ..	2 00	Roads	2 00
A S G, Roanoke...	5 00	Mrs L M Weed ...	1 00
S S Cl Pres Ch,		Mrs M M Geissler	3 00
Sparta.	1 00	For Jesus' Sake,	
Friend of cause,		McLouth.....	1 00
Sparta.....	2 00	Mr & Mrs Daniel	
Amy Riddlestoffer	3 00	Strubler.....	1 00
S R Mumford.....	1 75	H K, Marion.....	1 50
Rev A N Bruen....	2 00	Mary J Twinem...	70 00
J H Bowman.....	1 00	No Name, Belmar	5 00
Pierrepont S S....	3 75	J B Conkling and	
Florence Porter...	5 00	family	2 00
Jerry Bethard.....	10 00	Eloise Baker.....	1 00
Mrs Luke Philips.	1 00	N R Baker.....	10 00
Mrs N H Hoy, Jen-		W R Mowry	5 00
C Hoy & Jennie		J & Matilda Denison	75
A Rogers.....	3 00	Mrs S J Wilder ...	5 00
Mrs F M Merriman	1 00	Friend, Palmer ...	2 50
For Christ's Sake,		Mr & Mrs Childs .	2 50
Crowley.....	1 00	J F R, Lansdale .	1 00
I H N, Bellefonte.	1 00	Mrs T O Wallace..	50
Mrs M Wright....	3 00	Louisa Jaeger ...	10 00
Constant Reader,		J G Puffer	2 00
Newberry	1 00	E Waters.....	1 00
J C R, Louisville..	2 00	Alex McDonald...	5 00
Friend, Clinton....	5 00	Mary, Burnside....	1 00
Mrs L B Coy.....	2 50	Miles Powers	50
W Woodside .	2 50	Mr & Mrs Powers.	1 00
Peter Johnson. ...	5 00	Mrs Wm Silkett ..	1 00
Union Soc of C E,		Mrs Wm Sprole...	2 00
Hunnewell	2 50	Mrs F P Ball	1 00
Mrs Watkin Davies	4 00	R B, Wayne	1 00
Loella P Stiles.	2 00	Robt Kelsey	5 00
Mr & Mrs S L Vin-		Julia L Harrison..	1 00
cent	3 00	Mrs M Vorheis....	2 00
Mrs H Borland....	1 75	Mrs S Vorheis	1 00
Little Sunbeams S S,		Jessie K Stevens..	2 50
W Glover	1 75	M A Morrison	25 00
Mrs James Vance.	50	L F Oak	1 00
E L Rawls.....	50	Rose Bank M E S S	5 00
A K Ketner.....	1 00	R Hay	3 00
Wm Boshart . .	25 00	K L Dodge	1 00
I S C, Leipsic.....	2 50	M D S, Balto.....	1 00
I A H, Wis.....	5 00	I H N, Frankfort .	10 00
Christian Friends,		Friend of Children,	
Spokane.	1 00	N Y City.....	5 00
Walter family.....	1 00	Joseph Swartz	2 00
Mrs A P Bartels...	4 00	Mrs A T Hanens .	1 00
Chas F Keiser.....	2 50	Mt Aeri Bapt S S	
Mrs J C Luellin...	1 00	Letts	4 67
I E G, Batavia....	25	Miss Margaret Gore	5 00
Y P C U Soc, Oak		Mrs J C Clark	5 00
Hill.....	11 60	Florence, Flushing	50
Y P S C E, Round		Martha "	2 00
Rock	6 75	Esther "	1 00
Chas Hamm.....	25 00	Mary R Irwin.....	3 00
Jennie M Lindsey.	1 00	—, Hallowell....	2 00
E G Dietz.....	1 50	Harry Maynard	1 00
John G Speicher..	20 00	Mrs A Newcomb ..	1 00
Teacher, Salisbury	5 00	Mrs A B Linabery	1 00
Oliver & Susan		H B Stevens.....	2 00
Miller	5 00	Mrs E A & W S	
J A W, Pleasant-		Wylie	4 00
ville.....	20 00	Mrs H R Marley..	5 00
—, Ballston Spa..	1 00	J F Ames	1 00
Miss E D Stubbs..	1 00	Mrs E Perry	1 00
Mrs Lounsbrough.	1 00	Friend, Plattsburg	50
Mrs W D Buser. .	1 00	Y P S C E, Orleans	2 62
Mrs J S Lesnett...	5 00	Miss Hattie Smith	1 00
S C Baldwin . .	1 00	Mother & Daughter,	
Mrs R M Coulter.	1 00	Green Park	2 00
Sub'r, Penna	1 00	B S W, Elizabeth.	1 00
Wm E Belcher	1 00	S Louisa Campbell	5 00
E R Brown . .	1 50	Emma L Johns ...	5 00
M E Parmelee ...	5 00	Sypathizing Friends,	
—, Waynesville..	3 00	N Y Mills.....	25 00
Alvin T Ludwig ..	1 00	Total	$2091.50

All contributions will be promptly acknowledged in these columns.

Do You Suffer from Asthma?

If you do, you will be interested in knowing that Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for the disease. Most marvelous cures are wrought by this new plant, when all other remedies fail. Rev. G. Ellsworth Stump, Pastor of the Congregational Church, Newell, Iowa, writes that the Kola Plant cured him of severe asthma of twenty years' standing; Alfred C. Wiswis, Editor of the Farmer's Magazine, of Washington, D. C., testifies that it cured him when he could not lie down at night without fear of choking, and many others give similar testimony. It is truly a most wonderful discovery. To prove to you beyond doubt its wonderful curative power, the Kola Importing Company, No. 1164 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of *The Christian Herald* who suffers from any form of Asthma, they only ask in return that when cured yourself you will tell your neighbors about it. This is very fair, and you should surely try it, as it costs you nothing.

$300.00 in CASH

A 25-cent Pattern FREE

This Waist with Bolero

TO

Every One

HOW many words do you think you can correctly spell with the letters in the word "MANUFACTURERS"? Using each letter as desired, but not more times than it appears in Mannfactnrers—foreign words do not connt. Work it ont as follows: Am. Can. Cans. Cnre. Cnres. Rum. Same. Fact. Facts. Fractnre. Manufacturers, etc. Words spelled alike but having different meanings connt as one.

Our Offer.—We will pay **$100** for the largest list, **$50** for the second largest, **$25** for the third, **$10** each for the next five, $5 each for the next ten and **$1** each for the next twenty-five. That is to say we will divide among forty-three contestants the aggregate sum of **$300** according to merit. Don't you think you could be one of the forty-three. TRY IT.

Our Purpose.—The above rewards for mental effort are given free and without consideration for the purpose of attracting attention to MODES, by May Manton, the most popular up-to-date Fashion Magazine in the world. Its 36 pages, replete with beautiful illustrations of the latest styles in ladies', misses' and children's garments, make it a real necessity in every household; the Designs and Fashion Hints, being by May Manton, render it invaluable as an absolutely reliable Fashion Guide.

Our Conditions.—You must send with your list of words 25 cents, stamps or silver for a *Three Months' Trial Subscription* to MODES.

Our Extra Inducement.—Every person sending 25 cents and a list of 15 words or more, will, in addition to three months' subscription, receive by return mail a pattern of this stylish waist with Bolero No. 6972 illustrated above, in any size from 32 to 40 inches bust measure.

Our Aim.—The present monthly circulation of MODES exceeds 100,000. We aim to make it 200,000.

This contest will close March 15th next so the names of successful spellers may be published in the following issue of MODES, but SEND IN YOUR LIST AT ONCE. For our responsibility we refer you to any Mercantile Agency. Address:

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Free Trip to Jerusalem

In 1900 the Holy Land will be the goal of world wide travel. A Council of Christendom will more than likely be held in Jerusalem, and, if so, it will surpass in importance and thrilling interest any human gathering since the time of Christ. There will be a splendid opportunity for a universal conference over plans for the Christianization of the entire globe in the century which is soon to dawn. X X X To render it possible for everybody to take this trip who has the desire to do so, THE RAM'S HORN has made the bold offer to provide a reasonable amount of work whereby *a free trip to the Holy Land* may easily be earned. It also has arranged to allow its tourists to stop at the Great International PARIS EXPOSITION which will be held during the same year. This proposition is so huge that one can easily believe that full details and information cannot be given in this small space, but every number of THE RAM'S HORN is full of this project and those who do not wish to become yearly subscribers may secure this wonderful paper eight months, thirty six times, on trial, for the small sum of a ONE DOLLAR BILL.

REMEMBER: That for only one dollar you secure nearly a whole year's subscription to a paper which Dr. Theo. L. Cuyler says is worth three times its cost, and which Chaplain McCabe says should have a MILLION SUBSCRIBERS. It is getting them fast. Send one dollar for the paper and read every issue for details of our Free Trip to Paris and the Holy Land.

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Tumors, and all forms of Malignant Growths,

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Peter Möller's Cod Liver Oil

is kept free from contamination and all impurities during process of manufacture—hence it is free from all disagreeable taste or smell so common in Cod Liver Oil.

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Whitman's INSTANTANEOUS CHOCOLATE

Your grocer has it in one-pound and half pound tins.

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CRAZY WORK 800 SILK REMNANTS, enough for a Quilt 4 sq. yds, 50c IMMENSE PACK., with floss & patterns, 10c, postpaid. Lemarie's Silk Mill, Little Ferry, N.J.

SHORT VIEWS.

IT helps us bear life's burdens,
And brings us comfort, peace,
To think how short the journey,
Ere burden-bearing cease.
This flower of rarest comfort
Is gathered in the way
Of death's dark-falling shadow
That ends the earthly day!
So short the way.

Golden the hours spent under
Light of the world to come;
By hope of new life brooded,
The resurrection home.
How small the sad day's trouble
Would seem if we but knew
How short the little moment
Ere it will all be through!
So short the way.

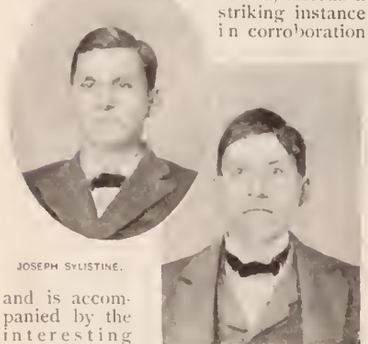
A little while—so little,
We hasten one by one,
The day of toil is over,
We lay all burdens down.
And then how sweet the resting
Within our father's home,
And we go out, no more,
When we have safely come.
How short the way!

So, with each new day given
To bear a weary load,
Look but a little distance
Over the onward road.
Only one day is given
Rest in the Lord to-day—
Casting all care upon him—
Short views—still trust and pray.
So short the way!

Berlin, Mass. PHEBE A. HOLDER.

Savages Once, Christians Now.

IN a recent issue THE CHRISTIAN HERALD gave an account of the evangelistic and civilizing agencies that are at work among the Indian tribes. A letter from a Texas pastor, just received, affords a striking instance in corroboration



JOSEPH SYLISTINE.

DAVIS SYLISTINE.

and is accompanied by the interesting photographs that appear on this page. The letter says: "These are the picture of two Christian Indians of the Alabama tribe in Polk County, Texas. They are among the first fruits of the Gospel in that tribe, and they present a marked difference from their appearance when the writer first visited their tribe, fifteen or twenty years ago, and saw them in their savage dress, and in gross ignorance of Christianity. Both these men are married and have two or three children. They are bright, and write and speak English fairly well. They lead in prayer and speak in their prayer-meetings, and are both ruling elders in the Indian Presbyterian Church. They are farmers, and are now grappling with necessities caused by drought and crop failures. Yet they are now attending school, and propose to do so for a few months at least, in order to fit themselves better to be Christian workers in their tribe. They need aid that they may be trained for Christian usefulness.

Pecan Prairie Church, Cook Co., Tex. S. F. TENNEY."

Chinese Slaves in California.

IT is estimated that there are 2,500 Chinese women and girls in San Francisco, of whom about 1,500 are slaves. These girls, says a writer in *The Woman's Home Missionary Society Journal*, may be divided into two classes: the *muey tsai* or bond servants and those imported for improper purposes. It is the custom among poor families in China where girls are plentiful to sell one or two of their daughters to wealthy families as servant girls. The price paid depends upon the age, character, and personal appearance of the girl. A good looking girl of ten years of age in Canton can be bought for $150. Before the purchase is completed she is carefully examined to be sure that she has no hereditary taint. If she is found to be healthy, a contract is executed between her parents and the purchaser, in which it is stipulated that she shall not be sold for immoral purposes, that she shall be kindly treated, provided with wholesome food and suitable clothing until she is eighteen or nineteen years of age, when her owner is bound to provide her with a husband who pays her redemption money, and she is henceforth a free woman. These *muey tsais* are to be found in the homes of nearly every well-to-do Chinese family in California. They are employed to wait upon the ladies of the home, to nurse the babies, and to drudge about the house. Scores of these little girls may be seen about the tenement-houses of Chinatown, each with an infant strapped to her back.

The second class, by far the larger, consists of adult girls. In some instances an opium-smoking father sells his own daughter. For the sake of making an extra hundred dollars he is not careful to stipulate what kind of bondage she shall enter. In the greater number of cases these poor creatures have been decoyed away from their homes or kidnapped during the absence of their parents. Many of these wretched girls are taken down to Hong Kong and exported to Chinese colonies in foreign lands, where they bring high prices. In San Francisco they often get past the custom inspectors under the pretense of being the wives of merchants. In some instances they are taken to Victoria, British Columbia, and there, disguised as Lywashee Indian women, they cross Puget Sound into Washington. It must be borne in mind that the girl is a party to the fraud, believing as she does that she is to be the wife of a rich merchant in California.

A Prominent Physician Writes.

SPOTSWOOD, N. J., Aug. 3, 1896.

MESSRS. MCKESSON & ROBBINS:

Dear Sirs:—Please send me, by mail, four more bottles of *Tartarlithine Tablets* (100 each.)

I will also here state, in justice, that this is the most welcome remedy that has come into my hands since my beginning of the practice of medicine. It has given me, in every case of rheumatism in which I have used it, the happiest kind of results. I have used discretion, perhaps even more than necessary, in its employment; that it be given to patients whom I believed required such a remedy or preparation; but these are just the kind that refuse to yield to ordinary treatment, old chronic cases of gouty diathesis, where there is a tendency to calcareous deposits, etc. These are undoubtedly, or have been, at least to me, the most troublesome patients in my practice to give what might fairly be termed good results. Now these have been the very kind in which I have been using Tartarlithine with the very happiest results to patients and myself. Many valuable remedies come daily to our aid, but this has been the most welcome one to me thus far.

Yours very truly,

Pamphlet on the treatment of Rheumatism by Tartarlithine sent free by

McKESSON & ROBBINS,

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BUY DIRECT From Manufacturers. Save Agents' Large Profits. On receipt of $18.50 we will ship this New High Arm, High Grade *"ARLINGTON"* SEWING MACHINE anywhere, and prepay all freight charges to any railway station east of Rocky Mountains. Money refunded if not as represented after 30 days' test trial. We will ship C. O. D. with privilege of 20 days' trial on receipt of $5.00. Oak or walnut. Light-running, noiseless; adapted for light or heavy work, self-threading shuttle, self-setting needle, automatic bobbin winder, and complete set of best attachments *free*. 10 YEARS' WRITTEN WARRANTY. If you prefer 30 days' trial before paying, send for large illustrated CATALOGUE, with Testimonials, explaining fully how we ship sewing machines anywhere, to anyone, at lowest manufacturers' prices without asking one cent in advance. We are headquarters and have all tastes and kinds in stock from cheapest to the best. Over 52 different styles. High Arm "Arlington King" machines $11.00 and $16.50 guaranteed better than machines sold by others at $40.00 to $50.00. We also sell new Singer machines (made by us) at $13.00, $16.50 and **$8.00**

REFERENCES—First National Bank, Chicago, Dun's or Bradstreet's Commercial Reports.

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BUFFALO LITHIA WATER

Disintegrates, Breaks Down and Eliminates Ston of the Kidneys or Bladder, Both Uric Acid and Phosphatic Formations.

ANALYSIS AND REPORT OF

DR. R. OGDEN DOREMUS,

Professor of Chemistry in the Bellevue Hospital Medical College, New York.

NEW YORK, Dec. 3d, 1896.

E. C. LAIRD, M. D., *Resident Physician, Buffalo Lithia Springs, Va.*

DEAR DOCTOR—I have received the five collections of **Disintegrated Calculi,** each collection containing a number of **fragments,** and also the three boxes, each containing a single calculus, mentioned in your letter as discharged by different patients under treatment by the

BUFFALO LITHIA WATER
Spring No. 2.

I have analyzed and photographed parts of each specimen, and designated them alphabetically.

One of the Calculi from the collection marked "A," was 3-16 of an inch in diameter, of an orange color, and on section exhibited a nucleus, surrounded by nine concentric layers of a crystaline structure, as shown in the accompanying photograph marked "A," magnified 12 diameters.

(Calculi "A" magnified 12 diameters.)

On chemical analysis it was found to consist of **Uric Acid** (colored by organic substances from the urine), with traces of Ammonium Urate and Calcium Oxalate.

A **fragment** of a **broken down calculus** fr the same collection was found to consist of **Ur Acid.**

(Report as to six specimens of Calculi omitted to econom space.)

The contents of the boxes marked "C" consist chiefly of whitish crystalline materials.

On microscopic examination they exhibited w defined prismatic crystals characteristic of **"Trip Phosphates,"** as shown in the accompanying ph tograph "C," magnified 20 diameters.

On chemical analysis they were found to consist Magnesium and Ammonium Phosphate (Triple Ph phate), Calcium Phosphate, Calcium Carbonate trace; Sodium and Potassium Salts in traces, U Acid and Urates none. Calcium Oxalate none. O ganic debris in considerable quantity, and matte foreign to Calculi.

(Collection "C" magnified 20 diameters.)

Yours respectfully,
R. OGDEN DOREMUS

According to distinguished Medical authority Uric Acid Poison ing shows itself in Gout, Rheumatism, Lithæmia, Stone of th Kidney and Bladder, Bright's Disease of the Kidneys, Herpetifor Neuralgic Affections, Nervous Prostration, Nervous Irritabilit Nervous Asthma, Nervous Headache, cases of Mental Depression an in certain forms of Dyspepsia and Eczema.

BUFFALO LITHIA WATER dissolves and washes out of th system Uric Acid Deposit, and is Nature's own specific for the and all troubles of Uric Acid origin.

Taken as a common Beverage or table water it acts as preventive of Uric Acid deposit and of the distressing maladies caus by such deposit.

BUFFALO LITHIA WATER is for sale by Grocers and Druggists genera Pamphlets on application.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSO

QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTI

÷ MODENE ÷

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST * * * INJURY OR DISCOLORATION OF THE MOST DELICATE FI

Discovered by Accident.—IN COMPOUNDING, an incomplete mixture was acciden spilled on the back of the hand, and on washing afterward it was discovered that the hair completely removed. We purchased the new discovery and named it MODENE. It is perf pure, free from all injurious substances, and so simple any one can use it. It acts mildly surely, and you will be surprised and delighted with the results. Apply for a few minutes an hair disappears as if by magic. It has no resemblance whatever to any other preparation ever for a like purpose, and no scientific discovery ever attained such wonderful results. IT C NOT FAIL. If the growth be light, one application will remove it permanently; the h growth such as (the beard or hair on moles may require two or more applications before al roots are destroyed, although all hair will be removed at each application, and without slig injury or unpleasant feeling when applied or ever afterward. MODENE SUPERCEDES ELECTROL

——*Recommended by all who have tested its merits—Used by people of refinement.*——

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Mod which does away with shaving. It dissolves and destroys the life principle of the hair, the rendering its future growth an utter impossibility, and is guaranteed to be as harmless as v to the skin. Young persons who find an embarrassing growth of hair coming, should use Mo to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (see sealed from observation) on receipt of price, **$1.00** per bottle. Send money by letter, with full address written plainly. ☞Correspondence sacredly private. Postage stamps receive same as cash. (ALWAYS MENTION YOUR COUNTY AND THIS PAPER.) Cut this advertisement o

LOCAL AND GENERAL AGENTS WANTED.

MODENE MANUFACTURING CO., CINCINNATI, O., U. S. Manufacturers of the Highest Grade Hair Preparatio

You can register your letter at any Post-office to insure its safe del

We Offer $1,000 FOR FAILURE or the SLIGHTEST INJURY, of EVERY BOTTLE GUARANTE

DROPSY TREATED FREE Positively CURED with Vegetable remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. FREE, BOOK of testimonials of miraculous cures sent FREE. 10 DAYS' TREATMENT FREE by mail. Drs. Green & Sons, Specialists, ATLANTA, GA

DEAF NESS & HEAD NOISES CUR Our INVISIBLE TUBE Cushions help when all el as glasses helpeyes. NO PAIN. Whispers heard. Sent to F. Hiscox Co., 853 B'way, N. Y., for Book and Proofs FR

AGENTS! We furnish sample Chopping B FREE, prepaid, also other new ar cles. Immense sellers. Write, postal wi RUNDELL MFY., Corning, N. Y., or Lyons, Fa.

THE BOWERY MISSION

and Young Men's Home.

Located at 105 Bowery, New York City.

(Conducted under the auspices of The Christian Herald.)

ONE hundred and Fifty beds. Restaurant, and Free Dispensary. Girls' Sewing Classes, Mondays d Wednesdays 3.30 p. m.; Women's Tea d Gospel Service, Saturdays 2 p. m.; ospel Meetings every evening in the year; nday Services, 10 a. m., and 8 p. m.

ecapitulation of last Annual Statement.

ospel Meetings Held	**469**
n Professed Conversion	**3,674**
n and Boys Sheltered in Lodging House	**40,768**
als Served in Restaurant	**588,321**
tients Treated in Free Dispensary	
Opened Aug. 20, 1895)	**736**
mber of Men and Boys for whom mployment was Secured	**933**

The following contributions have been ceived by THE CHRISTIAN HERALD for e Bowery Mission since last issue:

ev. ack'd	$50.13
A P. Caverly	2 00
Widow's Mite, Huntingdon	10 00
sh, Paterson	5 00
uisa Jaeger	10 00
s S J Wilder	2 00
ry L. McCallum	50
s J C Clark	5 00
C C., Flushing	2 00
s S J Brice	2 00
tal	$88.63

All contributions for the Bowery Mission ll be acknowledged in these columns.

UR CHILDREN'S HOME

t Mont-Lawn, Nyack-on-the-Hudson, N. Y.

(Conducted under the auspices of The Christian Herald.)

GIVES over 2,000 neglected "Slum Children" a ten days' outing every summer. Over 200 beds, chapel, ay-room, dining-hall, school-room, baths, vn, and 70 acres of grounds. Matron and aff of caretakers and medical attendant. egular religious services held.

1,300 tenement children received, sheltered, ed, taught, and (in many instances) clad at Mont-Lawn last summer at an average cost f $3 per head, including transportation.

This beautiful Charity costs annually beeen $7,000 and $8,000 for its support.

The following contributions have been ceived by THE CHRISTIAN HERALD for r Children's Home:

ev. ack'd	$7.00
nstant Reader, Newberry	1 00
e who loves the Lord, Courtenay	1 00
ifus Lord	5 00
. Jennie Farley	1 00
tal	$15.00

All contributions for the work sent to e office of THE CHRISTIAN HERALD, ible House, New York, will be promptly knowledged in these columns.

BOOKS RECEIVED.

Sweet Peas Up-to-Date. A handy booklet, conning a complete description of all known varies, including novelties for 1897; 74 pp. W. Atlee rpee & Co., Seed Growers, Philadelphia, pubhers.

The Storrs & Harrison Seed Catalogue. Spring 1897. A most complete, convenient and well illusted manual for the use of florists, fruit growers, rmers, gardeners and agriculturists generally; 170 . Published by Storrs & Harrison Co., Painesle, O.

In A. S. Barnes & Co.'s "Helps for 1897," recentadvertised, the name of the author, which apared in the advertisement as "Houghton," ould have read "Dr. John Stoughton." Dr. oughton is a well-known English Congregational rgyman, and a scholar and writer of high repute.

An Introduction to the Story of the Acts of the Postles; by Rev. G. M. Stifler, D.D., Professor New Testament Exegesis in Crozer Theological minary. Taking the Book of Acts, as it exists, is work attempts to trace out the course of ought and to account logically for what Luke has itten. Pp. 287; cloth binding; price, 75 cents. eming H. Revell Co., New York, Chicago and oronto, publishers.

trange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc. Free.

We have previously described the new botanic scovery, Alkavis, which proves a specific cure for seases caused by Uric acid in the blood, or disor- of the Kidneys or urinary organs. It is now ated that Alkavis is a product of the well nown Kava-Kava Shrub, and is a specific cure r these diseases just as quinine is for malaria. on. R. C. Wood, of Lowell, Ind., writes that four weeks Alkavis cured him of Kidney and adder disease of ten year's standing, and Rev. homas M. Owen, of West Pawlet, Vt., gives milar testimony. Many ladies also testify to its onderful curative powers in disorders peculiar to omanhood. The only importers of Alkavis so far e the Church Kidney Cure Co., of 418 Fourth venue, New York, and they are so anxious to rove its value that for the sake of introduction ey will send a free treatment of Alkavis prepaid y mail to every reader of *The Christian Herald* ho is a Sufferer from any form of Kidney or Blad- er disorder, Bright's Disease, Rheumatism, Drop- y, Gravel, Pain in Back, Female Complaints, or ther affliction due to improper action of the Kideys or Urinary Organs. We advise all Sufferers o send their names and address to the company, nd receive the Alkavis free. It is sent to you enirely free, to prove its wonderful curative power.

Consumption

If you value your Life

Or the Lives of those nearest and dearest to you,

Read!

"What I have seen of God's healing power through you demands of me that I speak for the good of others."

D. AR MR. CONGREVE.—As a rule I have no faith in advertised remedies: but it must now be some twenty-five years since I saw in the person of one of my students the effects of your Balsamic Elixir. He seemed at death's door, but he lives now, a strong, hearty man. Since then I have seen in many, very many instances, the most happy results following your medicine. I do not go by hearsay, but I testify to what I have seen with my own eyes. I believe that you have saved numbers from Consumption. I have friends with coughs and weak lungs, who speak of your medicine with sincere gratitude. Personally I find it most useful in the case of wearing cough. Very reluctantly do I give testimonials for publication: but I send you this as your due. What I have seen of God's healing power through you, demands of me that I speak for the good of others. I have those around me whose health I value, and they are living witnesses that yours is a very beneficial preparation. Yours heartily.

Spurgeon.

"Westwood," Beulah Hill, England.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read my book on Consumption of the Lungs and Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis; together with accounts of nearly 400 successfully cured cases, *any one of which may be like yours*, to be had post free for 2c cts., or the book will be sent free with every first order for **$1.00** bottle of **Congreve's Balsamic Elixir.**

The above letter from the late eminent preacher, C. H. Spurgeon, is one of thousands of testimonials to the wonderful curative properties of my **BALSAMIC ELIXIR**, which not only cures consumption, but gives instant and permanent relief in cases of Asthma, Chronic Bronchitis, La Grippe and all Chest affections.

It acts like a charm in ordinary cases of Cough, Sore Throat, Whooping Cough, Chills, &c., and should be kept in every home.

GEO. THOMAS CONGREVE, 150 Nassau St., New York, and London, Eng.

Mention this paper.

NEW PEACHES

—Triumph, Greensboro, Sneed, Fitzgerald and Bokara No. 3.

NEW CHESTNUTS —Numbo, Paragon, Ridgley. For description of these and other **Fruits, Ornamental Trees, Shrubs, Roses, Plants, Bulbs, Seeds, etc.** Send for our **valuable free catalogue, a book of 168 pages, magazine size.** One of the most, if not the most complete assortments in America. **About a quarter of a million PEACH still unsold.** Many other things in proportion. Seeds, Plants, Bulbs, Small Trees, etc. postpaid. Safe arrival and satisfaction guaranteed, larger by freight or express.

43rd Year. 1000 Acres. 32 Greenhouses.

THE STORRS & HARRISON CO., Box 131 **Painesville, O.**

SEEDS

SPECIAL OFFER

MADE TO BUILD NEW BUSINESS.

A Trial will make you our Permanent Customer.

A VEGETABLE GARDEN FOR THE COST OF POSTAGE.

PRIZE COLLECTION. NOTE THE ASSORTMENT. **FIVE PKGS.**

Radish—10 varieties; **Lettuce**—9 kinds; **Tomatoes**—7 finest; **Turnips**—5 splendid; and **Onions**—6 best varieties.

SEND TEN CENTS to cover postage and packing, and receive this valuable collection of seeds postpaid, GUARANTEED TO PLEASE. Write to-day and receive my new Seed and Plant Book.

H. W. BUCKBEE, Rockford Seed Farms. P. O. Box 587 Rockford, Ill.

The benefit to your skin from HEISKELL'S Ointment is prompt and apparent. Removes Freckles, Sunburn, Pimples, and cures all affections of the skin.

HEISKELL'S Pills remove all humors from the blood. Don't gripe or nauseate. Ointment 50c., Pills 25c. At druggists or by mail.

JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philada.

Horse Carts
12 STYLES.

HARD WOOD. STEEL AXLES. *NARROW & WIDE Tires.* 2&4 Wheels

Popular Prices. Low rates of freight from our works, Tatamy, Pa., to all points. **HOBSON & CO.,** Nos. 2 & 4 Stone St. New York.

INCUBATION

is the first step in the poultry business and much of future success depends upon its completeness. There is no failure where **RELIABLE INCUBATOR** is used. It is fully warranted and is the product of twelve years of experience. **It has never been beaten in a Show.** It is not like its competitors—it is better. We tell why in new book on poultry. Send 10c for it.

RELIABLE INCUBATOR AND BROODER CO. QUINCY, ILLS.

WORTH $10 IN GOLD.

Our Poultry Annual and Book of Valuable Recipes for '97, finely printed in colors, giving cuts, descriptions and prices of 45 of the leading varieties of Fancy Fowls, with important hints on the care of poultry, and hundreds of recipes of great value. Over a 1000 premiums won at the leading shows. *Prices Reduced One-fourth.* The finest book out. Price only 10c. Will return money if not satisfactory. Address,

C. N. BOWERS, box 53 Dakota, Ill., U. S. A.

STRAWBERRY PLANTS

Small Fruit Plants and **Vines.** Best and cheapest for guaranteed stock. Plants grown from *selected Pedigree stock.* Improved varieties. Catalogue free. Address, **NAUVOO FRUIT CO., Nauvoo, Ills.**

168 FIRST PREMIUMS.

The Largest Breeders in the World use

PRAIRIE STATE MACHINES

exclusively. Positively the best that can be produced both in material and workmanship and in utility. Do not buy until you have seen our 168 page descriptive and finely illustrated catalogue.

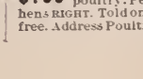
PRIARIE STATE INCB. CO., HOMER CITY, PA.

THE ACME CAKE BEATER.

simple and practical, mixes the finest cake with one operation, saves ingredients, comes apart to be cleaned. No dishes and spoons. No weary back and arms. Converts the drudgery of cake making into a delightful pleasure. Sent anywhere on receipt of price, $1.00. Circular free.

Ruler Mfg. Co., 13 Tacoma Bldg., Chicago.

BEFORE BUYING A NEW HARNESS



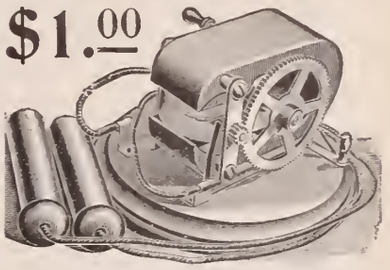
Send your address with 2c stamp for Illus. Catalog, giving full description of Single and Double Custom Hand-Made Oak Leather Harness. Sold direct to consumer, at wholesale prices. **King Harness Co., No. 42 Church St., Owego, N. Y.**

$100 an acre can only be made from one source—poultry. Perhaps you may smile but try keeping hens RIGHT. Told only in Poultry Keeper. 50c a yr. Sample free. Address Poultry Keeper Co. Box 2 Parkesburg, Pa

CURE YOURSELF WITH

THE WONDER DYNAMO.

$1.00



A WONDER of utility, mechanical perfection and cheapness. Supersedes induction Coils and Medical Batteries for curative purposes, giving a stronger current, without expense. Has current regulator; can be adjusted to a nervous child or so it will overpower the strongest man. The most interesting electrical novelty of the century; every boy wants it for instruction, experiment and amusement; in an evening party this machine will make hours of roaring fun.

INVALIDS may cure themselves by its use without expense. For every species of Blood Disorder, Rheumatism, Gout, Sciatica, Neuralgia, Numbness, Nervous Troubles and weakness from any cause, electricity is the one great cure and the **WONDER DYNAMO** offers to all an inexhaustible supply of this powerful agent. It is fully equipped with Armature, Magnet, Brush, Multiplying Gear, Electrodes, Crank and circuit breaking Switch; all parts perfectly made and handsomely finished, packed in strong wood box with full instructions for medical use and many amusing and interesting electrical experiments. **PRICE COMPLETE ONLY $1.00** each by express. By mail 35c. extra. **Your money back for the asking.**

Robt. H. Ingersoll & Bro., Dept. No. 61, 65 Cortlandt St., N. Y.

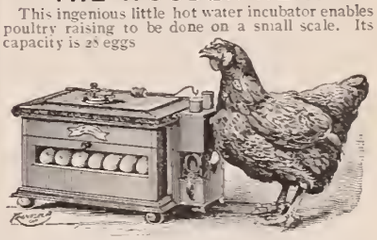
MUSIC SELF-TAUGHT

PIANO, ORGAN, GUITAR and VOICE.

Anyone can learn all **TUNES, NOTES, CHORDS, ACCOMPANIMENTS** and the **LAWS OF HARMONY** in a surprisingly short time. It is the **cheapest, easiest,** most rapid and correct way on earth to learn music. Over 40,000 strongest kind of testimonials received. Goes to the bottom of music—makes it clear to the beginner; creates a fondness for music because you succeed from the start. A few days' practice and you play perfect **Accompaniments in all Keys.** We send our **Circulars Free.** Write for them. You will be surprised to know what a marvelously complete music teacher this is. Worth hundreds of dollars to any one interested in **Music. 10 Lessons 10cts.** Address at once. **G. S. RICE MUSIC CO.,** 241 Wabash Ave., Chicago, Ills.

THE WOODEN HEN.

This ingenious little hot water incubator enables poultry raising to be done on a small scale. Its capacity is 28 eggs



To anyone mentioning this paper a full description of the Wooden Hen, together with large illustrated catalogue describing the

MODEL EXCELSIOR INCUBATOR

will be sent free by the manufacturer.

GEO. H. STAHL, Quincy, Ill.

I Print My Own Cards, circulars, with **$5 Press** and **save money.**

Make money printing for others. Our $15 Press prints a newspaper. Type setting easy printed rules. Send stamp for catalogue, presses, and supplies, to the factory. KELSEY & CO., Meriden, Connecticut

PRINTING OUTFIT 10c.

Sets any name in one minute; prints 500 cards an hour. You can make money with it. A font of pretty type, also Indelible Ink, Type Holder Pads and Tweezers. Best Linen Marker, worth $1.00. Mailed for 10c. stamps for postage on outfit and catalogue of 1000 bargains. Same outfit with figures 25c. Outfit for printing two lines 25c. postpaid.

Ingersoll & Bro., Dept. No. 61, 65 Cortlandt St., New York.

FREE TO BALD HEADS.

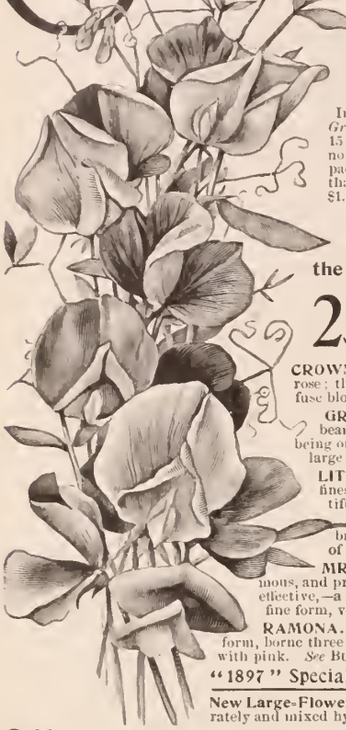
We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address,

Altenheim Medical Dispensary, Dep't N. A., Box 774, Cincinnati, O.

600 SECOND HAND BICYCLES

All makes GOOD AS NEW. $5 to $15. New High Grade '96 models, guaranteed, $18 to $25. **Must be closed out.** Agents wanted. Write for particulars at once. D Y. Meadcycle Co., Wabash ave., Chicago.

SWEET PEAS FOR THE MILLION



AN UNEQUALED OFFER.

In same size packets, the Seven Superb Sweet Peas described below would have cost $3.10 in 1896, but are sold now for only 25 cents.

Incredible as this statement may appear, it is an actual fact. *Gray Friar* and *Ramona*, introduced first by us in 1896, sold at 15 cts. per pkt., while HENRY ECKFORD, of England, sold his novelties, *Crown Jewel* and *Little Dorritt*, each at 2*s.* 6*d.* per packet of twenty seeds. As our packets now contain more than forty seeds, these two novelties alone would have cost $1.25 each, if purchased anywhere in 1896.

HEADQUARTERS FOR SWEET PEAS.

We have the largest and finest collection in the world,—*see* BURPEE'S FARM ANNUAL FOR 1897.

25 Cts. buys these Seven Superb Sweet Peas:

CROWN JEWEL. Pale standards, tinted and veined with violet-rose; the wings are creamy, slightly tinted with rose; a most profuse bloomer.

GRAY FRIAR. *Entirely unlike any other Sweet Pea.* A most beautiful *watered purple* on white ground, the heaviest coloring being on the back of standard. The flowers, of hooded form and large size, are borne three and four on a stem.

LITTLE DORRITT. Carmine-tinted pink; standard of finest form, large white wings, slightly tinted, the colors beautifully harmonized; a superbly lovely variety.

METEOR. Truly an exquisite variety. Standards bright orange-salmon, wings delicate pink, with slight veins of purple.

MRS. JOS. CHAMBERLAIN. The flowers are truly enormous, and produced generally three to four on a stem. The color is very effective,—a white ground heavily striped and flaked bright rose; of fine form, very striking.

RAMONA. Grand flowers of very large size and improved hooded form, borne three or four to the stem; color creamy-white, daintily splashed with pink. *See* BURPEE'S FARM ANNUAL FOR 1897.

"1897" Special Superfine Mixed. *This mixture is composed of* **Twenty-three of the finest New Large-Flowered Sweet Peas.** It is a choice blending (each grown separately and mixed by ourselves), which can be easily recognized when in flower.

25 Cts. **Buys all the above,—Seven Superb Sweet Peas,** each in full-size packet, true to name as described, and mailed, postpaid, to any address.

☞ Any purchaser of two collections for fifty cents can have **FREE as a premium** one full-size packet either of the new dwarf Sweet Pea, CUPID, or our beautiful novelty for 1897, AURORA,—provided it is stated that the order was sent from THE CHRISTIAN HERALD.

For ONE DOLLAR we will send **five complete collections** as above (in all 35 pkts.), and give **FREE as a premium** one full packet each of **CUPID** and **AURORA**,—provided, it is stated where this offer was seen. ☞ Please try to get up a club of **Five for One Dollar.**

☞ Please tell your friends of this great offer, as every one who loves Sweet Peas will want this collection. Any boy or girl can easily sell four collections, and thus get **FREE** one collection complete, and also one packet each of our remarkable Novelties, AURORA and CUPID. ☜

☞ With every collection we enclose a copy of "HOW TO GROW HIGH-GRADE SWEET PEAS BY THE HAMILTON METHOD." In one thousand words it tells plainly *just how to succeed* in growing to full perfection the finest High-Grade Sweet Peas.

Burpee's 1897 GEM Collection.

"HOW I MADE ADVERTISING PAY," on page 2 of BURPEE'S FARM ANNUAL FOR 1897, explains our object in offering each season **a Special Cheap Collection of the Best FLOWER SEEDS.**

☞ **The Ten Packets,** purchased separately, would cost **$1.10,** and *even if there are some that you cannot use in your own garden,* you can afford to give them away, and still have several times the value of the entire collection.

For 25 Cts. **we will mail to any address one full-size packet each of—**

ASTERS,—Fordhook Favorites.
An *unrivaled mixture* of the best Asters, as described on page 100 of BURPEE'S FARM ANNUAL.

BEGONIA,—Vernon.
Grows quickly from seed and makes handsome plants with bronze-tipped leaves and numerous clusters of deep-red flowers. This is famous throughout the world as *the best Begonia for bedding and open-ground culture.*

CENTAUREA,—New Marguerite.
The illustration and description on **page 105** of BURPEE'S FARM ANNUAL FOR 1897 can give but a faint idea of the delicate beauty of this grand, distinct new Centaurea.

DIANTHUS,—Fordhook Favorites.
This mixture is the best ever offered, embracing the finest large-flowered single and the double **Chinese** and **Japanese Pinks.**

HOLLYHOCKS,—Fordhook Superb.
This seed is all grown at FORDHOOK FARM, where it has been developed from the finest **Chater's Double.** The flowers measure three to four inches across, always perfectly double, and embrace a great variety of colors. The long spikes of bloom are magnificent.

MIGNONETTES,—Fordhook Finest.
Never before has it been possible to secure seed of such grand varieties of **Improved Mignonettes,** mixed in one packet. Besides other choice varieties, this mixture contains seed of the beautiful **New Golden Machet.**

PANSY,—Peacock.
In the opinion of many the **Peacock Pansy,** as now improved, is the *most beautiful of all.* The iridescent blending of the sea-blue and other colors is almost indescribable.

PETUNIA,—Striped and Blotched.
A fine strain of *Petunia hybrida* that gives a constant display of bright flowers all summer.

POPPIES,—Fordhook Finest.
This special mixture of the Finest Double Poppies includes *Burpee's Fairy Bush, New Pink Pet, Cardinal, Mikado,* and *Vesuvius.*

VERBENA,—Fordhook Famous.
For illustration from a photograph and description of this finest strain of **New Mammoth Verbena,** see page 123 of BURPEE'S FARM ANNUAL FOR 1897.

TWENTY-FIVE CENTS buys the ten varieties as above, with directions for culture.

SPIKES OF FORDHOOK SUPERB HOLLYHOCKS.

For $1.00 we will send **Five Gem Collections OR Five Sweet Pea Collections** (or of one and three of the other) **AND give as a premium** one full-size pa each of AURORA and CUPID,—*provided,* you mention THE CHRISTIAN HER.

The Best Novelties in SWEET PEAS.

For 75 Cts. we will send, postpaid, one regular size packet each of the following **TEN FINEST NEW INTRODUCTIONS OF 1897:**

AURORA. The most remarkable novelty for 1897. *See illustration.* Flowers flaked and striped with bright orange-salmon, borne three and four on a stem. Of surpassing beauty and *gigantic size.*

ALICE ECKFORD. Rich cream-tinted cerise standard; white flowers. *The most chaste variety ever offered.*

BURPEE'S BRILLIANT. See illustration and description on page 10 of BURPEE'S FARM ANNUAL FOR 1897. Decidedly the *best bright scarlet.*

BURPEE'S NEW COUNTESS. The only clear *soft lavender* Sweet Pea that comes true from seed. Unequaled for bouquets.

COQUETTE. The finest of Eckford's advance set of Novelties for 1897. See illustration and description on page 12 of BURPEE'S FARM ANNUAL FOR 1897.

COUNTESS OF ABERDEEN. Another of Eckford's Novelties, that may be described as an *improved Blushing Beauty.*

GOLDEN GATE. A remarkable new Sweet Pea from California, of unique form and distinct habit. Illustrated and described on page 11 of BURPEE'S FARM ANNUAL FOR 1897.

MAID OF HONOR. Every lover of Sweet Peas will "go into raptures" over the dainty beauty of this *new improved light Butterfly.*

MIKADO. Large flowers of orange-cerise ground, veined with white; perfect form.

BURPEE'S AMERICAN SEEDLINGS. Never before has such a treat been in store for all lovers of Sweet Peas as in these wonderful new seedlings, described on page 13 of BURPEE'S FARM ANNUAL FOR 1897.

ONE DOLLAR Buys Every Seed Advertised, Twenty-eight Full-Size Pkts., worth $3.05.

For $1.00 we will send **BOTH COLLECTIONS** named above.—**the Seven Superb Sweet Peas for 25 Cents, AND the Ten Novelties for 75 Cents, AND BURPEE'S GEM COLLECTION for 1897,** advertised above, **AND** also a distinct **New Sweet Pea,** not yet named, from California, making in all **Twenty-eight Packets** (all full size), which would cost $3.05 if purchased separately, *even at our reduced prices for* 1897. **Order TO-DAY!** Mention THE CHRISTIAN HERALD, and be sure to ask for BURPEE'S FARM ANNUAL if you have not already received the 1897 edition.

We Will Mail FREE TO ANY ADDRESS

BURPEE'S FARM ANNUAL for 189

The Leading American Seed Catalogue.

A handsome new book written at **Fordhook Farm.** Tells all about the **BEST SEEDS That Grow.** Hundreds of illustrations; grand new vegetables and beautiful rare flowers painted from Nature.

☞ **Send a postal card for it TO-DAY.**

W. ATLEE BURPEE & CO., SEED GROWERS, Philadelphia, Pa.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

VOLUME 20. NUMBER 7.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, FEBRUARY 17, 1897. Price Five Cents.

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STREET WAIFS GATHERING FOR SUPPER AT ONE OF THE BARNARDO HOMES, LONDON. (*See Page 123.*)

OUR MAIL-BAG

Questions and Answers.

E. M. W., Sandy Lake Pa. What is the Sabbath Day's journey mentioned in Acts. 1: 12?

Travel was prohibited on the Sabbath. But as a Jew should obviously attend to his religious duties on that day, the Rabbis fixed a definite limit to his walk. A Sabbath Day's journey must not exceed two thousand yards from his home.

Mrs. M. J. M., Minier, Ill. I am a constant reader of your paper and through its columns I see the notes of the dying and the starving millions in India. I want to ask for some information regarding reaching them with gifts and aid. Please tell me how a carload of grain would be disposed of in order to reach them and what authority or in whose care it should be sent. Give me explicit directions.

As announced in our last week's issue, THE CHRISTIAN HERALD has undertaken to forward to India any contributions our readers may make for the famine sufferers. The cablegram received from Lord Elgin, the Viceroy, advised that money, and not grain, be sent and our friends would do wisely to act accordingly. Any grain contributed would have to be sold and millet, wheat, corn, or other cereals bought in the East with the proceeds so as to save the great expense of transportation. It would cost between $20,000 and $30,000 to convey a load of corn from New York to India.

J. A. Peters, Lexington, Ky. Has a man a right to spend his money as he pleases, provided he does not violate the law in doing so? This question came up for discussion among a number of gentlemen here a few evenings ago, and the prevailing view taken was that he had. I questioned the soundness of such a conclusion, however, and suggested that the matter be referred to your MAIL-BAG for adjudication. I may explain that the parties who will look for your answer do not wish to have you decide on Scriptural grounds alone.

There are two answers to your question: 1. Yes; if the owner of the money be wholly selfish and only regards the indulgence of his own wishes and desires, so far as these do not conflict with the laws, he may spend his money as he pleases. 2. No; if he regards his position, duties and responsibilities as a member of civilized society. In such a view, he finds that he has no right to spend it in any manner that may tend to assail the well-being or social and moral order of his fellows, or that may wound their feelings, or pauperize, brutalize, antagonize, or degrade them. In a word, he will find that instead of spending it as he pleases, he will feel obliged to disburse his money in the manner best for society at large, and consequently best for himself as a reputable member thereof. These two conclusions are apart from the Scriptural ground, which is the wisest, and indeed the only true rule for the administration of wealth, and which teaches us that the ownership of money is a stewardship for which its possessor is accountable, and all expenditures should be regulated with the moral and spiritual result in view. Unconsecrated and misspent wealth is a curse; whereas consecrated and wisely employed money blesses all around us.

Young Man, Adams, Ill. I have, what Dr. Talmage, in a recent sermon called military spirit, and wish to enlist in the United states army, but am told the associations are bad. But my inclinations for six years have uncontrollably pointed that way, and I do not care to resist longer. Could it not be a God-sent calling as well as anything else?

Unquestionably it can. One can serve God in the army just as well as anywhere else, as the careers of many heroic Christian soldiers testify. Yet the truth remains that the army and navy are severe tests on a young man's morals, and the associations are not conducive to the upbuilding of character.

Subscriber, Otego, N. Y. Can the true Christian ever be finally lost? Is it not clearly taught that none who are truly Christ's will fall away irrecoverably?

That is our hope, and there is ground for cherishing it, but the doctrine does not appear to be clearly taught. There are passages which might seem to bear that interpretation, but there are so many injunctions to watchfulness that every one does appear to be a danger of the true Christian backsliding and dying impenitent. No one should allow the belief in final perseverance to make him heedless.

S. C., West Liberty, Ind. 1. What is the meaning of the word selah? 2. Is it to be found in the text of the best editions of the Bible?

1. There is a wide diversity of opinion, but the most probable conjecture is that it denotes a pause either in the vocal or instrumental music. 2. Religion should possess the whole man. He should bring his intelligence to bear upon it, and this is generally understood by the head. But his disposition, his love and kindness and magnanimity, and his passions, which are usually indicated to when the heart is referred to, should be transformed, too. Of course, the fleshly, material heart is not meant. As the heart is the fountain of life, it is an appropriate symbol of the seat of religion, which pervades the whole being.

M. E. C., Tabernacle, N. C. 1. Is it right for a Christian to sell Bibles and religious literature at cost (no commission) on the Sabbath day? 2. Is it the duty of a church member to contribute to the support of a minister whose services he does not appreciate or enjoy?

1. Buying and selling are not proper business for any one professing to be a Christian to engage in on the Lord's day, yet it is supposable that there might be circumstances—which would make such a thing justifiable, as for instance, where an opportunity to disseminate the printed Word occurred unexpectedly. But even in such a case, although the Bibles might be handed over, the commercial part of the transaction should be deferred till after Sunday. 2. Giving is a matter of duty, not of whim. If we are of the Church of Christ we should be willing to help to support it. Besides, all have not the same preferences and, what may seem to you to be indifferent, may be the spiritual life of others. To withhold your support of a pastor and continue to claim allegiance to his pastorate is clearly wrong.

H. M., Lewisburg, Pa. 1. Do you think the modern, "up-to-date" church is more effective than the church of our fathers? 2. Do you think the church would be benefited by a wholesale expulsion of inconsistent members?

1. In all points where a church is applying Christianity to modern life, and helping men to resist temptation and lead godly lives, we think it is effective. There is a difference in churches now as there was in the churches of our fathers. There is a tendency now to preach less on doctrine and more on conduct, and so far preaching differs from the preaching of fifty years ago, when election, predestination, and divine sovereignty were frequently the subjects of sermons week after week. Sermons on the symbolism of the Tabernacle and the Temple, and on Jewish laws and customs and types were also in vogue, and they are becoming less common. In all these things the change seems to us a change for the better. 2. Discipline might be beneficial in some instances, but we would rather see reformation without the punishment if it can be secured. It is easier to cast out an inconsistent member than to help him to reform, but it is better to win him to a consistency by love if it can be done.

Mrs. Sadie C., York, Neb., writes:

I would like to say to Amelia E. Barr that Deborah is called a prophetess in Judges 4: 4. A prophetess is a person illuminated, inspired or instructed by God to speak in his name or announce future events. Whether face to face or by dreams they were instructed we know not, but to have the angel of the Lord appear and speak to woman is far above dreams and visions.

To this Mrs. Barr replies as follows:

My article on the "Dream Life of the Bible" is quite apart from the subject of prophecy or prophecies. They would come under a different consideration. Your correspondent cites Deborah. But Deborah did not dream. Deborah saw no vision. She was neither asleep nor yet in that condition of vision which St. Paul defines as neither in the body nor out of it, and which was one at least of absolute insensibility to ordinary life—men in vision were said by Ezekiel and others to be "in the spirit." But Deborah was intensely, consciously, rejoicingly awake. She was singing a song of triumph, possibly playing on the timbrel to it as Miriam did after the passage of the Red Sea. But even in this pious act Barak the son of Abinoam is associated with her. Your correspondent is right in saying that the angelic visitations to women recorded "are far above dreams and visions." They are. But Angelology and Angel Visits was not the subject I was considering. It was only "*The Dream Life* of the Bible," and in doing this I was compelled by the facts of the case to notice the singular circumstance that *men*, not women, were the dreamers. But in this statement there is nothing derogatory to women, quite the contrary.

E. M. H., Denrock, Ill. I want to be a Christian, but something holds me back. The more I try to live right, the farther I seem to be from it. What ought I to do?

Many are in the same condition. Even the Apostle Paul seems to have had that experi-

A STREET SCENE IN GRANTSTOWN, BAHAMAS.

The Bahamas or Lucayas lie in the Atlantic Ocean, between the eastern coast of Florida and the northern coast of San Domingo. They are tropical in the luxuriance of their vegetation. Many varieties of fruit grow wild. The mild climate is believed to be a great advantage to sufferers from pulmonary diseases. These islands are a fine field for missionary effort, and there have been many famous workers for Christ among the natives. Grantstown is on the outskirts of Nassau.

not to suppose that he did this without authority. As far as other causes of disagreement between husband and wife are concerned, must be left to the individual conscience to decide whether they are of a character to make a continuation of the union impossible. There are, undoubtedly, exceptional cases, where every available resort has failed, and where a continuance of the existing status might involve the wrecking of two lives and possibly of those of the children also. Separation for a time would seem to be the only remedy available in such distressing cases; but no one holding the Scriptural view would counsel divorce, save on the grounds already stated.

W. G. Picton, Mines, Colo. 1. Were Joseph and Mary the mother of Christ, married before the birth of Christ? 2. Did Christ baptize any persons himself?

1. Yes. See Matt. 1: 18, 19, 24, and parallel passages. 2. No. See John 4: 2.

R. T. Cambell, Ill. A minister was hurriedly called to baptize a child who was very ill, and he baptized it by sprinkling. The parents thought the illness was due to the wrath of God at the child not being baptized. Did the parents do right? Did the minister do right?

The parents must have been ill-informed. The child's illness was due to natural causes and not to the wrath of God. The baptism could not do the child any good, physically or spiritually. The minister would probably tell the parents so. But in their time of trouble he may have yielded to their wish, as it would do the child no harm.

C. W. S., Medford, Ont. 1. If Christ died for all, how is it so many die without ever hearing of it? How can the atonement benefit them? What is your belief about the Millennium? Does death end all man's opportunities of salvation or may he have another opportunity beyond the grave?

1. Christ's command was to tell every one. No blame attaches to him for those not hearing of his atonement. The full provision was made, and on his word might come. He died for all, that whosoever will, may have salvation. We can easily conceive of a proclamation of emancipation being made, and yet some slaves remaining in slavery because they did not know. The duty enjoined on the Church has not been performed, and so there are many whom Christ's atonement does not benefit, but that does not limit the atonement. 2. That Christ will reign on the earth for a thousand years, as the Scriptures foretell. (See Isa. 65: 17-25; Rev. 20: 4-6, and other passages.) 3. No encouragement is given in the Bible for hope that any other opportunity will be afforded. This is not for us to limit God's mercy. But that we know is that it is offered to us in this life, and in terms which appear to imply that the offer is final. And one who puts off to the future life the acceptance of the offer is running a fearful risk, and one that he is expressly warned against.

J. W. C., Allport, Pa. Did not Christ in his command to his followers to be perfect as their Father in heaven was perfect (Matt. 5: 48), imply the possibility of their attaining perfection?

He set before them the highest ideal that they might never rest satisfied with lower attainments. Perhaps he foresaw the danger of people being content with a lower standard, and of even hoping, as some do, that they have become perfect. He therefore urged them to strive after absolute perfection, but he does not assure them that they can reach it, nor that effort will bring them higher.

Mrs. Peter K., Gasville, O. Who was Moham[med]? When and where born?

Mohammed or Ahmad, was born at Mecca, Arabia, A. D. 570 (some say April, 571.) His father was Abdallah bin Abdalmottalib, who died before the son was born, and his mother, Amina. His family was very poor. The[re] save legend is known of Mohammed's history until 622 (the date of the Hegira), when he fled to Medina.

Patrod, Syracuse. 1. No. 2. That question has been puzzling the theologians since the beginning of time.—Kollin K. K., Marengo, Ill. His church has a self-appointed investigating committee whose members gather evidence.—Mrs. S. S., North Hope, Pa. Write to American Bible Society, New York City.—N. B., Grand Rapids, [illegible]. Write to M. E. Book Concern, 150 Fifth, New York.—H. O. B., Ozark, Ala. He is a Presbyterian.—Geo. B. W., Bowmanville, Ont. We think not.—Lydia R., Kilmeyer, Ia. Send them to the nearest hospital, mission, almshouse, asylum, or jail. They will be appreciated.—D. H. Rajebian, Wm. Funk & Wagnalls, publishers, New York.—[illegible] D., Ivyview, Va. We cannot discuss the subject mentioned in your letter.—Subscriber, [illegible] Church, Pa. They are not in any of the standard collections.—A. B. Address Miss Delano, Catharine Misson, Catharine Street, New York.—Mr. F. L., Boynton, Kingfisher, O. T., can get back numbers of THE CHRISTIAN HERALD. A great advantage in his missionary work.—[illegible] No, it is not.—Congregationist, Perkasie, Pa. No. In a common clerical frock coat.—David Thomas, Hendersonville, N. C. Write to publicity to the Librarian of the Astor Library, New York City.—Geo. C., St. Louis Crossing, Ind. A number of books, known as the Apocrypha or Doubtful Writings) were omitted.—M. C., Esther. Send $1.50 for it.—J. M. R., Covington, Va. Send letter to Northfield, Mass.—Subscriber, Crookston, Minn. So-called magicians and pretenders are all charlatans and pretenders.—James S., Quincy, Ill. Mr. King has gone to [illegible] America for a five months' tour.

AN ARMY OF RESCUED CHILDREN.

The Splendid Life-work of Dr. Thomas J. Barnardo Among the Waifs and Strays of England—Over One Hundred Child Institutions Established.

OUR social life at the present day is characterized, in many directions, by widespread benevolent and educational effort in behalf of the neglected classes. Especially is this true of our great cities, whose cosmopolitan populations embrace all degrees and conditions, and where the crowded homes of poverty and the thousands of neglected children appeal strongly to the philanthropic and the kind-hearted. Less than a century ago, the children of poverty were too often left to the rude companionship of the streets, and to grow up to a vicious manhood and womanhood. Now, all this is changed, and society, actuated in some degree by the instinct of self-protection, but in a larger measure by the

DR. THOMAS J. BARNARDO.

teachings of Christianity, is everywhere making an effort to rescue the child-waifs and to save them from the misery and degradation to which they would surely gravitate, if no hand of help were stretched out toward them.

Our own land shows a steadily increasing number of benevolent institutions for children. In England, one of the great movements that strike at the very root of the vice and misery common to all great cities, is that conducted by Dr. T. J. Barnardo, who has devoted his energies and means to the care of the homeless and helpless children. So widespread are his charitable projects that he is known throughout England as the "Destitute Children's Friend," and it would be hard indeed to find one more worthy of his title of affectionate admiration.

Thomas J. Barnardo was born in Dublin, Ireland, fifty-one years ago. He was converted in his nineteenth year and he resolved to consecrate himself to the Lord's work in the mission field. He entered London Hospital, in 1866, as a medical student. During the years he spent in that capacity, he became acquainted with the poor of the modern Babylon, his duties bringing him much among them. It was not long before the thoughtful young student recognized his real field of duty. It was then about twenty years of age, and during his medical rounds, visited the dreds of the low East-end lodging-houses. One bleak winter night he saw no less than seventy-three ragged and homeless children lying under a piece of old sacking at St. Paul's wharf, packed together, big and little, like sardines in a box. He soon became aware that thousands of others were faring just as badly and were growing up to a godless criminal manhood, while they escaped death by starvation or accident meanwhile.

In 1870, Dr. Barnardo made an effort to put his rescue schemes into practical operation, and to provide a home for the waifs. He rented an old house in Stepney Causeway, London, which was soon transformed into a cheerful and attractive "Home for Destitute Lads," and filled with a number of children gathered in from the dark alleys, railway arches, fruit markets, and river front, where they were surrounded by vicious and criminal associations. From this beginning the rescue work yearly expanded.

At the present time the institutions under Dr. Barnardo's fostering care comprise eighty-five separate Homes and twenty-four Mission Branches. Of these, thirty-four are situated in London, one in the Island of Jersey in the English Channel, seventy in various counties of England, and three in Canada. They include Homes for Working and Destitute Lads, Orphan Homes, Nursery Homes, All-night Refuges, Labor Houses, Village Homes for Orphan and Destitute Girls, Babies' Castles, Hospitals, Servants' Free Registry and Home, Rescue Home for Young Girls in Special Danger, The Bee Hive (an Industrial Home for Older Girls), City Messenger Brigade, Shoeblack Brigade and Home, Wood Chopping Brigade, Convalescent Seaside Homes, Memorial Homes for Incurables, Homes for Girl Waifs, Children's Free Lodging-Houses, Emigration Depots, Industrial Farm and Home, Boarding-out Branches, Blind and Deaf-Mute Branch, Branch for Cripples or Deformed Children, The Children's Fold, Ever-Open Doors (eight Branches of Rescue Work), and several Shipping Agencies for the sending of children abroad.

There is seemingly no limit to the energies and resources of this wonderful Christian worker. So universally trusted and beloved is he by the benevolent people of London and other English cities, that every new project that he proposes for the physical betterment and moral elevation of the wretched poor commands instant attention and support. Up to the present time nearly thirty thousand poor boys have been rescued from privation, suffering and moral peril and a large proportion of them placed in Christian households. He established in different provincial centres, new receiving-houses, with ever-open doors, where application may be made on behalf of destitute children. This was necessary as a considerable proportion of the applicants were from other cities than London, and as they would inevitably drift into the great tribe of hopeless and helpless waifs, were not a rescuing hand held out in time. Every year new branches of the home have been opened, new Lodging Houses, Mission Centres, Messenger Brigades, Coffee Palaces, Free Day Schools and Sunday Bible Schools, Shelters, Creches, Young Helpers' Leagues, and Adult Helpers' Associations, and the work extended widely throughout the United Kingdom. Deserted children, the progeny of tramps, the orphan children of respectable parents, street arabs, "wharf-rats," motherless girls, cripples (some even legless or armless), little girls rescued from dire moral peril, little sleepers in wagons or alleways, the blind, deaf and dumb, the hunchback, and every conceivable variety of waifs are all to be found there.

"BABIES' CASTLE," HAWKHURST, ENGLAND.

MEMORIAL COTTAGE AND ITS INMATES.

Since 1882 several thousand girls and boys have been sent out in organized parties to Canada, and a large number of young emigrants to Australia and South Africa, from the Barnardo Homes. Many of the children who have been reared in these refuges are now grown men and women, earning an honorable livelihood for themselves in different parts of the world. It is ascertained that over ninety-eight per cent. of all who have been trained in the Barnardo homes and afterward started in life under their auspices, are doing well—some in Canadian homesteads, others on Australian ranches, and still others on their native soil. A number of years ago Dr. Barnardo acquired about nine thousand acres of land near Russell, Manitoba, for the purpose of starting an industrial farm. Buildings were erected and a number of young lads sent out under the care of a superintendent. The farm now includes about fourteen square miles of the most fertile prairie land in the Dominion. Several hundred young graduates of the home live on it; their conduct has been admirable, and the general prosperity and prospects of the settlement are all that could be desired.

Some of the Barnardo homes are pictured in this issue of THE CHRISTIAN HERALD, but to give an adequate pictorial presentation would fill the pages of an entire issue. "The Edinburgh Castle," situated in Rhodeswell Road, Limehouse, London, E., is the chief centre of all the evangelistic agencies of the Homes, having sitting accommodations for 3,000, and a gross yearly attendance little short of 300,000. It was formerly a mammoth gin-palace and drinking saloon, and is now a source of Gospel light and educational effort. Our color picture shows the exterior of the castle, on the occasion of the street waifs' supper, when the great building was crowded to suffocation by the arabs of the English metropolis. Gospel gatherings and temperance meetings are held there, besides educational classes, mothers' meetings, and bands of hope, and there is a good gymnasium and a tract depot. Another similar Barnardo institute is "Dublin" Castle on the Mile-End Road, London, a famous place for waif rescue and educational work.

Time and space fail us to tell more than a mere fraction of the physical and moral

ONE OF THE DEACONESS' HOUSES.

reformation that is wrought every year upon many thousands of waifs by means of the Barnardo Homes. Picked up literally in the gutters and the slums, these little outcasts are trained to become godly men and women, skilled in useful trades, and self-respecting and honest. Able Christian men and women are in charge of the different institutions, and all are operated on the plan of a great family with numerous branches. At this moment over 5,000 orphans alone are being sheltered and trained by the Homes. Dr. Barnardo's agents are searching night and day for the little homeless and neglected waifs, and no one who comes under that category is ever refused admission. No gift, patronage, or influence is needed to secure an entrance to the Homes. The industrial, educational, and religious training is thoroughly systematized, and the best results are attained. It is estimated that the annual cost per child for support, shelter, clothing, and all the necessaries, is $80. Thousands have already been sent to farm homes in Canada, many to Australia, and other tens of thousands are leading lives of honorable industry in the United Kingdom. Among the various Homes the most interesting, perhaps, is the group which forms the Village Home for Orphan and Destitute Girls, near Ilford, Essex. The Village Home contains at present 52 complete buildings. Of this number 49 are pretty detached Cottages, several containing a family group of from 16 to 20 girls. Each of these small houses is a real and separate home, presided over by a Christian lady, called by the girls "Mother," who devotes all her time and energies to the work. By this means the family system is reproduced in contrast to the barrack or institutional method.

All the Barnardo Homes enjoy the fullest confidence and the most generous support of the British public.

THE METROPOLITAN PULPIT

A KING EATING GRASS.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Dan. 4: 33. . . : "The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen," etc.

BETTER shade your eyes lest they be put out with the splendor of Babylon, as some morning you walk out with Nebuchadnezzar on the suspension bridges which hang from the housetops, and he shows you the vastness of his realm. As the sun kindles the domes with glisterings almost insufferable and the great streets thunder up their pomp into the ear of the monarch, and armed towers stand around, adorned with the spoils of conquered empires, Nebuchadnezzar waves his hand above the stupendous scene and exclaims: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But in an instant all that splendor is gone from his vision, for a voice falls from the heaven, saying, "O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven years shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." One hour from the time that he made the boast he is on the way to the fields, a maniac, and rushing into the forests, he becomes one of the beasts, covered with eagles' feathers for protection from the cold, and his nails growing to birds' claws in order that he might dig the earth for roots and climb the trees for nuts.

You see there is a great variety in the Scriptural landscape. In several discourses we have looked at mountains of excellence, but now we look down into a great, dark chasm of wickedness as we come to speak of Nebuchadnezzar. God in his Word sets before us the beauty of self-denial, of sobriety, of devotion, of courage, and then, lest we should not thoroughly understand him, he introduced Daniel and Paul, and Deborah, as illustrations of those virtues. God also speaks to us in his Word as to the hatefulness of pride, of folly, of impiety, and lest we should not thoroughly understand him, introduces Nebuchadnezzar as the impersonation of these forms of depravity. The former style of character is a lighthouse, showing us a way into a safe harbor, and the latter style of character is a black buoy, swinging on the rocks, to show where vessels wreck themselves. Thanks unto God for both the buoy and the lighthouse! The host of Nebuchadnezzar is thundering at the gates of Jerusalem. The crown of that sacred city is struck into the dust by the hand of Babylonish insolence. The vessels of the Temple, which had never been desecrated by profane touch, were ruthlessly seized for sacrilege and transportation. Oh, what a sad hour when those Jews, at the command of the invading army, are obliged to leave the home of their nativity! How their hearts must have been wrung with anguish when, on the day they departed, they heard the trumpets from the top of the Temple announcing the hour for morning sacrifice and saw the smoke of the altars ascending around the holy hill of Zion, for well they knew that in a far distant land they would never hear that trumpet call, nor behold the majestic ascent of the sacrifice. Behold those captives on the road from Jerusalem to Babylon! Worn and weary, they dare not halt, for roundabout are armed men urging them on with hoot, and shout, and blasphemy. Aged men tottered along on their staves, weeping that they could not lay their bones in the sleeping-place of their fathers, and children wondered at the length of the way and sobbed themselves to sleep when the night had fallen. It seemed as if at every step a heart broke. But at a turn of the road Babylon suddenly springs upon the view of the captives, with its gardens and palaces. A shout goes up from the army as they behold their native city, but not one huzza is heard from the captives. These exiles saw no splendor there, for it was not home. The Euphrates did not have the water-gleam of the brook Kedron or the pool of Siloam. The willows of Babylon, on which they hung their untuned harps, were not as graceful as the trees which at the foot of Mount Moriah seemed to weep at the departed glory of Judah, and all the fragrance that descended from the hanging-gardens upon that great city was not so sweet as one breath of the acacia and frankincense that the high priest kindled in the sanctuary at Jerusalem.

On a certain night, a little while after these captives had been brought to his city, Nebuchadnezzar is scared with a night vision. A bad man's pillow is apt to be stuffed with deeds and forebodings which keep talking in the night. He will find that the eagles' down in his pillow will stick him like porcupine quills. The ghosts of old transgressions are sure to wander about in the darkness and beckon and hiss. Yet when the morning came he found that the vision had entirely fled from him. Dreams drop no anchors, and therefore are apt to sail away before we can fasten them. Nebuchadnezzar calls all the wise men of the land into his presence, demanding that by their necromancy they explain his dream. They of course fail. Then their wrathful king issues an edict with as little sense as mercy, ordering the slaying of all the learned men of the country. But Daniel the Prophet comes in with the interpretation just in time to save the wise men and the Jewish captives.

My friends, do you not see that pride and ruin ride in the same saddle? See Nebuchadnezzar on the proudest throne of all the earth, and then see him graze with the sheep and the cattle! Pride is commander, well plumed and caparisoned, but it leads forth a dark and frowning host. The arrows from the Almighty's quiver are apt to strike a man when on the wing. Goliath shakes his great spear in defiance, but the smooth stones from the brook make him stagger and fall like an ox under a butcher's bludgeon. He who is down cannot fall. Vessels scudding under bare poles do not feel the force of the storm, while those with all sails set capsize at the sudden descent of the tempest.

Remember that we can be as proud of our humility as of anything else. Antisthenes walked the streets of Athens with a ragged cloak to demonstrate his humility, but Socrates declared he could see the hypocrisy through the holes in his cloak. We would all see ourselves smaller than we are if we were as philosophic as Severus the Emperor of Rome who said at the close of his life, "I have been everything, and everything is nothing." And when the urn that was to contain his ashes was, at his command, brought to him he said, "Little urn, thou shalt contain one for whom the world was too little."

Do you not also learn from the misfortune of this king of Babylon what a terrible thing is the loss of reason. There is no calamity that can possibly befall us in this world so great as derangement of intellect: to have the body of man and yet to fall even below the instinct of a brute. In this world of horrible sights, the most horrible is the idiot's stare. In this world of horrible sounds, the most horrible is the maniac's laugh. A vessel driven on the rocks, when hundreds go down never to rise and other hundreds drag their mangled and shivering bodies upon the winter's beach, is nothing compared to the foundering of intellects full of vast hopes and attainments and capacities. Christ's heart went out toward those who were epileptic, falling into the fire, or maniacs cutting themselves among the tombs. We are accustomed to be more grateful for physical health than for the proper working of our mind. We are apt to take it for granted that the intellect which has served us so well, will always be faithful. We forget that an engine of such tremendous power, where the wheels have such vastness of circle and such swiftness of motion, and the least impediment might put it out of gear, can only be kept in proper balance by a Divine hand. No human hand could engineer the train of immortal faculties. How strange it is that our memory, on whose shoulders all the misfortunes and successes and occurrences of a lifetime are placed, should not oftener break down, and that the scales of judgment, which have been weighing so much and so long, should not lose their adjustment, and that fancy, which holds a dangerous wand, should not sometimes maliciously wave it, bringing into the heart forebodings and hallucinations the most appalling! Is it not strange that this mind, which hopes so much in its mighty leaps for the attainment of its objects, should not be dashed to pieces on its disappointments? Though so delicately tuned, this instrument of untold harmony plays on, though fear shakes it and vexations rack it and sorrow and joy and loss and gain in quick succession beat out of it their dirge or toss from it their anthem. At morning and at night, when in your prayer you rehearse the causes of your thanksgiving, next to the salvation by Jesus Christ, praise the Lord for the preservation of your reason.

See also in this story of Nebuchadnezzar the use that God makes of bad men. The actions of the wicked are used as instruments for the punishment of wickedness in others or as the illustration of some principle in the Divine government. Nebuchadnezzar subserved both purposes. Even so I will go back with you to the history of every reprobate that the world has ever seen, and I will show you how to a great extent his wickedness was limited in its destructive power, and how God glorified himself in the overthrow and disgrace of his enemy. Babylon is full of abomination, and wicked Cyrus destroys it. Persia fills the cup of its iniquity, and vile Alexander puts an end to it. Macedon must be chastised, and bloody Emilius does it. The Bastille is to be destroyed, and corrupt Napoleon accomplishes it. Even so selfish and wicked men are often made to accomplish great and glorious purposes. Joseph's brethren were guilty of superlative perfidy and meanness when they sold him into slavery for about seven dollars, yet how they must have been overwhelmed with the truth that God never forsakes the righteous when they saw he had become the Prime Minister of Egypt! Pharaoh oppresses the Israelites with the most di bolic tyranny; yet stand still and see t salvation of God. The plagues descen the locusts, and the hail, and the destro ing angel, showing that there is a G who will defend the cause of his peop and finally, after the Israelites have pass through the parted sea, behold, in t wreck of the drowned army, that Goo enemies are chaff in a whirlwind! some financial panic the righteous suffer with the wicked. Houses and stores a shops in a night foundered on the rock bankruptcy, and healthy credit witho warning dropped dead in the street, a money ran up the long ladder of twenty-f per cent., to laugh down upon those w could not climb after it. Dealers wi pockets full of securities stood shouti in the deaf ears of banks. Men rush down the streets with protested notes af them. Those, who before found it ha to spend their money, were left witho money to spend. Laborers went home want of work, to see hunger in their ch at the table and upon the hearth. Win blew his breath of frost through fingers icicles, and sheriffs with attachments d among the cinders of fallen storehous and whole cities joined in the long fune procession, marching to the grave of d fortunes and a fallen commerce. Ver the righteous suffered with the wick but generally the wicked had the worst it. Splendid estates that had come gether through schemes of wickedness w dashed to pieces like a potter's vessel, God wrote with letters of fire, amid ruin and destruction of reputations estates that were thought impregnal the old-fashioned truth, which centu ago he wrote in his Bible, "The way the wicked he turneth upside down." the stars of heaven are reflected from waters of the earth, even so God's gr and magnificent purposes are reflec back from the boiling sea of human sion and turmoil. As the voice of a sw song uttered among the mountains r be uttered back from the cavernous h of wild beast and rocks split and thun scarred, so the great harmonies of G providence are rung back from the darl caverns of this sin-struck earth. Sem herib, and Abimelech, and Herod, Judas, and Nero, and Nebuchadnez though they struggled like beasts broken to the load, were put into a y where they were compelled to help d ahead God's great projects of mercy.

Again, let us learn the lesson that can be guilty of polluting the sacred sels of the Temple and carrying them a to Babylon. The sacred vessels in Temple at Jerusalem were the cups d plates of gold and silver with which rites and ceremonies were celebrated, laying of heathen hands upon them the carrying them off as spoils was an bounded offense to the Lord of the Ten Yet Nebuchadnezzar committed this sacrilege. Though that wicked kin gone, the sins he inaugurated walk and down the earth, cursing it from tury to century. The sin of desecra sacred things is committed by those on sacramental day take the com nion cup, while their conversation deeds all show that they live dow Babylon. How solemn is the sacram It is a time for vows, a time for rep ance, a time for faith. Sinai stands with its fire-split clouds, and Calvary, its Victim. The Holy Spirit broods the scene, and the glory of heaven s to gather in the sanctuary. Vile in must that man be who will come in his idols and unrepented follies to hold of the sacred vessels of the te O, thou Nebuchadnezzar! Back th you to Babylon!

Those also desecrate sacred things use the Sabbath for any other than ious purposes. This holy day was down from heaven amid the intense larities of the week to remind us tha are immortal, and to allow us prepar for an endless state of happiness. It a

green spot in the hot desert of this world that gushes with fountains and waves with palm trees. This is the time to shake the dust from the robes of our piety and in the tents of Israel sharpen our swords for future conflict. Heaven, that seems so far off on other days, alights upon the earth, and the song of heavenly choirs and the hosannah of the white-robed seem to mingle with our earthly worship. We hear the wailing Infant of Bethlehem, and the hammer-stroke of the carpenter's weary son in Nazareth, and the prayer of Gethsemane, and the bitter cry of Golgotha. Glory be unto the Lord of the Sabbath! With that one day in seven God divides this great sea of business and gayety, so that dry-shod we may pass between the worldly business of the past and the worldly business of the future!

But to many the Sabbath comes only as a day for neighborhood visiting, field rambling, hotel lounging, and political caucusing. This glorious Sabbath which was intended only as a golden chalice from which the thirsty should drink, is this moment being carried down to Babylon. I do not exaggerate the truth when I say that to tens of thousands there is no distinction between the Sabbath and the week days, except that on the Lord's day they do not work, while they eat more largely and dissipate more thoroughly. Sabbath-breakers are like hunters who should compel their hounds to take rest while themselves continue on the weary chase, for men on the Sabbath allow their bodies which are merely the animal nature, sufficient repose, while their immortal nature, which should be fed and refreshed, is compelled to chase up and down this world's highway. How shameful to rob God of his day, when he allows men so much lawful acquisition, even of a worldly nature, on the Sabbath: for although men themselves are commanded to rest, the corn and the wheat and the grass grow just as rapidly on the Sabbath as on other days, so that while they sit in the sanctuary they are actually becoming richer in worldly things. While you are doing nothing your bonds and mortgages are all accumulating interest for your estate just as fast as on other days. Men hired by the month or year are receiving just as much wages while quiet on the Sabbath as they are the hard-working week-day. How unutterably mean it is, when God is adding to your worldly estate on the Sabbath as certainly as on other days, that any should not be satisfied with that, but attempt to seize additional secular advantage from the Lord's day. Have you never noticed the curious fact that our worldly occupation frequently seems to be divided into sections of six days each? Every week we have just enough work given us to do in six days. God makes just enough breaks in our continuous occupations to thrust in the Sabbath. If you have not before noticed, observe hereafter that when Saturday night comes there is almost always a good stopping-place in your business. All things secular and spiritual in providence and revelation seem to say: "Remember the Sabbath day to keep it holy." When the six days of creation had passed God stopped working. Not even a pure flower or a white cloud would he make, because it was the Sabbath, and giving an example to all future times, he rested.

He who breaks the Sabbath not more certainly robs God than robs himself. Inevitably, continuous desecration of the sacred day ends either in bankruptcy or destroyed health. A great merchant said, "Had it not been for the Sabbath I have no doubt I should have been a maniac long ago." This remark was made in a company of merchants, and one of them said, "That corresponds with the experience of my friend, a great importer. He often said, 'The Sabbath is the best day of the week to plan successful voyages.' He has for years been in an insane hospital, and will probably die there."

Those also repeat the sin of Nebuchadnezzar who in any way desecrate the Holy Scriptures. There are men who use the Word of God as an instrument of angry controversy. Bigots at heart and zealots, in the advocacy of their religious peculiarities they meet other sects with the fury of a highwayman, thrusting them through and through with what they consider the sword of the Spirit. It is a wonder to me that some men were not made with horns to hook with, and hoofs to kick with, and with claws to grab with. What Christ said to rash Peter, when he struck off the ear of Malchus, he says to every controversialist: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword."

Rev. William Jay met a countryman who said to him, "I was extremely alarmed this morning, sir. It was very foggy and I was going down to a lonely place and I though I saw a strange monster. It seemed in motion but I could not discern its form. I did not like to turn back but my heart beat; and the more I looked the more I was afraid. But as I approached I saw it was a man and who do you think it was?" "I know not." "Oh, it was my brother John." Then Mr. Jay remarked. "It was early in the morning and very foggy, and how often do we thus mistake our Christian brethren."

Just in proportion as men are wrong will they be boisterous in their religious contentions. The lamb of religion is always gentle, while there is no lion so fierce as the roaring lion that goes about seeking whom he may devour. Let Gibraltars belch their war flame on the sea, and the Dardanelles darken the Hellespont with the smoke of their batteries, but forever and ever let there be good will among those who profess to be subjects of the Gospel of gentleness. "Glory to God in the highest, and on earth peace, good will to men."

What an embarrassing thing to meet in heaven if we have not settled our controversies on earth. So I give out for all people of all religions to sing, John Fawcett's hymn, in short metre, composed in 1772, but just as appropriate for 1897:

Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above.

From sorrow, toil and pain,
And sin we shall be free,
And perfect love and friendship reign
Through all eternity.

Sheltering the Homeless.

Many Hundreds Lodged Nightly at the Salvation Army Headquarters.

DURING the present winter there has been a great deal of suffering among the poor in New York and the general dullness in all branches of trade has swelled the number of idle and homeless men to unusual proportions. Formerly the police stations afforded shelter to a very considerable proportion of the absolutely homeless in severe winter nights, but since this privilege has been discontinued for sanitary reasons, there has been a great increase in the patronage of the City Lodging House, a free public shelter, and also at the cheap lodging-houses along the Bowery and elsewhere. During the recent cold spell, when the keen winds, heavy snows and temperature hovering around zero, drove all the vagrants to seek shelter, the Salvation Army opened its headquarters in West Fourteenth Street to receive them. The place was crowded nightly, from 1200 to 1500 men being accommodated with a place to sleep, and a free supper and breakfast. A part of the headquarters which had been used as a church, was specially devoted to this work, and the auditorium and galleries were crowded nightly with a army of the destitute who slept on its bare wooden floor.

HOMELESS MEN SLEEPING ON THE SALVATION ARMY AUDITORIUM FLOOR, NEW YORK CITY.

glad to find a warm refuge from the arctic blasts that roared outside. Our photographer, in the illustration on this page, taken specially for THE CHRISTIAN HERALD, has shown the scene at the headquarters on a night when almost every available foot of space was occupied by some poor wait of the street.

The Conference of Charities of New York City some time ago appointed a Committee on Vagrancy, to make a special study of the subject of caring for the homeless, and that committee, through its chairman, made a public protest against the method of relief adopted by the Salvation Army in opening its headquarters as a shelter and giving free meals and lodging to large numbers of destitute men. The committee contends that such shelters are dangerous by reason of their liability to spread contagion, and that they are morally degrading and a direct encouragement to vagrancy. It was recommended that the organized charities of the city be permitted to investigate all deserving cases and provide for them. There are doubtless many who reasonably oppose promiscuous charity on these grounds, but the occasion that led to the opening of the Salvation Army headquarters was in the nature of an emergency such as fortunately seldom occurs. As soon as the cold wave passed, the shelter was closed.

The Champion Sunday Scholar

More Claimants for the Honor of the Longest Continuous Attendance.

MANY letters have been received by THE CHRISTIAN HERALD with reference to the article it lately published concerning the championship claim of John C. Eastland, Jr., of Danville, Ky., for the longest continuous attendance at Sunday School. Some of the records mentioned in these letters are far below that of young Eastland, George Currin, Theodore Reuter and Lena Reuter, who were mentioned in the first stage of this interesting competition. We make the following extracts from several letters, believing that the subject is one that interests a very large number of our readers. Mr. George H. Grove, 3842 Aspen street, Philadelphia, writes:

I notice in your issue of this week an article in reference to John C. Eastland, of Danville, Ky., having the championship record for attendance at Sunday School, and as you have requested Superintendents or others who know of any scholars who can surpass this record to communicate with you, I give you the following facts in reference to some scholars in the school of which I am the superintendent. In the Sunday School of the Third Christian Church, Lancaster avenue and Aspen street, West Philadelphia, are three brothers, Harry, Bruce and Philip Fetters, of 6010 Lansdowne avenue, who have been regular attendants in this school every Sunday in the year for eleven consecutive years, or in other words were present at 572 regular sessions of the school, as well as all special meetings. The boys live about three miles from the school and invariably walk both ways. They began the twelfth year by all three confessing the Lord Jesus as their Saviour, and becoming enrolled as members of the church. While there may be some schools that can show a better individual record, I do not believe there can be shown as good a one by the same number from one family.

Rev. T. A. Nelson, of Brooklyn, N. Y., writes:

You report in a recent issue of your paper the circumstance of a Sabbath School scholar who has achieved the enviable record of being present at every session of her Sabbath School for the last eight years, and you challenge anyone to report an equal record. I have great pleasure in stating that the Sabbath School of the church I serve as minister, The Memorial Presbyterian Church of Brooklyn, N. Y., has among its scholars, a young lady, Miss Belle Thorne, who has never missed a session of our Sabbath School *in over twelve (12) years.* Just put her name at the head of your honor roll.

Mr. Charles M. Atwood, Albany, N. Y., writes:

I have a boy in my class, Robert Patterson, by name, who has not missed one Sunday since the organization of the school, ten years and two months ago, so you see the Madison avenue Presbyterian Sunday School claims the champion.

Miss Topping, another reader of this journal, writes:

Harry Rhame, of East Rockaway, Long Island, has not missed one Sunday in four years attending the Sunday School in this place. He was eleven years old last 4th of July, and has often denied himself going to places for the sake of going to Sunday School, and better than all, he did it for no prize, as none was offered or given, but the Junior Society, of which he is a member, is going to present him next Friday (5th of February), with a book as a recognition of his faithful attendance, and this will be a surprise to him.

As the competition now stands, it has been deemed advisable to divide the competitors into two classes, and to allow the girls and boys an equal chance. The following is the state of the poll:

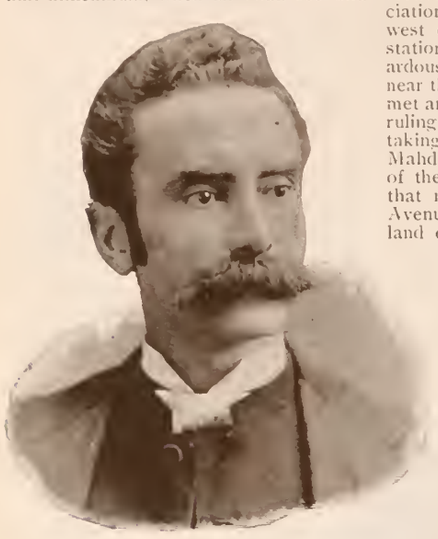
Boys.	*Attendances.*	*Yrs.*	*Weeks.*
George Currin ...	613	11	41
Harry Fetters ...	572	11	..
Bruce Fetters.....	572	11	..
Philip Fetters....	572	11	..
Theodore Reuter.	544	10	24
R. Patterson ...	528	10	8
J. C. Eastland, Jr	507	9	39
Harry Rhame....	208	4	..
Girls.	*Attendances.*	*Yrs*	*Weeks.*
Belle Thorne ...	624	12	..
Lena Reuter.....	544	10	24

THE CHRISTIAN HERALD will award at the close of this friendly competition, handsome prizes to the boy and girl showing the *largest number of consecutive Sunday School attendances*, and also to the boy and girl having the *next highest record* of consecutive attendances on either list—four prizes in all. It is especially requested that Superintendents and teachers should forward to us the names and records of the pupils in their respective schools who, in their judgment, are entitled to be entered as competitors. It is not the largest number of attendances, but the highest number of consecutive attendances, that will be accepted as the qualification.

A FAMOUS CHURCH-BUILDER.

Rev. Henry Martin Ladd of Cleveland and His Remarkable Career—The Church Militant and Progressive Illustrated in Actual Life.

THE growth of Christianity can be measured by the increase of churches which, like milestones along the path of civilization, mark the progress of the world toward that millennium, when all shall see and know the light. Throughout the length and breadth of our Union, schools, colleges, and churches dot the landscape and give promise of a closer fellowship among the sons of men, and a strengthening of that bond which impels a man to follow the golden rule, and "do as he would be done by."



REV. HENRY M. LADD, D.D.

Dr. Cyrus Hamlin, who is known to the world as the builder of Robert College on the Bosphorus, a man who comes from the sturdy stock that helps to make the history of nations, was once called to the Presidency of an American college, which for a hundred years has nestled down among the Green Mountains.

Dr. Hamlin was a man who made companions of the students, joining them in their sports and ever ready with jest or anecdote "to point a moral or adorn a tale." Strolling about the campus one evening at the sunset hour, he told a story of a pioneer missionary family in Turkey, the name of which will be familiar to all Congregationalists of the older generation, that of the Rev. Martin Ladd. "There was a little boy in the family," said Dr. Hamlin, in telling the story, "a little boy named Henry, and Henry was troubled with some infantile disorder which provoked the most dreadful wailings at just those particular hours of the night when I was most engrossed in developing plans for Robert College. I used to pray that an all-wise Providence would deem it fitting to call that child to a higher, happier home, but I have lived to see him lead his class right here in these old halls, and I have seen him take a first prize in his post graduate course at Yale, and now he is building churches."

The gentleman of whom he was speaking was the Rev. Henry Martin Ladd of Cleveland, Ohio, who was until recently the youngest Doctor of Divinity in this country. He came to America in boyhood, and after a course at Middlebury, Vt., took up a theological post-graduate course at Yale, graduating with honors. His first call was to the First Congregational Church at Walton, N. Y. From this charge he was called to go as foreign superintendent of missions to Africa, under the direction of the American Missionary Association. One journey was made to the west coast of Africa to inspect mission stations there, and another most hazardous journey was made to Central Africa near the head waters of the Nile, where he met and knew Emin Bey, at that time the ruling spirit of that section. This undertaking, because of the insurrection of the Mahdi, led to a temporary abandonment of the project for founding missions in that region, and a call to the Euclid Avenue Congregational Church in Cleveland opened a field for labor which has grown and prospered and been greatly blessed in the ingathering of many precious souls. The little brick church with its charter membership of nineteen in 1843, had grown, until in 1866 with a membership of 109, it was judged timely to erect a more fitting edifice. To this church came the present pastor, fresh from his African experiences, equipped with a keen and far-seeing knowledge of men and affairs, and full of a holy zeal for Christian service. His first decided move was to replace the old church by one suited to the needs of his people. At the rate of more than one a year, sixteen churches had sprung up, modern in structure, within a radius of less than a mile. The doubting ones shook their heads, but roused by the vigor and determination of the new pastor, they were soon among the most active, not only in working, but in giving.

EUCLID AVENUE CONGREGATIONAL CHURCH, CLEVELAND.

The church was built of solid stone, even to the apex of the imposing towers. "It shall be good enough for the rich man and not too good for the poor man," said the pastor, and the result was a substantial pile, rich in its simplicity, thoroughly genuine in all details, finished in antique oak even to the lofty ceiling. Everything seemed to favor, and at a cost of $35,000 a building was reared to the service of God, which could not be duplicated for $75,000. A large debt had been prophesied, but on the day of dedication no word was spoken of money, for the church was free from debt.

The works of arts in the casements, the memorial windows, the carved stone baptismal font, the comfortable chairs, the homelike attractiveness were all appreciated. Better still the spirit of Christ was in the church, and it grew as never before, and the Sunday School overflowed even the spacious accommodations which had been provided. This growth was largely due to the fact, that Christian harmony and unanimity of feeling had prevailed through all the seasons of church building.

While some churches are contented with the eloquence of a pastor, others pride themselves upon the magnitude of their charities. Still another class is chiefly engaged in the extension of church work. The Euclid Avenue Church achieved a happy combination of all these functions in the spreading of the Gospel. The Madison Avenue Church was the first to spring up as an offshoot of the parent church and a chapel was erected in 1875. The first pastor, Rev. O. D. Fisher, was succeeded by a fellow student of Dr. Ladd, and the work of the church has been mainly directed to the laboring class, its location being especially favorable.

Then followed the Reservoir Sabbath School which was but the seed for the uprising of the Park Church. The establishment of branches in no way impoverished the parent church. On the contrary, the roll of membership continued to lengthen. Hough Avenue Church followed. Many said when it was proposed to establish a mission in that quarter: "What do you want or expect from a church among cornfields? There is nothing there and there never will be." The Sunday School was started, however, the seed was sown and the city drifted toward it as anticipated. Then came the enthusiasm, the desire for a modern and comfortable church, and then the present structure.

The Lake View Church, the neat and attractive chapel of which, was built from Mr. Ladd's own drawings, is of still more recent birth. Over nine hundred persons have been received into the church by Dr. Ladd. Over one hundred were granted letters of dismission in a single year, to form one of the new churches, and over fifty to form another, and yet at the end of the year the membership of the present church was larger than at the beginning. The rapidity with which these branches have built their churches, and freed themselves from debt is a moral lesson to the churches throughout the land, proving that the populous city is a rich field for Christian labor. There is no reason why the Word of God should be dispensed to chilly listeners or to people stifled by an impure atmosphere. Physical suffering is not a necessity for spiritual upbuilding. When the waif and estray learns that religion does not mean a long face and constant self-denial, the first step has been taken toward the regeneration of his heart, and the waif and estray abides in the habitations of the rich as well as in the hovels of the poor. Dr. Ladd has fully realized this fact, and has been an aggressive organizer. The church militant has planted its banner upon every available acre, and those who have gathered there have rallied round it as around a standard. So will perseverance, push and energy achieve success when prompted by the love of God and the desire to benefit mankind.

The chime of a distant bell calling a band of worshippers to prayer, may turn the tide of a life to a noble ending, and if but one single soul one brand plucked from the burning, should be the record, the churches of a city have not been built in vain.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

THE RESURRECTED LORD.

Suggestions on the Epworth League Topic for Feb. 28, Isa. 25: 6-8.

THE world has always cherished the idea of a coming golden age, and has indulged the hope that a better time than any we have seen awaits the human race. The prophet's imagery veils the joys of that time in physical gratification. Rich food, and wines which have absorbed the lees, or juices of the grape and have afterwards been run through a strainer to refine them, so that they have the essence of the fruit without any impurity, are the images he employs. God's people are to feast on these things. It is of course a figure only. It represents the gratification and the sufficiency which God will provide for his people. There is to be enlightenment, too; the covering which now intervenes between God and his people is to be removed and we shall no longer see him only as in a mirror, darkly. The veil will be taken away and we shall know him in all his glorious beauty. All that men dread and suffer will also be banished, tears will be wiped away for there will be nothing to weep over; and death, the final catastrophe of every life will be destroyed and for all this the word of the Lord is pledged. When we think of the resurrection, we realize how these blessings are to reach the human race. Christ has gone before us into the unseen, victorious over death and the grave to claim his reward and to receive those blessings for his people. In his resurrection we have the pledge of future possession. Had he remained in the grave we should have always had the paralyzing doubt whether he was different essentially from ourselves, and whether he had the power to fulfil his promises. But death after it had seized him, yielded to his power. Subdued under him, its shackles torn asunder, it is a beaten enemy. Its crown is wrested from its brows; it has no dominion over him. He has gone above to receive gifts for men and to assure them a share in his spoils.

A Madagascar Exploration.

PRINCE Henri, of Orleans, who has recently returned to France from an exploring trip in Madagascar, has made an interesting record of his journeyings. He disembarked at Tamatave, pushed on to Tananarivo, and descended to Majunga. And from Mayotte, on September 1, 1894, he sent to the *Revue de Paris* an interesting article describing his journey across the island. The route they took to Antananarivo, the capital, was not the beaten track, but a mere path. For three days they kept parallel to the coast and then struck into the mountain and forest path with a clay soil the color of brick. Climbing was hard work. The clay was so slippery that when a path descended they had to advance in crab fashion on all fours. There was no game except black parrots. They heard the chattering of apes, which remained hidden in their leafy retreats. Fern trees were common and grew in fantastic shapes, and orchids flourished everywhere. It was a great relief to get to the tableland, which is a rolling country, formed by low hills covered with grass. The travellers spent a night in a fishing village on the shore of Lake Aluotra, which is twenty-five miles long and six broad. They longed to bathe, but were told that the lake was alive with alligators, which, however, do not seem a check on the increase of widgeon, teal, wild duck and crested heron, with which the surface of the water and the shores are alive. The principal aquatic plant is a species of water-lily with a blue flower. The sun sets over this calm lake were glorious and romantic. Everything on earth looked strange; the sky was pale green, with narrow strips of black cloud. The travellers determined to explore a mountainous country to the left, which is a blank on the maps. They had to go without guides, and the forest had no paths but the tracks of wild boars. However, they were checked by a morass, and in returning, lost their way, but the chief of a village on which they came entertained them hospitably with honey and wild ducks stewed with rice.

The value of the scientific discoveries Prince Henri made can hardly be estimated. French and English scientific societies have recorded their high appreciation of the scientific work accomplished by the noble explorer.

TO FEED STARVING INDIA.

Five Thousand Dollars Advanced by "The Christian Herald" to Ten Missionaries for Relief Work Among the Sufferers—Progress of the Fund.

THE latest cable reports from India show increased mortality and suffering in the famine and plague-stricken districts. In view of the extreme urgency of the crisis, THE CHRISTIAN HERALD has this week forwarded by cable, through the Mission Boards, the sum of five thousand dollars to be distributed in relief at ten centres of suffering, concerning which, reliable information has been received here. This sum is advanced by the proprietor of this journal in anticipation of the relief contributions, and with the full conviction that his action will find a ready and spontaneous endorsement from those readers who are contributing to the fund. The ten centres to which this initial remittance from THE CHRISTIAN HERALD India Relief Fund was sent are as follows:

Location.	*Missionary Distributor.*	*Amount Sent.*
Bombay,	Bishop J. M. Thoburn,	$500
Lucknow,	Rev. E W. Parker,	500
Byculla, Bombay,	Rev. Edward S. Hume,	500
Ahmednagar,	Rev. James Smith,	500
Sirur, Poona,	Rev. Richard Winsor,	500
Kolapur,	Rev. Robert Wilder,	500
Fatehgarh,	Rev. John N. Forman,	500
Madura,	Rev. T. S. Taylor,	500
Udayagiri,	Rev. W. R. Manley,	500
Godliana,	Rev. C. B. Newton.	500
	Total,	$5,000

These are all American missionaries and represent the Baptist, Methodist, Presbyterian, and Congregational denominations. The need of this prompt remittance was abundantly clear. Every day's delay involved death to thousands who might be kept alive. From our own correspondent in the field, from the missionaries, and from government officials, the same story has been coming of men, women, and children pleading for food, and falling dead in the roads when no food was at hand to give them. Many of these have a special claim on Christian benevolence, having accepted Christianity and thus cut themselves off from the charity of their Hindoo fellow-countrymen. The following is only one of many urgent appeals which emphasize this strong plea for help. It comes from Rev. William Hinckley, of Anantapur, in Southern India, who writes "All grains and foodstuffs have risen to three times their usual price, while all cultivation on which thousands are dependent, has ceased; so that there has been practically no wages earned, while hunger and thirst have been as constant as ever. Thus a large number of our Christians, being of the poorer class, have, like others, been reduced to taking a single meal a day, consisting of A coarse grain such as a European gives his horse.

"This is the condition to which we have gradually come in the last three months. Government has already opened several relief works, and will thus save many from actual starvation; but as the nearest of these is eighteen miles distant they are of no advantage to us.

"In such a calamity, as I daily listen to the appeals of those whom I am almost helpless to aid—those who are trying against such odds to believe that 'God is Love'—the one duty which presses upon me is that of making the facts known to any who, by the contribution of a small coin can relieve the distress, but especially to those fellow Christians who, in God's good providence, enjoy the benefits of civilization, who are never likely to know, as they never have known, what it is to be deprived of daily food, and whose high hope in life as in death, is to win the approval of Him who said: "I was an hungered and ye fed me: Inasmuch as ye did it unto them ye did it unto me.'"

The government now admits how vast the problem is. One of the highest officials, in a plain statistical statement, declared that the area in the grasp of the famine was 164,000 square miles in extent, with a population of thirty-six millions, while, bordering upon it, was an area in which great scarcity prevailed, and this area included 121,000 square miles, with a population of forty-four millions. Thus a population of eighty million persons is suffering, in greater or less degree, the pangs of hunger. This is a larger area and a more numerous population than in the famine of 1877. Happily the means of coping with the problem are also more efficient. The railways have been opened in all directions and have done much to break the isolation of rural India. The system of relief works is also better organized than in 1877. According to the latest cable reports nearly three million persons were being employed on these works, but even this immense number represents only a fraction of the vast host of sufferers. Nor does the statement of the death-rate show the actual mortality caused by the famine.

Our Own Correspondent,

who has been on a six weeks' journey through the famine districts, writes that "the subordinate native agency to whom the registration of births and deaths is necessarily intrusted, never thinks of setting down starvation as a cause of death. They look for symptoms of a recognized disease, and as fever or dysentery nearly always precedes these deaths from the famine, they simply reported an epidemic of those diseases. So it came about that the central government did not appreciate the gravity of the crisis, nor begin to move in earnest to relieve the famine until it had the vast area wholly in its grip." Mr. Aitken adds that "The people on the Relief Works are increasing at the rate of a hundred thousand a week, which is a sure indication that the suffering is spreading rapidly, and the small stocks of grain are being exhausted.

"It is at the end of February and the beginning of March when the supreme crisis will be felt, and the time to which the Government looks forward with apprehension. That is the time when the winter crops should begin to be harvested in many parts; and this year there will be no crops to harvest." In view of this report, the proprietor of THE CHRISTIAN HERALD felt that it was imperative to make an early remittance that the missionaries might have time to secure supplies of food in their districts before the inevitable increase in the demand came. The amount sent will, it is estimated, enable each of the ten missionaries to give one meal a day to about three thousand persons for two weeks. We hope that by the end of that time another remittance may be sent to enable them to continue the beneficent work. The missionaries being in the centre of the famine-stricken districts are only too glad to undertake this work of distribution gratuitously so that every dollar contributed goes intact to the sufferers, with no deduction for cost of administration. Every contributor to the fund may, therefore, have the satisfaction of knowing that each dollar he gives will be spent in food, and in food only. As one cent a day is sufficient to support life, it follows that with one dollar given at this time one person may be kept alive until the beginning of June, when some relief to the appalling suffering may be expected.

The Plague

continues its ravages in Bombay. Official returns place the figures at the close of January at 3,759 cases, and 2,708 deaths The city has a deserted appearance owing to the closing of many of the stores and offices. The majority of the native physicians have fled, and of those remaining any who are summoned to a case of plague are careful not to touch the patient, or to remain long in his vicinity. Clerks and others whose duties require their presence in the city, have established stations of thatched huts at a distance of about forty miles and go to and fro in the morning and evening. At Andheri about eight thousand persons are encamped in huts. Already refugees from Bombay have carried the plague to Poona, where many deaths have occurred. All the authorities agree that the disease is the direct consequence of the famine, and that if the people continue to eat the roots and rubbish, the plague will continue to spread.

From a Photograph.

STARVING CHILDREN AT A RELIEF STATION.

SCENE AT A RESIDENCY AFTER THE ARRIVAL OF GRAIN FOR DISTRIBUTION.

The following contributions to the Relief work in India have been received:

Prev. ack'd ..	$740.09	A friend, Providence	1 00	Rev M DeBoer	1 50
A poor woman, Ligonier.	30	In memory of Bessie	1 00	O L, Manchester...	1 00
A sympathizer, Lafayette	1 00	F C Frese	1 00	——, Chattanooga..	5 00
Mr and Mrs H F Clark	2 00	People of Caledonia	10	I H N, Warren ...	1 00
Warren Holden	1 00	In Jesus Name, Bolington	5 00	Geo W Stockwell ..	5 00
In His Name, Piedmont	2 00	H D Crane	9 00	A R Sheats	1 00
J H Abrams	5 00	Joseph H Pedro	1 00	A Sub'r	90
Husband and wife, Seward	5 00	——, Steinway	1 00	Mrs A Hatcher	2 00
R, Denver, Colo ..	1 00	W H Boyer	10 00	Mrs F G Percival..	50
Mrs M S, Chadd's Ford	1 00	Constant Reader Lodi	3 00	Mr & Mrs Gibson..	2 00
		H L Schick	2 50	WEA, Bridgewater.	1 00
		Friends, E Lynn	2 00	Old Anne, Bapt Home	1 00
		Mrs T C Shanklin.	2 00	C E Newcomer	5 00

——, Dartmouth ...	2 00	——, Plainfield	1 00	A Friend, Metuchen	1 00
Mr & Mrs Barrows.	50	The Junior C E, W Hampton Beach .	3 00	E B Leach	1 00
Miss M Barnitz....	1 00	Thos E Bennett	1 50	H H Pritchard.	1 00
Miss Reimensnyder	50	E A Halladay.....	1 00	Mrs C A Howell...	1 00
Susie P Sylvester ..	1 00	H C Snyder.....	5 00	John E Ballard	28
One who is trying to be a Christian, Newton	1 00	Mrs E A C Shedden	1 00	Teachers & Students C B F Inst, N C..	4 25
John P Kelly.....	1 00	G W Baker.....	2 50	W Judson Flanders	10
David Potts.	1 00	Alice Brown	1 00	Caroline Parkin....	1 00
John Shoemaker...	2 00	J E Cox.....	1 00	Stanley Parkin.....	50
Mrs E G Coon.....	5 00	Ronell E Cox.....	50	Alfred Parkin.....	50
Miss R F Bushong.	1 00	C. Herbert Thompson	2 00	M A G, Washington	5 00
Junior C E's, Archer	1 00	B Wokoun.....	2 00	C I Tapscott	1 00
Mrs H P Merritt...	5 00	Hagar SS Dist No 4	55	Miss Carrie Drown.	10
Chas S Moore.....	1 00	John Haas.	5 00		
C R Vinsow.....	1 00	Wm H Hescock ...	2 00		
A Christian Young Man, Kirksville..	1 00	Sub'r, Adairville...	5 00		
A Friend, Andrew..	1 50	Mrs Robert Smith .	4 50		
Miss R J. Balto....	3 00	Rev S O Irvine	2 00		
——, Austin.....	5 00	Mrs —, Meadow Lea	2 00		
Ed Parker	2 00	Howard & Vincent Irvine	1 00		
Casper Lott.....	5 00	Edith & Mabel Irvine	1 00		
M Weed	2 50	R R Hatch	1 00		
C & MK, Grove City	2 50	I H N, Grantville..	50		
Mrs Peter King....	50	Bapt S S, Greenburg	2 60		
T F J, Clifton Forge	10 00	K E Bicknell & friends	2 35		
Adam Westerman..	1 75	W J Mosier 57	05		
Lena Elta.....	2 50	A M Lawrence.....	1 00		
I P Smith	50	Mrs Lockwood	2 00		
Mrs Sarah A Perry.	1 00	Miss Mamie E Boud	1 00		
——, Manitoba, Can	1 00	Delia & Lizzie Wyatt.....	1 00		
Elizabeth, Union ..	2 00	L F Crowell	2 00		
Anna Holden.....	1 00	Alfred C Getchius .	5 00		
F K, N Y City	5 00	For Jesus' Sake, Girardville	5 00		
A Sympathizer, Brookline	1 00	A L Doolittle	1 00		
Mrs T Jecks	1 00	One who wishes for his love, Brooklyn	1 00		
Mrs A M Bickford.	5 00	Friend, Los Angeles	5 00		
Mrs L G Brockway	5 00	I H N, Eaton Rapids	2 00		
Miss Janie Dowdell	1 00	An Invalid, Fayette	5 00		
Mrs Geo Mackie...	2 00	Friend, Somersworth	2 00		
H, Jericho	1 00	E L Berndt.....	1 00		
I H N, Monson	2 00	Sub'r, Pawtucket..	10 00		
Louise W Loring..	1 00	E W M Church, Washington	15 00		
D Kithcart.....	4 00	Hudson City Y M C A, Jersey City....	2 00		
Anna Weltmer.....	1 00	Mrs M E Hartzell-Fultz	1 00		
Mrs L Prentice	1 00	A Sympathizing Reader, Apollo...	2 00		
Mrs L M Hoffhine.	1 00	——, Alexandria ...	2 00		
Miss Lucy Smith ..	50	Chas Reichert	2 50		
Sister, Jacksonville.	1 00	Mrs Eva Laughlin.	25		
W H Isaac.....	1 00	Kathleen, Brooklyn	5 00		
Sub'r, London	1 00	Mr & Mrs K	1 00		
Reader, Greenport.	2 00	Mrs S E Reed .	5 00		
Stina Orling	5 00	Baby Rowland, St Johnsville.....	1 60		
J C & J L M, Eastmanville	2 00	——, Hokes 10	00		
Herman Mueller...	1 00	——, Wylandville...	5 00		
I H N, Senaca	2 00	Jane Hope.....50	00		
I H N, Warren	1 00	T F E, Verdon.....	1 00		
Ethel M, Allegheny	1 00	Mrs Sarah Haskins	1 00		
Eliza A Evans.....	5 00	M B Pancake	5 00		
Robt Armour	5 00	Bedford Glascock.	25 60		
——, Farnam.....	8 75	Julia Rayot.....	2 00		
A Sub'r, Brownville	1 50	J Y B, Fla	1 00		
P G Johnson.....	4 00	A Gaskill	50		
J H George	5 00	J G Donaldson.....	50		
Mrs A Hendrickson	1 50	Geo P Triet.....	1 00		
Jacob Weirich	4 50	Geo L Hart	50		
Mrs T Robb	1 00	A B C, No Anson..	1 25		
Fred D Kerkmann.	3 00	Friend, Bay City...	1 00		
Mrs M Collins.....	1 00	A Ashhurst	75		
Mrs A H S.	50	Julia A Taylor.....	50		
Jacob Noll	2 00	E M Agard	2 00		
Esther A Donte....	5 00	J F Hewitt.	5 00		
Miss Wyer.....	50	Mrs N Poiron.....	5 00		
C A Hagaman	3 00	Geo W Thompson .	2 00		
——, Enfield.....	1 00	Mrs E J Leader....	5 00		
J A S, Ashtabula Co	2 00	Carrie B Parks.	2 00		
Mrs W Nicholas ...	25	Lillian Burns	1 00		
J O Seeley	1 00	Cooper Chapel, Macksville	2 75		
Mrs Henry Yost ...	5 00	H K Dunwoody....	5 00		
Helping Hands, Phila.....	5 00	N Z, Chippewa Falls	2 00		
YPSCE, No Woodstock	70 00	**Total**	**$1,445.92**		
Kathinka Bredenbek	2 00	And several hundred others to be acknowledged next week.			
Mrs B Cook.....	1 00				
Reader, Newton ...	2 00				
R A Williams	2 00				
Francis Weir	1 00				
Mrs S I. Hanly	1 00				
Mrs H S Parr.....	1 00				
A Friend, Big Run.	1 00				
Anna S Feit & sister	1 00				
——, London, Ont..	5 00				
J R W, Phila	1 00				

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
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Letters should be addressed

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Poorly-fed Ministers.

ONE reason why ministers do not preach with more animation, is because thousands of them are kept on a low diet through the parsimony and meanness of their congregations. I, who have more than enough, can say it without embarrassment. Considering the amount of work they do, the clergymen of America are more poorly paid than any other class of laborers. Mechanics strike when they have to work over eight hours a day. Many of the clergymen that I know work fourteen hours a day. Railroad engineers, bricklayers, plumbers, carpenters, and masons strike because of the smallness of their wages. The ministers of America average less than four hundred dollars a year salary. When a friend sent an extra contribution to one of our western missionaries, the missionary returned a letter of thanks, saying that they had through that donation meat on their table the first time in three months, and that the children had been compelled to wear their summer clothes all of the previous winter.

One reason why the apostles preached so powerfully was that they had healthy food. Fish was cheap along Galilee, and this and unbolted bread gave them plenty of phosphorus for brain food. These early ministers were never invited out to late suppers, with chicken salad and doughnuts. Nobody ever embroidered slippers for the big foot of Simon Peter, the fisherman preacher. Tea parties, with hot waffles at ten o'clock at night, make namby-pamby ministers; but good hours and substantial diet, that furnish nitrates for the muscle and phosphates for the brain and carbonates for the whole frame, prepare a man for effective work. When the water is low the mill-wheel goes slowly, but a full race, and how fast the grists are ground! In a man, the arteries are the mill-race, and the brain is the wheel, and the practical work of life is the grist ground. The reason soldiers failed in some battles was because their stomachs had for several days been innocent of everything but hard-tack." See that your ministers all over the land have full haversacks. Feed them on gruel during the week, and on Sunday their sermons will be gruel. What is called the parson's nose in a turkey or fowl, is an allegory, setting forth that in many communities the minister comes out behind.

Six or eight hundred dollars a year for a minister is only a slow way of killing him, and is the worst style of homicide. The damage begins in the college boarding house. The theological student has generally small means, and he must go to a cheap boarding-house. A frail piece of sausage trying to swim across a river of gravy on a breakfast plate, but drowned at last; "the linked sweetness long drawn out" of flies in the molasses cup; the gristle of a tough ox and measly biscuit and buckwheat-cakes, tough as the cook's apron, and old peas in which the enclosed insects lost their life before they had time to escape from the sauce-pan, and stale cucumbers cut up into small slices of cholera-morbus, are the provender out of which we are trying at Princeton and Yale and New Brunswick to make sons of thunder. Sons of mush! From such depletion we step gasping into the pulpit, and look so heavenly pale that the mothers in Israel are afraid we will evaporate before we get through our first sermon.

Tired of Life.

DURING the last few months there have been an unusual number of those who have proclaimed themselves tired of life, and therefore by their own violence have quit it, some by pistol, and some by halter, and some by poniard, and some by leap from high window sill. The number of suicides multiplies. It is a consequence of the infidelity of the day. People have an idea if they get out of the troubles of this life they are out of trouble forever. If all the region outside this world is a safe landing-place, why not jump off? Christianity teaches us that in our future destiny much depends upon the way of going out of this life, and that the poorest way of getting out of trouble is suicide. No man who believes in the Bible will take his own life, unless under temporary or permanent insanity, in which case he is not responsible. Why should men be tired of life when there are so many modes of alleviating their condition? The grandest of all condolences is Christian condolence. There is a balm for all wounds, and a light for all darkness. The ruggedness of the earthly path, if rightly traveled, will make all the brighter the terminus. But it is no wonder that men with no supernatural assistance utterly lose patience with their earthly condition. Tired of life! And yet how short it is,—the flight of a shuttle! Can we not bear up under its ills, when the story will soon be over? In contrast with the millenniums of eternal joy, how insignificant the brevity of our earthly residence! The sharp winter weather drives some of these poor creatures off the edge of life. It is dreadful to be cold,—cold all day and cold all night. Cold is death. May there be more blankets on the poor man's cot and more fuel for the hearth, and let us do all we can to relieve the condition of those who are tired of life.

Too Much Love.

AGAIN diphtheria and scarlet fever are busy in the nurseries. May God pity the broken hearts! I scout the idea so often advanced that you must not love your children too much. That is impossible. I declare the more you love them the better. You cannot love them enough. But along with this intense affection we must culture the feeling that they are the Lord's, and when he takes them it is only to make us more anxious for heaven, the blessed destiny which I hope awaits everyone of us. Meanwhile, I suppose those two scourges of the cradle will go on with their awful work. The doctors fail in combating them as much now as thirty years ago. Scarlet fever, with its fiery suffering, and diphtheria, that in other days was called putrid sore throat, keep straight on mowing down the rising generations of the world. Disease let loose six thousand years ago cannot be curbed, or chained, or slain. It is the way by which the world is cleared for other populations. But it makes little difference by what kind of ailment we go out of this world, if we meet with the right kind of reception in the next.

"He Watereth the Hills From His Chambers."

RAIN is the most fascinating phenomenon in the universe. It is thawed for us out of Polar icebergs, and sucked up by lotus flowers in tropical forests. The sea is ever laboring for the land; the billow and the furrow have a constant trafficking through the ministry of the clouds, while the sun unceasingly turns water into vapor, so that it may be light enough to be carried through the air. From the Mediterranean, Dr. Halley calculated, it brews during twelve hours of a summer's day, five thousand two hundred and eighty millions of tons; and Dr. Watson estimates that from an acre of ordinary ground in the same time, two thousand gallons are taken. Vegetables constantly discharge vapor, and every human being in hot weather contributes daily nearly five pounds—a quantity which if it were visible would cause us all to appear in a little cloud.

Yet all this immense store of watery vapor would not benefit the farmer unless God had made provision for carrying it where it was needed. So he has ordained currents of air, whose explicit business it is to take up cargoes of vapor at the great ocean tanks, and hasten with them into the heart of the country, and this is so surely and constantly done that no train, starting with its load of passengers and freight to a given point, is more sure of its work and destination. Filled far out on the ocean, by invisible hands, the clouds catch the wind and make for the shore, delivering their precious freight over cities, plains, and mountain slopes. If too much is given, it is carried back to the sea, and anon returns, with a generous obstinacy, on its gracious duty.

When the atmosphere is of high temperature it will hold a great deal of vapor; but colder streams of air continually invade it, and the vapor thus condensed by cold becomes a cloud. Every one must have watched clouds forming in this way in a clear sky, and felt something of the adoration which a visible act of creation would evoke. Generally this miracle is worked from two to three miles above the farmer's head; but the clouds do not stay there; many things combine to win their watery treasures from them—chillier tracts of sky—an atmosphere too full of vapor to bear more accessions—or the persuasion of mountains and woods; then the floating clouds descend as fog, or rain, hail, or snow.

And how wonderfully they descend! Not in torrents and floods, sweeping all before them, but trickling through the air in drops, and falling so gently on the earth that not a blade of grass or the petal of a flower is injured. Slowly sailing over field after field, leaving no part unwatered, they come, as God's blessings always come, as if they love to be compelled to bless. In tropical lands, where the sun brews vapor in enormous quantities, a shower is a more emphatic thing; but such rains have a local need and significance, and are as necessary as our more temperate falls.

For thousands of years these gigantic waterworks of nature have never been at fault, and never out of order. Whole lakes are annually hoisted into the upper air, and then lowered with such exquisite precision that seed-time and harvest never fail. Neither is this their only duty. In their descent, they purify the atmosphere as well as the earth; for water is the life-blood of the world, and its active circulation as necessary to the health of the planet as is the steady flow of blood in our own veins necessary to our life. "All the rivers run into the sea, the sun lifts them into the firmament, from whence they return to the earth loaded with blessings; from the place whence the rivers came, thither they return again."

We know that mist and fog are deadly magazines of sheathed electricity—that the gases of the sea released from their combinations would produce intensest flame—that the atmospheric elements transformed, would poison and suffocate everything that breathes—that the clouds unrestrained would sweep us away with a flood—that the winds not held in his hand would take us off in a hurricane—yea, that if the ties of chemical affinity were relaxed, the globe itself would crumble. But we also know that God holds the winds and waters in the hollow of his hand; that he hides the thunderbolts in drifting vapor; that in all ages he is the Preserver of men, and that he makes all things work together for our safety and good.

Lord we are thine, and thou art ours;
Thine, too, are sun and rain;
And thou, for us, their varying powers
Wilt heighten or restrain.
Then be the weather what it will,
We trustfully will serve thee still.

Amelia E. Barr

BRIEF NOTES.

A Free Kindergarten has been opened in the Bowery Mission for the benefit of the neglected children of the East side. Miss Ruby M. Hoge, who now conducts the Sewing Classes at the Mission, is in charge. Any one interested in this work and desiring to aid in its support, either by contributions of money or kindergarten material, can do so by addressing THE CHRISTIAN HERALD, Bible House, New York City.

Elder James Archer, of Greenwood, Stanton P. O. Miss., would be glad to receive religious books or periodicals to distribute among the poor of his section. Both the white and colored people need them badly.

The latest statistics of Christian Endeavor give the following figures: Total number of societies, 47,279; total of members, 2,836,740. Of the societies 47,113 are in the United States and the rest in Canada and foreign lands.

The effect of over-crowding on the death rate was shown in a recent report of a London vestry. The death rate for the whole of London was eighteen per thousand, for the Kensington district sixteen per thousand, but for the "slum" area it was fifty per thousand.

Evangelist C. H. Yatman writes that he had a glorious soul-saving time at Drogheda, Ireland. Thence he was going to Belfast, where the largest hall in the city had been secured for him. He expects to return to America early next month and will begin work at Elkhart, Ind.

The annual report of the George Junior Republic at Freeville, N. Y., shows that two hundred young people were on the settlement during the summer. The average cost per citizen was $1.38 a week. By the gifts of Mr. John D. Rockefeller and others Mr. George has been enabled to purchase a farm of forty-eight acres and erect a building.

Pastors Henry Lenz and Rev. Mr. Teller, of Crystal Lake, Ill., have been holding meetings with the employees of the Knickerbocker Ice Company this month. The company employs about three hundred men at Crystal Lake during the season and freely gave permission for the evangelistic services.

In the little German principality of Waldeck a decree has been proclaimed that a license to marry will not be granted to any individual who has the habit of getting drunk, and if one who has been a drunkard applies for such license he must produce sufficient proof of reformation to warrant his receiving it.

The Philadelphia Missionary Council has received the sad news of the death of the Rev. D. Cameron Scott, of Brooklyn, N. Y., founder and director of the Africa Inland Mission in Nzaw, British East Africa, on December 4. Mr. Scott was one of the youngest and most active missionaries in the field, being only twenty-nine years old.

The Silver Wedding of the McAll Mission in Paris was celebrated January 17. The work is still extending. A new hall has been opened in Rue Championnet, the Gospel Boat has been doing good work at Melun, Hericy and other places and missions have been opened at Cannes, Grasse, Nice, Nantes and at Ajaccio in Corsica.

At a grand Field Council of the Volunteers held last week under the presidency of Commissioner Ballington Booth, it was decided to organize a committee for the examination of candidates for the ministry. Mrs. Booth and several members of the Volunteers are to be ordained immediately. They will thus have the right to perform all rites and ceremonies including matrimony.

An authority on missionary work, reviewing the position at the beginning of this year, says that twelve missionary societies of five denominations have a total indebtedness of $1,013,632, and that total would have been larger by three-quarters of a million but for severe retrenchment, which must have greatly limited and crippled their work.

Mr. Ira D. Sankey held an enormous audience spellbound in Chicago on February 4th. The meeting was in Association Auditorium which crowded in every part. Mr. Sankey gave an address interspersed with Gospel solos. Many of the audience were in tears as he told the story of his friend Mr. P. P. Bliss. At the request of persons in the audience Mr. Sankey sang several favorite hymns. His visit will be one long remembered in the city.

Dr. L. W. Munhall preached on January 31 in the Grand Opera House, Salt Lake City, Utah. The great building was crowded in every part. The subject of his discourse was personal purity. The Salt Lake *Tribune*, which reports his sermon, says that the preacher made a tour of the city the previous evening and saw the kind of places that were doing a flourishing business. He expressed great indignation at seeing that these same resorts were running at full blast on Sunday.

A new Sisterhood has been started in Brooklyn for the benefit of the sick poor. It is known as the Christian Helpers. The first members are seven ladies connected with Christ Episcopal Church. For the first three months they will attend daily lectures under the guidance of a physician and trained nurse. They will then commence their ministrations in the homes of the poor where they are notified of cases of sickness. They wear a uniform and a badge, but they are at liberty to leave the order at any time.

Major James H. Cole's work at Hastings, Neb., has been remarkably blessed of God. A correspondent of the *Interior* reports that "seven churches joined in the movement with Rev. W. Ringland, D.D., as chairman of the executive committee. Services have been held in all the churches and in many other places where souls might be reached and brought to Christ. Many business and professional men have been brought into the kingdom, and have taken a bold stand in bearing testimony for the Master. Not less than 300 persons have professed conversion."

Mr. and Mrs. Norman W. Keyes, who went to Zululand about a year ago from Grace Church, Brooklyn, are now at Durban, studying the language. Engineer Williamson, of the steamer "Ardandearg," which reached New York a few days ago, saw Mr. and Mrs. Keyes on his recent voyage and reports them well and hopeful. They sent nearly a bushel of beautiful shells for the children of the Sunday School of Grace Church. Several sailors on the "Ardanbearg" have been converted through God's blessing on the efforts of Engineer Williamson, who was formerly a dissipated, irreligious man.

THE BIBLE AND THE NEWSPAPER

THE BURNED CAPITOL.

FIRE has robbed the State of Pennsylvania of the building in which her State legislators have met for seventy-five years past. The Senate and House were being called order in the Capitol for their afternoon ssion about one o'clock on February 2. hen a puff of smoke was noticed in the nate Chamber. There had been all rning, a smell of fire about the building. t no attention had been paid to it. The ht of the smoke, however, caused a neral alarm. The chief-clerk made an restigation, and found that the apart- nts of Lieutenant-Governor Lyon, on floor above the Senate Chamber, were fire. Senators and Senate attaches ganized themselves into a bucket- gade, and buckets of water were passed m hand to hand to the burning room. ere was some difficulty in getting at the at of the fire, but an axe was brought d a few blows shivered the wood- rk. Instantly a tongue of flame ot forth and showed that the as- tance of the fire department uld be needed. There was some lay in obtaining it, owing to a mis- ke in the call-box and, when the gade arrived, it was too late to save e building. The attaches, on the rival of the firemen, turned their tention to the State archives and ceeded in removing the most valua- e of the records. All were saved cept the statistics of the Depart- ent of Public Instruction, when the en were driven from the building smoke and fire. The beams and sts of the old structure fed the mes, and in less than an hour after e discovery of the fire the great me, which surmounted the Capitol. ll in. The reporters and members the House, who had flocked to e rotunda when the serious nature f the fire was realized, had a narrow scape. Some of them jumped from e windows and others ran the gaunt- t of falling burning brands, on the ay to the doors. After the fall of e dome, the firemen abandoned the lain building and concentrated their fforts on saving the adjacent depart- ent offices, and were successful in reventing the fire spreading to them. The urned building was a handsome brick difice standing on a beautifully wooded noll. Its erection was begun in 1819, and was finished and occupied in 1822. The riginal cost was $291,688, and large sums ave been spent from time to time in em- ellishing it. During the last two years, 150,000 have been spent on it, and the rescoes were still incomplete. It is es- mated that after collecting the $200,000 nsurance, the State's loss will be fully 500,000. The Legislature now occupies emporary quarters, and will doubtless nake it its first business to provide for a ew seat of government which will be nore substantial than the old. We may ope that whatsoever its characteristics nay be, it will have the one which is to listinguish the new universe that shall ake the place of the old when fire has one its work upon that.

The heavens being on fire shall be dissolved, and he elements shall melt with fervent heat. Never- heless we look for new heavens and a new earth wherein dwelleth righteousness. (II. Peter 3: 13.)

A Mother's Long Search.

A Boston journal reports the death of a ell-known woman whose appearance had been familiar to the officers of police- courts, work-houses, aad hospitals. She was always cleanly but shabbily dressed, and seemed to spend ali her time in visit- ng the public institutions She took no nterest in anything that was going on, but scanned closely the features of the prison- ers, inmates and patients. It was evidently a man she was looking for, as she paid no attention to the women who appeared there One day she fainted in court and was so weak after she regained consciousness that she was sent to the hospital. She was suffering from exposure and lack of nour- ishment. In the hospital she was kindly treated but she gradually grew weaker and she was finally told that death was not far off. Then she told her secret to one of the nurses. She had been looking for her son, who had been led away, got into trouble and had been sent to State's prison. She did not know of it at the time, and when she did hear the sad news, he had been released and no one could tell where he had gone. She had sought him ever since, a period of twenty years. She felt sure she would see him in some police court, or in prison, but her search had been in vain. "I wish I could have seen him," the old woman said, "he is very like discouraged. I wanted to tell him he has two friends who will always stand by him: God and his old mother. I've got to give up the hunt it seems, but I'll leave you his name and if he ever drifts in here, I want you should tell him how his mother looked and looked for him to the last." The nurse promised, and that night the old woman died. It may be hoped that the son will get his mother's message and that when he learns that his last human friend is gone he will seek the more earnestly that best Friend of the friendless.

THE CAPITOL OF PENNSYLVANIA RECENTLY DESTROYED BY FIRE.

There is a friend that sticketh closer than a brother. (Prov. 18: 24.)

The Cruiser's Mishap.

The new United States cruiser *Brooklyn* has to go into dock for repairs at the very beginning of her career. Press dispatches from Philadelphia report that the nne new vessel struck on a rock while proceeding down the Delaware River and sustained extensive injuries. It appears that her captain considered his position at League Island unsafe as the ice was coming down the river in large floes which might injure the ship's propellers. He therefore decided to seek a safer anchorage. He tried to reach Cramp's ship-yard where the ship would be out of danger. But after weighing anchor it was found that the ice was too heavy to be penetrated safely, and the vessel was therefore headed down the river for the government pier at Marcus Hook, sixteen miles below Philadelphia. The pilots, whom the captain consulted, assured him that the channel was perfectly safe. The cruiser, however, had not proceeded far when she struck some obstruction with a blow that made her quiver from stem to stern. She went on and reached Marcus Hook safely, but the hull was severely damaged and several compartments were full of water. The builders of the ship had her examined and found that the plating on the side of the keel had been torn off for a distance of one hundred and twenty-five feet, and that the steel plates and rivets had been sheared away in some places. Orders were given to remove all the coal and ammunition from the vessel to lighten her so that she might be taken up the river again to be repaired at Cramp's ship-yard where she was built. It is by the same course that moral disasters in human lives are retrieved. Many a man has been saved by being led to his Maker for renovation, but sometimes he does not make the journey until all his possessions and his reputation have been taken from him.

A deceived heart hath turned him aside that he cannot deliver his soul . . . Remember these O. Israel, for thou art my servant: I have formed thee: I have blotted out as a thick cloud thy transgressions. . . . Return unto me for I have redeemed thee. (Isa. 44: 20-22.)

A Relic of the Revolution.

A gentleman who has been visiting friends in the State of Maine reports seeing on the walls of a homestead at which he took refuge in a storm, an interesting relic of revolutionary times. It was an old letter, framed and glazed. The writer was the grandfather of the present owner. At the time of writing he was in the revolutionary army. It was addressed to his wife, and was dated June 18, 1775, the day after the battle of Bunker Hill. The patriot soldier wrote: "I right these few lines to let you know that I am well as I expected to be. Through good Providence God saved my life. But we expect to go at it agin to-day very hot. I puts my trust in God. I hope to see you again. Don't send my things before you here from me again. No more at present. I hain't time to write no more." It is obvious that the letters are not prized on account of their orthography, grammar or literary merit, but because the owner is proud of an ancestor who risked his life in his country's cause. Such a relic would be treasured in any patriot's family, and even by men who hold in light esteem the words of Him who gave his life not for one country only but for the redemption of the whole race.

Thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. (Rev. 5: 9.)

Breaking up a Mountain.

San Francisco journals describe an extraordinary engineering feat which was recently successfully accomplished at San Diego, Cal. A great dam is being constructed to impound water for the use of the city, and the engineers proposed to tear off one side of a mountain to fill up the gorge and close the outflow. For two months past, preparations for the work have been in progress. Tunnels were cut in the mountain at various heights above the bed of the creek, and connections made so that the whole side of the mountain might fall solidly. These were filled with giant powder, more than a hundred thousand pounds being used. When all was ready, insulated electric wires were introduced, and attached in one circuit to an exploder high up on the other side of the gorge. The direction of the tunnels had been calculated with great nicety, so as to throw the great mass about forty feet forward, that it might fall at the exact place where it would effectually close the gap. Intense interest was taken by the engineers and workmen in the project, and on the day appointed for the explosion all left the works and gathered in a safe place to watch the result of their labors. The foreman closed the switch, and instantly there rose from the hillside a number of little tongues of vapor. For the fraction of a second the mountain had a fuzzy appearance, as if hundreds of subterranean chimneys were smoking. Then there was a great quiver and a roar like the firing of a whole park of artillery, and then the stupendous mass of granite rock four hundred feet long and averaging sixty feet high, weighing about two hundred thousand tons, was lifted in the air from its primeval bed and dropped at the entrance to the canyon, in the exact spot intended by the engineers. The final success of the great work was due to the patient, skilful work of the previous months, during which the army of laborers had been toiling without much to show as results of their work. It will be so with the toil of Christ's workers in the world. Missionaries, preachers, evangelists and writers toil on amid discouragements, patiently awaiting that time when all obstructions to Gospel progress will be removed, the whole earth will turn to God and the promise of God to his servant be fulfilled.

Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain. (Zech. 4: 7.)

Growing Under Colored Lights.

A curious discovery about the effect of colored lights on the growth of plants has been made by the French scientist, Camille Flammarion. It has long been known that the quantity of sunlight a plant receives has a marked effect on its coloring and its strength. A plant which has little sunlight is always pale and sickly compared with one that grows in the full light of the sun's rays, although both may have the same conditions of soil and heat. But the sun's rays are made up of separate constituents having distinct properties. Some are simply dispensers of light, others of heat, while others have a chemical activity. Flammarion wanted to discover which kind of rays it was that plants used, and what were the special benefits derived from them. He accordingly made an experimental test. He planted seeds of the *Mimosa Sensitiva* plant in four pots of the same size and filled with exactly the same kind of soil. They were put in the same hot-house and were treated alike until each plant had grown one inch out of the soil. There was no difference in their development. The scientist then suspended over one plant a bell of red glass so that only the rays unabsorbed by a red medium should reach the plant. Over another he hung a green bell, over another a blue bell, and over the fourth a plain uncolored bell. The effect was soon apparent, and was more perceptible every week. At the end of two months the plant under the red glass was sixteen inches high, while that under the blue glass had not grown at all and was still one inch above the soil. The plant under the green glass was five inches high and that under the colorless glass four inches. Under the red light also the plant blossomed earlier but the plant itself was more delicate and sensitive. The plant under the white light was stronger than any and the buds were more healthy. The plant subjected to the blue light though rich in the coloring of its leaves, was stunted, had no blooms and was not at all sensitive. The light was the same in all cases but in three of the four, its effects were changed by the medium through which it reached the plant. Perhaps some of the differences in spiritual life may have a similar cause. The light God gives for spiritual development reaches souls through different mediums of physical temperament. A Christian of sanguine temperament may have a premature and unhealthy development while a Christian of gloomy temperament does not develop at all.

There are diversities of operations but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. (1. Cor. 12:7.)

THE SUNDAY SCHOOL

PRAISE YE THE LORD

THE DISCIPLES DISPERSED.

Sunday School Lesson for Feb. 28. Acts 8:1-17. Golden Text, Acts 8:4.

By Mrs. M. Baxter.

THE first Christians were Jews. "Pray for the peace of Jerusalem, they shall prosper that love thee" (Ps. 122:6) is an Old Testament command and promise. It is true that the command of Christ to the eleven had been, "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15), yet to a larger company (Luke 24:33), which included the apostles, he had given the injunction, "Beginning at Jerusalem" (Luke 24:47), and again (Acts 1:8), he had just before his ascension spoken to the apostles of Jerusalem as the starting point for the ultimate preaching of the Gospel "into the uttermost parts of the earth." Jerusalem was not yet fully evangelized; much remained to be done there; how could they leave the beloved city? The early disciples were in danger of forgetting that they were to move forward.

While the persecution and death of Stephen ripened the manifestation of Christ in this first martyr of the church, it brought to a head the enmity of the chief priests and their sin of resisting the Holy Ghost, and the city which would not tolerate the Son of God in her midst, would not endure the presence of his disciples either. There arose

A Great Persecution

against the church which was at Jerusalem, and the blessed company of saints which had been of one heart and one mind, and on all of whom "great grace" was manifested, must now, in quite other circumstances, live and witness for Jesus. This was the weaning of the infant church. Having learned the precious lesson of unity and mutual dependence, they must now learn to stand, each alone with the Lord in the rude, uncongenial atmosphere of an believing world. Saul, of whom we shall hear later, was the chief persecutor; the martyr and the persecutor were ripened by the same chain of circumstances.

Devout men carried Stephen to his burial and made great lamentation over him. But the persecutors were on their track, and very soon they had to flee, driven out from Jerusalem, suddenly torn from house and home, and above all, from the company of the faithful. What would Holy Ghost filled men do under such circumstances? The Lord had taught them to "rejoice and be exceedingly glad, for great should be their reward in heaven" (Matt. 5:10-12). This was the test whether they really lived for themselves, or for its sake denied themselves. In the former case they would feel injured, bemoan their fate, and think some strange thing had happened unto them (1. Peter 4:12). In the latter, they would "count it all joy" (James 1:2) to suffer for his name's sake, and would go forth to win others to the Lord they loved. This is exactly what they did do. "Scattered abroad throughout all the regions of Judea and Samaria," they "went about preaching the Word" (Acts 8:1-4).

Philip, one of the seven deacons, as Stephen had been, went down to the city of Samaria and proclaimed unto them the Christ (R.V.). A great movement took place, the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. There was special power present to cast out unclean spirits which came with a loud voice, and without doubt there was great excitement. All over the city the formerly possessed, the once palsied and lame were walking about as witnesses of the power of God with his servants. And there was

Great Joy

in that city." Joy is spoken of as the special characteristic of this work in Samaria. The characteristic which was most striking on the day of Pentecost was unity and self-renunciation: they "had all things common" and gave away their goods to all who had need, while at the same time "they did eat their bread with gladness and singleness of heart, praising God." (Acts 2:27). It would seem that this work at Samaaia was on a lower level than the work at Jerusalem on the day of Pentecost and immediately after. At Pentecost the disciples were "all filled with the Holy Ghost," but the Holy Ghost had, as yet, fallen upon none of the converts at Samaria.

We are reminded of the seed which fell upon the rocky soil and which Jesus likens to him that heareth the Word and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; when tribulation or persecution ariseth because of the Word, straightway he stumbleth (Matt. 13:20-21 R. V.). Having sought his own joy as the main object of his conversion, when anything happens which he does not like, he begins to backslide. This is not the work of the Holy Ghost; this kind of conversion is either in the intellect or in emotions; it has not reached "the hidden man of the heart in that which is not corruptible" (1 Pet. 3:3). Such conversions were possible at Samaria; such was the conversion of Simon the sorcerer. Up to this time he was the most popular man in Samaria. The foolish inhabitants had taken him at his own valuation, and believed in his claim that he was "some great one." The people called him "the great power of God." But those who are great with God's greatness are always little in their own eyes.

This man, still seeking himself, when he saw the Word of God, by Philip, was deeply impressed. He would no longer hold his own against the mighty power of the work of conversion and healing which was going on all around him; he, too, believed, and, no doubt honestly as far as he went, but there was no surrender of his whole being to God. Philip, glad as any evangelist would be, to have secured such a convert, let him continue with him, and probably a very great stumbling-block in the way of many was removed when this well known sorcerer was seen among the ranks of the disciples of Jesus, a baptized believer. But in this man's conversion there is no account given of a thorough break up of the heart, no humble confession, he seems to have stepped out of his life of sorcery and self-glorification into a belief in Christ without himself coming down to the cross as a broken, sinful nothing. In such a conversion, the foundation is not well laid, and when the storm comes the ruin of that house will be great.

Tidings of this great awakening reached the ears of the apostles, who, when the remainder of the church was scattered, themselves tarried in Jerusalem. Did Philip tell them, or did something in the account they received of what was transpiring make them alive to the fact that the work was not fully on Pentecostal lines? Peter and John were sent to see and through them the Holy Spirit was given.

RUINS OF A CHURCH AT SEBASTIEH, THE ANCIENT SAMARIA.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THREE figures stand out prominently in the lesson. First there is the persecutor *Saul* who was destined to become the greatest teacher and preacher in the early church. The zeal which distinguished Paul the preacher, characterized Saul the persecutor. The Gospel does not change men's mental character. It turns it in a new direction. Saul was evidently looking on with satisfaction at this murder of Stephen, and it stirred him up to new activity, for he began a search for other victims, officiously supplementing the efforts of the priests and the Sanhedrim to whom the duty properly belonged. The fiery, active, young Pharisee was very much in earnest, and as he tells us after his conversion, he was perfectly conscientious. He thought he was doing a good work in hunting Christians, putting them in prison and setting the law in motion against them. The fact is worth noting, because there are so many people who believe the conscience is a safe guide. Here was a conscientious man active in cruel and wicked work. His case is a warning to all persecutors, who like him, may under a mistaken belief, do things which in after life may cause them unavailing remorse.

Philip was not Philip the Apostle, but the deacon, one of the seven appointed (Acts 6:5) to distribute funds to the poor. He was probably a Grecian Jew like Stephen, and this fact may account for his missionary journey. The Apostles were able to stay in Jerusalem. They were Palestine Jews and the people had no quarrel with them. They went up to the Temple to pray and were punctilious in the discharge of the Jewish observances. The Sadducees were exasperated with them, but the Sadducees were unpopular, and the people took the part of the Apostles in the conflict. But the Grecians were different. They were suspected of speaking slightingly of the old religion and of the Temple, and against them the people were aroused. But as commonly happens with persecution, the persecutors defeated their own objects. They wanted to keep the new doctrines from spreading, but in scattering its advocates, they provided the means of its wider propagation. They went everywhere preaching the word. Stephen's fate did not deter them. When he fell, Philip stepped into his place and continued his work. He went northward toward Galilee to Samaria, probably the city of that name now called Sebastieh in the province of Samaria and preached there. The people were a mixed race whose o gin is described in 11 Kings 17:24-29. H going there confirms the suspicion th Philip was a Grecian Jew, as the Palesti Jew hated the Samaritans whom he garded as little better than heathen (Jo 4:9). We remember how suprised the d ciples were when they saw Christ in af ble conversation with a Samaritan w man. Whether any traces of the results Christ's visit of ten years before remain we are not told, but Philip's preaching w successful. The people who, like the Je were looking for a Messiah were convinc Philip worked miracles and as they w of the beneficent kind the peopled rejoic and flocked into the Christian church. is evident, however, that although Phi could work miracles he had not the po of imparting the special gifts of the H Spirit. The presence of the Holy Sp was manifest in the conversion of the p ple, but for the special Pentecostal g the presence of an Apostle was need and Peter and John were sent to imp them.

Simon the sorcerer was one of Phil most conspicuous converts. As we le from Josephus he claimed to be an ema tion from God, and like the ancient Eg tian magicians, did some wonderful tri It is not necessary to believe that he really a sorcerer. He and his teach may have stumbled on some clue to w we now know as hypnotism, and h done things that to the people appea miraculous. He was naturally impres by what he saw Philip do, and prob thought that Philip was such a mar himself, but of a higher order of skill. therefore attached himself to Philip helped in the work. As we know, f his subsequent conduct, it was the mo that might be made out of the busin s that attracted him, and not the truth Christianity. He earned a bad imm tality for himself in the name that is g to the offence of purchasing a place in e church. To this day a man who buys religious office is said to have "commi simony." But he did not show his motive at first. He believed and was tized, but it did him no good. People believe that baptism, or even faith, companied by a new heart can sav man, should study this incident of Sir

Went everywhere preaching. So enemies of Christ were the means of p agating the truth, by scattering its a cates. God often overrules the desig wicked men for the good of his cause. old historian relates how William Tyn was at his wits' end for money to cont his work of printing the Bible in Eng when his treasury was unexpectedly plenished by orders from booksellers exporters. The new demand arose thro the purchases of Augustine Packingto merchant at Antwerp, who was com sioned by the Bishop of London, and Thomas More to purchase all of dale's New Testaments he could lay h on. These were publicly burned at P Cross, and the booksellers having their stocks, wanted more, and were ready to buy, knowing that if they c not sell them to the public, they coul ways sell them to the Bishop for burn and so for some time Tyndale and helpers were maintained.

There was great joy in that city. Pr ably some of it was due to the work of healing which Philip performed thro the power of Christ. There was a ca in a hospital not long ago where joy can the opposite way. A miner lay ther the operating table. He had been hu by the fall of a heavy piece of coal, his leg had been crushed and it had to be cu The man was young, but he had be leader in wickedness. His pious mot heart was almost broken by his dis tion. He was very popular among miners in spite of his wickedness; said because of his wickedness. Afte operation and he was beginning t better, a few of the miners went t hospital to condole with him on the lo his leg. To their surprise, they found bright and cheerful. "It's the best could have happened to me, mates, he said. "I doubt whether anything could have stopped me. I was goi hell as fast as I could go, but now saved. The chaplain has been here day, and I have quit my sins and myself to the Lord. I feel so happy if I had lost both legs, I would reckoned it was worth it to have my saved. I don't need pity."

THE FAMILY AND HOME CIRCLE

THE WING ON THE BONNET.

ust in front of my pew sits a maiden—
A little brown wing on her hat,
With its touches of tropical azure,
And sheen of the sun upon that.
Through the bloom-colored pane shines a glory
By which the vast shadows are stirred,
But I pine for the spirit and splendor
That painted the wing of the bird.

The organ rolls down its great anthem;
With the soul of a song it is blent:
ut for me, I am sick for the singing
Of one little song that is spent.
The voice of the curate is gentle,
"No sparrow shall fall to the ground;"
ut the poor broken wing on the bonnet
Is mocking the merciful sound.

Warming Poverty's Homes.

000 Shivering Families Cheered Daily by Mr. Nathan Straus' Poor Man's Coal Yards in New York.

AT this season of the year, when the keen and piercing winds of winter intensify the sufferings of the poor, it is consoling to know that the forlorn condition of many in our large cities does not pass together unheeded. There are, in our mmunities everywhere, men and women o being blessed with abundance of this orld's goods, employ their wealth as wards, for God's glory and the benefit their less fortunate fellow-beings. If e record of even a part of the individual ilanthropies of this class were written, would make such a showing as would rprise many of those who rail at all ealth indiscriminately as an evidence of fishness and hard-heartedness. There no nobler factor in a community than e individual who, being prospered in his airs, recognizes the source of his prosrity by consecrating a liberal portion of s substance to good works, and thus nsforms his wealth into a blessing to around him.

Among the many practical benevolences nducted by private enterprise in New ork, there is probably none that comends itself more strongly to public approval than the Cheap Coal Stations for e poor, opened on the east and west sides the city, by Mr. Nathan Straus, a well-own wealthy merchant. That on the st side is at the river front, foot of East hird street, in what is known as the coal-rd district. A long shed on the dock is ed as a depot, and three or four coal-den canal boats are towed to that point ch week, and their contents lifted into g bins on the wharf, from which they are novelled into bags, baskets, boxes, wheel-rrows, tiny express wagons and a variety other receptacles that are brought ere by the poverty-stricken purchasers. is a moving sight to see the crowds that ssemble in line to take advantage of the eap coal distribution. Men, old and oung, some ragged, others poorly yet de-ently clad, women in shawls and drag-ng babies with them, and children too inly clothed to resist the nipping win-r winds, all stand shivering and awaiting eir turn. Some who have no money ave a card or a note, from some well-nown pastor or physician, which is cer-in to secure them a free supply. All day ng this coal distribution continues at the st side depot as well as that at Pier 52, orth River, and while daylight lasts the rocession to and from these points is con-antly in motion. The coal is sold at holesale rates, 35 pounds for five cents. n average of 5,000 tickets are sold daily. These cheap coal depots enable many undreds of the very poorer families to eep warm and comparatively comfortable n the chilliest weeks in winter. To many hey undoubtedly mean the saving of life, or though the slums and tenements may welter in summer, they are even more retched as winter abodes and cold and tarvation easily find victims. To such niserable homes cheap coal—and more particularly free coal—is a genuine blessing. Over a hundred tons are distributed daily at the East River depot and fully fifty tons at the North River shed, and it can be readily understood what an amount of good is accomplished in a single day when it is stated that the average purchaser buys ten cents worth, or seventy pounds, equal to two days' fuel supply for a small stove or grate fire.

This unique philanthropy is one that might serve as a good example for others to follow in those sections where the hard winter bears heavily upon the poor. Mr. Straus is a loser on every pound of coal he sells, and bears the expense of management and help besides; but he is gainer in the grander sense of having helped his fellow men and fulfilled the injunction which imposes upon us the sacred duty of remembering the poor.

Strange Uses for Dolls.

Although in civilized countries dolls are associated with childhood and the nursery, there are not a few places on the globe where they are used for quite a different purpose. Rev. A. Findlater, has gathered from numerous sources all the available information on this subject and the compilation is one of peculiar interest. In many barbarous nations, the women continue to carry dolls long after they have passed their youth. Among the Bechuanas and Basutos in Africa, it is customary for the women to carry dolls until they have children of their own. When twins are born, it is the custom in certain tribes to slay the younger, in the superstitious belief that there can be but one soul between the two and that nothing but evil can come if both are permitted to live. A doll is substituted in place of the murdered babe. Most of the dolls used by the savages are of wood, although some are of ivory, an elephant's tusk being utilized for the purpose.

NEW YORK'S COAL CHARITY—WAITING IN LINE FOR THE DISTRIBUTION.

"Saying" and "Praying."

Mr. Moody, the well-known evangelist, tells this pretty incident concerning his own little son: "My wife came down one evening, and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child and said: 'Did you pray tonight?' 'I *said* my prayers.' 'Did you pray?' 'I *said* my prayers.' 'Did you pray?' 'Well, papa, I told you that I *said* my prayers.' 'Yes, I heard you, but did you *pray?*' The little fellow was stuck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart. He could not do it. 'Well now,' said I, 'are you going to go off to sleep without praying?' After a struggle, he said, 'I wish you would call mamma.' She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had *said* his prayers, but he wanted to *pray*. Lots of people say their prayers, just as a salve to their conscience, and go out and do some mean, contemptible thing after they have *said* their prayers. But they hadn't *prayed*, and that's the difference."

President's Daughters.

Besides the present "White House babies," there are living at this time eight surviving daughters of Presidents of the United States. These are enumerated in an article in *The Ladies' Home Journal*. Mrs. Letitia Tyler Semple is the eldest of the group and Mrs Philip Pendleton Dandridge the next. The former is the daughter of President Tyler, and is living in the Louise Home, Washington, D. C. Mrs. Dandridge is the daughter of President Taylor, and presided at most of the White House functions during her father's brief tenure of the Presidential office. She lives in Winchester. The only surviving daughter of President Johnson, Mrs. Martha Johnson Patterson, lives in the old Johnson homestead at Greenville, Tenn. Mrs. Ellen W. Grant Sartoris, only daughter of President Grant, is now living in Washington. The only daughter of President Hayes, Miss Fanny Hayes, passes much of the winter in travel, and spends her summer at the homestead in Fremont, O., Mrs. Mary Garfield Stanley Brown, the "little Mollie" of the Garfield family, lives in Washington during the winter and at the old family homestead in Ohio during the summer. The only daughter of President Arthur, Miss Ellen Herndon Arthur, lives in Albany, N.Y., with an aunt. Mrs. McKee, the only daughter of ex-President Harrison, lives at Saratoga, N. Y.

A Young Folks' Paradise.

All travelers unite in declaring that Japan is the ideal playground for children and that more attention is paid by the Japanese, as a nation, to child-happiness, than is the case in any other part of the Eastern world. A correspondent gives this entertaining description of child-life in the Mikado's empire: "Japanese children are never bashful or sullen. They look you straight in the face, never draw back if you call them to you, and although intimidated by the familiarity of strangers, they smile at you if you show them a friendly face. Two days in the year are exclusively devoted to the children. At Tokio, Kioto, Yokohama, and in all the cities of Japan there is a day when the shops are full of toys, little models of persons or things, or even figures of the entire Japanese Court in miniature. This is on the great holiday for little girls. At this time large and small are dressed in garments of all colors. The mothers are very proud of these toilets.

The corresponding boys' holiday falls on May 5. Then they are seen scattered everywhere about the country. At each house is raised a bamboo mast from which hang, blown about by the wind, strings of paper fishes. There are as many of these paper fish at each as there are children in it, so that some houses a dozen fish may be counted on the masts.

A Woman's Idea of California Roses.

I. Longman, Whittier, Calif., writes us:

In THE CHRISTIAN HERALD of December 23d, was a letter from Beaumont, Tex., written by Mrs. W. A. Ward, describing "the Roses of Texas." The letter very much interested me, and I felt as if I would like to give to your readers a brief description of the roses of Southern California. As the Texas writer said, the roses of the north are inferior. The roses bloom here all the year 'round, and grow to a height of from eight to ten feet. I am a native of Maryland and have traveled across the United States coming from Salem, Oregon, last November to Whittier. In all of my travels I have not found so beautiful a country as this. We have had not so much as a frost this winter. From Whittier I can see the waters of the Pacific eighteen miles off to the south, while off to the north can be seen the Sierra Madre Mountains all covered with snow. At Whittier the average temperature is about 70°. A great many people from the North and East come here to spend the winter among the roses.

A Step-mother Speaks.

Surely the step-mother, so often and so unjustly accused, is happy in her numerous and loving defenders. In our mail this week is a letter from Mrs. S. Maria S., of Fort Missoula, Mont., which affords another illustration of how a step-mother may be loved by those of her household. The writer says:

WOMEN AND CHILDREN AT THE COAL-DOCK.

Noticing in the issue of THE CHRISTIAN HERALD which has just reached me in my garrison home, a beautiful article on "The Step-mother's Defenders," I beg to add the following upon the same subject: I am a step-mother. My own daughter is married and abroad. My son, who is also married, is often called upon to take long journeys from his home. I have with me here three step-sons, one of whom is about fourteen. Yesterday morning I was not well, and did not come down to breakfast. The children conceived the idea that I was fretting over the absence of my daughter and son, and as they left for school without seeing me, the thought remained with them. Judge of my feelings on their return when the fourteen-year-old son came into the parlor where I was sitting and asked me to listen while he read the enclosed original verses to me. He said the thought had been "bothering" him all day. These are some of the verses:

A CONSOLATION.

Respectfully dedicated to Mother by "Dock."

FRET not thyself, dear mother,
If thy daughter has to go
Across the deep blue ocean—
'Tis God that wills it so.

Remember, Oh, remember!
That God, with his, above—
Doth watch o'er all his children
With such sweet, tender love!

Fret not thyself, dear mother,
If thy son is called to go
Upon a dangerous journey—
'Tis God that wills it so.

Remember, Oh, remember!
That God is ever near,
And he that is in danger
May have no cause to fear

Remember, Oh, remember!
Though thou art left alone
And all from thee have partec
That God will bring thee home.

Fret not thyself, dear mother,
When life is ebbing low—
If caused death's gates to enter—
'Tis God that wills it so.

Remember, Oh, remember!
Though earthly life should cease,
Thou leav'st footprints behind thee,
To guide us on to peace.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

SYNOPSIS OF PRECEDING CHAPTERS

Nicholas Lloyd, a wealthy financier, whose whole mind runs on money-making schemes, is living with his wife and his daughter Alice at his beautiful country-house. An only son, Stephen, has become estranged from his father, and spends most of the time at sea. Among Stephen's acquaintances are John McAslin and his sister Jessie, the former a noble-hearted young lawyer and writer with progressive ideas concerning social and moral reforms, and the latter a bright, warm-hearted girl, who is greatly admired by Stephen. Mrs. Lloyd is a woman of emotional nature and almost worships her boy with whom her husband has quarrelled. She is wealthy in her own right, but is a mere cipher at home, Nicholas Lloyd ruling all with an iron hand. He is ambitious to make a brilliant match for Alice, and has already chosen for her future husband Lord Medway, a young English peer, but Mrs. Lloyd opposes the match. Before leaving on his voyage, Stephen visits his home and through his diplomatic arrangement, Jessie McAslin, with whom he is in love but who knows him by another name, is engaged as music teacher to Alice Lloyd.

At a meeting of workingmen, at which a pending strike is discussed, John McAslin and Steve take very decided ground against extreme measures and an encounter occurs between Steve and a bully in which the latter is badly worsted. Mr. Lloyd, who has read some of McAslin's arguments on labor and capital in the magazines, invites him to meet a few other gentlemen equally interested in social reforms, at his residence. There, a friendly discussion occurs, and he is so struck with the native ability of the young man that he engages him as his secretary. McAslin's favorite doctrine is that all wealth should be consecrated to the highest and noblest uses, that there is no such thing as irresponsible riches, and that Christ was the true exponent, for both the ancients and moderns, of the reforms necessary for the universal betterment of social conditions.

Alice Lloyd learns to love the young reformer, and Mrs. Lloyd is awakened, by his conversation, to the need of a better stewardship of her own wealth. Lord Medway urges his suit for Alice's hand, and Mr. Lloyd, on laying his proposal before his daughter, is astounded by her absolute refusal to accept the nobleman as a husband. He attempts coercion, but Mrs. Lloyd unexpectedly summons courage and confronts him with the threat to withdraw her private fortune from his business, if he persists in forcing the match, and bringing on Alice all the misery of a loveless marriage such as she herself had endured. After a stormy scene, the great financier, so long used to control in all matters, business and domestic, yields to the inevitable to avert a draft upon his resources that might involve him in financial ruin. Meanwhile, the watchful mother has noted the growing affection between her daughter and John McAslin and is pleased with the prospects of such a union.

CHAPTER VI—Continued.

"WHAT AILS THIS HEART OF MINE?"

MRS. LLOYD held to this position even with regard to Lord Medway, though, at her daughter's urgent request, she accompanied her in the morning to the interview which Lord Medway desired, but she took little part in their conversation. The young noble had never before looked so handsome, and never before been so self-effacing. He regretted, with apparent sincerity, the publicity given to his aspirations, because they appeared so egotistical on his part, and because Alice had felt this publicity to be an offense. He declared his affection to be sincere and lasting, and asked permission to renew his addresses, when a year in society should have better enabled her to know her own position and what was demanded of it.

Alice felt it to be impossible to say any of the disagreeable things she had intended to say. When a man puts himself, metaphorically, at a woman's feet, it is hard for her to wantonly insult him. She found no presumption to snub, and no claims were made on her future kindness which she thought it necessary to deny. And Medway really felt the disappointment in his pocket, and his pocket greatly influenced his life. His dreams of unlimited credit and unlimited expenditure were over, or at least postponed, and another year of financial straits and annoyances was before him. The thought of this condition impressed a despondency on his face and manner which Alice was led to believe she was entirely answerable for. It had its effect, for when he asked: "May I return to Lloyd Park next summer?" she was unable to give a decided refusal. So he went away with a hope which he trusted time and social influences would bring to perfection.

As soon as he was really gone Alice experienced a kind of regret. All that he could give her appeared for the moment so desirable. She said to her mother: "I cannot feel certain about anything. What do you think, mother?"

"Well, Alice, there is one test of both men and matter—that of practice. The world always asks of everything, 'Will it work? If not, it must go.' Ask yourself, 'Do I love him well enough to live with him all our lives, to bear with all his faults, to forgive his neglect, to nurse him in sickness, to take an interest in all that interests him?' If not, a marriage with him will not work. It must go."

"Then I think it must go, mother."

"Be sure in your own mind, Alice."

"Why didn't father speak to me this morning?"

"There was no need to trouble you. I had a conversation with him last night, while you were singing with Mr. McAslin. He promised me to authoritatively deny the report of yesterday, and also to allow you the fullest and freest choice in the matter of your marriage."

"Oh!"

It was all she said, it was all she wished to say, at the time. That strange indecision which gives to whatever we are likely to lose a renewed worth and interest was troubling her heart. Between Lord Medway and her father's paid secretary there was a social gulf whose width and depth she was able pretty accurately to measure, and for a moment she told herself it was impossible to cross it. Then she remembered that between Lord Medway and John McAslin, as men, there was a mental and moral gulf greater than the social one. John would lift her higher than all her hopes and aspirations. To walk on the same plane with Lord Medway, she must sink lower than herself every way. John's voice and presence set her soul vibrating like music. For Lord Medway she had, at most, an experimental interest, made up of flattered vanity and tolerant indifference. "It won't work," she said to herself. "He may go back to England and stay there." And yet she sighed, and wondered "why the nice lover was always the poor one."

After this event was fairly past, there was one of those pauses in life which generally follow periods of great feeling or great excitement. Jessie began to think her visit to Lloyd Park a little monotonous, and to wonder at the stupid life some rich people endured.

"The same things occur every day, and at the same hour," she said to John, "and though the place is pretty and the house beautiful, river views and fine furniture do not seem to be wholly satisfying things."

"But Miss Lloyd reads and plays and sings, and has friends. These are satisfying things, Jessie," answered John.

"Oh, John, you tire of books; they do all the talking; and you cannot be always playing and singing to yourself. And as to friends that all pay their visits on the same afternoon, and who dare not say one unconventional word, what pleasure is there in them?"

"But the coolness and verdure of the country; its——"

"John, I do not believe in the coolness of the country. And the dense green of the woods is depressing beyond everything. The river glares. The long, dusty lanes are awful. I prefer the city. No place in summer is so cheery and comfortable as New York. You are never disappointed in its supplies. Ice-creams, and the best of fruits are at every corner. I find Central Park sylvan enough. The streets have always a shady side. There is a constant point of interest somewhere—a concert, a show, a lecture, or a labor meeting. Yes, I wish the Lloyds would come back to the city. I am tired to death of the country."

"I enjoy my visits there very much."

"Apparently Alice enjoys them also."

"What makes you say that, Jessie?"

"She talks a great deal about you in an underhand way."

"I don't like the word 'underhand,' Jessie. What do you mean by it?"

"I mean that she gets me to talk about you. I say to myself constantly, 'If Miss Alice wants to pull out the stop called John, she shall play on it herself;' and then, before I know, I am telling her about your last speech, or describing some of your Western adventures, or explaining how good you are to father and mother, or in some other obvious way preaching for my saint. And she sits smiling and listening, and answering me, and encouraging me in monosyllables, and I call that 'underhand.' But it must give her pleasure, or she would not always begin such a conversation. However, John, even with you to talk about, the time goes very slowly, and I am ready for a change. I wonder where Steve is. When did you hear from him?"

"Yesterday. He said he was going to the Baltic. He is a queer fellow."

"He is nice enough. A great many people are much less interesting than Steve Morrison."

Change, however, does not come because it is wished for, nor can it ever be safely forced. Indeed, it is a wise provision that for the majority, duty stands guard over wayward inclinations. Duty kept Jessie safely on its homely sward and the weeks went not unhappily away. The most wearisome days were those she spent at Lloyd Park, and Alice finally found it impossible to detain her beyond her business hours. She felt the sweet alleys of the garden lonely, and the stillness and method of the fine house oppressed her. After its ceremony and quiet, it was a joy to step lightly to the New York pavements, to feel at liberty to be herself, look as cross or as happy as she wanted to, to walk as quickly as she felt like walking, to speak with all plainness or emphasis she desired.

It was different with John. The sweet lonely alleys of the garden, the shadowy paths the woods, even the long vistas of the dusty country lanes were full of all delights to him, for Alice was very often his companion in them. She frequently drove to the railway station for her father and John, and then in the moonlight evenings and the early mornings, they found themselves together without any special planning or the meeting. There were always roses to be cut or the bees to look at, or the grapes to gather, or a new chrysanthemum to classify. Oh, love had a thousand excuses! Love made all events to serve his own desires and purposes!

And the silence and ceremony of the Lloyd household pleased John. It seemed the proper atmosphere for Alice. Her made glory in its dimness, and music in its silence. The flutter of her white garments, the rose-like loveliness of her face, the grace and harmony of her movements, all these things seemed to John but the outward manifestations of a pure and guileless soul. He wondered at Jessie's waning enthusiasm; Lloyd Park was to him the loveliest spot on earth; it was the home of Alice, and her presence, or the memory of it, invested the whole place with the glamor and glory of love.

Mr. Lloyd had not the slightest suspicion of this attachment; indeed, it was unconfessed by the lovers themselves. Jessie knew it, but John feared to speak, lest he had been too presumptuous. Alice feared to listen, lest words should destroy the indefinable, ineffable charm of their conscious silence. She did not wish to be brought to resolution and acknowledgment. In such case, she would have to decide a question she did not wish to consider. She was too happy to make inquiry about her happiness. She feared to do so. She had an instinctive impression that the delicate bloom on the wings of Psyche might easily be soiled and wasted by too much examination. John had the same delicacy of feeling and divined that while love was shyly advancing and retreating, it was well to let it alone.

Mrs. Lloyd was not as ignorant as her husband of the condition of affairs between her daughter and John McAslin, for she was naturally an observing woman, though her sense of observation had been dulled by long neglect. She had so carefully trained herself not to see what pertained to this life, that a sentiment so delicate and undemonstrative might easily escaped her notice; yet in a manner she was aware of it, the knowledge did not trouble her. "John is good, and clever, and likely to have a brilliant career, and Alice might do much worse than marry him," was generally the conclusion she came to, if she gave the matter consideration; a thing that circumstances as yet did not often compel her to do.

Besides, during these summer and autumn months, she had been entertaining a new and absorbing interest. Her interview with her lawyer had been one of great importance. To her amazement, she had found him not only willing, but anxious to aid her in the great work she was slowly planning. For the words spoken by John McAslin had sunk into her heart, and troubled its still depths into active, acute consciousness. The force and meaning of these words remained with her; their actual order, she could not remember.

"But Mr. Telford," she said, "I am made to understand that my money is not mine: that I am only a steward for others; that I must not only render to God the things which are God's, but render unto man the things that are man's, or that if I do not do this I shall have the fate of the unjust steward. And the 'outer darkness' and the 'binding hand and foot' terrifies me. What can it mean? Help me to escape from it at any cost and cost."

"I will be your friend and helper in this matter most gladly," he answered, "and I am thankful that you have realized your responsibility before it is too late. Your father made money and he left it to you, and you have simply buried it in a napkin. Even its silent growth accuses you. It has been silent money too long. Arise, madame, make it speak."

(To be Continued.)

"IT HAS BEEN SILENT MONEY TOO LONG," SAID THE LAWYER.

SALVATION.

Suggestions on the Christian Endeavor Topic: "What Christ Saves from," for the Week Beginning Feb. 28. Titus 3: 1-7.

WHEN the anxious soul prays that it may be saved, when, as we say, a man seeks salvation, there is often a very vague notion of what salvation means. In many cases it does not go beyond the desire to be saved from perdition, from the punishment of sin in the dark vault, the penitentiary of the universe, where hope is excluded and there is weeping and wailing and unavailing remorse. Well, it is a low motive, but if it brings the troubled soul into contact with Christ, it serves a useful purpose. There are some souls to which no higher motive would appeal. They are in dread of suffering and they are anxious to avoid it. Christ saves them in that sense. They are assured that when that hour comes which awaits every man, when they must quit their mortal bodies and go forth into the mysterious realm of which we can form no conception, they will be safe in the hands of Him who has passed through the grave. So, Christ saves those who commit themselves to him from perishing, with all the unknown misery that word implies.

He does more than this. If a pardon were issued to a convict who was lying in prison under sentence of death, it would benefit him but little if he were the victim of a fatal disease, or had unradicated propensities that would surely bring him back to the condemned cell in a short time, with a new crime on his conscience. To make the pardon a real blessing to him, he must have physical and moral cure, in addition. The sinner saved from perdition, has a similar need. He needs to be saved from the corruption of sin, which is working in him is being like a leprosy and from the propensity to sin, which would bring him into bondage again after being liberated. This salvation is placed within his reach through Christ. He can now enter on the task of working out his own salvation with some prospect of success. Power is at his disposal which will save him from sin.

In a newly converted soul realizes what has taken place in him and how his salvation from perdition has come to him, he begins to understand the nobility of self-sacrifice. He perceives that he has been saved by a love of inconceivable intensity and that he must have been saved for a purpose. God exercises no compulsion upon him, but in many ways he beckons him and incites him to make an effort to rise out of his environment. Through his physical nature he is allied to the brute creation and he may live like a brute: but he begins to understand that there are possibilities in his being of something higher. He has been brought into a tender association with Christ and a new ideal has entered his life. To be like Christ is to be the highest type of man. In a feeble, faltering way he begins to give up his sins. There may have been spasmodic efforts in that direction before, but as he makes them now there is a strange new power in alliance with the superior part of his nature. The love that brought Christ to his rescue is working with him. He is being wooed away from sin, is getting to see that sin degrades him. There is a new life in him reaching upward, and the sun of Righteousness is shining down on it. Young growth and drawing it as the sun draws the shoots of the young plant. Christ is saving him from his lower nature. Slowly and often with many relapses the struggle goes on. At first to outward seeming his life does not materially differ from his life before conversion; but within there is a change. Before, he followed sin naturally and willingly, now he resists it and if he yields, it is after a struggle and with fall occasions sorrow. When he sins now, he does the thing that he would not. Gradually the new nature gains power. It tastes the sweets of victory. He learns that the indulgence of his lower nature does not give him the happiness that he receives from its repression. He feels that he is rising to a higher plane. Christ is helping him from selfishness, from animalism, and is helping him in all his conflicts.

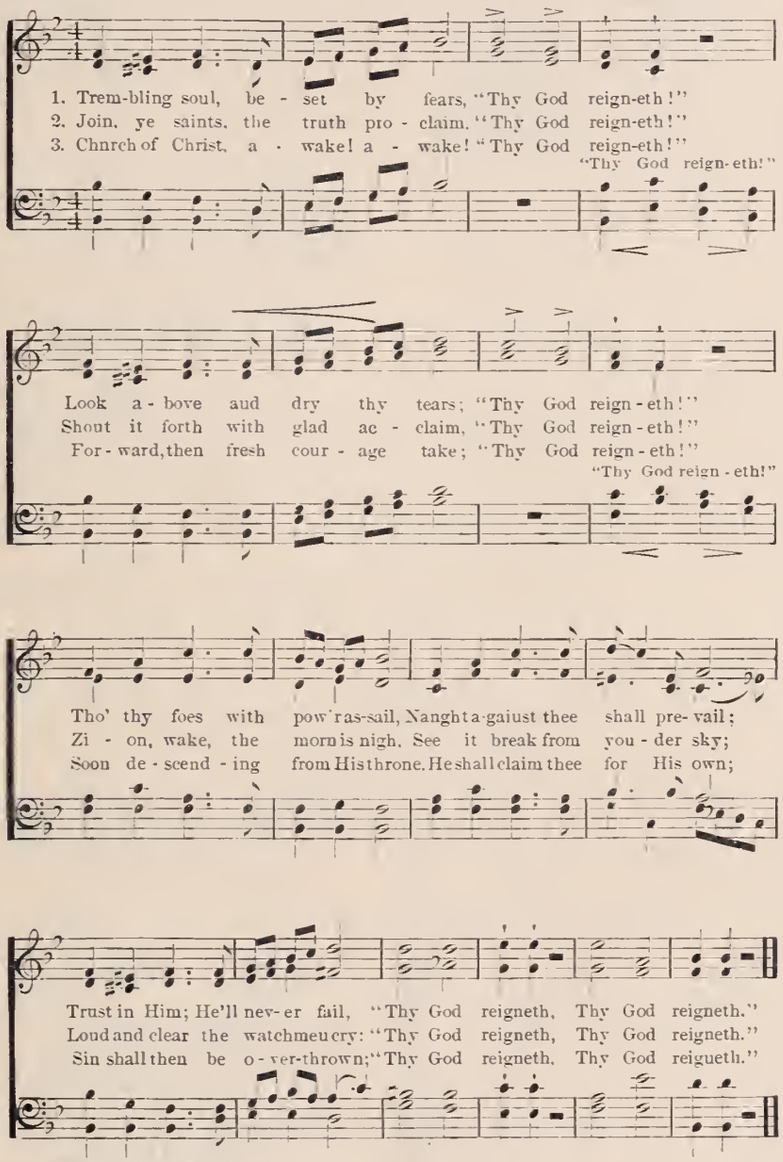
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Thy God Reigneth.

"That saith unto Zion."—Isa. 52: 7.

F. S. SHEPHERD, arr. JAMES McGRANAHAN.



Copyright, 1895, by James McGranahan.

From the new book "SACRED SONG. No. 1." By per. of The Biglow & Main Co.

"TRUST THYSELF TO JESUS."

O, TRUST thyself to Jesus,
When conscious of thy sin,
Of its heavy weight upon thee,
Of its mighty power within.
Then is the hour for pleading
His finished work for thee,
Then is the time for singing,
His blood was shed for me.

O, trust thyself to Jesus,
When daily cares perplex
And trifles seem to gain a power
Thy inmost soul to vex;
Then is the hour for grasping
His hand, who walked the sea,
Then is the time for singing,
He makes it calm for me.

O, trust thyself to Jesus,
In days of feebleness,
When thou canst only dumbly feel
Thy utter helplessness.
Then is the hour for proving
His mighty power in thee,
Then is the time for singing,
His grace sufficeth me.

O, trust thyself to Jesus,
When thou art full of care
For wanderers, whom thou canst not win.
Our blessed hope to share
Then is the hour for trusting
Thy Lord to bring them nigh.
Then is the time for singing.
He loves them more than I.

O, trust thyself to Jesus,
When loved ones pass away,
When very lonely seems thy life
And very dark thy way.
Then is the hour for yielding
Entirely to his will,
Then is the time for singing,
I have my Saviour still.

O, trust thyself to Jesus,
As thy spirit takes its flight,
From every earthly shadow
To the land of perfect light.
Then is the hour for feeling
Christ has done all for me.
Then is the time for singing,
He gives the victory.

THE PRESENT AGE.

Characteristics of Our Time by which we Recognize its Place in Prophecy.

BY REV. GEORGE C. NEEDHAM.*

THE term "age" refers to the moral rather than the physical world. An "age" marks an historical cycle whose characteristics are so well defined and diverse from the characteristics of other periods, as to prominently distinguish it. Thus Scripture reveals a succession of these ages from Adam onward to eternity, each stamped with individual features, and hedged in by limitations of its own.

The New Testament is chiefly devoted to the unfolding of two of these ages: that one which began with Christ's crucifixion and is now in progress, and the other one which shall begin in connection with his assumption of rule as King of kings. We call these "the present age," and "the Millennial age."

Now, great confusion has arisen from the mistake of confounding these ages, and mingling their characteristics. Thus their limitations have been obliterated, and they have been merged into one: till in the minds of some, the whole future lies before them like a vast, unfenced prairie, without trees, hedges, or landmarks of any kind to designate boundary or ownership.

These two ages are prophetic of one another, and complementary the one to the other, even as in music or in painting, sounds and color have their own dependent accessories.

1. A worldly age. Jesus compares the days of the period before his advent to the days that were before the flood, and to the days of Sodom. The people then were solely occupied with selfish pursuits—eating, drinking, marrying, buying, selling, planting, building (Luke 17: 26, 30).

Our Lord did not intend to teach that it was essentially wrong to eat, drink, and marry. But he sought to show that indifference characterized that former age. Had the antediluvians believed a flood was coming; and had they taken in the fact that it was coming because wickedness was so prevalent, they would have been too serious and terrified to become wholly absorbed in the pursuits of commerce or pleasure. Like the Ninevites they would have girded themselves with sackcloth, seeking by repentance to call out the mercy of the Almighty. Their worldly attitude thus demonstrated their unbelief. And the parallel is precisely this: The end of this age is sketched with the terrors that shall accompany the second Advent. Men and women laugh at it, and because they discredit it they go on about their ordinary pursuits, throwing coming judgment out of the account and planning for a long continuation of the present state of affairs.

Now on the contrary, how does the true expectation of the Lord's coming affect men? Why just in proportion as it is apprehended, it makes them unworldly. They look for the dissolvement of things temporal. If they marry, if they feast, if they plant, if they build, they do all in godly fear, as stewards whose account may be required at any time.

Thus it is with the promised advent of the Lord. Chronologies have been outlined for the Jewish nation: but only spiritual signs are appointed for the church. Therefore, be ye also ready: for in such an hour as ye think not the Son of man cometh (Matt. 24: 42-44). Thus he implied that he himself knew, that a divine programme was arranged, but the disciples were not to know, and not to ask to know.

2. It will remain a scoffing age. The Apostle Peter declares (II. Peter 3: 4-7), "there shall come in the last days scoffers" whose sneers and jeers are specially aimed at the promises concerning the Lord's return. Untruthfulness will mark such scoffers. The boast that "all things continue as they were from the beginning of creation," proves them false to history. They are willingly ignorant, or rather willfully forget, that the first world created was overflowed with water, and so there was an interruption to the material earth in its course from the beginning.

*From his booklet, "Will Jesus Come Again?" 83 pages; price ten cents. Published by Albert Needham, Narbeth, Pa.

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

Saint Content Wintergreen.

CONTENT Wintergreen has come to her sainthood through what most people would call great tribulation, though she herself never thinks of it as such, and never dreams that anything she has done would look heroic in the eyes of anyone. And yet, to my mind, she is a heroine of the most Christian type. Perhaps many who look on the wrinkled face disclosed in her photograph will say that I must have been hard pressed for heroines to have taken up a picture like that. But, I think, if you will listen to my story, you will agree with me that there is something sweet and divinely beautiful in the very homeliness and irregularity of these features, and that every wrinkle on her brow is an added wreath in her crown of glory, that diadem which shall never fade away.

SAINT CONTENT WINTERGREEN.

Content Wintergreen was born seventy-nine years ago in a little town in Central New York. When only a girl her mother died, and her father brought his family of three girls and a boy to try their fortunes in the then small city of Brooklyn. Sixty years ago, while still but a girl, Content Wintergreen found the source of all true contentment in a sweet fellowship with Jesus Christ.

The family were poor, and the girls early sought to help bear the burdens of the household by working in a tailor's shop or bringing their work home, as Content did after awhile when the father was ill. One of the sisters married and went away to enjoy the happiness of her own home and family, but as the other sister soon lost her health, Content had no time to think of love affairs, save to care for the loved ones of her own household. The brother had grown up and gone West, and on Content's frail shoulders fell all the burden of the home.

The father died soon afterwards, and though that wrung her heart, she had not time for morbid grief, for there was her invalid sister to provide for still. For fourteen years she wrought with her needle and earned enough to care for them both, and ministered with a mother's love and tenderness to her sick companion who was never able to go beyond the door of their humble room.

During the last and most trying year of her sister's illness, a letter came from the brother in the far West, telling the sad news that he had been struck by a fatal disease and longed to come home and die in the arms of some one who loved him. There was no moment's hesitation. Content thought only of the blue-eyed brother who had been the playmate of her childhood, and in the most loving letter she bade him come. Toil made three mouths to feed instead of two, and a double burden of nursing, but said Content, the other day, as she told me her story: "Those were very happy days after all. Though we were poor, we loved each other and were so happy together." The brother, after a few months, passed away, and only a little later the sister, too, faded out of life.

"The only time I was ever tempted to murmur," said Content to me with a wistful face, and I knew by the far-away look in her eyes that a picture of other days was passing before her inner vision, "was when my sister died. It was hard work, the working all day and the being up, much nursing her in the night, but love made it light, and I had cared for her so long, that I think I felt about her as a mother does for a crippled child."

During all these years of toil and nursing her sick, Content Wintergreen never for a moment thought of excusing herself from Christian work. For forty years she was one of the most persevering and successful tract distributors that Brooklyn has ever known. She could not go to church much, and seldom had time to seek out any one to talk with them, but she never allowed herself to go out of the room to the tailor's shop, or to the grocer's, or to the market, without her little bundle of tracts, which with gentleness and skill she gave out here and there with a kindly word of good cheer that made them welcome. Many a home among the poor was sweetened by the little visitor carried home from the market-place. In this way Content Wintergreen introduced her divine Lord and Master, whom she loved so well and served so faithfully, to scores and hundreds of people.

For a long time now Content has lived alone, and on her next birthday she will have reached her four score years. She is not able to work much now, and a kind relative pays her room rent, and allows her four dollars a month for living expenses. Out of that four dollars a month she provides her provision and fuel and clothing, and lives in peace with God and man. If she was a government officer, pensioned by the government in most generous style, she could not be happier or more grateful to God and her friends. To anyone who goes in to talk with her she never utters a word of complaint. Her talk is all about the goodness and mercy of God, and the abundance of his blessings to her. Neither has she lost her desire to be a worker for Christ in her old age. A young friend who takes an interest in her had been for a long time taking her the newspapers to read, and on one occasion, desiring a paper in which to wrap a parcel, said to her, "Auntie Wintergreen, what becomes of all the papers I bring, you never seem to have any about here?" The dear old saint flushed red like a school girl caught whispering, and stammered out, "I hope you won't mind, but I save the papers up, and every two weeks I take them down to the jail. I thought I might perhaps do a little good yet, in that way."

Now won't you please glance back again at the worn and wrinkled features of Content Wintergreen. I think it will look sweeter since you know its story. The face is wrinkled and worn, but the soul is flushed with immortal youth, and some of these days in the resurrection glory it will be a beautiful face to look upon. It shall glow forever with the peace of him whom having not seen she loves.

The University Settlement.

At the recent annual meeting of the University Settlement Society in New York it was announced that the debt of the society had been reduced to $2,770, and the building fund for a suitable edifice raised to $50,000, adding that the council would buy property for building purposes when $30,000 had been added to that sum.

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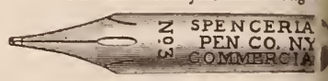

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

HEN LOVE AWAKES.

O father and mother, it is often something very like a shock to discover that their children have sufficiently advanced on the journey of life to fall in love. Parents do not always realize that eir young people stand precisely where ey id themselves, in years gone by e thing seems strange and almost su in their eyes, this stirring of the ar oward others, than the brothers and te in the home nest. Fathers are a he alous of the men who capture the ac of their daughter's affections; t s regard the wooer with suspicion, d e path of true love does not run er ses and lilies, but across a rough r bulent stream, thickly strewn with n and rocks.

Al this combines with other circum- ns and conditions to make the period co ship a rather exciting phase in life, po ion as a rule strengthening young op in their determination, so that many u ise match is precipitated by the inju- ic protests of parents and friends.

Fr n the outset, people are apt to make st es about the feeling of boys and girls wa one another, and to put the sexes wr rong relations. Talk about beaux d eathearts sometimes begins in the sy, so that even small children are sh and self-conscious, long before re hould be the slightest intimation of at ter will be the dawn of love. Par- ly prone are short-sighted parents to rve and comment upon, either with ol-natured laugh, or an ill-natured e the earliest signs that a lad shows ne becomes aware of the lasses, O! W t if Guy does buy a pretty valen- d send it to Louise? It is a grace- c rtesy on his part; it does no harm, may give pleasure to the pretty o girl recipient? The dawning of g y attention, and of woman's favor ern, is a rarely beautiful thing to see, are apt to rush in upon it with our and our frowns and spoil it forever. Vl do I remember my own first valen- l went, blessed be the kindly fate sent me there in early childhood, to e little district school in the country. e side of the low-ceiled room were sks of the boys; across the aisle, henches for recitation between, were s of the girls. It was such a school ic Whittier described in his poem, be- g:

ill sits the school-house by the road,
A ragged beggar sunning;
round it still the sumacs grow,
And blackberry vines are running.

ithin, the master's desk is seen,
Deep scarred by raps official;
he warping floor, the battered seats,
The jack-knife's carved initial.

I was only eight and my brave boy ion was possibly ten years old, brought me red-cheeked apples is father's farm, and carried my and gave me rides on his sled, and y he sent me a valentine, a funny iing with hearts and darts and crude s about loves and doves and violets ugar is sweet and so are you, and I for a book-mark for several weeks, harm was done. The boy's name ezekiah, and whatever became of don't know, for the idyl of the dis- hool soon floated away, and I went autiful higher seminary for young into which boys were not admitted. re certainly is a good deal to be said or of co-education, at least, for some of children's school life. Senti- oes not obtrude itself to an alarm- ent, where girls and boys are obliged ite together, to stumble together h algebra and logic, to meet in the lists as competitors on equal terms. Happily, the customs of our own day, bring young people not only into daily acquaintanceship in study, but also in sport, and the wheeling, and golfing, and playing tennis, and engaging in other active outdoor recreations are wholesome and sensible, and can produce nothing but good, if not carried to excess.

When love awakes, if the mind and heart are pure, if the body has been respected as a hallowed temple, then it is a very sacred and benign experience which comes to the young. Here, let no alien foot profane the place—it is holy ground. Alas! for those who have so indulged in coquetry and flirtation and spurious sentiment, that first love in their lives has suffered a wrong.

In the meantime, before love awakes, let there be friendship. Let everything be open and above board. Have no concealments. The family sitting-room, with parents present, is the best and safest and happiest rendezvous for the young people who enjoy each other's society none the less that older people enter into the pleasure of the moment.

May I add that there should be similarity of tastes, social training on the same plane, and full sympathy in the religious life, to make youthful love a happy and blessed experience? "No man," said a wise friend of mine, "need expect happiness, if he fall in love with a heathen girl." And no girl should trust herself to a professed unbeliever.

MARGARET E. SANGSTER.

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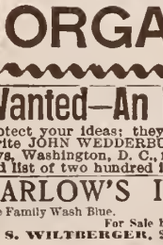

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LIKE A BIRD.

(Prov. 27 : 8; Isa. 16 : 2.)

LIKE a wandering bird that is cast from her nest,
So my soul had no rest.
I was storm-driven over the land and the sea,
Far away from my mountain to which I would flee;
Not a rock for my refuge, no bower, nor tree:
But impelled, Lord, to thee
I found peace on thy breast.

(Prov. 7 : 23; Ps. 124 : 7.)

Like an innocent bird for whose feet a meshed net
By the fowler is set,
So, unmindful of danger, suspecting no snare
I was flitting about like a bird in the air
Till my feet were entangled and I in despair,
But my Saviour was there
And he broke the meshed net.

(Song of Sol. 2 : 11-13.)

Like the singing so sweet of the birds in the spring
As they flit on glad wing
Over meadow and valley, by bower and dell
A great organ of nature with wide open swell,
So my heart in its freedom is under the spell
Of such joys as compel
Me to blissfully sing.

Noank, Conn. W. C. MARTIN.

A Forbidden Tree.

The story of the Garden, and also the lines of Milton, the poet, when he sung

Of that forbidden tree whose mortal taste
Brought sin into the world and all our woe,

are strangely recalled by a remarkable tree that has lately been added to the collection of plants in the Botanical Gardens of Madras, India. It is known as the "Stinging Tree," and is surrounded by a stout railing, which bears a placard inscribed: "Dangerous—all persons are forbidden to touch the leaves or branches of this tree." The plant within the enclosure is thus described: "It is a forbidden tree, but no one is tempted to touch it, for it is known to be a burning tree. The tree stings rather than burns, however. Beneath the leaves there are stings comparable to those of nettles, which, when touched, pierce the skin and secrete a fluid which certainly has a burning effect. The sting leaves no outward sign, but the sensation of pain persists sometimes for months, and is especially keen on damp days, or when the place which has been wounded is plunged in water. The natives in Burma, where this tree grows, are in such terror of it that they fly in haste when they perceive the peculiar odor which it exhales. If they happen to touch it, they fall on the ground and roll over and over on the earth with shrieks. Dogs touched by it yelp and run, biting and tearing the part of their bodies which has been touched. A horse which had come in contact with it ran like a mad thing, biting everything and everybody that it could reach. A missionary at Mandalay, who investigated a leaf of the plant with his forefinger, suffered agony for several weeks, and for ten months felt occasional darting pains in his finger."

White Ribbon Conventions.

The programme for next autumn's White Ribbon Conventions has been definitely arranged, and these meetings will be held as follows: The Dominion convention will be held in Toronto, Canada, October 20th to 22d; the World's will open on the 23d and continue through the evening of the 26th at the same place; the National will meet in Buffalo, beginning Friday, October the 29th, and continuing through November 3d. These are not mass conventions, like those of most philanthropic societies, but are on the basis of one delegate for every one thousand members.

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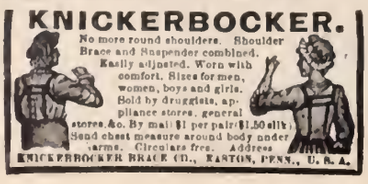

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ARMENIA'S ORPHANS.

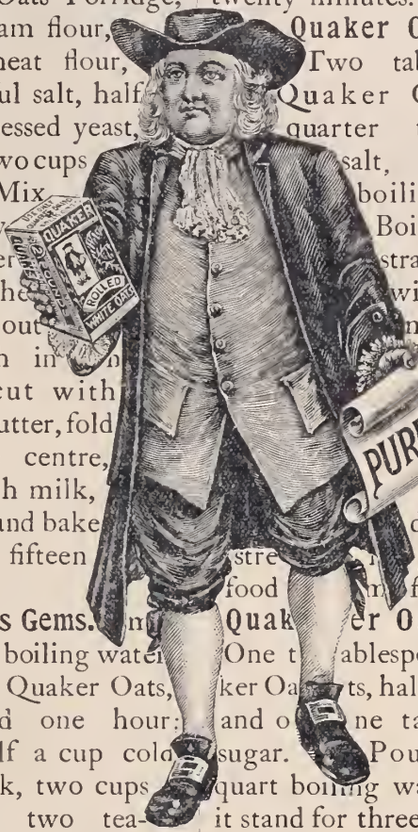
ALTHOUGH the horrors of massacre and famine have been arrested in Armenia, and the condition of the unfortunate sufferers has been greatly improved through the generous aid afforded by the Christian people of Europe and America, the present winter is proving a very severe one in many districts. All that can be done in the way of relief is being faithfully performed by the missionaries, who have wisely economized the funds placed in their hands for that purpose, knowing that the time of the greatest suffering would come in winter. In the Harpoot district alone, 21,706 Armenians have been aided; Palu district, 1,157 aided; Coarsandjak, 8,291; Arabkir, 9,011; Egin, 2,543; Malatia, 7,738; Bakur-Aden, 9,989; Chemish-yuzek, 2,543; Marbekir district, 30,000; and Cesarea Heroum, Oorfa, Van, and other cities in proportion. The greatest need of orphanage is at Oorfa, Malatia, Arabkir and Egin. During the present week, another remittance of **$1,000** has been sent to Oorfa through the American Board, for the relief work among the Armenian orphans in that city, in special charge of Miss Shattuck, an American missionary. This is the third remittance made from THE CHRISTIAN HERALD Armenian Relief Fund for this special purpose, and together with previous remittances and disbursements, makes a total of **$55,000** expended by the Fund in relief work up to the present date.

The following contributions to the Fund have received last week:

Rev. ack'd	$2091.50	Subr	50
Margaret L Fielden	2 00	A R Sheats	1 00
Ida Young	1 00	Geo W Stockwell	5 00
H Cooke	2 00	I H N, Warren	1 00
Nicholls	1 00	—, Chattanooga	5 00
M E Toms	1 00	O L, Manchester	1 00
Mrs A A Seeley	3 00	Rev M De Boer	1 50
M E Hoyler	3 00	L T S, Brooklyn	2 00
Mr. Roseboom	2 00	H L Schick	2 50
Mrs Lawson	1 00	Constant reader, Lodi	3 00
Sharpley	2 00	M H Boyer	10 00
Steed	5 00	Brother, Springfield	10 00
Mrs M J Champlin	50	E Forsberg	1 00
In sympathizing sisters, Middletown	5 00	Mrs M W Irwin	1 00
Mrs Skiff	2 00	Mrs Ella H McFarland	50
Friend, Ann Arbor	13 75	Sadie McFarland	50
Class, Clark	1 25	Patty Walser	1 00
Mrs Holliker	5 00	H W Kellar	50
Mrs M Barnett	10 00	Alfred Johnson	10
—, Hartford	3 00	Willie Larson	5
David Hine	1 00	Fred Peterson	5
Delilah Hine	1 00	Mary Peterson	5
Rogers	50	Bessie Peterson	5
—, Largo	3 00	Willie Peterson	5
—, Brooklyn	2 00	Willie & Louie Peters	10
Mrs S E Dibble	5 00	John Steffenhagen	30
Mrs Amanda Hallock	2 00	Paul & Louie Posschl	10
Miller	1 00	Henry Damman	25
White Oak C E Society and other friends	8 00	Katie Krelberg	25
His Name, Amsterdam	2 00	C E, Neche	10 36
Mrs G W Rhoades	1 00	Chas M Williams	5 00
Mrs. Paterson	2 00	Luther Mean	1 00
P, Balto Co	5 00	Jonas Fast	1 00
Mrs Orne	1 00	David Umbaugh	1 00
Mrs N G, Bingham	2 50	Wm E McFadden	1 00
Mrs P L, Balto	1 00	Wm McWilliams	1 00
Mrs L M, Morris	2 00	W H Barber	50
Mrs. La Grange	5 00	Y P S C E, W Fayette Pres Ch	3 55
Mrs A Hagarman	3 00	Mrs J Lorimer	2 00
Mrs E Soc, Malta	6 42	C A S, Dartmouth	1 00
Mrs S R, Worcester	10	Husband & wife, Gordon	1 00
Mrs ry Renn	2 00	Mr&Mrs McGehee	1 00
Friends, Lansinb'g	1 00	Seth M Barber	1 00
Mrs S D R Simpson	1 00	Mrs O & O Lane	2 00
Mrs H Oerter	3 00	John G & Mary J Evans	10 00
Mrs William Dieckmann	3 00	Silence, Phila	10 00
Mrs Sausser	5 00	One who wants to do his duty, Verona	2 00
Mrs I N, Montrose	10 00	L R Morgan	3 00
Mrs S L G, Ocean Grove	1 00	Mrs M R B, Windsorville	1 00
Mrs ster Dyer	1 00	Eliza Hilbert	1 50
Mrs oodloe Jackson	2 50	L M Flick	50
Mrs Chadwick	1 00	J G Miller	2 00
Mrs lover and follower of Jesus, Bath	1 00	Walter Jones	5 00
Mrs rriet E Dodge	2 50	Soquel Intermediate E S	1 00
Mrs E Tourtellotte	2 00	Mr & Mrs Walton	3 00
Mrs ry T Clemons	4 00	Eliza B Swan	3 00
Mr and Mrs J T Owen	1 00	Howard S Swan	50
Mrs Minerva E Page	50	Orphans' Friend, Hazleton	1 00
Mrs esby Ch, Oostburg	6 00	L C Hayes	2 00
Mrs S M, Henry	1 00	Little Annie, Hazleton	5
Mrs A Thornton and Mrs F W Sweet	10 00	Miss Hooper	25
Mrs L Putnam	5 00	Friend, Clintondale	10 00
Mrs J T Burns	1 00	Martha Heaton	5 00
Self-denial money, W Berlin	1 00	Lulu H Sutton	5 00
Mrs A E Bolinger	1 00	Harriet Trowbridge	1 00
Mrs br, Fox Lake	5 00	Phoebe Brady	1 00
Miss J H W, Fredonia	1 00	Mary Bernard	1 00
Margaret Wild	1 00	Huldah Sutton	1 00
Mrs M J Axtell	1 00	Patience Dingy & daughter	1 00
Sermon Miss Band	3 00	Anna Mackey	50
		W D Wanzer	50
		Wm Ambrose	50
		Total	$2445.53

All contributions will be promptly acknowledged in these columns.

For the Well and Sick



Quaker Oats Rolls. One cup Quaker Oats Porridge, one cup Graham flour, two cups wheat flour, one teaspoonful salt, half a cake compressed yeast, dissolved in two cups warm milk. Mix all thoroughly together over night; in the morning roll out half an inch in thickness, cut with large, round cutter, fold through the centre, wash over with milk, let rise again, and bake in hot oven fifteen minutes.

Quaker Oats Gems. Pour one cup boiling water over one cup Quaker Oats, and let stand one hour; then add half a cup cold water or milk, two cups wheat flour, two teaspoonfuls baking powder, one-half teaspoonful salt. Bake in hot oven fifteen to twenty minutes.

Quaker Oats Gruel. Two tablespoonfuls Quaker Oats, one-quarter teaspoonful salt, one quart boiling water. Boil one hour, strain and serve with cream or milk, or without either, if so desired. Sugar can be added if desired. A strengthening food for invalids.

Quaker Oats Water. One tablespoonful Quaker Oats, half of a lemon and one tablespoonful sugar. Pour on one quart boiling water and let it stand for three hours, then strain.

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It has proved for nearly fifty years a positive cure for Coughs, Colds, Bronchitis, Asthma, Pneumonia, Consumption and all other wasting diseases. Recommended by reliable physicians. Secure the genuine. Imitations do not contain the necessary curative properties. If your druggist does not keep it, send to

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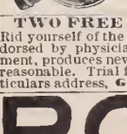

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LEE, Illinois, October, 1, 1895

The old man I fitted 2 years ago wore your truss about 90 days and said he was cured. Saw him last week and although he was 63 years old and a hard worker, he is as sound as when a boy. Yours truly, M. C. MUNN, M. D.

STANARDSVILLE, Va., Sept. 5, 1895.

I have had splendid result from your truss in quite a number of cases of grown people. E. W. SIMS, M. D.

DERRICK CITY, Pa., June 3, 1895.

I received my truss the 27th and since I have had it I have taken more comfort with it than any I ever have had. The 1st day I got it I put it on and mowed grass all day and I never noticed that I had it on me. ALEX. BROWN

TUNIS, N. C., July 21, 1895.

About 3 years ago I bought one of your trusses. I wore it about 6 months and it has made a final cure. Was badly ruptured, I would have written to you about this before but wanted to see if my cure was permanent. O. G. HALLAMAN.

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DEAFness Catarrh, Pho-Ozo Air cures by inhalation those deaf 5 to 35 years. Book **Free.** Dr. David A. Evans, 74 Boylston Street, Boston, Mass.

Requests for Prayer.

AT the Converts' Sunday Evening Prayer Meeting at the Bowery Mission, prayer was offered on Jan. 31, in accordance with the requests of many persons, among whom the following ask the prayers of our readers:

For the Conversion of Relatives and Friends. F. B., Manchester, Va., asks prayer for the conversion of father, brother and brother-in-law, and that a little daughter may give her heart to Christ in her youth.——"Sorrowing Mother," for the conversion of her son.——Anxious Wife, Newark, N. J., that her husband might be converted and have grace given him to resist temptation.——Heartbroken Wife, Baltimore, Md., for the salvation of her husband from the power of strong drink and the curse of a violent temper, and that he might become a true child of God.——Constant Reader, Aroostook County, Me., for the conversion of her husband.——S. M. K., Pittsburgh, Kans., that God, in his mercy, would look on a whole family now going the downward road, and save the husband, wife and children.——W. M. G., Pocatello, Idaho, that a father, a good moral man, may cease to trust in his own righteousness and may seek peace through Christ; also that a dissipated brother may be brought to repentance and faith.——W. W. H., Bayard, Iowa, that a dear relative who is very sick might be brought into the fold of Christ, and may be raised up to serve him.——E. C. H., ——, Texas, that a young mother who is falling under the power of strong drink, may be saved from the dreadful propensity, and may give herself to the Lord who is able to keep her from falling; also for the conversion of a husband who does not yet know Christ as his Saviour.——"Crushed Wife," that her husband, who is a minister of the Gospel, but does not know its power by his own experience, may have his eyes opened by the Holy Spirit to his condition, and may be led to give himself to the Lord, and that he may do his duty to his family.——"Backslider," that God, in his infinite mercy, would restore the joy of his salvation and give the grace that is needed.——Faithful Wife, Pheba, Miss., that her husband, for whose conversion she has long been praying, may yield himself to the Lord, and be an example for his son.——A. Q., for the conversion of two young men both unbelievers, and one of them an avowed infidel.——C. H., that a dear brother might be saved.

For the Restoration of Health. H. L. R., Middletown, Pa., asks prayer that a brother-in-law who is in danger of losing his sight may be healed by the power of the Great Physician.——Reader, Nova Scotia, that a dear friend now suffering from rheumatism may get relief from the weary pain.——Believer, Iowa, for the recovery of a sister now suffering with nervous affliction.——M. J. A., that a friend may be restored to health and that her mother may recover her reason.——Anxious One, Owego, N. Y., that a brother may recover and that her own health may be restored.——M. H., Piermont, N. H., that a dreaded operation may not be necessary and that health may be restored without it.——Believer, Pueblo, Colo., for the recovery of hearing and that a sick friend may be healed.——A. B. C., Winfred, S. D., on behalf of her husband, a minister of the Gospel, that he may be raised up from his bed of sickness.——M. S. M., St. Stephen, N. B., that a dear friend may be healed.

For Special Blessings. M. E. K., asks prayer for special guidance in reference to a change of residence.——"Distressed mother," Phila., that God would give grace and strength and if it be his will that the heavy burden now pressing on her may be lightened.——Distressed Husband, Brooklyn, that in some way relief may be given him from the misery he is enduring from a discontented wife, or that his patience may be increased.——"Sorrowing Mother," Pringhar, Ia., for divine interposition in behalf of a sorely afflicted family, one member in prison, one publicly disgraced, one living in open sin and a sweet child suffering for all.——Agnostic, Ont., that his eyes may be opened to the truth and all his doubts dispelled.——Marah, Chesapeake City, Md., that a family in deep sorrow, suffering in body and mind, may be sustained and supported in their hour of trial.——C. C. F., Verona, N. Y., for help to meet maturing financial obligations.——Believer, Mt. Vernon, Wash., that in some way help might be afforded so that a needy church might be enabled to pay the salary of its pastor.——Anxious One, New York, that worriment which is injuring health may be relieved.——C. H. L., that her dear husband might be enabled to obtain employment so that he may return to his family and provide for them.——C. B. P., that two elderly sisters may find some way of earning a living.——R. C., Charleston, for special guidance in a time of great difficulty and that God would remove a heavy burden.——C. A. M., Ft. Apache, A. T., for the blessing of God on the inmates of a certain school.——Believer, Tex., that a minister may be guided to a suitable sphere of labor.——Anxious Mother, that a son may soon find work to do.

Many other requsts were received and were presented at the prayer meeting, which we have not space to publish.

A Winter Bath in White River

WHAT CAME OF BREAKING THROUGH THE ICE IN A WISCONSIN RIVER IN FEBRUARY.

From the Chronicle, Chicago, Ill.

Five years ago last winter, there was considerable commotion on the banks of the White River, Wisconsin, as a young man named E. N. Halleck, had broken through the ice, and was for some moments lost to view. It was not long, however, before Mr. Halleck came in sight again, and by artistic means was fished from the fluid and restored to society. If the ducking had been all, it would have been well, but unfortunately the young gentleman contracted a heavy cold, resulting in chronic rheumatism, complicated with disease of kidney and urinary organs.

"For six months," writes Mr. Halleck, "I was laid up, and not able to do anything. During this time I suffered with pains in the stomach and small of the back, and headache, urination was frequent and painful, my heart's action was increased, and I had aches all over my body, and was generally used up. Then I was able to go out, but was a confirmed invalid, and for nearly four years I was in that condition, and expected then that I should always be disabled for nothing that I took gave me any relief.

"In December, 1895, I read an advertisement about Dr. Williams' Pink Pills, and on speaking of it to Mrs. E. A. Derby, she strongly urged that I should take them, as she said she believed they would cure me. I had been under physicians' care for over two years, but as they did me no good I did not ask their advice about taking these pills, but laid in a supply and began to take them. In about ten days I began to experience substantial relief, and continued to take them for four months, by which time I was cured. The first benefit I obtained was a less frequent desire to urinate, and lessening of that dreadful pain in the back, which ceased altogether very soon. My stomach became comfortable, and my heart's action normal. After the first break my recovery was rapid, and to-day I flatter myself I am a sound man, and able to attend to my business better than I ever could before."

(Signed) E. N. HALLECK.

I, E. N. Halleck, do hereby certify, that the faregoing statement signed by me is true.

E. N. HALLECK.

STATE OF ILLINOIS, COOK COUNTY. } ss.

I, John T. Derby, a Notary Public in and for the County and State, do hereby certify that E. N. Halleck, whose name is signed to the foregoing statement, is personally known to me, and that he did in my presence and of his own free will and accord, sign and swear to the same.

[SEAL] JOHN T. DERBY, *Notary Public.*

Dr. Williams' Pink Pills for Pale People are not a patent medicine in the sense that name implies. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Med. Co.

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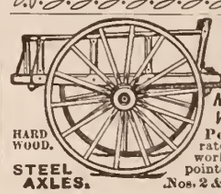
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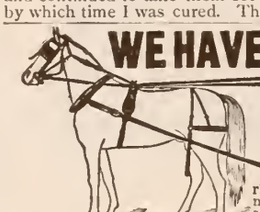
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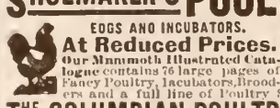
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A Soul-Winning Countess.

eaders of this journal are already fa-ar, to a considerable extent, with the arkable gospel labors of Adeline. ntess Schimmelmann, among the fish-en and sailors of the islands and sea-s of the Baltic. In a letter on the sub-e. *The Kingdom* gives these facts con-ening her experiences: She passed one nter in Berlin to raise funds for her en-rise, and did much work there among unemployed. She gives this experience o bread-riot:

Never before had I seen such a brutal reness and never before had I felt such ning pity. My soul was so filled with compassion that I felt no place for fear. * * * In that moment I understood h it was that the martyrs had died with-o fear." On her way home she passed royal palace which had so long been centre of her life. The windows were lited up, and a ball was in progress. d all those fashionable people know as le of the needs of their poor brethren a of their duty towards them as I in e earlier days? * * * I had just the prophecy of the trouble which r ignorance or indifference might some bring upon them."

e has now extended her work and ded a general international mission to ltic seamen. She makes her home upon yacht, the *Duen*, and in it she goes n port to port. She has recently held tings at Hamburg and Great Yar-th. She believes that her mission is only to fishermen and sailors but "to distressed and troubled elements of iety everywhere."

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Capitulation of last Annual Statement.

pel Meetings Held	469
n Professed Conversion	3,671
n and Boys Sheltered in Lodging House	40,768
ns Served in Restaurant	588,321
ents Treated in Free Dispensary ceased Aug. 20, 1895)	736
ber of Men and Boys for whom ployment was Secured	953

he following contributions have been eived by THE CHRISTIAN HERALD for d Bowery Mission since last issue:

Pr. ack'd	$88.63
A Hatcher	1 00
S, Brooklyn	2 00
N Currie	1 00
Boothby	1 00
orah J Fawcett	1 00
r, Adairville	5 00
E Halladay	2 00
Christensen	75
M H Cooke	25
iend, Milford	2 00
Jesup	25 00
David J Blauvelt	3 00
W, Daingerfield	25
Hope	5 00
nd, Bay City	1 00
al	$138.88

ll contributions for the Bowery Mission be acknowledged in these columns.

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(Conducted under the auspices of The Christian Herald.)

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300 tenement children received, sheltered, d, taught, and (in many instances) clad at ont-Lawn last summer at an average cost $3 per head, including transportation.

his beautiful Charity costs annually be-en $7,000 and $8,000 for its support. pays for a ten days' mid-summer out-for three children.

he following contributions have been eived by THE CHRISTIAN HERALD for c Children's Home:

Pr. ack'd	$15.00
T H Cole	2 00
C F White	2 00
E Hill	2 00
, Norwood	5 00
e Hope	10 00
al	$36.00

ll contributions for the work will be nowledged in these columns.

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Worthy of this **SUPERB NEW PEA** ("1897")

And will Pay for it in Cash **$200.00**

Because we are certain that the "1897" will attain, among garden Peas, the highest possible rank, we have decided to offer a prize of $200.00 for the name sent in this year that we shall consider the most appropriate for the variety. Purchasers of the Pea who intend to suggest a name should read CONDITIONS OF COMPETITION. Every package of "1897" Pea contains a coupon with blank space for name suggested, also for competitor's name and address, so that all purchasers of the Pea are entitled to fill out *just as many coupons as their order calls for packages.* Coupons may be returned to us any time throughout the season, but not later than October 1, 1897. The prize money to be remitted by us during December, 1897.

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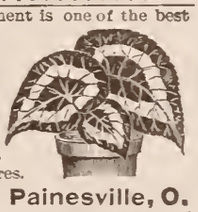

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AND SIGNS OF OUR TIMES

VOLUME 20. NUMBER 8.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, FEBRUARY 24, 1897. Price Five Cents.

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OUR MAIL-BAG

Questions and Answers.

A. S. A., Huron, Cal. 1. Are warnings ever given now in dreams or visions? 2. Is there any harm in writing a letter on Sunday to a friend?

1. There have been strange coincidences which many have taken to be warnings in dreams, but they are so vague and so unreliable that sensible people disregard them. 2. You might be better employed on the Lord's Day than in writing letters. Considering how important the soul's interests are and how short is the time that in the busy week can be devoted to them, the Christian should use the Lord's Day for the purpose and exclude from it all that might distract his attention. There may be circumstances in which it would be justifiable to write a letter on a Sunday, but the urgency ought to be very pressing before the precious time should be spent in that way.

R. O. M. M., Saugerties, N. Y. 1. Is it right to hold fairs in churches? 2. Do you think it is right to have a stage in a church on which Christians appear in changeable costumes, charging admission at the door for the same? 3. Will a church be blessed in such work?

1. Church fairs are a species of amusement usually productive of anything but spiritual benefit. If held at all, they are better held somewhere else than in the church building. 2. No. 3. We should hardly expect it.

D. W. Conard, Marseilles, Ill. 1. Is the orthodox belief true that the great and good men of the past, such as Socrates, who had no opportunity of hearing the truth, as we believe it, are in endless torments. 2. Will not the thought that some of their dear friends are in unspeakable misery affect the happiness of some who are saved?

1. Do you not think God will act justly toward all men? Why are you anxious to settle the fate of these men? Our duty is to accept the offer of salvation that is made to us, and to leave to God, who is not only just, but loving and merciful, the responsibility of dealing with men who might have accepted the offer of salvation if it had ever been made to them. Christ said (Luke 12: 48), that any man who did not know his Lord's will, and did things worthy of stripes, should be beaten with few stripes. This should relieve us of solicitude on their account. God has not revealed their fate to us—it was not necessary—but we know him and are sure he will do right. 2. We do not think that anything will mar the happiness of the denizens of heaven. The firm conviction that God is doing right will fill the soul, and there will be no murmuring at his decisions. The practical, present duty is to seek by every means in our power the salvation of our living relatives and friends, and to leave the future world, about which we necessarily know so little, in the hands of our loving Father.

Bird-lovers will be interested in the following letter from a reader in Turney, Mo.:

I noticed an article in a recent issue of THE CHRISTIAN HERALD on "The Small Boy and Birds," which had the correct ring. I have never worn birds or bird's wings on a hat, but wore ostrich tips until I read an article decribing the manner of procuring them, which stated how painful it was. I do not know whether it is painful or not, should like to hear from some one who knows. However I thought I would be on the safe side in discarding them. They also cost more than some other trimmings, and the heathen may profit thereby, if we will. Dear sisters, do not think because you do not kill the birds, you may innocently wear them. If none were worn, there would be many less killed. Do not say, "Oh, I am only one, it will not make any difference whether I wear them or not."

That fair bird your hat adorning,
Have you ever thought, my sister,
How the helpless wee ones suffered,
When, through death, for you they missed her?

HERALD Reader, Philadelphia. Would it be right and proper for a young lady, a member of a Protestant church and a Christian family, to keep company with a young who is a strict Catholic? Would it be safe for her to marry such a person, against the wishes of her parents, although the young man may have a good moral character?

Marriages between two persons of different religious beliefs are ill-advised and invariably unhappy. We should venture the assertion that the man or woman who deliberately takes such a step invites a lifetime of trouble and regret. This will be doubly so, should children follow the union, as there will then come a time when, at "the parting of the ways," in a religious sense, the heart of one or both parents must be sorely tried, indeed. Even in the best aspect of the case, there is a barrier between husband and wife in such unions, which effectually shuts out all real happiness.

E. A. Bird, Fairport, Mo. I hear that Pastor C. H. Spurgeon withdrew from the Baptist denomination in his late years; to what religious denomination did he belong?

He was a Baptist until his death. He never wavered in his fidelity to Baptist principles. He withdrew from the Association of Baptist Ministers and Churches, which is a voluntary association for united denominational work and friendly conference. He did so because the leaders in the conference adopted views about the inspiration of the Bible, the Atonement and the Calvinistic theology which he could not endorse. They appeared to him so erroneous that he could not work harmoniously with them, or listen without pain to the sermons and addresses his ministerial brethern delivered at the Association meetings. He therefore severed his connection, but he and his church remained in the Baptist denomination.

Subscriber, Glen's Falls, N. Y. Is it possible for a man to be a true Christian and a Freemason?

The editor of this journal does not belong to any secret order, so he is not in a position to state of his own knowledge whether there are any obligations that a Freemason has to perform which are inconsistent with a Christian profession. He knows, however, several eminent Christians, both ministers and laymen, who are members of the Masonic Order who would not be members of it if they were required to do anything contrary to Christian principle.

Subscriber, Baltimore. If one who desires to be a Christian laying aside every weight and every sin, should own the building in which is conducted a large dry goods store, which, while containing a great variety of useful articles, also usually contains numerous articles that belong only to "the pride and vanity of the world"—would a Christian commit sin in God's holy sight by having such worldly merchandise sold in a building of his or her possession?

This is a matter that must be decided by the individual conscience. If you believe the occupant is selling goods that tend to degrade the buyer in a moral sense, or to minister to any wicked or perverted taste, then you do well to change. It is possible, however, to be self-critical to an extreme degree in such matters, and to imagine evil where none exists.

As an illustration of the stimulating influence of one good work in inducing similar efforts elsewhere, we publish this letter from Philadelphia:

In your issue of March 17, 1866, you noticed our Home of Industry for Discharged Prisoners and it resulted in our work being investigated by committees from seven different states with the object of starting similar work. In some cases they are started and now running successfully and others will start in the near future. Thus others are induced to interest themselves in behalf of the poor, unfortunate prisoner, and to make some move that will lift him up and give him back to manhood and God.—F. H. STARR, Superintendent Home of Industry, Philadelphia.

Lottie S. S., Owego, N. Y. Will you inform me who is the present Emperor of Japan?

The Mikado is Mutsu Hito, born November 3, 1852, a most enlightened Asiatic ruler.

E. E. D., Mauston, Wis. What do you think of church members and Christian Endeavorers attending dances and balls?

They are altogether out of place at such entertainments. Those who are seeking the kingdom will keep their feet from such pleasures, and will have no share in these vanities. THE CHRISTIAN HERALD has repeatedly expressed its views on the dance as a menace to morals and a most pernicious indulgence. It has never helped any one and has ruined countless thousands.

C. A., Houstonia, Mo. Who composed the words of the hymn, "Ninety and Nine?" I can imagine it was some poor, old saintly widow, with a wayward son, whom she was ever asking God to bring to her and to himself, and had faith to believe that he would hear and answer her. I never was more impressed with anything that I read than I was with the piece headed, "The Hymn that Sung Itself," in the Dec. 23d number of THE CHRISTIAN HERAD.

Mr. Sankey relates that he saw the verses in a Scottish newspaper, and sang them to an improvised tune of his own composition. Afterward, a lady who had attended the services and heard the verses sung, wrote to Mr. Sankey stating that her sister, now dead, had written the hymn and enclosing several other pieces of verse by the same Christian hand. The author was an invalid for many years before her death.

A reader in Alliance, Va., sends us this appeal:

There are many ministers in the South, and, perhaps, elsewhere in the United States, who do not get a support in the ministry and have to supplement their pittance of salary by some kind of manual labor. Some of these have not the money to purchase books nor to take religious periodicals. To my knowledge there is no religious paper which many of these appreciate more highly than THE CHRISTIAN HERALD; but they have not the means to take it. Will not some of the kind-hearted Christian readers of your paper who have the means, send to THE CHRISTIAN HERALD offering to help them get this grand paper which will help them so much in their work? ONE OF THEM.

G. A. M., Bedminster, N. J. In your sermon of January 27, 1897, I noticed the statement, "The Bible says we will be higher than the angels. Will you please inform me where it is found? We had the same subject brought up in our Sunday School class only a few weeks before. One young man said the Bible said so, but could not tell where it is found; and that is the reason I ask for the above information.

You will find the passage in 1. Cor. 6: 3, which justifies the statement.

P. S., Cooperstown, N. D. Was the wine made at the feast at Cana fermented or unfermented?

The Evangelist does not say; we are therefore left wholly to inference. We presume you believe that it was miraculously produced from pure water. You must, therefore, conclude that it would be different in its nature from ordinary wines, although sufficiently like them in taste to satisfy the governor of the feast. Christ certainly infused no alcohol nor any ingredients that could cause fermentation, nor was there time for fermentation. Besides which, you cannot imagine Christ making in such an enormous quantity (a hundred and twenty-six gallons), a drink that would degrade those who drank it.

L. A. B., Harbor Springs, Mich. How can there be rewards in heaven? If a man gains heaven what more can he wish or hope for? In what will the loss or gain referred to in 1. Cor. 3: 15 consist?

That there are differences in condition is taught by Christ's parable of the pounds (Luke 19: 17-20), and Paul says (1. Cor. 15: 41) that "one star differeth from another star in glory." The nature of the difference, however, is not revealed. It may be in the service to which a soul is assigned, or in rank, or in the joy conferred. There must be men who have toiled and suffered in Christ's cause whom God will honor more than he will those who have done nothing for him, but by faith encouraged to get their own souls saved.

D. A. S., Shirenantown, Pa. Does the prohibition against swearing (Matt. 5: 34-37), apply to oaths in courts of justice or before a notary?

Members of the Society of Friends, Mennonites and Mennonites think so, but Christians of other churches differ with them. The general opinion of Biblical scholars is that the prohibition applies only to the profane habit of swearing by some sacred name. The oath in a court of justice simply calls God to witness that a man is telling the truth, or pledges himself to perform a duty.

Anxious One, Hagerstown, Md. [illegible] been led to believe from the emphatic command in John 12-17, that we ought to wash each other's feet and that it should be a church-ordinance. Am I right?

If among your acquaintance there is any one whose feet need washing and he is unable to wash them himself, you are quite right in rendering him the service, as it would be in doing any other kind act. But there is no need to do it ostentatiously in church, which would savor of Pharisaism. When we had lived in Palestine in the days of Christ, when people went about on dusty roads, with sandals on their feet which left the top of the foot exposed, and it was the custom for the lowest servant in the household to wash the feet of a guest, you might have shown your humility by performing the act. But in these days, when no such custom prevails, there is no merit in the act. There is, however, abundant occasion for the exercise of the spirit which Christ advocated by the act. If you are able to undertake any duty for Christ's sake and in his cause, however humble it may be; if you do not try to push to the front and grasp honor and glory to yourself, but are willing to serve Christ in any capacity that offers, you will be obeying Christ's injunction more intelligently, than by slavishly reviving an antiquated custom which now has lost its significance. Read the apostle's advice (Rom. 12: 11), and serve Christ in "newness of spirit and not in the oldness of the letter."

THE "SACRED CITY ON KAIRWAN," NORTH AFRICA.

This City, which is the Mecca of Northern Africa, is in the regency of Tunis, and lies in an open plain. It has a population of about 15,000, and is emphatically a religious City of the Moslems, no Jew being permitted to enter it, and Christian travelers being allowed to do so only at rare intervals. The place is crowded with the tombs of Mohammedan warriors and saints, and some of the Mosques are among the finest known. Photographs of the City are very rare, as the Mohammedans have a horror of the camera.

Miss Ola Wright, Chambersburg, Va. [illegible] by Grace," words and music, appeared in THE CHRISTIAN HERALD Dec. 5, 1894.—Mrs. L. G. of N. J. 1. The entire set must go together. Nowhere. The practice was probably unknown in Bible times.—Constant Reader, Huling, N. We cannot sell the books of THE CHRISTIAN HERALD Library separately.—Aaron Bush, Ridge, N. J. No.—Subscriber, Madison, Ct. it is customary. The fee should be according to circumstances of the family.—Chas. G. Block, N. C. No, we have no more of them.—Mrs. D. Humphreys, Norfork, Va. Many besides yourself have remarked on the attitude of the press on question, but its statements have already been contradicted from authoritative sources.—C. Poway, Calif. Mr. D. J. Williams' tract, "Articles of Faith Explained," can be had by writing to him at 150 Fifth avenue, New York City.—F. W. S., Schenectady, N. Y. We do not believe there is any law that applies to the case. Blackballing, a last resort, sometimes very unfairly used in a majority of cases operating as a safeguard against undesirable association.—Mrs. M. New Haven, Ct. No.—W. C. J., Viola, I. T. no biography that we ever read does such justice ment appear.—Mrs. Emma A. S., Melrose, Mass. experience was a very delightful and helpful one. Such tokens should increase faith.—E. B. Hanson, N. Y. 1. No. 2. Nothing to prevent providing they receive votes enough.—Carrie, The beasts of the field were placed at the service of man, and we see nothing wrong in wearing their skins for necessary covering, as shoes, belts, leggings, gloves, &c. It is not supposable that any one would propose to skin a live animal.—Subscriber, Pomeroy, Man., Can. We have already on several occasions stated the Scriptural and other objections to dancing.—Mrs. M. C., Vinton, Ia. is requested to send her full name and address. Mrs. Isaiah Hunt, Spencer, N. Y.—I. A. Shaw, Quincy, Mich. We have no such collection.—Constant Reader, Syracuse, N. Y. The verses are contradictory and can hardly be applied to the same book.

A CONGRESS OF AMERICAN MOTHERS.

A Great National Gathering of Matrons at the Nation's Capital—The First Assemblage of its Kind—Important Topics Discussed.

UR Nation's Capital was last week the scene of an event of the highest interest to all who hold home to be "the dearest spot on earth." The ational Congress of others assembled re in high con- ve. It was not a ngress to make vs, to regulate its, to negotiate aties, or to de- te political ques- ns; the remark- le body of erican women o met there re drawn thither an object whose portance reaches beyond the scope ordinary legisla- n, and which has loser relation to the ure happiness and sperity of our nation n any measure Con- ss has now before it, : the welfare of the ildren and the manifold erests of the home. As tined in the call issued the Congress, it was proposed to con- er many subjects bearing upon the better l broader spiritual and physical as well mental training of the young, such as value of kindergarten work and the tension of its principles to more ad- nced studies: the love of humanity and country, the physical and mental evils sulting from some of the present methods our schools, and the advantages to fol- from a closer relation between the luence of the home and that of institu- ions of learning: also the means of de- loping in children characteristics which l elevate and ennoble them, and thus as- t in overcoming the conditions which w prompt crime, and make necessary e maintaining of jails, work-houses, and formatories.

MRS. ADLAI E. STEVENSON.
A LEADING PATRON OF THE CONGRESS.

Origin of the Movement.

The idea of such a movement originated th Mrs. Theodore W. Birney, a wealthy d philanthropic lady, who believed that e time had arrived for organized and rnest effort on the part of American thers concerning questions vital to the lfare of their children. She presented e subject at the Mothers' Meetings at autauqua in 1895 and it was so well re- ived that the first steps were then taken hich, followed by others, led finally to e great gathering of last week in Wash- gton. Associated prominently and ac- ely with Mrs. Birney in the preliminary rk were many noble women, and it is their splendid ability, tireless energy d zeal for the cause that the success of e Congress is very largely to be attrib- ed. Among these ladies were Mrs. ebe Hearst and Miss Emma Morton Washington The former, who is the fe of a Western millionaire, has done re charitable work than most women of e present day, and she supports eighteen e kindergartens while thirty young peo- e abroad and fifteen in the United States e now being educated at her expense. rs. Hearst's liberal heart prompted her stand as godmother for the plan to hold e Mothers' Congress and much of the eliminary work was outlined in her beau- ul home in Washington.

An Army of Workers.

Other ladies, too, were interested and on a large band of workers were making opaganda for the proposed Congress. rs. Kincaid of San Francisco, another ealthy woman, threw open her beautiful me in the interest of the movement and likewise did many other ladies, South, ast and West. Mrs. Adlai E. Stevenson, fe of the Vice-President of the United ates, Mrs. John R. Lewis of New York, fe of a retired general of the U. S. Army nd for a number of years interested women's clubs and children's work). Mrs. Daniel Lamont, Mrs. John G. Carlisle, Miss Herbert, Mrs. William L. Wilson, Mrs. Judson Harmon, Miss Janet Richards, Mrs. Ella H. Micou, Mrs. Ellen Henrotin, President of the General Federation of Women's Clubs, (representing 200,000 women), Mrs. Mary Low Dickinson, and many others were also in active sympathy with, and rendered valuable aid to, the movement. One of the most valued workers was Mrs. Henry J. Finley (formerly Dr. Clara Bliss Hinds) widely known as an author and lecturer on the philosophy of hygiene and woman's work generally. The following officers were appointed to take charge of all arrangements for the Congress:

Mrs. Theodore W. Birney, President; Mrs. Phebe A. Hearst, First Vice-President; Mrs. John R. Lewis, Vice-President; Mrs. Adlai Stevenson, Vice-President; Mrs. Mary E. Mumford, Vice-President; Miss Emma Morton, Treasurer; Miss Mary Louisa Butler, Corresponding Secretary.

Chairmen of Committees.

Executive, Mrs. Theodore W. Birney; Reception, Mrs. Wm. L. Wilson; Transportation, Mrs. H. W. Fuller; Arrangements, Mrs. A. A. Birney; Entertainment, Mrs. James H. McGill; Literature, Mrs. Harriet A. McLellan; Press, Mrs. Henry J. Finley.

With these capable and enthusiastic officers working together in the utmost harmony, the arrangements progressed smoothly and when the time of the assembling of the Congress approached, all had been done that was needed for the comfort of the delegates. It was decided to hold the Congress in the Arlington Hotel, and at the opening session on the forenoon of Feb. 17th, the banquet hall was packed with delegates and spectators — the whole presenting an attractive and notable scene.

The Congress Meets.

No Congress that ever assembled could have had a more interesting personnel. It was a distinctly representative gathering, and showed to the world the grace, the dignity and intellectuality of American womanhood. There were in the brilliant gathering ladies of great wealth and high social position, and there were others comparatively unknown in the circles of fashion, but all met upon the common plane of sisterhood in the same grand cause. It was the first National Congress of Mothers ever held in any land, so far as known. Rev. W. H. Milburn, the blind chaplain of the United States Senate, offered the opening prayer, after which President Birney made a brief address of welcome to the delegates who were in attendance from all parts of the Union. A responsive address in behalf of the delegates was made by Mrs. Mary Lowe Dickinson, of New York, and then the officers and delegates of the Congress attended a reception given at the White House in their honor by Mrs. Cleveland. On the afternoon of the 17th, the delegates listened, with interest, to addresses on "Mother and Child of the Primitive World," by Frank Hamilton Cushing, of Washington, D. C.; "Mothers of the Submerged World and Day Nurseries," by Mrs. Lucy S. Bainbridge, of New York City, a most interesting and instructive paper: "What the Kindergarten Means to Mothers," by Miss Amalie Hofer, of Chicago, Ill., and "Parental Reverence as taught in the Hebrew Homes," by Mrs. Rebekah Kohut, of New York City, an address that contained many valuable suggestions. On Wednesday evening addresses were delivered on "Mothers and Schools," by Mrs. W. F. Crotts, of Washington, D. C.; and "The Value of Music in the Development of Character," by Rev. W. A. Bartlett, of Lowell, Mass.

Addresses on Many Topics.

On Thursday the speakers and their subjects were as follows:

"Dietetics," by Mrs. Louise M. Hogan, of Germantown, Pa.

"Mother's Relation to the Sound Physical Development of her Child," by Mrs. Jenness Miller, of Washington, D. C.

"Reproduction and Natural Law," by Mrs. Alice Lee Moque, of Washington, D. C.

"The Moral Responsibility of Women in Heredity," by Mrs. Helen M. Gardner, of Boston, Mass.

"The Mother's Greatest Needs," by Miss Frances Newton, of Chicago, Ill.

"Play Grounds," by Miss Constance Mackenzie, of Philadelphia, Pa.

"Some Practical Results of Child Study," by Dr. G. Stanley Hall, of Worcester, Mass.

"Reading Courses for Mothers," by Mrs. Margaret E. Sangster, of New York City, an exceedingly entertaining address full of bright suggestions.

"How to Guard our Youth Against Bad Literature," by Anthony Comstock, of New York City.—A paper showing the secret foes who invade home purity.

THE "BLUE ROOM" IN THE WHITE HOUSE, WHERE RECEPTIONS ARE HELD.

On Friday morning the programme was as as follows:

"Heredity," by Mrs. W. H. Felton, of Cartersville, N. C.

"Physical Culture," by Miss Julia King, of Boston, Mass.

"Character Building versus Education," by Mrs. Ellen Richardson, of Boston, Mass.

"National Training School for Women," by Mrs. Sallie A. Cotten, Falkland, N. C., a most comprehensive address on an all important topic.

"Nature Studies in the Home," by Miss Anna A. Schryver, of Ann Arbor, Mich.

"Youth and Literature," by Hamilton Mabie, of New York City.

"Stories," by Dr. Walter L. Hervey, N.Y.

"How Shall the Nation Secure Educated Mothers?" by Mrs. Stanton Blatch, of New York City—timely and suggestive.

MRS. J. H. McGILL.
COMMITTEE OF ENTERTAINMENT.

"Club Organization," by Mrs. Ellen M. Henrotin, of Chicago, the newest development of woman's intelligent social life.

Among the rules adopted for the government of the Congress was one forbidding the admittance of any one to the hall during the reading of a paper, and in order that all the addresses might receive the undivided attention of the audience. Another rule—adopted in the form of a resolution—requested the ladies to remove their hats during the sessions of the Congress. All the ushers were young ladies, and the general arrangements for seating, etc., were as perfect and satisfactory as could be wished. No color line was drawn, as several colored delegates had been invited and were welcomed on equal terms.

Many of the ladies spoke extemporaneously, and all the addresses were marked by a logical clearness, a grace and power in delivery, and an earnestness in the tone and manner of the speakers that frequently awoke the enthusiastic plaudits of the audience. The few addresses by gentlemen were also heard with deep interest. Full stenographic reports were made of all the proceedings and speeches of the Congress and these, when published, will be a volume full of interest and importance to all who have the cause of American motherhood at heart. At the conclusion of the work of the Congress, the delegates returned to their homes greatly benefited by their experience, and full of new zeal for a movement that had unexpectedly reached such grand proportions, and whose prospects are brighter than could have been anticipated.

On the first page of this issue of THE CHRISTIAN HERALD and also on this page, are presented the portraits of some of those ladies who were foremost in all the arrangements for the Congress. An extraordinary amount of correspondence was entailed in the preliminary work, and the duties of the various committees were by no means light ones. Excellent rates were secured by the Transportation Committee, from the trunk lines, resulting in a large attendance from all parts of the country, North, West and South.

All inquiries relative to the work of the Mothers' Congress or concerning any subsequent action to follow, should be addressed to Mrs. Henry J. Finley, No. 1429 20th Street, Washington, D. C., at whose hands they will doubtless receive prompt attention.

THE METROPOLITAN PULPIT

A SHATTERED FAITH.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Acts 27: 44: And some on broken pieces of the ship.

NEVER off Goodwin Sands, or the Skerries, or Cape Hatteras, was a ship in worse predicament than, in the Mediterranean hurricane, was the grain-ship on which two hundred and seventy-six passengers were driven on the coast of Malta, five miles from the metropolis of that island, called Citta Vecchia. After a two-weeks' tempest, when the ship was entirely disabled, and captain and crew had become completely demoralized, an old missionary took command of the vessel. He was small, crooked-backed and sore-eyed, according to tradition. It was Paul, the only unscared man aboard. He was no more afraid of a Euroclydon tossing the Mediterranean Sea, now up to the gates of heaven and now sinking it to the gates of hell, than he was afraid of a kitten playing with a string. He ordered them all down to take their rations, first asking for them a blessing. Then he insured all their lives, telling them they would be rescued, and, so far from losing their heads, they would not lose so much of their hair as you could cut off with one click of the scissors; nay, not a thread of it, whether it were gray with age or golden with youth. "There shall not a hair fall from the head of any of you."

Knowing that they can never get to the desired port, they make the sea on the fourteenth night black with overthrown cargo, so that when the ship strikes it will not strike so heavily. At daybreak they saw a creek, and in their exigency resolved to make for it. And so they cut the cables, took in the two paddles they had on those old boats, and hoisted the mainsail so that they might come with such force as to be driven high up on the beach by some fortunate billow. There she goes—tumbling toward the rocks, now prow foremost, now stern foremost, now rolling over to the starboard, now over to the larboard, now a wave dashes clear over the deck, and it seems as if the old craft has gone for ever. But up she comes again. Paul's arms around a mast, he cries: "All is well. God has given me all those that sail with me." Crash! went the prow, with such force that it broke off the mast. Crash! went the timbers, till the seas rushed through from side to side of the vessel. She parts amidships, and into a thousand fragments the vessel goes, and into the waves two hundred and seventy-six immortals are precipitated. Some of them had been brought up on the seashore, and had learned to swim and with their chins just above the waves and by the strokes of both arms and propulsion of both feet, they put out for the beach, and reach it. But alas for those others! They have never learned to swim, or they were wounded by the falling of the mast or the nervous shock was too great for them.

Oh, what will become of them? "Take that piece of a rudder," says Paul to one. "Take that fragment of a spar," says Paul to another. "Take that image of Castor and Pollux." "Take that plank from the lifeboat. Take anything, and head for the beach." What a struggle for life in the breakers! Oh, the merciless waters, how they sweep over the heads of men, women and children! Hold on there! Almost ashore! keep up your courage! Remember what Paul told you. There, the receding wave on the beach leaves in the sand a whole family. There crawls up out of the surf the centurion. There, another plank comes in, with a life clinging fast to it. There, another piece of the shattered vessel, with its freightage of an immortal soul. They must by this time all be saved. Yes: there comes in last of all, for he had been overseeing the rest, the old missionary, who wrings the water from his gray beard and cries out: "Thank God, all are here!"

Gather around a fire and call the roll. Paul builds a fire, and when the bundle of sticks begin to crackle, and, standing and sitting around the blaze, the passengers begin to recover from their chill, and the wet clothes begin to dry, and warmth begins to come into all the shivering passengers, let the purser of the vessel go round and see if any of the poor creatures are missing. Not one of the crowd that were plunged into the sea. How it relieves our anxiety as we read: "Some on broken pieces of the ship. And so it came to pass that they escaped all safe to land."

Having on previous occasions looked at the other passengers, I confine myself today to an examination of those who came in on broken pieces of the ship. There is something about them that excites in me an intense interest. I am not so much interested in those that could swim. They got ashore as I expected. A mile of water is not a very great undertaking for a strong swimmer, or even two miles are not. But I cannot stop thinking about those on broken pieces of the ship. The great *Gospel* ship is the finest of the universe, and can carry more passengers than any craft ever constructed, and you could no more wreck it than you could wreck the throne of God Almighty. I wish all the people would come aboard of her. I could not promise a smooth voyage, for ofttimes it will be tempestuous or a chopped sea, but I could promise safe arrival for all who took passage on that *Great Eastern*, so called by me because its Commander came out of the East, the star of the East a badge of His authority.

But a vast multitude do not take regular passage. Their theology is broken in pieces, and their life is broken in pieces, and their habits are broken in pieces, and their worldly and spiritual prospects are broken in pieces, and yet I believe they are going to reach the shining shore, and I am encouraged by the experience of those people who are spoken of in the text: "Some on broken pieces of the ship."

One object in this sermon is to encourage all those who cannot take the whole system of religion as we believe it, but who really believe something, to come ashore on that one plank.

I do not underrate the value of a great theological system, but where in all the Bible is there anything that says: Believe in John Calvin and thou shalt be saved? or, believe in Arminius and thou shalt be saved? or, believe in Synod of Dort and thou shalt be saved? or, believe in the Thirty-nine Articles and thou shalt be saved? A man may be orthodox and go to hell, or heterodox and go to heaven. The man who in the deep affection of his heart accepts Christ is saved, and the man who does not accept him is lost.

I believe in both the Heidelberg and Westminster Catechisms, and I wish you all did; but you may believe in nothing they contain except the one idea, that Christ came to save sinners, and that you are one of them, and you are instantly rescued. If you can come in on the grand old ship, I would rather have you get aboard, but if you can only find a piece of wood as long as the human body, or a piece as wide as the outspread human arms, and either of them is a piece of the cross, come in on that piece. Tens of thousands of people are to-day kept out of the Kingdom of God because they cannot believe everything.

I am talking with a man thoughtful about his soul who has lately traveled through New England and passed the night at Andover. He says to me: "I cannot believe that in this life the destiny is irrevocably fixed; I think there will be another opportunity of repentance after death." I say to him: "My brother, what has that to do with you? Don't you realize that the man who waits for another chance after death when he has a good chance before death, is a stark fool? Had not you better take the plank that is thrown to you now and head for shore, rather than wait for a plank that may by invisible hands be thrown to you after you are dead? Do as you please, but as for myself, with pardon for all my sins offered me now, and all the joys of time and eternity offered me now, I instantly take them, rather than run the risk of such other chance as wise men think they can peel off or twist out of a Scripture passage that has for all the Christian centuries been interpreted another way." You say: "I do not like Princeton theology, or New Haven theology, or Andover theology." I do not ask you on board either of these great men-of-war, their portholes filled with the great siege-guns of ecclesiastical battle. But I do ask you to take the one plank of the Gospel that you do believe in and strike out for the pearl-strung beach of heaven.

Says some other man: "I would attend to religion if I was quite sure about the doctrine of election and free agency, but that mixes me all up." Those things used to bother me, but I have no more perplexity about them; for I say to myself: "If I love Christ and live a good, honest, useful life, I am elected to be saved; and if I do not love Christ, and live a bad life, I will be damned, and all the theological seminaries of the universe cannot make it any different." I floundered along while in the sea of sin and doubt, and it was as rough as the Mediterranean on the fourteenth night, when they threw the grain overboard, but I saw there was mercy for a sinner, and that plank I took, and I have been warming myself by the bright fire on the shore ever since.

While I am talking to another man about his soul he tells me: "I do not become a Christian because I do not believe there is any hell at all." Ah! don't you? Do all the people of all beliefs and no belief at all, of good morals and bad morals, go straight to a happy heaven? Do the holy and the debauched have the same destination? At midnight, in a hallway, the owner of a house and a burglar meet; they both fire, and both are wounded, but the burglar dies in five minutes and the owner of the house lives a week after; will the burglar be at the gate of heaven, waiting, when the house-owner comes in? Will the debauchee and the libertine go right in among the families of heaven? I wonder if Herod is playing on the banks of the river of life with the children he massacred. I wonder if Charles Guiteau and John Wilkes Booth are up there shooting at a mark. I do not now controvert it, although I must say say that for such a miserable heaven I have no admiration. But the Bible does not say: "Believe in perdition and be saved." Because all are saved, according to your theory, that ought not to keep you from loving and serving Christ. Do refuse to come ashore because all others, according to your theory, are to get ashore. You may have a diff theory about chemistry, about astron about the atmosphere, from that others adopt, but you are not, there hindered from action. Because your ory of light is different from other not refuse to open your eyes. Be your theory of air is different you d refuse to breathe. Because your t about the stellar system is different do not refuse to acknowledge the star. Why should the fact that you ological theories are different hinde from acting upon what you know? have not a whole ship fastened in th ological drydocks to bring you to age, you have at least a plank. "So broken pieces of the ship."

"But I don't believe in revivals!" go to your room, and all alone, with door locked, give your heart to Go join some church where the thermo never gets higher than fifty in the sh

"But I do not believe in Bap Come in without it and settle that afterward. "But there are so many sistent Christians!" Then come i show them by a good example ho fessors should act. "But I don't l in the Old Testament!" Then c on the New. "But I don't like the of Romans." Then come in on M or Luke. Refusing to come to whom you admit to be the Saviour lost, because you cannot admit things, you are like a man out t that Mediterranean tempest, and s in the Melita breakers, refusing t ashore until he can mend the piece broken ship. I hear him say: "I go in on any of these planks until in what part of the ship they When I can get the windlass in th place, and the sails set, and that kee where it belongs, and that floor right, and these ropes untangled, I ashore. I am an old sailor, and kn about ships for forty years, and as as I can get the vessel afloat in goo I will come in." A man drifting b piece of wood overhears him and "You will drown before you get th reconstructed. Better do as I am I know nothing about ships, and saw one before I came on board th I cannot swim a stroke, but I an ashore on this shivered timber." T in the offing, while trying to m ship, goes down. The man who us to the plank is saved. O my bro your smashed-up system of theolog the bottom, while you come in on tered spar! "Some on broken pi the ship."

You may get all your difficulties as Garibaldi, the magnetic Italian gardens made. When the war b Austria and Sardinia broke out living at Caprera, a very rough an tured island home. But he we with his sword to achieve the lib of Naples and Sicily, and gave n lion people free government, unde Emmanuel. Garibaldi, after being two years from Caprera, return when he approached it, he found a home had, by Victor Emmanu surprise, been Edenized. Trimme bery had taken the place of thor ets, gardens the place of barrenn the old rookery in which he on had given way to a pictured And I tell you if you will co enlist under the banner of our Vic manuel, and follow him through th thin, and fight his battles, and en sacrifices, you will find after awh he has changed your heart from of thorny scepticism into a ga abloom with luxuriant joy that y never dreamt of. From a tangled of sadness into a paradise of God

I do not know how your theolo tem went to pieces. It may be t parents started you with only o

a you believe little or nothing. Or they n have been too rigid and severe in r gious discipline, and cracked you over t head with a psalm-book. It may be t some partner in business who was a m nber of an evangelical church played o you a trick that disgusted you with r gion. It may be that you have associ- a s who have talked against Christianity it our presence until you are "all at sea." a you dwell more on things that you do n believe than on things you do believe. Y are in one respect like Lord Nelson. w n a signal was lifted that he wished to d regard, and he put his sea-glass to his d eye and said: "I really do not see t signal." Oh, my hearer, put this field- s of the Gospel no longer to your d eye, and say, I cannot see, but put it t our other eye, the eye of faith, and y will see Christ, and he is all you need ee.

f you can believe nothing else, you cer- t y believe in vicarious suffering, for y see it almost every day in some shape. e steamship *Knickerbocker*, of the mwell line, running between New eans and New York, was in great s ms, and the captain and crew saw the s ooner *Mary D. Cranmer*, of Philadel- a, in distress. The weather cold, the es mountain high, the first officer of t steamship and four men put out in a l -boat to save the crew of the schooner. a reached the vessel and towed it out danger, the wind shifting so that the s ooner was saved. But the five men of t steamship coming back, their boat c sized, yet righted again and came on. t sailors coated with ice. The boat c sized again, and three times upset and s righted, and a line was thrown the r fellows, but their hands were frozen s they could not grasp it, and a great v e rolled over them, and they went d n, never to rise again till the sea gives t its dead. Appreciate that heroism and s -sacrifice of the brave fellows all who d. and can we not appreciate the Christ t put out into a more biting cold and i a more overwhelming surge, to bring t out of infinite peril into everlasting s ety? The wave of human hate rolled o r him from one side and the wave of l lish fury rolled over him on the other s e. Oh, the thickness of the night and t thunder of the tempest into which rist plunged for our rescue!

would rather, in a mud-scow, try to ather the worst cyclone that ever swept from the Caribbean, than risk my im- rtal soul in useless and perilous discus- ns in which some of my brethren in the nistry are indulging. They remind me a company of sailors standing on the msgate pier-head, from which the life- ats are usually launched, and coolly dis- ssing the different style of oar-locks and w deep a boat ought to set in the water, ile a hurricane is in full blast, and there e three steamers crowded with pas- gers going to pieces in the offing. An l tar, the muscles of his face working th nervous excitement, cries out: "This no time to discuss such things. Man e lifeboat! Who will volunteer? Out th her into the surf! Pull, my lads: ll for the wreck! Ha! ha! Now we ve them. Lift them in and lay them wn on the bottom of the boat. Jack, u try to bring them to. Put these nnels around their hands and feet, and I ll pull for the shore. God help me! here! Landed! Huzza!" When there e so many struggling in the waves of n and sorrow and wretchedness, let all e go but salvation for time and salva- n forever.

l bethink myself that there are some re whose opportunity or whose life is a ere wreck, and they have only a small ece left. You started in youth with all ils set, and everything promised a grand yage, but you have sailed in the wrong rection, or have foundered on a rock. ou have only a fragment of time left. hen come in on that one plank. "Some n broken pieces of the ship."

From many a deathbed I have seen the hands thrown up in deploration something like this: "My life has been wasted. I had good mental faculties and fine social position and great opportunity, but through worldliness and neglect all has gone to waste save these few remaining hours. I now accept of Christ and shall enter heaven through his mercy: but alas, alas! that when I might have entered the haven of eternal rest with a full cargo, and been greeted by the waving hands of a multitude in whose salvation I had borne a blessed part, I must confess I now enter the harbor of heaven on broken pieces of the ship."

Enemies of Our Children

How the Disseminators of Impure Literature Plan to Destroy Innocence—The Society for the Suppression of Vice and Its Noble Work.

HOW shall we deal with those subtle and insidious influences that are at work in every community, poisoning the minds of youth and leading our children astray from the paths of morality and virtue? This is a problem that appeals with singular force to the fathers and mothers of our Union. While we carefully guard the home and its immediate surroundings from the intrusion of vice, and by sweet and holy example, lead our sons and daughters in ways of purity and rectitude, we know that there are dangers over which we have apparently but little control, and that evil influences may quickly undo the character-building of years. There is no sharper pain than that which lacerates a parent's heart when it is suddenly discovered that a beloved son or daughter has been corrupted by evil companionships or contaminated by impure books. One of the most appallingly destructive agencies in the world to-day, for the breaking down of youthful character and the demolition of all the virtues that combine to make youth noble and beautiful, are those printed infamies which, disgracing the "art preservative," take unto themselves myriads of wings, every wing a page, and flying like the winged pests of Egypt, enter our homes, our schoolrooms, and even our colleges and universities, leaving a foul and too often an indelible stain upon those whom they touch. There are no greater enemies of society than the disseminators of impure literature. They are the sworn foes of personal purity; they would drag down the innocent and trample them in the dirt of shame and corruption; the sons and daughters of Christian families are their special prey. They have in recent years flooded schools, seminaries, academies, colleges, with their vile prints, full of suggestions that are calculated to arouse the worst passions in young minds. They have even sent thousands of their debasing books and pictures to the young under the parental roof, illegally using the United States mails for this purpose. Pure young girls and bright, clean-hearted boys have been ensnared by these foul schemers, and many a parent's heart has been sorely wrung in consequence.

It was for the purpose of fighting this far-reaching evil that the Society for the Suppression of Vice was organized in New York City twenty-five years ago. For nearly a month, Mr. Comstock acted alone, without a single supporter, but soon friends came to his side. Mr. Morris K. Jesup was the first to become interested in the work and furnished the first contribution of $650. With this money more than $50,000 worth of vile engravings, electro plates, bound books, pictures and playing cards were seized. Almost immediately after this contribution, a representative Committee of the Young Men's Christian Association of New York City was appointed to take charge of the movement. A very short experience convinced the Committee that the traffic in evil books and pictures had reached such proportions that it could not be dealt with successfully by a mere Committee. This resulted in a charter for the Society for the Suppression of Vice being presented to the Legislature early in 1873. Officers were elected and the first Board of Managers was composed as follows: Mr. Charles E. Whitehead, President; D. H. Cochrane, LL.D., A. S. Hatch and Wm. H. S. Wood, Vice-Presidents; John Paton, Treasurer, and an Executive Committee including: Jacob F. Wyckoff, Chairman; Henry R. Jones, S. H. Strang, Walter Edwards, Jr., R. R. McBurney, Fessenden N. Otis, M.D., Rutherford Stuyvesant, and Anthony Comstock, Secretary and Chief Special Agent. Messrs. Samuel Colgate, A. S. Barnes, William E. Dodge, Jr., William F. Lee, and many

ANTHONY COMSTOCK.

other eminent Christian citizens have served the Society in various capacities.

On March 5th, 1873, before the Society was incorporated, Mr. Comstock received a commission as Special Agent of the Post-office Department. He has been reappointed every year, having served faithfully without taking a single dollar of compensation from the United States Government. This office has enabled him to reach many sources of evil outside the State of New York: to check many vile swindling schemes, and to suppress, to a very large extent, the general distribution of obscene matter through the mails.

At a later date, Congress enacted laws originaliy drafted by Mr. Comstock, and which aided the Society greatly in its work of suppressing vice. By these laws the mails were closed to all obscene books, pictures, and articles, the importation into this country of such articles was forbidden, and their sale was prohibited in the District of Columbia, the Territories, and places over which Congress had exclusive jurisdiction. Many state legislatures patterned after these laws and enacted similar statutes. At the present time a law drawn by the Society is now pending in the New York legislature for the purpose of preventing the sale of improper books and pictures, and to stop improper exhibitions.

A glance at the work accomplished by the Society, through its energetic Secretary and Special Agent, Mr. Comstock, discloses the story of a campaign against vice of such magnitude and importance as few fathers and mothers have dreamed of. Briefly summarized, the Society's officers, in 25 years have arrested 2,251 persons for printing and disseminating impure and debauching books, pamphlets, and pictures, and have tried, convicted and sent to prison about 1,600 such offenders. Mr. Comstock has seized and destroyed over 64,000 pounds weight of impure books and sheets of vile reading matter intended to deprave American boys and girls, and nearly 900,000 pictures and photographs of a character that no Christian parent would permit to be in his home. He has also seized and destroyed nearly 6,000 negatives and a vast number of wood-cuts, lithographic stones, stereotype plates, wicked songs and leaflets, and other articles such as are used by these dealers in their nefarious business. It has been the object of the Society all these years to reach the actual perpetrators of the crimes against morality, and to effectually destroy their possibility of further wickedness. This has been done, whenever possible, but vice is hydra-headed and the battle against it needs to be waged incessantly, if our homes and our children are to be protected from its baneful influence.

In the prosecution of his work, Mr. Comstock has repeatedly been in position of great peril. He has been stabbed by one man whose crimes he had detected, and on another occasion a noted offender lay in wait to shoot him in his offices in New York City. He and his agents have visited nearly all the states in pursuit of offenders, and everywhere have been aided and sustained by judges, courts, police and other authorities in their war on vice. The general attitude of the bench in dealing with this class of offenders, was tersely expressed by Judge Grosscup, of Chicago, in passing sentence upon two prisoners who had sent vile books through the United States mails. He said: "You are vipers and your crime is second only to murder. I would rather have a rattlesnake come into my house and crawl into my child's couch than to have your vile literature carried to him."

In the course of his investigations, some very remarkable evidence has come into Mr. Comstock's possession at times, showing that vile books and pictures are successfully scattered in places where none would ever suspect such being the case. The publishers of this debauching literature and the propagators of revolting practices, have even had agents among the servants of our colleges, and the sons of some of our most eminent citizens have been among their victims. In one instance at least, they have not hesitated to place their vile prints and still viler wares in the classes of one of the most famous young women's colleges in America. But the simple farmer boys and the little girls hardly escaped from mother's knee—they, too, are reached by the touch of this octopus-like evil, which—like the Minotaur of old, that yearly devoured a number of youths and maidens—feeds only on innocence. In one rural school in the northern part of New York state, it was shown that only three pupils had escaped the influence; every one of the others had received some publication expressly calculated to poison the mind of childhood!

The Society for the Suppression of Vice is maintained by voluntary contribution, and is deserving of the moral and financial support of all parents especially, and of every man and woman who believes in public morality. Its excellent work in the past with limited means at its disposal, gives hint of what might be accomplished were its resources larger. We commend it cordially to the support of our readers generally. Any readers of this journal knowing of the circulation of impure literature in their neighborhood or any improper use of the mails, would do well to communicate the facts to Mr. Comstock at 198 Times Building, New York, who will answer all inquires regarding the Society and its work.

HELPING THE PASTOR.

Suggestions on the B. Y. P. U. Topic for March 7. II. Cor. 7: 1-17.

PASTORS need help. They need it for the efficacy of their own work, and they need it to widen their sphere of usefulness. They may be helped by prayer. God will certainly bless the pastor for whom his people pray. They may be helped by regular and punctual attendance. The storm that will keep members away from church would not keep them away from business or from a place of amusement. The presence of his people in their places is an inspiration to a preacher which always cheers and helps him. An attentive demeanor is a help. It is hard work preaching to an audience whose faces show absent-mindedness or frivolity. It is a help to a pastor to have his people minister to each other. It shows that they have the spirit of Christ and are profiting by his teaching. It is a help, though of a negative kind, when his people refrain from gossip, from quarrels, from censorious criticism of him and of each other. Many a pastor's mind is harassed and his burdens increased by having to adjust differences and to reconcile quarreling members. It is a help to the pastor when his people are ready to work either in Sunday School, in visiting the sick, or in bringing others to the church. It commends the church to the world, makes his own duty lighter, and preaches an eloquent sermon to outsiders on the power and influence of Christianity. In all these ways and in others of like character the pastor may be helped. Cordial co-operation with him in his efforts makes him feel that his services are appreciated, and that there is hope for their success. Depression takes away the life and vigor of his sermons, and it is produced very readily by the coldness and indifference of the people to whom he ministers.

CALL TO WORK.

Suggestions on the Epworth League Topic for March 7, Isa. 6 : 1-10.

VERY vivid is the imagery under which the prophet describes the origin of his mission. He is in the presence of God himself. He sees the adoration of angelic beings. He realizes how gross and sinful he is and that the people among whom he lives are like himself. He cries out in his humiliation and his lips are touched with celestial fire. There are two cures for corruption known to man—water and fire, the latter more searching than the former. This is applied and he is assured that his sin is purged. He becomes eager for service and when there is a call for a messenger he offers himself. But he is warned that his mission will fail. The people will not listen to him. Yet he is still desirous of going. God foresees that the result will be only a hardening of the people's hearts and that they will add to their sins by a rejection of the messenger and his message. Still, the opportunity is to be afforded them, even if they do shut their eyes and refuse to be converted. God will not compel men to behave. They must choose the good by their own volition and if they choose the evil they must take the consequences. So the call to the work came to the prophet and it comes in the same way to every heaven-sent messenger. His own heart must be purged that he may speak the word with power. He must not be deterred by the attitude of those to whom he goes. If the congregation is dull and apathetic; it the children in the Sunday School class are frivolous and careless, the message must still be spoken. Every Christian is responsible for doing that. He is bound to warn them of their danger, he will not be held accountable for the attitude of his hearers. His responsibility is to Him by whom he is sent. The faithful delivery of his message with all earnestness, with love and tenderness is his duty. Whether they hear or whether they forbear, is their own question, not his. God needs such messengers who will carry his message to the people and every converted soul may thus serve him. There are within the reach of every believer, some souls to whom he can bear the message of life. He is responsible for their hearing it.

Good Causes Helped.

The following sums have been contributed by the readers of this journal to the various worthy causes mentioned below:

Philathropian Liberators' League.

A E Allen	1 00
Rev S Ed Young	2 00
W C Dickson	25
Helpers, Topsfield	10 00
Total	**$13.25**

For the Door of Hope.

Mrs DF McLennan	50
Cash, Paterson	2 00
Total	**$2.50**

Foreign Missions.

N Y Z, Cloverdale	64 79
I H N, Cottonwood Falls	1 00
Total	**$65.79**

For Any Good Cause.

John H Miller	2 00
J L Carson	50
E A S L, Mesquite	1 00
Mary Holloway	1 00
N Perry Co, Pa	1 00
H D Stearns	10 00
John L Wirth	5 00
W H Violett	5 00
— Grundy's	1 00
Total	**$26.50**

For Home Missions.

Helpers, Topsfield, Mass	10 00
N Y Z, Cloverdale, Cal.	64 79
Total	**$74.79**

For Mr. [illegible] for Syrian Work.

Mrs F H Fuller	10 00
M Carmichael	2 00
Total	**$12.00**

[illegible]

Mrs E S and P S Nichols	1 00
F E Monteagle	6
Cash, Paterson	2 00
Total	**$5.30**

For [illegible] Fund.

Colored Missions	
Pets Cash	10 00

For The Christian Herald S. S. Missionary.

—, Salt Lake City	2 00
I Gilbert	3 00
W P, N Y City	2 00
Lewis McKnight	2 00
Mrs L A Bruce	2 00
Helpers, Topsfield	20 00
Mrs Z Stone	1 00
Friend, Mineral Pt.	1 00
Edward Wm West	2 00
Friend, Chillicothe	5 00
R A J, Summit, N J	50
Mrs Geo Waldren	3 00
J A M P, Mass	1 00
Mary D Reid	1 00
C C Grubb	1 00
Cash, Paterson	2 00
Louisa Jaeger	10 00
Mrs J B Crosby	3 00
Total	**$51.50**

Miss Emma Anson's Work among Lumbermen.

Eliza Ridley	1 50
Helpers, Topsfield, Mass	10 00
Cash, Paterson	2 00
M A Shepard	1 00
Friend, Mechanicsburg	5 00
Total	**$19.50**

For Points Mission.

Cash, Paterson	2 00

[illegible] Organ.

C D Dolbeare	5 00

Mr. R. Hawthorne Lataif.

For the Master's Use	
Jonesville	1 00
E A J, Summit, N J	50
Total	**$1.50**

For Land Mary [illegible]

[illegible]	2 00

W Y Kent Fund.

Cash, Paterson	2 00

Dairy Fund Home

M H Boyer	1 00

WHO IS THE SUNDAY SCHOOL CHAMPION?

The Competition Extending, and Many More Claimants Entered, With Phenomenal Records—Still An Open Race.

BOYS' LIST.

Scholars.	Sunday School.	Teacher or Superintendent.	Period of Attendance, Years.	Weeks	Total Attendances.
Harlan P. Bradstreet,	Congregl. S. S., Danvers, Mass.,	G. W. Fiske, Supt.,	17	..	884
Charles Sloop,	1st Pres. Ch., Kittanning, Pa.,	Miss B. S. Slaymaker,	12	..	624
George Currin,	2d Pres. Ch., Lexington, Ky.,	J. K. Sharpe, Supt.,	11	41	613
Percival Grover,	M. E. S. S., Tom's River, N. J.,	W. S. Roberts, Supt.,	11	8	580
James Boyd,	Pres. Ch., Kingston, Pa.,	W. A. Moyer, Supt.,	11	..	572
Harry Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	572
Bruce Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	572
Philip Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	572
Theodore Reuter,	2d Pres. Ch., Lexington, Ky.,	J. K. Sharpe, Supt.,	10	24	544
R. Patterson,	Madison Ave. Pres Ch., Albany, N.Y.,	C. M. Atwood,	10	8	528
Geo. Winlow,	Jarvis St. Bapt. Ch., Toronto, Can.,	James Ryrie, Supt.,	10	..	520
J. C. Eastland, Jr.,	M. E. Ch. S. S., Danville, Ky.,	.....	9	39	507
Samuel Boyd,	Pres. Ch. S. S., Kingston, Pa.,	W. A. Moyer, Supt.,	9	..	468
Geo. T. Woglom,	Simpson M.E.Ch., Perth Amboy, N.J.,	.....	9	..	468
George Rector,	Pres. Ch. S. S., Pacolit, S. C.,	B. B. James, Supt.,	9	..	468
Harry Rhame,	E. Rockaway, L. I.,	Miss Topping,	4	..	208

GIRLS' LIST.

Gertrude Emison,	Pres. Ch. S. S., Bluffton, O.,	B. F. Biery, Supt.,	16	5	837
Belle Thorne,	Meml. Pres. Ch., Brooklyn, N. Y.,	Rev. T. A. Nelson,	12	..	624
Lena Reuter,	2d Pres. Ch., Lexington, Ky.,	J. K. Sharp, Supt.,	10	24	544
Lizzie Inrig,	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Kyrie, Supt.,	10	..	520
Mary E. Busteed,	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Kyrie, Supt.,	10	..	520
Mary Cranbrohart,	Fall River, Mass.,	J. Clarence Read,	9	26	494
Ella Cranbrohart,	Fall River, Mass.,	J. Clarence Read,	9	25	493
Lou Winlow,	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Kyrie, Supt.,	7	..	364

GEORGE RECTOR.
A Very Youthful Contestant.

PROBABLY no subject ever discussed by Sunday School superintendents, teachers or scholars, has aroused a livelier interest than that now under way in the columns of THE CHRISTIAN HERALD, involving the great question: "Who is the Champion Sunday School Scholar of the United States and Canada?" It is a competition in which all Sunday Schools may freely enter, since there is probably no school without at least one pupil, boy or girl, who has a distinguished record. In the present friendly rivalry it is hoped that every Sunday School in the United States and the Dominion of Canada will participate, and that every pastor, superintendent or teacher will co-operate by sending in the name and attendance record of their best pupil, so that it may be entered on the Roll of Honor. These records must be vouched for by the superintendent or teacher, and the attendances must be *consecutive and not disconnected*, and must in all cases be certified up to Feb. 1, 1897. It is the purpose of THE CHRISTIAN HERALD at the close of the competition, to award valuable prizes to the successful contestants. There will be a first and a second prize for male scholars, and a first and a second for female scholars as follows:

FIRST PRIZE—ELEGANT LARGE ART BIBLE (London Edition)—with nearly **one thousand superb Illustrations,** bound in genuine seal—Divinity Circuit—kid lining, red under solid gold edges, with thumb index and appropriately inscribed: **WORTH $25.00.**

SECOND PRIZE—THE SAME BIBLE, bound in Divinity Circuit, Palestine levant, grained leather lining, red under gold edges, not indexed, and appropriately inscribed. **WORTH $18.50.**

ROLL OF HONOR PRIZES. For this competition all pupils who have made a record of 260 consecutive attendances and upward are eligible. Send name, with name of Sunday School and of superintendent or teacher, and the record of continuous attendance. Every successful competitor so vouched for will be presented with a **Superb, Illustrated New Testament,** beautifully bound in Divinity Circuit, with red under gold edges.

Among the letters received are some that omit to give the name and location of the Sunday School, and the name of the superintendent or teacher. These omissions must be rectified in order that the competing pupils may have an equal chance with all the others. Teachers and superintendents will kindly remedy these omissions as early as possible. The lists of competitors up to the present time are given above.

The lists will appear from week to week during the competition, thus enabling all who are interested to watch the progress of the contest. Among the letters received last week were the following:

KINGSTON, Pa. James Boyd, a member of the Presbyterian Sunday School of this place, has attended Sabbath School every Sunday for the last eleven years without missing a single session. His brother, Samuel, has a record of nine years, having never missed in that time. W. A. Moyer is the Superintendant of the school. W. F. CHURCH.

BLUFFTON, O., Feb. 8th. Since January, 1881, Miss Gertrude Emison has not missed a single Sunday in attending Sunday School. All but two of these were attended in the Bluffton, Presbyterian Sunday School. She is an active member of the Presbyterian Church, and belongs to the young people's Bible Class. Until better informed we claim the championship. L. B. BIERY, Presby. S. S. Sup't.

A friend in Perth Amboy, N. J., writes:

George T. Woglom, aged seventeen, has a record of nine years' steady attendance at his Sunday School, Simpson M. E. Church, here.

HARLAN P. BRADSTREET.
At Present Leading the Boys' List.

Mr. George Fiske, Superintendent of the Maple Street Congregational Sunday School, of Danvers, Mass., writes:

Harlan P. Bradstreet is a member of our Sunday School, and is twenty-seven years old. He commenced attending Sunday School when seven years old, and *has not been absent a single session for seventeen years*, and only twice in twenty years. His absence for those two Sundays was due to an accident. He is a member of the Christian Endeavor Society and a regular attendant at all the prayer meetings, and always ready to witness for the Master. He is interested in all branches of Christian work. He united with the church when quite young.

Still another claimant from Pennsylvania comes to the front in this letter from a teacher:

In your last issue, you called for Sunday School teachers to send name of Champion Sunday School Scholar. I think we can claim that honor. Charles Sloop, now aged nineteen, has attended the Sunday School of the First Presbyterian Church of Kittanning, Pa., for twelve years regularly without missing a single day; and what is more, is always in his place in time when school opens, helps distribute papers, or whatever he may be called on to do.

MRS. R. S. SLAYMAKER, Teacher.
Kittanning, Pa.

Mrs. J. E., Ardmore, Pa., writes conc[erning] the three Fetter boys, whose won[derful] Sunday School record has already b[een] noticed in THE CHRISTIAN HERALD.

Lexington, Ky., was five miles from my Kentucky home, and John C. Eastland, George Currin have my sincerest congratulations for their honorable records. I read article on the subject with great inte[rest] strengthened by the devotion of our t[hree] Fetters brothers to their Sunday School o[f the] Third Christian Church, Lancaster Av[enue] and Aspen Street, West Philadelphia. [May] their spirit take root and continue to gro[w in] all the Sunday Schools throughout our [land.] Philip, Harry and Bruce Fetters, with [the] close of 1896 completed the eleventh con[secu]tive year in which they have attended [Sunday] school every session for a year. The S[uper]intendent is Mr. Geo. H. Grove.

We would urge all in the United S[tates] and Canada who have an interest in this unique contest to forward their [names] without delay. Be careful to comply with the conditions of the competition, which are as follows:

1. Send full name and address of petitor.
2. Name of Sunday School.
3. Name of superintendent or tea[cher] who must vouch for accuracy of repo[rt].
4. Period of attendance, in years weeks, up to Feb. 1, 1897.
5. Number of consecutive attendan[ces].
6. All letters should be addressed [Sun]day School Editor, THE CHRISTIAN [HER]ALD, Bible House, New York City."

After the prizes have been awarded scholars, we shall commence the co[ntest] among Sunday School officers and t[each]ers, and the rewards selected for this pose will be fully described hereafter

Do Mastodons Exist?

In many of our public museum[s] gigantic skeletons of the "mammoth" or "mastodon," two species of elephan[t] posed to have disappeared from the long ago. Some scientists (writes Woodward in an exchange) think disappearance was many thousand years ago, and till lately this has ally been accepted as fact. Again fact that these huge animals have sometimes found in Arctic regions, in the ice, has been supposed to that at one time the earth enjoyed p[er]ual spring, and that a sudden c[hange] came which left these semi-tropica[l] mals in a frozen condition where bodies were preserved. It has been jectured that this occurred at the ti[me] the Flood. The finding of some man tusks bearing marks of human ca[re] has caused some to consider this evidence of the antiquity of man [far] ceeding that assigned the race in the

But among the many things whi[ch] coming up to prove the truth of history, and to set aside theories, e[ven] seems to be good evidence that al[l] one species of these "extinct" an[i]mals still survives. The *Portland* (Me.) of Nov. 28th published a long con[ver]sation with Col. C. F. Fowler, late [of] Alaskan Fur and Commercial Co[mpany] in which he gives very clear evidenc[e] in the interior of Alaska many mast[odons] still survive. He first discovered [of] some "fossil" ivory collected by t[he] tives two tusks which showed evide[nce] being recently taken from the [earth] which carried them. On questioni[ng] native who sold it to him, he was prised to receive a full description [of] immense beast, which had been kill[ed] the natives, a description fully iden[tical] the animal with the mastodon.

Colonel Fowler quotes Governor [Brad]ford, of Alaska, as having also i[nves]gated this matter, and as being sa[tisfied] that on the high plateaus of that c[ountry] large herds of mastodons still roa[m] molested by the natives, who feat[her] greatly. The *Alaska News* also [says] that the evidence of their existence strong to be denied.

The mastodon and mammoth we [are] as is commonly supposed, semi-tr[opical] animals, but were furnished—as t[he] phant is not—with a warm coat o[f hair] and were evidently designed for th[e] climate which now exists where t[heir] mains are often found. Therefor[e] only are we relieved from the neces[sity] believing that the human race and the Bible history of the creation, b[ut] are not obliged to assume a gre[at] sudden change in the earth's tempe[rature] at the time of the Flood, or at an[y] time.

FIGHTING THE FAMINE.

India's Starving Millions See Relief Four Months Hence—Can they Live to Enjoy It?—What One Dollar Sent to Help them Now will Do.

RECENT reports from India encourage the hope that if the people can be carried over the next four months, the most terrible of the suffering will be alleviated. Rain has fallen over the greater part of the Punjaub, and the prospect of crops in the Central Provinces, Behar and the North-west Provinces, is "good to good." How many of the poor creatures will be alive to reap the crops in the latter part of June depends on the people of Christendom. They can be kept alive only by liberal contributions reaching them through the missionaries who know their extremity and whose hearts are reaching to give them food.

How bitter the need is may be inferred from a letter from a correspondent of a London daily journal who has just returned from a journey to Bijapur, in the Bombay Presidency. He says: "I saw no peasants working in the fields, but only skeletons of cattle which had perished from lack of fodder, whose bones the vultures had pecked clean. Great distress prevails, and the people are at their wit's end. By June the amount of privation will be enormous." All opinions agree that no famine within the past century has been half so terrible. The people are hopeless and are awaiting death. Whole women and children are literally starving to death by hundreds. The condition in the Central Provinces are emaciated to a degree quite awful. Men who were stalwart weigh less than a hundred pounds, and there are instances in plenty of adults weighing less than fifty pounds. The writer of another letter describes what he paid to the poor-houses at Raipur, in the Central Provinces. He says: "I found it besieged by crowds of laborers in the last stage of destitution. Many of the people were mere skeletons, their stomachs quite sunken and the skins hanging in large folds, while others again had swollen stomachs—a sign of extreme privation. I questioned several, and found cattle-drivers and cooks—usually a strong, robust class who work in the fields—quite unfit for work of any kind. The children were in the same state. It is the worst district I have yet seen, and the Jabalpur district is worse still. If no seed is sown this year the people will be utterly incapable of procuring food or labor, and their condition next year will be too awful for contemplation."

Still more pitiful is the description of the missionaries, whose hearts are wrung by the appeals to help they are unable to respond. Their houses are besieged by Christian natives, to whom they have preached and who have learned to reverence them, now piteously pleading with the ministers of Christ for but one meal to relieve their agony.

It must be very gratifying to our readers as it is to us, to know that before this reaches the ten missionaries whose names we published in this journal last week, will have received the five thousand dollars forwarded by cable in anticipation of the relief fund. What gladness it will give to them to be able to feed the starving people no tongue can tell. When it is remembered that with one dollar thus sent direct to the scene of destitution, ten persons can be fed for ten days, or one person for three months, we can estimate what a little self-denial will do. It would be a happy thing if before the five thousand dollars already sent are exhausted another remittance of like amount could be sent. This may be done if all our readers who can spare even a small contribution will send it promptly.

Many of the contributions received by THE CHRISTIAN HERALD during the past week have a touching interest which speaks volumes for the Christian spirit that prompted the gift. M. S., of Doylestown, Pa., writes: "Although I am *a poor working girl*, I would like to add my mite toward the relief fund for starving India. Enclosed find one dollar." Such a gift is not likely to escape the notice of Him who as he saw the rich casting their gifts into the Temple treasury, gave to the widow who cast in her two mites the commendation "she hath given more they all." Another pathetic gift comes from a *Home for Incurables* in Brooklyn, N. Y. The poor sufferers and their helpers sent six dollars with the prayer (which must enter the heart of the compassionate Saviour), that God will stir up the hearts of people to give of their abundance to the distressed nation. Another letter enclosing a gift which is sent by Mrs. E. Elam, of Bakersville, Va., testifies to *an experience* which is invariable with those who, in the purity of their hearts, give to the needy for Christ's sake. She writes: "I try to help the needy as far as I am able, and I believe the good Lord blesses me in many ways." From a lady in Lynn, Mass., comes a gift of two dollars, which was plainly not easily spared, but was given as she says because she felt that in the presence of suffering so dire she would "be *worse than a heathen*" if she did not do all she could. Perhaps one of the most interesting of all the letters, however, comes from May Milburn, secretary of the *Junior Epworth League*, of Delphos, O. In a beautifully worded letter Miss Milburn says that the Juniors had saved $2.87 to pay for an Easter treat, but having read of the suffering of the starving people of India, they decided to give up their treat and send the money to keep some poor creatures alive. We should like to know the members of that Junior League. God has surely blessed them. They have received the spirit of Christ and learned the glorious lesson of self-denial in his cause.

The following contributions to the Relief work in India have been received:

Prev. ack'd.	$1,445 92
J Ambler	1 00
Mrs M J Banks	5 00
Miss N M Hannis	50
Frank Wood	2 00
M D S, Balto	1 00
Snbs'r, W Bethany	1 00
——, Schaefferstown	1 00
Wynona C Fee	2 00
A P M, Utica	2 00
Money order, Lt City	5 00
F B Braman	3 00
Mother & daughter, Westboro	50
C A W, Newark	1 00
In Jesus' Name, Newark	1 00
Mr & Mrs N W Estabrooks	5 00
Friend, Hampton	1 00
C Haven	25 00
Mrs S E Gillmore	5 00
Miss L Sanders	1 00
Reader, Lowell	1 00
Miss L P Leyman	1 00
E B Barker	3 00
I H N, Tidioute	20 00
Alinka, Lebanon	3 00
J G Sands & family	3 00
Subr, Waterford	5 00
Mrs M Myers and Mrs S MacMurtrie	2 00
I H N, Madison	1 00
Two Readers, Vanceburg	4 00
H A Van Driest	2 00
J B, Wis	10 00
J H Yeagley	10 00
G H Williams	1 00
L Reddin	2 00
Subr, Roseboom	1 00
M E Carter	5 50
Elizabeth and Wm Hunter	2 00
C A Sprague	2 00
D B Wallace & family	10 00
W Woodside	2 50
Mrs L B Coy	2 50
Friend, Clinton	5 00
J C R, Louisville	5 00
I E G, Batavia, Mich	25
Chas F Keiser	2 50
Mrs Anna P Bartels	4 00
——, New Haven	5 00
J W S, N Y City	1 00
In his name, Brighton	1 00
K A M	3 00
Mrs W W Brown & Josephine Crouch	3 50
Two Sisters, Norwalk	2 50
Annie Corson	3 00
J T G, Huntingdon	2 50
In Jesus' Name, Marysburg	2 00
Mother & Daughter, Owens X Roads	1 00
Jno H Hershey	1 00
M J R, Shippensburg	1 00
Walnut Hill and Maxwell Ch's	5 50
M E R, Laclede	2 50
Friend C, Bridgeton	5 00
C A Gackenbach	1 00
Mrs W S Curran	50
Annis Miner	1 00
Mr & Mrs A H Sage	5 00
Ed Anderson and wife	1 50
Mr Smith and wife	75
Mrs Shewheart	25
Mrs R J Guss	75
C C Bushnell	75
One of the King's Sons, Coldwater	5 00
E Kenison	5 00
A Friend, Exton	1 00
Kautz	2 00
A Virginian	1 00
O E Smith	1 00
A Christian, Princeton	1 00
Mrs G Watson	5 00
R M Porter	5 00
James Lewis	1 00
—— Springfield	1 00
Mabel and Alma, Clifton Forge	1 00
N L B, Wetherfield	2 00
J A Campbell	1 00
In His Dear Name, Philadelphia	2 00
In His Name, Venita	1 00
A Reader, Jefferson	3 00
A R Moore	2 00
Cash, Dunbar	1 50
In Sorrow, Rantoul	50
W F Dixon	2 00
A Sister, Plane No. 4	1 00
Mrs G N Bodley	2 00
Alice L Clarke	2 00
Mrs J H Kochman	5 00
H W A, London	2 00
Mrs Julia E Elam	1 00
Little Katie's gatherings	28
Diana Russell	5 00
Edw'd Christenson	2 00
Claus Christenson	1 00
DeWitt Spencer	1 00
O T, Trimble	5 00
In His Name, Beaver Crossing	1 00
Patients and Helpers, Faith Home for Incurables	6 00
One of God's children	1 00
H C Zink	1 00
Mrs H C Zink	1 00
Mrs P Dean	1 00
Miss Fannie Troyer	1 00
Miss Corinna Zink	1 00
Mr Olin Zink	1 00
Christian Sunny	1 00
Laura Ferris	1 00
T N Boggess and wife	10 00
Mrs M McKibben	2 00
A R L, Jonesville	1 00
James M Black	5 00
John Mittman	5 00
W W Fitch	1 00
John R Chamberlin	5 00
Mary Mugell	5 00
Mrs. W H Hollister	2 50
Friend, Saegertown	1 00
P J A, Berryville	1 00
A W Reynolds	5 00
I H N, DeMoines	5 00
Mrs F M Wood	2 48
Mrs Wm Schodde	10 00
A F Hart & Co	5 00
Louise Bylander	5 00
Wm Viergever	1 00
H M, Brooklyn	1 00
Dr J C King	1 00
M, Keokuk	5 00
M T Donaldson	5 00
Francis Neal	1 00
—, Jefferson	1 00
H M Boardman	2 00
F Betts	5 00
Through Mortensen & Crook	3 00
Mrs F E C, Albany	2 00
F A M, Edgerton	1 00
Mrs Bailey	1 50
Miss A H Benner	5 00
Unworthy, Claypool	1 00
Mrs J T Harrison	2 00
Walter Jones	5 00
—— Bethel Sisters	5 00
Martha Wright	2 00
H R Heller	1 00
A H Hill	1 00

HINDU SUPPLIANTS BEFORE THE SACRED BULL.

Chas R Fessenden	1 00
Mrs J E Henry	5 00
Joel Dyer	10 00
C S and friends, Pine Bush	1 25
Thos Daniels	2 00
George and Ida Govett	2 00
Edwin Govett	1 00
Ida H "	50
Sep. "	25
Mrs Florrie Neal	25
Newton Woodruff	1 00
Hannah Greiner	1 00
—, Otis	20 00
Sub, Dakota	5 00
G Ogren	1 10
Friend, Del Roy	25
S D, Wilmar	2 50
Well-wisher, Houston	50
Mr & Mrs L Stanford	1 00
I H N, Greenland	3 00
J Q A, Gardiner	2 50
Mrs Abram Thurston	5 00
Member of Christ's body, B'klyn	1 00
Mrs Ann Richardson	1 00
L E Hardy	1 00
Gratitude, Phila	1 00
E, Williamsport	3 00
Mrs M E Fournes	2 00
Mary M Benjamin	1 00
Box, Morris	1 00
C S, Catskill	50
Reader, Blossom	25
Mathilda Wacker	5 00
Mrs & Mrs W N Tewksbury	1 00
Mrs J R Newton	1 00
Willow Glen S S	1 00
Helen E Black	1 00
M S Phillippe	2 50
Mrs A H L, N Y City	50
I H N, Ft Scott	1 00
Mrs E Conaway	1 00
Like as a father pitieth his children	50
Verna Sims	1 00
Miss Gau	50
——, Asheville	10 00
D Whitman	1 00
Henry Holkeboer	1 00
Friend, Westfield	2 00
E Wright	4 00
M H B & family	3 00
R L Farrer	2 00
Gust Tomkvist	1 00
——, Kinzers	2 00
Mrs Jno B Clough	1 00
Geo & Thos Haig	3 50
——, Westfield	2 00
——, Bangor	1 00
S E G, Orelika	2 00
Mrs J R Baker	2 00
Winfield & Eleanor Higgins	10 00
——, Adrian	2 00
Mrs Bradford Smith	2 00
Sallie Hall & friends	4 00
Emily A W Vinton	2 00
Mrs Phebe Sanders	1 00
Mrs M H Pratt	1 00
Reader, Hancock	1 00
Widow's mite	1 50
Benjamin I. Hess	5 00
Mrs G Garretson	1 00
A Sympathizer	2 00
Subr, Mo.	2 00
In Memory of Melie, Delphos	4 00
John A Bunney	1 00
Mrs A M Raeder	1 00
Ladies Mission Soc Ref Ch, Orrville	15 00
——, Waubay	1 00
E L C, Ripon	1 00
Mrs E J Nay	5 00
J K M, Altenville	10 00
Mr & Mrs Jas Davis	2 00
A Friend, Starbuck	75
Capital Park Foreign Miss'y Band, Des Moines	1 12
C D Nichols	5 00
Mr & Mrs W J H, Newark	1 00
Mrs E Sutphin	2 00
Mrs A Godfrey	2 00
Jane T and Robert Deane	1 00
Joos J Arnovs	1 00
Mrs C Spinhern	3 00
James Smith	1 00
E Kahl	5 00
In Jesus' Name, Lansdale	50
C A Hagaman	3 00
Mrs Alex. Allex	1 00
Miss Bingham	3 00
W E Killip and fr	3 00
A Friend, Hyde P'k	3 00
Senior S C E Cong. Ch. Centre Lebanon	1 00
Junior C E Cong. Ch. Centre Lebanon	1 00
——, East Orange	2 00
Rilla Cowling	2 00
Mary	25 00
F Osborne	5 00
Mrs Elizabeth Hirt	5 00
Mabel Lewis and C L Eddy and Wife	2 00
Mrs E A M thews	1 00
E L A, Navasota	1 00
C Dawson	1 50
D E Moore	1 00
Sisters' Fund, Race Track	5 00
Mrs Annie Jensen	1 00
Mrs Laura Beck	2 00
L P Beck	1 00
Paul Gregorson	1 00
Joe Kramer	50
Henry Hendricksou	1 00
J Hendrickson	1 00
A Hendrickson	1 00
Mrs Ben Golde	50
Miles J Beck	1 00
Mrs O Miller	5 00
Ino E Carroll	5 00
A mother and her Twin Boy, I H N, Marshfield	2 00
Francis Krouse	1 00
In the Name of Jesus, Amsterdam	2 00
Mrs Wm A Pembrook	5 00
Abram S Peet	1 00
A Friend, Indian Orchard	1 00
W P, Port Chester	2 00
Elmer F Moyer	1 00
Theo Price	5 00
E A M, Ballston Centre	2 00
A friend, Great Barrington	1 00
Mrs F C Holmes & Miss S P Balch	2 00
I H N, Beverly	2 00
Mrs Chas J Rice	10 00
Geo Dustan	5 00
Walter O Shults	1 00
Geo W Lenhart	1 00
A A & C I Dikeman	100 00
A M D, Lancaster	10 00
Mrs C C E	100 00
Albert S Fuller	25 00
J D Lynde	25 00
Mrs Jennie Smith	50
Mrs Ella Emnott	25
Mrs Jos Emnott	1 00
Friends, Perth Amboy	4 50
P D Wine	1 50
Mrs Evi Laughlin	30
In His Name, Melrose	2 00
M J E, E Canaan	5 00
A Reader, Oswego	1 00
Mrs C E Merrill	2 00
A friend, Sharida	5 00
Mrs C P Adams	2 00
——, Newburyport	1 00
Smith Bros	5 00
M S McMahon	5 00
Junior League, Delphos	2 87
Mrs W W Berry	2 00
Reader, Monocacy	50
M Douglas	2 00
Eliza Massett	5 00
Emma I Reichert	1 00
G G & Mary J Gibson	7 00
Mrs M J Miller	5 00
Mrs N Gould	5 00
Ravna Adams	1 00
Edmund V Russell	1 00
David W Hine	1 00
Delilah Hine	1 00
Geo I Horsen	1 00
Mrs Lulu Knapp	2 00
Mrs C Crocker	1 00
Subr, Hugoton	1 00
G C G, Maquoketa	10 00
Subscribers, Mass	15 00
A Brunberg	1 00
Mrs N Punches & Simon McDonald	5 00

Total $2,613.62

And several items to be acknowledged next week.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON.
Associate Editors.

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The Art of Doing Good.

THERE is an art in everything. If, when the harvests are ripe, we should go into the fields, we would find that while one husbandman goes over the field, cutting down the grain with great exhaustion, halting at the end of the first swath before he has strength again to strike into the grain, another man goes for two or three hours without halting, save to sharpen his instrument—goes from one side of the field to the other without any special fatigue. What is the difference? In the one case the man knows how to swing the scythe, and in the other he does not. One man will go out with a fishing apparatus that has cost him fifty dollars, and catch absolutely nothing the livelong day; while another man, with an apparatus prepared with his own jackknife, will catch so many of the spoils of the water that his basket will scarcely hold them. What is the difference? In the one case the man knows how to fish; in the other he does not.

We acknowledge that there is an art in everything. Is there any art in religion? Why is it than one man starts out in the Christian life and makes rapid advancement? He seems to walk across the field, going from one degree of grace to another, getting stronger and mightier in the Christian life, with no especial drawback, his misfortunes and his trials becoming his coadjutors, so that at the end of thirty years he can look back and see that he has one long, complete triumph; while another man will be thirty years in the church of God and achieve nothing. Why is it that the one man goes ahead and the other goes back? Is there any art in religion? There is. No man gets along in Christian life by accident. There is no such thing as haphazard. If a man advance in the Christian life rapidly and mightily, it is because he employs certain means and does certain things in order to gain those achievements.

Which Denomination?

WE come to think less and less of the name of a church to which a man belongs, and more and more of the good he accomplishes. I no more hold the Roman Catholic Church responsible for the persecutions in the past than I hold the Puritan descendants of New England responsible for the fact that their ancestors burned witches. I put the piety of many a Roman Catholic servant girl of my own household against the harshness and the arrogance of some prating themselves on their orthodoxy. Protestants do not like the Pope at Rome; but we have in all our Protestant denominations little popes with thumbscrews in their vest-pockets, and they would burn at the stake tomorrow, all those who differ from them, if they dared. I like a Roman Catholic pope five hundred times better than a Methodist pope, or a Baptist pope, or a Congregational pope, or a Presbyterian pope. If you are going to lord it over God's heritage, put on your canonicals and let us see who you are. All our denominations today are laboring under the fact that some ecclesiastic has set down on them, and they are impatiently waiting for his funeral. All along the line of our great denominations, the word will after awhile be given, and there will be a rising up that shall be the emancipation of Christendom. I have been told by men in all the great denominations of Christians in this country at different times, that there are men in their denominations standing in the way of all progress and all Christian enthusiasm. The difference between the Roman Catholic Church and the Protestant has been that the former has one Pope and the latter many. There is no country on earth where it requires so little timber to make a pope as in this country. Let us in all our denominations brave the equality that comes from standing on our platform and in the service of our Master; the preacher of a mission station side by side with an archbishop, and the minister that preaches in a linen coat, a brother to him that has a new color of gown for every change in the service.

Incompetent Wills.

MORE and more frequent are the efforts to prove men insane, so that they are incompetent to manage their property or make wills. It is more and more a habit in this country to brood over the eccentricities of wealthy men in attempts to hatch out mental incompetency. What vast sums expended in trying to prove that testators are *non compos mentis*. I do not know the merits of any of these cases, but the general rule is that if a man has wit enough to make money he ought to be considered wise enough to keep it. I have noticed that the sanity of testators is never questioned except by those who are cut off with an unsatisfactory portion, and that most aged people, if poor, are by their relatives thought to be able to take care of themselves; but when they hold large sums of money, immediately people become anxious about their incapacity. It ought to be a matter of consolation to persons of moderate possessions that they escape such assault, that they have so little money to fight about, and that they can have lawful eccentricities without being sent either to the insane asylum, or pronounced by the courts to be crazy. The fact is that the miserly spirit is always a species of insanity; but if all the men who hold with inordinate grip to their worldly possessions were pronounced imbecile, then you might take the whole earth for a Bedlam. The most difficult of all undertakings is to hold large property and preserve at the same time mental and moral equilibrium. In the majority of cases they topple either into parsimony or into dissipation. There are a million men to-day in this country insane on the dollar question. They have distorted and unhealthy ideas as to what money is worth, and spend their days in trying to drive a full-grown camel through the eye of a cambric needle. Whatever surrogates and judicial benches and jury boxes may think of their intellectual status, God decides their mental calibre when he says, "Thy fool, this night thy soul shall be required of thee."

Mounted Police.

IT has become the habit of many people always to speak in derogation of our city constabulary, but what additional safety has been given many of our cities by the mounted squad of police! These men have well-nigh revolutionized things for good. Formerly, all a criminal wanted was swift feet to escape the police, where now the officer puts spurs to his horse and swoops upon the offender swift as a hawk. As long as we have so many intoxicated men riding through our parks and thoroughfares, reckless of human life, we want a mounted police to keep up with them. After men with fast horses have stopped at all the drinking saloons on the highway, there will be upturned vehicles and wild collision and loss of life, unless there be lightning hoofs ready to take after them. Well executed laws are mighty auxiliaries to religion. Honor the police. Passing them at night in the cold, give them salutation. It will cost you nothing to tip your hat and say: "Good night, officer." It will cheer them through the long hours. Under their official shield there beats a heart just like your own, with love of home and wife and child, and an appreciation of the amenities of society. They stand between you and incendiarism and burglary and murderer's knife. Remember that these officers of the law are not only defenders of society, but messengers of God, and the policeman who, in the attempt to arrest a runaway horse with a family in the carriage, is killed, or who gets a child out of the third story window of a burning building, losing his own life in the attempt, is as much a martyr as anyone whom historian and poet and painter and orator have celebrated.

Almost always in the list of those who perish in great casualities are the names of some of the police. They slipped from the ladders, or helping others out, had not time to get out themselves, and their lacerated bodies were carried home and laid down amid wailing widowhood and orphanage. May God bless the captains and sergeants and detectives and patrolmen and doormen of our cities, arming them for the struggle against crime and for the defence of morals and religion!

Lanterns Wanted.

THIS is a dark world to many people, a world of chills, a world of fog, a world of wet blankets. Nine-tenths of the men we meet need encouragement. Your work is so urgent that you have no time to stop and speak to the people; but every day you meet scores, perhaps hundreds and thousands of persons upon whom you might have direct and immediate influence. "How? how?" you cry out. We answer: by the grace of physiognomy. There is nothing more catching than a face with a lantern behind it, shining clear through. We have no admiration for a face with a dry smile, meaning no more than the grin of a false face. But a smile written by the hand of God, as an index or table of contents to whole volumes of good feeling within, is a benediction. You say: "My face is hard and lacking in mobility, and my benignant feelings are not observable in the facial proportions." We do not believe you. Freshness and geniality of soul are so subtle and pervading that they will, at some eye or mouth corner, leak out. Set behind your face a feeling of gratitude to God and kindliness toward man, and you will every day preach a sermon long as the streets you walk. The reason that there are so many sour faces among people we meet, so many frowning faces, so many dull faces, is because men consent to be acrid and petulant and stupid. The way to improve your face is to improve your disposition. Attractiveness of physiognomy does not depend on regularity of feature. We know persons whose brows are shaggy, and whose eyes are oblique, and noses are ominously longitudinal, and the mouth straggles along in unusual and unexpected directions; and yet they are men and women of so much soul that we love to look upon them, and their presence is an evangelism. They get married sooner than the painted doll-babies that call themselves young ladies, and make home happy long after the curls have turned gray.

BRIEF NOTES.

The new Speaker of the Japanese Par ment, Dr. Kazuo Hatoyama, is a graduate of Y University. He is a recognized leader of West ideas.

From the recently published Year-Book Jews compiled by Mr. Joseph Jacobs, it appe that there are eleven million Jews in the world day, of whom nearly one-half are in Russia.

The Women's Foreign Missionary Soci of the Marble Collegiate Church in New Yorl raising a sum for the support of Miss Julia C. ... der, in India; Miss Margaret C. Morrison, in Ch and Miss Mary Deyo, in Japan.

In 1886 Corea was a sealed nation. Chr anity was absolutely prohibited. A brave mec missionary healed a nephew of the king, and to missionaries are welcomed with open arms by 15,000,000 inhabitants of the country.

The native church in connection with Church Missionary Society in the Fuh-kien P ince, South China, increased in numbers twe hve per cent. during 1896, and the native subs tions were nearly double those of the previous

The Woman's Christian Temperance U Committee in New York have arranged for a cial campaign for temperance in harmony wit evangelistic campaign that is going on, and invited Mrs. Helen M. Bullock, of Elmira, to duct a series of meetings.

Mr. J. D. Rockefeller is offering a st inducement to the friends of Baptist missio relieve the Mission Boards of the burden of which is crippling their work. The total inde ness is $386,000, and Mr. Rockefeller offers to $250,000 if other friends will contribute the re ing $236,000 before July 1st.

Rev. Jacob Freshman has accepted pastorate of the West Avenue Presbyt Church, Buffalo, N. Y. A cordial reception tendered him and Mrs. Freshman in the par the church on their arrival, and the members church and the pastors joined in good wishe the success of the new pastorate.

Evangelist Henry Varley, of Londo preaching in the Howard Street Methodist copal Church, San Francisco. The *Evening* of that city says: "Those who heard Mr. Varl his former visit to the city can never forget his velous exposition of the Scriptures, and w found among his attentive listeners in the ings that are still to come."

Of the persons who made professi faith at Dr. L. W. Munhall's meetings at Ot a, Can., 633 expressed a preference for the Meth st Church, 282 for the Presbyterian, 165 Prot Episcopal, 81 Baptist, and 42 Congregationa every case the pastor was notified so that he follow the evangelist's work by special attent the new convert.

The United Society of Christian End announces that arrangements have been defi made for the next Convention to meet at San cisco, July 7th-12th. Arrangements are bein fected for good terms for round-trip tickets will permit delegates to go by one route and by another, and improve the opportunity t see interesting places on the way.

The Committee of Clergymen of all D inations in New York, appointed to consid condition of the daily press, has issued a urging the religious public to support only journals which manifestly aim to be clean wholesome, and that if any journal should draw its Sunday edition it should have the diate and generous support of religious citiz every denomination.

M. Escande, of the Paris Missionary So has been appointed one of the pastors of the Church in Madagascar. The queen remain in her Protestant faith, though persistent have been made to induce her to enter the Catholic Church. M. Escande's appointme encourage and strengthen her in these tro times, and may perhaps do something to shi from these constant solicitations.

An English journal reports that Fleming, Vicar of St. Michael's Church, L has arranged with the telephone compa place a large telephone transmitter in front reading desk and pulpit of his church, with connection with one ward in each of the h of the city, so that convalescents who are un leave the hospital may assemble in the wa hear the service over the 'phone.

The Calvary Baptist Church, New Rev. Dr. R. S. MacArthur, pastor, will c its fiftieth anniversary during the week be February 28. By a singular coincidence, falls this year on the very day on which this commenced its existence a half-century ag church hopes to commemorate this epoch in history by building a chapel as a thankoffering for mercies shown during a half-century.

Mr. Ira D. Sankey had an immense au in St. Louis, Mo., on February 7. The fri the Union Methodist Church hearing t famous singing evangelist was in the city way to the Pacific coast, pressed him to gi a service of song. Half an hour before the began, it was necessary to bolt the door available inch of space being occupied, while g crowd thronged the street outside. Mr. Sank listened to with rapt attention both when and spoke.

At the recent Annual Meeting of the Men's Christian Associations of Ontario a bec, it was stated that there are now in Can the United States 1,500 associations, 275,0 bers, 800 libraries, 1,000 reading rooms, 355 schools, 1,000 teachers, and 20,000 students. great rally held in the Dominion Methodist Alderman Stewart, who presided, read a greeting from the Governor-General, Lor deen, who is Vice-President of the Y. M Great Britain and Ireland.

The Young Women's Christian Asso of New York, has issued its annual report shows material progress. For the first ti history, it is said, the Margaret Louise Ho all its current expenses. During the y women had board and rooms, and the total of meals served in the home restaurant was During the year 4,374 applications for wo received, and 1,729 positions were filled. T receipts of the Association for the year were and the total disbursements $47,979.

THE BIBLE AND THE NEWSPAPER

CRISIS IN CRETE.

AN acute crisis in the Eastern Question has developed from the action of Greece in reference to the island of Crete. Reports were current early this month that the Christian population of the island, being unable to bear the oppression of the Moslems, had taken up arms in resistance and that a state of anarchy prevailed. The Sultan of Turkey declared an expedition to suppress the revolt of the Christians; and the next news expected was that of the massacre which usually follows in any part of the Sultan's dominions, when his savage, blood-thirsty troops are sent to quell an insurrection. But to the amazement of all Europe, the little kingdom of Greece suddenly announced that it would prevent the Turkish army landing on the shores of Crete, and it promptly dispatched a flotilla of torpedo vessels to intercept the Turkish fleet. This meant war between Turkey and Greece, for no one could expect that the Sultan would tamely submit to being excluded from territory which undoubtedly belongs to him. The consequences of such a war might involve other Powers; and Turkey, knowing well that the outbreak of war is dreaded by every government in Europe, appealed to the Powers to restrain Greece. They agreed to use their influence to that end, and in order to avert the danger of a collision, persuaded the Sultan to postpone the sailing of the vessels which were ready to transport his army to Crete. The governments interested in the preservation of peace have brought pressure to bear on Greece to induce the king to recall the fleet, but the king is himself in a difficulty, his subjects being strongly of the opinion that their government ought to help the Cretan Christians, with whom they are in close sympathy. The king of Greece has long found it difficult to restrain them from showing it actively and he is aware that if he yielded to the Powers, a revolution might break out that would menace his throne. In the meantime a new proposal has been made in the interests of peace, It is that Crete should be made independent with Prince George, second son of the king of Greece, as governor, the island to continue to pay the tribute to Turkey that it now pays, but be free from Turkish control. Whether the Sultan would entertain such a proposal is doubtful. One circumstance in its favor, is that it may have the support of Russia, whose advice the Sultan is now taking. Prince George is a cousin of the Czar, whose life he saved about six years ago, when the two young men were in Japan together. An assassin attacked Nicholas, who was then Tsarewitch, and with his cousin Prince George was making the tour of the world. Prince George beat the assassin off with a stick, but not until Nicholas had received a stab that showed the assassin's murderous intent. If the Czar is grateful, he has now an opportunity of advancing his cousin's interests and, at the same time of relieving the people of Crete, who are cruelly oppressed by the Sultan. With, or without, Russia's support, Greece seems determined to interfere. She attacked a Turkish transport which was carrying ammunition to a beseiged Turkish garrison in Crete, fired three shots at the transport and compelled it to turn back. She is also believed to have landed troops in Crete to assist the insurgents. The Sultan is highly indignant and threatens to invade Greece if she persists in her hostilities. If he is wise, however, he will not risk a conflict in which the public opinion of all Europe would be against him. All Christendom is weary of his misgovernment and of the cruelties he practices on the peoples who are subject to his rule. It would gladden all hearts if we heard that at last the mandate proclaimed by the prophet of old, had been issued against the bloodthirsty tyrant.

Thou shalt devour men no more, neither bereave thy nations any more, saith the Lord. Ezek. 36. 14.

A Plank Valued above a Life.

A shocking act of inhumanity is reported from Williamsburgh, N. Y. At the foot of North Fourth Street there is an eddy in the river, where drift wood and light articles, dropped from any of the numerous craft in the river, are apt to be carried. The poor people along shore often go to the bank there with boat-hooks and ropes to secure these things. A few days ago, a man went to this place to get a load of sand from a boat that he kept moored there. He laid a plank from the pier to the boat and was just crossing it to the boat when the swell of a passing steamer struck the boat, and causing it to roll, the end of the plank slipped off and splashed into the water. The man fell in with it, but caught hold of the plank as he fell and supported himself with it. Two Poles who were on the pier gathering drift wood, saw the accident, and one of them stuck his boat-hook in the plank while the other flung a rope around it. The man who was clinging to the plank thought they were trying to save him, but when they had the plank near the pier they grabbed it and pulled it up, shaking him off as if he had been a rat. He shouted after them but they ran away carrying the plank, and left him struggling among the lumps of drift ice in the river. His shouts, however, attracted the attention of a man in a passing boat, who threw him a rope and hauled him out. After changing his clothes, he went in search of the two Poles and found them in a shed sawing up the plank. He made a complaint against them to the police, but they were unable to help him, as they knew of no law under which the Poles could be punished unless it was for stealing the plank. A more heartless thing than those Poles did has seldom been reported; but the principle on which they acted is only too common. Even among Christians there are some who are too busy trying to add to their property, to give any thought to the men who are perishing around them, and there are some people who, to make a little money by their lectures and books, would take away the Book by which the perishing might find salvation.

Through covetousness shall they with feigned words make merchandise of you. (II. Peter 2. 3.)

Fire in a House of Refuge.

The House of Refuge on Randall's Island, N. Y., had a narrow escape from destruction by fire a few days ago. The seven hundred boys and one hundred girls confined in the institution, had retired to rest, as had the officers, and no one was stirring but the night-watchman who made his rounds at regular intervals. Shortly before two o'clock in the morning the watchman noticed that the dome over the north wing was illuminated. He knew that there ought to be no lights in it at that hour, and at once investigated. He found that a fire had broken out under the flooring, and had sent a column of flame up into the dome. He gave the alarm to the officers and sent the Island tug over to New York for assistance. Happily the young delinquents in the house had been drilled for just such an emergency. Three sharp whistles, on every corridor of the north wing of the big four story building, brought every one of the three hundred boys confined in the wing out of bed. They, instructed by signals, dressed quickly, the cell-doors were opened simultaneously and all the boys marched to the play-ground, where they were drawn up in lines. Forty of the bigger boys were called out and sent to help the firemen with the little engine used on the Island. By this time the river fire-boat arrived and was throwing a steady stream of water on the burning wing. It was impossible to save it, but the firemen succeeded in saving other parts of the building. Damage was done to the amount of ten thousand dollars, but no life was lost. The name of the institution seems to make the fact of a fire there particularly pathetic. Happily the Christian knows that whatever may befall him, in his refuge he is safe.

Because thou hast made the Lord which is my refuge thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. (Ps. 91. 9.)

THE TURKO-GREEK IMBROGLIO.

THE PORT OF CANEA, CRETE—PORTRAITS OF THE KING OF GREECE AND PRINCE GEORGE.

Heroism on a Battleship.

The Navy Department has received from Captain Crowinshield of the U. S. battleship *Maine*, a report of bravery rarely equalled. It states that on February 6, the *Maine* encountered a severe storm. The wind was contrary and there was a very high sea, with heavy rain. While two of the crew were securing a grating, a heavy sea was shipped which washed them both overboard. A life-buoy was thrown to them and the vessel was stopped immediately and, a life-boat manned by volunteers was lowered. One of the drowning men managed to secure hold of the life-buoy, but the other was sinking, when a man named Creelman jumped from the *Maine's* deck and swam to his assistance. He swam bravely. Captain Crowinshield says, but was unable to reach the drowning man, who sank and was not seen again. Creelman himself became exhausted, but succeeded in joining the other man on the life-buoy. Meantime, the crew of the life-boat was in danger. The high sea broke the swivel of the steering-oar and half filled the boat with water. Fearing that all would be drowned, Captain Crowinshield manœuvred his ship to shield them from the storm. It was a work of considerable danger and difficulty owing to the high wind and sea. In turning, the *Maine* rolled so heavily that one sea swept over her turrets and carried away two seamen who were drowned. The captain signalled to the men in the life-boat to return to the ship and they were eventually hauled on board, but the boat was abandoned. The ship was then manœuvred to rescue the two men who could still be seen clinging to the life-buoy. After a long time and many efforts, a rope reached them and they were drawn on board in a helpless condition. Captain Crowinshield asks that the Department give Creelman a life-saving medal of the first-class for his gallantry. It will be a graceful thing to do and, it may be hoped, that the crew of the life-boat will not be forgotten. All deserve it for their noble efforts, although they failed to save the lives they endeavored to rescue. It was not with them as it was with our Saviour who, to rescue our race poured out his soul unto death, but he does not miss his reward.

He shall see of the travail of his soul and shall be satisfied . . . . therefore will I divide him a portion with the great and he shall divide the spoil with the strong. (Isa. 53: 11.)

Moving a Village.

The novel spectacle of moving a village has been witnessed in New York state for several weeks. The Croton Watershed Commission recently took possession of the village of Katonah and notified the inhabitants that they must move away. The people were well acquainted with each other and had no wish to disperse. They, therefore, decided to found a new village of the old name about a mile away. The site was chosen, and since that time there has been a procession of houses from the old site to the new. The cottages are moved bodily, and in some instances without taking out the heaviest articles of furniture. One of the chief residents, a prominent politician, who is an ex-State Senator, preferred to build a new house rather than remove the old one. But he took a great pride in a grove of fine shade trees on his property, and these he decided to move. Trenches were dug around each tree about eight feet from the trunks, and the roots were undermined. Each tree was then raised on skids in an upright position, and was dragged by horses to the ex-Senator's property in the new village, where the grove is being carefully re-planted. Some of the trees are over forty feet high. About one-third of the residents of the village are already settled in their new location, and others are to follow speedily. There are many people who would be glad if some similar arrangement could be made for them when they leave the world altogether: but those who trust in Christ need have no such wish, having his own assurance of a better habitation.

In my Father's house are many mansions. . . I go to prepare a place for you. (John 14. 2.)

THE SUNDAY SCHOOL

PRAISE YE THE LORD

THE ETHIOPIAN CONVERT.

Sunday School Lesson for March 7. Acts 8: 26-40. Golden Text, Acts 8: 35. By Mrs. M. Baxter.

AFTER the mission of Peter and John to the ready made converts in Samaria they returned to Jerusalem, not, however, before they had testified and preached the Word of the Lord there, and also "in many villages of the Samaritans." Surely now the work, thus quickened by power from on high, would go forward, and Philip, with the help of so many Spirit-filled converts, would evangelize all the country round. This would, no doubt, have been the plan which would suggest itself to him; but God thought otherwise. "The angel of the Lord spake unto Philip, saying: Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza which is desert." This was

Philip's Time of Testing.

He had been chosen as a man full of the Holy Ghost to the office of a deacon (Acts 6: 3-6); and yet the Holy Ghost had taken possession of none of his converts until Peter and John had come down from Jerusalem. Now it would be put to the proof whether Philip himself had received new grace in seeing the grace of God which accompanied this ministry; or whether feelings of jealousy would take possession of him that these apostles from Jerusalem were more used and favored than he. If Philip were filled with self-importance, he would have thought himself indispensable to the work at Samaria. Philip stood the test; he arose and went, and the work was left in the hands of him to whom it belonged. God had another mission for Philip.

An anxious soul, so anxious that he had taken the then difficult journey from Ethiopia to Jerusalem, was being prepared of God for the ministry of Philip. He was a man of no mean position, the treasurer of state in a country of some importance. He had thought it worth while to leave his country and his high office with all its great responsibilities, that he might know the truth about the God of Israel and might become acquainted with him. It was worth while for Philip to leave Samaria if God should use him in the conversion of such an one. The Ethiopian eunuch had performed his journey, but its object was not yet attained. One thing, however, and that no light thing, had been accomplished; he had got possession of

A Great Treasure,

a portion of the Word of God. How little he knew that the eye of his Creator was upon him as he unrolled it; and that just as he was reading the very Scripture which could meet his need he was to meet a prepared instrument, who should be used of God to open that Scripture to him! All God's ways are perfect. When we seek to bring things about and to arrange them ourselves, there is always a mistake somewhere, but God is perfect in knowledge and there is perfection in all his ways. Self-guidance entails often much loss of strength and time. As Philip neared the place which God had in mind to meet without giving him any reason for taking such a journey, the chariot with the Ethiopian statesman drew near. Gradually and joyfully to this chariot was spoken and listened to the sweet voice of the Spirit which had directed his steps thither. Without a moment's hesitation the evangelist ran, and hearing him read, while he himself waited on the Lord for further direction, he said: "Understandest thou what thou readest?" "How can I except some man should guide me!" And the guide was there already, prepared of God; and the work was there for the ready worker. Who would have anticipated that the statesman would have invited an unknown stranger to take his seat beside him in his chariot of state, and listen with intense attention to a man whom he had never seen or heard of before? Who inspired him with such confidence? God the Holy Ghost. When God prepares interviews with conscious souls, there is no need for any human strain. God is the Doer of his own work; the instrument has only to fall in with him and the thing is done.

It was no accident that the very place of the Scripture where the distinguished inquirer read was that Gospel of the Old Testament the fifty-third chapter of Isaiah: "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so he opened not his mouth: in his humiliation, his judgment was taken away: and who shall declare his greatness? for his life is taken from the earth." "I pray thee of whom speaketh the prophet this, of himself, or of some other man?" inquired the eunuch. O, how easy it is to preach the Gospel to a real inquirer, to one whose heart the Lord has opened! And how utterly nothing does his instrument feel when every answer comes from him who is with us and is not the product of our own resources! Philip preached unto him Jesus, the Saviour who saves his people from their sins. Jesus, the despised and rejected of men, the patient Lamb dumb before her shearers, Jesus "wounded for our transgressions and bruised for our iniquities;" Jesus dividing "a portion with the great," and dividing "the spoil with the strong;" Jesus the Saviour, and the Saviour for him. The inquirer became the believer, and Philip's obedience to the Spirit had not been in vain, and God had gained ground in the life of Philip, while he gained also another heritage for his Son.

They went on their way, the direction of the journey could not matter to a man whose steps were "guided by the Lord" (Ps. 37: 23). Just as long as the Lord wanted him to ride in that chariot that, and no other was Philip's way. "They came to a certain water," and the new believer inquired: "What doth hinder me to be baptized?" "If thou believest with all thine heart thou mayest," was Philip's answer. "I believe that Jesus Christ is the Son of God." The chariot was drawn up to the side of the water, and there, in the lonely desert, but in full sight of all his heathen retainers, this man renounced his heathenism and idolatry; buried himself and his own past life by baptism into Christ took his part in his death as one with him in shame, and put on Christ as his life henceforth.

"THE WAY THAT GOETH DOWN FROM JERUSALEM TO GAZA."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

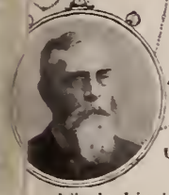
LUKE probably heard this incident of early church life from Philip's own lips during the visit which he and Paul paid to the Evangelist at Cæsarea, twenty years afterwards. As the two missionaries recounted the story of their labors among the Gentiles, Philip would naturally tell them of this conversion which carried the Gospel into the far-off African kingdom. It was the conversion of only one man, but at a time when Christianity seemed likely to become only a Jewish sect, it was important as an indication of its destined universality. Whether the man was a Jew or a proselyte we are not told. The fact that he had been to Jerusalem to worship was an evidence that although he was high in office in a heathen kingdom he was a worshipper of Jehovah. He was returning, taking the direct southern route, which led through an unfrequented country that was then, as now, unsafe except for men who traveled, as the Eunuch probably did, with a retinue large enough to protect him from the brigands. His way would lie through Egypt and down the Nile valley to the Eastern Soudan. The name of Ethiopia was given to the belt of territory stretching across the continent south of Egypt, but in this instance was applied to the country of Meroe, which lay between the two branches of the Nile, having Abyssinia on the East and Khartoum on the West. From ancient historians we learn that it was ruled by a dynasty of women who took the name of Candace as a title, like the Pharaohs and the Cæsars. The men of this country were tall and strong, black in color and notable warriors. This officer, whose name according to tradition was Indich, appears to have occupied a position corresponding to our office of Secretary of the Treasury. As he approached Gaza, the most southern of Palestine towns, Philip, divinely directed, approached his carriage. The eunuch was reading the book of Isaiah, and in Oriental fashion was reading aloud. Philip asked him if he understood what he was reading and was promptly invited to enter the carriage. The eunuch did not understand and was glad of the opportunity of getting help. The passage that puzzled him was that which in our version is the fifty-third chapter. He wanted to know about whom the prophet had written. Philip could give him the answer and soon told him about Christ. The conversation was effective. The eunuch offered himself for baptism and Philip administered the rite. Tradition says that when he returned to Meroe he was the means of converting his queen and introducing Christianity to the country.

Arise and go . . . . and he arose and went. Philip did not know why he was being sent to that desert road, but he heard his orders and he obeyed. "I wish I could feel like my dog does," said a boy watching his shaggy friend as he ran after a stick; "he always looks so pleased in his mind, but I can't do it." It was a humiliating confession that a dog could set an example the boy could not follow. During the Peninsula War, an officer came to the Duke of Wellington with the statement that an order the Duke had given could not be executed. Such a movement required more men than he had at his disposal. "I did not ask your opinion," said the Duke. "I gave you my orders and I expect to be obeyed." The officer retired gloomily and ordered out his men to undertake the impossible task. Lo! when they arrived at the scene of operations, the impossible was easy, for the Duke was diverting a powerful attack against another part of the enemy's position and had caused a diversion, which left the fort the only one was to take, comparatively unprotected.

What doth hinder me? In this case there was nothing to hinder and the baptism took place. But there are often hindrances which keep people from confessing Christ. In heathen lands it is generally the dread of persecution. In many instances a young man who confesses Christ is turned out of his father's house and none of his friends will associate with him. In our own land, a young man is often hindered by the fear of ridicule. His companions may laugh at him, call him "Saint," and he naturally dreads the jibes and taunts he may have to face. Some of the figures uncovered at Pompeii show how the people lost their lives. There was a great fete going on when the city was buried. The people who were in the amphitheatre, who ran for their lives escaped; but those who stayed to gather their homes to save valuables, perished. Several bodies have been found with money and jewels in their hands. These were fatal hindrances.

Understandest thou? Philip seems to have made no apology for thus unceremoniously addressing the illustrious traveler. None was needed, as his coming was evidently come. There is often more reticence about religion than is wise. The late Dr. Gordon used to tell the story of a vivid dream he had of the crowd waiting at the gate of judgment. He fancied he saw one business man go to another and say that his was a terrible time. But the other answered that he expected to be saved. "So," said his friend, "you knew the way of salvation?" "Yes." "Then why did you not tell me? You knew me well and knew my danger, we often met, why did you never warn me?" "I thought you would resent my doing so." "Why, am I alive, if you saw me in a burning house would you not have called to me? And you have stood on ceremony? How much more when such an awful fate as this was before me!"

Preached unto him Jesus. Some people profess doubts whether Isaiah 53, the passage the Eunuch was reading—referred to Christ, but Philip had no doubt himself nor any doubt as to what to preach to the inquiring man. A minister traveling in the South wanted to preach in a certain jail and obtained permission. As he did not know the way to the jail, a son of the host offered to be his guide. He came with him and heard the sermon. On the way back, the young man, who was not a Christian, said to the minister: "I hope some of the convicts were impressed. Such a sermon as that ought to do them good." "Did it do you good?" the minister asked. "Oh, you were preaching to the convicts!" The minister shook his head. "I preached Christ," he said, "and you need him as much as they."



THE MODERN JEW IN HIS ANCESTRAL HOME

BY HON. SELAH MERRILL D.D. L.L.D.

JERUSALEM AND THE EASTERN QUESTION

The Sacred City a Centre of Political Interest to the Whole World—The Disastrous Effect of Turkish Domination.

IBRAHIM PASHA.
Governor of Jerusalem.

does not equire h study to e'n that estine is of its er place ically. It s t an inde- ient coun- rand must grouped s e where. its pres- assign- t to Tur- s is unfort- te in every w. It ought to belong to Egypt. It prac- ically borders on the Suez Canal, great thoroughfare between Europe a the far East. Its quickest connection wi all the civilized world is through Pt Said and Alexandria. It climate. ductions, market, commerce, business retions, and postal service compel the mt intimate associations with Egypt, wle Constantinople, at present its politic head, is remote, and the interest which Pestine has in it is forced in every par- ar. Moreover the language of Con- tinople is wholly Turkish, while that o Palestine is wholly Arabic. The lan- ge of Egypt is likewise Arabic. Lan- ge, climate, commerce, all testify that Holy Land is wrongly placed.

his is not a pecially new ea, nor is it brought for- d as such, b to remind the der how un- fi unate the sit- u on is. More th half a cen- ago, a se- is attempt w made for a r istribution of t ritory. The Eve Ibrahim Isha was then i power and in 31 he con- ered Palestine fm the Turks. el in 1833 it s formally ded to Egypt. is was a great thing to do in the line of rural harmony and political justice, but f some reason the arrangement was not sfactory to the European powers, and i 1840 an English fleet under Admiral Opford and Commodore Napier ap- ared before Acre (near Carmel) and in 0 hours the town was reduced to ruins. l Ibrahim and the remnant of his army hdrew from the country. The Turkish ernment, mediæval, despotic, retro- ssive, the sworn enemy of civilization l progress, was in trouble and needed . and England—proud, Christian Eng- d— appeared as usual as her defender. r act viewed impartially in the light of tory was nothing else than a long step ckward; it was a political crime. England was prompted, no doubt, by a riety of reasons, but on this, as on many her occasions, one of the principal rea- s was Turkey's promise to institute re- ms. How strangely England has been ceived in all her intercourse with rkey! Not once, but many times, Tur- y has fallen on her knees before gland and said: "I am in trouble again; ave been despotic and cruel. I have en a great robber and oppressor of my n people, and am suffering the conse- ences: but just help me and I will omise good behavior in the future. I ll surely and at once set about governing tter, and you will soon see the improve- ent." England, on her part, has often responded to the nations of Europe: "Turkey is really sincere: we believe she will change her methods of goverment: she will soon be all that we desire, wise, economical, and just to all races and religions within her borders, and we must give her a fair trial." For centuries the world has heard these worthless promises and seen the foremost Christian nation on the globe believing these lies.

The land of Palestine is a little safer than it was fifty years ago, but the taxes are as burdensome and are collected with the same severities as ever, the difficulties in the way of securing justice in the courts are just as great, internal improvements are always discouraged, roads are not opened and markets are not provided, there is the same chronic and bitter hostility to foreign schools and civilizing influences, the processes of decay are not arrested, there is the same blighting curse of poverty, misery, and wretchedness everywhere.

Egypt herself has always had a hard struggle against adverse influences exerted from Constantinople, which have kept her poor and depressed, as she was not able alone to assert her independence. It is only since England's policy became dominant in 1882 that the Nile Valley has started on a career of prosperity. Egypt is an example of what England can accomplish if her influence is properly exerted; and the Christian world wonders why it could not have been exerted in a like beneficent manner for Palestine.

GENERAL VIEW OF ACRE, FROM THE SEA.

During the quarter of a century since my first visit to Palestine, there have been many changes in the country and in the condition of the people. It must be emphasized, however, that these changes are only slight ones. Palestine has been talked about as no other small section of the globe has been. Eight hundred or twelve hundred of our countrymen running all over the Holy Land every year have rubbed the scales from many Oriental eyes. From Mount Lebanon clear down to the desert the people of the country know what Americans are. They know that the name "America" means money, progress, ideas, push, and hope for anybody who is willing to work. The entire inert mass of human life there has been leavened by American schools. We must not take exclusive credit to ourselves for this leaven, for Palestine is filled with English tourists as well as American, and there are besides a fair number annually of Germans, Austrians, French, Swedes, and Belgians. Foreign influence has crowded in and is felt everywhere, and this in spite of the slowness of the Oriental mind and the unfriendliness of the government. The Turkish government knows what is going on, and it is not strange that it regards this restive spirit which is beginning to be manifest in Palestine, with great solicitude. Had she the power, Turkey would compel every foreigner to leave the country at once, every school would be closed, and every church would be levelled. We ought to be profoundly thankful that she is powerless to carry out her wishes in this respect.

It is next to impossible to make a stranger realize that in Jerusalem international politics and religion are inseparably connected. We do not expect a religious war between ourselves and England, nor do we expect such a thing between England and France, but in Jerusalem such a war may break out at any moment. The sects are numerous and the jealousy with which they regard each other is with difficulty suppressed.

FIELD OF ACRE, SCENE OF ENGLAND'S VICTORY IN 1840.

There are the Greek Orthodox, the Greek Catholic, the Armenian, Syrian, Coptic, Abyssinian, and Protestant, besides two sorts of Mohammedans and three sorts of Jews. These are the principal sects. Besides these there are a considerable number of people who are not Mohammedans or Jews and who do not belong to any existing body of Christians, but who, nevertheless, claim to be religious and who are popularly and properly classed under the head of "cranks." Of the recognized bodies of Christians, the Greeks and Latins are the largest and both control a great deal of property.

Omitting the smaller sects, the representatives of these two great churches guard the holy places in the most jealous manner. The feeling between them is always intense and outbursts of fanaticism are not infrequent. A busy man in one of our churches at home, or in one of our places of business, will no doubt wonder how a quarrel between Greeks and Latins in Bethlehem or Jerusalem, could be of the slightest interest to the civilized world; but such a person needs to be reminded that less than fifty years ago, an apparently trifling affair connected with these very (so-called) holy places led to the Crimean war. There is no lack of combustible materials now ready and liable at any moment to flame up and spread consternation and ruin far and wide. This is not an assertion made at random, for I have resided in Jerusalem in an official capacity for eight years and have studied this question from inside sources, and I know that my statement instead of exaggerating does not fully represent the real danger.

But, it is asked, how are the great nations of Europe mixed up with these local and trifling affairs? It must be remembered that all the interests of the Greek Church are under the care of Russia. To touch one of the little ones of this faith is enough to shake that great empire. In like manner all Catholic interests are under the care of France—even the Italians who are of this church. Religious and political protection are one and the same thing.

The following is one of several instances coming under my own observation. A bit of the flooring in the Church of the Holy Sepulchre at Jerusalem needed repairing, and the cost of doing it would have been small. It came at a point where the territory of the Greeks and Latins joined. The governor told me that he had spent hours with the representatives of these two bodies and their consular backers, over this matter; if one party repaired it they would claim jurisdiction over it, and the same with the other party. Moreover neither party would allow the governor to repair it, although he would have been glad to do so at his own expense. He said it was with difficulty that he kept the parties from flying at each others' throats the feeling was so strong between them. It was not only a few priests and monks, Greeks and Latins, but France and Russia that were quarreling over a bit of worthless pavement.

About three years since, a party was being conducted through the Grotto of the Nativity in the church (of the same name) at Bethlehem, when opposition was made by some of the monks. The kawass (guard) who was conducting the party, and one of the monks drew their pistols at the same instant and both fired. One monk was killed and another was seriously wounded. The consuls at Jerusalem were at once notified, and the place was full of commotion. The characters in this tragedy were strangely mixed as to nationality. The kawass was a Russian subject, in the official employment of the Austrian government. The man killed was an Italian under French protection. Four great European powers brought into collision within a few feet of the birth place of Christ! Turkey, a fifth power, was interested because the deed took place upon her soil. The most serious consequences were expected, and an international outbreak was certainly imminent. It required the most skilful diplomatic engineering at Rome, Paris, Vienna, St. Petersburg and Constantinople to prevent a catastrophe.

I must not give further illustrations, but my judgment based upon close observation, and many facts convinces me that the elements of an Eastern question are smoldering in Jerusalem. France would give anything for a foothold in Syria, consequently she works political schemes with one hand and religious scemes with the other. Russia, even if she secures Constantinople, will not be satisfied till the land of Israel is dotted with her churches, and the empire of David and Solomon is brought under her sway. Germany, on her part, will not allow her strong colonies in Palestine to be interfered with. And Turkey, with her vast conscripted unpaid army, not a man of which knows what patriotism means, poor Turkey, will make the greatest sacrifices before she will allow one of her provinces to be absorbed by a foreign power.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER VI—Continued.

"Where was the heart of mine"

"WHAT shall it say?" inquired Mrs. Lloyd, eagerly.

"First," replied Mr. Telford, "it might tell you to pull down those shameful old tenements in H—— street, from which you derive so much yearly income. They are responsible for incredible suffering, and incredible wrong and crime. Send for architects and let them devise homes in which men and women and children may be able to live like human beings. Remember, if they can't pray, they can wash; and cleanliness is a kind of godliness, and leads to higher things."

This suggestion, received with enthusiasm by Mrs. Lloyd, was strenuously opposed by her husband. "Our poor," he said, "are mostly Irish, and they like to crowd. If they wanted decent homes, capital would flow into building them, just as it flows into building saloons and beer gardens." When arguments failed he tried scorn and anger; and finally such arts of affection as might once have availed, but which were now only to be placed among the futile efforts on which are stamped those sad, ineffectual words—Too Late!

She took no counsel of him, but with wise deliberation carried out the plan suggested. Her time was occupied with architects and philanthropists of various kinds, and she threw off as she might have thrown off a garment the mysticism and solitude which had been for years the air she had loved to breathe. "A more excellent way has been shown me," she said; and she renewed even her physical youth in its invigorating action and sympathies.

She talked much to John on the subject and he was always ready to prevent the material side of her efforts claiming too much for themselves. For there was a tendency in the work she had put her hand to leading to the exaltation of mere human means, and John regarded this as a distinct lowering of that Brotherhood which he was always advocating—

"If we are to love humanity and labor for its welfare," he said, "then we must look at humanity from its noblest destiny and responsibilities. We must consider that man is not only a citizen of this world, but an inheritor of the kingdom of heaven. Comfortable houses, good food, perfect drainage and education, are but means to a loftier end. For man is not a mere animal to be cultured and cared for, so that he may get through life as pleasantly as possible, and then be done with it: he is the child of God, made for eternal life, and all our loving service for him must be based on our love for God."

"You mean that from the fatherhood of God must spring the brotherhood of man?" asked Mrs. Lloyd.

"Yes," answered John. "This is the great charter of our salvation, that first we love God with all our heart, and soul, and mind; then, without fail, we shall love our neighbor as ourselves. And if any man or woman, Christian, Jew, Buddhist, Mohammedan, reach this height, that man or woman has attained unto salvation."

In this way, and through such conversation, she was prevented from falling into those extremes of feeling which usually attend conversions of any kind, for coming directly out of the cloud of mysticism into the vivid day of actuality and labor, it was very difficult for her not to overrate the importance of the work growing so visibly under her care and generosity.

Never before had a summer passed so rapidly and pleasantly to Mrs. Lloyd. She was astonished when Alice became restless and anxious to get back to the city, yet, as soon as the subject was taken up by her own mind, she was equally eager for it. She would be nearer to her work—nearer to her lawyer and adviser—nearer to the people whom she wished to benefit. So the early days of October saw the large house on the avenue opened again, and Mrs. Lloyd and her daughter, each through their own hopes and desires, looking forward to a winter that should answer all their expectations.

Jessie also was gratified. She was very unwilling to give up her pupil, but she was very weary of her pupil's surroundings, and quite elated over her first visit to the Lloyd city house. It was an exceedingly handsome home, and satisfied her conception of a rich man's dwelling. Its stately splendor reflected a sort of honor on her; she even fancied it influenced Alice, that it made her more reticent and dignified, and less inclined to familiarity and confidences. But if there was any truth in this fancy, it arose from circumstances hardly realized even by Alice herself.

The girl had quickly found that John in the city, was much more frequently present, and she feared the constant proximity. Some days Mr. Lloyd did not go to his office at all, and John brought the correspondence to him and answered the letters at the house. Then he usually dined with them, remaining with his employer an hour or two afterwards, occupied with business, or sometimes attending the ladies to an entertainment or passing the evening with them in their own drawing-room. And Alice had reached that stage of love when love is silent and shy, because it has come to understand that all of life's joy is in the power of another. Undoubtedly Alice loved John with the sweet fervor that marks a first affection, and yet she was not free from reservations and little social anxieties. And she knew well how angry her father would be at the destruction of all his hopes regarding Lord Medway, while she was equally certain that he would visit his anger on John.

Also, she was not oblivious of what her friends and acquaintances would say; and it was easier to contemplate their opinions in the country than in their very presence, surrounded by all the circumstances which gave authority to social judgments. There were also hours in which she suffered from the uncertainties of love—when she wondered if her love would bear John's steady and increasing devotion to ideas which she did not altogether approve—hours when Jessie's intimacies fretted her sense of what was perfectly high-bred and lady-like; and when the thought of John's family, and its possible intrusions, was not endurable. So she was often depressed, as those must be in whom perfect love has not cast out fear.

These feelings certainly found no expression in words, but they made an atmosphere which Jessie felt and resented so far as to retire promptly into her position as teacher, a position Alice appeared to be quite ready to accept. But this appearance was in reality the indifference which Alice felt to all other subjects but the great one which was to decide her future life. Her feelings toward Jessie had not changed; it was the constant growth of feeling regarding John which compelled her to assume that veil of dignified calm, behind which she hid all emotion, but which Jessie thought the result of pride, of self-appreciation. Others had the same opinion for "what airs Alice Lloyd puts on since that affair with Lord Medway," was a very usual comment of visitors at the Lloyd dwelling.

One November day, just as the lamps were being lit on the avenue, Jessie came down the steps of this dwelling with an angry heart. "I will give no more lessons in that house," she said to herself. "Alice has become 'Miss Lloyd' with emphasis. She is decidedly changed. She has put on city airs. She thinks I shall expect to be invited to her entertainments, and that it is necessary to snub me in advance. Pooh! I want nothing she has, or can give me;"—then she laughed a little to herself, and added, "Yes, I want her money for my labor; and I won't throw that away for a little false pride. Oh, dear, I wish! I wish! —I wish I did not have to teach!"

But the smile of her mother as she entered the house, the cheerful supper-table, the glowing fire in the little grate, put all dissatisfaction quickly out of her mind. As she took off her wraps and brushed back her hair, she heard her father and John coming up the stairs together. "After all," she told herself, "I have John! Alice wants him, but she can't make up her mind to accept him with his etceteras of unfashionable opinions and unfashionable relations. And I wouldn't change places with her if I had to change my opinions and my relations. John is worth twenty of her! Who are the Lloyds, anyway?"

She put down her brush with considerable accent and went into the dining-room humming a melody that had sprung from her heart as an unconscious explanation of her mood. As soon as she entered the room, it stopped suddenly. Steve stood in the middle of the floor watching for her, and the next moment he was holding her hands, while a thousand joys and hopes

"WHAT HAVE YOU TO SAY TO ME?" ASKED STEVE.

lit up his beaming face. They met in each other's arms, the meeting being perfectly unconsidered and natural. Before either of them were aware of the act Steve had kissed her. He had called her "dear Jessie." He had led her with the air of one who had the right of possession to the chair beside his own. And then he slipped into her hands a little box full of ornaments made of amber from the Baltic Sea, amber that looked like crystalized sunshine, and a coral comb for her hair that he had bought in Naples, and a set of rich laces from the isle of Malta.

Jessie was delighted. What woman is insensible to presents, especially such presents as are for the adornment of her beauty? She could not eat her supper. She ran into her room and came out brilliant with amber glory and silky, white lace. Then Steve could not eat for very admiration of her; and their joy spread as fire spreads, and every heart was aflame with love and friendship, and the delight of welcome for one who had been far away and had come back to his home again.

Nothing explicit had been said, and yet every member of the family felt that Jessie and Steve belonged to each other, and as Flora was visiting her betrothed's sister, and John had business with Mr. Lloyd and Mr. and Mrs. McAslin remained together in the dining-room, there seemed to be a propitious arrangement by which Steve and Jessie had the parlor to themselves. Steve went there with his purpose plainly written on his face. Jessie hid intelligence of the position under a pre access of vanity in her new and precio belongings. But all pretences fell aw when they stood alone. Steve made attempt to delay his fate. He said simp yet with great tenderness,

"Jessie, you know how truly I love yo What have you to say to me?" And t words Jessie said went like wine to Stev head and heart, and he took her in his ar and answered with truest, fondest kisse

"Oh, you dear, dear girl! God bl you, Jessie! I will try from this instant be worthy of you!"

CHAPTER VII.

STEVE'S OPPORTUNITY.

The man who cuts himself loose fr the organized prejudices of his time contemporaries is always regarded as fool, and Steve could not escape this dict, even from those who loved him. did not give him serious trouble. He kn that the world in general looked on m things as "foolishness," which the Eter that makes for righteousness holds t the highest wisdom; and his simple, w dering life had been only in accord that stream of tendency by which things seek to fulfil the law of their be

For freedom he had joyfully given home, and kindred, and great wealth. escape the trammels of conventional he had been content to work with hands for such things as w necessary for his existe The religious doubts wh assail thoughtful youths had conquered, not in a n tial, disputatious attitude. on his knees in desert pl among woods and mounta when he was alone with Solitudes and wide horiz had given to his mind equal plenitude. "If it possible to believe too m in God," he once sai John, "I desire to be gu of that sin." His faith in was equally wide. His o ions were large, hopeful. honest. They did not lur insinuations, nor were ambushed in plausibili he put them boldly tory and asked no quarter them.

Such a man was not li to let love dominate hi challenged. He was su the long run to inquire o tendencies—how it woul fluence, and where it w lead him. So it was, th the loneliness and stor the Baltic shores, and in the heav beauty of the Mediterranean, he had fo out, during the past summer, the gre battle a man can fight, as regards this l— the battle between the absolute free m that was his soul's highest atmosphere the captivating love, that was his he sweetest hope. Freedom had nearly him many times; perhaps if he ha mained in the stress and storm of bleak, tossing Baltic, for a little lo freedom would have gained the final tory; but under the soft Italian skies, in the warm sunshine of the South, love the atmosphere of its being. Mem of Jessie floated in the perfumed wi and in its lovely languors, he dre only of her beauty and brightness, thus love easily won the day.

A change, therefore, in his whole had to be contemplated. He had a Jessie to be his wife, and she had sented to his request; and he was aware, that marriage meant a home all its attendant cares and responsibil He would have to shut himself once within four walls. He would be comp to perform some regular work. He w be obliged to live day after day, same place. No more wanderings the length and breadth of the land. more sleeping and dreaming unde stars, with his knapsack for a He had taken one dear, lovely woma his heart; and he must take with h the cares as well as all the joys w inevitably brings.

(To be Continued.)

OPPORTUNITIES.

Suggestions on the Christian Endeavor Topic for the Week Beginning Mar. 7. John 4:5-15. 1 Cor. 9:19-22.

ALTHOUGH Christianity lays stress upon being, rather than on doing, it is only as means to an end. It secures the doing of good by insisting on the being good. James seems to put the matter logically when he says: "Show me thy faith without thy works and I will show thee my faith by my works." But Paul is the better logician, because works are not always a proof of faith. There are many examples of good works being done for an ignoble purpose. They may be done, we know, under some vague idea of accumulating merit, or of gaining popularity, or from generous impulses which can exist in a soul which has no faith at all. We are thankful for a good deed done, whatever may have been the motive that prompted it, but when we come to examine our own performances, it is important to discriminate. Again and again we are warned that motive enters into the account when God judges our conduct. Christ said of the Pharisees that they had received their reward. They wanted the applause of men, they did their good deeds to obtain it and, when they did obtain it, the account was balanced and they had no reason to look for any further recognition. The Christian who acts on Christ's principles does good to the unthankful and the evil, renders service to his enemies, denies himself for the sake of people who will show no gratitude and makes no parade of his benefaction. What he does, he does for Christ's sake and in Christ's spirit. He does it out of the goodness of his heart and with no expectation of reward. The surprise with which those on the right hand of the Judge heard that in feeding the hungry and visiting the sick, they had been ministering to Christ, indicates the spontaneity and disinterestedness of their service. It is on this radical principle that Christianity provides for good works. It implants in the heart the disposition of helpfulness and kindness and love, and the disposition works its own way in a world where so much of those qualities is needed.

Where this disposition exists it will never be idle. Though a man be so poor that his own absolute necessities are barely met, he may minister to others. The encouraging smile and the sympathetic word cost nothing, yet they may put new life into some soul that is fainting under the burden of life. Suffering and sorrow are on every hand, and it is our business to relieve them. Every dark place is an opportunity for those who are the light of the world. At school, in the home, in the office and the store, there is opportunity for ministry. The cheerful disposition and the ready hand may do much to help others bear their burdens. The curse of competition, the struggle of ambition, the eagerness to "push to the front," the desire to secure the good things of life for ourselves, are marks of the spirit which is in antagonism to Christ. Where they reign, opportunities pass unseen, and even their cries are unheeded. The eye needs to be taken from our own interests and our own advantage before it can detect the need of others. The surgeon who has a panacea for a sickness goes where that sickness is prevalent that he may relieve it. How much more the Christian, whose life is full of the sweet peace that comes from union with Christ, should seek opportunities to tell his secret to others. So far from closing his eyes to the opportunities that force themselves on his attention, he will go where he is likely to find opportunities, and think how best he can use them. Much of the harassing introspection which embitters the spiritual life of many might be avoided by this active administration. "Am I saved? Shall I be lost?" are questions that torment thousands. But if the mind were occupied with an effort to help some other soul to the light, to cheer some sufferer, to console some mourner, to lift the burden from some weary back if only for an hour, the soul would cease its tormenting self-questioning.

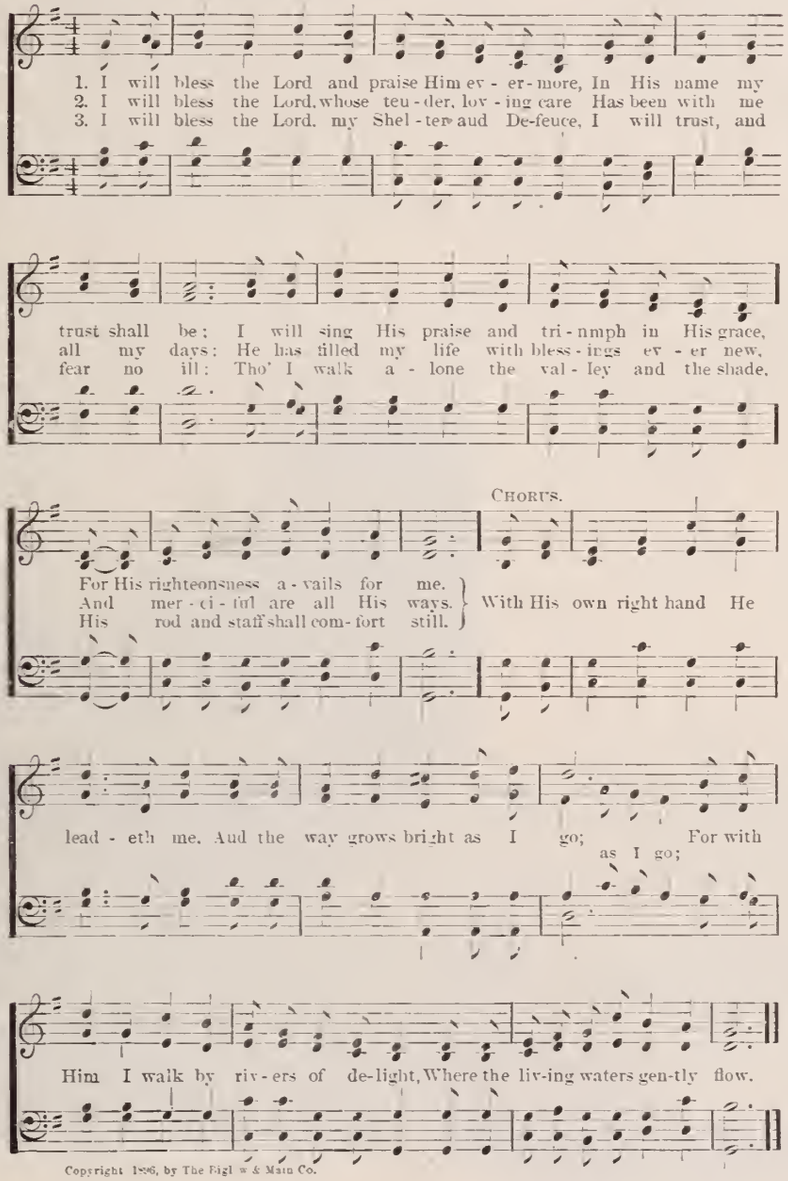
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

I Will Bless the Lord.

PSALM 34: 1.

F. J. CROSBY. IRA D. SANKEY.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co.

SOUL LONGINGS.

O TO be trusted and trusty,
O to be faithful and true;
Loyally serving my Captain,
Always prepared for review.
O to be just where he wants me
There in his presence to stand
Willing to do to the utmost
Aught he may please to command.
O to be fully surrendered,
Never a will of my own;
All of my life for his kingdom,
All of my heart for his throne.
Thus to be guided entirely
By the sweet counsel of grace;
Never a word to oppose him,
Never a thought to displace.

O to be filled with the Spirit,
Emptied of dross and of tin;
Filled with the wonderful fulness,
Sanctified throughly from sin.
So to be more than a conqueror;
Never a moment of loss—
Never a shadow of failure
In the Crusade of the Cross.
Lord, to provide me this blessing
Is a small matter with thee;
Here would I claim thine own promise,
Claim it as given to me.
Bring I the tithes and the offerings,
All at thy pierced feet I pour;
Open the windows of heaven—
Bless me as never before.

JOHN WILFRID M'CLURE.

A LITTLE WAY.

WHAT though with weariness oppressed?—
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent and morn is near,—
Morn of the cloudless and the clear;
No vanity nor folly now,
No fading garland round our brow;
No moody musings in the grove,
No pang of disappointed love;
With the brave heart and steady eye
We onward march to victory.
'Tis but a little, and we come
To our reward, our crown, our home!
Another year, it may be less,
And we have crossed the wilderness,
Finished the toil, the rest begun,
The battle fought, the triumph won!

HORATIUS BONAR.

THE PRESENT AGE.

Characteristics of our Time by which we Recognize its Place in Prophecy.

BY REV. GEORGE C. NEEDHAM.

(Continued from page 135.)

THE saddest peculiarity of present scoffers is that they appear not to know that the very reason of the Lord's delay is because of long-suffering toward themselves. Just as ample time was given to the mockers of Noah's age, so now Jesus is waiting in the heavens, if peradventure some of these wicked will turn from their ways and escape wrath.

Another feature of these scoffers is lack of moral character. They are not good men or sober men. Their testimony is worth nothing, for they are given over to sin, and therefore to blindness of heart.

It is an anti-Christian age. Not outwardly so in Christianized lands, but inwardly in all that pertains to the heart and life. We cannot better demonstrate this statement than by quoting from a lecture delivered in a theatre in Yokohama by a distinguished Buddhist priest on his return from the Parliament of Religions convened in Chicago during the World's Fair. Amid great applause he said: "The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. . . . Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness."

The startling statement of what a stranger saw and felt in a Christianized land, may well set the faithful in the church to sober consideration. Perhaps we shall learn that Paul and John were not wrong when they predicted that the spirit of lawlessness should increase as time moved on: and that a "falling away" should characterize the last days. (II. Thess. 11: 1-4.)

It is estimated that less than thirty per cent. of our population are regular attendants upon church, while one-half of the whole population of the United States never attend any church of any name. Other Christianized lands yield an even more discouraging census.

Do any ask what shall be the final result? Scripture alone can answer. "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy; having their conscience seared with a hot iron (1Tim.4:1,2)

And again. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (II. Tim. 3: 1-5.) Mark the coincidence between the words of that heathen priest and the inspired apostle. One says: "Christianity is merely an adornment of society . . . . deeply believed in by very few. The other says: "Having a form of godliness, but denying the power thereof."

It is a mixed age. Wheat and tares grow together; good and bad fishes are in the same drag-net; sheep and goats are herded together; wise and foolish virgins are found in each other's company; and evil birds lodge in the branches of the mustard tree of the kingdom.

These are the rough outlines as sketched by the hand of prophecy. We can see how the latter-day Church is filling in the details of the picture. Active Christianity is barely holding its own in running a race with active sin.

*From his booklet, "Will Jesus Come Again?" 83 pages; price ten cents. Published by Albert Needham, Narbeth, Pa.

THE FAMILY AND HOME CIRCLE

Winter Days in Florida.

A Frost-Pinched Orchard—Alligators as a Source of Income.

USUALLY a Floridian winter is a season of salubrious mildness. It is very seldom that the mercury touches the freezing point, and zero is quite unheard of, even by the oldest inhabitant, while snow is something about which the Florida mothers tell their children as being a product peculiar to northern localities. Yet Florida occasionally feels the pinch of Jack Frost, although not with a marked degree of severity; but even the slightest degree is a thing to be dreaded by the owners of the beautiful orange groves in the Flowery State. One of the photographs on this page shows how serious are the results of a visit by the "frost-king" in that state. The picture is that of an orange grove on the beautiful Indian River, where great quantities of the fruit, frost-bitten over night, have fallen from the heavily-laden trees to the ground. It is a pitiful sight for the orange-grower. He, perhaps, may have built all his hopes of profit for the year on that particular crop, which is now ruined in a single night,—the trees stripped almost bare, the fruit rotten and flavorless, fit only for the refuse heap. Sometimes it happens that a frost-wave, passing over an orange-growing section, will kill immense quantities of the fruit, involving damage to the extent of hundreds of thousands of dollars.

CATCHING BABY "'GATERS" NEAR INDIAN RIVER, FLORIDA.

Fortunately such visitations are exceptional, and when they do come they usually affect only a limited section. Within the last ten years Florida fruit-growers have suffered considerably from frost; but a single fortunate season may reimburse them for the loss of the bad crop of the previous year.

Another of our illustrations is one that will be full of special interest for our young readers. Alligator hunting in the Southern swamps and bayous is not without certain attendant dangers; but young alligators are frequently caught without much risk. This is particularly the case when every leaf is touched with a touch of frost, which seems to benumb them and render them helpless. They are then roped around the neck and carried, and they can be marketed. Each year a million—in the little cities of the West—as a friend tells us, bring one dollar per foot, and with the skins of partially-grown alligators a remunerative export. The men in the photograph are able to have a count in the course of a dozen tail "gaters" [illegible] netting a dollar a foot. The skin is used for making shoes, slippers, satchels and purses, and good skins are in active demand. For these purposes the young alligators are preferred, as the skin is pliant and more easily handled.

Florida is every year becoming more popular with Northern tourists and invalids, who go there at this season to escape the rigors of our Northern winter. It is a delightful and health-giving country in winter, rich in scenery and full of picturesque variety. For hunters, fishermen and naturalists, it is a veritable Paradise.

Discontented People.

As long as there are thoughtless women there will be discontented wives. As long as there are careless men there will be discontented husbands. Because the rich man wears patent leather shoes and fine clothes, and indulges in expensive habits and luxurious living, the well-to-do laborer of limited means thinks he must do so too. Because the wives of the rich rustle in silk and diamonds, and pay fifteen dollars to have a dress made, the poor man's wife, unless she is possessed of that very uncommon and most desirable thing, common sense, sighs because she cannot do likewise. How great the truth expressed by the apostle when he wrote, "Godliness with contentment is great gain." The most perfect image of a saint to be seen in this world is the happy, contented woman of limited means, cheerfully presiding over her home, diligently working with her own hands, ministering comfort and joy to the members of her own household, and turning her eyes and ears away from the extravagant demands of the senseless, wicked fashions of the times. God has a high seat hard by his throne in heaven for all such.

A New Use for Old Toys.

There are many excellent uses to which old toys might be put after the children have become tired of them. A pretty custom which prevails in the German royal family, illustrates this: On the birthday of one of the children the Empress goes through the stock of toys which has been accumulating since the child's last birthday, and sends all, except a few special favorites, to the sick children in hospitals. On the occasion of little Princess Victoria Louise's birthday recently, her Majesty packed a large case of dollies and dishes—all in a fair state of preservation—and had them sent off to the little sufferers. The sick children are always told who sends the presents, and in past years this has resulted in the saving of some curious and interesting relics. In this way the battered tin soldiers which amused the childhood of old Kaiser William have been saved from the wreck of time.

A Japanese Tea-Party.

In a letter from Japan to *What to Eat*, Mrs. Robert P. Porter gives this pretty picture of a tea-party in the Mikado's kingdom: "Conducted into a spacious suite of apartments, furnished in European style, and terminating in a long drawing-room, we found we had been bidden to a family party, an honor to be greatly appreciated. Here was the aged mother, her white hair shaven clean, like that of a priest, and her bent form clad in the darkest of blue silk kimonos. Our host, too, wore his native costume, the long flowing lines of his gray silk gown giving added dignity to his fine face and upright carriage. He led Madame forward; calm, gracious, and wearing the subdued colors of her age and position. Then two charming young married daughters, supple in figure, smiling of eye, and painted like fine porcelain, both the wives of men of distinction, and speaking English with ease, were presented to us, and in turn brought forward a group of children and grandchildren of both sexes, and all ages, from the baby up, round as apples, rosy as peaches, and beaming upon the little strangers with anxious civility. In all, there were four generations. A few Japanese gentlemen, whose names are well-known to the scientific world, were also invited. We were shown a wonderful collection of netsukes, gems in carved ivory, metal and precious woods, and tasted of the beautiful bonbons that in the form of a basket of fruit and flowers were passed around. Then we were invited upstairs into another large suite of apartments, where a unique and delightful entertainment was given. Famous conjurors fanned bits of white paper into clouds of snowy butterflies, and gave us a drama on wings in a butterfly courtship. Live roosters were evolved from small fire-crackers, and plants in full bloom sprung up from the straw matting."

A FROST-KILLED FLORIDA ORANGE ORCHARD.

HIS WAY IS BEST.

THE snows of winter nurse the hop[e]
corn;
Long, patient months produce the har[vest]
fair;
The darkling clouds the sunset's throne
pare;
'Mid glacier crags are noblest rivers born;
The tempest tracks the mountain's
adorn;
In deepest mines are treasured gems
rare;
The port is calmer reached through stor[m]
care;
The night of weeping melts in joyful mor[n]
Events are not as first they meet the sigh[t]
The sons of God by passing griefs are bl[est]
Amid the dark he ever leads to light;
His purposes and plans are always right.
Commit thy way to him, his way is best.

CHRISTOPHER NEWMAN HA

Attractive Firesides.

WHY is it that in some homes parents seem to have no
culty in making their sons
daughters happy and agree
preferring to spend their leisure unde
family roof-tree, rather than to w
in strange places, wh
other households the y
people seem to ha
chronic aversion to pa
any more time at h
than is necessary fo
purposes of eating
sleeping? This is n
overdrawn picture
many parents kno
their sorrow. Perhap
can best find out the
son by going to the y
folks themselves abo
"Our home," says a l
lad "is one in which
is always plenty of
plenty of light, plen
eat, and a good fir
boy is happiest when
a good fire. Rooms s
be warm, and there s
be light in every co
which is a great thin
boys. Warmth and
are good, but there s
also be, for both boy
girls, a supply of l
magazines, and su
amusements. Ther
nothing in this whole
creation half so well
saving as the boys
girls.

Imagine a commun
young people, says a
in *The Kingdom*, bu
up with a pleasant m
place where they
pass their spare ti
chatter, music, game
the society of brigh
intelligent people.
ture this evening, a
ing to-morrow aftern
stereopticon talk and
next week, and all
through the year inc
and events interestir
instructive, somethi
look forward to. s
thing to make the time pass agreeab
to brighten the daily life of young p
to whom a dull, workaday world is
onous and dispiriting.

Wash-day in Sweden.

Wash-day has terrors for the Sw
girl. It comes only once a month, a
pile of accumulated garments may
ter imagined than described. Th
no stationary tubs, washing machi
wringers. Five or six women, profe
washers, come in and begin to sc
rub. Each piece is put through th
cess in three separate waters. The
pour boiling water on the white ga
thirteen times in succession, and fin
them lie over night in a weak lye m
pouring water through a bag con
soap and wood ashes. Next morn
tubs are placed on a sledge and dr
a horse to the public wash-house.
the women take garment after g
and beat it with a paddle, holding
one hand in a trough, through whic
a stream of water. The wash is t
back into the tubs and hauled hom

SOUTH TEMPLE STREET, SALT LAKE CITY, LOOKING EAST.

MORE MORMON FALLACIES.

Eaton Replies to Many Critical Correspondents — The Real Mormon Doctrines about God and Christ Explained.

DURING the publication of the series of articles on Mormonism, in these pages, from the pen of Gen. John Eaton, a recognized authority on the subject, a large number of letters were received from persons in different parts of the country, some of them taking issue with the author regarding the statements made in his contributions. These letters were placed at Gen. Eaton's disposal for review and we print below his communication in reply, which will shortly be followed by another, dealing with a different branch of the correspondence.

WASHINGTON, D.C., Feb. 10, 1897.

In supplementing my half dozen articles on Mormonism, as required by the numerous communications received by THE CHRISTIAN HERALD and by the writer, it is impossible to take up each in detail, neither time nor space permitting. The number of communications shows the great interest in the subject. They come from many different sections, indicating not only the extensive circulation of THE CHRISTIAN HERALD, but expressing the interest and confidence in its fairness. In general it may be said the letters divided themselves into two classes: those which approve and those which deny in part the statements made. Some express surprise at the amount of data the writer has in hand. Some ask more specifications. Any one who has dealt with a subject of this kind so briefly, knows how often space limits its only general treatment, forbidding the use of details or exceptions. Some have criticised omission of data in the earlier articles found their points duly noted later on in their order, later.

The writer may say for himself that he has had exceptional opportunity to understand Mormonism, its origin, progress, and present condition, and, from most mature consideration, believes it without foundation, or a revelation, false in doctrine as a delusion and injurious in practice to our patriotism and piety. Yet his purpose and effort in these articles were in accord with the well-known character of THE CHRISTIAN HERALD, only to bring out the truth and rely on its effect; not a word was put down in unkindness towards any one. He believes in the honesty of the great body of Mormons and would accord to every reader the same freedom of religious belief as he enjoys himself—the same right guaranteed to every citizen by the American Constitution. Mormonism must stand or fall on its merits. Those who believe in it, seek by greater and greater devotion to confirm themselves; those who do not believe in it, find ever increasing reason for rejecting it. This latter the writer believes will be the result in every case where the question is approached intelligently and candidly. He may say that the most severe terms in the letters written against him, purported to come from a lady of the gentler sex, eighty years old, show how he takes this as an illustration of the terrible perversion accomplished by the doctrines and practice of Mormonism.

The statement of the doctrines of Mormonism in the previous articles, sustained as they were by accurate quotations from the most authoritative expounders, which the writer deemed the most serious of the charges made by the articles, are confirmed by the most credible witnesses. Among the illustrations of the fact that may be found in the later articles what they charged the writer with omitting, is the truth that the "Josephites" do not practice polygamy, which came out clearly in its place. The articles do not take up the divisions already arising among the followers of Joseph Smith. They make much of the divisions among professed Christians; they use these facts to prove that the time has come for the Latter-Day Saints to possess the earth. I did not bring out the bitterness that has been manifested between the "Josephites" and the "Brighamites," so-called, nor did I mention the failure of all recent efforts to bring them together, nor did I dwell upon the other divisions, and I may now add that the recent efforts to harmonize the "Reorganized Church of the Latter-Day Saints" and the "Hendrickites" have also failed. I have before me the doctrines of the Brighamites as declared by Joseph Smith in the thirteen articles, recently reaffirmed by Wilford Woodruff, and as printed on the back of the personal card used by the Brighamite missionaries, and I have also a copy of the articles of faith of the Josephites, as approved by their secretary, Elder H. A. Stebbins, of their headquarters, Lamni, Decatur Co., Iowa. The Josephites declare specifically that they believe "in marriage as ordained by God," but that the doctrine of plural marriages is "heresy," and they affirm that freedom of worship "does not require a violation of the constitutional law of the land." As to the doctrine of polygamy, fidelity to history makes it necessary to say that Brigham Young declared that the doctrine was revealed to Joseph Smith years before it was made public, and further it should be stated that the belief prevailed among those outside of Mormon circles that celestial marriage, so-called, was practiced in the days of Joseph Smith; indeed the general public was profoundly convinced of the practice of immorality among the Mormon leaders before they left Nauvoo.

It is well understood that the missionaries from Utah have not included polygamy among the first doctrines declared where they preach. Polygamy has had its fullest development in Utah, where Mormon leaders were supreme. Many are now known never to have given up its practice, and there is a deep conviction in the minds of many non-Mormons that there is to be a general return to the practice of plural marriages, as soon as it can be done without too severe a shock to the public mind. In confirming this view, they point first to the fact that they personally know of many families living in polygamous relations; second, the doctrine of plural marriages fundamental to the Mormon system; third, that it never has been excluded from the revised editions of their compendium of faith; fourth that (a) the "manifesto" suspending plural marriages was only issued and (b) the clause prohibiting them, which was inserted in the constitution, were only for the purpose of securing statehood; fifth, the well known fact that the Constitution of the United States does not prohibit polygamy, that the subject of marriage is left entirely to each of the states, is cited as showing that the Mormon sentiment has now an open way in Utah to follow its own direction; sixth, what that direction is, it is claimed, is indicated by the fact that the first legislature under statehood, as has already been cited, (a) made all children born in polygamous families legitimate and (b) refused to pass any law punishing plural marriages; seventh, it is affirmed that the leaders, having found a way to continue the control of the church in temporal as well as spiritual affairs, thus violating their pledges and the spirit of the state constitution for which they voted, will also find a way to practice polygamy, a doctrine so fundamental in their system.

With reference to the use by Mormon preachers and writers of the terms "God" and "Faith" and "Jesus Christ" in a sense in which they are not used among Christian people, a single illustration must suffice. Elder B. H. Roberts, a man greatly respected among Mormons, who has written various books in support of their doctrines, the last of which is entitled, "A New Witness for God," in a discourse delivered before Christian people in Salt Lake City, April 5th, 1896, said: "But I do mean the young man who is deep in his religious convictions, and who, in the presence of unbeliever and believer alike, modestly affirms his belief in Jesus Christ, and brings the principle of Jesus Christ into practice in every-day life." Who would find fault with this declaration if the terms are accepted in their commonly-received meaning? But what they mean to Mormons, will appear if we turn to his "A New Witness for God, page 465, where he says: "The Prophet Joseph Smith corrected the idea that God that now is was always God. We have imagined," said he, "and supposed that God was God from all eternity. I will refute that idea and take away the vail so that you can see. . . . God himself was one as we are now, and is an exalted man and sits enthroned in yonder heaven. This is the great secret." Again he says, page 461: "I wish to be perfectly understood here. Let it be remembered that the Prophet Joseph Smith taught that man, that is, his spirit, is the offspring of Deity: not in any mystical sense, but actually; that man has not only a Father in heaven, but a Mother, also. . . . Instead of the God-given power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity, which like an endless vista stretches out before him! Through it, man attains to the glory of an endless increase of eternal lives, and the right of presiding as priest and patriot, king and lord over his ever-increasing posterity. . . . Through that law, in connection with the observance of all the other laws of the Gospel, man will yet attain unto the power of the Godhead, and like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity." With this man-god doctrine, teaching that Jesus is the God next to the Father, and is and has been building his kingdom with many wives, what becomes of the plausibility in Christian minds of the first quotation, so nearly sound if its terms are interpreted as is usual among our Christian believers! JOHN EATON.

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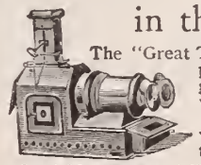

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OORFA'S ORPHAN BAND.

The Parentless Children Crowding upon Miss Shattuck—Two Interesting Letters About the Rescue Work.

HEERING news comes to us of the progress of the rescue work among the orphans at Oorta. Miss Chambers, a missionary who has lately gone to that city, writes: "Miss Shattuck seems very tired, and I am very glad I could come. We have united schools with the Gregorians, and have fourteen departments in all, with more than **one thousand children,** and soon will have twenty teachers. We also will have fourteen Bible women at work, teaching women and grown girls to read. Many more wish to learn as soon as we can arrange with them to have a teacher. These teachers are newly-made widows, and support, or at least partially support, their families by this means. Beside the readers, there are five who hold little meetings and visit the sick. Those who pass a satisfactory examination in reading are allowed to enter a Bible class I conduct every Wednesday morning. Our Sunday School is very large, having sometimes as many as 1,100 children. I have a class of twenty-six large girls. We also have an industrial department, in which we employ a number of persons. I believe there are now one hundred and ten in all. Besides this, we have our orphan boys and girls. We are taking in new ones all the time. Every minute is filled up. There is scarcely time for anything to be thought about or talked over except the work on hand. We have no time to borrow trouble or worry about the future."

Miss Shattuck, writes of one branch of the work: "Our orphans in two homes now number 115: 55 boys are in our own home and the girls in two houses near us; all are healthy children, little suggesting, as one sees them at play, the sad scenes of one year ago. All but seven or eight are in school, and six older boys are learning the shoemaker's trade, working in turn, two by two, one set before school in the early morning, one after school before evening meal, and the other in the time most precious of all for lessons, the evening study time. They are quite enthusiastic in their work, as in their study also. A few are about fourteen or fifteen years of age, and all have lost both father and mother. We have been obliged to enlarge our premises, and the new rooms are nearly ready for occupancy."

In another letter Miss Shattuck writes of expecting a number of additional orphans and of the special need of providing for them. She expresses the warmest gratitude for the help already rendered.

These glimpses of the very energetic work now going on at Oorfa only serve to show how busy the workers are, toiling among the orphans and the helpless ones from day to day without cessation. They deserve the most cordial encouragement and support in their efforts.

The following contributions for the Armenian Relief work have been received during the week:

Prev. ack'd	$2445.53
Kate Thorne	50
J B Ireland	50
Susie Garrison	25
Sarah M Decker	25
Cash, Clintondale	4 05
Cash, Clintondale	1 55
Cash, Clintondale	25
Mrs H V Voorheis	2 00
Friend, Adolphustown	1 00
Jonathan H Indley	5 00
Mrs Wm Laus	5 00
Henry Peters	3 00
Rudolf Peters	5 00
Thos Disley	3 00
Reader, Morrison	1 50
Subr, Corona	2 00
Joseph B Davis	5 00
Martha Avon	1 00
G F Cook	1 00
Friend, Jersey City	3 00
In Jesus' Name, Knoxville	1 00
Mrs Sarah Parker	1 00
Miss E M Kinney	1 00
Ella W Keyser	1
Friends, Toronto	2
Mrs C. Merlin	12
E D Cooper	2
Lena Bentley	1
Lodgen H Smith	1
A F Sargent	1
John Jeanson	5
John Koogenberg	1
Wm Herbert	1
Miss Jehu Rinyen berg	5
J Calvin Smith	5
L M Van Dyke	25
Mrs J F Nickerson	1 00
Mr&Mrs B S Gardner	2 00
Henry W Johnson	1 00
Eliza J & Julia M Skinner	1 00
C O Dittenbacher	3 00
Rev N Currie	1 00
Esther R Donte	5 00
Mrs M Brownlee	1 00
Lena Ella	2 50
Adam Westerman	1 75
T F J Clifton Forge	10 00
Mrs Peter King	50
C&MK, GroveCity	2 50
M Weed	2 50
Casper Tott	5 00
Ed Parker	2 00
—, Austin	5 00
Miss R L Ballo	3 00
Friend Andrew	1 50
A Christian young man, Kirksville	1 00
Mrs S Boone	1 00
C L Courtland	2 00
Mr& Mr Blekkink	1 00
Mrs John Hunter	5 00
Snyder, Ithaca	1 00
Mrs S Becker	2 00
Mr&MrsBF Brown	1 00
Mrs Prill	1 00
Mr&Mrs Richardson	1 00
2 friends, Dobsville	2 00
B O P Danville	5 00
A H Shepard	12 00
Subr, Parkman	2 00
Mrs M G Flavel	25
— Coram	1
M G P, yres	5 00
HN Moore's Mill	10 00
JAS, Adelaide Co	2 00
—, Enfield	1 00
C A Hagaman	3 00
Miss Wyer	50
J O Seeley	1 00
S M Boothby	1 00
Mrs Henry Yost	3 50
Y P S C E, Stetsonville	7 00
F C Corbett	3 00
Ida E Hescock	1 00
John Haas	5 00
Hagar S S Dis No 4	55
B Wokoun	2 00
J E Cox	1 00
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C H Thompson	2 00
Alice Brown	1 00
G W Baker	2 50
Mrs E A C Shedden	1 00
H C Snyder	5 00
E A Halladay	2 00
Thos F Bennett	1 50
Herman Ollwick	3 50
Friends, Topsfield	25 00
Miss Georgia Shaw	1 80
South Farmington Union Chapel	4 20
Gilbert Lake S S	5 08
L F M S, Franklin	4 05
K A, St Louis	1 00
Fanny E Purinton	2 00
Mrs J P P Peckham	1 00
E L Sowles	1 00
A Martin	2 00
Schwenkfelder S S, Upper Dis, Penn	87 00
—, Belmont	5 00
—, Cuba	5 00
Friend, N Cohocton	5 00
E L Shelton	5 00
F J Kempter	1 00
Reader, Shortsville	1 00
A B C, N Anson	1 25
Geo L Hart	50
Geo P Trier	1 00
A Gaskill	50
J G Donaldson	50
J Y B, Fla	1 00
Julia Rayot	2 00
Bedford Glascock	25 00
M B Pancake	5 00
Mrs Sarah Haskins	1 00
T F E, Verdon	50
Jane Hope	25 00
A Ashhurst	75
J A Inglis	3 00
Mrs W H Baker	3 00
Mrs N Sorenson	5 00
Mrs J H Gaddis	5 00
M&C E Lexington	5 00
Friends of the Orphans, Donaldson	75
People of Sharon	55 25
Mrs J B R, Herrickv'e	100
Mrs C. Baltimore	2 00
F A H, Spring Bay	1 00
W C T U, Seneca Falls	5 00
Carrie McLure	5 00
Cora Smith	1 00
King's daughter, Sing Sing	1 00
Friend, De Kalb	1 00
I H N, Fostoria	2 00
3 friends, Brentwood	3 00
Advent Christian, Ch E, Rochester	9 70
Sam&E J Thomas	1 00
Josephine Hannah	1 10
Pres C E S, Brownsville	5 00
M E R, Ladede	2 50
Walnut Hill & Maxwell Churches	5 50
M J R, Shippensburg	1 00
Jno H Hershey	1 00
Mother&daughter, Owens X Roads	1 00
In Jesus' Name, Marysburg	2 00
J T G, Huntingdon	2 50
Annie Corson	3 00
2 sisters, Norwalk	2 50
Mrs W W Brown& Miss J Crouch	1 00
K A M, Ebenezer	2 00
I H N, Brighton	1 00
Friend C, Bridgeton	2 00
M D Merrifield	1 00
Mrs M J Starr	1 00
Mrs K Wolverton	1 00
Tacy E Weaver	1 00
—, Armstrong	1 50
In memory of Frank & J, Germantown	5 00
—,	1 00
D L, Marlboro	5 00
E L, Iowa	1 00
Mrs Emily Vickory	1 00
J E Graves	1 00
Luray Graded School	1 05
Mrs J B Hudson, Luray	25
King's daughter, Luray	1 00
Collected by Mrs Harvey McLeod	12 08
C J, Leivasy	26
C E Soc, Thonotossa	9 26
Corsten Johnson & friend	2 00
E & M S, Salem	2 00
Mrs A M Buckman	1 00
M E R, Dupont	1 00
C Edie	3 00
An interested reader, Rockford	5 00
L G W, Brooklyn	1 00
Mrs Rachel Grim	1 00
—, E Shelburne	1 00
2friends, Riverhead	5 00
Mrs Melvin	1 00
Daisy Williams	10 00
A S P, W Greece	2 00
Mrs C V S, Henryville	2 00
Friend, Cambridgeport	1 00
Mary C Ligan and others	1 50
A F Hart	2 50
Mary C Hart	2 50
Mrs Wm Schodde	5 00
Mrs F M Wood	2 47
I H N, Des Moines	5 00
A W Reynolds	5 00
P J A, Berryville	1 00
Friend, Saegertown	1 00
Mrs W H Hollister	2 50
Mary McGill	5 00
John R Chamberlin	5 00
W W Fitch	1 00
John Mittman	5 00
Mrs F A Sanders	25
Miss E V Sanders	25
Andrew J Hawkins	25
Ed W Sanders Jr	25
—, Friends	6 00
I H N, Apollo	1 00
Subr, Bridgeport	1 00
Mary B Porter	1 00
F E Wirtz	50
Dr G M Macklin	1 75
Ella H Macklin	1 25
Sarah M Macklin	1 00
M J Macklin	5 00
Mrs M Bridgewater	1 00
Friend	10 00
Mrs A Snave	1 00
Friend, Middleboro	2 00
Mrs H M M, Mad'v'e	1 00
Mrs Susan Tuttle	1 00
Mrs M E Tuttle	1 00
One who pities the orphans, Jamesv'e	1 00
Wm Underhill Sr	7 00
Y P S C E Bapt Ch, Northville	5 25
Roxie A Berry	10 00
A D Orr	3 00
C H Kendall	2 00
Mrs S E Johnson, son & daughter	1 35
Pupils, Lakota Sch	6 20
I W Jones	1 00
Mrs McKibbin	2 00
John McNab	1 00
James M Black	1 00
Gratitude, Phila	1 00
L E Hardy	1 00
Mrs A Richardson	1 00
Member of Christ Body	1 00
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J O A Gardiner	2 50
I H N, Greenland	2 00
Mr& Mrs L Stafford	1 00
Well-wisher, Houston	50
S D, Willmar	2 50
A R Loud	50
Mrs J Sharp	1 00
H Cannon	50
Love Becca Richey	1 00
Shiloh C P Cong	5 20
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Mrs A Godfrey	2 00
J C Owens	5 00
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Friend, Vermont	1 00
Mrs G. Worcester	1 00
Un Service Dutch Ref&BaptC E S, Marlboro	4 00
Emma F Bird	5 00
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E Bezant	1 00
Mrs R Richards	2 00
Mrs S Meggmson	2 00
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Joos J Arnoys	1 00
Jane T & R Deane	1 00
A H Hill	1 00
H R. Heller	1 00
Martha Wright	2 00
—, Bethel Springs	5 00
C E Chicester	1 00
Geo Prinple	50
Mrs Emma Harrison	1 00
Mrs Mollie S Martin	2 00
H I N, New Rochelle	1 00
Mrs Lewis Reno	1 00
Mr & Mrs A W Watson	10 00
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Rev W W Owens	2 00
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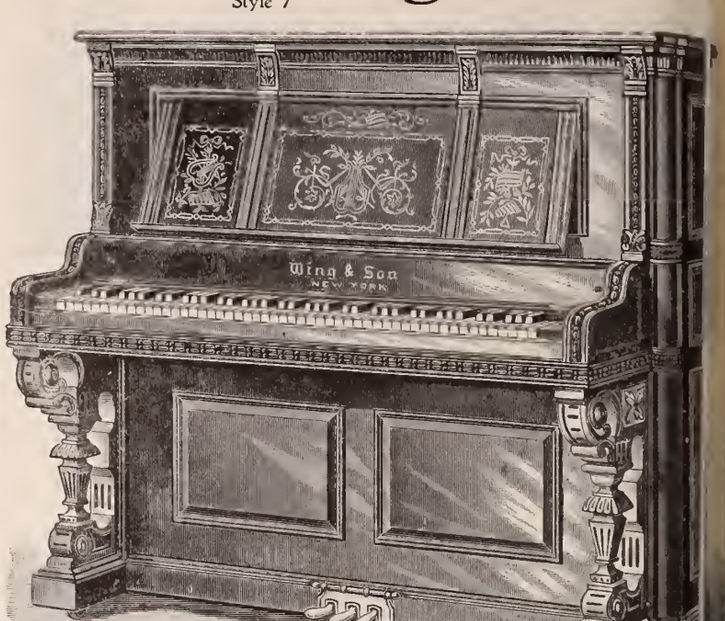
Style 7



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M.C.A. Progress in India.

a letter published in a recent issue of (by whose courtesy we print the accompanying illustration), an interesting unt is given of the proposed Y. M. C. building at Madras, the gift of Hon. Wanamaker. About two years ago, officers of the Y.M.C.A. while travel-

OSED Y.M.C.A BUILDING AT MADRAS, INDIA.

n a crowded section of Madras known blacktown, photographed a piece of nd then covered with old debris and ruins of long uninhabited houses. hin a few months that site was ac- ed by the Madras Association, and n an appeal was made for funds, Mr. hamaker generously consented to give whole amount needed for the super- ture—$30,000. Other gifts, large and ll, have been pledged, assuring a suf- nt amount to cover the cost of furnish- the building when it is completed.

Requests for Prayer.

T the Converts' Sunday Evening Prayer Meeting at the Bowery Mission, prayer was offered on Feb. 7, cordance with the requests of many ons, among whom the following ask prayers of our readers:

F the Conversion Relatives and riends. Reader, Clarendon, Tex., asks prayer for the conversion of two brothers. — "Grate- Reader," for the conversion of two friends, a that one of them who has has fallen under power of an insidious drug may be de- ed.——J. T. A., Chambersburg, Pa., that a ved brother may give his heart to God.—— M., St. Stephen, N. B., for the conversion hree young men.——"Wife and Mother," her dear husband and son may be brought hrist, and may be enabled to earn an hon- livelihood.——"Distressed Mother," Bur- ton, Iowa, that five dear brothers might to the Lord and find salvation.——Reader, B. C., for the conversion of two sisters a an only brother.——E. F. C., Elkader, a, that a whole family, mother, two broth- and a sister might seek and find salvation ough Christ.——"Praying Mother," Jack- Minn., for the conversion of a family, hus- d and five children, especially of one son, se need of divine grace is very urgent.—— M. G., Larimore, N. D., for the conversion husband and wife.——"Father," George- n, S. C., that a young man may give him- to the Lord.——W. L., Newark, O., that who is in financial trouble may realize his d of Christ, and may be led to seek first the dom of God.——Anxious Wife, New York, the conversion of her husband and father, that wife and daughter may cling closer to ist and have the grace and patience needed. M. M. H., Tipper Tract, W. Va., that a be- ed son may be saved from his bondage to ng drink, and may be led to consecrate his to God.——M. M., Fort Scott, Kans., for conversion of husband and children—— rowful Wife," ——, Va., for the conversion her husband.——"Mother," East Pittsfield, s., that God would lead her son and his to give themselves to him.——A. M. H., t Wallingford, Vt., that one who once knew Lord, but has backslidden, may be brought k and renew his vows of consecration.—— vant of the Lord, Fulkerson, Me., for the version of a son, a cousin, and two young n.——A. E. C., Thompson, O., for the con- sion of her husband.——Sunday School cher North Pilcher, N.Y., that the boys in class may all be brought into the fold of rist.——"Anxious Mother," that her children, sons and three daughters might give them- es to Christ.——Anxious Mother, Anoka, n., that her only son, an unbeliever, living in, may turn from his evil ways and seek ration.——"Waiting Wife," Solon, O., who been praying thirteen years for the con- sion of her husband, begs that Christ will e with her in presenting his case at the rone of Grace.——"Fond Mother," Clinton, , that her son may be made strong to re- the temptation to strong drink, and that may give himself to Christ who is able to p him from falling, and that he may be e to pay his way honestly.

r the Restora- ion of Health. L. C. B., Louisville, Ky., asks prayer that God would heal a dear nd who is very sick and in danger of consumption.—— Reader, Roxborough, for the recovery of a friend, a King's Daughter, who is threatened with blindness.—— W. R. R., Jefferson, Mo., that she may be healed of a distressing affliction.—— Anxious Daughter, Frankford, Pa., that God, with whom all things are possible, would restore her beloved mother to health and would prosper an effort on the daughter's part to obtain work for the mother's support.——E. D., Farmer City, Ill., for the restoration to health of a dear son, who is very sick and that he might be led to Christ.——V. E., Stephens, that a friend may be healed.—— V. E. Stephens, that a friend who is paralyzed may be healed.——D. E. L., Gresham, Neb., for the recovery of a grandfather who has been stricken with paralysis.——G. W. A., Markleysburg, Pa., that her mother may recover her former health and vigor.——K. C., Charleston, S. C., that a sick sister may be restored to health.——J. H. H., East Orange, N. J., for the restoration of hearing.——L. E. S., Plattville, Wis., that Christ would grant recovery and avert the necessity for a dreaded operation.——C. L. S., Mt. Vernon, Wash., that she and her daughter may regain their health that they may be able to support themselves.——Anxious Mother, Cape Vincent, N. Y., that a sick daughter may be healed by the power of the Great Physician.——L. A. B., Fairmont, Ind., that an aged infirm Christian woman may be spared recurrent attacks of severe pain.——The following persons afflicted with various maladies ask prayer that the Lord would heal them: H. L. D., Newark, Del.; Lizzie S., Bakersville, Pa.; Subscriber, Mill Village, Pa.; M. B., Brooklyn, N. Y.; A. S., Richland, Miss.

For Special Blessings. B., Emporia, Kans., asks prayer that her husband may succeed in finding the employment he needs and be enabled to have his family with him and support them.——J. L. S., Slater, Mo., that a worthy family may be enabled to get a home and earn an honest living.——Distressed Father, Brooklyn, N. Y., that God in his great mercy would enable his son to obtain employment at some place away from New York, where he would be removed from the temptations which overcome him in the great city.——M. P., Randolph, N. C., that a husband and wife who are very unhappy, may be reconciled and may be enabled to live peaceably in mutual love and confidence.——Reader, Montclair, N. J., that he may secure employment so as to be able to maintain his family.——Reader, Central, Pa., that a widow and her daughter may be enabled to collect from the executors of an estate the money that is due them.——S. C. B., Saunisville, Va., a widow who has great difficulty in supporting her young family and is unable to raise a small sum needed to take advantage of an offer of help, asks prayer that God would open the way before her.—— Troubled Child, Brooklyn, N. Y., that she may find out the cause of her spiritual darkness and learn what her duty is as to a promise made to God years ago, but not kept.——"Perplexed," New York, who is suffering misery through falling into sin about a year ago, and is unable to shake off a wrong connection, asks prayer that in some way God would remove from the neighborhood the tempter who holds him to his sin and that God in his mercy would forgive him.——E. C. V., Garden Grove, Cal., that the Lord would hear the many prayers being offered for a small country church and answer them by giving the church peace and power.——"Pastor," Athens, Tex., that God would give him the grace of consecration and revive the church under his charge and bring in many souls into the kingdom.——"Believer," Poughkeepsie, N. Y., that a young lady who is dejected over a great grief may learn how Christ comforts those who trust in him and may regain her wonted cheerfulness.——Y. E. H., Liberty, Mo., whose misconduct caused his wife and daughter to leave him, asks prayer that God would show them how sincerely he has repented, and lead them to forgive him as God has forgiven him and that they may return to the home they left a year ago.——W. H. B., Piedmont, Wyo., that God would interpose to save a child from evil companions and would prevent her falling into grievous sin.——Parents, Boston, Mass., that their son, an Evangelical minister, may be kept from worldliness, and that his wife may cease to be the cause of his inconsistencies.

Many other requests were received and were presented at the prayer meeting, which we have not space to publish.

BOOKS RECEIVED.

Johnson & Stokes Garden and Farm Manual for 1897: an illustrated, practical, up-to-date catalogue and guide; pp. 90; published at 217 and 219 Market Street, Philadelphia.

F. B. Mills Catalogue of Seeds, Bulbs and Plants for 1897: a useful 34 pp. list of all that the agriculturalist needs. Illustrated; published by F. B. Mills at Rose Hill, N. Y.

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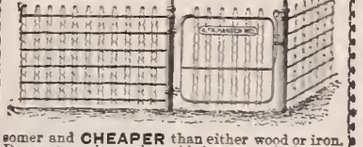

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Yours very truly,

Pamphlet on the treatment of Rheumatism by Tartarlithine sent free by
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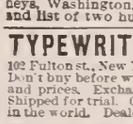

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

The Birthdays of the Great.

FEBRUARY has the unique distinction of giving a busy people two holidays, both of which have their occasion the birthday of a great man. One of these men, born in a very humble home, had a rough tussle with poverty in his childhood, and wrested his education from adverse circumstances. He rose to a position of rare importance at a critical period in the story of the nation, and his whole life was that of a clean, honorable, brave, and earnest American. The other, surrounded in early life with gentler conditions, and inheriting the traditions of the aristocrat, earned an undying fame by patriotism, courage, and splendid leadership, "first in war, first in peace, and first in the hearts of his countrymen." Lincoln and Washington both stand in eminent places in the history of our great people, and we appropriately celebrate their natal days.

The lesson for us, apart from the obvious one that good citizenship and true love of country ever merit recognition, is that the home sets its stamp on the man.

That little tow-headed boy studying his primer by your knee, dear mother, may, in days to come, be called to manage the affairs of the state, to sit at the council board, or to command an army. The schoolmaster of Martin Luther, in a time when children were rather snubbed and set aside than treated with special regard, used to take off his cap whenever he entered his school-room.

"Pray, why do you do this?" asked a friend, curious at such an innovation in pedagogic manners.

"I bow," said the good man, "not to these lads merely, but to burgomasters, generals, scholars, councilors, the great men of the future, when I come into the presence of my classes."

The men and women of the future are in our households to-day. What style of persons they shall become, with what credit they shall bear themselves, how noble or generous or unselfish they shall prove, depends in no little measure on the trend their lives shall take while they are in a state of pupilage. In the first years, the mother holds the next generation in the hollow of her hand.

It is to be feared that in some portions of this republic we are drifting away from the simplicity and single-heartedness of our former ideals. In our large cities a wave of luxury has swept in with the advancing tide of European thought, and our civilization, modeled on that of an elder day, bids fair to land us where Greece and Rome found themselves when the purple of their power had been stained and degraded. The Lord's Day is not respected as once it was, and in too many Christian families the religious training of the children is left to the Sunday School teacher, blessings on him and on her! And yet no mother has a right to let her children's most essential education be done by proxy. We need a revival of old-fashioned piety, and a return to the severer conscience of our ancestors in matters of personal responsibility. We, around whom little children cluster, to whom children in their growing stage when development is taking place, not for a day, but for all the days of all the years of life, need to adopt for our own rule the old Bible formula:

"Fear God and keep his commandments."

Here, in a nutshell, is the whole duty of man epitomized.

The child at the start is a docile and teachable being. Impressions made in the childish mind may be overlaid, but are never wholly effaced. Perhaps these little ones of ours will never be great personages, and God forbid that we should ask that for them, since only "thorny paths lead to glory," but God grant they may be good! Shall we not so guide them that they may believe in Jesus with all their hearts, and follow him in all their lives? Day by day, let us set before them the right example, as well as speak to them the right precept, and so let our walk and conversation be right with God, that our children, looking back from the standpoint of maturer years, may remember their homes as hallowed places, sweet with the fragrance wafted from heavenly gardens. MARGARET E. SANGSTER.

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Recapitulation of last Annual Statement.

Gospel Meetings Held	469
Men Professed Conversion	3,467
Men and Boys Sheltered in Lodging House	10,768
Meals Served in Restaurant	588,321
Patients Treated in Free Dispensary (Opened Aug. 20, 1895)	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Prev. ack'd	$138.88
John McNab	1 00
A friend, Dell Roy	20
Will Kopp	50
M H, Bismarck	50
A reader, Boston	1 00
C E, Chichester	1 00
Ray Baldwin	35
D Stuart Dodge	20 00
Mrs O J Scott	1 00
I H N	5 00
Total	$169.43

All contributions for the Bowery Mission will be acknowledged in these columns.

The Bethesda Home.

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F R Moninger	35
Mrs D F McLennan	50
Cash, Paterson	2 00
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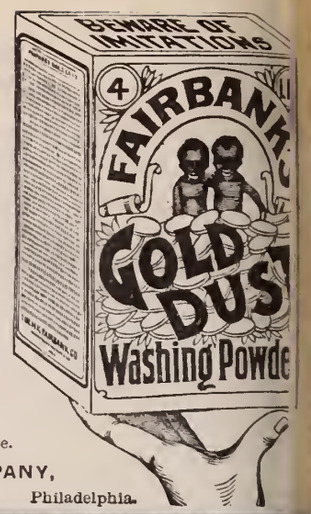

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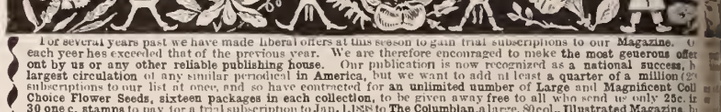

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Pinks,	finest double bedding sorts in mixtures,	14 col.	Larkspur, dwarf double rocket, very showy, hard
Astere,	new sorts, finest double varieties mixed,	20 col.	Sweet Pees, large flowered, all newer shades, robu
Poppies,	giant flowered, double, very showy,	20 col.	Nasturtiums, flowers last until frost, full bloome
Petunias,	finest single mixed, profuse blooming,	30 col.	Portulacas, single mixed, charming dwarf plant
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Sweet Alyssum,	very pretty for edgings, bright,	12 col.	Drummond Phlox, grandiflora, fine, large flowerin
Sweet Mignonette,	large flowers, superb scented,	2 col.	Morning Glory, sturdy, well marked rich flowe

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HEROIC PERSONALITIES

By REV. LOUIS ALBERT BANKS, D.D.

Diaz—The Apostle of Cuba.

ONE of the most heroic personalties that has come to the front in connection with the Cuban insurrection against Spain, is Diaz, the devoted Baptist minister, who by his unflagging energy, marvelous self-sacrifice and splendid ability as a preacher, has gathered about him in the city of Havana a church

DR. ALBERTO J. DIAZ.

of nearly twenty-five hundred members, and a congregation of eight thousand souls. Six years ago, in Clarendon street Baptist Church, Boston, he told a very interesting story of his conversion and the development of his work as a minister.

When he was converted he immediately commenced his labors in his own family. They were astonished and troubled to hear him talking of Christ, the Bible, and salvation, and were greatly opposed to it, his mother refusing to listen to him. Every member of the family was against him, with the exception of a little four-year-old sister who, after hearing of Christ, said: "I love that man, and will love him." His mother was a Catholic, and very bitter against what he said. She called him a Protestant, a heretic, a Jew. She said "I will not speak to you if you do not come back to the church and the religion I taught you." He tried to tell her about Christ and his word, but she would not listen to him: all she would say was: "If you are my son and love me, you will leave that religion and come back to the Catholic Church." She knew very well that he loved her, and what she said troubled him very much. They lived in the same house for months without her speaking to him. He trusted in the Lord, however, and prayed constantly for her conversion. At the end of that time he was very much surprised to see her come in one evening and take a seat in the meeting. Her presence disturbed him, as he thought she had come to reprove him before the people, but, mastering his feelings, he preached his usual sermon and then gave the invitation to those who wished to become members to stand up. His mother was one of the four who arose. Now he thought sure she was going to speak to him. Three of the people stood on his right side, and his mother was on the left side. Not knowing what she was going to do, he turned back to her and began to examine the other three, thinking she would think better of what she was about to do, and go away. He was intently engaged with the other three persons whom he was examining, when one of the people said:

"Well, mother, what are you doing here?"

"Mr. Diaz, there is your mother standing over there; why don't you speak to her?" Turning to her, he said:

"Alberto," said she, don't you want me in your church?"

"Yes, mother, we want you if you are ready to receive the Lord Jesus Christ: but how is it that you have changed?" he asked in great surprise.

"Through the Lord Jesus Christ, whom I have found in your Bible," she answered.

Then she stood up and told the people of the trouble they had had, how she had not spoken to her son for so long a time, but when she had read her Bible and found the way to salvation she could no longer resist coming and joining them.

Diaz says: "When my mother was in my own hands and I was about to immerse her, all the words that my tongue would give utterance to were, 'Lord Jesus, this is my mother: have mercy.'"

After his mother came to the light, his greatest anxiety was for the conversion of his father. He was a man of science who, immersed in his scientific studies, thought, like many others, that religion was something good enough for women and children, but nothing for a man to have anything to do with. The son approached him one day with the Bible and said:

"Father, don't you want to read this book?"

"No," said he, "that book is too old. I want something new."

One day, talking with his mother about it, she asked:

"Do you think, Alberto, that if father reads the Bible he will be converted?"

"Yes," said the young preacher: "if we can only get him to read the Bible he will soon be converted."

"Then I will make him read the Bible," she exclaimed.

So in about three or four days, when Sunday came, she went to him, putting on her gloves, and making him believe she was in a great hurry, said:

"Father, won't you please read those three or four verses for me? I am in a great hurry, and I want to know my lesson before I go to Sunday School."

The old scientist was very devoted to his wife, and so he took her Bible and read the verses she had pointed out to him. Under various pretenses she kept him reading the Bible for her. Early one morning, a little while later, young Diaz awoke, and seeing a light in the next room, thought some one was sick, and going to see what was the matter, he was so surprised at what he saw that he could not speak. There sat his father, reading the Bible at four o'clock in the morning. He said to him:

"Father, what have you been doing here?"

"Oh, I have been reading this book," he answered: "what time is it?"

"Four o'clock," the young man answered.

"Four o'clock! No!" he said, "it cannot be more than eleven."

But the surprised and delighted son told him it was really four o'clock, and asked how he liked the book.

"I like this book," said the old man, "and will go with you next Sunday."

He went to the church on the following Sunday, was happily converted to Christ, and entered upon a joyous Christian life.

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AND SIGNS OF OUR TIMES

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Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, MARCH 3, 1897. Price Five Cents.

A RECEPTION DAY AT THE WHITE HOUSE—THE CROWD OF CARRIAGES AT THE ENTRANCE. (*See Page 163.*)

Questions and Answers.

THE MAIL-BAG is this week honored with an official communication from the Chief of the Weather Bureau which, as it will be found interesting to all our readers, we give in full:

U. S. *Dept of Agriculture, Weather Bureau,* WASHINGTON, D. C., February 17, 1897.

The Christian Herald. In reply to the question submitted to you by William Dixon, 108 Scollend street, Toronto, Can., asking on what part of the globe New Year's day first commences, I beg to reply that, by common consent of European nations, the dates of our civil days begin at midnight on the 180th meridian, opposite to that of Greenwich, which passes through Eastern Siberia and the Pacific Ocean. When vessels cross this meridian they necessarily change the date. It is understood that on some of the islands, the 180th meridian is not strictly adhered to, depending in part upon their convenience in commercial transactions with neighboring islands, and in part upon ancient customs, before the adoption of the 180th meridian, strictly speaking, New Year's day begins simultaneously at all points on the 180th meridian at midnight, but for convenience, as just mentioned, such localities as Chatham Island (West longitude 176), the Samoan Islands (W. 170), and the Russian stations in Siberia East Cape, 170 W.), anticipate so as to have the same date with Europe and Asia; the Aleutian Islands west of the 180th meridian use the Russian date which is old style reckoning, or twelve days later than the European; the islands east of the 180th meridian use new style and the American dates in business transactions, but old style and Russian dates in the Russian Church ceremonies; formerly the whole of Alaska kept the same date as Russia, at that time, therefore, the Russian New Year's day began first at the southeast end of Alaska and spread westward over Siberia and Russia.

These customs as to dates are liable to change at any time, but, to the best of my belief, at present New Year's day, and, of course, every other day, first begins at Chatham Island and the Samoan Islands and advances thence westward around the globe. WILLIS L. MOORE, *Chief of Bureau.*

Chief Moore has the thanks of our readers for elucidating this very intricate and puzzling problem.

N. M. W., McKenzie, Tenn. 1. Is it right for one who believes in divine healing and has had prayer offered for him, to use a well-recommended remedy. 2. Is —— a reliable remedy?

1. We suppose he would be censured for taking medicine by the teachers of divine healing, if he had ventured himself by faith on the divine power. But he might quote Hezekiah's example as a precedent. Hezekiah was assured that God would heal him (II. Kings 20: 5), but the promise did not keep him from applying the poultice of figs which Isaiah recommended. 2. We know nothing of the remedy you mention. Better ask a doctor.

Earnest Student, Waukon, Ia. Should you think the wrong-doing of the Prodigal Son (Luke 15: 11-32) included such sins as those mentioned in Proverbs 7? If so, could they have been so easily forgiven?

We think that so good a father as he whom Christ described, would have forgiven his son when he came back penitent, even if he had been guilty of those sins. God will forgive them when the sinner repents and renounces them and pleads for pardon through Christ. That they are so often fatal is due to the fact that they have a benumbing influence and the victim has seldom an inclination to return. If he did return and honestly seek pardon, he would be greeted with the words Christ used to such a sinner: "Neither do I condemn thee; go and sin no more."

Troubled Husband, Middletown, N. Y. What ought a man to do whose wife tells him that all her love is given to another man, and that only her marriage vow holds her faithful? Ought he to set her free by a divorce, so that she might marry the man she loves, if he is willing to get a divorce and marry her?

We think the course suggested the very worst he can take. It involves the breaking up of another home. We would earnestly advise him to set himself strenuously to work to win his wife's love. It may be a long and difficult undertaking under the circumstances, but we believe it may be done and it is worth doing. In the years to come, if he succeeds, as he is sure to do if he gives his mind to it, she will thank him with all her heart for having saved her from herself. The husband has many elements in his favor, and if he woos his wife with the patience and persistency and tireless affection that he would employ as a lover, he will be won. It is probably only a transient fancy on her part, of which in her heart she is ashamed. There are few women who can resist the earnest, patient, devoted effort of a man to win their love, and when the effort is made by a husband who has so many opportunities of showing her kindness and affection, it must succeed. It is worth the doing for her sake as well as his own. We know of a similar case in which the success has been very marked.

Inquirer, Salem, Ore. 1. When Job's wife advised him to curse God and die, did she mean that death would be the punishment of cursing God? 2. What are the best means of eradicating scepticism from the heart?

1. She was impatient with her husband's submissive spirit. She had the spirit that Satan falsely imputed to Job—the spirit of serving God just so long as and no longer than it paid to do so. The Revised Version translates the words, "Renounce God," which convey the meaning more clearly. It is that he is foolish to trust in a God who does not protect him, and he had better abandon his trust even if death followed. 2. Prayer and some active Christian work. You will find your doubts vanish when you see how Christ helps men to better lives.

"Young Wife." I am anxious to become a Christian, but am confused by the answers I receive. One friend tells me I must live a sinless life, and I know that is impossible for me. Another says, "Believe on the Lord Jesus Christ and thou shalt be saved," but I have believed on him from childhood, having been piously reared, yet I know I am not a Christian. What ought I to do?

Why do you wish to become a Christian? It is a life of self-denial and cross-bearing. Perhaps if you ask yourself honestly and seriously what your object is in wishing to become a Christian, you may get some light on your problem. You say you have believed on Christ from your childhood, but there are many ways of believing, and you may have confused them. A belief in the mere fact of Christ having lived, as described in the Gospel, is not the kind of belief prescribed in your friend's Scriptural answer. If you were in a burning house and some one told you to sit still and he would come and save you, and while you waited—the flames coming nearer and nearer—another person came and urged you to jump from the window as your only chance of escaping being burned to death, could you sit still, depending on your friend keeping his promise to save you? That would depend on whether you believed in your friend. Now return to the first question, Why do you wish to be a Christian? Is it to escape the punishment threatened against the ungodly? Or is it to be delivered from the power of sin? Or is it that you want to live a pure, useful, helpful life? Whatever your motive may be, your first step is to take your friend's advice: Believe on the Lord Jesus Christ. Ask him to take charge of your life and earnestly seek, looking to him continually for help, to lead a sinless life and one of helpfulness to all around you. It may be in your case, as it often is in those piously reared, that the change may be gradual, but it is not the less real.

J. B. F., River Junction, Fla. Who taught the first school in America and at what place?

This cannot be definitely answered. The earliest public schools were established by the citizens of towns. They were opened in Rhode Island in 1638, Massachusetts and Connecticut, notably in Boston, Dorchester, Salem, Hartford and New Haven about 1640-42. Among the earliest teachers were Thomas Hooker (at New Haven), Joshua Atwater and William Davis. Virginia had schools as early as 1618. New Amsterdam's first school was opened in 1633. There were doubtless many schools opened earlier, however, of which no record has been preserved.

Mrs. T. B., Rising Sun, Ind. 1. How many people are in the Chinese Empire? 2. What results followed the wars of 1840 and 1861? 3. What is the significance of the plaited queue? 4. What are Confucianism, Buddhism, and Taoism? 5. When did the Roman Catholics enter China and what has been the result of their work? 6. Who was the first Protestant missionary to China?

1. It is variously estimated at between 350,000,000 and 420,000,000. 2. The first opened five Chinese ports to European and American Christians; the second aided in bringing about a dynastic change and in still further opening up the country to Western influence. 3. It is said to have originally been a degradation imposed upon the nation by its conquerors. 4. Confucianism is a system of morals; Buddhism, the religion of Fo or Buddha introduced from India about A. D. 65, and Taoism is spirit-worship or belief in spirits controlling the destiny. 5. They began in the thirteenth century and were expelled in 1734, but afterward restored and have now probably between 300,000 and 400,000 adherents. 6. Rev. Robert Morrison at Canton.

S. E. D., Siloam, Miss. Who is the "man of sin" referred to in Thessalonians 2: 3?

Expositors of prophecy believe that human wickedness will culminate in the last days of this dispensation in the elevation to supreme power of some crafty potentate who will persecute Christ's people and will be an incarnation of the evil one. This monster of iniquity will be destroyed at Christ's coming (see II. Thess. 2: 8.)

W. E. G., Britton, S. D. 1. Where can I get a book giving the history of all the religions. 2. Is it right for a Christian man to advertise for a wife?

1. *The World's Religions,* published by the Christian Literature Co., Chicago, will supply what you need. 2. It is not necessarily sinful but is considered vulgar and in bad taste. No self-respecting man or woman would degrade marriage to the level of a business bargain. Besides, such advertising, being usually sorted to almost exclusively by adventure would be liable to bring the advertiser in contact with a very undesirable class of peop

Jas. R., Dayton, O. What proportion of the fu contributed through THE CHRISTIAN H ALD for Armenia, India, and similar g causes, is consumed in expenses?

None whatever. Every dollar contribu through this paper reaches its ultimate de nation in full. All expenses in connection w the various charities, such as cablegra transportation, correspondence and even p sonal services of messengers and others, borne by THE CHRISTIAN HERALD, wh undertakes, absolutely without charge, to ward such moneys to the beneficiaries.

Subscriber, Amboy, O., writes:

In the editorial column of THE CHRIST HERALD of February 10 is a short piece a mercy for convicts. I would like to say that I testify to the truth of what the editor says. know by actual experience, but I believe that w a man is released from prison, if he will show his actions and manners of life that he desire live an honest and upright life, he will find people will meet him half-way, and he will more friends as time goes on. When I came o prison it seemed to me that everybody was d all they could to send me back again. I slighted and snubbed and insulted in diffe ways, but after awhile there came a change. S of my worst enemies became my best friend not only live a honest life, but a Christian life and now fill one of the highest offices in our chu

B. F. S., Kingwood, Pa. Please give the stor "The Wandering Jew."

It is a tradition which is found in sev countries, and it has many variants. Acc ing to the early Christian writer, Matth Parisius (who had the story from an Arme bishop), the Jew was Cartaphilus, aged the doorkeeper of Pilate's palace. mocked at Jesus as he was b dragged out of the palace, and c tauntingly, "Go on! go faster! W dost thou linger?" Jesus turned rebuked him, saying, "I am g but thou shalt remain waiting I return. Cartaphilus, the legend a afterward became a Christian, and baptized. Whenever he reaches hundredth year he swoons, and recovery, finds himself at the age at which the Lord pronou his punishment. Another version his name as Ahasuerus, a shoem of Jerusalem, and declares that he appeared repeatedly in different pean cities. This version affirms the man struck the Saviour while latter leaned against his porch to This fanciful tradition has been theme of many writers, and the ject of poem, epic, drama and nov

CATTLEMEN IN A NEW MEXICO CANYON.

These riders (somewhat different from the old-fashioned cow-boy—a type now fast disappearing), are employees of one of the great cattle-raising companies of the Southwest. Their duties take them over a very wide territory. Our photographer has encountered this party in a canyon that has in some former age been the home of Pueblo tribes, the remains of whose dwellings are still visible amid the rocky surroundings. Their descendants are found scattered through the Southwest.

F. M. C., Viola Centre, Ia. Wher where did the custom begin of g the title D.D. to ministers of the pel?

The title "Doctor" was used very early period as indicati teacher of Christian doctrine. "D of the Church" was the title ap to Athanasius, Basil, Chryso Jerome, Augustine, and also to Gr the Great. In the twelfth and thirt centuries many learned churc were thus termed. The acade degree of "Doctor" originate Boulogne in the twelfth century a University of Paris followed t simple. It was conferred in E in 1207. In England and the U States it is conferred as D.D. (D Divinitatis); in certain other lan older form of title, D. T. (Doctor logiæ) is retained. In English-speaking tries it is now very often conferred as a orary degree without examination upon who have distinguished themselves as te of Christianity by voice or pen, but in a ological universities the academical deg still given upon examination to stude proper standing.

Many Readers. No Armenian women or c are now coming to this country, consequen female help can be sent to those reade kindly offer to hire such help.—W. D. F town, Pa. 1. We will endeavor to do so. means that they are interjected to make sen are not in the original.—Subscriber, Osag We believe there is no regular mail route.— J., Santa Anna, Cal. The first century count 1 to 100, the nineteenth from 1800 to 1900.— scriber, Davenport, Ia. 1. It is an offence a the United States revenue laws, punishable or imprisonment or both. 2. Card playing condemned because it leads to bad associatio gambling. It has ruined thousands and helped one.—M. R. W., Bivalve. 1. Write P. Main, Biglow & Main, music sellers, Street, New York. 2. It is possible, but we penetrate the plans and purposes of the C ——Corsten, L., and Friend, Savage, Neb. still receiving and forwarding contributi Armenia.——Interrogo, Killeen, Tex. We know it.——Mrs. M. C., Louisiana, is re to send her address to Mrs. C. G. Wil 3031 Haverford Ave., W. Philadelphia.— scriber, Pa. On receipt of $1 we will send you book.——M. A. P., Canada. We cannot or you.——Reader, Holland, Mich. Tempor permanent expulsion is a punishment that be in the hands of the principal only.——C. J Campbell, Cal. They are simply ancient le spelling which, out of reverence for the Boo never been changed.——Inquirer, Lakeport Answered recently in THE MAIL-BAG.——W. J. T., Smithwood, Tenn. Write to Americ Union, Philadelphia.——F. P. K., Doyle Unfortunately, they have.

OUR HISTORIC WHITE HOUSE.

Washington's Brilliant Social Life—The Inauguration Festivities and the Winter Round of Receptions—"The Mistress of the White House."

INAUGURATION Day is always a red-letter occasion at the National Capitol. Washington is never so crowded as during the first week in March in those years that usher in a new administration. All society, which has been all a-flutter for a month or more, is then prepared to put on its gayest moods to do honor to the new Executive and the lady who, for four years at least, is to be known as "the Mistress of the White House." The preparations for the inauguration of President-elect McKinley have been completed, and the incoming administration will be ushered into office with the same imposing ceremonies that have attended every inauguration in the past. This year the inauguration programme will run substantially as follows: the President-elect and Vice-President-elect are escorted to the State Chamber about 10 A.M., where the oath of office is administered and the inaugural address is delivered. The President then proceeds to the White House. At a later hour he is expected to review the great parade under command of General Porter. After the official part of the programme has been carried out, the great Washington world of society—Cabinet Officers, Senators, and Representatives, the diplomats and the soldiers in army and naval circles, together with their wives and daughters, and a host of other people—will unite as is customary at every inauguration in a general celebration of the day, one of the leading events being the brilliant evening assembly and reception at the White House.

THE "RED ROOM."

The social functions of the White House are clearly defined by long usage. Beside the New Year's reception, when the doors of the Executive Mansion are thrown open to the public, the President gives each winter three evening card receptions, one evening public reception, and three state dinners. The first state dinner each year is given to the Cabinet, the second to the Diplomatic Corps, and the third to the United States Supreme Court. The first card reception is given in honor of the Diplomatic Corps, the second in honor of Congress and the judiciary, and the third to meet the officers of the Army and Navy and the Marine Corps. The invitations for the evening receptions are usually issued in January, and include all the official list, the Diplomatic Corps, Senators, Representatives, and the ladies of their families, officers of the Army, Navy and Marine Corps residing in Washington, members of the press whose names appear in the Congressional Record, and who are entitled to admission to the press gallery of the Capitol, distinguished visitors, prominent citizens, and personal friends of the President. Only one card is issued for the three receptions. These invitation cards are manufactured especially for the White House, and bear in gilt the "E Pluribus Unum" of the United States. The form of the invitation varies but little year after year.

Elaborate preparations are made for these receptions. The historic White House is always appropriately decorated with a profusion of plants and flowers. The Blue Room, where the receiving party stand, presents a picturesque appearance. The doors and windows are draped with garlands of smilax. In the recesses of the three deep windows are grouped tall, arching palms, among which cluster scarlet flowers. The mantels are banked with white and scarlet blossoms. The circular divan which has occupied the centre of this room for so many years, is frequently adorned with a tall bouquet of fine white camellias and hyacinth blossoms, forming a most attractive picture. Above this the crystal chandelier sparkles through a veil of flowers and garlands of smilax. The Red Room and Green Room are fragrant with the perfume of many plants whose varied colors contrast well with the green of the palms that fill the corners.

THE "EAST ROOM"—THE LARGEST ROOM IN THE WHITE HOUSE.

The great East Room, the largest of the state parlors, is decorated in harmony with its majestic proportions. Before the triple window are towering palms reaching to the ceiling, while about their base are grouped smaller plants and foliage plants. The mantels are banked with scarlet and white flowers. Brilliant electric lightings add to the general effectiveness of the scene. The guests usually appear in full evening dress, the ladies wearing elegant evening toilets. At all the diplomatic receptions, the members of the Diplomatic Corps appear in the court-dress of their respective countries, and at the Army and Navy reception the officers appear in full uniform. The New Year's receptions are especially brilliant, as both the Diplomatic Corps and the Army and Navy officers all appear in their distinct paraphernalia.

THE OLD-FASHIONED WHITE HOUSE KITCHEN.

Though these White House receptions more nearly approach the court drawing-rooms of European countries, they are American to the core, and despite the effort to make them dignified affairs they are not without phases that verge on the humorous. It has been understood that the rush could be avoided by coming early; but as now the many aim to be early, they crowd the inner corridor long before the appointed time. About fifty policemen are detailed for duty at the White House and grounds. Officers or detectives in citizen's clothes are stationed in the conservatory and other parts of the building. The Marine Band, in bright red uniforms, occupy seats in the entrance corridor on all state occasions. Promptly at nine o'clock the band begins, and the President and his wife come down the private stairway and pass into the Blue Room followed by the Vice-President and wife, and the Cabinet Officers and their ladies. The President stands at the head of the line, his wife at his right hand. The wife of the Vice-President and the ladies of the Cabinet in the order of their husbands' official position.

From nine o'clock until twelve on the evening of the reception, the White House grounds present an animated scene, as shown in the illustration on the first page of this issue. The guests arriving in carriages drive through the eastern gate of the grounds. Frequently, on these occasions, there is a crush of carriages, and the line extends from the gate to Pennsylvania Avenue. Indeed, it is sometimes so dense that considerable time is consumed in driving this short distance: you may have to wait half an hour before you can enter the gate, where two or three policemen stand. From here the line of carriages proceed slowly through the circular driveway and at last arrive at the *porte-cochere*. Here there are more policemen and a footman who opens the carriage door. The walking contingent, especially if the weather be pleasant, is always large, and the portico is crowded with people who are endeavoring to make their way to the door. The concourse of people here is so dense that progress is slow, but finally you are able to press through the door, which is guarded by policemen and White House employees, and join the throng within the corridor, that is even more compact than that outside. The next feat is to attain the cloak-room. The gentlemen's coats are checked in a room west of the corridor, and the state dining-room on these occasions is converted into a dressing-room for ladies, and provided with a dressing-case, looking-glasses, etc. When wraps are disposed of the guests proceed to the Red Room—the goal all are striving for. Several lines of people coming from different directions converge near the door of the Red Room, which renders the crowd here something rather formidable.

MRS. McKINLEY.
THE NEW MISTRESS OF THE WHITE HOUSE.

As guests enter, they form in a single line for presentation to the President and the ladies of the receiving party.

At the entrance of the Blue Room, the name of each guest is given to the official who makes the presentation to the President who then repeats the name as he takes the hand of the guest. The President's wife also shakes hands with each, as she also repeats the name, or if this repetition be fatiguing she kindly bows a welcome to all. The other ladies of the receiving party may shake hands part of the evening and stop when they become tired. Behind the receiving party in the Blue Room are congregated a number of ladies specially invited to assist in entertaining, and usually the Cabinet Officers are there also during the hours of reception.

Not only is the White House inadequate to accommodate the guests who throng it each winter, but as an executive residence it is unsatisfactory. The family really live in the second story, and which they can only occupy a little over half, as the other half is almost wholly devoted to public officers. The President's household has about nine living rooms upstairs. The largest and most pleasant of these is the library, a beautiful oval room, which serves as the family sitting-room. The room next to this, which was formally a bedroom, is used as a play-room for the little Cleveland children. In recent winters it has been converted into a school-room and furnished with tiny seats. Besides Ruth and Esther Cleveland, eight or ten little children attended this school, including President Garfield's little granddaughter. They were taught by a young lady from New York city. To make more room for the family of the President the upper corridor is partitioned off with curtains and furnished tastefully as a reception room or sitting-room.

Our photographs, procured expressly for this article, will be found especially interesting at the present inauguration season. All the rooms have a historic interest, perhaps none more so than the quaint old fashioned kitchen shown in one of the illustrations.

THE STATE DINING-ROOM.

THE METROPOLITAN PULPIT

WINGS OF SERAPHIM.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Isaiah 6: 2: - - - - { With twain he covered his face, and with twain he covered his feet, and with twain he did fly.

IN a hospital of leprosy good King Uzziah had died, and the whole land was shadowed with solemnity, and theological and prophetic Isaiah was thinking about religious things, as one is apt to do in time of great national bereavement, and forgetting the presence of his wife and two sons, who made up his family, he has a dream, not like the dreams of ordinary character, which generally come from indigestion, but a vision most instructive, and under the touch of the hand of the Almighty.

The place, the ancient Temple: building grand, awful, majestic. Within that Temple a throne higher and grander than that occupied by any czar or sultan or emperor. On that throne, the eternal Christ. In lines surrounding that throne, the brighest celestials, not the cherubim, but higher than they, the most exquisite and radiant of the heavenly inhabitants: the seraphim. They are called burners because they look like fire. Lips of fire, eyes of fire, feet of fire. In addition to the features and the limbs which suggest a human being, there are pinions which suggest the lithest, the swiftest, the most buoyant and the most aspiring of all unintelligent creation—a bird. Each seraph had six wings, each two of the wings for a different purpose. Isaiah's dream quivers and flashes with these pinions. Now folded, now spread, now beaten in locomotion. "With twain he covered his feet, with twain he covered his face, and with twain he did fly."

The probability is that these wings were not all used at once. The seraph standing there near the throne overwhelmed at the insignificance of the paths his feet had trodden as compared with the paths trodden by the feet of God, and with the lameness of his locomotion amounting almost to decrepitude as compared with the divine velocity, with feathery veil of angelic modesty hides the feet. "With twain he did cover the feet.'

Standing there overpowered by the overmatching splendors of God's glory, and unable longer with the eyes to look upon them, and wishing those eyes shaded from the insufferable glory, the pinions gather over the countenance. "With twain he did cover the face." Then as God tells this seraph to go to the farthest outpost of immensity on message of light and love and joy, and get back before the first anthem, it does not take the seraph a great while to spread himself upon the air with unimagined celerity, one stroke of the wing equal to ten thousand leagues of air. "With twain he did fly."

The most practical and useful lesson for you and me when we see the seraph covering his wings over the feet, is the lesson of humility at imperfection. The brightest angels of God are so far beneath God that he charges them with folly. The seraph so far beneath God, and we so far below the seraph in service we ought to be plunged in humility, utter and complete. Our feet, how laggard they have been in the divine service. Our feet, how much misstep they have taken. Our feet, in how many paths of worldliness and folly they have walked.

Neither God nor seraph intended to put any dishonor upon that which is one of the masterpieces of Almighty God—the human foot. Physiologist and anatomist are overwhelmed at the wonders of its organization. The Bridgewater Treatise, written by Sir Charles Bell, on the wisdom and goodness of God as illustrated in the human hand, was a result of the $40,000 bequeathed in the last will and testament of the Earl of Bridgewater for the encouragement of Christian literature. The world could afford to forgive his eccentricities, though he had two dogs seated at his table, and though he put six dogs alone in an equipage drawn by four horses and attended by two footmen. With his large bequest inducing Sir Charles Bell to write so valuable a book on the wisdom of God in the structure of the human hand, the world could afford to forgive his oddities. And the world could now afford to have another Earl of Bridgewater, however idiosyncratic, if he would induce some other Sir Charles Bell to write a book on the wisdom and goodness of God in the construction of the human foot. The articulation of its bones, the lubrication of its joints, the gracefulness of its lines, the ingenuity of its cartilages, the delicacy of its veins, the rapidity of its muscular contraction, the sensitiveness of its nerves.

I sound the praises of the human foot. With that we halt or climb or march. It is the foundation of the physical fabric. It is the base of a God-poised column. With it the warrior braces himself for battle. With it the orator plants himself for eulogium. With it the toiler reaches his work. With it the outraged stamps his indignation. Its loss an irreparable disaster. Its health an invaluable equipment. If you want to know its value, ask the man whose foot paralysis hath shrivelled, or machinery hath crushed, or surgeon's knife hath amputated. The Bible honors it. Especial care: "Lest thou dash thy foot against a stone;" "he will not suffer thy foot to be moved;" "thy feet shall not stumble." Especial charge: "Keep thy foot when thou goest to the house of God." Especial peril: "Their feet shall slide in due time." Connected with the world's dissolution: "He shall set one foot on the sea and the other on the earth."

Give me the history of your foot, and I will give you the history of your lifetime. Tell me up what steps it hath gone, down what declivities, and in what roads and in what directions, and I will know more about you than I want to know. None of us could endure the scrutiny. Our feet not always in paths of God. Sometimes in paths of worldliness. Our feet, a divine and glorious machinery for usefulness and work, so often making missteps, so often going in the wrong direction. God knowing every step, the patriarch saying, "Thou settest a print on the heels of my feet." Crimes of the hand, crimes of the tongue, crimes of the eye, crimes of the ear not worse than crimes of the foot. Oh, we want the wings of humility to cover the feet. Ought we not to go into self-abnegation before the all-searching, all-scrutinizing, all-trying eye of God? The seraphs do. How much more we? "With twain he covered the feet."

All this talk about the dignity of human nature is braggadocio and sin. Our nature started at the hand of God regal, but it has been pauperized. There is a well in Belgium which once had very pure water, and it was stoutly masoned with stone and brick; but that well afterward became the centre of the battle of Waterloo. At the opening of the battle the soldiers with their sabres compelled the gardener, William Von Kylsom, to draw water out of the well for them, and it was very pure water. But the battle raged, and three hundred dead and half dead were flung into the well for quick and easy burial; so that the well of refreshment became the well of death, and long after, people looked down into the well and they saw the bleached skulls but no water. So the human soul was a well of good, but the armies of sin have fought around it, and fought across it and been slain, and it has become a well of skeletons. Dead hopes, dead resolutions, dead opportunities, dead ambitions. An abandoned well unless Christ shall reopen and purify and fill it as the well of Belgium never was. Unclean, unclean.

Another seraphic posture in the text: "With twain he covered the face." That means reverence Godward. Never so much irreverence abroad in the world as to-day. You see it in the defaced statuary, in the cutting out of figures from fine paintings, in the chipping of monuments for a memento, in the fact that military guard must stand at the grave of Lincoln and Garfield, and that old shade trees must be cut down for firewood, though fifty George P. Morrises beg the woodmen to spare the tree, and that calls a corpse a cadaver, and that speaks of death as going over to the majority, and substitutes for the reverent terms father and mother, "the old man" and "the old woman," and finds nothing impressive in the ruins of Baalbec or the columns of Karnac, and sees no difference in the Sabbath from other days except it allows more dissipation, and reads the Bible in what is called higher criticism, making it not the Word of God but a good book with some fine things in it. Irreverence never so much abroad. How many take the name of God in vain, how many trivial things said about the Almighty. Not willing to have God in the world, they roll up an idea of sentimentality and humanitarianism and impudence and imbecility, and call it God. No wings of reverence over the face, no taking off of shoes on holy ground. You can tell from the way they talk they could have made a better world than this, and that the God of the Bible shocks every sense of propriety. They talk of the love of God in a way that shows you they believe it does not make any difference how bad a man is here, he will come in at the shining gate. They talk of the love of God in a way which shows you they think it is a general jail delivery for all the abandoned and the scoundrelly of the universe. No punishment hereafter for any wrong done here.

The Bible gives two descriptions of God, and they are just opposite, and they are both true. In one place the Bible says God is love. In another place the Bible says God is a consuming fire. The explanation is plain as plain can be. God through Christ is love. God out of Christ is fire. To win the one and to escape the other we have only to throw ourselves body, mind and soul into Christ's keeping. "No," says Irreverence. "I want no atonement, I want no pardon, I want no intervention; I will go up and face God, and I will challenge him, and I will defy him, and I will ask him what he wants to do with me." So the finite confronts the infinite, so a tack hammer tries to break a thunderbolt, so the breath of human nostrils defies the everlasting God, while the hierarchs of heaven bow the head and bend the knee as the King's chariot goes by, and the archangel turns away because he cannot endure the splendor, and the chorus of all the empires of heaven comes in with full diapason, "Holy, holy, holy

Reverence for sham, reverence for old merely because it is old, reverence stupidity however learned, reverence incapacity however finely inaugurated have none. But we want more revere for God, more reverence for the sac ments, more reverence for the Bible, m reverence for the pure, more reverence the good. Reverence a characteristi ali great natures. You hear it in the of the master oratorios. You see it in Raphaels and Titians and Ghirlanda You study it in the architecture of Aholiabs and Christopher Wrens. Do be flippant about God. Do not joke al death. Do not make fun of the Bi Do not deride the Eternal. The brigh and mightiest seraph cannot look abashed upon him. Involuntarily wings come up. "With twain he cov his face."

Who is this God before whom the rogant and intractable refuse revere There was an engineer by the nam Strasicrates who was in the emplo Alexander the Great, and he offere hew a mountain in the shape of his ma the emperor, the enormous figure to in the left hand a city of ten thousan habitants, while with the right hand it to hold a basin large enough to collec the mountain torrents. Alexander plauded him for his ingenuity, but forb the enterprise because of its costli Yet I have to tell you that our King l in one hand all the cities of the earth all the oceans, while he has the sta heaven for his tiara.

Earthly power goes from hand to h from Henry I. to Henry II. and II III., from Charles I. to Charles II., Louis I. to Louis II. and Louis III. from everlasting to everlasting is d God the first, God the last, God the He has one telescope with which he everything: His omniscience. He one bridge with which he crosses e thing: His omnipresence. He has hammer with which he builds everyt His omnipotence. Put two tablespoo of water in the palm of your hand will overflow; but Isaiah indicates God puts the Atlantic and the Pacifi the Arctic and the Antarctic and the Mediterranean and the Black Sea and a waters of the earth in the hollow hand. The fingers the beach on one de the wrist the beach on the other. He holdeth it in the hollow of his hand.'

As you take a pinch of salt or po between your thumb and two finge Isaiah indicates God takes up the He measures the dust of the earth original there indicating that God all the dust of all the continents be the thumb and two fingers. You ra around your hand a blue ribbon five ten times. You say it is five hand-bre or it is ten hand-breadths. So ind the prophet God winds the blue ribb the sky around his hand. "He m out the heavens with a span." You that balances are made of a beam pended in the middle with two bas the extremity of equal heft. In th what vast heft has been weighed what are all the balances of earthly ulation compared with the balance Isaiah saw suspended when he sa putting into the scales the Alps a Appenines and Mount Washingto the Sierra Nevadas. You see the had to be ballasted. It would not have too much weight in Europe, too much weight in Asia, or too much in Africa, or in America; so whe made the mountains he weighed The Bible distinctly says so. God the weight of the great ranges tha the continents, the tons, the pounds dupois, the ounces, the grains, the grammes—just how much they w then, and just how much they weig "He weighed the mountains in sca the hills in a balance." Oh, what to run against, oh, what a God to d oh, what a God to dishonor, oh,

G to defy! The brightest, the mightiest
a el takes no familiarity with God. The
w s of reverence are lifted. "With twain
h overed the face."

nother seraphic posture in the text.
T seraph must not always stand still. He
m st move, and it must be without clum-
s ss. There must be celerity and beauty
in the movement. "With twain he did
fl" Correction, exhilaration. Correction
a ur slow gait, for we only crawl in the
s ice when we ought to fly at the divine
b ling. Exhilaration in the fact that the
s l has wings as the seraphs have wings.
W at is a wing? An instrument of loco-
n tion. They may not be like seraph's
w g, they may not be like bird's wing,
b the soul has wings. Aye! I have it
n . Caged within bars of bone and
e er curtains of flesh, but one day to be
fr . I hear the rustle of pinions in Sea-
g ve's poem which we sometimes sing:

Rise, my soul, and stretch thy wings.

hear the rustle of pinions in Alexander
P e's stanza, where he says:

I mount, I fly,
O Death where is thy victory?

A dying Christian not long ago cried
o "Wings, wings, wings!" The air is
f of them, coming and going, coming and
g ng. You have seen how the dull, slug-
g chrysalid becomes the bright butterfly:
t dull and the stupid and the lethargic
t ned into the alert and the beautiful.
W ll, my friends, in this world we are in
t chrysalid state. Death will unfurl the
w gs. Oh, if we could only realize what
a grand thing it will be to get rid of this
o clod of the body and mount the
h vens, neither seagull nor lark nor alba-
t s nor falcon, nor condor pitching from
h ghest range of Andes so buoyant or so
m jestic of stroke.

See that eagle in the mountain nest. It
l ks so sick, so ragged-feathered, so
w n-out and so half asleep. Is that eagle
d ng? No. The ornithologist will tell
y it is the moulting season with that
b d. Not dying, but moulting. You
s that Christian sick and weary and
w n-out and seeming about to expire on
w at is called his death-bed. The world
s s he is dying. I say it is the moulting
s son for his soul—the body dropping
a ay, the celestial pinions coming on.
N t dying, but moulting. Moulting out of
c kness and sin and struggle into glory
a l into God. Why do you not shout?
W y do you sit shivering at the thought
o death and trying to hold back and
w hing you could stay here forever, and
sp ak of departure as though the subject
w re filled with skeletons and the varnish
o coffins, and as though you preferred
th e foot to swift wing?

O people of God, let us stop playing the
fi l and prepare for rapturous flight.
W en your soul stands on the verge of
th s life, and there are vast precipices be-
n ath, and sapphired domes above, which
w y will you fly? Will you swoop or will
y u soar? Will you fly downward or will
y u fly upward? Everything on the wing
th s day bidding us aspire. Holy Spirit
o the wing. Angel of the New Covenant
o the wing. Time on the wing, flying
aw ay from us. Eternity on the wing, fly-
in toward us. Wings, wings, wings!

Live so near to Christ that when you
a dead, people standing by your lifeless
bo dy will not soliloquize, saying: "What
a disappointment life was to him; how
ve se he was to departure; what a pity
it was he had to die; what an awful
ca amity." Rather standing there may
th y see a sign more vivid on your still
fa e than the vestiges of pain, something
th t will indicate that it was a happy exit
fr he clearance from oppressive quaran-
ti e, the cast-off chrysalid, the moulting
of the faded and the useless, and the
ad ent from malarial valleys to bright,
sh ning mountain-tops, and be led to say,
as they stand there contemplating your
hu mility and your reverence in life, and
yo ur happiness in death: "With twain he
co vered the feet, with twain he covered
th e face with twain he did fly." Wings!
Wi ings! Wings!

MR. McKINLEY'S HOME CHURCH.

The President-Elect an Earnest Member of The First M. E. Church of Canton, O.—The Story of a Progressive Western Pastorate.

IT is fortunate for our Union, and augurs well for the permanency of its institutions and the upright administration of its affairs, that the men who have been at the helm of the ship of State have uniformly been men of high principle and deep convictions, and who have been more or less actively associated with the church and its work. Such a man is the

REV. C. E. MANCHESTER.

incoming Executive, who for many years has been a member of the First M. E. Church of his home town of Canton, O.

The First M. E. Church of Canton is a fine, massive stone structure and stands upon the corner of West Tuscarawas street and South Cleveland avenue, in the business part of the city, near the court house and city buildings. The structure was dedicated by Bishop Cyrus D. Foss, September 23d, 1883. At the time, Rev. D. C. Osborne, D.D., was pastor. The cost of the church property, not including the ground which it occupies, was $137,000 and it was dedicated free from debt. The seating capacity is about twelve hundred, and in it is a pew which has become historic. It is number ten, almost in front of the pulpit, and has been occupied by William McKinley, Mrs. McKinley, and the honored Mother McKinley, now eighty-eight years of age, with other members of the family and friends. During all the busy campaign, Mr. McKinley has been a regular attendant upon religious services on Sabbath mornings. Nor has he failed to bring his distinguished guests with him. Thousands of strangers have visited the church on week days, and relic hunters have carried away not only the pew numbers, but all the buttons from the cushions as well.

Mr. McKinley was Superintendent of the Sunday School early in the seventies, and has been, and is now, a member of its Board of Trustees, to which position he was elected by the congregation.

There are three other M. E. Churches in the city, all growths from the mother church, which has a membership of 1,300 souls. The present pastor is Rev. C. E. Manchester, D.D. He was born in Litchfield County, village of Colebrook River, Ct., September 30, 1844, and was therefore fifty-two years of age at his last birthday. It is an interesting fact that Dr. Manchester gave three years of service in the 23d O. V. I., the same regiment which gave R. B. Hayes and William McKinley to the nation as presidents. Both President-elect and pastor enjoy the pleasantest relations, and an agreeable intimacy has existed between them many years.

INTERIOR OF FIRST M. E. CHURCH, CANTON, O.

THE FIRST M. E. CHURCH, CANTON, O.

enviable. It is a noble, heroic life. All the qualities of true greatness are in it. The supreme unselfishness, the complete consecration, the self-sacrificing devotion which go to make up our idea of the heroic are seen at their best in the missionary life. To turn his back on civilization, to leave home and friends and refinement and settle down among barbarians alien to him in everything but common humanity, and to do this without the prospect of reward—what grander thing can any man do? It is true that men will do this for office, or for commerce, or for conquest, but with them there is a distinct object in view, for which they pay the price and receive the stipulated reward; but with the missionary—his rewards go to others. The people whom he serves benefit by his labors, and he is content that it should be so. Like the candle that perishes in giving light, his life is consumed in his service. He braves dangers of climate, dangers of hostility, and dangers of travel that he may open blind eyes and point men to God. He goes to show them that their blind gropings after truth and the sacrifices and self-mortifications by which they hope to propitiate the unknown God are useless and wrong; that their homage is due to One who loves them with an unutterable love, and to teach them to pray to Our Father who is in heaven. It is a glorious message to carry—one to thrill their hearts. How the career of the man who labors for money or for fame fades into sordid nothingness when compared with the joy of carrying such a message to those who have never heard it. The man who has had that joy may say with the first Christian missionary, whose labors and sufferings were manifold, "I have fought a good fight."

Blessedness of Missionaries.

Suggestions on the Epworth League —Topic for the Week Beginning March 14, Isa. 52: 7-10.

OF all men who at the close of life look back over their labors and pass judgment upon them, the missionary who has given his years to the task of telling some barbarous people the truths of Christianity seems the most

Why Christ is Precious.

Suggestions on the B. Y. P. U. Topic for March 14. Eph. 2: 1-10.

WHY is Christ precious? The question of the Topic needs a volume for its answer. The beginning of all life was inspired by him, and every step of progress along the path of Christian progress is in his strength. By his power we begin to live, and by his power we continue to this day. He called us to arise out of the mire of animalism, and he has walked beside us encouraging and helping us as we falteringly climbed the heights whose tops reach to the heavenly land. Looking at the lives of those who do not know him, realizing how like we are to them, yet how different we are, we may form some poor estimate of how precious he is who has made us different. From him has come the new life which has transformed our lives; from him has come the power that has enabled us to overcome. Verily, great is the mystery of godliness. We cannot penetrate it, we cannot explain it, but *we know*. The stubborn fight with besetting sin which we waged without him was continuous defeat, but as we learned what inexhaustible treasures of strength he placed at our disposal and we began to draw upon them and taste the sweets of victory, we began to learn how precious he is. With every passing year, with every new attainment, we answer the question, Why is he precious? with the glad tribute that he is all in all. "Without me," Christ said, "Ye can do nothing," and we have found it so. In union with him, the branch bears fruit, his life penetrates our being, and from him all that raises us above the animal derives its strength. His teaching and his example are our guides; we learn from them the way we should take, but they would be a mockery to our weakness without the power which enables us to tread the upward path, and this power we get from him. The life he lived in the flesh has made him acquainted with human frailty, so that to every one who grasps his hand by faith, he gives the help he needs.

SUNDAY SCHOOL CHAMPIONS.

The Roll of Phenomenal Attendance Records Steadily Swelling—Some who have Passed the 1,000 Mark—The Championship Still Undecided.

PERCIVAL GROVER.

OUR Sunday School contest is now the absorbing theme among the young folks everywhere, and among those of larger growth as well, for pastors, teachers and superintendents, in the United States and Canada are watching its outcome with eager interest. Another cause of the augmented interest was the definite announcement in last week's issue of THE CHRISTIAN HERALD of the tour valuable prizes—two for male and two for female scholars to be awarded at the close of the contest, and also of a Roll of Honor prize being in readiness for every Sunday School pupil who has made a record of **260** consecutive attendances. The first and second class prizes for male and female scholars are as follows:

FIRST PRIZE — ELEGANT LARGE ART BIBLE (London Edition)—with nearly **one thousand superb illustrations,** bound in genuine seal—Divinity Circuit—kid lining, red under solid gold edges, with thumb index and appropriately inscribed; **Worth $25.00.**

SECOND PRIZE—THE SAME BIBLE, bound in Divinity Circuit, Palestine Levant, Grained Leather Lining, Red Under Gold Edges, not Indexed, and appropriately inscribed; **Worth $18.50.**

In addition to the above we shall present:

ROLL OF HONOR PRIZES. For this competition all pupils who have made a record of 260 consecutive attendances and upward are eligible. Send name, with name of Sunday School and of superintendent or teacher, and the record of continuous attendance. Every successful competitor so vouched for will be presented with a **superb illustrated New Testament,** beautifully bound in Divinity Circuit, with red under gold edges.

Every mail brings new names to swell the list of competitors. Some of the letters received are full of interest. Unfortunately there are some applicants whose names cannot be entered in the competition for the reason that *all* records entered must be up to Feb. 1, 1897. Sunday scholars whose attendance records have permanently stopped some time ago cannot be accepted.

Among other remarkable records is the following from Toledo, Ohio:

I am glad—not boastingly or with the spirit of challenge in the least—to be able to break John C. Eastland's record in the case of my daughter Lydia P. Clark. She went to Sabbath School for fifteen years and didn't miss at all. It was a Congregational mission school in this city, from 1876 to 1892 (Mr. Buck, Superintendent). She then took the primary department in a mission school of the M. E. Church, and is still its teacher, having missed in all three times in twenty years last October. I have a younger daughter who has missed a very few times in sixteen years. I couldn't say just how many. MARTHA CLARK.

Another equally remarkable record is brought to light in the following:

255 Rittenhouse Street, Germantown, Pa., Feb. 11—We have a Sunday School in Germantown where there are many boys and girls who have attended ten years without being absent once. There is also a young lady, Miss Jennie Towers, 5,029 Henry Street, who has not missed a Sunday for twenty-one years. She belongs to the West Side Presbyterian Church, and Rev. Porter Lee is the pastor. I think the young lady, as well as other members of this Sunday School have a remarkable record. MRS. MARVIN O. ADAMS.

It is to be hoped that these and all other entries will be properly vouched for by the Sunday School Superintendent or teacher according to the conditions of the competition.

Philadelphia, Pa., Feb. 16—Albert W. Bisbing came to Class 64 of the Fifth Baptist Church Bible School, April 22, 1883, and has never missed a session of the school since. He was elected secretary of the class in 1887. He was married some time after, and for the last five or six years lives about eight miles from the church, but every Sunday afternoon, rain, storm or shine, he is at his post of duty. I have been informed that he had an unbroken attendance of seven years before he came to Class 64. G. C. LANDIS.

VERMILION, So. Dak., Feb. 8th—Rollin L. Haynes is a South Dakota boy who nearly, if not quite equals John C. Eastland in regular attendance. Since beginning to attend the First Baptist Sunday School of Vermilion, S. Dak., eight and a half years ago, he has only missed two Sundays. Previous to that he had been a very regular attendant at Sunday School ever since he was large enough to go, but no record was kept of his attendance.

MRS. J. A. HAYNES.

BOSTON, Feb. 8th.—Harlon P. Bradsteel, aged twenty-six, has not been absent from the Sunday School for seventeen years, and has attended 890 consecutive sessions. Rufus Hart, age sixty, has not been absent for sixteen years, and has been present at 838 consecutive sessions. Earnest Bradsteel has not been absent for seven years. They are members of the Maple Street S. S., Danvers, Mass.

GEO. W. FISKE, Sup't.

The leading competitor in the Girls List is heard from in the letter below:

PHILADELPHIA, Feb. 12, 1896.—We have a lady in our school who last year completed her twenty-first year of unbroken attendance—Miss Florence Wagner, of West Philadelphia. She belongs to the Mantua Baptist Church, Rev. J. G. Walker, D.D., pastor, 645 North Fortieth Street. MRS. T. B. MATTHEWS.

Our readers will remember the famous Sunday School record of the Petters family, given in a previous issue. Another equally remarkable family is found at Fall River, Mass. Mr. H. A. Skinner of that place has kindly placed their record at our disposal, and it is well worth perusal. They attend the Franklin Hall Sunday School.

Mary E. Slinn, aged 20 years and 5 months, has not been absent in 15 years and 2 Sundays. She has been in her class 782 consecutive Sundays. Lavinia Slinn, aged 17 years, has not been absent for 12 years and 2 Sundays. She has been in her class 626 consecutive Sundays. Joseph R. Slinn, 15 years of age, has not been absent in 11 years and 2 Sundays. He has been in his class 574 consecutive Sundays. George Slinn, 10 years of age, has attended Sunday School for 7 years, but has been absent about seven times through serious sickness. These are the children of Mr. and Mrs. James Slinn, of 1606 Rodman street. Their record is truly wonderful, and must have depended not only on determination, but good health.

Here is a wonderful record—the pupil being a colored lad.

MORRISVILLE, Pa.—Goldsmith N. Scott, a colored boy from the "Friends' Shelter" in Philadelphia, came, when eleven years old, to live with Dr. W. E. Case, of Morrisville, Pa. From that time, Feb. 16, 1888, to Dec. 1895 (when he entered the Hampton N. & A. I.), he did not miss a single attendance at the Presbyterian Sunday School of that place. He is now nearly twenty years old and goes every Sunday afternoon with two or three other students to teach in a little village Sunday School a few miles out of Hampton, Va.

MRS. DR. W. E. CASE.

Franklin Krupp, a scholar in the Sunday School of the Walnut Street Presbyterian Church, Philadelphia, has a record of regular attendance covering a period of more than twelve years without one absence. This Sunday School is in the habit of rewarding perfect attendance for the year by a book given at the Christmas anniversary. Frank has received twelve of these testimonials—a good foundation for a library. He is now about fifteen years of age. His home is ten or twelve squares from the church, but neither the heat of summer, nor the storms of winter have kept him from Sunday School. In the day school Frank has the same record of perfect attendance, with the exception of three days' absence at the time of his father's death. MRS. J. A. B.

Here is still another Philadelphia record-maker:

Philadelphia, Feb. 16—Frederick Eggeling, 738 Brooklyn Street, of the West Hope Presbyterian Church Sunday School, Preston and Aspen Streets, West Philadelphia, has not missed one Sunday for the last nine years. He is now thirteen years old, and for some time attended a Baptist Sunday School, but has been connected with the Presbyterian for three years. MRS. G. W. MARTER, Teacher.

Three magnificent records are given below, one of twenty-two years, which but for a single absence might have placed the candidate ahead of all competitors:

Philadelphia, February 16, 1897.—Misses Grace and Lizzie Cornman have not been absent from Sabbath School in thirteen years and two months, and H. L. Cornman, has been absent only once from Sabbath School in twenty-two years; and this time it was on account of the death of his grandfather. So far as the records I have seen yet, I think our school deserves a reward for faithful attendance. GEO. E. SCOTT,

Supt. West Hope Presby'n S. S.

Brooklyn, N. Y., comes to the front with an interesting group of records in this letter:

BROOKLYN, Feb. 18, 1897.—I can furnish name of a friend who has been absent but three times in seven years. Also one with perfect attendance for twelve consecutive years, and absent but three times in fourteen years; another with perfect attendance for nine years, three perfect attendance for seven years, and one perfect for five years. M. E. K.

THE CHRISTIAN HERALD will be pleased to have the names and authentic records of all mentioned in this letter. The present status of the competition is shown in the table in the centre of this page.

Be careful and comply with the conditions of the competition, which are as follows:

1. Send full name and address of competitor.
2. Name of Sunday School.
3. Name of superintendent or teacher, who must vouch for accuracy of report.
4. Period of attendance, in years and weeks, up to Feb. 1, 1897.
5. Number of consecutive attendances.
6. All letters should be addressed "Sunday School Editor," THE CHRISTIAN HERALD, Bible House, New York City.

BOYS' LIST.

Scholars.	Sunday School.	Teacher or Superintendent.	Period of Attendance. Years.	Weeks.	Total Attendances.
H. L. Cornman,	West Hope Pres. Ch., Phila., (1 absence)	Geo. E. Scott, Supt.,	22	..	**1144**
Harlan P. Bradsteel,	Congregl. S. S., Danvers, Mass.,	G. W. Fiske, Supt.,	17	..	**890**
Rufus Hart,	Maple St. S. S., Danvers, Mass.,	G. W. Fiske, Supt.,	16	6	838
Franklin Krupp,	Walnut St. Pres. Ch., Philadelphia	Mrs. A. G. Bogardus,	12	..	624
Charles Sloop,	1st Pres. Ch., Kittanning, Pa.,	Miss B. S. Slaymaker,	12	..	624
George Currin,	2d Pres. Ch., Lexington, Ky.,	J. R. Sharpe, Supt.,	11	41	613
Henry Brown,	2d Bapt. Ch., Bangor, Me.,	Rev. G. B. Ilsley,	11	32	604
Percival Grover,	M. E. S. S., Tom's River, N. J.,	Laura Croxston,	11	8	580
Joseph A. Slinn,	Franklin St. S. S., Fall River, Mass.,	.....	11	2	574
James Boyd,	Pres. Ch., Kingston, Pa.,	W. A. Mover, Supt.,	11	..	572
Harry Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	572
Bruce Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	572
Philip Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	.	572
Theodore Reuter,	2d Pres. Ch., Lexington, Ky.,	J. R. Sharpe, Supt.,	10	24	544
R. Patterson,	Madison Ave. Pres Ch., Albany, N.Y.,	C. M. Atwood,	10	8	528
Geo. Winlow,	Jarvis St. Bapt. Ch., Toronto, Can.,	James Ryrie, Supt.,	10	..	520
J. C. Eastland, Jr.,	M. E. Ch. S. S., Danville, Ky.,	.....	9	39	507
Fred. Eggling,	West Hope Pres. Ch., Philadelphia,	Mrs. G. W. Master,	9	..	468
Samuel Boyd,	Pres. Ch. S. S., Kingston, Pa.,	W. A. Moyer, Supt.,	9	..	468
Geo. T. Woglom,	Simpson M.E.Ch., Perth Amboy, N.J.,	.....	9	..	468
George Rector,	Pres. Ch. S. S., Pacolit, S. C.,	B. B. James, Supt.,	9	..	468
Rollin J. Haynes,	Bapt. S. S., Vermilion, S. D.,	.....	8	24	440
Goldsmith N. Scott,	Pres. S. S., Morrisville, Pa.,	.....	7	39	403
Ernest Bradsteel,	Maple St. S. S., Danvers, Mass.,	G. W. Fiske, Supt.,	7	..	364
Albert W. Bisbing,	5th Bapt. Ch., Philadelphia,	.....	7	..	364
Harry Rhame,	E. Rockaway, L. I.,	Miss Topping,	4	..	208

GIRLS' LIST.

Jennie Powers,	Pres. Ch. S. S., Germantown, Pa.,	Rev. P. Lee, Pastor,	21	..	**1092**
Florence Wagner,	Mantua Bapt. Ch., Philadelphia,	Rev. W. Paine, Pastor,	20	20	**1060**
Gertrude Emison,	Pres. Ch. S. S., Bluffton, O.,	B. F. Biery, Supt.,	16	5	837
Mary E. Slinn,	Franklin St. S. S., Fall River, Mass.,	.....	15	2	786
Lydia P. Clark,	Cong. Ch. S. S., Toledo, O.,	W. Buck, Supt.,	15	..	780
Grace Cornman,	West Hope Pres. Ch., Philadelphia,	Geo. E. Scott, Supt.,	13	..	686
Lizzie Cornman,	West Hope Pres. Ch., Philadelphia,	Geo. E. Scott, Supt.,	13	..	686
Lavinia Slinn,	Franklin St. S. S., Fall River, Mass.,	.....	12	2	626
Belle Thorne,	Meml. Pres. Ch., Brooklyn, N. Y.,	Rev. T. A. Nelson,	12	..	624
Lizzie Renfrew,	Cong. Ch. S. S., Chelsea, Mass.,	.....	11	..	572
Lena Reuter,	2d Pres. Ch., Lexington, Ky.,	J. R. Sharp, Supt.,	10	24	544
Lizzie Inrig,	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Ryrie, Supt.,	10	..	520
Mary E. Busteed,	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Ryrie, Supt.,	10	..	520
Mary Cranbrohart,	Fall River, Mass.,	J. Clarence Read,	9	26	494
Ella Cranbrohart,	Fall River, Mass.,	J. Clarence Read,	9	25	493
Lou Winlow,	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Ryrie, Supt.,	7	..	364

ARMENIAN RELIEF WORK

Still in Progress—Anatolia Great Excited Over the Cretan Troubles

ARMENIANS, who have long hop and prayed for a way of esca from Turkish domination, watching with the deepest interest t present struggle in Crete. They sym thize with the Cretan Christians in th

ARMENIA'S NATIONAL COAT-OF-ARMS.

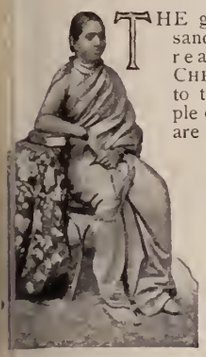
[This photograph of the Arms of Armenia is f a painting by Hamparsun Papasian of Varna. original of which is in the possession of the C. licos at Etchmiadzin. The lamb represents Armenia, the lion and dragon indicate Persian quest, the Crescent and stars, Moslem oppres Ararat is shown with the ark on the mount crest. In the centre of the design the figure o genius of Armenia is seen weeping over the of her desolated cities. The inscription transl is, "Armenia's New Salvation and Unity."]

struggle for freedom. Meanwhile, altho Turkey's troubles seem to increase every hand, the Sultan does not relax military terrorism of the people of tolia. In the distressed districts, the ernment aid afforded to those impo ished by the massacres has been mo nominal, and had it not been for the erosity of friends abroad, whose have been sent through the missiona thousands must have died of starv this winter. This good work goes from week to week with unfailing larity. Mail advices, always tardy in key at the best of times, in exciting times like the present are phenome slow. The prevalent excitement ove troubles with Greece may possibly count for the unusual delay in rece letters from points in Asia Minor w the relief work is going on. The fo ing amounts have been received fo menian Relief during the week:

Prev. ac'd....	$3421.98	Luana Carrier ..	00
Emma E Rulon...	1 00	Mrs B J Rogers...	
Miss Bingham.....	1 00	Geo Waterston...	2
Mrs A Alexander ..	1 00	J P Jenson.....	
C A Hagaman	3 00	J Gregerson.....	
In Jesus' Name, Lansdale.....	50	Usal S S..... Reader, Hazel Gree	
E Kahl	5 00	G W Church.....	
Jas Smith.....	1 00	Pella Dorcas Soc	
Mrs C Spinhern ...	3 00	Mrs M A Kittle..	
Mabel, Austinburg.	1 00	Clara Jones	
Missy Cir Bergen Bapt Ch, J C....	8 50	Subr. McDonalds N ——, Seneca Falls	
Wm Barrie	5 00	Mr & Mrs J J Blir	
Mrs Paris	2 00	Mrs E N Pendley	
C F H, Newark....	10 00	Ezra Crandall ...	
In memory of Annie Alverson	2 00	Mrs C R Miller	
Sis & bro. Hollenb'g	1 00	S Turner Bible Cl	
M C Olds	1 00	W P Harrison ...	
LogChSch, Lathrop	5 50	A Jones & wife ..	
Mrs H A Cochran.	75	Mr & Mrs John Mus	
Ella F Cochran....	50	M M, Lyon	
Mary Young	25	H M Campbell...	
Rhoda F Cochran..	5 00	E A Humphrey..	
Mrs M J Banks ..	5 00	Cornelia M Ten Ey	
J Ambler	50	Friend, Velasco..	
C A Sprague.....	1 00	K M S, Easthampto	
J G Sands & family	2 00	J H N, Springfield	
"Alinka," Lebanon	2 00	Susan & U J Hare	
N. Deansville.....	2 00	Friend, Greenville	
Miss L P Leyburn..	1 00	Milton A Martin.	
Reader, Lowell	1 00	K N Z E Craftsbu	
Miss L Sanders....	1 00	E M F, Bloomfiel	
Mrs S E Gillmore .	5 00	Friend, Perry's Mil	
C Hoven.....	25 00	F W Stratford ..	
Friend, Hampton ..	1 00	Swedish Miss C Plattsmouth .	
Mr & Mrs N W Estabrooks	5 00	M E Ch S, Mexi	
In Jesus' Name, Newark	1 00	M C Austin	
C A W, Newark....	1 00	Spiceland C E So	
Moth & dau, Westboro	50	Swede Miss C Centerville....	
Mrs S L Smith	5 00	D. Simcoe	
Mrs L R Grady	1 00	M M Redwine..	
E A R, Pana.....	75	L E Fisher	
Friend, Peoria	25	Mrs S Worley....	
F H Botdorf	10 00	W D Browning .	
Robt E Reed	50	Opportunity Circ Haverhill	
Mrs J McKercher .	2 00	R C, N H.....	
A friend of humanity, Richmond....	5 00	C W, N H.....	
A B C, Toronto	1 00	Friend, Ixonia ..	
Mrs C Merrihew..	2 00	No name, Holland	
J S, Moorland ..	1 00	Ino McSween .	
G & H Gensemer...	1 77	C M, Weymouth	
Patient, Gallipolis.	35	H H Lamb .	
John E Smith....	2 00	Louisa F Smith	
Hamarba, Renova..	1 00	Mrs J Wanless S	
John W Bradbury..	25 00	Mrs E A Sprague	
Mrs D M Knapp..	1 00	Mrs Susan Lutl	
A S I, Red Bank...	1 00	Friend, Hallowel	
Mary Wisner	2 00	Miss Featherston	
Anon, Hampton...	1 00	Mrs Featherston	
		Total	**$3, 6.91**

INDIA'S BITTER CRY!

The Christian Herald" Readers' Five Thousand Dollars Cabled Intact to the Missionaries—Some Significant Contributions.



THE gift of five thousand dollars from readers of THE CHRISTIAN HERALD to the starving people of India, has, we are happy to report, reached the field of suffering, intact, without any deduction for expenses. In nearly every instance the cost of cabling the money to the missionaries for distribution was borne by the ssionary Boards whose missionaries e thus helped, and where that arrangent could not be made, the proprietor of s journal has defrayed the expenses out is own pocket. Thus every dollar conuted by our readers whose gifts Dr. psch felt justified in anticipating, will spent in food for the hungry, which be given to them, as our readers and selves wish, in the name of our dear d. Heathen and Christian alike, will s know, when they receive the gifts of ple who are utter strangers to them l far removed from their life and land, t there are some who reverence the me of Christ and for his sake dly feed the hungry.. May who said, "I was hungry d ye fed me: inasmuch as ye it unto them, ye did it unto ." bless every contributor to t fund!

n this page we print a pict. reproduced from a photo- ph, which tells its own patic story of the urgency of need. In the original photo- ph there were still more apling figures which we are mpelled to omit because of ir shocking ghastliness. ey are members of the group o fell down dead of starva tn before the photograph was en. In almost every village the famine district such a otograph might be taken. ery village has a contingent men, women and children o, in the best of times, live m hand to mouth, and who, en the price of grain rises in time of famine, inevitably rish unless aid is extended them. The aggregate numr of them is enormous, probly not less than thirty milns, and they are so scattered t only the missionaries who e among them can reach them. During the past week a native ndoo, a Major in the Salvation Army, eva Sundrum by name, visited THE RISTIAN HERALD office and graphically tured the suffering of his people. Letters ently received by the Major implore n to make the prressing need known to Christians of America. The strong n shed bitter tears as he told of men iven to desperation by the cries of their loved children for food, going into the gle and cutting poisonous roots of ich they make a fatal decoction, and ther, mother and babes drink it and end eir sufferings. Others wander away in e hope of begging a little grain, and die exhaustion by the roadside leaving their milies to perish. Asked why they do t go to the government relief stations, e Major confirmed the reports already ceived, that in many cases the sufferers e a hundred miles away from such staons and have no means of travel. He so corroborates the statements of the issionaries that for one cent a day a tive can be kept alive, so that the gift a dollar will almost preserve a life until e gathering in of the next harvest.

The terrible famine that is now raging India, in consequence of which multudes are perishing for lack of food, says rs. Benere, the well-known missionary at oona, has left hundreds of orphan chilen homeless and dying in the streets. In such numbers, in fact, are these children cast upon the streets that it is impossible for the missionaries to care for them all. In a residence in India of eleven years, Mrs. Benere asserts that she has seen no such opportunity for rescue work as now prevails. "The famine is too terrible to describe," she writes. "It is enough for us to know that parents sell their children for food, or push them into wells, that they may not see them suffer."

A correspondent of the Bombay *Guardian* gives his testimony to the extent of this noble work. He says: "I cannot find language to describe the kindness which, in this time of trial, induces English, Scottish, German, American, and Swedish missionaries to pick up these little waifs and care for them with a generosity beyond their means. They make long journeys, and take them themselves to their houses or their schools, and stint their own necessities to give them milk and clothing." Pandita Ramabai, who is well-known in America, has sixty famine widows (chiefly children), and is preparing to receive many more.

It is very gratifying to notice how many of the Christian organizations of our land have been moved by India's bitter cry to contribute to the relief of the sufferers. Much more might be done in this way if some member of each Christian Endeavor Society, Epworth League and Baptist Young People's Union would bring the urgent need before the attention of the members. A very small sum from each member would make up a contribution which would save some poor starving creatures from perishing. Among the organizations who have recently proved in this way that they have imbibed the spirit of the Master, are: The Christian Endeavor Societies of Centre Lebanon, Me.; Litchfield, Neb., and Manston, Wis.; the Capital Foreign Missionary Band of Des Moines, Ia.; the Ladies' Missionary Society of the Reformed Church of Orrville, O.; the King's Daughters of Ware, Mass.; the Willing Workers of Stanley, Kans.; the Methodist Missionary Society of Franklin, Vt.; the Liberty Centre Missionary Band of Byron, Neb., and the Missionary Aid Society of the Baptist Church at Gaine's Mill, Md.

Some of the individual contributors to the fund incidentally mention facts in their letters which show that their gifts are of a kind that our Lord loves to receive—gifts which are the fruits of self-denial:

I stayed away from socials and earned the money I send in that way,

writes Verna Sims of Goshen City School, Ind. Another gift the sender of which modestly conceals her name, but desires that her money shall be sent "In His Name," comes from Fort Scott, Kans. She writes:

I am a poor girl and am able to do so little for the Master in the way of giving; but my heart goes out in pity to the suffering ones, so that I can scarcely enjoy my own food when I think that they are dying for want of bread.

Mrs. L. Flenner, Hollidaysburg, Pa., writes:

I am poor and my husband a laboring man, but we will deny ourselves something so that we can give a mite of one dollar a month. I am glad you are willing to send it as we did not know how we could get it to them. The Lord always provides a way when we are willing to give.

Mattie Anderson, Dayton, Iowa, reports:

When the pupils of the intermediate room of the school here heard of the starving multitudes in India, they eagerly volunteered to save the pennies they would spend for sweets during the next two weeks and send the money to the missionaries in India for the suffering people. Half the enclosed amount ($2.25), is their contribution, given by loving eager little hearts.

The following contributions to the fund for relieving the famine sufferers in India have been received during the week:

Prev. ackn'd..	$2613 62
Ella B Stroud	10 00
Llewella Malcolm	2 00
GeoE Erskine	5 00
Abbie S Wright	2 00
Mrs Sarah E Bandey	1 00
Mrs Jos Parry	1 00
—, Loudon	50
H D Hawley	12 00
Subr, Florisant	1 00
Mrs H Vander Ploeg	2 50
3 Ladies, SanJose	40 00
A E Laidlaw	1 00
Friend, PulaskiCo	50
A Goodyear	1 00
G W C Karnes	5 00
Mrs M D Karnes	1 00
Mrs J W Bliss	5 00
Mrs H M Davis	1 50
Subr, Scranton	1 00
MariannaW Lillie	2 00
Alder B Leach	1 00
Rev Wm F Stewart	5 00
L M Lawson	1 00
Mrs Johnson	1 50
Mrs E L Pickford	5 00
F M Hurlburt	1 50
David B Nattzger & family	2 00
John O Myhre	5 00
A E D, Conn	2 00
Mrs P M Seelinger	2 50
Mrs Joe Franklin	3 00
Bennie Franklin	10
HBN, Lumberton	4 00
" Providence	1 00
Mary Duff	1 00
A C, Kansas	1 00
A W, So G'nd Rapids	4 00
Harry Axford	1 00
Miss H Gerrish	1 00
— Gresham	5 00
Robt Johnston	50
R T Lippard	1 00
R W L, Latona	50
Geo Nisonger	3 50
Altred Anderson	5 00
Mrs J E Miller	1 00
Mrs S A Lambert	1 00
E, Alburtis	1 00
Mrs D T Eymann and daugeter	3 00
— Armstrong	1 00
Motber and daughter Fredericktown	7 00
Henry Rau	5 00
In His Name, T H	2 00
Mrs Chas Robinson	1 00
Friend of the suffering, Brooklyn	1 00
Sister in Christ, Stanton	1 00
Mattie Sensing	50
M Clough	1 00
Mrs M A Clift	20 00
V Harshberger	2 00
May Southerland	1 00
Allen McElwain	5 00
Sister in Christ, Washington	1 00
H B Mathews, Jr	5 00
E Dean	2 00
Mattie Ricker	1 00
Myra Baker	1 00
Liberty Centre Miss Band, Byron	3 50
S H F, Rock Creek	2 00
J T, New Smyrna	5 00
Seneca BStrong	1 00
E H Gilbert & family	3 50
Chas Saline	2 00
Jno M Bonebrake	5 00
Mrs C A Rentz	2 00
John Davis	1 00
Mrs E M Vorse	1 00
J A Glenn	12 00
E E Bay	1 00
T Sharpe	1 00
J W Kinsman	20 00
E C Barnes	40
S F Wood	25
J B Shafer and wife	3 00
A Z, Berlin	2 50
Bertha L Rice	1 25
One who would gladly do more	30
C W Greene	2 50
C S Day	2 50
AmandaR Cassell	1 00
E E Pierce	1 00
E E Earl	1 00
Dutch Refd, N Y	2 00
J E, Chester	10 00
CarrieB Lyndsley	3 00
Irving O Woodin	50
Ervin G Taber	3 00
Norman Pike	2 00
Travis Family	3 00
Sympathy, Suffolk Co	5 00
Katie Fishburn	50
Mabel Lord	3 00
M M Friend	1 00
Eleanora Cole	5 00
Mr Boardman	25
Mrs Laura J Grahaun	2 00
Mrs Lilian M Plimpton	5 00
Walter Stansfield	1 00
M S Knight	1 00
Geo G West	10 00
Widows mite	5 00
J W Arnold	5 00
AC & MEG, Roxbury	11 00
Mrs J N Park	2 00
JohnMcKiver	1 00
Lover of Christ, N Y	5 00
Berkhiser family	2 00
R C R, Roke	1 00
C B S, Amherst	1 00
Child of the King	1 00
S J Wilder	2 00
Jas Dunn & friend	2 00
Rich'd Kuenstler	1 00
In Christ's Name, Elmont	1 00
Glen Riddle friends	3 00
Louisa Lapham	1 00
Ella & Lanra Bitter	1 00
Reader, Baileyville	35
A I Sweet	2 00
W J Newton	2 00
D C Kohlmeyer	5 00
T W, E J and W A Schertz	3 00
Lnther League, Christ Ev Eng Luth Ch, Pa	1 30
2 Sisters, White Pine	1 25
YPSCE, Bristol Spgs.	26 38
John Lunde	10
Ethe Bechtel	1 00
SEB, Buffalo	2 00
Brock Road U SS	1 00
A Uren	10 00
Wm Schneider	1 00
Eliza Cashman	50
Some new friends, Crawfords Cors	5 00
Geo N Bryner	1 00
S Ashenden	1 00
Aug Thue	1 00
R C Dorr	1 00
Friend, Clarksville	5 00
Reader, Canfield	2 00
Retta Miller	1 00
Friend, Grove	2 00
Geo Eakins	1 00
Hilma A Sikes	1 00
Mrs A O Keene	1 00
Womans Foreign Miss Soc, Franklin	5 00
Rev Mr & Mrs Smith	3 00
Mrs Knapp	2 00
Mrs J B Hall	1 00
B, Kansas	1 00
Mr Sloan Jamison	1 00
S G, Charleston	5 00
Jas McC Sieg	5 00
2 Sisters, Cleveland	1 00
Dorothea, N Y City	1 00
Mrs E Wilkinson	1 00
Friend, Terryville	2 00
"	3 00
Mrs J W B, Walworth	2 00
Friend, Providence	2 00
" Chambersburg	1 00
" Griggsville	1 00
Grace C Tobey	2 00
Isaac Shank	10 00
F L P, Jefferson City	5 00
Mrs L Flenner	1 00
M, W Greene	1 00
Mrs J Brown	5 00
Mrs E Liggett	3 00
Eva Slingerland	15 00
M J, Portsmouth	25 00
In His Name	50
W H Violett	2 50
Chas Mason	1 00
—, Bristol	1 00
Mr and Mrs J D Mac Aulay	10 00
One who loves Jesus, Gloucester	1 00
Mrs C S, Plain City	1 00
Mr Nelson Lee	1 00
Mrs H T Osborn	1 00
F C L, Waltham	2 00
M P Neal	1 00
Mrs Roderick Fitch	1 00
W F Burns	2 00
—, Kennebunkport	5 00
Sympath'r, Marlette	1 00
"Amsterdam"	2 00
Mrs Hattie A Pratt, In Jesus Name, Peterhoro	1 00
E L R, Sonthington	5 00
H C VanNote	2 00
Trecy Rose	5 00
Anna Needham	1 00
Lyonsville Cong Ch, Western Spgs	2 00
I H N, Sunbury	15 00
Mrs F J Allen	2 00
Friend, Broad Brook	1 00
—, Md	1 00
Mrs Empey	5 00
Chas Smith	1 00
Rocherty U B S S	1 00
E G Mansfield, Jr	6 00
Mrs Lucy A Maynard	3 00
Alex Hartley	100 00
Friend, Jersey City	1 00
" Closter	5 00
John Burlend	15 00
Fred Bickerdike	1 00
Reba & Nanme Bickerdike	25
J Honsher & Son	45
Harry Stroven	1 05
P H F, Ware	75
Friend, Rochester	1 00
S H Raymond	50
Estella J Beach and sister	1 00
Fannie A Blish	3 00
Henry Harnier	1 00
Friend, Chicago	1 00
C A S, Phila	25 00
Constant reader, Nalez	2 00
Miss S E Kain	1 00
Georgia B Pender	1 00
H Isabel Smith	5 00
Mrs R Rushmore	5 00
Friend, Dayton	1 00
M M F, Lonisville	1 00
H L Gensemer	2 00
Friend of the Lord, Newark	10 00
M S, Doylestown	1 00
E P, Bdgwater Cors	1 00
Geo M Greene	5 00
—, Newark	10 00
Friend, Fishers Hill	1 00
C B F Inst, Murfreesboro	2 50
Friend, Macy	4 00
I H N, Salisbury	2 50
S G Heany	3 00
Sister of Coriuth Ch, Specht	2 00
Mrs G S T, Arcola	6 00
S E E, Blax	25 00
J A McLachlin	15 00
Jas Morrison	2 00
E J Keller	1 00
Mr & Mrs E L Morris	2 00
Henry S Metcalf	2 00
Geo D Farrar & wife	1 00
Ernest Hall	50 00
Mrs Rozetta Couse	5 00
M H Nickerson	2 00
Ezra Crandall	3 00
Mrs E N Pendley	25
Mr & Mrs J J Blinn	1 00
—, Seneca Falls	12 50
Sub, McDonald's Mill	50
Clara Jones	25
Mrs M A Kittle	1 00
Pella Dorcas Soc	10 50
G W Church	1 00
Mrs A M Carline and daughter	2 00
Mrs Jas Ecroyd	3 00
Jonathan H Lindley	5 00
Mrs J Willard Smith	2 00
Mrs Mary J Coon	5 00
F, Weiner	2 00
Mrs L C Remage	1 00
M J I, Leonardsville	2 00
Briarley Busy Bees	3 00
—, Patterson ville	1 00
I H N, Scranton	50 00
Mrs E G S, Phila	10 00
R S Jacobs	1 00
M A Batton	1 00
King's Dau'rs Circle of Gleaners, Ware	1 00
Friend, Bath	5 00
J A Newball	5 00
Wm Goldspohn	2 00
Friend, Oxford	5 00
David Scott	1 00
H C B, Norristown	1 00
Willing Wkrs, Stanley	1 50
Mrs Myers	50
D J Thomas	1 00
P S, Huntington	2 00
T F McCrea	3 00
Subr, Pittsburg	2 00
Louisa, Mr & Mrs C W Wichlerman and Albert Martin	9 00
Mrs H W B, Sanford	1 00
Disciple, Springfield	2 00
Mission Band Moravian Home Church, Salem	10 00
Sarah A Rea	1 00
I H N, Madison	1 00
The Chapman Family	5 00
U S Grant Jones	5 00
Friend, Hillsdale	2 50
E J Solt	5 00
T B Patton	10 00
V M Taylor & daugh'r	5 00
C E Kenney	1 00
Mary Bechtel	1 00
Mrs M L Davenport	1 00
Mrs C McKay	2 00
Edmund Hastings	5 00
A S, Vicksburg	2 00
Mr & Mrs O Works	5 00
Friend, Lawrence	2 00
Mrs Martha de Flow	1 50
L R Sams	40
W J W, Sewell	25
Rev W Werheld	1 00
Reader, Mobile	1 00
Rev E K Fanning	1 00
Wm Skelton	5 00
K K, Ontario	5 00
Mrs A A Barber	5 00
Miss E G Doremus	5 00
M C, Fishkill-on-Hudson	10 00
—, Ardmore	1 00
Jr C E Socy, Pres Ch, Litchfield	2 30
Sympathizer, Salina	1 00
Friend, Cameron	25
M Gardiner	3 75
Miss C Bims	1 00
H L Glass	1 50
Teacher & pupils Public school, New Wilmington	9 03
A & J McCleary	5 00
2 friends, New Castle	5 00
John H Sawdon	5 00
Wm Burlend	1 00
Friends, Griggsville	2 00
Nannie Pence	5 00
Mrs S A Wood	1 00
F H Wood	1 00
Total	**$4,294.10**

And over 100 others to be acknowledged next week.

NATIVE VICTIMS OF THE FAMINE IN INDIA.

Thousands of Emaciated Creatures like those shown in the above Photograph await the Help of American Christians.

Eliza LArmor	1 00
Friend, Lowder	1 00
MrsCM Galbraith	1 00
Friend, Stanton	3 00
L L H, Olivet	50
Mrs Claud Hughes	2 50
Friends, Dayton	10 00
Primary Students Bdgwater Col	6 00
J S D, Cressey	1 00
Mrs Arndt	1 00
Augusta Platt	1 00
Mrs Nellie Nelson	50
Miss J G Miller	1 00
A E Deane	5 00
Rev J Noordewier	2 00
C W Harris	10 00
Friends, Unionville	2 00
Mrs Wm Harbroer	5 00
Electric City	1 00
Mrs M C McB. Washi'n	1 00
Friend, Pleasantville	5 00
Mrs L B Jackson	1 00
A H Wasson	2 00
Mrs AHA, Manches'r	1 00
— Plainsboro	1 00
Mrs H S Wade	1 00
J P Garlock	2 00
Subr, Neenah	20
I H N, W Chester	1 00
Canadian subr	1 00
I H N, Ypsilanti	2 00
Mrs Chas G Sybrandt	1 25
Little Ruth, Greenwich	02
Mex Students, Del Norte	1 60
Mr & Mrs G R Havens	2 00
G R Havens, Jr	06
Friend, Boston	10
Quit smoking for one month	4 00
American sister	5 00
Mr & MrsWm Lemna — Hannibal	2 00
P B, Fortuna	1 00
GWH, E Los Angeles	2 00
Mrs UG Bloss	25
Mrs CalebWright	1 00
Miss Aid Soc. Walnut Grove Bapt Ch	2 00
W R Russell	1 00
A F Kosebkee	1 00
A C MacDonald	5 00
Job Burnham	5 00
—	2 00
Casb. Axtell	10 00
J G Peterson	2 50
Friends, Bismarck	5 00
— Viola	2 00
Miss F A Darrows	1 00
Sarah C Woodhouse	1 00
S S, Cresco	2 00
Mrs Geo T Berry	50 00
Mrs GeoA Packer	50 00
Reader, Chase	10 00
— Hastings	5 00
JaneEond	5 00
S S Besemer	50
HBN, Lincoln	24
J F Rose	1 00
Geo C Gibson	25 00
A Egolf	25 00
J T Hill	1 00
Mrs J P Henry	5 00
Miss M B P, N Y city	2 00
Mrs G W Wilson	1 00
Mr & Mrs W W Hill	5 00
Mrs C B Hazard and Anna Gordon	10 00
Mrs JessieE Bliss	2 50
John G Morrill	10 00
Mattie Anderson	2 25
C A Chatfield and LS Hollenbeck	2 00
No name, Lynn	2 00
Mrs Laura Mann	60
Margaret E Sechrist	1 00
EMT, Merchantville	1 00
M A Buchanan	1 00
Mrs Frank Shippey	1 00
M W H, Crownsville	5 00
Mrs Joel & N M Anderson and Bessie Nutting	2 00
W S Glenn	1 00
Denver family	25 00
Ruth N Secbrist	1 00

THE
CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON.
Associate Editors.

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Encourage the Arts.

WE are constantly, in pulpit and on printed page, discoursing about the influence of books, but how little is said about the influence of pictures. Thank God for good pictures. They educate us for both worlds. God loves them, and hangs them on the morning and evening sky with loops of fire. The clouds are pictures in water-colors. No people in our midst deserve more than our artists, or get so little. Those shadows on the pictures are made out of their own sorrows. That crimson hue was penciled with their own blood. Do not throw your condemnation about too indiscriminately. Do not condemn a picture because it was born in America instead of Italy, or imitate those who, ignorant of fine art, gabble about perspective and striking chiaroscuro, and admirable foreshortening. What injustices and hardships painters have suffered in all ages! No men do such great work for so little pay. You go to the vendue, and perhaps there is not more than one bid while a beautiful masterpiece lingers under the auctioneer's mallet, but there are ten bids for a great splash of yellow ochre and ultramarine. Plenty of sale for images in plaster of paris, but for the sculptor who cuts a statue out of his own soul, only here and there a solitary admirer. There came under my own observation a story of art struggle thrilling and full of romance. I had it from the heroine herself. Edmonia Lewis, a girl of half Indian and half African parentage, at nine years of age, walking along the streets of Boston, saw a statue of Benjamin Franklin, the first work of sculpture she had ever seen. She looked at it. She said she felt her soul expanding, and thought, "I can do that." She heard of a man who was a friend of her uncle and found him. As she went into the room, he lifted his eyes over his newspaper and asked her what she wanted. The reply was: "I saw a figure standing on a stone in the street, and I want to make something like it." He laid down his newspaper and smiled, and gave her a letter to a sculptor. The sculptor received her somewhat coldly, but gave her a model of a child's foot, and told her to go home and work that out. The work done she brought it to the artist, and he carefully destroyed it. He gave her another model. After some weeks she brought it back and he destroyed that. The third time she came, and then he uttered the first encouraging word, and told her she had the soul of an artist. He then gave her the model of a lady's hand, the copy of which she sold, getting ten dollars for it, the first money she had ever earned. She put her shingle out in Boston: on it: "Edmonia Lewis, Artist." At twelve years of age she had fifteen hundred dollars in the bank. Her patrons felt she had talents that ought to be cultivated and sent her to Italy. At twelve years of age she crossed the Atlantic Ocean alone. By letters of introduction she found her way from England to Italy, and hired the studio that once belonged to Canova. Charles Sumner, and men like him, visited her studio. She has her works of art to-day in the prominent galleries of Europe and America. But from that humble start in Boston, with all the disadvantages of her race, to the recognition of some of the first artists of the world—what a prolonged struggle! In all possible ways, let us encourage those who are with chisel or brush contending for livelihood and a name. As far as your means may make it appropriate, gather works of art into your home. It is not so much the books your children read as the pictures they look at that will make indelible impression. The pictures of any age decide its civilization or barbarism. The frescoes brought up from Pompeii show the abomination of the times when that city was in power. Pure and elevated art implies a good state of public morals. There are so many evil influences abroad that we need all the fascinations of art to aid in the attempt to make the world better.

Your Health.

HOW many departures of prominent men from this life! Hardly ever such long lists of demises. Every morning and evening, I have noticed it. Without any epidemic, the sudden changes in the weather seem to have ushered an unusual number of our population into the next existence. Pneumonia and the grippe seem to have cut the widest swath. We cannot be too careful in this changeful climate. Do not let us through pride doff some garment we need, because it does not look well enough. Life is a precious investment and we ought not unnecessarily risk it. If our duty demands exposure to climatic changes, then we go ahead; but there is no crown of martyrdom for carelessness. We ought to have our worldly and spiritual affairs in such shape that a cold, or a fever, or a chill would not perturb us. There is a land of eternal summer and pneumonia is only a gate into it. God's heart is so young that he is not satisfied unless he has around him, in his mansion, an ever-increasing throng of young people, and hence he takes our children. God has the celestial banquet spread, and he wants the guests to come in and take their places. If we only knew how bright the next world is for those who love God, the most popular place on earth would be the sepulchre. I have heard those who were imprisoned during our civil war say how anxious they felt on the day when a certain number of prisoners were to be exchanged, and sent northward or southward. Only a few could go, and they were so anxious to hear their own names called. Oh! what a disappointment to those who had to stay. Oh! the gladness of those who were led out of prison. Now, while we stay on earth we are incarcerated amid hardships and temptations and trials; but as God calls the roll we go out one by one. For us then, the war will be ended. Why should there be any melancholy about being set forever free? I build a great bonfire. Job throws on it a faggot, and David a faggot, and St. Paul a faggot, and St. John a faggot until it illumines all the earth and all the heavens. It is a bonfire of victory. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb, which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe away all tears from their eyes."

Mothers of Great and Good Men

WOMEN are apt to complain that their lot is without influence. On the contrary, their lot is full of dignity and importance. If they do not lead armies, if they are not state officers, or Congressional orators, they mould the souls and minds of men, who do, and are; and give the initial touch that lasts through life. The conviction of the mother's influence over the fate of her children is old as the race itself; ancient history abounds with examples; and even the destinies of the gods are represented as in its power. It was the mothers of ancient Rome that made ancient Rome great; it was the Spartan mothers that made the Spartan heroes. Those sons went out conquerors whose mothers armed them with the command, "With your shield, or on it, my son!"

The power of the mother in forming the character of the child is beyond calculation. Can any time separate the name of Monica from that of her son Augustine? Never despairing, even when her son was deep sunk in profligacy, watching, pleading, praying with such tears and fervor that the Bishop of Carthage cried out in admiration, "Go thy ways; it is impossible that the son of these tears should perish!" And she lived to see the child of her love all that her heart desired. Nor is there in all literature more noble passages than those which St. Augustine consecrates to the memory of a parent whom all ages have crowned with the loftiest graces of motherhood.

Bishop Hall says of his mother: "She was a woman of rare sanctity." And from her he derived that devoted spirit and prayerful dignity which gave him such unbounded influence in the church to which his life was consecrated. The "Divine George Herbert" owed to his mother a still greater debt, and the famous John Newton proposes himself as "an example for the encouragement of mothers to do their duty faithfully to their children." Everyone is familiar with the picture which represents Dr. Doddridge's mother teaching him, before he could read, the Old and New Testament history from the painted tiles in the chimney corner. Cowley, Thomson, Campbell, Goethe, Victor Hugo, Schiller and the Schlegels, Canning, Lord Brougham, Curran, and hundreds of our great men may say with Pierre Vidal,

"If aught of goodness or of grace
Be mine, hers be the glory:
She led me on in wisdom's path
And set the light before me."

Perhaps there was never a more wonderful example of maternal influence than that of the Wesleys' mother. To use her own words, she cared for her children as "one who works together with God in the saving of a soul." She never considered herself absolved from this care, and her letters to her sons when they were men are the wonder of all who read them. Another prominent instance is that of Madame Bonaparte over her son Napoleon. This is what he says of her: "She suffered nothing but what was grand and elevated to take root in our souls. She abhorred lying, and passed over none of our faults." How large a part the mother of Washington played in the formation of her son's character we have only to turn to Irving's Life of Washington to see. And it was her greatest honor and reward when the world was echoing with his renown, to listen and calmly reply, "He has been a good son, and he has done his duty as a man."

John Quincy Adams owed everything to his mother. The cradle hymns of his childhood were songs of liberty, and as soon as he could lisp his prayers she taught him to say Collins' noble lines, "How sleep the brave that sink to rest." No finer late instance of the influence of a mother in the formation of character can be adduced than that of Gerald Massey. His mother roused in him his hatred of wrong, his love of liberty, his pride in honest, hard-working poverty, and Massey, in his later days of honor and comfort often spoke with pride of those years when his mother taught her children to live in honest independence on rather less than a dollar and a half a week. The similar instance of President Garfield and his mother is too well known to need more than mention.

There can be no doubt of the illimitable influence of the mother in the formation of her child's character. The stern, passionate piety of Mrs. Wesley made saints and preachers of her children; the ambition and bravery of Madame Bonaparte molded her son into a soldier, and the beautiful union of these qualities helped to form the hero beloved of all lands, George Washington. I do not say that mothers can give genius to their sons; but all mothers can do for their children what Monica did for Augustine, what Madame Bonaparte did for Napoleon, what Mrs. Washington did for her son George, what Gerald Massey's mother did for him, what ten thousands of good mothers all over the world are doing this day patiently molding, hour by hour, year by year, that cumulative force which we call character. And if mothers do this duty honestly, whether their sons are private citizens or public men, they will "rise up and call them blessed."

Amelia E. Barr

BRIEF NOTES.

THE CHRISTIAN HERALD'S annual "Char
Balance Sheet" will appear in our next issue, a
will be found full of interest to every reader w
has contributed to these good causes during t
past year.

"What do you consider the greatest disco
ery you ever made?" an interviewer asked
James Y. Simpson, the eminent Scotch surgeon,
the discoverer of chloroform. "That I have a
viour," he replied, without hesitation.

The village of Lone Rock, Wis., has se
good example to larger communities. Its Bo
has been induced by a lady pastor of a church th
to pass an ordinance forbidding the sale or gi
cigarettes within the village limits.

The Baptist Missionary Union and
whole Baptist denomination has sustained a
reavement in the death of Dr. J. N. Murdock,
honorary secretary of the Union, which took pl
at Clifton Springs, N. Y., on Feb. 16.

Of the three hundred and fifty million
sons under the rule of Queen Victoria only
millions profess faith in the Bible. Two hund
millions are Hindoos, sixty millions are Mo
medans and forty millions belong to other
Christian faiths.

Rev. B. Fay Mills has been holding evan
istic meetings at Kokoma, Ind. Nearly all
evangelical churches in the city united in the m
ment. The meetings were held in the Opera H
with overflow meetings in the neighboring churc
Over 700 persons made profession of faith.

We are asked to publish a warning aga
responding to appeals which are being extens
made for the Hardy Library Association at
Chief, O. T. Books and money sent there are l
to be misapplied, as it has no library, nor any o
organizations for helping the Indians which
appeal describes.

A farewell reception was tendered on
25 to Dr. E. E. Chivers, who has been ele
General Secretary of the Baptist Young Peo
Union. The meeting was held in the Central
tist Church of New York. Pastors and young
ple joined in congratulating Dr. Chivers and
ing him success in his new office.

Eleven churches in the Eastern Distric
Brooklyn, N. Y., united recently in evangel
services in the First Reformed Church. An
them were Baptist, Methodist, Congregati
and Presbyterian churches. Rev. J. F. Ca
pastor of the Central Presbyterian church,
charge of the meetings.

A number of bishops of the Protes
Episcopal Church of the United States and Ca
have arranged to attend the third Lambeth Co
ence in England in May next. The confe
will take a survey of the work of the Churc
over the world and discuss plans for its exten
It will also celebrate the thirteen hundredth
versary of the landing in England of St. Augu

Recently compiled statistics of comm
cants of the churches in England and Wales
that the Church of England has 1,778,351 com
cants; the Wesleyans 529,786; Congregationa
406,716; Baptists, 316,569; six other denomina
have an aggregate of 554,652, making the tot
Nonconformist churches 1,807,723, or 29,372
than the Church of England. The Nonconfor
also have nearly a million more children in
Sunday Schools than the Established Church.
total school attendance is 5,433,698.

Dr. Charles Cuthbert Hall has been
imously elected to the President's chair of
Theological Seminary. In accepting the po
he heartily endorsed the declaration of his
cessor, Dr. Thomas S. Hastings, who said the
Seminary intended to govern itself and the Ge
Assembly must keep its hands off. To this
Hall added that his policy would be a peace-l
and peace-seeking policy, and he hoped to
with a similar spirit on the part of those wh
fered with them in matters of doctrine and prin

A new Institutional church has been op
in New York. It is in connection with the
ington Square Methodist Episcopal Churc
Fourth street, a locality in which such a chu
likely to be exceedingly useful. It has been
structed out of the parish house adjoining
church at a cost of $10,000. A dining-room, kit
gymnasium, library, and reading-rooms with
accommodations are provided under its
A number of sleeping-rooms which will be
to young men, are tastefully furnished and wi
to the income of the church.

A handsome gift to church work in
York has been made by Miss Serena Rhinel
A building and ten city lots, aggregating in
$300,000, has been placed under certain cond
at the disposal of the workers of St. James Pro
ant Episcopal Mission. The land is on
Eighty-eighth street between First and Secon
nues. The building contains a chapel, acc
dations for a kindergarten school, a library,
and girls' clubs, a swimming bath, and a num
class rooms. Miss Rhinelander's sole condi
that its usefulness shall be proved. If at the
five years it is demonstrated that it is serv
purpose, she will deed it to the Mission.

A change has been made in the place
Annual Convention of the Baptist Young P
Union. The refusal of the Trunk Line Asso
to grant satisfactory terms for travel to Bro
N. Y., was laid before the Executive Com
and that body reluctantly decided to stop p
tions in that city and hold the Convention at
tanooga, Tenn. The Southern Passenger A
tion will give one-fare rates for the round tr
this fact decided the committee to go to C
nooga instead of Brooklyn. It is a great
pointment to the Brooklyn people, who had s
Ambrose Park for the meetings.

A South Carolina correspondent
Independent calls attention to the earnest e
ors of the colored children of that section to
an education. He says that the colored child
willingly work for a long time, accepting
ment some white child's disused school-bo
will, when an opportunity is afforded, wa
distance to attend school. Readers of this
who have sent money to aid in the erection
school at Mayesville, S. C., will be glad to s
confirmation of the statements previously m
is a pleasure to give money to a cause so
appreciated, and which will be so grateful
Only a few hundred dollars are now needed
completion of the Mayesville fund.

THE BIBLE AND THE NEWSPAPER

An African Tyrant.

WHAT cruelties the natives of Central Africa suffer at the hands of the petty kings who rule over them, may be inferred from the reports received of the condition of the country of Benin in the er region. To Western ears the stories wholesale massacre and cannibalism ch almost incredible, but they are hed for by responsible travelers who that King Drumah is not much worse other kings in Africa, but is likely to er punishment because he did not limit bloodthirsty operations to his own sub s. About two months ago he ordered massacre of a party of unarmed Eng men who were on their way to his cap to arrange the terms of a commercial ty with him. There were only eight e men in the party, including Mr. ips, the Consul-General of the Niger st, and they went without 's, or military protection, in r that their peaceable in ions might be evident to king and people. About ty hundred native carriers ing presents for the king mpanied them. They were treated in the villages on way, but when they were a few miles from the cap they suddenly found them ses surrounded and the e party was massacred, ex two white men who were nded. These two crawled the bush and hid there several days, until they d make their way to the st. The rashness of the y in entering the Benin tory without protection ms inexplicable, in view of orts which were brought m the territory by travelers who ted it. They averred that they saw the mains of corpses everywhere. Execu ns were of daily occurrence, and seemed e the normal amusement of the people. s the king's custom to kill every year o the day when he celebrates the anni sary of his father's death, all the pris ers he has on hand. Every national bration is a carnival of human blood. e fetish priests of the Ju-Ju, the national dy, are the most powerful persons in kingdom, and under their advice the g metes out death to his own subjects a to prisoners. If the heat of the weather been excessive, or there has been little or too much rain, if there is joy or rning, prisoners are put to death. A ty of explorers whose presents to the g had won his special favor, were in d to a feast at which several prisoners e to be killed. The explorers declined e present and protested against the ghter, but it took place. Some of the ms were crucified by tying the right st and foot to one tree and the left foot a wrist to another tree about four feet art. Others died under successive muti ons. Hanging, drowning and shooting variations in the modes of execution. s no wonder that Benin is called in the guage of the people the City of Blood. e town has been captured by an expe on of a thousand well-armed men ch was sent by the British Government punish the king for the murder of the tes in January last, and it possible to an end to his sanguinary orgies. The n was reeking with the blood of recent ims. It is now as it was in the days the Psalmist:

he dark places of the earth are full of the habi ons of cruelty. (Ps. 74: 20.)

Historic Gavel.

A present which is sure to be prized has n sent to Vice-President-elect Hobart a contractor of Paterson, N. J. It ap rs that the War Department was in ucted last year to arrange for the erec tion of a monument on the site of the house at Wakefield, Va., in which George Washington was born. After considerable search the brick foundations of the house were found, the house itself having been destroyed by fire in 1735. The debris of the burned building had fallen into the cellar, and upon it was the accumulated soil of more than a century and a-half. In the centre of the heap a sugar-nut tree had taken root, and had grown to large pro portions. As the Government wished the monument to be on the exact place of Washington's birth, it was necessary to remove the tree to make room, for the foundations of the monument. The contractor who removed it has had a gavel made out of the wood and mounted in gold, which he has now sent to Mr. Hobart to be used by him in the United States Senate. It bears a suitable inscription, stating to whom it is presented and recounting the origin of the tree from the timber of which it was made. The gift is appropriate, and when Mr. Hobart uses it in the Senate chamber its associations will doubtless often recur to his mind. We may hope that it will serve to remind him, in his responsible office, of the eternal principles of righteousness and patriotic self-sacrifice which the great man, with whom it is identified, hoped would ever characterize the Government that he and his distinguished colleagues founded. So the gavel may have a useful significance to the user, and the senators, if a self seeking spirit should ever be manifested among them, and will speak to them as did the symbol of priestly appointment of God's ancient people.

A BENIN WAR CANOE.

BENIN PEOPLE WORSHIPPING AT THE JU-JU HOUSE.

The Lord said unto Moses, Bring Aaron's rod before the testimony to be kept for a token. (Numbers 17: 10.)

Spain Must Explain.

An international difficulty appears likely to arise between our government and that or Spain out of the death of Dr. Ricardo Ruiz, a Cuban dentist who had acquired American citizenship. Dr. Ruiz formerly resided in Philadelphia, but returned to Cuba on the death of his father to settle his estate. He had an American passport and intended to return as soon as the business was finished, but was detained, and finally he married and settled down at Guanabacoa. On Jan. 16 last, a train was derailed in Cuba and several Spanish officers were captured by the insurgents. Dr. Ruiz was arrested on the charge of having assisted in placing on the tracks the obstruction which caused the derailment of the train. He had, however, a number of witnesses who, on hearing of his arrest, went to the Spanish authorities and testified to the impossibilty of Dr. Ruiz being concerned in the affair, they having been in his company three miles away from the accident. Fourteen days after his arrest it was announced that he had died in prison. General Lee at once demanded an investigation and went to the prison to enforce the demand. An autopsy was performed which disclosed the fact that the death of Dr. Ruiz was caused by a blow on the head. Prisoners in the jail said that he had been subject to torture, and that they had heard piercing shrieks coming from his cell in the night. The facts having been communicated to the State Department, Secretary Olney has demanded from Spain a thorough inquiry and if the facts are as reported, she will be required to make such reparation as is in her power. That course is necessary to the honor of our government and for the safety of our citizens abroad. It should be known the world over, that, however humble a man may be, if he is a citizen of the United States it is not safe to oppress him, or do him a mischief. Such protection is given to those who are citizens of the kingdom of God, although the world frequently forgets the fact.

When they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong; yea he reproved Kings for their sakes. (Ps. 105: 13.

A Hero at the Windlass.

A rare act of heroism is reported by the *Morning Oregonian*. It appears that at the Young America Mine at Rossland, B. C., a man named Hemsworth was employed at the windlass by which the buckets laden with ore are drawn up a shaft a hundred and fifty feet deep. One day recently a heavy bucket had nearly reached the top of the shaft, when the crank of the windlass snapped off short. Hemsworth saw the windlass whirring around at a frightful rate of speed as the bucket shot down the shaft, and realized that it meant death to the men below. Jumping forward he threw his body upon the cogs of the swiftly-revolving wheel, thrusting his arm and shoulder under the whirling broken crank. The iron struck him a terrific blow, crushing bone and sinew and tearing a ghastly wound, but the windlass stopped with the bucket only a few feet above the heads of the men stooping at their work at the bottom of the shaft. The superintendent saw the accident from a distance and ran to the relief of the brave man. He blocked the machinery and released him. Then, as he saw the fearful nature of Hemsworth's injuries, he said: "How dare you do such a thing?" The injured man gasped, "I had to save the boys." Surgeons amputated the arm and hope to save his life. As we wonder and admire the man who could thus sacrifice himself to save his comrades, we remember Him against whom the taunt was hurled:

He saved others; himself he cannot save. (Matt. 27: 42.

A Record Blotted Out.

A singular accident is delaying action in the case of a police captain in Long Island City, N. Y. Charges were made against the captain nearly a year ago, and he was placed on trial. Sometimes one of the commissioners would be absent from a hearing, and sometimes another would be away, so that when the case closed there was no one among them who had heard all the evidence. The law requires that when there have been such absences the report of the whole proceedings shall be read over in the presence of all the commissioners before a decision is made. The official stenographer was therefore instructed to prepare a verbatim report. While he was working upon it he accidentally upset a bottle of ink over his notes, which so completely obliterated the characters on a number of pages that they cannot be read even with the aid of a microscope. The commissioners are very reluctant to go through the labor and expense of another trial, but they cannot give a legal decision without it. Meanwhile the captain's salary goes on, and no action can be taken. It was a fortunate accident for the captain, but his enemies will probably take care that he does not finally escape, but is tried over again. Happily, that can never happen to the Christian whose sins have been blotted out, not merely the record of them.

I, even I, am he that blotteth out thy transgressions for mine own sake and will not remember thy sins. (Isa. 43: 25.)

Presidential Autographs Missing.

Thieves have been at work in the Congressional Library, Washington, D. C. Reports reached Mr. Spofford, the librarian, some time ago, that autographs of priceless historical value were being offered for sale. Mr. Spofford was naturally anxious to secure them for the nation. From a description of one of them that he received, he thought they must be spurious, as there was already such a document in the library, and it was little likely that any duplicate was in existence. To refresh his memory on the subject, he referred to the archives, but could not find the autograph, though he knew that it had been there and it was entered on the catalogue. A further search showed that others were missing. Among them were letters signed by George Washington, John Hancock, Benedict Arnold, and Washington's diary for 1784. Two clerks of the library have been arrested on suspicion, and it is hoped that at least some of the documents may be recovered. Happily, the value of the lost documents is only sentimental. Their contents were known, and if they are not recovered the national welfare will not be affected. It is different with those who are trying to rob us of our Bible. Not only our hopes of the future, but our present civilization is based upon it, and if the ancient documents of which it is composed were taken from us, the mainstay of our faith would be gone.

The Lord commanded us to do all these statutes for our good always that he might preserve us alive as it is at this day. (Deut. 6: 24.)

A Fatal Snowball.

A press dispatch from St. Paul, Minn., reports the distressing results of boyish thoughtlessness. On Feb 5, a boy thirteen years old, son of a prominent citizen of St. Paul, in a spirit of boyish mischief, threw a snowball at a man who was driving past on a cutter. The snowball missed the man and hit the horse, a spirited animal, which, startled by the sudden blow, ran away. The runaway resulted directly in three other runaways, in which several persons were hurt and a great deal of damage was done. On the following day two of the injured persons called on the father of the boy who threw the snowball and, telling him how the accident had occurred, said they should hold him responsible for damages. It happened that the boy's father was at the time in a highly nervous condition through a variety of causes, and this demand seemed the last straw on his heavy burden. Without making any reply to his callers, the man walked into a rear room, took a revolver from a drawer and shot himself. Death was instantaneous. Thus, from the one boyish act resulted loss, suffering and death. How the boy must have wished he had never thrown that snowball! If we remembered that the consequences of our acts and words are beyond our control we should all be more circumspect than we are. The Scriptural reminder of the possibility of evil being inadvertently caused, ought never to be forgotten.

Behold how great a matter a little fire kindleth. (James 3: 5.)

THE SUNDAY SCHOOL

PRAISE YE THE LORD

SAUL CONVERTED.

Sunday School Lesson for March 14. Acts 9: 1-20. Golden Text, I. Tim. 1: 15. By Mrs. M. Baxter.

WHEN Stephen, the Christ-like martyr, died in full view of an open heaven which his very face reflected, and in the very act of prayer for his murderers, it is significantly said that "the witnesses laid down their clothes at a young man's feet whose name was Saul." (Acts. 7: 58). In the purposes of God, the zealous persecutor and the Christ-like martyr must come in contact. Saul was undoubtedly the great instigator of the persecution against the Christians, and there was more than he knew in the act of those who, to facilitate the execution of the martyr, laid their loose outer garments at his feet. Saul was an honest man acting from conviction: a pupil of that Gamaliel who had led the priestly council at Jerusalem to take God into their reckoning in their dealings with the apostles.

The young Saul was one who could not do a thing by halves. He was an Old Testament believer, taught by Gamaliel "according to the perfect manner of the law of the fathers, and was zealous toward God." (Acts 22: 3). Thus it was no spirit of cruelty which actuated him in the persecution of the Christians in which he became so prominent a leader: he says himself, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26: 9). But here was the very crucial point. Devoted to God and to his service as he was, the young zealot did not know God, and was not at this time guided by him. He was willing to give all his time, strength, energy, talent, influence, into the crusade he had undertaken against the Christians, and undoubtedly in his own eyes he was another Joshua, bent on exterminating the enemies of Jehovah from the holy city and the holy land. But be was

Self-Guided.

"I verily thought with myself;" he did not, like Moses and David, inquire of the Lord. Thus the self-constituted defender of the faith of his fathers was really become the great enemy of the God whom he thought to serve. To serve God in our way instead of his way is practically to work against him. Thus it came to pass that this earnest devotee of the God of love thought to please him when he was "breathing out threatenings and slaughter against the disciples of the Lord!"

In the course of his pursuit of the Christians after the death of Stephen, "even unto strange cities," Paul drew near Damascus, armed with letters from the chief priests to the synagogues, demanding that the heretics should be delivered up and brought in chains to Jerusalem. But an unexpected interruption met him. It was midday, the sun was brilliantly shining when suddenly, a wondrous "light from heaven" far outshining even an eastern sun, shone round about him." It was so dazzling that he and all his company, unable to endure it, fell face foremost to the earth. All saw the light but only Saul heard a voice saying: "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" "I am Jesus whom thou persecutest."

The zealous hero of the persecution, the self-made Joshua, saw himself a traitor to his God, a lost, sinful, misguided man, the very chief of sinners, persecutor of the Church of God. It was a tremendous revelation. All his former devotion had been really offered to an unknown God, he had not yet seen the Lord as Isaiah did, or he would have been a broken undone man; he had never heard his voice, or he would have ceased to direct himself. Now God had met him, and revealed to him that his whole life had been one great, terrible mistake. Would he now yield to God or hold to his own way? This is the point to which every sinner must come before he can be born again of the Spirit of God. If he does not come to see himself utterly undone and to accept the fact of the utter bankruptcy of all he is and all he has been and done, his conversion is only a superficial one, which has to be later on supplemented by a consecration which ought to have been a part of his first receiving of Jesus.

"The spirit should fail before me and the souls which I have made," says Jehovah. (Isa. 57: 16). Paul's soul did fail. Trembling and astonished, he said, "Lord, what wilt thou have me to do?" Paul understood now that he could no longer dispose of himself; he already, and very really belonged to another; and that other was Jehovah Jesus, whom he had been persecuting in his disciples!

"Arise and go into the city, and it shall be told thee what thou shalt do;" and blind with the glorious light of an opened heaven, and led by the hand of others, he took his way toward Damascus. But who knows what took place during the three days that followed: the revelation from heaven so overpowered him that he could neither eat nor drink, and we may be quite sure that he did not sleep either. All his past life now was seen in a totally different light, now he understood the radiant, angel face of Stephen. Now he understood what love to enemies meant for Jesus, whom he had blasphemed, showed it to him. And with all the zeal of his young heart, Saul surrendered himself and the persecutor became the disciple. He rejoiced afterwards to testify that the Gospel which he preached was "not after man, For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1: 11, 12), and his whole after life bore witness to the truth of his statement before king Agrippa, "I was not disobedient unto the heavenly vision."

Once fully surrendered to his God, it was not a hard thing that this accomplished Pharisee, and well known persecutor, should have to be dependent on an obscure disciple, whose only recommendation was his faith for the help and direction which God had promised him. Things which are difficult, almost impossible to our nature, become quite natural as soon as we let God have possession of our will. Meanwhile God was preparing Ananias. This disciple knew the voice which called, "Ananias," and he responded, "Behold, I am here, Lord." "Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth and hath seen in a vision a man named Ananias coming in and putting his hand on him, that he might receive his sight." "Lord," answered Ananias, "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name."

"Go thy way," was the instant answer, "for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, for I will shew him how great things he must suffer for my name's sake." And Ananias had no more to say: he who before God trembled at the name of Saul goes to him and calls him brother.

DAMASCUS, FROM THE RIVER BARADA, THE ANCIENT ABANA.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

FROM this history of Christianity in its early days we obtain several types of conversion. In last week's lesson we had the man who was waiting for instruction and on receiving it passed easily into the kingdom. The conversion of Cornelius in the tenth chapter was of a similar order. The jailer at Philippi, described in the sixteenth chapter, was preceded by terror and distress. In this week's lesson we have another type. All the subjects arrived at the same issue, but by different ways. So it is still. One person merely needs instruction, another needs spiritual enlightenment, another needs a distressing experience, and another needs a revelation. Saul's conversion was the great comfort to those who have to suff for their faith. Christ sees it and suffe with them. But that is not all. Christ h pity for the persecutor. He likens him an ox who kicks against the goad, t sharp pointed weapon with which t driver spurs him to his work. The mo he kicks, the more he is hurt. He has u dertaken work which must involve him suffering. It is a similar proverb to t among us of the man who runs his he against a stone wall. Christ has comp sion for him, in spite of the mischief he doing. Then Gamaliel was right. S was contending against God. Humbly asks guidance and is directed where to Still blind from the dazzling vision he led into the city. Three days he sits darkness, too much absorbed in the rev tion and all it portends, even to eat. Th Ananias, a humble believer of whom have not heard before, is sent to him, w salutes him as Brother. The film is moved from his eyes and in more than physical sense he is able to see. He s his mistakes; he sees that he is altoget in the wrong and immediately, with r courage, he declares his changed attit and preaches the very Gospel which had come to Damascus to extirpate. T the stalwart, energetic, indomitable vant of God was brought into the kingd So God takes a man with strong pow and harnesses them in his service. Th is no need to change the character disposition of the man. It is neces only to apply them to a different ob Saul the restless, untiring, relentless secutor becomes the missionary preac r with his old characteristics employed new service.

Breathing threatenings and slaug "Why does not God protect s children from persecution?" as a troubled Christian. "Why d s he allow them to be harassed put to death without interposin n their defence?" The answer s not completely satisfactorily, b was suggestive. "I stood at window of a mansion with e owner and I saw his dogs cha his favorite chickens. I said him: 'Why do you allow th He smiled and said: 'Let t alone. The birds will come h all the quicker, and I want the

A light from heaven. It t s this to convert some people. ' are so self-confident, so sure a they know everything and that a are quite right, that only the Spirit can open their eyes. A p lar author describes a str phenomenon in the mountain gions of Africa. Three persons threading their way through weird p es which were almost in darkness, owi t the giant peaks which shut out the of day. "Now," said the guide, "we st wait." They all sat down in front chasm. Presently a beam of light across the chasm as if from a search-h It seems that once in every twenty hours the sun came to a place in he heavens whence its rays shot thro cavity in the mountain, and then al dark again. But for a minute the lig re vealed a projecting rock on the other of the chasm which almost bridged so that it was easy to step over the inte ing space. But the step must be tak at the right time, or the traveler might aside and be dashed to pieces.

It is hard for thee. Two young m were at college together. One of t was dissipated, and the other, who m from the same town, and knew and his family well, expostulated w him. "No," was the reply, "I do n be lieve in being so strait-laced. I a to enjoy life and take all the pleas my reach. I shall be young only once. H friend begged him to desist, but wa laughed at for his pains. Many ar afterward he met his old college frie a ten-cent lodging house. He recog ze him with difficulty, for the man was a ys cal wreck, looking ten years older ha himself, though of the same age. H dirty and his clothing was in tatters. do not seem to have prospered," he a "No," was the reply, "I have had a se able life. I should have been far h if I had taken your advice. Even if re is no life after this, it would have c better for me to have led a clean, vi or life. I have suffered torments and be lieve I am at this moment the most sc able creature on earth."

THE FAMILY AND HOME CIRCLE

Winter Pleasures.

Sleighing and Skating in the Public Parks—A Frolic on Runners—Wholesome and Exhilarating Sport.

AS Winter wanes toward Spring, and the sharp frosts of February and March threaten to suddenly be transformed to the mildness of the approaching vernal season, the lovers of skating in sleighing experience a momentary pang of regret. While it is probably true that the vast majority of our people prefer mild weather to the frigid blasts we have all experienced, it is equally true that there are thousands of hardy natures, fond of the exercise and animation of out-door life, who love the rough, blustery winds of winter, which bring them assurance of splendid sport on the ringing steel.

Our photographs on this page, taken within a few days ago, give a hint of how the gay New Yorkers amuse themselves out-doors in the snowy season. In Central Park and on the adjacent boulevards, the sleighing this winter has been exceptionally fine, and the vision of many hundreds of elegant cutters flashing past, drawn by high steppers, with pompon and bells, has been worth a half-hour's halt to see. Almost every variety of sleigh, from the low-seated, old-fashioned affair, to the high-set stylish Russian machine on runners, may be seen on the drive, and the sparkling eyes and happy faces of their occupants show how keen is their enjoyment of the sport. But the more democratic, because less expensive, pleasure of skating is the winter pastime that affords relaxation to many thousands of the younger generation. On all good "skating days," when the ice has reached a desired thickness, certain of the park lakes are opened to the public. There is no prettier sight than to observe a good-natured, graceful crowd on skates, gliding like birds over the smooth-faced ice and describing all sorts of curves, flourishes and figures on the mirror-like surface. As the lakes are well guarded, accidents are rare, and save an occasional bump or contusion caused by an awkward slip, harm seldom comes to the skater. It is a short-lived pastime, for there are rarely more than a few days' skating in a season; hence they are disposed to make the most out and extract from it all the pleasure they can while it lasts.

SLEIGHING IN CENTRAL PARK, NEW YORK.

A CADET TEAM.

A HAPPY TRIO.

A Arabian Salesman's Way.

Our ladies sometimes complain of the insistency of some salesmen in the stores. What would they think, were they to encounter such a salesman as that described by a lady traveler in Tunis, in a recent letter to *Travel*. She says: "Some of the venders of haiks, fezes, and Oriental silks would have been invaluable at a charity bazaar. They were so amiable, so ingenious, above all so persistent. 'Spik English,' exclaims one in a lovely blue haik, rushing up and extending his hand with the ardor of an old friend to the leader of the party. '*Touchez la*,' and he sweeps the whole party off irresistibly into his particular den, spreading out scarfs, mantles, embroidery, and chattering nineteen to the dozen. He flings a silk scarf around the shoulders of one of the ladies. 'Buy this for madame. Yes, monsieur, very pretty, very good.' Madame and monsieur happen never to have exchanged a word; she looks stony, and he embarrassed. Next the indefatigable one fixes on the most timid and girlish-looking of the party. 'Buy it, mademoiselle. Very pretty. You will have a rich husband. Lots of money. Yes, only trente francs.' In a few minutes he is down at fifteen. Some one suggests eight. He moves off with a gesture of supreme contempt. The party turns to leave; he flies after them. '*Combien, monsieur, combien*.' The eight francs is offered again and accepted: the salesman shakes hands again, exclaiming, 'Good-night, good-night,' with great fervor (it being about 11 A. M.), and we go away."

Close of the Mother's Congress.

All who had to do with the management of the National Mothers' Congress in Washington deserve to be congratulated. It is now universally admitted to have been a great success. Aside from the regular sessions in the banquet room of the Arlington, meetings were held in the First Baptist Church and additional speakers were provided, thus making a double programme. Among those who made addresses at the latter place were Miss Newton, of Chicago, Miss Jeannette Richards, Mrs. Putnam and other ladies.

Altogether the success of the congress has afforded the liveliest gratification to managers, delegates and all concerned. A headquarters will be kept up in Washington, and a congress will be held annually in that city.

Mrs. Hearst and also Mrs. Birney, who contributed so greatly to the success of the congress, have earned the loving gratitude of their sisters everywhere, which the resolution of thanks adopted by the delegates heartily expressed.

A Honeymoon Among Monkeys.

Philip Robinson, the well-known writer and traveler, relates this most entertaining experience:

I was married in India. I engaged for our honeymoon a little house sixteen miles away, on the steep white cliff of the Nebudda river. Close beside it was a little hut, where a holy man lived in charge of an adjoining shrine. It was a wonderful place altogether, and while my wife went in to change her dress, the servants laid breakfast on the veranda overlooking the river. At the first clatter of the plates, there began to come down from the big tree that overshadowed the house, and up the trees that grew in the ravine behind it, from the house-roof itself, from everywhere, a multitude of solemn monkeys. They came up singly and in couples and in families, and took their places without noise or fuss on the veranda and sat there. When everything was ready, the breakfast all laid, the monkeys all seated—I went in to call my wife.

"Breakfast is ready and they are all waiting," I said.

"Who are waiting?" she asked in dismay. "I thought we were going to be alone, and I was just coming down in my dressing gown."

"Never mind," I said, "the people about here are not very fashionably dressed themselves. They wear pretty much the same things all the year round."

And so my wife came out. Imagine, then, her astonishment. In the middle of the veranda stood her breakfast table, and all the rest of the space, as well as the railings and the steps, was covered with monkeys, as grave as possible and as motionless and silent as if they were stuffed. Only their eyes kept blinking and their little round ears kept twitching. Laughing heartily—at which the monkeys only looked all the graver—my wife sat down. "Will they eat anything?" asked she. "Try them," I said. So she picked up a biscuit and threw it among the company. And the result! About three hundred monkeys jumped up in the air like one, and just for one instant there was a riot that defies description. The next instant every monkey was sitting in its place as solemn as if it had never moved. Only their eyes winked and their ears twitched. My wife threw another biscuit, and again the riot, and then another and another and another. But at length we had given all that we had to give and got up to go. The monkeys at once rose, every monkey on the veranda, and advancing gravely to the steps, walked down them in a solemn procession.

"The Oldest Woman."

A question was asked in THE CHRISTIAN HERALD of February 10, last, concerning an aged woman of San Antonio, Texas, who was said to be the oldest woman in the United States. Mrs. L. F. Spivey, of Dublin, Ga., writes informing us that the women in question is not the oldest woman.

"Not far from Dublin, Georgia, there is now living a negress past one hundred and twenty-three years of age, by actual statements of aged people, descendants of her owners in slavery days. Out-living her former masters, and being no longer able to labor for her own support, she was threatened with being sent to the poor house where (I was informed) she would freeze to death, if she did not starve.' In terror, she fled to a white woman, almost as poor as herself, who took her in, and for three or four years has sheltered and fed her, though often going hungry herself. Northern friends have assisted in clothing her, but they have passed on before her to the other country, and what is to become of her is a problem. The entire crop of that section was a failure last year through drought. How her protectors are to find food for themselves is a question, and still more, food and clothing for 'Aunt Joyce.'"

EVERYBODY'S BUSINESS.

IT'S everybody's business
In this old world of ours,
To root up all the weeds he finds
And make room for the flowers;
So that every little garden,
No matter where it lies,
May look like that which God once made,
And called it Paradise.

It's everybody's business
When a man has fallen down,
To put him on his feet again
And help him through the town;
Though wise and strong and perfect folks
May sneer and proudly say—
"You'd better let him take his course,
'Tis kindness thrown away."

It's everybody's business
To be full of hope and joy,
And be as merry as he can
Whatever may annoy;
For he who goes about the streets,
Parading all his pain,
Will cast a cross on other hearts
And have his own remain.

The Stepmother's Friend.

THERE seems to be a widespread interest among our readers, on the stepmother question. From a single eloquent advocate of that very much-maligned class, the defenders of the stepmother have increased until now they are found on every side. Among the letters we have received on the subject, we have space only for the following extracts:

Mrs. Nannie W. Tanner, of Pittsboro, Tex., writes:

I have such a precious jewel in the person of a stepmother that I read with great interest everything pleasant and kind in regard to them. I feel that I must say something here in praise of my dear stepmother, for surely no other was ever more deserving of appreciation and esteem than she. To begin with, she is one of the purest and most unselfish women. A deeply pious, consistent Christian, she came to fill the place of our dear mother, when I was in my sixth year, and one brother, three years older, and one four years younger than myself. How lovingly and tenderly she has always cared for us! To me she is the very embodiment of all that is pure and gentle and lovely and good. I do not see how our home could have existed without her. It is exceedingly painful to hear stepmothers spoken of disparagingly. I like to assure them all of my respect and love.

An invalid son (O. F. H.), Middleton, Mass., writes:

Personally, my brother and I, have known a stepmother's love. She has, and does, care for us as though we were her own. Patiently she has striven, lovingly and sweetly suffered, sacrificed and endured for us. With sincerity and deep filial affection, we can say, "God bless the stepmothers." May the children under the care of a stepmother always love and obey her, and seek to please her. Moreover, may they love their half-brothers and sisters, too, even as themselves.

In a Persian Tea House.

One afternoon, writes a traveler from Teheran, we found ourselves in a Persian tea-house. Now a Persian tea-house is not one of those fanciful oriental places all glittering mirrors, tinsel-roofed, with swinging silver lamps, pearl inlaid tables, silken couches, and snatches of the Koran decorating the walls, such as imaginative artists depict. More often than not they are disappointingly hovel-like. There was a crowd of Persians on a sort of earth-baked platform, with little mats in front. They kept constantly drinking cups of tea. They were an apathetic lot, till one of us picked up a brass cup and almost contaminated it by putting it to his lips. With a scream it was dragged from his hand. These Persians are strict Mohammedans, and would no more drink out of the same vessel as a dog of a Christian than they would risk their souls by eating pork. They are given to much praying in public places. Thus in the village tea-house we saw two or three men stretch out the palms of their hands, raise their eyes to the ceiling, mumble faintly, and touch the earth with their foreheads.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER VII—Contin'd.

Steve's Opportunity.

STEVE was so much in love that the prospect did not frighten him. Jessie was not accustomed to a large income; and he thought it would be easy to obtain work, which did not chain him to a desk. Anything but that! He thought, too, as he was going to marry and settle down, his father would have some faith in his social reformation. And as he had loved Jessie's mother, surely he would feel some interest in the daughter of the woman he had once intended to make his wife. Of course there must be an interview, and Steve did fear that. Nicholas Lloyd always brought to the front the worst side of his son, and Steve recognized this result, and was angry at it.

For a little while, however, he made no movement in regard to the future. He said to Jessie, "In three weeks I will speak to your father, and I hope satisfy all his reasonable desires for your comfort, and in the interval let us be happy, darling." And for once the clever, careful little woman was willing to be happy—to take the sweetness of the present moment—to put cares out of reckoning, and all considerations as to marriage and money matters beyond her horizon. She was during these three weeks delightful. She gave Steve a great love. She allowed her best nature full freedom. She forgot to consider herself. She grew more beautiful every day. Her voice was softer, her manner more gentle. She completely captivated Steve; he thought himself to be the happiest man in New York, and was ready to assert with all his heart that "the world was well lost for love."

Also during these three weeks, Flora was married and went to her own house—a pretty little flat in Twelfth street. The furnishing and adorning of its six small rooms, was very much in Jessie's hands; and Steve went with her and helped her, and supplied many pretty accessories. And what happy thoughts of his own home he had while doing so might be seen in his eyes, in his radiant face and boyish manner. Not unfrequently these heart-dreams found expression in pretty personal ambitions; thus, one afternoon as they were unpacking a present of china from the bridegroom's employer, Jessie said:

"What lovely cups and saucers, Steve!"

"We can have a set like them."

"Oh, how delightful that will be! Do you know that this china is very fine, and consequently very expensive?"

"I think we can afford it."

"I don't like the parlor curtains, do you, Steve?"

"No indeed! I hope we shall show more taste."

Thus in the happiness of others, they laid the foundation of their own, and time went swiftly by, as it has a way of doing when the heart is light, and the days are full of joy. After Flora's marriage, Steve began to think seriously of preparing for his own, and, as a first step towards it, he resolved to see his mother and sister. As he walked up the avenue, he reproached himself with being so laggard a son, and a brother, and yet his reluctance to go home was a natural feeling. He feared his mother's calm, sad face, he feared that Alice would censure him; for it was not unlikely that she had heard through Jessie that he had been in New York some weeks. He hated to make excuses, for he knew he would be sure to blurt out the truth, which was that Jessie had occupied every moment and all his time.

It was a cold, snowy morning, and as he made the way through the fast falling flakes he asked himself seriously if this were love's first start, or even wounded the old love. No and again, no! In his heart he knew that mother and sister were just as dear as ever. But then he was sure of their love. It had been tested a thousand times and found faithful. There was no wooing of it necessary. It was the treasure put safely away. Jessie's love was the treasure still in speculation. It had to be watched and cared for, and worked for until the happy hour of its appropriation arrived.

"That is the whole matter," he said positively, as he ran up the whitened steps and shook himself free of the gathered snow. How sweet and warm it was in the house! Two sweet and warm for Steve, who liked far better the snap of the frosty air and the brisk stimulant of the northwest wind. But the sweetness and warmth seemed just suitable for the lovely girl who turned with a cry of joy to welcome him:

"Oh, Steve! Steve! Is it you at last? When did you come to New York?"

"I have been here more than a week or two. I have been busy wooing a wife. Did she not tell you?"

"Who? Do you mean Jessie McAslin?"

"Yes."

"Of course you have won her. She used to talk about you without rhyme or reason."

"Does she not talk about me now?"

"I have not encouraged her to talk about you for a long time. I have begun to doubt whether she is really the best kind of wife for you."

"She is the only wife for me, Alice. And she has promised to marry me very soon."

"Steve, do not marry just yet. Wait a little."

"I thought you wanted me to marry and settle."

"I do—but—O, Steve, it is such an important thing! You will also have to tell her who you are. I don't like that—but you cannot marry her under the name of Morrison."

"Certainly I cannot."

"And how will you support her? Jessie is an ambitious woman. She loves pretty things of all kinds. I suppose all women do that. Are you going to accept the offer father made you, and go back to Wall street?"

"Not in this life, and I have a good hope that my next life will not retrograde."

"Then, pray how are you going to live? Do you think Jessie will tramp east and west with you, or even endure your long absences?"

"I shall not ask her to do either. I shall get some employment which will let me have a little freedom, and keep a home in comfort."

"But you cannot give your cake away, and then eat it. You give up your freedom for a wife. It is your own exchange. Then do not grumble at its limitations."

"How does father feel towards me?"

"I do not think he has changed his position in the least. You have not changed yours, why should he? Try now and accept the offer he leaves open to you from year to year."

"I cannot do so Alice. I will not do a business that is founded on the principle of taking without giving, and claiming without earning. I will have nothing whatever to do with stocks, and shares, and usury. I will not live on interest, and dividends, and appropriated balances."

"Very good people have to do with them, and also live on them."

"I have nothing to do with these very good people. I keep only my own conscience."

"How do you know your conscience is right?"

"Conscience is a 'crowned truth,' armed from birth at every point.'"

"I do not think so. It has to be educated in a great many people. Else what good is there in our reformatories?"

"I don't know. Do you?"

"I know you are as impossible as ever. Suppose you go and see mother. She is so much changed."

"Do you mean that she is ill?"

"Go and see for yourself. I will wait here until you return. You had better speak to her about your marriage."

Steve nodded assent and went slowly upstairs to his mother's room. She had always seemed to live so near to heaven that Steve could anticipate no other change but that which would remove her to the land of her hopes and prayers. And dearly as he loved her, he knew that he had given her many, many hours of anxiety and sorrow. So he went with heavy heart and lingering steps to her presence. Her door was ajar, and he pushed it gently open. Mrs. Lloyd sat at a table facing him, surrounded by papers and busily writing. She had the air of a happy woman. She was handsomely dressed and looked much younger than her age warranted, for the cultivated, heavenly calm in which she had passed so many of the most vivid years of life, had preserved her youth and beauty.

STEVE RAN UP THE WHITENED STEPS OF HIS HOME.

As Steve entered she looked up quickly, and in that simple movement Steve recognized the great change that had taken place. He face was alive with interest, her cheeks slightly flushed, her whole presence that of alert satisfaction. And as soon as she saw Steve another wondrous change appeared; a sudden transformation from the life of the intellect to the life of the heart. The intense love she had for her son was no longer pressed down and backward. It sprang into her eyes and illumined her countenance, it forced her to rise to her feet and outspread her arms, and Steve felt, even at the threshold, the warmth of her irrepressible attitude and cry—

"Steve! Steve! I was thinking of you a few moments ago. I was wishing you were here! And you come and answer my wish? Oh, you dear boy!"

The last words were said upon his l when Steve had folded her to his he and was laughing and crying in the s moment, and telling her she was the ha somest mother a man ever had, and dearest, and the sweetest, asking betw whiles "what have you been doing to y self, mother? Whatever have you b doing?"

"I been doing something I want yo help me in, my own boy! Sit down t at my side and let me tell you all about

She began with Max Lehman's visit told him all, even something of that velous experience through the nigh her conviction, when she abandoned selfishness of caring only for her own vation, and determined to give herse others, and then trust God for her She showed him the plans and the mates for the first duty she had assu and as she talked grew luminous and quent over her hopes and intentions. fact she quite enthused Steve. His beat to her heart; his face caught the on her face; his tongue echoed all said; they were clasping hands over sacred bond and duty, and were not a of it.

"Now, you must see what I want of Steve. Mr. Telford cannot give his time even though he gives his whole to this work. I want you to act for business that I cannot well attend to. in places I do not care to visit. Ther materials to contract for, and these to be examined—for we want the best—there are journeys to take, and ple to see, and papers to authenticate papers to sign, and workmen to look and a score of other things to atten that a woman has neither the prestig authority to profitably take in hand. say you like work if it keeps you i open air and permits you to walk a This is your opportunity, Steve. Wil be my agent in this good work? Wil see to it that not a dollar of the mo give for the benefit of my poor br and sisters is diverted from its right pose?"

"Mother, I'll fight for every cent. see that the builders keep every tit their obligations. I will take care th masons do not put more sand than in their mortar. The contractors sh their full duty, the workmen shall do t

Send me whenever and whereve wish on this work. I am wit heart and soul."

"You make me exceeedingly h Steve. When can you begin? To

"This very hour if you wish n

"What are you doing now?"

He hesitated a moment and answered: "I have been woo wife the last few weeks. All su I was at sea."

"A wife!" A sudden coldn chill that could be felt was i voice. In fact both Steve's n and sister experienced a quick sion to the thought of him mar They had urged him to entertain the they had decided that marriage wou a good thing for him, but when the became fact, their first strong impul to repel it. It was a natural impuls Steve understood the feeling of wh was the outcome. He had been thei none the less so because he had c them endless anxieties and require quent help. To give him up to strange woman! To become second was they had been first! No mother and s ever loved thus fondly, and then quished without a sigh and a heart

Mrs. Lloyd, however, was not onl scientious, she was generous, and in minutes she recovered herself s pletely that she was able to ask, smile—

"Who is the young lady, Steve?"

"It is Jessie."

"Jessie McAslin?"

"Yes, to be sure. I forgot there be some other Jessie. She is th Jessie to me. I hope you like her, n

"She has many good qualities. Her brother is an exceptionally fine man."

"John is perfect. So is Jessie." looked so brave and so happy as h the words, that it was impossible f Lloyd to restrain sympathy with hi let her little jealousies slip away fr consciousness. She leaned forward, s him, and said with tender enthusia

"I am so glad you are going to Steve."

(To be Continued.)

THE PLEDGE.

Suggestions on the Christian Endeavor Topic for the Week Beginning Mar. 14. II. Kings 1:3; 21-25.

IN what way the pledge can help the Endeavorer has often been questioned. It does not require of him anything more than it is his duty to do, and therefore it is simply nothing more than a solemn promise that Christ helping him, he will do his duty. Yet, as a matter of experience, it has been found that it does help. The societies which dispensed with the pledge have not prospered, and those who adopted it, after working for a time without it, have realized the advantages to be derived from it. There is increased regularity of attendance and more thorough devotion to duty. Why is it? Chiefly because a definite and specific obligation has a power in the way that conscience and a sense of duty do not have. It is sad to have to admit the fact, but it is so. We are not ready to be judged by "the law of liberty." Left perfectly free, human nature yields to temptation, to circumstances, to environment, and does not always do its duty. So we have a law, or voluntarily assume an obligation, which has the force of a law. The temperance movement avails itself of this expedient. A man avows himself a friend of temperance, all his sympathies are with the effort to get rid of the curse of the liquor habit. But we ask him to sign the pledge. Then we know just where he stands. He binds himself to abstain, and so surrenders a part of his liberty. Without the pledge there are times when he might relax his high conceptions of duty and drink a glass of wine with a friend, but his pledge binds him. He is held by his specific promise, which he cannot indulge without breaking it. So an oath is required of an officer. He fully intends to do all he declares himself to do, but we require the oath from him as a definite pledge that he will do these specified things. Even in the marriage relation, and in cases where the love on each side is so strong that each party is ready to do for love all that is required, we ask for a definite and public pledge in the presence of witnesses, that the duties of husband and wife shall be faithfully performed.

The pledge is in its essence an expedient, a corrective of the weakness of human nature. In a condition of higher development it would be superfluous. If human nature could be relied upon to do its duty unfalteringly and spontaneously, the pledge would not be of any utility. It could produce no better results than would be attained without it. But experience has proved that the better part of our nature is braced and strengthened by the pledge. It removes the necessity of decision in particular cases, and establishes a law which honor demands shall be obeyed. We need this compulsion as a help to our halting, wavering purposes, but its necessity ought to be outgrown. As we lay commands upon a child and exact from him promises that he will do this or that, and abstain from doing other things, we look for the time to the time when no such commands or promises will be necessary. We expect the time will come when, of his own accord and without any restriction influence, he will do the things we wish him to do. So in the Christian life there should come a time when any such pledge as we now take will not be needed. The sapling which was tied and forced to grow straight, shall be so strong that it cannot be forced to grow crooked. Its vigor is in the growth that was forced upon it, and the props and cords, which were used in its earlier growth, may be removed. They have served their purpose. So the Christian Endeavor pledge should be outgrown by the very effects it has produced. If it leads to habit, to a spontaneous performance of the duties recounted, its purpose will be effected and it may pass away. That is our ideal condition which sanctification holds out as an attainment to be continually sought. This is the glory of Christianity when, without law or pledge, the higher nature has established its rule so firmly that the lower nature yields without resistance and the Christian lives under the law of liberty.

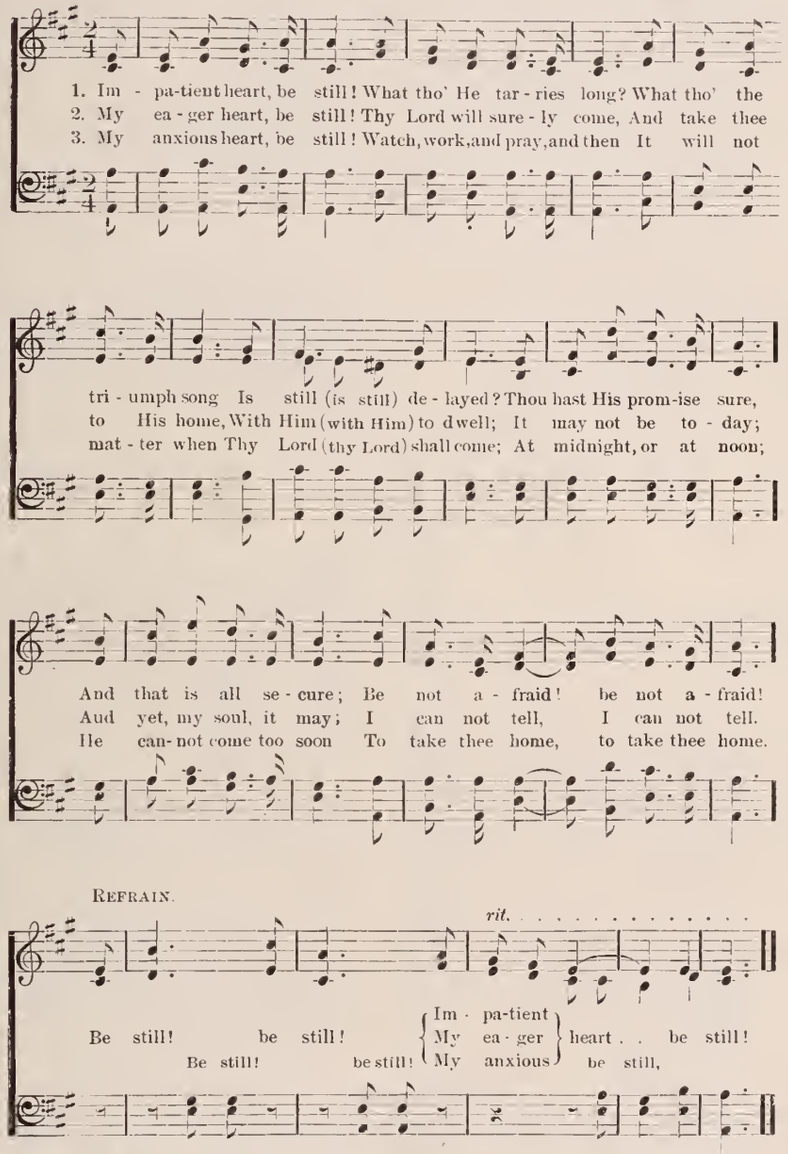
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Impatient Heart, Be Still.

"I will come again."—JOHN 14: 3.

GEO. A. WARBURTON. GEO. C. STEBBINS.



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NESTLING DOWN IN GOD'S WILL.

ONE word among the sweetest known,
O'er which I love to pause and rest,
Like lingering note of music soft,
Is learned from tender birdlings' nests.
So full of dear home peace, it seems
So restful in the trials of life.
The nest—the home 'neath brooding love,
Safe shelter in earth's weary strife.

So dark the way, so hard the work,
Such strange, mysterious lessons given,
In life's hard school, I faltering turn
To rest in thoughts of God and heaven.
And there I long to find soul-peace,
To nestle down in God's sweet will,
To feel he knows, he cares for all,
His hand shall lead me safely still.

O, blessed is the holy time,
When God's own thoughts and mine are one,
When nestling down in his dear will,
Sweet comes the word, "I am his own!"
I give all up—he knoweth best—
In darkest hours his light doth shine.
I nestle down in God's sweet will,
My soul at rest in love divine.

Oh, yearning heart! Oh, struggling soul!
How good on his sure Word to rest,
To nestle down in God's dear will,
To know, to feel his way is best.
I hear his voice amid earth's storms,
'Tis calm—the wind and tempest cease—
I nestle in his arms of love,
The Master walks with me in peace.

Berlin, Mass. —PHEBE A. HOLDER.

"I WILL COME AGAIN"

COMING! Yes, he is coming!
What joy the prospect brings
To those who watch and daily wait
The glorious "King of kings!"
He may be here to-morrow,
Or before the sun has set;
Ere this day's task is folded up,
While this day's tears are wet!
He will gently take from my tired hands
The task he will complete,
And wipe from my eyes the teardrops
That fall on his pierced feet!
I know not the times or seasons
My God in his love doth keep,
But I know full well he is coming,
Whether I wake or sleep.
So "comfort ye one another"
With this his blessed Word
While we wait the glorious prospect
"Forever with the Lord."

Burke, Vt. —JENNIE ANNA GALE.

SIGNS OF THE END.

Events and Characteristics Denoting the Last Days of the Dispensation.

BY REV. TALBOT GREAVES.

ONE great difficulty meets us on the very threshold of this most interesting subject—the actual period of time intended by the terms, "the last days," "the latter day," "the end of the days," or the more simple and solemn, "the end." The Scriptures abound in predictions of the signs of this period, and it is only by a careful examination of the context that we can fix the exact period intended. We are prepared to expect that the predictions should be more or less descriptive of the whole period, so that there has never been a century since Christ came when students of prophecy have not seen the predicted signs of the close of the dispensation gathering around. For centuries there have been early developments of most of those features which we now regard as signs of the approaching end of the age, such as Romanism, Infidelity, and Lawlessness.

The number of predictions unfulfilled is becoming very small indeed, and this seeming exhaustion alike of prophecy and the resources of the future, proclaims most conclusively the nearness of the end. There are predictions which are now being fulfilled for the first time: such for instance as those which foretell the decay of the temporal power of the Papacy and Mohammedanism, the rapid diffusion of knowledge, the very methods of which are described in Daniel 12: 4; the extension of missions, the startling vividness with which Peter's prophecy classifies the peculiar features of modern scepticism, giving as its very argument the words, "Where is the sign?" arguments drawn from the stability of nature. Then notice the fulfilled prediction of the widespread defection from the truth among religious professors, and teaching so subtle that the Lord declares that if it were possible it should deceive the very elect. Such teaching is going on all around us, not in this communion and in that, but in every section of the visible church. While there is much ground in the character of the times in which we live for congratulation on changes which are for the better and not for the worse, while there is an unwise propensity to magnify the evils of the present and the benefits of the past, a deeper insight beneath the gilded surface discloses elements of action and mischief which may well create grave misgivings.

The shadows of coming peril are portentous and imminent. Eighteen centuries have passed since, looking forward from his days to the last days of the church, Paul gave the expressive warning that the times through which the church had to pass would be stormy and full of danger to faith, stability and comfort. "Know this," said the Apostle, and we must know. It is not enough to be assured of safety in Christ. We must know our position, duty, difficulties and prospects as to the church and the world, the dangers against which we are called to watch, the conflicts which lie before us, and like the tribe of Issachar we must understand the times and know what Israel ought to do.

[The events now taking place in Southeastern Europe have a special significance for the student of prophecy. The best expositors have long been agreed that at the close of this century the world would see the nations which occupy the area formerly constituting the Roman Empire confederated, and delegating their executive functions to one supreme head. Sceptics have told us that such a combination could never be made; national jealousies, antipathies and distrusts would always be too strong to admit of such united action. But what do we see? For many weeks past the six most powerful nations of Europe have been acting in unison on the very question most likely to set them quarreling. France and England, who in 1855 fought with Russia about the Eastern question, are now acting amicably with her, and have been joined by Germany, Austria and Italy. Evidently the critics were wrong; a European concert is possible.]

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

A Girl's Influence.

NOT long ago I heard a girl defend a man for a course of conduct which was, to say the least, open to much criticism, if not really censurable. Her inexperience, perhaps, made her confident, for the expression of her opinion, that one cannot hold a man to the same rigid standards of right living which are demanded of a woman, was unqualified. An older friend challenged the position taken by the young girl, and in a few sentences showed her that right and wrong are the same for human beings, whatever their surroundings; that a man, equally with a woman, is bound to live soberly, honestly, and in the fear of God.

What I want to impress upon girls is a feeling that their influence for good or ill on the characters and lives of men is potential and far-reaching. A girl cannot condone vice in her associates. She must not have loosely elastic notions as to what her brothers and cousins and the men she meets socially may do without reproach. The truth is that a man has no license beyond that accorded to a woman, and good men and good women do not need license. There is abundant liberty for all right-minded and right-deeded persons, within the safe and sacred circle of divine and human law.

A girl exercises her influence, first and most strongly, by simply being good herself. By good I mean all that the term implies: truthful, sincere, virtuous, Christian. Such a girl goes on her way as Una with her lion. Evil does not touch her, for her garments are white. Sin, profanity, intemperance, are repelled, and shun her presence.

We will take an example: it may be Bible reading, or church-going, or attendance on the mid-week prayer meeting. The young girl who always, as naturally as the flower blooms, takes her stand on the highest plane, as to these things, creates around her a sweet atmosphere which has its magical effect on those whom she meets. One such girl will uplift a whole set of young people, holding them to that which is noble by the force of her own sweet consistency, although she may never say a word in blame or reprobation.

"Evelyn Archer is coming home from college," said Ralph Earl to a friend. "When Evelyn is here, nobody knows how she does it, but we all take more interest in good things. The young men go to church more regularly. The town puts on better manners. How one girl can manage to do so much nobody can tell, for she seems to be doing nothing, but there it is! A fellow would be ashamed to do anything mean when Evelyn Archer was around."

Yet quiet Evelyn's only spell was that of one who communed with God and daily endeavored to let her light shine.

A girl's hand should never offer temptation to anyone. A girl's lips should never jest about sacred things. A girl's temper should be serene. A girl's friendships should be always among the honest and upright.

One great mistake which a girl sometimes makes, is in accepting attentions from and yielding her love to a man infirm of purpose, erring of practice, who assures her that her love will be his salvation. It never will. Jesus Christ may and will save the man who repents and forsakes his sins and begins a new life of trust and service. But the man who thus abjures his past and begins to follow Christ is not a weak sentimentalist, willing to crucify in her tenderest nature a woman who disapproves his conduct, but loves and tries to uplift him. Do not marry a man to reform him, my dear girl, but let him give proof of reformation before he even asks your love.

The suitor who is worth a woman's love should be worthy. So let him live that he may be the protector, not the dragweight of the woman who becomes his wife.

I do not wish to be understood as saying that good men are rare, or that women have a monopoly of the virtues, for this would be manifestly unjust and untrue. But the influence of pure and earnest women should ever be for the elevation of the race and the enlightenment of society. "Bear a lily in thy hand," dear lady, and carry the Christ-life to men.

MARGARET E. SANGSTER.

Practical Aid for N. Y. Poor.

During the present winter, in view of the very large number of idle men in New York and the widespread suffering among the poor, the benevolently-disposed are seeking in various practical ways to render aid to the deserving. This, however, is done in such a manner as not to pauperize the recipients or attract to the city the destitute from other districts. Considerable relief has already been afforded by the opening of various public works, but there are still many thousands who cannot be reached by such means, yet who deserve to be aided in some way to help themselves. To meet this want in a practical way, the Salvation Army has opened several centres for the sale of one-cent meals, and for the distribution of clothing and shoes. The fact that in addition to their thirty-six slum officers, they have in New York City and the vicinity a large force of officers and soldiers, ensures promptitude of relief, while the help given reaches the sufferers at a minimum of expenditure. In Chicago, San Francisco, Detroit, Cleveland, Boston, Buffalo, St. Louis, and other cities, through the active co-operation of the city authorities, the police, and charitable associations with the Salvation Army, relief of this character has been administered during this severe winter on a large scale, and with excellent results. Any reader of this journal desiring to aid in this work, by sending contributions of shoes, clothing, &c., should address them to Salvation Army headquarters, 120 west Fourteenth street, New York City.

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The Greco-Turkish War Cloud.

Great indignation has been excited among the people of England and France by the fact that the fleets of the allied powers, while in the port of Canea, bombarded the Cretan Christians while they were engaged in hostilities with a strong force of Turks on the heights back of the seaport itself. English warships led the shelling, and were followed by the German, French, Italian, and Spanish vessels, and seventy shells in all being fired. Within ten minutes after the bombardment opened the Cretans hauled down the flag and fighting ceased. It was not believed possible that the warships of the allied governments would be found using force in support of Turkey and against a Christian people. The Greek army of invasion under Colonel Vassos still occupies a large section of Crete, and it is considered probable that the powers will ultimately make a compromise arrangement, granting autonomy to Crete, or making the island under a Greek prince and governor. Unless some conclusion is speedily reached, war between Greece and Turkey would seem inevitable.

Dr. Joseph to Visit Kurdistan.

Miss Hannah G. Yoseph, the young Persian woman who lately finished a course of medical and missionary training in the United States, has safely reached Urumiah, Persia. She will labor in her native country and in Kurdistan as a missionary and medical worker under THE CHRISTIAN HERALD auspices, and in the course of her travels will visit that part of Asia Minor which adjoins the Turkish, Russian and Persian borders, around Mount Ararat. At the base of the "Mountain of the Deluge" are many small Nestorian villages, whose people very little has been known for centuries. They are Christians, however, and have held to their belief through a multitude of changes and while the storms of war and conquest have swept over their native land. Dr. Yoseph will send to this journal letters relating her experiences among them, that will doubtless prove interesting to our readers. The letters will be illustrated with photographs. She will shortly visit Schua, the capital of Kurdistan.

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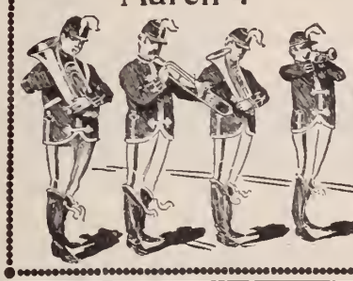

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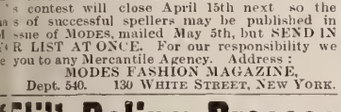

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OFFER No. 1.

$500.00 IN GOLD to the persons forming the greatest number of words from the letters in the word **FASHION** as follows: $200.00 in Gold will be given to the person sending the largest list of words formed from the letters in the word FASHION; $100.00 to the person sending the next largest list; $50.00 to the person sending the third largest list; $25.00 to the person sending the fourth largest list; $10.00 to each of the next five; $5.00 to each of the next ten and $1.00 to each of the next twenty-five. Do not use any letter more times than it appears in the word **FASHION**, use no language except English. Words spelled alike but with different meaning can be used but once. Use any dictionary, any word found therein will be allowed except as follows: no plurals, prefixes, suffixes or abbreviations will be allowed. Work it out in this manner, as, ash, on, has, fan, etc., The above rewards are given free to attract attention to our handsome woman's magazine, 84 pages, 102 long columns, finely illustrated, containing the very latest fashions, and all original matter, long and short stories by the best authors; price 50c. per year. **TO ENTER THE CONTEST No. 1 IT IS NECESSARY FOR YOU TO SEND 25 TWO-CENT STAMPS OR MONEY ORDER** for one year's subscription with your list of words. **Satisfaction guaranteed** in every case or your money refunded.

OFFER No. 2.

$500.00 IN GOLD to those forming the greatest number of words from the letters in the word **FIXINGS**, as follows: $100.00 each to the two persons sending the largest list of words formed from the letters in the word **FIXINGS**, $50.00 for each of the two sending the second largest lists; $25.00 for each of the two sending the third largest lists; $10.00 each for the next five; $5.00 each for the next ten, and $2.00 each for the next twenty-five largest lists. Same conditions prevail as in contest No. 1. **TO ENTER CONTEST No. 2 IT IS NECESSARY TO SEND 25 TWO-CENT STAMPS FOR ONE YEAR'S SUBSCRIPTION TO "FASHION AND FIXINGS."**

OFFER No. 3.

$500.00 IN GOLD to the persons sending the largest lists of words formed from the letters in the word **MONTHLY**, as follows: $50.00 each to the four persons sending the largest list of words formed from the letters in the word **MONTHLY**; $25.00 each for the next four largest lists; $10.00 each for the next ten, and $2.00 each for the next fifty. Same conditions prevail as in offers Nos. 1 and 2. Remember 25 two-cent stamps must accompany your list of words for offer No. 3 for one year's subscription to FASHION AND FIXINGS. By sending 25 two-cent stamps for one year's subscription to our magazine you can enter any one of these contests; by sending 40 two-cent stamps for an eighteen month's subscription you can enter any two of these contests; by sending 50 two-cent stamps for a two year's subscription you can enter all three contests. **If you enter all three contests you will be almost sure to receive one or more of the 158 cash prizes.**

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Every person entering all three competitions and sending 50 two-cent stamps will receive by return mail a very handsome Gold Plated Combination Shirt Waist Set consisting of 1 Collar Button, 3 Shirt Studs, 1 pair of Link Sleeve Buttons and 1 Skirt Holder that will fit any belt. These Jewelry Sets are something entirely new and are set with very handsome colored Parisian enamel. They are worth more than the price of the three subscriptions and will be sure to please every one.

The March number of FASHION AND FIXINGS contains the names and addresses of the people who received cash prizes from our last contest. Send your lists at once or not later than May 30th, at which time contest closes. The names of all successful contestants will be published in the July number of FASHION AND FIXINGS. We refer you to any mercantile agency as to our responsibility. Address

Contestants residing in Foreign Countries must send double these amounts for extra postage.

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Requests for Prayer.

AT the Converts' Sunday Evening Prayer Meeting at the Bowery Mission, prayer was offered on Feb. 14, in accordance with the requests of many persons, among whom the following ask the prayers of our readers:

For the Conversion of Relatives and Friends. Believer, Branchville, Pa., asks prayers for the conversion of three brothers, and that they may be kept from the use of liquor.——Reader, Yellow Spring, O., asks prayers for the conversion of her two sons.——Subscriber, Ada, O., requests prayer for an aged grandfather whose life is almost done, and who is very profane. Pray that he may be converted and know Christ before it is too late.——J. F. B., Forgy's, Ark., for the conversion of his mother.——Believer, Averett, Va., for the conversion of his brother.——M. B. L., Salina, Kan., that her brothers and sisters may be converted.——Anxious Mother, Hickman, Ky., for the salvation of her sons and daughters-in-law, especially for a wayward son who is neglecting his wife and children.——Troubled Daughter, Ida Grove, Iowa, that her brother who is a spendthrift may turn to Christ for the salvation of his soul.——Anxious Mother, Gardner, N. Y., that her husband who is indifferent to religion might be brought to Christ, also that her daughter and her daughter's children may become Christians.——Unhappy Mother, Pa., for the conversion of two wayward children.——A Mother, asks prayers for the conversion of an only son and his wife.——Praying Mother, for the salvation of her husband and wayward son.——Anxious One, Ft. Wayne, Ind., that her brother-in-law who has fallen through drink might be reclaimed, and receive strength from Christ to resist temptation.——M. C., St. Louis, Mo., for the conversion of a man who is a slave to intoxicating liquor.——H. F., Farnsworth, O., that her husband and two sons may be converted.

For the Restoration of Health. Mrs. A. P. Young, Harrisburg, Pa., asks prayers on behalf of an aunt who is afflicted in body and mind, that she may be restored through Christ's power.——A. M. R., Erie, N. Y., that a dear friend who is in an asylum for the insane, may receive healing in body and mind.——J. C. H., Petersburg, Tenn., that God will mercifully restore to health a husband and father.——G. H. N., Chittenden, Vt., that he may be restored to health.——Child of God, Russiaville, Indiana, for the recovery of an invalid sister.——Reader, Boston, Mass., for the recovery of a sister and mother who are both very sick.——Reader, Syracuse, N. Y., for the recovery of wife and sister, the latter of whom has two boys who sadly need her attention.——M. L. S., Paulsboro, N. J., for the recovery of her son and daughter.——M. M., Shelbyville, Ind., that she may recover the sense of hearing.——M. E. H., Bethel Springs, Tenn., for the recovery of father and daughter who are sorely afflicted.——A. A. E., that a man who is demented may be restored to health and reason.——R. G., Des Moines, Iowa, that a dear brother, a sufferer in body and mind, may be restored to health and reason.——Believer, Emporia, Kas., that a sick suffering friend may be raised up through the power of the Great Physican.——M. E. N., Union Town, Kan., who has been a sufferer for three months past desires prayers for her restoration to health.——Reader, Chenango, N. Y., for the recovery of a man who is very sick.——A. D., Belleville, O., for the recovery of her daughter who is critically ill.——R. M., Jacksboro, Tex., for the restoration of health.

For Special Blessings. J. E., New York, asks prayer for guidance in seeking employment, having a wife and daughter dependent upon him.——One in trouble, Braxton, Miss., for help in time of severe financial trouble.——S., Chillicothe, O., that one who is exposed to the plots of enemies may be delivered and protected from falling.——E. D., Trenton, N. J., for help in a time of sore trouble.——Discouraged, Coshocton, O., that a Christian man who has a family dependent upon him may soon be able to find employment.——"One in deep sorrow," that the God of comfort may comfort a bereaved family now in sore affliction.——Distressed wife, New York, that her husband may be delivered from his infatuation for liquor, and that he may be restored to his family.——Reader, Belton, S. C., that dear friends who have become estranged may be reconciled and live in unity and peace with God and each other.——Believer, Ontario, Can., for help in a time of severe pecuniary straits, and guidance in an effort to discharge pressing obligations.——Constant Reader, Christiansburg, Va., that brothers and sisters who are now estranged may be reconciled and live together in peace.——A Mother, Seldon, Miss., who gratefully acknowledges help granted in answer to previous requests, asks that a family in very trying circumstances may have help and guidance.——Believer, Masonville, N. Y., a widow and alone in the world asks prayer for relief from the trying burden which threatens to rob her of her home.

Many other requests were received at the office of THE CHRISTIAN HERALD, and were presented at the prayer meeting, which we have not space to publish.

Wounded and Paralyzed.

AN OLD VETERAN OF THE WAR AFTER YEARS OF SUFFERING HAS A SHOCK OF PARALYSIS.

From the Press, Utica, N. Y.

Mr. David G. Talbot is a well-known and respected citizen of Otsego County, New York, residing at Edmeston, who three years ago had an attack of paralysis, which he attributes to the effects of a wound received on the 16th of June, 1864, before Petersburg, Va., while serving with the New York Heavy Artillery.

The following is his own account of his illness and convalescence, which will be found interesting:

EDMESTON, N. Y., Aug. 31, 1896.

"On the fifth day of December, 1893, I was taken with a paralytic shock, which affected the whole of the left side, and I could not speak for three weeks. I was confined to my bed for a long time and constantly attended by a physician, though little relief was experienced. My stomach and the muscles of my throat were much affected. I was wounded in June, 1864, at Petersburg, Va., having then lost three fingers of my left hand, and that always affected me in a marked degree, my arm often becoming numb. I should state that on the day I received the stroke, I had two distinct shocks, the first in the morning, which was so light that the doctor was not at all alarmed, but the second nearly finished me up. Ever since the war I had suffered with nervous debility and my condition was very bad when I was attacked. I am now sixty years old and hardly dared look for anything approaching good health after my life of suffering, but I saw so much said about Dr Williams' Pink Pills for Pale People in the newspapers, and that they were good for paralytics, that I determined to try them. This I did just one year and four months ago. I strictly followed directions and felt better within a week. I am not the same man I was when I began to take Dr. Williams' medicine. My old comrade Norton, who was in the same company and regiment with me, and was a grievous sufferer from general nervous debility, at my recommendation has taken Dr. William's Pink Pills and they have helped him wonderfully.

"I certify on honor that the above statement is true in every particular.

(Signed) DAVID C. TALBOT."
Witness JOHN C. LAPPEUS.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

CHOICE ROSES AT 5 Cents

OUR RAINBOW COLLECTION OF 20 ROSES FOR $1. PREPAID BY MAIL

The Roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this Summer, either in pots or planted in yard. They are hardy ever-bloomers. We guarantee them to reach you in good condition. We also GUARANTEE THEM TO BE THE BEST DOLLAR'S WORTH OF ROSES YOU EVER PURCHASED.

Beauté Inconstante, changes color from yellow to red. **White Perle des Jardins,** immaculate white. **Md. Schwaller,** rich pink in clusters, very fragrant. **Maman Cochet,** rosy pink touched with yellow. **Henri Rignon,** coppery yellow, shaded with red. **Md. Selplon Cochet,** primrose yellow, rose shadings. **Bouquet d'or,** deep golden yellow, great bloomer. **The Queen,** immense large pure white, very fragrant. **American Belle,** a grand deep red rose, deliciously fragrant. **Corinna,** flesh color shaded tawny copper. **Crimson Queen,** deep velvety crimson, very rich. **Augusta Victoria,** pure white, always in bloom. **Queen of Fragrance,** in clusters of 8 to 10 roses, white edged shell pink. **Princess of Wales,** amber, yellow-tinged with copper and orange. **Madame Jules Finger,** pure snow white, wax like in texture. **Princess Sagan,** called the velvety rose from its richness. **J. B. Varronne,** rosy pink, bordered with crimson. **Yellow Hermosa,** a charming yellow of the richest color. **Marquis de Vivlens,** everybody's favorite, always in bloom. **Victor Hugo,** rich bright pink, finest rose grown. GET UP A CLUB AND GET YOUR COLLECTION FREE. Six Collections all labeled and packed separately sent for $5. Our Handsome, Illustrated Catalogue, describing all kinds of Roses, Plants, Bulbs and Seeds mailed for 10cts. stamps. WE CAN SAVE YOU MONEY. Liberal premiums to club raisers, or how to get your seeds and plants free. We are the LARGEST ROSE GROWERS IN THE WORLD. Our sales of Rose Plants alone last season exceeded a million and a half. When you order Roses, Plants and Seeds, you want the very best. Try us. Address,

THE GOOD & REESE CO., Box 41 Champion City Greenhouses, Springfield, Ohio.

WE HAVE NO AGENTS

No. 371/2. Surrey Harness—Price $15.00. As good as sells for $22.00.

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but have sold direct to the consumer for 24 years, at wholesale prices, saving them the dealers' profits. Ship anywhere for examination before sale. Everything warranted. 100 styles of Carriages, 90 styles of Harness, Top Buggies as low as $35. Phaetons as low as $55. Spring Wagons, Road Wagons, etc. Send for large, free Catalogue.

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Horse Carts 12 STYLES.

NARROW & WIDE Tires. 2&4 Wheels

Popular Prices. Low rates of freight from our works, Tatamy, Pa., to all points. HOBSON & CO., Nos. 2 A 4 Stone St., New York.

HARD WOOD. STEEL AXLES.

BUGGIES, Carts, Surries, Phætons, Spring Wagons,

Harness and Saddles shipped C. O. D. anywhere to anyone with privilege to examine at low est wholesale prices. Guaranteed as represented or money refunded. Send for illustrated catalog and testimonials Free. Addr. (in full)

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A SURE CORN CURE

Removes the corn—and the roots—without pain or danger—A-CORN Salve, perfectly harmless. 15c. a box.

At druggists or by mail.

GIANT CHEMICAL CO., 805 Cherry St., PHILA.

$5 for 50 egg self regulating Incubator; 100 egg Invincible Hatcher le only $10. Buckeye Hatcher not one cent until satisfied. Send 4 cents for No. 60 cuts. Buckeye Incubator Co., Springfield, Ohio.

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars FREE. B. M. Woolley, M. D., Box 487, Atlanta, Ga

Here's Hope!

BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

CONSULTATION FREE.

The Tompkins-Corbin Co.

1300 Broadway, New York City.

ESTABLISHED 1890.

J. W. CORBIN, Gen'l Manager. | A. W. TOMPKINS, M.D. Consulting Physician.

FREE!

We Direct Special Attention to the Following Remarkable Statements.

For 22 years I suffered untold agonies from Fetid Catarrh. Medication cured me in 1889 and I am still entirely free from the disease. Mrs. I. F. Sharp, Twinville, Tex.

25 years I was almost totally deaf; could not understand a word; had to carry a slate so people could "talk" to me. In one week commencing Aerial Medication, I surprised friends by discarding the slate, I steadily improved, and now can hear the slightest sound and can understand conversation perfectly. Edward E. Williams, Lead, S. Dk.

REID, Texas.—I am satisfied I had consumption, had a very distressing cough and profuse expectoration which has been cured and my health fully restored by the use of Dr. Moore's treatment. Rev. I. H. Hoskins.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free. Address,

J. H. MOORE, M. D., Cincinnati.

SHOEMAKER'S POULTRY

EGGS AND INCUBATORS.

At Reduced Prices.

Our Mammoth Illustrated Catalogue contains 76 large pages of Fancy Poultry, Incubators, Brooders and a full line of Poultry Supplies.

THE COLUMBIAN POULTRY BOOK

48 pages fully illustrated, practical, complete and to the point. Worth Dollars to poultry raisers. THESE GREAT BOOKS sent postpaid to any address for only C. C. SHOEMAKER, Freeport, Ill., U. S. A.

THERE'S MONEY IN IT

The poultry business pays when conducted under the rules laid down in our NEW POULTRY BOOK. CATALOGUE FOR 1897, beautifully printed in colors, giving cuts and description of the leading breeds of fowls. Plans for poultry houses, tested remedies and prices of poultry and eggs. Worth many dollars. Sent for 10c. stamps or coin postpaid. THE J. W. MILLER CO. Box 179, FREEPORT, ILLS.

WANT TO SUCCEED?

Then use the NEW STYLE SUCCESSFUL INCUBATORS. They succeed where others fail. This due to their perfect ventilation; new method of regulating moisture; and the perfection of the new self regulating action of the new self regulating lamp. Sold under positive guarantee. All about these and other incubators for poultrymen in our new catalogue and Book on Poultry. Sent for 6cts in stamps.

DES MOINES INC. CO., Box 71 DES MOINES, IA.

168 FIRST PREMIUMS.

The Largest Breeders in the World

PRAIRIE STATE MACHINES

exclusively. Positively the best that can be produced of material and workmanship in utility. Do not buy until you have seen our 168 page descriptive and finely illustrated catalogue.

PRIARIE STATE INCB. CO., HOMER, ILL.

SAUMENG!

HATCHERS are made of best lines and best materials money can buy to incubator art. They can't be beat.

HEATS WITH HOT WATER. Hatches every egg that can be hatched. Send 2 stamps for catalog No. 38 INVINCIBLE INCUBATOR COMPANY, SPRINGFIELD, ILL.

THE PROFIT to be derived from the poultry & many things of value to poultrymen together with a full description of the MONITOR INCUBATOR are contained in 80 p. catalog. Send 4c stamps. A. F. WILLIAMS, 13 Race st. BRISTOL, PA.

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Is the strongest, and most thrifty and the best constitution. We have the largest range in the west. 2000 premiums in 18 . 4 cent stamps for illustrated catalog. CHAS. GAMMEROINDER, Box 70, COLLINS, IA.

TRUSTING.

I AM trusting in my Saviour,
He who gave his life for me,
Bringing pardon, life, and favor.
By the Cross of Calvary.

I am living in my Saviour,
In my soul he lives to-day,
'Tis my joy and highest favor,
That he use me just his way.

Where he leads me, I will follow.
What he bids me, I will do,
There can be no toil nor sorrow,
But his grace can help me through.

Mizpah, N. H. —S. M. PARKER.

THE BOWERY MISSION

and Young Men's Home.

Located at 105 Bowery, New York City.
(Started under the auspices of The Christian Herald.)

ONE hundred and Fifty beds. Restaurant and Free Dispensary. Girls' Sewing Classes. Mondays and Wednesdays 3.30 p. m.: Women's Tea and Gospel Service. Saturdays 2 p. m.: Gospel Meetings every evening in the year; Sunday Services, 10 a. m., and 8 p. m.

Recapitulation of last Annual Statement.

Gospel Meetings Held	469
Men professed Conversion	3,674
Men and Boys Sheltered in Lodging House	40,768
Meals Served in Restaurant	588,321
Patients Treated in Free Dispensary	
(closed Aug. 20, 1895)	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Cash	$169.43
Mrs. A. Northport	1 00
W. Waylor	2 00
Rev. Rud. Hopkinton	50
Miss Pierce	1 00
Miss Shore	1 00
— Holland	3 00
Mrs. M Galbraith	1 00
[illegible] Putnam	2 50
Mrs. Young	2 00
Mrs. San Lucas	2 50
[illegible]	1 00
Mrs. Mrs H Borden	2 00
Mrs. Lawrence Williams	50 00
Rudo Harris	1 00
Mrs. Leo Waldron	5 00
Total	$245.23

All contributions for the Bowery Mission will be acknowledged in these columns.

$500 FOR A TOMATO

The Engraving shows the most wonderful Tomato ever offered, which was grown by W. M. Finley, Salem, Ill., who writes: "They grew over 7 ft. high, and I began to pick ripe tomatoes June 24, and had an abundance all summer. Was two weeks earlier than any other variety I ever had, and of the best quality. I had 11 plants, and each one produced from 1 to 2 bushels of nice fruit, many mammoth ones, not a poor one the whole season, and Oct. 15 was still loaded with ripe and green fruit."

This Giant Everbearing Tomato is entirely new and a wonder to all. After once grown you will have no others. We own all the seed there is, and will pay $500 for 1 of them weighing 3 lbs. Plant some, you may get the 3 lb. tomato. Instructions with seed and how to grow them. FIRST IN MARKET CABBAGE is the earliest kind in the world and you will have heads weeks before your neighbors.

GIANT FLAT DUTCH is the largest Cabbage of all. Is all head and always sure to head, weighing 20 to 50 lbs.

JAPANESE CLIMBING CUCUMBER. Wonderful variety from Japan. Will climb a trellis, wire netting or any support 5 to 8 ft. Great curiosity, good quality, excellent keepers.

GOLDEN GLOBE ONION, is a splendid variety, early, good quality, excellent keepers.

EARLY SNOWBALL TURNIP, is the earliest in the world, easy grown, good size, white as snow.

We will send a packet each of above 6 splendid varieties with our Great Catalogue for only 25 cts. If you mention this paper and send silver or M. O. we will send free for the 100 Summer Flowering Bulbs.

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NORTHERN GROWN SEEDS
FARM SEEDS
Salzer's Seeds grow and produce! John Breider, Mishicott, Wis., astonished the world growing 173 bu. of Salzer's Silver King Barley per acre. Don't you believe it? Just write him. In order to gain, in '97, 100,000 new customers, we send on trial
10 DOLLARS' WORTH FOR 10c.
12 pkgs. of new and rare farm seeds, including above Barley, Teosinte, Giant Spurry, Sand Vetch, "Success" Wheat," etc., easily worth $10, to get a start, including our great seed catalog, all postpaid, for 10 cents. Catalog alone, 5c. postage.
Largest growers of farm seeds and potatoes ($1.50 a bbl) in the world.
35 pkgs. earliest vegetable seeds, $1.00
A. SALZER SEED CO. LACROSSE WIS.

STRAWBERRY PLANTS

All Fruit Plants and Vines. Best and cheapest guaranteed stock. Plants grown from selected stock. Improved varieties. Catalogue free. Address NAUVOO FRUIT CO., Nauvoo, Ills.

THE MAN who has charge of our Seed Storage Warehouses in Jersey City has just reported that he finds he has on hand several bushels of "1897" Pea, previously overlooked. This enables us to repeat below our large advertisement, which originally appeared in THE CHRISTIAN HERALD of February 17th.
PETER HENDERSON & CO., 35 and 37 Cortlandt St., New York.

We are Anxious for a Name

Worthy of this SUPERB NEW PEA ("1897")

And will Pay for it in Cash $200.00

Because we are certain that the "1897" will attain, among garden Peas, the highest possible rank, we have decided to offer a prize of $200.00 for the name sent in this year that we shall consider the most appropriate for the variety. Purchasers of the Pea who intend to suggest a name should read CONDITIONS OF COMPETITION. Every package of "1897" Pea contains a coupon with blank space for name suggested, also for competitor's name and address, so that all purchasers of the Pea are entitled to fill out *just as many coupons as their order calls for packages.* Coupons may be returned to us any time throughout the season, but not later than October 1, 1897. The prize money to be remitted by us during December, 1897.

DESCRIPTION OF HENDERSON'S NEW "1897" PEA

The ideal garden Pea should combine **extreme earliness, quantity** and **quality.** We have long had many varieties that possessed one, and often two, of these most essential characteristics, but until the advent of our "1897" none that possessed all **three,** and, what is more wonderful still, that it should have all these features in the superlative degree. We have grown it in our Trial Grounds for the last two seasons, and find in earliness and yield it leaves nothing to be desired, while its delicious flavor is such that that epicure would indeed be hard to please whom it failed to satisfy. Our Catalogue, offered below, describes it in more extended detail.

Henderson's "1897" Pea will be delivered free to any Post-Office in the United States, at following prices (when more convenient buyers may remit in stamps), 20 cents per package; 3 packages for 50 cents; 7 packages for $1.00. (Every package containing a coupon as stated above.)

NOW THEN about our "JUBILEE" CATALOGUE which we will send FREE

With every order from this advertisement. Every copy of our "**Jubilee**" **Catalogue of "Everything for the Garden"** costs 25 cents to produce, but with every order from this advertisement for "1897" Pea we will send a copy without charge. Prepared to commemorate the fiftieth anniversary of our business, scores among the thousands who have already seen it have told us that it is the most beautiful and interesting Seed and Plant Catalogue ever issued. It is a magnificent work of 170 pages, on which are displayed over 500 illustrations of the principal products of our Gardens and Greenhouses. Also 6 full-sized colored plates, which in artistic beauty have probably never been equaled. certainly FINALLY —we bring this most liberal of offers to a close when we promise never surpassed. to send our "*Jubilee Surprise Souvenir*" without charge to all who, in ordering from this advertisement, will state they saw it in **this publication.**

PETER HENDERSON & CO.

35 and 37 Cortlandt Street, NEW YORK

FRESH AND RELIABLE **SEEDS** SURE TO GROW

MONEY IN CUCUMBERS

Write to-day, mention this paper, and send 4 cents to pay postage and I will send you a liberal package of **Buckbee's Monarch Cucumber**—a world beater, together with my new Buyer's Seed Guide, the most attractive and instructive seed and plant book published.

H. W. BUCKBEE, ROCKFORD SEED FARMS,
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Hundreds of illustrations with remarkable **NEW Novelties,** painted from nature.
"The Leading American Seed Catalogue." **Mailed FREE to all.**
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The easiest roses to grow are the celebrated **D. & C.** roses. The easiest way to grow them, as well as all other flowers of worth is fully explained in the **"New Guide to Rose Culture,"** the leading Rose Catalogue of America. 68th edition now ready. 120 pages. This splendidly illustrated book and sample of our Magazine will be mailed free on request.
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TRUSSES & SUPPORTERS best made. Book of particulars free (sealed). DR. W. S. RICE, Box 25, Smithville, N. Y.

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21 STYLES.
BEST and CHEAPEST.
Catalogue and full treatise on spraying fruit and vegetable crops mailed free. Address
WM. STAHL, QUINCY, ILL.

BOSTON Stammerers' INSTITUTE and Training school for Stammerers. Rich and poor welcome. 41 Tremont St., Boston.

A Nest Egg

The dollar paid for a year's subscription to Farm-Poultry. It is better than a dollar saved—it's a dollar invested; which will result in increasing the profits of any one engaged in raising poultry or eggs for market. The editors of Farm-Poultry devote their entire time and attention to poultry raising. They have learned the secret of making money with a few fowls and they teach it to their readers.

FARM-POULTRY.

A sure guide to success to the beginner; a ready reference for the experienced breeder. It teaches how to get the best paying breeds; how to manage, feed and house them. It tells how to prevent and cure all poultry diseases; bring pullets to early laying maturity; make hens lay when prices are highest; keep poultry free from vermin; hatch strong chickens. Semi-Monthly. Price $1 a year; 50c. six mos. Sample copy and a 25 ct. book, "A Living from Poultry," sent for 12 cts. in stamps.
I. S. Johnson & Co., 25 Custom House St., Boston, Mass.

Shed about Beautiful FLOWERS FROM SEEDS BY THE Pioneer SEEDSWOMAN of America.

My 1897 Catalogue, the handsomest published, tells the secret

FREE to every reader of this Paper.

MISS C. H. LIPPINCOTT
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Leading dealers everywhere sell

FERRY'S SEEDS

Don't risk the loss of time, labor and ground by planting seeds of unknown quality. The market is full of cheap, unreliable seeds. FERRY'S SEEDS are always the best; do not accept any substitute. Seed Annual Free.
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BUY DIRECT

and pay but one profit. Our assortment is one of the best and most complete in
FRUIT and ORNAMENTAL TREES, SHRUBS, PLANTS, ROSES, VINES, BULBS, SEEDS
Rarest new, choicest old. Send for our catalogue to-day; it tells it all; an elegant book, 165 pages, magazine size, profusely illustrated, free. Seeds, Plants, Bulbs, Small Trees, etc., by mail postpaid, safe arrival and satisfaction guaranteed. Larger by express or freight. 43d Year. 32 Greenhouses. 1,000 Acres.
THE STORRS & HARRISON CO., Box 281 Painesville, Ohio.

A Necessity in Every Home.

MUSIC THAT SOOTHES, CHEERS, ELEVATES AND INSPIRES!

FACTORY TO FAMILY DIRECT NO OTHER WAY

...The Celebrated Cornish American Pianos and Organs...

FOR 35 YEARS THE PEOPLES FAVORITE INSTRUMENTS.

SPECIAL SPRING BARGAINS TO THE READERS OF THIS PAPER.

For a limited period only we make the following special offers on two of our very *latest* and best instruments. A handsome Parlor Organ and an elegant Upright Grand Piano.

LATEST SPECIAL OFFER ON OUR ENTIRELY NEW CABINET REED ORGAN,

...STYLE No. 29,000, The Silver Chime.

Full Size—Five Octaves—Double Reed Action—122 Reeds—10 Stops—15 Combinations.

This Photo-Engraving beautifully pictures and accurately describes one of the *handsomest Cabinet Reed Organs ever invented by us.* We guarantee it to be *exactly as represented* in every detail; in fact, in spite of the greatest pains taken to faithfully reproduce the actual photograph, the picture fails to do the instrument justice. *It is far better even than it looks.*

We are anxious to offer our respected patrons and friends the *best possible organ* at the *least possible price.* We wish to bring a *really first-class, elegant-looking instrument within the easy reach of all* and the "*SILVER CHIME*" is the result. We expect to sell *Two Thousand* during the run of this special offer, and already *we are* building them as rapidly as possible to meet the rush that's sure to come for of *all our bargains this is the best. For a limited period only we offer this beautiful instrument for the very small sum of* $35.00 (*Thirty-five Dollars*), *provided you send us all cash with your order. Now, this is the best value for the money we have ever offered,* and *nuagent or dealer* could possibly sell you *such an organ* for *twice as much money.* Remember, also, that we are the *only firm of actual makers* of pianos and organs who sell *exclusively* to the public *at first cost, and that it is practically impossible for you to buy upon the terms and prices we sell at from ANY OTHER FIRM ON EARTH.*

ALMOST INCREDIBLE, BUT IT'S A FACT:

$35.00

BUYS THIS ORGAN, CASH WITH ORDER.

Of course we will sell this beautiful Organ on any other terms to suit the convenience of those who cannot pay all cash. We will consider any special offer you may make us. Some people only have ready money a few times every year, but we can arrange to take notes, with reasonable interest, and, in fact will do anything reasonably possible to secure your patronage. A detailed description of this beautiful organ will be sent on application.

Money Talks!

Better send **Cash with your Order** for whichever instrument you decide to purchase. Our now famous "**CASH-WITH-ORDER**" system is entirely **for your benefit.** We get a **better price** if you purchase on any other plan of payment. Your pocket is richer, as you get the benefit of a handsome cash discount, and as for taking any risk in sending money in advance, you know our motto is to all: "**No satisfaction, no pay.**" Your money and the forward freight charges will be immediately refunded if the instrument sent you is not entirely satisfactory and as represented, after 30 days' trial in your own home. You take **no risk**; we have **plant** and **property**, and **hard cash**, to the extent of **over ONE MILLION DOLLARS to back up our contracts. Our bargains are fair and honest, and we shall do exactly as we say.**

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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WILLIAM McKINLEY,
UNITED STATES.

2. ADOLF DEUCHER,
SWITZERLAND.

3. FRANCOIS FELIX FAURE,
FRANCE.

4. PRUDENTE DE MORAES,
BRAZIL.

5. GEN. PORFIRIO DIAZ,
MEXICO.

Presidents of the World's Five Great Republics.

Questions and Answers.

Reader, Canfield, O. I wish you would state in your paper what per cent. of contributions reaches the destination of the different charities. I find a good many think it very small. I am inclined to think what passes through your hands is all sent.

Every dollar sent to us for India, Armenia or other benevolences abroad, reaches its destination intact, THE CHRISTIAN HERALD paying all expenses incident to the handling and transmission of such funds.

A. H. K., Melroy, Pa. 1. Where in the Bible can I find the words: "Truth crushed to earth shall rise again?" 2. Who answers the questions in THE MAIL-BAG?

1. It is not in the Bible, but is a quotation from one of William Cullen Bryant's poems. 2. The editors.

M. B. C., Du Bois, Pa. Do you think it wrong for a Christian to engage in labor which prevents his attending public worship on Sabbath morn- or afternoon?

It would be wrong to continue in employment which debarred him from all except evening service, if he could make a change. Such a condition need only be borne until an opportunity for a better arrangement offers. For the time being it is "a work of necessity."

F. H. S., Clio, Tex. I have thought a great deal about the evangelization of the world. Do you not think it would be possible to wake Christian people up to their responsibility and opportunity to christianize the world, and in the year 1900 to have a jubilee year and self-denial year, and give $5 each for missions, and send 10,000 missionaries to the great mission fields, Africa, China and India, and 10,000 to other points?

The idea of signalizing the opening of the new century in some way that shall mark a great forward movement in Christian work is one that has been repeatedly suggested, and it is not improbable that it may yet take some definite form.

M. A. A., Cherryvale, Kan. If the International Arbitration Treaty, now before the Senate, which you earnestly desire your readers to favor with our influence, is such a good thing, why not petition that honorable body to change it so as to cover a longer period?

The Treaty is "a good thing" in the highest sense, since it makes for peace and amity among the nations. No Christian can afford to dash aside the olive branch and grasp the sword, which he does if he opposes the arbitration principle. The present outlook for the Treaty is not encouraging; the politicians seem to have practically eviscerated it and rendered it meaningless. With respect to extending the period of the Treaty, that need not now be discussed, the main purpose being at present to get a treaty at all.

Concerning the wearing of jewelry, Rev. J. L. Kent, Parkston, S. Dak., writes:

If it is not wrong to wear jewelry, what do the following passages mean:—1. Peter 3:3; 1. Timothy 2:9; 1. John 2:15-16-17; Isaiah 3:16-24; Isaiah 55:2; 1. Corinthians 6:19-20? If people would honestly study God's Word and think of the starving millions in India, and the needy ones in Armenia, and other places, they would certainly stop gratifying pride by spending money for jewelry, and send it to help the needy. How much would be set aside for charity if all Christians would stop following the fashions and dress in modest apparel!

Deborah, J. F., Wawwaset, Pa. A daughter desires to join the church against the will of her parents, and returns to ask her mother, who will not agree in any way to her choice. The daughter has been reared and brought up to their profession. What is her duty in the matter?

Her first duty—and the duty of every one is to God and her own conscience. If we are to be true to Christ we must be prepared to sacrifice all other ties and affections for his sake. See Matt 10:29.

P. A. I., Madison. Do you think it is possible to live a sanctified life here, overcoming all temptations and being exempt from all sin?

That is the ideal which we are encouraged to strive after. "Be ye therefore perfect, as your Father in heaven is perfect" (Matt. 5:48.) It is not to be obtained by any occult means, but we are assured that to every one who earnestly seeks to attain it, the Holy Spirit is given to work with him and help him. No one should expect a miracle to be performed upon him, and wait idly for it, making no effort for his own deliverance, but relying on the help promised him should diligently try to live like Christ, getting rid of all conceit, pride, uncharitable feelings from his heart, and watching for opportunities of rendering service to those about him. In that way he may prove for himself whether it is possible to live a sanctified life. The nearer he comes to the ideal the better it will be for himself and all with whom he has to do.

A minister of Los Angeles, Cal., says: I am over eighty years old and unable to earn anything, but I had rather scrimp myself than miss sending my mite to those poor sufferers in India.

S. L. H. Is it right for a Christian to take more than the bare necessaries of life? Can such a one indulge in the pleasures and luxuries of life such as comfortable surroundings, books, travel, and innocent recreations, assuming of course that he devotes a portion of his means to Christ's work?

It is perfectly right that one should enjoy all the good things of life in moderation, always keeping in view what is due from himself to others, and the duty of helping those who are in need; but indulgence in luxuries, extravagance in any form, and all pleasures that are other than innocent, educative, recreative, and healthful, are to be avoided.

THE LARGEST GRAPE-VINE IN THE WORLD.

This mammoth vine is near Santa Barbara, California, in the heart of the great grape-growing district. All the shoots, or tendrils, come from the same plant. It is said to be a magnificent sight when in full bearing, with its rich clusters of luscious, tempting fruit and its profusion of cool, green leaves.

There is nothing to be gained by living the life of an ascetic or a misanthrope. The Almighty gives us life to make the best of it we can and, it is better to walk in the brightness of the sunshine than in the gloom. One who diffuses sunshine and happiness is more likely to be serviceable in the upbuilding of the Kingdom of Righteousness, than one who takes existence here as a penance.

Peter K., Lucknow. Do you think it is possible to foretell the future by the tea-cup as some claim they do? Do you think it right for a person who professes to be a Christian to claim that they can do this?

This custom, which still remains among the ignorant and superstitious, is a relic of the arts of divination and sorcery. It is absurd to imagine that anyone can foretell the future by such means, and only the very credulous and superstitious can be imposed upon by such clumsy charlatanism. No Christian will give heed to these practices, being satisfied to leave the future in the hands of an all-wise Father.

Widow, New Castle, Pa. Will a person be held accountable in the next world for leaving undone things she now sees she might have done for the salvation of another, which did not come into her mind until it was too late?

God is very merciful, and we have no conception how far his mercy will extend to persons who are sincerely sorry for having neglected opportunities of usefulness. Remorse should not be indulged except so far as it leads to amendment. Grief over missed opportunities should stir us up to vigilance, and a determination that in the future no opportunity shall escape us. That is a better use of it than unavailing grief, which unfits us for present duties. Such atonement God will surely accept.

A. S. J., Red Bank, N. J. If, as you say, God does not convert a person against his will, I should like to know how Paul was converted?

He explicitly says: "I was not disobedient with the heavenly vision" (Acts 26:19), which shows that he was not converted against his will. The sudden discovery that he was engaged in persecuting a divine Being was quite sufficient to change his mind and alter his course. If a man finds that the road he is taking does not lead to his destination, in fact is the wrong road, he turns about; but the change is not against his will. That was the discovery Paul made.

Reader, Superior, Wis. 1. Do you think it right for Christians to read infidel books, such as those written by Col. Ingersoll? 2. Has Dr. Talmage written a reply to them?

1. We think it unwise to read them. They deal flippantly with sacred things, and they argue plausibly against Christianity. Scholars and skilled logicians are not imposed on by their sophistry, but persons unaccustomed to weigh arguments are liable to be disturbed by the assaults on the Bible, and to attach more weight to them than they deserve. 2. Dr. Talmage preached a series of sermons in 1882 in reply to Col. Ingersoll.

Reader, Thomastown, O. 1. Does God send trouble? Did God send the trouble to Job? 2. In what way have all sinned and "come short of the glory of God?" 3. Is the Holy Ghost given by the laying on of hands as described in Acts 8:17?

1. Our troubles usually come through our mistakes and sins or those of others. It is possible that some may come as a means of purification and sanctification. Many Christians have learned lessons in the school of affliction they would have learned nowhere else. Whether God sends them, or merely permits them to come is not so much a question of importance as whether we learn the lessons from them they are capable of teaching. As to Job, there was an idea current that troubles were a punishment for sin. The author of the book undertook to show that there might be another explanation of them. 2. Men do not realize the life that is possible for them. They have fallen short of the glory they might attain, and the reason is that they have crippled themselves by sin. 3. God will give the Holy Spirit to those who ask him. (See Luke 11:13). No one has the Apostolic power of imparting it. The laying on of hands in these days has no effect.

Eula C., Caney Branch, Tenn. For what was the Alhambra built?

It was built as a fortress and residence for the ancient Moorish monarchs of Granada.

J. L., S., West Chesterfield, N. H. What are the doctrines of Universalism? I know that the Universalists do not believe in the divinity of Christ, but what other differences are there?

The distinguishing doctrine of Universalism is that eventually all men will be saved. That God will not be defeated in his purposes. That having by his Providential dealings sought to draw men to himself in this life, he will use sharper measures after death with those who die impenitent and, when they are brought to repentance will receive them into heaven. That in the end there will be no knee in the universe that will not bow to Christ, nor any tongue that will not call him Lord. Orthodox Christians can find no basis in the Bible for the hope, though it would be a great relief to find it there. We think Universa... do not deny the divinity of Christ. It is ... tarians who do that.

Alvin T. Ludwig, Allentown, Pa. In the Mai... of Feb. 17, you say that Mary and Joseph ... married before the birth of Christ. My crit... is that is not the case. The Bible says ... were espoused—that means engaged to be ... ried. They were not married until after ... was born.

We do not think your criticism is born ... by the Gospel (Matt. 1:18-25). The plain ... ment as it seems to us is that they wer... gaged or espoused, and Joseph thinking ... Mary had not been virtuous, was abo... break the engagement. The angel's exp... tion satisfied him and he obeyed the a... advice: "Fear not to take unto thee Mar... *wife*." That is to marry her as you ... agreed. "Then Joseph did as the ange... bidden him and took unto him his wife."

D. P. G., Kimberton, Pa. 1. Has a congre... a legal right to hold an election of offic... Sunday, when their constitution says it s... held on Saturday? 2. Has a pastor the ... (at his own discretion) to change the hun... the members of a church council from n... seven, when the constitution says there s... nine?

1. This question has lately been decid... versely by a New York court, even whe... constitution of a society specified Sunday ... day of annual election. The judge hel... the Sabbath should be protected fro... desecration of transacting such busine... that day. 2. He has no right to cha... misinterpret the constitution or to act ... lation thereof.

S. M. R., Philadelphia, Pa. If a person wh... really converted joins a church merely b... others are joining, can he hope for forg... for his sin if he repents?

Yes, we are clearly assured that the bl... Jesus Christ cleanses from all sin. Th... ger is in his resting satisfied wi... church membership, and not s... to be really born again. The ... some eminent ministers (Mr. ... was one), who not only join... Church without being converte... preached for years without ki... the power of the Gospel, who ... quently found forgiveness and ... used of God in the convers... others.

W. C. M., Daisy, Ga. Why did ... propose to scourge Jesus after ... ting that he found no fault in h...

It was the effort of a weak ... effect a compromise. The ... wanted crucifixion, but Pilate pr... thought they would be satisfie... the scourging. He did not w... endorse the sentence of dea... therefore proposed scourging, co... sistent as it was, as the less ... evils. The Jews had him in h... power and he knew it.

F. D. C., San Antonio, Tex. ... Apostle Paul ever married?

There is no reason for thinki... he was. The natural inferenc... his remarks about women and a... age is that he was a bachelor ... 1. Cor. 7:8, 26, 27.) He did n... favorably on marriage on acc... the social conditions in which h... tians were placed at that tim... remark (1. Cor. 7:9), that n... was not so bad as burning, ... some to think that he had be... ried, but others have regarded the pas... proving that he could not have been ... There is no actual proof one way or th... but taking all his references to the ... together, the balance of probability is a... his being married.

George C. D., Jamestown, N. Dak. W... know of any such paper as you mention. ... the Rt. Rev. G. F. Popham Blyth, Bishop ... salem for all information.—Mrs. L. J. F., ... Depot, Me. Not necessarily. The treat... for international peace, and that alone is ... to secure for it the support of Christian pe... Subscriber, Allegheny, Pa. Yes, it is di... gambler's game and ultimately leads to g... —G. K. V. C., Vilas, Colo. 1. Yes, but ... not go into effect this year. 2. There is no ... it. 3. Methodist.—Subscriber, Minneapo... questions cannot be answered this side ... nity.—Reader, Lawrence, Kan. Glass ... ber are non-conductors of electricity.—I... Havana, Minn. Dancing, like card-playi... to promiscuous acquaintanceships and ... direct path to immorality. Christians wil... to avoid both—indeed, to avoid every plea... is a foe to morality and an obstruction to ... growth.—Parents, Bergen Co., N. J. ... add to the given name, but it cannot b... changed, save by legislative enactment, ... the child may not be able to inherit, a... questions as to the legality of its acts are ... arise.—Reader, North River. Use plain ... foolscap, write plainly on one side, send ... folded or flat (not rolled) and enclose full ... with stamps for return if unavailable.—C... Plain City, O. See answer to F. K. H., ... sue.—H. J. P., Hagersville, O. We ... opinion to express concerning such condu... simply inconceivable.—A. M., Jr. The ... not appear in any standard collection.—... S. K., Pennsburg, Pa. We expect to hea... the individual missionaries in due time.—... G., Chatfield, Minn. We have no trace of ... collections of poems.—S. F. W., Baileys ... Already repeatedly answered in these colu... J. F. K., Shobonies, Ill. No record avail... Reader, Sedalia, Mo. They were brothers.... May S., Fort Spokane, Wash. Both are equ...

THE NEW ADMINISTRATION INAUGURATED.

ALL eyes are turned toward Washington, where the new Administration last week assumed the control of the public affairs of our Nation. This peaceful quadrennial transfer of authority, which is accomplished without the slightest friction and amid the utmost cordiality on all sides, is an object-lesson in republican government for the whole world. At the Inauguration, the National Capital was the scene of one of the grandest and most imposing pageants witnessed there in many years. The retiring President and President-elect, the retiring and the new Vice-President, the members of Mr. Cleveland's Cabinet and the gentlemen chosen to compose the Cabinet of President McKinley, reached the Capitol shortly before noon on March 4. They were escorted from the White House by the Inaugural procession. On arriving in the Senate Chamber—where the members of the Supreme Court, Senate and House had gathered—Vice-President Stevenson administered the oath of office to Vice-President Hobart, and at noon precisely, the Senate of the Fifty-fourth Congress was declared adjourned. An extra session of the Senate having been called, the new Vice-President administered the oath of office to the newly-elected Senators, and the Senate took a recess. The Inaugural procession then moved to a stand at the east portico, in front of the Rotunda, the retiring President and President-elect leading. On reaching the stand the oath of office was administered to the President-elect by the Chief-Justice, after which the President delivered the usual Inaugural address. He was then escorted to the White House, from a stand in front of which he reviewed the splendid parade, a pageant unequaled in the history of inaugurations. Of course, the ladies of the Presidential party and many others, including the wives and daughters of Cabinet members, Senators, Representatives, naval and military officers, Ambassadors and representatives of foreign governments, and other dignitaries, made a brilliant showing at the ceremonies. The President-elect's party, which came from Canton, Ohio, included the following:

Mrs. McKinley, Mrs. McKinley, (mother of the President-elect); Miss Helen McKinley and Mr. James McKinley, sister and grandson; Mr. and Mrs. A. J. Duncan, their son, Mr. William McKinley Duncan, and daughter, Miss Sarah Duncan; Mr. and Mrs. Barber, Mr. and Mrs. L. Bowman, Mr. and Mrs. McWilliams, Chicago; Mr. and Mrs. George Morse, San Francisco; Mr. and Mrs. Marcus Hanna, Colonel and Mrs. Myron T. Herrick, Judge and Mrs. Miller, of Canton; Captain and Mrs. Heistand and Mr. James Boyle, Miss Mary Barber and Miss Grace McKinley. While all the ladies wore handsome dresses at the ceremonies, there was an absence of fulsome extravagant display. Mrs. McKinley's own tastes are simple and rather quiet. "Mother" McKinley wore a very becoming black satin gown and a white lace cap, and with her dear, old, good natured face, she was one of the most picturesque personalities present.

In the evening the Inaugural Ball was held in the great hall of the Pension Building, which was beautifully decorated for the occasion. It was a most brilliant gathering—a dignified and courtly function, at which the new and the old administrations mingled together in the pleasant interchange of sociable courtesies. It is said that the floral and electric decorations alone cost over $12,000. Great masses of the rarest and most fragrant blooms were used, and the display of roses, plumosa wreaths, acacia and azalea plants, jonquils, tulips, Alabama smilax, tropical plants, festoons of laurel, orchids, sabal palms and palm crowns, was something truly marvelous.

The entire arrangements for the induction of the new Administration into office were entrusted to the care of a number of committees, all operating under an Executive Committee, the chairman of which was Mr. Charles J. Bell, of Washington. There were Sub-committees on Reception, Finance, Banquet, Transportation, Press, Carriages, Civic Organizations, Music, Invitations, Military Organizations, Decorations, Illuminations, etc. A generous sum was contributed by friends to help bear the expense of the magnificent display, and though everything was managed on a grand scale, no money was wasted.

Unquestionably the great event of the day, upon which popular interest centred, was the parade. It consisted of two branches—military and civic, the former including United States troops, (infantry, cavalry and artillery), National Guards of various states and cadet regiments, and the latter comprising various clubs and associations. The line of march was down Pennsylvania avenue to Washington Circle and thence by various public thoroughfares to Mount Vernon square, where the parade disbanded. Besides a vast official and private concourse in carriages, the governors of Illinois, Iowa, Kentucky, Maryland, New Jersey, New York, Ohio, Wisconsin and Wyoming participated. And thus, amid the booming of cannon, the marching of a hundred thousand men, the waving of 50,000 flags, and the shouts of a vast, enthusiastic assemblage all along the route, the new Administration was ushered in.

HON. JAMES WILSON.
Secretary of Agriculture.

HON. LYMAN E. GAGE.
Secretary of Treasury.

GEN. RUSSELL A. ALGER.
Secretary of War.

HON. JOHN SHERMAN.
Secretary of State.

HON. JOHN D. LONG.
Secretary of Navy.

HON. JAMES A. GARY.
Postmaster-General.

HON. JOSEPH McKENNA.
Attorney-General.

PRESIDENT McKINLEY'S CABINET.

The Cabinet of President McKinley will include these members: Senator John Sherman, of Ohio, Secretary of State; Hon. Lyman J. Gage, Illinois, Treasury; Gen. Russell A. Alger, of Michigan, War; Ex-Gov. John D. Long, of Massachusetts, Navy; Ex-Congressman James Wilson, Iowa, Agriculture; Judge Joseph McKenna, California, Attorney-General; Hon. Jas. A. Gary, Md., Postmaster-General; Hon. Cornelius N. Bliss, New York, Interior. All have wide experience in public affairs. Senator Sherman is so well known that it is unnecessary at this time to recall the events of his long public career. Mr. Gage is one of the foremost of our great bankers, and a leading citizen of Chicago. He is a Christian gentleman of New England ancestry, and the son of a farmer. His whole career has been that of an earnest, active, conscientious man of affairs, who from a comparatively humble beginning has risen to his present deserved eminence. At eighteen years of age he was office-boy and junior clerk in a bank at Rome, N. Y., at $100 a year. He did laborer's work in a Chicago lumber yard for nearly three years before he got his first position in a Western bank, and thereafter his progress was rapid. In 1868 he became connected with the First National Bank of Chicago, of which he is now president. He is one of those who believe that a bank officer has no right to speculate. His selection for the Treasury portfolio gives general satisfaction.

The other members of the new Cabinet are, without exception, men of broad, special and general qualifications, and adapted by their training and predilections to the departments for which they have been chosen. Gen. Alger is a veteran soldier. Congressman Wilson, besides being an experienced legislator, is a farmer of high attainments, with a thorough understanding of the art of agriculture. Judge McKenna has achieved an enviable fame as a jurist of rare ability and sound judgment; Mr. Bliss is a leading New York merchant and bank president; and each of the other selections has some special quality to recommend the choice.

HON. CORNELIUS N. BLISS.
Secretary of the Interior.

Another, and by no means unimportant appointment by President McKinley, is that of Mr. John Addison Porter, of Hartford, Conn., as "Secretary to the President," the new title to the office having been designated by a recent Act of Congress. The title was formerly "Private Secretary," but the post is less private and personal than public and official, and is one which calls for considerable capacity and executive ability. Mr. Porter is said to be a gentleman of marked talent, and a fitting successor to the place formerly filled by such notable men as Col. John Hay, Major Elijah Halford, and Hon. Daniel Lamont, who rose to a Cabinet portfolio.

SOUL AND BODY.

Suggestions on the Christian Endeavor Topic for the Week Beginning Mar. 21: "How the body Influences the Soul." Daniel 1: 8-21.

HOW close is the relation between body and soul, everyone knows who has observed himself. Apart from the sins of the body which corrupt and debase the soul, there is a distinct connection between physical self-indulgence in innocent gratification and spiritual deterioration. The effect of a heavy dinner on a man who is going to church, to prayer meeting, or to Sunday School, is to dull the finer spiritual sensitiveness and make him lethargic and obtuse. His perceptions are temporarily blunted and his devotions weighted. A long course of self-indulgence benumbs the soul and paralyzes its capacity for communion with God. Consciousness of the fact has led to fasting and other forms of self-mortification. The old monks who chastised each other with whips and wore irritating garments next to the skin had in the earlier times a substantial motive in their penances, until they began to be regarded as meritorious and as having a virtue in themselves. Then they became useless and mischievous. So soon as a man was disturbed and distressed by the physical pain which resulted from his self-discipline, he began to lose spiritual power. His attention was diverted from spiritual to physical things, as surely as it would have been diverted by self-indulgence. Spiritual growth and development are the supreme objects of our lives and this fact ought to guide us in the treatment of the body. If we can reach the soul by our discipline of the body we are right in using the means, but the means should never become an end in themselves. There is no merit in fasting, nor in abstinence from pleasant and agreeable things, but if by either means the soul is invigorated, there is a distinct advantage in practising them. It should be clearly kept in mind that only as they serve the great spiritual purpose are they of any value.

Another aspect of the subject is the importance of self-denial in the maintenance of physical subordination. The soul should rule in the body. There is nothing more despicable than the condition in which a man is who becomes a slave to his physical appetites and passions. When he yields to the clamoring of the demands of the body in any matter after determining to resist, he is in a state of anarchy which is ruinous. The insistence on obedience to the higher power is a discipline essential to that man's welfare which he cannot afford to ignore. The Apostle Paul's boast that he brought his body into subjection is one that every Christian ought to be able to make. If he finds himself restless or uncomfortable without some indulgence, he has clear indication of the place at which self-government should be tested. The body will gets its own way if it can; it calls habit to its aid; it has innumerable ways of pressing its demands, but the more persistent it is, the more need there is of rigorous suppression. It should be taught that the soul is the ruling power within the man and that mutiny will not be tolerated. In no other way can the man rise above his animal nature and be truly a man. Of the grosser forms of self-indulgence, drunkenness and licentiousness, it is not necessary to speak to Christian Endeavorers.

THE METROPOLITAN PULPIT

FESTIVITY.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Luke 15: 23: "Bring hither the fatted calf and kill it."

IN all ages of the world it has been customary to celebrate joyful events by festivity. The signing of treaties, the proclamation of peace, the inauguration of presidents, the coronation of kings, the Christmas, the marriage. However much on other days of the year our table may have stinted supply, on Thanksgiving Day there must be something bounteous. And all the comfortable homes of Christendom have at some time celebrated joyful events by banquet and festivity. Something has happened on the old homestead greater than anything that has ever happened before. A favorite son whom the world supposed would become a vagabond and outlaw forever has got tired of sight-seeing and has returned to his father's house. The world said he never would come back. The old man always said his son would come back. He had been looking for him day after day and year after year. He knew he would come back. Now having returned to his father's house the father proclaims celebration. There is in the paddock a calf that has been kept up and fed to utmost capacity, so as to be ready for some occasion of joy that might come along. Ah! there never would be a grander day on the old homestead than this day. Let the butchers do their work, and the housekeepers bring in to the table the smoking meat. The musicians will take their places, and the gay groups will move up and down the floor. All the friends and neighbors are gathered in and an extra supply is sent out to the table of the servants. The father presides at the table and says grace, and thanks God that his long-absent boy is home again. Oh! how they missed him, how glad they are to have him back.

One brother stands pouting at the back door and says, "This is a great ado about nothing; this bad boy should have been chastised instead of greeted; veal is too good for him!" But the father says, "Nothing is too good, nothing is good enough." There sits the young man, glad at the hearty reception, but a shadow of sorrow flitting across his brow at the remembrance of the trouble he had seen. All ready now. Let the covers lift. Music. He was dead and he is alive again! He was lost and he is found! By such bold imagery does the Bible set forth the merry-making when a soul comes home to God.

First of all, there is the new convert's joy. It is no tame thing to become a Christian. The most tremendous moment in a man's life is when he surrenders himself to God. The grandest time on the father's homestead is when the boy comes back. Among the great throng who in the parlors of our church confessed Christ one night was a young man who next morning rang my door bell and said, "Sir, I cannot contain myself with the joy I feel. I came here this morning to express it. I have found more joy in five minutes in serving God than in all the years of my prodigality, and I come to say so." You have seen perhaps a man running for his temporal liberty and the officers of the law after him, and you saw him escape, or afterward you hear the judge had pardoned him, and how great was the glee of that rescued man. But it is a very tame thing that compared with the running for one's everlasting life, the terrors of the law after him, and Christ coming in to pardon and bless and rescue and save.

You remember John Bunyan in his great story tells how the pilgrim put his fingers to his ears, and ran, crying: "Life, life, eternal life!" A poor car-driver some time ago, after years having had to struggle to support his family, suddenly was informed that a large inheritance was his, and there was a joy amounting to bewilderment; but that is a small thing compared with the experience of one when he has put in his hands the title-deed to the joys, the raptures, the splendors of heaven, and he can truly say, "Its mansions are mine, its temples are mine, its songs are mine, its God is mine!" Oh, it is no tame thing to become a Christian. It is a merry-making. It is the killing of the fatted calf. It is a jubilee. You know the Bible never compares it to a funeral, but always compares it to something delightful. It is more apt to be compared to a banquet than anything else. Oh, the joy of the new convert. Oh, the gladness of the Christian service. You have seen sometimes a man in a religious assembly get up and give his experience. Well, Paul gave his experience. He arose in the presence of two Churches, the Church on earth and the Church in heaven, and he said: "Now this is my experience; sorrowful yet always rejoicing—poor, yet making many rich—having nothing, yet possessing all things." Oh, the joys of this Christian religion. Just pass over from those tame joys in which you are indulging, joys of this world, into the raptures of the gospel. The world cannot satisfy you: you have found that out. Alexander longing for other worlds to conquer, and yet drowned in his own bottle: Byron whipped by disquietudes around the world; Voltaire cursing his own soul while all the streets of Paris were applauding him; Henry VIII. consuming with hatred against poor Thomas a Becket—all illustrations of the fact that this world cannot make a man happy. The very man who poisoned the pommel of the saddle on which Queen Elizabeth rode shouted in the street, "God save the Queen!" One moment the world applauds, and the next moment the world anathematizes. Oh, come over into this greater joy, this sublime solace, this magnificent beatitude. The night after the battle of Shiloh, and there were thousands of wounded on the field, and the ambulances had not come, one Christian soldier lying there a-dying under the starlight, began to sing:

There is a land of pure delight.

And when he came to the next line there were scores of voices singing:

Where saints immortal reign.

The song was caught up all through the fields among the wounded until it was said there were at least 10,000 wounded men uniting their voices as they came to the verse:

There everlasting Spring abides
And never withering flowers:
'Tis but a narrow stream divides
This heavenly land from ours.

Oh, it is a great religion to live by, and a great religion to die by. There is only one heart-throb between you and that religion. Just look into the face of your pardoning God and surrender yourself for time and for eternity, and he is yours, and heaven is yours, and all is yours. Some of you, like the young man of the text, have gone far astray. I know not the history, but you know it, you know it. When a young man went forth into life, the legend says, his guardian angel went forth with him, and getting him into a field, the guardian angel swept a circle clear around where the young man stood. It was a circle of virtue and honor, and he must not step beyond that circle. Armed foes came down, but were obliged to halt at the circle. They could not pass. But one day a temptress, with diamonded hand, stretched forth and crossed that circle with the hand, and the tempted soul took it, and by that one fell grip was brought beyond the circle and died. Some of you have stepped beyond that circle. Would you not like this day, by the grace of God to step back? This, I say to you, is your hour of salvation. There was in the closing hours of Queen Anne what is called the clock scene. Flat down on the pillow in helpless sickness, she could not move her head or move her hand. She was waiting for the hour when the ministers of state should gather in angry contest, and worried and worn out by the coming hour, and in momentary absence of the nurse, in the power, the strange power which delirium sometimes gives one, she arose and stood in front of the clock, and stood there watching the clock when the nurse returned. The nurse said, "Do you see anything peculiar about that clock?" She made no answer, but soon died. There is a clock scene in every history. If some of you would rise from the bed of lethargy and come out from your delirium of sin and look on the clock of your destiny this moment, you would see and hear something you have not seen or heard before, and every tick of the minute, and every stroke of the hour, and every swing of the pendulum, would say, "Now, now, now, now!" Oh, come home to your Father's house. Come home, oh, prodigal, from the wilderness. Come home, come home!

But I notice that when the prodigal came there was the father's joy. He did not greet him with any formal "How do you do?" He did not come out and say, "You are unfit to enter; go and wash in the trough by the well, and then you can come in; we have had enough trouble with you." Ah, no! When the proprietor of that estate proclaimed festival, it was an outburst of a father's love and a father's joy. God is your Father. I have not much sympathy with the description of God I sometimes hear, as though he were a Turkish Sultan, hard and unsympathetic, and listening not to the cry of his subjects. A man told me he saw in one of the Eastern lands a king riding along, and two men were in altercation, and one charged the other with having eaten his rice, and the king said: "Then slay the man, and by post-mortem examination find whether he has eaten the rice." And he was slain. Ah! the cruelty of a scene like that. Our God is not a Sultan, not a despot, but a Father—kind, loving, forgiving, and he makes all heaven ring again when a prodigal comes back. "I have no pleasure," he says, "in the death of him that dieth." All may be saved. If a man does not get to heaven, it is because he will not go there. No difference the color, no difference the history, no difference the antecedents, no difference the surroundings, no difference the sin. You remember reading the story of a king, who on some great day of festivity scattered silver and gold among the people, who sent valuable presents to his courtiers; but methinks, when a soul comes back, God is so glad that to express his joy he flings out new worlds into space, and kindles up new suns, and rolls among the white-robed anthems of the redeemed a greater hallelujah, while with a voice that reverberates among the mountains of frankincense and is echoed back from the everlasting gates he cries: "This, my son, was dead and is alive again!"

At the opening of the Exposition in N Orleans I saw a Mexican flutist, and e played the solo, and then afterward e eight or ten bands of music, accompa d by the great organ, came in; but the s of that one flute as compared with al e orchestras was greater than all the c bined joy of the universe when comp d with the resounding heart of Almi y God. For ten years a father went t e times a day to the depot. His son it off in aggravating circumstances, but e father said: "He will come back." e strain was too much and his mind pa l, and three times a day the father went n the early morning he watched the t its arrival, the stepping out of the s sengers, and then the departure of the t n. At noon he was there again watchin e advance of the train, watching the e parture. At night he was there a watching the coming, watching the g for ten years. He was sure his son w come back. God has been watchin waiting for some of you, my brother years, twenty years, thirty years, years, perhaps fifty years, waiting, wa watching, watching, and if now the p gal should come home, what a sce gladness and festivity, and how the Father's heart would rejoice at your ing home. You will come, some of will you not? You will, you will.

I notice also, that when a pr comes home there is the joy of the isters of religion. Oh, it is a grand to preach this Gospel. I know ther been a great deal said about the trial the hardships of the Christian mi r I wish somebody would write a rousing book about the joys of the tian ministry. Since I entered the p sion, I have seen more of the goodn God than I will be able to celebrate eternity. I know some boast about equilibrium, and they do not rise in e thusiasm, and they do not break with emotion; but I confess to you that when I see a man coming to G giving up his sin I feel in body, mi soul a transport. When I see a bound hand and foot in evil habit e pated, I rejoice over it as though it my own emancipation.

When in one communion servic throngs of young and old stood up the presence of heaven and earth a attested their allegiance to Jesus Cl felt a joy something akin to that the apostle describes when he "Whether in the body I cannot tell, of the body I cannot tell; God kno Oh, have not ministers a right to when a prodigal comes home? The the trumpet, and ought they not b of the gathering of the host? They p to the full supply, and ought they rejoice when thirsty souls plunge hart for the water brooks? They a forth, saying: "All things are now —ought they not to rejoice when the igal sits down at the banquet? I surance men will all tell you that mi of religion, as a class, live longer th other. It is the statistics of all tho calculate upon human longevity th isters of religion, as a class, live than any other. Why is it? Thr more draft upon the nervous syste in any other profession, and their most exhausting. I have seen mi kept on miserable stipends by par ous congregations who wondered dullness of the sermon when the God were perplexed almost to de questions of livelihood and had not nutritious food to keep any fire in temperament. No fuel, no fire. sometimes seen the inside of the fe many of the American clergymen accepting their hospitality becaus cannot afford it; but I have seen struggle on with salaries of five hundred dollars a year—the avera than that—their struggle well depic the Western missionary, who say letter: "Thank you for the last remi until it came we had not any meat

hise for one year, and all last Winter, ahough it was a severe Winter, our chil-dn wore their Summer clothes." And tse men of God I find in different parts othe land struggling against annoyance al exasperations innumerable; some of tm week after week entertaining agents wo have maps or lightning-rods to sell, al submitting themselves to all styles of ahoyance, and yet without complaint and cerful of soul. How do you account f the fact that these life insurance men t us that ministers, as a class, live l ger than any other? It is because c the joy of their work; the joy of t harvest-field, the joy of greeting odigals home to their Father's house.

notice also when the prodigal comes l k all earnest Christians rejoice. If yi stood on Montauk Point, and there vs a hurricane at sea and it was blowing tvard the shore,, and a vessel crashed io the rocks, and you saw people get c ore in the lifeboats, and the very last n got on the rocks in safety, you could control your joy. And it is a glad time en the Church of God sees men who tossed on the ocean of their sins plant ir feet on the rock Christ Jesus. Oh. en prodigals come home, just hear the ristians sing. Just hear the Christians ıy. It is not a stereotyped supplication have heard over and over again for enty years, but a putting of the case in e hands of God with an importunate ading. No long prayers. Men never pray great length unless they have nothing say and their hearts are hard and cold. l the prayers in the Bible that were swered were short prayers. "God be erciful to me a sinner." "Lord, that I ıy receive my sight." "Lord, save me, I perish." The longest prayer, Sol-ıon's prayer at the dedication of the mple, less than eight minutes in length cording to the ordinary rate of enuncia-ın. And just hear them pray now that e prodigals are coming home. Just see em shake hands. No putting forth of e four tips of the fingers in a formal ıy, but a hearty grasp where the mus-es of the heart seem to clinch the fingers one hand around the other hand. And en see those Christian faces, how il-minated they are! And see that old an get up and with the same voice that sang fifty years ago in the old country eeting-house, say, "Now, Lord, lettest ou thy servant depart in peace, for ine eyes have seen thy salvation."

Once more I remark, that when the odigal gets back the inhabitants of aven keep festal. I am very certain of . If you have never seen a telegraph art you have no idea how many cities e connected together, and how many nds. Nearly all the neighborhoods of ıe earth seem reticulated, and news flies om city to city, and from continent to ntinent. But more rapidly go the tid-gs from earth to heaven, and when a odigal returns it is announced before ıe throne of God. And if these souls ow present should enter the kingdom ere would be some one in the heavenly ingdom to say, "That's my father." That's my mother." "That's my son." That's the one I used to pray for." That's the one for whom I wept so many ears," and one soul would say, "Ho-anna!" and another soul would say, "Hal-elujah!"

Pleased with the news, the saints below
In songs their tongues employ;
Beyond the skies the tidings go,
And heaven is filled with joy.
Nor angels can their joy contain,
But kindle with new fire;
The sinner lost is found, they sing,
And strike the sounding lyre.

At the banquet of Lucullus sat Cicero he Orator; at the Macedonian festival at Philip the Conqueror; at the Grecian anquet sat Socrates the Philospher; but t our Father's table sit all the returned odigals, more than conquerors. The able is so wide, its leaves reach across seas nd lands. Its guests are the redeemed f earth and the glorified of heaven. The ring of God's forgiveness on every hand. The robe of a Saviour's righteousness adroop from every shoulder. The wine that glows in the cups is from the bowls of ten thousand sacraments. Let all the redeemed of earth and all the glorified of heaven rise, and with gleaming chalices drink to the return of a thousand prodigals. Sing, sing, sing! "Worthy is the Lamb that was slain to receive blessing, and riches, and honor, and glory, and power, world without end!" That scene of jubilence comes out before me this moment as in a sort of picture gallery. All heaven in pictures.

Look, look! There is Christ. Cuyp painted him for earthly galleries, and Correggio and Tintoretto and Benjamin West and Dore painted him for earthly galleries, but all those pictures are eclipsed by this masterpiece of heaven. Christ! Christ! There is Paul, the hero of the Sanhedrim, and of Agrippa's court-room, and of Mars Hill, and of Nero's infamy, shaking his chained fist in the very face of teeth-chattering royalty. Here is Joshua, the fighter of Bethoron and Gibeon, the man that postponed sundown. And here is Vashti, the profligacy of the Persian court unable to remove her veil of modesty or rend it, or lift it. And along the corridors of this picture gallery I find other great heroes and heroines—David with his harp, and Miriam with the cymbals, and Zechariah with the scroll, and St. John with the seven vials, and the resurrection angel with the trumpet. On, further in the corridors, see the faces of our loved ones, the cough gone from the throat, the wanness gone from the cheek, the weariness gone from the limbs, the languor gone from the eye. Let us go up and greet them. Let us go up and embrace them. Let us go up and live with them. We will! we will!

From this hilltop I catch a glimpse of those hilltops where all sorrow and sighing shall be done away. Oh, that God would make that world to us a reality. Faith in that world helped old Dr. Tyng when he stood by the casket of his dead son whose arm had been torn off in the threshing-machine, death ensuing, and Dr. Tyng, with infinite composure, preached the funeral sermon of his own beloved son. Faith in that world helped Martin Luther without one tear to put away in death his favorite child. Faith in that world helped the dying woman to see on the sky the letter "W," and they asked her what she supposed that letter "W" on the sky meant. "Oh," she said, "don't you know? 'W' stands for 'Welcome.'" Oh, heaven swing open thy gates. Oh, heaven, roll upon us some of thy sunshine anthems. Oh, heaven, flash upon us the vision of thy lustre. An old writer tells us of a ship coming from India to France. The crew was made up of French sailors who had been long from home, and as the ship came along the coast of France the men skipped the deck with glee, and they pointed to the spires of the churches where they once worshipped and to the hills where they had played in boyhood. But when the ship came into port, and these sailors saw father and mother and wife and loved ones on the wharf, they sprang ashore and rushed up the banks into the city, and the captain had to get another crew to bring the ship to her moorings. So heaven will after a while come so fully in sight, we can see its towers, it mansions, its hills, and as we go into port and our loved ones shall call from that shining shore and speak our names we will spring to the beach, leaving this old ship of a world to be managed by another crew, our rough voyaging of the seas ended forever.

FIVE GREAT REPUBLICS.

The Presidents of the Famous Group of Distinctive Popular Governments—America, France, Switzerland, Mexico, and Brazil.

By a majority of historians, as a rule, there has been a failure to do justice to the republican idea. There is, by contrast, so much that is picturesque and dramatic in the pomp and glitter of thrones and crowns, beside the simplicity of republics, that the mind is unconsciously attracted and the eye fascinated by the splendors of the kingly state, and the condition of the people is overlooked and forgotten. Thus, the greater part of the history of the European nations in the past consists of a recital of wars of aggression and conquest, and the real condition of the people themselves, their progress, industry, art, education, and racial character are dismissed with an occasional reference.

In the illustration on the first page of this issue of THE CHRISTIAN HERALD are presented the portraits of the Presidents of the world's five great Republics: United States, France, Switzerland, Mexico, and Brazil. They are the representatives of the popular will in five enlightened and pregressive nations, as it is expressed by a free ballot. All may truthfully be said to have "risen from the ranks." Dr. Adolf Deucher, the chief executive of Switzerland, the oldest of this group of republics, was born in 1831 in Steckborn, and studied medicine at Heidelberg, Zurich, Prague and Vienna universities. In 1856 he became a member of the Thurgau Grossen Rathes, or Upper House, and was afterward thrice elected President of that body. In 1868 the people called him to a seat in the Constitutional Rathes, and in 1860 he entered the Regierungsrath, or Swiss Parliament. From 1869 to 1873 Dr. Deucher was a member of the National Rathes, and in 1882 and 1883 was its President. From that position he rose to the Bundesrath, and in 1886 became its presiding officer. On Dec. 17 last, the combined Houses elected him Chief of the Council and of the Industrial and Internal Departments and President of the nation for 1897—an honor which his great career and faithful services well merited.

M. Francois Felix Faure who was Secretary of the Navy before he succeeded M. Casimir-Perier as President of France, is a ship-owner of Havre and has the confidence of the business people. In the Legislature he was always recognized as an authority on marine and colonial matters. He is fifty-six years of age, tall and upright of carriage, and a man of genial temperament. It is worthy of note that he is a Protestant, the first Protestant who has ever ruled over France. Belonging to the same political party as his predecessor, M. Faure has met opposition from the same political opponents and has had the same difficulties to encounter. He is exceedingly popular, however, and under his administration the republic has made marked progress in many ways.

Porfirio Diaz, President of the Republic of Mexico, is a statesman and general of humble origin, who first became noted during Maximilian's occupancy of Mexico in 1866. At the head of a republican army raised in the northern provinces, he laid siege to Pueblo, and after defeating the imperial General Marquez, took the city by storm in 1867. He then proceeded to the capital, which made a stubborn resistance, but was obliged to capituiate, June 21, after General Marquez had withdrawn. Having acquired a military reputation, Diaz aspired to the Presidency. In 1871 he was named for the Presidency as a rival to Juarez. After the death of the latter in July, 1872, Diaz put himself at the head of a military insurrection, but was obliged to submit to Sebastian Lerdo, the Chief-Justice. Lerdo was elected President Oct. 27, 1872; but before his term of four years had expired, Diaz was again in rebellion and had seized the city of Matamoras. He succeeded in driving Lerdo from the country, and on May 5, 1877, Diaz was proclaimed President by Congress till Nov. 30, 1880. During his presidency, peace was maintained, the tariff revised, smuggling diminished, and several important lines of railway established, and much was done to invite the investment of foreign capital in mines and railroads. When Gen. Grant visited the country, President Diaz was assiduous in his attention to the distinguished chieftain. In 1880 an international exhibition was held in the city of Mexico, which gave abundant evidence of the resources and prosperity of the country.

On the expiry of his term, he transferred his power to General Manuel Gonzalez, the constitution forbidding any person to hold the presidency for two successive terms. General Diaz became the Minister of Public Works, but resigned this position in June, 1881, and became Governor of the province of Oaxaca. He has always been popular with the lower classes, and after reaching the presidency, succeeded in conciliating the aristocratic and conservative portions of the community. He has, since then, been re-elected three times as Chief Executive, and now holds that office. General Diaz is in his sixty-first year, and is probably the most popular citizen of his country. He is brave, generous, liberal in politics and religion, and simple in his tastes. His life has been that of a successful soldier of fortune whose influence has been employed for his country's good.

President Jose da Moraes e Barros, President of Brazil, is the genuine type of a high-born, cultured South American statesman. He is a man in middle life, finely educated, of a grave and dignified temperament, and a pronounced advocate of morality, economy and simplicity in the public service. He was selected by the National Congress and chosen by acclamation as President for the period from 1894 to 1898, Sr Manoel Victorino Pereira being at the same time chosen as Vice-President of the Republic. Dr. Moraes enjoys the utmost confidence and respect of his countrymen, and is warmly supported by all classes. In private life he is an exemplary father and husband, affectionate and refined; and in public affairs he is a true patriot. As an orator he has few equals in Brazil. His administration has been wise and judicious, and his country has reaped the benefit of his prudence and experience in prosperity and progress at home and harmony in all its foreign relations. Brazilians love to speak of him as "one who has saved the Republic."

Our own newly-installed Chief Executive, William McKinley, of Ohio, is in his fifty-fourth year. He was born in Niles, Ohio, and was the son of an iron manufacturer. When the Civil War broke out he was a student at Allegheny College, and he enlisted as a private in a local company known as the Poland Guards, which was incorporated into the Twenty-third Ohio Volunteers He served under Gen. R. B. Hayes, and later under Gen. Sheridan, and took part in a number of engagements. His promotion was rapid, and he was finally brevetted as Major by President Lincoln for gallantry on the field, being mustered out in 1864. Major McKinley then resumed the practice of law in Canton, O. In 1869 he was elected County Prosecuting Attorney, and in 1876 he was sent to Congress at the age of thirty-three. He served continually for fourteen years. In 1890 he was elected Governor of Ohio, and re-elected two years later. During the latter part of his service in Congress he became the Republican leader of the House, and was the foremost factor in the Tariff Bill of 1890. He was mentioned as a candidate for the nomination for President in the last three Republican National Conventions. He is a man of strong, active physique, affable in manner, cogent in debate, with a faculty for organization and detail that has rarely been equaled. He is an earnest member of the Methodist Church, and both in public and private life is esteemed by all who know him. His term opens auspiciously, and he has the warmest support and best wishes of the whole nation.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

SWELLING THE CHAMPION ROLL.

Many More Candidates for Honors in the Great Sunday School Contest—Who will Capture the Prizes?

SO widespread and active is the interest everywhere shown in the friendly Sunday School competition now going on from week to week in the columns of THE CHRISTIAN HERALD that the rivalry has become national in character. Already nearly a score of states are represented and before the contest closes, it will doubtless embrace every state in the Union. We have received a number of letters from Pastors, Sunday School Superintendents and Teachers during the week in relation to the contest, but owing to lack of space in this issue, are obliged to defer their publication, the names of all properly certified competitors, however, being entered on the list below. We would remind our readers, and all interested in the result of the Sunday School contest, that the conditions are these: Send the full name and address of the Sunday scholar, name of church and Sunday School and *record of continuous and uninterrupted* attendances up to February, 1897. This record must be certified by the Pastor, Superintendent or Teacher. The following table, which we are sure will be perused with interest, shows the progress of the contest up to date:

MISS JENNIE POWERS.
Who has a Record of 1122 Attendances.

Superintendents and teachers are invited to forward the names and attendance records of their best Sunday School pupils, that they may be enrolled in the competition for the valuable prizes offered by THE CHRISTIAN HERALD.

MALE CANDIDATES.

Scholars.	*Sunday School.*	*Teacher or Superintendent.*	*Period of Attendance. Years.*	*Weeks.*	*Total Attendances.*
George H. Glasgow.	Central Ch. S. S., Rochester,	.....	30	..	**1560**
Daniel L. Bowman.	U. S. Evang. Sch., Lilitz, Pa.,	W. H. Buch, Supt.,	17	14	926
Harlan P. Bradsteel.	Congregl. S. S., Danvers, Mass.,	G. W. Fiske, Supt.,	17	42	926
Rufus Hart,	Maple St. S. S., Danvers, Mass.,	G. W. Fiske, Supt.,	16	6	838
H. L. Cornman,	West Hope Pres. S. S., Phila.,	Geo. E. Scott, Supt.,	14	43	771
Fred'k Bradley,	Olivet Pres. S. S., Phila.,	J. C. Chance, Supt.,	13	33	709
Carl Englehardt,	Pres. S. S., Pewee Valley, Ky.,	H. M. Woodruff, Supt.,	13	..	675
Julius Shepard,	Pres. Ch. S. S., Mt. Vernon, Ind.,	J. L. Gordon, Pastor.,	12	48	672
David R. Tolley.	Lex. Av. Bapt. S. S., Lexington, Va.,	B. H. Gorrell, Supt.,	12	4	628
Franklin Krupp,	Walnut St. Pres. Ch., Philadelphia	Mrs. A. G. Bogardus,	12	..	624
Charles Sloop,	1st Pres. Ch., Kittanning, Pa.,	Miss B. S. Slaymaker,	12	..	624
George Currin,	2d Pres. Ch., Lexington. Ky.,	J. R. Sharpe, Supt.,	11	41	613
Henry Brown,	2d Bapt. Ch., Bangor, Me.,	Rev. G. B. Ilsley,	11	32	604
Percival Grover,	M. E. S. S., Tom's River, N. J.,	Laura Croxston,	11	8	580
Joseph A. Slinn,	Franklin St. S. S., Fall River, Mass.,	.....	11	2	574
James Boyd,	Pres. Ch., Kingston, Pa.,	W. A. Moyer, Supt.,	11	..	572
Harry Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	572
Bruce Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	572
Philip Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	572
Howard Young,	U. S. Evang. Sch., Lilitz, Pa.,	W. H. Buch, Supt.,	11	..	572
Theodore Reuter,	2d Pres. Ch., Lexington, Ky.,	J. R. Sharpe, Supt.,	10	24	544
R. Patterson,	Madison Ave. Pres Ch., Albany, N.Y.,	C. M. Atwood,	10	8	528
Porter L. Smith,	Bapt. S. S., Fayetteville, N. V.,	H. J. Knapp, Supt.,	10	4	524
Rob't McComb,	Olivet Pres. S. S., Phila.,	J. C. Chance, Supt.,	10	..	520
Geo. Winlow,	Jarvis St. Bapt. Ch., Toronto, Can.,	James Ryrie, Supt.,	10	.	520
J. C. Eastland, Jr.,	M. E. Ch. S. S., Danville, Ky.,	.....	9	39	507
Fred. Eggling,	West Hope Pres. Ch., Philadelphia,	Mrs. G. W. Master,	9	..	468
Samuel Boyd,	Pres. Ch. S. S., Kingston, Pa.,	W. A. Moyer, Supt.,	9	..	468
Chas. J. Ayres,	2d Universalist S. S., N. V. City,	Jas. B. Knapp, Sec.,	9	..	468
Geo. T. Woglom,	Simpson M.E.Ch., Perth Amboy, N.J.,	Jas. E. Noe, Supt.	9	..	468
John Bradley,	Olivet Pres. S. S. Phila.,	J. C. Chance, Supt.,	9	..	468
George Rector,	Pres. Ch. S. S., Pacolit. S. C.,	B. B. James, Supt.,	9	..	468
Rollin J. Haynes,	Bapt. S. S., Vermilion, S. D.,	.....	8	24	440
Chas. Berger,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	8	16	432
Clarence Terry,	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	8	..	416
Eddie Rothenberger.	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	8	..	416
Goldsmith N. Scott,	Pres. S. S., Morrisville, Pa.,	.....	7	39	403
Wm. Elvidge,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	7	16	380
Allen Robson,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	7	16	380
Harry Gingrich,	U. S. Evang. Sch., Lilitz, Pa.,	W. H. Buch, Supt.,	7	..	304
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Jacob R. Young,	U. S. Evand. Sch., Lilitz, Pa.,	W. H. Buch, Supt.,	6	..	312
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Jennie Powers,	Pres. Ch. S. S., Germantown, Pa.,	Rev. P. Lee, Pastor,	21	30	**1122**
Florence Wagner,	Mantua Bapt. Ch., Philadelphia,	Rev. W. Paine, Pastor,	20	20	1060
Margaret C. Albany,	Ebanger M. E. Sch., Manayunk, Pa.	W. H. Eddleman, Supt.,	18	28	964
Gertrude Emison,	Pres. Ch. S. S., Blutton, O.,	B. F. Biery, Supt.,	16	5	837
Ada Bolean,	Pres. S. S., Bath, N. Y.,	E. F. Parker,	15	8	788
Mary E. Slinn,	Franklin St. S. S., Fall River, Mass.,	.....	15	2	786
Lydia P. Clark,	Cong. Ch. S. S., Toledo, O.,	W. Buck, Supt.,	15	..	780
Grace Cornman,	West Hope Pres. Ch., Philadelphia,	Geo. E. Scott, Supt.,	13	..	686
Lizzie Cornman,	West Hope Pres. Ch., Philadelphia,	Geo. E. Scott, Supt.,	13	..	686
Maud McDowell,	2d Pres. S. S., Memphis, Tenn.,	A. D. Mason, Supt.,	13	4	680
Lavinia Slinn	Franklin St. S. S., Fall River, Mass.,	.....	12	2	626
Lulu Herschleb,	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	12	..	624
Belle Thorne	Meml. Pres. Ch., Brooklyn, N. Y.,	Rev. T. A. Nelson,	12	..	624
Lizzie Renfrew	Cong. Ch. S. S., Chelsea, Mass.,	.....	11	..	572
Lena Reuter,	2d Pres. Ch., Lexington Ky.,	J. R. Sharp, Supt.	10	24	544
Anna M. Pennington.	Henshaw P. E. S. S., Balto, Md.,	Geo. R. Coffroth, Supt.	10	8	528
Emily A. Clark	1st Bapt. Ch., Hamilton, N. Y.,	C. S. Savage,	10	4	524
Lizzie Innes	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Ryrie, Supt.,	10	.	520
Mary L. Eastead,	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Ryrie, Supt.,	10	.	520
Margaret Ide	1st Pres. Ch., Warren, O.,	W. D. Webster, Supt.,	9	29	494
Mary Cartwright	Fall River, Mass.,	J. Clarence Read,	9	26	494
Edith Cartwright	Fall River, Mass.,	J. Clarence Read	9	25	493
Laura Terry	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	8	..	416
Mary Renner,	Henshaw P. E. S. S., Balto, Md.,	Geo. R. Coffroth, Supt.,	7	24	388
Ethel Knapp,	2d Universalist S. S., N. Y. City,	Jas. B. Knapp, Sec.,	7	..	364
Minnie Shulter,	2d Universalist S. S., N. Y. City,	Jas. B. Knapp, Sec.,	7	..	364
Laura Shulter,	2d Universalist S. S., N. Y. City,	Jas. B. Knapp, Sec.,	7	..	364
Ida Winlow	Jarvis St. Bap. Ch., Toronto, Can.	Jas. Ryrie, Supt.,	7	..	364
Gwinnie Harris,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	6	16	328
Lena Hergesheimer.	W. Side Pres. Ch., Germantown Pa.	T. F. Jones, Supt.,	6	11	328
Debbie Terry,	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	6	..	312
Bertha Benson,	1st Pres. S. S., Leavenworth Kan.,	Wm. N. Page, Pastor,	6	..	312
Martha Wordwolt	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	5	16	276
Harris Kraer	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	4	16	224
Lizzie Robson,	W. Side Pres. Ch., Germantown, Pa.	T. F. Jones, Supt.,	4	16	224

Evangelism on the Southern Border.

A Sunday School Missionary's Labors for Christ Among our Mexican Population in Arizona.

READERS of THE CHRISTIAN HERALD who are already acquainted with the excellent work of the American Sunday School Union, in founding and supporting a multitude of Sunday Schools in different sections of our own land, where they were greatly needed, will be interested in the story told in the following letter of a work that is in progress on our Southwestern border. Among the Mexicans in Arizona, the American Sunday School Union has several active missionaries who are engaged in planting and fostering Sunday Schools in certain districts where the Gospel of Jesus is not now preached, and where the children have had no opportunities of a religious education. The writer is Mr. W. H. Gill,

RAMON PORRAS.

A MEXICAN BRUSH HOUSE ON THE BORDER, NEAR PHŒNIX, ARIZONA.

of Phœnix, Ariz., a faithful missionary. He says: "The Palo Alto Mexican Sunday School was organized by us not long since. It is under the fostering care of the Protestant Mexican Church, located in another quarter of the city, and which also has a Sunday School of its own. They meet in a store-room, part of a large building which we have rented for religious meetings. Rev. Francisco Padierna has charge of the work. His wife plays the organ which she calls her 'bell' for calling the people together.

"A photograph which I send is that of an average Mexican brush-house with a part of the family outside and some visitors. Some of the dwellings are built of mud and brush together, and are larger but uglier than the one shown. A few live in adobe houses. These are made of bricks twelve by eighteen inches in breadth, and length, and four inches in thickness. Those dwellings are cool in summer and warm in winter. In a dry, warm climate like Arizona, a well-built adobe house will last for many years. It is the cheapest building that can be erected, as the most of the material is always at hand and costs nothing. I do not include those build of brush, which can hardly be called houses, but mere brush sheds. Very many of the Mexicans live in these arbors all the year round, and such is the mildness of the climate that they keep healthy and comfortable during an occasional rainy season.

"The chief employment of the Mexicans in this valley is the cutting and hauling of firewood. This is brought into the town from desert places, ten to twenty five miles away, and sold for from $3.50 to $5 a cord. As it takes perhaps three days for two men with four horses to cut and haul a cord, the wood is sold remarkably cheap. After feeding their teams, a bare living is left for the family. In harvesting, they use the reap-hook or sickle, and the threshing and winnowing are done by methods that were in use 4,000 years ago.

"The women are modest but not timid. As a rule they wear no hats or bonnets like their white sisters, but appear in public in loose garments with a shawl or veil for a headdress. They are a docile people and sociable. My belief is that the Mexican will, as far as his ability goes, act the part of the good Samaritan quite as readily as his white brother. But few of the adults can read English, but many know Spanish. Many of the children, however, are learning English in the schools. One of the great obstacles in the way of their advancement is the race prejudice that exists, preventing so far any intermingling with other nationalities. Nearly all are brought up Roman Catholics, and this training does not tend to harmonize the differences in social life, but rather aggravates them. If the parochial schools could be substituted by the public schools, and if a large number of non-attendants could be induced to enter the latter in which the rising generation of Mexicans and Americans could be brought together in competition, it would, doubtless, be a long step in advance for the former.

"Unhappily for this unfortunate class the teachings of Rome are such as to stifle independent thought, and keep its devotees in blind superstition, thus preventing progress intellectually and religiously which I conceive to be the only way in which the social gap can be closed between the races. Yet some progress is being made. Mexican people are, many of them, full fledged American citizens. Their ancestors lived here before these territories became part of the United States. Their interests are all here, and here they will live and die, and their children after them. Of the five thousand in this valley alone, perhaps half that number live in and about Phœnix. In our last election there were three hundred Mexican votes cast in Phœnix, which shows that the fifths of the population in the district are naturalized. Of this number only about one hundred are known to be Protestants. As a peaceable and law-abiding people they compare favorably with those of Anglo-Saxon birth. In the territorial penitentiary there are said to be seventy Mexicans against one hundred and two whites, and yet the two races are nearly equal in numbers here.

"I pray, and labor, and look for great things for the Mexican people in the future. The public school and the Gospel, going hand in hand, will do for them what nothing else can do in bringing them up to the full standard of American citizenship and Christian manhood."

Mr. Gill desires to employ Mr. Ramon Porras, as an interpreter, in starting the schools among these spiritually destitute Mexicans. As they do not understand the language, except to a very limited extent, this is essential to the prosecution of the work. Mr. Gill has had twenty years experience in the Sunday School work in the South and Southwest. It is estimated that five hundred dollars will be required to employ an interpreter, and give these men proper equipment for the current year, in the work of spreading the Gospel by Sunday School teaching and other missionary efforts among those neglected people.

THE $10,000 MARK PASSED!

The Christian Herald's Fund for the Relief of the Famine Sufferers in India Now Over Ten Thousand Dollars and Still Rising.

IT is with profound thankfulness that we announce this week the receipt from the generous readers of THE CHRISTIAN HERALD, of contributions which bring the total thus far sent for the Indian Famine Relief Fund to **ten thousand four hundred dollars.** What this means to the starving people cannot adequately be told. It means literally ten thousand deaths from starvation averted and ten thousand human lives sustained till the next harvest. How sorely the help was needed, is proved by the cable dispatch from Delhi, just arrived, that in Sirsa alone, more than forty thousand persons have perished. From all the famine districts goes up the agonizing prayer that Mr. Fleming, the poet of India, so eloquently voices:

Lord Christ, who fed the multitude
In bygone days on earth,
Look down upon thy people here
Oppressed by drouth and dearth.
The earth is iron underfoot,
The sky is brass o'erhead.
The water dwindles in the wells,
The grass is burnt and dead.
O, God of Mercy, Goodness, Love,
Who savest man and beast,
Send rain upon the barren land,
Show glory in the East!
Grant unto us, who cry to thee—
For when was prayer in vain?
The miracle of mighty clouds,
The manna of the rain!
So shall the seed be prosperous,
The earth give her increase,
The dew from heaven plenteous,
The dearth and terror cease.
Have mercy, and avert from us
The turning, flaming sword:
From famine, plague and pestilence
Deliver us, good Lord!

That THE CHRISTIAN HERALD was providentially guided in sending its contribution to the American missionaries for distribution, is proved by a letter just received from

Our Own Correspondent,

who, when he wrote, had just returned from a long journey through the famine districts. Mr. Aitken writes:

"I plead earnestly the cause of missions in connection with the children, and urge the Christian people of America to remember that many of their missionaries are now increasing their obligations, and doubling their cares in their almost desperate anxiety not to let the helpless children perish for want of food. Many are the ways in which the little ones suffer the worst of the present dire distress. When a family finds no means of subsistence, and starts out from the homestead the members very soon get separated, the man going to work in one place and the woman in another. In such cases the children are usually left with the mother, who is soon obliged to abandon them, if, indeed, they do not die on her hands. If she dies first, their end is short and sure, unless some passer-by who is not starving himself, or some compassionate policeman, take charge of them. These little waifs are to be had by the score, and I have lately come on the tracks of missionaries who are gathering them in. Therefore I would plead for liberal help for those whose schools and orphanages have their running expenses greatly increased all at once by this large-hearted benevolence."

This statement is confirmed by a letter which, through the courtesy of the American Board, we are able to publish, from Rev. E. S. Hume, who is one of the missionaries to whom THE CHRISTIAN HERALD'S first remittance of five thousand dollars was providentially sent. Mr. Hume writes: "The famine in India is an awful fact. One who has never seen a starved person cannot imagine how such a one looks. It is difficult to believe it the object before you is a human being. The head is out of proportion, the legs and arms are like sticks, the skin looks like dried up parchment, and is generally covered with sores. It is heartrending to hear the pitiful cries and moans of the children, and to see the sad and anxious and hopeless faces of the adults. While these poor creatures are thus suffering it does seem as if no one should spend one single hour unless he is doing all he can to relieve all this terrible distress. One of the best ways for us to help is for us to take the children whom we can get hold of into our schools. The sooner we do this the better, for the longer we wait the more famished the poor things grow, and the less prospect that they can ever be restored to health and strength. Even small sums are of value at such times. Those who wish us to make use of this golden opportunity should remember that it will soon pass. What we do for the salvation of these dying multitudes must be done now."

Such an appeal cannot be ignored. Mr. Hume and the other devoted men who are engaged in this Christ-like work must be sustained. They dread the coming of the day when their treasury empty, they will have to tell the poor, starving creatures that they have no food to give them. We believe our readers will continue to do all they can to avert such a calamity, and that all who have not contributed will do so quickly. Remember, every dollar goes intact to feed the famished people, and there is no deduction from it for expenses or cost of distribution. Every dollar sent saves a life, and there are tens of thousands whose lives may be saved.

STARVING MEN IN INDIA STRUGGLING FOR FALLEN GRAIN.

When one of the sacks on a wagon laden with grain has come untied and the precious grain has fallen on the road, starving men struggle with each other like wild beasts for the food.

We are prevented by lack of space this week from publishing the whole of our list of subscriptions, but we mention a few which are typical of scores. Among the religious societies who have contributed are the following:

Welsh Congregational S. S., Shenandoah, Pa.
C. E., (Congregational), Providence, R. I.
Sunday School, Red Hollow, Martin, Ga.
Mothers' Meeting, Romeyn Chapel, New York.
C. E. Society, Landesville, Pa.
Scholars in Greener School, Elkhart, Ind.
Junior C. E., Irving Park Church, Chicago.
Dutch Reformed Church, New Kirk, Pa.
Swedish Baptist Church, New Bend, Ind.
C. E. Society, Pres. Church, Staplehurst, Neb.
C. E. Society, East Fishkill, N. Y.
C. E. Societies, (Senior and Junior), Fifth Reformed Church, Grand Rapids, Mich.

From among the personal letters received we make the following extracts which express the feeling of hundreds of others, who give in the name of Christ and for love of him: Mrs. Roiser writes respecting the contribution sent by the boys in her class in the Mizpah Sunday School, Detroit, Mich.

The boys were so touched by hearing of the suffering of the people of India. The knowledge of people being hungry appealed to them at once, and each one gave so willingly that I feel the Lord will bless them for it; for they do not belong to the class of people who can give without missing it. I know it involved self-denial for them.

One of four, Lynchburg, Va:

This is a tiny pebble to throw into the ocean, but God can make the wave reach the other shore.

During the week the following contributions were received:

Prev. ackn'd.	$1,294.10	Helen M and Allen B Wallace	2 00
Mrs C Olsen	1 00	I H N, E Rockaway	2 00
Lizzie A Smith	2 00	A W Hankins	1 00
Maria B, N Y	2 00	Mr & Mrs R Gibson	1 00
G T Anderson	4 00	Mr & Mrs Armstrong	5 00
C C Stedman	1 00	Mrs L W Cummings	1 00
May Ahhott	1 00	Maria A Cummings	1 00
W J Mosier	5 86	Mrs Sophie A Dumas	1 00
Marilla Parker	1 00	Mr & Mrs E Joyner	50
H B Jencks	1 00	Donald McPherson	1 00
Anna Colville	1 00	Mrs M J Carlon	50
Chas McWilliams	5 00	Mrs Roda Crandell	50
A nurse, Phila	2 50	Miss Mabel Jones	10
E A Bramley	1 00	Miss Mary Carlon	10
For Jesus sake, Belvidere	1 00	Mrs Luln Jewett	15
E O Reyer	5 00	Wm H Veza	1 00
Mrs Ann F Otis	5 00	M N	2 50
D H Hall & wife	2 50	Harold S Downer	1 00
Mt Pleasant S S	2 10	S J Allen	5 00
Chas A Harnden	20	Mrs John Epley	2 50
Mrs T Johns	1 00	Mrs Ed Maule	10 00
Miss E M M, Wash'tn	1 00	Mrs T Whitehouse	1 00
Benj G Hess	10 00	Mrs M E A Granville	2 00
For Jesus Sake, Magnoketa	1 00	Mary E Hathaway	1 50
Miss Emma Kessler	5 00	J M Richardson	1 50
Mrs C A Walker	1 00	Mrs W T Marsh	1 00
I H N, Walker	5 00	Helper	1 00
J C Marlin	2 00	Mrs Cyrus Hubbard	1 00
Mrs Susie Copeland	50	Lucy Brown	2 00
Viola Hively	1 00	I P, Boston	5 00
Mrs Dr C W Eagon	1 00	S S Strawman	5 00
Mrs Silas Beers	1 00	Mrs L M & J M Swift	1 00
Henry Gregory	1 00	Hagar S S, dist 4	58
Subr, Placerville	50	J H Coulter and wife	5 00
Mrs Torrence	50	Miss Lillie Counter	1 50
Mrs W T Stewart	2 00	Subr, Dragonville	1 00
Inasmuch, Mich	5 00	N H Dow	50
Mrs S C Avery	2 50	J D C Asherville	2 00
M S M, Phoenix	50	Mrs Geo Switcher	2 00
C Hanemann	1 00	Mrs Mary M Plumley	50
Waldo D Webster	1 05	Mrs O Shanklin	2 00
Mrs Hulett & Mrs Cross	2 00	Lulu Crowell	2 00
In memory of little Elsie	1 00	Mrs Marg't M Smith	2 50
Friend, Greenville	1 00	Friend, Hanover	5 00
Subr, Colfax	5 00	J W Garner	4 00
J C Bohn	1 00	— Courtenay	1 00
—, Deedsville	2 00	Rev C A Brockmeier	1 00
G G, Glastonbnry	1 00	— Bowling Green	3 00
Jas Lyle	5 00	Geo R Tyzzer	2 00
Mrs Wm Lyle	2 50	N Y Z, Maine	1 00
Wm Lyle	2 50	Mr & Mrs Chas Lowe	5 00
S E, Washington	1 00	L P Swanson	25
John H Braden	1 00	E H Teall	50
Eula Campbell	1 00	H Kraus	25
Miss M & Miss L Parker	2 00	Wm P McClain	1 00
Florence Philbrick	1 00	C D, Rantoul	2 00
Sympathizer, Woodhaven	1 00	Christian, Chicago	50
Friend, Middletown	1 00	Mr & Mrs Elliott	1 00
J O Betton	2 00	Earl & Jessie Elliott	20
J H Beck	1 50	Mrs L E Cowling	25
Ida C, Chicago	50	R P Tilden	1 00
For Jesus' Sake, Sinking Valley	1 00	Friend, Fairview	1 00
C A K, Pomona	1 00	Chas A & Anna Slade	1 00
Sam'l Edwards	10 00	Arthur E Rohie	1 00
R B, Valley Center	10 00	Subr, N Y City	2 00
I H N, Kingshury	1 00	Mrs DeRiddle	2 00
Mrs Geo P Davis	1 00	Mrs Geo Nash	5 00
L V Storer	2 00	Subr, Octagon	1 00
Hudson City Branch Y M C A	6 00	Follower of Jesus, Columbia	1 00
N E W, Bristol	1 00	Jos Cadwallader	2 00
S H G, Sparrow's Bush	2 00	For Jesus Sake, Shawhan	2 00
Mrs Newton Hall	5 00	J N, Fillmore	1 00
Mrs A P Beckwith	1 00	Edna L mh	1 00
Lilla M Leonard	50	C G B, Wellsburg	2 00
Mrs Lizzie Parker	25	Sympathizing reader, Mahwah	5 00
May E Sterling	25	Mildred, Bklyn	1 00
Mrs Lizzie Bill	25	Anon, Bridgeton	2 00
Mrs Geo Tiffany	25	S B Close	2 00
Mrs Jewett Tiffany	25	Mrs Lizzie Sell	1 00
Mrs R M Jewett	25	— Oregon	2 00
Mrs Jas L Lord	25	E M W, Edisto	1 00
Mrs A G Sawyer	25	Geo Lesneu	1 00
Mrs Jndah Lord	25	Sympathizer, Norvell	1 00
Mrs A B Anderson	25	R Clifford Oliver	2 00
Mrs B P Bill	25	A J S, Weedsport	3 00
C P Bill	25	Petersen, Gainesville	1 00
Mrs Jas A Bill	25	W H Shepard	50 00
E H Bnrr	1 00	E C C Stevens	1 00
Mrs E F Bnrr	1 00	Mrs W D Buser	1 00
Mrs Geo E Clark	50	Matthew Robinson	1 00
Albion Holmes	25	Mrs A Hockman	1 00
Mrs A M Marvin	25	I H N, Mineral Pt	1 00
Mrs H B L Reynolds	25	Ellen M Weimer	1 00
Friend, Hamhurgh	50	C Q Tucker	50
Mrs F Fosdick	25	In Jesus name, Morton	1 50
Mrs C E Rathbnn	25	B F Grover	5 00
Henry Griffin	25	Wm Newsom	2 00
Mrs H S Peck	25	I H N, Connersville	2 00
E O Reynolds	25	Misses Blanche and Rosa Newhern	2 00
Mrs A L Davis	25	Mr & Mrs C M Clinton	1 00
Friend, Hamhnrgh	20	J A Ellis	1 00
Edna J Ely	25	H P, Attleboro	1 00
King's Daughters, Erie	2 75	Subr, Stonington	1 00
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Mr & Mrs Chas Hoffman	2 00	J K Grandy	3 00
S R Baker	2 00	David R. Wooster	5 00
G A Creekmore	5 00	Rev B F Jackson	5 00
Mrs S H Jennings	1 00	For Jesus Sake, Florence	1 00
Flora Mills	1 00	A D, Holmdel	5 00
Mrs E K Bilish	1 00	Mrs M J Kessinger	5 00
M H, Brooklyn	2 00	Rev & Mrs B E Fake	5 00
Banner School, Dunlap	2 00	M A S, Brandon	1 00
Mrs W F M, Warsaw	1 00	J A H Sudbury	1 00
Lnzerne	10 00	M V Taylor	2 00
M S E & E C E, Remington	2 00	Minnie Neiswander	5 00
J B Younglove	1 00	A M M, Hartford	10 00
J Brownbridge	1 00	Friend, New Haven	1 00
H E Staples	1 00	Lettie, Hempstead	2 00
Mrs A O Farr	5 00	Sympath's, Aberdeen	5 00
For Jesus' Sake, Brooklyn	2 00	John McSween	5 00
Wm Ferguson	5 00	Light Bearers Miss Band, Phila	1 00
Mrs M, Brookline	1 00	Mrs Rebecca Wagner	5 00
S E & J A O, Phila	4 00	I H N, Montrose	1 00
Mrs C A, Thompson	3 00	Jos Rutlege	5 00
Friend, Gonic	2 00	Caroline Rutledge	1 00
A F Lunt	5 00	E F Venter	1 00
C S, Tohocton	1 00	I F M, Va	5 00
—, Phelps	1 00	Epworthian, Province	1 00
Thos Roberts	10,00	— Hampton Beh	1 00
Mrs J Larson	2 00	Two Sympathizers, Oneida	10 00
Miss Olivia C Miller	5 00	Stephen S Bliss	5 00
Mrs N C McDuffie	1 00	— Ariel	1 00
Mrs A W Reid	2 00	C H, M G, Paterson	10 00
Mrs E B Tibbitts	2 00	Sympathizer, Toledo	1 00
Mrs M J W, Eustis	50	Mrs Cornelia E Judd	10 00
E S Wolfe	2 00	Mrs Harriet M Cole	10 00
Mother and son, Ann Arbor	2 00	B A Ayres and wife	2 00
Mrs D Cooley	1 00	Subr, Chicago	1 00
Edward Garlick	1 00	Mrs F R Bane	5 00
D S Donegan	1 00	S R W, Jamestown	1 00
Rev W A Randle	5 00	W H & F Miss'y Soc'y Lnth Ch Strasburg	3 00
Grandmother, Colorado Springs	50	Lydia Benton	1 00
D W Horton	1 00	Mr and Mrs F W S, Lykens	5 00
James John	5 00	Mother and danghter, Lafayette	2 00
W C T U, Wilsonville	6 75	Mrs A A Seely	5 50
Different Churches, Wilsonville	8 25	Ellen Angell	1 00
J H Daie	2 00	Friend, Cnadilla	1 00
J H Ashby	1 00	F Hulster	2 00
L L Ashby	1 00	Mary Shaltenbrand	1 00
S W Miles	1 00	L H Wistrom	1 00
E F H, Omaha	5 00	Mr Lindgren	1 00
Mrs F D. Traer	2 00	W Ericson	1 00
Serena Turner	12 00	Mr Sweden	50
Mother & son, Ivonia	2 00	J W Angle	50
J F & Esther White	2 00	Mr Skogman	1 00
S H Ross	2 00	P A Ring	1 00
D H Lord	1 00	H S Carpenter	1 00
J D Seip	1 00	A C Ericson	50
J W Woermann	2 00	J E Johnson	50
Cong Ch & Y P S C E	4 20	J F Lindberg	1 00
—, Holland	3 00	Mrs Boestrom	50
Mrs C H S Lawrence	2 00	**Total**	**$5,192 95**
Hannah A Swanson	2 00		
A Scorch woman	10 00		
Earl Pierce	1 00		
I H N, Orange City	8 00		
Friend, Waddington	3 00		
" Hopkinton	50		
Frank Moore	50		
E M S, Morrow	1 00		
Happy Home, Galesville	55		
Reader, Harrishnrg	1 00		
John S Fnnk & wife	5 00		
I H N, Edmond	2 00		
Mrs H Herbert	2 50		
Citizens, Mill Village	2 50		
Mr & Mrs E O Wright	1 00		
Mary McLean	50		
Mr & Mrs F G Stauffer	1 00		
—, Norfolk	1 00		
J Seward Frank	2 00		
M S R, Bklyn	1 00		
Robt Boyce	2 50		
2 friends, Machipongo	1 00		
Susan Johnson	5 00		
Benj Morris	1 00		
W H & Mrs D S Rowe	1 00		
C E Wangh	5 00		
I N N, Brighton	06		
" Hackensack	1 00		
W H Fishburn	1 00		
E F H, Easton	1 00		
C E, Hillside	1 00		
Mrs A O Tawney	1 00		
Sympathizer, Tribe's Hill	5 00		
C A Hagaman	3 00		
M Turner & wife	3 00		
— Montrose	1 00		
K B, Marceline	2 50		
Inasmuch, Honeoye	1 00		
In Jesns Name, Milford	1 00		
Mary B Patten	50		
Mrs F P Haworth	1 50		
Geo M Forsler	5 00		
Margaret F. Centre Bridge	2 00		
Sam M M'Canliss	2 00		
Mr & Mrs W A Dickel	10 00		
W H Hamilton	1 00		
Epworth League, Hornbrook	5 00		
Mrs G S Orcutt	5 50		
May F Woolever	2 50		
Blanche Miller	1 00		
H C Allen	5 00		
Mrs A R Shaw	2 00		
J M Waite	2 00		
Nannie Hume	5 00		
J H Grover	1 00		
Mrs S Whatmongh	2 00		
E M S, Phila	1 00		
Minnie Horst	25		
Miss Margaret Gore	5 00		
Mrs C S Kraft	20 00		
M A, Franklinville	2 00		

And over 500 others aggregating $5,000 to be acknowledged next week.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.
T. DeWitt Talmage
EDITOR.
B. J. FERNIE. G. H. SANDISON.
Associate Editors.

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The Pulse of the World.

WE all read the newspapers, but every busy man and woman wants to know how to read them. If our time be limited, take the editorials which are a summation of important events. Take the reports of educational, artistic and religious meetings. Do not sit down to a banquet of arsons and manslaughter and divorce cases. What you read in the newspapers finally decides your character. The newspaper is the library of the great masses of the people, and out of it they must make their selection. Read chiefly those parts of the paper which are best calculated to improve you. Read what will make you better, not what will make you worse. We are not worthy of citizenship unless we keep our eyes open to the events which affect the welfare of the community where we live. But gossip, whether on the tongue of the gadabout, or printed in newspaper columns, will improve neither body, mind nor soul. It takes all kinds of information to make a newspaper; but we are not expected to devour all any more than when a man sits at the table is he expected to eat everything on it, making no distinction between sugar and salt, sweet oil and vinegar. There are many things that do for spices that will not do to take in large quantities. We want more common sense in newspaper perusal. What a mighty advantage it gives us all twice a day to feel the pulse of all Christendom; the morning papers telling us how the world is at daybreak, the evening papers telling us how the world is at sundown. What opportunities we have for watching the world's progress.

All the world brought so near together, we ought to have an all embracing sympathy. So much intelligence implies a corresponding responsibility. I suppose God is preparing all these newspapers and telegraphic and telephonic wires and railroads so as to make quick work of the world's final evangelization. The Bible idea of nations born in a day is by most people taken as figurative. I take it as literal. All the oceans cabled, all the continents strung together with electric wire some time in one hour all nations may get the gospel call, and the next morning or evening papers have for head lines the names of ten or twenty nations born unto God that day.

Let every nation rise and bring
Its honors to our King
Angels descend with songs again
And earth repeat the loud Amen

Charity Balance Sheet

Showing the Moneys Received and Expended by THE CHRISTIAN HERALD for Various Charities, Missions, and Other Religious and Benevolent Work During the Year 1896.

RECEIPTS:

Balance Carried Forward from 1895		$5261 46
Other receipts as per acknowledgments in columns of THE CHRISTIAN HERALD:		
JAN. 15		208 45
" 22		2252 04
" 29		2044 09
FEB. 5		1899 06
" 12		1925 14
" 19		1256 61
" 26		1797 20
MAR. 4		1616 86
" 11		911 70
" 18		2044 40
" 25		1282 00
APR. 1		2021 99
" 8		2613 02
" 15		3362 00
" 22		1547 25
" 29		621 25
MAY 6		486 13
" 13		379 04
" 20		1439 14
" 27		400 62
JUNE 3		16 00
" 10		138 26
" 17		820 92
" 24		70 83
JULY 1		226 90
" 8		291 82
" 15		504 57
" 22		346 11
" 29		412 37
AUG. 5		657 08
" 12		576 62
" 19		1206 36
" 26		535 85
SEPT. 2		391 07
" 9		913 17
" 16		405 53
" 23		479 87
" 30		604 84
OCT. 7		391 34
" 14		69 85
" 21		476 51
" 28		230 64
NOV. 4		284 95
" 11		204 36
" 18		384 65
" 25		200 73
DEC. 9		366 08
" 16		824 39
" 23		636 45
" 30		755 59
JAN. 6, '97. (Rec'd before Dec. 31, 1896)		370 80
" 13 " " "		557 68
" 20 " " "		288 21
Total		$50,012 61

All expenses connected with the distribution of these Charity funds are borne by THE CHRISTIAN HERALD.

DISBURSEMENTS:

Armenian Relief during 1896 (This with the $16,203.04 distributed in 1895 makes a total disbursement up to Dec. 31, 1896, of $50,024.20.)		$33821 16
Industrial Institute, Mayesville, S.C.		233 50
International S. S. Association		333 33
Philafelean League		278 40
To the Fund for Expenses of Cooper Union Meetings		100 00
Mrs. Jamal's School for Girls, Jernsalem		151 12
Miss Emma Nassau's Work among Lumbermen		163 81
Mrs. Williamson's Home for Rescue of Fallen Women		125 50
Tombs Prison (Bibles in each cell)		40 00
FOR THE LORD'S WORK IN FOREIGN FIELDS.		
Bishop Hartzell, of Africa	$10 00	
Rev. J. W. Wadman, Japan	15 00	
Rev. J. W. Wadman (for Bibles)..	10 00	
Rev. R S. Taylor, Madura, India .	5 00	
Rev. J. L. Dube, Natal, Africa ..	18 00	
Mrs. M. E. Logan, Micronesia ...	2 60	
Rev. E. H. Richards, Zambesi ..	6 39	
Dr. W. T. Currie, Bengnella, Africa	10 00	
Dr. John G. Kerr, Canton, China.	10 00	
Dr. J. B. Busteed, Seoul, Corea..	15 00	
Rev. R. H. Nassau, Gaboon, Africa	10 00	
Dr. J. P. Cochran, Oroomia ..	10 00	
Mary Sharp, Monrovia, Liberia ..	15 00	
Rev. J. N. Cushing, Burmah ..	10 00	
Rev. G. E. Whitman, Swatow, China	10 00	
Mrs. J. H. Kilbuck, Bethel, Alaska	11 55	
Rev. J. M. Spangler, Callao, Peru.	10 00	
Rev. Geo. D. Wilder, Peking, China	10 00	
Rev. Francis M. Price, Micronesia	10 00	
Rev. H. Adamsen, Bangkok, Siam	10 00	
Rev. Wm. H. Gulick, San Sebastian, Spain	10 00	
Rev. M. Fenwick, Wonsan, Corea .	15 00	
Rev. J. Paul, Lakhimpur, Assam .	10 00	
Rev. W. P. McLaughlin, Buenos Ayres, Argentina	10 00	
Rev. W. C. Evans, Mexico	10 00	
Am. Board of Foreign Missions	314 41	
Presb. Board of Foreign Missions	10 00	
		587 35
Bethesda Home, Brooklyn (For Friendless Girls)		1200 00
The Bowery Mission		1096 79
Children's Home, Nyack, N. Y.		8503 55
Rev. G. W. Sharp (Sunday School Missionary in Southwest)		852 00
TO VARIOUS HOME MISSIONS, AS FOLLOWS:		
Alpha Baptist Mission	5 00	
Seamen's Mission, N. Y.	2 00	
Door of Hope	37 98	
Day Star Home	15 00	
Brooklyn City Missionary	2 00	
Living Waters Mission, N. Y. ..	1 00	
Y. M. C. A. among Lumbermen..	12	
Five Points Home of Industry. ..	10 71	
Jerry McAuley's Mission	27 35	
Florence Mission, N. Y.	6 00	
Mrs. Stombaugh's Mission, Danphin Island, Ala	1 00	
Five Points Mission	6 00	
N. Y. Rescue Mission	2 00	
Catherine Mission, N. Y	20 50	
Elim Home for Convalescents, Belle Island, Conn	3 00	
American Bible Society	6 00	
HenryVail's New Orleans Mission	3 00	
Miss Ruddy's Italian Mission	4 00	
Rev. James O'Connor's Mission ..	1 00	
Kalb Lutheran Mission	3 00	
Mrs. Lathrop's Work in N. Y. ..	1 00	
Grace Church Nursery, N. Y	1 00	
Bella Cooke's Work	46 75	
Working Women's Home	20 00	
National Temperance Society..	1 00	
St. Andrew's Coffee Stands	21 70	
Rev. Stephen Merritt's Work	4 00	
Oliver St. M. E. Church	5 00	
Rev. Wm. Jentsch's New Lutheran Church in Connecticut	10 00	
Miss Hard, People's Tabernacle, Jersey City, N. J	10 00	
Abigail School	10 00	
Rev. Mr. Hagglund's Swedish Work	5 00	
Presb. Board of Home Missions	15 00	
Mrs. Nikumbi's School	1 00	
Huie Kin's Training School. ..	1 00	
		309 11
SUNDRY BENEVOLENCES.		
Sick widow and four children	9 00	
"Little No. 5000"	15 25	
Blind Mary	28 50	
Mrs. Darrall	2 00	
Cases of urgent need presented by Rev. D. M. Heydrick	44 00	
Mr. Keisendar	1 00	
Mrs. Boyton	1 00	
Mr. M'Clone	6 00	
Mr. Little	4 25	
Paint Mission Worker's Fare to Washington	6 50	
Edward Huckett	4 50	
Dinner to poor children, per Miss Culmore	5 00	
Relief to Clergyman's Widow	20 00	
Mrs. Vandecar	5 00	
		152 00
Balance Carried to 1897		2001 99
Total		$50,012 61

BRIEF NOTES.

CAUTION.—Complaints have reached thi office of persons in New Jersey being swindled by man who fraudulently pretends to be a canvasse for this journal. Persons intending to subscril will do well to be on their guard against him. It always better to send the money direct to this offi unless the subscriber, personally knows the perso through whom he sends it.

Owing to the unusual pressure of adve using upon our columns this week, the regul Music Page is omitted. The Christian Endeav Topic will be found on page 183.

Major Whittle and Mr. George C. Stebbi are now evangelizing at Dumfries, Scotland. Th report a deep religious interest having accomp nied the work just closed at Greenock.

Christian Endeavor Societies are rapidly i creasing in the missionary field. Dr. Farnham Shanghai, Dr. Wallace of Mexico, and many oth missionaries testify to the benefits derived from t societies.

Evangelist E. R. Hermiston writes us th he has had a time of blessing at Brantford, Ont. one meeting alone twenty persons made profess of faith, and each evening during his visit so souls were received.

Commander Ballington Booth of the Vol teers conducts a noonday meeting every Tuesd at the Metropolitan Temple, Seventh avenue a Fourteenth street, New York. He is assisted his staff and has very interesting and success meetings.

Dr. Henry Jessup who has been traveling Egypt for recuperation is reported to be now on way back to his field much strengthened. He l been prostrated by whooping cough, a compla which seldom attacks a person of mature life wi out danger.

A musicale for the benefit of THE CHR TIAN HERALD Children's Home at Nyack-on-t Hudson, was given on Thursday, Feb. 25, at residence of Prof. Henry Eyre Browne, 336 l fayette avenue, Brooklyn. The gathering wa large and representative one and a substantial s was netted for the charity.

Gypsy Smith and three other Evangeli have been conducting a great religious campa at Bradford, England. Sixteen churches were u and at all of them there were large congregati and many additions to the membership.

Mr. Richard Cadbury, a Christian ma facturer of Birmingham, England, has recently voted a sum of money to a wise benefaction, presented a Bible to every pupil above a cert grade in the public schools of the city. The ports from the schools aggregated over twe thousand. Mr. Cadbury was surprised at the n ber, but he did not curtail the gift.

Bishop Whipple of Minnesota draws striking contrast between the past and the pres condition of Indians among whom he began w thirty-eight years ago. The attitude of the gov ment toward them has greatly changed, also pu opinion, and there were now in his diocese n Indian members of his church than there w white communicants when he was elected bisho

The Church Missionary Society is tak steps to inaugurate a new aggressive work in W Africa. The limits of the Colony of Sierra Le have been extended and government stations fa the interior have outrun missionary outposts there is an urgent call for Christian leaders to c forward evangelistic work in the "hinterland."

Rev. Thomas Harrison will commenc series of revival meetings on March 14 at the ternacle Methodist Episcopal Church, Greenpo Brooklyn, of which Dr. H. E. Burnes is pas Mr. Harrison held meetings in the same ch eight years ago. He will have among his as ants and workers many who were converted du his former visit. One of them is now a truste the church.

Dr. L. W. Munhall is holding meeting t Oakland, Cal. On February 14 he preached in donough Theatre, which was crowded by yo men. By Munhall pointed out the various w by which men go to ruin, and especially dwel the theatre and the saloon as wide and much t eled roads. In response to his invitation ov hundred and fifty young men rose for prayer.

During this month the Evangelistic m ings in Cooper Union, New York, will be conti d uncer the management of Dr. A. C. Dixon. T are well-attended. Every Monday afternoon Dixon will preach, and on the other days of week Saturdays excepted, Evangelist Schiv will conduct the meetings. Mr. Moody closed s services at Carnegie Music Hall on Feb. 28th. t Dr. Dixon will hold a service in that building e v Sunday afternoon through March.

A Conference for Bible study will be held t Cleveland, Ohio, in Association Hall, March 1 There will be three sessions each day. Among e speakers will be Rev. George C. Needham, Re J. Erdman, Prof. W. G. Morehead, Pastor I. Scofield and Prof. E. F. Streeter. All inqu about the conference, accommodations, etc., be addressed to Mr. F. M. Barton, Y. M. C Cleveland, Ohio, who will shortly after the co ence be able to supply a stenographic report o proceedings.

During the past week Mrs. Helen L. Bull of Elmira, N. Y., has held W. C. T. U. meetin several churches of New York City, which been largely attended. Among them were Eighteenth Street M. E. Church; the West Presbyterian; the Bloomingdale Reformed; St. Michael's Protestant Episcopal, and Grace M odist Episcopal. Mrs. Bullock has now laboring in the city since the close of January has done an excellent work in arousing and i ing public interest in the Temperance cause.

The Palestine Exploration Society has made an interesting discovery. In trying to the old wall on the south side of Jerusalem a nificent staircase was uncovered. When the and debris of eighteen centuries was remo thirty-four broad massive steps were revealed ing down to the pool of Siloam. There is no d bt that this is the staircase referred to by Nehe as "the stairs that go down from the Ci David." As the staircase leads to the temple it may also have been the "Ascent," which s pressed the Queen of Sheba when she visited ng Solomon.

THE BIBLE AND THE NEWSPAPER

Greece Menaced.

CRETE is still the problem on which the diplomatists of Europe are exercising their ingenuity. How to devise a solution which will reconcile the conflicting interests of Turkey, Greece, Russia and England, seems to be beyond their powers. Incidentally the wishes of the people of Crete come under consideration, but the diplomatists are not accustomed to take such matters into account. Autonomy is apparently the favorite scheme, with the Sultan as suzerain and receiver of tribute: but the Cretans do not desire autonomy, but annexation to Greece, and the Greeks naturally favor that plan. The powers, however, insist on Greece withdrawing from the island, and England demands that Turkey shall also withdraw pending the final settlement of the question. They gave Greece a practical intimation of their determination to be enforced by firing on the insurgents when the latter attacked the capital. The spectacle of the powers firing on Christians in the interest of Mohammedans has excited the indignation of European peoples. The Emperor of Germany appears to be the leader of the concert in opposition to Greece. He urges the powers to compel Greece to withdraw from the island and to blockade the Piræus, the port of Athens, and other Greek ports, until Greece obeys. Russia also has sent a peremptory order to Greece to withdraw within three days, and intimates that serious consequences will ensue if Greece continues to defy the powers. On the other hand, the Sultan has been restrained from attacking Greece. The powers seem thus to have taken upon themselves the role of a policeman who stops a fight by compelling both parties to retire, and as Greece is no match for Turkey in the field, she profits by the interference, unpleasant as it is. For one thing we may be thankful: Greece, by her bold action in going to the defense of the Cretan Christians, saved them from massacre. If some power had thus interposed in Armenia thousands of Christian lives might have been saved. All Europe will be glad if Greece ultimately gets the island as a reward, but in any case, the powers will not restore it to Turkey, in the face of public opinion in Europe. If all the other Christian territories that the Turk misgoverns were delivered from his yoke it would be well:

Because he remembered not to show mercy, but persecuted the poor and needy and the brokep in heart, to slay them. (Ps. 109:16, R. V.)

The Inauguration Bible.

A dispatch from Springfield, O., gives a detailed description of the Bible which will be used in the inauguration of Major McKinley. It has been specially printed and bound for the purpose, and has been presented on behalf of the donors to the President-elect by Bishop Arnett of the African Methodist Episcopal Church. The covers are red, under gold, with round corners. The linings are of white moire antique striped satin and silk. Inside the front and back covers are beautiful panels inlaid with dark blue turkey morocco, known as Bishop's purple, finished in gold. The centres of the panels are of white satin. On the satin centre on the front panel is printed an inscription of presentation. The paper upon which the book is printed was made at an Ohio mill. The types are unsurpassed for clearness and beauty of style. The binding is of the finest and most superb grosgrain morocco, dark blue in color. It has a fine line of gold around the outer edge. A pure gold plate in the centre has engraved upon it the following inscription: "William McKinley, President of the United States of America, inaugurated March 4, 1897." A more appropriate gift from a Christian people to the Chief whom they have elected could not be made. It will be well for him and for the nation if he uses it as the ruler of God's ancient people was directed:

It shall be with him and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them. (Deut. 17:19.)

Appreciated Stock.

A press dispatch from Portland, Ore., reports a remarkable acquistion of fortune by a tailor of Moscow, Idaho. The tailor recently went to his bank to get an insurance policy which he had deposited there with other papers for safe keeping. In turning over the papers to find the policy, he came upon some soiled documents which at once arrested the eye of the cashier who was watching the tailor's treasures. He asked the tailor what those documents were. The tailor replied that they had been given to him five years before, by a customer who was not able to pay for a suit of clothes he had ordered. The tailor had tried to sell them, but he could not get anyone to pay anything for them. He had put them away in disgust, and had marked the suit of clothes in his books as a total loss. He had forgotten all about the transaction till he saw the stock among his other papers. He speedily became interested, however, when the cashier told him that the value of the shares had been going up for some time and were then worth forty thousand dollars. In a business transaction such as this, the tailor doubtless took into account the possibility of a gain, but he must have been surprised at a gain so enormous. There will, the Bible tells us, be similar surprise in the day of final award when Christ's servants who have taken pity on his poor and helped them without any expectation of gain and have forgotten it, find to their amazement that their Lord has taken note of the deed done in his name and rewards them according to his riches:

Then shall the righteous answer, Lord, when saw we thee a-hungered and fed thee? . . . And the King shall say unto them, verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. (Matt. 25:40.)

To Measure Thought.

It would not seem possible to measure anything so intangible as thought, but an effort to do so has been made by Professor Mosso of the University of Turin. He has been working on this theory for several months past, and has constructed two instruments to aid him in his investigations. One of these is an extremely delicate balance of the spirit-level kind. The balance is a board sufficiently large to hold a man lying at full length, and is suspended so that it will swing lightly on pivots at the centre. So delicate are its movements, that a weight almost as light as a feather will cause the balance to deflect towards the head or the feet. A man lay upon this board perfectly quiescent, and the balance was exactly horizontal; but so soon as his attention was called to a problem and he began to think, the end of the board on which his head lay, dipped. Another test used was a glass cylinder enclosing the arm to the elbow, and closing with rubber around the elbow. This was filled with water and a small glass tube half way down the larger one communicated with it at right angles. When the man was perfectly quiescent the water rose about an inch in the cross-tube, but so soon as he began to think, the water fell and barely filled the larger tube, showing that the size of the arm had decreased as the brain called the blood from the hand and arm to help it in its work. Even a dream had this effect, though in a slighter degree. By what organs the brain thus calls for the blood from other parts of the body when it needs it, no one knows; but it evidently has such organs, and its call is obeyed. We can but wish that as much could be said for that figurative body of the church to which the apostle compares it. When any members of that body are in need of sustenance there should be the same promptitude in supplying it.

That there be no schism in the body, but that the members should have the same care one for another. (1. Cor. 12:25.)

PIRÆUS, THE PORT OF ATHENS, NOW THREATENED WITH BLOCKADE.

The Farmer's Perspective.

A curious illustration of the lack of a right estimate of relative importance of transactions was given to the *New York Sun* by a city lawyer. Among his clients is a wealthy farmer who came to the city recently to consult the lawyer in respect to several affairs. The one to which he devoted most of the interview, and to which he had given a good deal of careful thought was whether or not a balance was due to the man to whom the farmer sold his eggs. It was complicated by a previous deal in which there had been a dispute as to whether an egg belonged to the category of "new-laid eggs, fresh eggs, or simply eggs;" also by a question of responsibility for one or two eggs which had been broken in transit. The farmer had thought the matter out and, he stated his views with such careful deliberation of manner and speech as to tire the lawyer, who reminded him that the whole question involved only a few cents. The farmer said he had always been careful of cents and the matter being disposed of was about to leave, when the lawyer reminded him that he had referred to some mortgages about which he needed advice. "I had forgotten them," said the farmer. From his story it appeared that he had lent thirty-two thousand dollars to a man who had paid no interest in two years. He was foolish to lend so much on the land, the farmer admitted, but it was done now. He would not do anything in it anyway, but he was going to see about that egg account. The lawyer laughed when his client was gone and said the man was always like that, indifferent about matters that were really important and very strenuous about trifles. Probably there are not many men of that kind, but at the last it will be found how large is the number of those who have made a similar mistake as to the relative importance of temporal and spiritual things:

So is he that layeth up treasure for himself and is not rich toward God. (Luke 12:21.)

A Costly Rats'-Nest.

A strange discovery has been made in the house of a recently-deceased citizen of Dobbs Ferry, N. Y. The man had been remarkably careful in his expenditure, and as he and his family had several ways of making money, it was believed that he would leave a snug little fortune behind him. All that the widow could find, however, was $250. Recently the widow employed a carpenter to transform a cow-shed into a chicken-coop. In the course of the work he tore up the floor, and there, under the boards, he found a rats'-nest constructed of greenbacks. The rats had found a treasure, which the old man had secreted, and had carried some of it off to line their nest. The bills were in fragments, but it was possible to piece together some of the tens and twenties. In all the lining of the nest was worth nearly five hundred dollars, and now it is hoped that the hiding place will be found from which the rats abstracted the bills. There is grim irony in that man's lot. That the result of all his long years of toil should have been used to make a litter of young rats comfortable in their nest seems cruel. If he could have foreseen it, it would have almost driven him crazy. If he knows of it now it will make little difference to him. On the other side of the grave the important question is not as to the money left behind, or what becomes of it, but whether through Christ eternal riches have been secured.

Charge them that are rich in this world . . . that they do good . . . laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life. (1. Timothy 6:17-18.)

Water from a Reed.

A curious method of obtaining water in an emergency is described by a gentleman who was at one time a member of a United States geological and surveying expedition in Indian Territory. The party had been for some time without water, and at last the search for water became the chief object of concern, as all were suffering from the want of it. One of the party was an old trapper, whose experience of the territory had several times proved valuable to the others. He was particularly eager in his search for water, and finally he paused at a place and examined the soil. He announced that there was water near the surface which could be secured by digging a well. That, however, could not be done. But the trapper wanted water too badly to be defeated. He searched around till he found a reed. He wrapped some moss around the end and, digging a hole, he inserted the reed and filled up the hole and stamped the soil hard. In a few minutes he applied his lips to the reed and declared the water very good. Other members of the party in turn followed his example, and were rewarded with a most delicious drink of water. "How is it, it is so clear?" the trapper was asked. He explained that the moss acted as a filter, and the soil being full of water readily yielded it. He said that more than once he had been saved from much suffering by the same simple device. It was well for the party that the trapper was among them, otherwise though with water so near them, they would have continued to suffer of thirst. It is so with those who are thirsting for salvation and know not that it is within their reach

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat. (Isa. 55:1.)

THE SUNDAY SCHOOL

PRAISE YE THE LORD

Christian Self-Restraint.

Sunday School Lesson for March 21. I.Cor. 9: 19-27. Golden Text, I.Cor. 9: 25. By Mrs. M. Baxter.

CHRISTIAN self-restraint is self-restraint after the pattern of Christ and by the power of Christ. It is one of the fruits of the Spirit, (Gal. 5: 22), and is called in the authorized version "temperance" but in the Revised "self-control." It is one of the things which the apostle Peter teaches us to add unto our faith, (II. Pet. 1: 6); and he places it between "knowledge" and "patience," showing us that knowledge which does not result in this self-control does not attain its legitimate object, and cannot bring forth that patience which, when it has its perfect work, makes us "perfect and entire, wanting nothing." While it is called in Scripture self-control, it is practically Christ-control, but it can only exist and last where there is the fullest co-operation of our own will with the control of our Lord by his Spirit. It is neither independent self-government nor is it the despotic rule of Christ. It may seem to be a paradox to such as know not the Lord, but it is nevertheless true, that in measure as we yield ourselves to Jesus we have power over ourselves. In the chapter before us the apostle is dealing with

His Rights.

According to the Revised Version he says: "Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer? Or I only and Barnabas, have we not a right to forbear working?" (ver. 3, 6). "If others partake of this right over you, do not we yet more? Nevertheless, we did not use this right." (ver. 12). There is nothing about which "the flesh," *i.e.* our self-life is more sensitive than our rights; that is what we think to be due us from others. Paul knew well what his rights were, but he did not exercise them, nor did he complain against those who robbed him of his rights. A year before he wrote this epistle to the Corinthians in A.D. 59, he had written in A.D. 58 to the Galatians, "I am crucified with Christ," and above and over all his rights he gloried in the cross of our Lord Jesus Christ whereby the world was crucified to him and he unto the world. (Gal. 6: 14). Paul was a consistent man; he did not assume the position of a man crucified with Christ just when he was in the act of preaching or praying, and then in the common affairs of life act as one who was not crucified, but keenly alive to his own interests: but he maintained this position which he had taken by faith, right through all the details of his daily life. He had as much right to marry a Christian woman, and have around him the comforts of domestic life, as any other Christian man. But called as he was, to bear Christ's name "before the Gentiles, and kings, and the children of Israel," to be "in journeyings often and in many perils, he would not exercise his right, which was lawful but

Not Expedient.

Paul had a right to expect that those to whom he preached should maintain him and his companions. This he asserts in a strong way: "What soldier ever serveth at his own charges? Who planteth a vineyard and eateth not of the fruit thereof, or who feedeth a flock, and eateth not the milk of the flock?" (I Cor. 9: 6, 7). And he quotes from the book of the laws that the very oxen who tread out the corn are not to be muzzled how much more then should spiritual teachers be maintained by those to whom they minister? He brings forward the strongest argument to prove his point: "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" And after reminding the Corinthians that the priests in the temple are maintained by their part in the sacrificial offerings, he says with emphasis, "Even so did the Lord ordain that they which proclaim the Gospel should live by the Gospel."

Having thus fully established his right, this man who could speak to others about a citizenship—Luther translation citizen rights—in heaven goes on to say, "But I have used none of these things." Paul had closely examined his chartered rights in heaven in the light of the life and teaching of his Lord. "Seek ye first the kingdom of God and his righteousness and all things shall be added unto you," with the exhortation: "Be not anxious what ye shall eat or what ye shall drink or wherewithal ye shall be clothed," had entered deeply into his soul. He had found in the exercise of his heavenly rights a glorious freedom from himself in dealing with God about everything which set him free from every burden about things temporal. He knew that God cared for him and that his interests were safe with him. Thus when some would benefit from his ministry and make no return, selfishly callous as to whether he had food or clothing, there would be no bitterness or spirit of harsh judgment in the mind of Paul, he would simply know that God's help would come to him in some other way, and he

Remained Self-Controlled.

There was one thing in which Paul gloried. It was not his preaching of the gospel that had become the necessity of his life, "woe is unto me if I preach not the gospel," he speaks of it as a stewardship committed unto him, but his glorying and his reward was "That, when I preach the Gospel, I may make the Gospel without charge so as not to use to the full my right in the Gospel." Here we have an example of true Christian self-control: self-denied instead of asserted and considered.

The apostle gives us more of his life when he says, "For though I was free from all men, I brought myself under bondage to all that I might gain the more. And to the Jews I became as a Jew, that I might gain the Jews, to them that are under the law as under the law, that I might gain them that are under the law; to them that are without law as without law, being not without law to God, but under the law to Christ that I might gain them that are without law." Here is, in fact, another side of Christian self-restraint. How many there are, even of true Christians who value themselves on their doctrinal exactitude, who trust in themselves that they are in the right and, like the Pharisees, despise others. Paul, who had gone through much experience and had passed through phase after phase, under the law, was ready to meet each one where he was. Instead of ventilating his own superior knowledge, Paul came down to the level of every weak, ignorant, superstitious or legal inquirer with whom he had to do, and took him on his own ground. He had learned his Master's lesson, "I have many things to say unto you but ye cannot bear them now." Paul knew that he could not gain the Jews in the same way as the Gentiles. He knew well the Jewish standpoint, but it would have been useless to speak to the literary philosophical Athenian in the same way as to the Jews. Thus Paul exercised self-control, he might lose ground with the Jews by his work among the Gentiles, and *vice versa*, but what things were gain to him in his doctrinal prestige, these he counted loss for Christ. How many are afraid of being thought ignorant or being counted inconsistent if they simply follow the leading of the Spirit of God in dealing with souls! How many are ready to sacrifice souls on the altar of their personal reputation. The Holy Ghost never establishes our consistency or ministers to our prestige: "He shall glorify me," said our beloved Lord. Paul thought it worth while to become as weak that he might gain the weak, and he remains one of the greatest and most influential man that ever lived.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

IT is not difficult to understand why Paul wrote to the people at Corinth such words as those of the lesson. He had lived a year-and-a-half among them and knew the kind of temptation that assailed them, and what were the sins into which they were liable to fall. The necessity for such teaching has not passed away. If Paul were to spend a year in New York, Washington, or Chicago at this day, and afterwards were to write a letter to the Christians of either city, it would probably be a letter full of just such teaching. Corinth was a city full of active, wealthy, pleasure loving people, such as are to be found in our own cities to-day. They made

By per. Chas. Scribner's Sons

"They do it to obtain a corruptible crown."

money easily and abundantly, and they spent it freely on vicious indulgences. The city was beautifully and advantageously situated. A glance at the map shows that the southern half of Greece is almost an island. A strip of land about three-and-a-half miles wide unites this half to the half on the mainland. At the southern end of the strip rises the mountain of Acrocorinthus, its summit crowned with a citadel. On the side of the mountain, about two hundred feet above its base, the city of Corinth was planted. On its right was the port of Cenchræa, on its left, the port of Lachæum, and on a level plain in front was the great marble stadium where the Isthmian athletic games took place. Corinth's situation was favorable to traffic. Owing to the dangers of navigating vessels around Malea, the southern promontory of Greece, vessels were either unloaded at one of the ports and the goods sold at Corinth, or the vessels were raised up bodily out of the water and dragged over land on huge trucks to the opposite port and re launched. This traffic brought a great deal of trade and profit to the people. The city was a marvel architectural beauty. Its temples, amphitheatre and its private residenc were magnificent. But it was mora corrupt. The merchants who resort thither found every provision made in p fusion for the gratification of their lic tious passions. The very worship of city was a vicious orgie. The peo revelled in vice and many of the mercha who went there for a brief stay, gave aw the whole of their fortunes in their drunk maudlin revelry. From an incidental erence that the Apostle makes (I. Cor 9), we learn how corrupt had been the p life of some of the men and women w composed the church that he gathe there during the visit described in A 18: 1-18. These people surrounded fascinations, seeing the pleasures still go on in which they formerly indulged, wo be strongly drawn back into their old Some of them yielded, and the Apo was extremely anxious about the oth He appears to have written them letters, only the second and the fourt which have survived in the New Te ment. In these he earnestly begs the live the higher life, to keep their bodie subjection, to live after the spirit and after the flesh. He reminds them how wrestlers and athletes in the games de themselves that they might win the p and urges his converts to show sin self-denial that they might win the gre prize. He recalls to their memory his example, and tells them he still ha keep his body in subjection lest he sh become a castaway. By every mean urges them to restrain their appetites propensities and live a pure life. A told the Romans, those who after the flesh, indulging th selves, would die: only t who lived after the spirit, ing spiritual delight and spir achievements, would have nal life. And this fact is as in America at the present as it was in Corinth eigh centuries ago.

All things to all Men. does not mean that Paul cha his principles, but that he ted himself to the people he dealing with. Cecil, the preacher, was addressi sleepy audience of miners could not get their attention must get them to listen; I have them attend," he me exclaimed. But how? Tell something they will take terest in. He described an ecution he had witnessed, a stantly every one was list eagerly and they listened, while he pressed the less the crime. John Wesley plained bitterly of an aud he had at a place called town. He gave them, he only elementary teaching, that they were gay, gentee ple, but it was beyond depth. "It is very hard comments, "to be sha enough for a polite audien

A Corruptible Crown. A French officer who wa avowed infidel, and the l of a company of infidels, re Bible during a period of i onment when no other book cessible, and became a believer. his release he went to his infidel and told them of his conversion. ridiculed him and called him a "What do you think of our old co Bernadotte?" he asked them, refer the French officer who had been king of Sweden. "He became a eran." "Ah, that was different," the "He got a crown." "Well," said th cer. "I shall receive an eternal crow

They who run in a race. The to whom Paul wrote knew all about races. They included races, throwing the disk, and wrestling. prize was a wreath of pine leaves. State sent its deputation, each with the others in splendor. No S city was so great that it did not fe ored if one of its citizens was a vi the game. When he returned ho was received in triumph and all ki privileges and immunities were gra him. It was worth all the sacrifi pleasure and the self-denial of the t he had to go through in order to wi

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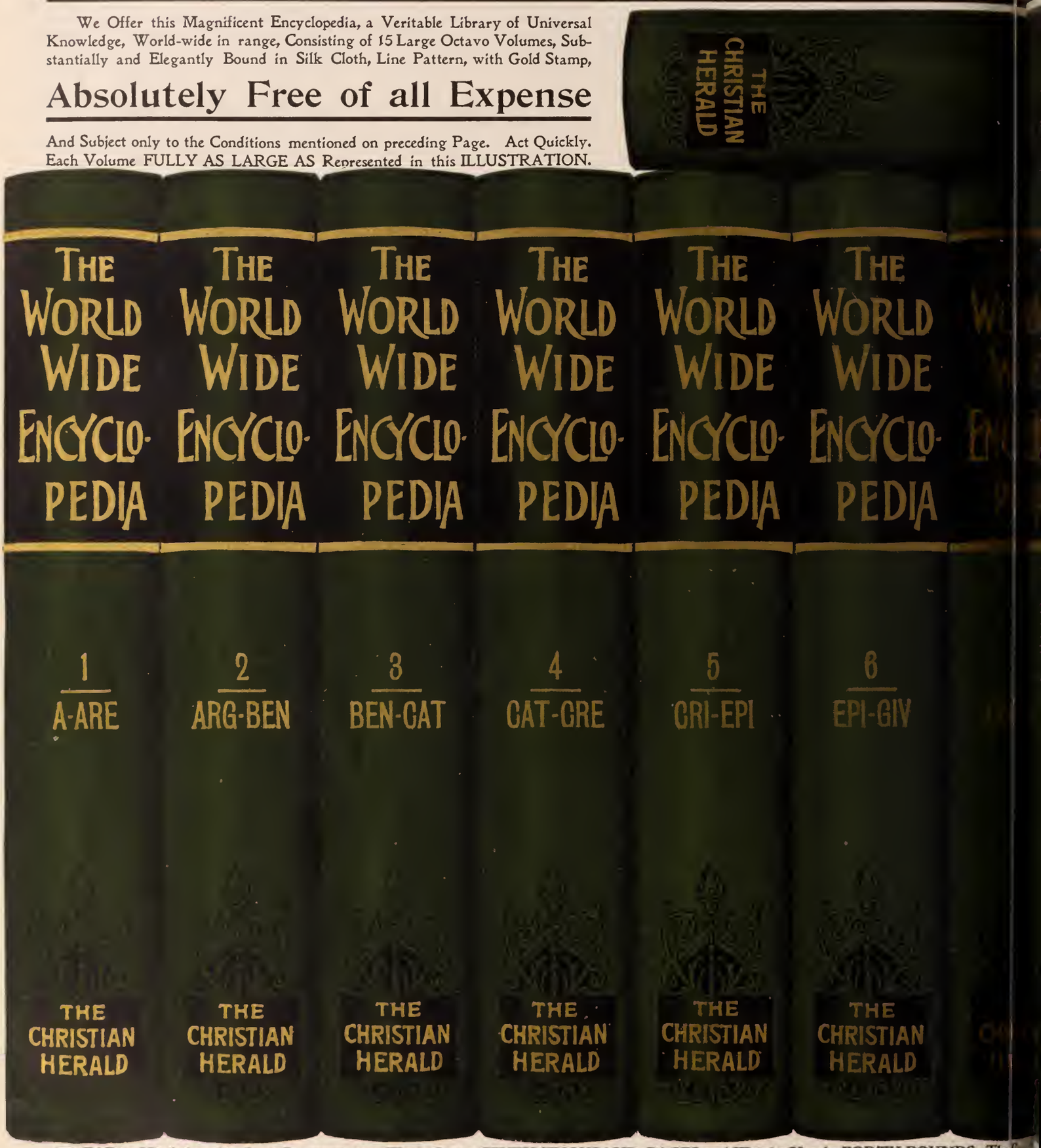

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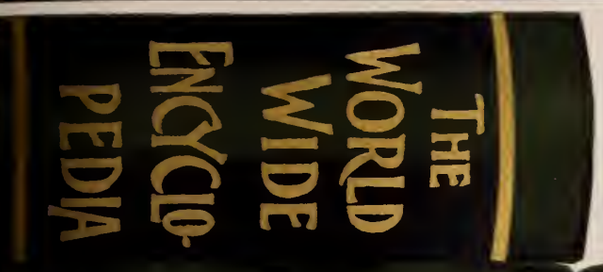

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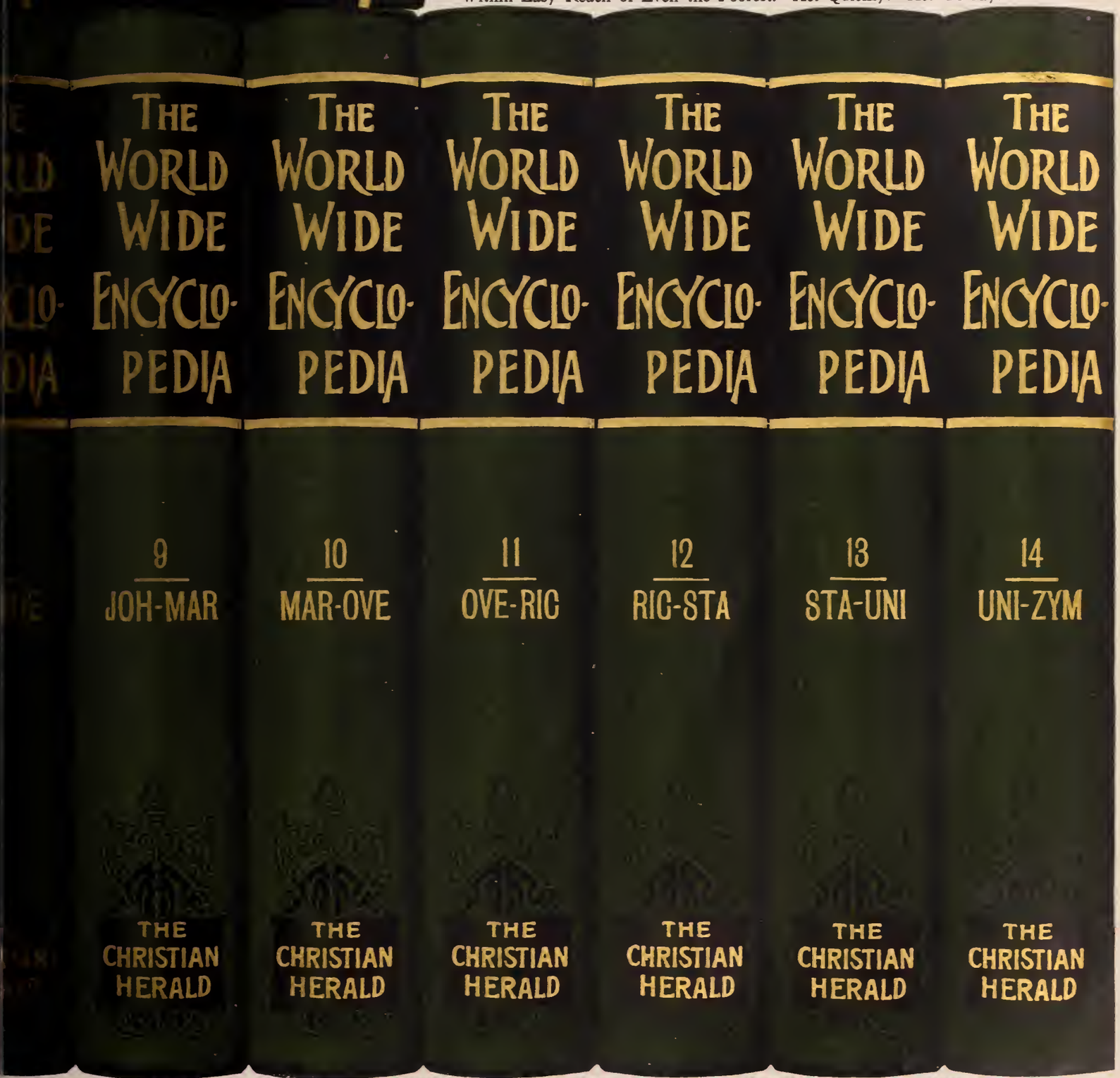

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THE FAMILY AND HOME CIRCLE

An Alabama Homestead.

Health and Longevity accompany Hard Work—A Family Where even the Children are Septuagenarians.

MANY of our readers have doubtless heard of the Sadler family of White Plains, Ala., whose members are noted for longevity. In the photograph on this page, a group of the "children" of this noted family is seen, the average age of the remarkable quintette of "children" being about seventy years, and their cumulative ages little less than three and a-half centuries. These venerable women have lived at home with their parents almost all their lives, and their furthest travels have been bounded by the limits of the territory that can be seen from the front of the old farm-house. They are practical farmers, too; they know all the methods of cultivation in vogue in their section, and raise on the farm nearly everything that is needed for the family subsistence.

There is probably no section of the Union more healthful and pleasanter than the forest or "piney woods" region of Alabama, which comprises that of the State lying south of the "Black Belt," or cotton-growing region. It is not so liable to disagreeable extremes of temperature and to sudden changes, as the interior, and the summers are longer, less oppressive, and near the coast, tempered by steady breezes. Save in a few of the valleys, miasma is almost unknown, and the health-giving odors of the pine forests are refreshing and invigorating, being especially beneficial to sufferers from pulmonary troubles. Besides the immense pine forests of Southern Alabama, there are in the lowlands of the same section an abundance of other woods, including gigantic cypress trees, juniper, live oak, ash, magnolia, bay, and gum trees. There are probably many other families in Alabama whose combined ages equal that of the Sadlers, for the State has a wonderful record for health and longevity. There is an abundance of springs and streams of pure water. The climate of the uplands is delightful the year round, and there is probably no more attractive region for the naturalist and botanist to be found anywhere.

A FAMILY OF SEPTUAGENARIAN SISTERS, IN ALABAMA.

Breton Wedding.

How early a Breton maid marries, writes Mabel McDougall in a contemporary, depends somewhat upon her good looks, but more upon the stripes upon her petticoat. A silver band woven round it means a dowry of 300 francs; two silver stripes mean 600, and so on, till the damsel who proudly wears stripes nearly up to her waist is an heiress indeed. Not one of these pretty Annettes and Pierretes, moreover, would dare to add another band to her skirt unless the parental cash-box justified the assumption. As to the costumes in church or at a wedding, there turn out processions of sunburned, fair-haired men in short blue jackets, vests bedizened with metal buttons as their great-grandfathers, the Chouans, wore to face the cannons of the first republic; broad felt hats, with peacock feathers stuck in their bands; wooden shoes, gaiters and *bragabas*—baggy breeches of stout homespun. And the girls, how quaintly they come arrayed! Their costumes descend from remote times; broad ribbons over the breasts of their bodices, full short skirts and aprons of brocade—brown linen with large flowers in apple-green silk, or red and purple damask, shot with threads of gold and silver.

Let us get to the table. Remember, though, that a Breton farmer's hospitality is not limited by his four walls. Half the countryside would be asked, and long trenches be dug for the invited guests to comfortably put their feet in as they sat upon the edges. Sheep would be roasted whole for them; rabbits, tender and white-fleshed as chickens; omelettes, cooked as by magic in the rudest of vessels over an open faggot fire; and shrimps, as dear to the heart of the Brittany coast man as clams to dwellers on our own Atlantic seaboard.

Let the Children Help.

If tired mothers would only try the experiment of letting the boys and girls help them at times, they would find them valuable and willing assistants. A writer says: "The other day we saw three large, able-bodied boys lounging about the house, not knowing what to do with themselves, while their mother, tired and pale, was trying to do the work for a large family and company alone. Not a boy's work to help about the house? Why not? Is there anything about house duties that will injure him or that he cannot learn to do well? On the contrary, there is much to benefit him in such work, the most important of which is the idea that it isn't manly to let the mother carry all the burdens when it is possible for strong young hands to help. Many a smart boy wants to help his tired mother, but doesn't know how beyond bringing in the wood and the water, and shoveling a path through the snow. This done, she tells him to go and play, while she plods wearily on. It is a positive harm to a boy's or girl's moral character to allow them to think it right to be idle while mother is staggering under her burdens. Let the children help.

Intelligent Cats.

A writer in *Our Animal Friends* gives some very interesting illustrations of feline intelligence. He mentions a New York young lady who has a cat that trails so closely after her as to be almost stepped upon. The chief clerk of the State Department at Washington has a cat with the same accomplishment. It will follow him about the streets for miles just like a dog, and is fond of going out with him for a walk in the evenings. In the Treasury Department at Washington there is a very wonderful cat named Tom which, when addressed, will quickly respond, even waking out of a sound sleep to go toward the speaker. Sometimes, to confuse him, the clerks will sing out some word or words in which the syllable "Tom" is emphasized, and to that he pays no attention. But let any one call, "Tom, it's dinner time!" and forthwith he walks across the room, reaches up with his paws to a tin pail, claws it down, and comes bringing it in his mouth. Tom is fond of music. At the cry of "Hand-organ!" he climbs to a high window seat, but at the words, "Here's a dog!" he slinks under a desk.

Spending Sunday.

In a multitude of homes—home that would disdain to be called anything but Christian—Sunday is sadly wasted. A forenoon attendance at church and possibly a session of Sunday School for the children in the afternoon, still leaves a large part of the day to be accounted for. Many find it difficult to attend two services. Says a thoughtful writer: "Let Sunday afternoon and evenings have the brightest possible ideas talked over, sung over, thought over in the homes; let them have abundantly, what they have only sparingly at other times, penetrating insight into God's purposes for mankind and intelligent conception of the world's needs; let them have parents, children, servants, wisely, patiently, glady pondering the mystery of godliness—and then, every instrumentality of Christ's church in America will feel a new vigor animating it." Even a home Sunday evening, where church is unattainable, may be made spiritually profitable by the reading of good books, a hearty home song service, and a Scripture reading. On that day, above other days, the thoughts of God's children should be:

> This is the day which the Lord has made;
> We will rejoice and be glad in it.

An utter disregard of the Sabbath in the training of children is a great wrong; but even a greater wrong than this is the training of children to count the Lord's day a day of irksome restraint instead of delight.

Lifted Over.

As tender mothers guiding baby steps,
When places come, at which the tiny feet
Would trip, lift up the little ones in arms
Of love, and set them down again, beyond the harm—
So did our Father watch the precious boy,
Led o'er the stones by me, who stumbled oft
Myself, but strove to help my darling on.
He saw the sweet limbs faltering and saw
Rough ways before us where my arms would fail,
So reached from heaven, and lifting the dear child,
Who smiled in leaving me, he put him down
Beyond all hurt; beyond my sight and bade
Him wait for me. Shall I not then be glad
And thanking God, press on to overtake?

THE SHADOW OF A ROCK.

FAINT and weary from the heat
And the burden of the day;
Longing for a cool retreat
Where the breezes gently play,
Lo, I find it with the flock
Of the shepherd meek but grand,
In the shadow of a rock,
In a weary, weary land.

When the troubles of my life
Weaken mind and crush my heart;
Wounded in the mortal strife,
When I, like a stricken hart,
From the turmoil and the shock,
Seek defense by God's own hand;
Seek the shadow of a rock
In a weary, weary land.

Often sin appears to tread
Virtue 'neath unholy feet.
"Like a green bay tree they spread"
Who sit in the scorner's seat.
But, my God, when sinners mock,
Safely then I take my stand
In the shadow of a rock,
In a weary, weary land.

Noank, Conn. W. C. MARTIN.

The Wise Mother's Son.

AS an illustration of the influence of a mother on her children's character, this beautiful story is related by the Chinese classical teachers to the youth of that nation:

A woman weaver lived about 2200 years ago. She was a widow, and maintained herself and her only son by weaving, and was very anxious that this son should become industrious and learned, and grow up virtuous and good. Their home was near a cemetery, and the little boy often watched the funeral ceremonies, and heard the wailing at the tombs, all of which he learned to repeat with a good deal of ability. His mother thought he would grow up sad and melancholy, so she decided to move away from the neighborhood of the cemetery. She did so; but on getting into the new quarters found that her immediate neighbor carried on the trade of a butcher, and her son took interest in watching him slaughter animals. "This," she said, "will not do; my son will grow up cruel; I must move again."

This time she found the new home adjoined a school and a temple. The boy was sent to school, the mother doing all she could to encourage him to persevere in his studies. One day, however, he felt tired and indolent, left school during school hours, and came home. His mother was weaving as he entered the house, and looking surprised and grieved, without saying a word, she seized a knife and cut her web right across. The boy was alarmed, and asked his mother the meaning of such a rash act. She replied: "The piece of calico I weave is made by patiently putting thread upon thread, inch upon inch, foot upon foot, till the whole becomes a complete piece. Your future is built up by putting moment to moment, hour to hour, day to day, month to month, but by indolence you have spoiled the whole, just as I spoiled my piece of calico by cutting the web."

The boy was much affected, prayed his mother's pardon, and she never had to reprove him again. He diligently applied himself to study, and eventually became the great sage, Mencius, who is generally placed next to Confucius, but as a philosopher was in many respects superior to him.

A Step-mother Speaks.

I am a step-mother and I can truly say that, having lost a dear son in his early consecrated manhood, stricken down early in his college course, and having an only child left, my step-daughter, a young lady beautiful with the beauty of goodness, is just as dear as either of my own. I have cheerfully furnished money when needed for education or travel, and have watched her progress with much delight. On her part she has been dutiful and loving, and more self-sacrificing than I could ask. Few own mothers and daughters are as happy in each other as we are. The responsibility has been in some respects much greater, and I have the deepest sympathy with step-mothers, many of whom have tried just as hard to win and hold the love of their charges, with far different results. M. B. W.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

SYNOPSIS OF PRECEDING CHAPTERS

Nicholas Lloyd, a wealthy financier, whose whole mind runs on money-making schemes, is living with his wife and his daughter Alice at his beautiful country-house. An only son Stephen, has become estranged from his father, and spends most of the time at sea. Among Stephen's acquaintances are John McAslin and his sister Jessie, the former a noble-hearted young lawyer and writer with progressive ideas concerning social and moral reforms, and the latter a bright, warm-hearted girl, who is greatly admired by Stephen. Mrs. Lloyd is a woman of emotional nature and almost worships her boy with whom her husband has quarrelled. She is wealthy in her own right, but is a mere cipher at home, Nicholas Lloyd ruling all with an iron hand. He is ambitious to make a brilliant match for Alice, and has already chosen for her future husband Lord Medway, a young English peer, but Mrs. Lloyd opposes the match. Before leaving on his voyage, Stephen visits his home and through his diplomatic arrangement, Jessie McAslin, with whom he is in love but who knows him by another name, is engaged as music teacher to Alice Lloyd.

At a meeting of workingmen, at which a pending strike is discussed, John McAslin and Steve take very decided ground against extreme measures and an encounter occurs between Steve and a bully in which the latter is badly worsted. Mr. Lloyd, who has read some of McAslin's arguments on labor and capital in the magazines, invites him to meet a few other gentlemen equally interested in social reforms, at his residence. There, a friendly discussion occurs, and he is so struck with the native ability of the young man that he engages him as his secretary. McAslin's favorite doctrine is that all wealth should be consecrated to the highest and noblest uses, that there is no such thing as irresponsible riches, and that Christ was the true exponent, for both the ancients and moderns, of the reforms necessary for the universal betterment of social conditions.

Alice Lloyd learns to love the young reformer, and Mrs. Lloyd is awakened by his conversation, to the need of a better stewardship of her own wealth. Lord Medway urges his suit for Alice's hand, and Mr. Lloyd, on laying his proposal before his daughter, is astounded by her absolute refusal to accept the nobleman as a husband. He attempts coercion, but Mrs. Lloyd unexpectedly summons courage and confronts him with the threat to withdraw her private fortune from his business, if he persists in forcing the match, and bringing on Alice all the misery of a loveless marriage such as she herself had endured. After a stormy scene, the great financier, so long used to control in all matters, business and domestic, yields to the inevitable to avert a draft upon his resources that might involve him in financial ruin. Meanwhile, the watchful mother has noted the growing affection between her daughter and John McAslin and is pleased with the prospects of such a union. On returning from his voyage, Steve decides on marriage, and after securing Jessie's consent, visits his parents, to break to them the news of his purpose. Both Alice and Mrs. Lloyd approve of the step. On this visit, Steve learns for the first time of his mother's new awakening to the spiritual responsibilities of wealth, and he consents to act as her agent in the philanthropies she wishes to establish with her large private fortune.

CHAPTER VII—Continued.

Steve's Opportunity.

TEARS of rapture came into Steve's bright eyes; he thought himself the happiest man in the world. Such a noble mother! and Jessie also! There was not a king nor kaiser he would have changed places with. He could not speak for very joy, but he lifted his mother's hand and kissed it.

"You see," she continued, "it will be so nice for you to have a pretty home of your own. Jessie will like that—every good woman does—and as I shall give you a fair salary, is there anything to prevent your marriage taking place very soon? If you look at to-day's newspaper you will see that I have advertised for an agent. I intended to give him two thousand dollars a year. Will that sum satisfy you, Steve? I hope so, for your salary will come out of the money that is no longer mine—out of the money that I must use as a steward. Mr. Telford thought two thousand dollars a year a good salary for the work."

"It is more than good. I will be content with much less."

"Right, for everyone is right. You will have a wife to support."

"Jessie is very careful and prudent. She has been used, not only to making money but to saving it. You would wonder if you knew how economical she is."

"We shall see, we shall see, Steve. The next thing is your home. You must take that from me. I want you to have a pretty home. A great deal of happiness depends upon it. Steve, my boy, I do hope you are going to be happy at last!"

As she spoke she opened her desk, took out her bank book and wrote a check for a thousand dollars. "A mother does not marry her only son every day," she said with a pleasant laugh. "I may never have this good opportunity again, Steve, so you must let me humor my whim now. Here is a one thousand dollar check. It will furnish such a house as you need to begin life with." Then she walked to her toilet table and lifted a handsome ring. "Give that to Jessie, with my love, and go at once, Steve, for I want you to begin work this afternoon."

"Darling mother! How can I thank you?"

"Your happy face thanks me. Your loving heart thanks me. Now I will give you my orders for this afternoon, and then you will not have to come back here to-day. We must have an office, Steve, a pleasant room in some building where you can put a safe for cash and papers, a place to which all this mail can be sent, where people on business can call and see you, where contracts can be made and signed, and so on. Hitherto I have used Mr. Telford's office, but it is no longer proper or convenient, so this afternoon rent a room and buy a safe and such office furniture as is necessary—no extravagance, mind—and then tomorrow at ten o'clock report to me."

"Cannot I answer that pile of letters for you before I go, mother?"

"Not this morning. You are longing to tell Jessie what a good thing has come to you. Go, and be happy with her for an hour or two. To-day I will do this part of your work. And now I must begin at once, so good-bye. I shall see you every day now, Steve. What a pleasure that will be. One moment—have you seen your father?"

"Not yet. Do you wish me to see him?"

"Yes. I think I would say a kind and cheerful word to him. He loves you as well as he can love anyone, Steve; and he has not been quite himself lately. Changes that even I can notice have taken place lately. He ought to give himself a holiday—a long holiday—and he will not. He ought to see a good physician and he will not."

"What changes have you noticed?"

"A month ago he was so eccentric, and did things that puzzled all of us. Twice this summer he has had extraordinary fits of extravagance. His egotism and boasting about Lord Medway's attentions to Alice are very unlike your father, or else I have never known the man. He has also assumed a slowness of speech, which I suppose he thinks adds to his dignity, but it does not. However, Alice says he is much better the last three weeks, so do not say anything to irritate him."

"I will not. Shall I tell him of my intended marriage?"

"I would. For some reason he seems to have taken a great liking to the McAslins."

"What of my engagement in your affairs?"

"Do not speak of that. We must wait a little, a favorable opportunity will come."

Steve had walked very slowly and heavily up stairs to the interview with his mother. It was over, and he came down them as if he was treading on air. Such good fortune seemed almost incredible. Nothing that he could have planned for himself, would have been half so consonant with the peculiar necessities of his nature and ideas. And he could not help reflecting, how all summer while he was apparently drifting, his mother had been unconsciously working for him while she had thought herself altogether working for others. But not until that very morning—scarce half-an-hour before his visit—had it struck her that the needed overseer and agent might well be her own son. Thus it is always in life ordered by God. We build, and we build far better than we know or intend, for the master's hand is invisibly directing and controlling events, to far nobler ends than our own wisdom or foresight had intended.

Swift as light these thoughts passed through Steve's mind, they induced a momentary fervor, and he did not perceive the opening of the parlor door until his father came slowly out of it into the hall. They met at the foot of the stairs, and Steve said in the cheerful voice of one who has a heart at ease.

"Good morning, father."

"You! Where have you come from?"

"From the Baltic and the Mediterranean."

"From Jupiter and dreamland! Tut, sir!

MR. LLOYD STOPPED AND BOUGHT A PAPER.

And pray where are you going to now?"

"I am going to stay in New York."

"Tired of roaming at last?"

"Yes. I am going to be married."

"Tip-top folly! How are you going to support a wife? Whoever the girl may be I am sorry for her. You must know that she marries you because you are my son. She thinks you will have plenty of money."

"She does not know I am your son. She is marrying me because she loves me."

"I hope you are going to make her a decent living."

"I hope so."

"Very well then, go down to the office with me this morning. I have to hire a stranger to do the work you ought to be glad to do for me. What are hesitating about?"

"The old trouble, father. You know all about it. Why should we open that question again? There are so many things we can talk pleasantly on."

"There is only one question between you and me. We must settle that question first. Come, Steve, I have never let anyone sit at your old desk. I always thought you would come back to it."

"I can never go back to my old desk, father. I wish you would put it out of your sight and your memory. Besides, I have at present some other work, whic will take up the whole of my time for know not how long. Father, forgive n that I cannot be what you would like n to be."

"Then whatever did you come he for?" And a torrent of passionate wor fell from his trembling lips, after t question—words that shocked and shame and that fell like stones on Stev heart. He was confounded by the ger he had raised, and as he opened mouth to try and soothe the wrath man, Alice appeared. She stood betwe her father and Steve, though it was w some displeasure she asked her brot "why he came home, if he had nothing disagreeable news to tell, and nothing do but put his sick father in a passion."

So quickly does trouble tread on heels of joy! So quickly does disappoi ment shadow the glory of hope! St had to suffer both, for when he reac home he found that Jessie had unexpe edly received a visit from an old fri whose home was in Princeton, and l gone back with her for a couple of da There was a loving little note for Ste but the written words did not atone the delicious expectations that had their first grace in anger and delay. H ever, Steve accepted the circumstan which he could not alter as cheerfully possible, for many experiences had tau him how often

> All earthly pleasures vanish thus:
> So little hold of them have we,
> That we from them, or them from us,
> May in a moment ravished be.

It was well that he had his moth commissions to attend to. They occu him all the afternoon, and in the eve he looked forward to John's society. intended then to reveal his real name position, and prove that he had deser the confidence and friendship that been so freely given him. But John not return to dinner, and Steve, rem bering his father's anger, concluded the business and correspondence of day had been delayed by it. If it had been for the ring and the check in pocket, he might have doubted the h of the morning, so quickly and absol had they been dashed by disappointm He even fancied that Mr. and McAslin were less friendly than usual much so that he had not the heart to them anything, and was glad to reco a trades' meeting in whose affairs had expressed an interest. It was unlikely he had gone there directly Mr. Lloyd's, and pretty certain tha would visit the men sometime during evening.

In some respects these supposi were correct. John had been deta d. Mr. Lloyd had found it impossibl to attend to business with his usual devo n. In spite of himself, his interview Steve troubled him. He could not f et his son's happy face and cordial glad of manner, nor yet his own brutal i r- ruption of their discussion. A v ue feeling that he was "not master of self" at the time made him tremble th apprehension. He clung to John nd talked to him of many things apart om their ordinary affairs, and when hn finally rose to leave Mr. Lloyd said he would walk down the avenue with h.

A newsboy passed them immedi ly, calling "Extra! The Great Strike! tra!" and Mr. Lloyd stopped and bo ht a paper. "What folly!" he said. "he mice might as well rise against the as as labor against capital. These me re only consuming their savings and he funds of their union."

"It will be a long strike," said hn thoughtfully.

"All the worse for the strikers t n" answered Mr. Lloyd. "Their stre t lies in the beginning of a fight and ex hausted as it proceeds. The emp e dreads most the breaking up of con s and the suspension of work, but as so as the first shock is over he makes ew arrangements, and the strike's co ue ance does not trouble him. He has ue fered the worst and can bide his ne You know what biding their time m s to the strikers?"

"It means hunger, and sickness and trouble of every kind," said John.

"And when you have talked till yo are tired, the last meaning of it all is—th to attack capital is to diminish wages; ght or wrong, that is the end of it."

(To be Continued.)

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

MIRIAM'S GOLDEN GIFT.

MIRIAM ARROWSMITH knocked twice before she was admitted at the door of the house in Hester Street to which she was sent that bitter Sunday afternoon. The door opened cautiously, and the wan, grizzled face of a man—a man with a hunted, desperate look—peered suspiciously out.

"Your bell is broken," said Miriam. "I was afraid I could not make you hear. They told me at the settlement that Esther Ivanovitch lived here, and I have come to see her. Esther is ill, I believe."

"Yes," the man answered, opening the door to let her enter, "my little Esther is sick. Come in, if you are a friend."

"I am a friend," Miriam replied with one of her rare sunny smiles. "Do not be afraid of me. Take me to your little girl."

It was a large and gloomy house, but everything was scrupulously clean, the oilcloth on the halls shone, the stairs were scrubbed. The Ivanovitches lived on the top floor above the shops, which on Sunday were closed. Other families occupied the tenements above them; there were noises of life, children crying, a parrot screaming, the monotonous tones of a half-illiterate reader, droning out a story from a paper to an audience who hurried him to read faster. These blending sounds came to Miriam as she followed her guide to the room where Esther lay.

The thin, furtive face of the father of the child, and the sallow countenance of the mother, who came forward to meet the visitor, did not prepare one for the delicate beauty of Esther herself. She lay among her pillows, a radiant vision, her rare soft eyes under a cloud of golden hair, her beautiful arched brows, her cupid's bow of a mouth, suggesting the faint vision that ever occurred to a painter's fancy. Esther Ivanovitch might have sat to a reverent artist of the Middle Ages for his ideal of the Virgin.

The parents knew very little English, but when Esther was well she went to the public school, and she spoke the tongue of her land with ease, and with a singular witness of accent.

"Dear lady, dear lady!" she exclaimed, raising herself on one elbow, and looking glad to see her friend, that her face was transfigured, "You have come! you have come! Dr. Marie said you would come, and you have. You are here! Oh! praise be to our great God. You will sing for me, dear lady, and that will make me well!"

"Nay, but Esther!" remonstrated the visitor.

"Yes," insisted Esther, "she will sing for me alone by myself.'

"Doctor Marie told me you wanted me to sing," said the lady, simply, "and that is why I came for. And you will soon be well. The doctor told me so. There is no great trouble, only weakness, and you need to have good food and rest, and the doctor is to have work to-morrow, and all will be coming out right for you."

"The God of Abraham, and Isaac, and Jacob bless you!" said the man in the background, but he spoke in a language Miriam did not understand. All the same, the blessing of him that was ready to perish fell upon her like the gentle dew.

Miriam stood by the one window of the room, the sunset light falling upon her face, its dark hair bound around it like a crown. She had thrown off her jacket and hat when she entered, and she now took off her gloves. She could sing better without them. Her hands lightly interlocked, she opened her mouth, and out poured the splendid golden flood of melody. Anything more sympathetic, more thrilling, more tender, more divine than that magnificent contralto, cannot be imagined. The people who heard her were no mean critics, for though poor as poverty, they had been brought up in a music-loving town at home, and good singers had given them their best for less than the price of a loaf of bread.

All over the house doors opened, men and women and children stood hushed in the hall-ways; the stairs were crowded with listeners. And Miriam sang on:

> Once I thought to sit so high
> In the palace of the sky;
> Now I thank God for his grace
> If I may fill the lowest place.
> While I stumble, halt and blind,
> Lo, he waiteth to be kind,
> Bless me soon, or bless me slow,
> Except he bless, I will not go.

The audience did not know what her words meant, but they felt the passion of her sincerity, and her sparkling music held them. She sang again and again: at last she stopped, put on her things, stooped down and kissed Esther, and was gone. She had slipped a little silken purse into the mother's hand, and given the father a note, telling him where to find "a steady job" to-morrow. Passing down the stairway and into the lighted street, she left behind her those who had been visited by an angel.

That was a desperately hard time for the poor. So many mills had shut down. So many shops had reduced the number of their employees. The crowd of girls who, a Sunday later, thronged a room where some King's Daughters were to hold a meeting, had faced hunger and cold and distress and temptation. Many of them were in great straits, for to be out of work in winter is a terrible thing in homes where every penny must be counted and looked at, and turned over before it can be spent. Girls came to that meeting who had breakfasted and dined on crackers and cold water; they were respectably clad, for somehow, whatever they go without, these young women and their mothers who manage for them, keep the decent frock and jacket for the street. But many of them looked poor and pale, and the dark shadows under their eyes told a tale of suffering and want.

The sweet-faced woman who led the meeting was no stranger to these girls, for whom the King's Daughters had opened a pleasant room in this crowded part of the town, a room with beautiful pictures, plants and a piano. It was always warmed in the day-time and lighted in the evening, and the girls could come here and invite their friends. They had no privacy in their own homes, but in this refuge from the outside world they might sit down and have a cozy, uninterrupted chat whenever they chose.

> My heart looks up to thee
> Thou Lamb of Calvary,

was the hymn which the leader gave out, and it was sung with fervor. There were prayers and addresses, and then:

"Miss Arrowsmith is here and will sing for us," said Mrs. Lansing, with the air of one who knew that she was announcing a treat. She was not mistaken. A little thrill ran through the crowded ranks, one girl took another by the hand, they waited, hushed, and happy, forgetful of want, cold, and hunger. Was not Miriam going to sing for them?

I wish you had heard her that day. "The Home-land oh! The Home-land," never seemed to me so full of heaven, so sweet, so beckoning, as when Miriam sang of its beauty, and her voice was made, I think, to carry to the throne the exultant prayer in "Nearer my God to Thee!"

"What is Miriam doing with her voice?" was asked one afternoon at a tea. For Miriam Arrowsmith was born to the purple and her home was a palace where she was idolized as a dear and cherished daughter.

"Singing in the slums, I hear," answered the friend, indifferently. "I think it is a shame! She might have had a magnificent career; such a voice is given to only two or three in a generation."

"And she has had such splendid advantages," said the other. "Lessons in New York at eight dollars an hour, lessons in Paris, and in Vienna,—what can she be thinking of? Is she a fanatic? The Arrowsmiths were always a little odd, you know."

"They are singularly unworldly," interpolated a listener, who knew the ladies intimately enough to speak with freedom. "Miriam is like all her people, she has an intense enthusiasm for humanity. She has pity and hope, and love for her kind, and she is using her golden gift "to serve the present age." I've no doubt the angels count her in among their best helpers."

MARGARET E. SANGSTER.

THE FIRST MARCH OF THE WOMAN'S TEMPERANCE CRUSADE.

A YOUNG boy of sixteen, the son of Judge Thompson, of Hillsboro, O., came home one night after listening to a lecture on temperance by Dr Dio Lewis of Boston. Finding his mother still up, he related to her that in the course of his remarks, Dr. Lewis had told how his own mother and several of her good Christian friends had united in, with and for the liquor-sellers of his native town, until they had given up their soul-destroying business, and then had said, "Ladies, you might do the same thing in Hillsboro, if you had the same faith." Afterwards he put the matter to vote and more than fifty of the women stood up, pledging themselves to make the effort.

"And now, mother," said the enthusiastic boy, "they have got you into business, for you are on a committee to do some work at the Presbyterian Church in the morning at nine o'clock, and then the ladies want you to go out with them to the saloons."

Judge Thompson had that evening returned from court in another county, and, being very tired, was resting on the sofa, and the mother and her son, supposing that he was asleep, had been speaking in an undertone; but as the boy spoke about his mother going to the saloons, the Judge suddenly roused up and exclaimed, "What tomfoolery is all that!" The boy slipped out of the room and went to bed, while Mrs. Thompson assured her husband that she would not be led into any foolish act by Dio Lewis, or anybody else. After he had relaxed into a milder mood, though continuing to scoff at the whole plan as "tomfoolery," the good woman ventured to remind him that the men had been in the "tomfoolery" business a long time, and suggested that it might be "God's will" that the women should now take their part.

MRS. THOMPSON, OF HILLSBORO, O.

The next morning after breakfast, when they were gathered in the sitting-room, the boy came up, and laying his hand on his mother's shoulder, inquired, "Mother, are you not going over to the church this morning?" As she hesitated and doubtless showed in her countenance that she was greatly perplexed, the boy said, "But, my dear mother, you know you have to go." Then her daughter, who was sitting on a stool at her side, leaned over in a most tender manner, and, looking up in her face, said, "Don't you think you will go?"

While this conversation had been going on, Judge Thompson had been walking the floor in silence. Suddenly he stopped, and placing his hand upon the family Bible that lay upon his wife's work-table he said, "Children, you know where your mother goes to settle all vexed questions. Let us leave her alone," going out of the room as he spoke, the children following him. Mrs. Thompson turned the key in the lock and was in the act of kneeling down to pray, when she heard a gentle tap on the door. Upon opening it, she found her daughter with her Bible open and the tears coursing down her cheeks as she said, "I opened to this, mother: it must be for you."

She immediately left the room, and her mother sat down to read with new insight the wonderful message of promise in the 146th Psalm.

Doubting no longer what her duty was, she at once went to the Presbyterian Church, where quite a congregation had already gathered. She was at once unanimously chosen as the president, Mrs. General McDowell, vice-president; and Mrs. D. K. Finner, secretary of the unique work which they were to perform.

They drew up appeals to druggists, saloon-keepers, and hotel proprietors. Then Dr. McSurely, the Presbyterian minister, who had up to this time occupied the chair, called upon the new president to come forward and take her place. She tried to get up; but having never done any public work, her limbs refused to act, and she sat still. Wise Dr. McSurely looked around at the men and said, "Brethren, I see that the ladies will do nothing while we remain; Let us adjourn, leaving this new work with God and the women."

After the men had filed out and the door was closed behind them, new strength seemed to come to Mrs. Thompson; and she walked forward to the minister's table, took the large Bible, and, opening it, told the story of the morning in her own home. After she had tearfully read the psalm and commented on it, she called upon Mrs. McDowell to lead in prayer. Now, Mrs. McDowell, though a good Christian woman for many years, had never in all her life heard her own voice in prayer; but she prayed that morning as though Isaiah's "coal of fire" had unsealed her lips.

As they rose from their knees, Mrs. Thompson asked Mrs Cowden, the wife of the Methodist minister, to lead in the singing of the old hymn, "Give to the winds thy fears;" and turning to the rest of the women she said, "As we all join in singing this hymn, let us form in line, two by two, the small women in front, leaving the tall ones to bring up the rear, and let us at once proceed to our sacred mission, trusting alone in the God of Jacob." As they marched out through the door of the church into the street, they were singing these prophetic words:

> Far, far above thy thought,
> His counsels shall appear,
> When fully he the work hath wrought
> That caused thy needless fear.

And thus was begun the first march of that mighty crusade that proved to be a divine contagion that has spread to the ends of the earth.

LOUIS ALBERT BANKS, D.D.

Roads in Palestine.

Good roads and highways are not now to be found in Palestine, and travel is thus rendered more difficult every year. Even the old Roman highways are now so uneven as to render traveling extremely hazardous, says a writer in *The Treasury*. This is due to the government, for should there be a call for anything better by a "Good Roads Association" of that portion of the Orient, the tax robbery would date from the hour of the commencement of work on such improvements. The Turk does not really want improvements, for it was difficult to persuade him that the railroad already started would aid the traffic, and development of trade. After the failure of a German engineer to perfect a scheme for a line of railway connecting Jerusalem with the Mediterranean, as also the failure of an Egyptian capitalist, permission was really obtained from the Turkish government in 1888 for the construction of the railway which was completed in 1892. This line is about fifty-five miles in length and actually has over one hundred and seventy bridges.

Two other railways have since been started in ancient Palestine, and it is not unlikely that the visitor to the Holy Land in the very near future will find travel less wearisome, though not likely to give the Bible-time impression that the former antiquated mode of transit must have conveyed to the minds of their predecessors.

THE EXTENDING KINGDOM.

The Epworth League Topic for March 21. Isa. 60; 3-9.

THE sublimity of Christ's conception of his kingdom has never fully been realized. Cæsar and Alexander and Napoleon dreamed of a world-wide kingdom of which they should be absolute rulers, but they never hoped to establish a throne over willing subjects. It was by force and conquest that they sought to succeed. The old brute notion of superior physical and material struggle compelling subjection was the basis of their hope. During the forty days in the wilderness that idea crossed our Lord's mind, but only to be rejected. No soul unwilling should ever call him Lord. Men were to be drawn to him by love the strongest of all influences. Not in the mass, but in the individual heart would he reign. No such exalted aim ever entered the human mind. If we reject his divinity it is inconceivable that the young Galilean peasant should have originated and executed so grand a programme. At the present day there is a nucleus of souls in every land, to whom he is the supreme King. Gradually his empire has extended and will grow with every generation until the whole world is subject to him. This growth, too, has been without violence. Whenever the secular arm has gone to assist the spiritual in its work of propagation the result has been mischievous. No country has been won to Christ by an army, no man has been made a Christian by compulsion. "Not by might nor by power but by my spirit, saith the Lord."

How She Found Christ.

Mr. Charles R. Ayre, of Philadelphia, a reader of this journal, sends us the following remarkably interesting incident, which was recently related by an English minister: I was asked to go to a public-house in Nottingham to see the landlord's wife who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she found the Lord. "Read that," she replied, handing me a torn piece of paper. I looked at it, and found that it was part of an American newspaper containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. "Where did you find this newspaper?" I asked. She answered: "It was wrapped around a parcel sent to me from Australia." A sermon preached in London, conveyed to America, then to Australia, part of it torn off for the parcel despatched to England, and after all its wanderings, giving the message of salvation to that woman's soul! God's Word shall not return to him void.

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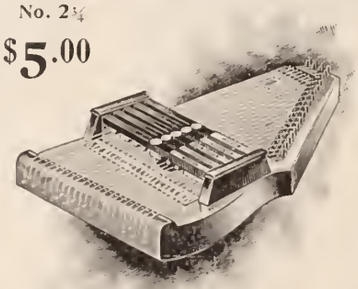

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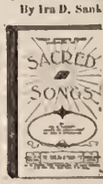

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Recapitulation of last Annual Statement.

Gospel Meetings Held	469
Confessed Conversion	3,674
Homeless Boys Sheltered in Lodging House	40,768
Meals served in Restaurant	588,321
Patients Treated in Free Dispensary	
(Opened Aug. 20, 1895)	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

A. D.	$245.23
A. M. T.	2 00
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Mrs G S Campbell	2 00
H Center	1 00
Mother of the unfortunate, Hardy	1 00
Sarah Frazer	10 00
E H Courtney	2 00
Mrs Geo W Hartzell	2 00
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All contributions for the Bowery Mission will be acknowledged in these columns.

Good News for Asthma Sufferers.

We are glad to announce that the Kola plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Asthma, as well as for most of the gospel, doctors, business men and others are all speaking of the marvelous curative power of this new discovery. Hon. L. G. Clute, of Steamboat Rock, Iowa, writes that he could not lie down at night for the day from Asthma, and the Kola Plant relieved him at once. Rev. G. Ellsworth Stump, pastor of the Congregational Church at Newell, Iowa, was cured by it of Asthma of twenty years' standing, as many others give similar testimony. To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1164 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of *The Christian Herald* who suffers from any form of Asthma. In return they only ask that you tell your neighbors of it when cured yourself. This is certainly fair and we advise all sufferers from Asthma to try the Kola Case. It costs you nothing.

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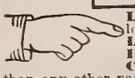

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Buried Bible Cities.

In a recent article, Prof. A. H. Sayce, the distinguished Egyptologist, gives the latest information concerning explorations in Bible lands. He states that the recent explorations at Nippur really disclosed a new vista in the history of civilization. He agrees with Prof. Hilprecht that we can no longer hesitate to date the founding of the temple of Bel and the first settlements in Nippur somewhere between 6,000 and 7,000 B. C., possibly even earlier. At any rate the oldest monuments which have been disinterred there belong to the fifth or sixth millennium before the Christian era. Hitherto, we have been accustomed to regard Egypt as the land which has preserved for us the earliest written monuments, but Babylonia now bids fair to outrival Egypt.

"Take, for example, one of the chronological tablets found at Nifter, which was written immediately after the death of Pur-Sin II., one of the last kings of the third dynasty of Ur. This was the dynasty which preceded that to which Amraphel, the contemporary of Abraham, belonged. The tablet begins as follows: (1) 'The year when Pur-Sin became king: (2) The year when Pur-Sin the king invaded the land of Urbillum; (3) The year when the great throne of Bel was made.' And so the tablet continues down to the end."

Mr. Sayce claims that the temple of Mul-lil must have been founded as early as 6,000 B. C., and that 4,000 B. C. was the golden age of Babylonian history.

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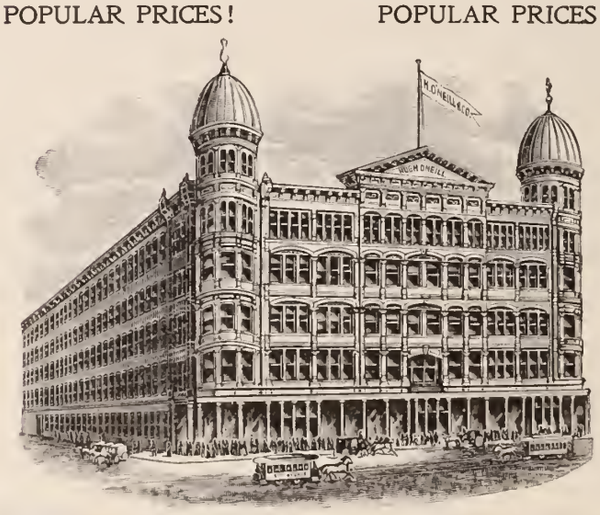

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HE WAY OF DARKNESS.

Suggestions on the B. Y. P. U. Topic for March 21. Prov. 4: 13-19.

LIGHT and darkness are ever the symbols respectively of righteousness and wickedness. The wicked man stumbles and falls, but the righteous has light on his path and he climbs toward the eternal light. The way of darkness has many paths, and none is so crowded as that which has been chosen for this week's special consideration. The drunkard's path is in Egyptian darkness, which is so dense that it may be felt. The light that is in him, quenched by the potations that dim him of reason and prudence, becomes darkness. Neither from God's throne nor from conscience, nor from knowledge and experience does any ray of light fall on the dangerous path. It begins in the darkness of self-indulgence, and it leads on to the darkness of eternal night. As we think of the blind, groping victims, we realize that in this, as in all other ways, the spirit of man is the candle of the Lord. From God's children the light should shine on that gloomy path. Too many are blind and blind to find his way into the light, some friendly beam from one in whom God has lighted the candle of his grace may come to the victim and guide his footsteps out of the shadow. By example, by self-denial, by pleading, the victim may be beckoned toward the light and safety. This mission of rescue and help is the Christian's sacred trust.

FALMS 3 We will send postpaid NICE LITTLE PALMS all different named kinds for **25c**

3 ROSES Finest up-to-date for **25c**

as follows:

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And 25c for our new 100 page book on flowers. Gives full directions for growing all kinds of plants.

This beautiful new catalog, free; just out; send for it.

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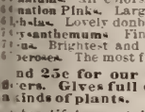

is about the actual worth of our new book on Incubation and Poultry. Contains a full and complete description of the **Reliable Incubator** & the Brooder of same name, together with cuts and instructions for building poultry houses and much of interest and value to the poultryman. Sent on receipt of 10c.

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Purely antiseptic medicinal to let articles for daily use.

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MILLIONS NOW USE PEARLINE

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The Most Practical and Most Helpful Household Publication in America.

THE HOUSEWIFE will, in 1897, continue its successful mission of teaching "Young housekeepers who do not know enough," and "Older ones who do not know too much," the best ways for doing every thing that is right and proper for them to do in the upbuilding of the home, which is practically the upbuilding of the Nation.

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with Words and Music of each. EVERY ONE A GEM. among which are the following:

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Black Eyed Susan.
Bridesmaids' Chorus.
Bobolink, the Morn is Breaking.
Come Home, Father.
Comin' thro' the Rye.
Come rest in this Bosom.
Columbia, Gem of the Ocean.
Caller Herrin'.
Don't forget to write.
Do they think of me at Home.
Dreaming of Home.
Ever of Thee.
Forget and Forgive.
Home so Blest.
Hail Columbia.
I'll Pray for Thee.
I'll be True to Thee.
In the Starlight.
In the Gloaming.
I cannot Sing the Old Songs.
Killarney.
Keep a Hammering.
Kind Words can never die.
Light of other Days.
My Country.
Maid of Athens.
Marseilles Hymn.
My little Wife and I.
My Bible leads to Glory.
My Mother's Portrait.
My dear old Wife and I.
Make me no Gaudy Chaplet.
Mother, Watch the Little Feet.
Nancy Lee.
Nothing true but Heaven.
O Fair Dove.
Old Grimes.
O Joy, O Day of Joy.
Oft in the Stilly Night.
O, Dear, What can the Matter be?
Pulling hard against the Stream.
Rock a bye Baby.
Speak to Me.
Sweet Annie.
Speed Away.
Sweet Home.
Sing, Darkies, Sing.
Star of Bethlehem.
Solomon's Temple.
'Tis Better so.
The Bridge.
The Watermill.
Take Back the Heart.
The One Dear Face.
The Danube River.
The Family Bible.
The Old Arm Chair.
The Sweetest Hours.
The Little Fisher Maiden.
The Battle cry of Freedom.
'Tis the Last Rose of Summer.
The Star-spangled Banner.
Where was Moses?
With joy my heart.
We Never Speak as We Pass By.
What Route You're Gwine to Take for Zion?
When Mother Puts the Little Ones to Bed.
When I Can Read My Title.
Woodmen, Spare That Tree.
When the Swallows Homeward Fly.
When the Corn is Waving, Annie.
Freedom, God and Right.

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SPOTSWOOD, N. J., Aug. 3, 1896.

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Dear Sirs:—Please send me, by mail, four more bottles of *Tartarlithine Tablets* (100 each.)

I will also here state, in justice, that this is the most welcome remedy that has come into my hands since my beginning of the practice of medicine. It has given me, in every case of rheumatism in which I have used it, the happiest kind of results. I have used discretion, perhaps even more than necessary, in its employment; that it be given to patients whom I believed required such a remedy or preparation; but these are just the kind that refuse to yield to ordinary treatment, old chronic cases of gouty diathesis, where there is a tendency to calcareous deposits, etc. These are undoubtedly, or have been, at least to me, the most troublesome patients in my practice to give what might fairly be termed good results. Now these have been the very kind in which I have been using Tartarlithine with the very happiest results to patients and myself. Many valuable remedies come daily to our aid, but this has been the most welcome one to me thus far.

Yours very truly,

Pamphlet on the treatment of Rheumatism by Tartarlithine sent free by

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If your skin isn't healthy make it so. HEISKELL'S Ointment will do it. It cures all skin troubles—tetter, eczema, pimples, etc. If it is due to humors in the blood, take two or three HEISKELL'S Pills daily. They purify the blood.

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NOTE.—As an advertisement we will sell to the first purchaser in a place one of our fine PIANOS, specially fitted and finished for only **$160.**, or one of our latest PARLOR ORGANS for **$25.** All Extras for each instrument FREE.

ESTABLISHED 35 YEARS.

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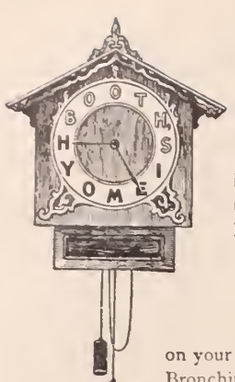

At twenty-five minutes after nine

in the morning, begin with Booth's Hyomei, the Australian "Dry Air" treatment. Use the inhaler every hour until bed time, then put a few drops of

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on your pillow. If one day's treatment doesn't relieve your Bronchitis, Asthma, Catarrh or Cold, and if continued use doesn't *cure*, read the guarantee below. Booth's Hyomei

"CURES BY INHALATION."

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Office of the Superintendent,
C. D. LAW, Supt. FORT WAYNE, IND., Nov. 3, 1896.

DEAR SIR:—In March last I was suffering from a severe catarrhal cold. My right ear was almost totally deaf, and the ringing in it was exceedingly annoying. I purchased an outfit and commenced its use, continuing through the day as I would have opportunity. About 5 p. m. the congestion in the eustachian tube disappeared, my hearing was fully restored, and I have since had no recurrence. Since then I have, on several occasions, checked and cured bronchial colds, and I have no hesitancy in recommending it.

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Guarantee. *I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City.* (Signed) *R. T. Booth*

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei**, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

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Reclining Easy Chair or Desk

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CASE CONTAINS . . .

100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
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If changes in contents desired, write.

The Soaps at retail would cost $10.00
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From factory to family, Both **$10.**

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Panalea, sweet-scented, very large, lovely,	2 col.	Marigold, French striped, dwarf stocky plants, mixed, 10 col.
Pinks, beautiful double bedding sorts in pictures,	1 col.	Larkspur, dwarf double packet, very showy, hardy, 10 col.
Asters, new sorts, finest double varieties mixed,	2 col.	Sweet Peas, large flowered, all newer shades, robust, 10 col.
Poppies, grand flowered double, very showy,	2 col.	Nasturtiums, flowers last until frost, full bloomers, 5 col.
Petunias, finest large mixed profuse blooming,	3 col.	Portulacas, single mixed, charming dwarf plants, 20 col.
Zinnias, rich and showy, mixed double flowers,	1 col.	Candytuft, free flowering annuals, beds or borders, 15 col.
Sweet Alyssum, very pretty for edgings, bright,	12 col.	Drummond Phlox, grandiflora, fine, large flowering, 20 col.
Sweet Mignonette, fine flowers, superb scented,	2 col.	Morning Glory, sturdy, well marked rich flower, 40 col.

The above sixteen varieties of choice flower seeds, put up in sixteen separate packages, with cultural directions for each, will be sent you free by mail with a 25c. in silver, or 30 one cent stamps for a trial subscription to Jan 1, 1898, to **The Columbian, America's Great National Literary Success.** **The Columbian** is edited by **Madame Higgins-Gleneme,** the "Famala Dante," acknowledged by European authority as the greatest living female poet. Among our contributors for 1898 you are, Hezekiah Butterworth, poet, traveler and historian, for over 20 years editor of Youth's Companion, and "Olivia Corrie," the most pregnant writer of love stories. We make this unparalleled offer simply to get **The Columbian** into new homes. We shall expect to let merits for renewal and permanent subscriptions. Send full name and address to-day, with 25c. in silver, or 30 one cent stamps, and get all five collections and five trial subscriptions for One Dollar. We refer to any publisher in New England as to our reliability. Address, **The Columbian, 13, 15, 17 Otis St., Boston, Mass.**

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Consumption

If you value your Life

"What I have seen of God's healing power through you demands of me that I speak for the good of others."

Or the Lives of those nearest and dearest to you,

Read!

DEAR MR. CONGREVE.—As a rule I have no faith in advertised remedies; but it must now be some twenty-five years since I saw in the person of one of my students the effects of your Balsamic Elixir. He seemed at death's door, but he lives now, a strong, hearty man. Since then I have seen in many, very many instances, the most happy results following your medicine. I do not go by hearsay but I testify to what I have seen with my own eyes. I believe that you have saved numbers from Consumption. I have friends with coughs and weak lungs, who speak of your medicine with sincere gratitude. Personally I find it most useful in the case of wearing cough. Very reluctantly do I give testimonials for publication; but I see it to you this as your due. What I have seen of God's healing power through you, demands of me that I speak for the good of others. I have those around me whose health is value, and they are living witnesses that yours is a very beneficial preparation. Yours heartily,

Spurgeon.

"Westwood," Beulah Hill, England.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read my book on Consumption of the Lungs and Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis; together with accounts of nearly 400 successfully cured cases, *any one of which may be like yours,* to be had post free for 25 cts., or the book will be sent free with every first order for **$1.00** bottle of **Congreve's Balsamic Elixir.**

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It acts like a charm in ordinary cases of Cough, Sore Throat, Whooping Cough, Chills &c., and should be kept in every home.

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Dr. Scott's Electric Hair Brush

Makes the Hair Grow Long and Glossy; Promptly Arrests Premature Grayness; Immediately Soothes the Weary Brain.

WILL POSITIVELY CURE
Dandruff and Diseases of the Scalp
Nervous Headache in 5 minutes
Bilious Headache in 5 minutes
Falling Hair and Baldness
Neuralgia in 5 minutes

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Gorham, N. Y.

Dear Sir:—I was afflicted with nervous headaches, which caused me trouble with my eyes also; I bought one of your Electric Hair Brushes and tried it; found it relieved me very much; I continued using it, and it not only relieved me, but has cured me of the trouble.

Yours truly,
MRS. JAMES METCALF.

ARE YOU BALD?

Carmel, In.

Dear Sir:—I have been using of your Electric Hair Brushes for less. I have been bald for eight years and I am happy to am having a new growth of which is truly a wonder. a most excellent brush the hair. Respectfully,
HENRY C. HORNB.

HAVE YOU NEURALGIA?

I have used your Hair Brush for the last six weeks and find it possesses great power in curing neuralgia. I have a heart full of gratitude for the invention.

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HAVE YOU DANDRUFF?

Dear Sir:—I have used your Electric Brush for a year and a half with wonderful results. It has removed a superabundance of dandruff, and prevented my hair falling.

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If you still doubt, read our guarantee; you risk nothing by giving our brush a trial, and if it proves to be all we represent, have you not purchased the cheapest and most serviceable remedy in the world?

Absolutely Free Trial

for six months; when, if it does not do all we claim for it, send it back, and your money will be cheerfully refunded without a word. What can be fairer?

PRICES:
No. 1 Hair Brush, $1.00. No. 2 Hair Brush, $1.50.
No. 3 Hair Brush, $2.00. No. 4 Hair Brush, $2.50.
No. 5 Hair Brush, $3.00.

Quality the same in all; the price differs only according to size and power.

For Sale at all Druggists and Dry Goods Stores.

Ask for DR. SCOTT'S; take no other; see that name is on the

At your store, or we will send on approval, postpaid, on receipt of price and ten cents for postage, and if you are not well satisfied with your bargain, write us and we will return your money.

GEO. A. SCOTT, Room 7, 842 Broadway, New York.

Dr. Scott's Electric Corsets, $1, $1.25, $1.50, $2 and $3; Electric Belts, $3, $5, $10; Electric Razor, $3; Electric Flesh Brushes, $3; Electric Insoles, 50 cents; Electric Porous Plaster, 25 cents. Hair Curler, 50 cents. AGENTS WANTED. Quick sales. Liberal pay. Satisfaction guaranteed. "The Doctor's Story," a valuable book, giving description of all our goods, sent on request.

FREE TO BALD HEADS. We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address, **Altenheim Medical Dispensary,** Dept. N. A., Box 779, Cincinnati, O.

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"HENDERSON" LAWN GRASS SEED

YOU CAN OBTAIN IN FROM SIX TO EIGHT WEEKS

A BEAUTIFUL LAWN

IN WHOSE RICH GREEN VELVETY DEPTHS

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METEOR. Truly an exquisite variety. Standards bright orange-salmon, with wings of delicate pink.

MRS. JOS. CHAMBERLAIN. The flowers are truly enormous, and produced generally three to four on a stem. The color is very effective,—a white ground striped and flaked bright rose.

RAMONA. Grand flowers of very large size, borne three or four to the stem; color creamy-white, daintily splashed with pink. *See illustration.*

"1897" Special Superfine Mixed. *This mixture is composed of* **Twenty-three of the finest New Large-Flowered Sweet Peas.** It is a choice blending (each grown separately and mixed by ourselves), which can be easily recognized when in flower.

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CENTAUREA,—New Marguerite. The illustration and description on page 105 of Burpee's Farm Annual for 1897 can give but a faint idea of the delicate beauty.

DIANTHUS,—Fordhook Favorites This mixture is the best ever offered, embracing the large-flowered single and double.

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POPPIES,—Fordhook Finest. This special mixture of the Finest Double Poppies includes *Burpee's Fairy Blush, New Pink Pet, Cardinal, Mikado,* and *Vesuvius.*

VERBENA,—Fordhook Famous. *See illustration.* The finest strain in the world. *Mammoth flowers* of every color.

For $1.00 we will send **Five Gem Collections OR Five Sweet Pea Collections** (or two of one and three of the other) **AND give as a premium** one full-size packet each of Aurora and Cupid,—*provided,* you mention The Christian Herald.

EIGHT Ever-blooming ROSES for 50 Cts.

An UNEQUALED COLLECTION of the very BEST ROSES.

We send **one good, strong plant of each for 50 cts.,** by mail, postpaid. Even at our *Reduced Prices for 1897,* these **Eight Elegant Roses,** purchased separately, **would cost $1.50.**

MOSELLA, or NEW YELLOW SOUPERT. The New Yellow Soupert Rose, Mosella, just introduced from Germany, is *fully as hardy* and equally as constant in bloom as the well-known Clotilde Soupert, so deservedly popular. The full flowers are of the same size, but the color is white, shading in the center to apricot-yellow. It is even more prolific than the original *Soupert* in its *wondrous freedom of bloom,* while the buds are more beautiful. Mosella is such a grand new Rose that we want every plant buyer to have at least one plant this season. Hence we purchased a large stock in Germany, and have propagated fully *forty thousand plants,* which we offer at 15 cts. each; 4 for 50 cts.; 9 for $1.00, postpaid. *See illustration.*

PINK SOUPERT. "The flowers take their form from *Clotilde Soupert,* and in color are a deep *Hermosa* pink. It is a continuous bloomer; each branch terminates with a cluster of flowers." Blooms splendidly in the open ground. 20 cts. each; 3 for 50 cts.; 7 for $1.00.

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BELLE SIEBRECHT. The flowers and buds are of fine size and form, very double, sweet, and lasting; color a rare, rich shade of true, solid pink. Good, strong plants 25 cts. each; 5 for $1.00, postpaid.

BRIDESMAID. This is the most valuable of all the Tea Roses for cutting, keeping quite fresh for days. The buds are a bright, deep pink. 15 cts. each.

MADAME ABEL CHATENAY. A constant bloomer, of vigorous growth. Bud very fine, opening spirally; flowers full, of medium size; color carmine-rose, shaded with salmon. 25 cts. each; 5 for $1.00.

METEOR. The most brilliant of Hybrid Teas, producing its vivid crimson flowers all summer. 15 cts. each.

MAMAN COCHET. This most beautiful of all pink Tea Roses is also the very best for garden culture. 15 cts. each.

For 50 Cts. **we will send, postpaid, all of the above eight elegant Roses.** Each year we grow some of the best Roses for a similar offer, but never before have we been able to give such **A GRAND COLLECTION FOR FIFTY CENTS.**

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Admired by everybody; it grows in favor daily. It has all the good qualities, being a remarkably strong, quick grower, extremely healthy, and a constant bloomer. It produces long, stiff stems, with handsome foliage; the color is an exquisite sea-shell pink, with the edge of the petals ivory-white. The blooms are of large and perfect shape; it is **THE ROSE** of the year. It has taken more Medals and Certificates of Merit than any other variety ever introduced in this country. **A perfectly hardy garden Rose.** Good, strong plants, price 35 cts. each; 4 for $1.00, postpaid.

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☞ Remember to mention The Christian Herald, as this offer is made to readers of no other paper. **Order TO-DAY,** and ask for

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CHRISTIAN HERALD
AND SIGNS OF OUR TIMES

VOLUME 20.
COPYRIGHT 1897 BY LOUIS KLOPSCH.
NUMBER 11.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, MARCH 17, 1897. Price Five Cents.

In Ancient Jaffa's Rocky Harbor.

A Picturesque Port, full of Perils for Mariners, Yet the Chief Landing-place in Palestine—The City's Great Antiquity and Many Biblical Associations—The House of "Simon the Tanner."

JAFFA, the seaport of Jerusalem, has a history that antedates written records by many centuries, and reaches far back into the past. Pliny, the historian, Mela, Sir John Maundeville, and others, assert that it was a port of consequence in antediluvian times; Josephus declares that it was founded by the Phœnicians; Rabbinical writers claim that it was named after Japhet, and classical geographers trace its foundation back to the furthest antiquity, when it was named after Joppa, the daughter of Æolus. It was the one great

Passengers and baggage are taken ashore in row-boats. These boats are skilfully piloted through the surf and past the rocky ledges. Our illustration on this page—the view being taken from the shore, looking seaward—affords an idea of the character of Jaffa's harbor and the inconveniences and perils of disembarking there.

Many a splendid vessel has been caught in stormy seas and dashed to pieces against those ugly black rocks in Jaffa harbor. The ocean's bed there is strewn with the wreckage of fleets and covered with the bones of

lovers of the sacred Scriptures. Around it the wars of Pompey, the Maccabees, Franks, Saracens, and Crusaders have raged. It was Jonah's port of shipment on his memorable voyage, and it was to Jaffa that Hiram, king of Tyre, despatched his Lebanon cedar for the building of the Temple. On the south side of the venerable city and almost at the ocean's edge, stands the dwelling which tradition declares to be the house of Simon the Tanner, with whom the Apostle Peter lodged while in that city. (Acts 9 : 43). When the proprietor of this

THE ROCK-BOUND SHORE OF JAFFA, PALESTINE—VIEW OF THE HARBOR AND ROADSTEAD.

val and commercial centre of Palestine in Solomon's ne and has so remained up to the present day.

When the ocean traveler is nearing the coast of Palstine, the first point of land he sees is that immediately ck of the rocky harbor of Jaffa. It is one of the poort of harbors to be found on any coast. No ship can me to her moorings alongshore, for the shallow bay full of sharp, jagged rocks, that would tear any nch vessel to pieces, as she could not find sufficient pth of water; consequently, vessels stopping at Jaffa e compelled to ride at anchor, out in the roadstead,

countless victims. Roman war galleys, Crusader fleets, Syrian and Egyptian naval and merchant vessels have left their naked skeletons on those adamantine reefs. In a single storm, some eight hundred years ago, twenty-three ships were there driven to destruction on the rocks and nearly a thousand dead were washed up on the stony beach. Any other government than that of Turkey would, long ere this, have cleared away the deadly obstructions from the ancient harbor, and made it a port of comparative safety.

There are many associations that make Jaffa dear to

journal went to Palestine in 1889–90, he visited the house, and ascended to the roof, from which the Apostle saw the miraculous vision. Even at the present time, the building, though now almost a ruin, is held in great veneration by Moslems, as well as Christians, and one of the rooms is set apart by the Mohammedans as a place of prayer, in memory, as one of their legends declares, "of the Lord Jesus having once asked for a meal, whereupon a laden table came down from heaven." Jaffa was also the home of Tabitha and here took place the baptism of the first Gentile household.

OUR MAIL-BAG

Questions and Answers.

Next week's issue of THE CHRISTIAN HERALD will contain, in addition to the regular features of the paper, a **four-page Supplement** devoted wholly to **India**, which will not only present in a comprehensive and graphic form the story of the terrible suffering in that country, but will contain acknowledgments of all contributions to the India Relief Fund up to the time of going to press.

R. M. C., Allegheny, Pa. Was there a rainbow before the Flood?

Scientists hold that there was not; that the whole earth up to that time was enveloped in a misty or exceedingly moist atmosphere and that the universal precipitation which cleared the atmosphere was followed by the first rainbow.

A. M. L., Montrose, Minn. Is it right to speak of the United States as a Christian nation when there is nothing said about God in the Constitution and there is no religious teaching in the Public Schools?

We do not see how these facts affect the question of the United States being a Christian nation. If the majority of its people are nominally Christian, the name may be used, although, of course, in the highest and truest sense, we cannot claim the name, while so many of our people have not by regeneration become members of Christ's kingdom. The Constitution is a political instrument, not a religious one. The Christian banker or dry-goods merchant is no less a Christian for not parading the fact on his contracts or his stationery. As to the Public Schools, parents ought not to expect their children to receive religious instruction there. They should impart it themselves, or if they are incapable, should send the child to some minister or Sunday School teacher. The state has done its full duty when it has given secular education. It is better that the child receive no religious teaching in the schools, than the kind of teaching which would be given if some of the teachers were allowed to teach what they believe.

Constant Reader, Fort Wayne, Ind. Is a woman justified in marrying again after a divorce, when she has certain knowledge that before her divorce her husband was unfaithful to her?

We believe she is justified. Christ's teaching on the subject of divorce (Matt. 5: 32), implied that the husband had the right to put away his wife under those circumstances. Common fairness would concede the same right to the wife. Neither the man nor the woman should be compelled to continue the marriage relation with a guilty partner.

S. E. D., Reserve, Kans. If, as Dr. Talmage contended, in a recent sermon, there is a recognition of friends in heaven, would there be no probability of dissension arising in such cases as that suggested by the Sadducees (Luke 20: 27-33), of a woman who was successively married to seven husbands?

There might be dissension in such a case if our lives there were like our lives here. Christ's answer to the Sadducees implied that there is a radical difference. It is conceivable that where there is no marriage, there may be a renewal of spiritual companionship in which jealousy would be excluded and all human love be subordinate to the paramount love of God, and the enjoyments of a life raised above the gross and material affection of this life.

C. E., Chicago, Ill. Is it not possible for a person reared from childhood in a Christian home to be a true follower of Christ without experiencing the change known as conversion? May not a child live to maturity, if carefully trained, without feeling into sin?

The change in such a child may be almost imperceptible even to himself. But even in such cases the change does actually take place. It is less violent in his case than in that of a great sinner, but it may be no less real. We doubt if there is any training which can prevent a child falling into sin. There are some children of sweet, lovely disposition who may be gradually led to Christ and to cease living an animal self-centred life, but unhappily, sin seems inevitable for all. There is need for the transforming grace of God, but in some natures it encounters less resistance than in others and its work therefore occasions less of the struggle which in others makes the turning to God a memorable crisis.

Reader, Detroit, Mich. Do you examine MSS. submitted for publication?

Any MSS. sent will be examined, but THE CHRISTIAN HERALD will not be responsible for the return of unsolicited MSS., even when accompanied by postage. The writer should retain a copy if it is desired to preserve the article.

A. A., Liberty Corner, N. J. If a person has taken a strong and possibly not unreasonable dislike to the pastor of a parish, and yet feels it his duty to attend services, would he be justified in absenting himself?

Such dislikes, when fully investigated, generally prove unreasonable as well as un-Christian, being founded on personal grounds that bear no relation to religion. Why not go to the pastor in his study and in a frank and friendly way try to clear up the misunderstanding? The probability is that he will meet you more than half-way, and that the cloud will be lifted and pleasant relations established. In any event, it is a duty we owe to the church and religion not to forsake the public assembling together, and not to become lukewarm or indifferent. A change of your church home should not be considered, except as a last resort.

Many readers have volunteered to send their copies of THE CHRISTIAN HERALD to ministers in the South and West who cannot afford to subscribe. We should be pleased to have all ministers who desire to enjoy this benefit, send us their names and addresses.

H. H., Caroleen, N. C. How and in what places did the first Christians meet their death?

Matthew was martyred in Ethiopia; Mark, dragged to death in Alexandria; Luke, hanged in Greece; John died a natural death in Ephesus; Peter, tradition says, crucified at Rome; James the Great, beheaded at Jerusalem; James the Less, beaten to death; Philip, hanged at Hierapolis; Thomas, pierced with a lance at Coromandel; Bartholomew, flayed alive; Jude, shot with arrows; Simon the zealot, crucified in Persia; Andrew, nailed to the cross; Matthias, beheaded; Barnabas, stoned at Salamais, and Paul beheaded at Rome.

Martha W., Sag Harbor, N. Y. What was the history or origin of the American, English, and French national airs?

"Yankee Doodle" is variously said to be French, Welsh, and Dutch. It reached us from England about 1765. "The Star Spangled Banner" was written by Francis Scott Key at the time of the attack on Fort Henry in 1814. "Hail Columbia" was written by Joseph Hopkinson during a hot patriotic debate in the American Congress at Philadelphia in 1798. "The Marseillaise" was written by Roger de Lisle, an engineer officer of France, in 1792. The English national anthem, "God Save the Queen," is said to have been written by Henry Carey, date uncertain.

W. E., Omaha, Neb. 1. When was Scandinavia first settled? 2. Where did the people come from? 3. What was their religion?

1 and 2. The history of the Scandinavians—who occupied the peninsula comprising Norway, Sweden, and Denmark—goes back to mythological times. Their country was populous ages before Rome was built. 3. They were heathen, worshipping Thor, Odin, and a great number of so-called gods—the equivalent of the Greek pantheon. They believed in a heaven (Valhalla) and a hell (Niffelheim), a spirit of good, and many spirits of evil. They had no absolutely supreme deity.

We learn that the delegates to the Mothers' National Congress and their friends were greatly pleased with the manner in which THE CHRISTIAN HERALD presented the work of the Congress in a recent issue. Mrs Henry J. Finley, Chairman of the Press Committee, writes us:

I wish to thank you most heartily for your generous treatment of the subject we have so much at heart, also for your liberality in sending the papers. Your paper gave us by far the best notice, and I am averaging five letters of inquiry daily, all from THE CHRISTIAN HERALD.

From time to time the news of the work of the standing committees appointed by the Congress will appear in this journal.

R. R., Greenleafton, Minn. I do not see the point of the Parable in Luke 5: 36. It seems to imply a condemnation of the common practice of patching garments.

The Revised Version is in this, as in so many passages, much clearer than the Authorized Version. It reads: "No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new and also the piece from the new will not agree with the old." The attempt to combine the new principles Christ taught with the principles of Judaism as corrupted by the Rabbis of the time would be a failure. Peter and James made the experiment afterwards and found that the Lord was right. (See Acts 15: 1 and Gal. 2: 11-16).

Rev. R. C. Allen, Grove City, Pa. I to-day forward to the Armenian Relief Fund by THE CHRISTIAN HERALD part of a collection taken in a public meeting in Grove City, Pa. A committee prepared a series of resolutions which were adopted by the meeting, expressing the sense of our community on the situation. Among these was one directing the sending of the fund to your agency for distribution. We wish, if possible to develop a sentiment that will influence the government to do its duty in regard to the deliverance of the Armenians—especially the women—from the brutal treatment to which they have so long been subjected.

It is gratifying to observe the widespread sympathy of our friends for Armenia. We trust there may be brighter days in store for that unfortunate people, who deserve all the sympathy our government can extend in their present struggle.

Inquirer, Scranton, Pa.; R. E. S., Stamford, Conn. and others. What did Christ mean in his answer to Nicodemus John 3: 4-6 by the necessity for birth by water and the spirit? Is it a reference to baptism?

Many explanations have been given of this difficult passage. The old commentators used to say that Christ meant that the second birth came by the spirit operating like water. Others, as you suggest, that it is a reference to baptism. The higher critics think that the wor water, is an interpolation made by son writer who believed in baptismal regeneratio An ingenious explanation and one that certain deserves consideration, is sent to us by a ph sician. It is that the natural birth is oft spoken of as being "born of waters," the all sion being readily understood by nurses a medical men. Thus Christ practically sa those who enter the Kingdom of God ha been born twice: once of water (the natu birth) and once of the Spirit (the spiritu birth). This explanation is certainly in h mony with the general drift of Christ's ta with his visitor.

A. M. D. Simpson, W. Va. 1. Is it wrong to r such novels as those of Dickens, Scott, M Barr and E. P. Roe? 2. Is there any Bibl authority for the belief that negroes are scendants of Ham? 3. What was the form the demons that Christ cast out? 4. Who w the Queen of Sheba?

1. No; unless you read them exclusiv and neglect other reading. That pract might produce a condition of mind wi would make the reading of more solid serious books difficult for you. Fiction moderation should not be despised, as teaches valuable lessons. Christ used it in form of parables. 2. No; it is only an in ence. 3. We do not know, nor does any 4. It is supposed that her name was Bal and that she was queen of the country n known as El Yemen in Southern Arabia.

J. G. G., Tidioute, Pa. 1. Who are the person ferred to in Matt. 8: 11, 12, as coming from East and West and others called the childre the kingdom? 2. What is the second resurrect

1. Christ foreseeing that the Jews would ject him warns them that the Gentiles w enter the kingdom, while they who w specially privileged would be excluded. 2. Revelation 20: 5-7?

E. L. B., Mosiertown. Do the miracles of C prove him to have been divine?

No, others are represented as having wor miracles as Elijah and Elisha for whom claim for divinity was ever made. C himself regar them as sign attestations. were his cre tials, showing he had autho to teach. Moses was powered to miracles as p of his having sent from (See Exod. 4: Christ never ed to be rega d as a wond worker, but taught with thority, "I unto you, yielded to popular den that he sh prove that he d authority by ing works th man could d less God w with him. H marks in the of the man healed of the palsy (Matt. 9: showed that he regarded miracles in that

PANORAMA OF ATHENS, THE CAPITAL OF GREECE, NOW THE SCENE OF WAR EXCITEMENT.

"Athens the Beautiful," the Greek Capital, is at the present moment fired with a patriotic war fever, directed against Turkey. The King, Cabinet, and heads of departments, are urging forward warlike preparations with all possible haste. The Greek fleet is being strengthened and equipped for active service, and the entire population is aroused to resent any Turkish invasion by land. Bulgaria and Servia have intimated their desire to become allies of Greece. King George's Navy is fully equal to that of the Sultan, while the Greek Army, together with the allies it can command, will probably be able to hold the Thessalian border, unless Turkey is reinforced by some great European power. At present intimations from correspondents at the various capitals are that a war seems highly probable.

Mrs. E. P. B., Artego, Wis. Never hea it.—Aaron W., Macungie, Pa. The ge supposition is that she was sacrificed by being u up in some retreat for life, although many com tators hold that she was slain according to the w.—Mrs. H. P. H., Ledyard, Conn. It was beautiful answer and quite appropriate.—B., Wrightful, Ill. No, they are not Catholics owe no allegiance whatever to Rome. The Christians of the ancient Oriental Churc Reader, Canada. Write to Isaac Putman's New York.—Subscriber, Audubon, Minn. all information write to Commissioner of Pa Washington, D. C.—Mrs. T. E. B., Asheville C. He has no opinion in the matter.—Mrs. S., New Jersey. Send them to Rev. Mr. chaplain Sing Sing Prison, N. Y., by express paid.—Constant Reader, Galha. We have formation on the subject.—T. M. G., Delton Inquiry about Melchisedec was fully answere recent issue in THE MAIL-BAG.—S. F. V stock. You are doing right and should persev the work.—Anxious, Zanesville, O. For all information write to Prof. Torrey, the Moody Bible Institute, Chicago, Ill.—F. E. M., El Paso, Te may be correctly used as follows: "It is we w to receive them."—Reader, Sonora, O. suppers in a church convert the Lord's house common cafe, degrade religion and tend to d the spirituality of a congregation. Anywhe they may be eminently proper and enjoyab Subscriber, Beaver Dam, Va. No; certainly n Mrs. L. Tompkins. The burial was not hurri was the common practice to bury the body day of the death.—J. N., Bolton, Que. Rev C. Needham's address is Narberth, Pa.—F. McG., Gibson, O. If you read the Lesson published in this journal every week you w the assistance you are seeking.—Old Subs Marion, O. It is all nonsense and chicanery. is no communication possible between the and the dead.—P. R. Bank, Williamstow See answer to Old Subscriber, in this jour January 13, 1897, page 30.—Subscriber, N. there is no blood relationship it is lawful fo to marry his father's adopted daughter.—S ber, Owego, N. Y. Yes, quite right.—J. Eagle Rock, Va. Write to the Professor in Rochester Observatory, Rochester, N. Y., information.—Joseph R. F. Pt. Simon Rica. 1. About 200, speaking three times tha ber of languages. 2. Supposed to be sore eye

FORETELLING THE WEATHER.

How the Signal Service Gathers the Material for its Daily Predictions—A Visit to the New York Weather Bureau.

ALTHOUGH the Weather Bureau is still a comparatively new branch of the public service, it is one in which all classes are personally interested and which has already demonstrated its great value and usefulness to almost every branch of business throughout the country. Its daily forecasts are universally read and appreciated. It is not to the average citizen, however, who only glances at the weather report in his newspaper to learn whether he must take his umbrella with him when he sets out for the business of the day, that the work of the Bureau appeals most strongly. The hundreds of thousands of farmers, stock-raisers, fruit-growers, sea-faring men, tradesmen, and others, whose calling depends largely upon the weather, consult the reports as a matter of business. Long before the arrival of a great gale, snow-storm, blizzard, or cold wave, they are warned of its approach, and take the necessary precautions to avoid loss and disaster. Crops are housed or covered, cattle and sheep are sheltered, vessels stay in port instead of venturing out to sea, and outdoor work that would be hindered by a storm, is so arranged that loss is avoided. As a writer has said: "It is when the great storms come, that Uncle Sam feels repaid for all the expense of keeping up the Bureau. When the blizzard is brewing in the Northwest, the Bureau warns to warn the people of its approach. Twenty-four hours in advance, messages are sent all over the country. 'A cold wave coming' is the cry, and every one hastens to prepare for it. Stock is gathered into places of shelter, and this means a great deal when we think of all the cattle grazing upon the Western plains; boats upon the lakes are run into harbor, railroads prepare to keep the tracks cleared. Every one seeks shelter for himself and beast. It is estimated that in one storm alone a saving of three million dollars' worth of property was effected by the warnings of the Bureau." And this experience, repeated many times in a season, represents only a part of the benefit rendered by the public from the services of this branch of the government. If we reckon the saving in money and the avoidance of discomfort to the whole nation in a single year, the figures would be a very formidable showing indeed. It is probably no exaggeration to say that it is one of the greatest life-saving agencies ever devised by modern civilization!

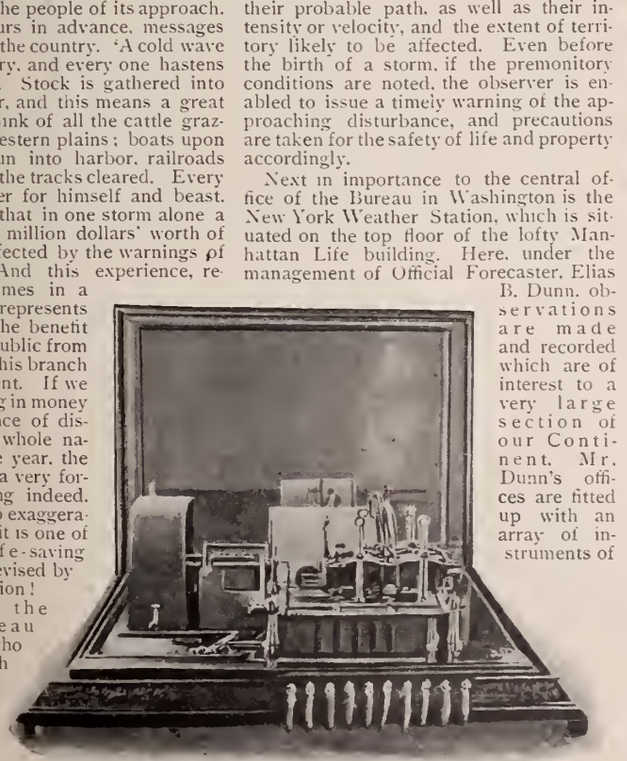
A NOOK IN THE BUREAU.

THE ASCENT TO FORECASTER DUNN'S STATION.

Of course, the Weather Bureau has its critics, who insist that much of the work is useless, and that a very large proportion of its predictions are inaccurate. This criticism is unavoidable, perhaps, where a territory so vast is covered and interests so varied have to be served. But even these fault-finders are not blind to the valuable services it render in the great emergencies already referred to, and especially in foretelling the devastating storms that occur at the change of every season, and the dreaded tornados and cyclones of mid-summer. Every year shows an increase in the efficiency of the Bureau. Established in 1871, it has now nearly 160 stations scattered over the United States, with a central office at Washington, D. C. The Bureau is under the Department of Agriculture, and its official chief is Willis L. Moore, a gentleman of high scientific attainments, and finely qualified for the position. Observations are taken twice each day, at 8 a. m. and 8 p. m., Eastern time. Each station is equipped with the necessary instruments, and the observations are telegraphed to the Chief Observer at Washington, who, mapping out the whole on a chart, is enabled to trace the course of incipient storms of wind or rain, waves of cold or heat, and cyclonic disturbances, to observe the direction in which they are traveling at the moment, and to indicate their probable path, as well as their intensity or velocity, and the extent of territory likely to be affected. Even before the birth of a storm, if the premonitory conditions are noted, the observer is enabled to issue a timely warning of the approaching disturbance, and precautions are taken for the safety of life and property accordingly.

Next in importance to the central office of the Bureau in Washington is the New York Weather Station, which is situated on the top floor of the lofty Manhattan Life building. Here, under the management of Official Forecaster, Elias B. Dunn, observations are made and recorded which are of interest to a very large section of our Continent. Mr. Dunn's offices are fitted up with an array of instruments of the most delicate character, and apparently so complicated in their mechanism as to bewilder the unscientific visitor. All the forecasts are based on official telegraphic information from many points, in various directions. If rain, wind, or snow, blowing from a certain quarter, is reported as prevailing at a certain point 100 miles away from New York and in the direction of that city, it is reasonably certain that, with a ten-mile an hour wind, it will reach the metropolis within ten hours. But, *en route*, the storm may be diverted, and made to travel in another direction, and the observer must watch for such signs as would indicate such a diversion. This is a simple case, however; there are a hundred other contingencies to be considered and each season has its own peculiar barometric and thermometric features. He must take into account not only the wind's velocity and direction, but the temperature, the humidity, the many sudden atmospheric changes that are incessantly going on, summer and winter; and constant familiarity with the infinite variety of causes operating to produce changes, makes it almost a second nature for the skilled observer to detect great atmospheric disturbances long before they have attained their maximum force, and many hours before their arrival at the point of prediction. Perched in his lofty lookout, Forecaster Dunn commands a view of a great area of land and ocean space, but it must be remembered that there are no Signal Stations at sea, consequently his position is a peculiarly difficult one. His principal instruments are the telethermograph, the sunshine recorder, and the aneroid barometer (which shows the atmospheric pressure) and the anemometer, which registers the wind velocity. The aneroid barometer, which is used instead of the ordinary mercurial thermometer, is a small box from which almost all the air has been exhausted. The outside air presses on the top of the box and causes the delicate machinery attached to it to register the exact pressure. The anemometer, or wind machine, looks almost like a toy affair. It consists of four small hollow hemispheres, like four orange skins, fastened one on each end of two small rods, which are perched on top of a pole and are made to revolve by the wind. At the other end of the pole, is a dial, where the revolutions of the pole are recorded. The more rapid the revolutions, the greater the speed of the wind. Rainfall, snow, and all moisture are calculated by measuring the rain that has fallen in certain vessels which are set out for the purpose. These are carefully made so as to prevent evaporation as far as possible. These instruments and appliances, inform him of the atmospheric conditions in the radius of 100 miles of his own station, and the telegraphic reports from all other stations taken in conjunction with his own observations, and mapped out carefully on the daily chart, enable him to form his conclusions as to the probable weather for the next twenty-four hours for the section reported as a whole, and especially in his own immediate vicinity.

Forecaster Dunn has now had twenty-three years experience as a weather observer, having served in that capacity at Denver, Washington, Cincinnati, and New York. One of the triumphs of the Bureau was Mr. Dunn's prediction of the great Cincinnati floods of 1883, which was given in time to enable thousands to move away and thus saved many lives and much property. He also gave ample warning of the destructive Mississippi floods of 1890, which placed a large part of the city of New Orleans under water, and inflicted damage to the extent of millions of dollars.



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REGISTER FOR WIND VELOCITY AND DIRECTION, AND SUNSHINE.

FORECASTER ELIAS B. DUNN, NEW YORK.

Prayer for Missionaries.

Prayer, earnest and continuous, is an obligation the church owes to the devoted men whom it has sent out to pioneer among the heathen. They have a claim on our prayers that we cannot afford to ignore. Some of them take their lives in their hands, and all of them expatriate themselves, giving up the society of their friends and the joys of home companionship, that they may tell the heathen the glad news of salvation. Their triumphs are the triumphs of the Church, their compensation the joy of winning souls. Unselfish, self sacrificing, they go forth, the servants of the Church, to bear the banner of the cross into the enemy's country, they need our prayers and they deserve them. Their mission is ours, the service ours; our prayer for their success should be unceasing. Their hands should be strengthened, their spirits sustained by the grace for which we plead. None know better than they that it is not by might nor by power, not by their learning or eloquence that success will be achieved. The preparation of the heart is with the Lord, and it is given in answer to prayer. The missionary for whom prayer is offered will be a successful missionary, because God delights to give the blessing he needs when it is besought at his hands. Prayer for protection, for health, for courage, for tact, for comfort, are all needed, for the missionary wants them all in his self-imposed labor. We have no right to send out to a foreign field any man for whom we do not pray. Every blessing he will need comes from God, and from him alone, and to him we should go, joining our prayers with those the missionary offers that these blessings should be given.

NEW YORK AND BROOKLYN, AS VIEWED FROM THE SIGNAL SERVICE STATION TOWER.

THE METROPOLITAN PULPIT

BANNERS HOISTED.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Psalm 20: 5: - - - - - - In the name of our God we will set up our banners.

I HATE war! In my boyhood we may have read the biography of Alexander or of some revolutionary hero until our young heart beat high and we wished we had been born over a hundred years ago, just for the glory of striking down a Hessian. For rusty swords hung up on the ratters and bullets cut out of log houses in which they were lodged during the great strife we had unbounded admiration, or on some public day, clothed in our grandfather's soldierly accoutrements, we felt as brave as Garibaldi or Miltiades. We are wiser now, for we make a vast distinction between the poetry and the prose of war. The roll of drums and the call of bugles, and the champing of steeds foaming and pawing for the battle; a hundred thousand muskets glittering among the dancing plumes; "God Save the King" waving up from clarionets and trumpets and rung back from deep defiles or the arches of a prostrate city; distant capitals of kingdoms illuminated at the tidings; generals returning home under flaming arches and showering amaranths and the shout of empires; that is poetry. Chilled and half-blanketed, lying on the wet earth; feet sore with the march and bleeding at the slightest touch; hunger pulling on every fibre of flesh or attempting to satisfy itself with a scanty and spoiled ration; thirst licking up the dew or drinking out of filthy and trampled pool; thoughts of home and kindred far away while just on the eve of a deadly strife, where death may leap on him from any one of a hundred bayonets; the closing in of two armies, now changed to a hundred thousand maniacs; the ground slippery with blood and shattered flesh; fallen ones writhing under the hoofs of unbridled chargers maddened with pain; the dreadfulness of night that comes down when the strife is over; the struggle of the wounded ones crawling out over the corpses; the long, feverish agony of the crowded barrack and hospital, from whose mattresses the fragments of men send up their groans, the only music of carnage and butchery; desolate homes from which fathers and husbands and brothers and sons went off without giving any dying message or sending a kiss to the dear ones at home, tumbled into the soldiers' grave trench; and houses in which a few weeks before unbroken family circles rejoiced, now plunged in the great sorrows of widowhood and orphanage; that is prose.

But there is now on the earth a kingdom which has set itself up for conflicts without number. In its march it tramples no grain fields, it sacks no cities, it impoverishes no treasuries, it fills no hospitals, it bereaves no families. The courage and victory of Solferino and Magenta without carnage. The kingdom of Christ against the kingdom of Satan. That is the strife now raging. We will offer no armistices, we will make no treaty. Until all the revolted nations of the earth shall submit again to King Emanuel, "In the name of God we will set up our banners."

Every army has its ensigns. Long before the time when David wrote the text they were in use. The hosts of Israel displayed them. The tribe of Benjamin carried a flag with the inscription of a wolf. The tribe of Dan a representation of cherubim. Judah a lion wrought into the groundwork of white, purple, crimson, and blue. Such flags from their folds shook fire into the hearts of such numbers as were in the field when Abijah fought against Jehoram, and there were twelve hundred thousand soldiers, and more than five hundred thousand were left dead on the field. These ensigns gave heroism to such numbers as were assembled when Asa fought against Zerah, and there were one million five hundred and eighty thousand troops in the battle. The Athenians carried an inscription of the owl, which which was their emblem of wisdom. The flags of modern nations are familiar to you all, and many of them so inappropriate for the character of the nations they represent it would be impolitic to enumerate them. These ensigns are streamers borne on the point of a lance and on the top of wooden shafts. They are carried in the front and rear of armies. They unroll from the main-top-gallant-mast-head of an Admiral's flagship to distinguish it among other ships of the same squadron. They are the objects of national pride. The loss of them on the field is ignominious.

The three banners of the Lord's hosts are the banner of proclamation, the banner of recruit, and the banner of victory. When a nation feels its rights infringed or its honor insulted, when its citizens have in foreign climes been oppressed and no indemnity has been offered to the inhabitant of the republic or kingdom, a proclamation of war is uttered. On the top of batteries and arsenals and custom houses and revenue offices flags are immediately swung out. All who look upon them realize the fact that uncompromising war is declared. Thus it is that the Church of Jesus Christ, jealous for the honor of its Sovereign, and determined to get back those who have been carried off captive into the bondage of Satan, and intent upon the destruction of those mighty wrongs which have so long cursed the earth, and bent upon the extension of the Saviour's reign of mercy, in the name of God sets up its banner of proclamation.

The church makes no assault upon the world. I do not believe that God ever made a better world than this. It is magnificent in its ruins. Let us stop talking so much against the world. God pronounced it very good at the beginning. Though a wandering child of God, I see in it yet the Great Father's lineaments. Though tossed and driven by the storms of six thousand years, she sails bravely yet, and as at her launching in the beginning the morning stars sang together and all the sons of God shouted for joy, so at last, when coming into the calm harbor of God's mercy, she shall be greeted by the huzzas of glorified kingdoms. It is not the world against which we contend, but its trangressions. Whatever is obstinate in the will, degrading in passion, harmful in custom, false in friendship, hypocritical in profession — against all this Christ makes onset. From false profession he would tear the mask. From oppression he would snatch the rod. From pride he would rend off the plumes. From revenge he would exorcise the devil. While Christ loved the world so much he died to save it, he hates sin so well that to eradicate the last trace of its pollution he will utterly consume the continents and the oceans. At the gate of Eden the declaration of perpetual enmity was made against the serpent. The tumult roundabout Mount Sinai was only the roar and flash of God's artillery of wrath against sin. Sodom on fire was only one of God's flaming bulletins announcing hostility. Nineveh and Tyre and Jerusalem in awful ruin mark the track of Jehovah's advancement. They show that God was terribly in earnest when he announced himself abhorrent of all iniquity. They make us believe that though nations belligerent and revengeful may sign articles of peace and come to an amicable adjustment, there shall be no cessation of hostilities between the forces of light and the forces of darkness until the kingdoms of this world have become the kingdoms of our Lord. Affrighted by no opposition, discouraged by no temporary defeats, shrinking from no exposure — every man to his position, while from the top of our schools and churches and seminaries and asylums, "In the name of God we will set up our banners."

Again, it was the custom in ancient times, for the purpose of gathering armies, to lift an ensign on the top of some high hill, so that all who saw it would feel impelled to rally around it. In more modern times the same plan has been employed for the gathering of an army. Thus it is that the Church of Christ lifts its flag for recruits. The Cross of Jesus is our standard, planted on the hill of Calvary. Other armies demand that persons desiring to enter the lists of war shall be between such and such an age, lest the folly of extreme youth or the infirmity of advanced age be a clog rather than an advantage. But none are too young for Christ's regiment; none can be too old. The hand that is strong enough to bound a ball or trundle a hoop is skilled enough to fight for Christ, while many a hand trembling with old age has grasped the arrow of truth, and with a dim eye close to it, taking aim, has sent its sharp point right through the heart of the King's enemies. Many of you have long ago had your names written on the roll of celestial troops, and you like the service well, although you now bear the scars of multitudinous conflicts and can recount many a long march, and tell of siege-guns opened on you that you thought never would be spiked. But there may be some who have not yet enlisted. Your being here implies that you are seriously thinking about it, and your attention makes me hope you are only looking for the standard to be hoisted. Will you not, a hundred of you, with all the aroused enthusiasm of your nature, come bounding into the ranks, while "In the name of God we set up our banners?"

There are non-professors who have a very correct idea of what Christians ought to be. You have seen members of the Church who were as proud as Ahab and lied as badly as Ananias, and who were as foul hypocrites as Judas. You abhor all that. You say followers of Christ ought to be honorable, humble, and self-denying, and charitable, and patient, and forgiving. Amen! So they ought. Come into the kingdom of Christ, my hearer, and be just that glorious Christian that you have described. Every church has enough stingy men in it to arrest its charities, and enough proud men in it to grieve away the Holy Ghost, and enough lazy men in it to hang on behind till its wheels, like Pharaoh's chariots, drag heavily, and enough worldly men to exhaust the patience of the very elect, and enough snarly men to make appropriate the Bible warning, "Beware of dogs." If any of you men on the outside of the kingdom expect to make such Christians as that, we do not want you to come, for the church has already a million members too many of just that kind. We do not want our ranks crowded with serfs when we can have them filled with zouaves.

There are men now, as in Christ's time, possessed of seven devils. In some instances it seems as though at conver only six of those evil spirits were cast while there remains still one in the h the devil of avarice, the devil of lus the devil of pride. Men of the worl you would be transformed and elev by the power of the Gospel, now is time to come. It is no mean ensi lift this hour. It is a time-honored It has been in terrific battle. Drag in the dust of a Saviour's humili from Bethlehem to Calvary. Rent hell's onset, the spears of a madd soldiery, and the hands of the men said, "Let him be crucified." Wit ensign in his bleeding hand the Sa scaled the heights of our sin. Wit he mounted the walls of perdition, amid its very smoke, and flame, and phemy he waved his triumph, whi mons howled with defeat, and heave

> Thronged his chariot wheels
> And bore him to his throne;
> Then swept their golden harps and sang
> The glorious work is done.

Again, when a grand victory has won, it is customary to announce flags floating from public building from trees and from the masts of They are the signal for eulogy and ing and festivity. So the ensign the Church hoists is a banner of v There was a time when the religi Christ was not considered respec Men of learning and position fr upon it. Governments anathemati supporters. To be a Christian was an underling. But mark the diffe Religion has compelled the worl spect. Infidelity, in the tremendo fort it has made to crush it, has c mented its power. And there is n a single civilized nation but in i stitution, or laws, or proclamation homage to the religion of the Cro the war in India, when Sir A Campbell found in an hour of dang the men he ordered to the field w toxicated, and asked for the pio whom the Christian Havelock had his management, he said: "Call out lock's saints; they are never dru Havelock is always ready." That tianity which gathered its first t from the fishermen's huts on the s Galilee, now has Samsonian s thrown upon its shoulders and h ried off the gates of science and power. We point not to fortress standing armies and navies as t dence of the Church's progres point to the men whom Christ s deemed by his blood. What if and navy-yards do not belong Church? We do not want then weapons of our warfare are not but spiritual, and mighty through the pulling down of strongholds world and Satan have no idea strength and heroism which God let out against the forces of d As yet they have had only one rou the first regiment. The Lord o will soon appear in the field at t of his troops. Depend upon it, th God inspires the soul with a new puts in it the principle of "never g

We are mighty in this cause o have the help of the pious dea sengers of salvation from high they visit the field. They stand us to keep us from ignominious They go before us to encourage strife. The McCheynes and t sons and the Martyns and the B an uncounted multitude of the are our coadjutors. Have you h Swiss tradition? The herdsmen three great leaders of the Helveti though seemingly dead, are on down under the ground, in their dress, refreshing themselves wi and that if at any time the li their country are in danger they mediately spring to their feet a back the enemy. May I not thought that if ever the Chur blessed Christ shall be threate

...stion by foes which seem too great ... r strength, the Lord himself will not ... come to the deliverance, but those ... ancients who have seemed to be ... ng among the dead shall immed... hear the trumpet blast of the ... h militant, and full-armed, spring ... to their old positions in the ranks of ... with the battle cry, "More than ... erors through him that loved us." ... ugh we have already much to en... ge us in the work of the world's ... elization, yet we must confess that ... of our time has been consumed in ... ng our batteries and getting ready ... e conflict. We have not yet begun ... each. We have not yet begun to ... We have not yet begun to work. ... e coasts of heathendom are mission... tations. They have scarcely yet ... to accomplish what they propose. ... es some time to dig the trenches ... levate the standard and direct the ... guns. From what I hear, I think ... are about ready now. Let but the ... Captain wave the signal, and the ... g of celestial weaponry shall quake ... dungeon of hell and sound up ... the thrones of heaven. Pagodas ... mples shall tumble under the shock, ... besotted nations flying from their ... and superstitions, shouting like the ... unded worshippers of Baal, "The ... he is the God! The Lord, he is ... od!"

...e Mohammedans, in their struggle to ... gate the world, had passages from ... oran inscribed on the blades of their ... ers, and we have nothing to fear if, ... aching the infidelity and malice that ... se the kingdom of Christ, we shall ... glittering on our swords the words of ... d to the giant, "I come to thee in the ... of the Lord of Hosts, the God of ... mies of Israel whom thou has defied." ... w the Church goes forth bearing ... ous seed, but after awhile it will be ... eaf-binding, and reaper angels shall ... the harvest home. Now it is tents ... marching and exposure, but then in ... nks of prostrate iniquity and on the ... walls of heaven, "In the name of God ... ill set up our banners.

...e earth sends up its long, deep groan ... in, and clanks the great chains of its ... age, and cries by the voice of sea and ... and sky, "How long, O Lord, how ...?" There was a tradition on the ... side of the water that the daughter ... was transformed into a bird of the ... nd that she wandered for hundreds of ... s over river and lake until the arrival ... ristianity, and that at the stroke of ... rst cathedral bell her spirit was freed. ... unted millions of our race, by the ... er of sin and Satan, have been trans... ed into a state of wretchedness, and ... wander like the poor daughter of ... but they shall after awhile be re... d. When the great Church of Christ ... in those darkened lands from its ... ring out the glad tidings of the ... pel, then millions of wandering souls ... find rest in a Saviour's pity and a ... our's love, transported from the king... of Satan into the kingdom of God's ... Son.

... and by you would hardly know the ... if you saw it. The world as a ... e shall be as greatly improved as the ... idual heart by conversion. Fraud, ... ing its trickery, will go to work for an ... st living. Knavery shall begin to ... e righteous bargains. Passion shall ... ver to the control of reason. Scoffers ... be changed into worshippers, and ... tics into Bible lovers. Christ shall ... his reign on earth. Whether he ... descend onto the earth in person and ... blish a government at Jerusalem, I ... not say; but it will be an era of more ... Augustan splendor. That is enough. ... owing this we can never despair. But ... see the Church of Christ putting on ... beautiful garments and arising to ... e, we will say, with the enthusiasm of ... er Cromwell, who, standing before his ... and famine-stricken soldiers at Dun... bar, saw the sun rising out of the morning mist, and pointing to it with his sword, uttered a prayer which hurled his men upon the crushed foe like a sky full of thunderbolts: "Arise, O God! Let thine enemies be scattered." With the ear of faith I catch the sound of the latter-day glory. Church of Christ, unsheathe thy sword and this moment into the battle! In the name of Christ, march on! Upon every school and hospital, upon every banker's desk and merchant's counter, upon every chemist's laboratory and astronomer's tower, upon shepherd's hut and woodman's cabin, upon ship's deck and sailor's hammock, far out on the sea and high up in the mountain, before the gaze of nations, under the applaudits of heaven, "In the name of God we will set up our banners."

My subject has taught you that in this contest we are not without ensigns and colors. All we want now is men to carry them. Before I sit down I must propose to each of you this great honor. Becoming a Christian is not so ignoble a thing as many have thought it. "It makes a man stoop," you say. I know it, but it is only the stoop of an heir of royalty, who on his knees is to receive a crown of dominion. We want standard-bearers in all pulpits, in all places of business,—everywhere. I do not ask you how old you are, nor how young; how weak or how strong; how dull or how sharp; nor what your home, nor who your ancestors. Without any condition, without any reserve, in the name of the God of Israel, I offer you the honor of carrying the Church's ensigns. Do not be afraid of the assaults of a world whose ranks you desert, nor of devils who will oppose you with infernal might. It were more blessed to fall here than stand anywhere else. It were more of an honor, engaged with Christ, to be trampled under foot with this army of banners, than, opposing Christ, to be buried like Edward I. in Egyptian porphyry.

You know in ancient times elephants were trained to fight, and that on one occasion, instead of attacking the enemy, they turned upon their owners and thousands were crushed under the stroke of their trunks and the mountain weight of their step. These mighty opportunities of work for Christ may accomplish great things in overthrowing the sin of the world and beating to pieces its errors, but if we do not wield them aright these very advantages will, in unguarded moments, turn terribly upon us and under their heels of vengeance grind us to powder. Rejected blessings are seven-fold curses. We cannot compromise this matter. We cannot stand aside and look on. Christ has declared it: "All who are not with me are against me." Lord Jesus, we surrender.

The prophecies intimate that there shall before the destruction of the world be one great battle between truth and unrighteousness. We shall not probably see it on earth. God grant that we may see it, bending from the battlements of heaven. On the side of sin shall be arrayed all forms of oppression and cruelty, led on by infamous kings and generals. The votaries of Paganism, led on by their priests. The subjects of Mohammedism, following the command of their shieks. And gluttony and intemperance and iniquity of every phase shall be largely represented on the field. All the wealth and splendor and power and glory of wickedness shall be concentred on that one decisive spot, and maddened by ten thousand previous defeats, shall gather themselves up for one last, terrible assault. With hatred to God for their cause and blasphemy for the battle-cry, they spread out over the earth in square beyond square, and legion beyond legion, while in some overhanging cloud of blackness foul spirits of hell watch this last struggle of sin and darkness for dominion.

Scattered by the blasts of Jehovah's nostrils, plunder, and sin, and Satanic force shall quit the field. As the roar of the conflict sounds through the universe all worlds shall listen. The air shall be full of wings of heavenly cohorts. The work is done, and in the presence of a world reclaimed for the crown of Jesus, and amid the crumbling of tyrannies and the defeat of Satanic force, and amid the sound of heavenly acclamations, the church shall rise up in the image of our Lord, and with the crown of victory on her head and the sceptre of dominion in her hand, in the name of God shall set up her banners. Then Himalaya shall become Mount Zion, and the Pyrenees Moriah, and the oceans the walking place of him who trod the wave crests of Galilee, and the great heavens become a sounding-board which shall strike back the sound of exultation to the earth till it rebound again to the throne of the Almighty. Angel of the Apocalypse, fly! fly! for who will stand in the way of thy might or resist the sweep of thy wing?

The Jungle Preacher.

How Deva Sundrum Resigned a Government Office in India to Carry the Gospel to the Pariahs of the Jungle.

AN enthusiast of the true type is the impression one forms of the man whose portrait appears on this page. He is a picturesque figure clad in his native scarlet robe, with his tiger skin, the symbol of consecration to jungle labor, hanging from his shoulder. His dark skin and long silky hair, his high forehead, large black eyes, strong regular teeth, and clear cut features, render him a

MAJOR DEVA SUNDRUM.

figure, that once seen, is not soon forgotten. He holds the rank of major in the Salvation Army, and has come to this country to consult with Commissioner Booth-Tucker, who spent the greater part of his life in India, and knows the country well. The present famine in India is a crisis in which the wisest heads and the longest experience are needed to devise means of alleviating suffering and averting death. Deva Sundrum knew that he would find both in the devoted man under whose command he labored in India, and with them, that kindly sympathy which India so sorely needs in her hour of trouble. The traveler has been kindly received at Salvation Army headquarters, and will carry back to his native land, for which he sails next month, the heartiest messages of good-will from the Commissioner to his old comrades.

The story Deva Sundrum tells of his conversion and his labors in India under the banner of the Salvation Army is full of fascinating interest. He was born at Ootacamund in 1859. His father was a medical officer in government employ in Madras. As a boy he received an excellent education in Hindoo literature and entered the civil service as engineer and serveyor. In this capacity he was sent to various parts of India and eventually to North Borneo. During one of his visits to his native land, while he was employed in North Borneo, he landed at Singapore and there fell in with dissipated companions and joined in the scenes of wicked revelry which go on in that port. His strong nature entered with zest into the vicious pleasures of the set among whom he was thrown, and when he left Singapore he was an adept in all sensuality. In this condition he reached Colombo in Ceylon, where out of mere curiosity he attended the meetings the Salvation Army was holding there. The young man was deeply impressed, but under the influence of his evil companions and with change of scene he reverted to his evil life. His stay at his father's home was brief and he returned to North Borneo, a hardened, vicious man. At his next furlough, he found to his surprise that the Salvation Army had opened a station at Ranipet, not far from his father's house. Drawn by his recollection of the meetings at Colombo the previous year, he went to Ranipet and there the Holy Spirit brought him to repentance.

Deeply sorrowing over his past wickedness, rejoicing over the assurances of forgiveness through the blood of Christ, the young convert asked, like Paul, what Christ would have him do. He felt that he was called to a career of self-sacrifice, and he began by resigning the position which Hindoos count worthy of long toil and hold in highest esteem—an office under the English goverment. He wanted to be free that he might preach the Gospel to his own people. Persecution followed. His father was indignant that the son who had been educated at so much trouble and expense, and who had attained so honorable a position, should throw it all away with no other prospect than that of begging his daily rice. Deva Sundrum, however, persevered, and some years later had the satisfaction of seeing his father himself become a Christian. On his death-bed the old man blessed his son and bade him go on in the work to which the Lord had called him.

It was in 1884 that Deva Sundrum was converted and pledged all his future life to Christ's service. For several years he labored among the high-caste people of the cities, preaching Christ and working in the ranks of the Salvation Army. The work was disappointing. Race prejudices, caste prejudices, social prejudices all combined to obstruct the Gospel. The people to whom he preached, even when convinced of the truth of Christianity, had not the courage to make the sacrifices that were involved in a public profession of faith in Christ.

Oppressed by a sense of failure, Deva Sundrum went away for a season of retirement, of fasting and prayer. He went to the jungle to be alone with God. There the spirit of self-sacrifice came upon him again with new power. In the jungle were the Pariahs, the very lowest of the outcastes with whom no high-caste Hindoo would associate. They are practically slaves, the lowest of the low, who must not even walk on the high roads lest they pollute the air which the Brahmin breathes. Their very touch is counted pollution and their presence an intolerable insult to the high-castes. To these Deva Sundrum resolved to go. In their misery they were the very people who would rejoice in a Saviour who casts out none who come to him. He turned a deaf ear to his friends who pictured the horrors of the life he was about to take up. He was reminded of the days and nights he must spend in traversing the tiger and elephant-infested jungle, of the wretched homes of the Pariahs, mere mud huts in which alone he could find rest after his weary journeys, and of the dense ignorance and superstition of the people to whom he was going. But none of these things moved him. To the Pariahs he would go and to those who needed the glad news of the Gospel more than any others, he would preach the unsearchable riches of Christ.

From that time until the day he left India to visit his old Commander in America his life has been given to this work, the repulsiveness of which only a Hindoo reared in wealth and luxury can appreciate. He has walked from village to village crossing the intervening jungle in which he has frequently slept on the carpet he carries, while the roars of wild beasts sounded in his ears. In South India he has thus visited 884 villages as a pioneer of the Gospel, has entered over thirty thousand houses and walked 3,513 miles. In North Travancore he has reached 1631 villages, called at 34,796 houses and walked 5,095 miles.

$20,000 MORE FOR INDIA.

Another Remittance for the Starving People Dispatched by Cable to the Missionaries for Distribution—The Gifts of Readers Anticipated.

MANY urgent appeals have been received during the week in behalf of the suffering people of India. In response to these, THE CHRISTIAN HERALD has decided again to anticipate contributions, and has now forwarded by cable the sum of **twenty thousand dollars** from the Famine Relief Fund, being the second remittance from the Fund since the movement began. This second remittance, like the first **$5,000,** goes direct to the hands of the missionaries, who are stationed in the famine districts, and are acting as volunteer distributors. Full details of the remittance, together with the names of the distributors and their respective stations, will be published in our next issue, in which a four-page Supplement will be devoted wholly to the work of Indian relief.

Many prayers will go up to the throne of grace from thankful missionaries and from the hungry people whom they are enabled to feed, for a blessing on the compassionate readers of THE CHRISTIAN HERALD who have come to their help in this season of dire extremity. Many a poor creature suffering the pangs of starvation has by this time gone to the mission-station, and has been fed through the kindness of the readers of this journal. It must have cheered the devoted missionaries, whose hearts are wrung by appeals to which they could not respond, to have funds so liberally placed in their hands. We can imagine the joy with which the money would be turned into grain to feed the perishing. But who can tell the joy of the native as he received the gift which meant the difference between life and death for him and his children? Such a gift coming from utter strangers who, hearing of his need, denied themselves to supply it, is an object-lesson he can never forget. It proves to him, as preaching could not prove, that the religion of Christ is a religion of love and pity and helpfulness; for the gift coming from Christian America and reaching him through the channel of the American missionary, is so obviously disinterested that he cannot fail to learn the lesson. We congratulate our readers on having availed themselves of the opportunity to teach such a lesson, and so to recommend to the people the religion of Christ. There is not one who has given up a luxury or a pleasure to send a dollar to keep some sufferer alive, whose self-denial is unnoticed by his Lord. He knows that the self-denial is for his sake, and for love of him, and it pleases him that his people should prove their love to him in that way. To all such, the promise is given in his own words: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

All accounts from the famine districts agree that the need increases in volume daily and that the area is extending. Just as we go to press, Major Deva Sundrum of the Salvation Army, has called at the office of this journal to tell of a letter he has received by the last mail from his wife in Madras. He shed tears as he read and translated the harrowing details she gave of the suffering around her, and pleaded with him to make it known to the Christian people of America. The Viceroy of India reports that there are now 2,750,000 persons employed on the relief works, and this fact affords an unfailing test of the intensity of the suffering. At the corresponding period of the famine of 1877, only 1,229,725 persons had applied for relief, which is less than half the number now employed. When we remember how many died of starvation in that dreadful year, we realize the truth of the statement that this is the worst famine of the century. It is gratifying to know that so many are being supported at the expense of the Government, but the fact is appalling when we regard them as the representatives of the far larger number who through age or distance, or exhaustion from protracted hunger are unable to reach the relief works. We are glad to see that the Christian people of England are contributing liberally to the relief fund opened by the Lord Mayor of London. Already $1,472,580 has been given by firms and private individuals in England for relief. Canada, too, is contributing nobly to the same cause. The fund opened by the Montreal *Star* has reached $40,000, and that journal daily devotes a large part of its space to lists of contributors who are sending in their gifts. But all these sums fall far short of the need. The starving people are counted by millions and the greater part of them will die for lack of food if there should be any suspension in the flow of private generosity. Fully eighty millions are in the area of famine and scarcity, and a large proportion of these are aged people and children, who being unable to toil on the relief works, are dependent on charity for their support, and must continue so until harvest.

In an appeal recently issued by the London Missionary Society it is stated that in the Telugu district alone, there are eleven thousand native Christians connected with the Society's stations, of whom nearly the whole are in imminent danger of starvation. The American stations are evidently in the same condition, for the Methodist Conferences have formally requested Bishop Thoburn to make an earnest appeal to American Methodists for help, and the American Board, the Presbyterian, Baptist, and Disciples' Boards have received similar appeals. One fact related by Rev. T.S. Johnson, the Methodist missionary at Jubalpur, is a specimen of many others. "The body of a poor man was found this morning he says, "in the corner of our compound. He had come in during the night and before morning came, his spirit had left his poor emaciated almost naked body. This is no uncommon occurrence, but this was the first to come into the mission compound to die."

Mrs. Carrie F. Bruere, Methodist Episcopal Missionary at Poona, writes: "There are hundreds of orphan children homeless, dying in the streets. Here is God's open door for his church, an opportunity to gather in many sheaves for him. Hundreds, yea thousands, of these dear children can be gathered by missionaries, for there is no one to claim them. They can be taught of Jesus, and many will become Christians, the future members of a strong Christian Church. These in turn will bring others to Christ. I have been in India for eleven years, and no such opportunity has come. Shall we not embrace it? Although times are hard and finances are low, yet God will show us how we can help if we are willing.

"A few months ago the Lord laid the burden of these children upon my heart. I saw it to be a God-given opportunity, but felt powerless, as I had no money for their support. The burden became unbearable, and after hesitation and much prayer I felt that the Lord would have me begin the work of taking in children. It seemed to me that he would not give such an opportunity, and so lay it upon my heart, if he did not purpose providing for them; so, realizing that the promises were sufficient, I took twenty, and then another twenty, until now 103 boys and girls have been taken in. They were terrible to look at, but after a few weeks of feeding, they have picked up wonderfully. They are all very bright, being from the better classes. I will undertake to provide for children as fast as I may receive support for them."

Confirming this report is a letter recently received in New York by Miss Fisher, Secretary of the Woman's Union Missionary Society. Her correspondent says: "The famine among the children is very pitiful. It seems worse to see little children suffering than it does to see grown people, but both are bad enough."

"If you were with us," writes Mrs. E. M. Bacon, a missionary at Lalitpur, in the Northwest Province, "as we give the famine people their daily grain, I think you would realize a little what famine is. For many months we were so overrun with starving people coming to the mission bungalow for food, and crying with that heartrending cry of theirs all times of the day and evening, that we decided to have one time and one place only for giving grain. They now gather at 10 A. M., and then we give them grain and teach them Gospel verses.

"We feed those who are really starving, and not those only hungry, or else it would mean feeding all the town. Some of the starving are living skeletons, almost naked, and affected with diseases brought on by starvation. We give to the children first, who sit in separate rows, and all are generally pretty quiet, unless they think the grain will not last out: then they come to us like hungry animals—fighting, crying, pushing, till we can do nothing with them. Oh, you never saw anything so pitiful! The men and women take the grain from the children, and snatch it from each other, having no sense of anything but their hunger. We found two children who have been living for several weeks on scraps of grain picked up by the roadsides. We could not think at first what they were doing. They were scratching on the ground with their bony fingers, like chickens. We took them into our Orphanage and fed them. You never in your lives saw such grateful little creatures. But like other missionaries, our treasury is nearly empty, and when all is gone, unless the kind Christian people at home replenish it, the day will come when we have no grain to give them."

Among the organizations from which contributions were received at this office last week were the following:

C. E. Society, Fairgrove, Mich.

Violet Sewing Circle (band of little girls) Philadelphia, Pa., by Renie Martin, President.

THE DAILY DISTRIBUTOIN OF FOOD AT SHOLAPUR.

W. C. T. U., Catharine, N. Y.

The Missionary Band, Alcolu, S. C.

The Junior League of Highlands, Colo.

Y. L. Mission Band, Marietta, Ga.

Epworth League, Unionville, Pa.

Gospel Mission, Watertown, N. Y.

Young People's Mission Circle of Free Methodist Church, Albion, N. Y.

Sunday School, M. E. Church, Ware, Mass.

Epworth League, Riggold, Pa.

C. E. Society, Beemesville, N. J.

C. E. Society, Danboro, Pa.

Churches at Bolster's Mills and Norway, Me.

Christian Sunday School, Boone, Ia.

Third Christian Reformed Sunday School, Paterson, N. J.

C. E. Society, Akron, Ind.

Ladies' Aid Society, Sebewaring, Mich.

W. O. Presbyterian Sunday School, Mawrstown, O.

Children's Home, Eldridge, Cal.

Infant Class Presbyterian Sunday School, Grove City, Pa.

Sunday School, South Eighteenth Street, Louisville, Ky.

Junior Endeavor Society, Pres. Church, Concord, Mich.

Methodist Episcopal Church, South Littleton, N. C.

Some of the contributions which have reached THE CRISTIAN HERALD office have a pathos of their own. The letters accompanying them show that in not a few cases the gifts cost self-denial. Among these letters are the following:

A friend in Christ, Butler, Ind., says:

I send one dollar in Christ's name for the hungry people of India. I am only a working girl, but I can spare a small mite and may God bless it to the relief of some poor, starving creature. I hope others who can do more will give of their abundance that no more people may die for want of food.

Frances Zieman, Pine Ridge:

My little girl feels so sorry for the starving children of India about whom you tell us in CHRISTIAN HERALD. She has two dollars of r very own saved up, and she will have me send of them to you to be sent to feed them, and she pray every night that they may be fed.

Edward Morton, Moline, Ill:

I appreciate your sympathy in this cause in s ing with such promptness so large a sum for t poor sufferers. I pray God that your exa might arouse a like feeling through this and countries. I feel proud to be associated with a paper in this good cause.

Anonymous, Makayuna, N. Y.:

I send my mite for the starving people of I I wish it was more, but I am a poor orphan an invalid, but my prayers go with it.

Mrs. K. B. Cook, Portage, Wis., say

One dollar of the enclosed amount is from servant girl, who feels she must help in su worthy cause.

Dawson Unser, Morris, O.:

I do not like to read of children starving my child has plenty, so I send this for our bab

H. K. Greene, Bruceville, Ind., writes

This gift is from the Primary department o public school. It has been the custom her teachers to treat their pupils on the "last da candy, oranges and peanuts. I told them the starving children in India, and they unanimously to sacrifice the treat and sen money to buy bread for them and they also br pennies from home to go with it. It is not but their loving little hearts made a greater sac than we older ones can fully realize. Candy a common thing in their homes and some of pennies were all they owned.

Alice Triflet, Villa Ridge, Franklin Mo., writes:

I am a poor girl, but as you say one will keep a sufferer alive, I think I oug spare that much.

Dr. Ph. D. Paul, Chicago, Ill., writ

May the $5,000 you have sent to sta India be doubled and redoubled over and a again, and hundreds of thousands of suff be relieved through your fund.

Grace Hartman, Lyons tion, Pa.:

I have been taking care of l and other refuse all summe have sold them for fifty cer should like to give it to the starving people in India. I could give more but I am eleven years old.

Raymond Blackmon, G ville, Pa.:

I am a little boy eight year I want to send fifty cents own money to the poor starvin ple in India. Will you please it to them for me?

Mrs. C. B. Hazelton, Ocon woc, Wis.:

I cannot eat or rest without ing something to those poor st creatures in India.

F. Wilder, Hartford, Con

I am a poor widow but Ge never allowed me to go hung I should like to give my mite.

A Cripple, Perth, Kans.:

Please accept the enclose India's starving people. It small, but it is literally every have in the world.

Mrs. L. S. Jenkins, Charleston, W

It is so little I can do to relieve such spread suffering as you describe that it seem worth giving, but when I read wh dollar would do I felt that I ought to se five dollars I had.

Thomas Williams, Tonesboro, In

A hard-working man with seven ch The Lord is good to us all.

J. E. Farrand, Boonton, N. J.:

My little girl has been saving her mo buy flower seeds, but she wants to do the seeds, so she may send it to feed th gry little girls in India.

The following contributions have received since our last acknowledgment

Prev ackd	$5,192.95
Armstrong, Miss Edith	1 00
Anderson, John	2 50
Atkins, R V	1 00
Alice, Rochester	2 00
Aobel, W H	2 00
Abrams, J D	2 00
Abbe, Clarence J	1 00
Abbe, Mrs Jay	1 00
Almy, Mrs Ann K	5 00
Andrews, Mrs J W	1 00
Arthur, Earl B	75
Appel, W H	5 00
Allen, S S	5 00
Amberton Wm E wife and sister	3 00
Ault, A	2 00
Anniny, Margaret E.	5 00
Albee, Mrs Daniel	1 00
Anderson, Mrs F E	1 00
Armstrong, J W	6 00
Armstrong, H M	1 00
Abbott, Irmo	1 00
Arrants, Mollie	1 00
Arbelger, G P	2 00
Atwood, Mrs H B	5 00
Bright Jewels, Bethany Ch, N C	1 00
Blakely, Mrs Curtis	2 00
Bennet, Horace	1 00
Briggs, Mrs R	2 00
Byal, Mrs Mary L	1 00
Bahler, Fred	1 00
Brown, E R	6 15
Bridgefarmer, Mrs & E A	
Bailey, Maud	
Botham, Minnie M	
Brummitt, Mrs G	
Burt, Mrs F B	
Bliss, Wm & Roch	
Bonn, Peter	
Bruckerman, Ed	
Bland, B F & sister	
Bordo, Mr & Mrs J	
Blair, H A	
Ball, Mrs A E	
Bryans, H G	
Becker, Aaron	
Bateman F B M A	
Baker Geo A	
Bishop, Mr & Mrs	
Beebe, Thos	
Baldwin, Eliza E	
Braden, Frede	
Brown, Mrs N T	
Red Hollow S S	
Beneficent Cong	
Bassett, Mrs E C	
Bovie, E W	
Brown, C P & Sus	
Barrows, Mr & Mr	
Barrows, Mrs Juli	
Bonelli, Mrs E	
Begeman, Mrs H	
Bickley, J H	
Bowen, Mrs Mary	
Bowen, Mrs Minni	

Bel...rs AM 5 00
Burt, Thos 50
Bachoogegen, Geo A and wife 1 00
Bitz, Katie 3 00
Ba...in, Nellie 1 50
Bro...Mrs C P 50
Ber...son, Mrs C 50
Bo...man, Mrs O P .. 4 00
Bar...t, Frank 25
Bag...Wm H 25
Bar...Mrs E W 25
Bar...Mrs A 25
Bat...W A 25
Bar...oft, S S 1 00
Boy...J A 2 00
Bro...s, Mrs M A 1 00
Bie...Rorra 1 00
Bri...bill, L O 5 00
Bro...Emma 1 00
Bro...D C & family. 1 00
Bir...ngham, E W 10
Bal...Cornelius .. 2 00
Bra...E 5 00
Fo...Mrs Cornelius . 1 00
Bra...st, Louise and Cristina Frey 15 00
Bar...s, Chas E 1 00
Bar...J E 30 00
Bas...e, D C 1 75
Bra...Cash, E 1 00
Ber...st, Jno & fam'y 1 50
Bla...Mr & Mrs C A.. 2 00
Bla...Helen C 1 00
Bla...Ivan A 1 00
...n, Mrs L A 1 00
Bri...weiler, Henrietta 1 00
Burns, Lida 5 00
...er, C 5 00
...Mary A 1 00
...ulon E 2 00
...ucy 1 00
Bre...man, Sarab 2 00
Bei...Rev F C 1 00
...ery, Mrs F C 1 00
Bie...wolf, M 5 00
...er, Uno N 2 00
Bar...s, Mrs H A 1 00
Baur, Mrs E P 5 00
Bro...Maud 50
...ls J S 50
...Thirza H 1 00
...ov Mrs C C 2 00
...nt, Mr & Mrs F H 1 00
...reier, John W 4 00
...ard, Mrs Fanny E 1 00
...n, Mrs D M 2 00
Tré...Mr & Mrs 10 00
...ard, Mrs LE 1 00
...ol, M E 10 00
Ch...orthy, Rose 1 00
...ot, M 1 00
...oMrs H W 50
Chr...ian, Anna 25
...abeil, Mrs ML 30
...arson, Mr & Mrs H 2 00
...art, Mrs L 1 00
Cra...all, Mrs G L ... 50
Col...Emmaretta 1 00
Col...rs Amy 1 00
Cla...Mr & Mrs O T. 4 00
Cou...n, Miranda 2 00
...hant, S P 1 00
Cla...Z H 5 00
Cai...bell, Mrs A E 5 00
Clin...n, Mrs A B 2 00
Cra...R M 2 00
Cas...Mrs Samuel ... 1 00
Cra...nter, A H 2 00
Cof...Mrs P A 2 50
Ca...ll, S W 25
Ca...ll, F J 25
Car...Andrew 50
Cai...Mrs Fred 50
Cai...Mrs H 50
Chr...Mrs J C 5 00
Cle...n, Edith & Deane 1 00
Cli...Mrs J B 25
Cu...r, Mary E 1 00
Co...t S 1 00
Clin...n, Wm 25
Co...G N 25
Chey, Albion P ... 1 00
Car, Townsend 1 00
De...Madie & Henrie 2 00
Dem...Ivey 1 00
Dy...M 5 00
Dease...J L 1 00
Deed, Nelson 1 00
Dewett, Mrs A M.. 1 00
Dewett, Elizabeth.. 1 00
Di...y, J B 5 00
Doe, Emma S 1 00
Do...s, Mrs J Harry .. 2 00
Do...s, Floribel 3 00
Dett, L C 50
Dett, J B 25
Dion, Eric 50
Dager, Wm 3 50
Don, John F 1 00
Dinan, Mrs L A.. 5 00
Diman, Mrs. 1 00
Dy, M S 1 50
Dey, T G 2 00
Dgeling, F S & A M.... 2 00
Dis, Mrs John E... 2 00
Dgeline 50
Dy, A & wife 2 00
Dey, Mrs A W.... 1 00
Dman, Gussie 1 50
Dis, Mrs T W 2 50
Dett, Thos 1 00
Doe, Mrs Andrew... 3 00
Dom, Mrs M R ...10 00
Day, Mrs C A ...10 00
Dum, Nellie L & H 1 10
Ders, Warren J... 10
Dow, D 5 00
Dor, H J 1 00
Dd, Jane A 1 00

Fitzwater, Mrs J C.. 2 00
Fidelis, Semper 1 00
Flagg, Alice A 1 50
Frazer, Elizabeth.... 10 00
Fetzer, Peter 1 00
Frend, S B 50
Friend, W 1 00
Ferguson, Harry 1 00
Farnsworth, Mrs C P 1 50
Fist, Nannie 1 00
Fisher, Mrs Chas ... 2 00
Gregory, H 50
Graham, Geo 10 00
Gassett, A L 1 00
Graves, H M 1 00
Gibson, Mr & Mrs R G 5 00
Gibson, Mr & Mrs C E 5 00
Green, M ss E L 1 00
Gould, C E 2 00
Gault, Lettie 1 00
Gibson, W P 1 00
Graves, Ida 1 00
Gebhardt, Ch A 10 00
Grandy, B E 1 00
Grant, J L 3 00
Gable, T M 1 00
Gowin, Miss M M 1 00
Gross, Esther I 1 00
Grimshaw, W J 2 00
Gundersou, Mary 1 00
Gifford, Mrs C P 2 00
Girod, L 3 00
Getchius, Alfred C 5 00
Grabill, S R 10 00
Granger, E F 10 00
Gladney, Chas 1 00
Gladney, Mrs Chas .. 1 00
Godfrey, Mrs A 1 00
Genring, Anna 1 00
Gressler, Mrs Mary.. 1 00
Garland, Mrs J G 10 00
Gartrell, E J 2 00
George Family 5 00
Gaumnell, Emma 1 00
Greeley, J M 5 00
Gault, W C 10 00
Gramm, A F 1 00
Gower, A G 2 00
Graham, Sarah J ... 1 00
Gaass, Mrs J D 2 00
Garsid, Arnold Lle .. 1 00
Griffith, Mrs A J 1 00
Goble, Mrs E H and daughter 2 00
Greiner Sch Scholars, Middlebury T'w'p . 1 20
Griest, Rose D 5 00
Howard, Mr & Mrs W H 5 00
Hull, Mrs M A 2 00
Harris, Olando 1 00
Hicks, W F 5 00
Hastings, Mrs G D ... 2 00
Harsh, Mr B 25
Huston, Mrs Zella 3 00
Hay, Wm 5 00
Heacox, C J 1 00
Hamilton, Mrs D ... 1 00
Higgins, J W 25
Hodges, Mrs S E 50
Haydon, A B 10 00
Hodge, Mrs Julia 1 00
Humphrey, Lydia, Myrtle and Irvin... 1 00
Hunt, J M 1 00
Humes, Edwin J 3 00
Hagins, Mrs Eliza 1 00
Hall, Jas 1 00
Heim, Fred & family. 3 50
Harrington, Mrs B 1 00
Hope Ref'd Church, Westfield 19 60
Hull, Lucy E 2 00
Hart, G L 1 00
Heath, Mr & Mrs I W 25 00
Hill, Mrs Thos 1 00
Henderson, Mrs M A 1 00
Huston, Baxter & wife 2 00
Hafller, J C 1 00
Hoge, Ella 1 00
Halliday, Mrs W R.. 25
Holliday, S D 50
Howard, Julia A 25
Hickman, Lizzie C 3 00
Hall, G H 25
Hill, Clinton 25
Haasis, Frank 2 00
Helping just a little 1 00
Hall, Dr W H 5 00
Hall, Kittie M 1 00
Hall, Charlie A 1 00
Hively, Mr & Mrs M M 1 00
Hatcher, Dr W B 10 00
Hoyle, Jenuie 1 00
Hutton Chapel S S .. 1 10
Hoffer, Elsie, Amy Wagner & Grace Hartzler 48
Howell Louis 25
Hunt, W M 1 00
Himler, E O 5 00
Horton, A W 1 00
Holmes, Mrs M V B. 3 00
Horth, Mrs E O 50
Hagaman, C A 3 00
Hathaway, Edith 1 75
Hills, F M 1 00
Howard, T W 50
Hills, S 50
Hines, J H 50
Hines, Mrs J H 50
Hines, Abbie C 50
Howell, Hannibal 2 00
Holbert, W M, M D .. 2 00
Hart, Mrs Jas P 5 00
Hayward, Mrs Mary.. 1 00
Hinman, Mrs W A 1 00
Hutchins, Mrs H 1 00
Hospers, Wm H 3 00
Hospers, Sarah A 2 00
Hammer, Wilford C.. 1 00
Hicks, Bertha 5 00
Hoffman, M P 5 00
Howard, Thomas J .. 1 00
Hickok, C L 5 00
Henderson, D M 1 00
Henderson, Mrs DM .. 1 00
Ivey, Mrs Wm C 10 00
Ieaman, O J 2 00
Iske Bros 1 00
Irvin, Mrs Margaret.. 1 00
Irvine, M E 1 00
Irvine, N H 1 00
Johnson, Mrs & Paul 2 00
Jordan, Miss Orrel.. 1 00
Johnson, A E & wife.. 5 00
Johnson, Lee 5 00
Johnson, Miss Lenna 25
Jordan, M E 1 00
Jones, C A 5 00
Johnson, Ernest 1 00
Jeffrey, Orlo 1 00
Jewell, Mrs Fred 1 00
Jones, Mrs H A C.... 25
Jessop, Mrs Jas. 5 00
Jamison, M I 1 00
Jacobsen, J B & Son . 2 00
Knotts, Mrs M 25
Kem, Mrs S E 2 00
Knigbt, —— 5 00
Kratz, Annie May 1 00
Kerr, Jos L 1 00

Kniffin, Mrs Geo M 50
Kellam, Edith 1 00
Krampe, Adolph 1 00
Kilborn, Mr & Mrs B W 2 50
Kansan 10 00
Keppinger, Jer W 3 00
Kershner, Mrs Mary.. 2 00
Kemp, Alex 5 00
Knowlton, Jesse D .. 2 75
Kieferle, Mrs Carrie.. 1 00
Koons Mrs E A 2 00
Koehler, Rev W A 1 00
Lindquist, Mrs Vic'a. 2 00
Larsen, Jas 2 00
Leigh, A 50
Leggett, Mrs Ann 2 00
Leggett, Annie C 25
Lane, Mrs Dr 4 00
Lewis, P M 1 00
Lewis, Mrs M J 1 00
Lawrence, John 5 00
Lytle, Jas D 1 00
Lambert, Beulah. 50
Lambert, Georgia 50
Lambert, M H 1 00
Leech, Mrs Nana 5
Longstreet, Jas A 2 00
Lee, F W 50
Larson, C P & wife .. 2 00
Lare, Mrs Thos 2 00
Landes, AC 2 00
Lyford, Walter. 10
Lambert, J S 50
Lincoln, Mrs E E 2 00
Long, Mrs A M. 2 00
Laura, Pottsville 1 00
Lowry, Ella 1 00
Mitchell, Mrs A J 1 00
Martin, Mrs J B 1 00

Nichols, Mr & Mrs V D 2 00
Nichols, E O 3 00
Nilsson, Gustaf W 1 00
Norcross, Levi W 5 00
Nash, M E 5 00
Ney, Mrs Fred 1 00
Nelson, Emma 1 00
Newcomer, C E 5 00
Needbam, Mrs E G 2 00
Newth, Mrs AT 1 00
Nisbet, G G & J E 2 00
Norton, Mrs R 5 00
Nelson, Jennie 5 00
Osborn, O B 2 00
Okerson, O 1 00
Oaks, Henry 3 00
Oaks, Philip 2 00
Oswalt, Mrs 1 00
Orne, J H 1 00
Ong, Harlan 1 00
Ong, Mrs Kate 1 00
Orr, A D 1 00
Ort, Mrs J E 80
Oftendal, Rev G 1 00
Polhemus, C H 5 00
Parsons, Miss Ida 20
Parkhurst, Mrs A H ... 50
Page, Joseph 2 00
Preston, H B & family 5 00
Pettengill, Rev Mrs J 2 00
Patrick, G W 1 00
Peasled, Edsen 10
Parker, Mrs R A 2 50
Pearce, L 1 00
Peck, Mrs Julia 5 00
Paterson, Donald 2 00
Pearce, T Dewitt 2 25
Putnam, Mrs S 1 00
Pickner, Mrs A W 1 00

Simmons, Lennie 50
Skipper, Mrs J L ... 25
Stapleton, E O 50
Stimson, R D 1 00
Stackhouse, Mary 1 00
Strong, L W 1 00
Sheffer, John 25
Shoaff, Mrs Mary F ... 1 00
Symonds, L 3 00
Sawyer, E 2 00
Spaid, P A 1 00
Sinnester, A 2 00
Saxe, Mrs Ira J 1 00
Shepberd, Mrs C M 2 00
Sheppard, Mr & Mrs R D 2 00
Starr, Wilbur F 5 00
Sandercock, Walter G & wife 5 00
Shields Bros 5 00
Steele, Leonard M 2 00
Sawyer, S C 5 00
Smith, Blanche & Ethel 1 00
Sutphin, Mrs E E 2 25
Scott, Minnie R 1 00
Sheldon, Albert 1 00
Stettler, Mrs Sarah .. 50
Sheets, Daniel 1 00
Sample, Kate 1 00
Silwel 50
Strong, Harriett E. 11 00
Stowe, Mrs Clark 1 00
Schrenk, M 5 00
Schermerhorn, Mrs H 110 00
Sires, Mrs O D 1 00
Speedling, Mrs H C .. 5 00
Schramm, Mrs C M .. 3 00
Siawson, Mrs H H 7 00
Shull, S R 1 00

Thomson, W S 2 00
Velte, J F 2 00
Vickers, Chas 1 00
Veninger, Mrs C 2 00
Voyce, Jas 1 00
Van Eps, Alice 1 00
Vail, Mrs L 50
Van Zandt, Mr & Mrs G 2 00
Verbeek, Mrs F 2 00
Van Alstine, Mrs 1 00
Wean, Mrs Ira 2 00
Wychgram, Dr H 20 00
Wilson, Wm F 1 00
White Mrs Catharine 1 00
Wilder, Mrs Frances J 1 00
Wolte, Mrs Wm A 1 00
White, AC 5 00
Wilson, Ben 50
Wing, Mrs L S 5 00
Winney, F & J 2 00
Winslow, Mrs Mary A 2 00
Wheeler, Warren F.. 2 00
Wilson, S F 2 00
Ward, Mrs H O 10 00
Walsh, J W 1 00
Witten, E W. 2 00
Young, Jesse 5 00
Yeager, Chas W 1 00
Yoder, Mrs D N and Mrs Anna Gehman 2 00
Young, Faith & Roy . 1 00
Zieman, Francis 1 00
Zell, Mrs W T 1 00
Friend, Southampt'n 2 00
Friend, Armada 1 00
Two Friends, Dickinson 1 00
Friends, I. Oakland . 2 20
Friend, Pelham 1 00

STARVING NATIVES PLEADING FOR FOOD.

This is an illustration of an incident in the great famine in India in 1877, during which many thousands perished of starvation. It is generally admitted that the present famine is infinitely worse in every respect than any that has visited India in previous years.

Marling, Lydia 1 00
Mensink, J H 1 00
Mason, E M 1 00
Madison, Hannah F.. 1 00
Madison, Maria O 5 00
Martin, J H & wife 5 00
McPherson, Miss A E 1 00
Margwarth, Emma .. 1 00
Medaugh, Chas 1 50
Miller, Clara M 3 00
Mulford, F H 2 00
Moyer, Mrs GH 2 00
Marsh, WA 5 00
McSparren, Priscilla 25 00
Moon, H E 2 00
Morton, Edward 10 00
Muesion, John 3 00
McMurry, SA 75
Merriam, J E 1 00
Murry, Peter 1 00
Myers, Sarah 5 00
McNabb, Ellen 50
Meader, Mrs M H 1 00
McBride, Mrs H 1 00
Moffatt, W S & wife .. 5 00
Martin, Mrs G H ... 5 00
Movins, W R 10 00
McCarty, R G 1 00
Miller, C L & A T G .. 2 00
Mary, Burnside 1 00
Mottaz, Alfred 2 00
McBain, Wm 4 00
McMillan Carrie 1 00
Morey Mrs Jennie 50

Rosenraad, C 5 00
Rosenraad, Mrs A C.. 1 00
Reddish, D M 1 00
Reeder, Mrs Susan .. 1 00
Rundus, Jos F 1 00
Redding, John 2 00
Renc, Ecila and friend 3 00
Russell, Diana & sister 7 00
Reynolds, Martha J .. 5 00
Raymond, Mrs Geo A 10 00
Robertson, Mrs J M .. 1 00
Rohinson, Mrs H H & E B 10 00
Robertson, Mrs and daughter 2 00
Rone, Mrs D 1 00
Remick, Mr & Mrs DC 2 50
Ramaker & Son 10 00
Ritzema, Mrs M 5 00
Bussell 1 00
Reed, Geo 25
Reed, May 25
Reed, J C 25
Randolph, Mrs Jas 2 00
Riddlestorffe, Amy .. 3 00
Ro and Cm. Chicago 1 00
Rontzahn, Solomon .. 6 00
Romp, The Misses 4 00
Tibbetts, Mrs C C 5 00
Thompson, N B 1 25
Taber, Mr & Mrs A .. 2 00
Thomas, A 25
Trundy, Mrs J H 1 00
Thomas, C W 5 00

Seward, A A 2 00
Smith, J A 10 00
Smith, Gust 2 50
Smith, Bella 2 50
Spicer, J H & wife 2 00
Stiefel, C 1 00
Stoddart, C J 1 00
Tooker, Mrs O C 1 00
Thomas, Mrs C A 3 00
Tricket, J W 1 00
Tanis, James contributions from Sabbathschool *Les* subscribers ... 60 00
Trittipo, Mrs S J 1 00
Townsend, Louis 1 00
Tomkvist, Gust 4 00
Talmage, Mr & Mrs R 2 00
Turner, J Hayes 5 00
Thoeny, Fanny 1 00
Thomas, Mrs Jane .. 20 00
Taul, Mrs H C 1 00
Thompson, Mrs Wm A 1 00
Thompson, John G .. 6 00
Thompson, H S 5 00
Teubner, Mr & Mrs F W 1 00
Thornton, A E 25
Taylor, Chas E 2 00
Tromp, The Misses 4 00
Tibbetts, Mrs C C 5 00
Thompson, N B 1 25
Taber, Mr & Mrs A .. 2 00
Thomas, A 25
Trundy, Mrs J H 1 00
Thomas, C W 5 00

Friend, Troy 1 00
Friend, Silverton 75
Friend, Lansing 50
" Frankhnville 3 00
Friend, N Y City 1 00
Friends, Everton 2 00
Friends, Hampton .. 5 90
Friend, Lewis 1 00
Friend, Kansas 1 00
4 Friends, Lynchburg 4 00
2 Friends, Oxford 50
Friend, Becket 2 00
Friend No Wohurn .. 5 00
Friend, Sonora 5 00
Friend, NoBelfast 2 00
Friend, Valley Junc'n 1 00
Friend, Winona 50
Friend, An Sahe Fks 5 00
Friend, Rochester 1 00
Friend, Balto 15
2 Friends, Brewster. 2 00
Friend, Lawrence 2 00
Friend, Castleton 1 00
Friends, Jamestown 2 00
Friend, Wilkesboro .. 1 00
" Chapel Hill 5 00
Friend, Utica 3 00
2 Friends, Hartford .. 2 00
Friend, Los Angeles 6 00
Friend, Phila 1 00
Friend, Glenville 1 00
" Markelsville 1 00
Friend, Phila 2 00
MMS, Balto 1 50

S K D, Phila 25 00
M & L, LeRoy 1 00
E A G, Brooklyn 1 00
M M G, Albany 1 00
NET, Apollo 5 00
Mrs E M B, Newton Falls 1 00
Mrs COR, Greenwich 1 00
Mrs T H R, Enfield . 3 50
Mrs EAS, Justus 1 00
M, Cambridge 3 00
Miss A R, W Phila.. 1 50
B B B, Lebanon 1 00
W, Balto 1 00
G & E H, Washington 5 00
Mrs H, Farmville 1 00
S E P, New Haven .. 2 00
H L T, Auburn 2 00
N V M, Nevada 1 00
C, Kennett Sq 1 00
S H W, Independence 1 00
FCB, Peoria 5 00
Mrs P C M, Fond du Lac 1 00
H S D, Balto 10
C I, Danneburg 1 00
G F P, Limestone 1 00
F W, N Y City 1 00
D B D, Van Meter .. 3 00
R S D, Baltimore 5 00
S S, Kanesholm 6 25
J S, Dayton 3 00
J M P, Lisbon 1 00
M, Louisiana 5 00
N M W Sunbury 2 00
Mrs G M C, Brooklyn 1 00
W, Canuo 5 00
F B, Scotland 2 00
I K, Ann Arbor 5 00
M E L, N Y City 5 00
J L J, Newark 1 00
AMA, New Baltimore 2 00
J E & C, Holyoke 2 00
J S, Edgerton 2 50
J E K, Dillon 1 00
L A M, Vt 5 00
M E C, Brooklyn 1 00
E Y, Providence 5 00
D F B, Nashville 1 00
H R, Pa 2 00
R M M S, Fiskdale 1 00
Mrs J V W, Spr'gvale 1 00
L L, Pigeon Cove 1 00
E R P, Branchton 3 75
H & L F, Sherbrooke. 2 00
J B L, Berlin 2 00
L E W, Wray 5 00
W B D, Glenwood Springs 5 00
Mrs E S, Napoli. 1 00
A & B, Phila 2 00
D S, Unionville 5 00
F L M, Henrietta 2 00
Mrs M L B, Arlington 2 00
C E M, Towanda 1 00
Mrs E R G, Glens Falls 5 00
L O K, Glen Rock 1 00
E S S, Webster 1 00
M C S, Dell Roy 50
HMC, Waterbury 2 00
M L W, Compton 2 00
E M H, Bala 1 00
C C B, Germantown.. 2 00
S J P, Concord 1 00
W H G, Boulder 1 00
"C H" 25 00
MLB, Indianola 50
T W, Thompson 1 00
N C S, Torrington 5 00
C A J, Bristol 2 00
Mr & Mrs B, Randolph 2 00
C F O, Kanona 5 00
Mrs C E, Atlantic 1 00
EAB, Newark 3 00
C E Soc, E Fishkill 10 00
C E Soc, Landisville 5 30
C H L, No Greenfield 5 00
O L B, Scio 1 00
J G M, Hildreth 1 00
I D S, New York City 2 00
Mrs W B, Lonisville .. 1 00
A E & M, Newbampton 1 00
E & M S, Salem 2 00
J N B & wife, Ellensburg 5 00
B H C, Silver Creek .. 1 00
H W, Brooklyn 3 00
F C 4, Waltham 2 00
C B R, Ellendale..... 1 00
W S L 1 00
LSH, C H, LRH, Pa 3 50
J J W, Erie 1 00
Mrs A E Mc, Peoria . 1 00
Y W, Bartlett 1 00
E & M, Painesville 2 00
C R O, St Paul 2 00
Mr & Mrs G J S, Greeley 2 00
DNT, Mt Carroll 2 50
J W S, Fairview 50
Mrs E A. Uhrichsville 25
Mrs A L B, Fishkill . 1 00
M, St Williams 1 00
A E W & J E W, Easton 2 00
H, Hinton 50
Mrs A E U, Fair ax .. 25
J H, E A G S & J E Swan 1 25
A D R, Landrus 1 00
C M G, Roanoke 5 00
M A B, Quincy 3 00
M A W, Deposit 3 00
Mr & Mrs W M B, Wells River 10 00
A B C, Butler 1 00
F C, Laingsburg 1 00
H D C, Newark 20 00
A & J, Madison 1 25
F L T H, Patterson 1 00
M J D, Pittsburg 5 00
K M S, Easthampton 1 00
Suhr, Becker 1 00
J B, Wis 10 00
E C H, Toledo 1 00
N W, Passaic 1 00
L M H, N Y City 1 00
M J T, Los Angeles .. 5 00
P B, Rensselaerville 1 00
G W E B, Bangor 2 50
B W, D C 2 00
G M L, Maccarty 3 00
W F, Pipersville, ... 3 00
E J H, So Salem, N Y 1 00
M G L, " " 1 00
L B L, " " 1 00
M M, Tacoma 1 00
E E G, Hillsdale 1 00
A, New Brunswick .. 5 00
M A M, Cleveland 1 00
M R, Atlanta 1 50
L R L, Racine 1 00
H K N, Reading 5 00
A B M R, Seaford 25
L C B, Phila 1 00
C M B, Lawisburg 10 00
Mrs M L, Jersey City 1 00
H A C, Bridgeton 1 00
C B, N Y city 10 00
ACM, Morristown 1 00
R A W, N Y City 5 00
F P D, Salisbury Hgts 2 00

M P W, Newark 1 00
G M R, Enfield 2 00
D & L D, Newark 1 00
Van, No Stenben 1 00
One who loves Jesus, Chicago 1 00
4 Orphans, Cross Keys 1 00
Butler Hospital, Providence. 4 00
W Auburn S S 4 25
I H N, Crested Butte 5 00
Friend, Crested Butte 50
For His goodness, Crested Butte 1 00
In memory of mother, Athens 1 00
Lady, Drayton 1 00
Fow er, Mary R. 2 00
Linden Ave, Balto .. 5 00
Endeavorer, Bridgeton .. 50
David R, Wooster 10 00
Two sisters 4 00
Children, Ala 5
S S class, Canendeavorer, Woodhaven 2 00
King's Daughter, Gloucester 1 00
Mother's Meeting, Romeyn Chapel 3 60
Cumberland Presbyterian, Pomona 4 00
Widow and daughter, Ashmont 2 00
Mother and widow, St Joseph 1 00
Fanny E, Roanoke .. 25
Kentucky Christian . 2 50
Mt Wolf U B S S 25 00
Look Out Miss'y Union, Homeste.d 1 00
The G H family 6 10
Thank Offering, Platteville 10 00
Officers State Training School, Redwing 46 00
Mrs H and her three little boys 2 00
King's Daughter, So Canaan 1 00
Fellow-helper, Venice 5 00
Self-denial, Neb 25
The Lord will provide, Waterloo 1 00
Husband and wife, Ludlow 1 00
Cash, Catasauqua... 1 00
For Christ's Sake, N Y City 1 00
For Jesus Sake, Lead 1 00
Providence 10 00
With deepest sympathy, Balto 5 00
One who has been bungry, Balto 10
For our Lord's sake, Phila 2 00
Mother & Son, Rose Cy 2 00
Jr C E, Irving Park . 2 25
Dutch Ref Church, New Kirk 33 37
First Swedish Bapt Ch, So Bend 23 25
One who loves Jesus, Verdoy 1 00
Y P S C E, Staplehurst 3 00
Ellicott Aid Soc, Dist No 4 ..... 10 00
Bewlama Missy Soc .. 5 66
Men's Christian Socy New Kirk 4 40
Letter carrier, ... 1 00
Pastor 5 00
Agent, Excelsior 1 00
California 1 00
"Silence" 10 00
For Thee, Jericho 1 00
A follower of the Saviour, Balto 1 00
Fireside Collection . 3 25
A Nantucket family.. 5 00
S S of M E Church, So Paynesville 3 50
In His dear name, Tarentum 1 00
The Unknown 6 00
A Free will offering, Mineral Pt 1 00
Hnsband & wife, Mex 1 00
Only a mite, Pomona 50
Cash, Camden 5 00
2 Sisters, Balto 1 00
Farmer, Lawsonham . 5 00
Aunt Mary and Mrs F C W 2 00
Union Free Bapt Ch, Foster 7 50
Widow, Thomasville. 5 00
BYPU, Busti 1 60
Mizpah Tabernacle, Mrs Roiser's class . 1 00
Jr C E, 5th Ref'd Ch, Grand Rapids 2 00
Sr C E, 5th Ref'd Ch, Grand Rapids 5 00
C E Socy, Lakeland .. 2 00
Mother and daughter Syracuse 1 25
Christian SS & friends 2 50
Christian Labor'g man 50
A Mother & Daughter 2 00
Union Mission S S, Kent Bridge 5 00
One who knows them, Phila 1 00
A drop in the bucket, Phila 5 00
A King's Daughter, Nonthville 1 00
A Perry Valley Sympathizer 1 00
Constant reader, Brencman 5 00
Two who wish to do his will, Ind 1 00
Father, Florida 50
Mulliken School 87
Christ's servants, Mulliken .. 2 00
Pearl's collection .. 2 80
The Munon Family .. 2 35
Husband & wife, Metucben 1 00
An old lady of 87 & granddaughter .. 2 00
Unknown 1 00
King's Daughters, Albright 1 00
A cripple, Perth 25
In behalf of 3 Christians, Re'd S S, Patterson 22 85
Mother & Daughter, Tipton 50
Second Advent Church, Athol 13 00
Total $7,659 82

And over 500 others aggregating $5 000 to be acknowledged next week.

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

The Father of Prohibition.

ONE evening, many years ago, a woman came to the home of Neal Dow, in Portland, Maine, in great distress. She was the wife of an intelligent, capable citizen, with a large, promising family. He held a government position, and executed the duties of his office to the great satisfaction of the department and of the public; but he had one terrible habit which grieved and mortified his family and friends and threatened the loss of his office; it was periodical intemperance. On his way back and forth from his office to his house, he passed a certain liquor shop and was enticed into it to drink.

On this occasion the wife was in great sorrow and tear. She said her husband had been away from his desk and was now in this liquor shop; that if he did not at once return to his employment, he would be removed from office, and the family would be left in shame and destitution.

Neal Dow went immediately to the liquor shop and inquired for his neighbor. At first the rum-seller endeavored to conceal his customer, but Mr. Dow found him and requested the proprietor to sell him no more liquor.

He replied, "I must supply my customers."

"But don't you see," said Mr. Dow, "this gentleman has a large family to support? If he neglects to go to his office to-morrow he will lose his place. I beg of you do not sell him any more strong drink." The rum-seller then grew angry and said he too had a family to support, that he had a license and would sell to all who called for it, and that he wanted none of Dow's advice.

Neal Dow's answer was: "So you have a license, and support your family by the [illegible] and ruin of other families? Well, God helping me, I will try to change all this."

How he did change it all! how he sowed Maine knee-deep in temperance literature, how he preached and spoke and argued and conquered, the whole world knows. It is doubtful if the present generation of younger people have much conception of the old-time fire, the zeal, the energy, the ninety-three years of age on the 20th of March, was capable of a half a century ago. Mr. George H. Shirley, at present a citizen of Brooklyn, and one of Mr. Dow's faithful coadjutors in that great campaign, says of him: "Many times have we heard him pour forth the most scathing invectives and the most brilliant utterances against the traffic, and not hesitating to denounce the rum-seller by name. These oratorical efforts were equal to the best speeches of Sumner or Phillips. I have often been surprised that he escaped physical injury from his opponents."

The secret of Dow's great success was his utter fearlessness and his readiness to attack the wrong wherever he found it, and his keen feeling for personal responsibility for every wrong it was in his power to right. The following incident sets forth this chief heroic characteristic of the man.

Neal Dow was once passing down one of the streets of Portland, Maine, when he noticed a crowd of people, among whom was the mayor of the city. In the centre of the group was a country lad, crying. The lad had been imposed upon by a noted horse jockey of the town, who had got the boy drunk, and then induced him to swap the horse he had driven into town for an old plug.

THE VETERAN NEAL DOW, IN HIS HOME AT PORTLAND, MAINE.

Upon hearing his story, telling the boy to follow him, and lead the jockey's horse, Mr. Dow led the way to the latter's stable, nearly a mile distant. Not finding the jockey in, the old horse was turned into the stable, and Mr. Dow, with the country lad still following, turned to go down-town again. On the way they met the jockey, driving in a wagon to which the lad's horse was attached.

"That's my horse," said the boy.

Mr. Dow stepped into the road, took the horse by the bridle, and calling to one of his employees who happened to be passing at the time, told him to unharness the horse, which he did, the irate jocky swearing like a trooper, and threatening to take the law on Mr. Dow, who replied:

"You will always know where to find me."

Then telling the boy to take the horse, he started to lead the way down town where the lad's wagon had been left.

"Look a here," said the jockey, as they went "what am I to do with my wagon?"

"Do what you like," said Mr. Dow. "It is nothing to me."

As may be expected, the country lad was full of joy and profuse with thanks. When he had harnessed his horse, he said to Mr. Dow:

"Now, what can I do for you?"

"Promise me not to drink any more." And the boy did so.

Some three years afterwards Neal Dow was stopped by a countryman in the streets who, with mouth stretched on a broad grin, said, pointing to a horse, "There he is. I hain't drunk no more."

The Champion Roll Growing.

More Wonderful Records—The Contest to Close June 1.

THERE is no diminution of the popular interest in the contest for the Sunday School attendance Championship. During the week a number of additional entries have been received, many of them with remarkable records. The contest will continue until June 1, after which no names will be received. Teachers and superintendents are requested to send as promptly as possible the names of all scholars who have a record of consecutive attendance of five years and upward, to be placed upon the Honor Premium Roll. At the close of the present competition (which is only for th

MISS GERTRUDE EMISON.
A LEADING PUPIL.

who are *scholars at the present time* a similar contest will be opened for Sun School Teachers and Superintendents

MALE CANDIDATES.

Scholars.	Sunday School.	Teacher or Superintendent.	Period of Attendance. Years.	Weeks.	T A
George H. Glasgow,	Central Ch. S. S., Rochester,	John H. Elliott, Supt.,	30	..	15
Daniel L. Bowman,	U. S. Evang. Sch., Lilitz, Pa.,	W. H. Buch, Supt.,	17	14	
Harlan P. Bradsteel,	Congregl. S. S., Danvers, Mass.,	G. W. Fiske, Supt.,	17	42	
Rufus Hart,	Maple St. S. S., Danvers, Mass.,	G. W. Fiske, Supt.,	16	6	
B. F. Fason,	Bapt. Tabernacle S. S., Raleigh, N.C.,	N.B.Broughton, Supt.,	16	31	
H. L. Cornman,	West Hope Pres. S. S., Phila.,	Geo. E. Scott, Supt.,	14	43	
Albert W. Bisbing,	5th Bapt. Ch., Philadelphia,	W. T. Chase, Pastor,	13	45	
Fred'k Bradley,	Olivet Pres. S. S., Phila.,	J. C. Chance, Supt.,	13	33	
Carl Englehardt,	Pres. S. S., Pewee Valley, Ky.,	H. M. Woodruff, Supt.,	13	..	
Julius Shepard,	Pres. Ch. S. S., Mt. Vernon, Ind.,	J. L. Gordon, Pastor.,	12	48	
Charles Sloop,	1st Pres. Ch., Kittanning, Pa.,	Miss B. S. Slanaker,	12	6	
David R. Tolley,	Lex. Av. Bapt. S. S., Lexington, Va.,	B. H. Gorrell, Supt.,	12	4	
Franklin Krupp,	Walnut St. Pres. Ch., Philadelphia	Mrs. A. G. Bogardus,	12	..	
George Currin,	2d Pres. Ch., Lexington, Ky.,	J. R. Sharpe, Supt.,	11	41	
Henry Brown,	2d Bapt. Ch., Bangor, Me.,	Rev. G. B. Ilsley,	11	32	
Percival Grover,	M. E. S. S., Tom's River, N. J.,	Laura Croxston,	11	8	
Joseph A. Shinn,	Franklin St. S. S., Fall River, Mass.,	.....	11	2	
James Boyd,	Pres. Ch., Kingston, Pa.,	W. A. Moyer, Supt.,	11	..	
Harry Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	
Bruce Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	
Philip Fetters,	3d Christian Ch., Philadelphia,	Geo. H. Grove,	11	..	
John Weiland,	1st Bapt. Ch. S. S., Troy, Ohio,	T. P. Childs, Supt.,	11	..	
Howard Young,	U. S. Evang. Sch., Lilitz, Pa.,	W. H. Buch, Supt.,	11	..	
Theodore Reuter,	2d Pres. Ch., Lexington, Ky.,	J. R. Sharpe, Supt.,	10	24	
R. Patterson,	Madison Ave. Pres. Ch., Albany, N.Y.,	C. M. Atwood,	10	8	
Porter L. Smith,	Bapt. S. S., Fayetteville, N. Y.,	H. J. Knapp, Supt.,	10	4	
Rob't McComb,	Olivet Pres. S. S., Phila.,	J. C. Chance, Supt.,	10	..	
Geo. Winlow,	Jarvis St. Bapt. Ch., Toronto, Can.,	James Ryrie, Supt.,	10	..	
J. C. Eastland, Jr.,	M. E. Ch. S. S., Danville, Ky.,	.....	9	39	
George Orris,	Grace U. B. S. S., Fairview, Pa.,	H. W. Neidig, Sec.,	9	4	
Lawrence Musser,	Grace U. B. S. S., Fairview, Pa.,	H. W. Neidig, Sec.,	9	4	
Fred. Eggling,	West Hope Pres. Ch., Philadelphia,	Mrs. G. W. Master,	9	..	
Samuel Boyd,	Pres. Ch. S. S., Kingston, Pa.,	W. A. Moyer, Supt.,	9	..	
Chas. J. Ayres,	2d Universalist S. S., N. Y. City,	Jas. B. Knapp, Sec.,	9	..	
Geo. T. Woglom,	Simpson M.E.Ch., Perth Amboy, N.J.,	Jas. E. Noe, Supt.	9	..	
John Bradley,	Olivet Pres. S. S., Phila.,	J. C. Chance, Supt.,	9	..	
George Rector,	Pres. Ch. S. S., Pacolit, S. C.,	B. B. James, Supt.,	9	..	
Rollin J. Haynes,	Bapt. S. S., Vermilion, S. D.,	.....	8	24	
Chas. Berger,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	8	16	
Clarence Terry,	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	8	..	
Eddie Rothenberger,	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	8	..	
Goldsmith N. Scott,	Pres. S. S., Morrisville, Pa.,	.....	7	39	
Wm. Elvidge,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	7	16	
Allen Robson,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	7	16	
Harry Gingrich,	U. S. Evang. Sch., Lilitz, Pa.,	W. H. Buch, Supt.,	7	..	
Ernest Bradsteel,	Maple St. S. S., Danvers, Mass.,	G. W. Fiske, Supt.,	7	..	
Chas. Lohr,	1st Cong. S. S., Stamford, Conn.,	S. Scoville, Pastor,	6	9	
Jacob R. Young,	U. S. Evand. Sch., Lilitz, Pa.,	W. H. Buch, Supt.,	6	..	
H. Christina,	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	6	..	
Albert Lohr,	1st Cong. S. S., Stamford, Conn.,	S. Scoville, Pastor.	5	9	
Otto Falk,	Ger. Evang. Lu. S.S., New Albany, Ind.,	John Geoetz, Supt.,	5	8	
L. B. Crawford,	Grece U. B. S. S., Fairview, Pa.,	H. W. Neidig, Sec.,	5	4	
Harry Rhame,	E. Rockaway, L. I.,	Miss Topping,	4	..	

FEMALE CANDIDATES.

Martha Givler,	Grace U. B. S. S., Fairview, Pa.,	H. W. Neidig, Sec.,	22	4	1
Jennie Powers,	Pres. Ch. S. S., Germantown, Pa.,	Rev. P. Lee, Pastor,	21	30	
Florence Wagner,	Mantua Bapt. Ch., Philadelphia,	Rev. W. Paine, Pastor,	20	20	
Amanda F. Long,	1st Pres. S. S., Humboldt, Kans.,	E. Callantine, Teacher,	19	43	
Margaret C. Albany,	Ebanger M. E. Sch., Manavunk, Pa.	W. H. Eddleman, Supt.,	18	28	
Gertrude Emison,	Pres. Ch. S. S., Bluffton, O.,	B. F. Biery, Supt.,	16	5	
Ada Bolean,	Pres. S. S., Bath, N. Y.,	E. F. Parker,	15	8	
Mary E. Slinn,	Franklin St. S. S., Fall River, Mass.,	.....	15	2	
Lydia P. Clark,	Cong. Ch. S. S., Toledo, O.,	W. Buck, Supt.,	15	..	
Grace Cornman,	West Hope Pres. Ch., Philadelphia,	Geo. E. Scott, Supt.,	13	..	
Lizzie Cornman,	West Hope Pres. Ch., Philadelphia,	Geo. E. Scott, Supt.,	13	..	
Maud McDowell,	2d Pres. S. S., Memphis, Tenn.,	A. D. Mason, Supt.,	13	4	
Lavinia Slinn,	Franklin St. S. S., Fall River, Mass.,	.....	12	2	
Lulu Herschleb,	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	12	..	
Belle Thorne,	Meml. Pres. Ch., Brooklyn, N. Y.,	Rev. T. A. Nelson,	12	..	
Mrs. E. Musser,	Grace U. B. S. S., Fairview, Pa.,	H. W. Needig, Sec.,	11	4	
Lizzie Renfrew,	Cong. Ch. S. S., Chelsea, Mass.,	.....	11	..	
Lena Reuter,	2d Pres. Ch., Lexington, Ky.,	J. R. Sharp, Supt.,	10	24	
Anna M. Pennington,	Henshaw P. E. S. S., Balto, Md.,	Geo. R. Coltroth, Supt,	10	8	
Clara Olstman,	Ger. Evang. Lu. S.S., New Albany, Ind.,	John Goetz, Supt.,	10	5	
Emily A. Clark,	1st Bapt. Ch., Hamilton, N. Y.,	C. S. Savage,	10	4	
Lizzie Imig,	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Ryrie, Supt.,	10	..	
Mary E. Busteed,	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Ryrie, Supt.,	10	..	
Ruth E. Halsey,	Nepperham Ave. Bapt. S. S., Yonkers,	W. S. Sherwood, Sec.,	9	47	
Margaret Isle,	1st Pres. Ch., Warren, O.,	W. D. Webster, Supt.,	9	29	
Mary Cranbrohart,	Fall River, Mass.,	J. Clarence Read,	9	26	
Ella Cranbrohart,	Fall River, Mass.,	J. Clarence Read,	9	25	
Florinda Givler,	Grace U. B. S. S., Fairview, Pa.,	H. W. Neidig, Sec.,	9	4	
Anna Hammer,	Ger. Evang. Lu. S.S., New Albany, Ind.,	John Goetz, Supt.,	9	9	
Laura Terry,	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	8	..	
Mamie Reimer,	Henshaw P. E. S. S., Balto., Md.,	Geo. R. Coltroth, Supt.,	7	24	
Adelaide Turner,	1st Bapt. S. S., Warren, Ohio,	G. W. Byard, Supt.,	7	8	
Cath. L. Knapp,	2d Universalist S. S., N. Y. City,	Jas. B. Knapp, Sec.,	7	..	
Minnie Shultes,	2d Universalist S. S., N. Y. City,	Jas. B. Knapp, Sec.,	7	..	
Louisa Shultes,	2d Universalist S. S., N. Y. City,	Jas. B. Knapp, Sec.,	7	..	
Lou Winlow,	Jarvis St. Bap. Ch., Toronto, Can.,	Jas. Ryrie, Supt.,	7	..	
Gwinnie Harris,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	6	16	
Elsie Hergeshemer,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	6	11	
Daisy Lohr,	1st Cong. S. S., Stamford, Conn.,	S. Scoville, Pastor,	6	9	
Dollie Terry,	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	6	..	
Bertha Benson,	1st Pres. S. S., Leavenworth, Kan.,	Wm. N. Page, Pastor,	6	..	
Martha Weidiwelt,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	5	16	
Sophie Mertz,	Ger. Evang. Lu. S.S., New Albany, Ind.,	John Goetz, Supt.,	5	12	
Ida Van Vtta,	Pres. S. S., Hackettstown, N. J.,	L. C. Kennedy, Supt.,	5	9	
Louisa Adlam,	1st Bapt. S. S., Warren, Ohio,	G. W. Byard, Supt.,	5	8	
Ohl Musser,	Grace U. B. S. S., Fairview, Pa.,	H. W. Neidig, Sec.,	5	4	
Lottie Jackson,	Grace U. B. S. S., Fairview, Pa.,	H. W. Neidig, Sec.,	5	4	
Florrie Kreer,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	4	16	
Lizzie Robson,	W. Side Pres. Ch., Germantown, Pa.,	T. F. Jones, Supt.,	4	16	

THE BIBLE AND THE NEWSPAPER

Crushed by an Avalanche.

CABLE dispatches from Switzerland report the partial destruction by an avalanche of the famous hospice of St. Bernard on the Alps. An enormous mass of snow and ice fell ...p. the left wing of the building com... ...ly demolishing it. Providentially no ... were lost, and the occupants were ...d to tunnel through the snow to the ...r part of the hospice, which remained ...nt. Probably there is no edifice in the ...rld so well known as this ancient build... ...m. Although the present hospice is only ...h hundred years old, a similar struct... ...r has stood in the Alpine Pass since ...ear 962. It was founded by Count ...Bernard of Menthon, who devoted forty ...rs of his life to rescuing and succor... ...the numerous travelers who annually ...rossed the Alps on their way to and ...m Italy. He planted it near the great pa... which runs by Mont Velon, whose ...mit towers two thousand feet above th... highest point of the pass. The hos... ...pice is eight thousand feet above the level of the sea and is close to the line of per... ...al snow. It is a large regular mass of stone buildings capable of accommoda... ...ting six hundred persons. The lowest flo... is given up to stables and store... ...rooms, and above, are the drawing-room, re... ...fectory, and dormitories. About forty mo... ...nks of the Augustinian order reside in th... ...hospice and manage its affairs. Dur... ...ing the year they entertain as many as twenty thousand travelers, who usually stay overnight. No charge is made to the guests, the funds of the hospice being sufficient to cover the expense. Guests have, how... ...ever, the opportunity of contributing to the treasury, and it is customary to give at least as much as similar entertainment would cost at a hotel. Residence at the hospice is very trying owing to the extreme severity of the cold. Few of the monks are able to stay the fifteen years for which they pledge themselves. They leave, broken in health, suffering from rheumatism and other ailments resulting from life at so high an altitude, where the winter lasts nine months of the year and the thermometer frequently registers twenty-five degrees below zero. The monks, aided by the sagacious St. Bernard dogs, which are bred at the hospice, go out daily, to seek travelers who are lost in the snow. The records kept at the hospice show a large number of lives thus rescued during the year. It is matter for thankfulness that this work of mercy will not be interrupted by the accident which has occurred. Had the avalanche taken a course only a few yards farther to the east, the whole hospice would have been demolished and many lives would have been lost. Both the monks and the people who depend on them for shelter in the inhospitable region, have reason to bless God that the destruction which came so near them was escaped:

Thou shalt not be afraid ... for the destruction that wasteth at noonday ... Because thou hast made the Lord which is my refuge even the most High thy habitation there shall no evil befall thee, neither shall any plague come nigh thy dwelling. (Psalm 91: 5-10.)

THE HOSPICE OF ST. BERNARD ON THE ALPS, PARTIALLY DESTROYED BY AN AVALANCHE.

A Sinking Town.

Press dispatches from Wilkesbarre, Pa., report a serious disaster at the pretty little mining town of Wyoming five miles from that place. On the evening of March 7th the assistant postmaster of the town felt a sudden shock as if from an earthquake. Almost immediately the building began to sink. The adjoining houses were similarly affected. The occupants realizing that a cave-in had occurred in the mine under the town, hastily collected a few valuables and hurried away. The sinking of the houses continued until they were twenty feet below the level, and there were great cracks two feet wide in the streets. The subsidence of the land increased in area, but not to so alarming an extent. The post office seems to have been in the centre of the cavity, but it is feared that the greater part of the town will be more or less affected. In the mine which caused the disaster eleven men were at work at the time of the cave-in. They made a rush for the foot of the shaft, but already there had been a rush of sand and water and before the miners reached the cage they were struggling with water up to their waists. Five minutes later it would have been impossible to get out. The men say that there is a quicksand a hundred feet deep, above the highest rock, and that it is in motion. Ninety-six mules were in the mine, and the men tried to save them but the animals would not leave their stalls, and when the men realized that their own lives were in imminent peril they left the mules to their fate. It was well for them that they did so for they had no time to spare in saving their own lives. It may be hoped that the men who have had so narrow an escape will show similar prompt decision in seeking safety for their souls. Unhappily, in that matter, men are too apt to act as the mules did, and cannot be induced to quit the worldly refuges in which they are easy and comfortable, heedless of the eternal disaster that threatens them. These men, at least, must understand and appreciate the warning of the Psalmist:

Be ye not as the horse or the mule which have no understanding. (Ps. 32: 9.)

Leaking Gas Explodes.

Eight persons were killed and over fifty injured in Boston, Mass., on March 4th, by an explosion of gas. For nearly three months past, people who lived near the junction of Tremont and Boylston streets have complained of the smell of gas in the streets. Nothing was done, however, and the odor increased. On the morning of the explosion the smell of gas was unbearable. About noon a trolley car passed the place and from under it came the sudden glare which is common with the electric cars. Instantly there was a loud explosion. The car was lifted bodily from the tracks, fell back broken in two pieces, and in a moment both fragments were in flames. Several cars in the neighborhood were shaken and more or less injured. One of them had its roof torn off and all of them had their windows broken. The houses and stores on both sides of the street also suffered. A jeweler's store suffered most, the jewelry and watches in the show-window being scattered on the sidewalk. The police and firemen were promptly on the spot and worked to take out the dead and dying from the shattered car. The injured included men and women and children. They were suffering from broken bones, contusions and cuts from broken glass. Ambulances were summoned and those most seriously hurt were removed to the hospitals. It is believed that the accident was caused by the electric spark from the trolley car igniting the gas which impregnated the roadway. The gas had been a long time permeating the soil, but when that was done a momentary spark was sufficient to cause disaster and death. It is so with the evil of sin. We wonder when some great defalcation or other crime is committed by a man of standing and position, but if we had known his inner life we should have been aware that almost imperceptibly he had been a long time drifting under the bondage of sin, until a sudden temptation found him a ready prey.

Sin when it is finished bringeth forth death. (James 1: 15.)

Saved from Suicide.

There is now living in Nashville, Tenn., says a journal of that city, a man who owes his life to having in his pocket at a critical moment the portrait of the young lady to whom he was engaged. He is the son of a wealthy banker, but when a young man he committed a flagrant act of disobedience and his father turned him out of his house and forbade him ever entering it again. The young man was overwhelmed with remorse. He went from one friend to another to obtain some help toward a start in life, but he had disgraced himself and no one would help him. Despair took possession of him. He sold his watch and bought a revolver with the money. Going out to a retired place in the woods he sat down at the foot of a tree, resolved to think it all out and then shoot himself. A full consideration of his position and the rebuffs he had received confirmed his determination. He took the pistol from his pocket, but with it came out a photograph of the girl he loved, which he had hastily thrust into his pocket as he was leaving home. The eyes seemed to look at him reproachfully and to beg him to live for her sake. The thought that she still loved him made him pause. He put the pistol away and resolved to make one more effort before he killed himself. He went back to the city and called on a merchant with whom he had made acquaintance in happier times. He told him his story and pleaded for an opportunity. The merchant just then needed some one to go South on important business, and his sympathy being stirred, he offered the young man the commission. It was eagerly accepted, and he started the same day. The business was done satisfactorily, but the young man did not wish to return. He drifted around for a week or two and at last reached Nashville, where another opportunity was afforded him. He finally settled there and prospered. He never married the lady whose portrait saved him. She was married to another man before he wrote to tell her of his reformation, but he has never ceased to think with gratitude of her influence over him at the critical moment. Probably in his despair there was nothing else strong enough to have saved him, and it is significant that it was not his own love, but the conviction that this woman loved him that kept him from self-destruction. It is so with the Christian. The power that draws men out of their sins is the love of Christ for them.

Herein is love, not that we loved God, but that he loved us and gave his Son to be the propitiation for our sins. (I. John 4: 10.)

Reunited by a Child.

Papers filed in the Court of Chancery of New Jersey last week tell an interesting story of reunion. About a year ago a divorce was granted to a couple whose married life had been unhappy for several months previous. The husband complained of his wife's faults and the wife alleged extreme irritability and cruelty on the part of her husband. When the divorce was granted the custody of the only child of the marriage, a little girl eight years old, was given to the wife. The husband was very fond of his daughter, but of course he had to yield to the decision of the court. Nine month after the divorce the little child was taken sick and her life was despaired of. She wailed continually for her father whom she had deeply loved. At last, to satisfy the child, he was sent for. He went and his visit had a soothing effect on his daughter. She begged him to come again, and afterward he visited her daily, meeting his divorced wife. Contrary to expectation, the little one began to mend, and both her parents rejoiced over her recovery. Their old affection for each other revived during the time of anxiety, and when the child was able to sit up she pleaded with both to have them with her. Finally concessions were made on both sides and they joined in an affidavit to the court praying that the divorce be set aside. Their request has been granted, and the reunited family have moved into a new home. It may be hoped that their common love for the child which has brought them together again, may continue, and save them from quarreling. The Church of Christ is held together by such a bond. Christ hoped that love for him would be so potent a force that every one who felt it would regard every other lover of himself as a brother.

By this shall all men know that ye are my disciples, if ye have love one to another. (John 13: 35.)

Treasures in Safety.

The manager of a safe deposit company has been contributing to the press some interesting reminiscences of the customers who, during the past twenty years have confided their treasures to the company's keeping. The company provides a number of small rooms like the cells of a police-station to which customers may retire with the boxes in which their valuables are stored and may examine them at their leisure. They are used chiefly by men who have stored stocks and bonds in the boxes and want to cut off the coupons as they fall due. One customer, however, excited the curiosity of the officers. He would visit the vaults about twice a week, generally in the evening. He would emerge from his cell with his pocket bulging and would return in the morning with it in the same condition. After receiving his box he would stay a few minutes and would then come out without the bulky parcel and would hand his box back to the officer and leave, having evidently transferred the parcel from his pocket to the box. That customer died and when the regular period allowed by the company had expired, the box was opened. It contained a gambler's lay-out which the man had been using and returning twice a week for years. Another case was that of a widow who used to call regularly once a week and would remain in the little room about half-an-hour. Her box was opened after her death and was found to contain a little toy rattle, a tiny baby shoe and a long golden curl tied with a blue ribbon. The poor woman had evidently feared to keep these precious relics at home lest they be destroyed by fire, so she had placed them where she knew they would be safe. What different motives controlled those two depositors! How different an estimate did the company place on the treasures which to them were so precious! Both are now in that realm in which they know what is really worth preserving. Happy are they who in that clearer light find their former estimate confirmed.

I know and am persuaded that he is able to keep that which I have committed unto him against that day. (II Timothy 1:12.)

THE SUNDAY SCHOOL

PRAISE YE THE LORD

REVIEW.

Sunday School Lesson for March 28. Golden Text, Acts 12: 24. By Mrs. M. Baxter.

BUT the Word of the Lord grew and multiplied" (Acts 12: 24). Such is our text, and such is the key-note of those wondrous, Pentecostal times which we have been studying the last three months. He who, as a corn of wheat had fallen into the ground and died in his crucifixion and burial, was now bringing forth much fruit (John 12: 24). The Word, which was in the beginning, which was with God, and which was God (John 1: 1, 2), had fallen into the soil of our humanity, and out of his death, life was coming to many. "When thou shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied" (Isa. 53: 10, 11). It was

The Word

which grew and multiplied, not a doctrine drawn from the Word, but the Word itself—himself. The written Word and the living Word are inseparable. Before he came into our flesh, Christ was the Word; (one of his last names in the Book of Revelation is this: "His name is called the Word of God" (Rev. 19: 13). In Heb. 4: 12, 13, it is impossible to distinguish between the written and the living Word of God. The human body of the Lord Jesus might pass through death and be laid in the grave, but no power of death could hinder the sanctifying of the Word of God. Men thought they had silenced Jesus, but there were witnesses of his ascension who were to become one hundred and twenty voices in the place of one, on the day of Pentecost, and thus "the Word grew and multiplied." The visible presence of Jesus was withdrawn, but he ascended that he might receive gifts for men and be sent down by God, the Holy Ghost, who took his place, and on that same day of Pentecost, three thousand more lives and voices became the channels for that same Word of God. Already it was bringing forth much fruit.

And the immediate instrumentality of the conversion of the three thousand was no remarkable eloquence of Peter, the chief spokesman, nor yet of the remainder of the disciples. Peter's sermon consists entirely of Old Testament Scripture applied by the Holy Ghost in Peter through the light of Christ. This is the kind of preaching by which the Word of God grows and is multiplied. It is the Word of God which is as fire and "like a hammer that breaketh the rock in pieces" (Jer. 23: 29), not sermons, which are words of man spoken about a text. The power is in the text, not in the sermon; in what God says, not what man says. The sword of the Spirit is not the commentary, but "the Word of God" (Eph. 6: 17); and the more a preacher preaches Christ's words and not his own, the more they burn and the more they break the rock in pieces.

When the harvest of Christ's incorruptible seed, begotten of the Word of God (1 Pet. 1: 23), began to appear at Pentecost, the world, the flesh and the devil arrayed their powers against the Word of God. The healing of

The Lame Man,

through the authority of the name of Christ spoken by Peter, was the signal for the onset of the powers that be, and the war against the living Word in his followers was commenced. The chief priests and elders of the people, the ecclesiastical representatives (not of God and his truth) but of the world and the flesh, were determined to persecute this way unto the death. Nevertheless "the word grew and multiplied." The council of the priests assembled, and put their heads together, and with all their power attempted to assert and to use their authority to silence the witnesses of this Word of God which they began to feel as a mighty power against them. But its false advocates appealed to a higher court which their judges ostensibly respected. "We ought to obey God rather than men." The Word, whose servants we are, is an irresistible force. "We cannot but speak the things we have seen and heard," (Acts 4: 20), and their enemies were nonplussed: the mighty power of God in his Word conquered and the very opposition, made the Word yet more grow and multiply. Meanwhile the terrible judgment of

Ananias and Sapphira,

proving undeniably the mighty power of the Word, sent such a thrill of awe throughout Jerusalem that "great fear came upon all the Church and upon as many as heard these things." But far from curtailing the forward movement of the Word of God, "believers were the more added to the Lord, multitudes both of men and women," and the work of healing, which in the case of the lame man at the gate of the temple had aroused the jealousy and enmity of the priests, was immensely increased. The very streets were filled with sick people seeking if only that the shadow of Peter passing by might overshadow them. And not one of them was disappointed, they were healed every one.

Maddened with rage those who now had proved themselves to be the enemies of God, priests though they were, went the length of shutting up in prison those whose lives and words and works condemned them, but the prison could not hold them. The Holy Spirit, who then had full right of way in all the members of the primitive church, needed the voices of these men through which to speak the word, and the prison was opened by divine power, that the ministers of the Word might go on their way of witness. And one of the Sanhedrim itself, the noble Gamaliel, restrained his fellow counsellors from further proceedings against the apostles, lest haply they should be found to fight against God.

Things were coming to a crisis. The enemy, unable to overcome the disciples from without, introduced division among themselves, and "a murmuring arose" among them about the distribution to the widows; and the infant church, which up to this time had been unassailable, while she produced a saint of the first order in Stephen, yet had to see him become a martyr. With division, death came in, not as in the case of Ananias and Sapphira, where the Holy Spirit could not tolerate sin for an hour among the disciples. But she was no longer invincible; the enemy had gained an advantage, and from henceforth there was weakness and corruption in the church itself.

Stephen had borne his powerful testimony, but he must seal it with his blood, and now the volcano which had been rumbling, broke forth into an explosion, and martyr after martyr fell a victim to the persecutors, so that all the disciples, except the apostles, were scattered. But the Word? God be praised, it still grew and multiplied, for they that were scattered abroad "went everywhere preaching the word," and not in vain. The whole city of Samaria had a spirit of hearing, multitudes were saved, the whole city filled with joy, so that the persecution which brought death to some was life from the dead to others. Then too the Lord found means to gain the heart of the prime minister of Candace queen of the Ethiopians, and thus again the Word grew in a new soil, to be after multiplied. May not the small results in our day arise from the lack of the Word itself in the preaching of so many?

But perhaps no soul was more fertile than the soul of that man who was the chief instigator of the death of Stephen, and of the persecution of the Christians. The war between the Word and the world, the Prince of Life and the prince of this world, was raging, and the enemy thought he had secured in Saul of Tarsus the very instrument who could best carry out his plans. As an angel of light he came to the young fanatic, and playing upon his Jewish pride, stirred him up to be a defender of the faith of his forefathers.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

VARIOUS methods may be taken for the review of the eleven lessons of the quarter. The object to be attained is, of course, to impress on the minds of the pupils the teaching of each

THE GOSPEL FIELD OF THE FIRST DECADE.

subject and any method of classification which will do this, may be used. There is the method of dates, taking each event in order as it occurred; or of places, showing what events occurred in Jerusalem, Samaria, the desert around Gaza and Saul's conversion outside Damascus. Or the review may follow the classification of persons, recalling the names of persons mentioned: Peter, John, Stephen, Philip, Saul, Ananias of Jerusalem, Ananias of Damascus, Caiaphas, Gamaliel, the lame man and the Ethiopian convert—eleven in all. It is believed that these eleven lessons covered the events of about ten years. It was a critical and deeply interesting period. Looking around now at the triumphs of Christianity, and seeing how in every land it is being preached, and in all lands there are multitudes to whom it is more precious than anything else in life, we turn to that period of origin and note how gradually the doctrines of Christ unfolded, and men slowly took hold of them and applied them to the problems of their lives. If any one doubts the divine origin of Christianity the study of this period ought to remove such doubts. It is unlike any programme of human construction. Its elements are such as human wisdom would reject as being so certain to lead to failure that the divine wisdom which planned and appointed them is manifest throughout. That Christ should have been removed at a time when his presence seemed indispensable; that a miracle and a sermon should have aroused the people of the very city in which Christ was crucified but a short time before; that one of the most useful and eloquent advocates of the new faith should have been stoned to death, not only depriving the young church of his services, but striking terror into the hearts of converts; that hypocrisy and untruthfulness should have been detected in the very heart of the little church; and that persecution should scatter the little flock, depriving them of mutual comfort and support—all these events seemed untoward and detrimental, yet out of these flowed the great mo ment which has penetrated to the farth corner of the world. Science has de oped with prodigious strides, civiliza and commerce have expanded; emp have risen and fallen; wars have vastated the earth and systems of phil phy have been promulgated and pas away—the one thing that has survive changes and has grown and increased at the end of eighteen hundred years. more life and vigor in it than anyth else, is that religion which, at the be ning of the period, had no more adher than could be gathered in one upper r Gamaliel was a true seer, and his wor the only explanation of the phenome "If this counsel or this work be of m will come to nought; but if it be of ye cannot overthrow it."

Even as many as the Lord our God call (Acts 2: 39). December 31, 1691 a critical day in Scotland. Word had sent through the Highlands that William could tolerate no longer the r lion which smouldered among the m tain tribes. They were dealing with enemies and had never renounced giance to the Stuart family. The had borne it with the magnanimity characterized that great monarch, but for the sake of the peace of the cou disloyalty must cease. No inquisitio to be made for past offences, but chief with his retainers must take oath of allegiance to the king. Any who had not taken it before the cl of the year 1691 would be treated as Plenty of time was allowed for the reach outlying districts, and sheriffs appointed at convenient places to adm ter the oath. Loyal men took the o once. Even the disloyal intended t it, but these latter put it off as long as could. One chief who was resolved the last in Scotland to swear, waited the very last day. The day passed a had not come in. A storm impeded over the mountains and he did not till too late. He bitterly deplored h delayed so long, but his enemies not listen to his excuses. He an chief of his retainers were remorse put to death. They had been called pentance, but had postponed it till to

Had all things common (Acts 4: 32). followers of Christ became one fami all shared in the possessions of the bers, as brothers in a household sh the food and comforts of the home old ballad tells the story of a man wh an insane dread of wanting water a being able to get it. He had huge ci constructed and pipes laid to bring into them. Every spring he could di in the hills was laid under tribute, pipe connected it with the new ci All the village suffered a scarcity of that his cisterns and pools might b He could not use the water, but he there ready in case the need for it ever arise. People said he was a maniac, but no such charge is ever against men who accumulate money cannot use, and impoverish others ing to add to their store.

There fell from his eyes as it had scales. (Acts 9: 18). He saw no external objects, but how mistaken h been in despising Christ and perse the Christians. In a tailor's shop was a young man who was the butt the ridicule of the men. They hat because he would not spend mo join them in any expense. They him "the miser," and taunted him meanness. They were not bad but they hated niggardliness. Alt the young man's life was made mi by them. One day one of the m him coming out of a poor tenement and he went in, curious to see wh of place he lived in. He was dire his room by a child he met on the He went in and there he saw stret a couch a beautiful girl, so like the tailor, that it was easy to see s his sister. She talked freely ab brother. She said that she had disease and could not move fro couch, but he had suffered her t for nothing. He spent all his m nurses and doctors and delicacies and had made her life as happ could be. But it was hard for him man went back to the shop and t story. There was not one there w not ashamed of his past conduct scales had fallen from their eyes a saw the young man in a new light.

THE FAMILY AND HOME CIRCLE

Out-Door Life in California.

Our Mexican Border Wards and their Progress—An Open-Air Laundry.

AMONG the loveliest of Uncle Sam's possessions are the "lost provinces" of Mexico, which lie between the seacoast and the mountain ranges of California. On the border land, and in Arizona, New Mexico, and Texas which adjoin our sister republic, there is now a population of over three hundred thousand Mexicans, speaking their own ancient language and still adhering to the customs and dress of their forefathers. The extension of our public school system and the spread of missionary enterprise have done much toward enlightening and educating this people, and the young generation of Mexican-Americans bid fair to become good, intelligent citizens of our Union.

A considerable portion of the Mexicans in California are small landowners and cultivators. They live in a simple way, in adobe or lightframe houses. They have very few of the advantages or "improvements" of our modern civilization and are content to cling to comparatively primitive methods in husbandry, as well as in all matters relating to domestic life. Our photograph on this page is a very good illustration of this fact. It is one taken from life, at San Juan Capistrano, in San Diego county, California. The Mexican house-wife has an improved laundry in the brook, where she is doing the household washing, and as she rubs and rinses the clothes, and spreads them out to bleach, her lord and master and their little one sit contentedly on the sunny bank, watching the operation. It is a country in which summer practically lasts the year 'round, where snow is not known, and where the soil is so fertile that the cultivator can readily raise several crops each season with very little labor. They reduce subsistence to an easy problem, which suits the indolent nature of the Mexican who is not prone to excessive labor, if it can be readily avoided. There may be an occasional frost, but it rarely kills the semi-vegetation, and disagreeable days are few and far between. Indeed, there are seldom more than fifteen or twenty rainy days during the entire season. The air is dry and wholesome, the nights cool and refreshing, even in midsummer, and out-door life is possible the year 'round. Travelers have called this delightful section of the Union the Utopia of our Continent, the ideal climate, whose salubrity and general desirability will come to be more and more recognized as the years pass by.

AN OUT-DOOR LAUNDRY AT SAN JUAN CAPISTRANO, CALIFORNIA.

The Women of Fifty.

At fifty a woman need not be broken down physically, if she has a kind husband and good children. That is the age when her experience and practical wisdom are most needed for the benefit of the world. It is the most favorable period for important literary work. It is also a woman's best time for going into public life, if home cares have set her free. The temperance cause needs women of mature experience and ripened intellect, and the younger women need leaders who are wise and motherly. What is true of the temperance cause is also true of church work, where "others in Israel" can perform holy offices of ministration to those whose feet are newly turned into paths of righteousness, and also in guiding and encouraging the young. Young men and young girls away from home need the friendship and assistance which a woman of fifty years can best give. Social purity work, in particular, should be under the direction of matronly women. Inexperienced young girls, although capable of a great work among companions of their own age, are less fitted to go into the slums or visit jails. It is a sensible, motherly, sympathetic woman who can safely reach a helping hand to her fallen sister, and who, more than often can reclaim a fallen brother.

The woman of fifty can do much for the rising generation, by giving to young mothers, the benefit of wisdom gleaned, it may be, amid tears and heartaches. It should the most useful and serviceable period of her life.

A Humble Girl's Fame.

One of the grandest women of whom literary Europe is now talking, was the daughter of a family so poor that her little cradle was rocked by a waterfall, by means of a wheel attached to a rocker, while her mother toiled in the fields.

As the child grew up, she mended her father's nets in winter, oiled his great boots so that he could stand in the icy water to fish, dug the potatoes, cut the wheat, gathered pine needles to fill the beds, sheared the sheep, and spun until her hands were bleeding. At sixteen she went out to service, and at twenty she married a poor peasant lad who had loved her from childhood. Until very recently she regularly swung the flail on the threshing floor, mowed the hay with a scythe, and bound the sheaves in time of harvests. For twelve years after her marriage, so stern was her poverty, she never saw a newspaper or a book, a Bible or a hymn-book, the things above all else she craved. Uncomplainingly, however, she endured her hard lot, and from the darkness rose—a poet. A special messenger was lately sent by the Empress of Germany to find this unknown writer of verses which had so moved her. The messenger found a woman of forty in a poor village home near the Russian border. She was weak and feeble, but her soul was full of song which all the hardships of a bitter life could not quench. The world wondered at and appreciated the peasant-poet and now Johanna Ambrosius is finding her lot easier and her friends wonderfully multiplied. What a lesson in encouragement her life contains for those who, because they are born amid poor surroundings, feel that "it isn't worth trying" to fill any special state in life or to strive to reach a higher plane. Had Johanna simply accepted her lot and left her talent to lie unused, she would have never been heard of and the world would have missed a great inspiration.

Child Possibilities.

What mighty possibilities there are in a little child! The story is told of a Hindu father who said to his son: "Bring me a fruit of that tree, and break it open. What is there?" The son said: "Some small seeds." "Break one of them and what do you see?' "Nothing, sire." "My child," said the father: "Where you see nothing there dwells a mighty tree." So in the wee toddler at our knee there may be hidden the germ of a great statesman, warrior, scientist, philosopher, painter or legislator. He may be a Crœsus or a Lazarus, a beloved monarch among men or a tyrant. Let us strive and work and pray that he may be a Christian and a benefactor of his race.

Home Politeness.

"How do you expect your children to be well-bred in society, if you do not practice courtesy and politeness at home?" was the inquiry a lady addressed to a somewhat thoughtless mother. And she was right. We should be careful that in family life we do not let familiarity swallow up all courtesy. Many of us have a habit of saying to those with whom we live, such things as we say about strangers, behind their backs. There is no place, however, where real politeness is of more value than where we mostly think it would be superfluous. You may say more truth, or rather speak more plainly, to your associates, but you ought not to do it less courteously than you would speak to strangers. If brothers and sisters are courteous and polite to each other they will certainly be better prepared for the duties of life which require the constant exercise of these qualities.

Barbarous Headgear.

A reader of this paper (Miss Bessie L. J., of Chatham, N. Y.,) has this to say on the subject of birds' plumage in women's hats: "I was interested in a note from a correspondent in your columns this week about the wearing of ostrich plumes. She asks if they are plucked in a cruel manner. I have received a pamphlet from the Boston Audubon Society which states that the plumes, when ripe, are cut off, which is painless, and a stump of six inches left. In a few weeks this dries and is removed and the bird is uninjured. So the wearing of ostrich feathers is entirely consistent in a bird-lover. But the aigrettes which are so universally worn are gathered in a brutal manner. They are found only on the mother bird at the breeding season, and at that time the birds' nesting grounds are invaded by hunters who kill them in great numbers, pluck out the feathers from the dead or dying birds, and leave the young to die."

BE PATIENT.

SWEET friend, when you and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,
And done with all the sighing—
What tender truth shall we have gained,
Alas! by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill path, will scatter flowers
Above our pillowed slumber.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamor;
But wise it were for thee and me,
Ere Love is past forgiving,
To take the tender lesson home—
Be patient with the living.

Pleasant Sabbath Afternoons.

WHAT shall be done for the very young children on Sabbath afternoons in rural localities, where it is impossible to send them to Sunday School? This question is entertainingly answered by Mrs. Fanny A. Welcher, of Newark, Wayne county, N. Y., in a little booklet which she has just published. She says: "All children love to travel. One Sabbath we have a map of the world which can be cut from any old atlas or bought for a few cents, and pasted on a large card-board. We want to send a telegram to a missionary, for whom we are working, or about whose people we are studying, so we build a telegraph line from New York or Boston to India. We do this by sticking pins along the entire route, then fasten a piece of dark thread to the pin at the starting point, wind it about the next pin and so on till we reach our destination, with our message. Once there, we can learn what is being done to teach other children. We take a paper published in Philadelphia for children, and which is charming. Some one reads a story from this, and as each month's issue is devoted to a special country, much may be learned in that way. We also take a paper printed in colors. Back numbers of many papers can be bought very cheaply, and on each Sabbath a new one is distributed. One friend has the Mission Band meet at her home on Sabbath afternoons. There are forty members with an average attendance of thirty seven, showing how great is the interest and enthusiasm. Some Sabbaths we have a praise service, and our restless Tom is generally usher or sexton, arranges the seats, rings the bell. We always have plenty of music. Begin when they are very small, let them think of plans. Each one wears a badge, every child is an officer, and the leader is appointed a week ahead. All through the week, pieces are copied from books or papers, to be read, programs are made out with care, each one taking part. Even a little one of five has her "scribbles," and the program is read with as much interest and dignity as if it were plainly written. Children are very fond of formulating plans, and when one little "tot" of seven recently said, as leader, 'now we will all listen to the notices: there will be a picnic on Monday, a tea-party on Tuesday, a trip to the lake on Wednesday, ice-cream for everybody,' etc., etc.—the effect upon the audience can be better imagined than described. A few audible smiles though do not work any harm. One feature of our society is the sentence prayer. This teaches growing children to frame their thoughts. How many children are put to bed by their nurses and only occasionally 'say their prayers!' Sometimes the requests at our meetings are original and peculiar to say the least, but they soon learn to express themselves well." We believe many mothers would find Mrs. Welcher's booklet exceedingly helpful.

Since the days and years are slipping away so fast, and the children go out into the great busy world so soon, let us fill their hearts and minds with that which is "abiding," and try to lead them

Out of the by-ways
Into the highways
Up to the light.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER VII—Cont'd.

Steve's Opportunity.

"I DON'T think so," was John's reply to Mr. Lloyd. "It is an old theory that wages are paid out of capital, and that to increase wages you must increase capital. I don't think in any dispute between masters and men, the question as to whether the capital sunk is sufficient to increase wages is ever raised—the dispute is whether prices will allow of the increase. The men then look to production, not to capital, as the fund out of which wages are to be paid. That, however, is not the question now. I do not see what this strike will accomplish. There is no necessity for it. Work is plentiful and wages are not bad. They will have no public sympathy. It is the wrong time," said John with an air of worry.

"That is just it. When other people have a good market before them, they set themselves to make the best of it. Workingmen, driven by their unions, choose that lucky period for strikes and idleness. But they can't coerce customers as they do employers, and by all that's fair and just! there is a point when even employers will abandon work that does not pay them."

"Is it not right that workingmen should do what they think best for themselves?"

"A conspiracy against free labor is not good for any one, John McAslin. Why do you stand still?"

"To say 'good-night,' sir. I turn eastward here."

"Are you going home?"

"No, I am going to a Socialistic meeting."

"I should like to go with you."

"You may hear some unpleasant truths, sir."

"Still, I would like to go—if you have no objections."

John said he had none, and the two men walked across the city together. "I want to know what your Socialism means, John," said Mr. Lloyd. "Of course, I know, that it looks to an entire change of society."

"If Socialism meant only a change of society without a change of its heart, it would mean no change at all, except on the surface. Socialism means a changed conception of human life, a higher conception of human dignity."

"Is humanity not dignified enough?"

"No. We want a dignity that will scorn to claim what it has not earned, a dignity that will not feel itself degraded by any kind of honest labor. Socialism means the simpliiying of life as much as possible. It means the defence of all weak members of the great human family. It means courage to live by our personal convictions. It means charity for the failings of others; in short, it means the application of the Christianity of the first century to the daily life of the nineteenth century."

As well as the noise and confusion of the streets would permit, this argument was continued until they reached their destination. A group of men stood before it, smoking; John said a few words to them in an undertone, and then assisted Mr Lloyd up the narrow, dimly-lighted stairway. He was quite excited by his adventure and he said to himself—and mean it—this is far better than sitting alone planning and worrying."

The room, a fairly large one, was well filled even to the door. Nothing could be less inviting than its general appearance. Platforms were of unpainted wood, and the solitary coal gas burners protected at intervals from the bare, plastered walls, and yet the humanity filling it gave to these severe appointments a visible and unquestionable dignity and interest. John appeared to be well known and well liked. Men made way cheerfully for him and a youth rose and gave Mr Lloyd his seat. It was a voluntary mark of respect for age; nothing was known of his wealth or influence.

Then John was aware of some strong feeling agitating the whole assembly—a feeling of anger and dissent—and lifting his eyes to the platform he saw Steve standing aggressively in front of the audience, his hands in his pockets, his head thrown forward a little, his lips tight set, his eyes flashing with that electric spark, that distinguishes the modern eye.

"You have nothing to fear, sir," said John to his companion, for he saw Mr. Lloyd's face pale, and a visible tremor pass down his large body. "I know that speaker. It is his delight to see how far he can stir these men up. He has been defying them now about something or other. I know he has. Look at him!"

It was easy to look at the handsome, disdainful youth, for he seemed to stand alone, and to thoroughly enjoy the storm he had raised. It was the more remarkable because of its silence. Hissing and groans would have been less dismaying to most men, than the still wrath of that

"IT'S THE SOLID TRUTH," RETORTED STEVE.

voiceless crowd. Evidently he was waiting for the words which no one had the courage or the ability to give him.

"Nothing to say!" he ejaculated. "Of course you have nothing to say. Then I will tell you once more that it is all muddish nonsense, our clamoring about our 'rights.' We don't know how to use the 'rights' we have. Talk about shorter hours! Hadn't we better give up working altogether? Most of us have already found out how little work we can do in our present hours. Who ever sees a good day's work done in these times? We should be far more ashamed of it than of doing real bad work. I'll tell you what! We are a lot of dishonorable idlers who take money for work we do not do."

"It's a lie! A lie as big as the United States!" shouted a man from the audience.

"It's the solid truth," retorted Steve. "Denying truth doesn't make truth a lie. I know it's the truth, for I'm in with you. There is not a bigger idler anywhere than I am. But I like justice, it is a sixth sense with me; I like justice for every man, I don't care whether he is rich or poor. And I say that just as long as we take money for work we do not do, we can hold our tongues about rich men living on interest and dividends. We are birds of the same feather. Sweep the cobwebs out of your brains and give rich and poor alike, fair play."

"Do you mean to say, Steve Morrison, that a poor, badly paid working man, taking his work as easy as he can, is as big a thief as—well, say, old Nicholas Lloyd, gormandizing and drinking, and sleeping, while a lot of poor souls are sweating and worrying, to make his interests and dividends."

"Six of one and half-a-dozen of the other," answered Steve with a complaisant smile." I happen to have done something for the rich man you name. He isn't a worse sort than the crowd of us in this room. He does not gormandize, his servants eat far richer food, and twenty times more of it. Suppose he does drink, are all of us strictly temperance? As for poor men 'sweating and worrying' about their work, I don't know any that do it, but I do happen to know that Nicholas Lloyd can't sleep of nights for worrying about his investments. Do any of us want to join the dividend dance of the present day? I should say not! Do we want to welter down to idiocy? Do we want the shadow of paresis following us to a premature grave? You imagine these kings of the stock market build palaces. No they build private asylums. We may as well let the rich man and his troubles alone, he has plenty of them."

"He has that," said Mr. Lloyd, thumping his stick on the floor and drawing on himself the curious gaze of many eyes.

"He does not know what freedom is," continued Steve. "He is the prisoner of society; he is the prisoner of his very servants. He can't whistle or sing on the street or shout across it to a friend, it would not be respectable. He can't put a bundle on a stick and take a long tramp with nature. We can. The rich man has to wear particular clothes at particular times, and in particular ways. Which of us would do that? Their trusteeships and their bonds and scrip, and their lawyer's visits, and their dyspepsia, and gout, and biliousness, and nervous prostration, ought to make us fear the sight of gold, but it doesn't. We are as mad after it as they are. We are a lot of frauds altogether—one as bad as the other—and socialism won't save us; no, not by the whole circumference of the world."

He poured out these words with such passion and fluency that no one interrupted, though many rose to their feet to do so. As soon as he stopped there was an angry clamor, a shout, the forward movement of disputing men, the muttering wrath of those that remained behind. Mr. Lloyd was greatly excited, he rose to his feet, he called out loudy, "Steve! Steve! John McAslin, let me go to Steve! I want to tell these born idiots the truth for once."

"Sit down, sir. Sit down, sir. We are going to have trouble I fear." The next moment he called to a man in front of him, "Franz Fontaine, sing these noisy men quiet, or there will be more than the music to pay."

Then a bright little Frenchman stood up on his chair, and in tones of sonorous melody, began the "Marseillaise." Some one else instantly started the "Star Spangled Banner," and Steve cried out in a voice full of mockery and command, "stop that music! We will not have the "Marseilles" flirting with our national hy[mn]. John McAslin you know what we w[ant] and if you can't start it I will," and [with] his bright face aglow and smiling and s[wa]ying to its majestic swing and m[ar]. Steve rolled out the battle hymn of C[hris]tian Socialism:

> The day of the Lord is at hand, at hand:
> Its storms roll up the sky;
> The nations sleep starving on heaps of go[ld]
> The dreamers all toss and sigh.
> The night is darkest before the morn,
> When the pain is sorest, the child is born
> And the day of the Lord is at hand!
>
> Gather you, gather you, angels of God,
> Freedom, mercy and truth!
> Come, for the earth is grown coward and c[old]
> Come down and renew us her youth.
> Wisdom, self-sacrifice, daring and love!
> Haste to the battle-field, stoop from abov[e]
> To the day of the Lord at hand!

Steve came down to his friend si[ng] the last line. He was having what he [con]sidered a glorious time, and he looked [ex]antly triumphant as the fervent, con[quer]ing words fell sharply to his footsteps. [Mr.] Lloyd rose as he advanced. He wa[s] of excitement, and hesitating as I re[gar]garded Steve, between anger and app[re]tion. Steve broke the last word o[f] song in two when he saw his father, b[ut] made no effort to escape the impe[nd]ing interview.

"Steve, you did pretty well," sai[d] old gentleman. "I have a great m[any] forgive you. Go to the platform Steve, and I will go with you. I c[an] these people their faults as well a[s] can, and it is only fair some rich ma[n] an opportunity with them."

"No, sir," answered John, quickly, would not do at all. Besides, the [m]bers are dispersing. I am sure als[o] you are very much tired."

"I never enjoyed a night as much [in] life. It has been the best kind of [en]tainment. John McAslin, this is m[y] Stephen Lloyd."

"We know each other well, a[lr]sir," answered Steve. "John and [I] brothers. I am engaged to marry hi[s] sister, Jessie."

"Then you are a very lucky fello[w]"

But John said nothing. A sudd[en] serve attacked him; he left Mr. Ll[oyd] the care of his son and went thoug[h] home. Steve's reticence regarding h[is] ily did not please him. Under the[se] stances he thought he ought to hav[e] more confidential. He would much [rat]have had no acquaintanceship b[e]Alice and Steve. He feared this r[e]ship would be an injury to his own For love quickens the apprehensi[on] he had long perceived that Alice l[ov]much of her liking for his sister s[ym] He therefore understood, without [ris]ing on the matter, that she would [be] apt to think her brother's marriage [to] sie was "enough of the McAslins. A this feminine probability so exerci[sed] heart, that the perilous fascina[tion] "knowing the worst of it" took pos[ses]of his intellect, and he resolved [at] first opportunity, to put to Alice th[e] tion on which his whole future ha[d] depended.

CHAPTER VIII.

"I Must Go and See Jessie."

It was Jessie's and Steve's w[ed]day, and they sat together in the M[or]flat, talking over their last prepa[ra]Their own beautiful home was re[ady] occupancy, and after the ceremo[ny] were going to it. Steve had order[ed] flowers for its decoration; the ta[ble] laid for their wedding dinner; a p[ri]servant was at that moment coo[k]There was a rapture of love on [the] handsome face as he drew his [head] toward him, and an adorable shyn[ess] answering tenderness on Jessie's.

"We shall meet no more until w[e] in God's house," said Steve. "I s[hall] you, darling, as from his very [hand]And then he drew her closer to h[im] and kissed her fair face with a fe[rvent] solemn affection.

Affairs had gone very well wit[h] after those memorable interviews [with] mother and father. He took to t[hem] provided for him, and gave it a s[ens]sitive attention. Nor did he d[is]There was a variety of interes[t] constant movement which afford[ed] for his restless disposition. To the recurrence of certain duties a[nd] hours made him often impatien[t] yet he had never given way to [an] pulse which longed to defy wh[at] life was positive and periodical.

(To be Continued.)

CHRISTIAN HEROISM.

Heroes as Cross-bearers—The Martyrs of the Home and Workshop.

In this day and land, sacrifices, such as the first followers of Christ had to make, and such as still have to be made in non-Christian countries, are not involved in a confession of Christ; but there is still a cross to bear and still a hearing in the injunctions of our Lord. (Luke 9: 18-26, 51-62). If the Christian is not to incur the risk of loss of home and property and life by declaring himself a follower of Jesus, he is liable to be called on for services which will test his fidelity. The spirit of the world and its principles are as antagonistic to the spirit and principles of Christ as ever they were, and those who would oppose them have need of all the courage and grace that can be had. Duties need to be performed which are irksome and uncongenial, but which must not be neglected by one who is a follower of him who pleased not himself. Natural resentment and natural ambition have to be eradicated in following the example of him who, when he was reviled, reviled not again; who made himself of no reputation and took on him the form of a servant. When companions and rivals are pushing to the front, and not infrequently trample on in their hurried struggle, it requires an effort to obey Christ's injunction to his followers to take the lowest place and be willing to forfeit all that life has to give in property and honors. The hero spirit is not dead in the Church, nor has the need for it passed away. In many a home and in store and workshop the hero is quietly toiling on, bearing and forbearing for Christ's sake, without the eclat and appreciation that the hero in the world's field enjoys. Men and women, all unknown to the world, are bearing heavy burdens, and fulfilling their duties day by day, while the spirit faints, and the patience is strained, yet supported by Christ's approval.

Neither the world nor the Church honors its heroes. There are certain types of heroism they are able to recognize. The soldier who goes out to fight, the explorer who opens up new territories, the fireman who saves lives at the risk of his own, the missionary who goes to heathen lands to preach the Gospel to hostile peoples—all these types are recognized and honored. But there are other men and women who are truly heroic but are looked upon as quite ordinary people. One of the most heroic men we have known was a man whose valiant fight continued through long years, had no kind of recognition. It was a lonely struggle which he waged with a hereditary proclivity to strong drink. His father and grandfather and his two uncles had gone down to drunkards' graves. The craving for intoxicants was in his blood and at times was almost frenzied in its demand for gratification. At such times he was ill and, to his associates he seemed morose, but with dogged persistence he held his ground resisting by sheer stoicism the craving of his nature. The heroism of that man's life and the suffering he endured was known to God and himself alone. Another instance of heroism was that of a woman who voluntarily turned her back on a life of love, of ease and luxury, and congenial occupations, that she might minister to an unhappy mother and his querulous, repining wife, and a brother who was bent on vicious courses. Patiently and cheerfully she bore the miserable, sordid details of a home life, sacrificing her own life that the family might be better and happier. There are heroes in the business world. Men who harassed and worried and anxious will not sacrifice principle even to extricate themselves out of their troubles, who will not lie or conceal the truth to gain time, money that would save them from bankruptcy. Heroes there are in the pulpit who will denounce the sins of men on whose good will their bread depends. All are known to fame, these heroes struggle against resisting temptation and calmly doing their duty, and will hear at the last the Master's praise that will ever reach their ears: "Well done, good and faithful servant. Enter thou unto the joy of thy Lord."

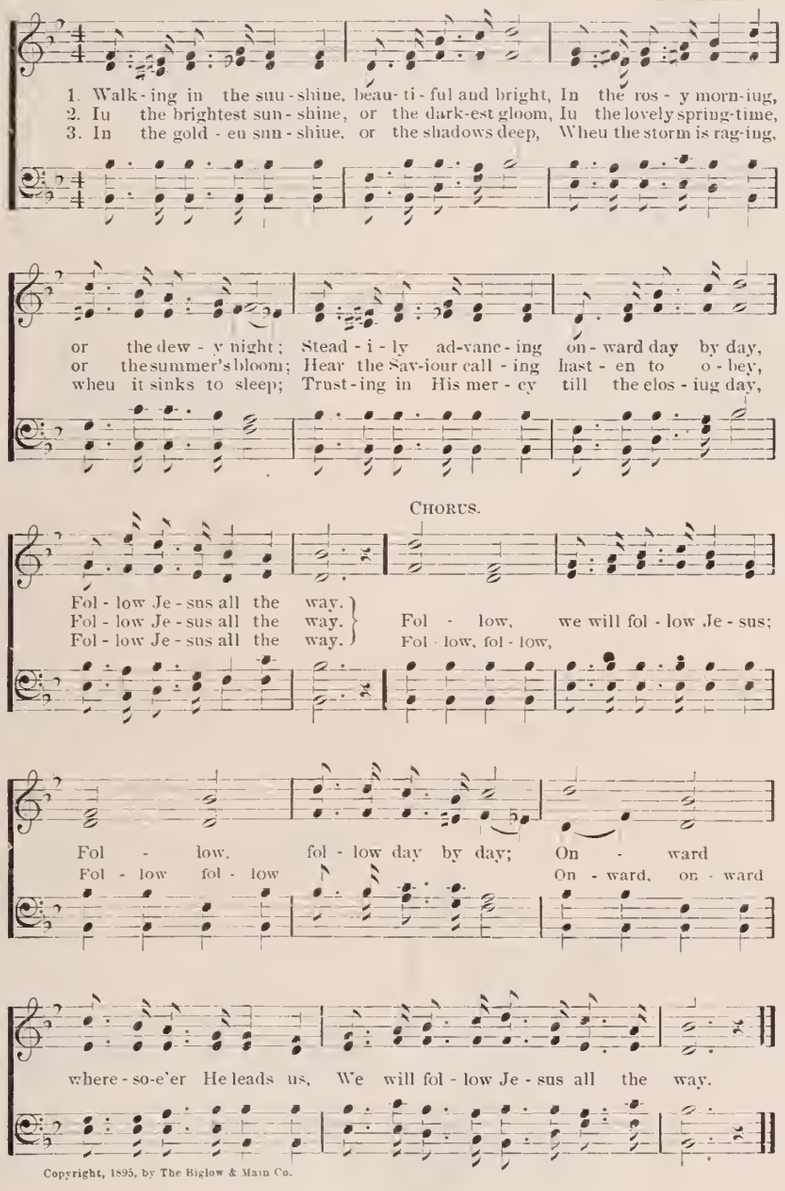
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Walking in the Sunshine.

"And he saith unto them, Follow me."—MATT. 4: 19.

W. ROBERT LINDSAY. IRA D. SANKEY.



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LAND OF THE UNSETTING SUN.

O HOW precious the promise of God
That, when earth's gloomy shadows are done,
We shall carol with joy in the light of his face
In the land of the unsetting sun.

O how often I dream of the day
When the conquest at last shall be won;
And my soul shall rejoice in the presence of
In the land of the unsetting sun. [God

Sweetest joys that we have here below.
Are but gladness celestial begun;
Are the faintest of beams from the glory of
In the land of the unsetting sun. [God

I can bear all the sorrows of earth
Since I know, when my course shall be run,
That the tears shall be wiped from my wonder-
In the land of the unsetting sun. [ing eyes

O, my Father, I care not how soon
The whole web of my life shall be spun.
I am eager to bask in thy heavenly glow,
In the land of the unsetting sun.

Ref.—O, a gladness supernal shall reign,
And my weari-some toil shall be done,
When I enter the gates of the city of light
In the land of the unsetting sun.

Noank, Conn. —W. C. MARTIN.

STILLNESS OF HEART.

WHAT the heart is at the birth,
What the soul is to the earth.
What the gem is to the mine,
What the grape is to the vine,
What the bloom is to the tree,
That is Jesus Christ to me.

What the string is to the lute,
What the breath is to the flute,
What the spring is to the watch,
What the nerve is to the touch,
What the breeze is to the sea,
That is Jesus Christ to me.

What the estate is to the heir,
What the autumn to the year,
What the seed is to the farm,
What the sunbeams to the corn,
What the flower is to the bee,
That is Jesus Christ to me.

What culture is unto the waste,
What honey is unto the taste,
What fragrance is unto the smell,
What springs of water to a well,
What beauty is in all I see,
All this and more is Christ to me.

—ABRAM S. FLAGG.

CONVERGING DATES.

A Remarkable Prophetic Period in the Sway of Islam and Rome.

BY ARTHUR W. DAY.

THE Eastern Question assumed its present shape at the epoch of the Crimean War. Before then, Europe had come to no definite decision in the matter of Turkey's future, and allowed the process of decay and dismemberment to go on almost unchecked. A time came, however, when fears entertained by England and France of Russian aggrandisement out of Turkey's ruin led to the Crimean War, and after that war the treaty of Paris (1856) laid it down that, in the interests of European peace, the Sultan's Government must be maintained, a friendly supervision being exercised by the joint Powers. Thus the Crimean War marks a new departure in the history of the Eastern Question.

Ten years after the Treaty of Paris 6,000 Christians were massacred in the Lebanon, and ten years later came the Bulgarian atrocities, for which Turkey, refusing amendment, was punished by the loss of half her European territories. And now have come those deeds of darkness in Armenia which have made the Ottoman Empire a hell upon earth.

In short, the plan embodied in the Treaty of Paris, which was supposed at the time to be a final settlement, has proved a failure. "The authors of the treaty," to quote Lord Salisbury, "had attempted what in the nature of the case it was impossible to achieve. They thought that Turkey would reform herself, and long experience has proved that Turkey will not reform herself."

Why is it reasonable to suppose that we should find the Bible throwing some light upon the Eastern question? Because Constantinople is the chief seat of Islam, and Islam is a politico-ecclesiastical system which has been the greatest avowed foe of the Christian faith, and has been "the jailer of Palestine," and the down-treader of Bible-lands.

The apocalypse speaks of a persecuting power which would arise and continue for forty-two months, and as long ago as the Crusades this was understood of Islam. When the Reformation came, the Christians of the West realized that there was another persecuting power nearer home. It struck them that the Papacy had arisen in the West and Islam in the East at about the same time, and they expected that as each was to continue for the same period they would come to an end at about the same time.

So far as the Papacy is concerned, their interpretation has been justified by history, for Papal Rome did lose the last vestiges of her temporal—i. e., persecuting—power almost at the time expected.

But we have here to do with Islam, which arose after the Papacy, and accordingly has retained persecuting power longer. Now as our chief authorities on Islam tell us, the systematic oppression of Eastern Christians began in 637, the date of the infamous Edict of Omar, 1,260 years from that date would bring us to 1897, so we may look this year for some decisive event which, if not in itself the end of Turkey's persecuting power, will immediately lead to it.

The Lord said that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24). Jerusalem had already been trodden down by three of Daniel's four world powers, when these words were spoken—Babylon, Persia, and Greece—and was even then being trodden down by the fourth—Rome.

Rome lost her power over Palestine and Jerusalem through the Mohammedan conquests under Omar, in A. D. 636-637, and if we measure from the time when the Jews first became tributary to Babylon in B. C. 625 up to A. D. 636 we find that 1,260 years, or three and a-half "times" was the duration of the ascendency of Daniel's four world-powers in Palestine.

To them succeeded Islam, and this year (1897) the dominion of Islam will have continued 1,200 years more—i. e., the same period as that which measured the ascendency of Babylon, Persia, Greece, and Rome over Palestine.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

CROCUS AND JONQUIL.

I KNOW you love flowers. And I am sure that after the long reign of the winter, you are glad that nature again begins to show her never-waning energy,—that once more the green leaves unfold, the brave birds return, and wood and garden have signs of coming bloom.

The early spring flowers are the forerunners of a great throng of a procession which will march like an army with banners through the months which lie between this time and another wintry season.

We rejoice to meet old favorites lifting the same faces we have always loved. Mrs. Whitney sings about this:

God does not send us strange flowers every year.
When the spring winds blow through the pleasant places,
The same dear things lift up the same sweet faces,
The violet is here.

And long, long ago, in an idyl which never loses its charm, King Solomon broke out in a rapturous burst of melody:

"Rise up my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."

I have always loved flowers dearly, but I can never make them grow. My house-plants wither and my garden, if it depended on my care, would not be the delight it always is, because I see that it is cared for by somebody who possesses the magic which I lack. The secret of successful gardening goes deeper than mere love for flowers: it means time to attend to them, vigilant looking for and constant warfare against the many foes who prowl about and injure plant-life; it implies much individual thought for and care of every flower, from the day of the first green shoot, to the day of the gathered seed. A woman whose flowers reward her by bloom and growth, must do much more than merely love them, more than wear them on her breast, and keep them about her for the displaying of their colors, and the decoration of her house.

Now, dear mother-friend, perhaps you see what this sermonette of mine is about: not about flowers only, but about our beloved children, who are the joy of our heart-life, the pride of our homes, and the fairest plants in our gardens. Day by day these darlings are growing up, with such culture as we can give them, taking impressions of their surroundings, learning from us, as much by our example as by our precept, to be the sort of men and women we would like to present to the Master, with our reverent exclamation: "Lo! here they are, the children whom God has given us!"

Having said this, you will not accuse me of inconsistency, if I begin by the remark that for many children, as for some flowers, nothing is better than a little wholesome neglect. My small neighbor, Genevieve, came in to her mother one day with a puzzled frown on her smooth forehead, and tears in her eyes.

"What is the matter, dearie?"

"Oh! mamma, my flowers don't grow a single bit. I have done everything, watered them, and put in sticks with labels, and dug up the ground constantly to see if they had started, and I believe they are all dead."

Genevieve's flowers were tended to death. They needed to be let alone. I know a young mother who is simply an embodied conscience in her way of bringing up her children. Discipline is never relaxed. Every lapse of good manners, every act of thoughtlessness is observed and punished. Obedience is her fetich, to which she sacrifices her own peace and the comfort of all her friends. An hour in her household when the children are present is, to a child lover, a form of penance as irritating as a haircloth shirt, as distressing as a scourge. It is "Molly, this!" and "Carrie, that!" and "Jack, the other!" till it drives a visitor fairly wild. And the queer thing is that the children are no credit to their mother. They are not obedient, nor are they truthful. They are priggish and time-serving, and it is a grave question how they will turn out in the end. But if their mother could let them alone awhile, they would probably behave as ordinary good children in ordinary Christian households do.

A little wholesome neglect does not mean entire surrender of the home rule into the hands of the children. Little people must be taught to obey because obedience is in the Divine ordering of the universe. They must learn self-sacrifice and devotion to others' comfort, and care for one another, because Christ teaches these virtues, and the law of love underlies all right living. The father must not be so much absorbed in business that he forgets to educate his boys in manliness and patriotism, nor the mother so wrapped up in housekeeping, sewing, social pleasure, or charitable work that her children are left to grow up, like Topsy, as best they can.

Mrs. Jellyby, with her dissipated husband and her unfortunate family, was a by-word years ago, when everybody read Charles Dickens, and his phrases and his people were freely used in conversation, as current coin. She was a satire on the philanthropic lady of the day, but satire as she was, her like has existed, and may still be discerned. I pity the Jellyby children. MARGARET E. SANGSTER.

The Trans-Siberian Railroad.

It is now some five and a half years ago since work was begun on the Siberian railway, and it will take four years more to complete its 4,700 miles of track. Seventy thousand men are working on it, and French loans are available for its continuation. Some time ago it was announced that the road was open to the Obi River, 900 miles east of the Ural Mountains; during the present winter connections with the Yenisei River will be made. The work proceeds by sections. If Port Arthur be selected as the principal or sole terminus, and Vladivostok be abandoned, the distance will be greatly shortened and also the time for the completion of the road. It is not believed, however, that the Siberian port will be given up as a terminus. A portion of the track is already laid in the Amoor, and villages are springing up along its line. Russia needs to develop the Vladivostok region, and ways have been devised to overcome the difficulty of ice formation in that port during the winter.

The Wealth of the Sea.

There is no mine, diamond, gold, or silver, on earth that contains half the riches of the ocean. Professor Liversidge, the Professor of Chemistry in Sydney University, in a very remarkable and exhaustive series of experiments, found evidences of gold being present in sea water off the New South Wales coast, in the proportion of about one-half to one grain per ton, or in round numbers from 130 to 260 tons of gold per cubic mile. This, of course, means an enormous amount for the whole of the ocean, the cubic contents of which are put down approximately at 400,000,000 cubic miles; and if the gold be uniformly present, at the rate of one grain per ton, the total amount would be over 100,000,000,000 tons of gold! All the mines of earth do not equal it.

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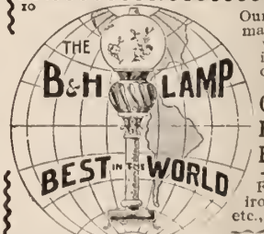

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Mrs. H. W. Beecher Dead.

N the anniversary of the death of her famous husband, (March 8,) Mrs. Henry Ward Beecher passed peacefully away at Stamford, Conn. She was born in 1812, in West Sutton, Mass., and was a Miss Eunice White Bullard, the daughter of a prominent physician. In 1830, she first met young Beecher who was then a student at Amherst College and who spent a vacation at the Bullard homestead. Seven years ...rd the two were united in marriage ...gan housekeeping at Lawrenceburg, ... They afterward moved to Indianapolis, where Harriet Beecher Stowe, while ... in their home, received her first inspiration for her famous book, "Uncle

THE LATE MRS. HENRY WARD BEECHER.

... Cabin." Here their family grew ... Here Mr. Beecher's genius in platform and in pulpit first began to assert itself. His devoted wife was a most efficient aid in all his labors and was one of the most important factors in his advancement in the ministry and in literature as well. Her whole career was that of a faithful, loving wife who sank her own personality and made all her talents and ...ers subsidiary to her husband's interests. She was possessed of considerable literary ability and in this direction undoubtedly was a valuable aid to the ...preacher, who had pressing demands ... voice and pen from every side. After his death, she spent her time largely in retirement amid her own relatives ... busied herself much in literary work. ... December last, while on a visit to relatives, Mrs. Beecher fell and fractured her thigh. From this blow to her vitality she never fully recovered. Later her strength sank rapidly and when it was apparent that death was near, her family gathered around her and were with her to the end.

The Street Cries of Cairo.

Much has been said and written of the ...que cries of European and American ...ties, but while they are all interesting, ... lack that peculiarly picturesque flavor which we find in the street cries of the ...ties of the Orient. The Muskee of Cairo, its great native street, is a singular, ...rical-looking place, always crowded ... strange people, calling somewhat ... his fashion:

Syr of sugar and water—Refresh thy heart! ... the heat!

Syr of raisin-water—It is well clarified. ...son! By the life of thy father, it is well ...ed.

Pretzel-seller—O all nourisher! O all good! ...germiner! O omniscient pretzels!

Egar—I am the guest of God and of the ...phet. I have not yet breakfasted.

Answer-by (in reply)—God open to thee the ... of men!

Seller of wheat-cakes—These belong to thee, ... thing man! How they did knead thee in the ...ght, O cakes!

Rose-seller—The rose was a thorn; she bloomed from the sweat of the prophet!

And thus the cries continue, hour after hour, and day after day.

COVETOUSNESS.

The picture that the Pilgrim saw in the Evangelist's house seems of late years to have been taken down, or Christians who have visited the house have overlooked it. The picture we refer to was that of the man with the rake whose attention was so concentrated on the straws and rubbish that he was scraping together that he could not spare a thought or a look for the angel who offered him a crown. Paul sets the contrast vividly before the young disciple whose ministry was his special concern (1. Timothy 6:6-19). The acquisition of money seemed to the great Apostle a very poor achievement compared with the object for which he would have the young preacher strive. To us in this money-loving age, money seems the one thing to be desired above all others; yet we do not dispute Paul's statement that as we brought nothing into the world we can carry nothing out. He would have his disciple aim at being rather than having. Eternal life is in his eyes something much better worth striving after than great riches. In theory we all agree with him: we should agree with him in practice, too, if there were not in our hearts an unacknowledged infidelity which doubts whether there is any world beside this. Doubtless few would admit such doubts: but why then do we not concentrate our thoughts on the things of eternity? If we really believe that beyond the grave there stretches out an illimitable vista of existence, is it not short-sighted policy to plan and work and strive for possessions which we must leave at death? We go into that existence with empty hands, but we need not go poverty-stricken. What we have of character and of principle and disposition we take with us and surely common prudence dictates that these shall be of the best. It is low ground to take but on the lowest level we stand self-condemned if our lives are given to money-making.

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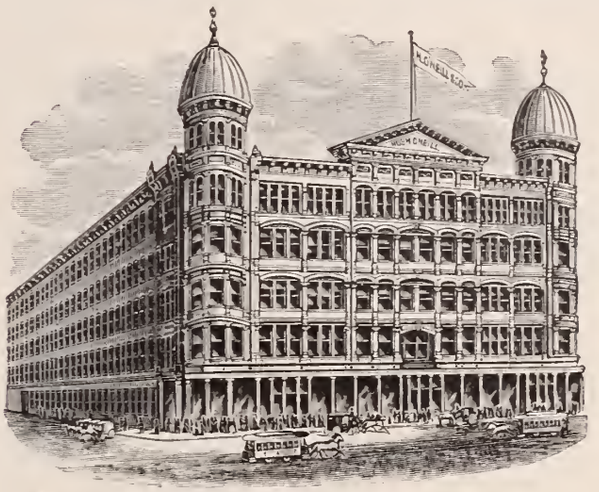

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BRIEF NOTES.

Next week THE CHRISTIAN HERALD will publish a four-page Supplement devoted exclusively to the famine relief work in India, and containing the names of contributors to the Fund which we have not hitherto been able to print in full without encroaching too much on the space of the various departments.

Rev. W. A. Foster, of St. Louis, Mo., has been invited to the pastorate of the West London Church, of which Henry Varley was formerly pastor.

The Third International Convention of the Epworth League will be held in Toronto July 15-18. The first was held at Cleveland, Ohio, in 1893, and the second at Chattanooga, Tenn., in 1895.

Mr. Moody's work in Boston is being supplemented by addresses given every Monday noon at Tremont Temple by Rev. Dr. Alex. McKenzie, of Cambridge.

A deep revival interest is reported from Connecticut. Dr. Edward Judson has been holding special services at Hartford, in the First Baptist Church, and services are being held in many other towns by other Evangelistic preachers.

The pastor of a New Jersey church announces in his church calendar that his sermons are written out on a type-writer, and he will be pleased to lend the manuscript at any time to anyone desiring to read it.

In spite of the troubles in Armenia the circulation of the Bible in the Turkish empire was larger last year than in any previous year. Rev. M. Bowen, the agent of the American Bible Society in Constantinople, reports unprecedented sales.

The Greek Church is following the example of American churches in the propagation of its doctrines in sparsely settled districts. It is placing church cars on the railroad in Siberia. One-third of the area of each car is railed off for the priests.

Arrangements are being made for a series of meetings for the deepening of spiritual life in the churches of New York City. The first meetings will be held in the North Baptist Church, West Eleventh street, early next week. Dr. A. C. Dixon will preside.

Dr. A. C. Dixon, of Hanson Place Baptist Church, Brooklyn, invited the famous London preacher, Rev. Archibald G. Brown to preach in his church on March 7, and in Cooper Union, New York, on March 8. Mr. Brown had a crowded audience on both occasions.

The railway traffic associations have granted a uniform rate of fifty-one dollars for the round trip from Chicago to San Francisco, for the Christian Endeavor Convention July 7-12. Doubtless the half fare rate will prevail between points east of Chicago. Tickets will be good until August 15.

Rev. John H. Elliott assistant pastor of the Central Church, Rochester, N. Y., has been holding evangelistic services at Batavia, N. Y. The pastor of the Presbyterian Church, Rev. Henry R. Fancher, writes that the result of the meetings has been very gratifying. The benefit will be felt for years.

Major Deva Sundrum whose portrait appears on another page, will be glad to give lectures on India for churches or societies. He wears his native costume and describes his journeys through the jungle. Letters may be addressed to him at Salvation Army Headquarters, 120 West Fourteenth street, New York.

During the past twelve months nearly 1,000 new Christian Endeavor societies have been registered in Great Britain, making a total of 3,699. There are 101,784 active members, 44,333 associates, and 13,794 honorary members, making a total of 159,881. Of the 964 new societies, 162 are juniors, 7,278 associate members have become active, and 7,052 have become church members

Indignation meetings have been held in Minneapolis, Minn., recently, in connection with the liquor traffic. The practice of having the side doors of saloons open nearly all day on Sunday is contrary to law, and the increase of drunkenness is very marked. At one meeting a resolution was passed memorializing the mayor and asking him to reply in writing whether he was prepared to enforce the law of Sunday closing.

The Baptist Home Missionary Society is sending out Gospel wagons through California to districts inaccessible by rail. Each wagon is loaded with Bibles and religious literature, and meetings are held where the wagon makes a stay. There are, it is said, thousands of miles of good wagon roads in the State, adapted to this kind of work.

Evangelist Leonard Weaver and Mr. W. S. Woodin have been conducting meetings at Spokane Falls, Washington. They were held in the First M. E. Church and the Opera House, both of which were crowded at each service. Evangelist Weaver is now holding services at Bridgeton, N. J. His permanent address is now 440 Market street, Philadelphia.

A Christian Workers' Convention was held at Los Angeles, Cal., recently, in the Simpson Tabernacle. It occupied five days, with three sessions each day. Among the speakers were Henry Varley, Dr. A. J. Frost, Dr. George Cochran, Rev. H. C. Workman, Rev. Herbert W. Lathe, and Mr. S. H. Hadley. During the convention thirty-six persons volunteered for the foreign missionary field.

Dr. F. E. Clark, President of the Christian Endeavor Society, writes that as he was crossing the Red Sea, on his way to India, he found no less than ten Christian Endeavorers aboard the ship, and on the Sunday evening of the voyage a delightful Christian Endeavor prayer meeting was held. Indeed, the cosmopolitan character of Christian Endeavor was shown by the fact that one of these Endeavorers was from England, two from Canada, two from Australia, and the others from the United States.

Mr. D. L. Moody announces a special conference for Bible study, to be held at the Bible Institute, Chicago, April 6-8. This will enable pastors to spend a month at the Institute without losing almost four Sundays from their pulpits. Dean Dixon, Rev. W. W. Everts, Rev. Wm. Patterson, of Toronto, and Rev. R. A. Torrey will lecture regularly through the month. Prof. D. B. Towner will lead singing throughout. The Conference is specially for ministers and evangelists, but other workers will be welcome. Inquiries as to accommodation, etc., may be addressed to Rev. R. A. Torrey, Superintendent Bible Institute, Chicago.

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Recapitulation of last Annual Statement.

Gospel Meetings Held	469
Men Professed Conversion	3,617
Men and Boys Sheltered in Lodging House	46,768
Meals Served in Restaurant	588,721
Patients Treated in Free Dispensary (Opened Aug. 20, 1895)	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Prev. ack'd	$270.23
Frank A Dutton	3 00
J D Abrams	50
B, W D C	2 00
Friend of Humanity, Brooklyn	1 00
Mrs L	50
	1 00
Mr and Mrs J W Godbold	2 00
Mr and Mrs J Reinhart	1 00
I H N, Waynesboro	1 00
Mrs W G Johnson	1 00
C H Jones	1 00
Mrs R A Burrough	7 20
Total	$291.43

All contributions for the Bowery Mission will be acknowledged in these columns.

HIS VOICE.

ABOVE earth's din and tumult
To hear the Master's voice;
Amid a thousand pleadings,
To make his way our choice—
This, this is life's solution,
And faith will triumph still,
When hearts in sweet submission
Seek but the Father's will.

The hours are full of voices
Which call our souls aside,
And those alone are strengthen'd
Who in God's love abide:
Who spurn with bold denouncement
The tempter's subtle guile,
And seek through love's enchantment,
His service all the while.

Such shall, with life ennobled,
Win, though the strife be long,
And stand by grace perfected
With the great ransomed throng,
Whose joy through endless ages
Shall rise and never cease,
As they follow still as Leader—
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Are you a smart speller? We give $100 away in prizes to those able to make the largest list of words from the word RESPONSIBLE. You can make at least twenty, we believe, and if you can you will get a present any way, and if your list is the largest you will get $40.00 in cash. Here are the rules to follow: Use only words in the English language. Do not use any letters in a word more times than it appears in RESPONSIBLE. Words spelled alike can be used only once. Use any dictionary, and we allow to be counted proper nouns, pronouns, prefixes, suffixes, any legitimate word. This is the way: Responsible, response, rip, sop, see, sin, slip, soil, sob, sole, etc. Use these words. The publisher of THE AMERICAN WOMAN will give away, on April 10, the sum of $100, divided into 21 prizes for the largest lists of words as above. $40 to the person making the largest list; $10 for the second largest; $5 each for the next five largest lists; $2 each for the 4 next largest, and $1 for each of the next 13 largest lists. We want you to know our paper, and it is for this reason we offer these premiums. We make no extra charge for the privilege of entering this word-building contest, but if it is necessary to send us 25 cents silver or stamps, for which we will send you our handsome illustrated 28 page magazine for six months, and the very day we receive your remittance we will mail you free, a beautiful picture, entitled "The Forest Sanctuary," 17x21 inches, a charming present. This offer is the greatest you have ever had made to you. Send your list at once. If you win one of the prizes your name will be published in our May issue. Address THE AMERICAN WOMAN, 119 and 121 Nassau st. New York City, N. Y.

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EAST NORTHFIELD, Mass., Feb. 1st, 1897.

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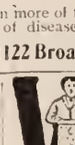

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Requests for Prayer.

At the Converts' Sunday Evening Prayer Meeting at the Bowery Mission, prayer was offered on Feb. 28, in accordance with the requests of many among whom the following ask prayers of our readers:

Restoration of Health. A Believing Mother, Richmond, Ind., asks prayers for a sick friend who is becoming insane through trouble.—Reader, Tennessee, N. J., that health may be restored.—A Believer in Springfield, O., for the recovery of a dear friend.—J. W., Golden Gate, Cal., that a friend who is suffering from an accident may be restored to health.—Anxious Mother, Cynthiana, Tenn., that a sister who is subject to fits may be cured.—Indiana, for the healing of two friends.—Connecticut, that a dear sister may be restored to health.—Reader, Platteville, Colo., for the early restoration to health of a Christian woman.—L. T., Evanston, Ill., that a dear cousin may be restored to health.—Subscriber, Republic, Ohio, that a dear woman who has been paralyzed for three years may be healed.—E. A. S., Can., that a sister may be restored to health and that strength be given to another sister during trouble.—M. S., Summit, O., for the healing of a daughter to health.—Believer in Canada, that a young lady who is weak in mind and in trouble and care may be restored to perfect health.—Reader, Huntington, Ind., that a young mind may be restored to proper reason.—Anxious Mother, near Hubbard City, Texas, that a boy may be restored to perfect health.—Worthville, N. C., that an aged sister may be restored to health.—C. R. M., St. Louis, Mo., that her and sister may be restored to health, and that God will give him the means to keep his home.—A Believer, Clarketon, Ark., requests prayer for the recovery of a demented brother to God.—A Mother, that a young Christian mother who is partially blind may have the power of sight restored to her.—I. P., Meadowville, W. Va., that a lawyer for a lady both bodily and mentally sick and for another who has suffered many years.—D., N. H., that God will either restore her health or help her to bear her suffering to the end.—Anxious Believer, Edna, Tex., that God will restore her husband, sister and brother to perfect health.—R. C., Riverside, Cal., that a lady lame from birth may be healed.—The following also ask prayers that the Great Physician may heal them of various maladies: M. E. M., Cal.; Subscriber, Cincinnati, O.; Subscriber, N. J.; Mrs. J. H., Baltimore, Md.; Mrs. G., Worcester, Mass.; Sincere Believer, Grimsby, Can.; Reader, Tennessee, N. J.; C. B., Glenwood, Iowa; E. B., near Hubbard City, Tex.; ——, Worthville, N. C.; E. J. F., Mulliken, Mich.; Believer, Crab Orchard, Neb.; Invalid, Philadelphia, Pa.

Conversion of Relatives and Friends. Subscriber, Lexington, Mass., asks prayer that a young man may make full surrender to God, and that a father and son may see their need of God and seek him.—M. E., Oakland, Cal., for the conversion of a mother and father.—C. A. D., Burlington, Wis., that a man who has deceived his friends may be brought to a knowledge of his sins, repent and turn to God.—Reader, Springfield, Ill., requests prayers for the conversion of her husband, son, daughter, son-in-law, and friend.—I. A., Philomath, Or., at a friend, once an earnest Christian, may be brought back to Christ.—"One in Trouble," Ind., Kan., that her son, his wife and family may be brought to Christ.—K. C., Riverside, Cal., that a brother may be converted.—"Believer in Cortland, N. Y., for the conversion of a woman in trouble.—A. E. S., Aberdeen, Mo., for the conversion of her husband, and that God will restore to her the joy of his salvation.—A heart-broken Mother, Brooklyn, N. Y., that a boy who seem to be drifting away, might be saved and made truly the sons of God.—"In us Mother," Chicago, Ill., for the conversion of her son, and that employment may be provided for him.—A Friend, Indianapolis, for the conversion of a dear boy.—"Anxious Mother," Indianapolis, Ind., that a dear daughter and her husband may be fully consecrated to Christ.—L. M. C., that a brother-in-law who is neglecting his wife and children and spending his money for drink may see the error of his ways and turn to God.—"Anxious Mother," Northwestern Georgia, that the conversion of two sons and an aged brother.—A. B., Sing Sing, N. Y., that a loving husband may be brought back to Christ.—Reader, Dale, Ill., that her husband may be saved, and be set free from the power of strong drink and the gambling habit.—A Daughter, St. Johnsbury, Vt., for the conversion of father and mother.—"Believer," Ohio, O., for the conversion of a physician and wife and children.—Subscriber, Arlington Heights, Ill., for the conversion of her husband, and that her son may fully consecrate himself to the service of God.—"Anxious Heart," Mt. Carmel, Ill., for the conversion to the Protestant faith of a rich Catholic, whose influence would be great in the Lord's work, and for the conversion of an entire household.—Sister, Milford, Del., for the conversion of a brother, and that he may write to his family whom he left last November.—Subscriber, Kans., for her son and his wife may be turned from their evil ways, and that they may seek God and his salvation.—Reader, Penna., that her son may be saved from the power of strong drink, and brought into the fold of Christ.—L. A. B., Choate, Ind., for the conversion of a wayward son.—"Anxious Believer," Edna, Tex., for the conversion of a brother.—"Believer," St. Albans, Vt., that her son who is a drunkard may be brought to the knowledge of his sins, repent and serve the Lord with all his heart.—Reader, Canastota, N. Y., that her husband and son may be converted.—M. H. C., Geneva, O., that her nephew who was once a regular attendant at church, may become an earnest and devoted Christian.—E. E. E., Watervliet, N. Y., that a brother may be brought to the knowledge of God's saving power.—Reader, Washington, D. C., that husband and herself may be saved, and that their sons may be saved from the power of strong drink and be brought into the fold and saved through the blood of Jesus Christ.—"Believer," that her uncles may be saved through Christ from all sin.—Subscriber, that a wicked and ungodly father may see his error, quit all his evil ways, and be saved through Jesus Christ.—Friend, Pray for a man who has mysteriously disappeared, and who, in his fear, may have committed suicide; pray, that if he still lives, he may be brought to Christ.—Reader, Hubbardston, Mass., pray for a young man without father and mother, that he may be kept from evil companions, and will seek salvation through the blood of the Lamb.—Sister in Christ, E. Orange, N. J., pray that a drunken father may be converted.—E. L. B. E., Elmira, N. Y., that a husband who has grown cold in Christ's cause may again feel his need of Christ and be brought back to the fold.

For Special Blessings. E. A., North Port, that God will grant her strength to resist temptation and strength to testify for Christ.—Believer, Canada, for a family who are at enmity with each other, that they may live in peace and love, and be filled with the Holy Spirit.—G. T., Evanston, Ill., for gentleness, patience and wisdom in the rearing of two children, and that the parents may be endowed with wisdom, and their hearts filled with Godly fear and love.—A. C. E., Rockford, Ill., that she may be fitted for the work God has given her to do, and that he will bless that work.—An Afflicted Believer, Allentown, Pa., that God would give aid to a widow and her daughter in a severe financial strait.—Troubled Mother, Jerseyville, Ill., that God will reconcile her two daughters who have not been friends for some time.—J. C. C., Columbus, Mo., that he may be released from prison in which he is lodged, charged with a crime he is not guilty of, and be restored to his family who are depending on him for support.—G. J. G., Westerton, N. Y., for the outpouring of the Holy Spirit upon the special meetings held in the Reformed Church and community.—M. E. R., Camden, Pa., that a brother may be pardoned who is unjustly imprisoned at Trenton. The petition is before the Board of Pardons, also for a brother who has a sick wife that he may help financially.—Old Subscriber, Hill, N. H., that God will guide her in seeking employment.—H. M. W., Kansas City, Mo., that God will break down the barrier which separates a family, and that they may live in peace with each other.—C. M., S. Dak., that an opportunity may be opened for her son to make an honest living.—Reader, Point Pleasant, W. Va., that God will help her to overcome faults that hinder her spiritual growth, and that she will have strength to let her light shine under trying circumstances.—Reader, asks prayers for a man who has made a mistake, and in order to cover it up wronged another person out of a sum of money. Pray that he may confess his mistake and make it right.—A Daughter, Sag Harbor, N. Y., requests that the few remaining days of her mother who is suffering from a distressing disease may be painless, and that the family may be comforted.—Very Anxious Mother, Cleveland, O., for an only son who is in great trouble, that the way out may be made clear, and that he will fully trust Christ and come to him in true humility.

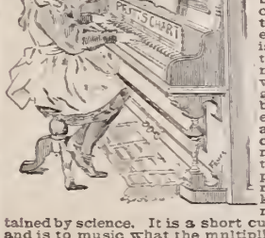
Many other requests were received at the office of THE CHRISTIAN HERALD, and were presented at the prayer meeting, which we have not space to publish.

Church Organs at Greatly Reduced Prices.

Few mercantile moves are of as much interest to our readers as the announcement that the great music house of Lyon & Healy, Chicago, has determined to sacrifice its entire stock of church organs, both new and second-hand. Churches everywhere need new organs, but at the usual prices cannot afford them. So Lyon & Healey, rather than shut down this branch of their manufactory, have determined to make prices on organs, while their present stock lasts, that no church can resist. If you belong to a church that needs an organ—either large or small, costing anywhere between $125 and $1,200, ask yourself if you cannot better afford 50 cents now than a dollar a year hence. For the reductions that Lyon & Healy offer are bona fide, and in some organs amount to nearly or quite half. Time payments may be arranged and every organ bears this great firm's guarantee. Write for the list and further particulars to Lyon & Healy, 190 Wabash Ave., Chicago. They will answer without delay.

A Musical Education Free.

Pratt's Chart of Chords for the Piano and Organ



is a complete self-instructor, enabling any one to play the piano or organ at sight, and to play without difficulty brilliant accompaniments to any song ever written. It is valuable to the advanced musician as well as the beginner, embracing nearly every major and minor chord used in music, and is the nearest approach to a ready-made knowledge of music yet attained by science. It is a short cut to harmony, and is to music what the multiplication table is to arithmetic, a quick method of learning to play the Piano or Organ without a teacher. It is the practical result of years of study by CHAS. E. PRATT, the noted American composer and musician, and is the most comprehensive, yet simplest, chart ever published. Endorsed by teachers and musicians everywhere. Publisher's price, $1.00 each.

To introduce THE COLUMBIAN, Boston's great literary and family monthly, into new homes, we make the following liberal offer:

A Three Months' trial subscription to The Columbian, Pratt's Chart of Chords for the Piano and Organ and The Giant Album of Songs, containing 184 Songs with words and music.

All the above, postpaid, for 30 Cents. Stamps taken. Address, THE COLUMBIAN, 13, 15, 17 OTIS ST., BOSTON, MASS.

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Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their $1,800 prize offer and list of two hundred inventions wanted.

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For samples, or particulars about the agency, write to nearest address.

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HOW many words do you think you can spell correctly with the letters in the word "PATTERNS"? Using each letter as desired, but not more times than it appears in "PATTERNS." Verbs, pronouns, adjectives, nouns, adverbs, plurals allowed. Words spelled alike, but having different meanings, count as one word. Use any standard dictionary. All legitimate English words count. *Proper nouns, prefixes, suffixes, obsolete and foreign words do not count.* Work it out as follows: Pat, Pen, Pens, Reap, Set, Ten, At, Net, etc.

Our Offer.—We will pay $100 for the largest list, $50 for the second largest, $25 for the third, $10 each for the next five, $5 each for the next ten and $1 each for the next twenty-five. That is to say we will divide among forty-three contestants the aggregate sum of $300 according to merit. Don't you think you could be one of the forty-three? TRY IT.

Our Purpose.—The above rewards for mental effort are given free and without consideration for the purpose of attracting attention to MODES, by May Manton, the most popular up-to-date Fashion Magazine in the world. Its 36 pages, replete with beautiful illustrations of the latest styles in ladies', misses' and children's garments, make it a real necessity in every household; the Designs and Fashion Hints, being by May Manton, render it invaluable as an absolutely reliable Fashion Guide.

Our Conditions.—You must send with your list of words 25 cents, stamps or silver, for a *Three Months' Trial Subscription* to MODES.

Our Extra Inducement.—Every person sending 25 cents and a list of 15 words or more, will, in addition to three months' subscription, receive by return mail a pattern of this stylish waist No. 6359 illustrated above, in any size from 32 to 44 inches.

Our Aim.—The present monthly circulation of MODES exceeds 100,000. We aim to make it 200,000.

This contest will close April 15th next, so the names of successful spellers may be published in June issue of MODES, mailed May 15th, but SEND IN YOUR LIST AT ONCE. For our responsibility we refer you to any Mercantile Agency. Address:

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When soiled, reverse, wear again, then discard.

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They look and fit better than any other kind.

ASK THE DEALERS FOR THEM.

If not found at the stores send six cents for sample collar and cuffs, naming style and size. A trial invariably results in continued use.

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Chicago House, 215 Wabash Ave. 76 East 9th St., New York

A Prominent Physician Writes:

SPOTSWOOD, N. J., May 12th, 1896.

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Dear Sirs—Mr.——called on me a few days ago and left with me a sample bottle of Tartarlithine tablets, which I gave to an obstinate case of chronic rheumatism. As soon as they were used the patient sent to my office, asking for more of the same medicine, stating that it had acted splendidly. The same patient has taken every preparation and combination conceivable, but this was his last, and this his request and statement. I would like a couple of bottles of tablets for this patient and another in similar trouble.

Yours very truly,

J. G. D.

Pamphlet on the Treatment of Rheumatism by Tartarlithine sent free by

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Armenian Aid.

APPREHENSION is felt among the friends of Armenia lest there should be an attempted renewal of the massacres during the coming spring. In the present disturbed conditions of the Turkish empire, this is considered by no means improbable. It is believed, however, that Europe would not permit any high-handed proceedings by Turkey, and Russia in particular would very likely make such an event a pretext for a military occupation of Anatolia. The trouble between Greece and the Porte may at any time burst out into a flame of war that would make ancient Armenia once more the scene of unheard-of atrocities.

Relief work is still progressing at the centres of suffering and especially among the orphan children. In a letter from the Rev. H. N. Barnum of Harpoot, the writer says:

The massacres removed thousands of fathers. The forlorn condition of this multitude of widows and orphans has deeply impressed us. The first distinct effort made for orphans separately, was in Malatia in August, by Mrs. J. Rendel Harris, who, during a visit to that city with Dr. Gates and Miss Bush, gave the money for the support of forty for a year. Our method whenever there is a reliable Protestant community and a school, to have the children placed in families where they will be under good influences and go to school. We take none who have mothers or any other natural protectors. Mrs. Harris has made provision for ten more orphans in Malatia and twenty-five in Egin. Almost every child whom we have taken comes clad in worthless rags. Each is sent to the bath, is furnished with new clothes and a bed. It is not easy to recognize them when they appear in their change of garment. Quite a number of the children whom we have taken have recently been rescued from the Turks and Koords, and there are still others whom we hope to secure. It is touching to see the anxiety of these little creatures lest they may not be accepted, when they are brought here and their cases are under investigation.

The following sums were received for the work during the week:

Prev. ackd . . $3,776 91	
Jun C E S Bapt Ch, Nanuet	2 50
Carl G Linholm	2 00
A A, Rockwell	1 00
Y P S C E, Shaw . . Lecompton . . .	4 00 1 00
Amelia A Carpenter	5 00
Cora Rouillard . . —, Salem	3 00 1 25
Mrs H I Jennings . .	25
I H N, Worry	2 00
Naomi, Oil City . . .	1 50
Wm Yost	100 00
Mrs E Thomson	2 00
I H N, Java	1 50
Mrs S M Sanford . .	10 00
Mrs A F Troupe . . .	1 00
David Johns	5 00
Llewella Malcolm .	2 50
Ella B Stroud . . .	10 00
John O Myhre . . .	5 00
C E Waugh	5 00
W H & Mrs D S Rowe	1 00
Benjamin Morris . .	1 00
Susan Johnson . . .	5 00
2 friends, Machipongo	1 00
Robt Boyce	2 50
M S R, Brooklyn . .	1 00
J Seward Frank . .	2 00
—, Norfolk	1 00
Mr & Mrs F G Stauffer	1 00
Mary McLean	50
Mr & Mrs E O Wright	1 00
Citizens, Mt Village	2 50
Mrs H Herbert	2 50
I H N, Edmond	2 00
John S Funk & wife	5 00
Reader, Harrisburg	1 00
Happy home Galesville	55
E M S, Morrow . . .	1 00
—, Sheboygan . . .	2 00
Mrs K M Harvey . .	50
Friend, Hopkinton	1 00
I H N, Orange City	2 00
Earl Pierce	1 00
Scotch woman	25 00
Hannah Swanson . .	1 00
Mrs C H S Lawrence	1 00
Nathan Shorr . . .	2 00
—, Holland	2 00
Mary E Gowthrop .	5
J H Cundell Co . .	25
Myrta A Dahl . . .	1 00
Mary J G	1 00
Friend, Ottawa . .	
Geo W Cr	10 00
I H N, Providence .	1 00
I H N, Lindstrom .	2 00
Mrs J Brackett . .	2 00
Warren Bowen . .	1
Mrs P M	2 00
A E D, Conn . . .	1 00
Dav B Nattzger & Co	1
Mrs E L Pickford .	1 00
Mrs Johnston . . .	1 00
L M Lawson . . .	1 00
Rev Wm F Stewart .	1
Alda B Lewis . . .	1 00
Subr, Scranton . .	1 00
Mrs H M Davis . .	1 50
Mrs J W Boss . . .	5 00
G W C Karnes . . .	1 00
Mrs M D Karnes . .	1 00
A Goodyear	1 00
Friend, Pulaski Co	50
A E Laidlaw . . .	1 00
3 ladies, San Jose .	40 00
Mrs H Vander Ploeg	2 50
Subr, Florisant . . .	1 00
H D Hawley	12 00
—, Loudon . . .	50
Mrs S E Bandy . . .	1 00
Mrs J Hurlburt . . .	1 50
Mara Dnff	1 00
A C, Kansas	1 00
A W, S Grand Rapids	4 00
Glen Wilton Lit Club	11 00
Chas Johnson	2 00
Mrs F Butler	1 00
Mrs E D Wright . .	1 00
Shiloh S S, Holt Co	6 66
West Side Cong Ch, Spokane	6 35
Josie Thornbury . . .	3 00
Mrs C J Wood	2 00
Hannah Warburton	50
D W Emerson . . .	5 00
J C Osborn . . .	5 00
Mrs J C Osborn . . .	2 00
Edna F Osborn . . .	1 00
Guy Hostetter . . .	1 50
4 little children, Mac-Donald . . .	1 50
X Z B, MacDonald .	8 00
F B, Fallbrook . . .	1 00
King's Daugs, Harpswell Ctr	6 00
Mrs D A Glascock .	1 00
Mrs A Garlock . .	1 00
Clemmer sis & niece	10 00
One who returns the tenth to the Lord	5 00
Jun Un 1 Bapt Ch, Nebraska City . .	2 50
—, Gallipolis . . .	5 00
William Ham . . .	1 00
Sympatr, N Y . . .	1 00
Lena B Hunter . .	3 50
In Jesus Name, Milford	1 00
Inasmuch, Honeoye	1 00
K B, Marceline . .	2 50
—, Montrose . . .	1 00
Dutch Ref N Y City	2 00
Elmer E Earl . . .	1 00
M Turner & wife .	3 00
C A Hagaman . . .	3 00
E E Pierce	1 00
Amanda R Cassel	1 00
G S Day	2 50
Mrs A O Tawney . .	1 00
C W Green	2 50
Susie Emerton . .	50
David Bell	50
J F Hull	1 00
Dan'l Magee . . .	1 00
G Humphrey . . .	2 00
M C Cox Rooks . .	1 00
Mr Merritt Abbey .	1 00
Sunday Mail . . .	2 00
A A F	1 00
Mrs G W Wickham .	2 00
Mrs A B Sheldon .	1 00
I H N	1
M Cantrell	1
— Ivy	2 00
Y P S C of C E, Dayton	
Meringue	12 00
W R Burk	1
Mrs F L Darling . .	1
A D R Landrus . . .	1 00
J H, E A, G S & J E Swan	1 25
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Mrs Lizzie Aviett .	2 50
Matthew Mackey . .	1 00
Mrs C H Carter . . .	50
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Mrs Marys Leonard	5 00
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J Wreiff	50
R Sultz	50
N J Lenhart	50
Some young friends, Humboldt	1 50
Rachel K Coan . . .	1 00
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A H T	1 00
A Reader, McDow-	50
Mrs Sarah Toland .	2 00
Ray & Maggie Bates	1 00
J H Coulter & wife .	5 00
Hager S S, District No 4	57
Mrs L M & J M Swift	1 00
S S Strawman	5 00
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Lucy Brown	2 00
Mrs Cyrus Hubbard	1 00
A Helper, Holyoke .	1 00
Mrs W T Marsh . . .	1 00
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Mrs M F A, Granville	2 00
Mrs T Whitehouse .	1 00
Nrs Ed Maule	10 00
Mrs John Epley . . .	2 50
Subr, Dragonville .	1 00
Mrs C T Rush	1 00
Emma Owens	1 00
May Rush	15
Winfield Higgins . .	1 00
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Mrs J L Smith	1 00
Mrs S L Lambert . .	1 00
E C K, N Y City . .	10 00
—, Tehachapi	3 00
Mrs M S Linn	5 00
Little Margaret, Wilkesbarre	20
Friend, Boissevain .	15 00
Mr & Mrs A Gilmour	50
Agnes McCulloch . .	1 00
Mrs H O Ward	5 00
Frank A Dutton . . .	1 00
M Cottle	1 00
Priscilla McSparren	25 00
Mrs C A Forshay . .	10 00
J E K, Dillon	1 00
Levi W Morcross . .	5 00
R D Stimpson	1 00
Reader, W Leesport	1 00
Mrs K A Parker . . .	2 50
J S, Edgerton	2 50
Sarah E Williams . .	1 00
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Mrs G A Raymond	10 00
Mrs E L & Erma A Bridgefarmer	50
Friend, Armada . . .	1 00
A Noble	1 00
Mrs L. Arnold	25
J D Abrams	1 00
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Sewing Soc, Theo Sem	12 00
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Mrs E C Horth	50
Alice A Flagg	1 00
Frienp, Hopedale . .	3 00
W L De Groff	2 00
G A Post	1 00
Mother & son, Rose City	1 00
B W D C	2 00
Mrs T W Evans	2 50
Symtizer, Elkhorn . .	5 00
C A Hagaman	3 00
G W E B, Bangor .	2 50
Mrs C Boss	1 00
Edith Hathaway . .	1 75
Friend, Rochester . .	1 00
Mrs J D Gaass	2 00
—, ...	1 00
Mrs B A Ligon	1 00
Mrs E A Smith . .	2 50
Peter Fetzer	1 00
Louise Brauns & Christiena Frey .	15 00
P B, Rensselaerville	1 00
E, New Haven . .	2 00
**Total	$4,875.16**

And many others to be acknowledged next week

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Consumption Can be Cured In Any Climate.

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Nothing could be fairer, more philanthropic or carry more joy to the afflicted than the generous offer of the honored and distinguished chemist, T. A. Slocum, of New York City.

The fact has been established that he has discovered a reliable and absolute cure for consumption, and all bronchial throat, lung and chest diseases, catarrhal affections, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its great merits known, he will send THREE FREE BOTTLES (all different) of his newly discovered remedies to any afflicted reader of The Christian Herald.

Already his "new scientific system of medicine" has permanently cured thousands of apparently hopeless cases by its timely use, and it seems a necessary and humane duty, therefore, to bring such facts to the attention of all invalids who may be benefited thereby.

He considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure to all afflicted.

It is a common assertion that the age of miracles is past, and yet chemistry and science are daily astonishing the world with new wonders. It is no longer safe to say that anything may not be achieved. The researches and experiments of this great chemist, patiently carried on for years, have culminated in results as beneficial to mankind as can be claimed for any modern genius or philosopher.

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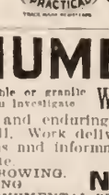

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...S over 2,000 neglected "Slum ...ildren" a ten days' outing every ...mmer. Over 200 beds. chapel, ... dining-hall. school-room. baths, ... 70 acres of grounds. Matron and ... retakers and medical attendant. ... religious services held.

...o tement children received, sheltered, ...tant, and (in many instances) clad at ...nt-Iyn last summer at an average cost ...3 p head, including transportation.

...s autiful Charity costs annually be- ...000 and $8,000 for its support. ...r a ten days' mid-summer out- ...ree children.

...lowing contributions have been ...y THE CHRISTIAN HERALD for ...en's Home:

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...son.	1 50
.....	2 00
...s Angeles	6 00
...olas.	1 00
...field	15 25
...nesboro	1 00
...inson	50
...hinson	50
...aica	3 00
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...Burdett	2 00
.....	$166.50

...tributions for the work will be ...wledged in these columns.

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...atron in charge, 30 beds, laundry, and ...in rooms; regular religious services. ...myfriendless girls helped and restored ...the homes, and others helped to regu- ...njoyment and better lives.

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... acknowledged	$7 35
Mrs. O.....	5 00
...s. Ariz	2 00
...anklin	3 00
...anoke	5 00
al	$22 85

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...e following sums have been contrib- ...the readers of this journal to the ...worthy causes mentioned below:

The Door of Hope.		*For Any Good Cause.*	
...	$2 50	Prev. ackd	$26 50
...ys	5 00	Mrs C M Schranim	2 00
...inkfulness		L S Goddard	50
...	1 00	Miss M E Lamber-	
...Hopkinton	25	son	2 00
al ...	$8.75	R R Pratt	5 00
		Ida E Hose	1 00
...rin Missions.		Mrs. M L Gord	1 00
...	$55 79	F W Harris	2 00
...Lawrence	11 00	Geo W Case	50
... Society.		Winnie Pinkstaff	1 50
...le	3 00	F—	1 00
...zey	1 00	E C Carr	1 00
tal ...	$80.79	Edw E Sharpe	2 00
...ints Home of		A H R, Johnsville	1 00
...dustry.		J S, Boothbay Har-	
...He	5 00	bor	1 00
		Mrs I M Parmley	5 00
...ais Fields Home.		John Koornan	76
...	$5 00	C C Martin	1 00
...Rosedale	1 00	Mrs C Ferguson	50
al ...	$6.00	Saml A Whitley	50
		Total	$55.76
...M Jamal's School		*For The Christian Her-*	
...yrian Girls.		*ald S. S. Missionary.*	
...	$12 00	Prev. ackd	$51 50
...Florence	1 00	Mrs M Brownlee	1 00
...Mrs L Staf-		R M Moore	5 00
...	1 00	Mrs M J Banks	10 00
...	1 00	— Holland	2 00
...	5 00	Friend, Hopkinton	25
...k	50	W M, Ill	1 00
tal ...	$20.50	Anna Young	1 00
		H O Draper	2 50
...or e Mayesville		L F Humiston	1 00
...stitute.		Reader, Providence	2 00
...d.	$10 00	Mrs I R Hill	5 00
...Marsh	10 00	Total	$92.25
...the cause.		*Five Points Mission.*	
...	2 00	Prev. ackd	$2 00
...s I Fogle	1 00	C E S, N E Wayne	1 37
...ta ...	$18.00	Jane Hope	5 00
		Total	$8.37
...mma Nason's			
...among Lum-			
...er.			
...d.	$10 50	*American Bible Society.*	
...Marsh	5 00	Friend, Washington	2 00
...ankinness.		*Cuban Sufferers.*	
...	1 00	Reader	1 50
...	5 00	*Jerry McAuley Mission.*	
...ta	$30.50	Prev. ackd	$5 30
		C O Diffenbacher	1 00
...r. Faust.		Total	$6.30
...Baur	2 00		

St. Vitus Vanquished.

What Cured Little Stanley Nichol of Chorea.

From the Republican-Journal, Ogdensburg, N. Y.

A letter was lately received at the office of the *Republican-Journal* from Hammond to the effect that the cure of an extraordinary severe case of St. Vitus' dance had been effected on the person of little Stanley Nichol, the eight-year-old son of Mrs. Charles Nichol of that village.

A reporter was accordingly dispatched in that direction who, after some inquiry, found Mrs. Nichol's residence about a mile outside the village. Mrs. Nichol said:

"A little over a year ago my boy, Stanley Nichol, who is now only eight years old, alarmed me one day by being taken with a strange gurgling in his throat. After the first the attacks became quite frequent. Stanley did not complain of any pain, but said that he could not help making the noise. At that time there was a New York doctor stopping in the village who was a specialist on throat and nasal diseases. I took my son to him and after a careful examination he said that there was nothing the matter with the boy's throat. The gurgling in his opinion was caused by a nervous contraction of the muscles of the throat. He asked who our family physician was and said that he would consult with him before he prescribed.

"Stanley rapidly grew worse. He was always a sickly boy. One day I noticed that he was jerking his arm up in a very peculiar manner. A few days later he seemed to lose control of his legs, first one and then the other would be pulled up and then straightened out again. He was a perfect bundle of nerves and was rapidly losing all control of himself. When eating at the table or drinking, his arm would often twitch so as to spill what he was drinking. One day he scared me terribly by throwing back his head and rolling his eyes up so that only the white parts showed. I took him to our family physician who prepared some medicine for him. He took it and commenced to improve. The dose, however, had to be increased and Stanley rebelled against taking it. It was a very disagreeable medicine and I don't blame the boy for not wishing to take it.

"Our physician went to New York city on business and while he was away the medicine became exhausted and we could get no more. Stanley was still very bad. About that time I read about a little girl who had been cured of St. Vitus' dance by taking Dr. Williams' Pink Pills. I thought I would try them and procured a box. I followed the directions that came with pills, and gave only half a pill at a dose. I did not see much improvement and increased the dose to a whole pill. The effect was noticed in a day. Stanley immediately commenced to get better and did not object to taking the pills as he had the other medicine. He took seven boxes of the pills and to-day appears to be perfectly well. He discontinued taking them some time ago. He weighs nearly fifteen pounds more than he did and is strong and hearty. A year ago we took him out of school but he is so much better now that he is going to begin again this fall."

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, over-work or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON

QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTION

÷ MODENE ÷

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.

Discovered by Accident.—IN COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. IT CAN NOT FAIL. If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without slightest injury or unpleasant feeling when applied or ever afterward. MODENE SUPERCEDES ELECTROLYSIS.

——Recommended by all who have tested its merits—Used by people of refinement.——

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, **$1.00** per bottle. Send money by letter, with your full address written plainly. ☞Correspondence sacredly private. Postage stamps received the same as cash. (ALWAYS MENTION YOUR COUNTY AND THIS PAPER.) Cut this advertisement out.

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For 22 years I suffered untold agonies from Fetid Catarrh. Aerial Medication cured me in 1889, and I am still entirely free from the disease. Mrs. I. F. Sharp, Twinville, Tenn.

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Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that I will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send medicines for three months' treatment free. Address,

J. H. MOORE, M. D., Cincinnati, O.

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars FREE. **B. M. Woolley, M. D., Box 487, Atlanta, Ga**

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BRIGHT'S DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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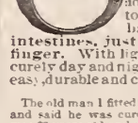

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The old man I fitted 2 years ago wore your truss about 90 days and said he was cured. Saw him last week and although he was 63 years old and a hard worker, he is as sound as when a boy. Yours truly, M. C. MUNN, M. D.

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DERRICK CITY, Pa., June 3, 1895

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About 3 years ago I bought one of your trusses. I wore it about 6 months and it has made a final cure. Was badly ruptured. I would have written to you about this before but wanted to see if my cure was permanent. O. G. HALAMAN

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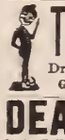

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The Christian Herald

who have written about our cash prize of $200 for the best name for our "1897" Pea in the February 17th number, we beg to say that the offer is still open, and will remain so until our supply of the Pea itself is exhausted.

2d. Our offer in March 10th issue, to send **FREE a Henderson Lawn Mower** to Clubs of fifty quarts of the **Henderson Lawn Grass Seed** will continue open throughout the season.

Those who have not seen these great offers will be sent the advertisement on application.

3d. This being our "Golden Jubilee" year we have prepared a small number of what might almost be called an **"Edition de Luxe"** of our **Catalogue of "Everything for the Garden."** It is beautifully printed on lithographed paper, strongly bound, contains seven colored plates and over five hundred illustrations. We will deliver prepaid (as long as the few copies on hand remain) this superb edition at the nominal price of **50** cents per copy.

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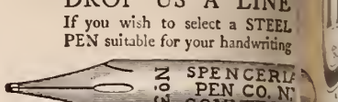

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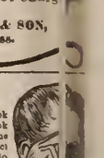

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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FOR STARVING INDIA.

How the $30,000 Sent by The Christian Herald Relief Fund are Being Distributed—Our Readers Energetically Pushing Forward the Great Work of Charity and Life-Saving.

THE remittance of twenty thousand dollars by cable to the missionaries in India announced in this journal last week, was an urgent necessity, in view of the piteous appeals for help which came parts of the famine district. Five thousand dollars have also been cabled to Veroy's Famine Relief Committee, making with the five thousand previously to the ten missionaries, whose names were given in our issue of February 17th, total of **thirty thousand dollars**, given in the name of Christ to the starving of India. The contributions of our readers have not reached this amount, but

graphed specially for The Christian Herald.

STARVING NATIVES OF INDIA ENGAGED ON THE GOVERNMENT RELIEF WORKS NEAR LUCKNOW.

th assurance of the missionaries that men, women and children were dying daily who mht be saved if money were supplied to buy them food, made every day's delay fal. The proprietor of THE CHRISTIAN HERALD, knowing these facts, felt justifi, therefore, in anticipating the gifts of the readers, and advanced the sum required to make the large remittance now being distributed in the form of grain to the starving pple. He also defrays the costs connected with the Fund, including extra cks, printing postage, etc., which will aggregate several thousands of dollars. The vious Mission Boards have borne the fees for cabling the money to the field, s that no expenses of distribution have fallen upon the Fund, and every dollar gen by our readers has thus been spent in food and, in food only, without the deduction of a single cent for expenses. So much was due to the contributors of the Fund, many of whom have denied themselves luxuries and even ordinary comforts, that they might obey our Lord's injunction to feed the hungry in his name. It has been a pleasure to co-operate with them in this Christ-like work and to serve them in forwarding their gifts.

In the selection of missionaries who would gladly act without cost as distributors of the fund, care has been taken to choose those who are stationed in the districts suffering most severely from the famine, and especially those who have the largest number of native Christians depending upon them for relief. It was important that these should be supplied, because their converts were liable to be excluded by their profession of Christ from any distribution controlled by Hindoos or Mohammedans, who might not be careful to save the lives of relatives and friends who had exasperated them by abjuring the faith of their fathers. The converts would naturally look to the missionaries for help in their dire extremity, and expect from them a practical exhibition of Christian charity. But the income of a missionary is too small to meet so extensive a demand, and much as he might wish to help the starving, his power is terribly limited. The readers of THE CHRISTIAN HERALD, consequently, have done a double service by feeding the hungry and at the same time enabling the missionaries to prove to their people the helpfulness, kindness and love of the religion of

(Continued on Page 237.)

OUR MAIL-BAG

Questions and Answers.

Miss Eliza Peters, St. Paul, Minn. Do you send receipts for charitable contributions sent to your paper?

We do, in all cases where the amount is five dollars or over, or when publication of acknowledgments may be delayed, owing to the very large number of contributions received, as is the case now in the India Relief Fund.

Andrew B. P., Trenton, N. J. Your letter informing me of the receipt of my contribution for the relief of the famine-stricken people of India has just been received. I don't want to be hypercritical, but I say I would have preferred that the postage and expenses should not have been deducted out of my contribution.

All the work, clerical or otherwise, postage, cablegramming, and every other expense of whatever character, including the publication of supplements necessary for acknowledgments of contributions received, is borne by THE CHRISTIAN HERALD, and every cent of money entrusted to it for any charitable purpose whatsoever, is devoted without the deduction of the slightest fraction, to the purpose for which it was given.

Reader. Will you give me your opinion of having what they call a church "Hard Times Sociable," where they dress in masks? Is it right? It was more like a dance than anything else in my opinion.

Such entertainments are a parody on religion. They belong to the category of "church amusements," which every truly spiritual church and every earnest congregation will strive to avoid.

W. H., Berlin, Ont., Can. Is it right for a man to accept an office in the Church, if his wife be not in favor of his doing so?

It would be perfectly right for him to do so if he is qualified and has his heart in the Lord's work, even though all his kindred should object. It ought to be a pleasure for a wife to have her husband honored by such a call. At the same time persistent opposition from that quarter might greatly embarrass him in the performance of his duties.

M. M. M. Could you please tell me the meaning of the name Sabrah, and where the name is found or where it is from? Sabrah is sometimes called Sadie for short.

Sabra was the beautiful daughter of Ptolemy, king of Egypt, whom tradition declares to have been rescued by St. George from the fangs of a giant, and ultimately married to her deliverer. She is represented as pure in mind, saintly in character, a perfect citizen, daughter and wife.

L. C. G., Provincetown, Mass. Could you inform me whether the great pulpit orators can sing? Are there any hopes of being an orator if you cannot turn a tune?

Oratory and music are totally distinct and independent of each other. We very seldom find them both highly developed in the same person, and there is probably not one in one hundred of the great pulpit or platform orators who could "carry a tune," except in the most ordinary manner if at all. One may be a magnificent orator without being able to sing a note and vice versa.

D. Mosk G. Was Martha truly converted Christian prior to the time that Jesus raised her brother from the dead?

Yes; we see no reason to doubt that she was a firm believer and disciple of Jesus. Furthermore this is attested by her language on meeting Christ after Lazarus had been buried. (See John 11: 27.) Her nature was, however, probably less spiritual than that of her sister.

J. W. G., Brooklyn, N. Y. Being a young convert, and [illegible] I feel like going back to those from whom I stole, and I would like to know if I send such money equal to what was taken and write a full confession would it help to make my conscience clear before God and my fellowman?

Repentance, confession, and full restitution will doubtless go very far toward helping you, and you should follow the plan outlined. But these acts will not take away the sting of the sin that can only be removed by the consciousness of the Divine forgiveness which is ready to be granted if we ask it in the right spirit.

Subscriber, Brooklyn, Wis., I am a farmer and dairyman. Is it right for me to sell my milk on Sunday, and hire a man to draw it to the factory? Is it consistent with a Christian profession?

The commandment is clear and explicit, and only such labor as can be properly classed as of "necessity or mercy," is justifiable. Any other is inconsistent with a Christian profession.

S. C. C., Manchester, N. H., writes:

I don't understand how a person can be a true Christian, and see so much suffering among God's speechless creation and not raise a voice against it. Did God make anything to be abused? You say you don't suppose anyone would skin an animal alive; but it is done, nevertheless, and beautiful birds caught and wings cut off, and then they are thrown down to die, just to satisfy our selfish wants. As long as Christians will see this barbarous work go on and not do more in the churches against it, just so long will humanity be cruel to one another.

ZUNI INDIAN CEREMONIAL, AT THE PUEBLO OF ZUNI, NEW MEXICO.

The Pueblo Indians, about 12,000 in number occupy nineteen villages. They are chiefly herdsmen and agriculturists. The Zunis speak a distinct language and their customs and traditions prove them to be of very ancient stock. They have many peculiar ceremonials, one being that, after the death, of a certain chief or leading member of the tribe, a number of the tribesmen set out for "the home of our others," (the spirit-land), returning after four days with several turtles to which divine honors are paid. These turtles are afterwards killed and their flesh and bones deposited in the river, that they may "return once more to their comrades on the dark waters of the lake of the dead."

Constant Reader. In early life my husband had spells of melancholy, in which he contemplated suicide. The melancholy has returned, and he sometimes wishes he were dead. I have had fears that he might commit suicide, but had no fears for my own life until about a month since, I found spiders in the coffee pot. Ought I live with him at the risk of my life?

You should have a medical examination made, as soon as possible, to ascertain whether he is not in a condition mentally that calls for expert treatment. It may save you much anguish afterward, if you do this promptly.

I. H. N., Orange. About three years ago I kept company with a young man. I would not marry him because he would not be a Christian. Since we parted, another wants me to marry him. He shows in many ways that he thinks a great deal of me. Would it be right for me to accept number two, when I still love number one best? I have told number two all about number one, but he does not seem to mind it. He is a Christian. What shall I do?

Yours is certainly a peculiarly trying position. While to give up the one you love, for conscience sake, might seem a heavy sacrifice now, it would probably be abundantly repaid by the affection of an honorable Christian man whom you already evidently esteem. On the other hand, to marry one who rejects Christianity might be to invite a life of misery whose glory turns to shame," (as the German translation has it.)

A. C., Middletown, Cal. Where was Christ between the ages of twelve and thirty?

Probably at Nazareth, but there is no record. The theory that he was in India, which was suggested recently, has not an atom of evidence to support it.

J. R. P., Germantown, Pa. What is the term "sweetness and light," now so frequently used?

It originated with Æsop, who likened the ancient authors to bees full of "sweetness and light" and the moderns to spiders.

Miss S. J., Pleasant Plains, Ill., S. A. B., Bethel and many others.

We have already published the hymn, "Saved by Grace," in December, 1894, and do not care to put it in THE CHRISTIAN HERALD again. You can procure it by applying to the Biglow & Main Co., Ninth St., New York City.

F. W. V., Tokyo, Japan. I have read Hon. Selah Merrill's articles on "Modern Jew," that appeared in recent numbers of THE CHRISTIAN HERALD, with intense interest, and, if I mistake not, Dr. Merrill is the author of some books on Biblical and Eastern subjects, which are no doubt equally interesting. You would greatly oblige by stating the titles of the books and where they can be had.

Dr. Selah Merrill spent two years in the work of exploration in the countries of Moab, Gilead, and Bashan, and published the results in a volume entitled *East of the J* (Scribners, New York, and in London t Bentleys). He published also *Galilee Time of Christ* (Boston, 1881, and L 1885), in the series of books known *Paths of Bible Knowledge*.

G. Ramaker & Son, Greanleafton, Minn. interest you to know that this amount, $6.50 (as well as $14 sent one week since) was raised as follows: We took the India famine page of THE CHRISTIAN HERALD of Feb. 17th and made a charity box and placed them on our counter, with a list for names, which we headed. The result so far in two weeks being $20.50.

The idea is a capital one, and we commend it to the attention of others who contemplate help famine-stricken people in India.

T. M. H., Boston. The sign of the three ba by pawn-brokers, is a very old one. V kindly state the origin of these three ba

The three golden balls are the emb St. Nicholas, who is said to have give purses of gold to three virgin sisters to them to marry. The Lombard famil first great money-lenders in England) fir the sign which has now been exclusiv propriated by pawn-brokers.

Reader, Rutteimo, N. D. 1. Are there an donable sins mentioned in the Bible? young person under the influence of one swears to a fal which of them inc greater guilt?

1. The sin against th Ghost is the only o nounced unpardonable that sin is we are not s from the context it se be the sin of ascribing tanic power the n worked by the power Holy Spirit. It is a of dispute whether t can be committed in o but he comes perilous it who ridicules the m tions of the Holy S are witnessed at revival in conversions at our c and missions. 2. The person incurs heavy g Matt. 18: 6, 7; Rom. but the younger does n fit by the fact; he m held accountable for h

M. A. L., Selma, Cal. right to have one's sured, or does it se taking the care of ou out of the hands and placing it in man? 2. Does the Sunday occur in the

1. Perfectly right. ance is a wise and u precaution for the m ance of dear ones who otherwise be penniless a step is entirely co with the Christian pro (see 1. Tim. 5: 8.) 2. N name "Sunday" was a at a date later than t ing of the New Tes Scriptures, by the early tians from the Roman dar (the "Dies Solis," or "Day of the the Christians interpreting anew the h application, and applying it to the ri the "Sun of Righteousness."

H. N., S. See answer to Mrs. S. J. M.—Alliance, Va. Send name and address to Long, Evansville, Ind.—Alonzo P. S., H Kan. 1. The ocean's bed. 2. Certainly A. M. D., Lansing, Mich. 1. We are no ing up the matter. 2. Rev. A. J. Gordon bed, after a brief illness, of bronchitis and 3. He is a Methodist. 4. Mrs. Mary V Terhune.—Mrs. B., Tonawanda. Write Christian Witness Publishing Co., 57 Wash street, Chicago, for pamphlet. These en ments are usually the reverse of helpful in nal sense.—Any reader of this journal h surplusage of good reading matter can serve purpose by sending the same to Mr. A. H inson, 23 First street, San Francisco, for the the lepers in the pest house there. All suc should be sent by express prepaid.—F. B ita, Kan. You were right, unquestionably.— religious reading matter can be used to adv in Christian work by Mr. Wm. Frick, 924 Bro Elizabeth, N. J.—Reader, Mt. Gilead, O. W. H. G., Valley City, No. Dak. We neve of him.—Miss M. A. Mansfield, Le Roy, would like to hear from some reader practi gestions as to the care of gold-fish.—Mrs. S Cummington, N. Y. Already repeatedly pos —J. S. S., Tipper Lake, N. Y. On sending will renew your subscription, and send y Minion Bible, red under gold edges, or on s $3 we will renew your subscription, and se our best Thumb Indexed Bible, leather lin M. M. M. 1. The Fox Sisters of Hydeville, county, N. Y. 2. From the Blavatsky-Olco tion and possibly from the so-called Theos of India.—Subscriber, New York. Write to ican Bible Society, New York City.—R. G. Winburn, Ia. 1. The climate in summer is ho fever prevails. 2. We see no objection to us place for educational purposes or for legitim struction, but draw the line at what are called social entertainments.

E. STEVENSON, A. S. S. U. MISSIONARY.

"My Jim!"

tory of an Untaught Western Bo, who Became a Missionary.

NE of the brightest and most successful workers of the American Sunday School Union is Mr. E. B. Stevenson, who for the past seventeen years has represented the Union in the Northwest he first seven years as missionary Nebraska and Iowa, and the past ten earns the assistant superintendent to . G. Ensign of Chicago, for the western district, which comprises ates of Illinois, Iowa, Wisconsin, Michigan, Minnesota, North and Dakota, Nebraska, and Montana. evenson is now in the East where he en speaking to the larger churches New York and New England, in the t of this great work for the neglected children of the rural districts of untry. His methods of presenting ork have been most intensely interesting to the large numbers who have ted to him. Through his efforts the Board of Managers of the Union at a recent meeting decided to take up a new department to their work, viz.: the using lege students during their summer ons in reaching the neglected children. One of the objects to be attained is great good it will do the students me in contact with the people by personal efforts. The work of these men will be four-fold: First, systematic house-to-house visitation. Talking and praying with the people, securing the names, taking their church preferences, and turning them over to nearest pastor of denomination preferred. Second, distribution of Christian literature. There are hundreds of counties in one of the States and Territories of this country where one cannot find a single religious book for sale and yet all sorts of trashy literature may be found in every hamlet. In co-operation with Mr. Moody and his Colportage Association the best of books will be secured for these students at the very lowest rate possible, and yet with a profit to the men. Third, in the evening they will hold Gospel meetings, and try and lead those they have personally visited during the day to publicly confess Christ and fourth, where needed, they will plant new Sunday Schools.

The thing above all that led Mr. Stevenson to see the need of this line of work will be seen by what our college student did, as illustrated by the following incident related by himself:

A friend called my attention to a certain township that had over eight hundred people and not a church or Sunday School in it. I asked if there were any Christians. He said, "Yes, there is one man down there that makes enough profession for the whole township." I immediately drove to the community, called upon this man, and asked him if they had a Sunday School. He replied, "No, but if there is a place on earth that needs one, it is right here. Talk about heathen! See that house over there? One of the worst men you ever met lives there." By this time I saw a boy coming on horseback. I said, "Who is that boy?" "He is the meanest boy in all this country. Talk about heathen! They haven't even got a Bible in Jim's house." By this time the boy came up. I reached out my hand and said, "Hello, Jim, come up here. I want to shake hands with you." The boy came up, and I gave him a hand shake, told him I was going to have a meeting down at the schoolhouse, and asked him if he knew where I could get a boy to go around and tell the people of it. He said, "Will I do?" "You will do if you will go." "All right, sir. I'll go." I told him I would give him a nice Bible if he would agree to go around and not miss a single house. We had hardly had our bargain made before the boy turned to the old man standing by, and said, "Don't know but I might as well commence now as at any time. Going to be meetin' down to the schoolhouse next Sunday morning at ten o'clock; come down and bring the old woman and all the kids." I went away perfectly satisfied there would be a crowd.

Sunday morning I drove to the schoolhouse a little early, but to my surprise when I drove up I found the house crowded full and a number of boys standing around the door. I said, "Boys, I would like to get in." One of the boys spoke up and said, "So'd we. It's chuck full clear up." "Well, there can't anything go on until I get in there." "Don't make no difference, you can't get in here." So I was obliged to go around and crawl in through the window. As I reached the desk, I looked down and there sat my Jim on the front seat. He looked up and said, "I fetched 'em!" "I see you did," said I, and gave him his Bible. At the close of my address we organized a Sunday School, and elected as superintendent a gentleman I brought along with me. We then went to a house near by, where we had been invited for dinner. We had just seated ourselves when the lady began to laugh. I asked what was the matter. She said she was thinking about Jim. I said, "What about him?" "Well," she says, "you know he came around here, rode up in the front yard, never looked to see whether anybody was around or not, but began to yell with all his might, 'Goin' to be meetin' down to the schoolhouse next Sunday mornin' at ten o'clock; funiest feller you ever see from Cedar Rapids is goin' to be thar, and if you don't come out you'll miss the biggest thing that ever come to this part of the country.'" Of course there was a crowd. This school ran along during the summer. In the fall I went back and held some meetings for about a week. There were a dozen hopeful conversions, among them this boy. We secured a minister to come once a month. Finally, we held meetings, and over forty professed Christ. They organized a church and built a building.

Five years later I was addressing the students at one of the largest colleges of the West. At the close a young man came up, reached out his hand, called me by name, and asked if I had forgotten him. I said, "I do not remember meeting you," "Why," he said, "have you forgotten Jim already?" I said, "Why Jim, is this you? What are you doing here?" He said, "You remember that winter when you held meetings down to our schoolhouse?" I said, "Yes, I remember it well." "Well, I gave my heart to Christ at that time, and have come up here to try to make something of myself." "Well," I said, "Jim, what are you going to do?" He said, unhesitatingly, "I don't know; but whatever God wants me to do, that I am going to do. Ever since you organized that Sunday School down there, I have thought that I would like to do just that kind of work?" The next summer, during his summer vacation, we sent him out as one of our volunteer Sunday School missionaries. About the first of August we received a letter stating that he had organized eight Sunday Schools already. He commenced at once some meetings in groves, calling two or three of his schools together in convention, and continued the meetings from night to night. At the close of his summer work we found that over two hundred had professed conversion. The next summer he went out again, and again the third summer. The last two summers he had the service of a tent in which to hold his special meetings. During these three summers he organized thirty-three Sabbath Schools, gathering into them over eleven hundred boys and girls. Eight churches have already developed from these schools, and six of them have buildings of their own; 1,025 professed faith in Christ in special meetings that he held.

Jim is no longer a laborer in the earthly field, having gone to his reward above, but his influence and example remain to stimulate others.

There are hundreds of bright young boys who, if they had a helping hand extended to them, might be as effective servants of the Master as Jim. What a glorious record for a poor, untaught, country lad! If any reader of this journal wishes to know more of this work or to aid it in any way, they may do so by addressing Mr. Stevenson, Cedar Rapids, Ia.

Mr. Stevenson has been speaking to the students of a number of the larger colleges of the East, and has everywhere had a most hearty response on the part of the young men.

"ALL RIGHT, SIR; I'LL GO," SAID JIM PROMPTLY.

THE CHURCH JIM'S NEIGHBORS BUILT.

East London's Evangelist.

Rev. Archibald G. Brown the Spurgeon of East London now Holding Revival Services in Colorado.

AMONG the eminent preachers who have addressed the meetings in Cooper Union, New York, since Mr. Moody's departure, has been the Rev. Archibald G. Brown, who in London is known as "the Spurgeon of the East End." Mr. Brown spent a few days in New York on his way to Denver, Col., where by invitation of several churches he goes to hold a month's evangelistic services. Mr. Brown is well qualified by a remarkable experience for such work as this. He is fifty-three years of age, and has been thirty years in ministerial work in one of the most difficult and unpromising districts of the British metropolis. As a lad he was notorious for his headstrong ways and his impatience of any kind of control. He ran away from his boarding school and "kicked over the traces" in every position in which his God-fearing parents placed him.

REV. ARCHIBALD G. BROWN.

One day, in 1861, he being then seventeen years of age, young Brown went by invitation to a drawing-room meeting at which the late Sir Stephenson Blackwood was to speak. He listened with some impatience to the earnest speaker's appeals, and at the close was just leaving, when the famous evangelist put his hand on his shoulder and asked if he were a Christian. Brown replied bluntly that he was not a Christian, nor did he desire to be. Sir Stephenson looked at him earnestly with those tender, penetrating eyes and said: "How sad!" Only those two words, but the Holy Spirit carried them to the lad's heart. There was no reproof, no warning, no appeal, only the sorrow of a friend grieved at the spectacle of one bent on going to ruin. Mr. Brown says the words "hooked themselves into his soul" and he could not get rid of their disturbing effect until he had given himself to Christ.

The young man was eager to enter on some kind of Christian work. He went to the superintendent of the Sunday School connected with the church which his parents attended, and asked for a class. The superintendent knew something of him as a wild young man, and he said: "No, Archie, we cannot let you teach." Brown was disappointed. "If I can collect a class will you give a corner of the room to teach in?" he asked. That could not well be refused. The next Sunday the young man came with a procession of denizens of the slums, and Brown's class soon became one of the most conspicuous in the school. Later, he applied to Mr. Spurgeon for admission to the Pastor's College. Mr. Spurgeon was reluctant. He did not expect any good of him, but was eventually persuaded. So well did the young man study, and so earnest was he in his work, that when the deacons of Stepney Green Tabernacle went to Mr. Spurgeon to get his advice about a new pastor, he unhesitatingly recommended Mr. Brown.

His pastorate commenced in 1867. The church at the start was small, but it was situated in a district in which there was unlimited opportunity for work among the poor and the sick. For thirty years Mr. Brown has labored in that district and has received into church fellowship six thousand souls. Greatly to the sorrow of his church, Mr. Brown has felt it his duty to resign the pastorate. A series of domestic bereavements and heavy trials have so depressed him as to render rest and change of scene imperative. It is probable that he will continue his journey around the world and will, we hope, regain the vigor and elasticity of his youth.

THE METROPOLITAN PULPIT

SUFFERING FOR OTHERS.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Heb. 9: 22: - - - - - - Without shedding of blood is no remission.

JOHN G. WHITTIER, the last of the great school of American poets that made the last quarter of a century brilliant, asked me in the White Mountains, one morning after prayers, in which I had given out Cowper's famous hymn about "The Fountain Filled with Blood," "Do you really believe there is a literal application of the blood of Christ to the soul?" My negative reply then is my negative reply now. The Bible statement agrees with all physicians, and all physiologists, and all scientists, in saying that the blood is the life, and in the Christian religion it means simply that Christ's life was given for our life. Hence all this talk of men who say the Bible story of blood is disgusting, and that they don't want what they call a "slaughter-house religion," only shows their incapacity or unwillingness to look through the figure of speech toward the thing signified. The blood that, on the darkest Friday the world ever saw, oozed, or trickled, or poured from the brow, and the side, and the hands, and the feet of the illustrious sufferer, back of Jerusalem, in a few hours coagulated and dried up, and forever disappeared; and if man had depended on the application of the literal blood of Christ, there would not have been a soul saved for the last eighteen centuries.

In order to understand this red word of my text, we only have to exercise as much common sense in religion as we do in everything else. Pang for pang, hunger for hunger, fatigue for fatigue, tear for tear, blood for blood, life for life, we see every day illustrated. The act of substitution is no novelty, although I hear men talk as though the idea of Christ's suffering substituted for our suffering were something abnormal, something distressingly odd, something wildly eccentric, a solitary episode in the world's history; when I could take you out into this city, and before sundown point you to five hundred cases of substitution and voluntary suffering of one in behalf of another.

At two o'clock to-morrow afternoon go among the places of business or toil. It will be no difficult thing for you to find men who, by their looks, show you that they are overworked. They are prematurely old. They are hastening rapidly toward their decease. They have gone through crises in business that shattered their nervous system and pulled on the brain. They have a shortness of breath and a pain in the back of the head, and at night an insomnia that alarms them. Why are they drudging at business early and late? For fun? No; it would be difficult to extract any amusement out of that exhaustion. Because they are avaricious? In many cases, no. Because their own personal expenses are lavish? No; a few hundred dollars would meet all their wants. The simple fact is, the man is enduring all that fatigue and exasperation, and wear and tear, to keep his home prosperous. There is an invisible line reaching from that store, from that bank, from that shop, from that scaffolding, to a quiet scene a few blocks away, a few miles away, and there is the secret of that business endurance. He is simply the champion of a homestead, for which he wins bread, and wardrobe, and education, and prosperity, and in such battle ten thousand men fall. Of ten business men whom I bury, nine die of overwork for others. Some sudden disease finds them with no power of resistance, and they are gone. Life for life. Blood for blood. Substitution!

At one o'clock to-morrow morning, the hour when slumber is most uninterrupted and most profound, walk amid the dwelling-houses of the city. Here and there you will find a dim light, because it is the household custom to keep a subdued light burning; but most of the houses from base to top are as dark as though uninhabited. A merciful God has sent forth the archangel of sleep, and he puts his wings over the city. But yonder is a clear light burning, and outside on the window casement is a glass or pitcher containing food for a sick child: the food is set in the fresh air. This is the sixth night that mother has sat up with that sufferer. She has to the last point obeyed the physician's prescription, not giving a drop too much or too little, or a moment too soon or too late. She is very anxious, for she has buried three children with the same disease, and she prays and weeps, each prayer and sob ending with a kiss of the pale cheek. By dint of kindness she gets the little one through the ordeal. After it is all over, the mother is taken down. Brain or nervous fever sets in, and one day she leaves the convalescent child with a mother's blessing, and goes up to join the three in the kingdom of heaven. Life for life. Substitution! The fact is that there are an uncounted number of mothers who, after they have navigated a large family of children through all the diseases of infancy, and got them fairly started up the flowering slope of boyhood and girlhood, have only strength enough left to die. They fade away. Some call it consumption; some call it nervous prostration; some call it intermittent or malarial indisposition; but I call it martyrdom of the domestic circle. Life for life. Blood for blood. Substitution!

Or perhaps the mother lingers long enough to see a son get on the wrong road, and his former kindness becomes rough reply when she expresses anxiety about him. But she goes right on, looking carefully after his apparel, remembering his every birthday with some memento, and when he is brought home worn out with dissipation, nurses him till he gets well and starts him again, and hopes, and expects, and prays, and counsels, and suffers, until her strength gives out and she fails. She is going, and attendants, bending over her pillow, ask her if she has any message to leave, and she makes great effort to say something, but out of three or four minutes of indistinct utterance they can catch but three words: "My poor boy!" The simple fact is she died for him. Life for life. Substitution!

About thirty-six years ago there went forth from our northern and southern homes hundreds of thousands of men to do battle for their country. All the poetry of war soon vanished, and left them nothing but the terrible prose. They waded knee-deep in mud. They slept in snow banks. They marched till their cut feet tracked the earth. They were swindled out of their honest rations, and lived on meat not fit for a dog. They had jaws all fractured, and eyes extinguished, and limbs shot away. Thousands of them cried for water as they lay dying on the field the night after the battle, and got it not. They were homesick, and received no message from their loved ones. They died in barns, in bushes, in ditches, the buzzards of the summer heat the only attendants on their obsequies. No one but the infinite God who knows everything, knows the ten thousandth part of the length, and breadth, and depth, and height of the anguish of the Northern and Southern battlefields. Why did these fathers leave their children and go to the front, and why did these young men, postponing the marriage-day, start out into the probabilities of never coming back? For the country they died. Life for life. Blood for blood. Substitution!

But we need not go so far. What is that monument in Greenwood? It is to the doctors who fell in the Southern epidemics. Why go? Were there not enough sick to be attended in these Northern latitudes? Oh, yes; but the doctor puts a few medical books in his valise, and some phials of medicine, and leaves his patients here in the hands of other physicians, and takes the rail-train. Before he gets to the infected regions he passes crowded rail-trains, regular and extra, taking the flying and affrighted populations. He arrives in a city over which a great horror is brooding. He goes from couch to couch, feeling of the pulse and studying symptoms, and prescribing day after day, night after night, until a fellow-physician says, "Doctor, you had better go home and rest; you look miserable." But he cannot rest while so many are suffering. On and on, until some morning finds him in a delirium, in which he talks of home, and then rises and says he must go and look after those patients. He is told to lie down; but he fights his attendants until he falls back, and is weaker and weaker, and dies for people with whom he had no kinship, and far away from his own family, and is hastily put away in a stranger's tomb, and only the fifth part of a newspaper line tells us of his sacrifice—his name just mentioned among five. Yet he has touched the furthest height of sublimity in that three weeks of humanitarian service. He goes straight as an arrow to the bosom of him who said: "I was sick and ye visited me." Life for life. Blood for blood. Substitution!

In the legal profession I see the same principle of self-sacrifice. In 1846, William Freeman, a pauperized and idiotic negro, was at Auburn, N. Y., on trial for murder. He had slain the entire Van Nest family. The foaming wrath of the community could be kept off him only by armed constables. Who would volunteer to be his counsel? No attorney wanted to sacrifice his popularity by such an ungrateful task. All were silent save one, a young lawyer with feeble voice, that could hardly be heard outside the bar, pale and thin and awkward. It was William H. Seward, who saw that the prisoner was idiotic and irresponsible, and ought to be put in an asylum rather than put to death, the heroic counsel uttering these beautiful words:

"I speak now in the hearing of a people who have prejudged prisoner and condemned me for pleading in his behalf. He is a convict, a pauper, a negro, without intellect, sense, or emotion. My child with an affectionate smile disarms my care-worn face of its frown whenever I cross my threshold. The beggar in the street obliges me to give because he says, 'God bless you!' as I pass. My dog caresses me with fondness if I will but smile on him. My horse recognizes me when I fill his manger. What reward, what gratitude, what sympathy and affection can I expect here? There the prisoner sits. Look at him. Look at the assemblage around you. Listen to their ill-suppressed censures and their excited fears, and tell me where among my neighbors or my fellow men, where, even in his heart, an expect to find a sentiment, a though to say of reward or of acknowledg or even of recognition? Gentlemer may think of this evidence wha please, bring in what verdict you ca I asseverate before heaven and you, to the best of my knowledge and l the prisoner at the bar does not a moment know why it is that my sh falls on you instead of his own."

The gallows got its victim, but the mortem examination of the poor cr showed to all the surgeons and to a world that the public was wrong William H. Seward was right, an hard, stony step of obloquy in the A court-room was the first step of the of fame up which he went to the to within one step of the top, that la nied him through the treachery of can politics. Nothing sublimer wa seen in an American court-room William H. Seward, without r standing between the fury of the po and the loathsome imbecile. Sul tion!

In the realm of the fine arts the as remarkable an instance. A brillia hypercriticized painter, Joseph W Turner, was met by a volley of from all the art galleries of Europe. paintings, which have since won t plause of all civilized nations. "The Plague of Egypt." "Fishermen on Shore in Squally Weather." " Pier." "The Sun Rising Through and "Dido Building Carthage," wer targets for critics to shoot at. In d of this outrageously abused man, a author of twenty-four years, just on out of college, came forth with his and wrote the ablest and most f essays on art that the world ever s ever will see—John Ruskin's "M Painters." For seventeen years th thor fought the battles of the malt artist, and after, in poverty and b heartedness, the painter had died, a public tried to undo their cruelties t him by giving him a big funera burial in St. Paul's Cathedral, his ol friend took out of a tin box nineteer sand pieces of paper containing dra by the old painter, and through weary and uncompensated montl sorted and arranged them for observation. People say John Rus his old days is cross, misanthropic morbid. Whatever he may do t ought not to do, and whatever h say that he ought not to say betwee and his death, he will leave this wo solvent as far as it has any capac pay this author's pen for its chivalr Christian defense of a poor painter cil. John Ruskin for William T Blood for blood. Substitution!

What an exalting principle this leads one to suffer for another! N so kindles enthusiasm or awaken quence, or chimes poetic canto, or nations. The principle is the dor one in our religion—Christ the M Christ the celestial Hero, Christ th fender, Christ the Substitute. N principle, for it was as old as huma ure; but now on a grander, wider, deeper, and more world-resounding The shepherd boy as a champi Israel with a sling toppled the gi Philistine braggadocio in the dust here is another David who, for a t armies of churches militant and tri ant, hurls the Goliath of perditio defeat, the crash of his brazen armo an explosion at Hell Gate. Abraha at God's command agreed to sacrifi son Isaac, and the same God just in had provided a ram of the thicke substitute; but here is another bound to the altar, and no hand the sharp edges of laceration and and the universe shivers and quake recoils and groans at the horror.

All good men have for centuries trying to tell whom this Substitut

...e. ...d every comparison. inspired and ...ired. evangelistic. prophetic. apos... ...and human. falls short. for Christ ...s e Great Unlike. Adam a type of ... because he came directly from ... Noah a type of Christ. because he ...ived his own family from the deluge: ...sedec a type of Christ. because he ...d predecessor or successor: Joseph ...n of Christ. because he was cast out ...h brethren: Moses a type of Christ. ...se he was a deliverer from bondage: ...on a type of Christ. because of his ...th to slay the lions and carry off the ...n ates of impossibility: Solomon a ...f Christ. in the affluence of his ...on: Jonah a type of Christ. because ...f stormy sea in which he threw him... ...r the rescue of others; but put to... Adam and Noah and Melchisedec ...oseph and Moses and Joshua and ...n and Solomon and Jonah. and ...would not make a fragment of a ... a quarter of a Christ. the half of a ... or the millionth part of a Christ.

...forsook a throne and sat down on ...n footstool. He came from the top ...ry to the bottom of humiliation. and ...ed a circumference seraphic for a ...ference diabolic. Once waited on ...gels. now hissed at by brigands. ...atar and high up he came down; ...s meteors swifter than they; by starry ...des. himself more lustrous; past larger ...s to smaller worlds; down stairs of ...ments. and from cloud to cloud. and ...gh tree-tops and into the camel's ...to thrust his shoulder under our bur... ...and take the lances of pain through ...stals. and wrapped himself in all the ...es which we deserve for our mis... ...s. and passed midnights on the moun... ...amid wild beasts of prey. and stood ...point where all earthly and infernal ...ities charged on him at once—our ...stitute!

...hen did attorney ever endure so much ...r pauper client. or physician for the ...ght in the lazaretto. or mother for the ... in membranous croup. as Christ for ...s. Christ for you. as Christ for me? ...h any man or woman or child in this ...ience who has ever suffered for an... ...find it hard to understand this ...ghty suffering for us? Shall those ...e sympathies have been wrung in be... ...f the unfortunate have no appreciation ...of that one moment which was lifted ...of all the ages of eternity as most ...conspicuous. when Christ gathered up all ...veins of those to be redeemed under his ...n arm. and all his sorrows under his ...ther arm. and said: "I will atone for ...e under my right arm. and will heal all those under my left arm. Strike me ...with all thy glittering shafts. O Eternal ...Justice! Roll over me with all thy surges. ...e seas of sorrow?" And the thunder... ...struck him from above. and the seas ...of trouble rolled up from beneath. hurri... ...after hurricane. and cyclone after ...cyclone. and then and there in presence ...of heaven and earth and hell. yea. all ...worlds witnessing. the price. the bitter ...price. the transcendent price. the awful ...price. the glorious price. the infinite price. ...the eternal price, was paid that sets us ...free.

...That is what Paul means. that is what I ...mean. that is what all those who have ever ...had their heart changed mean by "blood." ...Glory be to God that the hill back of Jer... ...salem was the battle-field on which ...Christ achieved our liberty!

...The most exciting and overpowering ...day of one summer was the day I spent ...on the battle-field of Waterloo. Starting ...out with the morning train from Brussels, ...Belgium. we arrived in about an hour on ...the famous spot. A son of one who was ...in the battle. and who had heard from his ...father a thousand times the whole scene ...recited. accompanied us over the field. ...There stood the old Hougomont Chateau. ...the walls dented. and scratched. and ...broken, and shattered by grape-shot and ...cannon-ball. There is the well in which ...the hundred dying and dead were pitched. There is the chapel with the head of the infant Christ shot off. There are the gates at which. for many hours, English and French armies wrestled. Yonder were the one hundred and sixty guns of the English. and the two hundred and fifty guns of the French. Yonder the Hanoverian Hussars fled for the woods. Yonder was the ravine of Ohain. where the French cavalry. not knowing there was a hollow in the ground. rolled over and down. troop after troop. tumbling into one awful mass of suffering. hoof of kicking horses against brow and breast of captains and colonels and private soldiers. the human and the beastly groan kept up until. the day after. all was shoveled under because of the malodor arising in that hot month of June.

"There." said our guide. "the Highland regiments lay down on their faces waiting for the moment to spring upon the foe. In that orchard twenty-five hundred men were cut to pieces. Here stood Wellington with white lips. and up that knoll rode Marshal Ney on his sixth horse. five having been shot under him. Here the ranks of the French broke. and Marshal Ney. with his boot slashed of a sword. and his hat off. and his face covered with powder and blood. tried to rally his troops as he cried: 'Come and see how a marshal of France dies on the battle-field. Yonder is the field where Napoleon stood. his arm through the reins of the horse's bridle. dazed and insane. trying to go back." Scene from a battle that went on from twenty-five minutes to twelve o'clock. on the eighteenth of June. until four o'clock. when the English seemed defeated. and their commander cried out: "Boys, can you think of giving way? Remember old England!" and the tide turned. and at eight o'clock in the evening the man of destiny. who was called by his troops Old Two Hundred Thousand. turned away with broken heart. and the fate of centuries was decided.

No wonder a great mound has been reared there. hundreds of feet high—a mound at the expense of millions of dollars and many years in rising. and on the top is the great Belgian lion of bronze. and a grand old lion it is. But our great Waterloo was in Palestine. From twelve o'clock at noon to three o'clock in the afternoon the greatest battle of the universe went on. Eternal destinies were being decided. All the arrows of hell pierced our Chieftain. and the battle-axes struck him. until brow and cheek and shoulder and hand and foot were incarnadined with oozing life: but he fought on until he gave a final stroke and the commander-in-chief of hell and all his forces fell back in everlasting ruin. and the victory is ours. And on the mound that celebrates the triumph we plant this day two figures. not in bronze or iron or sculptured marble. but two figures of living light. the Lion of Judah's tribe and the Lamb that was slain.

Our Bowery Kindergarten.

Miss Ruby Hoge's Work among the Eastside Tenement Children; Bringing Joy into Lowly Little Lives.

SINCE the publication in THE CHRISTIAN HERALD several weeks ago, of the announcement that a new work had been undertaken at the Hall of the Bowery Mission, in connection with the little tenement children of the east-side, many readers have evinced a lively interest in the matter and have written to make inquiries. The work is under the care of Miss Ruby M. Hoge, a young Southern lady, who is now giving daily to classes of nearly one hundred east-side children, the benefit of her experience, as a trained Christian worker and kindergartner. It will be remembered that Miss Hoge's present undertaking was only recently begun, yet its success has been surprising beyond expectation. With the co-operation of the Bowery Mission, she established a Sewing School for girls under fifteen. It met every Monday and Thursday at 3 P.M., in the Bowery Mission Hall, and the programme included a brief Gospel service, singing, and prayer, followed by two hours of sewing lessons. The attendance averaged between fifty and sixty girls. But the work grew and soon a score of nationalities were represented. Then a daily Kindergarten was opened for the very young, and how popular and interesting this phase of the work is may be gathered in part from our illustrations, which were photographed specially for the information of our readers, very many of whom would be fairly delighted if they could only spend an hour with the class some afternoon and see it with their own eyes. A brighter, happier, more attentive lot of youngsters it would be hard to find anywhere. Bare feet, torn dresses, and lack of headgear make no difference—all seem to enjoy these gatherings alike, and every child enters with zest into the exercises. All the simpler forms of kindergarten tasks have already been taught to the little folks by their gentle teacher, and even the noisiest prattlers are quiet and obedient under the spell of her soft voice and winning manner, and drink in the instruction she gives like good, attentive pupils. Miss Hoge is supplied with most of the kindergarten paraphernalia, but there are still many little things in the way of facilities—usually found in most kindergartens—which she is compelled to do without for the present.

THE KINDERGARTEN LUNCH.

THE BOWERY KINDERGARTEN CLASS AT ITS EXERCISES.

Concerning the kindergarten work generally, Miss Hoge writes: "The kindergarten idea has been strongly hinted and more or less believed in for centuries by the advanced thinkers. Plato taught that happiness is an essential atmosphere in early education, and also that every habit of life receives its direction while the child is yet in its unconscious and plastic stage: two truths so full of meaning, that we have not yet learned half their value, and upon which the kindergarten must rest. But this happiness must be an organizer of the child's faculties, or they run riot, because activity is the first principle of life, and cannot be repressed with safety. In order to secure organization, method must be employed, and Froebel's contributing to the new education was the formulating of such methods as would utilize the first instincts of activity in the child to produce or create something which is attractive to him—and which will, by the pleasurable sensation success gives, excite in him the desire to repeat the activity, not aimlessly, but to produce again the result. Thus the unconscious activity becomes a conscious and ever-increasing force, which, by being directed, as it develops into wholesome channels, presents that wholesale and indiscriminate use of power which is such a marked characteristic of the average child.

"The kindergarten offers such forms—beginning with the ball, the simplest of all forms—as the child can understand—and that represent such implements as are needed in mechanical and artistic work. No matter how many little children are in the streets needing the heart-culture of loving care, of bright clean rooms, and harmonizing play, their condition remains very much the same as the years glide on, and proper efforts are not put forth in their behalf. Business men have their boards, ministers their conferences, teachers their conventions, and politicians their caucuses, and these bodies of men and women discuss finance and business interests, the most effectual way of bringing the wayward and sinful into the fold, the best methods of instruction in the various branches of study, and the chances of electing candidates for office. And almost everything else is discussed that promises to undo, to control, or regulate the mistakes, mischiefs, and unfortunate conditions of life. Recognizing fully these important offices, and many other phases of helpful work, it is still true that all these are reformatory or charitable, and not primarily preventive, in the sense of beginning with the child to systematically arm and educate him for defense or attack. No body of men or women make it a business to trace back to their sources, with the view of preventing, rather than curing, enduring, or punishing the helplessness, misery, and crime that have called forth our gigantic charities, that tax legislation in vain for adjustment, and baffle our just efforts to protect ourselves.

"How prophetic sounds the reason Froebel gives for living with our children: 'That the new generation may be fitted for answering the questions which lie in wait for it—questions which the passing generation can never solve.' For these questions lying at our door for solution are greater than any that ever confronted society before. The quality of men is the test of civilization, and their integrity the full promise of all that is needed for answering these questions concerning social regeneration."

Miss Hoge will reply to any letters concerning the work that are addressed to her at The Bowery Mission, 105 Bowery, N.Y.

LAST OF THE SAMARITANS!

A Pilgrimage to Their Ancient Seat on Mount Gerizim—"The Seven Crosses," the White Lambs and the Sacred Pentateuch.

THE HIGH PRIEST.

THE five candles which were placed in a tin pan and let down to illuminate the bottom of Jacob's well for a suitable bakhshish and for my benefit, having been extinguished and dinner enriched by vegetables from the Greek priest's garden having been enjoyed, we mounted our horses for the short journey to Nabulus. The evening sun was bathing the Moslem house of prayer on the summit of Mt. Gerizim, as we rode in between Mt. Ebal and the Hill of Blessing. Right past the great natural amphitheatres facing each other on the opposite mountains, on past the Turkish arsenal, and the troops gathering for the Druse-destroying expedition, right on to the Latin monastery we went. When I reached Nabulus the Samaritan Sabbath had just begun.

In the morning, determined not to fail seeing the place where the last of the Jewish sacrifices is celebrated, I went out to the west end of the city and ascended Mt. Gerizim. The road is steep and well filled with loose stones. Seven days before the feast of the Passover the Samaritans leave their homes, climb the mountain and encamp in a hollow near the top of Gerizim. Three times a year they make their pilgrimage to the holy mountain, but only at the Passover is there a sacrifice offered.

It is in the month of flowers, it is in the month Nisan, and at the full moon this feast is held. About an hour before sunset on the last day of the encampment, one hundred and eleven, which is the full number of the male Samaritans, gather at the place of the slaying of seven white lambs. (Most of the woman remain in the tents.) Then Jacob Aaron, the High Priest, dressed in long flowing white priestly robes, steps upon a large stone and stands there barefooted, leading the congregation in chanting prayers or praises. During prayer the men stretch out their hands, bow, kneel and touch the ground with their forehead, much after the fashion of the Moslems. Seven white lambs having been driven into the circle by seven barefooted young men dressed in white, the history of the Exodus is recited in concert, faster and faster as the moment of sunset approaches. When the "orb of day" has touched the western sky-line, the seven young men suddenly unsheath their bright knives, lift them on high, they flash in the light of the setting sun for a moment and then across the throats of the innocent lambs. The slayers then dip their fingers in the blood and touch each Samaritan on the forehead and on the nose. Sometimes only the youngest are thus blood stained. I noticed two holes dug at the place of sacrifice, one some distance from the other and twice as deep. I was told on the spot how a fire is kindled in the deep hole, a kettle swung in and water boiled. The hot water is carried and thrown on the sacrificial animals and the fleece removed. Afterwards a spit fashioned out of what is supposed to be pomegranate, is thrust through lengthwise of each lamb. A shorter spit is either driven through the breast or else is fastened to the long piece when the throat is cut. The forefeet are pinched out and fastened to it, thus making a veritable cross and crucifixion. They are then taken to the more shallow hole and fire having been made in it are put in and the hole covered over; here they remain until the flesh is well roasted. I must not omit mentioning that the right foreshoulders and entrails are flung aside and burned. The congregation employ themselves most of the time by chanting. By and by the lambs are taken out and held aloft, then one can behold the seven crosses. They are carried to the place of sacrifice where the people, having been supplied with bitter herbs and unleavened bread, hastily tear the flesh off and eat it. It is intended that all should wear white robes, have ropes tied around their waists, shoes on their feet and stones in their hands, thus fulfilling the Scripture requirements to the letter. (Meat is carried to the women in the tents.) After having eaten, the men search diligently for any morsels that may have fallen aside, and burn all that remains and then, according to Deut. 16:7, which says: "Thou shalt turn in the morning, and go unto thy tents," they depart to their homes.

A guard of fifty Turkish soldiers is frequently necessary to protect the Samaritans at the time of the sacrifice, from the excitable and fanatical Mohammedan residents of Shechem.

In Nabulus is the famous Samaritan Pentateuch, which they claim was written by Aaron's great-grandson. It is not that old, but there seems to be good reason to believe that it is a trifle over two thousand years of age. It is kept in a costly case of silver which is wrapped about with a cover of fine venetian cloth. Some portions look older than others, due no doubt to the priests kissing Aaron's name. I called on the High Priest and was invited to the Sabbath closing service. The synagogue is a plain room about eighteen feet wide and thirty-two feet long, with arched ceiling and matting on the floor, which is not to be walked on with shoes. The service began at 6.00 P. M., and lasted till sunset.

Only male members attend. Just outside the door I counted 165 slippers. I surely miscounted, for the number must divide by two at any rate. There were over eighty males present, and as there are only one hundred and one all told, it is likely that every one of sufficient age was there. (I've seen nearly all of the living Samaritans.) All were dressed in long white robes, a beautiful sight, and as they sang in concert or chanted, or the priest would chant a sort of solo and the others join in on the chorus, it was impressive. It was not a lazy service. At prayer they would stand awhile, then kneel, then touch the matting with their faces.

THE SAMARITAN PENTATEUCH.

It is claimed to have been written by a great-grandson of Aaron, the high priest of the Exodus, and to have been miraculously preserved.

I saw a man wait by the three trees in the court yard till a lad brought him water. He would not go to church till he washed his hands and feet. The twenty-five soap factories are not out of place where cleanliness is a part of religion. I was at a loss to know how each one would find his slippers after service, for a small boy got among them and tried most of them on, and mixed things up considerably. My interpreter told a Samaritan lad to ask me for bakhshish. He quickly answered, and with emphasis: "It is the Sabbath."

In the morning, before climbing Mt. Gerizim, I called at the Samaritan quarter of Nabulus, to inquire when I might have an interview with the High Priest, and was told "after the last Sabbath service." As I was going away a son of the priest, very confidentially accosted me, saying he would let me have a part of an ancient manuscript, but I must not mention it in the presence of the Samaritan elders. He informed me that he would show it to me after the Sabbath,—all of which was for the western man's money. After sunset I sat and drank coffee with the priests and elders. "How many Samaritans are there in the world, and where do they reside?" "They all live here," a priest answered, and continuing, he said: "There are two hundred and one now. Of that number one hundred and eleven are males and ninety are females. Our young men find it difficult to obtain wives. All except the priests may marry Jewish ladies, if they can get them." This last was said with a merry twinkle in the eye.

"Do you have any converts?"

"His answer was simply the following question: "Who would join the poor and the hated?"

On the Sabbath day a Samaritan has no light or fire in his house, and hence no cooking. The Jews keep things warm in ashes, but the last of the Samaritans do not even that. The Chief Priest's wife passed by, and he remarked: "That is my old woman."

I said, "Why don't the women go to the services in the Synagogue?"

He, knowing well the high regard in which women are held in the west, very shrewdly remarked, "There isn't room."

The fact is the women are not considered to have an interest in religion. Probably their souls are not as valuable as those possessed by the men. Women's souls are said to be of inferior quality.

There was an odor of good things cooking, and I concluded they were about to make up for the Sabbath fasting. The priests took me to see the old manuscript. It required two keys to get to it. One was eight inches long, the other only about four inches long. A contribution was expected.

The Samaritans claim to be very poor. They told me that years ago they were rich, but that they incidentally learned of a plot to murder them all. They took their gold and gave it to the Pasha, and he protected them. Hence they are poor now. I have it, on good authority, t many of them are pretty well off.

The Samaritans are slowly dying *Doylestown, Pa.* REV. W. E. GEI

PLACE OF THE SACRIFICE.

ON THE SUMMIT OF MT. GERIZIM.

Another Plea for the Bird

The recent publication in THE CHRISTIAN HERALD of an article on "D Day," has awakened sympathetic inter in many quarters. Mrs. Geo. E. Fox Loveland, Col., writ "I was much plea and interested in article and its plea our dumb friends, t seems few persons t much thought of birds and animals, the worm bene our feet. So m ladies who are fessed Christians, and who seem and merciful, go about wearing dead on their clothes, hats and bonnets. S times I think if all the dead birds re sented at the church services could ga in the class-room and have a testin meeting, so that people could underst it would open the eyes of some and n many a heart sad.

"Many of our women who wear aigre wings and delicate plumes, are not a what an evil they are sanctioning and couraging. I see lovely Christian l with their bonnets trimmed with the delicate feathers of the white egret, a often wonder if they think or have learned how these plumes are obta The gathering of these feathers mea harvest of pitiless, horrible death, bec it is reaped at the sowing time of bir when it is the most helpless throug blind natural parent-love for its offsp and when its death means the death its young birdlings. Any observant pe who will take notice of the plumes w on the heads of so many women know that the slaughter of these bird volves not thousands but millions, as are but few plumes to each bird tha be used, and it is only at the nesting that they are fit for the market. stated as a fact that one merchant in New York City employs yearly forty to sixty gunners, and it is n uncommon thing for one man to hundred birds a day for days in cession.

"Every good woman should shun t sponsibility of carrying aloft the tro of such wicked work, and no doubt would, were it not for mere ignor or thoughtlessness. Neither would mother put into her little boys' hands toys as swords, whips, air-guns, etc., is with these play weapons that the learns his first lessons in cruelty."

Dwarfs of the Pamir.

The discovery of a singular rac dwarfs is reported by two Danish e lorers who have lately returned from erto unvisited portions of the vast lands called the Pamir. The tril dwarf people are still fire worshipper without a knowledge of the proper money.

The travelers have some hundre photographs proving their story, and they tell of the timid, elusive habi these little people who hide at th proach of strangers tallies with the re of the primitive dwarfs in Morocco aroused such interest a few years ag

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

"The Good Luck House."

EIGHTEEN years ago Mrs. Alice N. Lincoln, a young lady of high culture and refinement, and with means at her command to live a life of ease and indifference to the world's woe, if she had so pleased, became deeply interested in the pitiable condition of many of the poorer people in the

MRS. ALICE N. LINCOLN.

decent houses of Boston. She set herself with heroic determination to do what lay within her power to better the condition of these poor people. She hired a tenement house in the heart of Slum-dom. It contained twenty-seven tenements, and she paid one thousand dollars a year rent the first year and afterward twelve hundred. The house had a bad reputation, was dirty, and had been for some time under the ban of the police.

It was, at the time she took it, half empty, because of the degraded character of the occupants. Its entries and corridors were blackened with smoke and grime and uninviting. The sinks were in dark corners, and were foul nuisances and disease-breeding. The stairways were innocent of water or broom, and throughout the entire house, from cellar to garret, ceilings, walls, stairways—everything was dirty and neglected. It was surely not an attractive task to attempt to bring cleanliness and order out of such chaos. But this resolute young reformer deliberately set herself to perform the seemingly impossible. The interior was painted, improved means of lighting and ventilating the sinks were ordered, and wood and coal closets arranged for each tenement for its own landing.

Previously the tenants had to keep their fuel in the cellar. The mouldy wall paper was removed from the entries and a fresh surface of plastering was put on. A few of the worst tenants had to be removed, but the majority, pleased with the new administration of things, were willing to accept its rules and remain. Tenants were soon found for every room: and this house, which had been regarded as very unhealthy, and had been a regular hive for fevers under the old *regime* of carelessness and greed, that did not care how dirty the tenants were so long as they paid their rent, under the new rule of cleanliness became so healthy that disease was almost unknown, and was, as is to this day, known by the tenants, and the neighborhood generally, as "The Good Luck House."

During all these eighteen years Mrs. Lincoln has collected her own rents, and kept everything well under her own supervision. A close account was kept of all receipts and expenditures, and at the end of the first year the balance of cash in hand was $111.67, or more than eleven per cent. on the investment. The second year it was still more profitable, the net sum at the end of the year being $157.47. Mrs. Lincoln still carries on the administration of "The Good Luck House," and no queen was ever treated with more genuine respect than she is there. She is regarded as a most practical sort of patron saint to the institution. Yet there is no element of charity suggested in her dealings with her tenants. It is simply Christian justice. She seeks with great care to help them retain their self-respect, and treats them as fully her equal in personal responsibility. The rent is required to be paid regularly. One rigid rule enforced upon all tenants is cleanliness. She pays for the weekly scrubbing of the halls and stairways, but the tenants are required to sweep them every day in turn. The sinks and drains are kept clean. All this has a marvelous effect on the home habits of the inmates: and I have seen as clean and tidy rooms in "The Good Luck" tenement-house as I have seen anywhere, and that, too, on days when they were caught unawares, it not being the regular rent-day.

Mrs. Lincoln has a conscience, and justly feels that if six per cent. interest is enough for business men to pay on money borrowed, it is enough for poor people to pay on their investments in rents, and so all the profits above six per cent. she puts into the bank as an emergency fund, and from time to time, the tenants have been permitted to share some unexpected pleasure from this.

Turkey's Doom Foreshadowed

Europe Sick of the Sultan's Misgovernment and Massacres—The Cretan Crisis.

ALTHOUGH the threatened European war over the Turko-Grecian troubles in Crete seems to have been averted for the moment, the danger of an armed conflict that may involve even the so-called "great powers," is still far from being safely past. Turkey and Greece are not less hostile toward each other than at any time since the beginning of the embroglio. Their land and naval forces are straining every nerve to reach the full requirements of an active war footing, and while the coasts and harbors of Crete no less than those of the Grecian Archipelago are patrolled by armed war-ships—those of King George, among the number—the mountain chain which constitutes the European border land between Turkey and Greece, is covered with the armed forces of the two rival nations. The former has 90,000 men massed near the Greek frontier, while the latter government has fully seventy thousand. Both forces are well supplied with war material, but the general condition of the Greek troops is said to be much inferior to that of the Sultan's forces. Yet the Turks, as all history shows, are brave soldiers and their qualities in the field need not be underestimated. Should a land campaign take place between the two nations, without outside allies or interference, it is the general opinion of European military experts that Turkey's troops would be strong enough to overrun the peninsula.

THE TURKISH FLEET AT ANCHOR IN THE GOLDEN HORN.

On the other hand, a sea campaign, without interference could hardly fail to result in a triumph for Greece. This accurate description of Turkey's once powerful navy is furnished to THE CHRISTIAN HERALD by a gentleman who has an intimate acquaintance with that branch of the Sultan's armament:

A battered remnant of rusty iron-clads, renevated torpedo boats and antique transports,—twenty-nine all told—even when dilated by the glowing imagery of Turkish official parasites, lie to-day idly rocking in the Golden Horn, as impotent for offence or defence as so many wash-tubs. Twenty-two years ago, Sultan Aziz, in his first spasmodic attempt at reform, determined to improve the old Turkish proverb, "God gave the land to the Turk, and the sea to the Giaour," by making the Turk the custodian of the sea as well. To this end, he invested in a dozen of the finest iron-clads England could produce, paying a most exorbitant price. These named for the various members of his family, were the pride of his royal heart, and in their possession he felt his kingdom an acknowledged maritime power. So highly did Sultan Aziz value these novel toys, that like a child he could not bear them out of his sight. Some were kept riding at anchor in front of his marble palace of Dolma-Bagtchi on the Bosphorus. The other boats found safe anchorage in the Golden Horn. As no Turk was deemed competent to act as admiral of this newly-organized navy, Hobart Pasha, a bluff Englishman and expert seaman, was put in charge. It was only by the most persistent appeals that, once a year, vessels were permitted to leave their anchorage and slip up to the Black Sea for a brief series of manœuvres. When in May, 1876, Redif Pasha forced his way into Abdul Aziz's presence, and told him that he was no longer Padishah, the Sultan rushed to his window only to find, that, in the irony of fate, his own ships had been selected to carry out coercive measures, and were now turning their grim batteries against their former master.

In the recent crisis, the chief of the navy, Hassan Pasha, the successor of Hobart Pasha has, under advice of the Minister of Marines, "prepared his ironclads for action." Advices from Constantinople say that after repeated discussions at Yildiz Kiosk respecting the fleet, its inefficiency is at last admitted by the issuing of an order directing it "to remain for the present in the Golden Horn."

Greece's navy, though comparatively small, is compact and modern. While it cannot be compared for a moment even with the second-rate navies of Europe, it is clearly more than able to cope with the ill-conditioned Turkish warships.

GREEK WARSHIPS AND THE FLEETS OF THE POWERS IN CRETAN WATERS.

Since Germany's warships appeared off Canea, all the six great powers are represented in Cretan waters, though in varying strength. Great Britain has sixteen vessels on the spot — six being battleships — with Rear-Admiral Harris in command on board the *Revenge*. Italy has nearly twenty vessels present, her commander, Admiral Canevaro, as senior officer, directing international operations. Russia, Austria, and France are also represented. None of the Greek ships are very large: indeed, the most servicable seems to be the corvette, *Vauarchos Miaulis*, armed with six-inch guns, which fired the first Greek shot in the struggle. The torpedo flotilla, brought on the scene by Prince George, musters some half-dozen smart little boats, with more in reserve at home. They are German built and carry four one-pounders apiece. Prince George himself is on board the royal yacht, *Sphacteria*. Meanwhile, a good deal of desultory fighting has been going on in Crete, the advantage resting with the insurgents, who seem more than a match for Turkish garrisons.

While the varying international kaleidoscope may change the complexion of affairs in Eastern Europe and bring to pass either war or peace, there is little doubt that in the present trouble, the pluck and resolution evinced by Greece will yet accrue to her permanent advantage. Her courage—all other considerations apart—was displayed in a righteous cause: for religion and liberty. She has won the sympathy of the liberty-loving peoples, and France, England, and Italy, at least, as Christian governments, have been compelled by popular opinion to decline supporting coercive measures against her in Crete and the Piræus, while Russia, Germany, and Austria have ranged themselves on the side of the Turk and against Greece.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
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India.

INDIA, now the scene of famine, plague and suffering, is a land where the Gospel has already won wonderful triumphs. Calcutta is the headquarters of Bishop Thoburn's work, and what Bishop Heber did in his day, Bishop Thoburn is now doing for the gospelization of India. I saw some of his schools and preached to many of his people, and got facts in regard to what is being done here and throughout India by consecrated men and women, enough to thrill all Christendom with gladness. Thousands of native converts in India every year under the Methodist missions, thousands of native converts under the Baptist missions, and a vast number under all the missions every year. But more than that, Christianity is undermining heathenism, and not a city, or town, or neighborhood of India but directly or indirectly feels the influence, and the day speeds on when Hindooism will go down with a crash. There are whole villages which have given up their gods, and where not an idol is left. The serfdom of womanhood is being loosened, and the iron grip of caste is being relaxed. Human sacrifices have ceased, and the last spark of the last funeral pyre has been extinguished, and the wheel of the Juggernaut has ceased to crush. All India will be taken for Christ. If anyone has any disheartenments let him keep them as his own private property—he is welcome to all of them. But if any man has any encouragements to utter, let him utter them. What we want is less croaking owls of the night, and more morning larks with spread wing, ready to meet the advancing day. Fold up now Naomi and Windham, and give us Ariel, or Mt. Pisgah, or Coronation!

Glad am I that the last thing I did in Calcutta was to preach that Gospel which is to save India, and to save the world. With what interest I looked over the pulpit into the dark faces of these natives, and saw them illumined with heavenly anticipation. While yet they were seated I took my departure for a railroad train.

And now as to the industrious malignment of missionaries. It has been said by some travelers after their return to America or England, that the missionaries are leading a life full of indolence and luxury. That is a falsehood that I would say is as high as heaven if it did not go down in the opposite direction. So far from living in idleness, no men on earth work so hard as the missionaries in the foreign field. Against fearful odds, and with three millions of Christians opposed to two hundred and fifty millions of Hindoos, Mohammedans and other false religions, these missionaries are trying to take India for God. Let the good people of America, and England, and Scotland, and of all Christendom add ninety-nine and three-quarters per cent. to their appreciation of the fidelity and consecration of foreign missionaries. Far away from home, in an exhausting climate, and compelled to send their children to England, Scotland or America so as to escape the corrupt conversation and behavior of the natives, these men and women of God toil on until they drop into their graves. But they will get their chief appreciation when their work is over and the day is won, as it will be won. No place in heaven will be too good for them. Some of the ministers at home who live on salaries of $4,000 to $5,000 a year, preaching the Gospel of him who had not where to lay his head, will enter heaven and be welcomed, and while looking for a place to sit down, they will be told: "Yonder in that lower line of thrones you will take your places. Not on the thrones nearest the King; they are reserved for the missionaries!"

Withhold Criticism.

AS soon as a man becomes prominent in official position he is the target to be shot at. We have in this country great profusion of anathema for our officials when they make mistakes, but not one word for official well-doing. We curse better than we bless. We never do a public man justice until he is dead and there is no danger of his ever being a candidate for alderman in our ward! By funeral eulogium we try to atone for all the lies we told about him while he was living. Everybody praises General Jackson now, but when alive he was hung in effigy in every city. We wait until we have put a heavy marble slab on a man, and it is certain he cannot get up from under the burden, and then Massachusetts Legislature passes resolutions of praise for Charles Sumner in the same hall where a little while before they had passed resolutions of insulting denunciation. We caricature Horace Greeley in the pictorials as no man ever was caricatured, and call him a crazy fool until he puts down his thunderbolt of a pen forever, and then we get the President of the United States to attend his funeral, and blockade Broadway from Grace Church to the Battery with sympathizers. Mr. Webster, while he lives, is "Black Dan:" after his death he is the "Great Expounder of the Constitution." The war president is "Old Abe" while he lives; after death he is the "Saviour of his Country." Now I say, let our public men, whether they do well in affairs municipal or national, hear plaudatory echo. Praise never hurts a well-balanced man, but augments him.

The Printing Press.

A NATION rises no higher than its literature. The cylinder of the printing press is the high water mark of civilization. Correct the world's literature and you correct its morals. Tell me what a man or a women reads, and I will tell you the style of moral character, without, in ten thousand cases, an exception. No one ever read continuously bad books without becoming bad. No one ever continuously read good books without becoming good. A thousand dollars reward for anyone who is regularly reading corrupt novels and yet keeping either his religion or his morals. The most charming road to perdition is through a Parisian book stall. Watch the trade sales if you want to mark the rise and the fall of the great oceanic tides of moral feeling. When you pray for the Church and the school-house, let the most importunate paragraph of your supplication be for the purification of the American printing press. Long live all good books and newspapers!

APOSTLES OF SPRING.

NATURE is now busy making a new Spring. There is no sound of trumpets about her work, no noise of axe or hammer, no smoke of factory or forge; and yet her wondrous toil goes on, without rest and without haste. An inscrutable, irresistible force is busy on every side of us, and the hard-trodden sod before our doors, is moved aside by slender, needle-like shafts, that will bend and blow with the faintest breeze. A miracle! Yes, indeed, a miracle before which science is dumb.

"The grass that tarrieth not for man" is everywhere, and we may go now into our brown gardens, and look for that beautiful brotherhood of floral Apostles, which year after year, bring us "glad tidings" of the coming Spring. Snowdrops, and Crocus buds, and daffodils, and violets, those sweet advent preachers that tell us although the bare shrubs shiver yet against the window panes, it will not be long, ere the twinkling streams, and fresh green fields, shall lie

Under clear skies of blue.

It is ages since God spoke by the Urim and Thummim, but these snowdrops, with their bells of light hanging in white perfection, are fresh from his fingers to-day. Reverently and lovingly then, let us accept the lessons they teach, the memories they embalm; the hopes they foster, praying as we stand above them,

Make thou our spirits pure and clear
As the first snowdrops of the year.

Like day-stars against the white loveliness of the snowdrops, are the gold and purple crocus buds. Imagine now, the hills that look on the Levant the landscapes of Greece and old Ionia, the fields of Italy and Spain, and the sweet, green meadows of England all like "fields of cloth of gold" with the yellow crocus. Some Palmer, or Knight of the Crusades, brought the crocus to England; and the yellow and purple flowers in Cambridgeshire and Nottinghamshire, overrunning the meadows in gold and purple patches, taught Mary Howitt to sing for us:

Like lilac flame its color glows,
Tender, and yet so clearly bright,
That all for miles and miles about,
The splendid meadow shineth out;
And far off village children shout
To see the welcome sight!

A very little later the daffodils may be found in the shelters of the evergreens:

Daffodils
That come before the swallow dares, and take
The winds of March with beauty;

and make the whole garden-place joyful. In Cumberland and Westmoreland daffodils have the lovely names of "Lent lilies," and "chalice flowers," the first because they flower in Lent; the second, from their nectaries being shaped like the chalice at the Communion Table. Lent lilies, in spite of their sunny color, have melancholy memories. They were the flower that the frightened girl Proserpina let fall from Dis's wagon in her terror; and Milton makes them fill

Their cups with tears
To strew the lauriet hearse where Lycid lies;

while Herrick, in a poem that is almost a prayer, thus beseeches them:

Fair daffodils! We weep to see
Ye haste away so soon;
As yet the early rising sun
Has not attained his noon.
Stay! stay!
Until the hastening day
Has run;
But to the even-song;
And having prayed together, we
Will go with ye along.

"Gather we violets now," and then we can afford to wait until we see Flora peering into April's front. Violets, whose looks are like the skies, whose very name hath a garden in it; whose memory is a dwelling-place of dim woods and green secluded places. Violets, on whose rare-limned, scented leaves, is written one of the most poetical chapters of humanity's great epic! In heraldry, they are the device of fair and modest girlhood, with the sweet and appropriate motto, "I must be sought after." What more exquisite emblem for a maiden than

Upon her heart that never yet felt trouble
A bunch of violets, full blown and double!

serenely sleeping. In poetry they ally themselves with all things fair and sweet; Milton and Shakespeare dedicate to this enthralling flower some of their daintiest conceits; as when Shakespeare would praise delicious music he says,

Oh! it came o'er my ear like the sweet south
That breathes upon a bank of violets,
Stealing and giving odor!

or still more exquisitely in the "Winter's Tale,"

Violets dim,
But sweeter than the lids of Juno's eyes,
Or Cytherea's breath.

Barry Cornwall says that "the violet stands first always with a lover;" and therefore, as lovers never die, violets are perennially beloved.

Persia, Syria, Greece, France, England vie with America in their love for this little flower; and yet, but for its fragrance, we had not known there was so sweet a thing hid in the gloomy shade. But, lowly as it is, Mahomet chose it as the symbol of his faith; it was also the emblem of the first Napoleon, and is yet in Paris the badge of all who favor a free and liberal form of government. So we Am... can all wear violets, and yet it is for us ... them a still nobler meaning—we can w... flower in remembrance of the unob... worth and meek content of woodland ... which bless the passer-by with their fra... and give as angels give—unseen.

Very soon our spring flowers will ... every one of them is but a *memento* ... yet each in turn has brought us the odor ... coming summer, the glory of days ... born; they have given us sweet hope ... perfect year with its splendor of the s... flowers, and its wealth of the autumn fr... grain. And herein is a parable which a ... read who hold communion with nat... they shall find their Maker there:

To teach their listening heart.

Amelia E. Bar...

BRIEF NOTES.

The Zion Conference of the African ... dist Episcopal Church has appointed Re... Small its Bishop of Africa. Bishop Small ... to go out to his great diocese shortly and ... the planting of mission stations in neglecte...

English Christian Endeavorers are ... ing for their National Convention which ... held this year at Liverpool. Last year the ... ance was over eight thousand. This year ... ments are being made to accommodate ... thousand. Five large buildings have been e...

A curious reason is given by the ... Missionary Society's magazine for the u... shape of the new Bibles prepared for Ugan... most formidable enemy of books in that co... the rat, and to prevent his ravages the natives ... their Bibles in empty cracker tins. The Bi... made to fit the tins.

The Daisy Home and Hospital for c... children at Englewood, N. J., is this season ... through lack of means, to turn away many ... and deserving cases. All who are interested ... ing this excellent work may address Mrs. J... linghast, Treasurer, 22 William street, Ne...

Rev. W. E. Geil has been holding ... services at Chelsea, Mass. The services w... in the Cary Avenue Baptist Church, of wh... C. C. Pieri is pastor. Mr. Pieri writes us th... than two hundred persons, many of who... young men, made profession of faith while ... vices continued.

The *Commercial* of Buffalo, N. Y. ... that Rev. Jacob Freshman, had the joy on ... communion Sunday of receiving into church ... ship thirty new members, of whom twenty-o... admitted on confession. Revival service... commenced in the West Avenue Presb... Church of which he is pastor and are ... progress.

At a recent festival of the American ... at Athens the Capital of Greece, a well ... professor of that city, came forward and ... that he had been, many years ago, a little ... the school; that he himself and every Gre... knew of the school felt very grateful to the... cans for what they had done and were still ... for Greece.

During the past few weeks success... vival meetings have been held in Providence ... Church, Scranton, Pa. The meetings ... charge of the pastor, Wm. Edgar. He was ... by neighboring pastors who rendered valua... vice. Over seventy bowed at the altar of pe... Fifty-two have joined on probation. Oth... soon follow. The church is greatly encoura...

Evangelist Arthur Crane, of Plainfield ... has been conducting revival services at C... N. Y. The central meetings were held in the ... House, with overflow meetings in the Bapt... Methodist Churches. Three services wer... daily. It is estimated that the additions to ... rions churches will aggregate four hundred. ... Crane went thence to Bridgeton, N. J.

The Rev. J. Hudson Taylor, founder ... China Inland Mission, states that after a ... study of reports and statistics he is justified ... belief that not less than 20,000 Chinese hav... converted to Christianity through the agency ... Mission since its establishment in 1860. ... the past three years 200 missionaries hav... added to the staff of the Mission.

The Christian Endeavor Societies con... with the Disciples of Christ are pressing forw... educational lines. At the convention in W... ton a special reading course for them was sug... and a committee has reported a plan, whi... with approval at the convention at Springfie... in October. This report emphasizes three ... Bible study, the study of missions, and the st... the history and purpose of the denomination.

The Waldensian colony at Valdese, ... celebrated their emancipation day, Februar... by laying the corner stone of a new church ... known as the Bethany Waldensian Church. ... a time of great rejoicing, not only the com... itself sharing in the exercises, but many ... from the country around. It is reported th... colony is to be largely re-enforced in the spr... many as 1,000 Waldensians planning to com... Italy.

Evangelist Grant C. Tullar is holding re... vival services in Brooklyn, N. Y. The in... aroused recently by the work in the Westm... Presbyterian Church suggested a project for ... work to include the other churches in the d... The Strang Place Baptist, South Congrega... the Tabernacle Baptist and Pilgrim Chapel ... with the Westminster Presbyterian in th... series. Meetings commenced March 10th an... tinued for two weeks.

The new Babi religion is spreading r... through Persia. It is computed that in ... towns and villages half the population are ... There are probably 800, 000 of them in the co... This is, in itself, a clear indication that the ... of Persia are already, in large measure, w... with Islam, and anxious for a higher, holier ... more spiritual faith. Almost all throug... country the Babis are quite friendly to Chri... The rise of this faith is in a large measure ... the spread of the Gospel, the best of their doc... are borrowed from it, while they openly rev... our Scriptures and profess to be ready to ... any opinion they may hold when once proved ... contrary to the Bible.

THE BIBLE AND THE NEWSPAPER

THE ADVISORY CHAMBER.

HROUGHOUT the whole land there is probably no room whose four walls echo words so momentous to the interests of the nation as the room in the White ... which we publish a picture on ... e. There the President's advisers ... ir regular meetings to discuss ... affairs and decide the policy of ... inistration. It is a plain unpreten... artment, in keeping with the his... sion which is the official residence ... hief Executive of this great na... hall as the Presidential home is, for ... f an official of so much power and ... ts accommodations are curtailed ... setting apart of this and other ... or the transaction of public busi... The Cabinet room adjoins the li... hich also serves as the President's ... It was formerly an ante-room, and ... inet used another room for its ..., but in President Johnson's term ... inet-room—in which, by the way, ... t Lincoln signed his ... ation Proclamation—... sformed into an office ... President's Private ..., and the room shown ... ustration was fitted up ... inet meetings. These ... rally held twice a week, ... often protracted and ... ally stormy. While ... tesman is responsible ... own department, his ... is expected and his ... invited on problems ... in the departments of ... eagues. Just now the ... Department is likely to ... plentiful supply of such ... s on hand, and Secre... erman is too cautious a ... an to voluntarily take ... etire responsibility of ... with them on his own ... s. The burning ques... onnected with Cuba on ... hand and Crete on ..., must appeal to his ... s they do to the hearts ... true Americans. Mr. ... n will find it hard to ... the brave struggle of ... essed people to shake ... tyrant's yoke and re... om using the power ... to help them. To ... n our just rights and ... ect our citizens, yet to ... war and embarrassing entangle... n foreign complications will require ... kill and tact of the new Secretary, ... d that at the first meeting of the ... on March 9, Mr. Sherman's bud... questions occupied the whole meet... d it is probable that many future ... s in the historic room will be so ... d. We may hope that God will ... he men who meet there in their ... ations, keeping them from blun... d from participation in any inter... ol policy that is unrighteous or dis... le to a free God-fearing nation.

... shall come to pass if thou shalt hearken ... to the voice of the Lord thy God, to ob... to do all his commandments that the Lord ... will set thee on high above all nations of ... and all these blessings shall come on thee ... take thee if thou shalt hearken unto the ... the Lord thy God. Blessed shalt thou be ... and blessed shalt thou be in the field. ... shall bless thee in the land which the ... God giveth thee. (Deut. 28:1-8.)

... nous Life-Line.

... general superintendent of the ... States Life-Saving Service is test... a new life-line, which has been invented ... Reuben H. Plass, a citizen of ... It appears from the records ... life-saving stations, that the life-line ... most effective of the means used for ... rescue of shipwrecked seamen. It ... ly happens that there is no possi... getting a lifeboat to a ship in dis... nd then it is necessary to send a ... the ship. A little bronze mortar is run out on the beach and loaded with a cylindrical shot, weighing seventeen pounds. There is an eye-piece in the projectile to which the line is attached. When the mortar is fired, the men on shore can see with their glasses, if it is in the day time, whether the projectile has reached the ship, but as most of the wrecks occur at night, there is then some uncertainty as to this fact. Much valuable time is sometimes wasted when the sailors try to find the rope by groping for it. These well-known facts and the record that of all the seamen rescued, three-fourths are saved by the life-line, set Mr. Plass thinking. It appeared to him that if in some way the line could be made luminous, it would be useful alike to the wrecked sailors and the life-savers. He claims to have solved the problem. He has discovered a solution of which phosphorus is the chief ingredient, by which the strands of rope are made luminous without being liable to burn when the mortar is fired. If his device is successful, the rope will not only be visible in the night to the seamen in distress, but will be visible from the beach where the life-savers watch to see if it reaches the vessel. The same expedient is indispensable to soul-savers. Their efforts often fail when they are not made luminous by a consistent life.

Let your light so shine before men that they may see your good works and glorify your Father who is in heaven. (Matt. 5:16.)

THE CABINET ROOM IN THE WHITE HOUSE.

Athletic Prize Cups Consecrated.

A press dispatch to the New York *Sun* describes a novelty in communion plate that is being used in a country church. A young man who had been one of the most popular graduates in his university accepted the charge of a church in a very poor district. The people were so poor that they were unable to have the usual silver flagons used at the sacrament of the Lord's Supper. This troubled the young clergyman, who was, however, reluctant to use for the purpose the money that was needed so badly in other ways in his parish. He mentioned the fact regretfully to a college chum who visited him and, who like himself had distinguished himself during his university career as famously in athletics as in theology. The chum thought the matter over and determined that his friend should have his silver flagons. He went around to several of the athletes who had been intimate friends of the clergyman. From every one of them he secured the gift of a cup won in some of the college contests. He succeeded in collecting a half dozen, and the package was shipped to the little town in which the church is situated. The astonished rector opened the box after having received a letter notifying him that a communion set had been forwarded by a number of friends of the congregation, and found the cups, marked with the names of their former owners, and the dates and contests in which they were won. He was in some doubt as to the propriety of using them, but after considering the matter and submitting it to his vestry the cups were accepted and are now in use. They are consecrated to God's service and are serving a better cause than ornamenting the rooms of the athletes. If any members are concerned about their original use, they may reflect that as the Apostle showed, even that use had a lesson applicable to the Christian life:

Know ye not that they who run in a race run all, but one receiveth the prize? . . . Now they do it to obtain a corruptible crown, but we an incorruptible. (1. Cor. 9:24, 25.)

A Winged Standard-Bearer.

A traveler who has just returned to New York from a tour through Colorado reports having seen an eagle bearing the Stars and Stripes. Happening to mention the incident at his hotel that evening, he learned the history of the decorated bird. A year or two previously a rancher had seen the eagle hovering over his barn, evidently intending a raid on some young turkeys in the yard. He waited until it came within range and then fired. His shot brought the eagle down with a broken wing. It uttered screams of pain as it fluttered around. He was about to fire again at it, when he saw another eagle fly straight as an arrow to it. Evidently the second eagle was the mate of the first and was deeply sympathetic with it in its trouble. Apparently realizing that it could not fly, it seized the wounded bird in its talons, and though the weight clearly tried its strength, it succeeded in reaching the mountain side with its burden. During the next few days the men on the ranch saw the wounded bird being fed by its mate, who brought it squirrels, rabbits and mice. The rancher could have killed both birds any day, but this exhibition of affection touched his heart, and he gave orders that the eagles should not be molested. He even visited the bird in its mountain retreat and saw that it was recovering. Desiring to save it from molestation, he procured a small silk flag, which he attached to the eagle's neck by a leather collar. The next time he visited the place the eagle was gone, evidently having recovered sufficiently to reach its nest. Since that time the eagle has been seen frequently, but the emblem of freedom it bears has protected it from the bullets of sportsmen. It shows how much the flag is venerated by our people. It gratifies national pride to see it borne aloft by the king of birds, but the day is coming when a still more significant spectacle will be witnessed in the heavens, for then it will be not merely an emblem of freedom that is borne, but that which will give true freedom to all who receive it.

I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people. (Rev. 14:6.)

An Aztec Relic.

A remarkable manuscript is now being examined by the scholars of the Smithsonian Institute in Washington, D. C. It was found at Fairfield, Iowa, by a laboring man while excavating for the water works. His pick brought out what was apparently a chunk of wood, except that its surface was encased with a coating of pitch. The object was found about three feet below the surface. Its dimensions were something over a foot in length, by eight inches, and five or six inches thick. Out of curiosity, the workman struck it a blow with his pick, causing it to split open, revealing a space in the centre in which lay a roll of birch bark, covered on one side with strange hieroglyphics. It was sent to Prof. Warren K. Moorhead, of the Ohio State University, who turned it over to the Smithsonian Institute. He is convinced that the writing is Aztec. He says: "The gum, or wax, which not only fastened the pieces together, but made the receptacle practically water and air-tight, had been evenly distributed by turning the block over a fire. This was plain, because the block was not only covered with soot, but was also slightly charred. The characters are written in red, evidently the juice of some plant. The work is neat. The characters are evidently Aztec or Maya, and were made, I think, by some of the highly cultivated tribes of Mexico or Yucatan. A party, for some unknown reason, set out north, carrying this little box, and on account of a decrease in strength, either through sickness or war, buried the manuscript at the point where it was found." The writing bears a close resemblance to the inscriptions on the ruins of Aztec civilization in Central America, having the same combinations of straight lines and dots characteristic of Aztec writing. The characters cannot be deciphered, but they evidently belong to a very remote period. Scientists are interested in this relic and build theories upon it, though they cannot decipher it, yet they reject the Bible, which in its essence and its effects proves itself to be of divine authorship:

Every scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness. (II. Tim. 3:16. R. V.)

Fire in a Dangerous Place.

A dangerous fire broke out on board the U. S. cruiser *New York* on March 9th. The fire was discovered about noon by some men in the dynamo-room, who noticed smoke gradually filling the place. The officer of the deck was at once notified, and the crew immediately began a search for the fire. It was discovered in the forward coal bunker, which is underneath the turret. Separated by a thin steel partition is the shell-room of the magazine, containing 250 shells. It was the work of a minute to turn on the flood cocks and flood the magazine and coal bunker. It was found upon examination afterward that the fire had been sufficient to warp some of the plates in the partition, and to scorch some of the wood on the shelves of the shell-room. The damage was slight, but if the fire had not been discovered so soon, it would have involved the loss of the ship, as a very little more heat would have exploded the whole magazine. The narrow escape shows the necessity of constant vigilance where there are such dangerous explosives on board. There is the same need in our lives. The man who is conscious of proclivities to evil in his nature, has reason to be specially on his guard against the fire of that temptation to which they are sensitive. Even the apostle Paul declared that in his own case such vigilance was necessary.

Lest that by any means, when I have preached to others, I myself should be a castaway. (I. Cor. 9:27.)

THE SUNDAY SCHOOL

PRAISE YE THE LORD

PETER WORKING MIRACLES.

Sunday School Lesson for April 4. Acts 9:43. Golden Text Acts 9:34.

By Mrs. M. Baxter.

PETER was not the only Apostle with whom the Lord worked, "confirming the Word with the signs following:" (Mark 16:20). The promised power to "them that believe," (Mark 16:17), was given to the seventy equally with the twelve from the very time of their call to the ministry. God also bore them witness "who were themselves witnesses of Christ by signs and wonders and divers miracles and gifts of the Holy Ghost." (Heb. 1:3-4) in the early days of this dispensation. Healing power had so marvelously accompanied the ministry of Peter, that in Jerusalem, where all the Apostles "wrought many signs and wonders among the people," "the very shadow of Peter passing by" filled with the Holy Ghost was, for the time being, accompanied with healing power (Acts 5. 12-16).

But there is no record that this mighty manifestation of Divine power through Peter was continuous, so that whenever and wherever he passed by the sick were healed. Had it been so it would have been left on record. There was a time during his ministry at Ephesus, when handkerchiefs and aprons were taken from the body of the Apostle Paul, "and the diseases departed from them, and the evil spirits went out of them" (Acts 19:12). But that this was not habitual is clear because (ver. 11) these are called

"Special Miracles"

wrought no doubt for a special purpose. "As Peter went through all parts." These words seem to signify that Peter was in the habit of going from place to place, perhaps to evangelize. Perhaps also as in Samaria where he and John came over from Jerusalem to lead on the new converts who were not completely renewed in the spirit of their mind to receive the Holy Ghost. Arrived at Lydda, he visited "the saints which dwelt there." Amongst them he cured a bed-ridden paralytic who had thus been afflicted for eight years. Peter said to him, Eneas, Jesus Christ maketh thee whole, arise and make thy bed. "And he arose immediateiy." And God was pleased to use this miracle of healing for the conversion of two cities. "All that dwelt at Lydda and Saron saw him and turned to the Lord."

The irreverent, natural mind which seeks to utilize all things to its own ends, asks, If this power is in the church now, how is it that converted people ever are sick? And how is it that people who profess to take the Lord as their healer, are in many cases not healed themselves? In the first place, the work of healing through Peter was by a gift of the Holy Ghost. But every gift of the spirit is accompanied by his own indwelling, and can only be exercised in implicit obedience to him. There are diversities of gifts, but the same spirit . . . and there are diversities of operations, but it is the same God (i. e. God the Holy Ghost), which worketh all in all. For to one is given . . . the gift of healing by the same spirit, to another the working of miracles . . . But all these worketh that one and the self same spirit." Except he works nothing can be done. And the Holy Spirit never works in obedience to man, but by that man as his instrument who has learned to be obedient to him. It is not written: As many as lead the Spirit of God but as many as are led by the Spirit of God, they are the sons of God (Rom. 8. 12). He must even be the leader. He must ever take the initiative, and no Divine power can ever be reduced to human system.

Why was not Eneas healed by the elders in Lydda according to James 5? Why must Peter visit him? Why did not Peter and Paul heal all the sick wherever they came? Many things may be said by way of solution, but after all we must come to the first great cause. God only knows where men are ripe for the exhibition of his power. He only knows what instruments to use, and where he needs to use them. If we attempt to force the hand of God in the exercise of supernatural power, we lay ourselves open to spiritual powers which are not of God, and which glorify man more than God. It is an awful thing when a child of God, through spiritual pride, has become the instrument of the enemy that "working of Satan with all power and signs and lying words" (2. Thes. 2:9), which shall accompany the power of the great Antichrist, and which is already existing in the spiritualism of the present day.

While Peter was still at Lydda, a true father among the recent disciples there, a true and valued member of the church in the neighboring city of Joppa, died. Her name was

Dorcas,

and the delineation of her character by the Holy Spirit who inspired it, is most striking: "This woman was full of good works and alms deeds which she did." Her prayers, thoughts, feelings, hands, time and money all were full of the precious ministry to others which God had committed to her. Dorcas fell sick and died. It was of great moment to the Church whether such an one should continue among them. When the Apostle Paul seemed to have the choice given to him whether "to depart and be with Christ which is far better," or whether "to abide in the flesh," he decided that to abide in the flesh was more needful for the Church (Phil. 1:23-24). Others decided for Dorcas that it was also needful for her to abide in the flesh. So it was that after her soul had departed they washed her body and laid it in an upper chamber, and then having heard that Peter was at Lydda, they sent two men to implore him to come to them. Meanwhile the body of the ministering woman lay in the stillness of death. And the soul, where was it? If Dorcas' spirit had been free, during those hours in the region of the infinite, it must have taken all the grace of her Christ-like ministry to make her willing to re-enter that body in which her outward service would only be so limited and finite. But her Lord had done it before her. He whom God had appointed "heir of all things, through whom also he made the worlds," and who "upholdeth all things by the word of his power," came into the prison of a human finite body, that he might lead us while in our human bodies into a life in the infinite. What must it have been for him, the infinite God, to be imprisoned in the limits of our flesh! By the very obedience to God in our present circumscribed sphere, in our patient obedience of faith to him in accepting all things as working together for good to them who are called to be conformed to the image of his Son the education in the finite is the path to the infinite.

Peter arose and went with the messengers. He was not alone with the dead. Lonely widows who had been succored in their sorrow and helped in their necessities by Dorcas were there, and in their hands were abundant proofs of the ministry of her whose body lay cold and stiff before them. They wept as they spoke of her. But Peter put them all forth. Simple compassion for the bereaved might, and no doubt did, move his heart, but something more than this was needed if victory over death was to be gained. Peter must be alone with his God, he must get to know his mind and purpose, and he must be one with him. What passed in those solemn moments who can tell? The veil is drawn aside when Elijah prayed for the Shunammite's son, but God has not seen fit to leave on record what passed between him and Peter at this supreme hour. We only know "he kneeled down and prayed," and Dorcas lived again.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

TWO circumstances probably combined to give the infant church a brief respite from persecution. One was that the priests had lost, by the conversion of Saul, the zealous agent who had promoted their hostile measures. The second was that, as we learn from Josephus, their attention was diverted by a national trouble. The half-demented Emperor Caligula had conceived the freak of exacting worship from his subjects. This was a matter of small concern to polytheistic peoples. One object of worship more or less, did not signify to them. But when Petronius, the Roman governor of Palestine proposed, in obedience to the Emperor, to set up Caligula's statue in the Temple and have sacrifices offered to it, the whole nation rose in consternation and horror. Petronius, astonished at so strenuous an opposition, postponed the execution of his master's orders pending an appeal to Rome, and the assassination of Caligula in January 41, finally put an end to the project, but for a year and a-half the Jews were in suspense and had no thought to spare for the new church. In a few words Luke pictures the progress made during that welcome interval of tranquillity. We infer from the opening words of the passage that the Apostles made a kind of episcopal visitation of the little companies of believers in the various districts, and in the course of one of Peter's journeys he visited Lydda. Nothing had been said before of there being a church there, but as the town lies between Azotus and Cæsarea we may conclude it was one that Philip had planted. (See Acts 8:40). Arriving there, Peter hears of a paralyzed man who had been eight years bed-ridden. To him he goes, and addressing him by name bids him that Jesus made him whole. We are not told that he was a believer, we are not told that he must have been conscious of the miracle, for he rose immediately. He was probably a man well-known in the district, and the healing aroused general interest not only in Lydda, but in the region or district of Saron in which Lydda was situated. Thence Peter went to Joppa, now called Jaffa, a seaport about nine miles away, in response to a call from the church there. The members were in trouble and had sent for Peter. One of the members was a woman of extended usefulness, widely known. Probably the disciples wondered that a woman whose life was so beneficent should have been taken. In every age faith is tried by such events. We cannot understand why a person who is doing good dies, while the wicked live on, do mischief. But it was not consolation or explanation that was wanted. It would appear that the believers at Joppa had faith in the power with which the apostle was invested, for instead of burying the body on the day of death, as was customary they washed it and put it in the upper room, to which they took Peter on his arrival. Then Peter, having put all from the room of the mourners, gave himself to prevailing prayer. Doubtless he was in need of increased faith. He had used the power Christ gave him in the healing of the impotent lame, but this was the first time that he confronted the last enemy. The miracle is described simply and with that accuracy of detail, that is characteristic of Luke. Peter's words before the fact of Dorcas opening her eyes and sitting up, are accessories to the picture which the Evangelist does not fail to note. There are many questions about this miracle that one would like to have answered, but the history does not satisfy our curiosity, but simply records the fact and passes on to another incident. The raising of the dead was no ordinary occurrence. We must be content to accept it as such, and to be thankful that there has been a resurrection in the true sense. This woman would have to die again, but her spirit lives on in the devoted women of the churches who, using her gifts, carry on her work of "almsdeeds which she did."

THE HOUSE IN JOPPA SAID TO BE THAT OF SIMON THE TANNER.

The widows stood by him weeping. One wonders whether Dorcas ever showed as much gratitude and affection while Dorcas was living. Sometimes people omit to show love and not until their beneficiaries are dead do they express their gratitude. The great philosopher and historian talking with his intimate friend after his wife's death, confessed the patience with which Mrs. Carlyle had borne the harshness and the bitter speeches of her husband while he was brooding on his life of Frederick. Let us hope the bitterest of all his woe was that he could never know how much he loved her through it all. A few affectionate words while she was alive would have made her happy. As he read her letters he learned how she had hungered for love and he had not spoken them. "Too late," said, "it is too late. She can never know."

Desiring him that he would come. Happy is the family who has some one among its friends whom it can call in affliction. Blessed is the man who wanted most at such times. The trouble one evening in a Brooklyn home. The only daughter of loving parents was missing, and there were grounds for fearing that she had been lured away by some unprincipled man. The mother was in hysterics, the father was distracted. He sent for a good man, an eminent physician whose life is spent in doing good. The father explained the trouble. "Let us pray," said his friend. "But there is need to pray," said the father. "I must go out and search. I must do something." But his friend insisted that prayer was the best step. He remained to pray. When the father went out on a vain quest, and while he prayed, the answer came. By some providential interposition, the girl was rescued on the brink of ruin and brought back to her home.

THE FAMILY AND HOME CIRCLE

HUNTER'S PARADISE.

The Colorado Country and Its Abundant Game — A Picturesque Camp in the Wild Woods.

EVERY passing year witnesses a perceptible diminution of the once abundant large game of our Western States. There was a time, not so very long ago, when buffalo were found in vast numbers on the plains, and bear and deer in the Colorado country—a term employed by settlers and miners to indicate the extensive district through which the Colorado river flows, and which was formerly one of the finest game fields in the world, although this is so no longer. But while much of the larger game, including bear and deer, has vanished, there is still enough left to satisfy the love of adventure. The streams are alive with fish, and there is nothing finer to tempt the appetite than a dish of mountain trout, caught in the foaming and swirling waters.

Our illustration shows a party of campers in the Colorado country. Every summer finds many such camps in the lands that are still open to the sportsman. It is a healthful and invigorating life, out there in the woods, with no terror of the summer heat and far from the turmoil of traffic and business. Camping in such a place, however, is by no means a simple or inexpensive affair. Such a party needs a good supply of victuals to supplement the proceeds of the hunt, which are sometimes rather meagre. Besides there are the expenses of guides, and the cost of transportation of tents, boxes and traps is to be taken into account. All, so much is gained in reinvigorated bodies, strengthened muscles and healthily bronzed faces that a season's camping, under advantageous circumstances, is a good investment, and has been the means of prolonging many a life.

CAMPING OUT IN THE COLORADO COUNTRY.

Childish Self-Reliance.

If trained to the habit of doing little things for itself, it is surprising how soon a child will develop the quality of self-reliance. Too many parents and nursery-maids, says a thoughtful writer, imagine that they know better what is good for a baby to look at than he knows for himself. In this way a child is actually taught to depend upon others for its amusements and occupations, instead of being satisfied with his own resources. How much pleasanter it is to follow the natural bent of our minds and do a thing the time we are inclined to do it. Children, though easily diverted, have the same natural instinct, and are often made peevish and fretful by having this innate longing frustrated. As far as possible, the child's natural inclinations should be permitted free course. If he enjoys tossing a ball and seeing it rebound, let him exhaust that pleasure for himself. He will then have a sense of contentment and satisfaction, which is utterly wanting when his attention is constantly distracted by new objects being thrust upon it.

The Real Kindergarten Spirit.

One wishing to become a kindergartner can in no wise enter into the spirit of the work, says Harriet L. Coolidge in *Trained Motherhood*, unless she is willing to become as a little child. Added to this, she should have a heart full of love, a throat full of music, an imaginative brain from which to draw lovely stories, and last, but not least, the patience of Job. Now do not be discouraged if you have not these; go and live, not for a few hours only, but for days and weeks, among little children and learn of them. The world is beginning to wake up to the fact that the Master was right when he placed a little child in the midst of his disciples as a pattern and guide. If mothers would study themselves and their children, make every nursery a child-garden, they and the fathers as the gardeners, they can make what they will of this plastic clay. They, and they only, are the ones to begin the training.

A Day at the White House.

The President is a busy man. An observant writer gives this outline of a day's life at the White House: All the linen, bedding and towels are furnished. His table is furnished with the finest, daintiest damask, set with exquisite china, and bountifully supplied with flowers from the White House conservatories. If he sends a telegram, it is done from an instrument in the White House. His stationery and postage are also furnished. If he wants to take a drive his stables are amply equipped, all being paid for by the government. When he enters his business office, a man is stationed at the door to open and close it, and a private secretary, to whom the government pays a salary of $5,000 a year, assists him with his correspondence; also a typewriter. He is protected from the curious by a number of private watchmen. His steward does the marketing without cost to him. Yet with all these conveniences ready to his hand, there is not an hour of the day he can call his own. He is the people's servant, and must hold himself subject to their call at all hours. His Cabinet, the heads of departments, Congress, statesmen and visitors from many parts of the country, the demands of private and official correspondence, and lastly, the ceaseless round of social obligations, all leave him with hardly an hour of the twenty-four at his disposal, save those that are passed in slumber.

A Wholesome Warning.

In a recent address by an officer of the Ohio Liquor League, delivered at a public meeting in that state, the diabolical suggestion was made that the boys should be degraded by "treating," in order to create in them the appetite for drink. He said: "Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will also be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative. The open field for the creation of this appetite is among the boys. After men have grown, and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that *missionary work be done among the boys;* and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the habit has been formed."

A Royal Family's Home Life.

At the present time, when the eyes of the world are turned toward brave little Greece, it may interest our readers to peruse this short description of the personalities at the royal home in Athens. The royal family spend part of their time at the palace there, and part at the palace at Tatoi, their country residence. Tatoi is a very pretty place, situated in a valley and accessible by a small railway running from the palace to Kephissia. The life led by the king and queen is a very simple one. King George has his rooms in the palace decorated with fine bronzes, marbles and paintings, and a few portraits of Hellenes. There he spends his time in study. Twice a week the king receives all callers who have asked for an interview. These he usually receives in his own private room on the ground floor, where he is seated beside a table covered with papers and letters. Those who call on him find him very frank and pleasant. During a conversation, a caller may contradict him without the least fear of angering him. When he married the Grand Duchess Olga, who is a member of the Greek Church, he pleased the people greatly. She, through her benevolent work and charitable institutions, has won the love of the Greeks as her husband has. Their six children are all very popular, and altogether the family is one of the happiest royal groups in Europe.

THE SUNNY SIDE.

TAKE the sunny side of the road
Walk through the gracious light;
Yonder, heavy grey shadows stay,
But there God's yellow sunbeams play,
And make it glad and bright.

Take the sunny side of the street—
Step through the golden rain,
Perchance it's there that you will meet
The children with small, dancing feet
Bringing you joy again.

He who in sunlight thus abides
See rainbows through his tears
And turning out whate'er betides,
A face that all its sorrow hides,
He conquereth the years.

—V. SHEARD in *Massey's.*

GATHERING HOME.

OUT of the cradle of mansions,
Out of the tenements cold,
One by one, the little ones
Are gathering into the fold.

Round the great White Throne they're thronging,
These babies of earth so fair;
They hear the voices of angels,
And join in the songs over there.

At the feet of Christ they are learning
The lessons earth cannot teach,
Up to his great hand of kindness
Their tiny hands they reach.

And lean their heads on his bosom,
He'll bless them there, we know,
"Of such is the kingdom of heaven,"
For they love and trust him so.

Then out of the cradle of mansions,
Out of the tenements cold,
The babies of earth are coming
To fill a place in the fold.

San Marcos, Texas. LELIA STOREY.

In Burmese Homes.

IT is a remarkable fact that Burmah differs from almost all other Oriental countries in the freedom accorded to its women. They stand in every way almost on an equality with men, so far as law, religion and custom are concerned. Girls share equally with boys in all inheritance, and they inherit property absolutely. There are no trustees between a woman and her property, and when she marries, she retains it, her husband having no legal control over it nor over her. Children are not so much ordered in Burmah, as guided and cared for, and when comparatively young, they are practically given control over their own doings—not without sound advice from their elders, but there is little command and no compulsion.

Although the Burmese women are not beautiful according to the accepted idea, yet to those who know them, they possess in a great degree the attractions of womanliness. Their voices are soft and sweet, and their manners quiet and self restrained. Their complexion is fairer than that of the men and their eyes large and brown. Nearly all the women of the class above the peasants can read and write, but they are not so universally educated as are the boys, because they are not allowed to go to the monastery schools where the boys are taught.

Burmese women may be said to have no accomplishments. They are not taught music nor any of the light accomplishments that are valued by Western women, but in household matters they are thoroughly acquainted and all weave, cook and sew and some embroider. A girl does not have many amusements. She may go to the river, where there are boat-races and festivals of different sorts; but they have no "games" for young folks. In every household, the daughter has her appointed work and in all but the richer merchants' homes it is the daughter's duty to bring the water from the well, morning and evening. This well is the gossiping-place of the village and here are told the latest news and the little chatter of the place. In almost every house there is a loom and the girls weave their own dresses and those of their parents.

Teaching on Daughters.

Teach her all that is possible of everything good and useful, writes Elizabeth Scott Droke, in the *Religious Telescope*. . . . Then having mastered the ordinary education, take her to the kitchen. Teach her to make good wholesome bread. See that she understands the conditions under which typhoid lurks in the dishrag and the kitchen sink. Having graduated from the kitchen, let her advance to the dining-room. Here she should attend to all the appointments of the table and serve the family from soup to dessert. Seek to instill and to foster within her mind due regard for the sweet small courtesies of life which everywhere and under all circumstances mark the perfect lady.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER VIII—Cont'd.

"I Must Go and See Jessie."

THERE was also a better feeling between Mr. Lloyd and his errant son. The older man could not forget the bold recklessness of Steve's phillipic at the socialistic meeting. He liked it. He felt a pride in his manner and his eloquence, and he smiled involuntarily whenever he thought of Steve's defense of himself, and his description of rich men in general. Then he usually permitted his mind to wander away in speculations which ended with the admission, "Steve is no such fool as one would think. He could manage my business, with my advice, just as well as he does his mother's trumpery benevolences—if he would—if he would—if his ideas about money were not all aslip and aslant, and if he was not as stubborn as a mule." So that as far as his home went, many years had passed since Steve had been able to visit it with so much satisfaction.

But when it came to his actual marriage with Jessie, Steve did not get the sympathy that he expected. Both Mrs. Lloyd and Alice felt as if there was hurry and mistake. When they had first thought of a wife for Steve it was as a last hope for his respectability; a kind of heroic treatment for which there now appeared no necessity. Jessie had gone out of date. They felt it difficult to accept her. Good women as they were, they were not above imagining Jessie's pride and satisfaction in finding out that she had captured the son of a millionaire in entertaining an unknown guest. They spoke of it to themselves with little sighs, and Alice, who had some imagination, pictured Jessie's excitement and pride in a variety of ways.

In reality the girl had taken the denouement in a very different manner to any of Alice's suppositions. On that night when Nicholas Lloyd so unconsciously assisted in it, Steve, after seeing his father home, went directly to the McAslins to finish the explanation. It was a little difficult for John to accept it, but he was honest enough to realize that his own hopes about Alice made this difficulty. Steve then went exhaustively into the circumstances that had made him a wanderer, and when John complained, and with some reason, of the confidence withheld from his best friends, Steve fortified his position by a positive assurance that his only motive had been a desire to win Jessie's affection without a suspicion of money influencing her. He then explained the purpose, and the payment of his mother's proposal, and showed the ring she had sent Jessie and the check given for their home making.

So John put the little selfish ache in his heart down below all show of feeling, and gave Steve his hand in token of their renewed friendship and alliance. There had evidently been an effort of some evil influence to thwart Steve's happiness, but his clear honesty drove away all suspicions. And pray, how many of us are proof against the prospect and power of money? Mr. and Mrs. McAslin were both excited over the circumstance, Mrs. McAslin's pride being also strongly tinctured with a pious sentimentality. Considering her early relations with Nicholas Lloyd, and his cruelty to her, she found it easy and satisfactory to relegate the whole affair to a just and retributive Providence. She was so anxious for Jessie's return that she could not sleep by night nor eat by day, and the solemn importance of her countenance impressed her daughter before he had taken the pins out of her hat.

"What is the matter, mother?" she asked nervously. "Has anything gone wrong? Has any one done wrong? You look as if you had more to carry than you could bear."

"A very strange thing has happened, Jessie. We have found out something about Steve."

"You have found out nothing wrong, I am sure, mother. I won't believe that you have done that. I won't! I won't!"

"His name is not Morrison. Morrison is only his middle name."

"What of that? I am going to marry Steve, right or wrong,—and I do not fear any wrong that may come through him. If his name is not Morrison, pray what is it?"

"Lloyd!"

"Hum! it might be worse, and it might be better; that is if names have any influence over the people that bear them. I wonder if he is any relative of the Nicholas Lloyds?"

"He is the son of Nicholas Lloyd."

"O! the brother of Alice Lloyd, then?"

"Yes."

"I am rather glad of it. That accounts for much and sundry!" Poor Jessie! Her face flushed rosy, her whole attitude became suffused with a well controlled but haughty satisfaction. She felt that she must be alone in order to realize properly the good fortune that had come to her.

When Steve came home to dinner she was shy but gracious. She had put on her best dress and given her appearance an air of holiday. He took her part at once. He gave her his mother's ring and message, and showed her the generous check which was to prepare their home. The interest of all this was so wonderful and so great, that dinner was half over when they came hand in hand to the table. Their eyes were shining with happy tears: they were above and beyond hunger; they had had food to eat that God gives but rarely in life—the food of heaven—the satisfying joy of perfect love. Indeed they could talk as little as they could eat. They were too happy to say how happy they were. But it was Steve only that felt that sensitive deprecation of great happiness which fears to wound by too much evidence of joy before those who are less fortunate.

The weeks which followed these incidents were weeks of unparalleled pleasure to Jessie. She selected her own home, an uptown flat, with all the adornments and conveniences which have taught people with limited incomes unlimited extravagance. Then she necessarily furnished it up to the walls, and mantels and mirrors, showing such exquisite taste and delight in the work that Steve could not find it in his heart to name the expense to her. Her wedding garments also were to order, and between the house and the modiste, she found herself every night exceedingly weary and exceedingly happy. A street costume of dark silk that could do service afterwards had been Jessie's first idea of a wedding gown, but the house so enlarged her conceptions of what was beautiful and proper, that the dark silk was given up for white satin. Then the small home wedding, with only their most intimate friends present, was resigned: the white satin dress asked for a church ceremonial, to which every one she knew could be invited.

These changes came so naturally and so gradually, and were so bewitchingly advised that Steve had no power to deny his sanction. "You see, Steve," she argued, "anybody can go to a church. There will be no sense of degradation in going there, but your family would not like to come to a little flat near St. Mark's Place, and it would be a great pity to begin our relationship with a sense of scorn and a feeling of unkindness. We must keep good friends, eh, dear?"

This argument seemed reasonable to Steve. He could find nothing to say against it. The church being granted, it naturally demanded the accessories of a church wedding. Jessie affirmed it and Steve's own experience proved her assertion. This point gained, it followed that all her old pupils, all her friends and acquaintances, every respectable person she knew must swell the crowd who would gather on the seventh of February, to do her honor.

Nothing could possibly have been more at variance with Steve's desires and opinions. He thought, with grim smiles, of his socialistic confreres, and imagined the words they would say to him. He thought of himself tramping through the Rockies and fiddling and singing to the birds. He thought of himself driving cattle, working before the mast, cutting wheat, rolling barrels, in fact in every antagonistic condition that he had filled. But he could not smile at the contrast, he was too much in love to oppose Jessie's desires in anything, and he told himself that it was the obvious duty of the bridegroom to submit to every whim of the bride,—yet somehow the vision of Hercules with a distaff instead of a club, always slipped into these reminiscences.

The seventh of February brought this condition of enthusiastic devotion to a climax. Steve would have sworn on that morning that all and everything was a too small concession to the satin-robed, bewitching little woman, who laid her hand in his with such a charming confidence. At that moment, neither of them knew, or cared who, or who was not, present. But the outside world noticed that Mrs. Lloyd alone respresented Steve's immediate family, and the criticisms on this shabby support, were as various as the people uttering them.

"HIS NAME IS NOT MORRISON," SAID MRS. McASLIN.

"Old Lloyd was afraid he would have to give a big check."

"The girl was a music teacher, and Mrs. Lloyd a Valliante. The Valliantes are a very proud family. I don't suppose the Lloyds have any family to talk of."

"But so few people have."

"We must speak as we know. My own family is very, very old. I wonder at Miss Lloyd's absence. She is said to be so amiable."

"She adored her brother. Girls who adore their brother do not usually adore that brother's wife."

"Do you think so? Now my sister-in-law worships me. She asks my advice about everything."

"What a phenomenon! You are to be hugely congratulated."

"I heard Miss Lloyd was sick."

"She has chagrin. You know she is engaged—or was engaged to Lord Medway."

"O! that match is off, I assure you. Here comes the bride! Is she not pretty?"

"Is that Steve Lloyd? Why! how changed he is! The man is positively and audaciously handsome."

"Gentlemanly, too; and I have heard such dreadful reports about him."

"Hush! The sevice begins."

And what a marvellous service it wa Steve! Mystical, wonderful words gave him the right to take from her fa and mother, and brother and sister, woman he loved, and bind her to his life and soul forever. He was consc of nothing but this stupendous gift obligation. The words of the officia minister beat on his ears and heart they came from afar off, and with s special authority. He was astonishe his own voice, and the slipping of the on Jessie's hand was a miracle of gr Jessie was at last his wife. A delic destiny led them to a waiting carri they entered it with happy words in t ears; they were alone in the travel traffic of the streets: and anon, stepped over the threshold of their home. The world had bid them speed! and left them, and their fu happiness was in their own hands.

The suppositions of the company garding the absence of Mr. Lloyd Miss Lloyd were as correct as supposit usually are. Nicholas Lloyd—whose havior had been lately more and n erratic and contradictory—gave no re for absenting himself from his son's riage, except a general disapproval of son's conduct. "Steve will do nothin please me," he said to Steve's mot "and therefore he has no right to ex anything from me." Alice's absence absolutely beyond her control. She prostrate with a nervous headache, w did not suffer her to move, or speak endure the light. She said truly eno that if it had been her own wedding vice, she could not have been pres The world, however, put its own const tion on her absence, and John was more charitable. He believed that e remained away to prevent meeting under circumstances which would den if not familiarity, at le a show of friendliness.

For the admitted relat ship of Steve to his sister, produced precisely the eff John foresaw. Alice did really say "this is enoug the McAslins," but she fe and she permitted hersel act upon that feeling. kept out of John's way. forced to meet him, she drew her sweetest self, gave him only a polite c tesy which he had no p to refuse, and yet which felt to be a great cruelty w offered in lieu of those n less evidences of interest of affection—which had sw ened his life, and made days one bright hope.

The injustice of her ac was a conscious one. Sh gretted the wrong, she quently resolved to atone it, she wondered why should make herself and J miserable because she taken a dislike to Jessie, a perverse spirit ruled whenever an opportunity fered of putting the wi right. Honestly she ha tended to make the marriage ceremo kind of day of atonement, she had pared a dress of wonderful beauty to phasize her submission to events, and all her kind intentions were frustrate circumstances quite beyond her contr

Her experiences in society during winter had also greatly embarrassed attitude towards John McAslin. She been questioned and twitted and con ulated about the Medway affair, until felt it would require a great effort to esc the net of circumstances binding her There were days when she did not t she cared to make this effort when luxurious appointments and beautiful li and the glamor of riches and honors set in such sharp contrast to poverty, an the unlovely straits of life, that to prev contact with, or even knowledge of th seemed a personal duty. God had se in pleasant places, why should she go down into the Valley of Baca, make it a well, or else suffer its mi and drought? was the almost angry q tion in her heart.

John divined this struggle in the g feelings, for a pure love knows best o the things such that are never told.

(To be Continued.)

Forstarving India.

(Continued from First Page.)

st. In the selection of ne such as these, the s of this journal have th valuable assistance e lisses Leitch, who ly know the field th missionaries labor- the, and who have o trouble to collect rmation needed. ters of the Mission -notably, Dr. Cree- the American Dr. Leonard of the st Board, Dr. Chiv- ne Baptist Board, Mean, of the Disci- Miss S. D. Dore- e Women's Union ry Society—have ully co-operated in work, and have es to make up the orty able and sym- distributors whose d stations we pub- week. All these gladly feeding the with the grain purchased for them ifts of THE CHRISTIAN HERALD er

ll be seen by the list now pub- ll denominations share in this ht work. The division of the s not governed by denominational er ces, but by the fact that owing on, or to the character of the , there was a more pressing need cases than in others. The extent eed was in all cases the principle tionment.

pily the need in all cases far ex- e supply. Bishop Thoburn, of hodist Episcopal Church, to whom remittance of five hundred dol- been sent, cables: "Famine in- Eight millions now suffering. thousand orphans. appeal." More and more pathetic etter from Rev. J. De ing, another Meth- s missionary, who s "Many mothers e us begging us to e ir children. Some to buy them, but nly entreat that we l e the children from rvi , and are content le e them with us money. They say: k my children and m and I will go off d." One parting was v thetic. It was that a ther who left his h us. He had been prosperous farmer, but w fields parched and re produce nothing. ged his boy not to ge him for he loved n. Last Friday as I re- e home I saw a man ng ad by the roadside, d t cries of the dying g ging in the streets ndnight. You, in ur mes ten thousand miles away, can ur imagine the strain of heart and ir nd body that this famine causes nsionary. To see our fellow-men in s es of famine, from the hungry to g stly, dying skeleton, and not being le help because of the vast numbers, de essing in the extreme." Margaret D ning, who describes the fierce ap- ar e of the children, adds: "Two th e days of regular sufficient food an s these wild, wolfish little creatures to their first coming, snatch and tear fo into cheerful, pleasant little girls, to y when new comers arrive, 'Let en have plenty; they are so hungry; to wait.' What an opportunity there in ese famine times to raise little ones r t Lord."

Th extent of the famine, with all its ap ng horrors, may be estimated by e nber of people who toil on the re- f rks established by the Government. photograph taken specially for THE HRTIAN HERALD, of one of these rl is reproduced on the first page. r. enjamin Aitken, our own correspon- nt n the famine districts, who em- oy the photographer to take the picture for us, writes that this Relief Work is near the historic city of Lucknow. The artist was unable to take a tenth part of the whole scene. In all, there are five thousand persons on the work. In this particular case they are quarrying stone and concrete to be broken into small pieces which will be used for years to come in repairing the roads in and around Lucknow. In the Relief Works in other places, railroads are being made and canals cut for irrigation purposes. These works are not immediately needed, but the Government having undertaken to feed the people, is getting the work done now for the double purpose of finding them employment and of preventing a recurrence of the famines. People of all nationalities in India concur in saying that the Government is doing all in its power to save life, without increasing the burden on the national treasury. In this it presents a striking contrast to the policy of the old native governments, which in former famines permitted the people to die without making any effort to find them employment. Over three million persons are now employed on these Relief Works in various parts of the famine districts, and a large number of the old and sick who are unable to work are being fed in sheds near the relief grounds. But there is universal testimony that, much as the Government is doing, it touches only the fringe of the calamity, and that the aid of the missionaries alone is preventing the deaths rising above the present shocking figures. Many of the people remain in their villages, hoping against hope, living first on one meal a day, then on one meal in two days, and finally without food for days at a time, until they are too weak to undertake the journey to the nearest Government relief camp, which they might have reached if they had started earlier.

The noble work being done by the readers of THE CHRISTIAN HERALD is receiving recognition from eminent men, who know the appalling need and the benefit to the cause of Christ which must come from this distinctively Christian effort to meet it. Dr. James L. Barton, one of the secretaries of the American Board writes: "We sincerely appreciate the excellent work THE CHRISTIAN HERALD is doing for the relief of the sufferers. The letters which come from all parts of our Marathi field report increasing distress and the inability of the government to cope with the famine." Dr. Leonard, of the Methodist Board writes: "Permit me to thank you most heartily for the good work you are doing in aiding our missionaries to provide for the starving people around them." Dr. McLean of the Church of the Disciples writes: "Our workers write us that they are living on two meals a day and giving the rest to the suffering. I believe THE CHRISTIAN HERALD never did a better work than when it undertook to send relief to these starving people of India." Miss Doremus says: "The Board return many thanks on behalf of our missionaries who are in the centre of the famine district."

More than two months yet remain before any harvest can be expected. In the meantime every week adds to the suffering. It is, we are sure, sufficient to state the fact to ensure continued effort on the part of our readers. They have done so much and have done it so cheerfully that they are not likely to relax their efforts in this supreme crisis. We have had a number of single pages from THE CHRISTIAN HERALD containing a compact story of the famine, struck off which we shall be glad to send to any subscribers who are willing to make an appeal to their churches, Sunday Schools or societies. Much has already been collected in this way, and more might be obtained with a little effort. These pages will help any sympathetic worker in presenting the cause to his friends. It is gratifying to find how many of our friends have not only contributed liberally themselves, but have exerted themselves to interest others in the work, and have collected and forwarded contributions at their own cost. One instance out of hundreds deserves especial mention. It is that of Mr. James Tanis, of Paterson, N. J., who publishes a Sunday School journal in the Holland language. He has kindly kept his readers acquainted with the facts, and already they have sent him one hundred and twenty-three dollars, which he has promptly forwarded to the Fund. If every reader will appeal to those with whom he is brought into association in church work, receiving their contributions and sending them to THE CHRISTIAN HERALD to be forwarded to India, this work begun in the name of Christ and for love of him, will go on increasing from week to week until the crisis is past, and the blessed fruits of the earth are gathered in. The work belongs to the readers of this journal; we are sure that they will carry it forward. It is worthy all the sacrifices of self-denial, and time and trouble they can give; for it means, not only life to those who are starving but an object lesson to those who do not know Christ. When his servants feed them in his name they will learn what Christianity means.

Among the letters from contributors received recently are some which show how true and disinterested these givers are. The following are a few extracts from these letters, which are typical of hundreds of others:

Mrs. F. L. Connell, Topeka, Kan., sends A widow's mite saved by denying ourselves dainties which we used to think were necessaries for our table.

G. Ramakee & Son, Greenleafton, Minn.:

It may interest you to know that the $6.50 enclosed as well as the $14 sent last last week, was raised by placing a charity box on our counter, on which we pasted a page from THE CHRISTIAN HERALD.

W. S. Palmer, Sharon, Pa., in sending a contribution of five dollars writes:

I am wonderfully interested in the marvelous philanthropic work being accomplished by THE CHRISTIAN HERALD. I firmly believe it is doing the grandest work for humanity in general of any institution in the world. May you have the smile of God's approval, and may he continue to bless your work in the future as he has done in the past.

Although we have added at large cost a four-page supplement to this week's issue, to avoid encroaching on regular features, we have still to ask the indulgence of our readers in the matter of acknowledging contributions. Some thousands of names are still withheld for lack of space but all contributions are acknowledged in the order of their receipt. The totals of the pages devoted to acknowledgments in this issue are as follows:

Contributions acknowledged on p. 237,	$	71.16
" " " 238,		2066.92
" " " 239,		2634.28
" " " 240,		2599.43
" " " 241,		1944.30
Previously acknowledged		7698.82
Total contributions ackn'd to date ...		$17,014.91

Arnold, Pearle,	25	Backman, Mrs A M	1 00
Adams, E E	1 36	Baker, Elsie	50
Ackiss, Wm H	1 00	Baker, Mr & Mrs C F	1 00
Aiken, Mrs Samantha	1 00	Barnes, J B	2 00
Albro, Mrs Z L	1 00	Baumgardner, Annie	1 00
Aldworth, Mrs J	1 00	Beazell, Mrs Jas S	1 00
Allen, M J	4 00	Bell, Mrs S L	1 00
Allen, O H	2 50	Bennett, Stephen	2 00
Anderson, Geo	50	Berlin, E C	1 00
Anderson, Mrs O	4 00	Best, W D	2 00
Anderson, Mrs Wm	50	Bevan, E J	1 00
Andrews, Mrs M	10 00	Behney, Edwin H	1 00
Arms, Geo C	10 00	Bickenbach, Mr & Mrs	1 00
Armstrong, Alice	50	Bickne[illegible] Sarah	1 00
Arnold, Mrs A	55	Bidwe[illegible], Edwin	2 00
Arnold, Lottie	50	Birley, Wm	1 00
Arnold, Nettie	50	Bish[illegible] David E	1 00
Atwater, L C	25	Bit[illegible]r Dr & Mrs	5 00
Avery, E W	25	B[illegible]s J A &	1 00
Ayers, M	2 00	Total	$71.16

A TYPICAL VILLAGE IN INDIA.

Our India Famine Fund Distributors.

Forty New Stations Opened and Relief Funds Cabled to American Missionaries at Each Point.

Station.	Name of Missionary.	Denomination.	Am't Sent.	Station.	Name of Missionary.	Denomination.	Am't Sent.
Bombay,	Bishop J. M. Thoburn,	M. E.,	500	Udayagari,	Rev. W. R. Manley,	Baptist,	500
Byculla,	Rev. Justin E. Abbott,	A. B. C. F. M.,	500	Palmur,	Rev. W. E. Hopkins,	Baptist,	500
Cumbun,	Rev. John Newcomb,	Baptist,	500	Hurda,	Rev. G. L. Wharton,	Disciples,	500
Manipuri,	Rev. H. M. Andrews,	Presbyterian,	500	Muttra,	Rev. J. E. Scott,	M. E.,	500
Damoh,	Rev. J. G. McGavran,	Disciples,	500	Narsingpur,	Rev. J. O. Denning,	M. E.,	500
Poonah,	Miss Bannister,	Salva. Army,	500	Meerut,	Miss Anna E. Lawson,	M. E.,	500
Lucknow,	Rev. E. W. Parker,	M. E.,	500	Dindigul,	Rev. Edward Chester,	A. B. C. F. M.,	500
Sitapur,	Rev. P. T. Wilson, M.D.,	M. E.,	500	Madura,	Rev. Jas. E. Tracey,	A. B. C. F. M.,	500
Rahuri,	Rev. W. O. Ballantine,	A. B. C. F. M.,	500	Secunderabad,	Rev. W. B. Boggs,	Baptist,	500
Ahmednagar,	Rev. James Smith,	A. B. C. F. M.,	500	Nalgonda,	Rev. A. Friesen,	Baptist,	500
Ongole,	Rev. John E. Clough,	Baptist,	500	Nursuravapetta,	Rev. W. Powell,	Baptist,	500
Nellore,	Rev. David Downie,	Baptist,	500	Bareilly,	Mary E. Bryan, M. D.,	M. E.,	500
Allahabad,	Miss M. C. Lathrop,	W. U. Miss. B.,	500	Moradabad,	Rev. Lewis A. Core,	M. E.,	500
Calcutta,	Miss S. F. Gardner,	W. U. Miss. B.,	500	Lodiana,	Rev. A. H. Ewing,	Presbyterian,	500
Bilaspur,	Mrs. Mary D. Adams,	Disciples,	500	Lahore,	Rev. H. C. Velte,	Presbyterian,	500
Lucknow,	Col. Eolwar Das,	Salva. Army,	500	Allahabad,	Rev. C. A. Janvier,	Presbyterian,	500
Cawnpore,	Rev. C. G. Conklin,	M. E.,	500	Jhansi,	Rev. J. F. Holcomb,	Presbyterian,	500
Aligarh,	Rev. Jas. C. Lawson,	M. E.,	500	Kanigiri,	Rev. Geo. H. Brock,	Baptist,	500
Sholapur,	Rev. Chas. Harding,	A. B. C. F. M.,	500	Ahmednagar,	Rev. R. A. Hume,	A. B. C. F. M.	500
Satara,	Rev. Henry J. Bruce,	A. B. C. F. M.,	500	Vinukonda,	Rev. Frank Kurtz,	Baptist,	500

Total,	$20,000
Total previously sent as per list Feb. 17,	5,000
Cabled to Governor-General's Relief Committee at Calcutta,	5,000
Total Amount Forwarded to Date,	**$30,000**

Blencowe, Mrs 2 00
Blish, Mrs E W 1 00
Boice, Mrs Hiram 1 00
Bollman, Geo 1 00
Bond, A M 2 00
Bradley, Mrs M 25
Branson, Ruby 50
Brentlinger, Mary F 25
Brick, Manning O 1 50
Brooks, Mrs. & Anna Fowler 2 00
Brown, Mr & Mrs 5 00
Burford, John 1 00
Burnett J 50
Buehler, David 1 00
Bachelder, H A 1 00
Bacon, T C 5 00
Bains, W F 1 00
Baker, Mrs Augusta 1 00
Ball, E C 2 00
Barbour, Ines 25
Barnes, M A 1 00
Bartlett, Helen 1 00
Barton, A I 10
Baxter, I B 2 00
Baum, Mrs J C 2 00
Beach, Mrs I A 2 00
Bechtel, Mrs Mary 5 00
Beebe, C P 50
Beesly, David & H 1 00
Bennett Alice H 1 00
Benz, Katie 50
Bergstresser, Mrs E L & children 5 00
Berry, Hamer 1 50
Betz, Mrs Martin 1 00
Bewley, Mary A 1 00
Bird, W N 2 00
Bishop, Mrs I T 2 00
Bishop, Mrs E W 5
Bitz, John 2 00
Blackmon, J P 5 00
Blackmore, Chas 50
Blake, M T 1 00
Boardman, Mrs I E 2 50
Bogenholm, Wm 1 00
Boggs, Emma 2 00
Boldie, Harry 35
Bonney, Mr & Mrs G H & son 1 25
Booth, Mrs S M 5 00
Bowles, Mary A 5 00
Boyer, Mrs & dan's 2 00
Bradfield, Essie 1 00
Bradley, G B Jr 2 00
Braeden, Lizzie 50
Braislin, Rev G 25
Bramley, Mrs I. 1 00
Briggs, Mrs Lucena 5 00
Broadbelt, Mary A 50
Brouse, Mrs A W & Jessie 1 00
Brown, F 50
Brumfield, Mrs J T 1 00
Bryan, Mr & Mrs T H 2 00
Bull, Mrs Esther 2 00
Burgess, R L 25
Burningame, C W 2 00
Burlson, Mrs Martha, & Mrs A A Sly 2 00
Butcher, Mrs S 2 00
Bensor, Mrs Geo 2 00

Callis, W 1 00
Campbell Joe 25
Campbell, Mrs M M 2 00
Cannon, Violet M 1 00
Carver, Miss N M 1 00
Cary, Mrs Wolcott 4 00
Cassell, Mrs John 1 00
Chamberlain, I J 1 00
Chamness, Jane C 1 00
Chapin, Ann 1 00
Cheney, Cedora 8 50
Chisholm, A & Sons 3 00
Clark, G G & family 1 00
Clarke, C F 1 00
Clemens J B 3 00
Clements, Mrs J L 1 00
Cole, F F 1 00
Coleman, Mrs C 2 00
Combs, Mr & Mrs W H 2 00
Cooper, Mrs 50
Cooper, John 25
Corby, A B 50 00
Cortess, Mrs M A 2 00
Cox, Ella C 60
Crain, A A 1 00
Crispen, John 25
Cadwallader, Chas 1 00
Campbell, Anna S 50
Campbell Mary E 50
Cappell, Mrs 1 00
Carlson, Julia 1 25
Carter, Miss M L 50
Carter, Mrs Willis 1 00
Carthch, Mrs M J 1 00
Caskey, Mr & Mrs J A 1 60
Cason, H 50
Cankins, Mrs H H 1 00
Chamberlain, Rollo F 1 00
Chapman, Mr & Mrs H O & Sarah Stanton 3 00
Charles, Mrs C M 2 00
Chase, J S 5 00
Cheney, Jessie 10
Chermock, Mary 20
Chiming, A W 2 00
Chuning, Mrs A W 2 00
Christholm, L 5 00
Christenson Magnus 50
Church, Leslie L 10
Constable Catharine 5 00
Cope, Mr & Mrs E F 5 00
Corpolouin, J Jn 1 00
Corliss, D O H 1 00
Coverdell, Chas 3 50
Cramer, Nora L 2 00
Crane, Mrs 1 00
Crane, J S 1 00
Crane, M H & family 4 00
Crasey, I R 1 00
Curtis, Mrs O H 40
Cannon, W L 10
Cline, Harry 4 00
Cone, Charles 1 00
Compton, Mrs A 1 00
Connors, Miss W H 1 00
Conrad, D W 2 00
Croft, Sarah 1 00
Cross, L 50
Cross, Susie 1 00
Cunningham, Mrs H M 1 00
Cunningham, Mr & Mrs E I 1 00
Curtis, Mrs H 1 00
Cummins, Mr & Mrs R G 1 00

Davis, Miss S 2 00
Davis, Mrs E I 1 00
Daniel, John P, Geo I & Nellie 3 00
Davis, W E 25
Day, John W 50
DeHaan, A 1 00
Dempster, H 1 00
De Pree, Mrs W A 1 00
Derbyshire, Mrs 1 00
Dietz, Mr & Mrs P 1 00
Dilley, Lawrence O 2 00
Dunlap, Frank 3 50
Donegh, Alex 2 00
Dore, Hattie M 2 00
Downs, Alice 1 00
Draen, Mrs Romaine 1 00
Duckwall, Enln 1 50
Dale, Thos & friends 2 25
Dater, H Newton 10 00
Davenport, Mrs W 10
Davenport, W A 5 00
Davis, F W 1 00
Davis, Mrs H 05
Davis, S M 1 00
Davis, T T 1 00
Day, Mary E 2 00
Day, Silas J 2 00
De Bower, E F 1 00
De Bower, Emily 1 00
De Bower, Louise 1 00
De Bower, Mr S 50
De Bower, Tillie 50
De Haan, A 1 00
De Leeuw family 1 75
Delong, Mrs Isaac 50
Devitt, Lee 50
Devitt, Louis 1 00
Devitt, Mrs Westley 50
Devitt, Wm 1 00
Dikeman, Miss M A 50
Dicks, Dr 25
Dietz, Hora E 1 00
Dirwin, Ruth, Marz 1 00
Dodder, Mr A Mr 1 00
Donnell, Edith 1 00
Dosker, Mrs C 2 00
Doty, Alice 1 00
Douglas, Maggie S 1 00
Douglass, M A 1 00
Dox, Mary L 1 00
Dresser, Mary A 1 00
Drew, E H 1 00
Drummond, Dan'l 5 00
Dugliy, Fletcher and wife 2 00
Dunkeld, Mary 1 00
Dunklee, F Y 1 00
Dunstone, Mrs Elizabeth 1 00

Eisenbran, Mary 1 00
Elam, C C 1 50
Elam, Robby 50
Erwin, Mr 1 00
Essex, Mrs 4 00
Eversole, H 50
Eychaner, A J 4 00
Eaton, Mrs Anna R 2 00
Edmunston, Wm J 50
Elliott, Mrs J A 1 00
Emerson, Mrs A A 1 00
Emmons, F M 2 00
Evans, S J 10 00

Farley, Mrs E 2 00
Ferrett, Mrs Jane 1 00
Fishburn, Mrs Lizzie 5 00
Fisher, E H 5 00
Fisher, Wilma 2 00
Folwell, Jennie E 2 00
Furst, D P 1 00
Frank, C F 1 50
Franks, Mrs Fred 1 00
Franks, Mr & Mrs D. 5 00
Friend, Mrs F G 1 00
Friend, Sadie E 1 00
Fuller, E 50
Failer, John 25
Farrington, Miss S 1 00
Fay, Lee 50
Fenner, Mrs F E 1 00
Fidder, J G 1 00
Fisk, Jas 26
Finch, Mr & Mrs C 3 00
Foster, Mrs A A 1 00
Fox, F H 5 00
French, Mrs Dr 50
Freshwater, Reuben 1 00
Freshwater, Sarah 50
Freshwater, W H 1 00
Fusser, H 2 00

Gale, Clara 3
Gazariem, G 1 00
Gibson, Mary V 1 00
Gillan, Francis 1 00
Gleason, Louise M 1 00
Goldsworthy, Mrs M M 2 00
Grabill, C L 10 00
Graffam, Helen 3 00
Graham, Mrs A 30
Graham, Mrs J 50
Graham, Mrs J 50
Green, Mrs Henry 1 00
Greenburg, Esther 1 00
Greenoe, Mrs Bessie 1 00
Gregson, Elizabeth 1 00
Gunn, Mrs Agnes 1 00
Gunn, Theo 1 00
Guy, William 2 00
Gage, Mrs I K 1 00
Galbraith L W 1 00
Garbutt, Henry 1 00
Garrett, Mrs M S 2 00
Gibbs, Bernard 5 00
Gibson, Hattie 25
Gibson, Sam'l 25
Giles, H 1 25
Gillibrand, Mrs H R 1 00
Ginther Paul 3 00
Glazier, Mrs C H and Willard L 3 00
Glenn, W M 1 00
Glover, Mrs Jean 3 50
Golden, Mrs S N 1 00
Greer, S A 2 00
Griffiths, A S 1 00
Griffiths, Mrs H 1 00
Gring, Anna M 1 00
Gripman, Silas 3 00
Grisham, Emma 05
Grisham, Mrs Lon 1 35
Gustus, Jennie 1 00
Gutchall, Jacob 5 00

Haines, Mary J 1 00
Hamilton, D M 50
Hamrick, Mrs M L 1 00
Hanson, Mildred 1 20
Harbert, I G & family 2 00
Hardy, Mrs E A 1 00
Harris, Edith 1 50
Harris, Ryo G 1 00
Harris, Mrs H 1 50
Hasen, Ida L 10 00
Hasen, Sevan 10 00
Hasdeman, Miss A 50
Hess, Pascal G 1 00
Hess, Peter J G 2 00
Hesley, Sallie 10 00
Hesse, Sarah A 2 00
Higgins, I & G 1 00
Hill, Mrs 50
Hinckley, Mr L 50
Hinman, Mrs I F 1 00
Hinshaw, Albert W 1 00
Hobbs, Mrs A 5 00
Hodges, Bessie 3 00
Hoge, Mildred 50
Holum, O S 1 00
Hood, Mr 25
Hood, Harvey 50
Hoyt, W I & wife 1 50
Hubbard, Mrs L M 2 00
Hunt, Vida 1 25
Hutchinson, C C & family 2 00
Hof Miss J and Mrs H Pens 5 00
Haines, W A 1 00
Hale, Carlos 5 00
Hale, Mrs Carlos 1 00
Hall, Jas 1 00
Hall, Mrs N B 25
Handel, Mrs D 50
Harrison, J. wife and child 1 10
Hartman, Mrs H 1 00
Hartshorn, Mrs F C 1 00
Harvey, Mrs Wm 3 00
Hateb, M M 5 00
Hauseman, Mrs A C 5 00
Heath, Alma A 2 00
Helmich, E F 3 00
Hendershot, D A 5 00
Henderson, Mrs M A 2 00
Herndon, Mary 8 00
Herr, M Lizzie 3 00
Herron, Mr & Mrs C 5 00
Hickman, Mrs W S 10 00
Highburger, D & family 1 00
Hill Mr & Mrs J 6 00
Hinckley, Mrs Emily 1 00
Hine, David W 5 00
Hine, Delilah 5 00
Hoffman, Geo W 1 00
Hogg, Mrs J O 50
Holingren, T & E 2 00
Holt, J A 50
Horner H 1 00
Howell, J B 1 00
Howland, Mr & Mrs G H 5 00
Hoyt, Mrs John 5 00
Hubbell, H M 5 00
Hughston, R 2 00
Hulse, J A 2 00
Humphrey, C M 2 00
Hunt, A W 50
Hunt, I B 1 00
Hurd, Mrs Ellen A 1 00
Huston, Samuel 100 00
Hadley, M A 2 00
Holman, W R 1 00

Inch, Louisa 1 00
Igon, John 3 00

James, Mrs Ellen 2 00
Jenkins, Mrs V T 3 00
Jewell, Emma A 2 00
Jennings, Mrs A C 1 00
Jessup, S 1 00
Johnson, Mrs C A 1 00
Johnson, Mr & Mrs M A & Little Ruth 1 25
Johnson, Mrs M L 2 00
Johnson, Mamie H 1 00
Johnson, Mattie 25
Johnson, Reuben T 1 00
Johnson Reubie 25
Johnston, Wm 25
Jeffries, M D 1 00
Johnson I B 25
Johnson, Wm 1 00
Johnson, Mrs Wm A 1 00
Jones, A B 25
Jones, Mrs M F 1 00
Joslyn, Mrs A O 1 00
Joy, Mrs J F 1 00
Julian, T G 5 00

Kellogg, F G 1 00
Kendall, Mr & Mrs 1 00
Kimble, Mary M 50
Kinney, Henry S 5 00
Kirchner, Mrs A 2 50
Kitty, James 2 10
Knight, R V 3 00
Krusy, Mr 25
Krueger, Herman 1 00
Kaufman, Mrs Clara 50
Kennedy, Harry 5 00
Kennedy, Jennie N 1 00
Kerner, Mrs J 50
Kimble, H B 25
King, Mrs Chas 1 00
Klingensmith, Esther 1 00
Kobel, J 25
Krohn, S M 1 00
Kuney, Fannie 1 00

Lambert, Mrs K L 1 00
Lamklin, A 10 00
Lamklin, Mrs A 5 00
Lane, Mrs F 2 00
Lane, Wm P 2 50
Langill, Mrs E B 25
Leiser, Mrs John G 1 00
Lewis, Harriet 1 00
Lacey, Mrs Anna 1 00
Lindsley, Blanche 1 00
Lindsley, Mrs H 1 00
Lindsley, Mrs W 25
Lisle, Mrs Carlos 2 00
Linson, J & M Burns 5 00
Logue, Nellie J 50
Lott, Mrs Wm F 1 00
Lurkins, Mrs 50
Lyle, Mrs A M 25
Lyle, John 50
Lyle, Levi 50
Lyle, Mrs Marshall 1 60
Lyle, Melvin 1 00
Lyle, Mrs Oliver 1 00
Lyle, M S W 25
Lynde, Isabella 1 00
Lyon, A A 1 00
Lyon, Mary F 1 00
Lambeth, Mr & Mrs G J 2 20
Lake, Henry & family 1 75
Lambeth, H N 25
Leenhouts, Mr & Mrs 2 00
Lefever, Emma R 1 00
Lepper, Mr & Mrs A H 2 00
Lester, Henry 1 60
Levin, S P 1 00
Livermore, Mrs G T 1 00
Logan, James 1 00
Longenecker, I K 5 00
Long, Geo's family 11 00
Love, Mrs W D 1 00
Lowery, J A 1 00
Lowery, Mrs Laura 25
Lucas, Mrs 2 00
LaDow, C 10 00
Lund, A W 5 00
Lyons, Mamie 1 00

McArthur, S R 1 00
McCall, Josbua 50
McCoil, Miles 25
McClanghertv, J C & wife 2 00
McChintock, Mrs 1 00
McCormick, John 2 00
McCollar, Glennie 1 00
McGithn, C B 1 00
McIntyre, Moses 1 00
McKee, Leoti 1 00
McKeesee, Cassie 1 00
McLeese, J 25
McDonald, Geo W 2 00
McFarlan, C M 1 00
McGee, Grace O 1 00
McKenzie, Katie 1 14
McLane, Mrs J 1 00
McMillan, A 1 00
McSweeny, F 10
Magee, M & Mrs 2 00
Mailley, Mrs W A 1 00
Malcolm, Wm 5 00
Mann, H J & wife 5 00
Mason, Mrs 50
Mathews, E & niece 2 00
Mathews, Mrs S A 25
Mathews, S I D 2 00
Mattick, Annie 1 00
Maxwell, Miss & Miss Kauth 1 00
Meacham, E E 3 00
Meals, Mrs K 2 00
Merrill, Mrs A M 1 00
Merryman, Dr T J 1 00
Mesenbring, Otto 5 00
Miett, Mrs Jos 1 00
Miller, I B 4 00
Miller, Marion B 1 00
Miller, Mrs Phillip 5 00
Miller, W J 4 00
Mills, Mrs C D 1 60
Miles, J H 1 25
Mogenson, R 1 00
Montgomery, W J, school & friends 9 00
Moor, Miss T H & sisters 1 25
Moore Emma E 1 00
Moore, Rev Geo W 1 00
Moore, Johnnie 20
Moore, Mr & Mrs R A 1 00
Moore, Mrs S J & son 1 00
Moorhead, Mrs 1 60
Moorhead, Laura 1 00
Moorhead, May 25
Moorhead, Robbie 25
Moorhead, W G 25
Moorhead, Willie 25
Morehead, Sam'l 1 00
Morgan, Currie E 1 00
Morgan, Mrs Lilly 2 00
Morris, Mr & Mrs J I 2 00
Morse, Alberta S 10
Morse, Anna H 2
Morse, Bertha 52
Morse, Ethel P 10
Morse, F E 50
Morse, Lawrence 2
Moser, Mrs L A 2 00
Muchmore, Mrs 1 00
Munson, M B 1 00
Murdick, Mrs H 25
Mygatt, Mrs A E 5 00
Margrave, A W 25
Margrave, Nellie 25
Nelson, Bessie E 2 00
Norton, Currie & Addie 1 00
Nelson, Chas 1 00
Nelson, Nellie 1 00
Newsom, Kate 68
Neuntker, Rev F and Adlane 5 00
Northrop, Mrs W F 3 00
Nesbitt, Clara 1 00
Oak L F 1 00
Oerth, Arnold 4 00
Oles, Harry 50
Orr, J 50
Overpeck, Mrs S 1 00
Owen, Mrs 50
Ober A L 1 00
O'Brian, W L 25
Odell, Earl & Karl 2 00
Odell, I W & wife 1 00
Overton, Merle L 1 55
Parrish, Herron 1 00
Peake, Fred 3 00
Peterson, Mrs A 1 00
Peterson, August 1 00
Peterson, Mrs J F 1 00
Peterson, Peter 1 00
Peterson, Mrs S 1 00
Pettengill, Miss M M 2 00
Phster, Dr Abo 5 00
Phillips, Jacob & wf 3 00
Phillips, W A & fam 2 00
Pierce, Mrs J B 5 00
Pleune, Mrs M C 1 00
Pollock, John 2 00
Polson, A 5 00
Potts, F 50
Puteamp, Wm 2 00
Paddock, Howard 25
Paddock, Minnie 25
Paddock, Stanley 50
Page, C E 25
Page, Mrs C P 5 00
Palmer, John D 2 00
Parker, Mrs A L 1 00
Parker, E W 50
Parthemer, Hattie 1 00
Patterson, Hattie 10
Patterson, Jennie 5 00
Patton, John 10 00
Payne, Charles 1 20
Pearson, H 1 00
Penhale, Emma 50
Phillips, B M 3 50
Phillips, Mrs T R 2 00
Power, Henry C 1 00
Powles, W E 5 00
Phelps, J H 25
Pratt, Geo D & wife 2 00
Prevost, Geo & Chas 2 00
Provo, Fred 1 00
Park, Bessie C 1 25
Park, Beth E 45
Park, Margaret A 05
Park, Sadie A 25
Pasell, F H 3 00
Quivey, Edwin 1 00
Randolph, Jessie C 1 00
Raynor, Mrs H 1 00
Reed, Mrs S E 1 00
Reinart, Mr & Mrs J 60
Richard ou, Mrs D D 1 00
Richardson, N & wife 5 00
Richardson, Mrs W H 1 00
Ricker, Mr & Mrs A 2 00
Ring, Mrs L A 1 00
Robinson, Mrs Isabel 1 00
Robinson, Mrs T C 1 00
Robinson, W W 1 00
Robinson, Mrs W 2 00
Roe, Mrs J G 1 00
Rutgers, M E & D E Burgess 1 00
Raley, Mrs S 1 50
Rawlings, Mrs John 3 00
Remmond, Mrs Wm 1 00
Rhine Mrs C 4 00
Rice, Mrs W B 5 00
Stern, Mr 50
Stevens, J B 5 00
Stirratt, Robt 2 00
Stirratt, Mrs Robt 2 00
Stults, Mrs W P 2 00
Stuart, Mrs J D 1 00
Sutsman, J S 2 50
Suydam, Mrs Mary B 5 00
Swanson, N P 1 00
Sweet, Miss Josie 1 00
Swett, Chas D 1 00
Swett, Mrs Kate C 1 00
Swift, Mrs Martha 1 00
Sybilsky, Mrs J 1 00
Sample, Glen 1 08
Sample, Maude 1 08
Sample, Willie 1 08
Sanders, F E 1 00
Schulte, Ernest 1 00
Schwartzer, Carrie & Lillie 2 00
Scilley, H 2 00
Scott, John T 1 00
Seward, Mrs M E 1 00
Schearer, A K 10 00
Shephurd, F C 25
Sherwood, I Y 3 00
Shirich, Susan 1 00
Short, J S 5 00
Short, Ruth, Vera & Theron 1 50
Short, Will & Mrs N H 5 00
Shultz, C A 2 00
Simpson, Ann 1 00
Simpson, Date 5 00
Simpson, H A 5 00
Sinks, Carrie 1 00
Skeen, Mrs Mollie F 1 50
Skinner, Mrs W A 1 00
Smallwood, Delsia 1
Smiley, Anna B 5 00
Smiley, W A 2 00
Smith, Ann Eliza 5 00
Smith, E M 2 00
Smith, Elien E 2 00
Smith, Mr & Mrs E 1 00
Smith, Ethel 5
Smith, Mrs S A T 50
Snowden, Geo 2 00
Snyder, Mrs M W 50
Solins, Emma 1 00
Sonders, M C & family 6 00
South, Bertha 20
Sovery, Miss 17
Spence, H 5 00
Spencer, Mrs 2 00
Spillman, Mrs 50
Spooner, Irving E 5 00
Spoor, Kirk 3 00
Spoor, Leone 50
Squire, L M 2 00
Standish, Lizzie 50
Stands, Mrs Grace 50
Stands, Mrs L H 25
Stem, Mr I. 25
Steele, Harry 1 00
Stehman, Mrs I D 1 00
Stewart, Little Paul 05
Stoebe, C A 5 00
Stone, J O 1 00
Stradinger, G J 2 00
Strickling, Mrs Lizzie 3 00
Suez, Maria 1 00
Swearingen, E G 1 00
Sweatingen, Eddie 1 00
Shepard, Lena A 50
Tate, Mrs H M 2 00
Tate, Mrs W C 25
Tatro, Abbie 1 00
Tatro, Havilla 1 00
Taylor, Mrs 1 00
Ten Elshof, Henry 1 00
Thomas, D 2 00
Thompson, Emily M 1 00
Thwcatt, Mrs M W 1 00
Tindall, B 1 00
Traviss, Mr & Mrs Z P 1 50
Trebeis, Miss 25
Tregoning, Mrs 50
Trumbore, Ella 25
Tull, Mary 1 00
Turner, Mr & Mrs T & dau 3 00
Taylor, Mrs 50
Ten Hope, Mrs J 1 00
Tennis, F M & children 1 30
Tewel, Mr & Mrs H A 5 00
Thies, Mrs 25
Thompson, Mrs W A 50
Thrall, G C 50
Thurber, Benj 2 00
Tillotson, Mrs J M 2 00
Toolleson, Mrs G 3 00
Trepess, Mrs S J 2 00
Turrell, Mrs S 2 00
Trish, Mrs 35
Tucker, Nath'l 1 00
Upham, Mrs H 2 00
Valentine, Martha H 2 00
Van Burk, A S 2 00
Van Wely, Mrs H 1 00
Van Winkle, Mrs A 1 00
Vivian, R H 1 00
Vivian, S G 1 00
Vander Schmur, Jacob 1 00
Vander Werp, Birdie 1 00
Vander Werp, Edna 1 00
Vander Werp, J D 2 00
Vannice Mrs 1 00
Van Ostin Mrs 1 00
Vermillion, Emma 1 00
Visser, Geo 1 00
Vose, P F 25
Wachtel, D E 1 00
Walker, Mrs 1 00
Walker, Mrs M A 1 00
Walker, F J 1 00
Waring, Robt 2 00
Warner, Mrs J E 1 00
Warren, Maria L 1 00
Waters, Mrs M J 1 00
Weaver, R M 1 00
Weiner, Orlando B 1 00
West, Geo G 10 00
Wetherley, Mr & Mrs B F 3 00
Wickman, F & wife 2 00
Wilcox, Anna 1 00
Williams, Miss, S S Cl 1 90
Williams, Mrs F M 1 00
Williams, Mrs M G 1 00
Williams, Mrs Mary 2 00
Williams, Mrs W C 2 00
Williams, Wm J 1 00
Willing, Dr Mary 25
Willson, A C V 1 00
Wilson, Mr & Mrs J F 2 00
Wilson, J LeRoy 25
Wils n, I T 1 00
Winson, Saml 25
Winch, Mr & Mrs J W 2 00
Wingo, Miss N J 1 00
Whittle, P C 1 00
Wyhe, Helen 2 00
Wadsworth, M M 2 00
Wade, Mrs S E 1 00
Wakoun, L
Walker, T A
Wallick, Geo W
Walters, W L
Ward, Jennie
Ward Rivera, V & Mrs E J
Ware, Wm F
Warham Mr & M
Warnock, Mrs W
Warren, Mrs Ja
Warren, Mrs M
Warwick, Jesse
Warwick, Sarah
Warwick, W R
Watson, Aggie I
Webb, J B
Weirich, Jacob
West, Mrs Jno
White, O W
White, R W L
Whit, Walter
Whyte, J
Wiggins Alfred
Wiley, G L and
Wiley, Mabel
Wiley, Mrs R M
Willey, Fannie
Williams, Ella
Williamson, E I
Wilson, O R &
Sparkman
Wilson, Robt J
Wolcott, C L
Wolford, B F
Wollerman A J
Woodard, O J
Woodward Fr
Woodward Geo
Woodward, Wa
Wright, Mrs E
daughter
Watts, O F
Young, Rev V
Zell, Alice T
Zouck, Mrs
Zuehan, J J

Anonym

A friend, Sac Ci
H C K, Roxbu
F W L, Chicag
S J M, Reed's
W F, Greene
C L S & wife, I
C S W, Chicago
F Donaldson
S P L, Hanover
E A S, Yuba Ci
T B F, Nelson
J J S, Poplar
H S S, Freeport
M I M, Mt Vern
R R N, Mass
J, Sheppensbur
X Y Z, Westpo
W B R, Camden
B W, Morrison
R F E, Cincinn
E I M, Auburn
J H N, Ronks
C R, Newark
S, Bangor
M, Charlton
LBP, Le Rayes
Mrs W J M, Lan
T W, N Y City
M S V H, Gil
Mr & Mrs F O
W A G, Milton
J S S & R I, Woo
J H K, Phila
M E B, Jersey
W L G R, Mich
E S L, Edenbur
E M K, Nazare
L V H, Balto
G C W, Toledo
N H D, Murray
B, Ellenville
W P, Ellenville
E M F G, Otto
J M A, Browns
N C M, Nunda
Mrs M S W, Cerre
A M H, Lowell
Mrs J, Ann Arl
Mrs A H, Keen
S L T, Woburn
N H, Slate Lick
J B G, Bunker I
M J E, E Canaa
S E F, Akron
Mrs M J H, Milwa
M H R, Lawren
F, Upper St Cla
Mrs M A R, K
L M S, Receivill
A B C, Garfield
C A W, Adams
E L K, Chicago
L T, Elkhorn,
Mrs. M A B, Fa
H E H, Johns
Mrs H & Dau
Turbotville
Christian I
Victor
I H N, Santuel
Reader, May's
Subscriber, Yan
Dover
Y P S C E
Ch, No Attle
C E Soc, Elys
Y P S C E, New H
ny Presb Ch
Hasty Y P S C
Barnes Anglin
Howland
Ladies Aid So
Ch, Williams
2 ladies, Pompt
Child's Mis S
Ch, Yarion
First Ref Ch
Holland Chr R
S S Deer Loc
Tulare M E S
So B way Heigh
Deewyer
First Bapt Ch
sterdam
A little band of
Ions, Oakvil
Pella S Grade
Goshen S S
Kennebecker
Fort Keogh S
Wartburg read
friends
Epw League,
Tirmshed Sun
Lancaster
One of His Se
Somerville

Turbotville Page. 166

NATIVES IN A BAZAAR IN INDIA BUYING GRAIN FROM THE BUNNIAHS.

A characteristic scene in India is sketched by the artist of the London "Graphic" in this picture. The native who is dependent for his supply of food on the Bunniahs, or grain sellers, frequently mortgages his earnings for years ahead to the Bunniahs, who, in time of scarcity, diminish the supply they give to their debtors, much to the dissatisfaction of the latter. The artist depicts the Bunniahs weighing the grain as it it were gold dust, and the hungry natives protesting and pleading for more.

Anson, Mrs J E. 2 00
Andrews, T R . 1 00
Laura J . 2 00
Mrs Lizzie . 2 50
Ann, A H . 2 00
d, John . 1 00
son, David . 5 00
der, Miss E . 1 00
J . 1 00
Mrs R . 1 00
Cara S . 1 00
Mary E . 1 00
Mrs Abner . 2 00
Randell . 1 00
B . 1 00
Walter J . 1 00
Mrs Otto . 5 00
yron . 1 00
d, Mr & Mrs J Q . 2 00
Mrs M . 1 00
Edw . 1 00
T R . 1 00
Mrs Hester B . 5 00

B John H . 1 00
Miss C H . 25
L H . 2 00
Mr & Mrs J . 3 00
Mrs Maria . 3 00
Mrs Annie L . 1 00
Philip . 2 00
nk & Dykstra . 2 04
B P . 1 00
Peter . 50
y, Elizabeth . 1 00
Mrs A . 1 00
Wm T & wife . 2 00
Mrs J & family . 5 00
Mrs H G . 1 00
in, Florence . 1 00
n, Mary E . 1 00
L P . 1 00
v, Martha and daughter . 2 00
ar, L L . 2 00
Jessie . 1 00
m, F H . 1 00
tt, Hattie and . 2 00
n, T J . 1 00
Mrs J. E . 10 00
er, T D . 1 00
Christian . 1 00
Geo W . 1 00
t, Mrs L C . 1 00
man, Mrs L M . 10
rs, R L . 5 00
er, Fred . 2 00
r, E S . 1 00
nger, David . 2 00
Mrs Mary M . 2 00
Mrs J D . 2 00
well, Nellie B . 1 00
slee, Mrs W E . 2 00
B J J . 1 50
B A E . 1 00
Geo . 1 00
M L . 1 00
Baker, Jno J . 3 00
Barnie, E . 50
Belen, Ed . 2 00
Bailey, Mrs Z M . 1 00
Binhahn, A F's sand girls . 1 30
Beard, Samuel . 2 00
Beg, Edith L . 1 00
Beg, Mrs Wm M . 2 00
Belton, Mrs S H . 1 00
Beton, W B . 2 50
Bell, Mrs Mary D . 5 00
Bailey, A J . 5 00
Best, Mr & Mrs . 5 00
Bess, Mrs Olive . 1 00
Brett, B . 2 00
Bivett, Harry . 60
Bynn, Mrs Elmer C . 2 00
Bynn, Mrs Geo . 1 00
Bynn, Mrs Wm E . 1 00
Bruning, Alice . 2 00
Bee, Robt . 1 00
Bant, Mrs Thomas, rs F H and Mrs I Stevens . 1 00
Bxman, Mrs C F . 1 00
Bxwalter, M M . 1 00
B, Mrs T C . 1 00
Bnell, Mrs E . 5 00
Bting, M Olive . 1 00
Bbank, Walter . 1 00
Bchell, John A . 1 00
Bgess, Myrt . 3 00
Berfield, T . 1 00
r, Bella . 1 00
Bkquhonn, S W . 2 00
Cote, A J . 1 50
Bndler, W D . 50
Bsford, N A . 50
Breland, E . 1 00
Bnford, CC . 25
e, E E . 1 00
Brk, Robt . 5 00
le, H . 5 00
Bly, Mrs C . 1 00
Bdwell, M L . 1 00
Bliston, Mrs Addie . 1 00
Bneron, J R . 1 00
Bmp, M E . 5 00
Bmp, W L . 5 00
Bmpbell, A G & family . 1 75
Bmpbell, Mary B . 1 00
Bmpbell . 25 00
Bmpbell, Mrs Wm . 1 00
Bmble, Mrs E A . 5 00
Bryester, Mrs Emily . 1 00
Bruthers A K . 5 00
Bsh, Balto . 1 00
Bsh, K C, Mo . 2 00
Baffee, D B . 1 00
Brk, Mrs A . 1 00
Brk, E M . 1 00
Brk, R M . 1 50
Brk, Mrs S F . 1 00
Bemeusen, G M . 1 00
Bemensen, Vernon . 05
Behran, Mrs T A . 1 00
Becken, S E . 1 00
Bnran Farm . 1 60
Bburn, Mrs Susan . 1 00
Bby, Mrs C M . 1 00
Bbert, Mrs C S . 3 00
Bie, Mrs Harrison . 1 50
Bie, Mrs W H . 1 00
Brnstock, Mrs C T . 1 00
Bonnell, Mrs John . 1 50
Bck K B . 2 00
Bok, Mrs K B . 2 00
Bck, Jay B . 1 00
Booper M J . 1 00
Booper, Richard, Mrs R and N J Gorsnch . 3 00
Botton, Chas . 1 00
Bontney, David . 1 00
Bowan, Mrs Christina . 1 60
Box, Mrs C . 1 00
Brise, B F . 1 00
Brockett, W L . 5 00
Broft, Wm . 1 00
Brookston, Mary I . 2 00
Cromwell, A . 2 10
Cronk, G H . 1 00
Crossen, Mrs John & Mrs M . 2 00
Crother, Mr and Mrs J W . 5 00
Cross, Mrs Calista . 1 00
Crowell, Mrs S . 1 00
Cundy, Cora H and Humphrey Mary J . 2 00
Curtis, Mrs L E . 1 00
Cusuman, Mrs H B . 10 00

Dale's, Miss T. S S class . 25
Danboro, C F . 2 00
Daniel, Mrs V . 1 00
Dart, Chas J . 4 00
Davies, Robt L . 3 00
Davies, Mrs Edward J . 5 00
Davis, Mr & Mrs G B . 2 00
Davis, Grace W . 2 00
Davis, Mrs John J . 2 00
Davis, Mrs Sophia J . 1 00
Dekle, E N . 5 00
De Nault, Mrs J B . 1 00
De Nault, Wilbert B . 1 00
De Puy, Mrs Geo . 5 00
De Swarte, Jno . 3 00
Dickson, Mrs S F . 5 00
Dietz, Mrs B E . 1 00
Dietz, E G . 1 50
Diffenbacker, E L . 2 00
Diggs, Mrs Ella V . 1 00
Dixon, Mrs Ada L . 5 00
Dixon John . 50
Doll, Mrs & children . 2 50
Donidson, A P . 50
Dornhusch, Mrs J J . 1 00
Dowdell's J S daughters . 1 00
Dorwin, Mrs A A . 25
Downing, Hugh N . 1 00
Downs, C M . 1 00
Downs, Maria T . 50
Drahn, Emma . 50
Dreirbach, Frank S . 1 00
Duniap, Mrs M H . 5 00
Dunn, Wm G . 10 00
Dntton A L . 3 00
Dntton, Adell . 2 00
Dyckman, Rev S B . 1 00
Dyer, Walter . 5 00
Danehower, Mrs E L . 1 00
De Lancett, Louis . 1 00
Daisy, Amordale . 50
Dickert, C H . 1 00
Dickinson, H M . 2 00
Dickinson, Jesse . 05
Dickinson, L B . 1 00
Dickinson, Richd . 05
Duckham, Mrs S . 2 50
Dunc n, Mrs Lavina . 50
Duncan, Will S . 50
Dungan, Mr & Mrs J M . 2 00
Dyer, Mrs Florrie . 1 00
Dinsmore, Geo W . 1 00

Eager, Carrie . 1 00
Eastman, Mrs C . 1 00
Ewing, Wm K . 50
Evans, E G . 2 00
Ebersole, Mrs D L . 1 00
Eddy, G Wallon . 3 00
Edde, J . 10 00
Elliott, Thos . 1 00
Ellis, T G . 1 00
Ellis, V S . 1 00
Embet, David E . 5 00
Endfield, G T . 1 00
Mrs E Englemah . 2 00
Erdman, Christine . 3 00
Erickson, Amos . 1 00
Erkenbrack, Jas . 1 00
Essiher, Mrs Geo . 1 00
Eskridge, W H . 1 00
Evans, Mr & Mrs C P . 10 00
Evans, R H . 1 00

Felger, Rev J S and wife . 2 00
Feigenspan, F . 2 00
Ferguson, Ellen . 1 00
Filton, Sarah A . 1 00
Finney, Kezia and Harry W . 3 00
Fisher, Ella . 1 00
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Skerry, L . 5 00
Spencer, Cora L . 1 00
Smith, Mrs Chris . 5 00
Saberson, Julia . 1 00
Smith, JC . 4 00
Swartz, Mr & Mrs L A . 3 00
Spivey, Mrs J K . 2 00
Sager, Mrs M . 1 00
Sargent I C . 1 00
Schryver, Mrs May . 50
Scott, F W . 10 00
Sebald, Fred . 1 25
Secor, A T & family . 2 00
Seymour, Miss E . 3 00
Shaan, Miss T . 75
Shawhan, Mrs J W . 1 00
Shear, Frances P . 1 00
Shell, Rev J W . 2 50
Shell, Mrs J W . 2 50
Shoemaker, Mrs Luther . 1 00
Sinkler, Perry . 50
Sleezer, Gertrude . 50
Sleezer, M G . 1 00
Sleyster, Mrs R . 2 00
Sly, E . 1 00
Smith, Clara E . 1 00
Smith, Edward S . 1 00
Smith, Mrs J B . 1 00
Smith, Mr & Mrs O P . 5 00
Smith, Peter H . 4 00
Smith, R A . 10 00
Smith, Thos . 1 00
Snavely, Mrs Laura . 10 00
Snedeker, Mrs W H & Mary . 2 00
Snuff, H C & friends . 5 15
Snyder, Mrs John . 2 00
Spahr, Mrs Wm . 50
Spangler, Mr & Mrs S . 2 00
Spencer, Mrs L R . 1 00
Spencer, W I . 1 00
Steele, Mrs Nettie R . 1 00
Steele, Wm H . 1 00
Sterling, Pearl . 5 00
Stockwell, A P . 5 00
Stone, Mary W . 1 00
Story, Chas N . 50
Stotler, Mrs D . 5 00
Sturtevant, Mrs Leonard . 1 00
Summerville, Nannie . 1 00
Sutphin, W H . 5 00
Swezey, Nellie . 2 00
Switzer, Mrs W . 3

Allen, Sam'l ... 5 00
" Allen, MD, W A 1 00
Alexander, T W ... 50
Anderson, Israel ... 1 00
Anderson, Mr & Mrs Jas ... 10 00
Anderson, Kath'ne M ... 75
Anderson, Maria ... 1 00
Anderson, MaryE ... 75
Abienste, Mr & Mrs J 1 00
Aldred, Mrs M ... 1 00
Allen, Mrs Eliza ... 1 00
Allen, Mrs Frank ... 25
Ames, Mr & Mrs H C 2 00
Anderson, Annie ... 15
Anderson, Mrs E D ... 2 00
Anderson, Willie ... 11
Apenhorst J ... 1 00
Arendale, J B and children ... 1 30
Asper, J H ... 5 00
Adams, R N ... 5 00
Aglard, Lina ... 50
Andrews, Mary F ... 1 00
Armstrong, A J ... 2 00

Bail, A E ... 1 00
" Bailie, Anna ... 1 00
Bailie, H M ... 1 00
Bailie, John ... 1 00
Baker, W C ... 10
Ballantine, Mr & Mrs R 2 00
Barber N F ... 3 00
Barge, E B ... 25
Barge E B children ... 1 00
Barnes, H C ... 5 00
Beckendorf, Arthur & friends ... 2 00
Beckley, Rev G ... 50
Beel, Wm ... 1 00
Bennett, J S ... 15
Bergh, Martin ... 5 00
Beringer, John ... 2 00
Biggs, J C ... 1 25
Bissell, Henry ... 1 00
Blasi, Geo ... 1 50
Bledsoe, Mr ... 25
Blencoe, Mrs Lucy A 1 50
Bloom, Antoinette ... 1 00
Boden, Ellen ... 5 00
Bonath, Emma ... 5 00
Bovard, W C & wife ... 5 00
Bovee, Mrs H ... 1 00
Breese, Mr & Mrs J G 10 00
Brigham, L M ... 10 00
Brigham, M A ... 5 00
Brubaker, Mrs L I ... 1 00
Brunner, Frank R ... 2 00
Brnse, Fisher & Co ... 1 00
Bunker, Ann ... 1 00
Bunker, Mrs E P ... 1 00
Burchfield, Hiram ... 1 00
Burtwell, Alfred H ... 5 00
Baird, John Q ... 1 00
Baird, Mrs Sabitha ... 1 00
Barney Mrs Cora ... 50
Barrie, Wm ... 5 00
Bate, D & family ... 2 50
Battrick, James ... 5 00
Baxter, Melvin ... 10
Beck, J H ... 23 00
Behney, Morris W ... 50
Bell, Mrs W S ... 5 00
Benson, Mary O ... 1 00
Benton, Mrs Wm A ... 1 00
Berry, Mr & Mrs O H 2 00
Bieder, Mrs C & family 3 00
Blackmon, Raymond ... 50
Boal, Mr & Mrs J M ... 3 00
Bodge, Mrs G A ... 1 00
Borse, Geo & Etta ... 15
Boles, L ... 1 00
Bolinger, Mr ... 1 00
Bolster Mills Church 7 00
Bradley, M R ... 1 00
Bradley, R F ... 1 00
Brayton, P B ... 5 00
Broadhead, R C ... 1 00
Brown, Mr & Mrs G 10 00
Brown, Mrs M E ... 1 00
Brown, Weltie H ... 1 00
Browne, Annie F ... 50
Brownfield, Mrs I A ... 5 00
Broyles, Mrs O R ... 1 00
Buenrig, Mrs M J ... 3 05
Burnett, J H ... 1 00
Burns, C S ... 2 00
Burns, Olive ... 1 00
Butcher, A M & M E. 1 00
Butler, Virginia ... 10 00
Byers, Mary ... 25

Cadwallader, Wallace & H Jr 2 00
Caldwell, Mrs L ... 3 75
Campbell, Mrs L E. ... 1 00
Campbell, Mrs L W ... 1 00
Carleton, J H ... 1 00
Carnile, Z W ... 50
Carter, Gus ... 25
Chandler, W E ... 5 00
Chapman, Mrs Helen 1 00
Claggett, Mrs A M ... 5 00
Clapp, Mrs Amelia R 2 00
Cliffe, Thos ... 2 00
Cole, O C & H M ... 2 00
Coleman, Mrs J B ... 25
Copse, Mrs E S ... 1 00
Conchman, Mrs Sallie ... 25
Coulson, Mrs Wm ... 1 00
Cowan, J C ... 3 00
Crawford, Bessie ... 1 00
Cronk, Mrs Myra A ... 1 00
Cronk, N O ... 2 00
Crosby, I P ... 1 00
Crosby, Nan L ... 1 00
Crosby, S ... 50
Crowell, E W ... 2 00
Cusac, Wm ... 5 00
Caldwell, Mrs Grace 1 00
Campbell, G S ... 1 00
Camp, Mrs A E ... 1 00
Carson, M ... 1 00
Carr, Mrs J M ... 1 00
Carpenter, Mr T & Rhoda ... 2 00
Case, Mr ... 15
Chapman, Geo ... 1 00
Chapman, Nelson ... 1 00
Chase, Mrs Lizzie ... 1 00
Christensen, Carrie, Albert Emma Geo and Sylvia ... 1 00
Cogell, Mrs H ... 1 00
Clark, Mr ... 1 00
Clark, Sylvia ... 1 00
Comstock, Mrs Anna ... 1 00
Copeland, Warren H ... 1 00
Cowell, Mrs E ... 1 00
Cox, Miss Vera ... 1 00
Cole, J H ... 2 00
Cole, Mr & Mrs J H ... 3 00
Cole, Miss Katie ... 1 00
Conner, Mrs E L ... 2 00
Cowell, Ray W ... 1 50
Cook, Mrs S H ... 50
Cramer, C E & wife ... 5 00
Cope, Wm ... 1 00
Crandall, John ... 1 00
Crandall, S ... 25

Cramer, Margaret H. 1 00
Crane, F W C ... 5 00
Crawshaw, Betty ... 1 00
Cue, I ... 1 00
Cutler, C H ... 1 00

Davis, Mrs Eugene 2 50
Davis, Rosa E ... 1 00
Day, Mrs Alice ... 1 00
Devan, Neal ... 50
Dierdorff, Mrs A S ... 1 00
Doughty, Dr W H Sr 1 00
Downes, Geo E ... 10 00
Dundo, Helen ... 1 00
Daniels, Alice M ... 1 00
Davis, Mrs C ... 1 00
Davis, Mrs C M ... 2 00
Davis, David T ... 31 00
Dawley, J H & O M ... 2 00
Dean, Will ... 25
Deans, Hattie L ... 40
Decker, Mrs E V ... 2 00
Decker, Mr & Mrs G J 5 00
Denton, Mrs Anna ... 1 00
Demarest, J ... 1 00
Deemer, Libbie ... 1 00
Devoll, Mrs C B ... 1 00

Eastburn, Mrs M A 2 00
Edwards, Mrs OD 1 00
Elliot, Judith ... 2 00
Ehmendorf, Mrs Wm. 2 00
Elmore, Mrs ... 1 00
Emerson, D W ... 5 00
Engels, C Nellie ... 2 00
Evans, Mrs R E ... 2 00
Everett, Maege ... 1 00

Falk, Georgie ... 50
" Falk, Mrs N ... 1 00
Farrand, F & friends 2 10
Farrington, Mrs A H 1 00
Faulkner, Mrs G A ... 1 00
Fawrot, Albert ... 3 00
Feggin, W D ... 25
Fenderson, Mrs M. ... 1 00
Findley, E T ... 1 00
Fisher, Samuel ... 2 00
Flood, Mr ... 15
Floyd, J B ... 25
Folsom, E F ... 1 00
Foote, Mrs M ... 1 00
Ford, E A ... 1 00
Ford, Rev Z ... 50
Foster, Julia E ... 5 00
Foster, L S ... 2 00
Foy, Paul ... 1 00
Francescoin, Mrs R 1 00
Fretz, K Alice ... 2 00
Frike, Mrs Anna ... 5 00
Fuller, Laura ... 5 00
Furk, J H ... 5 00

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Garner, Mrs H R ... 5 00
Geise, Mollie ... 15
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Gibson, F S ... 2 00
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Gillespie, R H ... 1 00
Gillilnnd, Thos & dau 1 00
Good, Messrs Wm & O 2 00
Goodale, Mrs Edw ... 5 00
Goodall, A ... 1 00
Goodall, P ... 25
Goodwin, Mrs John ... 1 00
Gordon, E S ... 2 00
Graybill, Michael ... 2 00
Greely, W S ... 1 00
Green, Mrs A W ... 3 00
Gregory, Clara ... 1 00
Grimes, W H ... 1 00
Gross, Ella ... 1 00

Hagemeister, Frod. ... 50
" Hale, Mrs Asa ... 5 00
Hamilton, G A ... 5 00
Hamlin, L & L ... 1 00
Hand, H C ... 10 00
Hanks, S M ... 1 00
Hardy, W J ... 1 00
Harnden, E R ... 1 00
Harris, R W & wife ... 1 00
Hart, A F ... 2 00
Hart, Mary C ... 2 00
Hartley, Mrs Wm ... 2 00
Hartman, Grace ... 50
Hartman, Sarah D ... 2 00
Hawkins, Mrs A ... 2 00
Haws, Mrs Kate ... 1 00
Haynes, Aaron ... 5 00
Hazleton, Mrs C B ... 10 00
Heard, Pearl ... 2 00
Heath, J J ... 1 00
Heath, Maria P ... 1 00
Henderson, Geo W ... 5 00
Henn, Mary ... 2 00
Hemmings, S ... 5 00
Henricks, F P & family 1 30
Herron, Wilmuth ... 1 00
Hewitt, Isaac ... 1 00
Hicks, Mrs Emma ... 25
Hill, Mrs Jane L ... 2 00
Huckley, H H ... 1 00
Hirt, Mrs Elizabeth ... 5 00
Hitt, L L ... 1 00
Hodge, E E ... 1 00
Hodge, Mr & Mrs H H 1 00
Hodler, M F ... 1 00
Hohl, n, Mrs ... 1 00
Holman, Mrs S J 2 00
Holmes, Mrs Alethia B 2 00
Holmes, Chas B ... 1 00
Holmes, Gertrude ... 50
Hylines, Lydia B ... 3 00
Hooper, J C ... 1 00
Hooper, Tommy ... 25
Hoskers, C ... 1 00
Hospers, C children 1 25
Hoyt, Mrs Emma ... 1 00
Hubler, Geo J ... 50
Hudson, Mrs Lizzie ... 1 00
Hughes, Lizzie ... 2 00
Hughson, Lottie ... 1 00
Hull, Lizzie ... 50
Hultman, Mrs J A ... 1 00
Hussey, L ... 2 00
Hussey, A M ... 2 00

Jon..., Mrs Geo W 1 00
" Jackson, M I ... 10
" Jackson Sanford W ... 75
Jones, Ida H ... 1 00
Jones, W W ... 9 50
Jones, Mrs L S ... 5 00
Jones, ... 50
Jones, ... 1 00
Jones, ... 1 00
Jones, ... 2 00
Jones, Mrs 2 00
Jones, Jos K ... 5 00

Kaeler, Mrs Mary ... 50
" Kay, Wm ... 1 00
Kachelhoes, Martha C ... 2 00
Keeler, Miss Ada ... 1 00
Kecler, Mrs C F ... 1 00
Keeler, Mrs G ... 1 50
Kell, D J wife and 5 children ... 2 00
Kelly, A A ... 1 00
Kennard, J Willie ... 3 00
Kenney, Mrs C T ... 1 00
Kennedy, Sylvanius ... 1 00
Kenney, Benj ... 1 00
Ketille, Mrs P ... 1 00
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Klomjunihne, G ... 1 00
Knapp, Ethel S ... 3 00
Knight, Mrs I B ... 5 00
Koch, J B ... 1 00
Kouzelman family ... 5 00

Ladd, Edna E ... 1 00
" Laing, Mrs A M. 1 00
Lamme, Mrs Sarah ... 5 00
Lane, Mrs Alice V ... 1 00
Lane, Fordie & Ruth. 1 00
Lansing, Cora A ... 1 50
Langhlin, A & wife. 2 50
Lantman, Mrs E G ... 2 00
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LeBaron, Paul, Mable and Bessie ... 1 00
LeCompte, Herbert M 1 25
Ledger, Mr ... 50
Lee, Mrs Mary ... 25
Lehman, Maggie ... 1 00
Lewis, Mrs A ... 1 00
Linderman, Minnie ... 1 00
Lippard, R T ... 1 00
Lobdell, Mrs E ... 1 00
Long, S A ... 1 00
Long, Dr & Mrs W P 10 00
Longnecker, Mrs E ... 1 00
Longnecker, J N ... 1 00
Longanecker, Mrs M 10 00
Loomis, Horace S ... 1 00
Loomis, Mrs Mary ... 2 00
Loux, Mr & Mrs R F 1 00
Ludlow, Mr & Mrs E G 1 00
Ludwig, Alvin T ... 1 00
Lynn, Reeve ... 1 00
Lynn, Robt ... 1 00
Lyun, Mrs Robt ... 1 00

McAllister, J A ... 1 00
" McBride, Dor'y 2 00
McCall, Annie C ... 35
McCartney, Dr & wife 10 00
McClelland, Lyle ... 1 00
McClurken, John ... 1 00
McCullough, Bertha M 15
McDowell, Mrs Mary F & A ... 1 00
McFayden, J D ... 1 00
McGrew, P ... 2 00
McIntire, Lemuel ... 5 00
McKenzie, Phoebe ... 1 00
McNab, John ... 2 00
McNaught, Miss ... 1 00
McRae, Mrs D C ... 2 00

Norton, Clara M, & Nellie A Bass ... 2 00
Norway M E Church 7 00
Noxon, A M ... 1 00
Noyes, L P ... 2 00

Odell, Chas, & Hattie Vanderbilt ... 3 00
Ogden, Mr & Mrs G E 1 00
Ogden, G ... 0 03
Odell, Mrs L R ... 2 00
Ohanlon, Mrs C J & Mrs D V Reaves ... 5 00
Olds, Annie T ... 1 00
Oliver, Mary A ... 1 00
Ordahl, Geo ... 2 00
Orrill, Mrs Flora B ... 1 00
Osborn, Anna B ... 1 00
Osborn, M & family ... 4 00
Ostrander, V W and mother ... 2 00
Otis, Albert D ... 50
Otis, Allen ... 1 00
Otis, Salma ...

Palmer, Jos ... 5 00
" Pancake, M B ... 5 00
Parker, Julia F ... 1 00
Parker, N S ... 1 00
Parkhurst, T W ... 2 00
Pastorfield, Frank ... 1 00
Paton, Robt ... 1 00
Patton, Thos M ... 1 00
Payne, Mrs H C ... 1 00
Payne, T J ... 1 00
Peck, T J & family ... 3 20
Peck, W H ... 5 00
Penfield, E S ... 1 00
People, St Thomas ... 52 60
Perkins, Mrs B J ... 1 00
Perkins, H C ... 1 00
Perley, Nellie ... 1 00
Peslie, Mrs A ... 1 00
Perry, Mrs F W ... 1 50
Peterson, Hannah ... 25
Phillips, Alvah ... 1 00
Phillips, Mrs M M ... 1 00
Phillips, Mr & Mrs W B 5 00
Pickering, T ... 1 00
Pierce, A T ... 1 00
Pierce, Mrs A T ... 1 00
Pierce, J G & wife ... 5 00
Pierce, Tom ... 1 00
Pierson, Mrs M D ... 1 00
Pitcher, S A ... 5 00
Pittenger, Harriet J 2 00
Pool, Lillian F ... 1 00
Powell, Mrs S J ... 1 00
Powis, C ... 5 00
Pratt, Arline ... 2 00
Pratt, M E ... 25 00
Price, Lucy ... 25
Printup, A J ... 1 00
Probst, A & T ... 25
Probst, Ethel ... 10
Probst, Mrs H & baby 1 06
Probst, B Clande ... 50
Purdom, Gideon ... 15 00

Quackenbush, Mrs Nellie A Bass ... 2 00
Quinby, Mrs E ... 1 00

Ramsey, Mrs E ... 1 00
" Raps, Arthur O 1 00
Rawden, Mrs Elizab ... 5 00
Ray, Mrs E M ... 1 00
Ray, Mrs Fred E ... 1 00
Reber, B F ... 15 00
Redwine, M M ... 5 00
Reed, J R ... 10 00
Rensink, D ... 50
Reynolds, J B ... 25
Reynolds, Mrs L F ... 1 00
Richardson, C S ... 1 00
Richardson, Mrs M A 2 00
Rickhorn, Mr & Mrs G F 2 00
Riggs, Addie ... 1 00
Ritchie, Phebe ... 1 00
Roberts, ' has ... 50
Robertson, Celia ... 5 00
Robinson, J A ... 2 00
Rodgers, Lemie & F ... 2 00
Rogers, Mrs J B ... 1 00
Rogers, Mrs Jas R ... 1 00
Rose, Mrs Mary A ... 1 00
Ross, Mrs J G ... 1 00
Rowe, Henry ... 1 00
Rowe, Orlena A ... 10
Rowland, S M ... 2 00
Rowley, Mrs H D & Mrs Emma Blakeman ... 3 00
Rowley, Mrs J ... 5 00
Roys, Mrs C ... 1 00
Rubinkam, Mrs E H 1 00
Rule, Mary A ... 50
Rule, Mary E ... 50
Runyon, Mrs Isabella 2 00
Ruoff, J T ... 50
Rushton, Hattie D ... 2 00
Russell, Henry ... 2 00
Ruth, H ... 18
Ruth, H E ... 2 00
Rutherford, Sue E ... 5 00
Ryan, Mrs L M ... 1 00
Ryerson, M A ... 2 00

Sackett, Dr W E ... 5 00
" Sallams, A ... 2 00
Salley, Jas ... 2 00
Saunterfield, Mr & Mrs J B ... 2 25
Sansbury, Mrs M J ... 2 00
Schmidt, Edward ... 25
Schneider, Mrs Chas 1 00
Schneider, Mrs Fred 2 00
Sexton, Mrs F L ... 2 00
Seymour family ... 4 50
Seymour, Mrs Asa ... 25
Shakeston, Mrs C ... 1 00
Sharp, Ellen E, and Anna C Howard ... 2 00
Shattuck, Mrs Amy A 5 00
Shaw, Mrs A ... 1 00
Shaw, Annie E ... 1 00
Shaw, Mrs Lydia C ... 10 00
Shaw, Mrs Robt ... 1 00
Shaw, Wm J ... 1 00
Sheardown, Mrs J M 2 00
Shearer, A P ... 5 00
Shearer, Lunice ... 05
Shearer, Georgie ... 50
Shearer, Ina ... 07
Shearer, John ... 2 00
Shearman, E ... 100 00
Sheldon, Mrs A M ... 1 00
Shepard, L C ... 1 00
Sherbondy, A F ... 25
Sherbondy, G M ... 25
Sherbondy, H S ... 25
Shryock, D H ... 1 00
Silver, Mrs B ... 1 00
Simmons, B F ... 75
Simpson, Jas A ... 5 00
Simpson, Richard ... 5 00
Sleeper, Mrs L N ... 5 00
Slentz, Mr & Mrs G A 5 00
Smailes, Grace ... 35
Smith, Albert ... 5 00
Smith, Mrs Jennie ... 50
Smith, Mrs R E and family ... 1 00
Smith, Wm ... 50
Snelling, Mr & Mrs E H 2 00
Snowden, W F ... 10
Spafford, N H ... 2 00
Spaulding, W R ... 3 00
Spears, Mrs H ... 1 00
Speer, Rachel A ... 3 00
Stackhouse, L ... 2 00
Stafford, Mrs M O ... 5 00
Stahl, N F ... 1 00
Stanley, Wm H ... 10 00
Steele, Mrs M K ... 1 00
Steen, Otis F ... 5 00
Stephens, Mary C ... 1 00
Stetson, Ruth S ... 1 00
Stevens, Mrs J B ... 50
Stevenson, A ... 50
Stewart, E ... 1 00
Stewart, Mr & Mr E B 2 00
Stewart, Ella ... 25
Stewart, Mable ... 25
Stewart, W B ... 1 00
Stockfield, Mrs Mary 1 00
Stone, Mrs Addie L ... 1 00
Strand, Andrew ... 50
Strickland, L G ... 5 00
Stuart, Mrs Hattie E 5 00
Stunz, Wm & C ... 2 00
Sunblod, S ... 1 00
Suttou, D M ... 1 00
Sweeny, Mrs R H ... 1 00
Switzer, Crawford K 2 00

Taber, Mr & Mrs Tahler, Mrs I L ... 50
Taggart, Mrs M A ... 1 00
Tamkin, Mrs E A ... 1 00
Taylor, Mrs Isaac C. 2 00
Taylor, Mrs Janet ... 1 00
Taylor, Josephine ... 1 00
Taylor, Rev Theo ... 3 00
Teale, Mrs Mary ... 3 00
Thatcher, Mrs M ... 1 00
Thomas, A E ... 1 00
Thomas, Mrs G G ... 2 50
Thomas, H F ... 1 00
Thomas, M H ... 2 00
Thompson, Mr ... 1 00
Thompson, C & wife. 2 00
Thompson, David ... 1 00
Thompson, J H ... 1 00
Thompson, M E ... 1 00
Thompson, Mrs Wm ... 1 00
Thurston, Mrs Azor ... 1 00
Tompkins, Mr & Mrs E E ... 5 00
Tompkins, Mr & Mrs I B ... 2 00
Tompson, Mrs ... 1 00
Torbert, Mrs K V ... 5 00
Torbert, S K ... 2 00
Townsan, Wm H ... 1 00
Turner, E J ... 1 00

Underwood, S ... 1 00

Van der Velde, Jno. 2 00
" Vanhorn, Mrs A C 5 00
Vervalin, Mrs Henry. 1 00
Vining, Mrs H ... 1 00

Wade, Mrs A C ... 1 00
" Wade, Wm C ... 1 00
Walden, H ... 1 00
Wallace, Clara E ... 50
Walling, T S ... 5 00
Ward, Mrs W E ... 25
Warco, M E S S ... 20 00
Warf, Bessie ... 26
Warner, Mr & Mrs J B and Kenneth ... 2 00
Warren, Mr & Mrs H 1 00
Watkins, Mrs Sam & Jas Obanthum ... 2 00
Webb, J ... 1 00
Weiss, Mrs Annie ... 1 00
Weiss, Mrs Chas E ... 1 00
Weiss, Mrs Chas F children ... 1 00
Wells, Joe ... 25
Welsh, A D ... 1 00
Wengust, Nellie ... 25
Wentworth, Mrs B 1 00
Werkheiser, Mrs E 1 00
Wharf, DeWitt ... 21
Wharf, Rhoda ... 50
Wharf, T M ... 1 00
Wheeler, Mrs I B ... 1 00
White, Mrs L E ... 2 00
White, R A ... 2 00
White, Mrs R A ... 1 00
Whitmore, Sarah M ... 5 00
Wickey, Wm E ... 10 00
Wilcox, Mr & Mrs H M 5 00
Wilder, S R ... 1 00
Wilke, H W ... 5 00
Williams, Mrs E B ... 1 00
Williams, Emeline ... 1 00
Williams, J E & A W 2 00
Williams, Kate ... 1 00
Williams, Mc & Ac ... 2 00
Williams, Mrs J S ... 5 00
Williams, Thos ... 1 50
Willis, M P ... 1 00
Wills, D T ... 1 10
Wilmot, C E ... 1 00
Wilson, A C ... 1 00
Wilson, Eva ... 1 00
Wilson, Helen ... 1 00
Wilson, J H & family. 1 00
Wilson, Mrs Juliet ... 1 00
Wilson, Mary E ... 1 00
Wilson, Mrs W H ... 1 00
Wiltsie, Ellen ... 2 00
Winn, Oswego ... 5 00
Winner, R Grace ... 1 00
Winston, Mrs L E ... 1 00
Winter, Mrs A H ... 1 00
Whitmau, Theresa ... 2 00
Witmer, Mr & Mrs J H 2 00
Wood, F J ... 5 00
Wood, M M ... 1 00
Wood, Ray & Nita ... 1 00
Woodford, Mrs Phebe 1 00
Woodhead, Grant ... 1 00
Woodhead, Mrs H ... 1 00
Woodside, I ... 10 00
Woodward, H A ... 1 00
Woolman, J A ... 5 00
" Worman, Mrs Rebecca 1 00
Wright, A H ... 2 00
Wright, Adn ... 1 00
Wurts, D S ... 1 00

Yenger, Mr & Mrs AE 1 00
" Yeager, Mrs R ... 1 00
Young, A C ... 1 00
Young, Chas W ... 50
Young, Leslie ... 1 00
Young, Mary ... 5 00
Young, Sidney ... 5 00
Youngman, Mrs N ... 1 00

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" Zimmer, Henry. 2 00
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" Webster ... 2 00
" No Billerica ... 10 00
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" Delta ... 1 00
" Wapakoneta ... 1 00
" Yersailles ... 5 00
" Geneva ... 1 00
" N Y City ... 1 00

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" Lancaster ... 25
" Lancaster ... 50
" San Antonio ... 1 00
" Superior ... 1 00
" Granite ... 25
" Apollo ... 1 00
" Louisville ... 1 00
" Erma ... 1 00
" Chicago ... 1 00
" Wilson ... 5 00
" Media ... 10
" Lancaster ... 1 00
" Seville ... 2 00
" Patchogue ... 1 00
" Valley Springs 1 00
" Doyles ... 1 00
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" Roxbury ... 1 00
" Latrobe ... 2 00
" Winona ... 1 00
" Timicula ... 5 00
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" Rahway ... 1 00
" S Framingham ... 2 00
" Highland Spr ... 1 00
" Sioux Rapids ... 1 00
" Ga ... 1 00
" Cape Vincent ... 50
" Illinois ... 1 00
" Brooksburg ... 2 00
" 2 00
" 1 00
" Preston ... 15
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" Annilore ... 2 00
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" Homo ... 1 00
" Kinzwa ... 11 20
" Lake Linden ... 5 00
" Ohiowa ... 1 00
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" E Grafton ... 95
" Brighton ... 1 55
" Maine ... 1 00
" of Christ, Phila 2 00
" of Retirement, No Carolina ... 4 00
4 " Boston ... 3 00
4 " Erie ... 5 00
2 " Bridgeton ... 6 00
2 " Providence ... 5 00
2 " Brooklyn ... 2 00
3 " Stonebank ... 3 00
2 " Charleston ... 3 00
2 " Hammond ... 2 00
" of cause Deep-water ... 2 00
" Amherst Mass ... 6 00
Friend B, N Y City ... 5 00
Friend E, Bklyn. ... 20 00
Favored friend N H ... 2 00
Friend of Indian sufferers ... 5 00
" of the poor, No Lansing ... 10 00
" of the suffering ... 1 00
A Knnsas friend ... 50
Elon Friends ... 4 25
I H N, Beth ... 5 00
" Blooming Port ... 1 00
" Bristol ... 1 00
" Bryant ... 1 00
" Cambridge ... 1 00
" Catlin ... 2 10
" College Park ... 1 00
" Detroit ... 1 00
" Germantown ... 1 00
" Great Neck ... 2 00
" Hampton ... 5 00
" Kansas City ... 1 00
" Lime Spring ... 50
" Litchfield ... 1 00
" Malta Bend ... 1 00
" Monson ... 1 00
" King's Daughter Newark ... 1 00
" New London ... 1 00
" No Hatfield ... 2 00
" Paterson ... 1 00
" Perry ... 6 00
" Prairieville ... 25
" Phila ... 5 00
" M R Scranton ... 1 00
" St Louis ... 1 00
" A friend Searsmont ... 2 00
" Westville ... 1 00
" Sandy Creek ... 1 00
" Canaan ... 5 00
" Hartford ... 3 00
" Hughsonville ... 1 00
" Portsmouth ... 2 00
" Palatine ... 5 00
" Walker Valley ... 1 00
" of C H McDowell 1 00
An interested reader Conn ... 1 00
Readers, Kennett ... 1 50
" Oakley ... 75
" Burnham ... 2 00
" Greenbush ... 1 25
2 " Waterbury ... 1 00
2 " N Y ... 5 00
2 " Belleville ... 5 00
A subscriber, Canton 5 00
" Troy ... 1 00
" Greenwich ... 1 00
" Middletown ... 1 00
" Hardwick ... 2 00
" B N Y City ... 1 00
" Westford ... 1 00
" San Fran ... 1 00
" Darien ... 1 00
" Winthrop ... 1 00
" Sewickley ... 1 00
" 50
" Port Penn ... 65
" Freeport ... 1 00
" W J Ohio ... 3 00
" Intercourse ... 5 00
" Mannington ... 1 50
" Cleveland ... 5 00
" Brimgton ... 1 00
" Sagimaw ... 5 00
" N D ... 5 00
3 subscribers, Balto ... 2 00
An old subscriber. La Mesa ... 1 00
An old subscriber, Morrison ... 2 00
Born, Minnie & Annie D ... 50
C A H, Putnam ... 1 00
M L ... 50
F S S, Johnstown ... 1 00
E H G, Brooklyn ... 1 00
J S S, Cincinnati ... 2 00
L I C, Brooklyn ... 1 00
M C, Albany ... 1 00
E Z S, Ohio ... 50
S P T, Elizabeth ... 1 00
M H, Passaic ... 1 00
M S, Kansas City ... 1 00
RRS & wife, Smnickson 1 00
F A M, Phila ... 1 00
M G A, Drayton ... 1 00
C L, Madison ... 1 00
J N T, Ill ... 10 00
C B W, Douglas ... 2 00
J A, Phila ... 3 00
M A York Co ... 1 00
M & I Z M, Zeeland ... 2 50
M A, Hatboro ... 1 00
B D, Brattleboro ... 2 00
D M & K, Nottingham 24
C F J, Cedarville ... 6 00
W H L, Highland ... 80
J S, Kansas ... 25
C F E, W Chester ... 1 00
Mrs H C ... 1 00
H M B, Ind ... 50
M G & G M, Norwood 5 00
W S & Ida M, Clare ... 5 00
D E N, Gibson City ... 5 00
D M C ... 1 00
E D M, Rolling Hill ... 1 00
E P E, Fayetteville ... 2 00
H C G, Lambridge ... 5 00
H C, Washington ... 1 00
J C R, Louisville ... 2 00
G, Scranton ... 50
A K D, Bridgeport ... 2 00
J G R, Conklin Forks 1 00
P N S W ... 1 00
E P D H, Worcester ... 1 00
S P, Worcester ... 5 00
L C D, Brooklyn ... 2 00

L & Y, Shushan ... 1 00
J I, St John ... 1 00
P M, E Patchogue ... 1 00
C M, PleAsant Plain ... 1 00
G C & wife, Bloom to ... 1 00
E W, Brooklyn ... 1 00
J D R, Colfax ... 1 00
B C D, N Y ... 1 00
Cash, JFK, Abbevil ... 1 00
J G P, Buffalo ... 1 00
M K, Mount Troy ... 1 00
A M B, Towson ... 1 00
D B & H L, Portenfie ... 1 00
L M C, Phila ... 1 00
J McB, Burgettstow ... 1 00
E H D & wife, Jersetown ... 1 00
D, charlottesville ... 1 00
F H D, Virginia ... 1 00
D L, IS ... 1 00
G D, Salem ... 1 00
L J, Elizabth ... 1 00
S A B, Trenton ... 1 00
A H Y, Adirno ... 1 00
P K H ... 1 00
C C H, No Dighton ... 1 00
M A K, Allentown ... 1 00
S G, N Y City ... 1 00
S R H, Paradise ... 1 00
L C, Halifax ... 1 00
Mr & Mrs N P C, B Flats ... 1 00
NMB & CER, Palmo ... 1 00
B S, Camden ... 1 00
P F, Linden Hall ... 1 00
W F W, Razine ... 1 00
R J B, Geneso ... 1 00
J K R, Reading ... 1 00
L F C, Newark ... 1 00
I W W, Long Branc ... 1 00
E A H, Albert ... 1 00
R D, Landisdale ... 1 00
E H R, Lamisdale ... 1 00
ALS & S I M S, Sigiville ... 1 00
B——, Vernon Cen ... 1 00
L J K, W Newton ... 1 00
H Y L, Keene ... 1 00
M M & G Rochester ... 1 00
M H J Elkton ... 1 00
F E & L Lumberton ... 1 00
F W G Jr, Phila ... 1 00
D T P, Plymouth ... 1 00
D N C, Newark ... 1 00
A M, Brooklyn ... 1 00
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C R G, New London ... 1 00
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G K, Rochdal ... 1 00
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J W S, Brooklyn ... 1 00
L K L, Ozeana ... 1 00
M H Chas Co ... 1 00
J C H, York ... 1 00
T C F, Atlanta ... 1 00
McJ S, N J ... 1 00
M T A, Atlantr ... 1 00
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R C G, Wash ... 1 00
G V L & M E E, Ransomville ... 1 00
W J E, Boston ... 1 00
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M C M, Portland ... 1 00
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A R M, Newport ... 1 00
E C L, Harrisburg ... 1 00
A Y P, Chicago ... 1 00
W A E, Lagrange ... 1 00
J A H, Chelmsfor ... 1 00
S S, Evart ... 1 00
S I M, Atlnnta ... 1 00
A A S, Chicago ... 1 00
A R G, Phila ... 1 00
W H S, Juliet ... 1 00
F, Spring Arbor ... 1 00
B B B, Grand Rapie ... 1 00
D C B, Ft Scott ... 1 00
M G T, White Plains ... 1 00
S A R, Elizabeth ... 1 00
G T, Toulon ... 1 00
I G N Y City ... 1 00
E C C, Dawson ... 1 00
M E P, Geneva ... 1 00
F F C, S Franklin ... 1 00
J L & W, Ottawa ... 1 00
M A W, Dexter ... 1 00
H, Woburn ... 1 00
I M, Ohio ... 1 00
C G M, Forty Fort ... 1 00
A P, Contoocook ... 1 00
B H R, Vineland ... 1 00
B S, Paterson ... 1 00
F M R W C ... 1 00
W F B, Cincinnati ... 1 00
C A S, Binghauton ... 1 00
J S J & E S B C, Wilmington ... 1 00
W C B, N Middlebor ... 1 00
S K M ... 1 00
S K B, Hardinsburg ... 1 00
L E T, Brooklyn ... 1 00
W C, W Baxton ... 1 00
B & M, Westhampton 1 00
H H, Mt Ca roll ... 1 00
J S B, Peoria ... 1 00
F R, Brooklyn ... 1 00
A W, N Y City ... 1 00
G L K, Camon City ... 1 00
B A B, Grand Rapids 1 00
C E R, Winchester ... 1 00
F B C, Field Po ... 1 00
N G, Jefferson City ... 1 00
G M K, Abington ... 1 00
M M B, Brooklyn ... 1 00
R G B, Victor ... 1 00
G W K, Wieonisco ... 1 00
J H, Paterson ... 1 00
M F, Hastings ... 1 00
C L M, Jr, Riceville ... 1 00
A M J & fam, Christmnga ... 1 00
M & Mrs J G L, Manlanta ... 1 00
Mr & Mrs G C, Forest River ... 1 00
Mr & Mrs J E M, Perham ... 1 00
Mr & Mrs S H A Lyn ... 1 00
Mr & Mrs H M, East Hampton ... 1 00
Mr & Mrs L F, Bridge ... 1 00
Mrs E H G, Brooklyn ... 1 00
Mrs M P, Iowa ... 1 00
Mrs C F G, Norfolk ... 1 00
Mrs R J C, Warren ... 1 00
Mrs A S C, Dover ... 1 00
Mrs D & Mrs L, Columbus City ... 1 00
Mrs D B T, Hastings ... 1 00
Mrs E N M, Brookly ... 1 00
Mrs G T W, Pough C ... 1 00
Mrs E A K, W Salem ... 1 00
Mrs H, New Market ... 1 00
Mrs H E W & Mr & Mrs F E W, Corry ... 1 00
Total of Page. **$2,500 5**

THE CHRISTIAN HERALD'S India Famine Fund has, up to the present

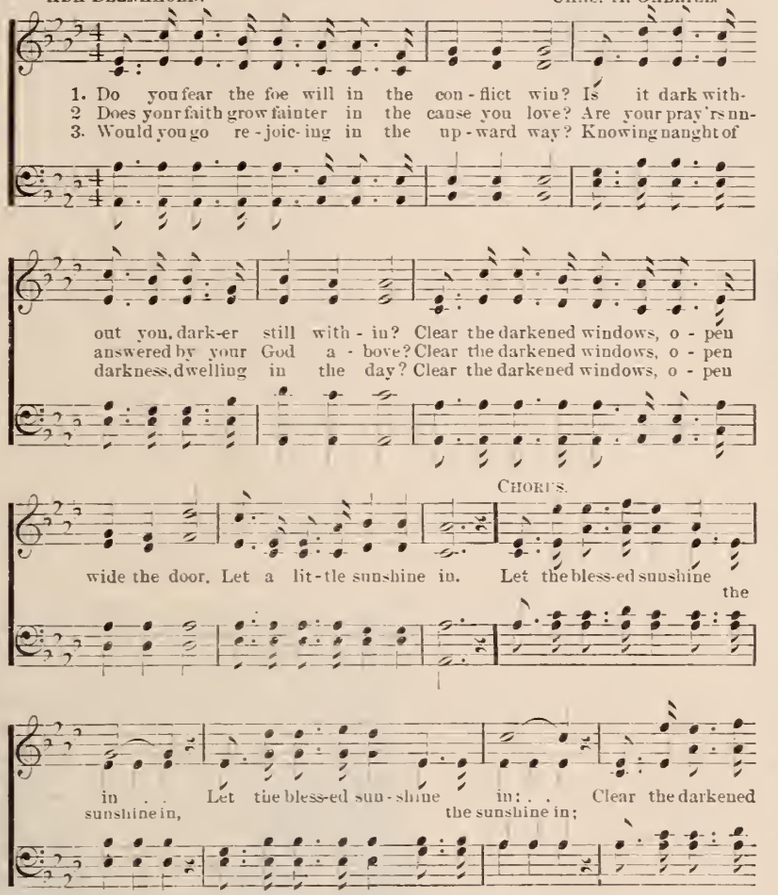
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Let the Sunshine in.

"A pleasant thing it is to behold the sun."—ECCLES. 11: 7.

ADA BLENKHORN. CHAS. H. GABRIEL.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co.

Lover of Christ Leb'n 2 00
A Soldier's widow, Stontsville 1 00
Widow, Snmmerville 25
Widow, Paris 1 00
Widow trusting in God, N H 1 00
Thank offer'g, Milltn 2 00
Birthday Gift, Moline 5 00
Cup of cold water Linglestown 5 00
A rough miner, Wa'kerville 2 00
Small family, Norw'k 3 20
Youngstown friend 2 00
Mass'tts girl 1 00
Nurse girl, Lakewood 1 00
Phila family 1 00
A School girl, Chambersburg 1 00
A Child of the King, Granite 1 50
English woman, L W Minn. 1 00
An invalid Lady, Baldwin Co 2 00
Old lady, Elyria 1 00
Servant of the Master Kimbery 5 00
Lady of Southampton 2 00
A Missionary Santee, Sioux Indians 1 00
Baby Lowrie, Tazew'l 10
Buffalo friend 4 50
Friends of the poor, Ipswick 2 00
Mite, Wash 1 00
Widow's mite, Slater 2 00
Poor widow, Decatur 1 00
Poor widow, Pittsfield 1 00
Believer 5 00
Christian, Phila 50
A Denver family 50 00
Farmer's boy, Villisca 1 00
Little school girl 03
Sailor, Phila 3 00
Benevolence, Janesv'e 75
Citizens, Kenyon 75 00
Citizens of Haddon 10 00
King's Dan, Me 2 00
One of the members of Ch't's body, Bklyn 10 00
One who would try to do what she can, Leland 35
Saved by grace, Bellord 6 00
Self-denial, Fairhav'n 1 00
One who sympathizes Dayton 5 00
Lady who sympathizes 1 00
Sister in Christ, Altoona 1 00
Francis, Newark 5 00
Lydiah, Red Bank 10 00
Rosebud, Sunbury 1 00
Ogden, Ruth 2 00
Wm E K, Balto 1 00
Scotia, Holyoke 1 00
Little Ed, Phil 2 00
Reper, Lebanon 25
Relief, Albion 1 00
"Singer" 1 00
Smith's School, Rural Dale 1 00
The Lord's money, Dudley 5 00
The Lord's money, Colo 17 03
Three boys, Laurel 03
3 little girls, Grovel'd 2 00
Two families, Weister 6 00
5th U S Inf Band, Fort McPherson 8 00
Wisconsin Girl 25
Supper, Cong'l S S, Hobart 12 40
Pres Juniors, Scrammon 1 00
Sunshine Soc, Franklin st 2 00
Immanuel Pres Ch, Wilmington 3 50
M E Church, S, Littleton 26 24
Bethel U P Church 7 25
Crawford Chapter 2 00
Epworth League M E Ch No 9,552, Unionv 2 82
Pleasant Vy Epworth League 6 10
Epworth League, Ringgold 5 10
Christian Church, Bethel 4 08
Chnrches of Saratoga 10 00
Martin Bapt Ch 6 25
Woodhaven French Mission 7 00
Bapt S S, Blue Mt 13 00
Bapt S S, Spring Vy 5 00
Progressive Literary Clnb, Melrose 2 00
The Smithland Public School 8 40
Class No 5, F S S, Greentown 75
Sabinal S S 1 00
Sahbath S, Kemma 2 00
S S, Louisville 1 00
A Sahbath S c ass, 1st Presby Ch, Peoria 5 00
W O Presby S S, Mowrystown 15 85
Infant Class Pres S S Grove City 1 25
Whitaker Chapel S S 3 25
M P Ch, Enfield 5 00
E N Market Bapt S S 5 00
Sing Sing W C T U 5 00
W C T U, Catharine 11 75
Y L Mission Band, Marietta 7 49
Alcoln Miss'y Band 6 60
East Hill Miss'y Soc, Caneadea 5 00
Yonng Peoples M C, Free Meth Church, Albion 3 50
Blessed Hope Circle, K D 1 00
A King's daugh'r, SM 2 00
" Mont Alto 2 00
" Titusville 1 00
King's daughters, Rock Rapids 5 00
King's daughter Woodland 5 00
King's daughter, Grafton 1 00
2 King's daughters, Mont Alto 6 00
Mountain Lake Park Class 5 32
Wastedo School 2 25
Academic Dep't Woodson Institute 9 05
Children of Chaska Public School 8 61
Public School Kenzwa 2 80
Primary School, Brnceville 5 72
Violet Sewing Circle, Philadelphia 2 00
P D S Sewing Circle, Philadelphia 5 00
A white ribboner N H 50
Ladies' Aid Soc Ev Assn, Schewang 10 00
Young Peoples Meeting, Manchester 3 53
Young Men's Prayer Meeting, Newport 3 00
N Riverside Prayer Meeting 1 60
Junior League, M E Ch, Highlands 1 50
Wiling Helpers, Hillsboro 2 00
A C Endeavo'r, Phila 3 00
Y P S C E, Amadore 2 00
" W Hoosick 8 25
" Presby Ch, Nashville 2 00
" Beemerv'e 2 00
" Wattsburg 5 00
" Circleville 5 00
Bowmanville C E Soc 3 32
C E Soc, U B Church 13 25
" Port Gamble 3 50
" Bartow 11 00
" Akron 5 00
Presby C E Society, Fairgrove 2 00
Junior Soc C E Reld Ch, Louisville 1 00
Junior C E Soc Presb Ch, Earlham 75
Junior C E Soc Presb Evangel, Phila 2 00
Junior Endeavor Soc Pres Ch, Concord 3 00
Jr Epw L First M E Ch, Washington 5 00
Jr Epw L M E Ch Ogden 5 00
Darien Presb S S 3 50
Eden Sunday School 2 15
Mrs H & daughter 3 00
Merle & Maguerite, Chambersburg 2 00
Alfred & Bessie, St Peter 1 00
Frances, Vincentown 2 00
Bertha, Sudbnry 2 00
Mary, Freeport 2 00
Callis 2 00
Mary, Alice, James & Jennie, Tarentum 1 00
Aston, Vivian & Margaret, Meadow View 1 50
Esther, Brooklyn 1 00
Adelaide, Margaret T, Brooklyn 3 00
Mabel, Jay & Mary, Ekleberry 1 00
The Davis family 5 00
Edna, Harrisburg 2 00
Ryl & Wykkel 10 00
Augusta, Coxsackie 1 00
For Christ's cause, Hayes Store 2 00
For Christ's Sake, Kalamazoo 1 00
For Christ's Sake, Emington 80
For Christ's Sake, Gt Barrington 5 00
For Christ's Sake Lake City 2 00
For Christ's Sake, Akron 2 00
For Christ's Sake Carnot 1 00
For the love of Christ, Diamond Hill 1 00
For His Sake, Mary N Y 10 00
For His Sake, Coldw'r 1 00
For His Sake, Albany 2 00
For his dear Sake, Walnut 2 00
For Jesus' Sake, Tamora 35
For Jesus' Sake, Buffalo 2 00
For Jesus' Sake, Lauderdale 2 50
For Jesus Sake, New York Mills 2 00
For Jesus Sake, Memphis 2 00
For Jesus Sake, McLouth 1 00
For Jesns' Sake, Alburtis 1 00
For Jesus' Sake, Oak Park 1 00
Aunt Maria 10 00
Lil, N Y City 1 00
Verne, Pullman 1 50
Mat, Keyport 2 00
Genevieve, Rhinebeck 1 00
Hattie, St Paul 25
Ray St Paul 25
Irma & Lila, St Paul 3 10
Lily & Frankie, Clare 1 00
Kittie & Clerence, Osborne 1 00
Perrell 1 00
Beulah 1 00
Ted 1 00
Jessica, Pleasant Unity 38
Arintha 2 00
Bethe S, Holton 25
Hattie C, Balto 1 00
I P, Cleveland 1 00
I M H, Oshkosh 1 00
Mrs H & daughter, Cincinnati 3 00
F G S, Freebold 1 00
Mrs P, Chatham 1 00
G W M, Ft Wayne 3 00
A L M, Pottsville 1 00
H F W, Boston 1 00
A & M L, New Brunswick 5 00
M W, Brooklyn 2 00
A B, Brooklyn 2 00
"B," Newton 50 00
A L A, Pt Haywood 1 00
M A S, Waynesville 1 00
Mrs J F W & H W, Phila 5 00
J M A, New Windsor 1 00
M H M, Watertown 1 00
J M B, Steles 1 00
E T, Alfred 3 00
L E A, Flushing 2 00
F A S, Chicago 1 00
J' L P & family, Big Spring 2 00
J H W, Wirt 2 00
M C W, Wirt 1 00
A P W, Balto 1 00
C R W, Pilot 1 00
Mrs E K B, N Y 2 00
V A S 50
P R D, Blairstown 5 00
Mrs G S, Petalnma 1 00
L B S, Berthond 2 00
M H R, Fayetteville 3 00
Mr & Mrs G W H, Two Taverns 5 00
J B, Wisconsin 10 00
M C N & relatives, Wareham 3 00
Mrs C W H, Somerset 1 00
J F B, St Louis 1 00
J J S, Brooklyn 2 00
C S R, New Brunswick 2 00
M J H, Woodworth 2 00
J I B, Elizabeth 3 00
M M C, Essex 1 00
Mrs J M K, Mt Vernon 5 00
J G R, Newton 2 00
SAD, New Woodstock 1 00
C E M, Buffalo 2 00
Mrs E C P, Thomson 2 00
Mr & Mrs W B H, Sanford 1 20
H G W, Prairie du Chien 1 00
L G S, Chicago 1 00
I G M, Manchester 1 00
C T, Roxborough 5 00
S E G, Green's Farms 1 00
S L H, New Milford 1 00
F B, Green's Farms 1 00
E K, Orwigsburg 50
E H, Wellsville 1 00
E I C, Litchfield 1 00
Mr & Mrs E F H, New Milford 1 00
Miss P M R, Western 1 00
I M B, Lancaster 1 00
T T & K T, Prairie Grove 2 00
M J H, Ashfield 1 00
MAR & Irieud, Cleveland 2 00
M——, Belleville 50
R B, So Amherst 1 00
A K & J W, Balto 2 50
Mrs I N G, Gralton 1 00
Mrs G E C, Johnstown 2 00
Mrs E H B, Londonderry 1 00
Mrs W C G, Melmore 1 00
Mrs A W H, Worcester 1 00
Mrs A B, Altoona 1 00
Mrs F, Rochester 1 00
Mrs M H D, Rochester 1 00
Mrs W S R, Phelps 1 00
Mrs M J W, Enstis 50
Mrs M A B, Boothbay 1 00
Mrs M, Rnshville 5 00
Mrs A B, Lyme Ctr 2 00
Mrs D A G, No Clarendon 1 00
Mrs M F, Ransom 5 00
Miss A Y, Ionia 2 00
Miss R W J, Lawrence 5 00
Miss G, Milwaukee 1 25
Miss M E G, Beverly 1 00
——, Brookfield 1 00
——, N Y City 50
——, Louisville 2 00
——, Hermosa 1 00
——, Coram 1 00
——, Pleasanton 1 00
——, Asheville 1 00
——, Rocky Ford 50
——, Elwood 1 00
——, Kanona 2 85
——, Blooming Grove 5 00
——, Brighton 5 00
——, Providence 1 00
——, Brown's Kanona 2 00
——, E Smithfield 1 00
——, Lena 1 00
——, Hokah 2 00
——, Amsterdam 2 00
——, Frankfort 1 00
——, Etna Ctr 1 00
——, Milltown 1 00
——, Jersey 50
——, Linnton 50
——, Coatesville 4 00
——, Englewood 1 00
——, Lamont 50
——, Granite Hill 50
——, Bermuda 1 00
——, E Texas 1 00
——, Phila 25
——, Middletown 1 00
——, Va 50
——, Bklyn 1 00
——, Brookfield 1 00
——, Fernwood 20 00
——, Easthampton 2 00
——, Hartford 2 50
——, Cross 3 55
——, Mason City 2 00
——, Villisca 7 00
——, Waterbury 2 00
——, So Bend 1 00
——, Wankon 1 00
——, Ingleside 1 05
——, Spring Haven 25
——, Ralston 1 00
——, Bristo 1 00
——, New Haven 2 00
——, Beverly 2 00
——, Iola 1 00
——, Plainfield 2 00
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——, Portland 1 00
——, Salt Lake City 1 00
——, Norwood 1 00
——, Columbia 3 00
——, Germans Valley 1 00
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——, Edgartown 1 00
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——, Bridgeport 1 00
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——, Detroit 2 00
——, Marshall 2 00
——, W Warre 2 00
——, Overlook 1 00
——, Falls City 50
——, 1 00
——, 10 00
——, Richland 3 00
——, Williamsburg 6 00
——, Oak Lodge 1 00
——, Lake City 1 00
——, Sinnickson 50
——, Freeport 3 00
——, Va 1 00
——, Balto 25
——, Center Brook 2 00
——, Winchester 1 00
——, E Pepperell 1 00
——, Redlands 1 00
——, E Shelburne 1 00
——, Fairfield 1 00
——, W Salem 5 00
——, Oneonta 5 00
——, Colo Springs 2 00

Total of Page..$1,944 30

Anonymous—Cont'd,
h, Augusta 5 75
Ash 1 00
Ils City 1 00
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42
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olorado Spgs 2 50
n Mountain 3 00
No Hadley 2 00
Gloucester 7 00
Minneapolis 7 00
Worcester 10 25
Pluckemin 1 00
Lenox 2 00
Hopewell 6 00
Camden 2 00
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Farmington 2 00
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Rockaway 2 00
Spear 1 00
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Spres 1 00
sash, W Roxb'y 2 00
sh, Shepards-
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sh, Campbell-
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sh, Dawson 2 00
ass'n, Park River 1 00
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Penrose 1 00
S L W 2 00
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Plent Valley 1 00
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Johns Grove 1 00
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An 1 00
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Kers 2 00
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n memory of Willie,
Dannie 1 00
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2 00
my of Carrie E
Ba 1 00
In Jesns' Name, Mich 1 00
I A His, Williamson 1 00
In memory of Hannah Costen 2 00
"Jay 3 00
Jeanette st working man 70
Jesus only, Danbury 1 00
Little girl, Newport 1 00
Little boy, Minerville 5
Little Garland Grasty's gathering 4 37
Mother & daughter 2 00
" Lowell 5 00
" Danbury 6 00
" Dover 5 00
Mother & Son, Manlins 1 00
Mother, Gillette 2 50
Mother, Prescott 6 00
" Richmond 2 00
" St Paul 1 00
" & 2 daughters, Dangherty 2 00
" & daughter 2 00
" " Neenall 2 00
" " Richmond 2 25
" " Basin 2 00
" " Sandwich 5 00
" & sons, Kiowa 50
" & son, Hannibal 2 00
A young mother, Bratteboro 1 00
Martyns 4 00
Mite 25
A mite in Jesns' name, Bklyn 1 00
Widow's mite, Adieno 1 00
Widow's mite, Arkansas City 50
Widow's mite, Hampton 50
Onr mite, E M S, Lake Arthur 1 00
Mite, Anacostia 1 00
Mite boxes, Salt Lake City 1 85
Mite, Chicago 21
Miscellaneous, Farmersburg 10
Mission Box, Sylvan Grove 1 70
Offering, Fayetteville 3 65
One of God's Child'n, Bethany Presby Ch 2 00
One ont of twelve, La Grange 1 00
One who loves Christ, Madison 1 00
One wnom his love constraineth, Kansas City 2 00
Orphan, Alden 1 00
People, Peyton 4 10
People of Bay Mintle 4 50
"Pilgrim" 1 00
Reader, Auhnrn 1 00
" Westminister 5 00
" Bethel 1 00
" Bristol 1 00
2 " Jeffersonville 2 00
" New Milford 3 00
" St Ansgar 2 00
" Langworthy 12 00
" Phila 1 00
" Jewell 1 00
" Christian Her'ld 25
" Acton 1 00
" N Y 1 00
" Saco 50
" Belfast 2 00
" Youngstown 1 00
" C V, Penn 25
" Barnesville 1 00
" Columbus 5 00
2 " Carthage 5 00
3 Sisters, Sadlesville 10 00
2 Sisters, L Britain 2 00
2 " Grand Gorge 5 00
2 " Southport 50
2 " Allegheny City 5 00
2 " Ackermanv'e 2 00
2 " Sidney 50
2 " Coxsackie 2 00
2 " Dayton 2 00
3 " Rowlette 3 00
A sister in Christ 1 00
" Somersworth 1 00
" Emington 20
A sister whose brother starved in war, Bowensville 1 00
2 pilgrim sisters 2 00
2 brothers, Harpersv' 3 00
Brother & sister, Rnby 2 50
Sab'r, Westminister 1 00
" Minscogee 1 00
" Hanover 1 00
" May's Landing 2 00
" Enosburg 1 00
" Beverly 5 00
Sab'r, Long Branch 5 00
" Bedford 1 00
" Pawtncket 5 00
" Old Town 1 00
" Brooksdale 1 00
" Basic City 1 00
" Williamsport 50
" Roxborough 3 00
Sympathizer, W Phila 2 00
" No Bayard 2 00
" Fair Haven 25
" N Y City 2 00
" E Las Vegas 5 00
" W Topham 1 00
" Caledonia 1 00
" St James 10 00
" Charleston 1 05
" Burlington 5 00
" Johnsville 1 00
" Balto 1 00
" Neenah 1 00
" Walkerton 2 00
" Milton 1 00
" Greenville 10 00
" Potwin 5 00
" Lalayette 1 00
A sympathizing family, Yocniutown 2 00
2 sympathizers, Aberdeen 2 50
Sympathizers Gettysburg 5 00
Sympathizers, Plane No 4 11 50
Sympathizers, Topsfield 25 00
2 sympathizers, Winthrop 1 00
2 sympathizers, Po N Y 12 00
A man in sympathy, Roanoke 1 00
Sympathy, Morton 1 00
Sympathizer, Manhatten 2 25
Sympathizer, W Snnbnry 1 00
Sympath'r, Waltham 1 00
2 " Charlotte 15 00
A sympathetic friend 1 00

MORE SUNDAY SCHOOL CHAMPIONS.

Many New Entries for the Valuable Prizes to be Awarded—A Long List of Brilliant Records from Many States.

MALE CANDIDATES.—New Entries.

Scholars.	Sunday School.	Teacher or Superintendent.	Period of Attendance. Years.	Weeks.	Total Attendances.
J. Seymour Snedeker.	1st Pres. Ch., Hempstead, N. Y.,	P. B. Bromfield, Supt.	21	21	1113
Wm. A. Handy.	Memorial Bapt. S. S., Phila., Pa.,	J. E. Dailey, Teacher,	10	..	832
Elijah Fox,	Nicetown Bapt. S. S., Nicetown, Phila.,	C. C. Collins, Supt.,	13	5	681
John Scott,	2d Reformed Ch. S. S., Phila., Pa.,	Mrs. Leilandt, Teachr.	13	..	676
Jos. Fox,	Nicetown Bapt. S. S., Nicetown, Phila.,	C. C. Collins, Supt.,	12	5	629
Wm. Durnell,	Nicetown Bapt. S. S., Nicetown, Phila.,	C. C. Collins, Supt.,	11	5	577
John Ford,	1st Cong. S. S., Hyde Park, Pa.,	J. K. Knight, Supt.,	9	34	502
Jasper M. Bullock,	1st Bapt. S. S., Bristol, R. I.,	L. L. Anderstrom, Supt.,	8	5	421
John S. Ingram,	Fredericksburg M. E. S. S., Fdksburg, Va.,	P. V. D. Conway, Supt.,	8	4	420
John H. Eba,	1st M. E. S. S., Ashland, Ky.,	J. G. Crable, Supt.,	7	28	372
John Highley,	10th Bapt. Ch. S. S., Philadelphia.	T. A. Felsburg, Supt.,	7	0	370
Isaac Jones,	2d Reform Ch., S. S., Phila.,	Dr. J. L. Vantine, Supt.,	7	..	364
Herbert H. Hall,	Cong. S. S., Townshend, Vt.,	F. T. Randall, Supt.,	6	36	348
William Bradley,	Olivet Pres. S. S., Phila., Pa.,	R. McComb, Teacher,	6	25	337
Wm. D. Bishop,	Union S. S., Tattsville, Vt.,	M. R. Taft, Ass't Supt.,	6	18	330
Alex. Keddy,	Nicetown Bapt. S. S., Nicetown, Phila.,	C. C. Collins, Supt.,	6	5	317
Herbert Richards,	Alton M. E. S. S., Alton, Ohio,	Mrs. Wilson, Teacher,	5	20	280
Alvin Richards,	Alton M. E. S. S., Alton, Ohio,	Mrs. Wilson, Teacher,	5	20	280
Stuart Postle,	Alton M. E. S. S., Alton, Ohio,	Mrs. Wilson, Teacher,	5	20	280
Geo. Bevan.	Nicetown Bapt. S. S., Nicetown, Phila.,	C. C. Collins, Supt.,	5	5	265
Albert Kulp,	Nicetown Bapt. S. S., Nicetown, Phila.,	C. C. Collins, Supt.,	5	5	265

FEMALE CANDIDATES.—New Entries.

Louisa Koym,	St. John's Evang. Ch. S. S., Freeport, Ill.,	H. P. Kochmeir, Supt.,	20	..	1040
Ruth Hoadley,	Pres. S. S., Tunkhannock, Pa.,	W. C. Kittredge, Supt.,	11	40	612
Lottie Carnall,	St. Michaels P. E. S. S., Trenton, N. J.,	J. C. DeCore, Supt.,	11	7	579
Edith Durnell,	Nicetown Bapt. S. S., Nicetown, Phila.,	C. C. Collins, Supt.,	10	5	525
S. Brown,	Christ Ch. S. S., Mechanicsburg, Pa.,	J. K. Henkel, Supt.,	9	4	472
Pearl M. Bullock,	1st Bapt. S. S., Bristol, R. I.,	L. L. Anderstrom, Supt.,	8	5	421
May A. Beverle,	English Luth. S. S., Pottsville, Pa.,	H. S. Sterner, Supt.,	6	16	328
Chrissie Palmer,	St. John's Meth. S. S., St. Louis, Mo.,	S. Kennard, Supt.,	8	8	268
Gertrude Fowkes,	Nicetown Bapt. S. S., Nicetown, Phila.,	C. C. Collins, Supt.,	5	5	265
Mrs. Switt.	Nicetown Bapt. S. S., Nicetown, Phila.,	C. C. Collins, Supt.,	5	5	265
Florence L. Baker,	Cong. Ch. S. S., Carpentersville, Ill.,	Wm. Ashby, Supt.,	5	..	260
Edith M. Baker,	Cong. Ch. S. S., Carpentersville, Ill.,	Wm. Ashby, Supt.,	5	..	260

MISS AMANDA LONG.
RECORD: 19 YEARS AND 43 WEEKS.

MANY more contestants have been enrolled in the Sunday School competition during the past week. The contest now covers a territory as wide as the Union, and it embraces Sunday Schools belonging to almost every Christian denomination. It is evident that pastors, teachers, superintendents, and scholars are all eagerly watching the issue.

On this page, we give a table showing new entries for the week. The letters, if published in full, would occupy several pages of THE CHRISTIAN HERALD. They are all more or less enthusiastic, and show with what zest and earnestness this unique and friendly rivalry has been taken by our readers and their friends.

J. S. Snedeker, of the 1st Presbyterian Church Sunday School, Hempstead, L. I., comes very close to the front with a record of twenty-one years and twenty-one weeks—unbroken by a single absence. Miss Lottie Carnall, of Trenton, has apparently a clear record of eleven years and seven weeks. John Ford of Hyde Park, Mass., has nine years and thirty-four weeks to his credit. The Baptist Sunday School of Nicetown, Philadelphia, has a remarkable

GEORGE H. GLASS, V
HAS ATTENDED SUNDAY SCHOOL FOR THIRTY YEARS.

group of records running from eleven to fifteen years, fully vouched for, and the same remark applies to the Nepperhan Avenue Baptist Sunday School of Yonkers, N. Y. Miss Martha Gayler, of Grace United Brethren Church, of West Fairview, Pa., has not missed a Sunday in twenty-two years and four weeks, and the same school has several other excellent records. Miss Pearl Bullock and Jasper Bullock, of Bristol, R. I., have respectively twelve and ten years without an absence. Mr. John Goetz, of New Albany, has been scholar, librarian, teacher and superintendent for twenty years, and Mr. B. F. Faison, of Raleigh, N. C., has sixteen years and thirty-one weeks of consecutive attendances.

Mrs. George Lohr, of Stamford, Conn., may be proud of her children, Charles, Daisy, and Albert, with their records of six years and two months, six years and two months, and five years and two months respectively; Miss Amanda Long, of Humboldt, Kan., according to the testimony of the pastor, has not missed a Sunday School session in nineteen years and forty-three Sabbaths; Ruth Hoadley, of Tunkhannock, Pa., has a twelve years' record fully vouched for; Miss Lulie Shackliter has never missed a Sunday in ten years; Shelton Housten, of Greensboro, N. C., has a record of twelve years and two months, also unbroken; Mr. John Weiland, of Troy, Ohio, has been present for over eleven years *and never late*—a very good comment, by the way.

For the Honor Prizes there are many entries, the records of five or more years' continuous attendance being surprisingly numerous. Many have seven, eight, or nine years to their credit. Some fine records are marred by occasional absences. All the records mentioned are thoroughly examined, and each contestant will receive the proper marking according to the terms of the competition.

We are pleased to note that the parents of the pupils are also taking an active interest in the contest. All should be careful to have the records vouched for by teacher, pastor, or superintendent before sending them to THE CHRISTIAN HERALD. Here are some of the letters:

Bath, N. Y. We have some rather notable pupils in the Presbyterian Sunday School at Bath, Steuben county, N. Y. Ada Bolleau has missed but two sessions of our Sunday School since December, 1891, fifteen years and eight weeks. And on those two Sundays she was out of town and attended Sunday School where she was, which according to the rules of our school, makes her record perfect for the entire fifteen years and eight weeks. E. F. PUMELR.

Warren, Ohio. Miss Margaret Isle, a young member of the First Presbyterian Sunday School of Warren, O., who has been in our Sunday School continuously for eleven years (660) missing but two (2) Sundays (unavoidable misses) one on account of death, and the other sickness. Now, count out the miss on account of sickness and she would have a record of ten years and two months. She can show a record of nine years and six months without a miss. We have one other who is on her eighth year also several on their sixth year and a good many on their fifth year, and so down with eighty seven in our roll of honor for the year 1896, in a school of 600 enrolled. Miss Isle's record has been such as to help many others to be faithful.

WALTER D. WEBSTER, Supt. 1st Presby. S. S.

Mt. Vernon, Ind., The Sunday School of the Presbyterian Church of Mount Vernon, Ind., [illegible] represented in your contest. Mr. Julius Shepard began to attend our Sunday School in 1882, and did not miss a session for twelve years and eleven months (12 years, 11 months) 672 consecutive Sundays. During all of this time, except two and a-half years, he has been an officer in the school—librarian, secretary, treasurer, and superintendent. The last year he has taught a class of boys. He is an active, enthusiastic worker in the Y. P. S. C. E. of our church and a faithful church member. J. L. GODFREY, Pastor.

Pewee Valley, Ky. Kentucky shows up pretty well in the competition for best record of attendance at Sunday School, but I think I can raise her record still. Carl Engelhardt, now in his nineteenth year, has been a pupil in the Presbyterian Sunday School of Pewee Valley, Ky., for nearly fifteen years, and from 1883 to 1895 inclusive, he was in his seat at the tap of the bell for silence every Sunday, except one in 1886, when he was too sick to come. In 1896 he was present fifty Sundays. This makes his record for the thirteen years, 675 attendances. He has two sisters whose records nearly equal his own, Caroline (his twin sister), and Dora.

HENRY M. WOODRUFF, Supt.

A veteran Sunday School Superintendent sends us the following

Upper Falls, Md. Who is the oldest Sunday School superintendent in the United States? I am over sixty years in service as scholar, superintendent and assistant; had my usual Bible Class on Sunday, February 21, at Salem. H. KENNARD.

This is a good record. We would be pleased to hear from other superintendents on the same subject.

Germantown, Pa., I beg leave to submit to you some of the records of the Sunday School of the Westside Presbyterian Church, Germantown, Pa. Miss Jennie C. Powers entered the school in July, 1875, and has since been present every Sunday up to this present time, a continuous record of twenty-one years and seven months. The following three records are from one class. The continuous attendance is as follows: Charles Berger, 8 years and 4 months; William Elvidge, 7 years and 4 months; Allen Robson, 7 years and 4 months.

In addition to the above would mention: Gwinnie Harris, 6 years and 4 months; Elsie Hergesheimer, 6 years and 4 months; Martha Weidiweit, 5 years and 4 months; Florie Kreer, 4 years and 4 months; Lizzie Robson, 4 years and 4 months.

In an average attendance of two hundred scholars during the year, twenty-six were present every Sunday, and I could give you in addition to those already mentioned the names of two scholars who have not missed for three years, and five who have not missed for two years.

The following records are highly valued by us, although they are not continuous: Amy Topley has been absent twice in 11 years; Tillie M. Ogden has been absent once in 6 years; Rebecca Barclay has been absent twice in 6 years.

THOMAS F. JONES, Supt.

Cohoes, N. Y. I commenced going to Sunday School at the early age of three years, and am still going, although not a scholar in any class. I am now in my fifty-eighth year, am the librarian in the Sunday School, having held the position just how long I cannot give the precise time, but I date from the time I am sure, commencing in 1850, and have missed only one Sunday in ten years, and in twenty-five years fifteen Sundays, and in thirty-six years not more than twenty-five Sundays. I am a member of the Reformed Church. Rev. O. H. Watson, pastor. JOSEPH STEVENS.

Kittanning, Pa. This is to certify that Charles Sloop has been in regular attendance on the Sabbath School of the First Presbyterian Church of Kittanning, for twelve years, not missing one Sabbath in all that time. H. L. MAYERS, Pastor. GEO. W. DOVERSPIKE, Superintendent. MRS. R. S. HAYMAKER, Teacher.

Manayunk, Pa. Miss Maggie Cookman Albany, Ebenezer Methodist Episcopal Sunday School, Manayunk, Philadelphia, has never missed a single session since July, 1878, and for ten years attended both morning and afternoon. When the morning school was discontinued, she had attended in all, fourteen hundred and ninety-nine (1490) sessions up to last Sabbath. We are proud of her record and most cheerfully send her name as a competitor

Fraternally yours in the good work.

WILLIAM H. FIDDEMAN, Supt.
MRS. M. BLANKIN, Teacher.

The attendances are to be reckoned as one to each Sunday only. This makes this candidate's record eighteen years and seven months, equal to 964 attendances.

Peoria, Illinois. I have felt very much interested in the Champion Sunday School Contest, and wonder to myself if the record of a teacher would not be interesting as well. Miss Sallie Benner, 700 Franklin street, Peoria, Ill., has attended the same First M. E. Sunday School for thirty-two years last July, only missing four Sundays, all of these she attended Sunday School while in Chicago, making only twice (2) in over thirty-two years. She is a lady of very delicate health for many weeks, yes, months, she has not dressed only from Sunday to Sunday; often times was ill to dress herself, her mother would do so, or her brother almost carry her to the church. She would go home and to bed again until next Sunday would roll around. I do not know whether a teacher's record is desired or not, but I certainly think her faithfulness is beyond my pen.

MRS. WALTER WY[illegible]
818 Fayette st., Peoria. (One of her S. S. [illegible])

We would be pleased to hear from the lady's pastor.

Hamilton, N. Y. We have in our Bible class at this place a young lady who has not missed Sunday in her attendance beginning January, 1888. Her name is Emily A. Clark.

C. S. SAVAGE, Pastor 1st Baptist Ch[illegible]

Rochester, N. Y. A young man, George [illegible] gow (whose mother, a Scotchwoman, brought to Central Presbyterian Sunday School when years old), has never missed a Sunday in years. He is a modest young man, freight [illegible] the Erie Railroad depot. Our Sunday Superintendent left us in August, but you probably hear from his teacher or others soon.
466 N. Clinton st. MRS. ELLA R. SE[illegible]

We have since heard from this date's superintendent, giving the which complies with the conditio the competition.

Fayetteville, N. Y. Porter T. Sn[illegible] it not missed a session of the Sunday since January 1, 1887, a little more than te[illegible] During the past summer our school took a [illegible] during the pastor's absence in August,— we have ever had in my recollection. habit had become so fixed that he atten Methodist Sunday School during the mo[illegible] that, he has been in attendance at Sunday every Sunday since January 1, 1887.

H. J. KNAPP, Supt. Bapt[illegible]

Lititz, Pa. The following persons h[illegible] missed one session in the given time, and members of the United Evangelical Sunday of Lititz, Pa.: Daniel S. Bowman, 8 years; ard Young, 11 years; Harry Gingrich, [illegible] Jacob B. Young, 6 years. E. C. RI[illegible]
Supt. of 1. D. of U. E. S. S. of [illegible]

Chelsea, Mass. We have in the town of [illegible] at the Chester Avenue Chapel (a branch of Congregational Church), a young lady who attended Sunday School for eleven years, not single session of the school; also, she went the primary and grammar schools, not losing sion of these schools. On the anniversary, the Superinten[illegible] the Sunday School presented her a handsome Bible as a test from the school, which app[illegible] her faithfulness. She is on every Sunday. Her name i[illegible] Renfrew. MRS. M. A. HALI[illegible]

JOHN, FREDERICK AND WILLIAM BRADLEY,
WITH RECORDS OF 9 YEARS, 13 YEARS AND 8 MONTHS, AND 17 YEARS AND 9 MONTHS.

All records should be dressed Sunday School [illegible] THE CHRISTIAN HERAL[illegible] ble House, N. Y. The c[illegible] for scholars will cl[illegible] June 1st.

After the close of t[illegible] test for scholars, lists [illegible] opened for teachers and [illegible] intendents, and an oppo[illegible] will be afforded to [illegible] School officers to c[illegible] terms of service and [illegible] of consecutive atte[illegible] Meanwhile the pupils' [illegible] still absorbs attention. W[illegible] would remind our reade[illegible] all records, to be accep[illegible] entered on the list, m[illegible] fully vouched for by t[illegible] superintendent, or p[illegible] Compliance with these [illegible] tions qualifies the ca[illegible] and makes him or her [illegible]

The following are the [illegible] and conditions of the c[illegible]

FIRST PRIZE — ELEGANT LARG[illegible] BIBLE (London Edition)—with ne[illegible] **thousand superb illustrations,** [illegible] genuine seal Divinity Circuit kid[illegible] red under solid gold edges, with thum[illegible] and appropriately inscribed; **Worth $[illegible]**

SECOND PRIZE— THE SAME BIBL[illegible] in Divinity Circuit, Palestine Levant, [illegible] Leather Lining, Red Under Gold [illegible] not Indexed, and appropriately in[illegible] **Worth $18.50.**

In addition to the above we shall [illegible]

ROLL OF HONOR PRIZES. For t[illegible] petition all pupils who have made [illegible] of 260 consecutive attendances and [illegible] are eligible. Send name, with name[illegible] day School and of superintendent or [illegible] and the record of continuous att[illegible] Every successful competitor so you[illegible] will be presented with a **superb Illu[illegible] New Testament,** beautifully b[illegible] Divinity Circuit, with red under gol[illegible]

Be careful and comply with the conditio[illegible] competition, which are as follows:

1. Send full name and address of compe[illegible]
2. Name of Sunday School.
3. Name of superintendent or teacher, w[illegible] vouch for accuracy of report.
4. Period of attendance, in years and [illegible] to Feb. 1, 1897.
5. Number of consecutive attendances.

THE BOOK SHELF

INHEROD'S PALACE.*

WITHIN the gaudy and sinful palace which he had builded for himself at the southern outpost ngdom, the palace which looked on the town of Machærus and ts overshadowed by the tower of name.—the Black Fortress.— s stronghold of his power, Herod held high revelry. In that day, e of his sinful house, vice was lure, and his pleasure was naught i this did not, however, offend nd beautiful Herodias, who sat e couch of the king in all the e of her matured beauty.

ne had gone round many times, passed from the flagons of the slaves into the reeling brains, ed and heated faces of the ban- Herod's mirth waxed loud, and s of his heart escaped by the is lips.

rt thou now, at last, content, O of Herod?" he cried suddenly, pon the queen, half in jest, but drunken wrath. "Hast thou not esires? Art thou not a queen? I not for thy sake divorced a ughter? Tell me now!"

man beside him leaned on her wn arm and she turned in her nair of ivory and gold to look into

hat I crave?" she asked, in the rich and tender melody which e to her from her grandmother. tiful Jewish Princess Mariamme, her early death. "All that I When hath the tidings come of h of the daughter of Aretas? e the messenger, that I may re- in."

Would that I might!" replied Herod, tal "forasmuch as her flight to the t her father will yet bring down his upon us!"

Let them come!" cried the courtiers, e th wine and security, "let them e! Is not a dog of Israel better than the osts of Arabia? Let them come!"

nt is regarded the gaudy, wine- throng before him, for a moment, unken gravity. "Ay, let them e," he replied; "nevertheless, I tell my friends, this woman beside will yet bring evil upon me and upon house."

ll, lord, what sayest thou!" cried ro s, turning ghastly under the false or on her cheek. "What sayest thou art ill, my lord. Come away." he king put her rudely aside, and s l in his speech.

Be till, woman. Ye know, most no- Anans and men of Jewry, that it en but a few months since, on ns of the kingdom. I was in the ge ity of the earth, the dwelling of ers, lord of all the world and heir of Caius Augustus. Weeks before, in ho se of my brother Philip at Jerusa- , I had seen the face of this woman, , and had promised her marriage on return from Rome; not that she ed ntipas, but that she would fain be se."

It not true! Antipas, my beloved, est! Do I not love thee with—" I may be so," returned the king, nod- g head with the combined vanity of en man and a Herod; "for, how d t be otherwise! But, also, thou st sh for a crown. Yea, and I also d hee, Herodias; nevertheless, I re hee, as I fear thee still. For upon cer n night in Rome, when on a sud- n heart was heavy because of the n xe twain had done my brother, be- d, ou camest to me in a vision, and th side stood our father Herod; over ros shoulder peeped the dead faces of t kindred slain at his hands, the inc of the house of the Asmoneans.

Fr *John, A Tale of King Messiah.* By thor e Pearson Woods; pp. 346, cloth covers, ice 25. Dodd, Mead & Co., N. Y., publishers.

thy grandmother Mariamme, thy father Aristobulus, and also his brother and mine, Alexander; and the words of the great king were clear, though his lips moved not in speech: 'Touch not the woman, for in her hand she bringeth vengeance for the death of these; vengeance upon me and all my house!'"

There was a deathful silence upon all the banquet hall; the courtiers looked each into his empty wine-glass, or upon the ground, as he fervently wished himself many miles from the hearing of the words so perilous.

Ere she could speak or move, the king's mood changed swiftly; he burst into loud, broken laughter, and reached up a brawny arm.

"Nay, of a truth, I did but jest," he cried; "or, if not, what matters it? Let us drink and love, for to-morrow we die!"

But the goblet which he lifted never reached his lips; for at that moment a slave entered the banquet hall, with the haste of one who knoweth that his errand will justify his lack of ceremony. And as he bent before Herod, he exclaimed, with a loud voice:—

"Pardon, my lord the king; but certain of the Pharisees are even now come hither from Jerusalem, with tidings that another king hath risen in Judea!"

The goblet rolled crashing upon the marble floor, the wine poured from it and stood in a pool like blood; for the Pharisees, always ready to use the wickedness of another to promote their own ends, had struck their first blow against the kingdom that was not of this world, by sending to Herod the king tidings of the preaching of John the Baptizer, and his proclamation of the king that was to come,—that king who, when they were certain of having found him in the person of Jesus of Nazareth, it would then be time enough to destroy him also.

Philadelphia's Pre-eminence.*

CERTAIN it is that within the last few years we have experienced a revival of intellectual life; and the forces of the city are apparently becoming more united and are being inspired anew. Our commerce has been gradually restored; and though not yet in the supreme condition it was before the War of 1812, it is far in advance of the decay and hopelessness of 1840. Our manufacturing interests, which have always existed in some form, have since the Civil War been inspired with new life and grown to enormous proportions; and the men whom they are raising to wealth and influence will play an important part in the development of the next hundred years. Our architecture is rapidly improving, and there are signs of better ideas in widening and laying out streets and abolishing grade crossings.

Indeed, within the last few years the city has begun to put on a totally different appearance. The people in favor of honest municipal government are becoming more united, more effective in organization, and have already in the last fifteen years accomplished decided reforms. Our college, which was ruined in the Revolution, has been restored by Provost Stille, and within the last ten years raised to a still stronger position by Provost Pepper and Provost Harrison. The manufacturing interests of the city, which were scattered over a wide extent of territory, are being centralized and made more effective by the Bourse. The islands in front of the city have been cut away, the harbor enlarged and deepened, the navigation of the river improved, the wharves extended and connected with the railroad system by the belt line.

The men who are now rising into importance and prominence are educated men, and they will in the future have an educated population to support them. The discussion, of which we hear so much, about a new Philadelphia, has a meaning, and seems to mark a turning-point in municipal history. There are many signs of unity and enlightenment which have been gradually gathering force since the public-school system and the Consolidation Act were adopted; and there is every reason to suppose that they will continue and increase until pre-eminence is restored.

The Consolidation Act has been reinforced in recent years by the Bullitt Bill, as the new city charter is called. After the consolidation of the city, in 1855, some of the old forces of disunion continued to work, and the city government again grew complicated, until there were twenty-five departments more or less independent of each other, and the mayor a mere figure-head with none of the controlling powers of an executive officer. Agitation for a reform began in 1877, and the Bullitt Bill passed in 1885, and went into force in 1887. It reduced the departments to nine, made them report to the mayor, gave them power to investigate their conduct and remove officials. A steady improvement has since been observed in the whole city government.

It required forty or fifty years to overcome and undo the good work of the old colonial rulers, and reduce the city to the decay of 1840; and it has naturally required about the same length of time to restore and renew and bring us to the state we might have reached long ago if the old conditions had gone on in their regular course.

* From *Pennsylvania: Colony and Commonwealth;* by Sydney George Fisher. An excellent and comprehensive account of the history of the Keystone State, its growth and population; pp. 422; buckram binding; with maps; price $1.50. Henry T. Coates & Co, Philadelphia, publishers.

BOOKS RECEIVED.

The A B C of the Ex-Rays; by Wm. H. Meadowcroft. Pp. 189; published by the American Technical Book Co.

Notes from my Bible, From Genesis to Revelation, by D. L. Moody. Published by The Fleming H. Revell Co., New York City.

How to Read the Bible, by Walter F. Adeney, M. A. Pp. 135; price 50c.; published by Thomas Whittaker, 2 and 3, Bible House, New York.

Thoughts from the Mount of Blessing; by Mrs. E. G. White. Pp. 201; price 75c.; published by The Pacific Press Publishing Co., Oakland, Cal.

Divine Library; Suggestions how to Read the Bible, by J. Paterson Smyth, B.D., LL.D. Pp. 128; published by James Pott & Co., New York City.

Makers of the American Republic; A Series of Patriotic Lectures, by Rev. David Gregg, D.D. Pp. 405; price $1.50; published by F. B. Treat, Cooper Union, N. Y.

Faith and Self-Surrender; The Fulfilment of the Spiritual Life, by James Martineau, D.D., D.C.L. Pp. 122; price 50c.; published by The Macmillan Co., N. Y.

Christianity and Idealism; by John Watson, LL.D., Prof. of Moral Philosophy in Queen's University, Kingston, Canada. Pp. 216; price $1.25; published by The Macmillan Co., New York City.

Autobiography of Charles Force Deems, D.D., LL.D., and Memoir; by his sons Rev. Edward M. Deems, Francis M. Deems. Pp. 365; price $1.50; published by The Fleming H. Revell Co., New York City and Chicago.

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

A TALK WITH SHUT-INS.

I HEARD the other day a pithy saying of an old colored woman which impressed me by its truth as well as by its picturesque imagery: "Sickness comes on horseback and goes afoot."

At this season of the year, a transition season between winter and spring, many delicate and infirm people can testify that the old woman's words have come to pass in their case. They hardly know how they took cold, when there was the first rush of pain and weakness, that beginning of fever; but it came, swift and fierce like a man riding a flying steed, and it holds fast and creeps slowly away like a tired wayfarer on foot. Convalescence is very gradual, and these wintry weeks mean for many sufferers days spent on beds of languishing. March winds are peculiarly irritating and searching, trying to invalids beyond almost any others.

There are other people who have long been out of health, companions and prisoners of some malady which accustoms them to sharp darts and dull aches and the nervous depression which follows pain. They have weary days and sleepless nights, have long had such, and we all know men and women to whom this sort of discipline has been familiar for years. Such a one is an invalid, laid aside, shut in from the busy world. Of such we sometimes say "And the Lord shut her in," so sweet a place is her cell of retirement.

We who are well do not always remember our shut-in friends as constantly and as tenderly as we should. A bright, cheery letter, the gift or the loan of a book, a new pattern for knitting or embroidery, if the invalid be able to use her eyes and hands, a cushion for the back, a few flowers, a little tactful attention, now and then a well-timed visit, will help to pass the weary weeks for the shut-in friend. To ourselves, such courtesy and attention, the exercise of which calls for thought and for taking pains, will prove a means of grace. Alas! we often go on our way utterly forgetful of the sufferer and her needs.

Among the shut-in friends whom I have known, I recall with peculiar pleasure one dear lady who, for seventeen years, lay on her bed unable to move or rise without assistance, the only prospect outside of her room being from a window whence she saw a church spire, a scrap of green turf and the corner of a street where there were few passing by. Once in a while she caught a glimpse of a funeral; rarely of a more cheerful procession.

The family were very poor. The husband, a shoemaker, had his work in a room just below the stair. Up that little narrow stair, friends and acquaintances came and went to visit the dear cheerful saint, and the young girls often of a Sunday afternoon carried her their sweet faces and their sweet songs, for she dearly loved singing. A blithe, heroic soul was this, shut into a suffering body.

Thousands of readers are familiar with Chloe Lankton's amazing life, and with the fortitude and faith of brave Bella Cooke. Probably you know many others whose names are on God's roll of his special dear ones but of whom the world is not worthy, and of whom the world will never hear.

In my girlhood I had an intimate friend, from her sixteenth year a great sufferer from an obscure and incurable spinal disease. Strange to say, she outlived her whole family, her parents and five beautiful sisters who, one by one, drooped and died. After seeing them all fade away and comforting them to the very last, she herself heard the Master's call and went home to heaven. How sweet it is to think of heaven as the land where the inhabitant shall never say, "I am sick."

A word to those who care for the shut ins. It is right for you to watch over your own health and spirits. Secure if you possibly can, some regular exercise out of doors every day. Eat good food. If your sleep is broken at night by the duties of nursing, try to take a nap in the day-time; and remember that only as you can keep up your own strength can you be of real use to the one you love. Possibly you are burning your candle at both ends. It is not wise and God does not require it of you, and your beloved invalid would not do so either, if he or she realized what your sacrifice involves.

One thing it is meet, right, and our bounden duty to do, and that is to keep our own minds in a cheerful attitude before our invalid friends. A most successful physician once said to me, "It is the nature of disease to get well!" We must so far as possible behave as if we believed this, and impress our belief on those who are ill. I have known a patient to be made very much worse by several consecutive visitors coming in with mournful faces and commenting on the altered looks of the sick one. Cheerfulness and sunlight are remedial influences of a very high order, and invalids need them both.

On the other hand, a loud, brisk unsympathetic tone should never be taken. We do our dear shut-ins no good by acting as if they were imbeciles; common sense and piety must here go hand in hand.

MARGARET E. SANGSTER.

A Remarkable Well.

Arizona possesses some of the greatest natural wonders in the world, not the least of which is the phenomenon of a current of air issuing from or going into the bowels of the earth through sundry natural and artificial openings made in the earth's crust. Sometime ago a Mr. Cofmann undertook the drilling of a well at his place. Everything went well to a depth of twenty-five feet, when the drill dropped to the depth of about six feet and a strong current of air issued from the hole. The escaping air current was strong enough to blow off the hats of the men who were recovering the lost drill. The well was, of course, abandoned and left to blow, but there are some peculiarities about it that are worthy of consideration. The air will escape from the well for days at a time with such force that pebbles the size of peas are thrown up and piled about its mouth until it looks very much like the expanded portion of a funnel. At the same time, it is accompanied by a sound much like distant bellowing of a fog horn. This noise is continuous and even in quantity. Again for days there will be a suction current, unaccompanied by sound, in which the current of air passes into the earth with somewhat less force than it escapes, and any light object, as a feather, piece of paper or cloth, will, if held in close proximity, be immediately sucked in. The cause of this phenomenon is unknown. It is supposed that there is an underground opening between the Grand Canyon of the Colorado, which cleaves the earth to the depth of more than a mile, and the Sycamore Canyon, some eighty miles to the south of it, of the same proportions, but much shorter.

FAIR ZION'S LIGHT.

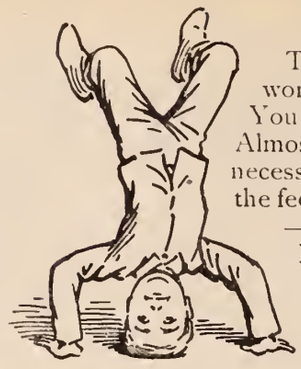
FROM Zion, perfection of beauty;
From Zion the joy of the earth,
The light and the glory of heaven
Is shining unceasingly forth.

REFRAIN: From Zion, fair Zion, the lovely,
A beautiful brilliancy beams,
The light of the sun of all beauty
Upon a benighted world streams.

His light is the light of his people,
And fondly we walk in the light;
And as we go on toward perfection,
It grows every moment more bright.

Shine forth on the darkened, O Jesus!
On them, Sun of righteousness, rise!
'Till from every tribe of all people
Thy praises ascend to the skies.

Noank, Conn. W. C. MARTIN.



Doing "stunts."

That seems to be the case wit th women who are washing in the old-a You can stand on your head, for inst c Almost everyone could do it, if it e necessary or desirable. But standi o the feet is more natural and more sen ble —and easier. So with soap an Pearline. Everyone can wash wit soap—many do. But washing wit Pearline is easier and more sen ol The hard work of soap is n h necessary nor desirable. Eve n should give up the use of soap and should use Pearline s

Look Out. Peddlers and some unscrupulous grocers will tell you, "th s good as" or "the same as Pearline." IT'S FALSE—Pearline peddled; if your grocer sends you an imitation, be honest—*send* b JAMES PYLE, New

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A 2 Pat This Lad Wais Mush

FRE To Ev

HOW m you make wh the word POLIT each desire more tim appears politan?" Verbs, pronouns, adjectives, nou plurals allowed. Words spelled alike but ferent meanings count as one word. Use a dictionary. All legitimate English wo *Proper nouns, prefixes, suffixes, obsolete and to not count.* Work it out as follows: Pole men, tan, aunt, port, rope, etc.

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ARMENIAN AID.

DURING the past week, there has been a marked subsidence in the prevailing excitement in Anatolia ...ie Cretan troubles, although the ... of a renewal of the massacres is ...nceans ended. So excited are the ...h populace at many points, that a ...tle provocation might be produc... a repetition of the terrible scenes ...1895. The relief work continues ..., and the orphan rescue movement ...ressing satisfactorily. During the ...nother remittance of $2,000 was ...rom THE CHRISTIAN HERALD re... to Miss Corinna Shattuck, at ... the work among the orphans ... This is the fourth remittance, mak... total of $5,000 sent to Oorfa thus ... a grand total of $57,000 dis... relief work since the Fund began. ...elayed letter from Miss Chambers, ...ociate of Miss Shattuck, just re... she writes:

...ave now 107, fifty boys and fifty-seven ... are adding to our numbers as we ...able candidates. At first only those ...e wholly orphaned were selected, but ... children of widows, where the mother ... or more children dependent on her ... support. We take none from widows ...ess than four, or who are able to help ... Miss Shattuck takes the boys into our ...se, as none of us feel they would have ...ogether safe elsewhere. Our girls are ...wo rented houses. They are mothered ... Christian widows who are glad of a ...end who look after them carefully. The ... attend the village schools all except a ... are not yet old enough to be in ... When out of school they assist in ...ral work of the houses. All who are ...dy advanced have evening hours of ...d those who are not so far advanced ...e able to study alone, are sometimes ... their Sabbath verses by an older ...r" or "sister." Our six largest boys ...ning shoemaking.

...e contributions were received dur... week:

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...any others to be ...ged next week		Henry Holing	5 00
...os Angeles	5 00	Mrs J Mathews & friends ...	3 45
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...s	1 00	Reader, Wilmington	1 00
...arnes	1 00	F W Scott	10 00
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...rid	1 00	F J Wilson & family	2 50
...Aid So, Dist ...j...stown	10 00	Mr & Mrs Brobst ..	5 00
...almer.	50	Mary D Reid	5 00
...s.....	1 00	J E King	5 00
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...se Norweg... ...pt Ch.....	4 05	Symizing friend, Thornaston	10 00
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Medical Missions in Ceylon.

Letters from Mr. and Mrs. Louis Hieb, announced their arrival in Ceylon, where they have made a hopeful beginning in their work. Mr. Hieb went out to be the general Y. M. C. A. secretary in Ceylon, and to engage in aggressive evangelistic, temperance, anti-opium and purity work. Two medical ladies, Drs. Curr and Irwin, have also arrived in Ceylon. They will live with Dr. and Mrs. Scott, while learning, before they formally open the Woman's Medical Mission work at Jaffna, and assume its responsible duties. An effort is being made to raise funds to put the Medical Mission premises in repair.

THE GREAT HEREAFTER.

'TIS sweet to think while struggling
The goal of life to win,
That just beyond the shores of time
The better years begin.

When through the nameless ages
I, longing, cast my eyes,
Before me like a boundless sea,
The great hereafter lies.

Along its brimming bosom
Perpetual summer smiles,
And gathers like a golden robe,
Around the emerald isles.

And in the far blue distance
By lulling breezes fanned,
I seem to see the flowing groves
Of dear old Beulah's land.

And far beyond the islands
That gem the wave serene,
The image of the cloudless shape
Of holy Heaven is seen.

Unto the great hereafter,
Aforetime dim and dark,
I freely now and gladly give
Of life, the wandering bark.

And in the far-off haven,
When shadowy seas are past,
By angel hands the quivering sails
Shall all be furled at last.

What lamp-chimney is it that lasts like a teacup and gets the best light a lamp is capable of?

Macbeth's; but you want the Number made for your lamp. Let us send you the Index.

Geo A Macbeth Co

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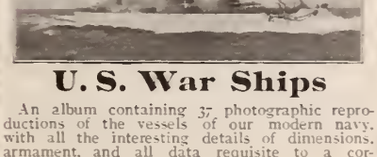

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CHRIST'S MIRACLES.

Throughout Christ's ministry he was disappointed at the attitude of the people as to his miracles. He wished to have them regarded as signs, as credentials, so that people seeing them might believe in his divine nature and give credence to his teaching. Instead of doing so, they regarded them as wonders and like children, were interested in them, as they would have been in the sleight-of-hand tricks of a conjurer. Even to this day the miraculous element in the Gospels is a fruitful theme of discussion and people are interested in discussing whether the wine Jesus made at Cana was intoxicating, and where the soul of Lazarus was during the four days his body lay in the tomb, rather than dwelling on the proof which the miracles furnished of Christ being the giver of good and the Lord of life. The two passages associated with the Topic (Matt. 11: 2-6 and John 14: 8-14), give the true significance of his miracles. To the Baptist in his prison Christ sent no answer to his questions but the testimony of men who had witnessed miracles; and to Philip he pointed out the obvious inference: "The Father who dwelleth in me, he doeth the works. Believe me that I am in the Father and the Father in me." Christ never wished to be admired as a mere wonder-worker. The miracles were means to the one end that people might believe on him. If that end was not achieved, the miracle failed of its purpose. "That ye may know," he said on one occasion, "that the Son of man hath power on earth to forgive sins," he healed the man whose sins he had forgiven. He could give no proof that his absolution of the man was ratified in heaven, but he healed the man in their presence and the fact could not be doubted. He linked the evidence of their own eyes with the other fact of which there could be no evidence, in order that believing the one on the evidence of their own eyesight, they might exercise faith as to the other.

CHRIST'S RESURRECTION.

We do not lay so much stress on the fact of the resurrection of Christ as the fact deserves. The apostles and the early Christian teachers had a better and a truer estimate of its importance. They made it the most conspicuous part of their preaching. They went everywhere preaching the resurrection and even the Roman judge put his finger on that fact as the crucial difference between Paul and his accusers: "One Jesus who was dead, whom Paul affirmed to be alive." And in his elaborate argument for the future life, Paul made the resurrection of Christ the corner-stone of his argument: "If Christ be not risen, your faith is vain." Without this cardinal doctrine we should have no proof that Christ was the divine Being he claimed to be. Without it we must regard Christ merely as a philosopher and Christianity would sink from religion to a mere philosophic system. The essence of Christianity is that we believe in a living Christ. From his grave no power could come. We might admire his life and teaching; we might pity him as a martyr, but excluding the resurrection we could not worship him as divine. It is that fact which sets the seal of divinity on all he said and did. That death could not hold him; that the deity in him could burst the bonds of the grave is our final proof on which we build our faith and hope. And the grounds for it are not illusive. It is as well attested as such a fact could be. It was first declared in the very city where it occurred and within a few weeks of its occurrence. If it had been possible to disprove it, the evidence could have been easily procured. The Jewish Sanhedrim had only to produce the body, to crush the new religion at its birth. We are, therefore, justified in holding it as a proved historical fact, and deriving from it all the comfort it gives.

WISDOM AND FOLLY.

The writer of the Proverbs, whether he was King Solomon or some other writer, does not take very high ground in his philosophy; but he is intensely practical. The sum of his reasoning is that it does not pay to be wicked,—it is folly. The wise man is righteous as a matter of expediency. He may have higher motives and reasons for his course, but if he had no motive besides self-interest, if he cared nothing for God or right principle, but concerned himself only with what is best for himself, he would be a moral and religious man. Sin is detrimental, it is injurious to the man himself. We can imagine Solomon writing thus with a very clear preception of the truth of his contention. He sinned with everything in his favor, and with a better prospect than most n have of escaping punishment; but this is his deliberate conclusion, that sin is a blunder and a loss. He puts the two courses in vivid contrast in the passage associated with the topic (Prov. 9: 1-16; 13-8). The young man hears two voices, both using the same invitation; "Whoso is simple let him turn in hither." The one urges him to self-denial, to purity and sobriety. The other encourages him in sensualism and deceit. To every man these voices call, just as plainly as if the voices were real.

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THE DEAD PHILOSOPHER.

Prof. Henry Drummond, the Famous Author and Teacher Passed from the Scene of His Labors.

VERY sincere will be the mourning in all parts of Christendom when it is known that the pen that wrote of "Natural Law in the Spiritual World," is laid aside forever; and the voice which turned so many to seek "The Greatest Thing in the World," will speak no more to long, reverent disciples. Henry Drummond is dead. Dead in his prime! when his vigorous mind and clear ringing utterance were most needed. The sad news was troubled to this country on March 11,

THE LATE PROF. DRUMMOND.

and thousands of hearts realized that the world was poorer than it had been. Prof. Drummond had the faculty of making ardent friends wherever he went and of winning the affection and esteem of men who could not accept his doctrines. He had a strong, manly lucidity of manner and speech which impressed his hearers and made as the characteristic of a man who thought clearly, and was able to express himself in clear, unambiguous phraseology. A man who believed strongly and was ready to follow wherever truth might lead, and to accept the consequences of his reasoning. People have said that Prof. Drummond traveled far between the time of writing "Natural Law," and his recently published book on "The Programme of Christianity." A friend of the distinguished author told him that this was what he said, when he laughingly, declared that "The Programme of Christianity" was written long before "Natural Law," though it was not published until lately. Henry Drummond was born in 1851, at Stirling, Scotland. He was educated in his native town, and went thence to the University of Edinburgh and the Free Church Divinity School. Subsequently he took a course at the University of Tubingen, Germany, where he was honored with the degree of Ph.D. At the early age of twenty-six, he was appointed lecturer in Science at the University of Glasgow, and shortly afterward became professor in the same institution. It is an interesting fact that the book which made his name familiar throughout Christendom and which was destined to have a larger sale than an almost any theological work of the period, was rejected by every publisher to whom the young author offered it. Finally, despairing of getting it into print he left the manuscript with a friend and went on an exploring tour in Central Africa. His friend was more successful than he and it was published. One day when Drummond had reached the northern shore of Lake Nyassa, having been for five months without news from home, a package of letters reached him, informing him of the astonishing success of his book. It passed rapidly through many editions in English, had an enormous sale in this country, and was translated into French, German, Dutch and Norwegian. Among other works from his pen which were widely read, were "The Greatest Thing in the World," "Tropical Africa," "The Programme of Christianity," and "The Ascent of Man." Prof. Drummond's earnest endeavor was to reconcile Christianity and Science, and to show especially to young men that there was no way of mental growth and development so sure as to make the Bible the guide of their lives.

IMMORTALITY.

"It is better further on."—Philips Brooks.

AS years go by and words seem less,
Faith, Hope and Love are more to me;
Sweet Hope, that through the mystic veil,
With clearer vision God can see.
All earthly things more shadowy grow,
Still passing with the years away.
The Eternal and Invisible
Brighten as nears the heavenly day—
"It is better further on."

Hope, 'mid the wreckage sad of life
Hears, like a songbird, 'mid the gloom:
"All things shall work for good to those
Who to the Lord in love have come."
The Love that counts all human life
In one great brotherhood the same,
The Heavenly Father's children all,
Bearing the signet of his name—
"It is better further on."

I'm rising still, I feel, I know,
To nobler life beyond the sky;
Earth's sunrise gold is on my head,
But heaven's pure light is by-and-by.
The nearer I approach the end,
Immortal symphonies I hear
From world unseen, with notes of joy,
Onward and upward, calling clear,
"It is better further on."

I stand upon the opening way
Unknown, that stretches on before,
Praying that still each onward step
Fast hold shall take on shining shore.
The earthly life is dear and sweet,
With all its precious blessings given
By Hand of Love, that still has kept
The best for his redeemed in heaven.
"It is better further on."

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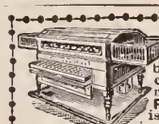

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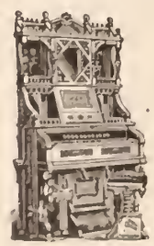

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

VOLUME 20. NUMBER 13.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, MARCH 31, 1897. Price Five Cents.

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AN AFTERNOON TEA OF THE MOTHERS' CLUB AT WHITTIER HOUSE, JERSEY CITY, N. J. (See Page 193.)

OUR MAIL-BAG

Questions and Answers.

E. C. B., New Oxford, Pa. 1. Is it right to use musical instruments in churches? 2. Where in God's Word can such suggestion be found?

1. From time immemorial, instrumental music has been employed in worship. Nearly all the Psalms were written for instrumental accompaniment and there is no proof that such music did not accompany the songs or hymns of the early Christians. On the contrary, instrumental music has been found in all ages to be a stimulus to devotion. 2. There is no warrant in the Old Testament for the use of instruments in worship, unless the injunction in certain psalms be so construed, nor is there any warrant in the New.

Gertrude, Concord, N. H. Will you please tell me through THE MAIL-BAG what is known of the Phebe of whom Paul speaks in the last chapter of Romans? 2. Where was the Church of Cenchrea?

1. Phebe, or Phœbe (the name means "radiant") was a deaconess of the Church of Cenchrea, who was recommended by Paul to the Church of Rome, as he had received kind treatment from her. This was about A. D. 55. She was on the eve of setting out for Rome, and was probably the bearer of the Epistle to the Romans. She is believed to have been a widow of mature age, who by her wealth or energy, or both, had been of great service to Paul in the early Church. 2. Cenchrea was the eastern part of Corinth, on the Saronic Gulf, and was an emporium of trade, besides being a place of military importance. The church organized there was probably a branch of that in Corinth. Cenchrea is now a ruin, but the site is identified as that of the modern village of Kikries, which still preserves, in a somewhat altered form, the ancient name.

E. A. M., Menominee, Wis. If, as Dr. Talmage teaches in a recent sermon, a Christian mother in heaven rejoices when her child is converted, must we not conclude that her joy is not complete when he dies impenitent?

So little is revealed to us about the heavenly state, and it is so difficult for us in the body to conceive of such a condition as that of a soul in the presence of God, that questions of this kind cannot be answered satisfactorily. We can imagine, however, the glorified soul being completely satisfied with the joys of God's presence, and to be so occupied with the new and strange delights of spiritual communion as to give little or no thought to earth and the family ties which belong to it. Possibly there is some merciful provision which gives forgetfulness to one who might be distressed by recollections. Yet such an one might have an accession of joy in the welcome of some loved one whom it recognized, without having suffered anxiety or concern about his absence. Sorrow and happiness are mingled here, but we have good reason for believing that no sorrow will enter there.

Reader, West Winstead, Conn. 1. What was the name of Jephthah's daughter? 2. Where can I get the book, "Curiosities of the Bible"?

1. It is nowhere mentioned. 2. Write to E. B. Treat, publisher, New York.

H. E., New London, O. Does our Lord mean in speaking (Matt. 24: 40) of one being taken and another left that the one taken would die, or be translated like Enoch?

He appears to have had the same meaning as Paul had in his description of what would take place at his second coming (1. Thess. 4: 17). Students of prophecy believe that when Christ appears, his waiting people will be withdrawn from earth bodily to meet him, and that during their absence with him the great persecution under Antichrist will take place. At its close they will descend to reign with him (see also 1. Cor. 15: 51, 52).

H. J. M., [illegible] Do you think that satisfactory work can be done for Christ such as winning souls and building churches, by one who is a professed Christian and who has no divine touch upon the heart, or life? Do Christian duty of a [illegible] Christian who is trying to get better wages for the poor and needy.

1. God sometimes uses instruments in his service who are not fully consecrated to him. There are instances of souls being brought to Christ under the sermons or addresses of men who were well acquainted with the Bible and its doctrines and precepts, yet have not themselves been converted. They speak as lawyers plead in court and sometimes succeed in convincing others of the truth. The Word of God, even in the hands of an unconverted person is quick and powerful, when the soul is prepared for its reception. 2. As a matter of principle, trade-unions are beneficial and entitled to the support of the workingmen, but when they fall under the management of self-seeking and unscrupulous men, as they often do, they are mischievous, both to the employees and the employers. There is no uniform and invariable rule as to unions.

John Bower, Correctionville, Iowa. Referring to your articles on poorly-paid ministers, I would assure you that many farmers would be glad to get as much money as the preacher. The farmer's income is often less than that of the preacher, and why should it be so?

We wish the farmer, too, had a better income, but his not having it does not disprove the statement that the preacher is often underpaid. The comparison does not solve the problem, although it accounts for some ministers being obliged to bear hardship. The farmer is often unable to pay his minister all that he would pay him if he had a better income himself. But the minister's work should not be despised because of its not entailing physical fatigue. We remember hearing a deacon plead for his pastor, on the ground that he did as much speaking as a successful lawyer; as much visiting as a physician with a large practice; and as much writing as a busy journalist; yet while doing the work of all three men, he did not receive so much money as he could have earned in any one of the three professions.

SAN FRANCISCO AND THE GOLDEN GATE.

Built on a succession of hills, San Francisco presents probably more picturesque aspects than any other city of its size in America. The city has an area of nearly fifty square miles. "The Golden Gate," as the harbor entrance is called, is seen in the distance in the photograph. It is the gate to one of the finest harbors in the world, and its beautiful surroundings attract many visitors.

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E. J., Albion, Pa. 1. Who baptized John the Baptist? 2. If the soul is to be reunited with the body before it enters heaven, how can it be true that flesh and blood cannot inherit the kingdom of God?

1. As there is no record of his having been baptized, no one can answer the question. Even if we knew the information would be valueless. 2. Paul's argument on the resurrection (1. Cor. 15: 37-40) appears to teach that there will be new bodies given to the saints at the resurrection. The expression about "flesh and blood" is a warning against believing that any man could be entitled to the kingdom of God through his natural birth. Though he could trace his descent from Abraham it would not help him. Neither could outward ceremonies avail. Only through the new birth and the spiritual transformation could any man inherit that kingdom.

J. H. W., Litchfield, Ill., sends us the following version of the legend of "The Wandering Jew," several variants of which were referred to in a recent issue of THE CHRISTIAN HERALD:

"The Wandering Jew," was last seen in the seventeenth century. On January 1, 1641, he appeared at Paris and created a great sensation among all ranks. He claimed to have lived sixteen hundred years and to have traveled through all regions of the world. He was visited by many prominent personages and no one could accost him in a language of which he was ignorant. He replied readily and without embarrassment to any questions propounded, and he was never confounded by any amount of cross-questioning. He seemed familiar with the history of persons and events from the time of Christ, and claimed an acquaintance with all the celebrated characters of sixteen centuries. Of himself he said that he was usher in the court of Jerusalem, where all criminal cases were tried at the time of our Saviour; that his name was Michael Ader; and that for thrusting Jesus out of the hall with these words, "Go, why tarriest thou?" the Messiah answered him, "I go, but tarry thou till I come," thereby condemning him to live till the day of judgement. The learned looked upon him as an impostor or madman, yet took their departure bewildered and astonished.

M. A. H., Union, Ill. 1. Is it right for a minister of the Gospel to use tobacco? 2. Is it wrong for church members, or say Christians to play cards at home in the family or at social parties?

1. It is setting an example in an indulgence from which pastors should be absolutely free. 2. Card-playing, in all its associations, is to be condemned. It has been a step to ruin for uncounted thousands and has never yet helped any one to better life, higher character, or real happiness. Christians should not countenance it, far less indulge in it personally.

C. M. B., Cincinnati, O. I think that you are wrong and Stephen was right in speaking (Acts 7: 16) of Abraham buying a sepulchre. The transaction is recorded in Genesis 23: 16-17.

In the passage you refer to Abraham is represented as buying the cave of Machpelah from Ephron the Hittite, and its location is more clearly described in verse 19 as being at Mamre subsequently called Hebron. The transaction to which Stephen referred is recorded Genesis 33: 19, and there it is stated that Jacob bought the field from Hamor, the father of Shechem. The place and the name of the vendor clearly indicate which of the two purchases Stephen had in mind. If you read the story again and look at the map you will see that Stephen or the reporter made a mistake when he spoke of Abraham being the purchaser. It was Jacob who bought the field and Hamor who sold it to him.

Subscriber, Bellefonte, Pa. 1. Can a man be a true Bible Christian, pray for the success of the temperance cause and vote for rum? 2. Are not the tobacco-devil and whiskey habit brothers, and can a Christian use either and not defile the temple? 3. Should a lady who is zealous in church work and in Sunday School encourage her daughter in dancing?

1. No; such profession and practice would be utterly inconsistent. 2. The use of tobacco, though tolerated by many, is unquestionably an objectionable indulgence, and one that is better dropped. The drink curse is the bane of our age. 3. THE CHRISTIAN HERALD has repeatedly expressed its views on the dangers of dancing, and it seems unnecessary to repeat them here. The dance has been a road to ruin to multitudes, and no Christian desiring to make progress in the spiritual life, would patronize a pleasure which has produced such results.

C. D., Knoxville, Ill. What is your opinion concerning animal magnetism? Is there anything wrong in learning the science?

It is a fascinating study, but yet in its infancy. You are wrong in calling it a science; it has never been accepted by authorities as such, and is so extensively used by charlatans, swindlers and humbugs that most people prefer to leave it alone. Besides, it is liable to be misunderstood by certain people and to be a means of unsettling their minds and making them the victims of many delusions.

Reader, Richmond, R. I. What places in the United States are considered most beneficial for persons suffering from throat and lung troubles?

The Adirondacks, Florida, Colorado, Southern California and New Mexico. The two latter have an almost perfect climate.

D. M. Sanders, Pullman, Wash. Some people would like to know how this money (a contribution of $12 for the Relief of Famine Sufferers in India), is sent to the field.

The money is paid to the various Missionary Boards in New York. They take it to the Cable Company, who make it their business to transmit money to India. The agent of the Cable company in New York instructs their agent in Calcutta or Bombay to pay to the specified missionary the money deposited in New York to his credit. The Mission Boards also send the missionary a cablegram directing him to apply to the Cable company for the money. He calls or sends for it, and the Calcutta or Bombay agent pays it over to him and takes his receipt for it. Thus, within a few hours of the money leaving our hands it is in the hands of the missionary, and you may depend he loses no time in turning it into grain to feed the starving people. He is only too glad to get the money for food to let any delay occur on his side. The expenses of the transaction are in every instance defrayed either by the Missionary Boards or by THE CHRISTIAN HERALD, and are never deducted from the fund.

W. W. A., Kansas City, Kans. 1. Where can I obtain a copy of the Apostle's creed? 2. What is the meaning of Christ's words (John 10: 28) about no one being able to pluck the lost out of Christ out of his hand?

1. It is contained in the prayer book of the Protestant Episcopal Church, and in both morning and evening service. The hymn books of the Reformed Dutch Church and other churches often have it at the end of the book. 2. That no man can separate or take Christ's followers from him. The Christian may, as we know by sad observation, wander away of his own accord, and he is liable to suffer much loss if he returns; but if he cleaves to Christ no man can disturb the tender relation.

Minnie B., Monmouth, Oregon. 1. We readers of THE CHRISTIAN HERALD and think it a grand paper. My husband and I often talk about how we can do the most good: but he argues that it is right to give only to deserving ones who come to the door, asking bread or clothing, while I think it right to give to anyone who comes, no matter. Please give your opinion in THE MAIL BAG. 2. How many heathen lands are there where the Gospel has not been preached?

1. Indiscriminate charity is an evil. You should distinguish between the idle and worthless class of vagrants and the deserving poor, wherever it is possible to do so. By giving money, or clothing to a lazy man, who will not work, but prefers to loaf, you are encouraging pauperism and mendicity (see II. Thess. 3: 10), whereas by helping the honest poor whose poverty is a misfortune and who cannot find work are fulfilling the divine command. At the same time, there are times when it may be impossible to find out whether a case is genuine or not and it is well to give such the benefit of the doubt. 2. Parts of Central Africa, also Thibet, Central China and part of the Arctic regions.

Lizzie A. S., Parkesburg, Pa. Very few, we believe.—Enquirer, Parsons, Pa. No. to all questions. The subject has never had state sanction, we believe.—E. V. A. H., Westfield, N. J. He is engaged elsewhere. 2. See 1. Cor. 10: 31.—J. K., Hamburg, Ill. We never heard of it.—W. E. G. Britton, So. Dak., will please send full name and address to N. J. Green, Glendeane, Ky.—Reader, Acme, O. 1. Write to Gen. Eaton, Concord, Washington, for all information on the subject. 2. Hon. C. Bliss of New York.—Reader, Napoleon, Ind. We have already stated that it is founded neither on revelation nor Christian experience.—Young Lady, Goldsboro, N. C. Flirting is contemptible in either man or woman. It is being a lie and pretending what you do not feel.—M. A. A., Ames, Iowa. We do no know; we have not seen the article.—J. H. O., Pierson, Fla. No. 2. Yes. 3. Yes. 4. Canaan, one of the descendants of Noah.—A. H., Morganza, Ind. We believe the firm to be reliable.—D. N. L., Penn., Pa. We did not recommend the army; we said one might serve God there acceptably as well as in other positions in life.—N. J. Nelson, Dodge, Kans. In the year 1857 Easter Sunday was April 5.—W. T. B., Mt. Teigh, Va. No, the story that such a letter was ever found is now almost universally believed to be a fabrication.—J. F. M., Mill Hall, Pa., With the year 1900.—S. B. C., Cass City, Mich. Address them to the editor of this journal.—Wm. C., LaGrange, Tex. Write to Librarian, Astor Library, New York, for the information.—E. D. S., Woodville, Tex. The name of the person is nowhere mentioned.—"Mother," Springfield, Wash. "The Master has come over Jordan" can be found in "The New Golden Censer," published by Biglow & Main, New York. It was written by Mrs. U. S. Bailey about 1863.—S. M. A. P., Toronto, Can. Recently answered in Inquirer, Mattoon. No, it is not all. In addition to what you have stated, the believer must be a worker as well. He must not only pray to be used in the way of righteousness himself but he must seize every opportunity to help others.—Reader, Philadelphia. Better mark everything with absolute exactness and the net result will be fair to both, neither being the loser.

A HAVEN OF HELPFULNESS.

What the Workers of Whittier House Social Settlement are Doing in Jersey City, N. J., to Brighten Lowly Lives.

(See Colored Picture on First Page.)

A SHORT time ago two boys were running as hard as they could go along Grand street, Jersey City, N. J. They stopped at a plain substantial house and eagerly inquired for Miss Bradford. They had seen a rough man beating a woman a few blocks away and they were afraid he would kill her. By no means a formidable looking person is the one to whom the boys carried their appeal for help in the emergency. But there must have been some reason why, seeing a disturbance in the street they appealed to her, instead of to the police. The lady who went with the boys and rescued the woman from her drunken, brutal husband, is well known through that neighborhood and for many miles around. Among the homes of working-people, the resorts of news-boys, and in the factories, her cheerful, kindly, intelligent face is well known to all. In any case of trouble, in any misfortune, in trials personal or domestic, whether there is sickness bereavement, or a financial crisis, or some gross injustice that needs to be rectified, the impulse of the boys to call her to the rescue of the woman is the impulse of the other people. "Send to Miss Bradford." "Ask Miss Bradford about it," is the almost invariable suggestion. If this hopeful lady kept a diary recording the emergencies in which her assistance is sought and the problems submitted to her for solution, it would show a variety of human trouble that would amaze the reader. She is popularly supposed to know everything, and to be the incarnation of sound, practical common-sense, and helpfulness. "You seem to be a general women's friend," said a city official to her one day after the energetic lady had paid him a series of visits during the previous weeks, each visit as the advocate of some poor woman of the neighborhood who needed official interposition either as to an oppressive landlord, or protection in some form or other against wrong.

LOUISE ALCOTT CLUB AT WHITTIER HOUSE.

To persons familiar with the work of college and social settlements in great cities, the position Miss Bradford occupies as adviser-general and "everybody's friend," is no mystery. Wherever the experiment of a settlement has been tried, it has been found that a disinterested effort to render service to those who need it has been cordially welcomed and heartily appreciated. Miss Bradford commenced her beneficent work in a very humble unostentatious way. She was familiar with the settlement idea and had seen it in operation at the Hull House in Chicago, and Mansfield House and Toynbee Hall in London. She had seen how workingmen and their wives and children, who do not need charity, save in some exceptional emergency, may have their lives brightened and the inevitable ills of their lot alleviated, by the residence among them of some follower of Christ, who was anxious to be useful in any way that opened. The possession of wealth was not essential, nor need the worker be a very learned or accomplished person. The one thing indispensable was the love to all and the spirit of self-sacrifice that the religion of Christ inspires. Assured of this, Miss Bradford settled in Jersey City about four years ago. She spent about five months in getting thoroughly acquainted with the people to whom she proposed to devote her life.

Dr. Scudder, in hearty sympathy with any kindly beneficent project, placed an unoccupied room in his People's Palace at her disposal, which became her temporary headquarters. For some time Miss Bradford spent her days in visiting among the tenements and humble homes that clustered around Dr. Scudder's church. She listened to stories of sorrow, privation and hardship, and studied the problems of the people's lives with a sincere desire to discover and apply a remedy, if one could be found. For one man she managed to secure employment; for another she negotiated a chattel mortgage at six per cent.; for another she faced an obdurate landlord and induced him to make his house decently clean and habitable. There was plenty of work to do of this kind, and Miss Bradford soon had her days full of business.

THE YOUNG PEOPLE'S SOCIAL.

Dr. Scudder and the officers of the People's Palace facilitated Miss Bradford in her next step, which was to have a weekly afternoon tea for mothers. These teas were held in the gymnasium, and soon became a popular entertainment in the neighborhood. They were informal affairs, with no attempt at preaching or teaching, but simply friendly social enjoyment. "It was some time," Miss Bradford says, "before the women could believe that there was no hidden reason for these teas. Finally one woman frankly said: 'Miss Bradford, we don't know what to think about these meetings. You don't ask us to go to church, to sign a pledge, or to pray with you. You seem to forget that we are used to washin', scrubbin', and such works. You seem only to try to make us happy. Now, what do you want of us any way?' When I told her that my desire was to give them one afternoon a week when life might seem to them pleasant and comfortable, the tired face brightened, and she replied: 'Well, life ain't so bad after all when you have a friend who cares whether you live or die.' It is now our custom at these teas to give lectures and talks to the mothers on home improvement and kindred topics. By this time we were an incorporated Settlement, and through the kindness and generosity of one of our officers we were enabled to secure our present building. The house is a large, handsome three-story brick residence, in every way admirably adapted to the needs of the settlement. We are not, by any means, in the very lowest part of the city.

It was found convenient to organize clubs for the entertainment of the different kinds of visitors at the new Settlement. One of the first was composed at the outset of fifteen little girls who had been accustomed to play on the streets until nine or ten o'clock in the evening. Miss Bradford and her helpers began by reading to them one of Louise Alcott's books. They listened gladly, became deeply interested, and came night after night. Reading and games were the occupations, and the club was organized under the name of the Louise Alcott Club. A Mothers' Club was arranged soon afterward, and a Newsboys' Club followed. Then a Men's Club, and others as the need arose. In each case the time was passed pleasantly in reading, or talks on subjects of interest to the members. Besides these, educational classes were organized for teaching millinery and dress making, Latin, stenography, singing, music, cooking, etc., the members paying a small fee for the teacher and appliances. Altogether, Whittier House speedily became a very busy place, where the people were very happy, and where they knew that they were always sure of sympathy in trouble, and kindly service if it could be rendered. It became just such an institution as the tender, brotherly poet would have loved to see associated with his name. Miss Bradford knew him well, and has taken a pleasure in putting his portrait in every room. For the motto of the institution she has taken the poet's well-known lines:

BOYS' READING CLUB.

He serves thee best who loveth most
His brothers and thy own.

Miss Bradford and her helpers are thoroughly happy in their work and are rejoiced at the success which has attended it. The cost of it hitherto has not been more than twenty-five hundred dollars a year, but the happiness it has brought into the dull and burdened lives of the people of that neighborhood is beyond estimate. The expenses are paid by voluntary contributions and there is occasionally a straitness of resources, but hitherto funds sufficient to meet the emergency have always been supplied by sympathetic friends when they were needed.

How One Pastor Helped India.

Rev. R. G. Hobbs, of Illinois, who Aroused the Sympathies of the Farmers in the Corn Belt.

ONE of the foremost preachers of the M. E. Church in Illinois is Rev. R. G. Hobbs, who is now pastor of the Centenary Church in Jacksonville. Dr. Hobbs is exceedingly popular in his district, and his church has one of the largest congregations in the Conference, the membership being over seven hundred, while the regular Sunday attendance is seldom less than a thousand. It is a church full of spiritual life and energy, and its people are active in Christian work and varied benevolences. The pastor has lately directed the attention of his people toward suffering India, and the spirit of helpfulness has spread throughout the great corn belt of Central Illinois, awakening a generous sympathy everywhere. Many offers of contributions of corn for India were received by the pastor and were accepted, his purpose being to arrange ultimately to send the gifts in a vessel, provided one could be secured for the purpose.

REV. R. G. HOBBS.

Dr. Hobbs, who is now visiting New York, speaks modestly of his own efforts in the relief work. He says:

"Some months ago my attention was arrested by the first reports of the famine in India. I live in Central Illinois—about where the buckle comes together in the great corn belt. Instantly I though of the overflowing cribs of the corn country—with more grain in them than Joseph ever stored up in the years of plenty. Why not get those cribs opened on the sides toward India? I made the suggestion to the Missionary Committee of the Methodist Church, and the idea was heartily endorsed. Then it was thought best to convert the grain into money, because it could be sent so much more quickly. We had not yet began to realize what a wide-reaching famine it was to be. It was thought a few thousand dollars would be enough to send. When the magnitude of the calamity became apparent, the plan of sending corn again came to the front. I have felt from the beginning that this should be done. It takes a little longer to send relief in this way, but the money goes further and carries more help, and help will be as much needed a little later as it is to-day. I had a letter from a personal friend, a missionary, who is five hundred miles northeast of Bombay. The letter bears the date of January 10. My friend says he is in the heart of a great famine district, that hundreds have starved to death on his circuit; that the famine must last the greater part of a year yet.

"There is another thing not to be forgotten. Corn is worth not more than ten cents per bushel in some parts of the West. This giving will afford an outlet for part of the surplus. What remains will be the more valuable for this giving. Surely it was not without design that the crops of the last three years were so abundant! Western farmers may, by this sending of corn to the Orient, open a new market for their grain. This is perhaps a selfish way to look at the matter. The benevolent enterprise may be thus a direct advantage to our own people."

Dr. Hobbs was born in Joliet, Ill., in 1854. His father is a Methodist pastor, an honored member of the Nebraska Conference. He entered Northwestern University at the age of thirteen, registering a few weeks later as a student for the ministry. It is doubtful if anyone is likely ever to register at the Garrett Biblical Institute, the theological department of the University, at an earlier age. He graduated from the full college and theological course, and was admitted to the Illinois Conference—the strongest conference in Methodism west of the Alleghanies—in 1874, having been given a license to preach at sixteen. He has been continuously a pastor ever since.

THE METROPOLITAN PULPIT

SYMPATHY FOR THE GREEKS.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Rom. 1 : 14: - - - - - I am debtor both to the Greeks and the barbarians.

AT this time, when that behemoth of abominations, Mohammedanism, after having gorged itself on the carcasses of a hundred thousand Armenians, is trying to put its paws upon one of the fairest of all nations, that of the Greeks, I preach this sermon of sympathy and protest, for every intelligent person on this side of the sea, as well as the other side, like Paul who wrote the text, is debtor to the Greeks. The present crisis is emphasized by the guns of the allied powers of Europe, ready to be unlimbered against the Hellenes, and I am asked to speak out. Paul, with a master intellect of the ages, sat in brilliant Corinth, the great Acro-Corinthus fortress frowning from the height of sixteen hundred and eighty-six feet, and in the house of Gaius, where he was a guest, a big pile of money near him, which he was taking to Jerusalem for the poor, in this Letter to the Romans, which Chrysostom admired so much that he had it read to him twice a week, Paul practically says: "I, the Apostle, am bankrupt. I owe what I cannot pay, but I will pay as large a percentage as I can. It is an obligation for what Greek literature and Greek sculpture and Greek architecture and Greek prowess have done for me. I will pay all I can in installments of evangelism. I am insolvent to the Greeks." Hellas, as the inhabitants call it, or Greece, as we call it, is insignificant in size, about a third as large as the State of New York, but what it lacks in breadth it makes up in height, with its mountains Cylene, and Eta, and Taygetus, and Tymphrestus, each over seven thousand feet in elevation, and its Parnassus, over eight thousand. Just the country for mighty men to be born in, for in all lands the most of the intellectual and moral giants were not born on the plain, but had for cradle the valley between two mountains. That country, no part of which is more than forty miles from the sea, has made its impress upon the world as no other nation, and it to-day holds a first mortgage of obligation upon all civilized people. While we must leave to statesmanship and diplomacy the settlement of the intricate questions which now involve all Europe, and indirectly all nations, it is time for all churches, all schools, all universities, all arts, all literatures to sound out in the most emphatic way the declaration, "I am debtor to the Greeks."

In the first place, we owe to their language our New Testament. All of it was first written in Greek, except the Book of Matthew, and that, written in the Aramean language, was soon put into Greek by our Saviour's brother, James. To the Greek language we owe the best sermon ever preached, the best letters ever written, the best visions ever kindled. All the parables in Greek. All the miracles in Greek. The sermon on the mount in Greek. The story of Bethlehem and Golgotha and Olivet and Jordan banks and Galilean beaches and Pauline embarkation and Pentecostal tongues and seven trumpets that sounded over Patmos, have come to the world in liquid, symmetric, picturesque, philosophic, unrivalled Greek, instead of the gibberish language in which many of the nations of the earth at that time jabbered. Who can forget it and who can exaggerate its thrilling importance, that Christ and heaven were introduced to us in the language of the Greeks? the language in which Homer had sung and Sophocles dramatized and Plato dialogued and Socrates discoursed and Lycurgus legislated and Demosthenes thundered his oration on "The Crown?" Everlasting thanks to God that the waters of life were not handed to the world in the unwashed cup of corrupt languages from which nations had been drinking, but in the clean, bright, golden-lipped, emerald-handled chalice of the Hellenes. Learned Curtius wrote a whole volume about the Greek verb. Philologists century after century have been measuring the symmetry of that language, laden with elegy and philippic, drama and comedy, Odyssey and Iliad; but the grandest thing that Greek language ever accomplished was to give to the world the benediction, the comfort, the irraditation, the salvation of the Gospel of the Son of God. For that we are debtors to the Greeks.

And while speaking of our philological obligation, let me call your attention to the fact that many of the intellectual and moral and theological leaders of the ages got much of their discipline and effectiveness from Greek literature. It is popular to scoff at the dead languages, but fifty per cent. of the world's intellectuality would have been taken off if, through learned institutions our young men had not, under competent professors, been drilled in Greek masterpieces. Hesiod's "Weeks and Days," or the eulogium by Simonides of the slain in war, or Pindar's "Odes of Victory," or "The Recollections of Socrates," or "The Art of Words," by Corax, or Xenophon's Anabasis.

From the Greeks the world learned how to make history. Had there been no Herodotus and Thucydides, there would have been no Macaulay or Bancroft. Had there been no Sophocles in tragedy, there would have been no Shakespeare. Had there been no Homer, there would have been no Milton. The modern wits, who are now or have been out on the divine mission of making the world laugh at the right time, can be traced back to Aristophanes, the Athenian, and many of the jocosities that are now taken as new had their suggestions twenty-three hundred years ago in the fifty-four comedies of that master of merriment. Grecian mythology has been the richest mine from which orators and essayists have drawn their illustrations and painters the themes for their canvas, and although now an exhausted mine, Grecian mythology has done a work that nothing else could have accomplished: Boreas, representing the north wind; Sisyphus, rolling the stone up the hill, only to have the same thing to do over again; Tantalus, with fruits above him that he could not reach; Achilles, with his arrows; Icarus, with his waxen wings, flying too near the sun; the Centaurs, half man and half beast; Orpheus, with his lyre; Atlas, with the world on his back, all these and more have helped literature, from the graduate's speech on commencement day to Rufus Choate's eulogium on Daniel Webster at Dartmouth. Tragedy and comedy were born in the festivals of Dionysius at Athens. The lyric and elegiac and epic poetry of Greece five hundred years before Christ has its echoes in the Tennysons, Longfellows, and Bryants of eighteen and nineteen hundred years after Christ. There is not an effective pulpit or editorial chair or professor's room or cultured parlor or intelligent farmhouse today in America or Europe that could not appropriately employ Paul's ejaculation and say, "I am debtor to the Greeks."

The fact is this, Paul had got much of his oratorical power of expression from the Greeks. That he had studied their literature was evident, when standing in the presence of an audience of Greek scholars on Mars' Hill, which overlooks Athens, he dared to quote from one of their own Greek poets, either Cleanthus or Aratus, declaring, "As certain also of your own poets have said, 'for we are also his offspring.'" And he made accurate quotation, Cleanthus, one of the poets, having written:

> For we thine offspring are. All things that creep
> Are but the echo of the voice divine.

And Aratus, one of their own poets, wrote:

> Doth care perplex? Is lowering danger nigh?
> We are his offspring, and to Jove we fly.

It was rather a risky thing for Paul to attempt to quote extemporaneously from a poem in a language foreign to his, and before Greek scholars, but Paul did it without stammering, and then acknowledged before the most distinguished audience on the planet his indebtedness to the Greeks, crying out in his oration, "As one of your own poets has said."

Furthermore, all the civilized world, like Paul, is indebted to the Greeks for architecture. The world before the time of the Greeks had built monoliths, obelisks, cromlechs, sphinxs, and pyramids, but they were mostly monumental to the dead whom they failed to memorialize. We are not certain even of the names of those in whose commemoration the pyramids were built. But Greek architecture did most for the living. Ignoring Egyptian precedents, and borrowing nothing from other nations, Greek architecture carved its own columns, set its own pediments, adjusted its own entablatures, rounded its own mouldings, and carried out as never before the three qualities of right-building, called by an old author "firmitas, utilitas, venustas," namely, firmness, usefulness, beauty. Although the Parthenon on the Acropolis of Athens is only a wreck of the storms and earthquakes and bombardments of many centuries, and although Lord Elgin took from one side of that building, at an expense of two hundred and fifty thousand dollars, two shiploads of sculpture, one shipload going down in the Mediterranean and the other shipload now to be found in the British Museum, the Parthenon, though in comparative ruins, has been an inspiration to all architects for centuries past, and will be an inspiration all the time from now until the world itself is a temple ruin. Oh, that Parthenon! One never gets over having once seen it. But what must it have been when it stood as its architects, Ikitnos and Kallikrates, built it out of Pentelican marble, white as Mont Blanc at noonday, and as overwhelming. Height above height. Overtopping the august and majestic pile, and rising from its roof, was a statue of Pallas Promachus in bronze, so tall and flashing that sailors far out at sea beheld the plume of her helmet. Without the aid of the Eternal God it never could have been planned, and without the aid of God the chisels and trowels never could have constructed it. There is not a fine church building in all the world, or a properly-constructed courthouse, or a beautiful art gallery, or an appropriate auditorium, or a tasteful home, which, because of that Parthenon, whether its style or some other style be adopted, is not directly or indirectly a debtor to the Greeks.

But there is another art in my mind,—the most fascinating, elevating, and inspiring of all arts, and the nearest to e divine,—for which all the world ow a debt to the Hellenes that will never e paid. I mean sculpture. At least x hundred and fifty years before Christ e Greeks perpetuated the human face f form in terra cotta and marble. Wh a blessing to the human family that men a women, mightily useful, who could e only within a century may be perpetu: for five or six or ten centuries. H wish that some sculptor, contemporane with Christ, could have put his match s form in marbie! But for every grand exquisite statue of Martin Luther, of J Knox, of William Penn, of Thomas C mers, of Wellington, of Lafayette, of of the great statesmen or emancipator conquerors who adorn your parks o the niches of your academies, you debtors to the Greeks. They covered Acropolis, they glorified the temples, adorned the cemeteries with statues, s in cedar, some in ivory, some in sil some in gold, some in size diminutive some in size colossal. Thanks to Phi who worked in stone; to Clearchus, worked in bronze; to Dontas, who wo in gold, and to all ancient chisels of c memoration! Do you not realize that many of the wonders of sculpture we debtors to the Greeks?

Yea! For the science of medicine, great art of healing, we must thank Greeks. There is the immortal Gr doctor, Hippocrates, who first opened door for disease to go out and health come in. He first set forth the importa of cleanliness and sleep, making the pat before treatment to be washed and t slumber on the hide of a sacrificed be He first discovered the importance thorough prognosis and diagnosis. formulated the famous oath of Hipp rates which is taken by physicians of day. He emancipated medicine f superstition, empiricism, and priestc He was the father of all the infirma hospitals, and medical colleges of the twenty-three centuries. Ancient med ment and surgery had before that b anatomical and physiological assault battery, and long after the time of H pocrates the Greek doctor, where his th ries were not known, the Bible speaks fatal medical treatment, when it says: his disease he sought not to the Lord, to the physicians, and Asa slept with fathers." And we read in the New T tament of the poor woman who had b treated by incompetent doctors who as large fees, where it says: "She had s fered many things of many physicia and had spent all that she had, and w nothing better, but rather grew wors For our glorious science of medicine a surgery, more sublime than astronomy, we have more to do with disease than w the stars; more beautiful than botany, bloom of health in the cheek of wife a child is worth more to us than all the ro of the garden—for this grandest of all ences, the science of healing, every pill of recovered invalid, every ward of Am ican and European hospital may well out, "Thank God for old doctor Hipp crates! I, like Paul, am indebted to t Greeks."

Furthermore, all the world is obligat to Hellas more than it can ever pay for heroics in the cause of liberty and rig United Europe to-day had not better thi that the Greeks will not fight. There m be fallings back and vacillations and te porary defeat, but if Greece is right Europe cannot put her down. The oth nations, before they open the port-holes their men-of-war against that small kir dom had better read of the battle of Mar thon, where ten thousand Athenians, l on by Miltiades, triumphed over one hu dred thousand of their enemies. At th time in Greek council of war five gener were for beginning the battle and five we against it. Callimachus, presided at t council of war, had the deciding vote, a Miltiades addressed him, saying:

"It now rests with you, Callimach

to enslave Athens, or by insuring freedom, to win yourself an immortal fame, for never since the Athenians were people were they in such danger as they are in at this moment. If they bow the knee to these Medes, they are to be given up to Hippias, and you know what he will then have to suffer: but if Athens comes victorious out of this contest she has it in her power to become the mistress of Greece. Your vote is to decide whether we are to join battle or not. If we do not bring on a battle presently, factious intrigue will disunite the Athenians and the city will be betrayed to the Medes, but if we fight before there is anything rotten in the state of Athens, I hope that, provided the gods will give us a fair field and no favor, we are able to get the best of it in the engagement."

It won the vote of Callimachus, and the battle opened, and in full run the spirit of Miltiades fell upon the Persian hosts shouting, "On! Sons of Greece! Fight for the freedom of your country! Fight for the freedom of your children and your wives, for the shrines of your fathers' gods, and for the sepulchres of your sires! All, all are now staked on the battle!" While only one hundred and ninety-two Greeks fell, six thousand four hundred Persians lay dead upon the field. Many of the Asiatic hosts who took refuge in war vessels in the harbor were consumed in the shipping. Persian oppression was rebuked, Grecian liberty was established, the cause of civilization was advanced, and the Western world and all nations have felt the heroics. Had there been no Miltiades, there might have been no Washington.

Also at Thermopylae, three hundred Greeks, along a road wide enough for a wheel to run between a mountain and a marsh, died rather than surrender. Had there been no Thermopylae, there might have been no Bunker Hill. The echo of Athenian and Spartan heroisms as heard at the gates of Inkerman, and Sebastopol, and Monckburn, and Lexington, and Gettysburg, English Magna Charta, and Declaration of American Independence, and the poem of Robert Burns, entitled, "A Man's a Man for a' That," are only the long-continued reverberation of what was said and done twenty centuries before in that little kingdom that now towers of Europe are now imposing upon Greece having again and again shown that ten men in the right are stronger than a hundred men in the wrong, the heroism of Leonidas and Aristides and Themistocles will not cease their mission until the truest man on earth is as free as God made him. There is not on either side of the Atlantic to-day, a republic that cannot truthfully employ the words of the text and say, "I am debtor to the Greeks."

But now comes the practical question. How can we pay that debt, or a part of it? For we cannot pay more than ten per cent. of that debt in which Paul acknowledged himself a bankrupt. By praying Almighty God that he will help Greece in its present war with Mohammedanism and the concerted empires of Europe. I know her queen, a noble, Christian woman, her face the throne of all beneficence and loveliness, her life an example of noble wifehood and motherhood. God help those palaces in these days of awful exigency! Our American State did well the other day, when, in the Capitol building which owes to Greece its columnar impressiveness, they passed a hearty resolution of sympathy for that nation. Would that all who have potent words that can be heard in Europe would utter them now, when they are so much needed! Let us repeat to them in English what they centuries ago declared to the world in Greek: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Another way of partly paying our debt to the Greeks is by higher appreciation of the learning and self-sacrifice of the men who in our own land stand for all that the ancient Greeks stood. While here and there one comes to public approval and reward, the most of them live in privation or on salary disgracefully small. The scholars, the archeologists, the artists, the literati—most of them live up three or four flights of stairs and by small windows that do not let in the full sunlight. You pass them every day in your streets without any recognition. Grub street, where many of the mighty men of the past suffered, is long enough to reach around the world. No need of wasting our sympathy upon the unappreciated thinkers and workers of the past! Though Linnæus sold his works for a single ducat. Though Noah Webster's Spelling Book yielded him more than his Dictionary. Though Correggio, the great painter, receiving for long continued work payment of thirty-nine dollars, died from over-joy. Though when Goldsmith's friends visited him they were obliged to sit in the window, as he had but one chair. Though Samuel Boyse, the great poet, starved to death. Though the author of "Hudibras," died in a garret. Though "Paradise Lost" brought its author only twenty-five dollars cash down, with promise of fifty dollars more if the sale warranted it: so that seventy-five dollars was all that was paid for what is considered the greatest poem ever written. Better turn our attention to the fact that there are at this moment hundreds of authors, painters, sculptors, architects, brain-workers without bread and without fuel and without competent apparel. As far as you can afford it, buy their sculpture, read their books, purchase their pictures, encourage their pen, their pencil, their chisel, their engraver's knife, their architect's compass. The world calls them "bookworms" or "Dr. Dry-as-Dust," but if there had been no bookworms or dry doctors of law and science and theology, there would have been no Apocalyptic angel. They are the Greeks of our country and time, and your obligation to them is infinite.

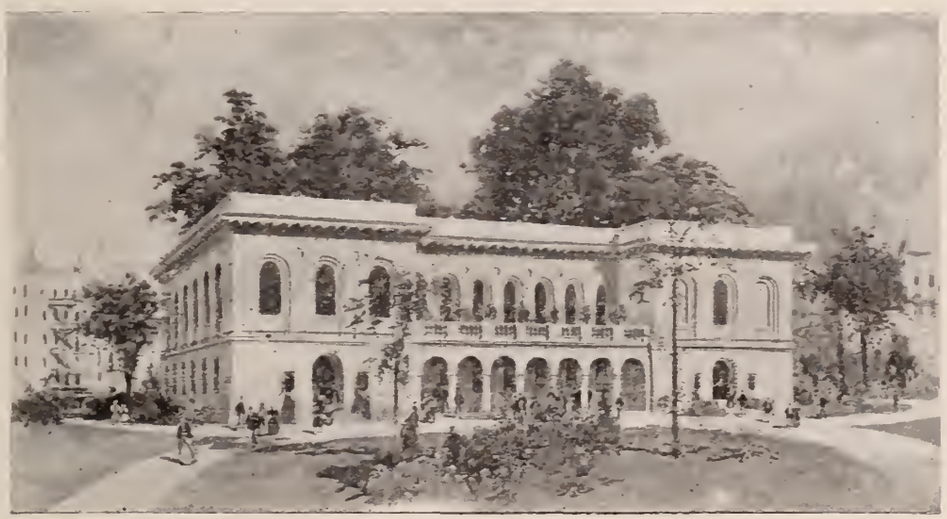
But there is a better way to pay them, and that is by their personal salvation, which will never come to them through books or through learned presentation, because in literature and intellectual realms they are masters. They can outargue, out-quote, out-dogmatize you. Not through the gate of the head, but through the gate of the heart, you may capture them. When men of learning and might are brought to God they are brought by simplest story of what religion can do for a soul. They have lost children. Oh, tell them how Christ comforted you when you lost your bright boy or blue-eyed girl. They have found life a struggle. Oh, tell them how Christ has helped you all the way through. They are in bewilderment. Oh, tell them with how many hands of joy heaven beckons you upward. "When Greek meets Greek, then comes the tug of war," but when a warm-hearted Christian meets a man who needs pardon and sympathy and comfort and eternal life, then comes victory. If you can, by some incident of self-sacrifice, bring to such scholarly men and women what Christ has done for their eternal rescue, you may bring them in. Where Demosthenic eloquence and Homeric imagery would fail, a kindly heart-throb may succeed. A gentleman of this city sends me the statement of what occurred a few days ago among the mines of British Columbia. It seems that Frank Conson and Jem Smith were down in the narrow shaft of a mine. They had loaded an iron bucket with coal, and Jim Hemsworth, standing above ground, was hauling the bucket up by windlass, when the windlass broke and the loaded bucket was descending upon the two miners. Then Jim Hemsworth, seeing what must be certain death to the miners beneath, threw himself against the cogs of the whirling windlass, and though his flesh was torn and his bones were broken, he stopped the whirling windlass and arrested the descending bucket, and saved the lives of the two miners beneath. The superintendent of the mine flew to the rescue and blocked the machinery. When Jim Hemsworth's bleeding and broken body was put on a litter and carried homeward, and some one exclaimed: "Jim, this is awful!" he replied: "Oh, what's the difference so long as I saved the boys!" What an illustration it was of suffering for others, and what a text from which to illustrate the behavior of our Christ, limping and lacerated and broken and torn and crushed in the work of stopping the descending ruin that would have destroyed our souls! Try such a scene of vicarious suffering as this on that man capable of overthrowing all your arguments for the truth, and he will sit down and weep. Draw your illustrations from the classics, and it is to him an old story, but Leyden jars and electric batteries and telescopes and Greek drama will all surrender to the story of Jim Hemsworth's, "Oh, what's the difference so long as I saved the boys?"

Then if your illustration of Christ's self-sacrifice, drawn from some scene of to-day, and your story of what Christ has done for you does not quite fetch him into the right way, just say to him, "Professor—Doctor—Judge! Why was it that Paul declared he was a debtor to the Greeks?" And ask your learned friend to take his Greek Testament and translate for you, in his own way, from Greek into English, the splendid peroration of Paul's sermon on Mars Hill, under the power of which the scholarly Dionysius surrendered, namely: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." By the time he has got through the translation from the Greek I think you will see his lip tremble and there will come a pallor on his face like the pallor on the sky at daybreak. By the eternal salvation of that scholar, that great thinker, that splendid man you will have done something to help pay your indebtedness to the Greeks. And now to God the Father, God the Son, and God the Holy Ghost, be honor and glory, and dominion and victory and song world without end. Amen.

PUBLIC BATH-HOUSES.

New York Improving its Present System, and Erecting Beautiful Public Comfort Buildings.

IN all the great cities of the world the public bath is a prominent institution. London, Paris, Vienna, Berlin and Rome have many spacious and magnificent buildings devoted to that purpose, all constructed on modern principles and with a view to the best architectural and utilitarian results. Birmingham, Brighton, Newington, Newport, and other localities in England have, in recent years, erected capacious buildings for purposes of public comfort. Of late years, New York, which is sadly deficient in this respect, has devoted attention to the matter and an official Committee was appointed in 1895 to investigate and report. That Committee collected all the material available on the subject, and the result of its labors and recommendations is that the metropolis will soon have some very beautiful and useful buildings, open the year 'round, and of great value as aids to public health and comfort.



THE PROPOSED NEW PUBLIC BATH IN TOMPKINS SQUARE, NEW YORK.

Chief among these will be a system of improved bath-houses which will be introduced. New York had the first public bath in the United States where the spray or rain-bath system was used for hot or cold water. Since 1891, the People's Baths (a system under which a nominal charge is made), furnished over 420,000 baths. This effectually demonstrated that the public bath was clearly a municipal function, and should not be controlled by private persons. The city authorities, therefore, had plans and specifications prepared for an experimental Public Bath-house to be located in Tompkins Square (the building is shown in the illustration on this page, photographed from the architect's drawings). It will contain waiting-rooms for men and boys with seats for 100 persons, and one for women with seats for fifty. In the men's department there will be twenty-eight rain-baths on the main floor, and fourteen on the second, ten tub-baths for men and seventeen rain-baths for boys—sixty-nine in all. For women there will be seventeen rain-baths on the main floor, and ten tubs on second floor—twenty-seven baths in all. It is estimated that these accommodations will be equal to supplying over one million baths a year. There will also be the necessary laundry conveniences for washing towels, engineering for heating and supplying electric light and for ventilation. All the baths will have dressing-rooms (except those with bath-tubs), and each floor will have a marble foot-bath. All will be arranged with a view to the best hygienic results. The departments for the sexes are entirely separate.

This beautiful building is to be in the Italian style of architecture, simple yet dignified, and the material will be light stone. It will be in the centre of the east side of Tompkins Square, immediately adjoining Avenue B, and will be one of the most ornamental and useful public structures in the metropolis.

FOR A FAMINE RELIEF FLEET!

The United States and England Petitioned to Furnish Ships to Carry the Gifts of Corn to Starving India—A Great Effort to Save the Perishing.

WHEN this issue of THE CHRISTIAN HERALD reaches the hands of our readers, their bounty will already have gladdened many thousands of humble homes in India. **Forty-six** missionaries are at this moment feeding the famine victims at over **forty** different stations, with the means so promptly supplied by the contributors to the Relief Fund. The location of those stations is shown on the accompanying map, which indicates the vast extent of the territory in which gaunt hunger has laid its pitiless hand upon a helpless people.

The relief work has already expanded far beyond the limits it was originally expected to reach. Like many other good works in which our readers have engaged, it multiplies itself, and it promises to become one of the grandest life-saving agencies that was ever launched by a Christian people. We trust, since so much has already been accomplished, that all will press forward in the work so magnificently begun, and that every reader of this journal will strive to be instrumental in saving at least **one life** amid the perishing multitudes.

Since THE CHRISTIAN HERALD India Famine Fund was opened, many letters have been received from our readers in different parts of the Union, tendering offers of corn for India. Until now, it has not been practicable to avail ourselves of these generous offers; but the need is so great, and appeals from American missionaries, and from our own correspondent in the field, so urgent that we are now convinced that nothing should be neglected that will tend to mitigate, even in the slightest degree, the sufferings of the unfortunates.

There are thousands of good, true-hearted men and women living in American country towns, who would be glad to help suffering India, but who cannot send money. To all such, a glorious opportunity is now opened. A ship, or as many ships as may be needed, will be furnished, for the purpose of conveying the gifts of Christian America to the starving millions of India. Old corn should be the cargoes—good, sound, clean American corn. Every village and every farm, north, east, south and west, should be represented in this beneficent work. Local committees should be organized. Let the farmers, the storekeepers, the millers, all who can, each give their quota, according to their means, and either by themselves, or with the assistance of others in the same section, endeavor to fill a car with corn for India. One car-load for each town or village community will not be a difficult undertaking. When this car is full, let the committee in charge wire THE CHRISTIAN HERALD at the Bible House, New York, to that effect, and arrangements will be made for forwarding and connecting it with other cars—the whole to form a relief train which will then be transported to the seaboard, and its contents, after inspection, loaded safely on the corn-ships. If our brothers and sisters should take up this great work of charity, we are confident, from the memorable experience of the past, when their generosity saved thousands of lives in famine-stricken Russia, in Armenia and elsewhere, that in their hands it would be a triumphant success, and that food-laden trains of corn would quickly be flying across the continent, and a life saving fleet of corn-laden ships soon speeding across the ocean toward famine-stricken India.

Steps have already been taken with a view to securing ocean transportation for such cargoes as America may send. We have cabled to the Secretary for India in London, requesting that two vessels be detailed for this service, and the Secretary of the United States Navy is now considering the advisability of affording free transportation in vessels furnished by our own government. It is now beginning to be well understood everywhere that the emergency is one of the greatest that has ever confronted the civilized world, and that unless a prompt and generous response is made to the cry of India's starving millions, a calamity must speedily ensue at which all Christendom will shudder. Churches, societies, communities, and individuals all have a responsibility in such a crisis. Municipalities, Boards of Trade, Chambers of Commerce, and other bodies will be asked to co-operate energetically in the movement and, all working together, and the divine blessing resting upon their united efforts, we believe but little time would be required to load and equip such a glorious Relief Fleet as never before sailed from the shores of any country on a mission of Christian benevolence.

Thousands of lives will be saved, and it is equally beyond question that one result will be the bringing of multitudes of the natives of India to Christ. Send a fleet of corn-ships now and the work of the American missionaries will be rendered tenfold more effective hereafter. It will be with them as it was with the missionaries in Ceylon who once had to face a famine. They have long since passed to their reward, but the children's children of the men and women they fed still say, "They saved our people when the native priests, our nobles, and even our kindred deserted us. They did it in the name of Jesus, and do you wonder that our people came to know and to love that Jesus whose service inspired such good deeds?" Even now such things are being said of the missionaries in India, where, in His name, they are distributing to the dying natives the life-giving food purchased with the consecrated gifts of the Christian people of our own land. Quoting a letter from Ahmednagar, in the heart of the famine belt, Mrs. Hume (the mother of two of our Volunteer missionary distributors) says:

The horrors these calamities are bringing upon the dying, starving, panic-stricken people of India are heart-sickening. The vile priests tell them it is all sent by their angry gods in punishment for their forsaking the gods of their fathers.

The Fund is now over **$40,000.** Many of the letters received containing contributions show real sacrifices on the part of the senders, and all breathe the spirit of consecration.

OUR FAMINE FUND STATIONS IN INDIA.

Each Relief Station is indicated on the map by a star. At a few there are two missionaries but in a majority of cases, only one. The money cabled is now being distributed at all the stations.

THE CRY OF DYING INDIA.

THERE'S a cry from starving India,
"Give us bread! Oh, give us bread!"
Mothers pleading for their children,
"Let my little ones be fed!"
O'er the land the hot waves sweeping,
Dry the streams and parch the sod,
While the grim, gaunt form of Famine
Balks the ministers of God.

Here are riches. Here is plenty;
O'er the acres of our land
Fields of promised grain are stretching
Miles and miles on every hand;
And within the stores is garnered
That which, o'er the ocean's tide,
Would give life and health to millions
By their stricken land denied.

Men and women, children, Christians!
Do you hear that starving cry?
God's command says, "Help the needy,"
Can you let his children die?
Will you stretch no hand to help them
From your share of daily bread?
There's a cry from starving India,
God's poor children must be fed.

—JAMES CLARENCE HARVEY.

"I am poor and have a family to feed," writes J. T. M., of Greenville, Ala. ($1), "but I can send this and be the stronger and better able to accomplish my other duties." "I am a widow with children to support," writes Mrs. A. L., of Ypsilanti, Mich. ($1), "but it is God's wish that we should help in this work." "I believe everyone's religion ought to be ... enough to strike the pocketbook at the sound of such appalling distress," writes Mrs. J. A. C. Voss, N. Dak.

In a letter from Rev. J. O. Denn ... Farsingpur, India, one of our mission ... distributors, these affecting passages occ...

We are in the Central Provinces, 564 miles ... east of Bombay. A woman brought her little ... of twelve years to me to sell. She wanted ... ($3) for the girl, but did not suppose any one ... buy the boys, who were younger. After a little ... she gave me all three for nothing, signing a ... releasing all claim to them. Soon afterwar... other woman brought her three little boys, and ... me two. She could not bear to part with the ... . . . Hundreds have died of hunger and the ... eases (sores, diarrhœa, &c.,) induced by it, ... own circuit. I have seen scores of emaciated ... lying about under trees, and the roadside, d... The bodies would be picked up by the sweeper... ported to the police, and taken away and b... Sometimes a living babe would be left b... Sometimes it was the mother or father tha... left. Many orphans have come to me to ge... be fed. Many parents bring their children and ... me to take them. Some want money for their ... woman came the other day with a pretty litt... of about four years. The woman was nearly ... with hunger. She wanted three rupees for t... We did not dare to buy her. My wife tried ... the child free. The woman said, "No, some ... will buy her, and with the money I'll get my ... ach full once before I die."

Since December 1, the government has ... taken relief. Thousands of weak ones are ... fed in sheds, and hundreds of thousands are at ... on relief works; but there are such masses of ... gry people here, and the famine is settling ... heavier all the time. There is no hope of an... siderable relief from crops. The famine must ... tinue for at least another year. We have ... what we could for the suffering. Between Jul... December about two hundred and fifty people ... fed one meal per day by funds subscribed by p... parties. Wife used to send gruel twice a day ... our own kitchen, for the weak and dying. We ... also relieved many in various ways, besides ... ing children. Our hands and hearts are fu... some of the good people at home would lay ... some of their luxuries for a few months, and ... in this work they would get glory to our M... God bless you in your efforts to send corn. ... famine is spreading all over India, and our ... tians will need help. God bless the givers. ... hundred and eight out of one thousand died ... January in our poor sheds here. They were so ... when brought in that even food and medic... could not save them.

"The Lord bless the doings of ... CHRISTIAN HERALD for the needy ... wish there was more being done in ... same way," writes Reader, Sinking ... ley, Pa.

"We wish we could make it m... writes Mrs. L. E. D., North Vienna, ... ($2), "but the Lord asks each one o... 'what hast thou in thy house,' and we ... to give what we have."

Very many letters come freighted ... prayers in addition to the gift.

"The blessed Master who multiplied ... loaves and fishes," writes Mrs. D. A ... East Liverpool, O., may he take my ... little offering and multiply it a hun... fold is my earnest prayer."

"As they are glad to accept of our ... poral bread," write two friends, My ... Conn. ($2), "may it open the way for ... to accept the Bread of Life."

"May the dear Lord bless it ($2) ... only to the saving of two lives, but ... precious souls," writes Lena C., Sara a... N. Y.

Mrs. M. J. Hollzworth, Fleming, ... writes, "The infant class of the Sc... send you 50 cents for the starving pe... of India. I have been reading and s... ing them the pictures in THE CHRIS... HERALD every Sunday, and alth... nearly all are very poor, yet every ... hand went up with a promise to bri... a penny to help those sufferers."

THE CHRISTIAN HERALD will ... pleased to furnish on application, to C... tian Endeavor Societies, Epworth Lea... Churches, Sunday Schools, and all ... may apply, printed matter containin... curate information regarding the Fa... in India. This will be found valuab... addressing meetings and in dissemi... ing information generally. All cont... tions for the Fund should be addre... THE CHRISTIAN HERALD, Bible Ho... New York.

The following sums have been rece... for the work, but there are many ot... crowded out of this issue, which wil... acknowledged hereafter.

Prev. ack'd	$12,011.01	Anderson, J M	1 00
Allen, Mrs G W	1 00	Anderson, J P	1 00
Amsler, A F	1 00	Armel, J O.	
Anderson, Geo D	50	Armel, S E.	
Ashley, Mrs Nancy	1 00	Ascell, Ida	
Askew, Mr & Mrs C D	2 00	Ault, W	
Atchinson, W H	1 00	Aydelott, Alice D	
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Ackerson, S	1 00	Baker, Mr&Mrs Wl	
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Adams, Mrs C P	1 00	Barber, Eudora	
Agnew, Sarah	1 00	Barrett, Mrs Ella C	
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		Beck, H G	

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Bowan, J H ... 1 00
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Broside family, Wtminster ... 2 00
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Case, R D ... 50
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Chad, Mr & Mrs E H 2 00
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Chl, Mrs D J ... 3 00
Ch, J & S ... 1 00
Ch Elizabeth ... 5 00
Chman, W & A ... 1 50
Cho, Ida M ... 1 00
Cho Lottie M ... 2 00
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Conas, Cornelia ... 5 00
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Creis, T J ... 25
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Crenger, C E ... 5 00
Creland, Mrs E ... 1 00
Cre Mrs P L ... 1 00
Crerill, Mrs Jos ... 25
Cring, Ethel J ... 3 00
Crman, Mrs Mary E 1 00
Crbs, Peter W, Mrs LaBerne & Gay-
& W I Coe ... 3 25
Crey, C L ... 1 00
Crey, Mrs M M ... 2 00
Crer, Mrs J L ... 2 00
Crin, J H ... 1 00
Crin, Mrs H A ... 27
Crher, Jas ... 50
Cring, May & Lou ... 1 00
Cr Mrs S L ... 25
Crdal, Mrs Mary ... 1 00
Che, Mrs Elizabeth 1 00
Cris, Fred ... 1 50
Cningham, W H ... 1 00
Cris, Hannah R ... 5 00

Darling, Emma S ... 10 00
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Dason, Mrs W A ... 1 00
Daxer, Nell M ... 2 00
Dasp, Mrs J T ... 1 00
Davlotts, Allie ... 50
Daypster, Mrs E J. 1 00
Daue, Jas H ... 1 00
Daglas, Mrs R B ... 1 00
Daglass, Mrs Ursula ... 50
Da, John ... 1 00
Daman, A E ... 1 00
Daman, Mrs A W ... 1 00
Daman, G ... 1 00
Daw, Mrs E M ... 1 00
Dakell, Mrs Mary P 1 00
Dan, Mrs A L ... 1 00
Delley, L ... 1 00
Dr. S E ... 2 00
Dr. Mrs S E ... 1 00
Dt. William ... 1 00
Dley, J O & Macy E 5 00
Dy, Mr ... 15
Daiel, T H ... 1 00
Dadson, M M ... 1 00
Dates (collected by), David T ... 7 00
Dris, A W ... 25
Dris, Mrs E ... 2 00
Dris, Mrs Georgia A 2 00
, M S & I S ... 3 00
Dauw, Mrs F M ... 10 00
Dh, W K ... 3 00
Dienne, Chas ... 1 00
Dienne, E ... 1 00
Dienne, J ... 25
Dienne, Jos ... 1 00
Dienne, M ... 1 00
Dienne, S ... 25
Dienne, Thos ... 25
Dienne, Wm ... 1 00
Deweilder, Anna W 50
Deweilder, Charlie ... 50
Dilbiss, M P ... 1 00
Dickey, Willie ... 25
Didale, W P & Mrs Lena Fredrickson 3 00
De, Mrs E M ... 1 00
Dois, Rev Geo W. 10 00
Dnkin, Ward & wife ... 50
Dryen, Mrs Etta M. 1 50
Dstra, H & E ... 50

Edwards, Mrs E P ... 3 00
" Edwards, Mrs H A 2 00
Edwards Mrs H O ... 5 00
Elliott, Mrs P J & dau 2 00
Ellis, Mrs Benj ... 1 00
Emerson, N C ... 5 00
Erwny, Grace & Hnzel, & Earl Dunn ... 80
Evans, Mrs Eliza ... 2 00
Everett, Mr & Mrs N F 2 00
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Easby, Rosa L ... 25 00
Eaton, Mr ... 10
Exton, Harry ... 50
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Edwin, Harold ... 3 00
Eldridge, Leslie ... 25
Eldridge, Walter & A 1 00
Elliott, Mrs D C ... 50
Elmer, C H ... 25
Emgenshurg, John ... 2 00
Erp, J H & wife ... 1 00
Eshbach, Mattie B. 2 00
Evans, Mrs D H ... 3 50

Fedde, Gabriel ... 5 00
" Fields, A M ... 50
Felmley, Mr & Mrs P M 2 00
Fields, Violetta ... 25
Finch, C E ... 1 00
Fisher, Miss T ... 2 00
Flint, Mrs Nellie L ... 1 10
Fox, J T ... 2 00
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Frank, Jessie & wife. 5 00
Franson, Mrs Aug ... 2 00
Frazer, Mr & Mrs J A 5 00
French, Emma M ... 1 00
Frost, Frank ... 1 00
Frost, Harman ... 1 00
Frost, John ... 1 00
Fuller, Chas I ... 1 00
Fuss, Mrs Laura V ... 3 00
Farnsworth, Mrs E J. 5 00
Farragut, Terrace ... 3 00
Fisher, Jos G ... 2 50
Forstrom, J ... 20
Forsyth, Mrs M S ... 1 00
Foster, Mrs S W ... 50
Fowler, Mrs Martha ... 1 00
Franz, John C ... 25
Fredericks, Mrs E per Ref Church ... 5 00

Gallbraith, B ... 1 00
" Garrett, F E ... 2 00
Gerard, Mrs G B ... 1 00
Gilbert, Lee ... 1 00
Gilkey, Cora A ... 2 00
Giller, C B ... 1 50
Gillespie, J E ... 5 00
Gilmore, Mrs T ... 1 00
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Gleason, David ... 1 00
Glimpse, Mrs C ... 1 00
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Gunderman, Mrs A ... 1 00
Gunderman, Rev J ... 1 00
Gwinnup, L ... 1 00
Gariow, R E ... 1 00
Gauser, Mr. ... 25
Gause, C H ... 10 00
Gibson, C C ... 10 00
Gibson, M J ... 10 00
Gibson, Thos. ... 2 50
Gilbert, Grace ... 2 00
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Glenn, A W ... 25
Golden, Mrs Lydia. ... 1 00
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Green, Ruth H. ... 2 00
Griffith, Annie. ... 1 00
Griffith, E J ... 3 00
Grismer, C M ... 25
Grover, C M ... 1 00

Hadassah, M Hall, Mrs A G ... 2 00 4 00
Hall, Mrs Ed ... 10
Hall, Mrs S M ... 1 00
Hafer, Mrs Sarah ... 1 00
Hamblin, Mrs W M ... 2 00
Hancock, J W ... 2 00
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Hansen, H P ... 1 00
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Harris, Jane ... 2 00
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Haworth, Melissa S & Frank ... 1 50
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Hazen, Mary C ... 2 00
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Hendrikse, N ... 1 00
Henrick, Mrs M D ... 1 00
Herr, Henry ... 50
Hewson, J ... 2 00
Hilbreth, Freda ... 1 00
Hill, Mrs Amanda ... 5 00
Hinckle, Geo M D. 2 50
Hinckle, Lillie ... 2 50
Hoefflin, M & family 6 00
Hoening, Mrs Lena ... 5 00
Holland, Mrs W H ... 50
Hollis, Sarah E. ... 1 00
Holmes, Mrs F M ... 1 00
Hood, Mrs J L ... 2 00
Hood, John L ... 5 00
Horner, M E ... 1 00
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Hale, Mr & Mrs Benj 10 00
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Hannette, L ... 20
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Hanscom, Mrs E ... 35
Hansen, Hans ... 1 50
Haden, Mrs L C ... 2 50
Harder, Mrs ... 20
Harley, Mrs J L ... 25
Harris, A C ... 25
Harrison, C M and MacMiller ... 1 25
Harrison, Mrs S ... 25
Hart, Ed M ... 1 00
Harvey, Emerri ... 1 00
Harwell, Sophie ... 2 00
Hatch, C E ... 10
Hauenstein, Mary ... 50
Heutges, Kittie ... 25
Hickok, Mrs A J ... 1 00
Hicks, B H ... 5 00
Hilton, Nettie ... 1 00
Hoffman, Olivia K ... 1 00
Holman, Mrs. ... 50
Holmes, C ... 10 00
Holmes, Mrs Phebe ... 5 00
Holt, A E ... 1 00
Home, E A ... 1 00
Home, Mrs F A ... 1 00
Hosler J & H ... 1 00
Hougland, Minnie ... 2 00
Houghthing, E. ... 1 00
Huff, Wm ... 2 00
Huntley, Mrs H ... 1 00

Jackson, Geo G ... 1 00
" Johnson, Lambert 1 00
Johnston, Andrew J 10 00
Jones, Lena ... 3 00
Jones, W C ... 1 00
Jandell, Mrs J W ... 50
Jeffries, A M ... 2 00
Jewell, Jennie ... 1 00
Johns, A D. ... 2 00
Johns, T J ... 1 00
Johnson, Abbie C ... 3 00
Johnson, J W ... 50
Johnston, Mrs J ... 2 00
Johnston, J R ... 30
Jones, Mrs C A ... 1 00
Jones, Cyrus ... 5 00
Jones, E F ... 25
Jones, Gussie ... 15
Jones, Mrs Jennie ... 1 00

Kappus, Mrs A ... 2 00
" Keene, G W ... 50
Keesling, E S ... 2 00
Kemble, J H ... 10 00
Kent, Mrs E H ... 1 00
Kenworthy, Rebecca ... 50
Kibble, R ... 25
Kimball, Mrs Mary E 5 00
King, Mrs N F ... 1 00
Kirk, Thos ... 1 00
Kirkpatrick, Mrs M I 1 00
Kirkpatrick, S ... 2 00
Kittle, Mrs Annie ... 1 00
Knights, W J ... 2 00
Knoop, Hattie ... 1 00
Knoop, Thos ... 1 00
Krebs, Fred ... 1 00
Kahn, W D ... 25
Kaul, John ... 50
Kendig, Mrs E ... 10 00
Kendig, Mrs M D ... 3 10
Kenison, Mrs A A ... 1 00
Kent, John ... 1 00
Kernen sisters ... 3 00
McKay, Mrs T ... 1 00
McLawin, L A ... 5 00
McVicar, Mrs M ... 1 00
McWilliams, Miss ... 3 00
Mack, C A ... 2 00
Mallory, J E ... 1 00
Marsden, Mrs W ... 1 00
Martin, F A & wife ... 5 00
Melen, W ... 1 00
Menick, Mrs Jacob ... 50
Menick, Jacob Sr ... 1 00
Menick, Maggie J ... 25
Merritt, J S ... 10
Meyer, H F ... 25
Middlebrooks, Mrs J D 50
Mifflin, C E & T P ... 5 00
Miles, Dollie ... 10
Miles, Lucy ... 10
Milhelm, J P ... 1 50
Moore, Mrs ... 1 00
Moore, Adams ... 1 00
Moore, Mary ... 55
Morrison, Mrs C R ... 1 00
Mott, S ... 75
Murray, Mrs S A ... 25

Neuhauser, Barbara 2 00
" Neuhauser, J B 5 00
Nenhauser, J U 2 50
Neuhauser, Mrs J U. 2 50
Nardi, M ... 5 00
Nyenhius, Miss 1 00
Nails, F ... 20
Neagle, J P ... 1 00
Nesbitt, Mrs M 5 00
Nickelsou, Mr ... 25
Niemeyer, Miss L 1 00
Nitty, Jas B ... 1 00
Nixon, Philip ... 50
Noll, Jack ... 3 50
Norris, J E ... 5 00
Norton, Mary ... 1 00

Oakes, W L ... 1 80
" Ousted, Frank 1 00
Olm, D A ... 25
Olm, Sarah E ... 1 00
Olson, Mrs ... 50
Oshurg, Peter ... 30
Ostrander, Mrs G W 1 00
Owen, Mrs D C ... 1 00

Palmer, Mary ... 25
" Parker, Wm E 1 00
Parry, J J ... 5 00
Pascoe, Mrs F A ... 1 00
Patterson, Mrs M 25 00
Peckham, Mrs J P 1 00
Pedley, Sarah ... 50
Penkerton, Thos L 10 00
Peters, Marie & Rns'l 1 00
Petersen, P C ... 2 50
Pierce, W E ... 2 00
Pike, Mrs H D ... 1 00
Pinus, Mrs M & dau 2 00
Planten, G H & wife 2 00
Plough H H ... 5 00
Pomelstine, Mrs A 1 00
Pace, J C & wife ... 1 00
Parriman, B I ... 1 00
Palm, A ... 25
Palmer, Mrs C C ... 1 00
Palmer, Ella ... 50
Palmer, Mrs Lyman. 1 00
Park, J D ... 5 00
Parmenter, Mrs J ... 50
Patterson, W E ... 10
Pearson, G ... 20
Peck, A ... 50
Peters, Mr & Mrs H H 1 00
Peterson, C A ... 1 00
Peterson, G ... 50
Pettis, Mrs R ... 1 00
Pfennighausen, R W. 5 00
Phelps, Lottie ... 1 00
Phipps, W R ... 1 00
Pierce, Mrs S E ... 2 50
Pinder, A G ... 2 00
Piping, Mrs E ... 1 00
Pitcher R N ... 2 00
Polhemus, Jacob W 1 00
Price, D V B ... 50
Proctor, Lillian ... 25
Proffit, J V ... 2 50
Pullen, E J & wife ... 1 00

Quackenbush, Mrs E 1 00
" Quick, Inez ... 2 00
Quinneys, Mrs C ... 1 00

Range, Bernice ... 50
" Range, Mnzel ... 50
Ranney, Mrs & Miss 2 00
Rasmussen, Mrs E W 2 50
Record, Mr & Mrs W L 2 00
Reed, Mrs A E ... 1 00
Reiter, Miss & Mrs. 2 00
Renwick, Ruhie ... 2 00
Rew, Mrs Lizzie ... 20
Rich, Lyle B ... 1 00
Richardson, Mr & Mrs C R ... 2 00
Ridgeley, Ethel ... 50
Ridgely, Gertie ... 50
Ridgeley, Jennie ... 1 00
Ridgeley, Wm ... 1 00
Riley, E A ... 1 00
Robertson, Mrs A C 1 00
Roche, Master E ... 2 00
Rose, C E ... 1 00
Ross, Mrs S M ... 1 50
Round, Lida ... 25
Rounds, Mrs ... 1 00
Randall, Alice ... 1 00
Randall, Ralph ... 65
Randall, T C ... 1 00
Randall, Tommie ... 05
Redington, Mrs T ... 5 00
Redpath, J F ... 1 00
Reiff, Sue ... 2 00
Reimer, Laura ... 1 00
Reiner, Lydia ... 1 00
Remer, Ida & Sherman 5 00
Reuting, Elsie N and sister (collected by) 2 00
Rhule, Mr & Mrs A J 2 00
Rice, E ... 4 00
Rich, Mrs W W ... 75
Richards, H M ... 25
Richards, J P ... 75
Rickett, Jennie ... 1 00
Riley, Hartley ... 3 00
Rishel, Bertha ... 25
Rishel, Eddie ... 25
Rishel, Emma ... 25
Roach, A J ... 50
Roach, A J ... 50
Roberson, R A ... 1 00
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Rodgers, Mrs Mary ... 10 00

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Seneff, Mary ... 1 50
Sellers, W B ... 1 00
Shade, Esther ... 1 00
Shafer, J B collected from persons in Central City) ... 27 50
Shafer, Samuel ... 50
Shelley, Francis ... 50
Shepherd E A ... 25
Shock, John ... 1 00
Shoemaker, Mrs G T 4 00
Skilling, J A & F ... 1 00
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Smith, Julia ... 2 00
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Snow, D M ... 3 00
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Stilwell, Mrs C ... 1 00
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Swonson, Mrs ... 50

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" Talhut, Minnie F 50
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Thatcher, Mrs ... 1 00
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Thomas, Eliza ... 1 00
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Thompson, Mrs C A ... 50
Thompson, Ida ... 1 00
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" Uhley, Alma ... 1 00
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Vance, Mrs & family 1 60
" Van Nort, Leota 2 00
Vail, John P ... 1 00
Vail, M Jennie ... 3 00
Van Etten, Miss M ... 1 00
Van Wagenen, Ethel 1 00
Voth, Frieda E ... 1 00
Voth, Rev H R & wife 4 00

Waddell, T J ... 2 00
" Waine, Mrs S P 1 00
Wakeman family ... 5 00
Wallace, Annie ... 1 00
Waller, Rev Will M & wife ... 5 00
Wallis, Fred ... 75
Warren, Mrs G A ... 1 00
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Waterman, W E ... 1 00
Watson, Miss Jas W. 50
Watson, Mrs M C ... 50
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Weiler, C E ... 1 00
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Wells, Hattie Sue ... 1 00
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Whitestone, Miss P ... 10
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Williams, Jennie ... 50
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From a photograph taken specially for The Christian Herald.

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THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON.
Associate Editors.

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A Broadside on Public Affairs.

THE change in administration and the ceremonies of inaugurating a new President have inspired us to an editorial broadside on public affairs. We mean to keep in touch with the national life of this great Republic. Though the Christian's citizenship is in heaven, for the time being he has important duties here. And it is often the test of his citizenship there, to know how he performs his duty here.

OUR REPUBLICAN WAY.

We have chosen a straight-forward, honest man for President, and he has chosen eight other straight-forward, honest men to assist him as counselors and advisers. This is our republican way. It has worked well from the days of Washington; that is, for 106 years. Then, this nation was a third-rate power, having a population of scarcely four millions, and it took a week to go from Boston to New York in a stage-coach. During this period we have had among our Presidents at least seven remarkable men: Washington, the two Adamses, Thomas Jefferson, Andrew Jackson, Abraham Lincoln, and Ulysses S. Grant; certainly seven. And great emergencies have always developed our great men. The stock is not likely to be exhausted. We have had in the Presidential office a few common-place men; but no dishonest, no dishonorable ones. Webster said of the nomination of Gen. Taylor, that it was a nomination not fit to be made. It did not give us the ideal man. But, on the whole the Presidential average has been creditable to the nation. We believe, the present administration will prove no exception.

OBSERVING THE LORD'S DAY.

It is significant of the character of this nation, that we inquire where are our rulers on the Lord's Day. We have not put the name of God in our written constitution. But, we have put it in our unwritten one. We say our rulers must act as though they knew the fourth commandment, and meant to keep it. As Grover Cleveland worshipped with the Presbyterian Church, we are glad William McKinley worships with the Methodist Church. "Let every man be persuaded in his own mind."

THE GREAT INTERNATIONAL QUESTIONS.

International law is a plant of slow growth. It grows with the exigencies which demand the application of its principles. A Cabinet of eight Christian gentlemen led by the President, have now to determine how this nation shall keep the golden rule, as to Cuba, as to Turkey, and doubtless, too, as to the Hawaiian Islands. We can, all the more safely, trust them, because we know that on every Lord's day, they somewhere worship God in public. For our own part we want to see Cuba free, and Turkey swept from the face of the earth; always provided this is consistent with the Golden Rule of doing as we would like to be done by. Whether the time has come for us to treat Cuba and Hawaii as France once treated us, to help the other nations exterminate Turkey, and whether it can be done without violating the Golden Rule, the President and Cabinet are set to determine.

THE VOICE OF THE PEOPLE.

Mr. Bryan said the President is the people's hired man. That's suggestive of wages. Doubtless he is their representative. The President of this Republic will want to know what the people think on all these great international questions. He knows what they think about the tariff and the currency. They have put that in black and white. What do they think about Cuba and Turkey and Hawaii? He will not consult the filibusters. He will have them interrupted and arrested if he can catch them. But we are one of the family of nations; no longer a third-rate power, like Belgium, or Portugal, or Denmark to-day; but the equal of the greatest. We are to help set the fashion, as to when struggling nations should be encouraged. That we should lead in this direction is perfectly natural. This is the way we became a nation ourselves. We have on Lafayette Square in our national Capital a statue of Lafayette. What did he do? He did to us as we like to be done by. When the mother country, when the world was against us, he brought us the gospel of good cheer from France. Have we ever paid humanity that debt? The great men of this administration must decide.

ETHICAL QUALITY IN PUBLIC QUESTIONS.

If God is a factor in this period, we must count him in, when we make our decisions. We talk about a man's God-given rights. God-given! This means a great deal. If they are God-given, men have a right to take them against all odds. They have the right. As against the dominion of such a power as Spain, or the dominion of such a power as Turkey, no sensible man can doubt where are the sympathies of all the celestial inhabitants. But here comes the question of expediency. We had the right to our independence in 1776. But we had to demonstrate this right. That we did, has changed the destiny of this American Continent. We believe that God was in this change! Shall we still take our cue from him? If there are movements for larger freedom in the earth, to win God-given rights, what have we to say of them?

Was the Mayflower launched by cowards,
Steered by men behind their time?
Turn those tracks toward Past or Future,
That make Plymouth Rock sublime!

Professional Men.

WE hail the ever-increasing number of good doctors. It is a matter of congratulation that there are so many more skilled men to feel the world's pulse and rouse the world's torpid liver, and set the world's broken bones, and mix the world's medicines. People sometimes laugh, when well, at doctors, but send for them in hot haste when sick. To one case of malpractice there are a thousand cures. There are tens of thousands of people dead who would have been living if they had sent for a doctor in time. The army of medical science will be augmented until pneumonia and asthma and pleurisy and scarlet fever and marasmus and consumption will be driven off the edges of the world, and fever hospitals will become obsolete, and many years will be added to the average of human life, and the world's climate softened and invigorated, the earth shall be fit for millennial residence. But there is one phase of professional life, whether medical or legal, that most people fail to appreciate. We all sympathize with the struggle of the great masses of humanity for a livelihood, but fully as wearing and dreadful are the struggles of professional men to get established in medical practice, or in the forum—a fight goes on the story of which will not be told until the final reading of the scroll of the world's martyrs. Young doctors with diplomas starting out to get a practice excite all my sympathies. Old doctors are preferred on the supposition they have more experience, although many a young doctor has saved a life which the old doctor would have bungled and lanced and calomeled and jalaped into eternity. But there are a thousand prejudices to keep the young graduate of the medical college out of the field for which he is fully equipped. He has his library, and his lancets, and his stethoscope, and his stellimeter, and embrocation and antidotes, but no patients. He is perhaps sent up to the hospital to operate, on the heathenish supposition that the eyes and limbs of the poor are not of much importance, and no one will know the result of his cutting and slashing; but only by dint of strategy, or by the death of an old physician into whose partnership the young man went, can he enter into the endearing relation of family physician. While therefore, I read not long ago that 142 young doctors got their diplomas, I feel not only like congratulating society upon the event, but I must also utter my sympathy for those who took upon themselves the toils and embarrassments of this sublime profession. Success and eminence in such a calling is worthy of a struggle. It is no small honor to have their names on the roll with Valentine Mott and Rush and Harvey and Sydenham and Abernethy of the past, and the living doctors and surgeons of to-day, just as mighty as their predecessors. Do not let us expend all our sympathies on those who, illy compensated, toil with hand or foot, but let us have some of our most intelligent cordiality for those who, with delayed appreciation, toil with racked brain in their profession. I hail all young doctors and lawyers to their magnificent work. The offices of restoring the health and adjusting the wrongs of society are so grand a consummation that you ought to have the sympathy of all the people. Whether disciples of Blackstone or Esculapius I cheer you, and prophesy for you achievements which will fully repay all hardships.

Good Company.

WE notice it is becoming quite usual for men going to secular or religious conventions, to take the wife with them. It is generally cheaper to take your wife with you than to go without her. She keeps you from expenditures and associations and bargains that will cost you more than her tickets to and from the place of convention. There has been much platform jangling about man's rights and woman's rights, but the grandest right of man is the respect of a Christian wife, and the grandest right of woman is the affection of a Christian husband. If one's home is right he is all right; if one's home is wrong he is all wrong.

* * *

Nothing can be sadder to the angels of heaven and good people on earth, than the spectacle of two muscular men about to engage in an encounter to prove which of them can do the other the most physical injury in the ring. Yes, there is something. It is a country full of newspapers that are reporting, and citizens who are studying events unworthy of creatures themselves made in the image of God. We are great admirers of the mother country; but God forbid that in these respects the daughter shall be like her mother. If this is the only way to evolve American pluck, we say let us go without it. The Australian beat the American; we wish somehow both might have been defeated.

BRIEF NOTES.

The Total Abstinence Congress of Minnesota proposes to establish a bureau of information for the benefit of all temperance workers in the Northwest.

The Norwegian Government has passed a measure providing that employers who are convicted of in any way coercing their workmen in political affairs shall be imprisoned and fined.

A London judge has decided that money put into the contribution box by mistake cannot be recovered, the custodians having no right to return it, because it has become "an accepted offering to the Lord."

Recently published statistics show that in the State of Massachusetts during the year 1896 there were 26,672 criminal convictions, of which 18,232 or 68.26 per cent were connected with drunkenness.

The Free Church of Scotland *Monthly* states that Dr. Cross, the Society's agent on Lake Nyassa, Africa, has upon the roll of his school the names of three hundred children redeemed from slavery.

One of the prizes for meritorious services in the interests of social uplift annually awarded in France has been given to Miss Hocart, in recognition of her mission work in the slums of Paris. The lady is the daughter of a Wesleyan minister.

Since Mr. Moody left Boston the daily services have been continued by Dr. A. T. Pierson, Mr. Moody's committee, of which Mr. H. M. Moody is the leading member, is making every effort to perpetuate the good results of the evangelistic campaign and a good portion of the religious public is showing appreciation of the services.

German statistics show that the number of students in the Theological departments of the universities of that country now number 2956, which is less than the number six years ago by 1571. The only universities showing an increase in the number of Theological students are the conservative universities of Griefswald and Erlangen.

The recent movement, initiated by the Christian Endeavor and Epworth League Unions of Worcester, Mass., for the better enforcement of the Sunday laws, has resulted in a more general observance of the Lord's Day. Five grocers and a druggist were brought into court at the beginning of the movement, and fined $20 each for violating the Sunday laws.

The revival services, in Nebraska, conducted by Major Cole continue to bear fruit. A local paper states: "In the smaller towns reached by Major Cole since closing the work at Hastings there have been 124 conversions. In the preparatory work in McCook there have been twelve conversions, making since the campaign began at Hastings, 819 conversions.

At the recent celebration of the ninety-third anniversary of the British and Foreign Bible Society, it was stated that nearly 4,000,000 Bibles, Testaments, and extracts—133,217 more than in 1895—had been issued in all parts of the world during the past year. The total number of copies distributed since 1804, when the Society was organized, amounted to 147,366,662.

The Lafayette Avenue Presbyterian Church, Brooklyn, N. Y., had the gratification of receiving a hundred and three persons into church membership on March 21. Seventy-three of these were by confession of faith, and were chiefly young people. Dr. Gregg the pastor, was especially pleased, as it was his last Lord's Day before sailing for the Holy Land. He will carry with him pleasant memories of the service.

"Sister Charlotte" has consolidated her work at the Day Star Home for the reclamation of fallen women, with the Florence Crittenton Association, which has now forty-four homes in various cities. Mrs Draper's work will in future be chiefly in Philadelphia, but she expects to come to New York frequently to meet her converts and to take part in the work at the Florence Mission, Bleecker Street.

Mr. McKenny, clerk of the United States Supreme Court, who held the Bible on which President McKinley took the oath of office is authority for the statement that it opened to 11. Chron. 1, and the verse upon which the President's lips seem to rest was the tenth, which reads: "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?"

Rev. E. Payson Hammond has been holding meetings in Cincinnati, where a great revival took place under his leadership twenty-six years ago. Mr. Hammond had the pleasure of seeing among his most earnest workers men and women who as children were converted in that former revival. During the services this winter a large number of children and young people—by some of the workers estimated at well nigh a thousand—have pledged themselves to Christ.

Mr. Ira D. Sankey conducted services in Redlands, Calif., on March 7. The Los Angeles *Herald* describes the congregation which gathered in the Baptist Church to hear the famous singer, as crowding the large edifice in every part. Mr. Sankey, having sung his new hymns, was asked for the old favorites, "Ninety and Nine," and other familiar songs. The audience joined in the choruses with enthusiasm, and will not soon forget the pleasure of Mr. Sankey's visit.

Dr. L. W. Munhall has closed his meeting at Oakdale, Calif. All the churches uniting in the movement have received additions to their membership. During the meetings over six hundred persons made profession of faith. Dr. Alfred Kummer, writing to the California *Christian Advocate* respecting the financial arrangements, speaks in the highest terms of Dr. Munhall's disinterestedness, and gives an emphatic contradiction to certain false reports which had been circulated to the detriment of the evangelist.

The Chicago correspondent of the *Congregationalist* mentions that while a notorious infidel lecturer was in that city defaming the churches earnest Christians in the Pacific Garden Mission near by, were speaking of the love of Christ to hundreds of discouraged men; that a good congregation was gathered in the auditorium of the Y. M. C. A. to listen to the gospel; that another was listening to it in the First Methodist Church, and that still another, which occupied every seat in Music Hall galleries as well as on the main floor, listened to Dr. Gunsaulus as he spoke of the evidence of a future life as given in literature.

THE BIBLE AND THE NEWSPAPER

The Mandalay Disaster.

FROM the far-away land of Upper Burmah comes the news of a great disaster. Mandalay, the capital of the country has been devastated by fire. Fifteen hundred houses were burned and seven thousa persons rendered homeless. The cablegram announcing the catastro- gives no information as to the origin e fire or the character of the district ed. It was probably the business er of the city, as the houses in the on occupied by the nobility are not se ose together as to feed the fire to the t indicated by the dispatch. The it proper is peculiar. It consists of th parallelograms, one within another. In e centre is the palace of the ex-king and h houses of the officers of his household. se are surrounded by a wall. Outside enclosure, in a belt of equal width on des, are the houses of the nobility. were rulers before Burmah was an- ed to India. A wall surrounds this en sure also, so that these privileged class- es ell between two walls. Outside second wall are the merchants' s and stores. These are laid un streets crossing at right an- and following the conforma- o of the walls which they sur- d. Beyond this, and stretching with less regularity to the o try around, are the houses of th mechanics, clerks, laborers. The entire population of the cit is estimated at a hundred and ei y thousand. In the poorer ters, which were probably the e of the fire, the houses are e rally built of wood or bamboo n are roofed with the leaves of the water palm. Usually, they are rai d several feet above the ground an rest on spiles of teak wood n into the earth. They are un bstantial structures and would u easily if a fire broke out in a dr nd windy season. The city is a ether modern. In 1853 its site wa cultivated fields without any u ings save a few scattered farm- o es. The capital was then at Ar rapura, a few miles to the so n of Mandalay. That city was en ely destroyed by fire in 1810. an was visited in 1839 by a dis- sa ous earthquake which overturned most e houses and public buildings. It was n partially rebuilt, and in 1856 the u ing of the present capital was begun. Ar rapura was then deserted, and only the ins of a few pagodas remain to show wh a city of 170,000 population once sto d. It had been the capital for about se ty years. Prior to that time the cap- tal had been at Ava, a city whose name is er memorable to American ears, as the cene of the long imprisonment of the sai ed Adoniram Judson, whose devotion to ssionary work in Burmah was almost ap olic. He gave his life unreservedly to e cause, toiling on in sickness and be- re ement year after year until 1850, when, thi -seven years after his first landing in the country, death closed his labors. He ef ehind him a dictionary of the difficult lar age and the whole of the Bible in the Burmese tongue, both of which are sti used by the missionaries. Judson liv long enough to see some of the fruits of labors, but since his death other de- vo missionaries have reaped a large ha st. The bulk of the people, however, re remain faithful to Buddhism. Now th his calamity has fallen on so many of the it is more than ever sad that they do no now Him of whom his people testify:

God is our refuge and strength, a very present help in time of trouble. (Ps. 46: 1.)

Re aled by the Roentgen Rays.

An attempt to defraud a Railroad Compa in Baltimore, Md., has been foiled by e aid of the new rays. The *Sun* of th city says: A man recently presented himself at the office of the City and Suburban Railroad Company and claimed compensation, declaring that he had had one of his arms broken by a car of the company. He demanded $3,500 damages. His arm was tied up from the wrist to the elbow, and he pretended to be in great pain. Rather than go the expense of a lawsuit, the railroad company offered to compromise the claim by the payment of $100, which was refused. The company then thought of the X ray, and, believing the claimant to be a fraud, they arranged to have a picture taken of the bones of the man's arm. The photograph showed that the bones were intact, and that they had never been fractured. When the bandages were removed from the arm the skin was found burned and discolored, and the physician who examined it said that it had been burned with acid. The man had evidently been injured in some way and not being able to collect damages for the injury had set up his false claim against the Company in the hope of extracting money. When he learned the nature of the examination it was proposed to make, he was anxious to accept the Company's offer but it was withdrawn. When men clung to him until at last, in the struggle, the arm to which she was clinging came off in her hands. Then she saw that it was an artificial limb, and so hard a one that it formed a good weapon. She and her husband beat the intruder with it about the head and shoulders so energetically that he was glad to escape. They were too exhausted to follow him, but later in the day they notified the police, who are now looking for their assailant. The police think the man will surely be caught, as he will want to recover possession of his artificial limb, which he left behind him. He is not the first man who has provided a weapon for his own discomfiture. When we fall in our conflicts with temptation, it is because there is something in us, some propensity, or doubt, or habit, of which the enemy takes hold and with which he wins the victory. Every Christain should search his nature to find out his proclivities to evil, against which he should be continually on his guard and having done all, should offer the prayer of the Psalmist:

Search me O God and know my heart: try me and know my thoughts: and see if there be any wicked way in me. (Ps. 139: 23.)

A Terrible Wreck.

One of the most distressing of recent stories of the sea is told by the survivors of the wrecked steamship *Ville St. Nazaire* which foundered off Cape Hatteras, N. C., on March 7. Although there were eighty persons on board the vessel, only four have, at the time of writing, reached New York. It was at first feared that no others had been saved, but there is now reason to hope that another boat, containing sixteen men, was picked up by an outward bound steamer now on a voyage to Glasgow. The ill-fated steamer belonged to a French line which runs to the West Indies. She left New York on March 6, with ten passengers on board and a crew of seventy officers and men, among whom was Captain Jules Berri, the Inspector-general of the line. The four survivors endured such fearful suffering that they were unable to give a connected story of the disaster. From their incoherent statements it is learned that the vessel encountered a terrific storm on the first day out, and by the following night had been so inundated by high seas that the engine fires were extinguished. All hope of saving the ship was then abandoned, and the crew and passengers had barely time to get into the boats before the steamer plunged down head foremost. Thirty-seven persons, including the four children of two passengers, were in the largest of the boats which was commanded by Captain Berri. For seven days the large boat drifted, the men toiling hard at the oars day and night to keep her head to the waves and prevent her being swamped. Very little food had been taken on board, and less than a quart of fresh water. Hunger and thirst and intense cold did their fatal work. One by one the poor creatures died until on March 13, the seventh day, only four of the thirty-seven were left alive. They were, that day, seen from the schooner *Hilda*, bound from Savannah to Perth Amboy, and were taken on board and brought to New York. How sad was the fate of those who died in the boat! It would have been better for them, as the event proved, if they had gone down with the ship. But as no ship was near to save them, it was natural that they should go in the boat and try to save themselves. So in heathen lands men often try to save their own souls by suffering. But their penances and self-inflicted tortures do not avail. We pity them and wish they knew better, but it is marvelous that in Christian lands there is sometimes the same ignorance. Though Christ stands ready to save all who put their trust in him, some men persist in looking for salvation to their own feelings, and trying to merit salvation.

To him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness. (Rom. 4: 5.)

A Fatal Prey.

A remarkable instance of a duel in mid-air is told by a physician of Saratoga, N. Y., who is on a hunting expedition in Georgia. He says that a few days ago while lying half-asleep under a tree, he heard a dull thud behind him. He supposed it was caused by the fall of a dead branch, but on investigating, he found that it was a large hawk that had fallen. The bird was still alive, but was apparently dying. It was a powerful specimen whose wings measured over three feet from tip to tip. As no shots had been fired, the doctor was puzzled to account for the fall of the hawk; but on examining it he discovered the cause. The bird had seized a black snake in its talons and had flown away with it. The snake had succeeded in coiling itself around the hawk's legs and, wriggling itself out of its grasp, had thrown a coil around its body. Gradually the coil had tightened until the hawk could not fly, and captor and prey fell together to the earth. The snake had escaped injury in the fall, but the bird was almost dead. It could not have known, when it seized the snake, the injury it was capable of doing. Men sometimes make a mistake as fatal to the life of their souls. They struggle to obtain an office, or a fortune, or some other prize, thinking it will make them happy and, when they have obtained it, they discover that it is dragging down to earth the soul that should have soared heavenward:

They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition. (1. Tm. 9: 9.)

MANDALAY, THE CAPITAL OF UPPER BURMAH, THE SCENE OF THE RECENT GREAT FIRE.

Danger of New Chemicals.

A warning is given by a medical journal against carelessness in the handling or conveyance of certain substances which were formerly regarded merely as chemical curiosities, but are now used so extensively as to have become commercial commodities and are made in large quantities. One of these is carbide of calcium, which on simply becoming moist evolves pure acetylene, which possesses a remarkably high illuminating power. The employment of this method of generating a gaseous illuminant for optic lanterns, for photographic purposes, and for lighting private dwelling houses, has already become widely-known. It is quite obvious that some restriction should be placed upon the sale and storage of this substance, as the gas it gives off is not only highly inflammable, but when in contact with air forms an explosive mixture. Already the British government has moved in the matter and has issued an order declaring it unlawful to keep carbide of calcium except in virtue of a license to be obtained from the local authority under the Petroleum act. With the order is a memorandum showing the character of the risks to be guarded against, and giving suggestions as to the nature of the precautions likely to be most effectual for securing safety. It is not proposed by the British Government to prohibit the making of light by means of this substance, but merely to prevent its being used by ignorant or careless persons, lest in seeking light, they do injury to themselves and their neighbors. It would be well if a similar provision were made as to the search for mental and spiritual illuminants. The mischief that may occur in this search has a very ancient precedent.

When the woman saw that the tree was ... a tree to be desired to make one wise, she took of the fruit thereof. (Gen. 3: 6.)

Beaten With His Own Arm.

The extraordinary results of an encounter with an intoxicated man were described in the New York daily journals a few days ago. A workingman and his wife were sitting down to an early breakfast, when they were startled by a loud rapping on the street door. The man went to the door and found there a tall, powerfully built stranger, who walked in without any ceremony. In a thick voice he demanded to know what his involuntary host was doing there, and bade him quit the house immediately. It was evident that the visitor was intoxicated, and had mistaken the house for his own. The rightful occupant tried to explain, but the intruder cut his explanation short with a volley of abuse, and seizing him roughly by the shoulders, tried to throw him out of the house. The other naturally resisted, whereupon the intoxicated man attacked him fiercely, and being much bigger and more powerful than his antagonist, was getting the better of the encounter. Seeing this, the workingman's wife went to her husband's assistance, and, seizing the stranger by the arm, tried to drag him off. The man endeavored to shake off her grasp, and threw her down, but the woman are able to do so much by the aid of this wonderful light, how foolish anyone must be to play the hypocrite in his sight in whose hand are all the resources of nature!

Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. (Heb. 4: 13.)

THE SUNDAY SCHOOL

PRAISE YE THE LORD

Conversion of Cornelius.

Sunday School Lesson for April 11. Acts 10: 30-44. Golden Text Acts 10: 43. By Mrs. M. Baxter.

WHILE God was so mightily using Peter, he was at the same time carrying on his education. Hitherto the ministry of this Apostle had been exclusively to the Jews, in accordance with the order which the Lord himself had established immediately before his ascension: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." (Acts 1: 8.) Jerusalem and Judea Peter had understood; he had seen, and been used to confirm, the grace of God in Samaria, but it needed a special lesson from on high to enlarge his heart, and to make him fully believe that the God of Israel was visiting "the Gentiles to take out of them a people for his name." (Acts 15: 14). God made use of Cornelius to teach Peter as he made use of Peter to teach Cornelius.

How the Work Began.

How this Roman centurion came to be "a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God alway," we are not told. Probably both Cornelius and the centurion of Matthew 8, Luke 7, were men of honest minds, open to conviction, only longing to know the truth, that, whatever it should cost, they might yield themselves up to it. Cornelius had probably heard much of the Scriptures in the Jewish synagogue at Cæsarea, and probably the one cry of his heart was to really know and have to do with God.

But Cornelius must be put to a test as to the way in which God should reveal himself. An angel appeared to him, and much as he desired to have some personal, definite communication with God, yet, when it came in this form, he was afraid. But the heavenly messenger reassured him, and he knew now by a message straight from heaven, that God regarded him, and that his prayers and alms had not been in vain. And yet, instead of giving him credit for prayers or alms the angel directed him to send to Joppa for Peter, who should tell him what he should do. There is a moment of anguish which comes in the history of almost every awakened soul, where the Spirit of God shows him that he is not saved, not really born again. All the earnest efforts to reform our past life, as long as we are occupied with them, afford us a certain satisfaction, they seem to us certain steps gained. But when we come to see that we, too, need some Peter, some messenger of God or some very direct light by, or independently of such a messenger, it is like cutting off a right hand or plucking out a right eye to acknowledge to ourselves that all our earnest desires and efforts and good deeds have not, in any sense, saved us. It was a yielded heart and an obedient will which awaited the coming of Peter, for whom he sent the same day by two servants and a devout soldier, to whom he frankly told all that had passed between God's angel and himself.

While God thus prepared Cornelius he carried on his work in the soul of Peter. The messengers were still on their journey and nearing Cæsarea, when a burden of prayer came upon Peter. How often before receiving a special and new light upon God's truth, some of us have experienced this great necessity to get alone with God and pray. God had something to communicate, and it was given him by a vision, in which he saw all manner of unclean beasts, forbidden by the law, and he heard a voice saying, "Rise, Peter, kill and eat." The inquirer had his message from heaven, and the teacher must have his: thus

God Adapts

the one to the other. Peter objected. The unsaved inquirer was more ready to obey than the prejudiced Apostle! But God did not lose patience; he explained what Peter had never yet understood. In answer to his objection, "Not so, Lord; for I have never eaten anything that is common or unclean," he replied, "What God hath cleansed that call not thou common." Three times the test was applied to him and always with the same result. And Peter did not yet understand.

CÆSAREA, THE HOME OF CORNELIUS AS IT NOW APPEARS.

But while he doubted, Cornelius' messengers arrived, and inquired for him, and the same voice which had said, "Arise, Peter, slay and eat," declared, "Behold three men seek thee, Arise therefore, and get thee down, and go with them doubting nothing; for I have sent them." Hearing from them the story of the Gentile seeker, the now convinced Peter went with them. Oh, what a journey! His little views of the power and efficacy of the blood of Christ had received a wonderful enlargement. What, did the redemption of Christ take in even the Gentiles? Could it be that the same Holy Spirit who filled him, and whose voice was the guide of his every step; could it be that he had awakened this honest Roman? Peter was in a new world, the barriers of years were broken down, and the rigid Jew could call any man, every man brother, since his Lord had also died for him.

It was a touching moment when the humbled seeker and the humbled Apostle met, both of them taking the lowest place. We can come near to any man who is honest when we take the lowest place. All Peter's national pride and conscious superiority had given way; he was a learner side by side with Cornelius, and as they told one to the other the way the Lord had led them, sympathy and oneness sprang up between them. God told me to send for thee, on the one hand, and God told me to come to thee, on the other, explained all. And Cornelius, who understood the import of this unparalleled opportunity, had gathered together his kinsmen and near friends that they, as well as he, should learn the way of salvation; and he said to Peter, "Now therefore are we all here present before God, to hear all things that are commanded thee of God."

Peter found, where he had least expected it, an honest and good heart (Luke 8: 15); and the influence of Cornelius upon the members of his family, friends, and dependents was so great, that they, too, seem to have been as much prepared as he himself was for the message from on high. Beginning with his own newly learned lesson, he went on to preach Jesus of Nazareth; his life, his death and resurrection, and the personal witness to his resurrection which he and those who were with him could bear. And having thus declared the truth he began to apply it, and say: "He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

IT is difficult at this distance of time to realize the momentous character of the event described in the lesson. We are unable to fully grasp the proud exclusiveness of the Jewish mind. The Jew believing himself a member of a race peculiarly favored of God, divinely appointed to be the custodian of the truth, forbidden to intermarry with other races, or even eat with members of another race, separated and isolated to keep him from spiritual contamination, held himself aloof and looked down almost with contempt on other peoples as being infinitely inferior to himself. Other nations might be more wealthy, more powerful, more cultivated, but no nation could approach the Jews in the proud distinction of being the favorites of the one true God. It would seem that eight years after the Ascension, the Apostles still retained this exclusiveness. They had no other conception of Christianity than that of its being a Jewish sect, destined by its inherent excellence, to become paramount in Judea. The idea of admitting Gentiles to participation in the faith does not appear to have occurred to them. Divine interposition was necessary to open the way. Peter, who was still at Joppa, after the raising of Dorcas, going up to the housetop to pray, has a vision. He dreams that he sees a sheet let down by its four corners and within it, beasts of all kinds. The only animals the Jew was permitted by the law to eat, were those which chew the cud and divide the hoof. All others were forbidden as unclean. But Peter hears a voice bidding him kill and eat. He answers, as any Jew of his time would answer, that he did not eat anything common or unclean. The voice reproves him for calling anything that God had cleansed, common or unclean. Puzzled as to the meaning of this spectacle, he is still meditating on it, when three men come to the house to ask him to go to Cæsarea, a town about thirty miles away, the seat of the Roman governor, to visit Cornelius, an officer of the Roman army. Possibly at another time he might have declined, Cornelius being a Roman Gentile; but the meaning of the vision seemed to apply to the case. Cornelius was a good man, though he was not a Jew, and Peter must not despise him. He accordingly returns with the messengers and finds Cornelius with a number of friends gathered at the house to hear the Gospel.

Cornelius also had had a vision in obedience to which he had sent to Joppa for Peter. There is some doubt as to the position Cornelius occupied in relation to Judaism. He may have been a proselyte, that is, a man pledged to worship God but not formally received into Judaism, nor required to obey the Levitical law. But it is more probable that he was not even a proselyte. It is more likely that, being stationed as part of the Roman garrison at Cæsarea, he was brought in contact with Judaism and had made a study of the Jewish scriptures and became devout, spiritual-minded, benevolent man, was attracted by their high principles, but without reaching the point of uniting with the Jewish religion. He was aware of the Jewish prejudice against men like him, and to which Peter frankly referred, but he was calculated on his responding to his invitation and had gathered his friends together to hear what he would have to say. The company Peter preached. His sermon was a plain, simple, direct statement of facts. The report of it contains no appeal, no urgent invitations such as we are accustomed to hear from the pulpit, but it seems to have been effective. We gather that they were converted. They were probably solitary men like Cornelius, and may have been his brother officers. The rank of Cornelius would correspond about to that of a captain in our army. He had, as the name of centurion implies, about a hundred men under him, and the garrison doubtless contained several of the same rank, who would naturally be on intimate terms with him. Nothing further is recorded about him, but there are traditions about him, one of which says he became a Christian church at Cæsarea, and another says that he left the army and became a bishop, but of these there are no satisfactory proofs. The conversion is of special interest because his being the first Gentile to enter the Church, the leader of the mighty host of Gentiles who have since his time accepted Christ.

Thou hast well done that thou art come. Cornelius was a benevolent, God-fearing man before Peter's visit, but his life afterwards would be much more fruitful. Dr. W. Arnot relates that in the Garden of Plants at Paris there was a very rare tree which grew and flourished for several years. Year by year it was covered with blossoms, year by year the white blossoms were shed on the ground, leaving no fruit on the tree. At last, one season, although the ing extraordinary had been observed, one flower came fruit; it grew and ripened. Another tree of the same species had been planted in the adjoining garden and blossomed at the same time. The white dust of the blossoms had been carried on the feet of insects or had been wafted by the wind from one plant to the other. Then the plant had borne fruit. So the life of Cornelius was vivified by the Gospel, brought to him by the Apostle.

God is no respecter of persons. A German colporteur writes that he was preaching at an out-of-the-way Prussian town where Prince Bismarck, then Imperial Chancellor, had a country house. He was told that if any one might go to the Chancellor's house to evening prayers. He went and found a spacious room filled with farmers, keepers and villagers. Soon the great man entered and, nodding affably to one and another whom he recognized, walked up to the reading desk and opened the Bible. Glancing over the company, his quick eye detected the presence of a stranger, and he turned and asked some one near him who the new comer was. Being told, he said, "I understand we have a Bible man with us to night. I want him to come up and conduct the service." The stranger protested that he had come to listen and could not think of displacing his high host. "Highness, nonsense," said the Prince. "We are in the presence of God and in his sight what difference is there. We are all sinners and he regards us all in the same light. Come and lead the service."

THE FAMILY AND HOME CIRCLE

In Lovely Sicily.

The Dreamland of Poets, Painters, and Lovers of the Beautiful—Charming Picturesqueness of its Scenery.

MANY and varied as are the scenic beauties of the Mediterranean islands, there are few that can be compared with the idyllic loveliness of the Sicilian shore. Bays that seem like semi-circles of gold girt, by white sandy beaches, or

SIGHT OF MOUNT ETNA.

by town, precipitous rocks, are the entrances to verdurous paradises. In that delicately semi-tropical clime the soil produces fruits of the most exquisite flavor, and flowers of the richest hue. Sicily in geographical and historical importance is the greatest of all the Mediterranean islands. When the Siculi (who are believed to have crossed over the straits to the island, about the eleventh century B. C., or long before the founding of the Greek settlements), settled there, they found the island already inhabited by the *Sicani*, who appear to have been of Spanish or Iberian descent. Then came the Greeks, who doubtless gave to the island its first impulse toward town life and the civilized arts. They found the islanders dwelling in hill-top villages, the *Siculi* alone having formed settlements along the coast. These early days of Sicily are, however, vague and legendary. The island is mentioned in the Homeric poems and elsewhere as peopled by tribes who regularly bought and sold slaves. There is no doubt of its very great antiquity. In 735 B. C., Naxos was founded. Shortly afterward arose Syracuse and Katana (the modern Catania), Agrigentum (Girgenti), Messana (Messina), and other settlements were founded. The island has had a most eventful history, but amid all its changes, it has retained many of its earlier characteristics, and its people have always been noted for their brave, independent spirit, their love of liberty and of art—an inheritance from their early Greek ancestors and associations.

Our photographs present two very beautiful views of a portion of the eastern shore of Sicily, in the near neighborhood of Etna, the famous volcanic mountain. Back of the coast, and for a distance of twenty miles in either direction, the lava streams of the volcano stand out in bold cliffs and white promontories. The whole island is volcanic, and seismic disturbances are not infrequent.

In the vicinity of Taormina, life among the lower classes, at least, is very simple. Fishing, fruit-growing, and agriculture constitute the chief employment of the laboring class. The coast is bold and rocky, but the bay is a limpid sheet of water unruffled by a single breaker and reflecting the bold outline of Etna, with its long, sloping, snowy sides, and its crater continually darkening the sky with the dense clouds of smoke it belches forth—a reminder of past terrors and others yet to come. But the Sicilian peasants in the vineyards below, the bare-footed fishermen, or the pulse-gathering children among the rocks, view the great mountain and its rumblings with indifference. To them the harvest of the bay or the fields is of far greater importance than the mutterings of the old mountain. Their gardens and orchards—and certain parts of the island are little else than a succession of them—contain many varieties of fruits: olives, almonds, pomegranates, figs, carob, pistachio, mulberry, and vine. In cereals: the crops are wheat, barley, oats, beans, and maize. There are about three hundred sulphur mines in operation, this being the chief mineral product of the island and a source of considerable revenue.

SICILIAN FISHER BOYS OF TAORMINA—VIEW OF ISOLA BELLA AND THE CAPE.

Cleanliness and Self-respect.

It should be a moral principle with us to preserve our bodies in the best possible condition for the service of the Lord. A converted pugilist, now a successful evangelist in London, was heard to say, in a very kindly way, to a young man who was smoking on the deck of a Mediterranean steamer: "Before I was converted I used to enjoy my pipe. But when God saved me, he taught me that he wanted me to be every bit clean." So does he want every Christian to be "clean every bit." That which works injury to the body, must affect the moral being. Self-indulgence in anything that is known to be hurtful becomes a sin, writes Rev. R. M. Donaldson. Temperance in all good things and total abstinence in all harmful things should be the rule of every Christian. It is incontrovertible that simple diet and simple habits of life tend to promote healthy morals as well as a healthy body. It is not a matter of opinion or inference how we treat the body, for the condition of the tenement largely determines the condition of the tenant. This principle is recognized by the rescue missions in our large cities where a bath, clean clothes and a warm supper are made the preliminaries to a presentation of truth for the inner man. Self-respect is often the vestibule to respect for God.

Pictures at School.

Who does not remember the peculiarities of the little comrades we met at the old fashioned country school. There is a little girl, crying over her lesson. Why cannot somebody show her? Napoleon getting his ammunition wagons over the Alps had nothing to do compared with the tug of a little child making her first trial at spelling. The alphabet to many has been twenty-six tortures. Here stands a little girl with her finger in her mouth. A boy is looking through a sheet of paper, which he has rolled into a scroll like a telescope—he is probably an astronomer in the early stages. Here is a plodding boy, prying away at his books. He suffers many impositions from his comrades. When a joke is told, the children laugh, he will turn around with a bewildered look, imagining himself the victim of the satire, but next day will cackle out in the quiet of school-time at the sudden discovery of the meaning of the witticism. But he may yet outstrip them all. There a boy makes faces, and the whole school is in danger of running over with giggle. It is an awful thing for a child not to dare to laugh when the merriment arises, and wells up till the jacket gets tight, and the body is a ball of fun; and he knows that if out of one of the corners of his compressed lips a snicker should escape, all the boys would go off in explosion. There! to severely correct them, a boy and a girl are placed beside each other—a style of punishment greater at that age than ever after. Here is a boy making way with an apple behind his lifted book. Just outside the school-room door is a boy showing his strength. As he turns up his arm in the light, he says, "Do you see that muscle?" There will be no Sunday School books made about him, although out of his brawn of body, and mind, and soul, there may yet come a Cromwell, or a Luther.

A YEAR IN HEAVEN.

ONE year among the angels, beloved, thou hast been;
One year has heaven's white portal shut back the sound of sin;
And yet no voice, no whisper, comes floating down from thee,
To tell us what glad wonder a year of heaven may be.

Our hearts before it listen—the beautiful closed gate;
The silence yearns around us; we listen and we wait.
It is thy heavenly birthday, on earth thy lilies bloom;
In thine immortal garment canst find for these no room?

So, when the sky seems bluer, and when the blossoms wear
Some tender, mystic shading we never knew was there.
We'll say, "We see things earthly by light of sainted eyes;
She bends where we are gazing, to-day, from Paradise."

—LUCY LARCOM.

A SPRING SYMPTOM.

AT this season of the year, when the frost is coming out of the ground and there is widespread complaint of grip and spring fever, this little sketch of personal experience from Dr. Talmage's pen will be appreciated:

You begin without any apparent reason to feel very tired, awfully tired. You become seriously aware that you have a great many bones, and are convinced that your limbs have a great superfluity of ossification. You begin to yawn till any chicken with the gapes would think you were caricaturing the diseases of the barnyard. You stretch, without any seeming idea as to what you are putting out your hands for. You button up one button of your coat. You walk round the house, and then fasten two buttons. You walk up stairs, and fasten all the buttons. You lie down on the clean white spread, boots and all. Your wife, after criticizing your taste in going to bed with boots on, puts on you all the blankets she can find; and you shout, "More cover!" She hunts up all the shawls, and piles them up in woollen pyramid. She gets out two or three old dresses, and puts them on: and you cry, "Give us more cover!" Considerably frightened, she lays on the top of the pile her best dresses. She puts on the top of this the children's clothes, and then gives solidity to the mass by adding two pillows; and through your chattering teeth you exclaim, "More cover!" You feel that you are making the Arctic expedition in search of John Franklin, and that the friendly Esquimaux are rubbing you down with a couple of small icebergs. Your tongue is a hailstone, and your nose an icicle.

Suddenly the climate changes from arctic to torrid. Your wife lifts the two pillows; but still you are too hot, and your wife takes off the layer of children's clothes. But by this time you are like a buried Titan, and away fly off from your struggling limbs the tertiary, cretaceous, carboniferous strata of old dresses and new dresses, shawls and blankets. You wonder why a big blanket is called "a comfortable." You want air. You want fans. You have an oven in your head, three cooking-stoves under your diaphragm; and if one earns bread by the sweat of his brow, you have shed enough to buy out several bakeries.

The ague is not all disquieting after you get sufficiently used to it. The trouble with us was, not that we had the ague, but that we did not keep the place long enough to get used to it. We have no patience with those plain, matter-of-fact people who can see no poetry in the ague. They have no appreciation of any great physical enterprise. We have it to boast that, while some neighbors beat us in the size of their turnips, and the flavor of their strawberries, we beat them all in the shakes.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER VIII.—Cont'd.

"*I Must Go and See Jessie.*"

JOHN made no attempt to interfere, he knew that Alice's decision to bring happiness to them must be self-evolved. And yet while his dearest hopes were thus held in abeyance he did not suffer as constantly as Alice did. The longing for John's respect and regard never left her heart, never once did she feel that his opinion "made no difference." On the contrary her first thought about every event that touched her was, "what will John think of it?" This pervading quality in love is essentially a feminine attribute; the great majority of men remain unconscious of the strength of their affections, for their occupations prevent them making them as women do the subject of their constant contemplation. So then while Alice's love flavored all the small exercises and social functions of her days, John's—though of really more vigorous and potent character—was compelled to give place to duties that were necessary and imperative.

Indeed his duties as regarded Mr. Lloyd had gradually assumed not only a very extensive but also a very grave character. It was impossible any longer to ignore the changes that had taken place in the man. These changes, remittent and insidious, had puzzled John so much at first that he had come to believe there were two Nicholas Lloyds, and that sometimes the one and sometimes the other had the ascendancy. One of these was a prudent, forecasting, farseeing business man, the other a reckless, plunging, visionary speculator. One was a man of extreme dignity, inclined to avarice, reticent and reserved, the other was a practical joker, boastful, extravagant and egotistical. The latter character at the beginning of his engagement came only very seldom to the front, but it had now become alarmingly evident, and in the early summer John felt that Mrs. Lloyd's attention if not already drawn to the fact ought to be aroused.

One day while these thoughts were forced upon him, a letter from Lord Medway arrived. Mr. Lloyd was greatly excited. He read it to John with such extravagant comments as "She must be willing—I'll have no drawbacks now—I'll give her all I promised and ten times more—I'll give her the State of New York if he wants it—she is going to be a lady. She may become a Countess—she may be anything she likes—I'll find the cash for it—John, I want you to write to Lord Medway at once—No, I'll write myself. I'll double Miss Lloyd's fortune——"

"Sir, permit me to write for you," said John. "It is not well to let these Englishmen value themselves too much."

"To be sure," he answered with a sudden caution. "I thought last year he did not think enough of my girl and my money."

"He could not, sir, for the first article of the creed in which Lord Medway has been brought up, is, the inherent superiority of Englishmen. They not only call all other nations 'foreigners,' but they feel that their existence is an anomaly hard to be explained, without discrediting a wise and good providence."

"Come, come, John! You are too hard. Medway is a fine fellow; and any woman that marries him is a fortunate woman. I will answer him myself."

There was then no more to be said; but that afternoon John went out to Lloyd Park to see Mrs. Lloyd. She received him with enthusiasm. She was honestly glad to see him, and she let him feel her pleasure. Then she entered at once into a description of what she had accomplished and of what she was doing. John told her he had seen her new "Homes" and said they were all that could be desired. He did not tell her, however, how severely he had heard working men and women criticize them. He did not tell her that the children quite rejected the play-room she had made for them, and still played, by preference, in the streets. He did not tell her that the women refused to use the common laundry, and resolutely did their washing in their kitchens. He could have pointed out these and many other disagreeable results of her efforts, but since Steve had not named them, he also kept silent.

He understood Steve's motive, for one day he said to him very despondently—"John, I see that men and women have to be taught to love order and cleanliness. They are no more natural products than are honor and truth. Here and there a soul brings such attributes into the world with it; but mostly, they have to be acquired. And when men and women have learned dirty, slovenly ways, how can you expect them to undo old habits, and learn new ones by simply putting them into new conditions? It won't work." Then John had asked: "What is to be done, Steve? Can you not reason with them?" and Steve had answered:

"Reason with ignorant men and women set in their own ways and opinions? You might as well go about to convince a bull! I have come to the decision that progress is a plant that grows very slowly. We can't have an era per annum, John; and yet the temper of to-day looks to results, and to results rapidly achieved. Do we take centuries to raise elaborate cathedrals now? No, we build our modern churches on contract. That illustrates our ideals; whether they be good or bad, I am not prepared to say."

Steve made these remarks with such an air of despondency and utter weariness that it troubled John for many days, and this feeling was renewed on his visit to Mrs. Lloyd's, for he met Steve in the park with just the same dissatisfied expression.

"What is the matter with you, Steve?" he asked, laying his arm across his brother-in-law's shoulder.

"Oh, John, how good it is to see you! What is the matter? The old, tired-of-everything feeling. Life is such a monotonous go-over-and-over, for no good end, that I can see. Here is mother wasting her money and her life, and not one of the people she is trying to help cares whether she lives or dies."

"Gratitude is the last virtue learned, Steve. Your mother is not working for man's or woman's gratitude, or she may as well give up at once. I am sorry she is not well. Your father, I think, is seriously ill. He ought to go away from business of every kind. Travel might be good for Mrs. Lloyd also. I am going to speak to her about it. How is Jessie?"

"Well—but—"

"But what?"

"Nothing—she has the disease also."

"What disease?"

"She is out of love with life. That 'something that infects the world, has touched her as well as the rest of us. We are a lot of dissatisfied creatures. There are so many things to want now, and we want them all. I would like to be in the heart of the mountains to-day with a crust and a fiddle, and a stream of running water." He laughed as he said the words, and went off at his usual swinging pace, with a backward look at John full of feeling. And John was more troubled than he had been before. Steve was changed. How he was changed, he could not instantly say, his clear face reflected such a complexity of emotion, but as he went forward to Mrs. Lloyd's room he suddenly said to himself, and without any reasoning towards the decision, "I must go and see Jessie."

This thought was with him all the time he was listening to Mrs. Lloyd's plans and expectations. Of Steve's depression she said nothing, so that it was likely Steve had kept his trouble—whatever it was—to himself, and John felt no obligation to bring it to her notice. He spoke, however, with great emphasis about Mr. Lloyd's eccentricities, which he said "could be no longer regarded as peculiarities of temperament."

"You think he is ill?"

"I do. Lord Medway's letter to-day excited him very much."

ALICE SAT UNDER THE TREES WITH A LETTER IN HER HAND.

"Ah! Did you see the letter? What was its purport? Why did it excite him?"

"Mr. Lloyd read me the letter. Lord Medway desires to fulfill his engagement with Miss Lloyd."

"There is no engagement between them."

"Lord Medway believes there is."

"Such engagements depend finally on the lady. Miss Lloyd has made no decision. I ought to know that, and I do know that. I thank you for the information you give me concerning Mr. Lloyd's health. I have long been watching the same peculiarities. Advise him, I beg you, to see Dr. Anson at once. I will do the same. If he will not go to the doctor then the doctor must be sent to him, and he must be compelled to listen to the truth." She laid her face in her hands, and her attitude of sorrowful abstraction gave John excuse enough to quietly leave her presence.

He took a certain path through the garden, leading to a small shady lawn much frequented by Alice. She was sitting—as he hoped she would be—under the trees. Her sewing lay on the grass at her feet. She had a letter in her hand. He looked at her with all his soul. There was a change even in her. She was no longer the lovely maid with heart untouched, singing and smiling in the morning of life. A shadow of trouble and perplexity was on her face, and John caught this expression before she saw him coming, and it ve him some confidence and comfort. or he knew intuitively that the letter i er hand was from Lord Medway, and at she was thinking about its contents, id yet the expression on her face was ot that of a woman dreaming happily o er lover; it was that of one who weighs id considers, who is perplexed and su s, and is in a strait betwixt two.

She rose as John came near her id slipped the letter into her work-bag, e trees bending and swaying above her id a look as irresolute as herself as she s d waiting for John's approach They et silently, and she was the first to sp k The words were all questions: her id trembled as it lay in John's hand, and e was nervously at the point of tears.

"Have you been well? Is it not a day? Have you seen mother—and e bees as you came by the limes, are not busy?" she asked with that pret e of interest which would fain believe the true one.

John answered none of these quest s He said simply: "Will you sit down a or do you prefer to walk? I have s thing to say to you."

She sat down and John stood lea against the tree at her side. "Alice e said, "I came here purposely to find Unfaithfulness is a thing I have n understood, yours least of all. Tel e before we part forever what I said o d to deserve your anger or indifference.

"Do not say 'indifference.' I haven been indifferent to you, n since the hour we met. S e things have angered or noyed me, and others l e drawn me this way or way from you. Also yo e much to blame, for you l e come more and more sel n to the house; you l e avoided me when you d come; you have worn an of injury that was unjus me, because, at first, t e was no reason for it."

"In short, dear Alice, t e has been a thorough understanding."

"One that you might l e explained away while it s but a little shadow. You v e too proud to do so. You too busy with money, a real estate, and political social questions, to care my trifling feelings. If I been an over-worked fac hand you would, perh have wondered what m me so pale and unhappy, because I am rich, you w sure I cared only for my or that I was false and pro

"These are hard charges, Alice. I th they are not fair ones."

"Do me the justice to think a little lo and you will understand how fair they a

"I would much rather throw myself your mercy. If you have even thought wrong, then I have been wrong. For me, dearest. I know we must part, bu cannot bear to part in anger."

"You know we must part. So come to tell me so—to renew all my l for you—to make me feel wretched in losing of you—if you can. This is y love! I think it a very selfish thing. would have slipped out of your heart so and imperceptibly, as unobserved in going as possible. I would rather h been misjudged than have given you an ditional heartache. I would rather my have suffered wrong than let you su from wounded love and self-appreciati If love is not unselfish it is nothing at 'You know we must part,' this is what y seek me out to tell—Oh, John! Il cruel! If we are to part why should y try to give me more heartache?

"Alice! Alice! I love you. I love y only. I shall love you forever. Forg what has been wrong or unkind."

"When forgiveness is asked too late is an additional wrong. You know th Lord Medway has renewed his offer—y must have seen his letter to my father—a now you try to embarrass my actions, prejudice my future, to disappoint father, to make me miserable by comi to me as you have done. John, it was cruel thing to do, it was a foolish thi also, for it sets my heart in revolt again you."

(To be Continued.)

UNIVERSAL BROTHERHOOD

How the Religion of Christ May be Tested—The True Christian Loves All Men and Strives to Help Them.

John was probably quite an old man when he wrote the Epistle, the third chapter of which is the basis of the Topic. A tender, paternal, affectionate tone pervades the whole letter, as if the [illegible] had grown very kindly and charitable in his old age. He was anxious that his readers should understand the essentials of the Christian faith and distinguish between them and the non-essentials. He insists on holiness and purity of life, but more than all on the love for others, which he raises to a test of real godliness. The man who does not love his brother has, according to this apostle, no business in the Christian church. He does not think that a man who loves God if he does not love his brother. It is not right thinking, or orthodoxy that John looks to as the best proof of Christian character, but the affectionate disposition, the kindness and usefulness that is ready to help another and to think the best of others. Conduct and disposition are placed side by side. The righteous man is he that doeth righteousness and the child of God is he who loves his brother. By these two tests every man proves his spiritual parentage. Love marks the child of God and hate the child of the devil. Protestation and profession and unimpeachable orthodoxy do not count with his teacher. He asks what the man's life is. If he is doing the works of God, avoiding sin and showing kindness and helpfulness to others, there is good reason for believing him to be a child of God. He bears the family likeness and resembles his Father in heaven whose name is love. Not that right thinking and right belief should be ignored as being of no importance. They are necessary because, as a man thinketh in his heart, so is he. But when we are looking for proofs of the divine nature in ourselves or others, it is of disposition and conduct that we must take account.

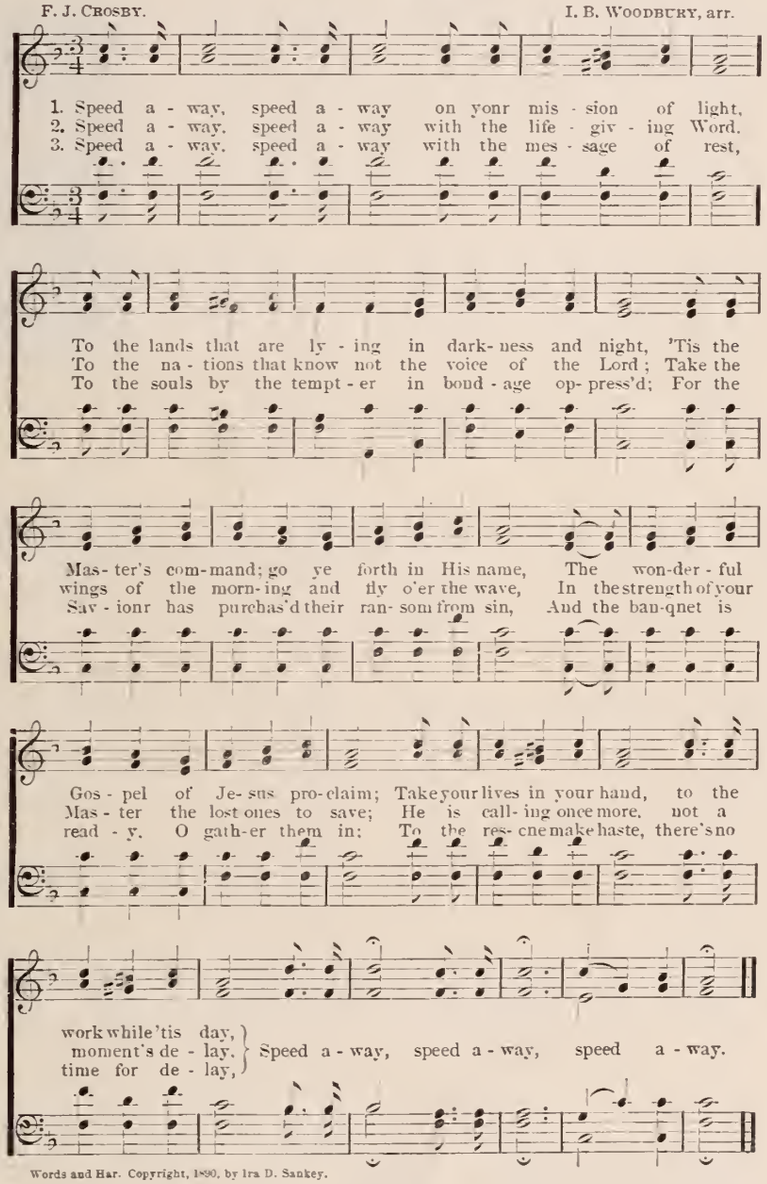
Our topic, however, is chiefly concerned with the objects of this love. This is Christianity's crowning glory. It includes love that is world-wide. It does not include that of the selfish, with oneself, or at most limited to our household, nor to our own countrymen. It goes out to the whole world. Still harder, it goes out to our enemies and to those who have done us injury and are seeking opportunity to do more injury. This is the vast step in advance that Christianity has taken. The true Christian is to be so permeated with love as to have within him a spring or fountain so inexhaustible that there is always enough for all its operations. Neither distance nor difference of race, nor unworthiness is to be a barrier. The Samaritan was praised for doing good to the man who hated him and despises him. The very men who are inflicting torture on the suffering Saviour are the objects of compassion, and he pleads with his Father to take their ignorance into account when he judges them. This is the example it is so difficult to follow. This it is which shows whether the new nature has been imparted. When we read, for instance, of the massacres in Armenia, our pity went out naturally to the victims; but it was difficult to feel that the brutal soldiery were our brothers, too, for whom we ought to feel compassion. Yet how much they need it! How misguided, so demoralized, so brutalized, so inhuman! They are more to be pitied than their victims. This is the great power of the religion of Christ. Those who have his spirit are like the father, kind unto the unthankful and the evil. Truly, as we think of this attainment we look into our own hearts, where we find natural indignation and hatred and resentment, we learn the meaning of Christ's words, "Ye must be born again." Yet as Christianity takes a deeper hold on men, as the world gets a clearer view of Christ's principles, we see the effects as John describes them in this chapter. How many readers of this journal are at the present moment denying themselves in order that the benighted pariahs of India may have the Good People whom they have never seen here recognized as brothers, and like brothers we give, that they may be fed. By this we show that we are Christ's disciples.

OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Speed Away.

F. J. CROSBY. I. B. WOODBURY, arr.



Words and Mus. Copyright, 1890, by Ira D. Sankey.

From the new book "SACRED SONGS NO. 1." By per. of The Biglow & Main Co.

TEACH ME, LORD, TO PRAY.

TEACH me, Father, by thy spirit
When I stand before thy face,
How to ask for needed guidance,
How to seek thy helpful grace.
When within my closet kneeling—
There with earnestness appealing—
With thy Word its light revealing,
Sanctify that place.

I would come into thy presence,
Tarry with thee all the day;
Seek to catch thy faintest whisper,
Hear thy dictates and obey.
With my earnest heart thus yearning,
With thy Spirit's aid discerning,
In thy school I shall be learning—
Learning how to pray.

I've been slow to learn the lessons
Which have come from day to day;
But thy patience, Lord, has conquered,
And I love thy righteous way;
I would give my best endeavor,
From thy holy presence, never
Would I stray, if thou wilt ever
Teach me, Lord, to pray.

Chicago, Ill. GRANT COLFAX TULLAR.

ARE YOU DRIFTING?

ARE you drifting with the current
As it gently flows along?
Or resisting all allurements
To a line of conduct wrong?
Spread your sails to catch the breezes,
Setting toward the Beulah land,
And direct your bark according
To the Master's right command.

Are you drifting with the current
Setting from the golden strand?
Or exerting every power
Evil forces to withstand?
Seek and catch the precious breathings
Of the Spirit of the Lord,
And for pilot take the Master
Of the stormy seas aboard.

Are you drifting with the current
Flowing gently but away
From the harbor of salvation
To the breakers of dismay?
Lift a cry for help to Jesus,
Stronger than the swiftest tide;
And into the peaceful harbor
You will surely, safely glide.

Noank, Conn. W. C. MARTIN.

TIMES OF THE GENTILES.

Their Approaching Termination in the Deliverance of Palestine from Turkish Control.

BY THEODORE A. HOWARD.

THE year 623 B. C. is, I believe, the date for the commencement of the first kingdom of the prophetic image described in Daniel 2: 31-45—the Babylonian—the "Head of Gold." Taking the "Times of the Gentiles" as being equal to the seven times of Israel's punishment (a "time" being the Jewish prophetic year of 360 days; on the year-day basis 360 years), we have seven times 360—2,520 years. If we are right as to this start-point date, we find this long period closes apparently in 1897-8.

If the times of the Gentiles are really the great period of 2,520 years—as we believe—and these end in 1897-8, then it follows that this Scripture must needs be fulfilled in connection with Jerusalem. We may expect to see "the hand of the Turk taken from the throat of Palestine" in 1897-8, or thereabouts, and the land and the city possessed again by their rightful owners, either independently, by autonomy, or by the Jews being put in by the nations, as, so to speak, their "man in possession."

The first half of the great period of the "seven times" of the Gentiles extends from the head to the ankles, from the commencement of the Babylonian "head of gold" dynasty, to the close of the Roman "legs of iron" dynasty—i.e., 623 B.C. to 636-7 A.D. From 636-7 A.D. we have to reckon the other half of this great period 1,260 years, which brings us to 1896-7—represented on the figure by the feet. This completes the 2,520 years. The toes, then, represent the further and latest period during which things will go rapidly from bad to worse. Wickedness will be intensified to a degree probably not understandable by us at present. "When the transgressors are come to the full," then the "king of fierce countenance and understanding dark sentences" (Dan 8: 23), "the man of sin," the Antichrist, will be revealed: his power consolidated; his covenant made with the Jews, and broken in the midst of the last week of seven years. "The time of Jacob's trouble," and "the great tribulation," fill up the latter half of this week. Then follows the smiting of the image upon its feet (toes), by "the Stone cut without hands," and the "setting up of the kingdom which shall never be destroyed, the kingdom which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall endure forever" (Dan 2: 44). The first stage or phase of this glorious kingdom will be the reign of the thousand years on and over the earth.

This, however, we believe to be certain, from Holy Scripture, that "the Church," the "body" of Christ, will certainly not pass through the great tribulation. "The Tribulation," "the time of Jacob's trouble," is to close the last great week of seven years. Therefore, the "body," as it does not pass through this terrible time, will have been removed beforehand. When? This we cannot answer. Whether directly before the tribulation (of the last three and a-half), or before the commencement of the last seven years, or immediately after the fulfilling of "the times of the Gentiles," we do not know.

But although we cannot answer specifically this question of absorbing interest, this we do know, that at the appointed time—whenever that may be—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1. Thess. 4: 16-17).

It is possible, however, that the catching away of the "body"—the "rapture of the saints"—may make the fulfillment of the times of the Gentiles. We know from many Scriptures that the world will increase in intensity of wickedness until it ends in the great apostacy—the rejection of everything belonging to the true Christ, and the reception of everything belonging to the false Christ. This will occur when the true body of believers has been removed from the earth and is safe from the persecution of Antichrist. That is the event now impending.

ALL SUNDAY SCHOOLS INTERESTED.

Still More Phenomenal Records Received in the Competition for the Continuous Attendance Championship.

GEORGE D. WOGLOM.
RECORD, NINE YEARS.

WHEN THE CHRISTIAN HERALD, several weeks ago, published the ten-year record of a bright little Sunday School boy out in a Western state, with the comment that he was claimed to be the champion Sunday School pupil of the Union, it was not expected that the publication would stir up a friendly rivalry of such mammoth proportions as that which speedily followed. The wonderful records that have been received make a showing that must be a surprising revelation to thousands of teachers and superintendents all over the country. During the week, the popular interest in the contest has not diminished. Names of new candidates are coming in, and being added to our our list every day. Letters from pastors, superintendents, teachers and parents show that they are watching the progress of this friendly competition with quite as much enthusiasm as are the contestants themselves. Sunday School children in every part of the Union are eagerly coming forward with records they may well be proud of, some showing many years of faithful attendance.

Miss Jennie G. Moseley, of the First Parish Unitarian Church, Dorchester, Mass., has attended Sunday School for twelve years and eight months, and has not missed one Sunday in that time. Miss Margaret Grosz has been a member of the Throop Avenue Mission Sunday School of Brooklyn, N. Y., for eight years and four weeks, and in that time has attended three hundred and seventy sessions. Freddie Surbeck, of the Presbyterian Sunday School of Newtown, L. I., has a record of five years and thirteen weeks without an absence. Frederick H. Grant, of St. Paul's M. E. Sunday School, Providence, R. I., has not missed a session of the school since August 17, 1890. Horace E. Gunn, ten years old, has attended the Evangelical Congregational Church Sunday School, Uxbridge, Mass., for two hundred and seventy-four consecutive Sundays. Mr C. H Heed, superintendent of the First English Lutheran Church Sunday School, sends us three good records: Miss Maggie Keely, present for three hundred and twelve Sabbaths without an absence. Miss Minnie Porterfield also has missed only four Sundays in eleven years, and Mr. Wilmot Beery has been present every Sunday for nine years without a break.

The following letter gives a remarkable record of continuous absence in forty years:

MERIDEN, CONN., Sept. 20, 1896.

MESSRS. LAWRENCE & CO.: In the interest taken in Sunday School attendance by THE CHRISTIAN HERALD I may state that I am a member of the First Baptist Church, Meriden, Conn., Rev. W. G. Fennell, Pastor, and Mr. F. Thresher Williams, Superintendent of the Sunday School. I have been present at our Sunday School from May 1, 1857, every Sunday except one during one of our town the last Sunday in May, 1883—making forty years attendance next May, and thirteen years eight months to Feb. 1, 1897 without a break, or 2,080 Sundays with only one absence. I have also attended the same church service every Sunday morning and evening during the forty years when there was a service in the church. LINUS BIRDSEY.

Here are some other letters of interest:

STAUNTON, GA. This is to certify that Alma W. Newham has not missed a Sunday in Sunday School for seven years and six months, from Sept. 1, 1889 to Feb. 1, 1897. She was ten years old the 23d of Feb., 1897.

W. D. Hoge, Superintendent Staunton Baptist Sunday School.

TOUGHKENAMON, Pa. We send two names who have made a good record of attendance at Sabbath School. My attention was not called to this contest until last week, but hope it is not too late now to have these names enrolled. Raymond Owen, aged sixteen, has been present every session for five years and three weeks. His brother, Clyde Owen, in his tenth year, has been present for 267 consecutive Sabbaths. They are members of the Presbyterian Sunday School of Toughkenamon, Mr. J. M. Yeatman, Superintendent.

MISS S. HUGHES, *Secretary*.

HINESBURGH, Vt. Ruth Anna Beecher commenced Sunday School service April, 1892, when two years of age, and lost one Sunday in Feb., 1896 through illness, making five years with only one absence. Her home is three miles from the church.

MRS. H. A. BEECHER, Teacher, Hinesburgh Baptist Sunday School.

MALE CANDIDATES.—New Entries.

Scholars.	Sunday School.	Teacher or Superintendent.	Period of Attendance. Years.	Weeks.	Total Attendances.
Linus Birdsey,	1st Bapt. S. S., Meriden, Conn.,	W. G. Fennell, Pastor,	13	34	710
Wilmot Beery,	1st Eng. Luth. Ch. S. S., Lancaster, O.,	C. H. Heed, Supt.,	9	4	472
John W. Burrer,	Reformed Church, Shelby, Ohio,	Julia Ott, Teacher,	8	11	427
Henry Jaeger,	2d Pres. Ch. S. S., Lexington, Ky.,	J. R. Sharpe, Supt.,	8	3	419
Will McCullough,	1st Pres. Ch., West Bridgewater, Pa.,	A. C. Dunlap, Teacher,	7	27	391
Thos. McCullough,	1st Pres. Ch., West Bridgewater, Pa.,	M. Heinman, Teacher,	7	27	391
Wm. C. Adams,	Southern M. E. S. S., Elberton, Ga.,	John H. Jones, Supt.,	7	4	368
Fred'k H. Grant,	St. Paul's M. E. S. S., Providence, R.I.,	Olin Hill, Supt.,	6	22	334
Geo. E. Boynton, Jr.,	Brownell St. S. S., Fall River, Mass.,	J. C. Read, Supt.,	6	10	322
George Jaeger,	2d Pres. Ch. S. S., Lexington, Ky.,	J. R. Sharpe, Supt.,	5	23	283
Horace E. Gunn,	Evang. Cong. Ch. S.S., Uxbridge, Mass.,	F. L. Bristol, Pastor,	5	14	274
Freddie Surbeck,	Pres. S. S., Newtown, L. I.,	Jas. D. Hathaway, Sec.,	5	13	273
Clyde Owen,	Pres. S. S., Toughkenamon, Pa.,	J. M. Yeatman, Supt.,	5	4	264
Raymond Owen,	Pres. S. S., Toughkenamon, Pa.,	J. M. Yeatman, Supt.,	5	3	263

FEMALE CANDIDATES.—New Entries.

Lulie Shackliter,	Walnut St. Bapt. S.S., Louisville, Ky.,	T. T. Eaton, Pastor,	10	..	520
Janie McCullough,	1st Pres. Ch., West Bridgewater, Pa.,	J. Bigger, Teacher,	7	27	391
Alma W. Newham,	Staunton Bapt. S. S., Staunton, Va.,	W. D. Hoge, Supt.,	7	26	390
Helen Jaeger,	2d Pres. Ch. S. S., Lexington, Ky.,	J. R. Sharpe, Supt.,	6	17	329
Lelia Flinn,	Ladford M. E. S. S., Pine Hall, N.C.,	J. C. Flinn, Supt.,	6	12	324
Mrs. G. E. Boynton,	Brownell St. S. S., Fall River, Mass.,	J. C. Read, Supt.,	6	10	322
Maggie Keely,	1st Eng. Luth. Ch. S. S., Lancaster, O.,	C. H. Heed, Supt.,	6	..	312

On this page we give a table showing the new entries for the week. The entries in the present contest will close on June 1.

The prizes to be awarded at the close of the competition are as follows:

FIRST PRIZE ELEGANT LARGE ART BIBLE (London Edition)—with nearly **one thousand superb illustrations,** bound in genuine seal Divinity Circuit kid lining, red under solid gold edges, with thumb index and appropriately inscribed; **Worth $25.00.**

SECOND PRIZE THE SAME BIBLE, bound in Divinity Circuit, Palestine Levant, Grained Leather Lining, Red Under Gold Edges, not Indexed, and appropriately inscribed; **Worth $18.50.**

MARY E. SLINN.
RECORD, 15 YEARS 2 WEEKS.

LAVINA SLINN.
RECORD, 12 YEARS 2 WEEKS.

In addition to the above we shall also present:

ROLL OF HONOR PRIZES. For this competition all pupils who have made a record of 200 consecutive attendances and upward are eligible. Send name, with name of Sunday School and of superintendent or teacher, and the record of continuous attendance. Every successful competitor so vouched for will be presented with a **superb illustrated New Testament,** beautifully bound in Divinity Circuit, with red under gold edges.

Be careful and comply with the conditions of the competition, which are as follows:

1. Send full name and address of competitor.
2. Name of Sunday School.
3. Name of superintendent or teacher, who must vouch for accuracy of report.
4. Period of attendance, in years and weeks, up to Feb. 1, 1897.
5. Number of consecutive attendances.

Requests for Prayer.

AT the Converts' Sunday Evening Prayer Meeting at the Bowery Mission, prayer was offered on March 21, in accordance with the requests of many persons, among whom the following ask prayers of our readers:

For the Conversion of Relatives and Friends.

M. J. W., Fargo, N.D., asks prayer for the conversion of her daughter and family; also that she may consecrate her life more to God.——Reader, Anacostia, D. C., for the conversion of a husband who is a drunkard.——B. F. J., Bellbrook, O., for the conversion of an invalid mother, and a sister and brother that they may be given the grace to profess Christ.——Reader, Gavers, Ohio, that one who is out of Christ may become a Christian.——T. J. A., Breneman, Pa., that her husband may become an earnest Christian.——Afflicted wife, Worcester, Mass., for her husband, who is leading a dissipated life, that he may seek the Lord and be able to resist temptation.——Sister, Youton, Ill., for the conversion of a wayward brother, that he may be brought to Christ; also that a father may be made a true Christian.——Anxious Mother, Oakland, Me., for the conversion of her family.——A King's Daughter, Chelsea, Vt., for her two brothers and for two friends, that they may accept Christ for their Saviour and consecrate their lives to him.

For the Restoration of Health. Reader, Richmond, R. I., asks prayer that she may recover from a nervous affliction.——H. W., Washington, D. C., that a friend who has rheumatism may be restored to health.——E. H. G., Thayer, Mo., that her husband who is afflicted with an obscure disease may be healed.——Reader, Anacostai, D. C., that her mother and two aunts may be restored to health.——M. D., West Olive, Mich., that she may recover from a sickness which has lasted nearly a year.——L. G., Colebrook, N. H., that a distressing nervous affliction may be removed and that her son may be restored to health.——Sorrowing family, West Point, O., for the restoration of health of mind and body to a dear son who is in an insane asylum.——L. E., New Plymouth, Ohio, for the recovery of a father who is sorely afflicted.——Believer, McCutchanville, Ind., that she may be healed of a nervous affliction tuat has troubled her for years.——S. B., Denver, Colo., that an invalid daughter may be restored to health.——Anxious Mother, Minneapolis, Minn., for the restoration of a dear son who is at present in a hospital.

For Special Blessings. M. D., West Olive, Mich., asks prayer that God will reveal himself to her as he did three years ago and that she may give herself to him entirely.——Waiting and Hoping, Brooklyn, that her husband may realize his duty to his child and support his family.——A. J. B., Mora, Ark., for a desire to do the Lord's commands and strength to overcome carnal desires.——Trusting Father, New York, N. Y., that God will send means to a family in distress so that they may keep their home and meet their obligations.——Believer in prayer, Listowel, Ont., for a family who are suffering under a heavy burden, that God would remove the burden and that they may have divine guidance.——A. M. Tiskilwa, Ill., for guidance in seeking employment for a son so that he can support his family, also that his sisters may become friends.——Reader, Chester, Pa., that a friend in temptation may be kept pure and true.——Anxious Mother, Hackensack, N. J., for a son who has lost his situation, that he may find employment.——Reader, Brooklyn, N. Y., that some relief from financial stress may be granted to an upright, conscientious, faithful man, who at sixty years of age finds himself with no means of supporting himself and his invalid wife.

Many other requests were received at the office of THE CHRISTIAN HERALD, and were presented at the prayer meeting, which we have not space to publish.

Floods Bring Death and Ruin.

Western Rivers Overflow Their Banks and Cause General Disaster

GREAT floods, accompanied by loss of life and the destruction of a vast amount of property, are reported from many points in the West and Southwest. Unusually copious spring rains, combined with the mild weather, have swollen the Tennessee and Arkansas rivers, the Missouri, the Ohio and Mississippi, to such an extent that they have inundated the fertile valleys and lowlands for many miles on both sides of these great waterways. Great loss of property by the Mississippi overflow, is reported above and below Memphis. A stretch of country from nearly twenty miles north to a point fifty miles south of that city is submerged to a depth of from four to ten feet, and the loss of crops, live stock and property in the Tennessee and Arkansas valleys is said to have been far greater than in any previous floods. The Mississippi levees were patrolled by armed guards to prevent the embankments from being cut by reckless people, who, to protect their own property from inundation, would not hesitate to involve others in ruin.

THE MISSISSIPPI AT ST. LOUIS IN FLOOD.

It is impossible, until the waters subside, to even estimate the extent of the damage. Seventeen lives were reported lost at one point below Caruthersville, Mo. Six hundred persons were rescued from drowning and brought to Memphis, and on Island No. 10, a hundred persons and many stock were surrounded by water for twenty-four hours, being finally rescued with difficulty. Five hundred flood fugitives narrowly escaped drowning in Dyer and Obion counties, Tenn. At Gavin, Ark., the cotton was flooded and the Iron Mountain railroad track was under water. A number of lives were lost in that section.

At many railroad depots along the Mississippi, great piles of household goods were gathered in hope of saving them from destruction. Floating bodies of hogs and cows, sheds and roofs of houses were sweeping down the rivers in increasing quantities. Near Cairo, an area of wheat land was flooded. After several days of heavy rain during which the rivers continued to rise, being swollen by the melted snows, the floods subsided somewhat, and the greatest danger was for the moment averted. Relief parties on steamers and all sorts of craft went out searching for those who were still in dangerous positions. The government permitted the use of several war vessels for assisting the relief work, and they did good service in the Mississippi valley, saving life and property. Some of the searching steamers sailed around among the treetops, taking off from trees and roofs and uncovered points of land many hundreds of fugitives who, having lost all their property, were thankful to escape with their lives. It is estimated that a section as large as the entire state of Missouri, was under water for a time.

This latest flood calamity is causing much suffering in Iowa, Tennessee, Illinois, Missouri, Arkansas and Kentucky, Missouri and Arkansas being the chief sufferers. It is hoped, however, now that the worst is over, that the receding waters may not disclose so great a destruction of human life as was originally feared.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

BHAVIOR IN CHURCH.

OOD behavior in church is just as important as good behavior anywhere else. And part of it begins at the very beginning in being in church a little while before the service com- In our home in my childhood, at worship, my father had a way remember as pleasantly in con- the hurrying methods of to-day, ng everything with a margin, so dy could be late. He insisted young people of the house should ome to prayers if they were well, himself. Bible in hand, would be ve minutes before the appointed ting for us all to come. I can see k, across the years, his grey hair back from his serene face, his ted with a rare inner smile, his ressing the greatest patience. e to compose my mind," he would fore I enter the presence of the

hear him softly crooning his favor- n, if I lean back in my chair and ar it as if the voice which sang nzas had not been for many long ging with the Redeemer above:

How happy are they,
Who the Saviour obey,
d have laid up their treasure above.
Oh, what tongue can express
The sweet comfort and peace
a soul in its earliest love.

f the unwritten laws always ob- ed this good man's home, was that should be tardy in church. The ngs to me still. It is my delight my pew some minutes before the begins his voluntary, and I am ed and humiliated, if ever by acci- m so late, that I must walk down after the pastor has inaugurated ice. It seems to me as impolite e at church, as to be late at any nction which has a fixed hour for

es it is really unnecessary. The tly tardy person usually catches if this is important in his day's ents, and the train labelled, "Di- rvice, half-past ten o'clock," can sily caught if one choses to take the matter.

that the thoroughly well-bred per- be well-behaved in church. He she will sit still, without fidgetting or He will not whisper, she will not either will comment on the people we come to church, neither will ular engagements while service is . Above all things, no decently person will read printed calen- turn over leaflets, or pull letters s pocket or fumble through the ook, while the commandments, or pture lessons are being read. I n well-dressed and intelligent peo- such things, and they were con- impoliteness and lack of training actions.

ing impropriety of all, no one claim to good breeding will pull tch and consult it while the min- preaching. I can think of no violation of good taste and good . While the minister is preaching, his sermon be long or short we, there before him, are in duty o give him courteous attention. nsists first in looking at him, sec straining our thoughts from wan- hird, insubduing the outward man- n of any impatience.

g service, our dress should not p our thoughts. Overcoats and aps should be resumed after the bene- tio not during the doxology. If we e array the children for the street, it till the service is over.

rve that many persons coming into urc late, drop their heads upon their ws their private devotions, with no fere e to what is going on at the mo- ent. This does not seem to me quite ght. A better way is to unite in what- ever part of the service is in progress, one's own little prayer being supposed to anticipate the entire worship, not to interject itself on the worship which is appointed.

About the behavior of little children, I am sure that we must not be too rigid. They ought to go to church, but for them there may be indulgence, and the sensible mother will allow them a picture-book or a pad and pencil, or put her kind arm around the child and let the little head rest on her lap till the blessed baby is asleep. A child's sleep is no disturbance in the sanctuary. By all means let us have the dear little heads in the pew, and let the children early form the habit of going to church.

I joyed when to the house of God.
Go up, they said to me,
Jerusalem, within thy gates,
Our feet shall standing be.

"If I forget thee, O Jerusalem, may my right hand forget its cunning! I had rather be a doorkeeper in the house of the Lord, than to dwell in the tents of iniquity."

This is the heart's cry of the generations which are brought up to serve the King in his sacred courts.

MARGARET E. SANGSTER.

SLUGGARDS' VINEYARDS.

It is a vivid picture that the wise man paints in Prov. 24: 30–34 of the vineyard of the sluggard. The desolation, the unproductiveness, and the untidiness are portrayed with the skill of an artist. We see the broken wall, the weeds and nettles growing rank within. No benefit is it to the owner and it is an eye-sore to the passer-by. The wise man says he considered it well and he puts his finger on the cause. "A little slumber, a little more of the folding of the hands in sleep." The man is self-indulgent. He loves rest and quiet and has lost the energy and the power of overcoming inertia. That accounts for the condition of his garden. Not that sleep is wrong or blamable. A man must sleep in order to keep up his strength. But it is the man who wakes after sufficient rest and turns back to sleep in sheer idleness, that he blames. He is the man whose poverty comes upon him as an armed man. The disposition is not unknown after this lapse of time. The sluggard is frequently represented among us still. He is the man who neglects his duty whatever it may be and he is just as culpable whatever may be the neglected sphere. The habit of postponing effort, of putting off work until the morrow, which never comes, shows itself in all walks of life and needs to be watched against with ceaseless vigilance. One of the happiest and most successful of men gave this as the rule for a long, useful, and happy life: "Not to fret and to be well forward with your work." He said it had been his rule through life and he had appreciated its value at a higher rate with every year that passed. It is simply the power of overcoming inertia, the control of the body, the prompt performance of duty, all of which may be acquired by force of will and strong determination. These are necessary because our nature loves ease and rest and will not exert itself unless it is driven. Industry, energy, vigorous activity, mark the successful man, the man who whatsoever he his walk in life does his duty faithfully and conscientiously and reaps the reward.

Jerusalem Carriage Roads.

In a letter from Rev. John H. Sherrard, Pastor, Presbyterian Church, Thorntown, Ind., the writer says: In a recent issue of THE CHRISTIAN HERALD, the statement was made that there were no good carriage-roads out from Jerusalem. When we visited Palestine, March, 1895, we found the best carriage-road, free from toll, all the twenty-five miles from Jerusalem to Hebron, I ever saw. It is wide, well graded and macadamized with limestone. There is also a good road for wheeled conveyances the eleven miles from Jerusalem to the Good Samaritan Inn, though carriages do run all the way to the Jordan.

SOWING AND REAPING.

Gradually, as scientific habits of observation have been cultivated, the world has discovered how much more of law there is in creation than had been suspected. It is not many generations back that the thunder was believed to be God's voice, and famines and pestilences the effects of his anger. Almost all phenomena were attributed to God's direct action. But more careful study and a more painstaking comparison of records, have led to the discovery of natural causes for the effects which were formerly deemed supernatural and as the clue was pursued, law was found everywhere. God was seen to be interfering far less frequently in his creation than was imagined, and order and regularity were found to be pervading all nature. Prof. Drummond took a step farther still and showed how law also governed the spiritual world. But this advance, slowly and painfully attained did not carry religious thought any further than the great Apostle had reached eighteen centuries before. In this sixth chapter of his epistle to his converts at Galatia on which the topic is based, he had distinctly stated that the law of sowing and reaping obtained in the spiritual world. He taught his readers that the punishment of sin was no arbitrary infliction, but the direct consequence of sin. Observation has simply confirmed revelation. The separation of man from God was perceived to be no penal enactment, but a necessity resulting from sin. Indulgence in sin produced physical and spiritual results which cannot be avoided, and moral deterioration in the end. The penal consequences of sin God could remit, and for Christ's sake would remit, but God did not protect any one from the consequence of wrong-doing. If a man lived to gratify his lower nature he could not escape becoming sensual and degraded. As the Apostle had said: "He that soweth to the flesh shall of the flesh reap corruption" So the discovery was made that sin is always loss and detriment, a great wrong to the interests of the sinner himself. Though his sin may be forgiven in the infinite mercy of God, the sinner must inevitably suffer, and having sown, must reap.

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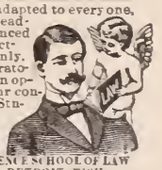

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Armenian Relief Work.

Cheering Reports of Missionaries — Orphan Rescue Work Progressing.

WITH the passing of the present winter — the second since the great Armenian massacres — the prospects in that long-oppressed country seem to be improving. Rev. Americus Fuller of Aintab Mission Station, writes us as follows:

Our field (Aintab station of the Central Turkey Mission, includes the cities of Oorfa, Severeck, Adaman, Behisin, Biridjik, Antioch, Scanduroon, and Aintab), has suffered most severely at Adiaman, Severeck, Oorfa, Biridjik, and Aintab. In all this field we are now getting through the winter with less desperate suffering than we feared, thanks to the timely and generous aid that you and others have sent. So far as the great mass of Armenians who remain is concerned, their need will depend largely on the course of events. With a fair chance and no extra oppression, they would get on, but the widows and orphans, of whom there must be three thousand or four thousand here with very scanty means of support, are a class for whom aid must be continued, or there will be starvation. My associate is now visiting the eastern part of our field, and making a careful examination of the needs of the people and on his return we will inform you of the facts as far as they are known.

Thanking you and your co-workers again most cordially for this assistance and joining you in the fervent hope and prayer that these terrible sufferings and wrongs may soon come to an end, I am, etc.

Mrs. Mary E. Barnum, one of the American missionaries in charge of the Harpoot Orphanage, writes:

I have often wished we could send you a picture of some of the orphans, as they have come to us in their filthy, tattered garments, with unkempt hair, and then another picture of them after they have returned from the bath, dressed in their clean new clothes. The transformation is often so great that one can scarcely recognize them. It is a great joy to see the happy faces of the children in the various homes. One little girl had been rescued after several efforts, from a Turkish family, where she had been kept since the massacre, and she had forgotten how to speak Armenian, though she understood what was said to her. In a few days, however, it came back to her, and now she does not wish to be addressed in Turkish. A few weeks after she came to the Home we received a poor girl who, with her grand-mother, was wandering about, sleeping in stables or wherever they could find a place, and begging their daily bread. It was cold, but the girl had on only two cotton garments and her feet were bare. Great was the joy of these girls when they met in the Girls' Home that evening, for they were step-sisters.

The other day four children appeared at the door, from a village a few hours distant. Their mother had been killed and the father died "from fear." The oldest girl, thirteen or fourteen years old, had bravely struggled to keep the children together and provide for them, but in vain. We put the two girls and their little four year old brother in one of the Girls' Homes, and the other brother in the Boys' Home No. 2.

In one of our Homes is a little boy five or six years old, rescued the other day with much difficulty from the Turks. He, too, had forgotten his Armenian and his friends besides. He cried lustily when brought to our house. His older brother, Mugerdich, also rescued from Turks, was already in the Home, laid up with a broken bone, but little Hiekore would have nothing to say to him, but threw himself on the floor and screamed. We have now four Homes in the city. Two are already full, having in them thirty-one boys and thirty girls. The other two are rapidly filling up, and we have fifty-eight children in private families. The whole number in the city under our care is one hundred and fifty, of whom about seventy-one are girls and seventy-nine are boys. We do not know what the future of these orphans will be. We cannot plan for them now, but we go trustingly on day by day. We are using the money with care so as to help the greatest number without incurring debt. Some of them come to us from villages which we never heard of before. They are very ignorant and know little or nothing of Christianity. They are delighted to be here and to go to school. Only a few can read at present. They all come to Sunday School and attend the Protestant services. In Mezereh, the seat of government, an hour distant, we have two other Homes, where about sixty children are gathered, and in other towns and villages of the field three hundred and fifty more are being cared for. At present we receive only those whose parents are both dead.

The following contributions to the Armenian relief work have been received:

Prev ack'd.	$5,301.49	Mable E. Brown	1 00
Mrs Kinsley	1 00	Bicknell family	1 00
Helen Kershner	1 00	M Townsend	25
Mrs P J Rawlings	75	E Kennedy	5 00
Opal Rawlings	25	Mrs Clarke	1 00
Friend Hartsville	1 00	I H N, Mt Holly	25
Mrs W-F Bicknell	1 00	Friend, Phila	1 00
Citizens & friend, Auburn & vicinity	5 18	S S No 13, Beverly	2 00
—, Cleveland	3 00	Mrs H A Early	2 00
—, Linwood	1 00	John W White	25
A H Carpenter	2 00	Mrs Thos Mitchell	1 50
Katie Bitzel	3 00	J M A, Brownsville	7 50
Widow, Thomasville	5 00	A S Griffiths	1 00
G A Baekenwogen & wife	1 00	I H N, Mendota	2 50
Silwel	50	Scotia, Holyoke	1 00
Mrs C O R, Greenwich	1 00	Mrs C Kauffman	50
Mrs E M B, Newton Falls	1 00	Mrs W C Warnock	1 00
Mrs E Cox, B'way	50	Friend, Pa	2 00
T P Green	50	H Cason	50
Margaret Stauffer	1 00	Mrs O H Church	50
Mrs R S Nichols	3 00	Chas Coulthard	3 50
A A M Mass	5 00	H N, I P R, S Trenton	50
Mrs J Black & fam	2 00	Mrs W D Love	1 00
Mrs I C Reeve	2 00	Mrs O Rilliet	1 00
H D Smith	5 00	Mary E Brentlinger	25
Mr Scofield	25	Mrs C Simpson	50
Rev F S Wilson	50	Mrs A Cochran	2 00
R C Pompton	25	T B F, Nelson	1 00
W B Miller	2 00	Friend, Zion's Grove	1 00
Inasmuch, Spencerport	4 00	C D Mills	1 00
I H N, Tarrytown	5 00	Mrs M B Smiley	1 00
1st Pres Chu, Port Allegany	1 89	E F Helmich	2 00
Friends, No Bend	1 00	Henry Lake	1 75
Armtha, Lamb's Creek	2 00	Mother, Gillette	2 50
Annie F Browne	50	Mother & Daughter Dover	5 00
Ellen Ferguson	1 00	W A Ross & wife	5 00
C Jenny	1 00	Friend, Colo Spgs	2 50
Y P S C E, West Hoosic	8 25	I H N, St Vincent	1 00
C A Hageman	3 00	Jas Logan	1 00
David Laken	2 50	O H Allen	2 50
C E So, Port Grambe	3 50	E R Craven	1 00
I H N, Chanute	1 00	I H N, Mt Pleasant	5 00
Dora Hutchinson	50	Mrs S M Booth	5 00
Ralph "	50	J J S, Poplar Pt	5 00
Friend, In His Name, Searsmont	1 00	John Colquhoun	1 00
D M Hench	5 00	S S, Deer Lodge	4 00
Mrs M M Bauer	50	H S S, Freeport	5 00
Mrs L D Myers	50	Subr, Westminster	1 00
Wm Roome	1 00	Three friends of Jesus, Pattersonville	1 50
Mrs C Bolander	50	Mrs M J Covell	50
Mrs J W Kreighbaum	50	Laura, Adams	10 00
Miss Jennie Sorrick	50	Canadian Meth Wo-	
Mrs J F Royer	50	I H N, Switzerland	1 00
Mrs W B Carter	50	Mrs Joanna Fisher	25
Mr & Mrs W C Crocker	2 00	Mrs Floyd Smith	1 00
John Burford	1 00	—, Freeport	2 00
M C N, Wareham	2 00	W C T U, Winfield	5 40
Mother & Daughter, Sandwich	1 00	Friend, Winfield	2 50
Bethel U P Church, Hanna City	3 00	Mrs G Tollefson	2 00
A S Van Burk	2 00	C A Shultz	1 00
Mother & Son, Wash	50	L Wakoun	2 00
Mrs J M A, New Windsor	1 00	Widow	2 00
M H M, Watertown	1 00	Subr, Rockland	1 00
Mrs M E Hamrick	1 00	Lydia McMillan's S S Class	25 00
Friend, Normandy	1 00	In Jesus Name	50
Geo Bollman	1 00	Mrs E Goodale	5 00
Mrs A E Myers	50	Mrs N Youngman	1 00
Mr & Mrs A J C, Benis	1 00	T C K, Atlanta	50
John Reeve	1 00	Bessie Crawford	1 00
Mrs S B Lovering	25	Mass girl	1 00
John Jasper	50	For Jesus Sake, Lauderdale	2 50
Thos W Sparks	10 00	Friends, Watseka	2 00
M E D, Barbour	1 00	H A Woodward	1 00
Members of Mizpah S S, Detroit	2 00	Friend, Superior	1 00
Y P Meeting Chris'n Ref Ch, Holland	4 40	John Beringer	2 00
Y P S C E, Bluff Point	8 55	A Laughlin & wife	2 50
Friend, Presby Ch, Dobbs Ferry	5 50	Mrs G G Thomas	2 50
Mrs M L Johnson	2 00	Anna B Osborn	1 00
Mrs N M Carver	1 00	Mrs L Caldwell	2 00
Reader, Acton	1 00	Seymour family	50
A Friend of good causes, Barre	1 50	Favored friend, N H	1 00
N P Swanson	1 00	McJ S, N J	3 00
—, Bevier	50	Wm J Shaw	3 00
Irvin Mentzer	1 00	W A Crosby	50
In Jesus' Name, Lineville	85	M T A, Atlanta	1 00
Andrew Meeks	5 00	Zimmer, Henry	1 00
Milton Amos	6 00	Celia Robertson	5 00
Nathaniel Henry	5 00	Frike, Mrs Anna	5 00
John McVicar	1 00	Symp'th'zer, Charleston	50
C H Clement	50	Wm Cusac	5 00
Andy Atchesion	50	Mrs E Lang	1 00
J J Clements	50	Seymour C Vail	2 00
Friend, Kissina	50	J W Albert	1 00
H J Rawson	50	Geo E Gray	1 00
J N Wilson	50	Pansy Band, S H	3 00
Jack Kidd	50	W S Taylor	2 50
H McConnell	1 00	Mrs T Hislop	1 00
W P Hunt	50	I H N, Iowa	40
F Smith	50	E & R Gaige	1 00
Russell, Polk	1 00	Mrs B H Bascom	1 00
Nellie Baldwin	1 00	Cedar Hill, S S	10 00
C W Yeager	1 00	E A Millard	1 00
S D Holiday	50	In Jesus Name, Freewater	5 00
Mrs T H R, Edgefield	2 50	M E C, Lansingburg	5 00
Mrs M Patterson	2 00	I H N, P Mass	7 00
Union Free Bap Ch, Foster	3 00	M A G, Jackson	4 00
J P, Florence	2 00	Wm Brink	2 50
Rev Wm L Palmer	5 00	E J A, Orland	1 00
McHenry Green	1 00	I H Poor	1 00
Willing Hands Missy Soc Presby Ch Dallas	5 00	E M W, Watson	1 00
Friends, P M House	3 00	Mrs H L Hart	1 00
T Cne	1 00	—, Marquette	1 00
—, New Haven	2 00	Benj Gates	50
—, Thurbutville	2 00	J C Hall	1 00
Room 7, Augusta Pub School	1 50	I H N, J L, Wanpun	1 00
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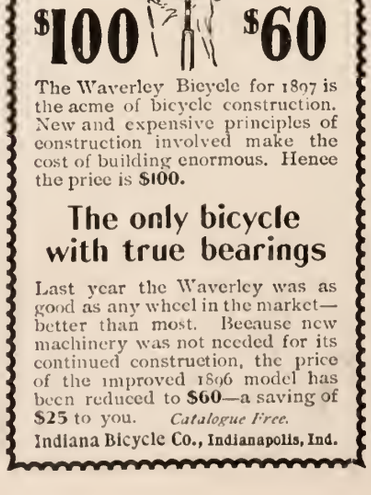
Mrs F B Richards	50	Reader, Topeka	1 00
nien's Missy Soc	7 25	James 2,13, Chicago	10 00
Kings Dau, Pleasant Grove	1 00	W W Mills	5 00
Mrs T N Boggess	10 00	G W Stockwell	5 00
—, Phila	35	Mrs W G & Willis Hindman	2 00
—, Union	1 00	2 friends, Benton	1 00
Subr, Brooks Grove	2 00	Miss M Knebel	1 00
Mrs J C Williamson	2 00	P Ubrich Sr & sons	10 00
W E Williamson	1 50	I H N, Collinsville	50
Anna M Dobbin	2 00	Mrs W H G, Watertown	1 00
—, Kirkmar	5 00	Mrs M T Allan	1 00
Meg, Lyons	5 00	I H N, J G, Letts	1 00
		A Hoefecke	1 00
		Burt Rifenbergh	1 00
		G J Hull	1 00
		— No Hero	2 00
		Y P C, 1st Pres Ch, Chattanooga	5 00
		Jas & Olin Warner	50
		Swank, Fowlersville	1 00
		M F Meyers	1 00
		Mrs P L Cobb	1 00
		Juha C Kolbe	7 50
		A Mother, Reading	5 00
		N Y C reader	1 00
		M'th'r & Son, Fultonio	50
		Landis Peter J	1 00
		C A Hagaman	3 00
		Baby Helen T T Cren	5 00
		Pierce Mrs S E	2 50
		S E F, N Temescal	1 00
		Grace Gilbert	2 00
		—, Mt Joy	10 00
		Mildred G. Holyoke	1 00
		Miss J S, Balto	1 00
		Friend, Llano	2 00
		Laura S, Batavia	1 00
		M Gutshall	5 00
		A E Funk	20 00
		Friends, Crown Pt	1 00
		Friend, Warren	3 00
		I H N, Ashland	5 00
		Two Christian Endeavorers, Towson	6 00
		V M Peters	2 00
		Sophia Low	1 00
		Mrs S A Conkling	4 00
		Mr & Mrs D Harter	5 00
		A Christian, Bishopville	5 00
		Mrs Mary Kissling	1 00
		Mr & Mrs H R Knapp	2 50
		Mrs Robt Graham	2 50
		Ella Wetzel	1 00
		A L Brown & wife	15 00
		Friend to the needy, Holyoke	20 00
		A friend, Milford	5 00
		J E Wilcox	1 00
		Alvin T Ludwig	2 00
		L S Frost	2 00
		Mrs A C L Terrell	1 00
		Rosa P Lemly	1 00
		—, Pawnee City	50
		Mrs Rv W W Shirle	5 00
		Mrs F J Smith	1 00
		Mrs L M Taylor	50
		A friend, Weathersfield	1 00
		Carmen Wilson	15
		Zeke Cason	11
		Powell children	03
		Aultman "	03
		Albert Hyman	05
		Sam Hyman	05
		Cami Hyman	05
		Caroline Reed	3 00
		Mrs H P Jamieson	1 00
		Mrs Mary Fuller	2 00
		Swan, Mrs J H	25
		Mrs Mary Prentice	2 50
		I H N, Hastings	1 00
		Grace Union S S, Mill Grove	5 00
		Mrs A W Whitner	1 50
		A friend, Hanover	2 00
		Mrs R Dickerman	2 00
		Mrs H W Schenck	1 00
		Mrs Daniel Bender	2 00
		2 Friends, San Jose	30 00
		Clara Bonath	3 00
		Wm A Pierce	1 00
		I H N, Medicine L'ge	2 50
		Mrs W H McCormack	50
		A R M, Lebanon	1 00
		M D Harberts	2 50
		Total	**6,116.73**

And many others to be acknowledged next week

Fed by Faith.

In the experience of a poor Mexican tamale seller of Dallas, Tex., named Leno, who died recently there, was one episode which showed the strong Christian faith of the man, and its results. Leno was an ignorant, unlettered Mexican, prostrated by disease and suffering. His only shelter was a tent, whose ragged canvass afforded him little or no protection from the weather; his sole companions were a wretched, drunken wife, who would leave him for days together without food or water, and a faithful old dog, whose constancy should have been a mute reproach to the inhuman woman who neglected and ill-treated him. Yet, even here, under such conditions, Leno found Christ, or, rather, Christ found him. Accidentally his case of distress was made known to some ladies, who ministered to his temporal wants, and were rejoiced to hear him always, in his broken English, give God thanks for every kindness he received. One day, in recounting to these friends his sufferings before they came to his relief, he said that when left alone for days at a time he would pray for food, and that more than once the old dog went off and returned with a large piece of meat in his mouth. Said he: "Me so hungry, me eat it and tank de Lord."

He had never been taught to read even his own language, but was made happy by the gift of an English Bible, and would ask every one who came to his tent to read to him. His testimony was always, "Me ready; me glad to go." Circumstances at last compelled his removal to the county poor house, where he met and conquered the last enemy, and is, we doubt not, no longer "poor Leno," but "rich Leno," rich in Christ's fulfilled promises.



The Waverley Bicycle for 1897 is the acme of bicycle construction. New and expensive principles of construction involved make the cost of building enormous. Hence the price is **$100.**

The only bicycle with true bearings

Last year the Waverley was as good as any wheel in the market—better than most. Because new machinery was not needed for its continued construction, the price of the improved 1896 model has been reduced to **$60**—a saving of **$25** to you. *Catalogue Free.*

Indiana Bicycle Co., Indianapolis, Ind.

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A MISTAKE CORRECTED

acters and embracing New Testament Hi[illegible] This is a mistake. It should be a mode[illegible] ligious story. The widest liberty is al[illegible] writers as to plot. It must be a boo[illegible] boys and girls will read, and one tha[illegible] help them to understand and enter a[illegible] companionship with Jesus.

Circular giving full particulars mailed on application. Address:

DAVID C. COOK PUBLISHING [illegible]
BOOK DEPARTMENT,
36 WASHINGTON ST., CHICAGO

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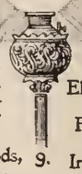

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HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

A Heroic Business Career.

SIXE forty years ago a young man began his life-work in the City of Poughkeepsie, N. Y., as a confectioner. His mother was a widow, and he had very small capital to work on, but he was a brave-hearted youth and set himself to work with courage and good will.

HON. WM. W. SMITH.

He would make his candy himself, and then with his basket on his arm make the rounds of the stores, and any private houses where candy had been ordered. He determined from the first that his candy should always be the very best he could make. He was scrupulously clean. Although his clothes were plain, his linen and long white aprons were white as snow. One day a gentleman complimented him on the fact of his always being so neat and clean about his person and business. The boy flushed with pleasure at the compliment, but answered with a pride that spoke volumes for his whole devotion, "That, sir, is the work of my mother."

The outward cleanliness of this youth was simply a suggestion of the inward purity and wholesomeness of his strong young soul. He early became a sincere Christian, and made a solemn determination that no matter what was the result, he would live up to his Christianity in all the business engagements of his life, and registered a vow that if the time ever came when he either had to lose business or sacrifice his Christian principle, it would be his business and not his Christianity that should suffer.

A testing time came soon enough. One of his friends, who was also one of the leading young men in the community, and whose custom he had, came to his shop one day and ordered ten pounds of brandy and drops. The young confectioner did not like these, but he ordered them from New York by express. Before they came, however, his conscience began to trouble him. Was he doing right in having a hand in selling these brandy candies? He knew that the young man who had ordered them would give them out among young men and the young women of his acquaintance, and the result might be that more than one would get their first taste of intoxicating drink in that way. And no one could tell what sad result would come of it. On the other hand, if he refused to accommodate his customer, he would no doubt lose his friendship and trade, and only drive him to some one else who would procure them for him. He could not sleep that night about it, and the more he thought about it, the more thoroughly convinced he became that it was not a Christian thing to do, to in any way have part in putting temptation in the way of another. Having come to this conclusion, he acted with promptness and firmness. When the brandy drops came he immediately expressed them back to the wholesale firm in New York, and when the young man came around after them he frankly told him what he had done and why. As he expected, the young man was very angry, and was full of contempt for him on account of what he called his "fanatical notions."

That was the parting of the ways for these two young men. The poor young confectioner that stood by his principles has grown to be a wealthy and honored citizen, while the rich young tippler has long since gone to a dishonored grave, eaten up by his sinful lusts and appetites, as Herod was eaten of worms.

Our young hero maintained the same attitude as his business enlarged and broadened. He became after awhile a caterer, and on his business cards, through all the years, he has kept the plain and simple statement that not only would no wines and liquors be furnished by him, but he will not permit his servants to serve at a feast or dinner where they are used. He has many times lost hundreds and thousands of dollars by this fidelity to principle, but it has never tempted him to swerve for a moment, and perhaps in the long run he has gained by it, even financially. His splendid fidelity to principle has been a great object lesson for good to all who have known him, and has helped by example and influence to banish the punch bowl and the wine glass from many a wedding-feast and public dinner in that part of the country.

When the great Poughkeepsie railroad bridge was nearing completion a big dinner was given to the railroad men of the country at that place. Our friend, as the leading caterer of the region, was secured for the occasion. But as the time drew near and he found they intended to use wines, he refused absolutely to have anything to do with it, and so steadfastly did he abide by his purpose, that the wines were banished.

Who can tell how wide the influence for good such a business man spreads through the community. Like Peter's healing shadow on whomsoever the influence of such a man falls, its effect is to strengthen him in purity and righteousness of life. All honor to Hon. William W. Smith, the heroic business man of Poughkeepsie!

Sixteen Hours Under Water.

Corzetto, an Italian inventor, has constructed an apparatus which he calls a "methydric square," and by means of which he professes to be able to descend to any depth of the sea. In an experiment at Spezzia he stored some two thousand cubic feet of compressed air in his apparatus, which he entered with two friends, and which was then lowered to a depth of thirty feet. As after the expiration of nine hours the sphere had not reascended to the surface, a diver was sent to the spot. The sphere was found still resting on the sea bottom, but the diver heard nothing in answer to his knocks. It was raised with ropes, and as soon as it emerged its door was opened, and the inventor appeared with a livid face and half asphyxiated. His companions were unconscious, but were quickly resuscitated. They had remained sixteen hours under water. The inventor explains that the air pressure proved insufficient to expel the water ballast. Three persons were enabled to remain under water for sixteen hours, and this experiment may not be without significance as regards the much-discussed problem of submarine navigation.

A New Cure for Asthma.

Medical science at last reports a positive cure for Asthma in the Kola Plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

Some druggists try to substitute the bread of life with cake of their own make. Therefore sufferers who have decided to take Hood's Sarsaparilla should insist on having Hood's and only Hood's.

FOR RELIEVING THROAT DISEASES, COUGHS AND HOARSENESS, use "*Brown's Bronchial Troches*." Sold only in boxes. Avoid imitations.

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WE have thousands of customers in every state who deal with us by mail. Satisfaction guaranteed or money refunded. We pay express charges.

STYLE No. 1. This beautiful, stylish, brocaded grenadine bell-shaped skirt, full width, with new large figures, colored interlining, light blue, heliotrope, canary, green, red, or white, backed up with percaline lining, plaited back, canvas, bottom velvet bound. Our price, $3.50; retailers' price, $6. Or same style skirt in brocaded brilliantine. Our price, $2.48; retailers' price, $4.

STYLE No. 2. This beautiful tailor-made suit, fine brown, black, blue, or green serge, lined jacket, fly front, bell-shaped skirt, complete. Our price, $4.98; retailers' price, $10. Same suit in fine cheviot serge, all colors, silk-lined jacket. Our price, $10; worth $18 to $20.

STYLE No. 3. Ultra stylish pure light brown Irish linen waist; collars of same material, or white; plaited detachable cuffs; plaited front; pointed yoke back, or same quality and style in fancy figures; heliotrope, Nile green, and red. Our price, $1.29; retailers' price, $3.

STYLE No. 4. This exquisite waist, imported lappet mull, detachable stock collar, with ruffle band, detached plaited cuff, rich pearl studs, tan, Nile green, pink, blue, brocaded flower figures. Our price, $2.98; retailers' price, $5, or more.

STYLE No. 5. This newest jaunty cape of brocaded grenadine, rich colored interlining, white, plum, green, canary, red, etc.; silk lining, trimmed with lace, ribbon, jet and sontache embroidery, or same style cape in brocaded silk, or plain sicilliene silk. Our price, $4.98; retailers' price, $10.

Style No. 4
$2.98, worth $5.

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We are the only Ladies' Tailoring Mfg. Co. in America, and sell direct to the consumer, thus saving you the large profit usually made by the retailer. Any of the foregoing will be sent on receipt of price, and money refunded if purchase not satisfactory. Or, send $1.00 and we'll express, with privilege of examination. If satisfactory, pay balance to express agent. Give exact bust measurement when ordering Cape or Waist, and waist size, and length of skirt in front and rear when ordering Skirt or Suit. We guarantee perfect satisfaction. Address,

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"Marshall Process" Wicks are self-trimming, do not clog or get hard from use, give a white odorless light, do not creep, are non-conductor of heat and last longer than ordinary wicks. Ask your dealer or send 15 cts. for 3 flat burner, 25 cts for 3 round or central draft, or 20 cts. for an oil heater wick.
New Jersey Wick Co., Newark, N. J.

Little Baby Pak Dead.

The First Corean Child Born in America Dies in New York City—A Touching History.

THERE is sorrow in one very humble home in New York City. Baby Pak, the first Corean baby ever born in this country, passed away from earth on March 14. He was taken with pneumonia ten days before and never rallied. Mamma Pak, the young Corean matron, was with her child to the last. Baby Pak was the daughter of Dr. Kim Pak and Miss Esther Kim Pak, his wife, two worthy young Corean Christians who had been converted in the late Dr. Hall's mission at Pyeng Yeng, Corea. Mrs. Pak came to the United States about two years ago, for the purpose of studying at the Woman's Medical College, Baltimore. Baby Pak was born February 21, 1896, and she soon became a prime favorite with the doctors and students of the Nursery and Child's Hospital in New York, where she received the kindest care and most loving attention in her early infancy. Many who visited THE CHRISTIAN HERALD Children's Home at Mont-Lawn, Nyack-on-the-Hudson, last summer, will remember seeing the happy-faced mother and her chubby little laughing baby looking out on the lawn, across which the merry troops of tenement children were scampering and romping in play. The two were under the guardianship of Dr. Rose H. S. Hall, who was the resident physician of the Home that season, and who is now at the head of the Woman's Medical Training School in New York. Mrs. Pak will continue her studies at the Baltimore College for the next three years, and will then return as a medical missionary to her own country where such workers are greatly needed.

MRS. PAK AND BABY PAK.

She Wanted them to Know.

IN a recent letter to *The American Messenger*, a missionary relates the following beautiful incident: A woman was brought to a hospital for treatment, having an incurable disease. She was ignorant of her physical danger, she was ignorant also of the great salvation. Her gentle nurse hastened to tell her the "old, old story of Jesus and his love." It was new and wonderful to this heathen mind, but she at once believed the good news and accepted the freely offered salvation. Then she was eager to go to her friends with this glad message of the Saviour's love. She said to her attendant:

"Will you ask the doctors how soon I shall be well?" Her friend returned with the message, "The doctors say that they must tell you the truth—you will never be well." "Please ask them how long I shall live?" The reply was, "Three months, with the care and comforts with which you are now surrounded." "And how long shall I live if I go to my old home with this blessed message from heaven?" "Possibly not more than three weeks."

When the answer came this new convert exclaimed, "Get my clothes: I will start to-day!" Expostulation was useless, for she argued: "Do you think I count the loss of a few weeks of my life anything when I have such good news to tell my people who have never heard of the Saviour?" Is the love of Christ of so much value to us that "we count not our lives dear unto ourselves" if we may but tell the story to those who have never heard it?

How a Reprobate was Won.

Courtesy to strangers may sometimes appear a very unimportant thing, but great issues may depend upon it. Not long ago, in a New England town, a new minister had been called and settled. In that town was a forsaken old reprobate who nobody respected or spoke to who could avoid it. He had never been known to go inside a church. He only worked when driven by necessity to do so, and loafed about the town, a common nuisance.

A few days after the new minister came to the town he met the old sinner on the village street, and bowing, spoke a pleasant "Good morning," and passed on his way. The old man turned and looked after him, and made inquiry of some as to who it might be who showed him such an unaccustomed attention. The same thing happened a day or two afterward, and again during the space of a week or two. Some one told the minister that he had made a friend of old ——, and laughingly told him that he was wasting his politeness on that old reprobate, whose acquaintance was not desirable.

"You don't know him," said this person, "or you wouldn't speak to him at all."

"Never mind," said the minister, "it does not cost much to be polite, and no more to an old reprobate than to the 'squire' of the town." It was not long till old —— was noticed creeping into the corner of the church farthest from the pulpit and nearest to the door. He had come in late and was the first to leave the church. He came again and again, and was finally brought to Christ, and during the rest of his life he lived a consistent and earnest Christian life. He said the minister's bow was what had started him on the upward path.

An Electrical Windmill.

The first attempt to utilize a windmill as an electrical generator has just been successfully made by a resident of Walpole, Mass., Mr. J. J. Feely. His windmill is of the ordinary kind, but the dynamo is an invention of Mr. Feely, by which the variation of electric pressure, from the fluctuation of the wind, is so equalized that the surplus of electric energy generated in time of high wind is accumulated in storage batteries for use when the wind is low. The whole affair works automatically and perfectly. By it Mr. Feely lights his house, stables and grounds, forces water all over his estate, operates farm machinery, cuts wood, etc. The possibilities of the invention are almost limitless.

Evangelists Gillam and Estey are holding services at Braintree, Mass. Their mission at Marlbro, N. H., led to an extensive revival in which the Methodist and Congregational churches united.

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ARE NOT TO BE WASHED.
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C. D. SWETLAND, Fredericktown, Knox Co., O.

The Gospel and the Ainu.

Missionary Writes of the Fervor with which those Poor Half Heathen Hear the Story of Jesus.

A letter to THE CHRISTIAN HERALD from Sapporo, Japan, Rev. John Batchelor gives this interesting description of a year's work among the strange people known as the Ainu:

"Our work both among the Ainu and Japanese has grown so big and the extent of territory covered is so large, that the mission has at last been divided into four districts, one part for each of the four Presbyters now working here. In my own district alone 10,000 Ainu reside: 681 have been received into the Church of Christ by baptism, of whom there are now 667 under my charge, and of whom 97 were baptized while there are no less than 139 inquirers at present under instruction. Of the Japanese in my district 12 have been baptized this year, and the number of Christians from among this people present under my care is 113 persons, besides whom there are 42 being instructed in Christianity. Thus in my district the Christians, Japanese, and Ainu number 781, and those seeking Christianity 181.

"It may not be doubted that the Ainu is a doomed race, for besides non-Christians, more than twelve church members have been taken from us this year. One of these was a student and helper, preparing to become a preacher to his own people. The remnant of this aboriginal race has received the word of God, the message of salvation, and is being saved. The eagerness of the people to hear the Gospel message has been well sustained throughout the year.

"During the months of June and July, Rev. J. Batchelor itinerated among the villages in the Usu and Saru districts. Services were held every evening in different villages, and in many instances the houses in which the message was proclaimed were crowded. Thirteen Ainu were baptized and thirty-three were received as catechumens, as well as four Japanese. Although the trip it was at times found very difficult to get any rest, as this incident will show: One evening a prayer meeting was held at nine P. M., at which only Ainu were present. As soon as it was over preparations were made for retiring, but just at ten o'clock a party of seven Ainu presented themselves for the purpose! As they had come from a neighboring village, there was nothing for it but to refresh and hold a second meeting then. This being over, rest was again sought about, but not yet, for another party of nine appeared on the scene at three P. M., and a third meeting had to be held to satisfy them. Ultimately, rest was had at midnight.

"There has been one remarkable conversion, a Japanese school master in my district this year which reminds me forcibly of Bunyan's pilgrim. He was brought to a knowledge of his sins by the simple reading of the New Testament, and he was led to the Saviour, where he found peace by prayer and study of the Word. Formerly a staunch Buddhist, he had no idea of sin and was set against Christianity. After having found pardon he gave his name as a candidate for baptism. He was baptised a few weeks ago in the Ainu church at Piratori, having to walk more than twelve miles for that purpose. Before his baptism his wife did all she could to keep him from taking that step, and when she found he was firm in his convictions and could not be moved in his determination, she asked him to divorce her! Through his tears and prayers the Master graciously touched her heart, and she is now anxious for baptism.

"The inhabitants of the village in which this man resides called a large meeting a short time since in order to see what they could best do to stop Christianity from making the headway it is apparently doing out there! The meeting came to the conclusion that they must get rid of their village priest who has not much learning and employ a better and more able man in his place! This again shows the power of Christianity. But how foolish of this people to imagine that it is learning which accomplishes such wonders. If they come to fight the Gospel which contains the truth of God with their spiritual weapons of so-called learning, we know which must triumph.

A sick woman came to us last year, and while with us had not only her bodily ailments cured by the doctor, but also found peace in her soul through the preaching of the Word. While in the interior this year, this woman, aged between forty and fifty, came in eight miles to service on two succeeding Sundays, both of which were very wet and windy. On both occasions, she remembered the offertory, and on the first also brought us a fine salmon as a present. On the last Sunday, she partook of the Lord's Supper with us. Her little granddaughter who is ill, is now with us, being attended by the doctor. Those persons who believe the Gospel and are baptized, are not ashamed of showing their colors. We had a young girl with us early this year suffering from consumption. At the end of a few months she was sent home as incurable. In the autumn my wife and I were passing through her village when she peeped out of the hut and begged us to stay there that night and preach. Moreover, she said she had been telling her friend of Jesus and that she desired to present her to me for baptism as she also now believed! Her aunt also came out and she, too, wanted us to spend the night with them. Strange to say, this village is one of the very few whose inhabitants have hitherto been afraid of Christianity.

OUR CHILDREN'S HOME

At Mont-Lawn, Nyack-on-the-Hudson, N. Y.

(Conducted under the auspices of The Christian Herald)

GIVES over 2,000 neglected "Slum Children" a ten days' outing every summer. Over 200 beds, chapel, play-room, dining-hall, school-room, baths, lawn, and 70 acres of grounds. Matron and staff of caretakers and medical attendant. Regular religious services held.

2,300 tenement children received, sheltered, fed, taught, and (in many instances) clad at Mont-Lawn last summer at an average cost of $3 per head, including transportation.

This beautiful Charity costs annually between $7,000 and $8,000 for its support. $10 pays for a ten days' mid-summer outing for three children.

The following contributions have been received by THE CHRISTIAN HERALD for our Children's Home:

Prev. ack'd	$166.50
A D Johns	2 00
Y P S C E, Sterling Place Church, Brooklyn	25 00
Friend to Children, Romney	5 00
Mrs Wm Fitners	50
L M H, Dale	3 00
Aaron J Allen	3 00
J D, Newark	50
Total	$205.50

All contributions for the work will be acknowledged in these columns.

THE BOWERY MISSION

and Young Men's Home.

Located at 105 Bowery, New York City.

(Conducted under the auspices of The Christian Herald.)

ONE hundred and fifty beds, Restaurant, and Free Dispensary. Free Kindergarten, daily from 9 to 12 A.M. Girls' Sewing Classes, Mondays and Wednesdays 3.30 P.M.; Women's Tea and Gospel Service, Saturday 2 P.M.; Gospel Meetings every evening in the year; Sunday Services, 10 A.M. and 8 P.M.

Recapitulation of last Annual Statement.

Gospel Meetings Held	169
Men Professed Conversion	3,667
Men and Boys Sheltered in Lodging House	10,768
Meals Served in Restaurant	588,321
Patients Treated in Free Dispensary (Opened Aug. 20, 1895)	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Prev. ack'd	$291.43
Y M C A, Paterson	7 27
N P Mills	1 00
Isabel Mills	1 00
Anna Mills	50
Mrs N P Mills	1 00
A sympathizer, Charleston	50
Mrs Eliza Lang	1 00
W A Crosby	50
Wm J Shaw	1 00
O P Parthemore	10 00
Sarah E Clark	5 00
N Y C B	1 00
S L Snow	1 00
Duncan Sinclair	50
A B Blader	2 00
John T Pullen	1 00
Elmer E Genung	1 00
Mrs E B Purdy	2 00
R L Beevers	2 50
J S Bloodgood	1 00
Friend, Watertown	3 00
One who believes in prayer without ceasing	1 60
Total	$336.80

All contributions for the Bowery Mission will be acknowledged in these columns.

Lost Appetite.

COULD NOT EAT THE MOST TEMPTING DISHES.

Many Days Without any Food at all — Can Eat Four Square Meals a Day Now — The Cause of the Change.

From the Leader, Cleveland, Ohio.

For the restoration of an appetite which has been impaired or lost through sickness, no remedy can compare in effectiveness with Dr. Williams' Pink Pills for Pale People. This statement is substantiated by the experience and declarations of men and women with whom these pills have become a household medicine. Among the many who can offer testimony to this particular property of Dr. Williams' Pink Pills is George Marshall, Jr., who lives at No. 19 Norwich Street, Cleveland, Ohio. Mr. Marshall is a news agent on the Lake Shore and Michigan Southern Railroad, and his territory extends from Cleveland to Toledo. Like thousands of others who owe their health and vigor to Dr. Williams' Pink Pills, Mr. Marshall never hesitates to sing their praises. In his case it was necessary to use only a few boxes of the pills to restore him to the full possession of bodily health. His digestive organs had become almost useless through a long and serious illness, but in a surprisingly brief period, through the agency of this wonderful medicine, they were capable of again performing their functions in a regular and perfectly satisfactory manner. In narrating his experience with them Mr. Marshall said:

"Last spring I was taken sick with inflammatory rheumatism, and my entire system was affected. To relieve the suffering it was necessary to paint me with iodine. After three months' treatment, I became convalescent, but the attack had sapped my strength and left me extremely weak and feeble. I could scarcely lift an arm or a leg. This weakness permeated my entire system, and applied as well to my stomach and digestive apparatus as to my limbs. I soon discovered that I had lost my appetite almost as completely as though I never had one. I had no desire whatever to partake of any nourishment, and the natural result was that my convalescence was extremely slow, and my parents feared that I was going to suffer a relapse or fall prey to another ailment on account of my debilitated condition.

"Many a day I would not take any nourishment, and whenever I did the quantity was too insignificant to materially hasten my improvement. Tempting dishes were prepared for me, but I could not touch them. I began to become more or less alarmed as did my parents, and one day my mother suggested the purchase of some of Dr. Williams' Pink Pills for me. They had been recommended to her by a neighbor who regarded them as nothing short of miraculous, and dwelt so enthusiastically on their excellent qualities that mother persuaded me to try them. There is not much more to tell now, for I don't look like a man who cannot eat three or four square meals a day, do I?

"Three boxes of Dr. Williams' Pink Pills fixed me up sound as a dollar, and they will do the same for anyone else, I am sure. It was not long after I began to use the pills that I could feel myself improving. My strength began to return and so did my appetite, and I was on the road again in a short time. That is my experience, and I am glad to give it for the benefit of others who may have lost their appetites through sickness."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail, from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50c. per box, or six boxes for $2.50.

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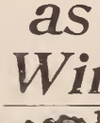

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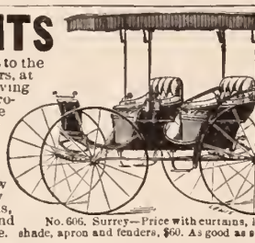

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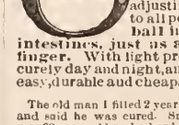

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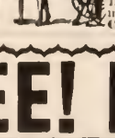

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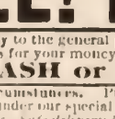

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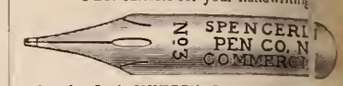

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OLUME 20.

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NUMBER 14.

ev. T. De Witt Talmage, D.D., Editor.

NEW YORK, APRIL 7, 1897.

Price Five Cents.

EXAMINING NEWLY-ARRIVED IMMIGRANTS IN THE MAIN HALL, ELLIS ISLAND, NEW YORK. (See Page 271.)

Questions and Answers.

IN reply to numerous letters of inquiry, bearing on our recent Encyclopedia Offer, we make the following statement for general information:

Any person who sends Five Dollars in cash, and promises to make a determined effort to secure within a reasonable time, ten new subscriptions for THE CHRISTIAN HERALD will receive a set of The World-Wide Encyclopedia (fifteen volumes), and will be entitled to deduct fifty cents from each subscription sent in by him until he has reimbursed himself for the Five Dollars advanced. We do not pay freight charges.

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Description of The World-Wide Encyclopedia.

The World-Wide Encyclopedia answers every question, however difficult or abstruse. A digest of all knowledge from the earliest times is contained within its pages, and no person, however untutored, provided he can read, need lack for full information on any subject within the scope of human knowledge, when once he is the possessor of this work of universal interest.

The World-Wide Encyclopedia is an epitome of the "sum total of wisdom and knowledge." It treats fully and exhaustively of every subject of human interest, whether history, science, theology, botany, mythology, travel, biography, classics, physiology, etc., etc., from the beginning of things down to the practical questions of our own day. It is a fountain of knowledge on all subjects, and contains more compacted wisdom than was ever stored in the brain of the greatest sage on earth.

The World-Wide Encyclopedia contains nearly *seven thousand large pages*, and 96 colored maps. The Encyclopedia consists of *15 large volumes*, and these are handsomely and durably bound in rich silk-finish linen cloth, and stamped in solid gold. Each volume is 9 inches long, 6 3-4 inches wide and 1 1-2 inches thick. The 15 volumes when on the book-shelf make a striking array *nearly two feet in length*. The set weighs about *30 pounds*, and not many years ago it would have taken $200 to buy it, but this is the day of labor-saving machinery, enterprise and low prices.

Reader, Ia. Where the heads of a family profess to be Christians, yet have practiced all their lives reading the Bible only on Sundays, while through the week, from early morning till late at night, their time is taken up with secular matters, having no patience with anyone who thinks or does differently, what is your advice to one who, since his connection with the Church, has lived in the city and has enjoyed the best of church privileges, besides attending Sunday School, Endeavor meetings, weekly prayer meetings, Bible readings, lectures, etc., but on account of his duty to his parents, is called home where there are scarcely any religious services of any kind? He feels that if he is compelled to remove he will lose his communion and be overcome by former habits of life, if he has not already done so.

An earnest Christian, so situated, is in the right place to do missionary work. He should endeavor, by constant example, to show what the Christian life is, and should try by earnest persuasion and prayer to bring the indifferent to a sense of their spiritual condition. He may be able, through some little exertion, to find other good Christians who will aid him. Keep on trying, even though appearances be discouraging, and an opening will ultimately come.

Among the many kind and sympathetic letters that are daily reaching us, since the India Famine Relief Fund was opened, there are few that speak more eloquently than this:

RALEIGH, N. C., March 14, 1897.

When at our regular Sunday School service yesterday at the state penitentiary, I received from my class the enclosed letter and the amount for which I enclose you a P. O. O. for $3.75. This letter will explain itself. I am much gratified at the spirit that prompted this small gift. This school was commenced on the first Sunday in July, 1887, more than twenty years ago. Since then a band of Christian workers have promptly and faithfully done noble service. There is no reward or earthly glory in this work, and the record of eternity alone will give the results. Our oldest convict, eighty-four years of age, died a few days since. Eighteen years ago he confessed Christ, since which his life has been a glorious illustration of the grace of God to save to the uttermost.

A. M. MCPHEETERS.

The letter referred to is as follows:

STATE PRISON, RALEIGH, N. C., March 13.

EDITOR CHRISTIAN HERALD.—DEAR SIR: While reading your paper we have seen the account of the great and intense suffering of the starving thousands in India, and our hearts go out in sympathy for them. We only regret that we are not able to do more for their relief. We are prisoners in the above-named place, and our chances are very poor to make money, as our earnings are very small; but with cheerful hearts we cast in our little mites, asking the good Lord to direct it as a blessing to the starving people of India. R. P. Willis, James Thomas, Lee Bailey, T. L. C., W. D. Eanes, H. C. Secrest, Uriah Bell, A. J. Halford, W. H. Brantley, J. T. B., N. M. Moore, J. M. Hargett.

Geo. E. Downes, Francestown, N. H. It seems to me it would be well for our people to send corn from this country to India, since it is so plentiful.

Subscriber, Gardner, Mass. When our western farmers proposed sending shiploads of grain to the starving people of India it was objected to. Will you please tell me how the missionaries are able to purchase supplies in that famine-scourged country?

Replying to both these letters, we would say: the missionaries have now called for corn, and the first American Relief ship, *The City of Everett*, is now loading with corn at San Francisco. See article on another page. By all means gather your corn into car loads and notify The India Famine Relief Fund, CHRISTIAN HERALD, Bible House, New York, when the corn is loaded and ready for forwarding. The next cargo will probably go from New York.

MOUNT SHASTA, AS SEEN FROM THE SCOTT MOUNTAINS, CALIFORNIA.

This view of the famous giant peak is one of the grandest scenes to be found in any land. Seen from the sides of the Scott range, the solitary Shasta rises to its magnificent height of 14,440 feet. Although Mount Whitney surpasses Shasta somewhat in altitude, the latter is the more picturesque, as it stands separate and alone, save for a low ridge of mountains, while Whitney lies amid a chain of peaks almost equal to itself in height. Shasta is of volcanic origin, as indeed are probably all the California mountains, and at one time its height may have been greater than now. Intervals, believed by scientists to have been not less than a thousand years, have occurred between the periods of intense volcanic agitation and the condition of quiescence.

Several readers. Political questions are not suited to discussion in THE MAIL BAG, hence letters containing such questions only will not receive attention.

Sympathizer, Waltham, Mass. Is there no other article of food that these starving people of India can get, such as meat, vegetables, fruits, etc? Does grain alone form their diet at all times? Can you tell me also how they prepare the grain given them?

The Hindu abhors meat, and lives directly upon the products of the soil. The humble eat a grain like millet, called *jowarri* and *bajri*, the Brahmins eat wheat, flour and rice with *dal* and pulse. Corn, millet cakes, boiled leaves, fruit, mango, plantain and cocoanut—these are the staple diet of millions. No meat, fowls, fish, eggs, or birds are ea... cheese is unknown. The only anima... of diet is milk, which is used as curd ... *ghi*, the latter the equivalent of clarif... ter. As all crops have failed, owin... long drought, the parched ground y... green thing this year save in distric... artificial irrigation has supplied moist...

Student, Birmingham, Ala. Where is th... Bible in the world?

In the Vatican at Rome. It is in ... MS., and weighs 320 pounds. At one ... is said, 1,800,000 francs were offered f... refused.

Mrs. J. L., Madison, Ia. How many m... stations are there in the world?

Approximately 22,868, to which 6,355 ... and 5,219 men have been sent out by ... ical missionary societies, making a ... 11,274. In addition there are 70,03... helpers in the field. The annual exp... on the stations is $14,441,807. These ... are furnished from the statistics of the ... organizations and are liable to a ... though not materially.

Myron A. T., Birchrun, Mich. 1. What ... standard authority on etiquette? 2. ... for two Christians, who are stranger ... another, to shake hands in church wi... ing introduced by some one?

1. Mrs. Sherwood is one of the best ... authorities. 2. There is nothing imp... it, and if they are spiritually drawn ... other, there is no reason why they sh... greet one another, even though uninti... Ordinarily, however, it is always safest ... the advantage of an introduction.

Reader. What was the passage in the Bi... President McKinley kissed while ta... inaugural oath?

Is is understood that the passage ... Chron. 1: 10: "Give me now wisd... knowledge, that I may go out and c... fore this people; for who can judge ... people that is so great?" This verse ... cided on beforehand and when the Pr... elect kissed the Book, his lips touched t... spot on the page where those lines ap...

W. F. B., Dupree-Store, Va. Please ans... whether it is true that a letter has be... written by Christ?

No; the so-called letter of Jesus is ... monkish forgery, and was long ago exp...

Jas. W. S., Clifton, O. I saw in THE CH... HERALD that the ruler of India desi... you send money and provisions to re... famine sufferers. How could money ... greatest importance in such a famine?

Since that time, the scant supply of ... the country has gone up to famine pric... it is now absolutely necessary that ... sent promptly and abundantly, if great ... life is to be averted.

Subscriber, Stratford, Ont. Does not the st... in John 17: 15 that "the Jews marvelled ... How knoweth this man letters, having ... learned?" prove that Jesus was not e... like other boys?

No, it proves that he did not have the ... theological education which public t... usually received and such as Paul had ... Gamaliel, but no Jew would allow his ... grow up wholly untaught. You may ... sure that he who was made in all thi... cept sin, like unto his brethren, did not ... the labor and effort necessary to an edu...

Anna V. K., Bloomfield, N. J., and Mrs. A. ... Mountain View, Can. It seems to have ... mistake on the part of the authors.—J. ... Portland, Oreg. What is wrong for yourself ... in this case, be wrong for another.—I. ... Tyree, Ont. Many will doubtless take t... you hold. Such matters, after all, must be ... the individual conscience.—Reader, Perr... Pa. 1. A savings bank which takes sums f... dollar upward. 2. This has been repeate... swered.—B. G. McC., Sherley, W. Va. The ... odist Book Concern, New York.—F. H. ... ton, Ia. Write to Harper Bros., publishers ... York.—Mrs. T. B., Rising Sun, Ind. Qu... too numerous. Consult an encyclopædia.—G. ... A., Ladi, Wis. 1. Certainly not—as you s... 2. Scandal-mongers are found the world ov... I. S. H., Racine, Minn. He never did.—... siant Reader, Washington, D. C. Write to ... ager, Women's School of Applied Design ... City.—M. H., Mechanicsville, N. Y. Only ... men and missionaries have the dollar rate.—... A. B., Boothbay Harbor, Me. Write to N... Philatelic Society, 26 Bible House, New Yo... James R., W. Bedford, O. It paid nothing ... American Colonization Society aided the c... tion movement. Liberia is an independent ... lic.—Mrs. J. F. S., Maysville, Mo. 1. Fol... Foolscap.—R. C. B., Brodhead, N. Y. ... question is too vague.—Mrs. Anne. You ... on "Stepmothers" is a touching one, and ... the sad side of the question.—Reader, Co... N. Y. 1. Wednesdays, Thursdays, and Sun... from 10 A. M. to 1 P. M. 2. They believe i... revelations, in the soul's immortality, in re... tion, in the second coming, and practice or... sion. They live mostly at Lebanon, N. ... Comparatively few. 4. A "Sichus Aureus" ... shekel was worth about $8.03.—E. H., Lake ... Mich. The document you forward is a sens... statement, and we believe wholly unfounded ... must exercise generosity even with those wh... with us in religious opinion.—E. A. C., I... Ind. The belief of many commentators is t... was sore eyes.—Wm. D., Oakley, Kan. ... undoubtedly, since he received the blessing ... A. K., Thomaston, Me. Their beliefs are ... cognized as orthodox by the Christian churc... it is not necessary to discuss them since they ... founded on revelation or Christian experienc... Subscriber, Minneapolis, Minn. 1. Not th... ever heard of. 2. We believe he has done ... times. 3. It depends upon the locality a... issues.

ACROSS THE SEAS TO FREEDOM.

The de of Old World Immigration to these Shores — Among the Arrivals at Ellis Island — Will Immigration be Restricted?

(See Colored Picture on First Page.)

FOR upwards of a quarter of a century, the tide of emigration from the Old World to these shores has been steadily increasing. Nearly thirty years ago, the influx from the British Islands a and continued, in growing volume. rly fifteen years, during which time s of thousands of Queen Victo- bjects became domiciled in this the Irish constituting the bulk of migrants. Then came the German which in turn was followed by the the latter element when the s at its height, exceeding in vol of the preceding years.

te years our immigration statistics reat variety of races landing at an ports. Vast numbers of Rus- l Polish Hebrews have crossed the to become citizens of Freedom's hile Danes, Swedes, Hungarians, n Cubans, Spaniards, Arabs, Syri- d, last of all, Armenians, in turn e picturesqueness to the immigration. ll who could be classed as "desira- migrants" were welcomed, it was hat the laxity of our American s such that a considerable number uld not be so regarded took portunity to place themselves e the protection of the Stars and p Many who had belonged to l and pauper classes abroad, t a few who have been offen- s ainst the laws of their own t, came hither, thus bringing shores an element whose rese e boded ill for the future of community in which they might e On the other hand, it was hat many came to avoid po- and religious persecution. s as undoubtedly the case with ssian, Jews and the Armeni- Anatolia, with whose previ- tory in their own land our d are already acquainted.

ular attention has lately been c to the growing necesssity of ringent immigration laws for pose of excluding undesirable ms to our population. With bid growth of the population

IMMIGRANTS JUST LANDED AT ELLIS ISLAND, NEW YORK.

READY FOR BAGGAGE INSPECTION.

f cities on every hand—a growth dis- p tionate to the normal expansion of r dustries—there followed a conges- n the labor market which was ve y felt in the larger cities and manu- t ng centres. But there was another t, separate and distinct from those e enumerated, which it was desired e lude. It was the criminal class— itators and the lawless, who had d themselves obnoxious at home and o ere hardly likely, with the greater e m they would enjoy here, to change i abits and mode of living in the ew World. The movement in favor of t ted immigration took the form of t al legislation, and a bill was n with a view to shutting out iminal, the pauper and the physi- ncapable, as well as the illiterate. e oposed measure failed to become a v. ut it is probable that the effort to s such a bill will be renewed at no s t date.

In the year 1896, over a quarter of a l n of immigrants reached our shores through the port of New York alone, being about one-half of the total number arriving at all our ports of entry. This vast number represented nearly every nationality under the sun. Only a few thousand were refused admission under the existing law, which excludes paupers and the physically and mentally disabled and contract laborers. These immigrants are required to satisfactorily answer a series of questions as to name, age, married or single, occupation, nationality, ability to read or write, final destination, whether assisted or otherwise, and as to the amount of money each immigrant possesses. He is also interrogated concerning his previous record, whether he has been in jail or is a pauper or a polygamist. Great latitude has been exercised in conducting the examinations, as is sufficiently demonstrated by the comparatively small number of exclusions.

Our illustrations are of special interest at this season of the year, when the usual spring influx of immigration is beginning. It is not improbable that the number of arrivals may be even larger than usual this spring, in anticipation of the passage of restriction laws which may make entrance to our ports much more difficult hereafter. On the first page of this issue, the large colored illustration shows a familiar scene in the Main Hall, at Immigration Headquarters, Ellis Island, after the arrival of a steamer. Having been tranferred from the steamship to the Island boat, they are landed on the dock and quickly assigned to quarters in the large building, where all such new-comers are temporarily placed until they are disposed of either by being "passed," or "returned" to their port of embarkation. Sometimes over a thousand immigrants are gathered in this hall, and on very busy days, even double that number. Then there is the usual formal examination, at which the questions already referred to are put to the new-comer. Should the answers be satisfactory, the immigrant is forwarded to his or her destination without delay; if otherwise, there may be a slight detention, to await a more thorough inquiry by the Examining Board, which may direct that the immigrant be "passed" or "returned," according to circumstances.

Many precautions are now taken for the comfort and welfare of immigrants arriving at American ports, which were not thought of in former years. In the days when "Castle Garden" was the old immigrant depot at the Battery, the lower part of the city was full of dangers for the new-comers, and "land sharks," immigrant "runners," and swindlers of every sort lay in wait to rob, mislead, and victimize the simple. Now, these plunderers have been driven away and the entire surroundings of the immigrant are conducive to comfort and safety. Competent officers care for and direct him, all his baggage and valuables are looked after, skillful doctors attend him if sick, and there are missionaries, representing all the different denominations, who are at hand to afford spiritual advice and consolation. United States Commissioner Senner, Acting Commissioner McSweeney and staff have, on their little island in New York bay, a institution which is a model of its kind, and a visit to which cannot fail to be interesting and instructive.

TRANSFORMED BY GRACE.

The Remarkable Conversion of a New York Lawyer Who had Fallen to the Lowest Depths of Sin and Shame.

ONE of the most extraordinary cases of conversion—an experience which will prove helpful to many readers and encouraging to all—is related below. The facts are absolutely authentic.

In June, 1895, THE CHRISTIAN HERALD published an article descriptive of the Whosoever Gospel Mission and Rescue Home of Germantown, Pa. This article was the means, in God's hands, of reviving hope in the heart of a New York lawyer who was weary of sin, and on the verge of despair. He had, through strong drink, lost all, and become a castaway. He was born and educated in the city of New York, was a graduate of one of the leading universities, and was tenderly trained by Christian parents amid religious surroundings. He started life with the most brilliant prospects, and step by step went up the ladder of prosperity until he gained a large and lucrative practice.

He began to drink wine at dinner, and soon to take stimulants to revive his overwrought mind. The habit grew upon him imperceptibly until he became a drunkard. Whiskey had complete mastery over him. Aided by a loving wife and family, who made many sacrifices for him, and strove in every way to shield him from the ravages of the destroyer, he tried many times to reform. Property, friends, all that he had, soon were lost. For months at a time, he would not draw a sober breath. He was sin-cursed, and bound hand and foot by shackles that could not be broken. He became separated from his wife and family, and sank lower and lower into the depths of misery.

One day in June, 1895, while intoxicated and oblivious to everything around, he fell overboard into the river, was rescued, more dead than alive, and taken to the hospital. When he "came to himself" and realized the wonderful mercy and forbearance of God, he cried to the Lord for pardon and surrendered fully to his will. The Lord heard and answered his cry and spoke peace to his soul. Understanding his own weakness and the impossibility of keeping from temptation, he prayed God to direct him to some place of refuge. In an almost miraculous way, the article in THE CHRISTIAN HERALD above referred to came to his notice. He had never read a copy of the paper before. Yet here, at the moment of his direst extremity, was the help he so much needed, as though in direct answer to prayer. On the 18th of June, 1895, he came to the Whosoever Gospel Mission and Rescue Home of Germantown and remained in the Home six months. After conversion he became convinced that he had a call to preach the gospel. He attended a leading theological seminary for a time and last summer began work in the West as an evangelist. He labored in the large cities of Illinois, Indiana and Kentucky and preaching in

THE PAVILION AT ELLIS ISLAND.

the villages and hamlets in the mountains, among the moonshiners, riding many hundreds of miles on horseback and carrying the "glad tidings" to those who had seldom heard the story of Jesus. Returning to Philadelphia, he has since been actively engaged in evangelistic work in that city and vicinity. God has blessed his labors and the poor drunkard has been the means in his hands of winning hundreds of souls to Christ.

The Whosoever Gospel Mission and Rescue Home has a unique and interesting history. This noble institution was founded by Mr. William Raws, its Superintendent, some five years ago. He and his assistant Mr. J. P. McIntyre, are both redeemed men. Some 8,000 men have passed through the Home since it was first opened, forty families have been re-united, six hundred men have obtained positions through its influence, and many hundreds of others have been helped both materially and spiritually.

Fruits of a Wayside Ministry.

REV. GEO. W. SHARP, our Sunday School misionary in the south-west, writes from Macon county, Missouri: "I am laboring for a time in a country church, nearly midway between two school-houses where, in former years, I organized Sunday Schools in places of moral destitution. The church house has since been erected and a large congregation of believers has been gathered. Their Sunday School is evergreen, they have preaching regularly, a flourishing Society of Young People's Christian Endeavor meets each Sunday evening, and a convert of one of the meetings held since the church was erected, has been attending a college to prepare himself for the Gospel ministry. Of the numerous converts of this community, one has an interesting personal history which shows the blessing of God upon wayside ministry. Several years ago I was riding on horseback through this part of the country, and overtook a young man traveling in the same direction. We journeyed together a few miles, and as on inquiry he did not know the Lord, I explained to him the Gospel message. We parted when our roads diverged, and I heard no more of him until after several months I received a message informing me he had become a Christian."

RUIN AND RESTORATION.

Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Neh. 2: 15: - - -

Then went I up in the night and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

A DEAD city is more suggestive than a living city—past Rome than present Rome—ruins rather than newly frescoed cathedral. But the best time to visit a ruin is by moonlight. The Coliseum is far more fascinating to the traveler after sundown than before. You may stand by daylight amid the monastic ruins of Melrose Abbey, and study shafted oriel, and rosetted stone and mullion, but they throw their strongest witchery by moonlight. Some of you remember what the enchanter of Scotland said in the "Lay of the Last Minstrel:"

> Wouldst thou view fair Melrose aright,
> Go visit it by the pale moonlight.

Washington Irving describes the Andalusian moonlight upon the Alhambra ruins as amounting to an enchantment. My text presents you Jerusalem in ruins. The tower down. The gates down. The walls down. Everything down. Nehemiah on horseback, by moonlight looking upon the ruins. While he rides, there are some friends on foot going with him, for they do not want the many horses to disturb the suspicions of the people. These people do not know the secret of Nehemiah's heart, but they are going as a sort of body-guard. I hear the clicking hoofs of the horse on which Nehemiah rides, as he guides it this way and that, into this gate and out of that, winding through that gate amid the debris of once great Jerusalem. Now the horse comes to dead halt at the tumbled masonry where he cannot pass. Now he shies off at the charred timbers. Now he comes along where the water under the moonlight flashes from the mouth of the brazen dragon after which the gate was named. Heavy-hearted Nehemiah! Riding in and out, now by his old home desolated, now by the defaced Temple, now amid the scars of the city that had gone down under battering-ram and conflagration. The escorting party knows not what Nehemiah means. Is he getting crazy? Have his own personal sorrows, added to the sorrows of the nation, unbalanced his intellect? Still the midnight exploration goes on. Nehemiah on horseback rides through the fish gate, by the tower of the furnaces, by the king's pool, by the dragon well, in and out, in and out, until the midnight ride is completed, and Nehemiah dismounts from his horse, and to the amazed and confounded and incredulous body-guard, declares the dead secret of his heart when he says: "Come, now, let us build Jerusalem." "What, Nehemiah, have you any money?" "No." "Have you any kingly authority?" "No." "Have you any eloquence?" "No." Yet that midnight, moonlight ride of Nehemiah resulted in the glorious rebuilding of the city of Jerusalem. The people knew not how the thing was to be done, but with great enthusiasm they cried out: "Let us rise up now and build the city." Some people laughed at it and it could not be done. Some people were infuriate and offered physical violence, saying the thing should not be done. But the workmen went right on, standing on the wall, trowel in one hand, sword in the other, until the work was gloriously completed. At that very time in Greece Xenophon was writing a history, and Plato was making philosophy, and Demosthenes was rattling his rhetorical thunder: but all of them together did not do so much for the world as this midnight, moonlight ride of praying, courageous, homesick, close-mouthed Nehemiah.

My subject first impresses me with the idea what an intense thing is Church affection. Seize the bridle of that horse and stop Nehemiah. Why are you risking your life here in the night? Your horse will stumble over these ruins and fall on you. Stop this useless exposure of your life. No; Nehemiah will not stop. He at last tells us the whole story. He lets us know he was an exile in a far distant land, and he was a servant, a cup-bearer in the palace of Artaxerxes Longimanus, and one day, while he was handing the cup of wine to the king, the king said to him, "What is the matter with you? You are not sick. I know you must have some great trouble. What is the matter with you?" Then he told the king how that beloved Jerusalem was broken down; how that his father's tomb had been desecrated; how that the Temple had been dishonored and defaced; how that the walls were scattered and broken. "Well," says King Artaxerxes, "what do you want?" "Well," said the cup-bearer Nehemiah, "I want to go home. I want to fix up the grave of my father. I want to restore the beauty of the Temple. I want to rebuild the masonry of the city wall. Besides, I want passports so that I shall not be hindered in my journey. And besides that," as you will find in the context, "I want an order on the man who keeps your forest for just so much timber as I may need for the rebuilding of the city." "How long shall you be gone?" said the king. The time of absence is arranged. In hot haste this seeming adventurer comes to Jerusalem, and in my text we find him on horseback, in the midnight, riding around the ruins. It is through the spectacles of this scene that we discover the ardent attachment of Nehemiah for sacred Jerusalem, which in all ages has been the type of the Church of God, our Jerusalem, which we love just as much as Nehemiah loved his Jerusalem. The fact is that you love the Church of God so much that there is no spot on earth so sacred, unless it be your own fireside. The Church has been to you so much comfort and illumination that there is nothing that makes you so irate as to have it talked against. If there have been times when you have been carried into captivity by sickness, you longed for the Church, our holy Jerusalem, just as much as Nehemiah longed for his Jerusalem, and the first day you came out you came to the house of the Lord. When the temple was in ruins, like Nehemiah, you walked around and looked at it, and in the moonlight you stood listening if you could not hear the voice of the dead organ, the psalm of the expired Sabbaths. What Jerusalem was to Nehemiah, the Church of God is to you. Sceptics and infidels may scoff at the Church as an obsolete affair, as a relic of the dark ages, as a convention of goody-goody people, but all the impression they have ever made on your mind against the Church of God is absolutely nothing. You would make more sacrifices for it to-day than any other institution, and if it were needful you would die in its defence. You can take the words of the kingly poet as he said: "If I forget thee, O Jerusalem, let my right hand forget her cunning." You understand in your own experience the pathos, the home-sickness, the courage, the holy enthusiasm of Nehemiah in his midnight moonlight ride around the ruins of his beloved Jerusalem.

Again, my text impresses me with the fact that, before reconstruction, there must be an exploration of ruins. Why was not Nehemiah asleep under the covers? Why was not his horse stabled in the midnight? Let the police of the city arrest this midnight rider, out on some mischief. No. Nehemiah is going to rebuild the city, and he is making the preliminary exploration. In this gate, out that gate, east, west, north, south. All through the ruins. The ruins must be explored before the work of reconstruction can begin. The reason that so many people in this day, apparently converted, do not stay converted is because they did not first explore the ruins of their own heart. The reason that there are so many professed Christians who in this day lie and forge and steal, and commit abominations, and go to the penitentiary, is because they first do not learn the ruin of their own heart. They have not found out that "the heart is deceitful above all things, and desperately wicked." They had an idea that they were almost right, and they built religion as a sort of extension, as an ornamental cupola. There was a superstructure of religion built on a substratum of unrepented sins. The trouble with a good deal of modern theology is that instead of building on the right foundation, it builds on the *debris* of an unregenerated nature. They attempt to rebuild Jerusalem before, in the midnight of conviction, they have seen the ghastliness of the ruin. They have such a poor foundation for their religion that the first north-east storm of temptation blows them down. A man comes to me to talk about religion. The first question I ask him is, "Do you feel yourself to be a sinner?" If he say, "Well, I—yes," the hesitancy makes me feel that that man wants a ride on Nehemiah's horse by midnight through the ruins—in by the gate of his affections, out by the gate of his will; and before he has got through with that midnight ride he will drop the reins on the horse's neck, and will take his right hand and smite on his heart and say, "God be merciful to me a sinner;" and before he has stabled his horse he will take his feet out of the stirrups, and he will slide down on the ground, and he will kneel, crying, "Have mercy on me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies: blot out my transgressions, for I acknowledge my transgressions, and my sins are ever before thee." Ah, my friends, you see this is not a complimentary Gospel. That is what makes some people so mad. It comes to a man of a million dollars, and impenitent in his sins, and says, "You're a pauper." It comes to a woman of fairest cheek, who has never repented, and says, "You're a sinner." It comes to a man priding himself on his independence, and says, "You're bound hand and foot by the devil." It comes to our entire race and says, "You're a ruin, a ghastly ruin, an illimitable ruin." This grand redemption of the Gospel is a perfect farce if there is no ruin. "The whole need not a physician, but they that are sick." "If any one, though he be an angel from heaven, preach any other Gospel than this," says the apostle, "let him be accursed." There must be the midnight ride over the ruins before Jerusalem can be built. There must be the clicking of the hoofs before there can be the ring of the trowels.

Again, My subject gives me a specimen of busy and triumphant sadness. If there was any man in the world who had a right to mope and give up everything as lost, it was Nehemiah. You say, "He was cup-bearer in the palace of Shushan, and was a grand place." So it was. The palace of that palace was two hundred square, and the roof hovered over it six marble pillars, each pillar sixty high; and the intense blue of the sky, the deep green of the forest foliage, the white of the driven snow, all trembling in the upholstery. But friends, you know very well that fine architecture will not put down home-sickness. Yet Nehemiah did not give up. Then when you see him going among the desolated streets, and by these distant towers, and by the torn-up grave of his father, you would suppose that he would have been disheartened, and that he would have dismounted from his horse and gone to his room and said: "Woe is me! My father's grave is torn up. The temple dishonored. The walls are broken down. I have no money with which to rebuild. I wish I had never been born. I wish I were dead." Not so says Nehemiah. Even though he had a grief so intense, so overwhelming, so excited the commentary of his friends, that penniless, expatriated Nehemiah rouses himself up to rebuild the city, gets his permission of absence, and gets his passports. He hastens away to Jerusalem. By night on horseback he rides through the ruins. He overcomes the most ferocious opposition. He overcomes the piety and patriotism of the city, and in less than two months, name two days, Jerusalem was rebuilt. Behold what I call busy and triumphant sadness.

My friends, the whole temptation with you when you have trouble is just the opposite to the behavior of Nehemiah, and that is to give up. You say, "I have lost my child and can never see it again." You say, "I have lost my property, and I never can repair my fortune." You say, I have fallen into sin, and I never can start again for a new life." If Satan can make you form that resolution, and you keep it, he has ruined you. God is not sent to crush you, but to arouse you to animate you, to propel you. The blacksmith does not thrust the iron into the forge, and then blow away with the bellows, and then bring the hot iron down on the anvil and beat with stroke after stroke to ruin the iron, but to prepare it for better use. Oh that the Lord God of Nehemiah would rouse up all broken-hearted people to rebuild. I knew a mother who buried her babe on Friday and on Sabbath appeared in the house of God and said, "Give me a class; give me a Sabbath-School class. I have no child now with me, and I would like to have a class of little children. Give me real poor children. Give me a class off the back streets." That, I say, is beautiful. That is triumphant sadness. At three o'clock on the Sabbath afternoon, for years, in a beautiful parlor in Philadelphia — a parlor frescoed and statuetted—there were from ten to twenty destitute children of the streets. Those destitute children received religious instruction, concluding with cake and sandwiches. How do I know this? I was going on for sixteen years? I know it in this way. That was the first city in Philadelphia where I was called to comfort a great sorrow. They had a splendid boy, and he had been drowned in the Branch. The father and mother had idolized the boy, and the sob and the groan of that father and mother as they stood over the coffin resound in my ears to-day. There seemed to be no use of praying. But when I knelt down to pray, the outcry in the room drowned out all the prayers, but the Lord comforted that sorrow. He did not forget their trouble. If you will go any afternoon into Laurel Hill, you would find a monument with the name "Walter" inscribed upon it, and a wreath of fresh flowers around the name. For there was not an hour in twenty years, winter or summer, when there was not a wreath of fresh flowers around that name. But the Christian mother who sent those flowers there, having no child

bbath afternoons mothered ten or
f the lost ones of the street. That
ful. That is what I call busy and
ant sadness. Here is a man who
his property. He does not go to
nking. He does not destroy his own
e comes and says, "Harness me
istian work. My money's gone.
no treasures on earth. I want
s in heaven. I have a voice and
to serve God." You say that that
s failed. He has not failed — he
mphed!
wish I could persuade all the peo-
have any kind of trouble never to
I wish they would look at the
t rider of the text, and that the
ds of that beast on which Nehe-
de might cut to pieces all your dis-
ments, and hardships, and trials.
Who is going to give up, when
osom of God he can have all his
hushed? Give up! Never think
up. Are you borne down with
? A little child was found hold-
dead mother's hand in the dark-
a tenement house, and some one
in, the little girl looked up, while
her dead mother's hand, and said,
o wish that God had made more
r poor folks." My dear, God will
light. God will be your shelter.
be your home. Are you borne
ith the bereavements of life? Is
se lonely now that the child is
Do not give up. Think of what
sexton said when the minister
im why he put so much care on
graves, in the cemetery—so much
re than on the larger graves, and
sexton said, "Sir, you know that
is the kingdom of heaven,' and
the Saviour is pleased when he
much white clover growing around
tle graves." But when the minis-
sed the old sexton for a more satis-
answer, the old sexton said, "Sir,
hese larger graves. I don't know
the Lord's saints and who are not;
know, sir, it is clean different with
rns." Oh, if you have had that
ender, indescribable sorrow that
from the loss of a child, do not
The old sexton was right. It is
with the bairns. Or, if you have
it you have sinned grievously—
until you have been cast out by the
sinned until you have been cast
society, do not give up. Perhaps
may be in this house one that could
utter the lamentation of another:

I was pure as the snow, but I fell—
like a snowflake, from heaven to hell—
to be trampled as filth in the street—
to be scoffed at, spit on, and beat:
ing, cursing, wishing to die,
ng my soul to whoever would buy.
ing in shame for a morsel of bread.
ng the living and fearing the dead.

ot give up. One like unto the Son
comes to you to-day, saying, "Go
no more;" while he cries out to
sailants, "Let him that is without
cast the first stone at her." Oh! there
no reason why anyone in this house, by
son of any trouble or sin, should give
re you a foreigner, and in a strange
Nehemiah was an exile. Are you
ss? Nehemiah was poor. Are
mesick? Nehemiah was homesick.
u broken-hearted? Nehemiah was
-hearted. But just see him in the
ding along the sacrileged grave of
her, and by the dragon well, and
h the fish gate, and by the king's
and out, in and out, the moonlight
on the broken masonry, which
a long shadow at which the horse
and at the same time that moon-
dling up the features of this man
see not only the mark of sad rem-
ce, but the courage and hope, the
iasm of a man who knows that Je-
n will be rebuilded. I pick you up
out of your sins and out of your
, and I put you against the warm
of Christ. "The eternal God is thy
u, and underneath are the everlast-
ms."

THE DESTRUCTIVE MISSISSIPPI OVERFLOW AT MOUND CITY, ARK.

THE WESTERN FLOODS.

How Some of the Submerged Sections Looked at the Height of the Inundation—Much Suffering and Privation the Result.

TO witness an ordinary-sized stream in flood is a thrilling sight. How much more so to view any of the great rivers of our continent in that condition? For many days past the Ohio, the Missouri, the Arkansas and the great "Fathers of Waters," the Mississippi, have been flooding their banks along a course covering in the aggregate many thousands of square miles, and doing incalculable damage. In last week's issue we referred to the western floods, and to-day we are enabled to present photographs showing the actual condition of affairs in some of the submerged sections. These views were taken in the neighborhood of Mound City and Marion City, Ark., and they may be accepted as fairly representative of the present state of many localities along the line of the Mississippi, where the river has swept over its embankments and transformed the surrounding country into a veritable sea.

On the Arkansas side of the Mississippi, at the point near which these photographs were taken, the whole of the western bank is high, and this bluff was a means of rescue for hundreds of persons who might otherwise have perished. On the opposite side, where the country is level, and in many places considerably lower than the river, the destruction was widespread. At Mound City, near the point where the Ohio joins the Mississippi, the country is land in town, except the railroad track and a portion of a hastily-constructed embankment.

Along the Mississippi flood line are many "chutes," being portions of the old Mississippi bed, which has been filled in by deposits from the river. Such deposits, being rich, alluvial soil from the river bottom, make exceptionally fine land for cultivation. There are many places from which, when the river is unusually high and the current swift, a quarter or even half a mile of bank will be apparently moved from one side of the stream to the other, the true explanation being that the constant changes in the river bed result in corresponding changes in the bank on either side. Sometimes the changes result in the formation of islands in mid-stream, and these islands or bottom lands are exceedingly rich soil, and grow splendid crops.

A WHOLE VILLAGE UNDER WATER.

A FLOODED STREET IN MARION, ARK.

THE TOWN OF MARION, ARK., (NEVER BEFORE FLOODED.)

An early thaw invariably precedes a flood in the great rivers, which usually comes in May or June. The March rains this year have already brought about a phenomenal condition of affairs, which, if followed by an April thaw, may cause serious disaster during the next two or three months. In the west the annual spring thaw is invariably followed by what is known as the "June rise" in the rivers, and it is feared that this "rise" may be an unprecedented one this year.

It will be weeks before the full extent of the damage done by the present flood can be accurately determined. In Arkansas, southeast Missouri, Kentucky, and part of Louisiana and Mississippi, there is much suffering and privation. Hundreds of families have lost crops, cattle, buildings and all they possessed in the world. The Cumberland and Tennessee rivers also flooded the lower grounds and did heavy damage. In southeast Missouri and Arkansas it is estimated that between 500 and 800 square miles of land have been and much of it is still under water, and that 10,000 to 15,000 persons have been forced by the floods to vacate their homes. Notice has been issued by the Signal Service that the outlook for the lower Mississippi valley is very serious, and that a great flood this spring is probable. This timely warning should not pass unheeded by the people of that section. Nor is the present danger by any means over, for the latest information is that at Greenville and Vicksburg, Miss., the river is still rising and a large force of laborers is at work strengthening the embankments. Of the 1,100 miles of levees, thus far less than seven miles have given way but other and even larger breaks are feared. The official warning of the Weather Bureau declares that about April 10, the levees will be subjected to great strain in southeast Arkansas, western Mississippi, and in Louisiana. Should the levees break, the result will be one of the most disastrous floods ever known. Those living in districts overflowed in former years, are now transferring stock and movable property to places of known safety.

STILL IN THE THROES OF FAMINE.

India's Chief Justice Cables that More Help is Greatly Needed—The First Relief Ship now Loading and to Sail under Christian Herald Auspices.

RELIEF S. S. "CITY OF EVERETT," NOW LOADING AT SAN FRANCISCO FOR CALCUTTA.

THE cable message printed in fac-simile on this page presents in concrete form India's bitter need. The proprietor of this journal being anxious to obtain the latest authoritative news of the situation in the famine districts, cabled an inquiry to Chief Justice Sir Francis Maclean, who is chairman of the Government Relief Committee, to whom five thousand dollars was sent from THE CHRISTIAN HERALD Fund. He replies that over and above the amount already received, fifty lacs of rupees will be needed. Reckoning the rupee at thirty-two cents, this statement shows a need of one million six hundred thousand dollars. Coming from so high an authority, this estimate must be accepted as absolutely accurate, and is evidently based on official reports, from all districts, of the number of starving people who are dependent for their existence on public charity. The reluctance of the Government to make any appeal for some weeks after the crisis developed, renders this admission of the stupendous provision required, all the more significant.

It must be remembered, too, that besides the number of starving known to the Committee, there is a large extent of scarcity unknown to its members. Stretching through the vast region, from north to south, are the villages in which people have no means of making their wants known to the Committee in Calcutta. With the shrinking from appealing to charity characteristic of the respectable classes, the people of these villages have suffered silently, making their small store go as far as it would, until they are too weak to travel to the relief works. They appeal to the missionaries, or to anyone who may have the power to help, and if their cry is unheeded they lie down by the roadside and die. Rev. T. S. Johnson, of Jabalpur, in a recent letter to Dr. A. B. Leonard of the Methodist Board, says: "Hundreds and thousands are dying of starvation. For God's sake encourage whatever our people in America may be inclined to do to help save as many as possible of the perishing people around us." Mr. Johnson adds that "grim awful famine prevails and must continue until October at the least."

Rev. J. W. Robinson of Lucknow, confirms this statement and adds that "the pinch is becoming more severe daily and we are much oppressed by the suffering around us and our inability to help. The awfulness of the famine can only be realized when one has to live in the midst of it. It fairly takes the heart out of a man to see starvation on every side. And this is what we must see for at least six months more and be unable to help." Mr. Robinson expresses his regret that through misconstrued statements from India, the Christian people of America should have thought that the ship load of corn which it was proposed to send several months ago was not needed.

In view of these urgent and authoritative appeals we can have no doubt as to our duty. The good work now going on through the gifts of our readers should continue. At forty-six stations grain is being distributed by the missionaries, which has been purchased with the money supplied by the readers of THE CHRISTIAN HERALD. It will soon be exhausted. What shall the missionaries tell the hungry people? We are confident that our readers will go on with the work, and that they will not suffer the people whom they have supported thus far, to starve. Let every Christian who loves the Lord Jesus Christ now prove his love by feeding the people in his name.

Pundita Ramabai, a cultured Hindoo lady who is well known in this country and is herself actively engaged in relief work, eloquently voices the need of prompt help. She writes: "The sad sight of aged men and delicate women stretching out their sore hands and begging you to help them, pouring out their sorrow into your ears, and lamenting their sore fate, while their tearful eyes look straight into yours, to find out whether there is a particle of sympathy for them, is altogether too much to bear, for a person having a heart of flesh. Why do not good Christian people in England and America send money to the missionaries in this country, who are so anxious to help the poor people and are trying hard to do as much as they can for them, but cannot do much for want of means?" By this time, the good lady has learned that her appeal was answered before it reached us, and that the Christian people of America have done precisely what she desired.

It is gratifying to see in the *Bombay Guardian* that the prediction made in this journal some time ago, of the help the benefaction of Christian people would be to the missionaries, in their spiritual work, is likely to be fulfilled. Mr. H. St. Dalmas who writes from Sehore, in Central India, reminds the Christian world of a vast harvest of souls that came through missionary relief administered in a former famine. He says that when the Telegu missionaries fed the people then, "Many of the natives wished at once to become Christians, or to become connected with the religion of those who were helping them in their time of need. But the missionaries said to them: 'Wait till the famine is over, and when you are no longer dependent upon us, if you still wish to become Christians, we will gladly receive you.' After being thus tested there were found to be large numbers who were considered to be true converts, and thousands were added to the church. In one day 2,220 were baptized by immersion, probably the largest number on record at one place and time since the day of Pentecost." This testimony of the former experiment is most encouraging. What may we hope from the distribution now going on at the forty-six stations thoughout India through the gifts of the readers of THE CHRISTIAN HERALD!

Our readers will welcome the news that the movement to send a Famine Relief ship from these shores to India, carrying food for the starving millions in that land, has taken practical shape, and that the first vessel is now being loaded at San Francisco. She is the large 4,000 ton whaleback steamer, *City of Everett*, and she has been chartered by the United States Navy Department and placed at the disposal of the Famine Fund expressly for this purpose. In this initial enterprise, THE CHRISTIAN HERALD has the active co-operation of the San Francisco Chamber of Commerce, whose special committee has labored heroically to make it successful. Generous donations of corn have been received for the first cargo from many of the Western States, including California, Illinois, Nebraska, Colorado and Kansas, and the great railroad lines of the West have given liberal transportation facilities. Rev. Dr. R. G. Hobbs, of Jacksonville, Ill., (whose activity in the relief work was mentioned in last week's issue of this journal), aroused the enthusiasm of the farmers, millers, merchants and citizens generally in the great Illinois grain belt, and was instrumental in securing nearly half of the first cargo.

Many other noble Christian men and women, church organizations and societies, and residents in rural communities gave valuable aid. Secretary Perry, of the San Francisco Chamber of Commerce Committee, together with his associates, worked day and night, and met generous responses everywhere. The proprietor of this journal bore the expense of kiln-drying large quantities of the corn and of transporting much of the cargo overland to the Pacific seaboard. The entire cargo, after being loaded, is to be in charge of THE CHRISTIAN HERALD, whose representative goes with it in the Government vessel across the ocean, and attends to all the details of distribution on arrival at Calcutta, the port of destination.

Meanwhile, we urge our friends everywhere to supplement this glorious beginning by preparing now for **A Second Cargo.** Vessels will not be wanting to carry it, and to bear to India all the offerings of food our people are ready to send. It is a work that will be rich with blessing to all engaged in it. We therefore ask every reader of this journal, every pastor of a Christian church, every church officer, Sunday School Superintendent or Teacher, every church member, and every member of any of the various church societies, to lend a hand and raise a voice. Let hearts and purses and corn-cribs be opened. Send your gifts in liberal measure. For all who love the Master and delight to do him service, there never has been, and never again may be, such a golden opportunity. We trust and pray that every one may have share in this, the grandest relief work of the century. None is so poor that a mite cannot be ... Some can give a sack or two of ... group of neighbors or a little vill... munity can readily fill a car. Oth... ferently situated, can give, not ... money. All will be needed, an... gift will be welcome. Even ... corn-trains are flying westward, la... bread and blessing for India. T... cargo will set sail from an easter... probably New York.

Congress is being importuned t... bill directing the Secretary of the ... charter and place at the dispos... Relief Fund, as many more ships ... be needed to carry these corn gift... fering India. The following ... was presented to Congress last we...

NEW YORK, March ...

To the Honorable the United States ... Representatives:

WHEREAS, A large section of India with ... tion of nearly fifty millions has been s... affected by repeated failure of crops a... most of these inhabitants down to the ... starvation, and

WHEREAS, Millions are now in immin... of death while thousands are dying d... actual want of food, and

WHEREAS, The famine now prevailin... is infinitely worse than that which prev... in 1877, when nearly six million people ... death, and

WHEREAS, kind, sympathetic, Christi... in Colorado, Kansas, Nebraska, Indian ... sota and other parts of the United St... offered to contribute corn and other brea... large quantity toward the relief of thes... nate people in distant India.

NOW THEREFORE, The undersigned ... memorialize your honorable body to pas... authorize the Secretary of the Navy t... transportation from New York for two ... grain for the famine-stricken people of I... cost not to exceed $50,000, to be paid out ... propriated funds in the hands of said Sec... providing of the grain being guarantee... petitioners. THE CHRISTIAN HE...

LOUIS KLOPSCH, P...

MARY LEITCH.
MARGARET LEITCH.

The undersigned officers of Missionar... operating in India earnestly join in the a... tion:

DR. C. C. CREEGAN, Amer. B. Com. F...
E. E. CHIVERS, Amer. Baptist Miss. U...
A. B. LEONARD, Miss. Soc. of the M. E...
JOHN GILLESPIE, Pres. B. of Foreign ...
E. W. GILMAN, Amer. Bible Society.
MRS. HENRY JOHNSON, Woman's U... Society in America.
A. MCLEAN, F'n Chn. Miss. Soc., Cinc...

A similar memorial has also be... duced in the United States Sena...

Many of the gifts of our reade... the kind that bring a blessing on g... receiver. They represent the fi... self-denial and like the two mites ... widow cast into the treasury were ... ted by Christ not by their pecunia... but by their spiritual significance.

The following pathetic letter w... large round hand, from a little ... Chicago to the children of India ... for itself:

Dear Children—We hope you will n... until my money gets to you. I would lov... more, but we are poor. I am six years ol...

ROGER F...

Elsie Danforth, Silver Springs ... writes:

My papa takes your paper and read i... the people in India being hungry and hav... ing to eat. I have earned a dollar and ... like them to have it if you will send it t... am nine years old, and it is the best I can...

S. R. McArthur, Walton, Kans.

Enclosed is a small gift for the famine ... in India. It will help a little. No Christ... knowingly permit a brother to die of starv... time or anywhere.

"Friend of India" wishes us to m... following suggestion to readers w... that they cannot afford to give a... to the starving people of India:

I suggest to the readers of THE C... HERALD, in view of the fact that one ... keep a native alive for a day, that everyo... one meal a week, and give to the starvi... the money that meal would have cost. ... vary from five cents to two dollars, but w... was, it would be an offering acceptable to ... as it would be the result of self-denial.

The following sums have been r... for the work, but there are literal... sands crowded out of this issue ... will be acknowledged hereafter:

Prev. ack'd	$18,802.23
Albersen, John	1 00
Allan, Mrs M T	3 00
Anderson, O G	50
Averill, Emma C	2 00
Authens, Chas	25
Adair, Mr	1 00
Adams, C L	25
Allen, Gnes	25
Allen, Jas	25
Albert, E	5 00
Allen, Mrs F M	50
Allen, Hugo	1 00
Allen, O De	50
Allison, J C	1 00
Alsip, Silas	25
Ames, B D	1 00
Anderson, Mrs A E	25
Anderson, P H	2 25
Anderson, Mrs W F	5 00
Andrews, H M	1 00
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Baxter, M...	
Belden, Mrs Ep...	
Benedict, O M	
Biedleman, Mrs	
Bird, Mr & Mrs	
Black, S L & L	
Blackman, B	
Brink, Wm	
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Brosius, D A	
Brown, W J & f	
Butler, D W & ...	
Butler, J F	
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Beck, N	
Beck, W H	
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Form No 2

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ESTABLISHED, 1866.

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THE UNITED STATES OF AMERICA AND EUROPE.

CABLEGRAM RECEIVED AT No. 8 BROAD STREET, NEW YORK, MAR 30 1897 189

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already received further appeals
quite warranted
Sir Francis Maclean
Calcutta

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restor Rohr, Beth
t Les . . . 1 00
s, Lambert . . . 5 00
ster, s M A . . . 1 00
les J & Mrs E N 2 00
" H R . . . 1 00
e, S A E . . . 10
r, S R . . . 1 00
he John . . . 1 00
s hn . . . 1 25
. . . 1 00
r, A . . . 1 00
aar & Mrs J A 1 00
wr, . . . 1 00
en, icy . . . 1 00
ton Mrs J . . . 2 00
n nn . . . 1 00
n avid . . . 1 00
n mo . . . 1 00
n ary . . . 1 00
n oses . . . 25
n m . . . 1 00
ne . . . 1 00
, & Mrs A C 2 50
, el . . . 2 00
nie H . . . 1 00
le, Mark.
G Lonnnie 2 50
W S . . . 1 00
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& m . . . 4 00
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Jas T . . . 1 00
rs A . . . 1 00
. . . 50
J R . . . 5 00
Deborah . . . 1 00
ra . . . 25
T J . . . 1 00
che . . . 50
D A . . . 5 00
W J . . . 5 00
S A J . . . 50
rs ME . . . 1 00
S D D . . . 3 00
t A . . . 50
rs E M . . . 5 00
eo . . . 25
g M T . . . 1 00
S W . . . 1 00
id, Nettie
R . . . 1 00
N . . . 5 00
J . . . 1 00
ws rs . . . 2 50
rs A . . . 25
F . . . 5 00
t, I E . . . 25
S . . . 25
M A D . . . 3 50
Lot Tom . . . 2 00
le W V . . . 1 00
s . . . 1 00
l . . . 5
S J S . . . 50
g N . . . 1 00
D . . . 25
J . . . 50
l . . . 1 00
l . . . 1 00
gsler, Mrs SH 1 00
s Mrs . . . 5
rtie M . . . 25
rs G . . . 25 00
n, s J O . . . 1 00
e, . . . 50
A O . . . 50
W L . . . 2 50
e Flora . . . 1 00
, I . . . 2 00
y s H E . . . 1 00
E A . . . 2 00
p, amn . . . 2 00
p, e M . . . 2 00
F A A . . . 5 00
Mrs E B . . . 1 00
. . . 1 75
. . . 25
ne J . . . 1 00
, rry . . . 30
r, s . . . 25
rs . . . 50
r B . . . 5 00
f B G . . . 50
s E A . . . 1 00
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O F . . . 1 00
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M leo E . . . 1 00
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r has & Edw 1 00
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n, L & wife . . . 5 00
n, s Caroline 2 00
o rman Jr . . . 1 00
n, car . . . 35
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t F J . . . 2 50
ins, E . . . 50
n A . . . 50
el Irs Bradf'd 25
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s . . . 1 00
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ad W H . . . 1 00
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mm B G . . . 3 00
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ve, rsis V . . . 1 00
rs, as W . . . 5 00
ark, s Co . . . 1 00
mn H . . . 1 00
abe, na . . . 4 00
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" " Gardner 2 00
My mother's gift, Staffa . . . 2 00
Virginia mother & dan 2 00
Lincoln, I P, Clarion 5 00
Friend, Balto . . . 5 00
" Johnston . . . 1 00
" Malden . . . 1 00
" Evansville . . . 1 00
" Royal Oak . . . 1 50
" N Y . . . 5 00
" Hazlet . . . 1 00
" W Medway . . . 5 00
" Barre . . . 1 00
" Balto . . . 1 00
" Unknown, Pa . . . 2 00
" Overlook . . . 1 00
" Newburgh . . . 1 00
" Guilford . . . 50 00
" Erie . . . 25
" So Manchester . . . 5 00
" of the needy . . . 2 00
" Reedsville . . . 1 00
" Bloomington . . . 50
" Hurlock . . . 5 00
" I S . . . 10 00
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" Brooklyn . . . 5 00
" Worth . . . 5 00
" Pittsfield . . . 1 00
" Milford . . . 2 00
" Douglas . . . 1 00
" Malden . . . 1 00
" Dallas Ctr . . . 25
" Llano . . . 6 00
Friends, Maple . . . 2 00
" of Row School . . . 91
3 " Perkasie . . . 5 00
" of Woolen Mills, Martinsburg . . . 10 25
" New Balto . . . 50
" Mt Vernon . . . 40 00
3 " Clarksville . . . 3 50
3 " Belvidere . . . 2 00
2 " Sumneytown . . . 2 00
2 " Benton . . . 4 00
3 " Lsurel Hill . . . 3 00
" Madison . . . 5 00
" Pleasant Plains 4 00
" and teachers of Spelman Sem . . . 9 75
" Harmony . . . 3 50
" Boston . . . 5 00
" Woodside . . . 1 00
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——, Marqnette . . . 1 00
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——, Hallowell . . . 5 00
——, Hume . . . 2 00
——, Albion . . . 1 00
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——, Canastota . . . 10 00
——, Newark . . . 5 00
——, Covington . . . 11 50
——, China . . . 2 00
——, No Hero . . . 2 00
——, Plainfield . . . 2 00
——, St Charles, Ia . . . 6 00
——, Prospect Avenue, Chestnnt Hill . . . 5 36
——, Mt Joy . . . 5 00
——, No Hampton . . . 3 50
Snbr, —— . . . 1 00
" McConnellsbnrg 2 00
" Honey Grove . . . 1 00
" Phila . . . 2 00
" Esperance . . . 1 00
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" New Almaden . . . 1 00
" W Newton . . . 1 00
" Mc Keesport . . . 10 00
" Phila . . . 1 00
Little LeRoy, Shippack . . . 1 00
Cynthiana, Ky . . . 1 00
Cliffsden, Buruside . . . 1 00
Wife & I, Bald Butte . . . 2 50
Frank, —— . . . 6
Dorothy . . . 5
Wedell, —— . . . 3
Margaret . . . 2
Mildred G, Holyoke . . . 2 00
Fred, Rochester . . . 25
Leroy, Rochester . . . 25
Albert, Rochester . . . 20
Edith, Rochester . . . 25
Emilie, Rochester . . . 05
Elizabeth & Cornelia W Va . . . 2 00
Urban, Alex . . . 1 00
Rensnaw, Tipton . . . 3 00
Evers . . . 50
Cash . . . 25
" . . . 5
" Minonk . . . 10
For His Sake, Butte City . . . 3 00
For the Master, N Y . . . 8 00
Two of His, Morey . . . 1 05
"As unto Him" . . . 25 00
Mother & son, Fulton . . . 10 00
Mother, Reading . . . 5 00
Mother & dangnters So Swansea . . . 5 25
Mother & 2 daughters Rail . . . 1 75
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A family, Brewer . . . 2 00
Maiden's mite, Milford Mills . . . 1 00
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Six children . . . 6 15
Two little Folks, W Superior . . . 1 00
2 Sisters, Marihoro . . . 3 00
Young sister, Algona 5 00
Busy Circle of K D, Pt Leyden . . . 2 00
Five W's, N Y City . . . 5 36
Widow, New Almaden . . . 25
Widow & daughters, Sault St Marie . . . 1 00
One redeemed by his precions blood, St Louis . . . 1 30
Sister in Christ, Windom . . . 6 50
Snap . . . 3 50
Citizens, Glen Easton . . . 6 05
Our boys, Newport . . . 5 00
Collection . . . 07
Invalid, Me . . . 5 00
Jas 2: 15, Chicago . . . 10 00
Charity . . . 5 00
"Magnani Barga" . . . 2 00
" Scatter seeds of kindness . . . 1 00
LS & HS, Sargentville . . . 1 00

Total $20,666 62

And 88 names to acknowledged next we

From a Photograph in Bombay "Guardian."

STARVING NATIVES AWAITING THE DISTRIBUTION AT A RELIEF STATION.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON.
Associate Editors.

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India.

FROM now till next June, at least, the people of India must continue to suffer from want; and even then, unless copious rains fall meanwhile, their condition will be a most wretched one. Absolute failure of crops this summer in the central provinces, may involve months of privation and suffering, with a mortality terrible to contemplate. Knowing this to be the situation, our people are now bending every energy to help India in her time of grievous distress. Already our readers have sent $30,000 to buy food, which the American missionaries are now distributing at some forty stations where famine exists. The dearth of grain in India has awakened the sympathies of our own farmers, whose corncribs are full to overflowing, and soon a loaded grain-ship, the *City of Everett*, will sail from San Francisco for Calcutta with a cargo of American corn. The government has placed this steamer at the disposal of a Relief Committee of the San Francisco Chamber of Commerce, and she goes to India under the auspices of THE CHRISTIAN HERALD, whose readers, by their generous gifts, have done much to secure the success of the enterprise.

Those of us who have visited wondrous India are additionally interested in the rescue of her people from starvation. The two enterprises now go side by side—giving to India the bread of this life and the bread of eternal life. The work which shoemaker Carey inaugurated at Serampore, India, translating the Bible into forty different dialects, and leaving his worn-out body amid the natives whom he had come to save, and going up into the heavens from which he can better watch all the field—that work will be completed in the salvation of the millions of India. But how much the work will be accelerated by the practical sympathy of Christian nations in sending them temporal succor. All India will believe that there must be something in a religion which takes care of the body as well as of the souls of the people ten thousand miles away. More missionaries to carry the one kind of bread, more ships to carry the other.

A Purer Press.

IT will take more than the snow-waters of all her proud mountains to wash the skirts of Nevada. She is no longer the state of silver-crags, but the rendezvous of prize-fighters. Carson never will outgrow the degradation of that day when, within her limits, two coarse-grained men, their abettors and admirers, congregated from all quarters of the country; from city and hamlet, men, boys and women, the poor and the rich, the Governor, and the legislators have made their record. Let them have their reward. The competitors for victory laid down their garments at their feet. It is no longer the cock-fights or the dog-fights or the bull-fights of former days, but the man-fights which are attractive to the men of this generation. This is evolution backward. Manly sport, indeed! The motto of Nevada is, "All for the country," meaning its mountains of silver. What of its prize-fights? Are they ditto? The country would be excused.

This is what did it. Because the penny papers will do it, we must. Decent papers would not have touched the prize-fight with the tongs had it not been for the indecent ones. For, the time being, it seemed as though the managers of decent papers had lost their heads. They certainly had lost their consciences. Did they forget the thousands of children who would get their first impressions of a prize-fight from the pictures in their columns, who for weeks would repeat in miniature, what happened at Carson? The writer once saw an elegantly dressed gentleman on a Hudson River steamer, offer one of his little boys the sugar in the bottom of a tumbler of grog, and we felt like annihilating him. These newspaper managers, what shall we say to them? Is this the satanic press?

The attitude of newspapers toward deeds of crime and sin, should be that of a public censor. If crime and sin are recorded, it should be the merest record. No details should be given. As it is now if a benevolent man, an editor, a minister, a saint dies, the intelligence, if properly paid for, may have two or three lines in a daily paper. The suicide, the murderer, the man tried for crime, the victim of the gallows; these have column after column allotted to them.

If, as a nation, we continue to sow the wind, we shall reap the whirlwind. It is the press which propagates crime by giving detailed accounts of it. A single execution often makes an epidemic of murders. Public executions are done away with. But, we have the details of them brought into our very nurseries.

The Kingdom Coming.

GOD is getting the world ready for something grand and paradisaical. We cannot see all the links of the chain by which he will draw the world back into its proper sphere, but that both ends of the chain are in his hands is a fact beyond discussion. The great secular enterprises of the day will be found to be piers of a bridge on which Christ will march to his final conquest. The waters are his, the storms are his, the lightnings are his, the earth is his. All events are marching in procession, and will halt not nor wheel to right or left until they reach the foot of Christ's throne of universal dominion. All hail the day of the world's disenthralment and redemption. Let us be watchful of events. Study the Bible to see the prophecies, then study the newspapers to see how the prophecies are coming to fulfilment. Livingstone's travels were secular, but they opened the way for the redemption of Africa.

Sir Rowland Hill's penny postage was secular, but the fullness of Christian correspondence was born of that project. The art of printing was secular, but it has filled Christendom with Bibles. In other words, there are no secular events, for they are harvested to Christian results. Engineering and astronomy and navigation are abettors of Christianity. Take courage. They who toil for the right shall be in vast majority. The air is already stirred with the wings of the apocalyptic angel.

The Bread Winners of the Nation.

A PAPER FOR FARMERS.

I WRITE to magnify the ancient and honorable guild of husbandry; for before kingcraft and priestcraft were born, husbandry had possessed "the garden of God" and brought under its control the pleasant lands "lying between the rivers." Husbandry is the corner-stone of all national prosperity, and no nation has dared to neglect it; while it is worth noticing that not from the priesthood, and not from the royal house, came the prophets and deliverers of the chosen people of God; they were taken from the plough and the threshing-floor and the sheepfold.

Of the literature which has been saved from the wreck of past centuries, much of it relates to this subject. The works of Hesiod are strictly agricultural; Pliny laments over more than forty books on this subject lost in his day; Xenophon's Æconomics treat of farming and household matters; and Mago, the founder of the family from which sprang Hannibal and Hamilcar, wrote twenty-eight books on farming and the breeding of sheep and cattle. These books were standard authorities for many centuries, and Mago's Libyan Ox of 600 years before Christ, would be a very likely fellow anywhere 1897 years after Christ. The passage has been often quoted, but it will bear quoting again: "The young ox which you buy should be square in their form, large limbed, with strong, lofty, dark-colored horns, broad and curly fronts, rough ears, black eyes and lips, expanded nostrils, long and brawny neck, ample dewlaps, wide chest, well-bowed ribs, broad in the loin—slightly depressed in the back; straight, firm legs; large hoofs; long and bushy tail, and the body covered with thick, short hair of a red, or tawny color."

Among the Roman writers on farming were Cato, Varro, Virgil, Columella, and Palladius. Varro's treatise was dedicated to his wife; and though other men have "dared" since, it is those that "make way" that are worthy of honor. The women of the 19th century ought not to forget Varro. All these old Roman farmers were against what the English call "high farming." Their way was the simplest possible: a crop of grain and a crop of fallow. All of them agree about the advantage of early sowing, and their wisdom has been collected into a proverb, which says: "Early sowing sometimes deceives the farmer; late sowing, never—because the crop is always bad."

Sir Anthony Fitzherbert, in 1534, may be regarded as the first English writer on agriculture. He enunciated the principle "that a farmer cannot thrive by his corn without cattle; nor by his cattle, without corn." Tusser's "500 Points of Good Husbandry" was written a hundred years later; and after Tusser came Sir Hugh Platte and Jethro Hull. The latter was the first who attempted new modes of culture, and improved implements. He invented the horse-hoe, drill husbandry, and a threshing machine; though the flail was extensively used within my own memory. Then came Arthur Young who made long journeys and patient experiments in behalf of farming. He tested the value of common salt and ammonia in manures, and reiterated after every trial "the volatile alkali continues to triumph." He discovered the importance of chemistry in farming, and pointed out that path which Dickson, Johnson, Lord Kames, Sir Humphrey Davy, Darwin, Knight, and Liebig have investigated with such wonderful results.

The last half century has fully recognized the high calling of the farmer; princes now aspire to be "model farmers;" science caters for the occupation, and mechanics is its hired servant. In the United States this is especially the case; no country, in any age, has done so much for farming. Its plows, reapers, mowers, its spades and hoes, are known all over the world for their lightness and strength; it has greatly improved the horse-rake, invented sowers, sub-soil and trenching plows, cultivators, threshing and winnowing machines, &c., and in fact, has done more for the science of farming in fifty years than has been done for some sciences in a thousand.

There are sciences that have grown aged, and fallen from the world like an old garment; there are others the world remembers only as a man remember's his childhood's toys; but farming has only just finished its 6,000 years of childhood; only just begun to understand the mighty promise implied in the command, "replenish the earth and subdue it." Lord Erskine says, "you might as well hope to see the body in motion, when palsy has reached the heart, as expect to see manufactures, art, industry of any kind progressive when agriculture has declined." And yet, universal as it is in influence, agriculture can only succeed by the operation of the same great principle that influences all other human industry—individual interest. Therefore, it is the duty of everyone in general, as of farmers in particular, to resist imperatively all legislation, and all other combinations, which will thwart this principle.

Neither commerce, nor education, nor valor, will make a nation great, or lasting, if it be not agricultural. Where are the armies of Rome, of the Goths, and the Vandals? Where are the mighty fleets of Tyre, and Sidon, Genoa, and Venice? Will our schools and colleges feed and clothe us? No, the farmer is the bread-winner of the nation. Let us, therefore, give honor to whom honor is due. Let no one, however humble, lift up his voice against anything which may shackle the husbandman, whether it comes from privilege, monopoly, or public legislation; so shall our garners be full and plenteous with all manner of store; our sheep bring forth thousands, and ten thousands; our oxen be strong to labor, and there be no complaining in our streets.

Amelia E. Barr

BRIEF NOTES.

Rev. Thomas Harrison commences a "Home Camp Meeting" on April 3d, in the Somerfield M. E. Church, Mariners' Harbor, Staten Island. It will continue ten days, and is expected to attract a large attendance.

Major Whittle expects to begin work in London about the middle of this month. Mrs. Stebbins, who have been helping him in his work in Scotland, have been obliged to take a little rest to recuperate, but hope to be with him at the beginning of his work in the metropolis.

Dr. A. J. Diaz, of Cuba, who had so narrow an escape of his life at the hands of Gen. Weyler's butchers, is now laboring in New York. He preaches in the Fourteenth Street Theatre every Sunday afternoon, and has opened a free dispensary in connection with the North Baptist Church.

The seventeen Bible classes organized and taught by Rev. D. M. Stearns will continue their meetings during Mr. Stearns' tour among the missionary stations of the world. Rev. George C. Needham will take charge of the New York and Brooklyn classes. Mr. Stearn hopes to resume his labor in the autumn.

The American Bible Society made grants, at its recent meeting of volumes to the value of two hundred dollars for distribution in Austria. Rev. W. Clark, of Prague, reports that last year's distribution in Bohemia has had excellent results. Over six hundred complete copies of the Bible; and nine thousand portions were put in circulation.

Mr. H. M. Stanley, recommends that a bronze column thirty feet high be erected over the grave of Livingstone. He estimates the cost at twenty-five thousand dollars. The column, he thinks, will suffice as a memorial until the day comes when the white population of British Central Africa will raise something more suitable and more worthy of the great missionary.

Judson Memorial Church, New York, is to have, by an excellent arrangement with Mrs. Angeline Hall, of Saratoga, N. Y., the well-known Christian philanthropist. Mrs. Hall gives the church one thousand dollars on condition of the trustees using interest on the amount during her life. Mrs. Hall's object is to prevent a contest which will being waged after her death.

The American Sunday School Union will celebrate its seventy-third anniversary at Rochester, N. Y., on April 25th. A special meeting will be held in the Brick Presbyterian Church, at which Morris K. Jessup, Esq., President of the Union, and Dr. J. M. Crowell, Missionary Secretary, will speak. Dr. Wm. R. Taylor, Dr. O. P. Gifford, and other friends of the Union are expected to take part in the exercises.

Mr. Ira D. Sankey is assisting this week in the State Sunday School Convention of California which is being held in San Francisco. He received a cordial welcome to the city, and expects to hold meetings in various churches during his stay. Thence he will go to Portland, Ore., Tacoma, Seattle and Spokane, Wash., holding meetings in each place. Immense audiences gather wherever it is known that he will sing.

Reports from Madagascar state that the resident missionaries and converts are suffering more under the Roman Catholic opposition of the French government than they ever did in the darkest days of heathenism. The London Missionary Society especially has been informed by its agents on the island that persecution is carried on with "bitterness, audacity, persistency and unscrupulousness equal to anything that has marked the persecutions in days gone by."

The International Convention of the Young Men's Christian Association will be held at Birmingham, Ala., April 21-25. Among the leading speakers will be Bishop Davis Sessums, of Louisiana, and Chancellor J. T. Kirkland, of Vanderbilt University. Rev. C. I. Schofield, of East Northfield, Mass., will conduct the Bible studies. John R. Mott and Luther D. Wishard, international secretaries, will present reports upon the extension of work among students and young men in the foreign countries they have visisted.

The school for Christian workers at Northfield, Mass., is in future to be known as the Bible Normal College. The change of name was decided at a meeting of the trustees of the school, in view of the fact that the extent and aims of the institution justify the more comprehensive title. It has also decided to abandon the Physical department and add a department of Psychology, Pedagogy and Sociology. Dr. George E. Dawson, of Chicago University will have charge of the new department.

Nine churches of different denominations on the north side of Chicago have joined in starting Beulah Home, 474 Fullerton avenue, for the reclamation of fallen girls. It is under the direction of the Central Ministerial Association, and is managed by superintendent O. H. Richards. The institution is accomplishing a great work in leading the inmates to Christ and saving them to usefulness. Of the seventy girls received during the last six months, all but five have been hopefully converted and are leading consistent Christian lives.

An effort to unite the two branches of the Presbyterian Church is to be made this spring. The Northern Assembly will meet on May 20 on the grounds of the Winona Assembly and Summer School Association, Indiana, and Dr. J. M. Barrow, of Chicago, the retiring moderator, will preach the sermon. The Southern Assembly will meet in Charlotte N. C., the same date, Dr. R. L. Stanton being the preacher. At both Assemblies the question of the organic union of the two bodies will come up in the form of a proposition that they meet next year at Louisville, Ky.

THE BIBLE AND THE NEWSPAPER

weden's Exhibition.

EXT month is to witness the opening of an International Exhibition which will interest the whole of Scandinavia and will attract a host of admiring visitors from other s. It will be held in Stockholm. e e first Scandinavian Exhibition h l in 1866. Already the site swarms w kmen putting the finishing touches e uildings in which the exhibits are t thered. They will represent the of Norway. Sweden. Denmark. and Finland. in the industrial de- ts, while all Europe has been laid ntribution for its art treasures. nmer Prince Eugene. the youngest King Oscar. made a tour through s ios of Europe. and personally in- e leading artists to send pictures e xhibition. The buildings comprise nery Hall. an Industrial Hall. a s n and a Fishery Hall. They have e cted at the edge of the Djurgar- t great pleasure resort of the Swed- tal. among the giant trees. pictur- ocks and sunny meadows. which e e great park one of the most de- holiday scenes of the world. It is rrow arm of land stretching out sea. the land rising in terraces r the cen- sloping to the n both he Fish- ll is so ted as to el more alf its over the that the xhibits seen in iate sur- gs. Near the ex- of the rden. are mous zo- gardens den. with teresting r museum which are permanent a ons well-known to visitors to the n. The Swedes are very enthusias- r the achievement to which they ong been looking forward. Since t exhibition in 1866. there have en o Scandinavian exhibitions.—one and the other in 1888—but both of em were held at Copenhagen. The ch people cordially contributed to ir success. but national pride stirs them e this the finest and best of the r. During the thirty-one years that a e apsed since Sweden was the hostess th nations. there has been a wonderful a e in all the departments of science d dustry. Scandinavia has kept well re t of other nations in the march of t ery and improvement. and this fact proved by the exhibits. It is grat- n to know that in the moral qualities ic constitute the real strength of a na- n. weden is also well to the front. tatman are apt to set small value on this n f a nation's progress. but a higher th ty than they has declared that it is ri eousness exalteth a nation. (Prov. 14: 34.)

Glas Tombstones.

T suggestion is made by a journal d to the glass trade that glass is p r to any other material for the in- ri on on the memorials we raise in r meteries over the last resting places c beloved dead. The journal con- ends that ordinary plate glass is bet- ter apted for an enduring monumental stru e than the hardest marble or grai e known to stone masons. glass be- ing. n fact. practically indestructible: w n rain. heat. and cold have their well- kno n effect upon even the hardest rock. sli granite eventually crumbling away. nor s the obliteration uncommon of an inscription on a stone gravestone only fifty years old. On the other hand. a glass structure for such purposes will present as fresh an appearance a couple of centuries after its manufacture. it is asserted. as on the day it was erected. and the inscription ineffaceable. A better way still of leaving an imperishable record in the world after we have left it than a glass tombstone. though it may have all the enduring qualities claimed for it. would be to live a life so beneficent and helpful that the gratitude and love of people we have made happy would follow us beyond the grave.

Blessed are the dead that die in the Lord . . . their works do follow them. (Rev. 14: 13.)

A Living Express Package.

An ingenious drunkard was brought into a New York police court a few days ago on the complaint of the driver of an express wagon. According to the story told there. the man had imbibed so much liquor in the northern districts of the city that the elevated roads and the surface-car employees refused to accept him as a passenger. Finally. he made his way to an express office and induced one of the men to carry him as freight to the Brooklyn Bridge. He was lifted into the wagon and he promptly lay down and went contentedly to sleep. On his arrival at the bridge. he was awakened and was required to pay the express charges: but he insisted that his contract called for a journey across the bridge. As he stubbornly refused to pay. the expressman took him to the nearest police station. where he was locked up for the night. The morning brought a clearer view of the situation. and he was glad to pay the express charges and escape with a reproof from the judge. The curious feature of this case is that a man so much under the influence of liquor as to be rejected by the ticket agents of the Elevated Road and the conductors of surface-cars. should yet have retained sense enough to devise the plan of expressing himself to the bridge. He was able to realize that he had. by his indulgence. abnegated his dignity as a man. and had become a mere chattel. to be treated as common freight.

They have stricken me. shalt thou say. and I was not sick: they have beaten me and I felt it not. (Prov. 23: 35.)

A Sacrifice Prevented.

In the course of a series of reminiscences recently given to the press is a strange incident which occurred in a town in the northern part of New York state. One Friday morning there were several persons in a large Roman Catholic Church where Lenton services were being held. The service had not commenced. and all was quiet in the church when a well-dressed woman entered with a child in her arms. There was a look of tension in her face as one in acute distress of mind. But there was no hesitation in her manner as she walked with firm step up the aisle and laid the sleeping babe on the steps of the altar. Leaving it there she crossed the church to an alcove in which was an image of the Virgin. She knelt before it in prayer for some moments and then rose and walked to the altar. Taking up the child she announced in loud voice that she had been commanded to offer it in sacrifice. The people in the church were startled but did not seem to realize the woman's meaning until they saw her take the child by the throat and proceed to strangle it. Then a man rushed to her and snatched the infant from her grasp. She fought fiercely with him but was overpowered and detained until a physician came and administered a quieting potion. Her husband was found and took charge of her and the babe. Doubtless the poor creature's mind was unbalanced and was probably oppressed by remorse for some past sin. It is sad that since Christ made atonement for sin she should have suffered so much as she must have done before she could have overcome a mother's natural love for her offspring and have yielded to the suggestion which the ancient prophet put away as an offense to God:

Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? (Hosea 6: 7.)

A Disabled Steamer.

An anxious week was passed by the passengers and crew of the steamer *Niagara* during her recent voyage from Nassau in the Bahamas to New York. Two days after leaving Nassau the Captain noticed from the erratic movements of the vessel that she was not answering to her rudder. An investigation was made at once and it was found that the helm was bent and broken. A temporary makeshift was constructed and with this the *Niagara* attempted to continue her voyage. For nearly two days the vessel was in the utmost danger and rolled so heavily that the passengers feared she would turn turtle and go to the bottom. Happily a British steamer was sighted and in response to the *Niagara's* appeal undertook to tow her to New York. The two vessels had proceeded only a few miles when the hawser broke and the disabled vessel was again rolling helplessly between the waves. A new hawser was passed to the *Niagara* the next day and the voyage was resumed. It was thought best to put in at Charleston, S. C., where the passengers were landed and sent home. Neither captain nor crew has any idea how the vessel's steering apparatus was injured. They only know that when the helm was not under control. small as that part of the vessel is. the whole ship and her cargo and human lives on board were liable to perish. Happily help came in time to avert the castastrophe. There are many souls in similar predicament to whom help is offered. but who are not saved. They do not realize. as these sailors did. that without the power of guidance they are in peril and can be saved only by being taken in hand by one who is able to save.

The way of man is not in himself; it is not in the man that walketh to direct his steps. (Jer. 10: 23.)

Photographing Sounds.

An ingenious arrangement for making a photographic record of speaking or singing. which has been devised by professor Hallock of Columbia College. is described by the *New York Herald*. It is based on the well-known fact that every vibrating body has a key-note or pitch to which it responds. The Professor's apparatus consists of a series of hollow metallic balls. each of which has a different key-note. There is a hole in each ball covered with a membranous drum-head. and on the other side of it there is a lighted gas-jet. The balls are suspended so as to hang free. and a person singing among them actually sees the effect of his voice One ball responds to one note and others to different notes. As a ball vibrates. the air within it causes the drum-head to vibrate. too. and instantly the flame of the gas-jet jumps. Thus a deaf person who knew the system could see. by watching the gas-jets what note had been sounded. and as each jumped in turn. could construct a perfect record of the music without hearing a note. Photography constructs such a record. By the usual process a series of rapid photographs are taken registering the notes as the gas-jets shoot upward in response to the vibration of the drum-head in the spheres. of which they are respectively the key-notes. Thus. as in the phonograph. a permanent record may be kept of a singer's performance. When we read of this wonderful achievement of science. it does not seem hard to believe the assurance that Christ gave. that all our words are registered against the great day of account:

I say unto you that every idle word that men shall speak. they shall give account thereof in the day of judgment. (Matt. 12: 36.)

Discovery of Fossil Bones.

A remarkable discovery has been made by the great geologist. Dr. Dubois. in the island of Java. There is a small stream in the island which in the course of ages has cut for itself a passage between steep banks forty feet high. The lowest layer of these banks belongs to the era known to geologists as the tertiary formation. which from a human standpoint is extremely remote. but in the vast reach of geological research is comparatively recent. In this stratum are found the petrified remains of animals utterly unknown to us in this age. although some of them have characteristics which are thought by scientists to prove they were the ancestors of the buffalo. antelope. hyena. and crocodile. Several perfect specimens were dug out by Dr. Dubois' laborers. affording the scientist the means of forming a mental picture of what the world looked like at the period when these tertiary strata were the surface of the earth. and the great creatures roamed through the forests and plains. One day the spade of a laborer turned up something that to the keen eye of the scientist differed essentially from all previous finds. It consisted of a skull. with a number of teeth and a thigh bone. His knowledge of comparative anatomy convinced Dr. Dubois that these remains belonged to none of the animals whose fossils he had previously found. The thigh bone must have belonged to a creature who walked erect. and not on all-fours. and one who had feet much like the human foot in its muscular arrangement. The teeth were not those of an animal which relied on them for its defence or for tearing its prey. but had become smaller. and like the human teeth. The skull. too. might have been the skull of an ape. or of an undeveloped savage. It had a brain capacity larger than that of any ape we now have. but smaller than that of ordinary men. The brows are heavy. the forehead sharply receding. and the ears much nearer the crown of the head than in the human head. Whether the creature was man or ape it is impossible to decide from the remains that have been found. The astonishing fact is that such a creature should have existed at the time when this stratum was uppermost on the earth. Previous to this discovery. no remains at all resembling the human body had been found among the fossils of the period. The discovery has given rise to many speculations about the order to which the remains belong. The difference of opinion even among scientific men shows that what elevates man above the brute is not so much in his physical conformation as in the soul. as to the eternal interests of which the majority of mankind are indifferent.

Who knoweth the spirit of man that goeth upward. and the spirit of the beast that goeth downward to the earth? (Eccles. 3: 21.)

GENERAL VIEW OF THE EXPOSITION BUILDINGS IN STOCKHOLM, SWEDEN.

THE SUNDAY SCHOOL

PRAISE YE THE LORD

THE RESURRECTION.

Sunday School Lesson for April 18. 1. Cor. 15 : 12-36. Golden Text 1. Cor. 15 : 20. By Mrs. M. Baxter.

RESURRECTION and judgment are necessarily connected. If it were proved beyond a doubt that life in this world is the beginning and the end of man's existence, the godless would be justified in their infidel argument, "If the dead are not raised, let us eat and drink, for tomorrow we die" (1. Cor. 15 : 32. R.V.). But if indeed this life is but the preparation for another; if indeed we are on our probation, if we Christians "must all be made manifest before the judgment seat of Christ; that each may receive the things done in the body, according to what he hath done, whether it be good or bad" the resurrection is of the utmost import to the children of God. And if the great white throne, and him that sits upon it, with his unerring "books" in which the records of every sinner's life are written, awaits the ungodly; if they, "small and great," must "stand before God," and, as Daniel tells us (12 : 1), these "awake out of the dust of the earth" to "shame and everlasting contempt," then the resurrection must be of terrible moment to those who reject their God. We are

On Our Probation,

saved and unsaved alike. All we are, and say, and do, has a bearing upon another life, to which we are hastening. If we really believe this, we look upon everything present in its relation to the future, and every day, every hour, we are sowing for a harvest which is to come (Gal. 6 : 7, 8). Some are sowing to the flesh to "reap corruption," to have all their life work turned into ashes, as hay, straw, stubble (1. Cor. 3 : 12-15), some are sowing to the Spirit, to "reap life everlasting;" gold, silver, precious stones, which pass through the fire, and are only purified thereby. Some look forward to the resurrection as their emancipation: citizens of heaven, they look for a Saviour, the Lord Jesus Christ, who shall fashion anew their body of humiliation, "that it may be conformed to the body of Christ" (Phil. 3 : 20, 21); others, if they believe in the resurrection at all, are filled with terror for the time when they will be exposed and found out in all the shame of their nakedness (Rom. 3 : 18).

The sect of the Sadducees said that there was "no resurrection, neither angel nor spirit" (Acts 13 : 8), it was gross materialism; but there is another side of error—spiritualism which is equally gross: gross because self-centered. The adherents of both of these systems ignore or evade their responsibility to God. Paul controverts the Sadducean error by showing that faith in Christ is without foundation if there be no resurrection. In such a case, Christ is not risen, and what then becomes of his atonement and his intercession?

"If Christ Be Not Raised,

ye are yet in your sins," there is no proof that his death has been accepted, there is no power acting in heaven for you to enable you to live a holy life. It is the living Christ at God's right hand who can meet both the accusations of the enemy against us, and also work deliverance for us. His presence there is the only guarantee we have that we are accepted only "in the Beloved" (Eph. 1 : 6).

And his resurrection, as the head of his body, the church, is the guarantee of the resurrection of the whole body, when he shall have made it one as he and the Father are One (John 17 : 23). But now is Christ risen from the dead and become the first fruits of them that slept," or R. V., "are asleep.' He is the first man who has risen from the dead to die no more, "death hath no more dominion over him" (Rom. 6 : 9). When God gave Daniel the prophet to see the resurrection, the prophet had not yet light enough to see that between the resurrection to everlasting life and the resurrection to shame and everlasting contempt the thousand years must elapse, during which Satan shall be bound with a great chain and the saints of the first resurrection "blessed and holy" shall reign with Christ (Rev. 21 : 6). Christ is the first-fruits of the resurrection to everlasting life, the corn of wheat which fell into the ground and died that it might bring forth much fruit. (John 12 : 24.)

It was by man that death came, it must be by man that death must be conquered: the only proof that sin is really conquered is the conquest of sin's penalty, death. As in Adam all died, so in the Christ, and in no other way shall all men be made alive,

THE CITY OF ANTIOCH.

But every man in his own order, "Christ the first-fruits," the root of resurrection; afterwards they are Christ's at his coming,' and no mention is made here of the resurrection and shame and everlasting contempt. But the terrible picture of the great white throne and of "the lake which burneth with fire and brimstone, which is the second death," explains this half of Daniel's prophecy. Christ is not the first-fruits of the resurrection to everlasting death, the devil, the beast or antichrist, and the false prophet are the first-fruits of that resurrection. They who depart into everlasting fire inherit the doom prepared for another race, "the devil and his angels." (Matt. 25 : 41.)

But Christ is the first-fruits of the resurrection to eternal life, and next in order,

They that are Christ's

at his coming." Who are they? "Inasmuch as it is appointed unto men once to die, and after this cometh judgment, so Christ also, having been once offered to bear the sins of many, shall appear a second time apart from sin to them that wait for him unto salvation." (Heb. 9 : 27, 28). Who are they that wait for him? How may they be known? The Apostle John thus describes them: "Everyone that hath this hope in him purifieth himself even as he is pure." (1. John 3 : 3). They are his, and that wait for him are a people purified like Jesus himself, conformed to the image of God's Son (Rom. 8 : 29), "changed into his image from glory to glory, even as by the Spirit of the Lord." (II. Cor. 3 : 18). Like Christ they, too, are a people who die to themselves, who are buried with Christ in baptism unto death, and whose life is a life out of death, "newness of life," "not I live, but Christ liveth in me." (Gal. 2 : 20).

"Then cometh the end." All is waiting for "they that are Christ's." "The earnest expectation of the creation waiting for the manifestation of the sons of God" (Rom. 8 : 19), the "people for his name" for whom he has visited the Gentiles. (Acts 15 : 14). Until this people is made up the end cannot come, all is in suspense until the sun-clothed woman (the Church) of Rev. 12, can bring forth a man child, composed of fully developed sons of God, whom Christ in the first act of his coming will be justified in catching away "to God and his throne." This accomplished, then cometh the end, the great time of tribulation ending with the harvest.

CONVERSIONS AT ANTIOCH.

Alternative S. S. Lesson for April 18. Acts 11 : 19-30. Golden Text, Acts 11 : 18.

AN alternative lesson has been provided by the Committee for the use of teachers who prefer continuing the study of the history of the early Church, to taking up the subject of the Resurrection. The subject chosen is the Conversions at Antioch. It is interesting to us because of its description of the further extension of the Church from its Jewish boundaries into the non-Jewish world. The mother Church at Jerusalem appears to have been troubled by this extension. The members of it would evidently have kept Christianity exclusively for Jews, if they could. When the persecution scattered the Christians, they carried the Gospel message with them, but they took it to Jews only. Happily, however, the Jewish Christians who lived outside Palestine, had not the same prejudices, and they preached the Gospel to all who would listen. News soon reached Jerusalem that at Antioch a Church had been organized many of the members of which were not Jews. They were not descendants of Abraham, but Gentiles, heathen, and probably idolaters. The Jewish Christians at Jerusalem were scandalized. They had not been used to associate with Gentiles, and it seemed to them that if these outsiders were to be received into brotherhood, they ought first to become Jews by submission to the Abrahamic rite. Like many people in our own day, they attached great importance to physical rites and ceremonies, having failed to realize how little such things have to do with spiritual regeneration. Some one must be sent to investigate. The choice fell on Barnabas, the large-minded, warm-hearted Jew of Cyprus, who had sold his property and turned it into the common treasury, and who had taken the converted Saul by the hand when the other Christians had treated him coldly and with suspicion. Barnabas was sent to visit the churches where the irregularities had occurred, and especially to look into matters at Antioch. This city was one of the most important in the world at that time. It had about half a million inhabitants, and was an enterprising and wealthy city.

Situated near the sea-coast, about three hundred miles north of Jerusalem, it was the meeting place of caravans trading east and west, where merchants exchanged their commodities. It was a city notorious for its vice and, at Daphne, one of its suburbs, there were regular orgies which were proverbial for their excesses. It was natural that a church gathered from among its people should be received with suspicion. The choice of Barnabas as an investigator was remarkable. He was not one of the Judaizing party and would be likely to deal leniently with irregularities if they existed. He evidently shared the doubts of the others, but when he arrived at Antioch and found the work genuine, he was glad and rejoiced to welcome the Gentile converts. Having satisfied himself of the sincerity of the believers, he went to Tarsus to summon Paul to his assistance. That he should have sought his aid rather than that of Peter, James, or John, showed his mind. Paul had been specially designated as missionary to the Gentiles (Acts 9 : 15), and Barnabas doubtless felt sure that he would be favorable to the movement. The two men worked together there for a year. It is worthy of notice that the Antioch church should have taken up a collection for the distressed Jewish Christians in Jerusalem. Whatever doubts the mother Church had entertained about the converts would be removed when the men whom it sent to investigate, returned with these practical proofs that the Gentiles had the spirit of Christ. The Antioch church soon afterward sent out missionaries, thus giving further proof of its genuine Christian spirit. One other fact is put on record. The people of Antioch were noted for their dexterity in fitting nicknames to their visitors and more than one distinguished person had received the name given him there stick to him. Now, a name was needed for the followers of the new faith, and the people of Antioch dubbed them Christians. The term shows that Paul and Barnabas had not preached themselves but Christ.

The disciples were called Christians. Christ's people, who are like him, have not lost their claim on the great comprehensive family name though they have taken on themselves the name of Methodists, Baptists, Presbyterians, etc. The story is told that a man named Klein came to this country from Germany. He translated his name and called himself "Small." Later, a brother came over, and he too translated his name, calling himself "Little." A third brother afterward came and he retained his name without translation. Thus, there were three brothers here bearing different names, but all identical in meaning. They did not recognize each other's identity under the different names, but when a letter came from the many addressed to Mr. Klein, all three claimed it. So the promises of Christ are for all his people whatsoever name they are known by, if they are of his family and are like him.

For he was a good man. Then when he saw people rejoicing in Christ, believing in him and turning from their sins, he was glad and would not exclude any because of their Gentile birth. When Father Taylor was preaching a full gospel in Boston, he was on friendly terms with other clergymen, some of whom differed with him radically in doctrine. There was one Unitarian clergyman especially with whom Taylor was very friendly. With his very decided views it seemed strange that Taylor could call a Unitarian a brother, but the good, earnest man did, and evidently felt brotherly to him. One day a clergyman of the dogmatic type went to Father Taylor and looked him rather patronizingly that he admired the work Taylor was doing, and proposed to help him. "Thanks to the Lord," said Taylor, "for anyone who is going to help us. The clergyman said there was but one condition, which was that Taylor should cease to have fellowship with Unitarians. Taylor was disgusted with the exhibition of intolerance. "Doctor," he said, "the Unitarians attached no condition to their help, and they do help me, though we differ. I think, on the whole, I cannot do without them, but I can't do without you."

THE FAMILY AND HOME CIRCLE

ı a Sailors' Home.

How Many Sea-Wanderers Spend their Shore Leave—A Noble Christian Work.

AMONG the many benevolent organizations of New York, there are few, if any, that have a more far-reaching spiritual and philanthropic influence than those that have undertaken the task of ... for the thousands of wandering ... who find their way to this seaport. Within a comparatively recent ... the seaman, when ashore, was left ... own resources, and often became ... of a class of "harpies," plunderers and vicious persons of both sexes, ... day ashore between voyages usually ... to poor Jack a season of wild dissipation at the expense of money, health ... character, and he was fortunate, indeed, if he reached his ship in a condition ... his duties, before she cleared. ... a captain has been compelled to ... members of his crew in the purlieus of the city, or in the police station. ... few that after the voyage his men, ... off all discipline, and easily ... to temptation, would ... into dissipation ashore ... under their hard-earned ...: but he was powerless, ... no control over their ... It was therefore a ... boon to captains and ... alike when Christian ... such as the New ... Port Society, and the ... Christian Associations were established, for these ... exercised a moral and ... influence over the men ... has produced the most ... results. By furnishing ... halls, libraries and ... for innocent social relaxation, they drew the roving ... away from the influence ... saloon and the dance-house, while the simple and attractive Gospel services that ... held nightly, and the ... manner in which the ... were welcomed and ..., awoke in their hearts ... desire for better and purer ...

Our illustrations on this page ... an idea of the way very ... sailors who have come ... these happy influences, ... spend their "shore leave." Instead of going to the rum-shop or the "dive," as formerly, ... and his mates now go ... straight to the Mission. There ... know they will find a warm welcome and pleasant companions, good ... and capital reading, recreation for ... hours—while the ship lies at her dock ... enjoyable Gospel gatherings in the ... They feel that it is real home ... for the wave-worn sailor, and that ... as they stand by the Mission ... are in safe hands. Many have been ... at these sailor missions, and the ... of salvation spoken to their hearts ... been carried by them to the farthest ... of the earth.

The Seaman's Christian Association—which quarters are shown in the illustrations—is incorporated under the Laws of the State of New York, and is now about ... completed the tenth year of work among ... men and boatmen generally ... the river front on the West Side. ... a chapel and reading-room at No. 665 Washington street, on the corner of West Tenth street, where purely evangelical services are held, and Christian fellowship is extended to the sailors. Reading matter and writing materials are furnished without charge. The Mission is used daily by large numbers of the men in the afternoons, and by still larger numbers in the evenings. They love to go there and many of them regard the Mission as their "shore home" where all their wants are cared for. The Mission is non-sectarian, depending entirely upon voluntary contributions and subscriptions. It has no debts, and no compensation whatever is paid to any officer or manager. Every dollar contributed by friends of the Mission and by those having the spiritual and material welfare of the sailors at heart, is expended upon the work itself. It is proposed, if means permit, to enlarge the Mission premises, which are now frequently taxed to their utmost capacity. Visitors are welcome at the Mission daily, afternoons and evenings. Any readers of this journal who are interested in the deserving work, and who wish to know more of this typical Mission home for the wandering sailors, may address the Secretary, Miss E. M. Bangs, No. 665 Washington street, New York, who will gladly supply all information desired.

RECREATION HOUR IN THE SAILORS' HOME—SEAMAN'S MISSION, NEW YORK.

The Value of Compliments.

There are times when a deserved and well-turned compliment has a value far beyond any other ordinary form of expression. There are people, too, who have the gift of saying the right thing at the right time. Others, with the best of intentions, never seem able to do so. They blunder into awkward speeches, and give offense where they mean to give pleasure. Those who know them best understand and gratefully accept their intention; but people less acquainted draw off in annoyance. A very choice instinct is needed in dealing with complimentary speeches. The true compliment is born, not made. It perfectly fits the person to whom it is addressed. We all know people who make us feel in a good humor with ourselves. How they do it we cannot quite tell, but they charm us out of gloom and despondency, without saying that we can specially lay hold of or remember. At certain times such company is most useful to us. We fly to it for cheering and comfort: it soothes and solaces us, pouring oil and balm into our wounds. But some soothing is more due to personal charm than to anything complimentary that may be addressed to us.

A Happy Married Life.

Speaking of the happy married life of James and Lucretia Mott, an Eastern writer has this to say of the famous pair. "If each had gone around the world in search of a mate, I think they would have made the choice that heaven made for them. They had lived together more than forty years when I first knew them. I thought then, as I think now, that it was the most perfect wedded life to be found upon earth. They were both of most beautiful presence. He large, fair, with kindly blue eyes and handsome features; she slight, with dark eyes and hair. Both of the sunniest spirit; both free to take their own way, as such fine souls always are, yet their lives were so perfectly one that neither led or followed the other. Mrs. Clemmer, in her reminiscences, tells us that the wonderful unison of spirit and action which made the married life of James and Lucretia Mott one long harmony, complete in every part, was not only the mere accident of congenial temperaments coming together in one house, or of two happy tempers acting under one name, but, beyond everything, it was the result of their oneness of moral purpose; their oneness of devotion to what they believed to be right; their oneness of sympathy with the oppressed and wronged everywhere. What a splendid example the story of their home life afforded for young married couples to emulate.

SERVICE IN THE SEAMAN'S MISSION CHAPEL.

Child Occupations.

There are few, if any children who do not need to be trained to apply themselves earnestly to occupations which they dislike, writes Rev. H. C. Trumbull. The tastes of some children are very good, and of others very poor; but nearly all children have positive inclinations in one direction or in another. They like playing better than working or reading; or they prefer reading or working to playing. Some prefer to remain indoors; others prefer to be outside. Some want to occupy themselves always in mechanical pursuits; others would always be at games of one sort or another. Some enjoy being with companions; others prefer to be by themselves; yet others would attach themselves to one or two persons only, having little care for the society of anybody else. In their studies, children show, perhaps very early, a decided fancy for geography, or history, or mathematics, or the languages, and a pronounced distaste for other branches of learning. Now, whether a child's tastes are elevated or unrefined, in the direction of better or more undesirable pursuits, he ought not to be permitted to follow always his own fancies, or to do only that which he really likes to do. The parent or the teacher must decide what pursuit of activity, or what branch of study, is best for each several child, and must train him to it accordingly.

A Good Rule for the Home.

IT is related that a wise mother was in the habit of asking her children, before they retired at night, what they had done during the day to make others happy, found her young twin daughters silent. One of the children spoke modestly of deeds and dispositions founded on the golden rule. "Do unto others as you would that they should do unto you." Still those little bright faces were bowed down in silence. The question was repeated. "I can remember nothing good all this day, dear mother, only one of my schoolmates was happy because she had gained the head of the class, and I smiled on her and ran to kiss her; so she said I was good. This is all, dear mother." The other spoke still more timidly: "A little girl who sat by me on the bench at school had lost a little brother. I saw that while she studied her lesson she hid her face in her book and wept. I felt sorry, and laid my face on the same book and wept with her. Then she looked up and was comforted, and put her arms around my neck, but I do not know why she said I had done her good." "Come to my arms, my darlings!" said the mother: "to rejoice with those that rejoice, and weep with those that weep, is to obey our blessed Redeemer."

What a Little Child Did.

A year ago some time this month, writes Mrs. W. B. T., of Milesburg, Pa., the superintendent of the Junior Endeavorers of our little village gave to each of the larger children a penny to invest in something and see how much they could increase it to help raise money to finish our church. My little boy, just a little over six, could not go that day on account of not being well, and was very much hurt that Miss R. did not send him a penny with the other children. So I told him to see how much he could make without a penny. I had taught him to make paper lamp tapers, and suggested that he should make some of them and see if he could sell them. I cut him some strips out of newspapers, and he made them in pack and sold them for three cents; and a friend of his gave him some very pretty colored paper which he sold for five cents a pack, and until the 4th of June he had made $1.10, when the money was taken in for the church. His friends often gave him a few extra pennies and since that has made $1.26, all of which he has given for missions, except the twenty-six cents which he has now sent for the poor starving people of India. He still has a good supply on hand that he is going to sell to give to benevolent purposes.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER VIII — Cont'd.

"I Must Go and See Jessie."

ALICE rose as she said these words. Her face was pale but resolute, and John was confounded and distressed by the attitude she had taken. He was totally unprepared for it. He hardly knew what he had expected, certainly nothing like this tone of accusation, and for a moment he was shaken to the very citadel of his being by the truth as Alice saw it. It is, however, the business of Reason and Experience, to fence off Truth and to defy impressions, and John almost instantly began the process.

Alice, however, was not inclined to prolong the interview, and if John had understood women better he would have seen that she was at that extreme tension, that soon makes the strongest impatient and hysterical. It required all her efforts to preserve the quiet dignity of manner she had assumed. She was impatient to be alone and free to give herself relief from a restraint so painful and exhausting. What he said of excuse and penitence, was hardly comprehended, she only knew that neither of them had dared to touch the real cause of offence—it seemed so shamefully small and unjust—his sensitive knowledge of her dislike to Steve's marriage, and her unreasonable aversion to Steve's wife. They were making a shipwreck of their love, and it was their own fault. There was no storm, it was the little leak in the boat itself that invited destruction, a leak they could easily have stopped, it they would only have recognized its presence.

As it was, John could not prolong so unsatisfactory an interview. He offered her his hand, and she took it, and there were tears in her eyes as she did so. For a moment it lay in his hand, then he bowed his head and kissed it. "Farewell Alice" he said, and with a great sigh he turned and went quickly down the path leading to the gateway. It was all over. Alice as yet hardly realized her suffering, the pang of conflict with it was to come, but as she sat very quiet under the trees, the delicate antennae of the soul began to tell her it was near. John had more hope, for though he felt that a great silence and coldness had fallen over his life, he was an unconscious believer in sequences. He said to himself—"I will not despair. Very few events break off in an absolute way, and threads that are dropped, may be lifted again. She loves me yet. I love her. That we are to be parted forever, is an incredible thing: Destiny is reserving her best gifts, that is all—and I seem to have made mistakes—I have not understood a woman so proud and sensitive—I must think this thing fairly out—doubtless it is my fault. He was silent after this admission for a long time, but finally reached what he believed to be the first right step—

"I must go and see Jessie." Suddenly he remembered Steve, and he asked himself anxiously "what was the matter with Steve?—I must go and see Jessie."

CHAPTER IX.

Ambition and Nicholas Lloyd's Failure.

John was not in the fairest of tempers when he arrived at Jessie's home, and her appearance further irritated him. She had grown physically much handsomer since her marriage, and she dressed herself with consummate taste and effect, but she did not please her brother. There was the same air of insurgent dissatisfaction on her face that there is on the surface of the sea after a passing storm. Her mood explained Steve's mood, and both of them emphatically declared a wrong of some kind; so much so, that John's first remark was—

"What is the matter now, Jessie?"

"Oh, life is such a disappointment, John! Nothing turns out as it promises."

"Sometimes it turns out better, as it did between you and Steve. Who would have thought he could have furnished you such a lovely home? And what a becoming gown you have on. A remarkably lucky woman I call you."

"I don't know about that. When we are sure things are beyond our means, we do not long for them, any more than we do for Queen Victoria's jewels; but when we see the desire of our heart within our reach, and are prevented from taking it by an unreasonable man, then we are naturally indignant."

"Do you mean Steve? And in what does he prevent your happiness?"

"I want to go into the society Mrs. Stephen Lloyd ought to go into. I want Steve to do what his father wishes him to do. It is all well enough for a man to follow his own vagaries when he is unmarried, but after he has a wife, she ought to be consulted. Steve won't do a single thing I ask him to do."

"Then I am sure you ask very unreasonable things."

"I don't! I don't! I only ask the place he gave me. Fancy Nicholas Lloyd's only son living in a miserable little sixty-dollars-a month flat! We ought to have a house on the avenue, and a cottage at Newport,

"A LUCKY THING FOR HER," SAID JESSIE, SCORNFULLY.

and what is more, I mean to have them."

"Then you will have to have them without Steve. I can tell you that, you ungrateful, unreasonable woman! Do you prefer a fine house to your husband?"

"Nonsense! There is no use talking heroics to me, John. I want my husband in a proper house, that is all. What is the good of money, if you do not do yourself good with it?"

"Money! money! money! I wish I could get out of the sound of the word!"

"You cannot. Life runs to it. If love used to make the world go round, it is money that does it now. Steve ought to have hundreds of thousands of dollars; he might have them if he had a bit of sense, and then he could let me travel and dress and do as I want to do."

"You want hundreds of thousands of dollars to travel and dress and amuse yourself?"

"Yes, I do. I could spend millions comfortably. I want a town-house, a cottage at Newport, a pretty steam-yacht, fast horses, fine stables and carriages and a Parisian modiste."

"Did you tell Steve your ambitions before you married him?"

"My ambitions have grown. They were but scrubby little intentions when I married. Why should we not live as handsomely as Alice Lloyd does?"

"Alice has money of her own. Her mother is very rich. Her father is very rich. You know how poor we are, and how poor we have always been. Jessie, don't be a foolish woman, and throw away love for gold. It won't pay you. You will be very wretched."

"If Alice married you, she would be expected to share your poverty. Why then should not I expect to share Steve's riches?"

"Steve is poor. He resigned all right to his father's money, when he refused to assist his father in making and taking care of it. Nicholas Lloyd will leave him nothing; Steve does not expect a cent from him; more, he does not want a cent; more, he has no right to a cent."

"He has. He is Nicholas Lloyd's son."

"There is a right, far greater than birth—the right of obedience and duty. Nicholas Lloyd had the right to expect this duty and obedience in the precise way that seemed good to him. Steve, having come to man's estate and knowledge, had the right to render that duty, and expect the recompense for it; or he had the right to refuse the duty and resign its reward. Steve could not conscientiously do the duty his father asked; he declined to perform it, and he is much too honorable to expect results which he has refused to earn. That is the whole case, Jessie. Steve will never be a rich man through his father. Mrs. Lloyd may leave him a competence. I do not think she will do more. She has already discovered that he does not know the value of money."

"Indeed! Do you really acknowledge the value of money! I thought you were among the scorners?"

"I know that money is the grandest of powers. I know its value thoroughly. It is the mammon of righteousness, as well as of unrighteousness——"

"For goodness sake, John, don't preach." Then she suddenly stopped, for she heard her husband's step, and her face clouded, and she threw herself backward in her chair with an air of indifference to every earthly thing.

It pained John deeply to mark the change that had come over both husband and wife. There was no hurrying to meet each other, no kiss, no fond inquiries, no haste to bring refreshment and comfort. Jessie preserved her indolent attitude, and kept her eyes on the fine handkerchief, whose lace she plaited and unplaited in her fingers. Steve said only, "Well, Jessie, still in the blues?" and giving John his hand, he sat down by the open window. He looked like a man thoroughly out of temper with life and with all life's duties and belongings.

"John," he said, after a minute's silence, "I am thinking of the mountains—the mountains a long way off—the Rockies. What would I not give to hide myself in their cool solitudes to-day."

"Then why do you not go there, Steve?" asked Jessie, with a provoking and yet alluring nonchalance.

"You may ask that question once too often, Jessie," he answered.

She only laughed mirthfully, as i[t] covert threat amused her, and [h]n, anxious to turn the wretched conversation, said:

"Your sister will marry Lord Me[l]av I think, Steve. He has renewed his [a]er and all is now favorable."

"I am very sorry, John."

"A lucky thing for her," said J[e]ie "Steve, I intend to go to the wed[d]g You must manage that for me, at lea[st]

"I shall have nothing to do wit[h] he affair, Jessie. It is much against my [w]h As to the people who will be pr[e]n mother and Alice will decide that m[y] I shall not be there."

"I never saw such a family! You [is] ter would not come to your wedding now you are going to pay her back i[n] her own coin. That is your Christian [d] suppose."

"Christianity has nothing to do wi[th] Alice could not come to our weddin told you that before. I don't know Medway, and I don't want to know Alice and I understand one another."

"A good thing if you do. I defy [a]y one else to make rhyme or reason o[f] either of your actions."

"Can we have dinner, Jessie?"

"I suppose so. Ring for it. Sit d[o]n John."

"I will stay no longer, Jessie. sorry I came here." He arose angrily clasping Steve's hand, went away wi[th] a word to his foolish sister, thoug[h] heard her crying hysterically befor[e] reached the outer door.

It seemed, then, as if Love was [in] whether it was successful or unsucces[s] and if so, was it not better to get hi[s] appointment before marriage? He f[elt] his own trouble in Steve's, which se[em]d so much more unnatural; and he f[ou]nd himself, at the close of every trai[n] thought, mentally ejaculating, "Poor S[te]ve Poor Steve!"

He did not know what good cause re[al] was for his pity. In the few months [th]at had elapsed since Steve's marriage [Je]sie's desires had grown with the [pr]odigious celerity that attends the inc[re]se of whatever is bad. Indeed, the knowledge of Steve's parentage had the dropping of the evil seed. It la[y] seen during the first joy of their nup[ti]als but it was full of vitality, and ste[al]thily pushing its way to a more active e[xi]stence. Before the honeymoon was [ov]er she was contemptuous of all her p[re]sent surroundings, because her imagin[ati]on had already furnished far more spl[en]did habitations. She was well aware these dreams depended for realizatio[n] Steve's submission to his father's wil[l] plans, and she was determined tha[t he] should submit. She introduced the [sub]ject continually. All their confidence[s] conversations ended in it. There [was] never a meal eaten that it did not [ha]ve for in some form it was present, eith[er] discussion or for silent dissatisfaction [in] Steve complained of weariness, he [was] told to take his proper place and work [in] he spoke of the sorrows of the poor [fa]milies he visited, he only introduced ano[th]er phase of the daily quarrel; indeed, [th]ere was scarcely a circumstance of life [or] was not a text from which to preach [th]e same sermon.

Had Steve been an ordinary man, [his] persistence of attack might have [be]ceeded, but he was not an ordinary [ma]n. Had he been cast in the common [mo]ld he would never have closed his ledger [an]d given up his fine financial prospects [in] order to live the life of simple freedom [he] desired to live. Jessie might have un[der]stood from his antecedents, that her [hu]sband had a will equal to her own, [an]d that in any contest about a point so v[it]al she would not find him an easy conq[ue]ror But she had that womanly habit of m[in]d that sees only one side of a question, [an]d the still more womanly habit, of conv[er]ting all her forces into one form of att[ac]k. Jessie saw clearly the social position [sh]e desired to occupy; she understood [th]at it must come through Steve's complia[nce], and all her powers were used to force [hi]s compliance. He had been complacent [on] all subjects but this one; here she f[ou]nd all the sweet strategems that love [em]ploys to compass its desires useless, [an]d she finally abandoned them and beg[an] a course of nagging sarcasms, sullen diss[at]isfying, or miserable complaining, that w[ou]ld have brought any man of vague chara[ct]er to what she considered a reasonable [co]mission. *(To be Continued.)*

DEATH CONQUERED.

The Promise of an Endless Life, Surviving Death, and Affording New Means of Development.

In considering the subject appointed by the Christian Endeavor Committee for the day: "Different kinds of Death and the Conquest of Them," we approach a subject in which every ... being has an interest. The path ... mortal treads, whether he be rich or ... cultivated or ignorant, happy or mis... leads to this one end. Standing ... him, near or distant, but unavoid... the enemy which remorselessly ... every tie which unites him to this ... The blow must fall upon him as ... fallen on all who have gone before ... and whether he is ready to die or ... whether his work be finished or un... he must quit when the summons ... But can life go on afterwards? ... is the question which has per... philosophers from the beginning. ... look upon the remains of our ... ones as they lie insensible in the ... we are sure that the life with ... we have been in contact will ... be renewed. Whatever associa... may have with them in future ... under new conditions. No ar... is needed to prove that if man ... mortal, his immortality does not ... to the body. Death is the end ... But cannot life continue after ... dy is dead? Is the body essential ... continuance of life? If life is ... ued, it must be a life without a ... or a life in a new body. It is the ... hope that Paul holds out to us in ... fifteenth chapter of his first letter to ... Corinthians, the last nine verses of ... are associated with the Topic. ... bids us hope that God will give us ... body, and to every seed its own ... We infer from this, that the ... abitation will be specially adapted ... uses of its inmates and will be ... riate to the stage of development ... ul has attained. It is a mystery, ... Apostle admits, but it is conceiv... that God may give such a body to ... embodied spirit. The idea is ... suggestion and it gives new mean... much of our present life.

The whole realm beyond the grave is ... pletely hidden from us, and so ... are the intimations that the Bible ... about it, that conjecture is neces... based on the analogies our pres... affords. Many of them are en... ging. We can conceive of a ... uance of life even here. We can ... ne an artist delighting in the ... y of nature, and rejoicing in paint... on canvas the mountains, forests, ... and sky as they present themselves ... varying conditions of light and ... er. If blindness fell upon such a ... he would be dead to all scenes ex... about him, but the artistic soul ... not be dead. The picture that ... in his mind before it was on his ... would be in his mind still, and ... pictures would come there which his ... had no power to portray. The ... who cannot read is dead to the ... world of literature, but teach him ... and he lives in it. The man who ... nothing about music is dead to ... calm of sweet sounds, but when he ... tructed, he appreciates the harmony. ... man who lives for sensual delight, ... like the animal, has no pleasures but ... of sense, is dead to the beauty of ... ess and the joys of the Christ-life. ... let the Holy Spirit renew his heart, ... the man lives in a spiritual sense. ... is conquered. May it not be that ... the death of the body the soul will ... arly have new facilities and new ... s and instruments of expression? ... we may be now arranging and pre... for a life of indefinite duration ... conditions peculiarly favorable for ... er development. The very mischief ... death does in laying the body in the ... may be emancipation. It may open ... ate to a wider, fuller life. The soul ... has received life from Christ may ... go on expanding in the direction it ... aken here, and may continue its path ... enward unimpeded by the weight of ... ical proclivities which cripple its pro... in this life. It doth not yet appear ... we shall be, but faith bids us trust.

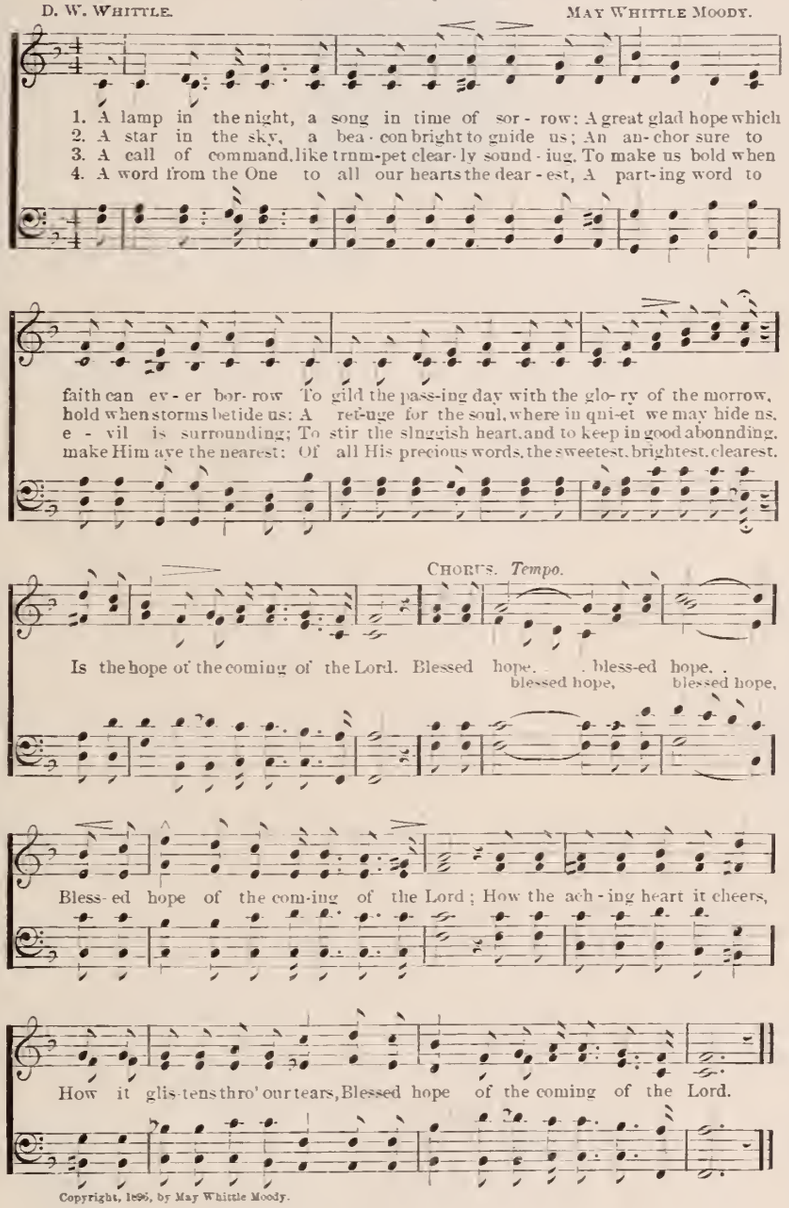
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

The Hope of the Coming of the Lord.

"Looking for that blessed hope."—Titus 2: 13.

D. W. WHITTLE. MAY WHITTLE MOODY.



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From the new book "SACRED SONGS NO. 1" By per. of The Biglow & Main Co.

EVERY YEAR.

You are growing old, they tell us
Every year;
You are more alone, they tell us
Every year;
You can win no new affection,
You have only recollection,
Deeper sorrow and dejection,
Every year.

There come new cares and sorrows
Every year;
Darker days and darker sorrows
Every year;
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us,
Every year.

But the truer life draws nigher
Every year;
And its Morning Star climbs higher
Every year;
Earth's hold on us grows slighter,
And the Dawn Immortal brighter
Every year.

—GEN. ALBERT PIKE.

SAVE THAT SOUL.

Some father's boy, who left the peaceful harbor of his childhood's home,
To brave the perils of the sea, and sport with waves and flying foam,
Had made sad shipwreck of his life, and now is stranded on a shoal,
O, save that boy for God and heaven; save that never-dying soul.

Some mother's darling, in the springtime of her life's bright fragrant bloom,
Put out to sea in waters under which there lurked the rocks of doom;
And now her wretched soul is breaking on the reefs of sin and shame,
O, save that girl for God and heaven; save that soul in Jesus' name.

Away from father's home and watchcare; far from mother's counsel true,
A host of precious youths are drifting into perils hid from view,
O, warn them what they hazard with no compass, pilot safe, or chart,
O, save those souls for God and heaven; save by every sacred art.

Noank, Conn. —W. C. MARTIN.

ARMAGEDDON.

The Future Conflict of the Nations Identified in Prophecy and its Issue Described.

BY REV. CAPEL MOLYNEUX.

THE battle of Armageddon is closely connected with Israel's future history: so much so as to institute the climax of the period emphatically described as the time of Jacob's trouble. The battle is plainly predicted in several passages of Scripture, notably Ezekiel 38: 14, 15; Jer. 4: 6, 7; Joel 3, and Zech. 14. A difficulty, however, is felt by some in distinguishing between this battle and others made mention of in Scripture. For instance, a battle or siege is predicted in Luke 21: 20. Again, another battle is predicted in Rev. 20: 8, 9, to occur at the close of the Millennium. And there is the battle in Rev. 16. Now, the battle predicted in Luke, is certainly the siege of Jerusalem under Titus, and cannot be confounded with that to occur at the close of the Millennium, foretold in Rev. 20; the distinction between these is perfectly evident. But the question is, whether the battle foretold in Rev. 16, is not identical with one or other of these, or whether it is distinct from and unconnected with both.

At the siege under Titus he was completely victorious, and Israel completely vanquished and dispersed, even to the present day: while at Armageddon, on the contrary, while the enemy of Israel may conquer for the moment (as appears from Zech. 14: 2), yet shall it be only for a moment, the Lord quickly appears to fight for Israel, and the enemy then is utterly destroyed. Nothing can be more decisive or absolute than the distinction. In one case the interposition of the Lord, in a providential form, is wholly against Israel: in the other the interposition of the Lord, in a personal form, is wholly in Israel's favor—to confound these is manifestly impossible. This, surely, is enough to distinguish between these sieges. Clearly, then, this battle of Armageddon is quite distinct from that in Rev. 20, as much so as it is in Luke 21.

The particular moment of time, too, when Armageddon is predicted to occur, is very remarkable, as contrasted with both these other battles. Unlike the siege under Titus, it occurs, not at the beginning but at the end of Israel's tribulation: while unlike the siege in Rev. 20, it occurs, not at the end but at the beginning of the Millennial age. It occurs, in short, just between the other two, and at that particular point of time when Israel's troubles closes, and the time of blessedness is about to begin.

In regard to this battle it must be further noticed, that it is, when fully viewed, divisible into two parts, or acts. The first relates to the assault of Antichrist and the nations, on Israel at Jerusalem: the second to the assault of Christ, and the host of heaven conquering Antichrist and the nations. These parts or acts, essentially distinct as they are, are often confounded, and great perplexity and error in the interpretation of prophecy is the result though, indeed, such confusion is not greatly to be wondered at, in view of the prophetic figures.

Again, God has another object in the battle, even in reference to the nations who shall be gathered together and engaged therein. It is designed for their final destruction, as well as primarily for the chastisement and judgment of Israel.

The immediate results of the battle will, of course, precisely accord with God's purposes in permitting the battle, the results will show the fulfilment of those purposes, and will therefore be:

First: A terrible destruction of many of Israel in the city and in the land, even two-thirds of the whole. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein." (Zech. 13: 8.)

Secondly: The deep humiliation, repentance, and purification of the remnant of the "one-third" who are spared and brought through the fire: and who receive the Lord at his coming with joy and gladness, and are subsequently commissioned to go forth and proclaim his name and glory to the isles and nations afar off. (Isaiah 66.)

CHAMPION SUNDAY SCHOLARS.

The Records Still Coming In—One Aged Pupil Who Claims Sixty-five Years of Attendance—How the Contest Progresses.

EVERY week brings new and interesting developments in the Sunday School Championship Contest. Some of the records that are produced are indeed astonishing, and must be as much of a surprise to pastors and superintendents as to anybody. The friendly competition continues to arouse interest in every part of the United States, and some of the letters received tell us of records of many years of faithful attendance, which are the more wonderful when we bring to mind the obstacles that must have been overcome and the storms battled against to keep them perfect.

HATTIE L. TAYLOR.

Mr. George H. Glasgow, of Rochester, N. Y., (whose photograph was published in these columns several weeks ago), has an interesting history. He is a leading contestant for the championship honors. He commenced his regular attendance in the infant department of the Central Presbyterian Sunday School of Rochester, N. Y., January 1, 1867, and up to February 1, 1897, has the magnificent record of thirty years—1560 consecutive attendances—without a break. In 1872, Mr. Glasgow visited England, being gone ten weeks, and knowing the importance of keeping his record intact, he attended a Bible class on the steamer, both going and returning, and went to Sabbath School while in England. The faithfulness of this scholar has been fully appreciated by his Sunday School companions, who have at different times presented him with handsome testimonials.

A very interesting record is that of Miss Sallie Benton, of the First M. E. Sunday School, Peoria, Ill., who has attended Sunday School for thirty-three years from 1863 to February 1, 1897, with only two absences. Her record is the more remarkable because of constant illness, it being necessary on many Sabbaths to carry her to and from the church.

J. SEYMOUR SNEDEKER.
PERFECT 7 YEARS 11 WEEKS.

K. D. Beebe, Spring Mills, N. Y., has been absent from Sunday School but once in fifteen years. Everett Schaufele, Newark, N. J., has attended the First Reformed S. S. for seven years and eleven weeks without a miss. Sophie McEwen, Hublersburg, Pa., has attended the Hublersburg U. S. S. for fifty-four years, missing only a few Sabbaths. Miss Laura Davie, New Dorp, S. I., has attended the New Dorp Moravian S. S. for five years and fourteen weeks, up to March 21, 1897.

Mr. George Taylor, Washington, Ky., writes: "I wish to tell you of a little girl who went to Sunday School when she was five years old, for the whole year; sometimes she was so sick that she had to be carried, and leaned on her teacher while there. She would under no consideration miss attending. Her name is Hattie L. Taylor."

A very remarkable family record comes from Fall River, Mass. Miss Mary E. Slinn began her Sunday School attendance when she was three years of age, and has not been absent a single Sabbath for seventeen years and twenty-three weeks. Her sister, Miss Lavinia Slinn, has a record of twelve years without a miss, and a brother, Joseph K. Slinn, has eleven years perfect attendance to his credit. Photographs of these pupils were recently published in THE CHRISTIAN HERALD. As a testimonial of appreciation of their faithful attendance, a Bible was presented to the sisters in 1890, with the following verse inscribed upon the fly-leaf:

"E'en as thou hast long been faithful,
Strive to ever faithful prove;
Love thy God and love thy neighbor,
In the path of duty move.
Never absent from thy place,
Ne'er found wanting in God's grace."

MISS SALLIE BENTON.

This letter tells of a remarkable Sunday School record:

Granite, Md. Mrs. Sarah Spicer has been a continuous member of the Granite Presbyterian S. S. for 65 years, making a total of 3120 Sundays. She has also been an active member of said church, and is now 76 years of age. Until better informed we claim the Championship. ANDREW M. KIRKPATRICK, Sup't.

We have written to inquire further as to this record, which, if fully authenticated, would seem to eclipse all others. There should be a very interesting story connected with Mrs. Spicer's Sunday School experience.

Miss Florence Bitzer has a record of uninterrupted attendance for a period of eight years at St. Matthew's Lutheran S. S., of Schuylkill Haven, Pa.

Miss Theresa L. Scott has been an attendant of the First Presbyterian Church S. S. for nine years with only one absence.

On this page we give the new entries for the week. The entries in the present contest will close on June 1st.

MALE CANDIDATES.—New Entries.

Scholars.	Sunday School.	Teacher or Superintendent.	Period of Attendance. Years.	Weeks.	Total Attendances.
Jas. Leonard,	Pres. Memorial S. S., Lancaster, Pa.,	E. R. Garvin, Supt.,	15	30	810
Chas. Kempf,	Pres. Memorial S. S., Lancaster, Pa.,	E. R. Garvin, Supt.,	6	17	329
Walter Shertz,	Pres. Memorial S. S., Lancaster, Pa.,	E. R. Garvin, Supt.,	5	5	265
Allen Brinkman,	Pres. Memorial S. S., Lancaster, Pa.,	E. R. Garvin, Supt.,	5	3	263

FEMALE CANDIDATES.—New Entries.

Mrs. Sarah Spicer,	Granite Pres. S. S., Granite, Md.,	A. M. Kirkpatrick, Sup.,	65	..	3120
Jennie G. Moseley,	1st Parish Unit. S.S., Dorchester, Ms.,	G. W. Fox, Ass't Supt.,	12	28	652
Florence Bitzer,	St. Matt. Luth S.S., Schuylkill H'n, Pa.,	Miss Diebert, Teacher,	8	..	416
Margaret Grosz,	Throop Ave. Mission, Brooklyn,	D. R. James, Supt.,	7	6	370
Sadie Glazier,	Pres. Memorial S. S., Lancaster, Pa.,	E. R. Garvin, Supt.,	7	4	368
Mrs. C. C. Mullin,	Trinity Luth. S.S., Mechanicsburg, Pa.,	J. J. Brehm, Supt.,	6	38	350
Nellie Hill,	Mt. Vernon Bapt. S.S., Mt. Vernon, Tex.,	H. H. Weaver, Supt.,	6	26	338
Katie Grosz,	Throop Ave. Mission, Brooklyn,	D. R. James, Supt.,	5	30	290
Maggie Gensemer,	Pres. Memorial S. S., Lancaster, Pa.,	E. R. Garvin, Supt.,	5	27	287
Laurie Davie,	New Dorp Mor. S.S., New Dorp, S. I.	M. Frech, Teacher,	5	8	268
Lottie Hege,	Pres. Memorial S. S., Lancaster, Pa.,	E. R. Garvin, Supt.,	5	8	268
Esther Elliott,	Pres. Memorial S. S., Lancaster, Pa.,	E. R. Garvin, Supt.,	5	5	265

Pompeii's Silent Palaces.

A writer in the London *Christian* gives this description of a recent visit to the Pompeian ruins: The solemn silence of miles of streets, erst so full of life, the roofless houses now so desolate, with grass o'ergrown, the partly obliterated frescoes and mosaics of exquisite design of workmanship, remnants of a departed glory, forming a link between the old world and the new—all these inspired the beholder with unspeakable awe. What, indeed, could be more tragic than the petrified bodies found in the positions in which they were overwhelmed; or more realistic than the ruts made in the paving-stones by hurrying chariot-wheels; and the hollows worn at the fountain by the hands of many, while leaning there to quench their thirst; or more pathetic than the marble bust of a councillor standing intact in his own well-appointed vestibule? With sorrowful wonder we turned up this street and that, visited the baths, the theatre, the Street of the Tombs, and last of all, the museum. The latest excavation, completed eight months ago, revealed the finest of all houses as yet laid bare. In the garden-court, around which the house is built, are beautiful fountains and statuettes of marble (than which no finer are to be found in Europe), the whole having been in some measure restored, and the garden planted, to reproduce, as far as possible, its original appearance. At every turn one met evidence of high civilization, which suggested how little, in the last 2,000 years, the world has advanced in either its arts or ingenuities.

Evangelism on the Border.

Any reader of this journal who is willing to be instrumental in assisting the evangelistic work on our southern border (fully described in our issue of March 10, page 186), can do so by addressing E. P. Bancroft, Secretary A. S. S. U., New York. It is proposed to put in the field a Mexican convert as assistant to the present missionary, Mr. W. H. Gill.

A Painful Humor

On the Ankle Spread to the Knee and Developed into Boils -- No Trouble Since Taking Hood's.

"I was troubled with a disagreeable itching on one of my ankles. In time it developed into boils of which I had five or six at a time The humor spread from my ankle to my knee and was very painful. It baffled the skill of physicians. For weeks I could not bear my weight on this foot. An abscess formed and was lanced and the humor broke out on my other ankle and threatened to repeat my former experience Hood's Sarsaparilla attracted my attention and I began taking it. In six weeks I was better, and began to hope for a permanent cure. I took Hood's Sarsaparilla six months and was entirely cured. I have had no trouble with humor since that time." MRS. M. B. MACINTOSH, Barrington, Illinois. Remember,

Hood's Sarsaparilla

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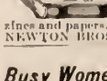

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CHOSEN OF CHRIST.

Election and divine sovereignty are subjects that formerly occupied much more of the attention of Christians than they now do. Whether the soul in coming to Christ exercised free will and came to him own volition, or whether it was of him before the foundation of orld, and having been elected and pted to salvation, came to him ro h the influence of the Holy Spirit and to it in a special manner—were ons that were once argued in every ply of Christians and were settled satisfaction of each side according own view. Like the famous shield as gold on one side and silver on her, these questions provoked dis- which could not be rightly decided sons who looked at them in one only. More practical are the ques- which are now prominent in the ts of Christian people as we learn the passage associated with the (John 15: 1-16.) Christ's choice in- fruit-bearing; he has chosen his for that definite purpose, and he the solemn warning even to those re branches of the Vine, that the which bears no fruit will be taken It is therefore a matter of more ur- consideration if we are fulfilling the e for which Christ chooses his peo- an whether we are chosen of Christ. atter is known only to him, but rmer involves personal effort and sibility. The chosen of Christ are in the world: they are seeking to Christ known to men: they are so that the world shall see how a thing Christianity is; they are all their knowledge and tact and o win souls for Christ; they are om self-seeking, from self-love, from on, from resentment, malice and vin- ness and are striving by all means orporate Christ's principles in their Such souls are without doubt chosen Christ. As we know that a tree which much fine fruit is planted in good il and well watered, so we know by the a good man that he is in contact the Source of Life, and that he is one chosen of Christ. The fruits of the Spi are unmistakable, and do not grow fr the soul in its natural state. The om which they spring must belong o Christ and have been chosen by him.

OUR CHILDREN'S HOME

At nt-Lawn, Nyack-on-the-Hudson, N. Y.
(ducted under the auspices of The Christian Herald.)

GIVES over 2,000 neglected "Slum Children" a ten days' outing every summer. Over 200 beds, chapel, la room, dining-hall, school-room, baths, w and 70 acres of grounds. Matron and sta of caretakers and medical attendant. Re lar religious services held.

2 o tenement children received, sheltered, fe taught, and (in many instances) clad at Nt-Lawn last summer at an average cost of $ per head, including transportation.

is beautiful Charity costs annually be- twe $7,000 and $8,000 for its support. Six ays for a ten days' mid-summer out- ngpr three children.

e following contributions have been rec ved by THE CHRISTIAN HERALD for our hildren's Home:

Pr ack'd	$205.50
Mr I R Mead	2 00
Ina uch, Lincklaen	50
Jar Hope	20 00
Mr emsen Rushmore	2 00
M M Wright	50
To	$230.50

contributions for the work will be ac owledged in these columns.

An Asthma Cure at Last.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant found in the Congo river, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

The benefit to be derived from a good medicine in early spring is undoubted. Something must be done to purify the blood, overcome that tired feeling and give strength. Take Hood's Sarsaparilla.

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "Dr. Lawn's Bronchial Troches" have remarkable curative properties. Sold only in boxes.

THE BOWERY MISSION

and Young Men's Home.
Located at 105 Bowery, New York City.
(Conducted under the auspices of The Christian Herald.)

ONE hundred and fifty beds. Restaurant, and Free Dispensary. Free Kindergarten, daily from 9 to 12 A.M. Girls' Sewing Classes, Mondays and Wednesdays 3.30 P.M.; Women's Tea and Gospel Service, Saturday 2 P.M.; Gospel Meetings every evening in the year; Sunday Services, 10 A.M. and 8 P.M.

Recapitulation of last Annual Statement.

Gospel Meetings Held	169
Men Professed Conversion	3,671
Men and Boys Sheltered in Lodging House	40,768
Meals Served in Restaurant	588,321
Patients Treated in Free Dispensary (Opened Aug. 20, 1895)	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Prev. ack'd	$336.80
Mrs A M Hall	1 00
M G, N Y C	1 00
W Woodside	2 00
Ida, I H N, Lincklaen	50
Sympathetic Yankee and friend, Tapleyville	2 00
Mrs S Officer	1 00
Mrs J Gamblin	2 50
Reader, Platteville	1 00
Zella	25
Total	$348.05

All contributions for the Bowery Mission will be acknowledged in these columns.

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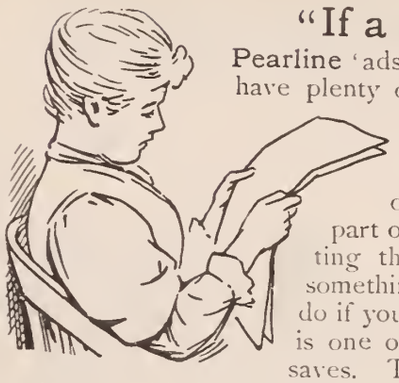

"If a woman reads Pearline 'ads,' and acts upon them, she'll have plenty of time to read everything else in the paper." That is what a woman writes to us, and she's a woman who ought to know. How large a part of your time is spent in getting things clean? Haven't you something better that you'd like to do if you had the time for it? Time is one of the things that Pearline saves. To hurry up housework and make every kind of washing and cleaning quick and easy, use Pearline. 341

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Pickle Casters	1.20 to 2.54
Fern Dishes	1.98
Cake Baskets	2.67 to 2.94
Berry Dishes	2.67 to 3.20
Crumb Tray and Scraper,	2.54
Baking Dishes	3.48

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Teaspoons	59c ½ doz.
Tablespoons	1.49 ½ doz.
Dessert Forks	1.18 ½ doz.
Table Forks	1.49 ½ doz.
Sugar Shells	25c each.
Engraved Tea Sets of four pieces	10.54

Dinner Knives.

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FREE! To convince you, we will send, for stamp, samples of the CLINTON, also our SOVRAN pin and a pretty colored booklet for the children.
THE OAKVILLE CO., - - Waterbury, Conn.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

Spring Bonnets and Dead Birds.

OF course, no woman or girl is expected to be indifferent to her bonnet. A bonnet or a hat has a great deal to do with our looks, and it is a great trial to have to wear an unbecoming one, in which you know you resemble a frump. At the same time, one must endeavor to exercise one's own common sense in the choice of headgear, not accepting the thing that is stylish, the thing that is the fashion, unless it perfectly suits your complexion, your color of hair, and the limits of your purse.

There is one subject which has occupied my thoughts very much of late, and as it has to do with our new bonnets, I present it to you. Among my motherly and grandmotherly friends there are those who can remember when Christian women made a point of being very plain in their dress, and when they eschewed feathers and flowers in their hats as inventions of the evil one.

It was then thought that asceticism had a virtue of its own, and that our dress should be a garb of humility. I visited some years ago a friend whose home was near a Dunkard settlement, and there the good women of that religious faith took their stand on sleeves. No sleeves of theirs could have two seams. One was sufficient. Among my dear friends the Mount Lebanon Shakers there are beautiful and serene-looking women whom the bonnet question does not affect; they have one unvarying fashion, and their dress is a thing settled for them, and not open to criticism from the outside. But if these people of plain sects and plain dress would speak freely, they would doubtless explain to us, that temptations of some other kind befall them in their daily walk and conversation. We all have our battles to fight with the world, the flesh, and the devil, if not in one way, then in another.

To revert to the hats—our hats. Let us join the great host of thoughtful and compassionate women, who refuse to wear birds as ornaments. The poor dead birds! In groves denuded by ravaging insects, in empty nests, in heaps of gay feathers and broken wings, in songs forever hushed, in tribes of birds almost gone from the earth, there is a loud wailing protest against the barbarity of fair women, who are willing to be decorated at this great cost.

I do not mean to say that girls and women intend to be wantonly cruel when they allow the milliners to fasten birds' wings and birds' breasts and aigrets on their hats. In this busy world

> Evil is wrought by want of thought,
> As well as by want of heart.

They simply do not know that the demand for dead birds to trim women's hats has created an industry which stops at no cruelty which takes advantage of the mother bird's fidelity to her young, to pluck the feathers from her poor head, leaving her maimed and bleeding and sometimes dying, that it goes so far as to blind a bird and put him on a bough smeared with bird-lime, where his cries allure his companions to their doom; that it has already robbed our groves of one of their chief charms, and bids fair to rob us altogether of some of our feathered warblers. Such an industry has heathish elements, and we women cannot permit it to thrive under our patronage and encouragement.

What can we do? Each of us can say and keep to it "As for me and my daughters, we will not go on wearing dead birds!"

Then, each of us can talk the matter up wherever she goes. When we are full of a matter, up to the boiling point, don't we talk about it? Don't we mention it when we are making a call? Don't we put something about it in our letters? Don't we sign petitions to the legislature? Don't we show our colors? Oh, there is no trouble about women having their own way once they are stirred up and enthusiastic.

It is apathy, indifference, *laissez-faire* that make great and small sins, if there are small sins, so triumphant on this old earth.

The school-girl can help the crusade against the slaughter of birds for millinery, by taking a pledge with her to school, and persuading her friends to sign it. The girls will not need coaxing, and each girl will start out as a missionary in the cause. You need not be afraid, once the children and young people take hold of it, but that the reform will go on to prosperous and unequivocal results.

How shall we trim our hats? Dear ladies, are there not ribbons of silken sheen and rainbow colors, and is there not lace, and are there not flowers which would almost cheat the bees, and jet, and spangles and tinsel, and ostrich plumes and cock's feathers if you yearn for them, which are gathered painlessly and at no expense to the bird.

A dainty spring bonnet needs no aid from cruel spoliation of the nest. Let the tocsin sound, and the word go forth, far and wide, let us who wear hats, wear what we choose, and not what we loathe and condemn and inwardly disapprove.

In all this talk I am keeping in mind that it is praiseworthy in a woman to look as attractive and as sweet and winsome as she can.

We do not wish to be frights, or guys, or in any marked way to differ from the usual fashions! But we do intend to preserve and assert our independence in a matter which has aroused very general comment, which more or less provokes censure and which insensibly brutalizes us, in leading us to condone cruelty and in persuading us to accept adornment at the cost of suffering and probable extermination to our dear little brothers of the air. The song-birds, orioles, robins, catbirds, wrens, thrushes and swallows and sparrows, birds beloved, we who are mothers and daughters are hereafter going to protect from the marauders and assassins.

MARGARET E. SANGSTER.

"Pearl top" is nothing.
"Pearl glass" is nothing.
"Index to Chimneys" is nothing.
"Macbeth" with the shape we make for your lamp is all.
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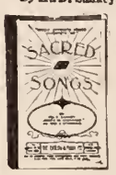

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This New Shirt Waist

To Every Lady.

HOW many words can you form from the letters in the word "METROPOLITAN"? Use each letter as often as desired, but no letter more times than it appears in "METROPOLITAN." Verbs, proper names, adverbs, nouns, adjectives, plurals, are all barred. Words spelled alike, but having different meanings count as one word. Use any standard dictionary. All legitimate English words count. *Proper names, prefixes, suffixes, obsolete and foreign words do not count.* Work it out as follows: Pole, man, metal, etc.

Our Offer.—We will pay $100 for the best list, $50 for the second largest, $25 for the third largest, $5 each for the next five, $3 each for the next ten, $1 each for the next twenty-five. That is to say, we will divide among forty-three contestants the aggregate sum of $300, according to merit. Do you think you could be one of the forty-three? Try it.

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Our Extra Inducement.—Every person sending 25 cents and a list of 15 words or more, will, in addition to a three months' subscription, receive by return mail a pattern of this stylish shirt waist waist No. 7009 (illustrated above), in any size from 32 to 40 bust.

Our Aim.—The present monthly circulation of MODES exceeds 150,000. We aim to make it 200,000.

This contest will close May 15th next. The names of successful spellers may be published in July issue of MODES, mailed June 15th, but SEND YOUR LIST AT ONCE. For our responsibility we refer you to any Mercantile Agency. Address

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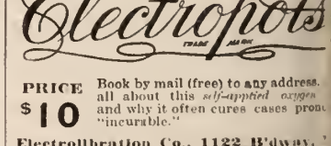

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This grand set of 8 Everblooming Tea Roses are large strong plants and will bloom this summer. Sent postpaid for 25c. Safe arrival guaranteed. The following are the varieties in the Gem Collection:
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8 Fuchsias. Loveliest varieties, single and double,	25c	8 Roses. Everblooming, Teas, Hardy and Climbers	
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Mre Armenian Massacres.

A was foreshadowed in a recent issue of THE CHRISTIAN HERALD. the Cretan troubles have been the as of stirring up dangerous agitation . atolia, and the Turks have seized e casion as a pretext to renew their ta s upon the helpless Armenians. At e vn of Tokat. in the Sivas district. a g ul massacre took place. in which ve hundred Armenians were killed. T e vere attacked by the Turks while at u . and cruelly slaughtered. For five u the attack continued, and many rm ian houses and shops were looted ri the excitement. In consequence a evere remonstrance by the British l ssador at Constantinople. the Sultan ed the dismissal and arrest of the k officials and the appointment of a e l Commission to try them.

T latest outrage has naturally caused nd l consternation among the Arme- n and it is feared that other massa- s ill follow.

C tributions for the Armenian Aid d rphan Rescue work during the week e knowledged below:

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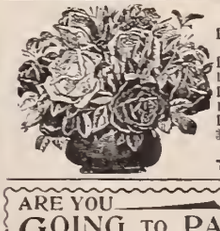

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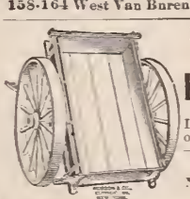

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AND SIGNS OF OUR TIMES

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EASTER NUMBER

WHENCE LAZARUS ARISE

QUESTIONS AND ANSWERS.

J. A. W., Mt. Hamill, Ia. 1. What is the Bowery? 2. Is it wrong for Christians to attend county agricultural fairs, where there is horse-racing? 3. Is it wrong for a minister to spend days in the game of foot-ball when he has to go a distance to engage in them?

1. It is a leading East-side thoroughfare in New York City, full of cheap stores and tenements, and long celebrated as the resort of the vicious and the criminal classes. 2. No real Christian will patronize horse-racing. 3. A minister may enjoy exercise in moderation, but it is well to remember, even though there may be nothing wrong in certain kinds of recreation in themselves, that such an one cannot afford to forget that there is a dignity and respect connected with his calling which may easily be sacrificed by such a course as you describe. It would certainly impair a pastor's usefulness, if it did not destroy his spiritual influence altogether.

F. E. P., Holly, N. Y. Which is doing the more good to help India, America or England?

Both countries are doing all they can. The relief movement began earlier in England, as was to have been expected, but our own people are now doing magnificently, as usual.

Olympic, Tenn. 1. If a Christian has given up dancing, card-playing and like amusements, is it wrong to indulge, once in awhile among select and intimate friends? 2. When men are obliged to work all the Sabbath-day to accommodate Christians, and non-Christians, and have themselves no opportunity of getting to church—if they are not connected, is not the Christian who helps to employ them partly responsible? I refer to the cars.

1. We do not think he is justified, at any time, in disregarding the voice of conscience. The amusements you enumerate are a distinct hindrance to spiritual growth. They have been a step to ruin for thousands, and never helped one. 2. Of course they are partly responsible. The best thing to do is to seek other employment where the objection does not exist.

Chas. G. R., Bullock, N. C. Was Paul a Jew or a Gentile?

He was of Jewish descent, of the tribe of Benjamin (see Phil. 3: 5), and inherited from his father the rights of Roman citizenship.

A reader, Mr. E. J. Roberts, Augusta, Me., sends us the following Biblical arraignment of spiritualism, which will interest many who have written us on the subject:

Lev. 20: 27; 19: 31 clearly show that the Lord forbids his people to follow after familiar spirits. At the end of forty years Moses again warns the people against spiritualism in all its forms. Deut. 18:10, 13. One of the Kings of Israel did practice it and it provoked the Lord. II. Chron. 33: 6. Micah, the prophet, bore a message against this evil. Micah 5: 12. Also the prophet Isaiah. Isa. 19: 3. Isaiah condemned astrology in toto. Isa. 47: 12, 13. Acts 8: 9, 10 mentions a sorcerer who was thought to be the power of God, but in fact proved to be a power of Satan. A similar case is reported in Acts 13: 9, 10.

E. G. H., Ironton, O. What other gift was with the township of land in Florida, given to Marquis de Lafayette by the Congress of 1824 on his visit to the United States.

Congress voted him $200,000 and the Florida township.

Susie F. Quick, Lake City, Mich., writes:

Last year the fleets of Europe lay in the Bosphorus and yet the butchering went on. Is Europe afraid of offending the Turks? Or does she value her opium trade more than the lives of Christians? God himself has said, "Whoso sheddeth man's blood by man shall his blood be shed." And what right have the nations of the earth to disregard the Divine command? What right have they to enter into a treaty that will shield the Turks, while they allow the murderous work to go on unchecked? Will not God avenge himself on those nations who are so derelict in duty? We women of America only wish the Monroe Doctrine did not restrain our government from sending an army to aid in the full overthrow of Turkish rule.

Subscriber, Middletown, Conn. Will you answer through the columns of the MAIL BAG where I can find "He is not rich who lays up much, but he who lays out much. And verily to lay out lavishly for God in this life is to lay up abundant treasure in the life to come?"

Some of our readers may possibly be able to furnish the information needed.

Here is a letter which carries with it an inspiration to all who have a spark of sympathy in their breasts for suffering India. It is from Rev. Thos. Marshall, D.D., Field Secretary of the Presbyterian Board of Foreign Missions, a man whose whole life has been described as "a romance of Christian modesty and moral heroism":

"Chicago, Ill., March 25, 1897. I wish to contribute to the Famine Fund for the India sufferers. Herewith I send you my check for five dollars. I wish I could send more, for I have been in that country and can easily judge of the distress of men, women and helpless little children, who are dying for the lack of bread, of which we have such an abundance, and too often eat and waste without a thought or a care for those who are dying for the lack of that which we could give, and be the richer for the giving. May God have mercy upon the suffering and cause that these afflictions and sorrows may redound to the glory of his name by opening still wider the door of the Gospel of his Son, our Saviour."

W. P. D., Blue Springs, Miss. 1. What was the Copernician system? 2. Is it right for a Christian boy to play baseball? 3. Where can I get a good Bible Dictionary? Who was Queen Victoria's husband?

1. The system of astronomy taught by Nicolaus Copernicus of Prussia in the sixteenth century, the essential feature being expounded in his book called "The Revelation of the Celestial Orbs," upon which he labored 21 years. 2. Yes. 3. Write to any good publisher. 4. Prince Albert of Saxe Coburg and Gotha.

J. R. Bowerman, Honeoye Falls, N. Y., writes:

Would there be any way of forwarding food to the perishing people of India such as different kinds of grain and vegetables if they were donated for that purpose? It would seem that quite an amount might be collected in grains, salt meat, etc. Could it be conveyed to them free of charge?

The only available contribution of food for India could be in the form of old corn. Meat and perishable vegetables are out of the question. No Hindoo eats meat. See whether a car of corn, in sacks, cannot be gathered in your neighborhood, each person giving what he can.

Subscriber, Toronto, Can. When a husband does not seem to have any inclination to join in at family worship, is it proper for the wife who is anxious that her young children should be led to Christ, to lead while the husband and father is engaged in reading the newspaper and smoking? What is the best means to induce him to be interested?

Yours is a very common experience. By prayer and perseverence you may finally overcome his indifference and get him to unite with you in worship. Perhaps your pastor might be able to aid you in bringing this about. Kindness rather than reproaches may prove effective. Let the older children ask him to join, and the barrier once broken, he would have no hesitation afterward. It is only a beginning that is needed.

The following plea from an army chaplain should meet a warm response at the hands of many readers.

"Fort Sheridan, Idaho: I have recently been transferred to this post and find myself with very little of any kind of literature suitable for use in barracks, hospital and guard house. I write to ask for good clean sack numbers of THE CHRISTIAN HERALD. If any one will send one or more numbers to our reading room for a year, he will render a good service. If individuals send back numbers they should be in excellent condition, free from soiled spots, etc. I am practically empty-handed in beginning my work, and as I never in the past applied to THE CHRISTIAN HERALD in vain, I feel sure help will come. C. C. Bateman, Chaplain, U. S. Army.

L. M. N., Bellefontaine, Pa. What is your opinion of the good old hymn, "Nearer My God to Thee," and "There is a Fountain Filled with Blood," sung to an operatic air in such a tragic way you can scarcely distinguish a word, and sung by those who frequent public dancing-halls and euchre parties at night, and stand up before a congregation as Christians in a Christian Church?

There is a trace of bitterness in your question, but we quite agree with you that such singing, no matter how "artistic" the performance, is unsuited to Church services and not likely to be appreciated by a majority of the worshippers. An occasional solo, however, is admissible and may be rendered in freer style than the congregational music.

This letter from a well-known pastor, who has the cause of suffering India very warmly at heart will be read with interest:

"DEAR CHRISTIAN HERALD. I cannot restrain myself from saying how much I admire the splendid courage and Christ-like spirit of your heroic work for the starving millions of India. I am inviting my western friends to seize this opportunity of lending their corn to the Lord. God bless you in this great work, and bring to your aid great souls in pulpit and pew all over the land! Ever yours,

LOUIS ALBERT BANKS."

We commend the practical course of Rev. Dr. Banks to other pastors. Let them arouse sympathy everywhere in India's behalf now, and they will soon discover how enthusiastically their people will be to forward so glorious a work. The cry of India for help should be sounded from every pulpit in the land.

Mrs. Thos. S., Cobden, Ill. Are all the illustrations representing the poor in India taken from life? Emaciated forms are so ghastly, I think they should not be printed, unless taken from actual life.

They are taken from life. In the early stages of the present famine, our correspondent in Calcutta, Mr. Aitken (a journalist and evangelist) went inland to the famine districts at Damoh, Jabalpur, etc., and had the photographs taken specially by a photographer who traveled a long way for that purpose. Some of these pictures have already been widely reproduced in other journals. Some of the photographs were so ghastly, we did not dare to publish them lest readers should be shocked.

THE CATTLE MARKET AT QUIMPER, BRITTANY.

Formerly a French town of importance, Quimper has been left somewhat behind in the march of progress. It has a fine cathedral, dedicated to St. Corentin, and several other buildings of note. The cattle market is one of the periodical occasions of interest in the community.

Reader, Stockton, Kan. If I sent a ring (which I cannot sell here) could it be sold in New York and the amount sent to the starving in India? It is all I can give, and I do not want to wear something just for adornment when people are starving.

We cannot dispose of jewelry except at a great sacrifice; hence we discourage the sending of gifts of that nature, while appreciating the cordial good-will of those who would give them.

Reader. Why was the peacock a symbol of the resurrection?

It was regarded as sacred to the goddess Juno. A writer says: "It was the universal belief of the Old World that the peacock annually lost and renewed its plumage; shedding its feathers in Winter, only to attire itself in plumage of a more brilliant hue in the Spring-time; and again, that its flesh after death was incorruptible. These beliefs naturally led to its use as a symbol of resurrection and immortality.

Josephine, Richmond, Ind. The members of a certain church claim that theirs is the church founded and established by Christ and that no other is justified in making the claim. Have they any Scriptural authority for the claim or for the books they use?

Christ did not organize or establish any church during his ministry. His requirements were of the simplest and most personal character. He, nevertheless, foresaw that a Church would grow out of his work as he intimated in Matt. 16: 18 and other passages. As the number of Christians multiplied and different views of divine truth manifested themselves, Christians of the same view naturally associated themselves together. Each association contended that it was the organization most in accord with Christ's conception, and the members did not honestly and firmly believe that, they would have no reason for corporate existence. But they have no right to contend for exclusive possession of the truth. That would be an arrogant assumption. Christ does not deal with the mass but with the individual. No man is saved by belonging to a church, but by being born again. Christianity is life not form, or rite, or ceremony. Life takes varied forms and, the Christian is justified in entering the church that suits his spiritual life and tends to its development. All that is required of him is loyalty to Christ. Christ did not prescribe the Bible.

E. B., Plankinton, S. D. 1. If, as I believe, everything in the life of God's children is ordered and arranged of God how could Paul's thorn be attributed a hindrance to Satan as in II. Cor. 12: 15? 2. Is it the duty of a Christian to accede to the request of a pastor to testify in public?

1. Paul in common with the people of his time had a firm belief in the interference of Satanic influence in human life. Not only in the passage you quote, but in II. Cor. 12: 7 he refers to it. The "thorn in the flesh" whatever that affliction was, he regarded as a messenger from Satan. The writer of Job took another view. He said the evil spirit that troubled Saul was from the Lord. I. Samuel 16: 14; 18: 10 and other passages. The writer of the book of Job thought the evil fortune might be the work of Satan under express permission of God. The problem of evil has always been a mystery and is unsolved yet. Though we cannot understand it we may be sure that vexations and hindrances and temptations do not come to us without the divine permission, and that they are intended to strengthen the character. Paul himself said that all things work together for good to them that love God. (Rom. 8: 28.)

2. The pastor should have the support and help of his members, but there are times when a member may be justified in declining. A word of explanation to the pastor in advance before the meeting might save both parties from embarrassment.

M. J. R., Hanover, Pa. How do you justify your answer as to the religious teaching in the public schools, in view of the opinion of many prominent men who hold that there ought to be religious teaching in the public schools?

We do not justify it. Every man is entitled to his own opinion. Our correspondent asked for our opinion and we gave it. Of course it must be taken for what it is worth. The MAIL BAG could not answer its purpose if it did not defended our opinions in it against those who do not agree with them. In spite of the preponderance of the authority you quote, we still believe that the State is unfit to be a religious instructor, and, if we had children of our own in the public schools, we should most strenuously object to having them taught religion there; even as we believe if the State were polled it would decide what character of religious instruction should be given, the decision would be a false form, which in our opinion is a most pernicious error. Let the State keep its hands off a subject occupation for which it has no capacity.

Teacher, Dover, N. H. We cannot spare space.—F. J. B., Sanborn, N. Dak. Can do it if it can be done at any other time.—Chelsea, Mass. We don't care to discuss believing the story to be largely a hugaboo.—B., Hillis Corners, N. Y. By all means satisfy yourself, if possible, as to the sincerity of a religious profession before taking any conclusion. It may mean the misery or happiness of a sister for you.—Reader, Bonners Perry, Idaho. Write to Editor, *Engineering*, New York.—S. Sacred, Ont. The cases are not at all similar. Sarah's letter recited a state of affairs which sufficiently warrant her in adopting the course advised. It is to be assumed that she had convinced of the hollow and unsatisfactory condition of her surroundings, and desired something better. (See Matt. 10: 35 to 37.)—Scenery Hill, Pa. Question as to dancing answered repeatedly in recent issues.—C. Wilksbarre, Pa. No more Gospel Hymns. The entire Premium edition being exhausted.—M., Clinton, Ill. 1. Read the full account of Josephus' *Antiquities of the Jews*. 2. We cannot furnish the photograph desired.—Subscriber, Mountain Grove, Tenn. Not specifically.—C. S. G., Wilkinsburg, Pa. 1. We think not. Such studies, with practical experience and actual contact with the circumstances used would be almost valueless.—2. *The Electrical World*, New York City.—V., Norwood, N. Y. Dr. Watts, we believe.—B. H., Mantonville, Minn. On its face it seems inconsistent; yet there may have been reasons which we must not judge rashly, or without knowing the facts.—Inquirer, Woodhaven, L. I. It is the electrical star.—T. E. S., Graniteville, S. C. These statements by explorers and authorities are simply given for what they are worth, and such learning and distinction are entitled to consideration.—A. J. Griffin, M. D., Carlisle, N. Y. We understand he was a member and communicant, not a mere attendant.—C. G. A., Utica, N. Y. Certainly not.—T. J. S., McMinnville, Oregon. He visited Palestine in 1889-90, but did not go there on his recent round-the-world tour.—Mrs. J. A. Schmid. Write to Commissioner of Education, Washington, D. C.—Reader, Silver Springs, Fla. Pray for strength to overcome the habit, and use some harmless substitute. The habit is a menace to spiritual progress and usefulness.—A. M. Olean, N. Y. She is the founder of Christian Science. Her biography can be had in any public library.

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...rope Watching the Hostile Armies of Turkey and Greece — The Balkan Peoples—Russia's Influence in the Crisis.

...LKAN SOLDIER.

PEACE seems to have fled from Europe, for a time, at least, and the eyes of the Old World are now directed toward the Balkans, where the armies of Turkey and Greece confront each other in hostile attitude. With 90,000 Greek troops under Prince Constantine in Thessaly, with headquarters at Larissa, and a force of nearly 150,000 Turks stationed advantageously at different points on the opposite frontier, with headquarters at Elassona, the prospect of peace is certainly not reassuring. Moreover, the ...parations of the two nations con... ...ling George ... urging for... troops and ...ns by land ... sea, and ...tan's mili... ...aders—who ...id to be ...el German ...ce—are equal ... A spark ... any mo... ...t result in a ...lation, and ...ns of a col... ...nn the Thes... ...l frontier ...not be re... ...ve with sur... ...se any of the ... One of ...puliar fea... ...t the situa... ...hat the two ...o are now in ...ption of be... ...den to hos... ...ie by the Eu... powers, ...e attempts ...e both Tur... ...al Greece to open negotiations with ...ther, altogether independent of ...e powers, have been abruptly termi... ...rincipally through the interference ...Russia. Naturally this strained condi... ...things cannot be expected to last ... Besides blockading the Cretan ...st the powers have decided to close ...Aegean sea, thus shutting up the Greek ...y, which is superior to that of Turkey, ...uld have been an important factor ...the war. It is believed that this step ...precipitate the crisis so much dreaded. ...arding the attitude of Roumania, ...garia, Servia, and the Albanians, in ...nt of war, there seems to be little ...est that some at least will espouse ...Greek cause, should King George's ...ie succeed in withstanding the first ...et the Turkish attack. The decision ...the principalities may not be made ...tely after the first outbreak. Rus... ...d Austrian influence are strong ...ngue Balkans, and it would inevitably ...e enjoyed against a Balkan Confedera... ...on at the present time. The Balkan peoples look to Russia as the real arbiter of the situation, and whose wishes must govern the action of Montenegro, Servia, Bulgaria and Roumania in the final event.

All correspondents unite in declaring that war seems to be imminent. In the Greek army there is a martial spirit not to be mistaken, and the people are so clamorous for war, that should a compromise now be reached, the throne would be in serious danger. Larissa, the headquarters on the frontier, has, besides its own population, nearly sixty thousand infantry, cavalry and artillery. Great preparations have evidently been made for the expected campaign and the war supplies and commissariat are all that could be wished. Even the frontier roads have been put in good condition to facilitate the movements of troops. Pontoon bridges have been thrown across the streams, and a complete telegraph and electric searchlight system for field uses has been constructed.

Across the frontier on the mountain slopes, can be seen the tents of the Turkish troops, who have thrown up earth works and stone-works. In the neighborhood of the two armies, the natives are all armed and watchful of events. Already the Albanians have begun their lawless raiding into Turkish territory, but their depredations have been checked by the troops after some sharp encounters. On the Turkish line may be seen squadrons of the splendid cavalry which in past years was the pride of the Sultan's army. Strange-looking, bearded Circassians, heavy-coated, high-hatted, and with their belts full of knives, pistols and cartridges, are among the troops. When hostilities begin—if they ever do—it will be a war both of races and religions and will involve Serbs, Montenegrins, Cossacks, Albanians, Circassians, Russians, Bulgarians, Turks and Greeks, with a good sprinkling of Western Europeans as well.

Some of the types involved are shown in the photographs on this page. Ordinarily, representatives of all these different races, who are now facing each other in deadly hostility, may be seen in Constantinople in amicable relations, but the approach of war has effected a sudden transformation.

A well-known writer and traveler, Emma Paddock Telford, who has a very wide acquaintance among the people of Eastern Europe, has written this interesting description of some of these races for THE CHRISTIAN HERALD:

"Among the 150,000 people under whose footsteps Constantinople Bridge sways from morning until night, and whose varied costumes produce a kaleidoscopic effect of brilliant color and constantly shifting form, may be found representatives of all nations: the descendants of Shem, Ham and Japheth, starting from one parent stock. With the first glimmer of coming dawn, the stir of life that so soon broadens into a veritable maelstrom of humanity, makes itself manifest. Upon the boats, the Turkish boatmen rub their eyes, give themselves a shake and are wide-awake and on the alert, getting the steamers ready to go to the different villages for the first contingent of early passengers. The *cafegis* of the boats prepare their steaming coffee over the charcoal braziers in the little cabins near the wheel. Engineers and captains snatch a cup of the fragrant beverage; the "look-out" takes his place at the bow ready to raise his voice in the sonorous cry of "Varda!" "Varda!" (look out), that marks the passage; the whistle sounds shrilly, and the business of the day is well begun. Among the pedestrians on the bridge man with her black-eyed baby peering from a bag on her back, an Albanian 'Mohalibedji' with his tempting tray of 'Mohalibi' covered with a clean wet cloth and surrounded with ranks of gaily-colored saucers and bright, arrow-shaped spoons, a begging Dervish, bare-footed, ragged, a white deer-skin on his shoulders, beads hanging from his neck and surrounded by a pack of hungry, wolfish dogs. Perhaps the most striking figures in the crowd are a band of low-browed, wild-eyed Circassians in bear-skin caps, with daggers at their belts and silver cartridges on their breasts. These have just disembarked, having with them a group of beautiful, dark-eyed Circassian girls, to be sold as slaves at the palace. Here in contrast comes an Armenian wedding, the singing boys ahead in white gowns and with candles in their hands. Just behind them the priest chanting 'Hallelujah,' with incense burning in his hand as he beats time with it to the stately march. Behind the priest are the parties most interested, two cheerful, smiling faces, the bride and groom. Next a procession of schoolboys, chanting merrily, on their way from school, from their open Arabic prayer-books, while all devout Mohammedans as they pass cry 'Amen amen.'"

But just at the present moment not only Constantinople Bridge, but all Turkey is in turmoil. While the rival armies are facing each other on the border and apparently eager for the signal for war, Europe's rulers and cabinets are playing at cross purposes. England has over sixty warships in the Levant, but she gives only a half-hearted co-operation to the other powers, the impotency of whose concert does been strikingly illustrated by the failure to effect any adjustment of the troubles in Crete. Still, if we may judge by the action of the powers in Crete as a whole, it seems probable that Greece will find itself embarrassed by them on every side in a Balkan war. A real blockade of the Ægean Sea—a thing well-nigh impossible without the energetic co-operation of England—might result in depriving brave little Greece of its strongest weapon, its navy, and making the issue of the conflict between the armies extremely doubtful. Greek valor and enthusiasm may count for much, however, and the civilized peoples of all lands are in strong sympathy with the heroic nation which, in the face of all opposition, has espoused the cause of the persecuted Christians of Crete, and flung down the gauntlet to the "Assassin of Europe," Abdul Hamid, and his murderous Moslem hordes.

A GROUP OF CIRCASSIAN SOLDIERS.

A TROOP OF TURKISH CAVALRY.

Filling the Corn Ships.

All over the land, Christian men and women are working energetically to fill the corn ships which Congress has just granted to carry our gifts to starving India. You, too, should have a share in the work, which is rich with blessing for all concerned. Send your gift in corn, or the money to buy it, to the India Famine Relief Fund, 92 Bible House, New York.

THE METROPOLITAN PULPIT

A NATION AT PRAYER.

Sermon by Rev. T. De Witt Talmage, D.D., on the Text: 1. Timothy 2: 1: - - - I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority.

WHAT which London is to England, Paris to France, Berlin to Germany, Rome to Italy, Vienna to Austria, St. Petersburg to Russia, Washington is to the United States Republic. The people who live here see more of the chief men of the nation than any who live anywhere else between Atlantic and Pacific oceans. If a Senator, or Member of the House of Representatives, or Supreme Court Justice, or Secretary of the Cabinet, or representative of foreign nation enters a public assembly in any other city, his coming and going are remarked upon and unusual deference is paid to him. In this capital there are so many political chieftains in our churches, our streets, our halls, that their coming and going make no excitement. The Swiss seldom look up to the Matterhorn, or Jungfrau, or Mt. Blanc, because those people are used to the Alps. So we at this capital are so accustomed to walk among mountains of official and political eminence that they are not to us a great novelty. Morning, noon, and night we meet the giants. But there is no place on earth where the importance of the Pauline injunction to prayer for those in eminent place ought to be better appreciated. At this time, when our public men have before them the rescue of our National Treasury from appalling deficits, and the Cuban question, and the Arbitration question, and in many Departments men are taking important positions which are to them new and untried, I would like to quote my text with a whole tonnage of emphasis—words written by the scarred missionary to the young theologian Timothy: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority."

If I have the time, and do not forget some of them, before I get through I will give you four or five reasons why the people of the United States ought to make earnest and continuous prayer for those in eminent place.

First, because that will put us in proper attitude toward the successful men of the nation. After you have prayed for a man you will do him justice. There is a bad streak in human nature that demands us to assail those that are more successful than ourselves. It shows itself in boyhood, when the lads, all running to get their ride on the back of a carriage, and one gets on, those failing to get on shout to the driver, "Cut behind!" Unsuccessful men seldom like those who in any department are successful. The cry is, "He's a political accident," or "He bought his way up," or "It just happened so," and there is no different waiting for him to come down more rapidly than he went up. The best cure for such evil-speaking is prayer. After we have risen from our knees we will be wishing for official good instead of evil. We will be hoping for him benedictions rather than maledictions. If he makes a mistake we will call it a mistake instead of malfeasance in office. And, oh! how much happier we will be; for wishing one evil is diabolic, but wishing one good is saintly, is angelic, is God-like. When the Lord drops a man into depths beyond which there is no lower depth, he allows him to be put on an investigating committee with the one hope of finding something wrong. In general assemblies of the Presbyterian Church, in conferences of the Methodist Church, in conventions of the Episcopal Church, in House of Representatives, and in Senate of United States there are men always glad to be appointed on the Committee of Malodors, while there are those who are glad to be put on the Committee of Eulogiums. After you have prayed, in the words of my text, for all that are in authority, you will say, "Brethren, Gentlemen, Mr. Chairman, excuse me from serving on the Committee of Malodors, for last night, just before I prayed for those in eminent position, I read that chapter in Corinthians about charity which "hopeth all things" and "thinketh no evil." The Committee of Malodors is an important committee, but I here now declare that those are incompetent for its work who have, not in spirit of conventionality, but in spirit of earnest importunity, prayed for those in high position. I cannot help it, but I do like a St. Bernard better than a bloodhound, and I would rather be a humming-bird among honeysuckles than a crow swooping upon field carcasses."

Another reason why we should pray for those in eminent place is because they have such multiplied perplexities. This city at this time holds hundreds of men who are expectant of preferment, and United States mail-bags, as never before, are full of applications. Let me say I have no sympathy with either the uttered or printed sneer at what are called "office-seekers." If I had not already received appointment as Minister Plenipotentiary from the High Court of Heaven—as every minister of the Gospel has—and I had at my back a family for whom I wished to achieve a livelihood, there is no employer whose service I would sooner seek than city, State or United States government. Those governments are the promptest in their payments, paying just as well in hard times as in good times, and during summer vacation as during winter work. Beside that, many of us have been paying taxes to City, and State, and Nation, for years, and while we are indebted for the protection of government, the government is indebted to us for the honest support we have rendered it. So I wish success to all earnest and competent men who appeal to City or State or Nation for a place to work. But how many men in high place in City, and State, and Nation, are at their wits' end to know what to do, when for some places there are ten applicants and for others a hundred! Perplexities arise from the fact that citizens sign petitions without reference to the qualifications of the applicant for the places applied for. You sign the application because the applicant is your friend. People sometimes want that for which they have no qualification, as we hear people sing "I want to be an angel," when they offer the poorest material possible for angelhood. Boors waiting to be sent to foreign palaces as ambassadors, and men without any business qualification wanting to be consuls to foreign ports, and illiterates, capable in one letter of wrecking all the laws of orthography and syntax, desiring to be put into positions where most of the work is done by correspondence. If divine help is needed in any place in the world it is in those places where patronage is distributed. In years gone by awful mistakes have been made. Only God, who made the world out of chaos, could, out of the crowded pigeonholes of public men, develop symmetrical results. For this reason pray Almighty God for all those in authority.

Then there are the vaster perplexities of our relations with foreign governments. For directions in such affairs the God of Nations should be implored. The demand of the people is sometimes so heated, so unwise, that it must not be heeded. Hark to the boom of that gun which sends from the American steamer San Jacinto a shot across the bow of the British merchant steamer Trent, November 8, 1861. Two distinguished Southerners, with their secretaries and families, are on the way to England and France to officially enlist them for the Southern Confederacy. After much protest the Commissioners, who had embarked for England and France, surrendered, and were taken to Fort Warren, near Boston. The capture was a plain invasion of the laws of nations, and antagonistic to a principle for the establishment of which the United States Government had fought in other days. However, so great was the excitement that the Secretary of the United States Navy wrote an applauditory letter to Captain Wilkes, Commander of the San Jacinto, for his "prompt and decisive action," and the House of Representatives passed a resolution of thanks for "brave, adroit and patriotic conduct," and the millions of the North went wild with enthusiasm, and all the newspapers and churches joined in the huzza. England and France protested, the former demanding that unless the distinguished prisoners should be surrendered and apology made for insult to the British flag within ten days, Lord Lyons must return to London, taking all the archives of the British Legation. War with England and France seemed inevitable, and war with England and France at that time would have made a restored American nation impossible for a long while, if not forever. Then God came to the rescue and helped the President and his Secretary of State. Against the almost unanimous sentiment of the people of the North the distinguished Confederates were surrendered, the law of nations was kept inviolate, the Lion's paw was not lifted to strike the Eagle's beak, and perhaps the worst disaster of centuries was avoided.

There came another crisis within the last two years, when millions of people demanded that American war vessels sail into Turkish waters and stop the atrocities against the Armenians. The people at large have no idea of the pressure brought upon our Government to do this rash thing. Missionaries and other prominent Americans in and around Constantinople assembled at the office of the American Legation and demanded that our Minister Plenipotentiary cable to Washington for United States ships of war, and they suggested the words of the cablegram. Had our ships gone into those waters the guns of foreign nations, everlastingly jealous of us, would have been turned against our shipping, and our navy, within a few years become respectable in power, would have crawled backward in disgrace. The proposition to do what could not be done was mercifully withdrawn.

There will not be a year between now and the next twenty years when those who are in authority will not need the guidance of the God of Nations. God only can tell the right time for nations to do the right thing. To do the right thing at the wrong time is as bad as to do the wrong thing at any time. Cuba will one day be free, but it will be after she has shown herself capable of free government. To acknowledge Cuban independence now would be to acknowledge what does not exist. The time will come when the Hawaiian Islands shall be a part of our Government, but it will be when they have decided and expressed the desire for annexation. In all national affairs there is a clock. The hands of that clock are not always seen by human eyes. But God sees the clock, not only the hour hand, but the minute hand, and when the hands announce that the right hour has come the clock will strike, and we ought to be in listening attitude.

You see there are always in place of authority unbalanced men who want war because they do not realize what war is, or they are designing men, who want war for the same reason that wreckers like rattlesnakes, and foundering ships, because of what may float ashore from the ruins. You see that men who start wars never expose themselves get hurt. They make the speeches, and others make the self-sacrifice. Of those who advocated measures resulting that would have brought on war between our country and Spain or England or Germany, had been successful in bringing on the wholesale murder, they themselves would now have been above ground, as they will be, to celebrate the birth of the twentieth century. If God had not interfered we would have had three wars within the last two years,—war with England, war with Spain, and war with Turkey. To preserve the peaceful equipoise which such men are disturbing we need a divine balancing, for while good men on both sides the sea ought to be every day praying.

Again, prayer to God for those in authority is our only way of being of practical service to them. Our personal advice would be to them, for the most part, an impertinence. They have the facts as we cannot have them, and they see the subject in all its bearings, and we can be of no help to them except through the supplication that our text advises, in that way we may be infinite reinforcements. The mightiest thing you can do for a man is to pray for him. If the old Bible be true, and if it is not true it has been the only imposition that ever blessed the world, turning barbarism into civilization and tyrannies into republics,—if the old Bible be true, God answers prayer. You may get a letter, and through forgettulness or lack of time not answer it, but God never gets a genuine letter that he does not make reply. Every genuine prayer is a child's letter to his Heavenly Father, and he will answer it; and though you may get many letters from your child before you respond, some day you will say, "There! I have received ten letters from my daughter, and I will answer them all now and at once, and though not in just the way that she hopes for, I will do it in the best way, and though she asked me for a sheet of music, I will not give it to her for I do not like the music spoken of, but I will send her a deed to a house and lot to be hers forever." So God does in all cases answer in the way those who sent the prayer hoped for, but he always gives what is asked for or something better. So prayers went up from the North and the South at the time of our civil war, and they were all answered at Gettysburg. You cannot make me believe that God answered only the Northern prayers, for there were just as good prayers answered south of Mason and Dixon's Line as north of it, and God gave what was asked for, or something as much more valuable, as a house and lot is worth more than a sheet of music. There is not a good and intelligent man between the Gulf of Mexico and the St. Lawrence River, who does not believe that God did the best thing possible when he stood the nation down in 1865 a glorious unity. We are to be rent until the waters of the Ohio, the Savannah, the Hudson and the Alabama, are licked up by the long red tongues of a world on fire.

Another reason why we should obey the Pauline injunction of the text and pray for all that are in authority is, that on how much of our own prosperity and happiness are involved in their doings. A selfish reason, you say. Yes, but a right-minded unselfishness like that which leads you to take care of your own health, and preserve your own life. Prosperous government means a prosperous people. Damaged government means a damaged people. We all go up together or we all go down together. We are touched by all the events in our national history, by the signing of the compact in the cabin of the Mayflower, by the small ship, the Half-Moon sailing up the Hudson, by the treaty of William Penn, by the hand that made the "Liberty bell" sound its first stroke, by the broadsides plowing the high seas. And crowned by all the events of past American, certainly by all the events of the present day. Every prayer you make for rulers, if the prayer be of the right kind and worth anything, has a rebound of benediction for your own body, mind and soul.

Another reason for obedience to my text is that the prosperity of this country is coming, and we want a hand in helping it on. It is a joy of honest satisfaction to a soldier, after some great battle has been fought, and some great victory won, to be able to say "Yes! I was there. I was in the charge that stormed those heights. I was in that bayonet charge that put the enemy into flight!" Well, the day will come when all the financial, political and moral foes of this Republic will be driven back and driven down by the forces and verities that are now on their way, and which come with slow tread and in "Sunday dress" when we want them to take the double-quick."

In the year 1672, Holland was assailed. Her people prayed mightily. Her ships of her enemies waited for the high tides on which to come in. In answer to the prayers offered the tide, as never before, was detained twelve hours. And before that twelve hours had passed a hurricane swooped upon the enemies' ships and destroyed them, and Holland was saved. If God detained the high tide in answer to prayer, will he not hasten it in answer to prayer? Surely it has been low tide long enough. May the Lord hasten the high tide of National prayer. American citizens! our best allies are on God. We have all seen families on prayer, and churches in prayer. What we want yet to see is this whole nation on its knees.

The most of them are dead: those who in 1853 moved in that procession that marched from the City Hall of Washington, down Louisiana Avenue to Seventh Street, and then through Pennsylvania Avenue to the North gate of yonder Capitol, to lay the corner-stone of the extension of that Capitol. The President who that day presided and solemnly struck the stone three times in dedication, long ago quit earthly scenes, and the lips of the great orator of the hour are dust, and the Grand Master Mason at occasion long ago put down the square and the level and the plumb with which, for the last time, he pronounced a corner-stone well laid. But what most interests me now is that inside that corner-stone, in a glass-jar, hermetically sealed, is a document of national import, though in poor penmanship. It is the penmanship of Daniel Webster, which almost ruined the penmanship of this country for many years. Because many thought if they had Daniel Webster's poor penmanship, it might indicate they had Webster's genius. The document reads as follows:

"If it shall hereafter be the will of God that this structure shall fall from its base, that its foundation be upturned, and this deposit be brought to the eyes of men, be it then known that on this day, the nation of the United States of America stands firm: that their Constitution still exists unimpaired and with all its original usefulness and glory, growing every day stronger and stronger in the affection of the great body of the American people, and attracting more and more the admiration of the world; and all here assembled, whether belonging to public life or to private life, with hearts devoutly thankful to Almighty God for the preservation of the liberty and the happiness of the country, unite in sincere and fervent prayers that this deposit, and the walls and arches, the domes and towers, the columns and entablatures now to be erected over it may endure forever. God save the United States of America. Daniel Webster, Secretary of State of the United States."

That was beautiful and appropriate at the laying of the corner-stone of the extension of the Capitol, fifty-eight years after the corner-stone of the old Capitol had been laid. Yet the cornerstone of our Republic was first laid in 1776, and at the re-establishment of our national Government was laid again in 1865. But are we not ready for the laying of the cornerstone of a broader and higher national life? We have as a nation received so much from God. Do we not owe new consecration? Are we not ready to become a better Sabbath-keeping, peace-loving, virtue-honoring, God-worshipping nation? Are we not ready for such a corner-stone laying? Why not now let it take place? With long procession of prayers, moving from the north and the south, the east and the west, let the scene be made august beyond comparison. The God of Nations, who hath dealt with us as with no other people, will preside at the solemnization. By the square and the level and the plumb of the Everlasting Right let the corner-stone be adjusted. Let that corner-stone be the masoning together of the two granite tables on which the law was written when Sinai shook with the earthquake, and inside that corner-stone put the Sermon on the Mount and a scroll containing the names of all the men and women who have fought and prayed and toiled for the good of this nation, from the first martyr of the American Revolution down to the last woman who bound up a soldier's wounds in the field hospital. Then let the building rise until its capstone be laid amid the shouting of all nations, by that time as free as our own divinely founded, divinely constructed, and divinely protected Republic, the last throne of oppression having fallen flat into the dust, and the last shackle of tyranny been hung up in museum as a relic of barbaric ages.

The prayer that the great expounder wrote to be put in the corner-stone at the extension of the Capitol, I ejaculate as our own supplication: "God save the United States of America!" only adding the words with which Robert South was apt to close his sermons, whether delivered before the court at Christ Church Chapel, or in Westminster Abbey, at anniversary of restoration of Charles the II., or on the death of Oliver Cromwell amid the worst tempest that ever swept over England: "To God be rendered and abscribed, as is most due, all praise, might, majesty and dominion, both now and forever. Amen."

TO CHEER FLOOD SUFFERERS.

A Christian Herald Relief Boat to Go Down the Mississippi—The Western Inundation Without a Modern Parallel—Many States Suffering.

A MISSISSIPPI "CHUTE"—THE RIVER OVERFLOWS ITS FORMER BED.

THERE is no record in our history of any overflow of the great Western rivers of such vast extent and productive of so much disaster and suffering, as that which is now in progress in the Mississippi Valley. As already stated in THE CHRISTIAN HERALD, the Weather Bureau at Washington had issued timely warning of the flood many days in advance of the actual event, and this tocsin of danger has unquestionably been the means of inducing some part of the population in the threatened sections of Missouri, Arkansas, Mississippi and Tennessee to take timely precautions: but there are many thousands to whom the official warning bore no significance, or who, at all events, let it pass unheeded. They had been accustomed to the annual spring rise of the great rivers, and, like the ancients who gave a deaf ear to the warnings uttered by Noah, they confidently concluded that the rise this year would be no more formidable or destructive than in previous seasons. The result shows how terribly they were mistaken. In the States mentioned, entire counties are now under water, and farms, orchards and growing crops have been obliterated by the deluge. Rain has fallen incessantly, and all the Mississippi's tributaries are swollen, while the great river itself has broken through its banks at many points, and others are threatened. New Orleans is in serious danger, and many of the cities and towns along the Lower Mississippi Valley, as well as the Missouri and Upper Mississippi, are experiencing the worst inundation they have ever known. People are hastily taking steps to protect their property, by removing stock and valuables, but in many cases this is already impracticable. At St. Louis, Cairo, Memphis, New Madrid, Kansas City, Vicksburg, Gainsville, Greenville and elsewhere, the greatest anxiety is felt, and wherever the levees seem to be weak, large gangs of men are working energetically to strengthen them with sacks of dirt. The entire population of Greenville was out fighting the invading water which surrounded them on all sides. The river is full of snags and whirlpools and floating debris, and navigation is exceedingly dangerous. It is impossible at present to estimate the extent of the damage to property in any section, or to state how many persons have perished in the great flood.

On either side of the river, along the Arkansas and Mississippi shores, the scene presented is an appalling one. Whole towns lie under water, which is from two to six feet deep in the streets, and the view beyond is that of a vast lake as far as the eye can reach. At some places, the water is up to the eaves of the houses. Some islands, never before known to be inundated, are now submerged. At many places above Vicksburg, the boats are floating even with the roofs of the houses. Tree-tops seem like a growth of willows through the waters. At some points high mounds of earth have been hurriedly thrown up, and to these all valuables and live stock have been taken for safety. Hundreds of refugees, now homeless and ruined, have been rescued by the steamers, and there are many thousands of others who have contrived to escape with their lives, but have lost all they possessed. Fine plantations along the river, as well as the quarters of the rich and the poor in towns and villages, are involved alike in the general disaster. At several points, the refugees are sheltered in schoolhouses and barns, and are being cared for temporarily by the local authorities. It is estimated that there are many thousands of families whose entire wants will have to be supplied for many weeks to come, and who will have to be helped even after the flood abates.

THE FLOOD AT MOUND CITY, ARK.

THE WATER EXTENDS WEST OF HERE FROM THE MISSISSIPPI TO THE ST. FRANCIS 40 MILES AWAY.

At the village of Flower Lake, Tenn., there is a break in the levee of 1000 feet, through which the waters are pouring with terrific force. Hundreds of cabins have been swept away, and thousands of head of cattle drowned. At Arcola, Miss., which stands on high ground, the population of 500 has been swelled to 3000 by the flood refugees and as there is a great scarcity of provisions, much suffering is taking place. All the State of Arkansas south of Helena is a vast sea of water and the flood is unprecedented in the South generally. There are many small towns whose only way of communication is by skiffs. Appeals are being made to Congress from various quarters, urging speedy help.

In view of the distressing situation, President McKinley has decided to ask Congress to take the necessary steps for the speedy relief of the flood-sufferers. Meanwhile, as the need is extremely urgent, THE CHRISTIAN HERALD has decided to make an immediate effort to reach and relieve the destitute in some of the flooded localities south of St. Louis. With this view it is now arranging for sending a relief steamboat down the river below St. Louis, carrying liberal supplies of plain, wholesome food, to be distributed where most needed. Telegrams received at this office from Hon. C. P. Walbridge, Mayor of St. Louis, and Hon. W. L. Clapp, Mayor of Memphis, assure us that such a plan is both practicable and desirable and that help is greatly needed at many points.

The telegrams are as follows:

MEMPHIS, TENN., April 5, 1897. Entirely practicable, relief steamers with food for man and beast doing great good. Have plenty skiffs to rescue from submerged territory where steamer cannot go. Help most needed below Memphis to Greenville.
W. L. CLAPP, Mayor.

ST. LOUIS, April 5. It is practicable and desirable to send a relief steamer down the Mississippi from this point. The places where help is most needed can readily be ascertained en-route.
C. P. WALBRIDGE, Mayor.

It is hoped by sending out a relief boat that considerable distress may be temporarily alleviated, and many of the unfortunates helped to bear their trials, until the national Government is ready to extend aid on a wider scale to all who are really in need.

Our Sunday School Contest.

Owing to the great pressure on our columns this week, we have been compelled to defer the publication of the new entries, etc., in the Sunday School Contest until next week, when the complete list will appear.

CORN FOR STARVING INDIA.

Congress gives the Ships to Carry it and all are Asked to Help Fill Them —A Glorious Opportunity for Christian Service.

IT is with sincere thankfulness that we announce that Congress has granted the petition of THE CHRISTIAN HERALD and the Missionary Boards, and has placed another vessel at the disposal of the India Famine Relief Fund to carry corn to the starving people. News just received from India not only fully confirms and emphasizes the statements made in this journal as to the situation, but proves the wisdom of the course we have pursued in the distribution of relief. The secular journals of India which are not, as a rule, favorably disposed toward missionary work, refer to the valuable services being rendered by the missionaries in this crisis and to the help they are able to afford in the relief of distress beyond the survey of the government officials. The *Pioneer Mail* of Allahabad, says: "The missionaries in many districts have done splendid work in alleviating distress." The *Times of India*, published in Bombay, is disposed to be critical, but its criticism is based on an estimate of Christian spirit and duty which is plainly a tribute from the enemy. It asks: "What are the missionaries doing? It is clearly the duty of religious orders to seek out cases of distress and want in localities far removed from the scenes of Government operations." The very phrase, "religious orders," shows the attitude of the writer and the extent of his knowledge of missionary work. If he knew how meagre are the incomes of the missionaries, he would be aware how futile it would be for them "to seek out cases of distress," when they have no funds with which to relieve them. It is very gratifying to THE CHRISTIAN HERALD to know that through the generosity of its readers, it has removed to some extent the reproach from these devoted servants of our Lord, who are only too glad to relieve the suffering around them, when they have the means of doing it. Even the Europeans in India, and much more the natives, evidently expect such service from the missionaries, knowing—what in happier times they are not ready to acknowledge—that Christianity is a religion of love and helpfulness. The fact of this service being expected of them, renders it incumbent on us to see to it that for the honor of Christ and our holy faith, the missionary among hostile critics has in his hands the funds he requires for the Christ-like work. If the missionary is blamed for allowing men and women and children to starve to death at his door, it will be on us that the blame will fall, if we withhold from him the means of giving relief. Thanks to the noble liberality of our readers, fifty remittances of five hundred dollars each have been put in the hands of these willing almoners, and it will be known through the length and breadth of India, for generations to come, that in this hour of India's bitter need, American missionaries at any rate, were enabled by loving Christian hearts in their own land, to fulfil their Master's injunction to feed the hungry in his name. To every one who has helped in this noble work, we are authorized by Christ's own words, to say: **"They cannot recompense you, but ye shall be recompensed at the resurrection of the just."**

Unhappily there are no indications in the latest advices by cable and the mail, of any diminution of the need. It is truly harrowing to read the incidents witnessed by travelers in the famine belt. A Commissioner sent out by the *Times of India* visited Bangalore. There the pressure of the famine is severely felt and the need is increased by the influx of people from the adjacent Tale which is under a native ruler, who cares nothing for the sufferings of his people. The Commissioner, describing the poorhouse, says:

One most touching picture remains to be recorded. I never saw [illegible] she was carried, as [illegible] a corpse, skeleton [illegible] skull [illegible] and the very articulation of [illegible] bones, [illegible] and one [illegible] not [illegible] I [illegible] full-grown men there who could not have weighed more than four or five stone. Outside I found a man who had just died. On asking his neighbors I was told: Oh, he had come up to the poor-house that morning, but was too late for any food, as he had come after the morning distribution, and he had died. Two yards off him lay a man who was dying of dysentery, and there were several other cases round nearly as bad.

Another writer who visited Cawnpore and inspected the relief work, says:

I met poor, emaciated, dying creatures crawling along public thoroughfares, in the last stages of famine. One young man, who not long since must have been a stalwart husbandman, was a decrepit wreck, yet he struggled along a main street of Cawnpore, carrying on his back his aged and sightless mother who yet could not have been a great burden of weight for she was too lean and wasted. Was the street the place for such as this pair? There was no one to step forward and convey them to a place of refuge where charity and money would keep them. Not far away from this scene were three or four wasted and almost ragless little waifs indicating by feeble gestures that they needed food. Bowed down ghastly forms of men and women and children are to be met huddled in groups or alone, by the wayside waiting for deliverance from their hard lot, along the station drives, in the streets and on the high roads, all over the North West Provinces and Oudh. I heard an agonized sobbing on the roadside. This emanated from a pitiful object who could not wander further in search of food and shelter, as he had a large abscess on his ankle. I gave the man some coppers and, though he looked his gratitude, he shook his head as much as to signify that food was not his only want. I found a policeman and pointed out the necessity of removing the poor creature to hospital. The policeman made a pretence of at once attending to the case; but an hour after I heard the man still crying out in the same spot, the ditch by the roadside.

In an article in the current number of the *North American Review*, by the Marquis of Dufferin, who knows India thoroughly, he describes in touching language the extent and urgency of the need and adds: "I cannot conclude without appealing to those who may read these lines on behalf of the suffering multitudes, who at this very moment are in the throes of *as dire a calamity as ever visited the human race*. . . . It breaks one's heart to think of what the women and children especially are suffering and are destined to suffer. On the other hand, it is surprising what an amount of individual good the smallest dole will effect."

Photo in Bombay Guardian.

INDIA FAMINE SUFFERERS AT NARSINGHPUR WAITING FOR FOOD.

To all this it is unnecessary to add any words of our own. Our readers are giving generously and nobly, but in the name of Christ and for his sake, this good work should be continued. Let us for his sake give up some luxury, and practice some self-denial, that some poor hungry creature may be fed. Every dollar sent now to THE CHRISTIAN HERALD fund will save the life of a man, a woman or a child.

Since our last issue, a telegram has been received, informing us that owing to storms and washouts, resulting in bad roads there has been unavoidable delay in sending the corn contributed in different sections of the country to the railroads for forwarding to San Francisco, and that in consequence, the loading of the steamer now lying there has also been somewhat delayed. Now, however, the prospects are bright for her departure almost as early as originally contemplated.

Congress has appropriated not to exceed $50.000, to supply transportation for America's gifts of corn to suffering India. At the present freight-rate of $8.25 per ton to India, this means facilities for transporting over **six thousand tons additional,** which, with the four thousand tons at San Francisco, will bring America's full contribution to the cause up to the enormous total of **ten thousand tons of corn.** Besides this, the English government has intimated that further shipping facilities may be expected at their hands, and therefore corn contributors need have no apprehension as to the ability of THE CHRISTIAN HERALD to make good its promise to see that every bushel of corn contributed within the United States reaches its destination in time to relieve great suffering and want.

Private advices which have come to hand, are to the effect that the famine may last even longer than was originally feared. The dependants on Government help at latest writing were as follows:

In Madras, 59.726; Bombay, 412.081; Bengal, 411.530; Northwest Provinces, 1.621.442; Punjab, 118.617; Central Provinces, 324.576; Burmah, 27,363; Central Indian Agency, 133.890; Rajputana, 19.553; or only 3,778,000 out of a total of 20,000,000, who are threatened with the horrors of death by starvation. Nearly **17,000,000** are totally unhelped, and unless the Christian world comes to their rescue, they will perish miserably. That the need of help is exceedingly urgent is made still more evident by a cablegram received by Dr. Klopsch from Sir Francis Maclean, Chief Justice of India and Chairman of the Government Relief Committee at Calcutta which says:

"Cargoes of corn will be very acceptable in this awful emergency." The message extends the warmest thanks of the Indian government to the people of America for relief rendered and promised.

At the present time it seems that THE CHRISTIAN HERALD will be instrumental in forwarding at least **10,000** tons representing about **400,000** bushels of corn, provided sufficient money can be raised to pay the freight charges from corn centres to seaboard. We are confident that all that is needed is to make mention of this fact to our readers in order to secure the money required, and let the grand work of humanity and helpfulness go on without hindrance.

There is in our land a great army of God's people who, when in the Master's service, do nothing by halves. Their examples of splendid, self-sacrificing generosity have already thrilled the civilized world and stirred other nations to emulation. They have taken up the cause of poor, stricken India and, as far as lies within the range of human effort, divinely aided, they will carry it through to a glorious issue, as they did to Russia and to Armenia and to our own famine-stricken farmers in the West several years ago. It is in their power to lift the shadow of bereavement from thousands of pea[illegible] homes in India, and to win gratitude [illegible] blessing. We ask all to unite with [illegible] this humane warfare against hunger [illegible] suffering; to aid in saving the coun[illegible] thousands who are dying for lack of [illegible]

while we have abundance. The time [illegible] action is now—not later. Already [illegible] glad news has been flashed across the s[illegible] that America — Christian America, [illegible] hope of the nations of the whole earth [illegible] preparing to send a Famine Fleet to s[illegible] cor stricken India. Congress has gi[illegible] us the ships; now let us get the corn re[illegible] to fill them. Let every farmer who [illegible] contribute corn for the re[illegible] of the people of India, whet[illegible] in quantity large or small, sen[illegible] postal card announcing the [illegible] and stating the amount of [illegible] gift, addressed to THE CHRISTI[illegible] HERALD, Bible House, N[illegible] York. Our corn harvest last y[illegible] was 2.283 millions, 875 thous[illegible] bushels. Is it asking too m[illegible] when we say, "Let us give to st[illegible] ing India enough to fill the sh[illegible] with our blessing and our love[illegible] Dr. Klopsch has telegraphed [illegible] Governors of the corn States a[illegible] ing them to co-operate, and [illegible] nearly every instance has recei[illegible] the most encouraging replies, [illegible] dicating thorough sympathy w[illegible] the work on the part of the cl[illegible] executives of those States. G[illegible] ernor Drake, of Iowa, wires:

Answers to our appeals indicate t[illegible] fifty car-loads. I think several times t[illegible] carloads would be sent, if freight bill[illegible] not prevent.

Dr. Talmage, the editor of t[illegible] journal, is intensely interested [illegible] the progress of this great rel[illegible] work, which he regards as t[illegible] supreme Christian effort of t[illegible] century. In his church in Wa[illegible] ington he made an eloquent [illegible] peal in India's behalf on Sund[illegible] morning last, on which occasi[illegible] the edifice was filled to overflo[illegible] ing and thousands were turned away unab[illegible] to gain admittance. Too much pra[illegible] cannot be awarded to Miss Mary Lett[illegible] the well-known American missionary [illegible] India and Ceylon, who devoted much ti[illegible] to the loving task of explaining the gr[illegible] need of India to our Senators and Rep[illegible] sentatives and to whose indefatigable [illegible] forts is due much of the success atte[illegible] ing the movement thus far.

We will send to pastors of churche[illegible] superintendents or teachers of Sund[illegible] Schools, secretaries of societies, heads [illegible] families, and to all who will undertake [illegible] use them in this beneficent work, "Fam[illegible] Fund Mite Boxes" like that shown in t[illegible] illustration, but slightly larger. They a[illegible] printed in gold, and every box bears f[illegible] instructions how it shall be used. The[illegible] boxes can be utilized very effectively b[illegible] young people, and they will be found [illegible] most efficient aid in helping India. *Send [illegible] postal card to* THE CHRISTIAN HERAL[illegible] *if you wish to have a Mite Box.*

We are compelled to omit our acknowled[illegible] ments of contributions this week, but our ne[illegible] issue will be increased at great expense [illegible] thirty-two pages, which we expect will enab[illegible] us to acknowledge all contributions to date.

THE GLAD EASTER-TIDE

AROUND the whole civilized world, wherever Christianity rules, the joyous Easter Festival is observed. It is a season of gladness both in a material and spiritual sense; for it ushers in the rebirth of nature, the upspringing of the flowers and the grasses, the budding of the fruits, while it also commemorates the resurrection of our Saviour and the spiritual rebirth of the human race. ...er is variously observed in different ..., but everywhere the observance is a ...l one. According to the ancient ...hicler. Bede, the festival was originally ...gan celebration, dedicated to the ...o-Saxon goddess *Eastre* or *Ostara*, ... of spring, after whom the month ...sponding to our April was called *...ster-monath*. Among the Latins it was ...n as *pascha*, a word derived from ...chaldee or Aramæan form *pesach*, ("he ...ed over") in memory of the Hebrew ...over festival. The early Christians, ...er, derived from or connected with the ...ewish Church, naturally continued to ob... the Jewish festivals, though with a ...spirit and significance and the Hebrew ...over became the Christian Easter, ... commemorating the true Paschal La... Jesus, as the first-fruits from the ...de... In the second century A. D., the ...ervance had spread throughout the ...Christian world, although there was a di...erence as to the date of the festival ...which was afterward satisfactorily ad...sted. It is now the chief festival of the ...hristian year as commemorating the ...central fact of the Christian religion.

...mong the many customs peculiar to ...Easter is the gift of eggs. This is a cus...tom of very ancient origin. Among the ...Druids the "serpent's egg" was symbolic of ...he creation of the world which was ...declared to have been produced from an ...egg; moreover, the "mundane egg" is ...found in the beliefs of the Phœnicians, ...Egyptians, Hindoos and Japanese. In ...some Christian lands, the rolling and ...racing of Easter or "Pasch" eggs is a ...very event, typifying the re-creation of ...nature and the birth of spring. It was a ...Persian or Magian custom to present ...elaborately decorated eggs to friends, the ...allusion again being to the "mundane ...egg" for which two spirits, *Ormuzd*, the ...good, and *Ahriman* the evil, were to con...test till the consummation of all things. ...The same practice of gift-making was also ...known among the Jews, Egyptians and ...Hindoos. With Christian peoples, the egg ...itself symbolizes the resurrection, and the ...vivid coloring of the shell is an allusion to ...the blood of redemption. In Russia ...special importance is attached to the ...ceremony of "breaking the eggs" at ...Easter. Gay dresses are worn, and friends ...and acquaintances salute each other on ...the street and exchange decorated eggs.

...Lilies and orchids are the flowers peculiarly appropriate to the festival. So great ...was the demand for lilies last year in the ...United States that it is said there was ...hardly a marketable bulb left in Bermuda. ...Azaleas, roses, violets, hydrangeas, and ...lilacs are also favorites at Easter, and ...florists strive to bring these to their ...highest perfection at that time. In our ...own land there is no gift more acceptable ...than a cluster of fragrant flowers. These ...are put up in a thousand artistic shapes, ...in baskets, pots, and vases. Decorated ...eggs, bonbons in dainty boxes, and many ...other loving souvenirs of like character ...are among the gifts exchanged between friends at the glad Easter-tide.

...There are many legends, traditions and ...rites connected with Easter, most of ...them of very ancient origin. One of the ...prettiest of these among this is that on ...Easter morning the sun dances in the ...skies, whirling around and scattering a ...dazzling shower of radiant beams over ...earth and sky, to express its joy at the rebirth of nature and the resurrection of the year.

Next to our Lord's resurrection itself as the central fact of the Christian Easter festival, the three resurrection miracles performed by the Saviour during his earthly ministry may appropriately be remembered at this time.

The photograph on the first page of this issue of THE CHRISTIAN HERALD is one that will interest every believer. It is an accurate representation of a very ancient, rock cavern-tomb at Bethany, and is affirmed on undisputed local authority, to be the identical scene of the greatest of our Saviour's miracles—the resurrection of Lazarus. Through all the changes of the centuries, it has been wonderfully preserved, having been faithfully guarded and repaired from time to time, and it still remains as a mute memorial of that day when the "Master of Life" stretched forth his hand, and the obedient grave gave up its prey.

Such was the fame of this great miracle that in later days the name of Bethany has been changed to that of *el-Azariyeh*, or simply *Lazarieh*. The village is now a comparative ruin—a mere hamlet, occupied by a score of families. Its inhabitants point out not only the traditionary tomb shown only in the photograph, but also the house of Lazarus. Of the latter only a square tower now remains. The tomb is a deep vault in the rocks and the bottom is reached by twenty-six steps. This was the standard style of sepulchre among the Jews, and varied but little from the usage in patriarchal times.

Of all the miracles performed by the

THE VILLAGE OF BETHANY, WHERE LAZARUS WAS RAISED FROM THE DEAD.

Saviour, none have excited such universal wonder and controversy as "the three raisings from the dead." The raising of Lazarus was the last and greatest of the resurrection miracles. The tomb of Lazarus was like thousands of others in Palestine, a rocky chamber or recess which closed with a heavy stone that swung into a groove, excluding all air and light and affording ample protection against desecration by prowling animals. There the body was laid, having first been anointed with spices and made fragrant with myrtle, aloes and rose-water, then robed in the garments worn in life and finally swathed in linen wrappings. After the interment, the days of mourning continued. Hired mourners beat their breasts, their heads and their feet and wailed, wept and sang, while they extolled the virtues of the departed. The death-flutes sounded gloomily throughout the home. The sisters, dumb with their great sorrow, sat apart, enveloped in heavy veils.

It was a strange gathering that assembled in the garden on that afternoon, before the tomb in which, four days agone, the beloved dead had been laid. St. John's narrative tells, with a beautiful simplicity of detail, all that occurred: the alternate doubts and fears of the relatives, the explanation by the practical Martha, which showed how little hope she had, after all, of any real help from the Master. But Divine Omnipotence had chosen the hour when all human hopes were utterly blasted, in which to assert itself. The stone was rolled away, and at the command of Jesus, "he that was dead came forth," yet bound in the cerements of the tomb. Who can picture the wonder, the joy, the ecstacy of that moment when the brother, but lately lost, was restored to the sisters? Their faith in Jesus, strong before, was now rendered impregnable, and gratitude overflowed their hearts. Never in the history of the world had so stupendous a miracle been wrought, and it necessarily made multitudes of converts to the faith. Lazarus lived thirty years after being restored from the grave, and tradition states that after the death of Jesus, he went to Provence with his sisters, and preached the Gospel in Marseilles, finally dying in Cyprus at a ripe old age.

HEROIC PERSONALITIES

BY REV. LOUIS A. BANKS, D.D.

The Mother of "Ben Hur."

ONE of the most queenly and heroic personalities among living women to-day, is Mrs. Zerelda G. Wallace of Indiana, the widow of Ex-Governor David Wallace of that State, and the noble woman whose fidelity as a stepmother, giving more than a mother's usual devotion and tenderness, reared Lew Wallace to be a distinguished General in the War of the Rebellion, afterwards Minister to Turkey and, greater than all, to in it men and women of grand ideas and heroic purpose. Her husband was a man of fine literary culture, and together they enjoyed every new book, every speech, or

MRS. ZERELDA G. WALLACE.

sermon, and every newspaper that came in their way. In this way their evenings at home were almost ideal in their domestic beauty. When the babies were put to bed, and she sat with her feet on the rocker of the cradle, Governor Wallace would read to her the latest political speech, or newest book, which they would discuss with the zest of professional critics. Everything Governor Wallace wrote, speech, essay, or argument, was submitted to her for criticism or approval. Though she knew nothing of equity, as taught in the books, he complimented her by saying that her unerring sense of justice at once lighted upon any defect or discrepancy in jurisprudence, while her fine literary taste was invaluable in regard to rhetorical symmetry. As her step-sons grew older, she read law with them. In that way she not only kept in splendid fellowship with their young hearts, but became one of the best educated women in the science of jurisprudence in the country.

Such a home picture realizes Tennyson's poetic vision:

Two heads in council: two besides the hearth;
Two in the tangled business of the world;
Two in the liberal offices of life;
Two plummets dropped for one to sound the abyss
Of science and the secrets of the mind.
In the long years liker must they grow,
The man be more of woman, she of man.
He gain in moral height, nor lose
The wrestling thews that throw the world.
She, mental breadth, nor fail in childward care,
Till at the last she set herself to him
Like perfect music unto noblest words:
Then comes the statelier Eden back to man,
Then reigns the world's great bridals chaste and calm,
Then springs the crowning race of human kind.

Mrs. Wallace is, as we would expect, a woman of the largest charity and forbearance. Frances Willard relates that when in 1874, the crusade clans gathered in Cleveland for the organization of the Woman's Christian Temperance Union, Mrs. Wallace was nominated by somebody as Chairman of the Committee on Resolutions. Miss Willard, not yet knowing Mrs. Wallace, moved that the name of Mother Stewart, who had been so closely identified with the crusade, should be substituted in her place. Immediately after, Miss Willard went to Mrs. Wallace, to whom she had never spoken as yet, to explain her action. That great-hearted woman grasped her hand warmly, and said: "When you know me better, my friend, you will discover that in this sacred cause I have lost sight of all personal considerations." What a magnanimous and chivalrous heart was disclosed in that utterance!

One of the most splendid tributes ever given to any woman was paid to Mrs. Wallace by her step-son, General Lew Wallace, on the occasion of their first meeting, after his immortal book "Ben Hur" had been published. He asked her for her opinion on the book. She replied: "O, my son, it is a non such of a story; but how did you ever inveat that magnificent character, the Mother?"

"Why, you dear simple heart," he answered, with a kiss: "How could you fail to know that the original of that picture is your own blessed self?"

They have the qalities of mind and heart that could produce "Ben Hur."

This noble woman not only reared to honorable fame her three step-sons, but also six children of her own and grandchildren have kept her heart young in later years. She has exhibited in herself the kind of "New Woman" which is yet to bless the world. A woman who shall be large-minded and broad-hearted enough to keep a constant interest in public affairs, without in any way losing the gentleness and refinement of her womanhood.

It is said of Mrs. Wallace that when her husband became Governor of his State, Mrs. Wallace, by virtue of her social position and rare mental qualities, might have been what is known as a "leader" in social circles; but her soul was too great to be satisfied with the little round of social ceremonies and vanities. She cared for society only as she found

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

THE EASTER JOY.

SOMETIMES it seems as if joy had forever vanished out of this shadowy world. I suppose that was the way it looked to the disciples and the loving women, when that poor broken figure was taken down from the cross, and laid away in Joseph's tomb. "We trusted that it had been he who would redeem Israel." It had been he who could give the blind their sight, the deaf their hearing, the dead their life. Nevertheless, Jew and Roman had done their wicked will upon the Christ and though heaven and earth had alike protested, the one with its lightnings and its darkened sun, the other with its earthquakes and rent rocks, he had cried, "It is finished," and given up the ghost, and was gone!

So, with the blackness of despairing woe, those bereaved ones entered. They had loved and followed the Master, not believing or comprehending the truth in that word he had spoken that after three days he would rise again. The night that followed Calvary must have been unspeakably sorrowful to them in their desolate upper room.

The strangest thing, however, is not that those loving hearts doubted our Lord's resurrection, for, remember, that he had as yet appeared to them only as a man like themselves and their eyes were holden, but that we, Christians, with the New Testament in our hands, often behave as it we doubted it, too. If we believe with all our hearts that Jesus died and rose again, and that he is the resurrection and the life, then our lives should be serene, we should not be comfortless in sorrow, we should be hopeful even beside the grave. As our beloved Faber puts it:

> If our hearts were but more simple,
> We would take him at his word;
> And our lives would be all sunshine
> In the sweetness of our Lord.

Even the familiar fact of death, could not dim that exquisite sunshine.

I look back over the last twelve months, since I gathered a bunch of Easter lilies to lay on the grave of a dear one, and I think how often the silent angel has slipped over the door-sills of my friends. One summer day it was to carry home a noble young man, full of vitality, full of promise, beloved and cherished as few men are: the next it was to summon an old man, a man whose hand held many threads, and whose will was obeyed by a host of employees who looked up to and almost worshipped him; again a beautiful young matron went home, then a child in its sweet bloom, then a woman with white hair, but royally lovely in age and youth. The list is long of those who have vanished from my sight in this last year. Your experience has probably been similar. But, since God took the dear ones, and they went home, not to mere rest after strife but to fuller life to larger service, to diviner gladness, why shall this Eastertide be lamentable? Now, to every one who crosses the river and enters the presence of the great King, there should be rejoicing for they have conquered in the fight, and henceforward they bear the palms of victory.

Friends who cannot sing the Easter songs because a sob clutches at the voice and the tears choke the words, let me bid you to believe in the life everlasting! Believe that the disappearance from our short sight of those who have been in our earthly homes, does not mean that they are gone forever, only means that they have gone on. A few steps more, a bend in the road, a turn, and we, too, may join the majority, the vast numbers of those who have gained the safe haven, and are singing now with the choir invisible. We can let our beloved ones go across the globe, and can spare them for awhile. Why hold them back from heaven?

Easter sounds the highest note in our triumphant religion. Our Lord pledges us life, and, while every day shows us death, busy in our midst, every dawn, every Sabbath day, renews to us what Easter gives us in most lavish measure the assurance that

> There is no death, what seems so is transition.

Feeling this in our inmost hearts, though grief must have its way, there comes no grief which we cannot endure. The poor broken-hearted mother can do without her boy. She misses him all the time, but she can wait until Christ brings her to him, safe in the promised land. The companions of a life can be separated for a little while; death will restore each to the other. Friend can be content to give up friend, till the day comes when they are reunited.

> One sweetly solemn thought,
> Comes to me o'er and o'er,
> That I am nearer home to-day
> Than I have been before!

Nearer home! This is the core of the Easter joy! Home would not be home if it meant that we were to meet there only strangers, a lot of people whom we did not know, whom we had never seen. Easter would be a mockery if it did not hold the promise of home, with the dear ones gone before, of life among the living whom we know, of Christ's own blessed self to crown the feast, not one lost whom we ever loved and cared for, and whom the dear Christ gathered to the many mansions with his ransomed saints.

This is Easter at its highest! Then there is the other obvious joy of Easter, which comes to us with the spring, the return of flowers, the dance of the young leaves, the nesting of the birds, the rush of the rivulet. The woods are sweet with anemones; under the dry pine needles we shall soon find the trailing arbutus. The dog-wood will shine white through the forest windings; the laurel and honeysuckle, the violets and the daises are coming, a great, sweet, brilliant, bewitching throng, marching in a blithe procession through the spring and the summer.

> Sing a song of Easter,
> A song of happy hours,
> Of dashing spray and shadow play
> And lovely springing flowers,
> Of birds come home again to build
> Beside the cottage eaves,
> Of waking buds and rushing floods,
> And dance of rustling leaves.
>
> Sing a song of Easter,
> A song that means a prayer
> Of want and love to One above
> Who keeps his world in care.
> A song for all on this green earth,
> For dear ones passed away,
> Sing clear and strong the joyful song,
> The song of Easter Day.

One duty is yours and mine, friend of the burdened, friend of the sorrow-stricken heart. We must, by all that is brave, unselfish, and Christ like, put our anxieties and griefs in the background, and go about the world with cheerful looks and words. Sorrow should not have dominion over the Christian. Because I am worried I need not worry my neighbors. Because I am lonely I may not, without incurring reproach, inflict my sense of loneliness on those within my home. The bravest woman, I ever knew, wrote to me once after a peculiarly distressing bereavement: "I do cry in the night, and my pillow is often wet, but I am cheerful by daylight." We must arise and gird ourselves and go on, and not cloud the home sunshine and hush the world's melody, because for us the sunlight has been blotted and the melody grown mute.

How fast the Easters crowd on one another. When we were children the years were longer. It used to be a far cry from Easter to Easter. But now the days go rushing past, faster than speed of a flying express. To fill each day with blessedness for those about us, to live as in the sight of God, to expect heaven and have its thought ever before us, to make life beautiful for the children and the old, this is to keep an Easter feast the whole year through.

Nothing is more common than the feeling and the expression in plain words of the feeling, that we cannot do much good in the world because we haven't many opportunities. We are poor, so how can we dispense charity? We are not gifted, how can we make a stir as those who have special talents? We are humble, therefore we can never amount to that which those can who have positions of eminence? The false reasoning is pitifully familiar. Now, once for all, we can, poor, rich, plain, eloquent, proud, or obscure, go about with smiling faces and uplifted heads and steady steps, and add to the joy of the world. Let us try to do this, from Easter onward.

MARGARET E. SANGSTER.

Our Famine Heroes.

SUCH are the faithful missionaries, who are laboring so nobly in the interior of India, surrounded by plague and famine. They are striving with might and main in His Name, to stem the tide of distress, heedless of their own danger, if only the Master's work be well done.

Shall we not help them and hold up their hands in this conflict? It should be a joyful duty on the part of everyone professing Christianity to aid in this life-saving, soul-winning work in India. The most direct way to do this is to help the Famine Fund.

Now Fill the Corn Ships!

CONGRESS, appreciating the dreadful plight of India, has granted, by unanimous consent in both Houses, the petition of the Memorialists for the Relief Ships. The Secretary of the Navy is authorized to transport in American vessels, the gifts of corn to be sent by Christian America to suffering India.

This is a magnificent act. All honor to our American Congress for its broad, far-reaching humanity. Once more our land will be the first to send substantial succor across the seas, to those in direst need.

Now, let us fill the corn ships. Let every one, young or old, rich or poor, give one bushel of corn or its equivalent in coin. Give a sack if you can, or as much more as your heart prompts and your purse will allow. Don't be afraid of giving too much; you cannot begin to give half enough. Remember the millions in that tropical land who are sinking down to the grave for lack of food, multitudes already dead and others dying. Determine to save *one life at least*. A dollar's worth of corn will do it, and if you live to the utmost patriarchal age, you will never again be able to expend a dollar to such tremendous advantage.

Fill the corn-ships! Let the farmers of the West, the East and the Middle States make up their car-loads of corn in sacks and send us word when a car is full. Let the churches and the Sunday Schools, the church societies and leagues, the townships and the little village communities, each make up their car load. This great privilege of life-saving and soul winning service is laid upon the hearts of each of us, and it should be taken up gladly and performed with a joyous zeal.

Time is precious. Thousands are perishing. India is appealing. Heaven itself has opened the way for us to help. Let us fill the ships with corn!

BRIEF NOTES.

Dr. T. C. Paterson, of the Baptist Mission in Shantung, China, says that four hundred men and women have been received into the fellowship of the Church during the year.

Rev. R. G. Pearson has been conducting revival meetings at Pensacola, Fla., with much success. Thence he went to Pine Bluff, Ark., where union meetings have been held under his leadership.

Dr. A. C. Dixon held special services every evening last week in the Adams Memorial Presbyterian Church, East Thirtieth street, New York. Mr. J. H. Burke had an effective chorus had charge of the musical exercises.

A letter to a contemporary states that Dr. E. S. Camacho, for many years past Roman Catholic Bishop of Tamaulipas, Mexico, has received Christian principle, protested against the practices of the Roman Catholic Church, and has publicly renounced Romanism.

Evangelist Arthur Crane writes us that owing to a clerical error the recent evangelistic services under his charge were announced as having been held at Cortland, N.Y., instead of Sisterville, W. Va. It was at the latter place that the Opera House was used and overflow meetings in the church.

The Tenth Legion is the title of a new development in Christian Endeavor work. The Legion consists of members who have pledged themselves to give at least one-tenth of their income to the Lord's work. The idea was a local one in New York, but has now been adopted by the United Christian Endeavor Society.

Pundita Ramabai, with her colleague, Manorama Powar and ten of the widows in her school, recently received baptism by immersion. The rite was administered by Rev. W. J. Hoskins, of Poona. The Pundita's change of views on the subject of baptism is quite recent and is the more significant because of her previous associations.

Evangelist Leonard Weaver has just closed a successful series of revival meetings at Vineland, N. J. All the churches united in the movement and have received additions to their membership. A notable feature of the meetings was the increased earnestness of Christians and the general quickening of religious life within the churches.

The Church of the Disciples has entered vigorously into social settlement work. The House is the new settlement. It was founded by students of Hiram College, and is the first work of the kind among the Disciples. The House is located in the Sixteenth Ward of Cleveland, O., where a congregated Russians, Jews, Bohemians, Hungarians, Italians and negroes.

Preparations to celebrate appropriately the Fortieth Anniversary of the Fulton Street Prayer Meeting are being made. It will be celebrated in September next. It is proposed that a portrait of the founder of the meeting, the venerable Mr. Lanphier, should be painted and hung in the rooom. Several subscriptions toward a fund for the purpose have already been sent in.

The Evangelical Alliance is preparing a memorial to the Czar on behalf of the Stundists. The Alliance has learned that great barbarities in some instances been shown towards those who have been sent into exile. The hopes that were entertained some time ago that the young Emperor and his wife would speedily put an end to the state of things have not as yet been realized.

Mr. Moody has given a few days to a series of services in Chicago. Commencing March 7th he held services morning and afternoon in the Auditorium. The Cincinnati meetings were very successful. Music Hall was taxed to its utmost capacity to furnish sitting and standing room for the crowds which attended the meetings day by day, and thousands rose to express their desire to lead a better life, many of them taking this step for the first time.

Many testimonies have reached us to the blessed results of the four weeks campaign in the Brooklyn conducted by Evangelist Grant Colclar. Although the meetings have closed in the churches of different denominations, the prayers are being sought by young people who were aroused at the meetings and have not been able to find peace without Christ. The work of the church in the district has received an impetus which promises to be permanent and far-reaching.

Dr. J. Hudson Taylor, founder of the China Inland Mission, summarizing the present situation in China, says: "The progress of the Gospel in the Empire has been more remarkable than has been realized. Within the last seven years the number of Protestant communicants has doubled, and, in spite of the hindrances caused by war, riot and massacre, not to speak of sickness, needed loughs, and deaths. The adherents connected with Protestant Churches probably number not less than 200,000: the communicants are over 70,000."

The Roentgen Rays have been turned to the benefit of religion and philanthropy. Dr. Lewis Caldwell, of Brooklyn, gave an exhibition of them a few days ago for the benefit of the fund for the erection of the missionary hospital at Ping Yang, Corea. The work there commenced by the late Dr. W. J. Hall is being carried on by Dr. Folwell, who finds his dispensary so crowded that a hospital is urgently needed. It is proposed to make the hospital a memorial to Dr. Hall, who gave his life to his service in Corea.

Northfield Training Schools, of which Mr. D. L. Moody is founder and president, closed the seventh year of work on April 1, with appropriate exercises. Among the speakers were Miss Anna Ivanova, of Sofia, Bulgaria; Miss Scohel, of Brooklyn; Miss Bartlett, of Warehouse Point, Conn.; and Miss Vette, of Boston, Mass. There was an exhibition of blackboard work, of sewing and of cooking by the students. Rev. Dr. M. Gray, D.D., of Boston, Mass., gave the farewell address to the young people.

The Press Committee of the International Christian Endeavor Convention announces that the meetings will be held in Mechanics' Pavilion and Woodward's Pavilion, the former being the largest building in San Francisco. The Society headquarters will find ample accommodation while leaving sufficient space for a room to seat 10,000 persons. A large number of churches will be used for early morning prayer-meetings and overflow meetings. Arrangements are being made with the railroad companies for excursions to points of interest on the return journey east.

THE BIBLE AND THE NEWSPAPER

BUDDHIST CAVE-TEMPLES.

SCATTERED through India, Burmah and Ceylon are the extraordinary places of worship, one of the most famous of which is pictured on this page. Some of them are devoted to the Brahmanical and Jaina faiths, but the most ancient are the Buddhist. It is said that the Buddhist king, Asoka, who flourished about three hundred years before Christ, was the first to excavate a temple and to adorn it with statues of the great Gautama. They are found chiefly in Western India, where the strata of the hills, alternately soft and hard, lent themselves easily to the work of the excavator. In some instances there appears to have been a natural cave which was modified and adorned, but in others the cave was apparently wholly artificial. The caves are of five kinds: the Vihara or monastery caves, containing cells for the monks as well as the large hall supported by pillars; the Chaitya caves, which are almost uniform in plan, having a central nave and galleries; the Brahmanical caves, of which Elephanta is one of the most interesting specimens, and which differ from the other two kinds in their walls being sculptured instead of painted; a fourth kind are the rock-cut models of Brahmanical temples, the best-known being the Kailas of Ellora; the fifth are the Jaina caves, which are the most modern as well as the most insignificant. The cave of which a picture is given, belongs to the Vihara group, which are all Buddhist. It has on the outside a gigantic recumbent figure of Gautama, forty-five feet in length. Nearly all the Buddhist caves are circular at their extreme end, and are divided by rows of graceful columns cut out of the solid rock. In the most ancient caves they are plain, unadorned shafts, but in the later ones they have bases and capitals elaborately carved. The cells for the monks are cut in the walls around the main chamber. An American traveler who visited the caves recently says that the coloring is of the true Pompeiian kind, and is as fresh after all the centuries which have passed as if laid on only yesterday. The statues in bas-reliefs, on the other hand, have suffered much in the lapse of time, and have in some instances been so worn as to be barely recognizable. As we read of these wonderful temples with their carvings and paintings and sacred relics, we may look forward to the time when Buddhism, superseded by Christianity, shall cease to delude the people of the Orient, and the prophecy of God's ancient servant be fulfilled:

THE GREAT VIHARA BUDDHIST CAVE-TEMPLE WITH COLOSSAL IMAGE OF GAUTAMA.

> Men shall go into the caves of the rocks and into the holes of the earth . . . and in that day a man shall cast away his idols of silver and his idols of gold which they made for him to worship, to the moles and to the bats. (Isa. 2: 19, 20.)

An Incendiary's Confession.

A strange explanation is given by a man now in prison in Brooklyn, N. Y., on the charge of setting fire to a tenement-house. It was a peculiarly fiendish crime inasmuch as the lives of many persons were endangered by the fire which was clearly of incendiary origin. It was at first suspected that the fire must have been set by some one who wanted to revenge himself on some enemy living in the house and was reckless about putting in peril other inmates who had done him no wrong. When the prisoner was arrested, however, it was found that there was no one in the house who even knew him. The evidence of his guilt being conclusive, the prisoner realized that he would gain nothing by standing trial. He therefore made a confession. He admits that he not only set the fire which destroyed this particular house, but he had set other fires in various parts of the city during the past three years. He says that at times he is beset by an irresistible desire to destroy property, and when it comes upon him he is like a maniac. He acknowledges that he had no enmity against the inmates of any of the houses that he set on fire; but claims that he is irresponsible owing to weakness of mind. He says: "When this feeling of a week, unbalanced, and uncontrollable mind presents itself, I am totally helpless. I believe that the excessive smoking of cigarettes was the starting point in my mental downfall. I use three or four packages of cigarettes each day. I want to be placed where the temptation to injure my mind with tobacco will be taken away. My thoughts as to what ought to be done are clear, but I cannot carry them out." Many people who would not be guilty of setting a house on fire might make the admission the pyromaniac makes in his last sentence. It is a common experience: even the great Apostle acknowledges that until he had the help of Christ he could not carry out his good intentions:

> To will is present with me; but how to perform that which is good I find not. (Rom. 7: 18.)

Drew Two Pensions.

An astonishing fraud has been practised on the Government for twenty-nine years by an apparently simple-minded person. She is the widow of a naval officer who was drowned in one of the early naval engagements of the war. She was awarded a pension in 1862, which she has drawn regularly since that time. She also made a small income as the janitress of a large apartment house in New York. Among the tenants was a widow of a cavalryman, who was killed in battle. This widow, who also was in receipt of a pension, died in 1868. During her last illness, the janitress was kind to her and waited on her most attentively. The sick woman wished she had some way of rewarding her friend for her attention and at the last, she gave her the only valuable thing she possessed—the paper entitling her to the pension. Whether the janitress realized the nature of the fraud she was committing is doubtful, as she is somewhat obtuse; but she drew her dead friend's pension. Ever since 1868, when the cavalryman's widow died, to the present time, the janitress has had twelve dollars a month pension, in addition to the pension she received as a sailor's widow. Ultimately the fraud was discovered and she was arrested. She protested that she did not know that she was doing wrong and that she supposed her friend had the right to leave her the papers if she chose. In consideration of her feebleness, the judge gave her the light sentence of two and a-half years in the penitentiary. She will realize now that there are some kinds of property that are not transferable. The pensioner's relations with the Government, in this, resemble every human being's relations with God he has to account for himself and cannot transfer to another his sins or his merits. It may be hoped, however that she may learn during her imprisonment that in the infinite mercy of God one way of transfer has been provided, by which she can make her peace with him. Though she has no merits of her own and can receive none from any other human being Christ's merits avail and she can be accepted in him:

> None of them can by any means redeem his brother nor give to God a ransom for him. (Ps. 49: 7.)

A Fatal Cyclone.

Distressing news of the destruction of the town of Chandler, O. T., is in the Western journals. It appears that about six o'clock in the evening of March 30, a bank of dark clouds gathered suddenly in the southwest and was whirled rapidly to the north. In its progress it assumed the dreaded funnel shape and uttered a mighty roar as it traversed the country, tearing up everything in its way. The town of Chandler is partly on a hill-side and lay directly in the path the aerial monster was taking. Of the fifteen hundred inhabitants only a few witnessed its approach, and these had barely time to run to shelter. The cyclone struck the business part of the town first, tearing off roofs and twisting the great buildings into grotesque shapes. It went on to the residence quarter, dragging trees up by the roots and levelling houses with the ground. Thence it passed on to the open prairie, where its force was spent harmlessly. The scene in the town when the cyclone had passed was appalling. From the heaps of ruins where houses had stood only an hour before, tongues of flame were leaping, and the cries of the inmates pinioned under fallen beams were heartrending. So many of the people had been injured by the storm that it was impossible to organize any systematic attempt at rescue. Happily a drenching rainstorm fell and extinguished many of the fires. Messages were dispatched to Guthrie for help and a train load of physicians, firemen, and laborers was sent to the wrecked town. It was a night of terror to all there. Groping in the fitful light of lanterns the dead and injured were taken out of the ruins and carried into the Presbyterian Church, which had been left standing and was turned into a hospital. Only fourteen dead bodies were found, but it is feared that many others must have perished and that a large proportion of the injured will die. Some of the people were so overwhelmed by the calamity which had deprived them thus suddenly of home and friends that they lost their reason. Man probably never feels his utter helplessness so completely as he does in the presence of a calamity like this, against which there seems to be no defense. As we read the appalling details, we can form some conception of the figure employed by the prophet to describe the safety which is found in Christ against all the calamities of life:

> A man shall be as a hiding place from the wind and a covert from the tempest. (Isa. 32: 2.)

The Cost of Mob Violence.

In compliance with a resolution of the United States Senate, the President has sent to Congress a list of all payments made to foreign governments for compensation for injuries inflicted on their citizens in this country, during the last ten years. From this list it appears that the total sum thus paid is $464,497. The largest part has gone to the Chinese. For two riots in which Chinamen lost life and property—one of them the famous Rock Springs, Wyoming outbreak—the Washington Government paid $147,748 and $276,619 to China as indemnity. The Italian Government collected $24,330 for the slaughter of the prisoners by the New Orleans mob in 1891; and for the killing of three Italians in Colorado, $10,000. The remainder of the sum was divided between Germany and Great Britain, both of whom had claims on our Government for injuries inflicted on their citizens here. The various sums have all been paid by the Federal Government, which hitherto has not been reimbursed by the States in which the lawless acts occurred. As we should insist on a foreign government making reparation if our own citizens suffered abroad, we do right to recognize and discharge these claims. Howsoever humble a man may be, he is entitled to have the championship of the government to which he pays allegiance. It is often forgotten that the Christian is thus protected. A distinct warning is given that the child of God, weak and powerless as he may appear, cannot be wronged with impunity:

> Their Redeemer is mighty he shall plead their cause with thee. (Prov. 23: 11.)

Lost in the City.

An incident reported by a journal of Toledo, O., shows how much a man's success in any line of work depends on his training. It says: On the last trip of the *City of Mackinac* with a cargo of horses for a local lumber firm came a backwoodsman. He had a great reputation as a "land-looker." Without a compass, by the bark and moss on the trees, he had been known to traverse a quarter section without diverging twenty feet from the straight line from stake to stake. He had heard much of the city, and thought he should like to see some of the wonderful things that he had been told about. He found work at once, his duties being to deliver lumber to the retail trade about the city. The first day a man was sent with him to show him the way about the town. The next day he was sent out alone, and did not return, and in the evening was found on the outskirts of the town with his load of lumber, so completely lost and unhappy that he had decided to stay there all night. Three times he was sent to deliver lumber, and three times he was found in another part of the city. Finally he asked his employer for transportation home. He declared that he found it absolutely impossible to find his way in a place where there were no signs to guide him. Yet the same man could find his way in places where the city carters would be hopelessly lost. To each the way is difficult when the signs are unfamiliar. It is so in the ways of life when, as so often happens, we find ourselves in strange and perplexing circumstances. Happy then is the man who follows the wise king's advice:

> In all thy ways acknowledge him and he shall direct thy paths. (Prov. 3: 9.)

THE SUNDAY SCHOOL.

PETER DELIVERED.

Sunday School Lesson for April 25. Acts 12: 5-17. Golden Text, Ps. 34: 7. By Mrs. M. Baxter.

FELLOWSHIP with Christ's sufferings was regarded by the apostles as a privilege eagerly desired; it would have been a language which they understood not.(Ps. 31: 5), had anyone attempted to condole with them. Paul suffered the loss of all things that he might know Christ, and . . . "the fellowship of his sufferings." (Phil. 3: 8-10). Peter exhorted, "Rejoice inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye also may be glad with exceeding joy (1. Pet. 4: 13), and James tells us to count it all joy when we fall into divers temptations or trials. (Jas. 1: 2). "If we suffer with him, we shall reign with him:" if we pity ourselves, and avoid the suffering, what then? We are heirs of God and joint heirs with Christ if so be that we suffer with him:" what if we do not suffer with him? What then of this joint kinship? How prove ourselves to be of royal blood?

Peter had been wonderfully used of God; once before he and John had been miraculously released from prison, and now, wherever he went, mighty words and deeds were spoken and done through him. But wherever God has a faithful witness there the enemy has an instrument ready to oppose him. Moses has his Pharaoh; Elijah has his Ahab; John the Baptist his Herod. Now Herod Agrippa, the successor of the Herod who murdered John the Baptist, was on the throne of Judæa. He had inherited his predecessor's enmity against God, and he "put forth his hand to vex certain of the Church." James the brother of John fell a victim. This he found pleased the Jews, and that the policy of persecuting the Christians answered in bringing him into favor with the most influential of the people, over whom he reigned, therefore "he proceeded to take Peter also." He had heard, no doubt, of Peter's former most mysterious deliverance from prison, and took the greatest precautions to insure his safe keeping. He delivered him to the care of sixteen men, all of whom were responsible for their prisoner on pain of death. Chained to two of these men, there was little chance it would seem of escape. But, unseen by his keepers, there was another who was keeping guard. "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 33: 7). And a power mightier than the chains which bound him, or the armed men who guarded him, was being exercised on his behalf.

Peter was kept in prison and his guards were empowered by the government of Judæa. "But prayer was made without ceasing of the Church unto God for him." Prayer, what can that do? says the scoffing world of our day. Prayer is nearer the throne of God than are the multitudes of angels which surround it. In the vials of the "living creatures" and the "elders," in the midst of and round about the throne of God are "the prayers of saints" (Rev. 5: 8), and "the prayers of all saints" are offered up with much incense on the golden altar which is before the throne of God (Rev. 8: 3). Herod's power stood no chance against the prayers which found acceptance with him who "removeth kings and setteth up kings." (Dan. 2: 21). A command went forth from the throne, and all Herod's precautions were found to be unavailing.

God let things come to an extreme. How often does he thus act, that he may test his children's faith to the utmost, and manifest to others what it is to trust God and what it is to receive succor from the Most High. It was the eve of the day on which Herod had fixed to bring forth his notable prisoner to the people, probably intending to have a public execution of Christ's apostle. Peter, who was one with God in all his dealings with him, was characteristically sleeping. A man who really trusts God is not kept awake by fear and apprehensions of what may come upon him from man; a great calm has settled down upon him, he is in the hands of God. "Peter was sleeping between two soldiers," to both of whom he was chained; and two of the others kept the door: how could Peter escape? "The angel of the Lord came upon him, and a light shined in the prison," but none of the keepers saw it. When God sends sleep upon men no one and nothing can wake them till he wills. The angel smote Peter on the side, saying, "Arise up quickly," and at the same moment he was a free man; his chains had fallen to the earth. Did their clanking awake the keepers? No; either they fell noiselessly or God kept the keepers' ears. The angel commanded Peter to gird himself and bind on his sandals, so as to be ready for a journey; and then he said: "Follow me." And Peter obeyed, yet like one in a dream. On the former occasion when he was delivered from prison, the battle with "the powers that be," had only just begun, he and John had been only one night in prison, and they were fresh and full of the impetus of Pentecost. Now persecution had become more systematic. Peter had been some time in prison, and had in a way become accustomed to it. God never wants us to get into a groove, even in fellowship with Christ's sufferings, but to be as ready to accept deliverance as to suffer, to suffer as to accept deliverance.

The angel led on: keepers, bolts, bars, were as though they had no existence. No force was used; by the will of their Creator, everything yielded before the angel and the man whom he had sent out of that prison. Once the length of a street from the prison gate, the angel departed, and Peter was left alone. Now he awoke to full consciousness of the situation; God had sent his angel to deliver him, and he hastened to tell the glad news to the praying company which had gathered in the house of Mary the mother of Mark to pray for him. It was an unusual hour for a visitor; could mischief be in the wind? They sent a damsel, not to open the door, but "to hearken." The well known tones of Peter's voice, the very man they were praying for, so overjoyed her that instead of opening the gate, she ran back to the praying ones to tell them that Peter was there. "Thou art mad," was their answer. Probably they looked for the answer in quite another way. Let us be prepared for God's answer to our prayers as he wills, in his way, not in ours. When Rhoda constantly affirmed that it was certainly Peter, they decided that it was his spirit. At last they opened the door and their unbelief was rebuked, for Peter indeed stood there and told them the wonderful story of his deliverance. Is it wonderful, that God should answer prayer and deliver his own child? May we not often remain in some prison from which God would willingly release us if our eyes were fully upon him? Are not our prayers for others, like those of this company, often hindered, because we cannot receive an answer which comes in an unexpected way?

And Herod? He had found that God's permission must be obtained for the destruction of one of his own children. It was an easy thing for such a man to put the keepers to death; the lives of sixteen men were of no value to him in comparison with the maintenance of his sinful pride. But God had set before him a lesson of his power, and the wicked king, if he neglected it, did so at his peril. There was enough in the life and in the past history of Peter to make Herod aware that God had delivered his servant. For Herod to ignore it was for him to wilfully despise God. He had got rid of James, and Peter was no longer to be found in Jerusalem, but the God of these his servants lived still; and the king's attitude challenged him to prove himself the Almighty.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

ALTHOUGH Peter had been delivered from prison by an angel once before, as related in the fifth chapter of Acts, his deliverance on this occasion was evidently unexpected both by him and by the Church. If Peter had forgotten it, the authorities had not. The detailing of sixteen soldiers to keep one prisoner, indicates that they apprehended the possibility of losing him. The guard probably was arranged according to the Roman custom of watches, one quaternion (four soldiers) having charge for a watch of three hours, two soldiers manacled to the prisoner and two on guard outside the door. At the end of the watch, another quaternion would relieve the guard. It would be curious to find out the motive of placing this extra guard. If it was to prevent a rescue by Peter's friends, the number seems to have been unnecessarily large; but if it was to prevent a supernatural rescue, even Herod must have deemed it inadequate. The scene of imprisonment was probably the Tower of Antonia, a photograph of which appears on this page. The historian does not specify the charge on which Peter was imprisoned, but the story appears to indicate that it was one punishable with death. The motive is recorded. It was done to please the Jews. Herod craved popularity and was shrewd enough to perceive that there was no better way to gain it, than to take hostile measures against the leaders of the new sect. He had been only a year on the throne and his position was precarious. A change in the imperial favor might displace him at any time, and this might be brought about by evil reports of him sent to Rome by the Jews. He was anxious to stand well with them. This Herod was a grandson of the Herod who slew the children at the time of Christ's birth, and a nephew of the Herod who put John the Baptist to death. Herodias, who was really sp... sible for that murder, was the siste... Herod. They were the two chil... Aristobulus, one of the numerous ... of Herod the Great. The Herod ... lesson was named Agrippa, and ... father of that other Herod Agri... fore whom Paul pleaded (Acts ... His first experiment in winning fa... to seize James and put him to ... There was no divine interposition ... case of James. We are not told ... it was implored, but we know ... from our own experience to be ... that God does not permit us to c... variably upon being saved from ... whenever we may call upon hi... reasons not disclosed, James d... Peter is delivered, though ultimatel... too, had to seal his testimony ... blood. This James was one of t... of Zebedee, for whom their mother ... the honor of sitting next to Christ i... He is a different James from the ... of the Epistle called by his nam... was a brother or cousin of our L... who lived sixteen years longer, ... mentions him in the seventeenth ... Having put James to death, and ... that the act increased his pop... Herod goes further. This is th... course. There is a momentum ... which is always pushing the si... from one crime to another. That ... it is so important to watch agai... beginning of sin. It is sure to ... more and worse sins. But ... case, Herod was not perm... carry his plan into executio... allowed the imprisonment ... tinue until the very eve of ... of execution. Peter does ... pear to have been mu... tressed by the prospect of ... He was sleeping so some... he had to be smitten bef... awaked. Conducted in... streets, he did not at first ... that his deliverance was ... but like the praying ... thought that it was a visi... was singular that the pray... ple in Mark's house shoul... been so slow to believe. T... vant whom, by the way, ... mentions with his charac... precision, by name, rec... him and believed, but the ... doubted. It is worthy of ... that this humble girl shoul... attained historical immo... Doubtless the great ladies ... od's court and of Jewish ... scorned her, but after ei... centuries their names hav... forgotten, while every sch... knows the name of the s... who answered the door ... memorable occasion. It is ... ways the great ones of th... whose names will live in h... Though with feminine in... tency Rhoda did not adm... Apostle, she rejoiced over ... liverance and was the onl... who believed it real. The ... found it easier to believe in a ghos... in the answer to their prayers. It ... still. We read of "remarkable" a... to prayer, and people tell of them ... they were exceptional. Possibly ... expected them with more confiden... should have more to rejoice over.

THE TOWER OF ANTONIA, THE TRADITIONAL PRISON OF PETER.

When he had considered the ... People do not always do that after ... have been delivered. A Christian ma... distressed by payments coming due ... philanthropic work that he was no... to meet. Before leaving home i... morning he prayed to God for help ... he went out he glanced at the Scr... calendar on the wall of his office and ... that the text for the day was "Th... mighty shall be thy defence and ... shalt have plenty of silver." (Job 22:5 ... Late in the day he was still seeking ... but had found none. As a last res... called on a friend who was interest... his work and had helped him ... He described his position, and his ... volunteered to help him. "If you c... with silver dollars," he said, "I can... it you now; but I cannot get bills ... the bank opens to-morrow morning." ... took the money and went on his wa... a mind relieved. As he paid, his ... itor remarked: "You seem to have ... of silver." Then the text of the mo... occurred to him, and he realized tha... promise had been literally fulfilled.

THE FAMILY AND HOME CIRCLE

A EASTER LILY FIELD.

the Many Beautiful Sights to be Witnessed in Picturesque Bermuda—Walking in a Sea of Lily Blossoms.

TO the lover of flowers, there can be no grander or lovelier sight than a field of waving Easter lilies, such as that which is shown in our photograph. Although this splendid lily is found in various parts of the globe, nowhere does it attain a more regal magnificence the Bermuda Islands. Our pho- was taken in "Great Bermuda," h, just outside the town of Hamil- e capital. There the lilies are n great stretches of meadow land. y're usually cut a few days before while the flowers are in bud. The se wrapped in moist tissue paper, precious blossoms are then packed and shipped. They remain fresh withered for a considerable time. e harbor of Hamilton, the shore beautiful, especially during the of flowers, when the fields of lilies mong the deep green of the cedars s of snow.

ation in the Bermudas is very nd the earth is clad in a mantle of perpetual green. Along the shores islands is a fringe of mangrove; k pear grows profusely, sage-brush where, and the citron, lime, lemon nge grow wild, while various sorts es abound. Esculent plants and e exceedingly prolific, and within ratively recent date, a considera- rt trade has grown up in arrow- ions, potatoes and tomatoes, and such medicinal plants as castor, d jalap, while coffee, indigo and grow spontaneously. Reptiles are but there is a grand variety of birds, bright in plumage if not y sweet in song. Fishes, great and llare swarming in the creeks and mpting the hook of the angler, and ditches glitter with pretty goldfish. e are some drawbacks, however, one he scarcity of fresh water, and the liability of strangers to cli- evers. One of the annoyances is sence of myriads of ants, which everywhere, committing great n the heated season.

esult of Handshaking.

eat deal is said and written about gue of Presidential handshaking.' subject has lately been interest- scussed by ex-President Harrison temporary's columns. He writes: first two weeks of an administra- e President shakss hands with rty to sixty thousand persons. The l drain of this is very great, and if sident is not an instructed hand a lame arm and a swollen hand sult. This may be largely, or en- voided, by using President Hayes' —take the hand extended to you p it before your hand is gripped. e passive hand that gets hurt. It en suggested that a nod or bow be substituted for the handshake, would be quite as admissable to he Declaration of Independence."

ess and Crossness.

bedience comes easy to the child t up in an atmosphere of fret, writes htful parent, while it is the sunny s who have lovely children that e world not thus blest covet their ions. Sweetness like crossness is g. A sunny wife is a joy forever, e woman with a continual drip of ent is a thorn in the flesh that will ear out the patience and love of the ordinary man no matter how much he may fuss and fume also. Women should show men a better way to take life's discipline. And as for the children who are so unfortunate to have both parents of this take-to-life-hard disposition, they are likely to have a poor time of it.

Love in the Home.

Love is the wind, the tide, the waves, the sunshine, wrote Thoreau. It never ceases, it never slacks; it can move with the globe without a resting-place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less, made to feel it, yet how little is actually applied to social ends. True, it is the motive power of all successful social machinery; but, as in physics, we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand mills; as the mechanical forces have not yet been generously and largely applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied as yet.

Sleep as a Life Prolonger.

It is a great mistake to rob ones-self of sleep, under the impression that a few hours less of repose makes no difference to a healthy frame. Nicola Tesla, the celebrated scientist says: "A man has just so many hours to be awake, and the fewer of these he uses up each day the more days they will last—that is, the longer he will live. I believe that a man might live one hundred years if he would sleep most of the time. That is why negroes often live to advanced old age, because they sleep so much. The proper way to economize life is to sleep every moment that is not necessary or desirable that you should be awake."

Grumblers and their Ways.

Take the people who are always grumbling, writes Rev. H. P. Snyder, and finding fault, and they throw away the precious pearls of life—the gems that are most beautiful and valuable. They trample the sweet-blooming flowers about them under foot, and shade the present with dark clouds of the past. They are never satisfied—all the time finding fault about something. The weather is not as it should be—either too wet or too dry. The wind is always in the wrong direction. The sun is too hot. The wheat crop is a failure. The next-door neighbor does not mow his lawn. The hired man does not do as he should. Jane is the most careless girl that ever lived. The children have done some little thing over which they make a terrible noise. The wife has not done as she should, and so there is a continuous clatter. Their horses are not as good as other people's. They work harder and do less than their neighbors. They have seen more trouble than all the people from the days of Adam to the present time. The real trouble is with the grumbler. If there is a class of people to be pitied, it is this class! It seems to have become chronic with so many, and is so sure to prove fatal when a person is attacked by this terrible disease, that the situation is really becoming alarming.

EASTER LILIES IN FULL BLOOM NEAR HAMILTON, BERMUDA.

EASTER LILIES.

FOR Easter day, O lilies white,
Your shrined splendors keep!
But while the sweet, sad waning light
Of Easter even fades,
Amid the sacred shades
Where sorrow comes to weep.—
Nor weeps in vain,
Since hope is born of every pain.
(And pain its pangs in joy forgets),—
There breathe your balm, sweet violets!
Dear twilight flowers, whose lovely hue,
More tender than the tenderest blue,
Yet not as purple sad, appears
Most like transformed tears.
Sweet odors—sweeter than the sweet
Of violets and lilies blent,
The sweet of holy slumber spent,
Stealing from vesture folded fair.
And fragrant with the Lord's own care,
Wherein his blessed body lay
Till break of day—
Shall make most sweet the graves of those
Who, entering into Paradise,
Do sleep in him who died and rose,—
In whom they too shall rise.

—HARRIET MCEWEN KIMBALL.

Save One Life in India.

You can do this. You can have a share in the blessed Famine Relief work now under way. Congress has given the ships free to carry corn to India, where millions are dying of sheer starvation. You should be represented by one sack at least, or by as many as you can afford. Send the corn or the money to buy it to THE CHRISTIAN HERALD India Famine Relief Fund, 92 Bible House, N. Y.

BEAUTIFUL DAY.

BEAUTIFUL morn—with thy life so new
To heaven seems but a step or two!
And youth glides merrily down the way
Singing songs to the beautiful day,
While his simple prayer—a faith untold—
Swings wide the eternal gates of gold.
But, turning to pluck the way-side flowers,
His joy is chilled by the falling showers.

Beautiful noon—with thy tranquil ease,
And carol and croon of birds and bees!
And man looks back from the hill-top there
On many a grass-grown mound of care.
Then down he treads in the path of right,
Across the vale to the edge of night,
Where unseen forms in purple arrray
Gently are closing the gates of day.

Beautiful eve—with thy promise low,
Drowsily hummed by the river's flow!
And while age sleeps on the twilight side
A snow-white sail goes out with the tide;
And from ev'ry tower and dome sublime,
The cathedral bells of heaven chime;
Glad angels sing, and the harpers play—
Beautiful dawn of eternal day!

—JAMES ALBERT LUTZ.

New Name Game for Children.

SOME time ago, THE CHRISTIAN HERALD described an interesting "name game" for the little folks, which doubtless afforded many of them entertainment during the evening hours. Below we give an outline of another game of names, which may be played by any number. Suppose that ten children decide to play. Each is provided with a long slip of paper and a pencil, and if one of the players has a watch so much the better; if not a clock must be used. One commences by calling out: "Girls' names commencing with A; two minutes allowed." Each player then writes down all the girls' names that he (or she) can recollect, and at the expiration of the two minutes "time" is called. Then the oldest player reads from his (or her) slip all the names he or she has written down—say, Amy, Amabel, Alice, Ann, Annie, Amanda, Aileen, etc. All the other players, as the names are read out, cancel any name read out. If, for instance, all have written Amy, all cancel Amy, and count one mark. Say six players have Amabel and four have not, each of the six count one mark; those who have not thought and written down Amabel get nothing for Amabel, and so on through the list. The object of the game is to teach the children all girls' and boys' names. When the marks have been allotted for all the names, the total of marks is read out and noted on each slip. The players then proceed in a similar manner for all boys' names commencing with A, such as Alfred, Abel, Adam, Andrew, Arthur, etc. The game can be continued till all the letters of the alphabet are exhausted. Anyone introducing pet names, such as Pussy, Kit, Teddy, etc., forfeits two marks, unless it be arranged that they be allowed.

Those California Roses.

In a recent issue of THE CHRISTIAN HERALD a letter from a California reader was published which contained a most attractive description of "California Roses." Mr. I. Longman, of Whittier, Cal., the reader in question, writes us again, as follows:

I have received numerous letters of inquiry concerning this locality. Whittier is located at the foot of the Puenta Hills, 15 miles south-east of Los Angeles, 18 miles from the sea-coast, and 500 feet above sea level. From it can be seen nineteen towns and cities, and the entire San Gabriel valley. There is not a month in the year in which there is not fruit to gather, and there are thousands of roses in bloom here every month the year round.

Mr. Gladstone's Dietary.

England's aged premier owes his vigorous health largely to the observance of certain simple rules, one of which relates to the mastication of his food. He always paid great attention to this requirement of nature; but in recent years he laid down a rule for his children that "thirty-two bites should be given to each mouthful of meat, and a somewhat lesser number to bread, fish, etc." While this rule might not suit each individual case, it calls attention to an important fact. A little attention will ensure the utv being unconsciously performed through life, with the most beneficial results. "Truly," says a writer, "history turns upon small causes!" Had ex-Premier Gladstone been less careful in his dietary, his influence upon European politics might have been totally different.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER IX — Cont'd.

Jessie's Ambition and Nicholas Lloyd's Failure.

JESSIE'S conduct had a contrary effect on Steve. Above all things, Steve loved justice. No one could coax him beyond his conscience, and he was not to be worried into doing wrong for the sake of peace. Of course he suffered. Every one of his wife's tantrums was like a storm that stretched and strained his heart strings nearly asunder. He felt that some day the point of breaking might arrive, and he trembled in the fear, for he still loved the foolishly ambitious woman. This day he had come home very needful of comfort. The hot weather had given him an overpowering longing for the peace of mountain solitudes and the freedom of a life without dinner-time and dressing for it. If Jessie had met him with a kiss and a loving word, if she had pitied his longing a little, if she had sung to him some lulling melody as he sat by the open window, then he could have mastered the spirit craving within him, and bent his will to hers in everything necessary for their happiness.

But the first sight of her rebellious beauty, and of John's troubled face, roused in him a resistance she little understood. When John shut the door behind her crying, Steve shut his heart against the same irritating sound. He would not soothe it, he would not listen to it, he sat gloomy and silent until there was a cessation of the storm. Then he said: "I am hungry, Jessie."

"Dinner is ready, go and get it," she answered. "I don't want to eat. I am ill. I have no appetite."

He went, he ate his dinner alone, and Jessie, who did want to eat, was incensed by his obedience. She expected him to coax her to the dining-room. It was the first time he had ever taken her at her word. If she had been wise she would have pondered the meaning of that step. On his return to her presence, he said:

"Now Jessie, go and eat. I will not disturb you."

"I have told you I have no appetite. I want a change of air. I want to go to the sea side. The doctor says so."

"You never left New York in the summer before."

"I was never married before."

"That is true. Well, then, you must make inquiries about some place that we can afford. We are lots in debt, but I don't suppose your going away will make much difference."

"Indeed it will. I want to go to Newport. Alice is going, your mother is going, and I want to go also."

"I cannot afford Newport, Jessie."

"Then I shall go anyway. Your name will get me credit. Alice and Mrs. Lloyd will be compelled to notice me; indeed, they may as well entertain me as not."

"Jessie, neither I nor you have a right to intrude on my family. Mother has already paid a great deal for us."

"She ought to give you far more than she does."

"She gives me sufficient. I will ask her for no more."

"Then I shall."

"If you beg or borrow money in my name, I will never forgive you."

"We shall see."

At these words Steve rose, and taking his hat from a table, threw over in his reckless haste a trifle of glassware with a rose in it. The glass was shivered to pieces, the rose lay on the table, and the water ran down upon the pretty carpet. Jessie rose in a passion. "Oh, my lovely vase," she cried. "Oh, my lovely vase! It is broken to pieces! Look what you have done, sir!" But Steve did not turn his head, he pressed his hat down on his brows, and left the house with that unmistakable clash at the door, which is a declaration of domestic war. And Jessie picked up the bits of her broken vase and wet them with her angry tears, but she did not remember the shattered love in the great, affectionate heart of the man her evil temper had just driven from his home.

These events introduced a summer full of change to the Lloyd family. The first of importance was the recognized engagement of Miss Lloyd to Lord Medway, and immediately after it Mrs. Lloyd accompanied her daughter to Newport. Both circumstances took place without any participation on the part of Steve. He had already refused to meet the foreign nobleman who was to marry his sister, and receive so large a slice of the Lloyd estate, and Jessie's rebellious indignation, both at his refusal and at his family's acceptance of it, probably induced a certain amount of stubbornness in Steve's actions. Jessie blamed Alice entirely. She was sure that Alice had great influence over her brother, and she thought she understood that as Steve's presence must have included hers, Alice preferred to do without her brother's support rather than permit her to have any share in the bridal ceremonies. In reality there was some truth in this surmise, but it arose from a feeling that was as yet carefully hidden in Alice's own heart. For assure herself as she would a certain irrefragable presentiment of unfulfillment pressed upon her, and she did feel that any trouble coming would be more intolerable by Jessie's intermeddling in it.

For herself she knew not whether this presentiment gave her the most pain or pleasure. That she was not in love with Lord Medway she frankly acknowledged; indeed, she had made one last effort to free herself from the entanglement which had somehow grown with the day and night around her. But this final appeal to her father had been met with such disastrous consequences to his already shattered health as to lead the physician in attendance to remonstrate almost angrily with her. For he could not believe the girl was in earnest, and so he characterized her attempt to deliberate as a cruel bit of affectation.

"It is pretty enough Miss Lloyd," he said, "to hesitate and to stand with reluctant feet on the brink of matrimony, and no doubt it is stimulating to the bridegroom, but I can assure you it is death to your father," and wounded and offended by the frank remark, what could Alice do but avoid a repetition of a rebuke so unjust, and yet so beyond her power to answer?

So as the weeks went by she rode and walked and danced with her betrothed, and tried to forget that John McAslin had ever loved her. "Every one has something to sacrifice," she thought, "and how could I hope to be happy if I pleased myself and killed my father? And after all what is a love match? Steve's was a love match if there ever was one, and yet he is not happy! I know it, I feel it in his words and manner. Perhaps then a marriage for duty may turn out as well as a marriage for love." And then she would rebel a little and protest, "I know not how I came into this snare."

Alas, she had not reflected in time that the slightest concession is the first ripple of circumstance, and that after it the tide rises, and the wave behind impels the wave before.

But even this slight revolt against destiny was one morning brought to truce, for while such thoughts were making her walk up and down the long parlor to their restless tenor, she saw a book that some visitor had been reading and left open, leaves downward. Her sense of order made her stop to shut the volume, and her eyes met the far-seeing eyes of the great Dryden, and these were the words he said to her:

> Receive my counsel and securely move,
> Intrust thy fortune to the powers above:
> Leave them to manage for thee, and to grant
> What their unerring wisdom sees thee want.

Lines noble in themselves, and serving as a finger post to the still more beautiful and familiar ones—"Commit thy way unto the Lord, and he shall direct thy path."

When a certain destiny has been accepted it is natural and wise to make the best of whatever advantages it has. Alice was young and hopeful, and she was not insensible to the promises her lover made her.

For a few weeks she was happy, she put down resolutely all thoughts disloyal to her engagement; she suffered no regrets from the past to darken the horizon of a future, which she was honorably bound to make joyful for others as well as herself. In the meantime she had whatever of passing eclat and pleasure were incidental to her betrothal, and she liked it. That she should do so was natural and honest. It would have been the merest affectation to pretend a sentimental regret, or to affect a sacrificial resignation to a fate which at least was not distasteful to her.

SHE STOPPED TO SHUT THE VOLUME.

Still there was at the bottom of all her expectations a doubt that chilled her hopes and prevented her from relinquishing her affections. About the beginning of August this doubt became a fear. Nicholas Lloyd's condition was no longer subject to long or short intermissions of lucidity and comparative health. He had become quite inattentive to business, and his egotism and extravagance—moral perversions in direct opposition to his natural character—caused general remark. Physical changes just as striking were also in evidence, and his physician wrote in unmistakable terms to Mrs. Loyd. "It is the beginning of the end with him," he said. "I think you should be here as soon as possible, and if Mr. Lloyd has not yet arranged his business affairs and made his will, you must tell him I say he has no time to lose."

This letter was of the gravest importance as regards Alice's affairs, d
awhile Mrs. Lloyd hardly knew w
act. A delay in her marriage w
most unfortunate, and yet it was
sible for her to urge its immedi
summation. Nor could she keep
row in her own heart; it was nec
take Alice at once into its sad in
She found her in her room sewing
ing to her hopes. "Alice," she said
sad news this morning, my dea
father is seriously ill, and Dr
thinks I ought to return immed
New York."

"Cannot father come here? I
to New York I must also go.
leave Newport in the height of
son, mother, is so remarkable. W
Arthur think of it?"

"Your father cannot come here.
quires the constant medical car
only get in New York; also there
business to settle—and numberl
things. I, at least, must go home

For a few minutes Alice could n
The thing that she feared had l
to her. Her heart turned fain
thought of all the humiliations a
pointments that were sure to co
wanted to weep and she could r
turned her mind this way and th
see if perhaps some means o
could not be found for her. It
less, she could only imagine one
an immediate informal marria
there was something to her appr
unspeakably selfish even in the
wish for such an escape—she c
name it. Yet she was not sorry
her mother say:

"Arthur must now be told t
truth. We can no longer att
eccentricity of character what
mortal disease. When he underst
your father must necessarily gr
and worse, and that the only hop
is in death, and when he consi
death means at least a year's del
erence to family and social feel
sure he will urge an immediate
I should agree to it, Alice. O
must be of the simplest charact
think your father would be glac
that his greatest hope was full
plished. I am going to make pre
for our return, and you had bett
once for Arthur?"

"He will be here in an hour.
little time to consider, mother.
sorrowful." Then she laid her
her mother's breast, and was c
as far as mother-love could com

But her heart was heavy with
tion of trouble. For the past
she had been conscious of sor
ence in her lover, a difference t
scarcely be called a change, b
might easily grow to change.
gun with the advent of Miss
Leavenworth into Newport soc
Adelaide Leavenworth had alw
unfortunate to her. As girls in
school, they had been constant
every distinction, and Adelaide h
won. She had an irrepressible
her, she was beautiful in a mod
that is, she had style and *chi*
preponderance of the nervous
Her dresses were marvellous
and she had a fortune in her ow
that was more than equal to t
grudging generosity of Nicholas

For two years the girls had
and then unexpectedly one night
was promenading with Lord
they came together face to face
Alice!" cried Adelaide, with att
light, "Is it really you?" And
received the introduction to L
way, which was her object in sp
Alice, and by one upward and d
glance, captured his curiosity an
After that meeting their intim
grown rapidly, for either chance
agement had constantly thrown
gether, and Alice had suffered o
a sense of wrong she found it i
to characterize. Now, if she ha
Newport she resigned the fiel
enemy—for such she really felt
to be—and she suffered in anticip
the little slings her clever sarcast
was sure to indulge itself in.

The only possible escape from
lemma was her mother's sugges
surely if Lord Medway was in e
would only be too glad to antic
marriage day. But she did not fi

(To be Continued.)

TUE LIBERTY.

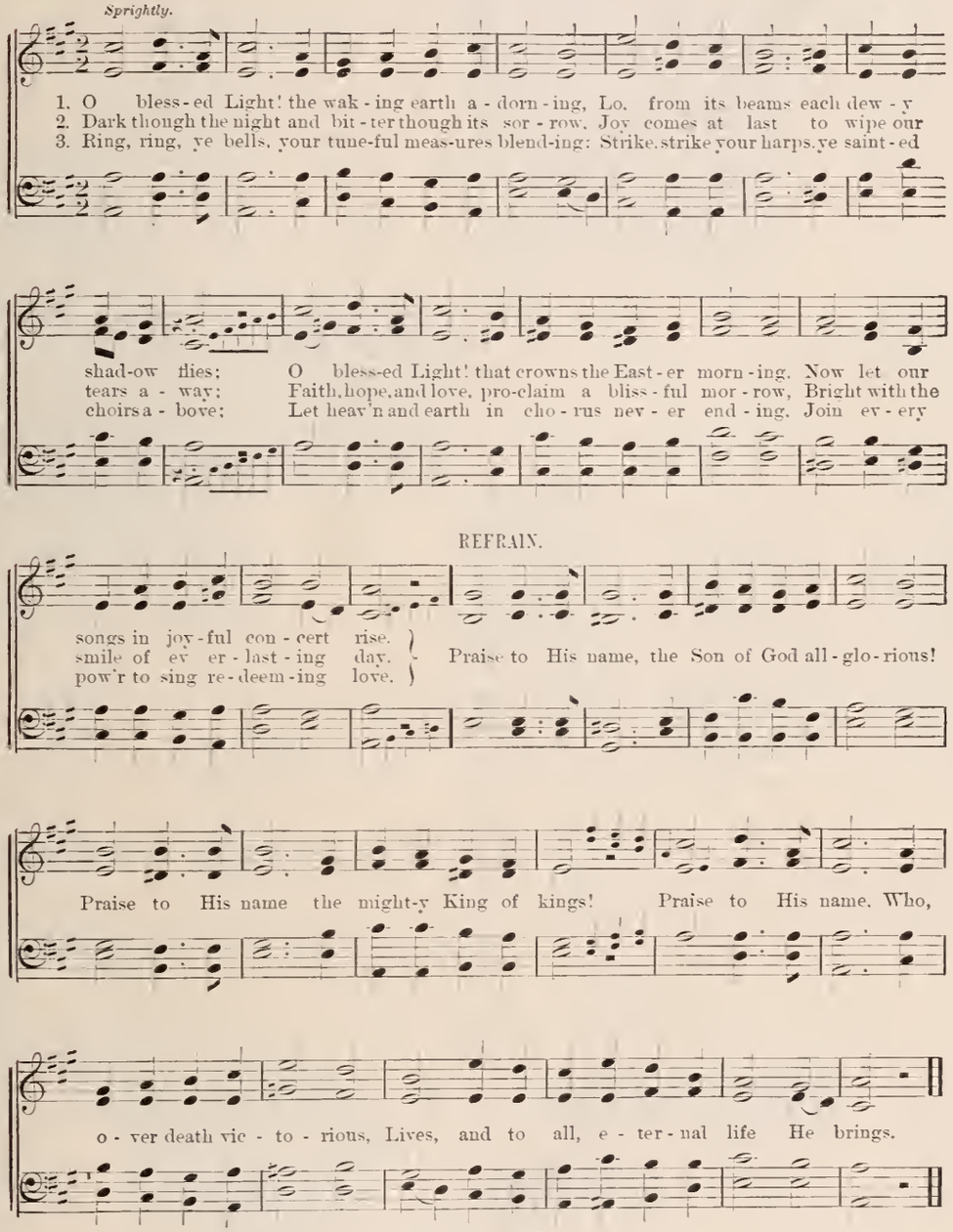
iberl Based on Law and Li rty Without Law.

An illustration of false ideas of liberty is often met with when the moderate drinker is urged to sign e pledge. He objects because he wants to be free. o not like to bind himself by promise. Yet cases are known of the very thing he holds so precious, ming an intolerable bondage. The habit of taking intoxicants is insidious and many a man has suddenly discovered when he tried to give it up, supposing it would be very simple and easy to do that he was a slave, and his matter could not change he would. Like a child who insisted on playing with fire, or with a knife finds that this liberty of his, which he would indulge, may work infinite harm to him. We boast, and think of living in a free country, yet how far we are from being able to do all we please or choose. When a man is tempted to steal, or to murder, or to libel his neighbor, he readily finds that there are restrictions to his liberty even in the freest of countries. A man boasts that he can do what he likes with his own. He may attempt to build a cotton factory on his own land, or let him build a house with windows overlooking his neighbor's premises. He discovers that he cannot do as he likes even with his own. We are free to manage our own affairs, but for the general welfare we have to put restrictions on individual action. The law of contract we have made, interferes with its "Thou shalt not," and it is armed with penalties to enforce its prohibitions. Thus law is commonly with liberty: indeed, liberty is based on law. No one is an enemy of society who wishes to live in a country where there is no law. Liberty, then, does not consist in the absence of restrictions. The men who prize liberty most, are the men who would resist to the death any legislation tending to tyranny. A most undesirable world to live in would be a land where each did that which was right in his own eyes. But it is possible to conceive a condition in which there might be liberty where there was no law. If we could trust that there was no man among us who would voluntarily wrong or injure his neighbor, or encroach on public or private property we might be able to do without law. Our knowledge of human nature compels us now to rely on law as a necessary restriction on its propensities, but if we reached a community where human nature was perfected of those propensities, there would be no occasion for law. It is with a child. In his youth restriction and compulsion were applied at every point, but when the child grows to maturity, having been well trained, the law of the household becomes unnecessary. The father knows that his son will do without command the things the law would prescribe. This is what Christ taught in his arguments with the Jews. (John 8: 30-40.) Thus men may attain true liberty. When our nature is so transformed that we do not need restrictions of God's law; when human nature has become so much like the divine nature that we spontaneously do the things required by the divine law then we attain the perfect law of liberty and are free indeed.

O Blessed Light!

Fanny J. Crosby. AN EASTER CAROL. Hubert P. Main.

Sprightly.



Copyright, 1897, by Hubert P. Main.

REST WITH JESUS.

FOLD me, precious Jesus,
To thy gentle breast;
Let me on thy bosom
Find my perfect rest.
O, how worn and weary
Grow my bruised feet
On life's road; but Jesus,
Thou art my retreat.

Let me sit, dear Saviour,
Tranquil at thy feet;
Finding in thy shadow,
Refuge safe and sweet.
Broken is my spirit,
Fallen is my pride;
I would find my solace,
Jesus, at thy side.

"Come," thou saidst, dear Jesus,
"Unto me and rest."
I have come, my Saviour,
Fold me to thy breast.
Torrents surging, sweeping,
Give me no alarm,
When I feel about me,
Thy protecting arm.

Noank, Conn. —W. C. MARTIN.

A RICH MAN'S PRAYER.

LORD, thou art good and doest good,
Of countless gifts the Giver;
And none have greater cause than I
To praise thy name forever.
But, Lord, thou claimest deeds, not words,
Thou bidst us love our brother,
And show our grateful love to thee
By loving one another.

Then, Lord, if any love of mine
Can make a life the brighter;
If any little help of mine
Can make a heart the lighter;
If any gift of mine may ease
The burden of another,
God, give me love, and care, and heart
To help a toiling brother.

If any hoarded gold of mine
Can help a fellow creature;
Can to the body send relief,
Or to the soul a teacher;
Lord, help me make the sacrifice,
And I shall be the better;
And, while my brother reaps the good,
Thou mak'st thyself my debtor.

TWO WITNESSES.

Testimony Bravely Given for God by Martyr Preachers.

BY MRS. M. BAXTER.*

AND I will give unto my two witnesses." The Speaker is the same who gave the command to the Apostle. "Rise and measure the temple of God." He speaks as though these two mysterious beings were the only witnesses on whom he could depend. They prophesy during the time of Antichrist's authority. (Rev. 13: 5.) They prophesy in sackcloth. Unflinching they will be; men of righteousness and judgment, on Old Testament lines. They do not show love to their enemies; the fire which proceeds out of their mouth devours any man who desires to hurt them. Invincible in themselves during their days of prophecy, unflinching in their testimony, these men who, it would seem, prepare the way for the national conversion of Israel, witness as prophets during the whole three and a-half years of the Antichrist's reign. They have "the power to shut the heaven that it rain not during the days of their prophecy, and they have power over waters to turn them to blood and to smite the earth with every plague as often as they desire."

These men are called "the two olive-trees and the two candlesticks, standing before the Lord of the earth;" they are also called "prophets." At the end of their time of testimony they seem invincible, the Antichrist overcomes and kills them; they are found to be mortal: and yet, after three and a-half days they rise again. "Darkness shall cover the earth, and gross darkness the people" in those days of awful terror. But God will have two men who will stand by him—two anointed ones, "two candlesticks," shining with an independent light when no outward Church will be able to exist, all through the reign of fearful darkness. When the Antichrist shall compel all who dwell on the earth to worship him: (Rev. 13: 15-17). God in his mercy will still keep him a witness alive on earth; and probably those who shall be beheaded who will not worship the beast or his image, nor receive his mark on their foreheads or on their hands (Rev. 20: 4), will be the fruit of the prophesying of these two men.

Can we identify them? The question arises whether they are Moses and Elijah, who appeared in glory on the mount of transfiguration, or Enoch and Elijah.

The ministry of Elijah the prophet, as foretold by Malachi, has yet to be fulfilled. It is a striking fact that the Jews, up to the present day, in their observance of the Passover feast, place a cup of wine for the coming Elijah, and leave the door open; it is also a striking fact that a number of the early fathers of the Christian Church believed that Elijah and Enoch should come again and seal their testimony with their blood during the days of Antichrist. Enoch and Elijah are the only two men who have never died; they stand as those shall "stand before the Son of Man" who shall "prevail to escape those things which shall come to pass" in the time of trouble (Luke 21: 36). "It is appointed unto men once to die" (Heb. 9: 27); but these two witnesses stand before the Lord of the earth—not resurrection men, but mortals who have escaped death.

*From her new work on Prophecy, entitled, "His Last Word." A volume of 301 pages [illegible] bound in cloth. Price fifty cents. For sale by J. E. Jewett, 77 Bible House, New York.

A Bowery Transformation.

Once a Notorious Resort, Gombossy's is now a Gospel Mission Restaurant.

EVERYBODY in New York, and many elsewhere, have heard or read of "Gombossy's place," on the Bowery. It was a place where the low life of the metropolis could be seen, and it was noted all over the east side. It had repeatedly been a subject of police consideration. All this is now changed, and at No. 55 Bowery, a new order of things has come to pass. It was formerly known as The Columbia Music Hall and was for years a source of large income to its conductors. There were few places, even on the Bowery, that could compare with it in notoriety. It had a bar-room, and a concert stage with rooms behind the scenes, and it was a "Raines law" hotel. But like every other concern of the kind, it reached the end of its rope at last and the place, after having been officially closed by the sheriff, is now undergoing a thorough moral and material cleansing. There is no longer a gin palace, flaunting its allurements in the faces of pedestrians, and the characteristic crowd of loungers has disappeared. The place has been leased by THE CHRISTIAN HERALD, and is now being remodelled with a view to opening it as an adjunct of the Bowery Mission, which has stood these eighteen years as a Gospel lighthouse for the moral shipwrecks of the Bowery. It will be opened as a cheap restaurant, at which the very poor and the homeless will be fed at nominal cost. The transformation is now taking place under the supervision of Superintendent Wyburn of the Bowery Mission, who says:

"One of the necessary things for the class of men found on the Bowery, is to get good, honest food cheap. This want is now supplied by the Bowery Mission Restaurant. Nowhere is there a place where such wholesome, yet cheap food is to be had. In a few weeks we shall open our new restaurant with accommodations to feed five thousand men a day. The quality of the food as well as the quantity, will be quite satisfactory, and a man with only a nickel will be able to get a good substantial meal. For five cents we shall serve a bowl of coffee, three slices of bread, oatmeal and milk, or pork and beans, beef stew, or cornbeef hash. Coffee and bread go with each order. For ten cents we shall serve a regular dinner: soup, roast or steak, two kinds of vegetables, bread with coffee or milk, and dessert. We often hear the exclamation, 'God bless you!' The best food I ever had anywhere for the money. Don't see how you do it.' It is a part of the Master's work worthy of encouragement, and calling for gratitude as well as for prayers that God may bless the further efforts of the Bowery Mission."

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"Several years ago I had scrofula, which appeared in tumors in different parts of my body. It took five weeks for them to develop so they could be lanced, and I suffered intensely. Physicians failed to cure me. After three years of great suffering the trouble [illegible] my throat and my tonsils were consumed. I heard of cures of scrofula by Hood's Sarsaparilla and procured six bottles. After taking a few days I felt better. I continued until I was entirely cured. I have never been troubled with scrofula since that time. Hood's Sarsaparilla keeps my blood pure in spring and fall." Miss SARAH G. DAVIS, Rockland, Me.

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When a horse is poor in flesh, a new harness won't give him strength. If a house is cold new furniture won't warm it. If your strength is easily exhausted; work a burden; nerves weak; digestion poor; muscles soft; if you are pale and worn out, the trouble is with the blood. It is not so much IMPURE blood as POOR blood. Pills won't make this blood rich; nor will bitters, nor iron tonics, any more than a new harness will give strength to the horse, or new furniture will make a house warm. For poor blood you want something that will make rich blood.

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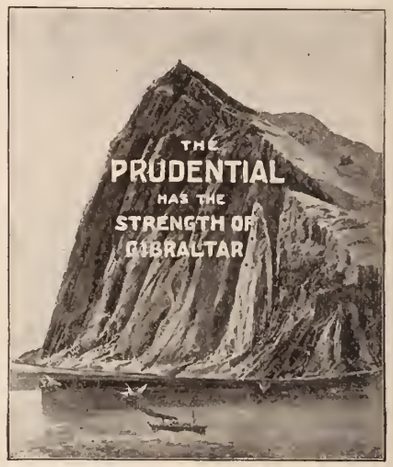

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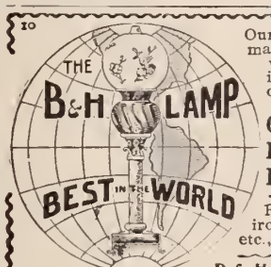

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Is it? Then take Ayer's Sarsaparilla and keep it so. Isn't it? Then take Ayer's Sarsaparilla and make it so. One fact is positively established and that is that Ayer's Sarsaparilla will purify the blood more perfectly, more economically and more speedily than any other remedy in the market. There are fifty years of cures behind this statement; a record no other remedy can show. You waste time and money when you take anything to purify the blood except

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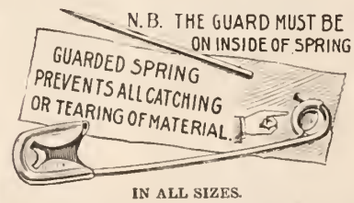

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DUPLEX PINS work as easily in the dark as in the light; fasten from either side, but cannot slip through. Dealers may offer you other pins *claimed* as good. It is your interest to buy "Stewart's Duplex," *the best* and only pin having the guard inside where it is effective. Made in nickel plate and jet black.

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It is the only stocking that is knitted to the shape of the human foot.

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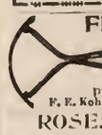

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...pel Meetings Held	469
...s Professed Conversion	3,674
...and Boys Sheltered in Lodging House	40,768
...ls Served in Restaurant	588,321
...ients treated in Free Dispensary	
...ber Aug. 20, 1895	736
...mber Men and Boys for whom ...mployment was Secured	933

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...p, you will be glad to hear that the Kola ...nd on the Congo river, West Africa, is re...positive cure for the disease. The Kola ... Co., 1164 Broadway, New York, have ...n this new discovery, that they are send... by mail, large trial cases of Kola Com... ...l sufferers from Asthma, who send their ...ddress on a postal card. Write to them.

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$10.00 in CASH

A 25c. Pattern FREE!

This New Waist

To Every One

HOW many words do you think you can spell correctly with the letters in the word "METROPOLITAN!" Use each letter as desired, but not more times than it appears in "METROPOLITAN." Verbs, pronouns, adverbs, nouns, adjectives, plurals allowed. Words spelled alike but having different ...count as one word. Use any standard diction... Illegitimate English words count. *Proper ...s, figures, obsolete and foreign words do not count.* ...it as follows: Pole, man, men, etc.

For Offer.—We will pay $100 for the largest list, ...the second largest, $25 for the third, $10 ...the next five, $5 each for the next ten and ...for the next twenty-five. That is to say ...ide among forty-three contestants the ag...gate sum of $300, according to merit. Don't you ...pose you will be one of the forty-three? TRY IT.

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FIVE years of continued success has marked the progress of the Waverley Bicycle. Cycling and mechanical experts marvel at the workmanship of the '97 Waverley. It stands at the head of high-class wheels. Its bearings are made on a new principle, and are absolutely true. Cannot be sold for less than

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The One Great Standard Authority,
So writes Hon. D. J. Brewer, Justice U. S. Supreme Court.

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Are you a smart speller? We give $500 away in prizes to those able to make the largest list of words from the word FASCINATES. You can make at least twenty, we believe, and if you can you will get a present anyway, and if your list is the largest you will get $100.00 in cash. Here are the rules to follow: Use only words in the English language. Do not use any letters in a word more times than it appears in FASCINATES. Words spelled alike can be used only once. Use any dictionary, and we allow to be counted proper nouns, pronouns, prefixes, suffixes, any legitimate word. This is the way: Fascinates, faces, face, ace, as, es, ate, eat, neat, sat, sit, etc. Use these words. The publisher of THE AMERICAN WOMAN will give away, on May 15, the sum of $500, divided into sixty prizes, for the largest lists of words as above, $100 to the person making the largest list; $50 for the second largest; $25 each for the next three largest lists; $20 each for the three next largest; $15 to each of the next three; $10 to each of the next nine; and $2 to each of the next forty largest lists. We want you to know our paper, and it is for this reason we offer these premiums. We make no extra charge for the privilege of entering this word-building contest, but it is necessary to send us 25 cents, silver or stamps, for which we will send you our handsome illustrated 28-page magazine for six months, and the very day we receive your remittance we will mail you free the following ten popular novels, by well-known authors: "A Bird of Passage," by Beatrice Harraden; "The False Friend," by Virginia F. Townsend; "What the Storm Brought," by Bett Winwood; "A Heart Unspotted," by John Strange Winter; "Her Lost Kingdom," by Ella Wheeler Wilcox; "In Three Weeks," by Walter Besant; "Where the Chain Galls," by Florence Marryat; "A Bachelor's Vow," by George L. Aiken; "The Fugitive Bride," by Bett Winwood; "How Mabel Was Saved," by Marietta Holley. This offer is the greatest you have ever had made to you. Send your list at once. If you win one of the prizes your name will be published in our June issue. Address THE AMERICAN WOMAN, 119 and 121 Nassau Street, Dept. 104. New York City, N. Y.

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Tartarlithine

CURES RHEUMATISM.

MR. D. C. LAKE, President of the First National Bank, Osage City, Kan., writes:

Messrs. McKESSON & ROBBINS, N. Y.

Dear Sirs.—The Tartarlithine sent me was a great success in my case. I have recommended it to others and several are using it so that the drug stores keep it in stock.

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McKesson & Robbins,

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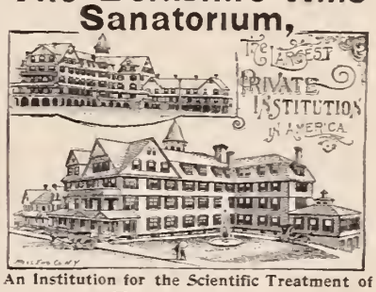

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Tumors, and all forms of Malignant Growths,

WITHOUT THE USE OF THE KNIFE

We have never failed to effect a permanent cure where we have had a reasonable opportunity.

Books and circulars giving description of Sanatorium, Treatment, Terms, and References, free.

DRS. W. E. BROWN & SON, North Adams, Mass.

Needs no disguise,

because it is free from all disagreeable taste and odor.

Peter Moller's Cod Liver Oil,

always of the highest standard of quality, is now prepared by a new process, whereby the Oil is kept from atmospheric contact from the beginning of the process of manufacture until it is safely corked up in bottles, thus preventing contamination and excluding impurities.

Give this new Oil a trial. Ask for Peter Moller's Oil and see that the bottle—a flat, oval one—bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York.

BOOK AGENTS OF AMERICA lend me your ears. Something good to tell you. Address: J. B. F. JOHNSON, No. 1 South 11th St., Richmond, Va.

HALF A MILLION ROSES GROWN FOR THIS SEASON.

SIX LOVELY ROSES For 25c

All will bloom abundantly this summer.

For only 25 cents (silver or stamps) we will send the "Queen" Set of Six Everblooming Roses, as follows: The White Queen, The Yellow Queen, The Crimson Queen, The Carmine Queen, The Salmon Queen and the lovely Queen of Pinks.

For 50 cents we will send the "Queen Set" and seven more choice roses of our selection, all strong one-year-old plants on their own roots.

8 Prize-winning Chrysanthemums	25c	6 Mammoth Hibiscus	25c
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6 Fragrant Carnation Pinks	25c	10 Pkts Sweet Peas, 10 kinds	25c
8 Oriental Coleus	25c	15 Pkts Choice Flower Seeds	25c

These are samples of our stock, and you may be sure we will not send inferior plants or seeds.

We pay all postage, and guarantee the plants delivered safely into your hands, all plainly and correctly labeled. Ask for free catalogue.

INNISFALLEN GREENHOUSES, Established 1877.

THE GEO. H. MELLEN CO., Box J, Springfield, O.

SAPOLIO Is like a good temper, "It sheds a brightness everywhere."

ARMENIA SENDS THANKS.

Grateful Letters from the Missionaries for "Christian Herald" Readers' Aid in Rescuing the Orphans.

NEARLY six months have passed since the readers of this journal, who had already done splendid service in caring for the survivors of the Armenian massacres, undertook the further voluntary task of assisting the American missionaries in the work of rescuing the orphans of Armenian Christians from the control of the Moslems. In these months a great work has been accomplished, and many thousands of the helpless innocents are now in safe-keeping at the mission houses at Oorfa, Adiaman, Harpoot, Cesarea, Ezeroom and elsewhere. We publish below extracts from several letters just received from some of the missionaries. Miss Corinna Shattuck, in charge of the orphan work at Oorfa, and whose hands have been very greatly strengthened by our readers' sympathy and support, writes us as follows:

OORFA, TURKEY, Feb. 16.

MY DEAR FRIEND, I have the amount which you sent reported from Constantinople, and can use that amount as you desire, and as the donors expected, so your generous efforts and gifts are at last meeting the desired effect. I will write and endeavor to interest the friends contributing for the future as well as the present.

Our dispensing to some 2,500 widows and orphans continues. Occasionally one says: "I will not come again; I can at last turn affairs for myself. Give to another more needy family." Some are dismissed by the committee, when it is seen the older son or perhaps the mother is earning support.

I witnessed a week ago last Sabbath one of the most inspiring scenes of the many about us. In the Gregorian school-rooms 235 to 240 young men and boys were gathered as is their usual custom in the evening for lessons under twenty-five instructors. Some were reading from the primer and some from Testaments. Most of the teachers were, like the pupils, working fellows, one or two only being regular school teachers. These are the leaders and superintendents. More than thirty beginning with the alphabet are now reading in the Bible. I was pleased to help to books from a sum I have in hand, yet most pay in part for readers and Testaments.

Our embroidery women now number more than two hundred. We find all exceedingly grateful for work. It is help as holding their thoughts as well as giving means for a living. We have, I think, this day (our number increasing) 152 under our care in the three departments of orphanage. How thankful are the mothers that we can give their children what they cannot, in their present circumstances.

Of the fifteen out of eighteen of the Bible women present yesterday in my class, I had eleven who had their husbands killed, one who, previously a widow, lost her three grown sons, and who had her brother's entire family of five or six destroyed in the holocaust of the church, and not one but had near relatives killed. Yet are they the most peaceful of any I know in the city, strong in faith and joyful in service. Of these five have given us each one child, one has her grandchild here with us, and one left with four children, to-day applied for a second child to be taken by us.

Many are entreating clothes from us. We always estimate beginning to distribute, and this will require $3,835 if we give only one zooboon (garment) each to 5,500, and they will be small zooboons. Our full list is over 8,000. The garments, old and new, which we gave away last winter, numbered 18,861. We have such immense numbers that we can only give to the most needy.

Rev. C. A. Gates, of Harpoot, writes:

THE CHRISTIAN HERALD has labored so nobly to save the destitute that some acknowledgment is due to you. It seems to me that it is one of the striking achievements of the Christian world that it has saved the Armenian people from the destruction to which they seemed doomed. We dispensed the funds as fast as they came, and kept the people alive. Again and again in visiting towns and villages the people have said to me "we should have died last winter had it not been for the help you sent us." As I left Arabkir a poor old man followed me out of the city calling down blessings on my head all the way because we had kept him and his family alive. I pass these blessings on to you, for they are yours. Eighty thousand souls received help through us this year.

We have hired two houses and are receiving orphan boys and girls. The land is full of such [illegible] where the children have a mother or near relative who can care for them, we give a little [illegible] that they may be cared for by their own kin[illegible]. Some of those who have no one to care for [illegible] we have sent to orphanages in Smyrna and Bro[illegible] in Constantinople are opening houses for others [illegible] I want five dollars will support, clothe and e[illegible] a child one year.

Rev. H. N. Barnum, of Harpoot, writes:

[illegible] extremely grateful for the efficient [illegible] THE CHRISTIAN HERALD has given in [illegible] to the Armenians. We are grate[illegible] and help which have come to [illegible] With all this I think we can [illegible] with the people. While [illegible] so profoundly moved [illegible] world has re[illegible] [illegible] The call is [illegible] Lord's hand in this [illegible] will be glorious.

These [illegible] acknowledgments from our self-sacrificing [illegible] will be duly appreciated by [illegible] have shared in the work here. Owing to the unusual pressure on our columns this week, acknowledgment of [illegible] to the Armenian work is necessarily deferred until next week.

A Chapter on Colds.

SIMPLE PRECAUTIONS THAT MAY PREVENT SERIOUS CONSEQUENCES.

The Danger of Neglecting a "Common Cold." Serious and Often Fatal Maladies may Result from Carelessness.

From the News, Harrisonburg, La.

In most instances colds are the result of imprudence or a lack of forethought. Even in cases where a sudden change in the weather or an unavoidable exposure is responsible for the first slight cold, fresh and more severe colds may be avoided by observing a little care. But "a mere cold" is such a common thing and causes so little inconvenience that notwithstanding all previous experiences we neglect to take the most simple precautions in the way of wearing suitable clothing, the avoidance of draughts, etc.

One should always bear in mind the necessity of exercising a constant vigilance to avoid catching cold. When the temperature in the house is higher than that out of doors, never go out without putting on an additional wrap. Never sit in a cold room even though you do not feel chilly. And it is better to suffer a little discomfort from wearing heavy underclothing than to run the risk of a chill.

The following letter from a lady in Sicily Island, La., graphically illustrates the distressing consequences that are liable to follow a simple cold.

"In February, 1896, I had a severe cold which settled on my lungs, resulting in a serious cough. My appetite failed, and I became so weak that I was scarcely able to walk across the room. I weighed only ninety-four pounds, and had given up all hope of recovery when I happened to read an article in a newspaper describing some cures effected by Dr. Williams' Pink Pills, and concluded to try them.

"I commenced using them, and before I had taken half a box I felt like a new creature. My appetite was restored, my cough grew less, and I was able to sleep soundly at night, which I had been unable to do for months before.

"After taking two boxes of the pills I was weighed again and to my astonishment my weight was 113 pounds, a gain of 19 pounds. Previous to taking the pills I had suffered with cold hands and feet, but now have no trouble whatever from that source.

"I can truly say I am now in better health than I have been for years. The effect of the Pink Pills is wonderful, and I can recommend them in all cases of debility and weakness.

MRS. A. L. STAFFORD."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box or six boxes for $2.50, by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Consumption

If you value your Life

Or the Lives of those nearest and dearest to you,

Read!

"What I have seen of God's healing power through you demands of me that I speak for the good of others."

DEAR MR. CONGREVE.—As a rule I have no faith in advertised remedies; but it must now be some twenty-five years since I saw in the person of one of my students the effects of your Balsamic Elixir. He seemed at death's door, but he lives now, a strong, hearty man. Since then I have seen in many, very many instances, the most happy results following your medicine. I do not go by hearsay, but I testify to what I have seen with my own eyes. I believe that you have saved numbers from Consumption. I have friends with coughs and weak lungs, who speak of your medicine with sincere gratitude. Personally I find it most useful in the case of wearing cough. Very reluctantly do I give testimonials for publication; but I send you this as your due. What I have seen of God's healing power through you, demands of me that I speak for the good of others. I have those around me whose health I value, and they are living witnesses that yours is a very beneficial preparation. Yours heartily,

Spurgeon.

"Westwood," Beulah Hill, England.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read my book on Consumption of the Lungs and Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis, together with accounts of nearly 500 successfully cured cases, *any one of which may be like yours*, to be had post free for 25 cts., or the book will be sent free with every first order for **$1.00** bottle of **Congreve's Balsamic Elixir.**

The above letter from the late eminent preacher, C. H. Spurgeon, is one of thousands of testimonials to the wonderful curative properties of my **BALSAMIC ELIXIR**, which not only cures consumption, but gives instant and permanent relief in cases of Asthma, Chronic Bronchitis, La Grippe and all Chest affections.

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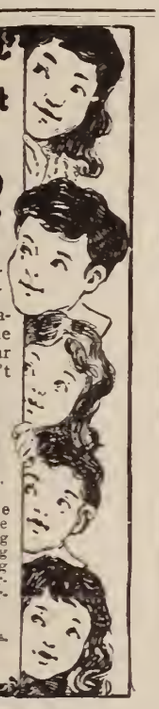

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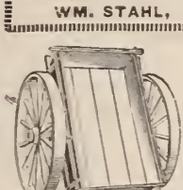

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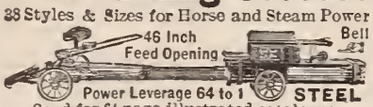

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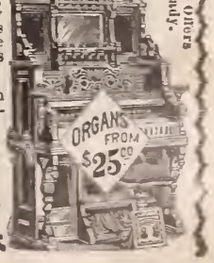

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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TENNESSEE'S GREAT CENTENNIAL EXPOSITION, TO OPEN AT NASHVILLE, MAY 1. (*See Page 311.*)

1. The Commerce Building. 2. Mrs. Van Leer Kirkman, President of the Woman's Department. 3. Major J. W. Thomas, President of the Tennessee Centennial Association. 4. Main Staircase of the Woman's Building. 5. The Agricultural Building. 6. The Woman's Building.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Frank O. S., Deshler, O. What reasons have you for your belief that the Holy Spirit is a Person?

There are many reasons, but the chief one is the terms Christ applied to him. One of the most emphatic expressions is that in John 16:7-15, in which Christ speaks of the Holy Spirit in a manner inconsistent with the idea of his not being a person.

Reader, Dayton, O. Is it true, as I have heard asserted, that President McKinley was personally opposed to the costly inaugural ball and reception, but was overruled?

Quite true. In justice to President McKinley who has been criticised for allowing his inauguration to be celebrated by a grand ball, it should be known that as early as January 23d, he protested against the wasteful expenditure, and even went so far as to suggest the causes to which the money that had been raised might be given. Christian people all over the land will regret that the committee in charge of the inauguration ceremonies did not accede to the President's request. In his letter which the President sent to the Inaugural Committee, he said:

It is unbearable for me to think of such a vast amount of money ($50,000) being devoted to no more substantial purpose than display and pleasure, when there are millions of our brethren throughout the world actually suffering, starving, dying from lack of food, clothing, and shelter.

He then suggests that they abandon the plans for the ball, devote $25,000 to the alleviation of wretchedness in the great cities of the United States, $10,000 to provide food and shelter for persecuted Armenians, and $15,000 to relieve the horrors of plague and famine in India.

M. S., Pittsfield, Ill. How may selfishness best be eradicated?

By seeking every opportunity to do good to others, even at the cost of self-sacrifice. This is the simplest service and with prayer, will do more to overcome the habit of selfishness than any other means that may be employed.

"Reader," Galt, Ont. I professed conversion some years ago, but am now living without prayer, and with no interest in any Christian work. Ought I to absent myself from communion?

We would rather counsel you to resume prayer and seek to get right with God. See your pastor tell him frankly your condition. He may be able to help you. It would be a mockery for you to join with Christ's followers in the solemn commemoration if you do not love the Lord. If your child asked you whether he ought to stay away from school because his hands and face were dirty, would you not tell him to wash them and go to school?

A. M., Greensboro. My wife and myself are Christians, and I love her. Sometimes when ill, she insists on attending church if I do, which frequently causes me to remain home. Should I go as a matter of duty, she says I am inconsiderate to drag her out, that "I ought to know she will go if I go." She discourages activity on my part visiting the poor, etc. She is frequently unpleasant without assigning a reason beyond despondency. At such times I endeavor to be with her, but it is irritating in the extreme to be accused of inattention or cruelty, if I glance over a paper or book or even leave her room for a stroll over the lawn with my little boy. She cries easily, and if I speak kindly of her duty as a Christian she construes it that my admiration and affection have ceased and I am becoming hard-hearted. I am liked by her family, but it is very distressing to lead such a life which seems to get worse year by year. Must I give up Christian activities, or what should be done?

Doubtless what seems peevishness or irritability is due to some weakness or disordered nervous condition. Change of scene, combined with kindness and a strengthening regimen, might be an efficient aid in such a case. What is needed first of all is sound medical advice. Then try to interest her in your own Christian work, and once interested, she will take as much pleasure in it as you do yourself. By no means think of giving up your Christian work, rather try to induce her to share it. You have been drifting away from each other, and you must now show, by a renewed interest that you desire her to share all your activities. Should you conquer her indifference both your lives will be brightened. Strive to do this and pray for it. It is well worth trying.

Reader, Newport, N. Y. Was it really an apparition that the witch of Endor brought up in order to speak to Saul in Samuel's [illegible]

After reading the chronicler's account in the Bible, you will know all that can be known on the subject. You must remember that Saul did not see it, but recognized Samuel from the woman's somewhat vague description. If the Jewish tradition is true that the woman was the mother of Abner, she would know enough of the situation and circumstances to deceive the king if she were so disposed.

Mrs. M. A. McK., Seven Mile, O. Who is the author of the saying, "Robbing Peter to pay Paul?"

On the 17th of December, 1540, the abbey church of St. Peter, Westminster, was advanced to the dignity of a cathedral by letters patent; but ten years later it was joined to the diocese of London again, and many of its estates were appropriated to the repairs of St. Paul's cathedral. Hence the saying in question.

S. B. Z., Menno, Pa. 1. What prophecies remain to be fulfilled before the milleunium? 2. What is to be understood by the tree whose leaves are for the healing of the nations? Rev. 22:2, 3. What do you think is the greatest impediment to progress in the divine life?

The prophecies of Christ's second coming, the rise of Antichrist and the great Tribulation all of which will precede the millennium. 2. Several meanings have been suggested, and there is a wide difference of opinion. The most probable, in our opinion, is that it has a reference to the tree in the Garden of Eden, and intimates that man will have free access to the renewing and invigorating power which is represented (Gen. 3:22-24) as being withheld from him at the fall. The seer seems to have believed that the tree of life would be an antidote to the ravages of sin, and that a man converted, say, at the close of a long life of dissipation would have this means of restoring spiritual vitality. The people of his time had a belief that there was, somewhere in nature, some medicine which they called the elixir of life, which would cure any disease, by increasing the natural power of life. 3. Selfishness, as seen in the many forms of competition and ambition. Next to this physicial indulgence in drunkenness, gluttony and sensuality.

Olive, K. S., Obl, Pa., in behalf of the "Shut-ins," sends us this note for Margaret E. Sangster:

Please accept thanks for your cheery talk with "Shut-ins." I have been a "Shut-in" for sixteen years, and your sweet, sympathetic words went right home to my heart of hearts, and inspired me to live on bravely, and to do, or rather to suffer my part with Christian fortitude.

J. E. M., Attrick, Va. 1. Why is it that the five powers of Europe have combined to aid the Mohammedans against the Greeks and Christians, while pretending to be Christians themselves? 2. Who was Andromache? We have her portrait in our parlor.

1. The powers have put themselves in the incongruous attitude of defending Moslems against Greeks and Christians on the pretext that it is necessary for the peace of Europe that the Mohammedan empire should not be dismembered. In the event of a war, they anticipate a general break-up of Turkey and such a re-adjustment of territorial lines as would involve widespread disturbance among themselves. It is hardly necessary to add that their defense of Turkey is wholly selfish, and condemned by all righteous men. 2. Andromache was the legendary wife of Hector, whose feats are recorded in the *Iliad*. Her father and seven brothers fell by the sword of Achilles. She is usually delineated by poets as a most affectionate wife, and the farewell scene between herself and Hector is the subject of a famous painting.

Mrs. S. A. T., Bedias, Texas. Who was Torquemada, and where can his story be found?

Tomas de Torquemada was the noted Inquisitor General for Castile and Leon, Spain, in the 15th century. His connection with the Inquisition won him an unenviable fame. His biography can be found in almost any encyclopedia.

Blanche Ewing, New York City. 1. What authority is there for your statement in the Lesson Points that Queen Candace was converted under the preaching of the Eunuch? (Acts 8:26-40). 2. What authority is there for the statement I have seen in *The Sunday School Times* that Acts 8:37 should not be included in the text? 3. Why is it contended, in spite of the very detailed account that the Eunuch may have been baptized by sprinkling or pouring?

1. We did not say that the queen was converted, but that there was a tradition to that effect. It is mentioned by Ludolf in his "History of Ethiopia." 2. No authority is necessary. The verse is not in the most ancient manuscripts of the Bible. It was added at a later date by some one who thought Philip would not baptize the Eunuch without such an avowal. The verse does not appear in the revised version. 3. The mode of baptism is not stated, and it is, therefore, open to people with decided opinions to contend for them if they deem the matter important. The Greek phrase stating that Philip and the Eunuch went "down into the water," may be translated "down to the water," although the rendering "into the water," is preferred by the revisers, and is considered by scholars more accurate.

M. R., Hamerton, Ia. If a Baptist minister is requested to hold a funeral service by a Christian science family, the service to consist of the reading of a specified chapter of the Bible, and the reciting of the Lord's Prayer, would it be his duty to accede to the request?

The clergyman would be a better judge than we can be of his duty. There might be circumstances in connection with the case, which we do not know, that ought to be taken into account in reaching a decision. We believe, however, that a minister receiving such a request, would comply with it if he could do so, and would not allow any trivial objections to prevent his doing something that would be a comfort to an afflicted family.

Joel C., Sierra City, Cal. Is there a people in Africa without a God having no religion, or any conception of a Supreme Being, and if so, what people is it, and where located?

Some travelers tell of tribes in Africa that seem to have no religion or idea of a Supreme Being, but their stories are not well authenticated, and have probably been told without due investigation. On the other hand, missionaries who have leisure to examine into the spiritual condition of the people among whom they labor, have found in every instance [illegible] among the rudest tribes, evidences of religious feeling and a tendency to worship animate or inanimate things. The apprehension of a superior order of beings seems to be a trait in the human race everywhere.

George J. O., Otto, N. C. Who was it that dipped in a river so that he became invulnerable, and where did it happen?

The story to which you refer is that Achilles, the son of Peleus and Thetis According to the legend, his mother, in order to make him invulnerable and proof against wounds, dipped him in the river Styx, holding him by the heel. Although his entire body was thus covered, the heel remained vulnerable, and he was afterwards killed by an arrow from the bow of Paris, which struck him in that vulnerable spot.

Sister, Goffs, Kansas. When did Saul first take the name of Paul?

When or why he received the Roman name Paul, which he bears in the Acts of the Apostles, and which he uses in the Epistles, to which Peter addresses him, is unknown. It is probable that his father gave him both names, knowing that he was a Roman citizen, as well as a Jew. While the apostle lived in Jerusalem and mixed in Jewish society, he would naturally use the Hebrew name of Saul, but when, after his call at Antioch, he set out on his foreign tour, he would use the Latin name of Paul, which would be more in harmony with his claims to Roman citizenship.

Carry S., Iowa, La. Where is the corn [illegible] which is to be sent to India in the vessels [illegible] by the Government?

It is now being forwarded by voluntary contributors, farmers and other good people over the country. They gather the [illegible] sacks, place it on the cars, and when [illegible] full of old corn, they notify the Executive Committee, 92 Bible House, New York, which arranges for transportation.

Mrs. J. R. G., Henry, Tenn. The Legislature now in session, has incorporated the Tennessee Centennial Grounds and legalized the sale of intoxicants. As this has been done, would it be wrong for Christian people to visit the Centennial?

While it is greatly to be regretted that the Legislature should have granted this permission, we do not consider it sufficient ground for advising any one to stay away on that account. If a strong protest were made it might result in the Legislature reconsidering its action. In any event, Christian people should find some way of recording their disapproval.

H., Dry Creek, W. Va. Can a person who is a victim of the morphine habit and make every tempt to give it up, live a Christian life?

We must give up our besetting sins and indulgences, and present the body a fit sacrifice for Christ, if we mean to live the Christian life in earnest. One who strives in vain, or strives half-heartedly to give up his besetting sins, may be a Christian, but can only be one of a very poor sort. Still, we are not to judge or condemn. Let such a one cease relying on his own strength, and earnestly and believingly ask the Lord to take away the sinful appetite and strength will be given him to overcome.

R. B., South Amherst, Mass. By no means [illegible] is an honorable and artistic calling, just as that of the painter, sculptor, and architect.—I. Manlius, N. Y. Every letter is pronounced even in the middle, as ten, in both names, the "g" being soft.—I. St. Louis, Mo. It is a mixture of Buddhism, Spiritualism.—Mrs. J. W. B., Wilbur, Neb. Already answered quite lately.—Subscriber, Beaufort, S. C. No; it is a proper provision for the family.—E. C. S., Branford, Conn. The latter is the better form.—Reader, Jamesville, Wis. Do it on some other day than Sunday by all means, even if you have to do it in mid-week.—Subscriber, Crestline, Kans. The method is one which should not be applied to Church work at all.—E. T. White. Because it is the home building of the American Bible Society.—Mrs. D. F., Boston, Mass. 1. She is still living. 2. Don't know the name of the writer in question.—Mrs. [illegible] S., Darien, Conn. No such passage in the Bible.—Puzzled, Terre Haute, Ind. You have acted unwise. Your father is undoubtedly right, and you should heed his advice.—A. S., Winchester, Va. No. You must repent and pray for strength to resist the temptation. Yielding is weakness.—A. N., McClellandtown, Pa. You can procure Cheyne's Memoirs from J. E. Jewett, Book Room, Bible House, N. Y.—J. R. D., Pawnee, Ill. Write to Mrs. Terhune, 487 Greene Ave., Brooklyn, N. Y.—Sydney, A. F., Port Arthur, Ont. The questions may be upon any subject that is properly within the scope of a religious [illegible] nal. Everyone recognizes his own question, no matter how briefly put.—Subscriber, Newark, N. J. We believe there is an age limit. We have them about it.—Nellie S., Brooklyn, Wis. The conduct such as you describe is inconsistent with the profession of a Christian teacher.—B. W., Waukawa, Wis. We do not recognize it.—Mrs. Daniel C., Watertown, Ct. We do not recognize it.—Will T., Tenants Harbor, Me. 1. Guelph. 2. Yes. 3. A novel.—M. I. T., Water Valley, Ky. It is a drug and has medical virtues, but was certainly designed for man's daily consumption.—C. C., New Campbelton. Archbishop Newman was the author, and the circumstances were as you [illegible] them.—Subscriber, Lomest, O. We should judge without knowing all the circumstances of the case.—Anna E. C., Tecumseh, Neb. It is in the Bible. It is a quotation from Sterne.—[illegible] B., Wrightville, Ill. They are Christians of the Oriental or Eastern Church—not Catholics in the sense, however.—Mathe G., Oswego, Kan. [illegible] in the Bible.—Subscriber, Medina. Presbyterian.—Subscriber, Bryant, Ind. Dr. Talmage, Presbyterian; Dr. Abbott, Congregational.—Julia [illegible], East Odean, Mass. Very few Armenians are coming to this country at present, and practically no women or children.

A NAVEL ORANGE TREE, IN CALIFORNIA, IN FULL BEARING.

This tree, which is one of a grand group in an orchard in the Redlands district, is about twelve or fifteen years old. It yields a crop of eight or ten boxes of splendid fruit, selling for $1 to $1.50 per box. This class of fruit is of all sizes, and in assorting it, it is graded into different sizes by machinery.

A GREAT SOUTHERN CENTENNIAL.

Tennessee Preparing to Celebrate Her 100th Anniversary as a State, and the Whole Nation Helping Her—Splendid Buildings Erected at Nashville.

THE NEGRO BUILDING AT THE TENNESSEE CENTENNIAL.

ON June 1, 1796 Tennessee was admitted to the Union and another star added to the national ensign, and since that time, "Onward" has been the motto, and "Progress" the watchword. The Tennessee woods have gone back foot by foot and mile upon mile, and corn, wheat, and happy homes have taken their place. The boundary line of Tennessee touches eight States and points in seven can be seen from Lookout Mountain, at the foot of which rises the smoke of the factories of the busy city of Chattanooga. Tennessee has more miles of navigable streams to the square mile than any other State in the Union, having over 10,200 miles of navigable water. The valley of East Tennessee, between the Cumberlands on the southeast and the Cumberland plateau on the northwest, contains much of the most fertile land in the State, and, agriculturally, is the most important. The Cumberland plateau is another natural division, 2,000 feet above the sea and 1,000 feet above the Tennessee valley, is the great coal region and has an area of 5,100 miles. This is a most superb grazing section, well adapted to vegetables as it not to cereals, and remarkably healthful, so healthy in fact that no case of pulmonary consumption has ever originated upon that mountain. Then there is the division, westward of the Cumberland plateau, extending to the Tennessee river on the west, enclosing the great central one basin, in which the State capital, Nashville, is situated. The soil of this region basin is rich in all the elements of plant nutrition, and is possessed of great depth of constitution.

On May 1st, next, Tennessee will celebrate the centennial birthday of her statehood by a grand opening to the world the Tennessee Centennial Exposition, which will undoubtedly be a close competitor with the great World's Fair. And many entries, no doubt architecture and electricity, may excel it. The climate of Tennessee combines cold and warmth, sunshine and humidity in such proportions as to produce the highest degree of perfection in the largest number of crops. Just imagine what the average temperature will be, when you are informed that it is exactly the same as northern Italy or Spain or Greece, or even sunny, smiling Japan. The agricultural display that will be made at the coming Tennessee Centennial will be under the supervision of the Commissioner of Agriculture, and will be a most interesting and extremely beautiful display.

The Agriculture Building is, by many considered the gem of an extensive group of buildings in which every structure is a work of art. It is 525 feet long and 200 feet wide and 100 feet high. It has a central dome and six minor domes, and the four entrances lead under triumphal arches embellished with rich reliefs and statuary.

The Art Building is the Parthenon, an exact reproduction of the historic structure that crowned the Acropolis at Athens, and before it, as of yore, stands the gigantic statue of Pallas Athenæ, 40 feet in height; the work of Miss Enid Yandell, the daughter of a Tennessean. This glorious building, which is fireproof, will be the repository of the fine arts collection; but none will be superior to the building itself.

Near the Parthenon will be the Erechtheon, or History Building, which will have 4,200 square feet of space, divided into five compartments, the largest for history and antiquities, one for the Confederate Veterans, one for the Grand Army of the Republic, one for the Colonial Dames and Daughters of the Revolution, and one for miscellaneous purposes. The Hygiene and Education Building is 144 feet square, and thirty feet high, and is in the Renaissance style of architecture. The Educational exhibit will be of a very comprehensive character. The Auditorium is a most unique structure, colonial in design and Ionic in treatment, with seating capacity for over 6,000 people. In this large hall will be placed the grand organ, one of the largest in the south, with 53 stops and 1,847 pipes. When the Exposition closes, the organ will be placed in the chapel of Fisk (colored) University at Nashville. What was at the World's Fair called the Manufacturers and Liberal Arts Building, has been designated in the Tennessee Centennial group the Commerce Building and it is 591 feet long and 256 feet wide. The central pavilion is two stories in height, the second story forming a gallery on either side, 141 x 160 feet, over-looking the nave. Over the central pavilion a dome rises to the height of 175 feet, into which elevators will be run in order that visitors may get a fine view of the surrounding country.

SCENE ON LAKE KATHERINE.

THE TRANSPORTATION BUILDING.

A most strikingly beautiful edifice is the Minerals and Forestry building which is of Roman Doric order of architecture, modified to meet the requirements of the heavy exhibits which it is to contain. It has a total floor space of 76,888 square feet. Here will be seen in all their variety the materials used in constructing every class of human habitation from the mountain cabin to the palatial dwelling of the millionaire. The cedar of Tennessee, far superior, as many have claimed, to that of Lebanon, will be exhibited in several varieties, and there will be displayed thirty-four species or varieties of oak indigenous to Tennessee soil, and a number of other woods, and among them sections of the giant primeval trees that once shaded the fertile lands like the roof of a great temple.

The Woman's Building is modelled somewhat after the manner of a Tennessee home, to which some features of Grecian architecture have been added, with pleasing effect. Here will be seen the primitive chairs and tables of the backwoodsman, and the rich tapestries of colonial sitting-rooms. Here also will be an exact reproduction of a room in the house of the poet, Longfellow, and once used by General Washington as his headquarters: and a colonial bedroom in which every piece of furniture, the mantel and ornaments, will be of historic value. Thus have the noble women of Tennessee completed the chain which connects the history of the settlement on the Cumberland with the present city of Nashville.

The Children's Building, is the work of the little ones. They raised the money that built it, and then added the chaste and beautiful decorations which make it one of the most elaborate buildings in the majestic group.

The Negro Building, is one of the most attractive on the grounds, and it occupies a delightful position on the east bank of Lake Watauga. It will accommodate the vast variety of exhibits which the negro race of America has decided to display to the world. This preparation of exhibits of the work done by negroes, has been carried on for a year past by the negroes themselves, in all walks of life. One of the most interesting exhibits will be found in the Transportation Building. It will show the rude batteau and the electric launch, the stage coach and the elaborate parlor car, the hand cart and the bicycle; all will be shown and side by side with them will be a complete modern train valued at half a million dollars.

The Government of the United States has a building that is a gem of architecture. The Government display will be on an elaborate scale, and with the experience of past exhibits to guide them, the Commissioners appointed by the President of the United States feel warranted in promising results not before obtained.

New York, Chicago, Chattanooga, Cincinnati, Memphis, Knoxville, and a number of other cities all have handsome buildings in which exhibits from territory contiguous to them is displayed. Memphis has an effect that carries out the suggestion of the Egyptian Memphis of old. It is an enormous pyramid with porticos at the base, formed of pillars of purely Egyptian style both in size, shape and color of decorations. It is a very striking building and will, undoubtedly, attract great attention. And then there are several other buildings, all works of art and all extremely interesting, and each with a marked individuality of its own. In the grounds an endless number of attractive features have been introduced. First, there are the two beautiful lakes, Watauga and Katherine, two sheets of clear sparkling water. Across a narrow strait is thrown an exact representation of the Rialto at Venice and gondolas carrying gaily dressed passengers, singing to the accompaniment of mandolins and guitars, dart here and there among the lotus flowers and water lilies and disturb the repose of the wild geese and pelicans sunning themselves on the island shore. Then there is a gourd arbor, innumerable grottoes and rhythmic fountains, and flower beds in every conceivable design and color. The floral display will be exceptionally beautiful. An object of interest will be the camp ground where there will be a battery of artillery stationed, and parades and trooping of the colors every evening when the sun-set gun is fired and "Old Glory" comes down from the masthead over 300 feet high.

THE AUDITORIUM.

Another attraction will be the special display of transportation facilities made by the Nashville, Chattanooga and St. Louis railway under the immediate direction of President J. W. Thomas, who is also President of the Exhibition Association. The railways have co-operated most heartily with the people of Tennessee in general, and citizens of Nashville, and rates are to be lower than ever and accommodations in proportion. The Exposition was not at any time intended to make money for its projectors; it was gotten up to let the world know what was in Tennessee. No charge is made for space to exhibitors, and power is furnished free. Another important feature will be the live stock exhibition, where $30,000 will be given as premiums.

Expositions of the present day must have amusement features as well as educational features, and they have not been omitted. There will be palaces of illusions, magic castles, haunted spring, a farm of ostriches from California, Moorish palace, Chinese village, Venetian canal, wild animal show, fireworks displays and many others. The music is to be a special attraction, and the world's greatest organists will officiate at the grand organ. The doors will be thrown open May 1, and the Exposition will close October 31.

D. G. CHARLES, C. E.

An Armenian Woman's Mission

Rebecca H Kurkjian is a bright, educated young Armenian who has come to America to labor in behalf of her persecuted brothers and sisters at home. She is a graduate of the American College for Girls at Scutari, and was compelled by the Armenian troubles to leave all and seek a foreign land, where, fortunately, she has made many friends. She has already delivered addresses in a number of churches and before different societies, and has made a remarkably good impression everywhere. Rev. Dr. Farnsworth, American missionary in Turkey, now in the United States, Rev. Mr. Blackburn, of the Church of the Strangers, New York City, and many other pastors unite in recommending her to churches for addresses. The proceeds of her work are devoted to aiding the orphans of Armenia.

THE METROPOLITAN PULPIT

A RESURRECTION MISTAKE.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: John 20: 15: - - - - - - She supposing him to be the gardener.

HERE are Mary Magdalen and Christ, just after his resurrection. For four thousand years a grim and ghastly tyrant had been killing people and dragging them into his cold palace. He had a passion for human skulls. For forty centuries he had been unhindered in his work. He had taken down kings and queens and conquerors, and those without fame. In that cold palace there were shelves of skulls, and pillars of skulls, and altars of skulls, and even the chalices at the table were made of bleached skulls. To the skeleton of Abel he had added the skeleton of all the ages, and no one had disputed his right until one Good Friday, about eighteen hundred and sixty-seven years ago, as near as I can calculate it, a mighty stranger came to the door of that awful palace, rolled back the door, and went in, and seizing the tyrant threw him to the pavement and put upon the tyrant's neck the heel of triumph.

There are three or four things which the world and the Church have not noticed in regard to the resurrection of Christ. First, our Lord in gardener's attire. Mary Magdalen, grief-struck, stands by the rifled sarcophagus of Christ, and turns around, hoping she can find the track of the sacrilegious resurrectionist who has despoiled the grave, and she finds some one in working apparel come forth as if to water the flowers, or uproot the weeds from the garden, or set to reclimbing the fallen vine—some one in working apparel, his garments perhaps having the sign of the dust and the dirt of the occupation.

Mary Magdalen, on her face the rain of a fresh shower of weeping, turns to this workman, and charges him with the desecration of the tomb, when lo! the stranger responds, flinging his whole soul into one word which trembles with all the sweetest rhythm of earth and heaven, saying, "Mary!" In that peculiarity of accentuation all the incognito fell off, and she found that instead of talking with an humble gardener of Asia Minor, she was talking with Him who owns all the hanging gardens of heaven. Constellations the clusters of forget-me-nots, the sunflower the chief of all, the morning sky and midnight aurora, flaring terraces of beauty, blazing like a summer wall with coronation roses and giants of battle. Blessed and glorious mistake of Mary Magdalen. "She supposing him to be the gardener." What does that mean? It means that we have an everyday Christ for everyday work in everyday apparel. Not on Sabbath morning in our most seemly apparel are we more attractive to Christ, than we are in our everyday work dress, managing our merchandise, smiting our anvil, ploughing our field, tending the flying shuttles, sewing the garments for our household, providing food for our families, or toiling with weary pen, or weary pencil, or weary chisel. A working day Christ in working-day apparel for us in our everyday toil. Put it into the highest strain of this Easter anthem. "Supposing him to be the gardener."

Roll it down in comfort all through these aisles. A working day Christ in working-day apparel. Tell it in the darkest corridor of the mountain to the poor miner. Tell it to the factory maid in most unventilated establishment at Lowell or Lancaster. Tell it to the clearer of roughest new ground in Western wilderness. Tell it to the sewing woman, a stitch in the side for every stitch in the garment some of their cruel employers having no right to think that they will get through the door of heaven any more than they could through the eye of a broken needle which has just dropped on the bare floor from the pricked and bleeding fingers of the consumptive sewing girl. Away with your talk about hypostatic union, and soteriology of the Council of Trent, and the metaphysics of religion which would freeze practical Christianity out of the world; but pass along this gardener's coat to all nations that they may touch the hem of it and feel the thrill of the Christly brotherhood.

Oh, that is what helped Joseph Wedgwood, toiling amid the heat and the dust of the potteries, until he could make for Queen Charlotte the first royal table service of English manufacture. That was what helped James Watt, scoffed at and caricatured, until he could put on wheels the thunderbolt of power which roars by day and by night in every furnace of the locomotive engines of America. That is what helped Hugh Miller, toiling amid the quarries of Cromarty, until every rock became to him a volume of the world's biography, and he found the footstone.

Oh, the world wants a Christ for the steps of the Creator in the old red sand office, a Christ for the kitchen, a Christ for the shop, a Christ for the banking house, a Christ for the garden, while spading and planting and irrigating the territory. Oh, of course, we want to see Christ at last in royal robe and bediamonded, a celestial equestrian mounting the white horse, but from this Easter of 1897 to our last Easter on earth we most need to see Christ as Mary Magdalen saw him at the daybreak, "supposing him to be gardener."

Another thing which the church and the world have not noticed in regard to the resurrection of Christ is that he made his first post-mortem appearance to one who had been the seven-deviled Mary Magdalen. One would have supposed he would have made his first posthumous appearance to a woman who had always been illustrious for goodness. There are saintly women who have always been saintly, saintly in girlhood, saintly in infancy, always saintly. In nearly all our families there have been saintly aunts. In my family circle it was saintly aunt Phebe; in yours saintly aunt Martha or saintly aunt Ruth. One always saintly. But not so was the one spoken of in the text.

While you are not to confound her with the repentant courtesan who had made her long locks do the work of towel at Christ's footwashing, you are not to forget that she was exorcised of seven devils. What a capital of demonology she must have been. What a chorus of all diabolism. Seven devils—two for the eyes, and two for the hands, and two for the feet, and one for the tongue. Seven devils. Yet all these are extirpated, and now she is as good as once she was bad, and Christ honors her with the first posthumous appearance. What does that mean?

Why, it means for worst sinner greatest grace: it means those lowest down shall come, perhaps, highest up: it means that the clock that strikes twelve at midnight may strike twelve at midnoon: it means that the grace of God is seven times stronger than sin. The most of the Christian women in our day would have nothing to do with Mary Magdalen even after her conversion, lest somehow they be compromised. The only thing I have to say against women is that they have not enough mercy for Mary Magdalen. Christ put all pathos, and all reminiscence, and all anticipation, and all pardon, and all comfort, and all heaven into one word of four letters, "Mary!" Mark you, Christ did not appear to some Bible Elizabeth, or Bible Hannah, or Bible Esther, or Bible Deborah, or Bible Vashti, but to Mary: not to a Mary against whom nothing was said, not to Mary the mother of Jesus, not to Mary the mother of James, not to Mary the sister of Lazarus, but to a seven-deviled Mary.

There is a man seven-deviled—devil of avarice, devil of pride, devil of hate, devil of indolence, devil of falsehood, devil of strong drink, devil of impurity. God can take them all away, seven or seventy. I rode over the new cantilever bridge that spans Niagara—a bridge 900 feet long, 859 feet of chasm from bluff to bluff. I passed over it without any anxiety. Why? Because twenty-two locomotives and twenty two cars laden with gravel, had tested the bridge, thousands of people standing on the Canadian side, thousands standing on the American side to applaud the achievement. And however long the train of our immortal interests may be we are to remember that God's bridge of mercy spanning the chasm of sin has been fully tested by the awful tonnage of all the pardoned sin of all the ages, church militant standing on one bank, church triumphant standing on the other bank. Oh, it was to the seven-deviled Mary that Christ made his first post-mortem appearance.

There is another thing that the world and the church have not observed in regard to this resurrection, and that is, it was the morning twilight.

If the chronometer had been invented and Mary had as good a watch as some of the Marys of our time have, she would have found it was about half past five o'clock a. m. Matthew says it was in the dawn: Mark says it was at the sunrising; Luke says it was very early in the morning; John says it was while it was yet dark. In other words, it was twilight. That was the o'clock at which Mary Magdalen mistook Christ for the gardener. What does that mean? It means there are shadows over the grave unlifted, shadows of mystery that are hovering. Mary stooped down and tried to look to the other end of the crypt. She gave hysteric outcry. She could not see to the other end of the crypt. Neither can you see to the other end of the grave of your dead. Neither can we see to the other end of our own grave. Oh, if there were shadows over the family plot belonging to Joseph of Arimathea, is it strange that there should be some shadows over our family lot? Easter dawn, not Easter noon.

Shadow of unanswered question! Why were they taken away from us? why were they ever given to us if they were to be taken so soon? why were they taken so suddenly? why could they not have uttered some farewell words? why? A short question, but a whole crucifixion of agony in it. Why? Shadow on the graves of good men and women who seemed to die before their work was done. Shadow on all the graves of children because we ask ourselves why so beautiful a craft launched at all if it was to be wrecked one mile outside of the harbor? But what did Mary Magdalen have to do in order to get more light on that grave. She had only to wait. After a while the Easter sun rolled up, and the whole place was flooded with light. What have you and I to do in order to get more light on our own graves and light upon the graves of our dear loved ones? Only to wait.

Charles Fifth of Spain with his servants and torches went down into the vault of the necropolis where his ancestors were buried, and went deeper, further on until he came to a cross around which were arranged the caskets of his ancestors. He also found a casket containing the body of one of his own family. He had that casket opened, and there by embalmer's art he found that the body was as perfect as eighteen years before when it was entombed. But under the exploration his body and mind perished. Oh, my friends, do not let us morbidly struggle with the shadows of the sepulchre. What are we to do? Wait. It is not the evening twilight that gets darker and darker. It is the morning twilight that gets brighter and brighter into the perfect day. I preach it to-day. Sunrise over Pere le Chaise, sunrise over Greyfriars Churchyard, sunrise over Greenwood, over Woodlawn, over Laurel Hill, over Mount Auburn, over Congressional Burying Ground, sunrise over every country graveyard, sunrise over the catacombs, sunrise over the sarcophagi where the ships lie buried. Half past five o'clock among the tombs now, but soon to be the noonday of explanation and beatitude. It was in the morning twilight that Mary Magdalen mistook Christ for a gardener.

Another thing the world and the Church have not observed; that is, Chri[s]... thetic credentials. How do you k[now he] was not a gardener? His garme[nts said] he was a gardener. The flakes o[f] turned earth scattered upon his g[arments] said he was a gardener. How [do you] know he was not a gardener? Ah! [Before] Easter had gone by he gave to [his] disciples his three credentia[ls. He] showed them his hands and h[is side]. Three paragraphs written in rig[id] pressed letters. A scar in the righ[t palm], a scar in the left palm, a scar a[mong the] ribs—scars, scars. That is the w[ay they] knew him. That is the way yo[u] will know him.

Ay, am I saying this morning to [you] when I say that will be one of th[e ways] in which you and I will know eac[h other] by the scars of earth: scars of a[ccident], scars of sickness, scars of pers[ecution], scars of hard work, scars of batt[le], of old age. When I see Christ['s resur]rected body having scars, it ma[kes me] think that our remodelled and res[urrected] bodies will have scars. Why be[fore we] get out of this world some of us [will be] covered with scars all over. Hea[ven will] not be a bay into which float s[ummer] yachts after a pleasuring, with the g[ilding] ing and with the embroidered sails as when they were first unfurled. [It] will be more like a navy yard [where] men-of-war come in from Trafal[gar and] Lepanto, men-of-war with masts [split] by a cyclone, men-of-war struck [in their] sides by seventy-four pounders, [men-of-]war with decks scorched of th[e] Old *Constitutions*, old *Constel[lations]* floating in discharged from service forever. In the resurrection Chr[ist is cre]dentialed by scars. You and I [will be] credentialed, and will recognize ea[ch other] by scars. Do you think them now [a dis]figurement? Do you think them [a] badge of endurance? I tell you [a glo]rious thought this morning, they ar[e] to be the means of heavenly recog[nition].

There is one more thing that th[e world] and the Church have not noticed [in the] resurrection of Christ, and that [is, that] Christ from Friday to Sabbath w[as] less in a hot climate where sanit[ary pru]dence demanded that burial take pl[ace the] same day as death, and where th[ere was] no ice to retard dissolution. Ye[t after] three days he comes up so healt[hy], robust, and so rubicund Mary M[agdalen] takes him for a gardener. Not su[pposing] him to be an invalid from a hospi[tal], supposing him to be a corpse fr[om the] tomb, but supposing him to be t[he gar]dener. Healthful by the breath of turned sod, and by a perpetual life [of] sunshine.

Oh, the glorious thought, the g[lorious] consolation of this subject when [I see] Christ coming up without any of [the la]cerations, for you must remember [he was] lacerated and wounded fearfully [in the] crucifixion — coming up without [them]. What does that make me think? [That] the grave will get nothing of us exc[ept our] wounds and imperfections. Chris[t went] into the grave exhausted and blo[odless]. All the currents of his life had pou[red out] from his wounds. He had lived a [life of] trouble, sorrow, and privation, an[d then] he died a lingering death. His body hung on four spikes. No in[valid of] twenty years' suffering ever went i[nto the] grave so white and ghastly and [broken] down as Christ, and yet here he co[mes up] so rubicund and robust she suppos[ed him] to be the gardener.

Ah! all the side-aches, and the [head]aches, and the back-aches, and t[he tooth]aches, and the heart-aches we will [leave] where Christ left his. The ear will [come] up without its heaviness, the eye wil[l come] up without its dimness, the lung[s will] come up without oppressed respi[ration]. Oh, what races we will run when [we be]come immortal athletes! Oh, wh[at cir]cuits we will take when all earthly [imper]fections subtracted and all celestial [facul]ties added we shall set up our res[idence] in that city which, though vaster th[an all] the cities of this world, shall neve[r have] one obsequy!

Standing this morning round the [shat]tered masonry of our Lord's tomb, I [point] you to a world without hearse, w[ithout] muffled drum, without tumulus, w[ithout] catafalque, and without a tear. An[d in] the cathedrals of the blessed no long[er the] Dead March in Saul, but whole libr[aries of] Hallelujah Chorus. Oh, put trum[pet to] lip and finger to key, and loving for[ehead] against the bosom of a risen Christ. [Hal]lelujah, Amen. Hallelujah, Amen!

THE MODERN JEW IN HIS ANCESTRAL HOME

BY HON. SELAH MERRILL D.D. L.L.D.

TURKISH JUSTICE.

Quality wholly Wanting—Examples of Oppression—How Crime is Concealed—Courts Controled by Bribery.

w go from Christian America to the e re of the Sultan we shall find that a mber of words which we thought rstood fully, have quite a different from what they have with us. a not surprised that customs, dress, ue, habits of life, and religious es should differ from ours, but

THE CUSTOM HOUSE, JAFFA GATE.

e come to the relations of man to ideas of morality to matters per- to character and conduct, we are ared for the wide difference which exists.

xample, our ideas of truth differ from those prevailing in Turkey. the phrase "family life" conveys a of meaning to us, while in the words are unknown and e they convey no meaning ver. Again, government implies a fostering care of erned, in Turkey it means ing the governed. To gov- ns to rob, to be despotic and o oppose education and pro- crush out of the minds of erned all tendencies to th nk independently. No contrast e greater than that between aning of the word govern- t s practically expounded in and as expounded in the te States.

dea of justice enters into all public, social, religious, le- ernmental, and into every re- etween ourselves and our fel- rn. We have a standard of The word is defined in our k. We know what the absence principle means. Society is t pon this corner-stone. In this idea is wanting. I do e to qualify this statement a ing that it is wanting to a at degree: it appears to be wanting.

t law that all male Moslem of the Sultan must do mili- rvice. Christian subjects are m from this duty, not as a favor cause Christians are despised as il dogs" not worthy to fight for Th Faith and the Prophet," and in lieu s service they are obliged to pay an military tax. The Turks are glad a Christian s money although they hm. This tax beginning at birth ase of both Jews and Christians, is ie pon rich and poor alike and even egg s are not exempt. Let us admit that all is fair according to our view of e tter, but the statement of the case nc complete. Here is the strange part. Ch stian or a Jew whose name is on the ol as subject to this military tax, dies, nd e government continues to collect e year after year. I have had many as- brought before me officially where Ch stian or a Jew had gone to America, nd sided in our country a number of ear with no intention of returning to Turkey, whose friends in Jerusalem were compelled to pay for such persons the annual military assessment. The strangest cases are of such persons who have died in the United States and proof of death with all the legal documents confirmed by the Department of State, has been sent back and presented to the Turkish authorities but they would not accept it. The friends must continue to pay for the dead man who did not own even a grave in Turkey.

Possibly I ought to explain that both Jews and Christians are divided into small communities, the heads of which must pay such taxes for all that are enrolled, so that the individual himself never pays his tax in person. Were this the law, the Government would have a fine time hunting up its tax-payers, especially if they were dead.

The second fact to which I will refer is that of a man who was murdered about five miles from Jerusalem on the direct road to Nablous (Shechem). Hundreds of people pass along the road every day, chiefly peasants or country people on their way to market. This murder was committed in the night and the murdered man lay all the next day and till the afternoon of the day following before notice was given to the officials and the body removed. Everyone who passed saw the body, and the first question my readers ask is why they did not hurry to the city and tell about it? On the contrary not a word was spoken. Not a hand was extended to place a cloak or a bit of clothing over the lifeless body. "How inhuman" is the exclamation I hear from every quarter. But before judging let us wait till we learn all the facts. The natives who passed by knew the Turkish government too well. They knew what its custom was and what had happened in similar cases. They knew that if they should report this murder to the officers in Jerusalem they would be seized and thrown into prison where they would linger and suffer for months and perhaps years, for they would be suspected at once of some complicity with the crime. The only safety was in silence or in feigned ignorance. It happened that an English missionary passed this spot near the close of the second day and reported the case to the authorities at Jerusalem and the body was removed. In this case there was no fear of arrest, for he was under English protection. A mound of stones in the road now marks the spot where the murder was committed, and where the poor man lay.

"THE PULPIT OF OMAR," JERUSALEM.

We thought that these peasants were guilty of inhumanity, but we find the trouble to be in the character of the Turkish government. it pretends to be just, but its ideas of justice are abominable.

Many instances have come under my own observation where persons who were perfectly innocent of any crime have been seized under some made-up charge and thrown into prison. Once in prison there is no thought or hope of vindication, nor is there any prospect of release without the payment of a large bribe to the officials. There are no other people on the globe who profess to have such an abhorence of bribes as do the Turks: yet bribery is just as much a part of their life as is the air they breathe. There is not an official in that great empire who has not bought his position from those who had the power to confer it.

For a third illustration of the Turks' idea of justice I will speak of the system of impressment which prevails everywhere. I saw this in practice scores of times during the years when the carriage road between Jericho and Jerusalem was being constructed. The officials would go to a certain village and demand the services of so many persons, men, boys, and girls, for so many days or weeks as the case might be. These people must give this service entirely without pay, and without food furnished except bread and water. When their time expired a similar demand was made upon another village.

This practice is universal among the soldiers. The government sanctions it. The peasants dread the soldiers because they are legalized robbers. Camels are needed or other beasts of burden, and soldiers are sent out to seize them. A small boy is leading home his father's camel, or a poor woman is coming to market with her camel loaded with bushes or sticks for fuel which she hopes to sell for a few cents.—no matter where camels are found or how necessary they are for the daily support of their owners, they are seized, over-laden, over-driven, poorly fed, and for this inconvenience and serious loss there is no compensation, and no redress. Several times I have known it to happen when it leaked out that the soldiers were going on some expedition, that all the camels in the region about Jerusalem would disappear in a night. The owners had run them off to prevent their being

TURKISH SOLDIERS IMPRESSING CAMELS.

seized, and the soldiers had to go twenty or forty miles, perhaps, to secure the number they required. Boys and women scream and cry and men fight with the soldiers who are seizing the camels, but the soldiers take the animals by force, often beating the owners before they will give them up. In Turkey this is justice.

If a soldier wants a load of wood or a basket of vegetables he seizes them from some peasant who is coming to market, and there is no redress.

Again. Telegraphic messages are, in our country, considered sacred. But in Jerusalem a copy of any message that is sent from the office can be obtained for a bribe of a shilling. That is Turkish justice.

Again. If I put a letter in the post office at Boston, directed to some one in San Francisco, the whole of the government is pledged to carry and deliver it safely to the person to whom it is addressed. No one except a properly authorized person dare touch it. In Turkey despatches are opened, private letters are read or destroyed money is abstracted: the insecurity of the post is proverbial. This is Turkish justice. What a comment upon Turkish methods, what a severe rebuke to that government is the existence of foreign post offices in many of the large cities of the empire, established there by foreign governments because Turkey cannot be trusted to handle foreign mails.

Again. The custom house might be conducted, one would think, according to reasonable rules. On the contrary, laws are denied, arbitrary methods prevail, and bribery is universal. The property of foreigners is closely scrutinized, some of it is committed to the flames, some of it is confiscated, much of it, it not destroyed, is injured so as to be of little value to the owner. It seems, where the United States maintains friendly relations with a country and has treaty rights with the same, as if something might be done to prevent the outrages which are now common in the Turkish custom house.

The most prolific source of illustration for our subject is of course the Turkish courts, which I have not drawn upon for the reason that the specific instances that have come to my knowledge are so numerous. If a person carries a case to law he must be prepared to bribe its way from beginning to end and, if his opponent is able to pay larger bribes than himself, his case is sure to be lost. Without the payment of a great deal of money in bribes no case can be carried successfully through a Turkish court. I have known a decision reversed as many as four different times according as one party paid more money than the other

In the case of land there are no records, no deeds, no boundaries, no titles that one can consider as certain. Money is powerful to change any or all of these things.

Turkey is a very unsafe country for money or investments of any kind: neither property nor life are secure, and human rights are not thought of.

SELAH MERRILL.

THE SUNDAY SCHOOL

PRAISE YE THE LORD

PAUL'S FIRST JOURNEY.

Sunday School Lesson for May 2. Acts 13: 1-13. Golden Text, Mark 16: 5. By Mrs. M. Baxter.

GO ye into all the world and preach the Gospel to every creature (Mark 16: 15), was one of our Lord's last commands before his ascension into heaven. And this commnad was given in different words, on more than one occasion. "Go and teach all nations" (Matt. 28: 19.) A certain order however was to be observed "beginning at Jerusalem" (Luke 24: 47), which is more explicitly stated (Acts 1: 8), "ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth. But the Apostles had no indication as to when their ministry in Jerusalaem should yield to the claims of "all Judea," and then "Samaria," and then the uttermost parts of the earth. The persecution following the martyrdom of Stephen was the means of scattering abroad the Christians who went everywhere preaching the Gospel (Acts 8: 4). The work of God through the ministry of Philip drew Peter and John to Samaria, but Peter needed a special revelation from God to persuade him that the Gospel was really for the Gentiles.

God does all things

In His Own Time:

To forestall him is to spoil the work; for we cannot force God's hand, but we may also injure his work by our failure to recognize when the right time is come. Blessed is he who has understanding of the times, and who knows how to be regulated by God's time in all things. "Prepare thy work without, and make it ready for thee in the field: and afterwards build thine house" (Prov. 24: 27), says the wise man. This is God's principle of action, he makes all ready and lets everything ripen before he goes forward. While he worked with Peter to create within him a oneness of heart with himself regarding the salvation of the Gentiles, he was working also in the same direction through other disciples. The persecuted converts whom Jerusalem had cast out, went as far as Antioch (in Syria) "preaching the word to Jews only;" but some of their converts "spoke to the Greeks also preaching the Lord Jesus" (Acts 11: 19-20) and a great number turned to the Lord.

This was reported to the church at Jerusalem, who sent forth Barnabas to Antioch that he might investigate and pronounce upon the movement. Led, no doubt, by the Spirit of God, he went to Tarsus to seek Paul and bring him into this atmosphere of spiritual awakening: the new disciples needed him and he needed the impetus which such a work of God would give h m before his great missionary call which was to follow. God brought about that he should be in touch with the brethren at Jerusalem in causing that he and Barnabas should be the bearers of relief from the disciples at Antioch in view of a time of dearth which, through Agabus, had been foretold and came to pass soon after.

Returned again to Antioch from their ministry to the church at Jerusalem, Barnabas and Saul with other prophets and teachers who were there "ministered to the Lord and fasted." The elders had a kind of intimation that God wanted some move forward. What should they do? They may have been full of work, but the conviction that God had something to say to them must take precedence of all else. So they came together to fast and place themselves at his disposal, willing to be broken off from any work, interrupted in any plans, called to, or taken off from, any service which the Lord might direct. Such a coming together to listen to the Lord marks an epoch in the history of the church. Before Christ chose his twelve disciples he remained all night in prayer to God (Luke 6: 12-13). And here we see that before the Holy Ghost sent out any missionaries to the heathen he also led the elders of the church at Antioch to seek in this solemn way to know the mind of God.

"My sheep hear my voice and I know them and they follow me" (John 10: 27). Those who are ready to follow are

Quick to Hear.

The Holy Ghost, whose voice was familiar to these men who were filled with him, said to them: "Separate me Barnabas and Saul for the work whereunto I have called them." There was no question, no discussion as to their fitness, no calculation as to the finances; God had spoken, and it was enough. What a power for a missionary, "I am sent forth by the Holy Ghost! Not by my missionary society, nor by my church or denomination, but by God the Holy Ghost, whose call is my guarantee in every way." "All power is given unto me in heaven and in earth, go ye therefore' were our Lord's words, and the Holy Ghost in a missionary brings to remembrance and vitalizes these words. What and who can stand against a man thus equipped? Greater is he that is in us than he that is in the world (1. John 4: 4). Sailing to Cyprus they began their ministry at Salamis, going on their old lines of preaching the Gospel to Jews only. But when they had gone through the whole island to Paphos they found a certain sorcerer, a false prophet, whose name was Bar-jesus; which was with the proconsul, Sergius Paulus, a man of understanding. This man sought to hear the Word of God, and this was to them a distinct intimation that the time was come when they were to preach to the Gentiles also. But the sorcerer, who was in the service of the enemy, the prince of this world, withstood them. Satan would make all the opposition in his power to this new departure. Let not those think who go forth, led by the Holy Ghost, that therefore they will have no difficulties, and that all will be plain sailing. The God of this world has all his powers arrayed against those who truly follow Jesus. This man sought to turn away the deputy or proconsul from the faith. But he knew not the odds which were against him, he had never before met with a man who was filled with the Holy Ghost. Paul fastened his eyes on him and said, "O, full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately there fell upon him a mist and a darkness, and he went about seeking for some to lead him by the hand. The proconsul who had been attracted by the teaching of Paul, when he saw the Word confirmed by signs following as the Lord had promised (Matt. 16: 17, 8) believed, and a first-fruits among the Gentiles was thus given.

From Raphael's Painting.

ELYMAS THE SORCERER SMITTEN WITH BLINDNESS.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

DEEPLY interesting is the new departure described in the lesson. It gives a prominence to the Church at Antioch, which is honored to this day. The Church was evidently an active, vigorous body of believers. The leaders, whose names are mentioned, are strangers to us, with the exception of Barnabas, whose name heads the list, and Saul, whose name closes it. We are not told what was the nature of the ministration mentioned in the second verse, but, as fasting was connected with it, we presume it was an effort to obtain special guidance on some subject, probably this very question of a missionary expedition. It ended in a direct command to undertake the work. How it was communicated, whether by an audible voice, or by a vivid impression on the minds of the members, does not appear. It was, however, communicated in such a way as to leave no doubt of its being a divine command, and as such it was obeyed. Saul and Barnabus are to go among the Gentiles preaching Christ. Verse three says the Church sent them, but verse four says they were sent by the Holy Spirit. People who are fond of seeking contradictions in God's word have an opportunity for discussion here, but to practical people the significant fact about it is that the Holy Spirit and the Church were in accord. From this point on, to the close of his book, Luke has very little to say about the Church at Jerusalem, whose foundation and development have previously occupied his attention. It is the aggressive work which changed Christianity from a Jewish sect to a world wide religion that absorbs all his interest. It has been so in modern times. The Church occupied with its own affairs, discussing doctrinal questions and concerned about its own finances, is eclipsed by the Church intent on carrying the Gospel into the city, the outlying country, and into heathen lands. Aggressive force and missionary activity are still an excellent test of spiritual vitality. There was a farewell meeting to bid godspeed to the departing missio and Barnabas and Saul set out, with them as an assistant and c John Mark, who was the cousin of bas and the author of the second G

If Saul was born in the year two, generally believed, he would be at th about forty-six years old. Henc Luke calls him Paul, and seems to that the name had been given him birth. It may have been that his gave him both names with a definit tive. Saul is a Hebrew name and Latin name Possibly the father have had in mind that his son woul Roman citizen as well as a Pharise may have given him a name appro to each character. Although no rea given for the change, it is reasona conclude that while the Hebrew nan preferred while he was in Jewish s Paul may have foreseen that outsi borders of Judea he might have oc to claim the privileges of a Roman and a name in harmony with such a would be more useful. The name si "little," and it may, as some exp contend, have been adopted by Pau expression of his humility; but as ity was never a prominent trait of character, the other theory is the probable one.

The first halting place of the mi aries was at Cyprus, the Mediterr island about eighty miles from An and at that time an important cen trade, with many Jewish inhabitant is about a hundred and fifty miles and about sixty miles wide. As the place of Barnabas, it would pro have a special attraction for him, a starting-place of his missionary jo Skirting the southern shore of the from east to west, they reached Pa the seat of government. There the R governor was impressed. Incidenta is worthy of notice that as to this rank, Luke has only recently been dicated. The critics noted that wh Luke calls him a deputy, the Roma torians said that the island was rule governor appointed by the Emperor self. Recent investigations however, that at this time the Emperor had w his right and the island was governe a deputy, or proconsul, as Luke This man, however, was hindere Elymas, one of those magicians who give information, which in those stitious times was deemed valuable. omens and auguries and propitious Such men were fequently found i suite of Roman officials; but as El doubtless realized, Sergius Paulus have little use for him if he becam Christian. Paul's withering denunc of this man is significant in so pati preacher. It was not as an opp of Christianity that Paul condemned he had himself been that—but as an e of all righteousness, which was a more disgraceful characteristic. El was stricken blind at Paul's word Luke with the precision of a phys gives the symptoms of the mist foll by darkness, which indicate the natu the affliction. It was probably only porary, and was doubtless regarde Paul as a fitting punishment for a who had tried to produce spiritual ness in another. From Paphos the sionaries proceeded to Asia Minor—I native land. Mark, however for reason not stated, left them and home, thereby incurring Paul's long tinued dislike.

They sent them away. It would n a welcome duty for the church at An thus to deprive itself of two such m Paul and Barnabas. But there ap to have been ready submission to the of the Holy Spirit. Dr. Doherty re that when Andover Seminary was ing a theologian to fill one of its cha delegation was sent to New Have make inquiries about one of the min there, who had been suggested for place. The reply of one of the men viewed was: "He would be a good for the place, but we cannot spare h One of the delegates there upon rema that they did not desire a man who be spared.

They preached the Word of God. accounts for the marvelous succes their work. Missionaries, as well as preachers have found that when the W of God is preached, souls are saved that there is no other preaching that that effect.

THE BIBLE AND THE NEWSPAPER

ghting on the Frontier.

RECENT news from the Turco-Greek frontier changes the centre of interest in the Eastern Question from the island of Crete to the base of Mount Olympus. As all Europe has e- n for several weeks past, a conflict ely to result from the close proxim- he forces of Greece and Turkey t frontier of those two countries. e reeks were excited, and were im- e with their king because he, know- t impossibility of contending in the ingle-handed, with Turkey, shrank leclaring war against that power. d urged that a neutral zone should ned on each side of the frontier line ope that the soldiers might not be t d by the constant spectacle of each presence, but her advice was not e. No Christian power could see engaged in war with Turkey with- srow. As one of the press corres- ts, who has seen both armies. s.e result of a conflict not be battle, but mas- r. The Turks are prover- fierce fighters, and they e esides, the advantage of erwhelming superiority bers. Their suppressed tr of the Greek would out with uncontrollable n very slight provoca- A chance shot, or an in- t movement on the part s e impulsive Greek offi- ght give the provoca- nd the Turkish hordes pour into Greece, carry- solation and bloodshed ro h the country. Europe n breathless suspense to that provocation has iven. On Friday, April re was fighting on the n r, the significance of is variously appreciated. a thousand Greeks s l the frontier before ak and attacked the rs of the Turkish ad- l guard. They are de- l in the dispatches as ulars," and in the Turkish ches as "brigands." They badges of the Greek al Society, and were nded by two former s of the Greek army. They suc- eed in burning the Turkish outposts, and attacked by the Turks, who quickly ed, they took refuge in a wood. red by the trees, they poured a gal- e into the Turkish forces, and main- their position against all attacks. Greek forces at Larissa could hear a firing all day, but were not allowed o the support of their countrymen. er the Sultan nor the King of e has any desire for war. The knows he has nothing to gain by a t, and he is shrewd enough to know it war should break out, public n in Europe would be against him. George, on his part, knows that his e is stronger than he, and he has e varned that he must not expect help any other power. Both monarchs, ore, while preparing for eventuali- es re restraining their regular troops. is uncertain whether they will be g to do so, if this irregular conflict l continue. The other European s are also anxious to avert war. Th cannot foresee whom it way involve nce breaks out, but they know by ful experience that the wise king was g when he said:

The beginning of strife is as when one letteth out wat (Prov. 14: 17.)

A anut Vender's Fortune.

press dispatch from Los Angeles, Ca reports the sudden accession of a pe ut vender of Santa Monica to an enormous fortune. It appears that the man is an Italian, who, for several years has made a small and precarious income from a street stand. Among his customers was a Frenchman who was fond of chatting with him, and, having found out his name, would greet him politely every morning and evening as he passed his stand on his way to business. One day nearly two years ago, the Frenchman showed him a Paris newspaper he had just received, in which there was an advertisement for some one of the name the Italian bore. It stated that he was the heir to a merchant who had just died in Paris. The Italian ridiculed the idea of his being the missing heir, but at last took the Frenchman's advice and wrote to the Parisian lawyers who had charge of the case. He stated his paternity and gave all the particulars he knew about his family. In a short time he received a reply stating that if he could give documentary proof of his identity, there would be little doubt of his securing the fortune. It took the poor peanut-vender a long time to find any one who would advance the money required to get the various documents from Italy to substantiate his claim. Eventually he succeeded and the proofs were secured and deposited in the French courts. There was a long interval of legal investigation, but it has now terminated in the Italian's favor and he has been notified that an estate valued at a million and a half of dollars has been awarded to him. Ministers and Christian workers find the same difficulty that the Frenchman experienced in getting people to seek the inheritance that is offered to them through Christ. The admonition is still needed:

Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it. (Heb. 4: 1.)

LARISSA, THE HEADQUARTERS OF THE GREEK ARMY ON THE THESSALY FRONTIER.

A House in a Sink.

A dispatch from Bartow Junction, Fla., reports a mysterious demolition of a house. It stood on a high ridge near Lake Iola. At the back of the house was one of those curious depressions common in Florida, which are called "sinks." It was about a hundred yards from the house and considerably below it. It measured a hundred and fifty yards across, and was full of water which in the middle was fully fifty feet deep. Usually the water was quite tranquil, but about three weeks ago a strange agitation was noticed on its surface, and in the silence of the night a dull, roaring noise was heard from its bed. Occasionally a vibration was felt in the house accompanied by a slight settling at the rear. As it was a substantial structure, no alarm was felt for its safety. The owner did not associate the settling with the disturbance in the sink. But a few nights ago, during a heavy rainstorm, the house swayed violently to the rear. The family rose hastily from their beds and hurrying on a few clothes made their escape. They were barely outside the door, when the house toppled over, with a loud crash, and rolled down the ridge, with a section of earth two hundred feet square still adhering to its foundations. The family took refuge in the house of a neighbor for the night, and the next morning went to look at the ruin. It was lying at the bottom of the sink, from which all the water had escaped. A great hole in the bed of the sink showed how it had gone, and a roaring beneath, as of rushing waters, indicated the presence of a subterranean river. It was this which had drained the sink and undermined the house. The family owed their lives to their promptitude in quitting the house as soon as they found it was doomed. Many souls would escape eternal destruction, if there were similar promptitude in seeking safety as soon as the transient character of this world is perceived:

The world passeth away and the lust thereof: but he that doeth the will of God abideth forever. (1. John 2: 17.)

In Collision with an Iceberg.

The steamship *Brooklyn City*, which reached New York from Swansea April 8, had an adventure on the voyage which came near being a catastrophe. During the early part of the voyage there had been rough weather, the captain says, but it moderated before he reached the Newfoundland Banks, and he expected a pleasant passage for the remainder of the way. But the next day he saw a fog-bank ahead which he knew indicated the presence of ice. He immediately headed his vessel for the south and proceeded cautiously. Scarcely an hour after the course was changed, there loomed up in the fog an iceberg, the size of which could not be seen at first. Almost with the cry of the lookout, the wheel was thrown hard over, and the steamer's bow swung off. It looked as though she would clear the icy cliff, but a moment later her bow raised up, then slipped to one side, and there was a grinding as the bilges slid along a submerged edge of the berg. There was a moment of terror on the steamship. Through the mist the berg could be distinguished, rising to a height of sixty feet or more, its dark, glistening sides reflecting the glare of the steamer's lights. It seemed to be about a hundred feet long. The vessel found clear water after glancing away from the berg, and a hasty examination was made to learn her condition. Her plates were intact above the water line, but water was flowing into the forepeak rapidly. Weighted tarpaulin was hastily dropped over the bows to cover the rent and impede the inflow, and the iron bulkhead was braced up within. There was soon fifteen feet of water in the damaged compartment, but happily the bulkhead prevented it entering the other compartments and the steamer completed her voyage in safety. That she did not founder was due to the vigilance which kept the bulkheads in working order and closed them in time to prevent the water flooding the whole vessel. Similar vigilance would save many a soul from being wrecked in the voyage of life. God is always ready to help those who fall, if at the first they call upon him to save them:

When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. (Isa. 59: 19.)

To Secure a Lightship.

The Lighthouse Board is about to make another attempt to maintain the lightship on the South Shoal, off the coast of Rhode Island. Twice since the lightship was anchored on its exposed position forty miles out in the ocean, it has broken from its moorings and drifted out until picked up and brought into port. It is not an easy matter to keep this ship in place, with the high seas and the easterly gales that wrestle around the spot where she is anchored. A hundred fathoms of chain are needed, and this weight drags the vessel's bow under the waves and causes it to lift the anchor from the bed of the sea. It has been suggested to the Board that a simple device might relieve the vessel of this strain. It is proposed to fix a huge buoy near the lightship in such a way as to allow the cable to play through it. It will work over powerful springs, which will effectually prevent any sudden jerks on the vessel. The weight of the cable and the dragging of the sea will thus be expended on the buoy, which will thus have to be forced under water before any strain can reach the lightship. Even then the pull will be comparatively slight, and will not affect either the cable or the ship. By this means it is believed the lightship will be kept where its warning beams will guide the vessels that navigate these waters. The world would more frequently have the benefit of the Christian's light if he would act on the same principle. As the strain of the storm will fall upon the buoy instead of the ship, so the Christian might be relieved of his cares and worries which prevent his light shining, if he would accept his Lord's help:

Casting all your care upon him; for he careth for you. (1. Peter 5: 7.)

A Snake Charmer Bitten.

A New York physician was summoned on April 8 to a case that was unique in his experience. The patient was a Hindu visitor to the city. After waiting a few days he received a consignment from India of a box containing a young cobra, one of the most deadly of all snakes. He was very proud of this acquisition and prepared to try upon it the usual methods of the snake charmer, intending when it was reduced to tractability to give a public exhibition of his powers. The new snake was only three feet long and was the smallest of his collection, but it was by far the most active and vicious. The snake charmer, however, had full confidence in his powers. He took the cover off the box and began to play his weird music on the delicate pipe that the Hindoo juggler uses. At first the cobra paid no heed. It was in continual motion, and its wicked fangs were shot in and out with lightning rapidity. After a few minutes of shrill playing it appeared to yield to the charm of the music, and lay motionless with its fangs at rest. Then the snake charmer took it up as he takes up the other snakes; but instantly there was a hiss, a writhing movement of the cobra's whole length, and the fangs were imbedded in the man's arm. He shook the venomous creature off into the box, and covering it over, he shouted for help. The nearest physician was summoned and found the man employing such remedies as the snake-charmers use; but the limb was swelling rapidly, his temperature was high and his pulse irregular. The physician treated him, but speaks doubtfully of his prospects of recovery. He had too much confidence in his own powers, which is a fatal error to many souls in their dealings with the tempter:

Woe unto them that are wise in their own eyes and prudent in their own sight. (Isa. 5: 21.)

THE FAMILY AND HOME CIRCLE

Social Life in the Country.

Some of the Enjoyments on the Farm The Season of Outings.

IT is a mistaken impression held by many who have no experience in rural life, that the lot of one who lives in the country is necessarily a dull and monotonous one. While it is true that there are not so many excitements in a country life as in that of the town, it is far from being without its peculiar pleasures, and these are usually of a far more wholesome and exhilarating sort than those of the city. Each recurring season brings to the farmer's household its special incident, which serves to divert the young folks and the old. The summer has its agricultural fairs and its picnics—events which agitate a whole section for weeks in advance and furnish food for gossip long afterward. To the same season belongs many other outdoor recreations—the nutting parties, the gay berrying, fishing, and hunting, the long rides across valley and mountain, the "barn raisings" and, later in the fall, the corn-husking with all its accompaniment of innocent merriment and hilarity. Winter brings still another round of enjoyments, both indoors and out. The skating and the merry sleigh-rides through the snow, the social gatherings indoors at Thanksgiving and Christmas, the fireside games and the thousand and one occasions at which the young folks contrive to make the long evenings pass pleasantly and happily, are all too well known to require renumeration here.

Our illustration on this page is from a photograph taken from the New York Agricultural Experiment Station, and is a typical representation of such picnics as they are found everywhere in little agricultural communities. The farmers, their wives, sons, and daughters are out for "a day of it." Each picnicker is dressed in his or her best, and the smart wagons are loaded with hampers and baskets of good things for consumption, when sharp appetites make a halt advisable. This particular picnic took place at the Agricultural Experiment Station and was evidently well attended by progressive agriculturists, who believe in availing themselves of the discoveries of modern science as applied to the oldest calling in the world. Such reunions are an excellent means of making neighbors acquainted, as well as sowing the seed of friendship and brotherly feeling. As a class, the farmers are in cordial sympathy with the work of their experiment station, to the success of which their co-operation is essential.

A FARMERS' PICNIC AT THE NEW YORK AGRICULTURAL EXPERIMENT STATION.

More About Helping Mother.

"While reading a back number of THE CHRISTIAN HERALD," writes a subscriber, "I came across an article which, among other things, mentioned the idea of boys helping mother." He adds:

This roused many thoughts of my boyhood. In one family there were no girls who lived beyond babyhood. Father owned and managed a farm, and [illegible] was the same thing practiced by me. His rides were long and dreadful. The work of the farm was mostly done by hired help. Of course we boys [illegible] to work when not in school, and father when not busy professionally, often tried his hand. This was a real pleasure to him—was indeed his recreation. Many times do I look back to those days with both pleasure and sadness. One thing is certain, there is no sorrow in the thought that I did help her, or that I learned to do such work. Sadness does come, however, at the thought of my occasional unwillingness to do for that dear saint, long since gone to rest. Oh, how gladly would I recall some of those days! Boys are so apt to think that helping mother is girls' work and beneath them. I wish it were in my power to say to all such boys, if you wish a happy old age, never shirk or avoid doing your full duty in this of all places. The memory of days when you were willing to work and tried to do everything well and to save mother all unnecessary steps—these are the days that you will remember with pleasure. They are your "jewels of memory," much more precious than diamonds and gold.

Precious jewels, oh, how fair!
How like songs they fill the air;
Precious thoughts of home so blest,
Precious mother now at rest.

False Notions and Unhappiness.

One of the strongest and noblest instincts of the woman nature is love for the home. A well-ordered, happy home is her ideal of an earthly paradise. False education such as is insidiously imposed upon the minds of girls and young women by the club-house, the boarding-house, and the chit-chat indulged by victims of "high life," may, and often do, create in the heart of women the false notion that a home is not desirable, and that the care of house and children is feminine drudgery. But such women are never truly happy. The true education and social culture of to-day develop exactly the opposite views; for, as said before, it brings out the true womanly nature in all its nobility, purity and loveliness.

Found in a Bird's Nest.

A reader of this journal, Mrs. M. M. E., of Anneta, Tex., sends this delightful little bit of bird lore:

Some time ago I noticed that a lady sent a scrap of paper taken from a bird's nest to THE CHRISTIAN HERALD, and it reminded me of a similar incident that occurred to me last summer. We keep pans of feeding hanging in the trees all the time for the red birds and any others that may care to partake of our hospitality; consequently they are quite gentle with us. Last summer a pair of red birds began house-keeping in a low, live oak tree. I was quite interested in their progress, and watched them constantly. One day, when the nest-building had advanced considerably, I saw a scrap of soiled paper hanging from the bottom of the nest. I got a chair, stood on it to read the paper and could read the last verse easily. It was an admonition to young birds about a cat and it excited my curiosity so I took the piece of paper out and I enclose it just as I took it from the nest. Am sorry to say the young birds did not prosper. It may be because I took away the paper (which I never saw before). Some fell out of the nest and our turkeys killed them. We saved them several times but they were dissatisfied and would creep out again, long before they were feathered.

The verses Mrs. E. encloses, relate how a pussy cat flattered a robin until the latter foolishly left its safe nest. Then came the climax:

Then pussy cat smiled,
And robin, beguiled
By her gay and treacherous laughter,
Alighted at once
On the ground like a dunce,
And never was heard of after.

A Church Built by Dimes.

Little folks are frequently pushed aside by their elders, with the discouraging remark that they are too young to be of service in Christian work. How much better it would be if they were shown a way to do some little thing, however small, for the Master. Here is an incident from California, which may show the seniors how little hands and hearts can be utilized:

Decoto, about thirty miles by rail from San Francisco, has a neat church, built on dime contributions from youthful members of the Christian Endeavor Societies of California. The church-going people of the place are not very numerous, and they were having a hard time trying to get a church until Rev. Loyal Wirt, of San Francisco, and Rev. Frederick H. Maar, pastor of the Niles Congregational church, went to their assistance. They later united in asking the Endeavorers of the State to aid in starting a dime contribution movement throughout the organization. There was a ready response, and practically enough to build the church was raised by the young folks, the children doing the great part of the work.

Example in the Home.

The dullest have noticed the inquisitive nature of the child, asking questions beyond its years and beyond the research of the present thinkers showing that a thirst for sacred knowledge is a leading trait of the tender mind. The intellectual dawn is early, and your example is molding the moral character of your child, whether you will it or not. Your five-year-old knows you better than any of your neighbors. If you sneer at sacred things, talk everything before him but something good, read everything but the Bible, break the Sabbath, and mock the Gospel by staying away from church, or if you are dishonest in trade, a high-tempered scold, a hollow-hearted, lying hypocrite, the child knows it all, and your example is the soul-poison of your own heaven offspring. Faithfully school the heart of your child in the dawn of life's morning, and your labors will be remembered by him as the years go by.

Bulgarian Village Home

IN a letter from Mrs. M. Locke, an American [illegible] now resident in Bu[illegible] this interesting desc[illegible] is given of the soci[illegible] domestic life of the p[illegible] of that country, which is now [illegible] stirred up by the prospect of war [illegible] Balkans. The villages are small c[illegible] of houses with red-colored roofs. We stop at one (of the houses). A w[illegible] comes to welcome us, and she invi[illegible] to sit with her on the porch. She [illegible] two cushions and lays them on th[illegible] for us. Our hostess, a pleasant w[illegible] is very talkative, and while she p[illegible] with various questions, we notice th[illegible] is well dressed in coarse homespu[illegible] ments. Her fabrics are well made [illegible] they are resplendent in all the p[illegible] colors of the rainbow. She brings [illegible] dress lately made for her daughte[illegible] reeka. It is of dark, native flannel [illegible] mented with bright-colored strips u[illegible] down on the skirt, and is truly quit[illegible] All such dresses in this village are [illegible] in the same fashion, and you may [illegible] from what village a woman comes [illegible] know the styles of the different vi[illegible] "How do you manage to do so [illegible] work?" I ask. "We need to," she [illegible] "In winter we prepare our clothin[illegible] in summer we go into the fields. W[illegible] women make most all of the cloth[illegible] in our families. We make the *ch*[illegible] (rugs) which we [illegible] on, and the h[illegible] blankets which [illegible] us, and the cus[illegible] We dig in the ne[illegible] yards, plant corn [illegible] the grain in th[illegible] vest time, help [illegible] the corn and t[illegible] the grain. We [illegible] chop the fire[illegible] make *petmeg* ([illegible] syrup), and scol[illegible] children." "Bu[illegible] does your hu[illegible] do?" I ask, not [illegible] very much wor[illegible] for him. "He [illegible] in the fields, plo[illegible] sows, sets out [illegible] yards, helps re[illegible] grain, goes to mi[illegible] wood or prov[illegible] other fuel, and [illegible] care of the ani[illegible] On one side i[illegible] chimney, in the re[illegible] place of whic[illegible] cooking is done. [illegible] bread is gen[illegible] baked in public [illegible] or in clay ovens [illegible] yard. Here eac[illegible] ily has its own [illegible] built outside. [illegible] floor of the roon[illegible] beaten earth, wh[illegible] is washed with a [illegible] of mud-wash, [illegible] It is easily swep[illegible] the dirt goes into the chimney. Th[illegible] not a chair or divan. At the rear [illegible] room is a pile of folded-up rugs, bla[illegible] pillows and clothing. You see the [illegible] chest, and the bread tray in whic[illegible] bread is mixed, and the copper bu[illegible] for bringing water from the village [illegible] It is astonishing with what ease [illegible] women will swing to their shoulde[illegible] long stick with a bucket of water hun[illegible] each of its notched ends.

In the ceiling above you see two [illegible] hooks. From them ropes can be su[illegible] ded, and a hammock speedily ma[illegible] case there is a crying baby that wa[illegible] sleep.

Here comes in a neighbor of our ho[illegible] with her baby boy, and we exclaim [illegible] once, "What beautiful eyes he has!" we do not feel like kissing him. His [illegible] needs the application of soap and w[illegible] He wears a woolen cap ornamented th[illegible] a bit of lace, a little gilt cross, a gold [illegible] or its imitation, charms to keep off [illegible] spirits or sickness. The neighbor wit[illegible] child gently touches my arm and [illegible] "Will you spit at my boy? You adm[illegible] his eyes just now, and lest some evil [illegible] upon him, I want you to spit at him." I hesitate how to comply but it mus[illegible] done, and she is satisfied. We hur[illegible] our carriage, drive off, and are soo[illegible] our way home.

The Christian Herald India Famine Supplement.

Containing the Story of India's Great Calamity and the Relief Movement in America, from its Beginning to the Present Time, and also a List of Contributions to the Famine Fund, as far as Space will permit.

HON. EUGENE HALE (Me).
THE MOVER IN THE U. S. SENATE.

HON. W. W. GROUT (Vt).
THE MOVER IN THE HOUSE.

A HINDOO PEASANT MAID.

EX-U. S. SEN. H. W. BLAIR.
A WARM FRIEND OF INDIA.

LORD ELGIN.
VICEROY OF INDIA.

INDIA at the present moment is overshadowed by calamity so great that it has aroused the sympathy of the civilized world. Our own people, as yet, know little of this awful tragedy, which will probably efface millions of human lives. That they may be more fully and accurately informed concerning the condition of that unfortunate country and its suffering people, THE CHRISTIAN HERALD has presented in these pages a succinct history of the great famine, reviewing its origin, and the causes that have produced such a painful condition of affairs; describing the sufferings of the natives as related by missionaries and other eye-witnesses; the relief work begun by the Indian Government, and the splendid, self-sacrificing efforts of the American missionaries, who, in the very heart of the Famine, are doing a great saving work with the Fund contributed through this journal by the generous American people. The story also includes a review of the relief movement at home, showing how wondrously God has moved the hearts of this nation in sympathy for stricken India, and how Congress has hastened the work by granting ships to carry our gifts of American corn to the famine millions. We commend this recital to careful perusal of all CHRISTIAN HERALD's people everywhere.

THE FAMINE'S ORIGIN.

Several causes have combined to produce the appalling situation now existing in India. Chief of these is the disproportion of the population depending absolutely on the tilling of the soil. In countries where there are extensive manufactures or stores of mineral wealth, or commercial enterprises, a failure of the crops would affect only certain classes, and these would be able to find temporary occupation, or at least receive assistance from the classes not affected by the dearth. But in India according to the estimate of Lord Dufferin, an ex-Viceroy, there is an average of four natives to every five dependent on the soil or belonging to classes supported by the agricultural population, such as weavers, potters and other artisans, who can find no market for their products when the farmer and his laborers are in straits for food. Another cause is the normal poverty of the people. With a rapid increase of population amounting to 10 per cent. every ten years, and with few opportunities of the agricultural classes becoming absorbed in industrial pursuits, there has been a subdivision of holdings, so that in certain districts, notably in Bengal and upper India, there are millions of farmers whose support is derived from farms averaging less than six acres. It is obvious that such persons must be perpetually on the borderland of destitution. Nor have they the resource of migration. Enormous as the area of India is, equaling nearly one-half the area of the United States, there remains but little good land that can be taken up and much of this is in localities where climatic conditions would be fatal to the cultivator. The three hundred millions of persons in this area are consequently always in peril of a calamity which may sweep multitudes of them into untimely graves. In the most prosperous times, their holdings produce barely sufficient to sustain life, and in times of scarcity their food supply is reduced to a meagre handful of grain a day, while a famine leaves them utterly without food.

And famines are inevitable. The productiveness of the soil depends entirely on the fall of the rain which the wind, called by the Hindoos "the monsoon," brings from the Southern Ocean in the months of July, August and September, and again in the months of November and December. Without these rains the soil is as barren as the sand of the desert. When all is well, the land is soaked by the Summer rain and the farmer sows his millets, which he calls his kharif crop, to be reaped in the autumn. After the winter rains he sows wheat and barley, which he calls his rabi crop, to be reaped in the spring. The anxiety with which he watches for the rains is intense. If they are late or sparse, or if there is a break in them, the rainfall ceasing after a short time, the crops are ruined and the farmer sees starvation literally staring him in the face. As a matter of fact and record, there is on the average a partial failure of crops in districts of greater or less extent once in every twelve years, and in every twenty years there is famine in large areas; but not more than once or twice in a century is the whole country in the grasp of the dreaded monster. Not since 1770 has there been such a famine until now, and in that famine not less than 10,000,000 persons starved to death. The next great famine was that of 1877 when the deaths numbered nearly 6,000,000.

Failure of the Rains.

The present famine is the most extensive in a hundred years. Last year the autumn rains failed altogether over a broad belt running through the whole length of Central India, while in the adjacent districts on each side of the belt they failed fully one month before the usual time. By September of last year scarcity began to be felt through the vast area of 381,000 square miles, having a population of eighty millions. There was a hope then that the winter rains might partially remove the pressure, but the rain was irregular, copious in a few districts, insignificant in the great majority and absolutely dry in the others. It was learned, too, that even in the districts where there had been an abundant rainfall full advantage had not been taken of it, many of the people having eaten, in their need, the corn which should have been reserved for seed. By the close of the year it was officially stated that an area containing 36,000,000 persons was in the grip of famine, and that extreme scarcity existed in an area containing 44,000,000. In all, therefore, there are 80,000,000 persons — a population larger than that of the whole United States — who need help and need it in the most urgent way.

People in this country are liable to think the horrors of the famine described in this and other journals are exaggerated. It is inconceivable to citizens of this land of plenty that eighty millions of persons can be slowly starving to death. Early this year an inquiry was addressed by Mr. S. A. Kean, of Chicago, to a friend in India, Rev. C. B. Ward, of the South India M. E. Conference, whom he had known for twenty years and respected as a man of probity and truthfulness. Mr. Kean enclosed some of the statements he had read and asked if such appalling facts as were narrated could be true. Mr. Ward replied: "You ask if the facts are as bad as the descriptions. I cannot say less than that they are worse. At least one-third of India is in the grip of the famine. Not less than **one hundred millions of people** are in a state of helplessness that you good folks in America cannot appreciate . . . It is an awful tale to tell. Seeing it alone is sufficient to give an idea of its horrors . . . Parents give their children away and others sell them for trifles to get something to eat with. One of the saddest sights of the famine is the hordes of these starving children on the roads, in bazaars and elsewhere."

Another missionary writing from the central provinces says: "This famine is without parallel in the history of British rule in India. It is literally true that in this and the neighboring districts, thousands of the village laboring-class population have been dropping down dead in their homes and by the roadsides, in the jungles and in the poor-houses, because they had absolutely nothing to eat, or because the forest-roots and leaves and stalks on which they had tried to maintain life, instead of nourishing them, brought on disease and death. I think it would be difficult to exaggerate, whether by writing or painting, the simply awful condition into which some of these poor creatures, especially the children, have fallen. To say they are skeletons is only to use a term in common use in other lands for a delicate child. If one said they exactly resembled the regular glass-case skeleton with a little brown skin stretched tightly over; two eyes sunk in the sockets, and a little matted hair pasted on the top it would be nearer the mark. The mortality is terrible, and the saddest part is that they are often in such a depressed condition when they are found that even the most careful diet does not enable them to rally and the feeble life flickers out."

Recognizing its responsibility for the

A FAMINE-STRICKEN NATIVE DYING BY THE ROADSIDE.

The Special Correspondent in India of the London *Graphic* drew the picture reproduced here from a scene of which he was an eye-witness. The dying man who, as the correspondent saw, was beyond help, could see the vultures and jackals waiting to devour his body the moment life was extinct.

welfare of the people the Government of India has made an effort to relieve the dire suffering by commencing public works on which famine sufferers could be employed. These consist in some districts of digging of canals, the construction of railroads, or simply the breaking of stone for the repairs of the roads. A picture of one of these relief works is given in this issue. It is reproduced from a photograph taken specially for this journal by direction of Mr. B. Aitken, our own correspondent in India. It is a significant fact that although the Government pays only wages so low as to be barely adequate to sustain life, no less than three million persons are eager applicants for the work.

MISS MARY LEITCH.

MISS MARGARET LEITCH.

As our readers are aware, from letters already published missionaries in remote villages are agonized by appeals from sufferers, who are unable to reach these relief works. Especially distressing is it to listen to the plaints of converts who have been taught that Christianity is a religion of helpfulness Yet the meagre resources of the missionaries are insufficient to feed those who come. For missionaries so situated, whose hearts are wrung by the scenes of suffering they daily witness but cannot relieve, we plead, especially for those who are denying themselves to feed the orphan children whom they have sheltered.

STARVING MILLIONS.

The following is an extract from a letter just received from one of the missionaries of the American Board, who has, since writing it, been gladdened by the receipt of $500 from THE CHRISTIAN HERALD Fund to help him in his need:

"THE CHRISTIAN HERALD, New York:

"I have read with much satisfaction the very full accounts you are publishing from week to week of the Indian famine. I hope that you will continue to stimulate the liberality of American Christians, for the beginning has hardly come yet.

"I returned to India on January 18th, when the famine had been in progress for months, still there were only about 750,000 persons on Famine Relief. Now there are 3,000,000 receiving aid, and the numbers are *increasing by a quarter of a million weekly*. The cause of this sudden collapse of the people was their unwilling ness to resort to poor houses or famine works until every other resource was exhausted.

"A compact statement has been published showing the percentage of the total population that is receiving assistance. The figures show that **there is Famine in every District in India.** The failure of crops was very general and the railways and roads have almost equalized prices all over the country. From two to three per cent of the population are engaged on relief works in Burmah, and eleven per cent. in one district of the North-west Provinces. In the district of Ahmednagar the percentage on relief works is one-tenth of the whole population, or 85,000 out of 850,000 in the district, so that the distress is as keen where it is as anywhere in the Empire.

"When people were being assured in America that 'there never was any fear of famine in Ahmednagar,' a farmer was offering his son, a year old, for sale. The price paid for him was two rupees or sixty-four cents. Only those who know the passionate fondness of Hindoos for their sons can realize what that father suffered before he could part with his child. That child was offered to Dr. Hume of our mission among others, before a purchaser was found.

Selling A Child.

Another child, some five or six years old, was brought for sale to Mrs. Bissell. Several times the father found a purchaser and a price was agreed upon, but when the money was paid over and the buyer was about to take away his 'property' the father's affection proved stronger than his necessities. When he took his farewell embrace, he relaxed his hold on the money till it rolled on the ground. Then father and son turned away weeping. But hunger is persistent, and again a purchaser was found and again affection proved the stronger. At last the father could endure the pangs of hunger no longer. The child was sold, and the money was paid; the father's grief was smothered. The final separation seemed to have been made. But now the heart-rending cries of the child at being torn from its parent moved the heart of the purchaser to return the child to its father and demand back his money. As a last resource the wretched man took the child to the 'Pinzrapole," a large enclosure where 'pious Hindoos' feed superannuated cattle for 'merit,' and there left him to be found and cared for by whoever should find him. Other parents have locked their children up in their houses and deserted them, but in the night, lest their cries should overcome their resolution. Here they were soon found by the police, who found the houses utterly stripped of everything but those starving children. I could multiply instances, but time does not permit. I must, however, repeat that it was real need that led to such deeds. Parents love their children, especially their sons, with a passionate tenderness that will find very few parallels in America. I have no hesitation in saying that the same destitution in America would produce far more numerous examples of heartless desertion."

Caring for the Famine Orphans.

"I know of at least five missionaries who have taken in 100 orphan children each. I have taken in none because I cannot. I have sixty-five Christian boys now in the high school whose parents can do nothing for them until the famine is over. These tax my resources to the utmost.

Yours faithfully, JAMES SMITH."

Ahmednagar India, March 12, '97.

AMERICA'S AID READY.

As soon as the vast extent and appalling character of the Indian famine became known in the United States, the Christian people of our land, with their usual generosity, took active measures for sending help to the stricken multitudes. After the publication in these columns of the terribly realistic story of the famine—as related by missionaries and other eye-witnesses.—contributions began to pour in in such liberal volume, that it soon became evident that our people had resolved to do all they could to save life and avert suffering in India. Our readers are already familiar with the history of the opening of relief operations in the field, with the fund they have supplied for that purpose. Up to the present time, over $60,000 have been raised through THE CHRISTIAN HERALD, of which more than half has already been expended in actual relief through missionary workers at interior stations. Letters and cablegrams mentioned certain localities as among the centres of most acute suffering, and to these our first efforts were therefore directed, and, as told elsewhere in this issue, over forty missionary relief stations were soon in operation.

At this juncture what might have proved a serious obstacle to the relief work was encountered. With cereals of all kinds exceedingly scarce in India—even in those districts where a crop was raised last year—it soon became evident that to accomplish substantial and lasting results, **food must be conveyed to India.** Already the scant supply of corn there was held at famine prices, each yellow grain almost as precious as a grain of gold. It was clear, therefore, that the wisest policy would be to look elsewhere for a larger and cheaper supply. The moment this conclusion was reached, it was not difficult to decide which way to turn.

There is no country in the world whose crops have been so richly blessed and so abundant in the last few years as our own. Our corn harvest last year was 2,28[illegible] lions, 875 thousand bushels. Is it [illegible] too much when we say, "Let us kee[illegible] 2,283 million bushels, and let us g[illegible] starving India the odd 875 tho[illegible] bushels?" That would fill six ship[illegible] save a million lives in India. N[illegible] this vast surplus now kept by us at [illegible] in crib and bin, is needed for hom[illegible] sumption. It is as though the bo[illegible] Father had placed at our dispos[illegible] great opportunity, in order that we [illegible] reach out, with hands full of foo[illegible] blessing, to those less favored tha[illegible] selves. It is an opportunity that [illegible] with it the gravest responsibility—[illegible] den of duty laid upon the hearts [illegible] Christian men and women of Amer[illegible] save a helpless and prostrate peo[illegible] their time of greatest need.

FAMINE-STRICKEN NATIVES BEING FED AT A ZENANA MISSION.

What a Sack of Corn Can Do.

If every one who can, should gi[illegible] sack of corn, and no more, giving Christ's name and for his sake, we b[illegible] that the gift in the aggregate wou[illegible] very far towar[illegible] resting this fa[illegible] the greates[illegible] most destructi[illegible] present age ha[illegible] known.

A sack of [illegible] It is a very h[illegible] gift, seemingly [illegible] it may mean lif[illegible] whole family ir[illegible] distant village [illegible] dia, where ema[illegible] men and w[illegible] and gaunt, h[illegible] cheeked chil[illegible] have counted [illegible] millet seeds ar[illegible] by grains for m[illegible] past, and ofte[illegible] not had a rea[illegible] in weeks. Mo[illegible] driven to de[illegible] are selling thei[illegible] dren for less [illegible] sack of corn. [illegible] lar will buy [illegible] sacks of life-[illegible] food. A carl[illegible] a hundred sac[illegible] bring joy and [illegible] to a whole vill[illegible]

Some have w[illegible] asking us co[illegible] ing this corn [illegible] ment and expr[illegible] doubt as to the [illegible] ing natives [illegible] American corn. Our missionari[illegible] India and those who are now hom[illegible] on furlough, assure us that it will [illegible] ceedingly acceptable. The Hindoo a[illegible] meat and lives upon the products [illegible] soil. In the villages, the natives [illegible] grain like millet, and corn, millet [illegible] boiled leaves, mangoes, plantain and [illegible] are the staple diet. Now all these [illegible] failed them with the successive cro[illegible] ures, and the parched soil, except in [illegible] districts this year, yields no green [illegible] Corn from America—the land of ple[illegible] will come to these suffering one[illegible] heavenly manna. Besides, if any [illegible] proof were needed of the fact that c[illegible] desirable, it is found in the cablegra[illegible] Chief Justice McLean of India to th[illegible]

Photographed specially for "The Christian Herald."

DESTITUTE NATIVES EMPLOYED ON THE GOVERNMENT RELIEF WORKS NEAR LUCKNOW, INDIA.

prior of this journal, in which that dis-
nished official declares that America's
osed gift of corn would be most
elcome.

Lent Letters.

Many of the let-
received in our
mail at THE
HRISTIAN HER-
LD offices urged
a portion of
up e rabund-
of corn be
ent to starving In-
Here are a few
h show how
tely practical
t sympathy
e writers, who
st the most direct way of extend
elp to the sufferers:

Christian Herald, New York City:

Can't there be something done for the starv-
illions of India? The granaries and corn-
of the great Northwest are full to over-
s, with no market for the contents. I am
here are tens of thousands of farmers
ould be glad to contribute a load of corn
s to help feed the starving ones. We
Russia in her dire distress; why not In-
If we neglect this duty, it seems as though
aster will say to us, "Inasmuch as ye did
to one of the least of these, ye did it not
." In the love of Him, A. F.

his is from Iowa, one of the great
roducing States, and shows the en-
usm that prevails among the farming
munities there:

IOWA FALLS, Ia.

Dear Sir:—I am pleased to learn of what is
done for the starving in India. I am
ing corn for them. I live in the "corn-
There are many thousands of bushels
section of country held at a very low
The railroads would carry free. I shall
several car loads. Money is scarce, but
s plentiful. May God touch the hearts
se that have it. R. C. McCLEAN.

CONGRESS GRANTS THE SHIPS.

When the proposition to send a corn-
American relief ship to India was
nced, it awoke enthusiasm in many
s. First to respond was the ever-
ous West. Illinois' great "corn belt"
ised hundreds of tons, and her farm-
ere not slow to redeem the pledge.
da, Colorado, Nebraska and Califor-
il gave liberal pledges. Congress,
appealed to, supplied a vessel which,
loaded with the first famine cargo of
will sail from San Francisco for Cal-

It it soon became evident that a single
ship would not suffice to carry all
orn that our generous people stood
ady to send to India in her hour of
So many urgent demands were
from all parts upon THE CHRISTIAN
RALD to take up this life-saving crus-
hat Dr. Louis Klopsch was finally
aded to take steps looking to the
ng of one or more corn-laden ships
Eastern ports. Accordingly, a peti-
was prepared and signed by him, and
by all the leading representatives of
arious Missionary Societies in this
ry, for presentation to Congress.
Memorial, which must now stand as
rt of the historical record of this
relief movement, was as follows:

The Memorial to Congress.

NEW YORK, March 23, 1897.

To the Honorable the United States House of Representatives:

WHEREAS, A large section of India with a popula-
of nearly fifty millions has been so seriously
ted by repeated failure of crops as to bring
of these inhabitants down to the verge of
tation, and

WHEREAS, Millions are now in imminent danger
ath while thousands are dying daily from
want of food, and

WHEREAS, The famine now prevailing in India
itely worse than that which prevailed there
7, when nearly six million people starved to
and

WHEREAS, kind, sympathetic, Christian people
orado, Kansas, Nebraska, Indiana, Minne-
nd other parts of the United States have
d to contribute corn and other bread-stuffs in
uantity toward the relief of these unfortun-
ople in distant India,

V, THEREFORE, The undersigned earnestly
ialize your honorable body to pass a bill to
rize the Secretary of the Navy to provide
portation from New York for two cargoes of
for the famine-stricken people of India, at a
ot to exceed $50,000, to be paid out of unap-
ated funds in the hands of said Secretary, the
ling of the grain being guaranteed by your
oners. THE CHRISTIAN HERALD,
LOUIS KLOPSCH, Proprietor.

Leitch.
ARET LEITCH.

undersigned officers of Missionary Boards
ting in India earnestly join in the above peti-
tio

. C. C. CREEGAN, Amer. B. Com. F. Missions.
E. CHIVERS, Amer. Baptist Miss. Union.
B. LEONARD, Miss. Soc. of the M. E. Church.
IN GILLESPIE, Pres. B. of Foreign Missions.
MRS. HENRY JOHNSON, Woman's Union Miss. Society in America.
E. W. GILMAN, Amer. Bible Society.
A. MCLEAN, F'n Chn. Miss. Soc., Cincinnati, O.

J. S. MATHESON, ESQ.
CHAIRMAN BERKELEY COM.

THOS. BROWN, ESQ.
CH'MAN SAN FRANCISCO COM.

HUGH CRAIG, ESQ.
PREST. CHAMBER COMMERCE.

GEO. W. MCNEAR, ESQ.
GREAT WESTERN GRAIN OPERATOR.

R. D. PERRY, ESQ.
SEC. SAN FRANCISCO RELIEF COM.

HON. J. D. PHELAN.
MAYOR OF SAN FRANCISCO.

THE INDIA FAMINE RELIEF COMMITTEE OF SAN FRANCISCO, CALIFORNIA.

Before the presentation of the Memorial, Dr. Klopsch had opened correspondence with Secretary Long of the United States Navy Department, and from that gentleman had received the warmest encouragement in the proposed plan of sending relief ships to India. It was necessary, however, that the matter should be settled through the formal channels of legislation. The Memorial found many friends in Washington in both houses of Congress. It was strongly championed by some of the foremost leaders in both the Senate and the House of Representatives, irrespective of party lines, and on the broad basis of Christian sympathy for a great people in distress. In the Senate the Memorial was presented by Honorable Eugene Hale of Maine, and, after a brief discussion in which several members expressed their warmest approval of the proposition to furnish free transportation for America's gifts of corn for suffering India, a joint resolution to that effect was adopted unanimously. The resolution was as follows:

HON. J. D. LONG,
SECRETARY OF THE UNITED STATES NAVY.

The Official Resolution.

WHEREAS, A famine exists in India which is daily causing thousands of deaths among the poor, which famine can readily be relieved from the products of other parts of the world, and,

WHEREAS, Generous people of the United States in different States are freely giving wheat, flour and corn for relief of the famishing inhabitants in India, therefore

Resolved by the Senate and House of Representatives, etc., That the Secretary of the Navy is hereby authorized to employ and place at the disposal of the Collector of the Port of New York one ship or vessel belonging to the Navy of the United States, best adapted for such service, for the purpose of transporting to the famishing poor of India such contributions as may be made for their relief, or to charter and employ under the authority of the United States a suitable American steamship or vessel with a cargo capacity of 2,000 to 4,000 tons of any money in the Treasury not otherwise appropriated.

In the House of Representatives, Hon. W. W. Grout, of Vermont, introduced the joint resolution which was received with the same generous and cordial approval as in the Senate, and passed unanimously. The money appropriated will be taken out of the unexpended balances in the Treasury, which are understood to be more than ample for such a purpose, even though half-a-dozen corn-laden vessels were sent out to India at Government expense.

A SYMPATHETIC DEBATE.

It is interesting to record the fact that these national legislators were able, in their high, responsible positions, to properly interpret the sentiment of the country toward India, and to act accordingly. Mr. Grout in explaining the joint resolution, stated that the cost of chartering a merchant vessel, should such be chosen, would be from $25,000 to $30,000, or more, and that the Secretary of the Navy had at his disposal balances of $100,000, from which the charter of the San Francisco corn ship, and of any vessel to be sent from New York could be defrayed. Representative Cannon, in speaking of the resolution, said that in his judgment the House should pass such a measure without hesitation, whether it cost $50,000 or $70,000 to charter a vessel. He added that if the "people of a whole country, 100,000,000 or more, were starving, without anything in the country for them to eat, if this relief is to go at all, the more quickly it goes the better." Mr. Cannon then added that there were precedents for such action as it was now proposed should be taken by our Government. He referred to the relief which America sent to the starving poor in Ireland, and later the relief sent to Russia. "Now, our people throughout the United States from their abundance—it is true it is cheap—have taken large quantities of their corn, more abundant in this country, perhaps, than at any other time, and their hearts have been moved to make this contribution to go to a people suffering over a very wide area."

Mr. Grout, in further explanation, stated that the severity and extent of the famine is only poorly understood. Lord George Hamilton, Secretary of State for India, says it covers an area of 160,000 square miles, including 36,000,000 people, and that in addition to this was a region of 121,000 square miles where scarcity prevails, with a population of 44,000,000. Sir Edwin Arnold, Mr. Grout added, says that the deaths in consequence of famine (before next Fall) will be likely to be counted by the hundred thousands, and perhaps by the millions. The result of the last famine in India was that over 6,000,000 died of starvation. The area now afflicted is much larger, the population much greater, and the situation in every way much worse. It is in fact truly appalling, and such as to arouse the sympathy and aid of the entire civilized world. Not only is Great Britain through its Government, and its people through private charity, helping the sufferers, but the American people are also moving in the matter.

THE CHRISTIAN HERALD, he added, which sent a relief ship to Russia in 1892, has already cabled $30,000 for India's relief. Aided by the charitable people of the country, they are now loading a ship in San Francisco with grain contributed for that purpose, and they say they can load two ships more. It is a question of pure charity. "The transportation charges (for the California grain) were paid the other day by Dr. Klopsch, proprietor of THE CHRISTIAN HERALD, who is receiving funds from charitable people for this purpose. Corn costs now only eight or ten cents a bushel in the West."

Mr. Barrows also spoke on the resolution, calling attention to the fact that the Indian Government and the missionaries had cabled that cargoes of corn would be exceedingly welcome. The people of our own West are eager to extend the necessary aid. Other gentlemen also spoke in the same vein, and the result, as already stated, was the passage of the resolution without a dissenting voice.

PLAN OF DISTRIBUTION.

For some time past arrangements have been in progress with a view of expediting the transportation of the gifts of corn to the seaboard. Already a number of the railroad companies have extended liberal facilities for this purpose. As soon as the cargoes are in sight, the steamships, so the Navy Department assures us, will be in readiness, and loading will begin without delay. It is hoped, if the Christian people of America respond liberally and freely, that very few weeks must elapse before the gifts of corn will be speeding across the Continent in food-laden trains, for loading on the Atlantic sea-boad. Dr. Klopsch will personally proceed to India for the purpose of superintending the distribution, and will stay in that country until the last sack of corn has been forwarded to its destination in the famine districts of the interior. He goes there solely at his own expense, and all charges incidental to the journey are also voluntarily borne by him, so that the Relief Fund may not be depleted to the extent of one dollar.

As already stated, the San Francisco cargo, which is now in hand, will go to Calcutta, where the railway facilities for inland transportation are excellent. Care will be taken that none but sound, old, kiln-dried corn shall be sent, and every bushel will be inspected at the port of sailing. Our American missionaries in India of all Protestant denominations will be once more summoned to duty to aid in this distribution, and it will be welcome news, indeed, for them, when each in his respective district is made the almoner of this grand life-bringing gift from the

FAMINE-STRICKEN NATIVES AWAITING RELIEF AT THE MISSION AT DEORI PANAGAR.

American cornfields. Should another cargo be sent to Bombay, Dr. Klopsch will also make its distribution his personal care. It is understood that there is comparatively little danger from plague, and

HINDOO WORKMEN WEAVING GOLD LACE.

that with ordinary precautions, a European or American in India is safe, for a time at least. He regards the present mission as a matter of high Christian duty which cannot be delegated to another, and will perform it, at whatever risk or personal inconvenience.

OUR LOVING HELPERS.

Their names are legion. They are found in every State of the Union, in every city, in every little farming community in the land. They embrace all classes and conditions of life. Among them are pastors, teachers, business men, mechanics, tradesmen, farmers, and men and women of every calling known to industry. There are, too, among them many children. For their kind and generous response to appeals thus far made in behalf of India—a response which has made this great relief work a possibility—they are entitled to the gratitude of Christendom. But there is an even better reward—the approval of their own hearts and consciences, and the knowledge that they have done this "In His Name," for the sake of those poor afflicted ones, who would have died had it not been for their succor. But the work of helping India is only beginning.

It has had a good beginning, and thus far we are absolutely assured it has been the direct means of saving multitudes of lives and averting suffering from thousands upon thousands, who were helpless in the grasp of the famine. It now remains for us to help those sufferers for at least two months more, until the possibilities of a harvest are definitely decided. If relief can be extended from now until the end of June, the crisis may then be passed.

Missionaries Who Helped.

Rev. Dr. R. G. Hobbs, of Jacksonville, Ill., who was one of the most active workers in connection with the gathering of corn for India, among the farmers of the Illinois corn belt, will accompany the California ship to India, where he will cooperate with Dr. Klopsch in the distribution of her cargo. Assurances have already come from all the Missionary Boards in the Indian field that their workers will be ready to co-operate in all plans for distribution. Miss Mary Leitch, the well known American missionary in India, who, with her sister, Miss Margaret Leitch, has rendered invaluable aid in the present relief movement, will also visit India, where she is well known to many officials, and also to the Governors of the various provinces. She will undoubtedly be able to facilitate the work through her acquaintance with those influential persons, and thus help to bring the distribution to a successful and satisfactory issue. All who contribute either corn or money to the India Relief Fund may therefore rest assured that every dollar and every bushel of corn will reach their final destination unhindered, and will accomplish the greatest amount of good, being placed in the hands of loving servants of the Master, who give their present labor wholly without expectation of receiving earthly reward.

Grateful acknowledgment for able and willing service rendered in behalf of the India relief movement is due to all who aided in presenting the memorial before Congress. Especially we desire to tender our acknowledgments to Hon. Henry W. Blair, Ex-United States Senator, for his very cordial co-operation; to United States Senator Eugene Hale, for his able championship in the Senate, and to Hon. W. W. Grout for his eloquent advocacy in the House of Representatives of India's claims upon our sympathy as a nation.

Nor should our friends in California, who were the first to form a relief organization, be forgotten. The India Famine Relief Committee of San Francisco consists of a number of very prominent and influential citizens, whose portraits appear in this issue. Briefly stated, the history of the movement is as follows: Members of Trinity M. E. Church in Berkeley, near San Francisco, had raised a sum of money for India; but some among them were so moved by the stories of misery and starvation coming from that unfortunate country, that it was decided to engage in a more general relief effort.

The California Committee's Work.

Accordingly, Hon. James B. Phelan, Mayor of San Francisco; Hugh Craig, Esq., Chairman of the Board of Commerce; Claus Spreckels, the sugar magnate; George McNear, one of the leading grain merchants on the Pacific coast; B. N. Lilienthal, cashier of the Anglo-California Bank; Thomas Brown, of the Bank of California; Irving M. Scott, a leading builder of battle ships and cruisers; and Joseph D. Grant, a member of a prominent business firm, were personally interested in the movement. A Committee was organized with Mr. Brown as chairman and Mr. R. D. Perry, as secretary, and voluntary contributions of grain were invited, with the result that a very large quantity was soon pledged to the Committee. Congress then granted the vessel, as has already been stated, Senator Perkins, Representative McGuire, M. H. De Young, Esq., and others aiding in calling the attention of the national legislature to the work. The Committee also had the active co-operation of many very worthy citizens, and a number of eminent clergymen of different denominations. Bishop Newman gave his aid and counsel. In view of the fact that the movement under THE CHRISTIAN HERALD auspices had, by this time, become general throughout the country, the California Committee thought best to act in conjunction with this journal, consenting to merge their work in the larger enterprise.

A GOLDEN OPPORTUNITY.

If you, dear reader, feel it laid upon your heart that you should have a share in this Christian work, in which so many thousands of the Lord's people are now engaged, the time to act upon that resolution is **now**. Help India to-day; a day's delay means the sacrifice of helpless human lives.

Put yourselves in the place of those brothers and sisters who are perishing for the lack of food, while we have a superabundance of every good thing. Picture to yourselves the anguish, the long weary days and weeks of hunger and weakness, the dumb pain that clutches the heart as we see those dear to us droop and die; the suffering of mothers who watch their children fade away day by day, till the little life flickers out; of fathers who, to save some, are even selling their own children. Shall we shut up the bowels of our compassion and tell them that we cannot spare them even the crumbs from our loaded tables; that American money and American grain are for Americans only; that religion is one thing and charity another? Or shall we open up our hearts, our purses and our granaries to them, and bid them in the name of our blessed Master, share with us the bounties of our Heavenly Father's goodness?

IS YOUR NAME ON THE LIFE-ROLL?

Everyone who has the slightest claim to the title of Christian should seize this opportunity to place his name upon the roll of life-savers. Every pastor can aid the work by putting it before his flock; every Sunday School superintendent can tell his scholars of the glorious opportunity of which they may avail themselves; for it is certainly a great thing to save even a single life. Every Sunday School teacher has here a chance to make propaganda for the Gospel of Christ and humanity among the members of his class; so also have the King's Daughters, Epworth Leagues, Christian Endeavor Societies, Ladies' Aids, Young People's Unions, and the various other church societies.

If you cannot send corn, send what will buy corn—its equivalent in money. Remember, a dollar will put three bushels of corn on board ship, furnish food for one person at least for three months, and save one precious life. Every village and every farm community, North, South, East and West, should be represented in this blessed corn gathering. Local committees should be organized. Let the farmers, store-keepers, millers, all who can, each give their quota according to their

FUEL DRYERS IN A VILLAGE OF INDIA.

means, and either by themselves or co-operating with others in the same section, **endeavor to fill a car with sacks of corn or wheat for India.** One car-load for each town or village community will not be a large undertaking. When the car is filled wire THE CHRISTIAN HERALD, 92 Bible House, New York, and arrangements will be made for connecting it with other cars, and forwarding it to the seaboard. Let us not refuse to share our blessings with those who are "ready to perish."

Although we devote the following twelve pages to acknowledgments of contributions, there are still a large number, aggregating many thousands of dollars, which must be held over until next week. Following are the totals of the pages:

Prev ack'd	$20,666.62	Page	327.....		2,092.71
Page 321	2,410.72	"	328.....		2,280.75
" 322	2,631.58	"	329.....		1,647.07
" 323	2,014.98	"	330.....		2,254.28
" 324	2,368.98	"	331.....		2,246.07
" 325	2,393.64	"	332.....		2,528.72
" 320	1,715.31	Gr'd Total			46,881.43

A Woman Pleads for India.

Amelia Barr Asks Christian America to Send Help Quickly.

HEN Christ saw the multitude weary and hungry, he called the little lad with the barley loaves, and then and blessing them, he gave to the waiting thousands, and there was enough and to spare. Which of us, reading that gracious story, does not envy the child so honored? And then, our opportunity for a similar experience is not coming, it is present with us. From the splendor and havoc of the plague and famine-stricken cities of the East comes the old, old cry of suffering humanity, "Help! Help! or we perish!"

A Terrible Outlook.

A great army is perishing; such an army as the world never saw. Millions of men, women and children, suffering, in greater or lesser degrees, the pangs of hunger; and frequently of both hunger and thirst. Think of cities like New York ready to die for lack of food.

No natural or local relief for this terrible calamity can be hoped for until September, and until that date, at least, the Christian world must care for these eighty millions. Will America share this share of this divine work? She will. THE CHRISTIAN HERALD will be the surety for her help. Even if a sacrifice was demanded she would rise to the occasion and make it; but great is the multitude of helpers, and so every one has but to give a little, according as God has prospered him. One dollar will keep a soul alive until next June. If a man or woman can spare a dollar, and refuse from giving it, how will they clear their skirts from blood-guiltiness? If they fill all other duties, and neglect this one, what excuse will they make when the Saviour complains: I was an hungered and you gave me no bread; inasmuch as ye gave not to these starving little ones, ye shut your heart and your hands to me.

SAVE ONE LIFE TO-DAY.

Think of human creatures who cannot weep in their agony because wanting all nourishment they have no longer tears. The pangs of hunger that makes age and youth look alike in one common sorrow. Think of fathers and mothers suffering a slow death themselves, and watching, through the cruel hunger is pinching out of their children. Try to imagine what it would be for some of us to waken every morning if indeed hunger let us sleep to a smaller and smaller morsel of bread; to watch each child grow weaker and weaker, thinner and thinner, sicker and sicker, hear our children's fretful cry for food, become a whisper and then die out altogether; yet see in their hunger-haunted eyes the bitter cry, their tongues could no longer utter. Oh! if you have a loaf to spare, a dollar to spare, a bushel of corn to spare, for God's sake, send it to India! Send at once: Don't think you can do it to-morrow. To-morrow may be *too late*. Save some poor soul *to-day* from death.

God has given you a glorious opportunity, don't shut the door in it's face. Send your contribution, your dollar to THE CHRISTIAN HERALD, and be assured it will take good care that it goes straight to those ready to perish. Be able to say when you next shut the door of your closet, and pray to your Father that seeth in secret "Father, I have done what I could." You need have no fear that God will forget your kindness. The *word of the Lord* is your security. He says that those who give to the poor, and the needy, lend unto him, and that he will repay whatever they have given. If you can trust the Lord God Almighty, if you can take his Word as real security, if you can believe that he is able and willing to repay you, then there is no time to lose. Make haste for the help of India and her starving millions. And be sure to give with a prayer, with a thankful heart and an open hand, for *the Lord loveth a cheerful giver.*

Amelia E. Barr

A[illegible]s, Ernest L .. 25
A[illegible]lams, E 2 00
Ada[illegible], Peter 1 00
Ada[illegible], Silas 1 00
Adam[illegible]son, Mrs Geo. 2 00
Adam[illegible]son, Mason ... 2 00
Alexander, Mrs S 2 00
Alle[illegible] David & wife
Alle[illegible] Agnes E 5 00
Alle[illegible] M 2 00
Alle[illegible] Fred Edgar 1 00
Alle[illegible] Mr & Mrs J J 1 00
Allen, Mrs Nelson 1 00
Anderson, Alethia ... 1 00
Anderson, Jas 1 00
Anderson, Mary A ... 1 00
Anderson, Mrs E M 3 00
Anderson, Mrs R ... 2 00
Andrews, H F 1 00
Andrews, Lavenia D 5 00
Appleof, Mrs P G .. 1 00
Archibald, Hebbie
Armstrong 1 00
Armstrong, Adam ... 10 00
[illegible] E P 1 00
Arz[illegible]tis Lucy 1 00
Ast[illegible] Wm H 1 00
Awe[illegible] W 1 00

B[illegible]ack, Mr & Mrs 1 00
Bachman, Jos.. 5 00
[illegible] Gladys 1 50
[illegible] J M 5 00
Baker, Elizabeth ... 1 00
Baker, J W 1 00
Baker, Mrs M E 1 00
Baker, Mrs W 1 00
Ball, C S 1 00
Ballou, Mrs Eliza. 1 00
Baldwin, Emma 1 00
Banta, Mrs H B.. 4 00
[illegible] L 50
Barman, R 3 00
Barr, Mrs J S 1 00
Barclary L 5 00
Barclay, Anna 50
Barclay, Mrs M 1 00
Barnard, A D 25
Barnes, Jas 10
Barnes, Mrs Lon 1 00
Barrow, Mrs E C .. 1 00
Bartlett, David G 1 00
Bartlett, Mrs Levi .. 1 00
Bartlett, Mrs J W 1 00
Bartlett, Mrs 10
Bartlett, Edgar 25
Bassett, G S 8 31
Bates, Mrs E C 1 00
Bathfield W 2 00
Bauer, Mrs E W 1 00
Baxter, Mr & Mrs T
[illegible] 2 00
Beardsley, Cholie 10
Beaman, Louisa 2 00
Beckwith, Miss L B. 2 00
Beckwith, Mr & Mrs
A [illegible] 2 00
Beckwith, Mrs S. A
[illegible] 5 00
Bedford, Mrs Jas.. 5 00
Bell, Henry 25
Bell, I F 5 00
Bellew, Mrs M E.. 1 00
Bellis, J A & wife. 5 00
Bennett, L N 50
Benton, H 1 00
Bethell, Carlisle . 25
Bethell, Mabel ... 25
Bethwell, Prentiss 25
Bethwell, Mrs Sam'l 1 25
Bickard, Cyrus .. 2 50
Bickard, Miss L.. 2 50
Bigelow, Mrs [illegible]
[illegible]ley, F C 75
Bird, D V 1 00
Bisher, J W 2 00
Bissell, Mrs G M 25
Bissell, Rev D A
[illegible]ugh) 8 53
Black, Mabel 50
Black, Walter 50
Blair, Mr & Mrs Wm 2 00
Blair, Mrs Wm 1 00
Blissell, S E 1 00
Blown, ... 1 00
Bogger, A C 25
Bolles, Ella B 3 00
Bonnell, Mrs R C 1 00
Bonnell, E 1 00
Bonnard, Mr & Mrs
Jas 1 00
Bonney, S C 1 00
Bonner, G R 1 00
Bonney, B A 1 00
Bonnet, J D 1 00
Bonnis, Samuel 25
Bonnier, Jennie V. 1 00
Bonnon, W E 25
Bonnell, Elmer 50
Bonnell, Edgar 1 05
Bonnes, Absalom.... 1 00
Bonnin, Amelia..... 1 00
Bonnes, C A 50
Bonney, Carrie A.... 1 00
Bonnes, E 1 00
Bonney, Frank & F.. 1 00
Bonney, Mrs J F 50
Bonnes, Mrs S L 1 00
Bonnelie, A W 2 00
Bonnie, Eva 25
Bonnin, G C 25
Bonnie, Gladys N.... 25
Bonnie, J S 1 25
Bonnie, Mrs J S 1 00
Bonnie, Mary L 50
Bonnie, S 50
Bonnie, S 2 00
Bonnie, Forest L 1 00
Bonnie, T W 50
Bonnie Mrs H B 1 00
Bonnin P 25
Bonnell, A B 10 00
Book and Town-
send, Misses 10 00
Boone, Mrs B F 1 00
Boone, Edna 1 00
Boone, Amanda 1 00
Boone, M D L 1 00
Boone, Mrs Martha .. 1 00
Boone, Mary 10 00
Boone, Mrs S 5 00
Boone, S. J. 25

C[illegible]han, Carlisle . 1 00
C[illegible]allahan, F M .. 1 00
C[illegible]ahan, Howard .. 10
C[illegible]ahan, Letha 50
C[illegible]aman, Nannie ... 1 00
C[illegible]an, Pattie 10
Cadwell, C A 1 00
Cadwell, James. 3 00
Cadwell, Mrs F E. 1 00
Cadwell, Lurenia.. 2 00
Cadwell, Mary B.. 2 00
Cadwell, Fennie ... 3 00
Cadwell, Lena 1 00
Cadwell, Pattie.... 1 00
Cadwell, J J 1 00
Cadwell, Miss O Guyon 50
Cadwell, Mrs J J 1 00
Carroll, Luella 1 00
Carson, Mr & Mrs J M 1 00
Carsten, R 1 00
Carter, A 1 00
Carter, M E 1 00
Carter, Maggie 10
Cartwell, Mr 50
Caywood, Mrs Fannie 1 00
Chadeayne, Libbie.. 1 00
Chamberlain, E S... 1 00
Chase, Wm. Curtis . 1 00
Cheshire, Lena. 1 00
Churchill, Mrs L A. 1 00
Clark, A E 50
Clark, L E 1 00
Clark, Luther 50
Clark, Mrs D H 4 00
Clark, Mrs Fred 1 00
Clark, Mrs Minnie .. 1 00
Clawson, Emiline M 1 00
Clewell, Aaron N 1 00
Cobb, Mrs E K 5 00
Codding, Harriet L. 1 00
Coe, Ella L 10 00
Coe, Mrs Samuel.... 10 00
Cohee, Andrew 1 00
Coit, Harriet 1 00
Cole, May 1 00
Cole, Mrs M C 1 00
Cole, Mary E 1 00
Cole, Nellie 1 00
Cole, W R 2 00
Coleman, Mr & Mrs
Chas E 5 00
Collin, Mrs C W 1 00
Collins, Mrs L J 1 00
Comstock, J 50
Conger, W T 1 00
Conver, J 1 00
Converse, Mr & Mrs
S A 4 00
Converse, Mr & Mrs
W A C 1 00
Cook, J E 1 00
Cook, Wm W W 50
Cooper, Mrs & C 50
Corbett, A S 50
Corl, D W wife & dau 2 00
Corpender, Frank .. 50
Covert, E J & J A .. 2 00
Crawford, Mrs M L. 5 00
Crone, Lizzie 1 00
Crone, M A 1 00
Cronenwett, Mrs
Chas 50
Cronenwett, Mrs
Geo 1 00
Crouch, Wm 25
Crowell, Mrs Dan'l. 1 00
Crump, Mrs Jas 1 00
Cudlipp, Marion 1 00
Cummings, Ida 50
Cummings, Mrs L W 2 00
Currie, Sarah and
Mary 1 00
Currie, Mr and Mrs
Wm B 6 00
Curry, Ed R 25
Cutcliffe, Mrs E..... 6 57

D[illegible]alton, Mrs P H.. 100
[illegible] Dangle Grace.. 05
Dangle, Maud 05
Daniels, W B 25
Davies, F G 1 18
Davis, Miss M 1 00
Davis, Martha 1 00
Davis, Mrs Robt 1 00
De Long, Frank and
wife 1 00
Deugrink, J 50
Denure, Mary, Bessie & Annie Burke & Anna, Grace, & Agnes Allen..... 25
Desher, H K 1 00
Deters, John 1 00
Dickey, W G & wife 3 00
Dickson, R J 1 00
Diggs, C H 50
Diggs, John B 50
Dike, Mrs H U 25
Dimick, Mrs W H 50
Dimme, Mr & Mrs
W F 2 00
Docking, Rich'd .. 1 00
Docking, Wm 25
Donald, Gus 1 00
Donegan, D S 1 00
Donough, Rosa 50
Douglas, E N 1 00
Douglas, Mrs N J 1 00
Dreisbach, Eva C 1 00
Dreisbach, Frank S . 1 00
Dresser, Emma 25
Drumm, Edwin H .. 1 00
Dunlap, Phebe 2 00
Dunn, Frank W 2 00
Durand, Mrs Sam'l C 1 50

E[illegible]akin, Sam'l & wife 2 00
Eames, Mrs H F 2 00
Earl, Mrs J A 25
Eaton, Mrs J C 5 00
Eckl, Helen E 3 50
Eddy, Mrs E 50
Edgson, Eliz 1 00
Elliott, A 2 00
Elliott, Anna 25
Elliott, W S 1 00
Ellis, Leora 50
Ellis, R Mae 50
Ellsworth, Mr J N.. 1 00
Elwood, John W.... 50
Erno, Effie 05
Erno, Frank 05
Erno, Harry 05
Erno, Ida 20
Eskridge, Mrs J E.. 1 00
Evans, John G 5 00
Evans, Mary J 5 00
Ewing, A B 1 00

F[illegible]agley, H S 1 00
Falconer, Mrs
H C 1 00
Farrand, H H 5 00
Farst, I W 50
Fehling, Frieda 3 00
Feller, Mrs E 5 00
Ferren, Mrs C 2 00
Fidell, Henry 1 00
Finnie, Mrs Geo. 1 00
Fisher, Harry 50
Fisher, Mrs J M & Mrs John Epley...15 00
Fisher, John 10
Fitterer, J S 1 00
Fitterer, M Lavernia 50
Folger, Peter 1 00
Folsom, Mrs D W F P & M N 4 50
Foot, Mrs H 1 00
Forney, J. C 25
Foster, Mrs A P 25
Foster, Mrs E 2 50
Foster, Susan J 1 40
Fowler, Mrs & daus 2 50
Fox, Mrs 25
Fox, W. L 50
Frank, Mrs J S 1 75
Frank, Jennie 25
Frazee, Kittie & Edwin 2 00
Fye, d, J M and dau. 2 00
Freeze, Mrs H 1 00
Fry, Rev P A & wife 2 00
Fuller, L H 3 50
Furbeck, E E 1 00
Fye, E D 2 00
Fye, Miss Jennie 1 00

G[illegible]ano, Mrs Jacob . 1 00
Gardner, Is H.. 1 00
Garloch, Mrs K 1 00
Garrignes, Lewis D. 1 00
Garten, A E 10
Gates, D J 1 00
Gates, Mrs Mary J..25 00
Geary, Ellen E 4 00
Gibson, Mrs H W.... 2 00
Gill, Mrs 5 00
Gillett, H H 50
Glover, Absalom.... 1 00
Goheen, Mrs J C 1 00
Golden, Mrs J 1 00
Good, E H & Mrs .. 1 00
Goodell, Misses Minnie, Amelia Codiss, and Mrs A G Lansing 3 00
Goodwin, F P 1 00
Gordon, S P 1 00
Grabach, Mary 50
Graham, Mrs Emma 1 00
Graves, H 1 00
Greenlees, Robt W . 50
Greenlees, Mrs Wm. 1 00
Gregg, Julia B 10 00
Greggs, P S 25
Greenwood, Miss L . 1 00
Grumnesey, Mrs L P 1 00
Groot, P & family .. 2 00
Grove, Alex M 5 00
Gruver, W F 3 50

H[illegible]ahn, A 25
Hale, Laura V . 1 00
Halleck, W B 50
Halligan, J 25
Hallwell, Mrs Ann 1 00
Hamilton, Jos 1 00
Hammersley, Rulley 25
Handwork, Misses.. 2 00
Hankins, Mrs J H .. 1 00
Hannah, Joseph 2 00
Hopper, C P 5 00
Hopper, M C 1 50
Horn, Mrs J 50
Hosford, W A 50
Hoskins, Mrs Fannie & Mrs Cora Morse 7 00
Hosmer, Ira 25
Houghawont, E G 50
Houghton, S & C .. 2 00
Hover, Mr 50
Howard, Asa 10
Howard, Chas 50
Howard, Mrs E 25
Howard, E S 50
Howard, Lola 10
Howard, Myrtle 10
Howe, Mrs I G 2 00
Howse, Mrs Emma E & S S Class 3 30
Hubbell, M 1 00
Huber, Mrs M N 1 00
Hudleson, Naomi & Guy 50
Miss Hudson's pupils West End School . 1 20
Huffman, Mrs Marg't 50
Hughes, H 1 00
Hunt, Mrs L H 1 00
Hutchinson, Carlisle 25
Hutchinson, Wm B. 1 00

I[illegible]ler, Mrs H J 8 00
Irvin, Rob't J 4 00
Isard, Mrs H M 5 00
Isbell, Mrs Rosa A . 1 00

J[illegible]ack, Geo 2 00
Jackson, Mrs H E 1 00
James, Mrs J F 2 00
Jamieson, Wm 2 00
Jayne, Geo E 1 00
Jaynes, A E 2 00
Jenks, Elisha T and sister 2 50
Joder, J K 50
Johnson, Miss 1 00
Johnson, A J 1 00
Johnson, Chas and family 5 00
Johnson, Martha ... 50
Johnson, Mrs A M.. 25
Johnson, Geo 1 00
Johnson, Mrs John. 1 00
Johnson, Samuel.... 1 00
Johnson, Wm 1 00
Johnson, Mrs Wm H 2 00
Johnston, David and family 4 00
Jones, A D and fam. 3 00
Jones, C D 1 00
Jones, Chas W 10 00
Jones, Edna 10
Jones, Mary 30
Jones, Mrs Sadie.... 1 00
Joy, Mrs Thos 1 00

K[illegible]aaz, H 1 00
Keeny, D B 2 00
Kelly, Arta R 25
Kemp, Mrs S 00
Kempter, F J 5 00
Kendricks, Mrs T B 50
Kennon, Verna 1 00
Keyes, S B 2 00
Kidd, Mrs P E 2 00
Kile, John S 5 00
Killey, Cleveland 50
Killey, Lorien 50
Kindle, S P 2 00
Kingsley, Frances E 1 00
Kirk, S A 50
Kirkpatrick, G 25
Klint, Frida 1 00
Knapp, Mrs Adam.. 2 00
Knapp, Mrs Chas.... 50
Knapp, Mrs F J 1 00
Knapp, Mr & Mrs F 5 00
Knight, Miss E A .. 5 00
Knight, Mrs Ruth.. 2 00
Knight, Sarah N 2 00
Knox, Lois, & Hattie, Nellie & Flossie Fairchild 1 00
Koop, B 50
Krahmer, Wm G 1 00
Kramer, Jonathan & wife..... 1 50
Krause, P A 1 00
Kuhns, J H 1 00
Kunkel, Amanda.... 1 00
Kurtz, Bettie..... 50

L[illegible]ane, Mr & Mrs A F 2 00
Lane, Stella 1 00
Larrison, C O 50
Lathrop, H 1 00
Lawrence, Mrs J M 1 00
Leasure, Miss Eva.. 1 00
Lee, Mrs Anson..... 1 00
Lee, Mrs Elijah..... 2 00
Leidy, D S 50
Leidy, Levi 50
Leidy, Roy 10
Lemon, C H 2 00
Lenning, A 50
Leonard, Bert & Effie 25
Leonard, O L 17 00
Letson & Hanks 1 00
Lewis, D A 50
Lewman, Bessie 50
Liggett, Mrs K 50
Lilley, M W 25
Lindsley, Mrs Ann.. 2 00
Lentz, F. Pierce 1 00
Lewis, Jessie 10
Lincoln, Hattie C .. 50
Lincoln, Mrs Sarah F 1 00
Linn, August 5 00
Locke Mr & Mrs I M 1 25
Lockes, Mrs class of boys Presby S S.. 2 55
Logue, Artie V 50
Lonsberry, E 50
Loosbrook, E 25
Lovett, Mrs S E 1 00
Lozar, Mrs Ellen .. 1 00
Lundsen, Hulda David & Gebhard . 30
Lundsen, S 1 00
Lusink, Hettie B 1 00
Lyons, T G 1 00
Lytell, I A 2 00

M[illegible]cAleer, C S 50
McAlisters, Mrs Thos S S Class 4 55
McBride, Lelia..... 1 00
McBurney, A G..... 1 00
McBurney, Bessie .. 1 00
McBurney, Mrs E B 5 00
McCaffrey, Thos 50
McCallum, Esther A 1 00
McCausland, John.. 5 00
McChinick, G H 25
McCoy, Mrs H 1 00
McCracken, M Zillah 50
McCracken, Wm.... 1 00
McCnen, Robt 1 00
McDonald, Robt 5 00
McDowell, Mrs C A 5 00
McFee, Sr, Mrs Wm 1 00
McGill, G B 25
McLean, Wm 1 00
McManus, Jas 65
McMillan, M E 1 00
McNeil, Sara 1 00
Maddox, Nellie M, In memory of 2 00
Mann, Mrs Laura... 1 00
Mansfield, A G..... 2 00
Marshall, Thos..... 5 00
Martin, Bertha..... 10
Martin, David 1 00
Mason, Mrs Grace.. 1 00
Mass, Mrs Florence L & Mrs D Granberry 1 00
Massett, J S 5 00
Mathewson, Mrs MJ 1 00
Matthews, E A 2 00
Mattick, Nannie.... 2 00
Maught, Myra L 1 00
Maxwell, Mrs W B.. 1 00
Mccalt, O J 25
Meckley, E D 50
Melvin, Mr & Mrs G 4 00
Michell, J H 50
Mildag, J 60
Miller, A A 50
Miller, J A 1 00
Miller, Jos A 5 00
Miller, O H 50
Miller, Peter 10
Mills, Rev S 1 50
Mishey, Wm 25
Mitchell, Mr & Mrs W H 5 00
Mitchell, Nettie 2 00
Modisett, Mrs J W . 1 00
Moore, Jennie 4 00
Moore, Sarah & Babe 1 00
Morgan, Mrs W 1 00
Morrison, Mrs Martha & Mrs Abram Fenton 2 00
Morse, E S J 1 00
Morton, Mrs M 1 00
Moseley, C D 1 00
Mosher, Mrs H S & sons 80
Moss, Nannie E..... 1 00
Mulder, Jas 1 00
Muller, Emma A 1 00
Munroe, Miss L..... 1 00
Murphy, Robt R 2 00
Murray, Mrs M E .. 1 00
Myer, A 1 00
Myers, Mrs T B..... 2 00

N[illegible]aglie, Conrad 1 00
Neal, John. 1 00
Neally, Geo K 1 00
Needham, O M 1 00
Neer, Mr & Mrs W A 3 00
Nehalem, — 2 00
Nelson, Aug Alb Langenberg & Hans Ostenson .. 3 00
Nelson, Mr & Mrs J W 5 00
Nelson, Walter 60
Neuber, Mrs Cath'e 1 00
Nevels, Jas 1 00
Newby, Quinton 1 50
Newcomb, Mrs L... 2 00
Newcomer, C E 5 00
Newlin, Mrs E A 5 00
Newton, Clarence R 50
Newton, Harry W.... 1 00
Newton, Mary 1 00
Newton, Mr & Mrs R C 1 50
Nichols, C H 50
Nichols, Mrs F F 1 00
Nichols, Frank H ... 25
Norman, Belle 05
Norman, F C 10

O[illegible]binger, C A 1 00
Ollendort, A 1 00
Olson, Mrs Olina 1 00
Oneill, Mrs J M..... 2 00
O'Reilly, Elmo..... 10
Oren, Jos K 1 00
Orr, Mr & Mrs J C.. 1 00
Otta, Mr A 50
Otta, J G 25
Owen, C H 2 00

P[illegible]adgett, Mr & wife 1 00
Paisley, Mrs J M 1 53
Palmer, Mrs J M 50
Palmer, L A & E B. 2 00
Palmetere, J 1 00
Pane, W 25
Parker, Hattie L.... 1 00
Parker, Mrs P A 5 00
Patrick, E B 2 00
Patten, Frank 1 00
Patterson, Jos 25
Patterson, Rob't 25
Pattridge, A J & S A 5 00
Payne, Rob't 50
Pedley, Mr & Mrs DB 4 00
Pees, Z 1 00
Persson, A W 2 00
Persing, C E 1 00
Persing, E W 1 00
Peter, Milford..... 1 00
Peters, Mrs H H 1 00
Peterson, Hazel 20
Peterson, Vernon... 20
Pettibone, F B..... 1 00
Philips, Fanny 50
Philips, J Amanda.. 1 00
Philips, Lewis 1 00
Pierce, Mrs N 5 00
Pierce, Sarah E 2 00
Pillsbury, B G 1 00
Piper, Mrs. A 2 00
Piper, F K 1 00
Piper, Mrs F K 1 00
Piper's I. K, children 33
Pittman, Sallie & Hattie Stayley.... 1 00
Place, Mrs R H..... 3 00
Place, S 2 00
Plank, E A 1 00
Poppen, H J 25
Poppen, J A 25
Porter, John W 1 00
Potter, C E 2 00
Potter, H W 1 00
Potts, Mrs L & Miss M A Ware 2 00
Powell, Mrs C D 1 00
Prescott, Carrie H & pupils 2 00
Price, J A 1 00
Prince, Mrs N E.... 1 00
Pritchard, Mrs Fiamma 3 00
Provis, Mrs H M 1 00
Pugh, I & wife..... 5 00

R[illegible]adcliffe, Sam'l 2 00
Raines, Jean.... 30
Raines, R B..... 1 00
Ramsey, Thos..... 50
Randall, Millard.... 1 00
Rank, Mrs Geo 1 00
Rasico, J A..... 5 00
Raynes, A J 1 00
Raynsford, W F.... 1 00
Reasoner, Mrs C H.. 25
Reeves, L H 50
Reynolds, Mrs Geo. 1 00
Rice, Mrs H B..... 1 00
Rice, M M 1 50
Riechle, C G 1 00
Riechle, Mrs C G 1 00
Riethoff, Mr & Mrs M H 3 00
Rigg, Mrs Frank... 1 00
Riley, Hartley..... 4 00
Riley, Mary..... 1 00
Risser, Mr & Mrs .. 1 00
Robbins, Mrs M E G 2 00
Robbins, Mrs M T.. 1 00
Robertson, D & F... 2 00
Robins, Mrs Jennie. 1 00
Robinson, Mrs Elizabeth 2 50
Rood, Lucy G 50
Rotman, A 1 00
Rouse, Lillie 1 00
Rowbotham, Rob't . 1 00
Rush, Ethel 1 50
Rushton, Mrs Ann.. 50
Rushton, Lottie 50
Rushton, Maud 25
Russell, J D.. .... 1 00
Russell, Rolla 50
Rutherford, R L & wife..... 3 00
Rynken, H 1 00

S[illegible]anderson, J A 3 70
Sanderson, T.... 25
Scheck, Ernest 45
Schermerhorn, E.... 50
Schoenhals, Mrs A 1 00
Scholl, Elsie, Chester & Mrs C 1 00
Schulhof, Mrs E J .. 1 00
Sconten, E A 25
Scott, Mrs P E 1 00
Seabury, Mrs W T.. 50
Seerest, S 1 75
Semmel, John T 1 00
Seymour, R E..... 2 00
Shaffer, Mrs Jas 50
Sharpless, Margaret & Anna E 1 00
Shaw, Mrs S E..... 1 00
Shepherd, Mrs Z I.. 5 00
Sherman, Mary A .. 2 00
Sherman, Mrs Ida.. 1 00
Sherwood, J 2 00
Sherwood, Mrs P G. 5 00
Shorey, E S 1 00
Shouse, M M 1 00
Simmerling, Mrs O. 25
Simmons, O H 1 00
Smiles, Mrs 5 00
Smiles, Mrs T 1 00
Smith, Mrs Jas H .. 1 00
Smith, Mr & Mrs C. 2 00
Smith, Clark 50
Smith, Draper 4 00
Smith, Mrs L C..... 1 00
Smith, R H 10 00
Smith, Rosamond E. 1 00
Smith, Tom Wash... 1 00
Smock, Fred D..... 1 00
Smoyer, Mr & Mrs D B 1 00
Snyder, T A 1 00
Sommers, Charlie W 1 00
Southard, Mrs H J... 25
Sowers, Mrs Geo W 1 00
Spanswick, Mrs Chas..... 1 00
Spencer, Geo 1 00
Sparkman, Ellis..... 1 00
Sparkman, Mrs F C.. 53
Spayde, Asa..... 1 00
Spoolman, J H..... 1 00
Sprague, Chas & family 5 00
Stalnke, Pauline.... 25
Stark, W B..... 1 00
Starr, Mr & Mrs Geo F 2 00
Statler, John..... 25
Steep, Ed P M M F. 5 00
Stegink, J H 25
Sterrett, Mrs. T K.. 1 00
Stevens, A 1 00
Stevens, Homer L .. 1 30
Stevens, Miss..... 50
Stewart, A M..... 2 00
Stewart J Wilson... 25
Stewart, Lizzie..... 1 00
Stewart, Mr & Mrs W T 5 00
Stoiber, A H 10 00
Stoneman, Mrs M L.. 10
Stork, Mrs Emma B 50 00
Stratford, Thos L .. 3 50
Stuckeman, Mrs M.. 1 00
Stranahan, G P..... 1 00
Stryker, John D 1 00
Stull, Millard 1 00
Styles, Archibald.. 50
Styles, Evangeline.. 50
Simpson, A O 1 00
Swasey, Mrs C S.... 1 00
Sweeney, Mrs Anna 1 00
Swendel, A & wife.. 2 00
Swendel, Maggie 50
Sweet, Mrs L 2 00
Symonds, Mary A... 5 00
Synder, R J 2 00
Syphard, L H..... 50

T[illegible]abor, J E..... 1 00
Tabor, Stephen 25
Tanis, ... 1 00
Teller, B N 1 00
Tetro, Mrs M A..... 1 00
Thomas, Mrs C G.... 1 00
Thomas, Miss M R.. 1 00
Thompson, F S..... 25
Thorne, D J 25
Threlkeld, Mrs E D 5 00
Tibbals, Ralph H... 6 00
Tolbert, J F 1 00
Tomlinson, Miles 1 00
Tortat, A E..... 5 00
Totten, Mrs G..... 1 00
Tower, Mrs E A 1 00
Traxler, Lester 50
Tullock, C 1 00
Tanis, Jas contributions from *Sabbath-school Lex* subrs..227 00
Total to date ($600)

U[illegible]hl, I B & wife. 3 00
Umbelsann, E.. 1 00
Umbelsann, T C.... 50
Underwood, Leslie B 15

V[illegible]ail, H C 25
Vail, M Herbert 3 60
Vanarsdell, Mr & Mrs Jackson 5 00
Vandergiesen, C.... 1 00
Vanderiet, H 50
Vanderiet, H 50
Vanderiet, J 50
Vandongen, Peter.. 1 00
Vanleuen, H 25
Varnum Park 25
Vasey, J E 25
Vaughn, Rev H W. 3 00
Veeder, S J 2 00
Venner, Willie..... 50
Verhage, J B 1 00
Verhage, Mrs K 1 20
Vickery, S P..... 1 00
Vor, A 50
Vor, J 50

W[illegible]ahl, Cora 25
Wahl, Lulu 25
Wallace, Miss A M 1 00
Walters, W E..... 1 00
Ward, H Lucentia.. 5 00
Ward, W A 2 00
Wardlow, Mr 2 00
Waring, F B 25
Watson, Dorcas.... 2 00
Wear, Mrs Guy T .. 5 00
Weaver, Mrs S A... 1 00
Weber, Mrs M 1 00
Wetzel, F M 25
Welker, A M 4 00
Weltmer, J G 2 00
West, C 2 00
Westing, Mrs 50
Weston, Mrs Chas R 1 00
Weymouth, Mrs G W 50
Wheeler, Mr & daughters 3 00
Whipple, E F 1 00
White, J A 2 00
Wickers, H J 50
Williams, Mrs..... 5 00
Williams, Mrs E J K 1 00
Williams, Frank D.. 1 00
Williams, Mrs J C.. 10
Williamson, T N 1 00
Willis, Mrs Selina .. 1 00
Wilmington, Hazel 1 25
Wilson, G W 25
Wilson, Helen Ralph & Harold..... 1 00
Wilson, Lucy..... 1 00
Witters, Mrs H..... 1 00
Wilson, Mrs O R.... 50
Wineman, Mike..... 1 00
Winans, Walter..... 35
Winkler, John Sr.... 10 00
Wohlford, Chattie... 50
Wright, Mary E 2 00
Wroton, Rev W H.. 2 00
Wylie, Mary 1 00

Y[illegible]ates, Alice..... 1 00
Young, J A 1 00
Young, Mrs C E 1 00
Young, Frances 5 00
Young, W R 1 00

Z[illegible]ern, Mrs E G..... 3 00
Zern, J G..... 2 00
Zimmer, Ella 10 00
Zimmer, Fred..... 5 00
Zumvalt, Jas..... 50

Anonymous.

Evelyn, Marion & Enos Westhampton .. 15
Sue Accomack Co.. 1 00
E G E, Westhampton 25
B, Westhampton.... 2 10
E L, Claremont 2 57
M A H, Mecklyton... 25
J P, ——..... 25
R [illegible], Ont..... 25
K P B, Germantown 1 00
H & W, Shutesburg 1 00
A A B, Verona..... 2 00
C H & W, Birmingham..... 2 00
M B, Buffalo 1 00
Mr & Mrs H M A.... 2 00
T W & wife, York .. 3 00
A F B, New Bedford 2 00
E & A W, Fitchburg 2 00
W J B, Hanover..... 1 00
N M, Mt Gilead..... 1 00
Mrs M A S & dau, Centreville..... 2 00
A L W, Bethlehem .. 1 00
H B P & M M F, Brookton..... 2 00
J C, Sharpville..... 1 00
Mrs L E A, No Woburn 1 00
S E S, Balto..... 1 00
A H S, Hudson 1 00
E W C, Lyme..... 25
B W, Milwaukee..... 6 00
W & V G, Newport 1 16
Mr & Mrs D A L, Stonebore 1 00
M G, Pittston 1 00
Mrs E S, Godard..... 1 00
E L S, Kinsman..... 1 00
H H, Jacksonville.. 1 00
Y M B, Wisconsin.. 1 00
J K C & wife 1 00
S S at Lincoln Acad, Kings Mt..... 3 00
W R M Gilman 1 00
J H B, Phila..... 1 00
C S McK & C H C.. 3 00
S M F, Rock Creek 1 00
J M S, Chillicothe.. 2 00
M, N Y City..... 1 00
Mrs A F B..... 1 00
H M S N, Provi.... 4 00
N A P, Phila..... 2 00
C Staunton..... 75
Mrs O S R, Arlington 50
——, Waynesboro 3 00
——, Durham..... 1 00
——, Greenville..... 2 00
——, Montgomery ... 50
——, Armstrong 2 50
——, Port Norris..... 50
——, Monroeton..... 1 00
——, Doon..... 25
——, Ingham..... 1 00
——, Spokane..... 1 50
——, St Joseph..... 1 00
——, Dunkerton..... 51 50
C R, Neh..... 3 00
A Friend, Loganville 1 00
" Independence.. 1 00
" Carey..... 1 00
" Roninthwaite... 5 15
" W Falmouth..... 50
" Newtonville..... 1 00
" Dana..... 2 00
" Lyme..... 1 00
" Boissevain..... 15 00
" Bellefontaine .. 1 00
" Metmchen..... 4 00
" Brookfield..... 1 50
" Winthrop 50
" " 25
" " 50
" " 50
" " 25
" " 25
" " 50
" New Lyme 2 00
" Morton 1 00
" Wilburtha..... 2 00
" Ean Claire..... 1 00
Friends, Reno 2 50
" Bristersb'g 1 35
" Danville...15 02
" Section 8 00
" Fargo 1 25
2 Friends, Phila 1 50
2 " N London 4 00
A Friend of India, Lyme 25
Friend to the distressed, Alba..... 1
I H N, Polk City .. 1 00
" Morrill.... 2 00
" Westfield .. 1 00
" E Tilton .. 110 00
" Winnebago .. 5
" Ravenna .. 00
Total of page **204 72**

ENTRANCE TO THE HOSPITAL FOR ANIMALS, BOMBAY.

Among the Hindoos the life of every animal is regarded as sacred.

Adams, Alva 50
Adler, Rebecca 1 00
Allen, Mrs Helen 1 00
Allnutt, T W 1 00
Anderson, Andrew 1 00
Arborgast, L M 2 00
Ash, Lizzie 50
Aspland, K A 1 00
Abbott, M A 2 00
Addy, J P 15
Ahlstrom, Otto 1 50
Aiken, A M 50
Aiken, David & wife 1 50
Aiken, Fannie 25
Aiken, Virginia 25
Aldrich, Mrs A E 1 50
Allen, Nelson L 1 00
Ames, A H 2 00
Amsbury, Mrs A 2 00
Anderson, Evie 25
Anderson, H A 1 00
Anderson, M L 1 00
Anderson, Mrs R L 1 00
Andrews, Miss A M 1 00
Andrews, M I 1 00
Arnot, Mr & Mrs A G 25
Arnot, Sadie 10
Assreu, Mrs Sarah 2 00
Austin, J D & wife 60
Austin, Mrs Janie 50

Bacon, Mrs R S 50
Baker, A J 1 00
Baker, Mrs C 1 00
Bailey, Miss 1 00
Barlow, Mrs 1 00
Barnes, Mrs L 2 00
Barnard, N 1 00
Barnhart, Dr J H 10 00
Barnhart, Mrs J W 5 00
Barnhart, Katie A 2 00
Bartron, Magdalena 2 00
Beach, T A 25
Benedict Bros 50
Berwick School 4 00
Beckett, Mrs J J 10 00
Bliss, Mrs Ella B & Mrs Jas Ferguson 2 00
Blose, Chas H J 1 00
Blose, M E 1 00
Bodemer, L 1 00
Boekenwogen, J H 2 00
Bonney, S E 50
Boss, C A 25
Brackley, Mrs C M 1 00
Briggs, P H 3 00
Burdick, Mrs Lebbie 1 00
Butt, Mrs W M 1 00
Babcock, Wm 25
Barber, J C 2 00
Barrett, Mrs Arvilla 1 00
Barrett, Patrick 1 00
Bartholomew, Ethleen 2 95
Bateman, Mrs A A 1 00
Bates, Charity 2 00
Baxter, Mrs L B 1 00
Beekley, Mrs D E 80
Bell, Jas 5 00
Bell, Mrs Kate 1 00
Berry, Mrs W W 2 00
Bill, Ear 1 00
Bissell, Esbie 2 00
Bixler, Norme 1 00
Blake, Jr, T S 50
Boast, W F 2 00
Boggs, Mrs Mary 1 00
Bouton, W P 5 00
Bramble, C Clinton 25
Bramble, Mrs J 75
Brigg, S W 1 00
Brown, Mrs Alex 1 00
Brown, John 1 00
Brownlee, D D 10
Bryant, E 10
Bryant, Mamie 10
Buchanan, Mr & Mrs G R 5 00
Burford, Dean 3 00
Busby, D R 50
Busby, Mrs D R 25
Bush, Jennie 1 00
Butler, Jno W 25

Caldwell, Mrs J Q A 3 00
Camp, A J 2 00
Camp, Foster 50
Campbell, J G 1 00
Carr, Nellie 25
Caswell, E L 5 00
Caudell, Mrs J 1 00
Chane, Miss 1 00
Chapin, Edward 50
Champney, J 25
Christensen, Albert 1 00
Christensen, Emma 1 00
Christensen, Geo 1 00
Christensen, Sylvia 1 00
Chrystal, Mr & Mrs 50
Ching, W M 2 00
Clark, Sarah E 5 00
Cline, Mrs J H 3 50
Cochran, Mrs M H 2 00
Colborn, Sam'l G 50
Collins, J 25
Cone, Mary 2 00
Corp, Mrs 25
Courad, Mrs W G 2 00
Courter, W L 1 00
Crane, Miss A S 2 00
Cubit, Zac 25
Cunning, Mrs J G 5 00
Currier, Geo 25
Calhoun, Sarah A 1 00
[illegible] Jno M 50
[illegible] Mrs Jno M 1 00
[illegible] 5 00
[illegible] H I 1 00
[illegible] Daniel S 1 00
[illegible] Mr & Mr R P 5 00
[illegible] D S 2 00
[illegible] 50
[illegible] H J 25
[illegible] R D 50
[illegible] W O 25
[illegible] D 2
[illegible] J 25
[illegible] 50
[illegible] A C 50
[illegible] J W 50
[illegible] W A 1 00
[illegible] Mrs Kate 1 00
Caven, Mrs A M 1 00
Cr[illegible] Jasper 1 00
Cur[illegible] D 1 00
Curr[illegible] R A 1 00
Curtis, M I 2 00

Da[illegible] Mamie 5
Davenport, D M 25
Da[illegible] S E 25
Da[illegible] G H 1 00
Da[illegible] David T 2 00
Da[illegible] J D 1 00
D[illegible] 2 00
D[illegible] P 50
D[illegible] A 25
D[illegible] R I S 2 00
D[illegible] Mrs A 5 00
D[illegible] 1 00
D[illegible] Hester 50

Drake, Winnie 25
Druckenmiller, Am'da 2 00
Denham, Otto 50
Daniels, S & J J 2 00
Dann, Mrs J, and Edith Enderly 1 00
Dent, H H 5 00
Dering, Marion R 1 00
Detrick, G E 1 00
Dixon, C 1 00
Dunbar, Mrs C H 1 00
Dunbar, Warren 5 00
Dunbar, Mrs Warren 5 00
Dunstord, Alice 1 00
Doenges L J Coll by from Sharon M E C 1 00

Eggleston, S M 2 00
Eikenberry, Dr A A 1 00
Emerson, Axel 2 00
Eddy, Mrs M M 25
Elliott, G M 2 00

Faust, Raymond 1 00
Feero, H 1 00
Field, Mrs T B 2 00
Fletcher, Mr & Mrs L B 2 00
Frank, J Steward 2 00
Frederick, Mrs A 1 00
French, Mrs W N 1 00
Fritts, J T 1 00
Fuller, Gertrude 1 00
Fuller, Grant 1 00
Fancher, Ada V 40
Field, T Albert 10 00
Fisher, Mrs Ella 5 00
Fisher, Mr & Mrs S E 2 00
Fisher, Wilber 1 00
Fisk, Sam'l & wife 5 00
Fooshe, J D & wife 1 50
Fooshe, Ruby & Estelle 2
Foster, E W 2 00
Foust, Mrs M M 1 00
Fowlie, Frank E 1 00
Francisco, Miss 25
Franze, J J 1 00
Fraser, Mrs D 1 50
Frink, Mrs Laura 2 00
Fuller, Mrs A F 5
Fuller, Mrs Frank 1 00
Feodora, Julia 1 00

Gale, Geo 5 00
Gasaway, Julia 50
Geer, Fred 1 00
Geiger, Mrs G W 2 00
Geiser, Mrs Wm 1 00
Gibson, Thos 1 00
Gildersleeve, S L 2 00
Glanville, Mrs Jos 1 00
Glasson, W D 2 00
Glenn, J C 2 00
Goodman, Carrie M 1 00
Gott, J G 25
Grabb, Anna 1 00
Green, Mrs Ben 1 00
Guerkink, John 1 00
Galloway, J P 2 00
Giffort, Mrs L A 1 00
Gilbert, Emor 1 00
Gilbertson, Mrs H 1 00
Gilbertson, Ray 25
Goodloe, B H & dau, & Mrs M L Watkins 1 50
Gorsuch, Mr & Mrs F W 1 00
Gorsuch, Mr & Mrs W 1 00
Gould, Anna 1 00
Grace, Joe & wife 5 00
Graham, H A 1 00
Graham, Jas & wife 75
Graham, J M & dau'ts 3 00
Greene, Geo M 10 00
Greene, Mrs J H, & Mrs W G Potee 50
Gress, L E 1 00

Hachett, E E 50
Haddenville, F N 1 00
Hagen, Susan L 5 00
Halfpenny, Mrs M M 1 00
Hallett, Addie 1 00
Hanscom, Alice 25
Hardman, J C 2 00
Harmon, John 1 00
Harris, Mrs Martie 1 00
Harris, Wm 1 00
Hartshorn, A A 1 00
Hartshorn, H W 1 00
Hauck, Mrs E A 1 00
Hauck, K B 1 00
Hawkes, Mrs G M 1 00
Heelenk, Lelia 50
Heelenk, Geo B 50
Heelenks, H 1 00
Hemdon, Mrs J T 1 50
Hitchcock, Wm S 25
Hoffman, Geo W 1 00
Hollenberg, Lottie 1 00
Hood, J 50
Hoult, J W 2 00
Hoyt, Mrs Lyda 1 00
Hubbard, Emma L 2 00
Huber, Geo 1 00
Hunt, Bailey 5
Hunt, C 50
Hunt, Melville 5
Harter, Martha 1 00
Haston, T A 10 00
Hyland, John 50
Haggerty, Mrs F W 1 00
Hand, Miss Pamela A 10 00
Harrington, Mrs L 1 00
Harvey, Ivy 1 00
Harvey, M A 1 00
Hawley, H M 50
Hawley, J K 50
Hay, Mrs W H 1 00
Hayden, Archie 1 00
Haynes, M A 1 00
Hayden, Mrs Cora R 1 00
Headley, L 10
Hedley, L 5
Henderson, R H & wf 1 45
Henderson, Mrs W T 1 00
Hess, Mrs 50
Hock, Bertha 2 00
Hol, Ethel T 5 00
Holt, Mrs L A 2 00
Hinkle, Mrs A L 2 00
H[illegible] S H 5 00
H[illegible] Mrs E D 25
H[illegible] Mrs E A 25
H[illegible] Mr & Mrs A J 3 00
H[illegible] 1 00
H[illegible] & wife 1 00
H[illegible] 25
H[illegible] 2 00
H[illegible] 50
H[illegible] 1 00
H[illegible] H W 50
H[illegible] 1 00
H[illegible] 1 00
H[illegible] 1 00
Hunt, Mr & Mrs 25
Hunter, J A 5 00
Huson, Mrs L C 1 00
Hunzer, S M 1 00
Hyde, Rev A L 1 00

Jamison, Mr & Mrs Johnston, M J 2 00 1 00
Johns, Mrs J N, friends & S S Class 2 65
Jones, Alice M 1 00
Jones, R 25
Jackson, J S 1 00
Jamison, Mrs W C 1 00
Johnston, Miss Belle 1 00
Jones, H B 1 00
Jones, Mrs Hannah 25
Joyce, D R 50

Kay, C M 4 00
Keesling, Mrs J F 1 00
Kelley, Maggie 25
Kenyon, Mrs Frank 1 00
Kilgore, R 25
Kingsley, Frank 1 00
Kinney, Lacy A 5 00
Knight, E F 1 00
Kallock, Mrs L F & dau 2 00
Kelley, A T 2 00
Keller, Ira 10
Kerr, Annie 75
Kimball, Jennie C 50
Kimball, M W 50
Kingston, Mrs P A 1 00
Kinney, Emma J & S S class 1 50
Kirk, John S 2 00
Klugh, B G 1 00
Klugh, Mrs Sallie 50
Klugh, W W & wife 2 00
Koerber, Henry 20 00
Kratz, Mrs Kate 2 00

Lachance, Jos 50
Leonard, Mrs 1 00
Lambert, Mrs Louise 1 00
Lorimer, Mrs John 2 00
Lindman, Mary Van Dolen, Mary W & Mary S 1 00
Lantor, Wm 1 00
Lovelace, C P 1 00
Lyne, Mrs 1 00
Lauer, Mrs T W (col by) 3 60
Linn, C A 1 00
Lowe, J H 1 00
Lumley, Col D T 1 00
Lumley, Mrs Percy 1 50

McConnell, Mrs F McClanahan, Jas B 5 00 1 00
McDonald, C S 25
McGreu, R J 1 00
McNulty, Florence 1 00
McPherson, Mrs A P 1 00
Madison, Mr & Mrs 1 00
Manning, A M 50
Marshall, L & E 1 00
Martin, Dr 1 00
Mather, Mrs J L 2 00
Mathews, Fred R 1 00

Maupin, Mrs Cellie 50
Maxfield, Mrs J & Mrs B A Wooden 2 00
May, Mrs Caroline 1 00
Maybin, L J & L 4 00
Mead, Delbert 1 50
Mead, Mrs H R 2 00
Miller, Jr, Sam 75
Monroe, Walter D 1 00
Morison, H T & son 1 00
Morrison, Ella B 1 00
Morse, Etta 1 00
Morse, M M 25
Muelenburg, J W 25 00
McCurdy, Mr & Mrs R 10 00
McElroy, Mr & Mrs T 1 00
McElvain, N 2 00
McMullen, S & M 30
McQuarrie, D R 5 00
Manning, Walter (collected by) 8 68
Manville, Mrs A 5 00
Markle, E D 50
Marshall, Mrs J A 45
Martin, Winfield 25
Martin, Rebekah 25
Mead, A B 1 00
Mead, Carrie 1 00
Mead, D W 50
Mead, Edna C 1 00
Mead, G F 1 00
Mead, P S 1 00
Mead, Marcia J 50
Mead, W F 1 00
Mendenhall, Mary 50
Meredith, Kate 1 00
Miller, Miss C F 1 00
Miller, Mr & Mrs J C 1 00
Moody, I M 1 00
Moore, J M & wife 1 00
Morgan, Mrs W B 5 00
Morrow, J P 25
Murnan, Wm 50
Myers, Chas A 1 00
Myers, Mrs Dessie P 50
Myers, Thompson 97

Nichols, Mrs F H 2 00
Niles, A J 25
Niles, J J 1 00
Northrop, C B, J J 1 00
A L B 2 50
Nixon, R H 1 00
Nyman, Willie 1 00
Nuzer, Mrs Mary 1 00

Okwell, I 50
Olmstead, Mr & Mrs 2 00
O'Neal, Geo W 1 00
Otey, Mr & Mrs R W 2 00
Ol[illegible], Mrs Geo 5 00
O'Neal, Jessie 10
Overholt, Mr & Mrs 1 00
Overholt, Chas B 25
Overholt, Mr & Mrs J 25
Overstreet, Mr & Mrs M 1 00

Osterhoudt, Mr & Mrs E O 1 00
Owens, J O 25

Paine, Bell 1 00
Park, Miss 50
Parker, Mrs E R & dau 1 27
Parker, John 2 50
Partridge, Wm 2 00
Pease, Rev 25
Peck, M O 1 00
Penney, L R 50
Perkin, E O 2 00
Peters, Mrs M C 1 00
Pierson, M 1 00
Pine, Carrie B 1 00
Porter, Jeannett 2 00
Porter, Misses M C & M A 1 00
Porter, Mrs W P 2 00
Potter, Clellie M 2 00
Parker, Lawson 3 00
Perkins, Augusta C 1 00
Pugh, W R 1 00
Putnam, F L 7 00

Randenbaugh, Mrs J Reed, F D 1 00 25
Reed, Mrs S N 50
Reed, Mr & Mrs W J 5 00
Reynolds, C L & wife 1 00
Richey, S R 1 00
Rideout, Mr 1 00
Ridgway, Caleb 2 00
Rolafson, W T 2 00
Robertson, M H 2 00
Robinson, Mrs G 25
Robinson, M J 2 00
Rose, Wm Jr 1 00
Rossetter, Miss 1 00
Rouzie, V M & A F 1 00
Rutter, A H 5 00
Rutter, H T 5 00
Rutter, Thos 5 00
Rankin, R & family 5 00
Rash, Westley 02
Rathbun, Mr & Mrs E 1 00
Rape, John J 1 00
Ray, Estella C 2 00
Reeser, Wm H 1 00
Reid, A H 1 00
Rhein, Mrs C 6 00
Rice, A Q 25
Rice, Jr, W G 50
Richmond, S A 2 00
Rider, Chas B 50
Rider, Mr & Mrs Eli 2 00
Roberts, A S 1 00
Rogan, Lucy 2 00
Rosenkrance, Mrs J P 2 00
Ross, F M 1 00
Royer, W F 1 00
Ryerson, Sarah E 1 00

Seaman, Mrs E 1 00
Senate A 1 00
Severance, Miss E 50

Seymour, S W 50
Shaw, Mrs C A 1 00
Sherard, H 25
Simmelink, G 1 00
Simmons, Annie E 3 00
Simons, G H 2 00
Simonton, Addie 50
Snoqualmie, A L 1 00
Snoqualmie, Mr F A 1 00
Singer, F G 5 00
Smith, A 50
Smith, J S, Rhoda A and Gracie M 10 00
Smith, Mrs Janett 1 00
Smith, M 50
Soper, Mrs W R and Mrs L McCutcheon 3 00
Stanley, Mrs D B 1 00
Stevens, W M 3 00
Stanley, Mrs John 2 00
Stowell, C N 25
Strange, Lena M 2 00
Sargeant Family 1 06
Schneider, Mrs Hy 10 00
Schuck, Mrs Eliz 5 00
Scribner, Iva & friends 6 25
Sharp, Mrs J C 50
Shaw, Mr & Mrs Lewis 5 00
Shultz, Sophia 1 00
Sillman, Mr & Mrs G 1 00
Smith, Clara, Louisa Anderson, Amy Smith 3 00
Smith, Mrs F 1 00
Smith, Mrs E 1 00
Smith, Mrs J L 1 00
Smith, Mary M 1 00
Smith, S O and wife 50
Smith, Mrs S S 1 00
Snare, Mrs F 1 00
Through Rev J M Soderstrom, Greensburg 10 00
Souths, Mrs J H S S Class 3 00
Springer, Mrs 25
Stocke, Francis 1 00
Strong Family 3 31
Strong, G 2 00
Stuart, R L 25
Stuart, T H 50
Swasey, Leona A 1 00
Swasey, Roland G 2 00

Tennepe, H 1 00
Ter Horst, Mrs B 1 00
Thompson, M H 1 00
Thurston, Mrs John 4 00
Todd, J A 50
Todd, M S 50
Todd, Ray S 1 00
Tomlinson, Mr and Mrs Wm 2 00
Trask, Mrs H D 2 00
Turpen, Sno 1 00
Turner, Mrs S A & dau 2 50
Truban, W I 10 00

Tidd, H C 50
Tiffany, Mrs M 50
Thomas, M J & wife 2 00
Thomas, W C 1 00
Thompson, Mrs L N 50
Thrall, F S 2 00
Thurston, Mrs E 1 00
Turnbull, E R 5 00
Turner, Emily M 1 00

Underwood, T 1 00
Utter, D B 50
Unger, Mrs 50

Vallandingham, G Vallandingham, Mrs L 25 25
Vallandingham, L 1 00
Vaubibber, Charlie H 4 70
Vandenburg, Wm 1 00
Vander Meide, Nellie 2 00
Vosburgh, H L 1 00
VanArsdale, Dr 1 00
Van Rossem, Mrs A 50
Van Sickle, C 1 00
Van Sickle, G 2 00
Vaught, Mrs 1 00

Walker, Mrs J G 3 00
Walter, Mrs A E 1 00
Walther, Mr and Mrs H 2 00
Waltham, J T 2 00
Walton, Nellie 50
Ward, Eva 25
Warren, Mrs 50
Wells, Mrs Jane 26
Whitney, Mrs L M 50
Wilcox, O M 1 00
Wild, Margaret 1 00
Willink, Hy 1 00
Willink, Herman 1 00
Wise, Dr & Mrs J A 2 00
Wood, Mr & Mrs C J 4 00
Worcester, Lucia J 1 00
Work, Mrs M N 50
Wright, Mr & Mrs E O 2 00
Wallace, M A 1 00
Wattles, Mrs 1 00
Waugh, E J 2 00
Weir, Ed 50
Wellington, R N 10 00
West, C D 1 00
White, E J and wife 1 00
White, J A and wife 50
White, J H and wife 50
White, M B & Sarah 5 00
White, P L 50
Wilcox, Mrs A J 1 50
Wilcox, D H 1 50
Wills, Orlo 25
Williams, Mr & Mrs 1 00
Williams, J F 2 00
Williams, Mrs S 1 00
Wohlford, Lillian E 1 00
Woodside, W 2 00
Whitacre, Sarah W 50

E H P, Athens 50 00
J P F, So Framingh'm 5 00
S Family, Henderson 2 00
F & M, Painesville 5 00
C A L, Fla 5 00
J J H, San Francisco 5 00
L H C, Monocacy 1 00
W M F, Coldwater 2 00
J & C H, Middletown 1 00
Miss C, Salineville 2 00
J K, Marengo 1 00
L L R, Mankato 1 00
Mr & Mrs G N W, Winthrop 2 00
H E D, New Hampt'n 1 00
M V M, Crawfordville 1 00
D D E, Centerburg 2 00
M E C, Colorado 1 00
M B H, Olivet 10
Mrs M B, Fayson 1 50
W S T, Oskaloosa 1 00
W, Balto 1 00
Mattie J O 1 00
Michael, Raymond & Floyd 1 25
Mary, Coffeyville 20
Aunt Mary, Harris 1 00
Rae, Coffeyville 5
Dover, W M S 80
Cass, Blackstone 3 00
Violet, Eliza Leth 1 00
John D, Riley 2 00
Maud C & O J, Lilly Lake 35
Amy S, Arnaud 50
Ro & Cm, Chicago 5 00
Aunt Charity, Globe Village 1 00
Grandma, Jennie & Ruth, Trench 2 00
Xerxes, Johnstown 3 00
Pity, B'klyn 2 00
Friend, E Jordan 50
" E Jordan 25
" Chicago 7 00
" Lafayette 1 00
" Manchester 1 00
" Jersey City 1 00
" Velasco 1 00
" Elderton 1 00
" in Jesus 1 00
" Ravenna 20
Bap friend, Amesbury 1 00
Friend, Greenville 1 00
" No Rose 1 00
" Oxford 2 00
" Phalanx 15
Friend, Edwardsdale 5 00
" Salem 5 00
" Dawson 1 00
" Marquette 2 00
" Pasadena 1 00
" Springfield 1 00
" Kingston 50
Friend of Jesus & humanity, Bangor 2 00
Friends, Aspen 5 00

Reader, Weston 1 00
" Dayton 1 00
" Canajoharie 2 00
Readers, Ring 20
Readers, Honeybrook 1 50
Sub'r, White Rock 2 00
" Delano 2 00
" Ionia 1 00
" Etontown 3 00
" Superior 1 00
Old subr, Kennett Sq 1 50
Sub'r, Manitoba 1 00
" Greenfield Hill 1 00
A minor subr, Robbinsville 5 00
Sympathizer, Apollo 2 00
" Fairview 5 00
" Lloyd 1 00
" Schuyler 50
Sym'thizer, Cambridge 2 00
" Lockwood 4 55
" Terre Haute 1 00
Sympathy, Harding 1 00
Sympathizer, Hancock 1 00
" Eagle River 1 00
" Prospectville 1 00
" Waltham 1 00
Sym'thizers, Marietta 7 00
2 " Westminster 1 75
" Bellville 4 00
A few sympathizers, Ft Scott 1 00
Sympathizing reader, Weston 1 00
Sympathizing friend, Hartford 12 00
Sympathetic Yankee & friend, Tapleville 10 00
—, Hastings 1 00
—, San Diego 25
—, Westport 30
—, Burton 50
—, Ballymote, Ont 1 00
—, Cedarville 1 00
—, Monroe 5 00
—, Cornwall 5 00
—, Newberg 5 00
—, Gradell 2 00
—, Santa Ana 1 00
—, Gales Ferry 5 00
—, Wood River 2 00
—, St Paul 2 00
—, Asbury Park 1 00
—, Lincoln 1 00
—, Dayton 1 00
—, Marshfield Hills 2 00
—, Corleyville 25
—, Livington Manor 5 00
—, Providence 4 00
South Side Y P S C E, McCook 1 41
YPSCE, E Litchfield 1 00
" 1st Pres Church, Brownwood 5 05
" Bath-on-Hudson 10 00
" Pres Ch, Miles Grove 26 55
" McCausland ave Pres ch, St Louis 5 50
Oak Hill C E Soc, Pa 2 25
Brush Creek C E, Gamma 16 20
Jr Endeavor Soc, Pres ch, Oxford 2 00
Jr C E, Bath-on-Hudson 2 00
Christian Ref Ch, Spring Lake 13 36
Folletts Union S S, Ia 11 24
Pleasant Hill Union M E 4 00
Sabbath S S 1 00
Fairmount Union S S 1 00
Cong S S, Mantorville 1 95
Infant class, Cong S S, Mantorville 3 55
Pres SS, Campoint 8 00
1st Ref Ch S S, Gano 10 00
Fleminqville Epworth League, N Y 5 25
Jr Epworth League, Aurora 1 00
Epw League, Asylum 4 50
Bapt Prayer Meeting, Brandvile 2 25
Woman's Missy Soc, Utah 8 90
Union Soc C E, Lingleston 6 25
Taylor School, Columbia 5 00
Primary Dept of Emaus, ville High Sch and sympathizers 2 00
The True Blues Miss Soc Pres Ch, Opelika 4 00
A M church, Neshannock Falls 21 00
Westminster Pres ch, Tacoma 3 94
Sprague Mem Pres ch, Tacoma 14 00
Bapt ch, Elba 3 00
M E ch, Cambria 3 00
No Pres ch, Wash 1 35
Grace Bapt ch, Bklyn 2 25
Kanesholm S S, Pa 5 00
Hazard S S, Neb 5 00
Pres S S, Cosmopolis 2 85
M E S S, Cosmopolis 5 20
Cong S S, Essex 10 00
Y P S C E, Burnet 3 75
Morse Y P S C E, Kan 6 00
Y P S C E, Perryville 3 00
Flanders Y P S C E, Southampton 1 70
Emanuels L C E S, Willamsport 3 91
Oak Creek C E Soc Stuart 7 60
Walthourville E Ga 7 00
C E S, 3 ch of Covenanters, Phila 10 00
Seven pupils Dist No 3, Lily Lake 88
Virtue S S 10 16
Spangenburg Union S S, Lisbon 2 00
S S No 6, Lawrence 3 22
M P School A Cong, Eustis 2 80
Miss Soc, Moravian Parochial School, Bethlehem 7 00
M E S S, Nemaha 2 32
Jr E L & M E Ch, Sheffield 13 05
Cong, Grand Rapids 66 70
Class No 12, 1st Cong S S, Huntington 10 00
Class of 17 boys, Sparta 2 00
Class of boys, Monroe Ave Ch, Plainfield 2 00
Church of Christ, So Ethngham 5 00
Bapt S S, Osceola 1 56
Bapt Ch, New Freep't 94
Good Hope Bap Ch, S C 10 00

Clifton Church [illegible]
Bapt Missy Society others, W Cheha[illegible]
Associate Pres Con Cove [illegible]
C E Society, Chestn[illegible] Level Pres Ch [illegible]
C E Soc, Centenary B Ch, Stockton [illegible]
C E, Bolton Landin[illegible]
Y P S C E, Lyman[illegible]
" Terryville [illegible]
" Ref Ch, Saitna[illegible]
" Sweetland [illegible]
" Presb E Springfield [illegible]
" Pres Ch, Lonne Lake [illegible]
Mt Nebo Y P S C E, Whitestown [illegible]
O Y P C U, Pleasa[illegible] Lawn [illegible]
Ep L'ue Congress [illegible]
B Y P U, Bap Ch L[illegible] ark [illegible]
B Y P U, Eurkev[illegible]
B Y P U, Utica [illegible]
Y L Missy Soc of P[illegible] Ch, Pattonville [illegible]
Young Ladies Socie[illegible] Grand Rapids [illegible]
W M S of Presby C[illegible] Chase City [illegible]
L A Soc of Luther[illegible] Ch, Treviston [illegible]
King's Dau, Newnu[illegible]
King's Dau, Newnu[illegible]
King's Sons, St Pau[illegible] Luth Ch, York [illegible]
Dorcas Soc, Gra[illegible] Rapids [illegible]
Loyal Temperance L[illegible] gion, Indian Orcha[illegible]
Sunshine Mission B[illegible] Union Square [illegible]
Tithe Circle, St Lo[illegible]
School Children, Grand Rapids [illegible]
Pupils of School, Pe[illegible] ndleton [illegible]
Gloucester, Publ[illegible] Sch No 4, Hayesst[illegible]
Citizens & College Mercersburg [illegible]
So Parsonfield, Au[illegible]
Prog Woman's Clu[illegible] Newark [illegible]
Three of the King's Daughters, Farmdale [illegible]
King's Daughters, McMartres Cors, Sennett [illegible]
4 & 5 G Crawford H[illegible]
2 & 3 G Marquette [illegible]
Chil'en of Freeport [illegible]
Fairview Pub Sch [illegible]
Students of Mt Ve[illegible] non Normal Col [illegible]
Pine Woods Scho[illegible] Miller Station [illegible]
Monroe Sch, Liberty [illegible]
Weston Schools [illegible]
La Union Prayer M, San Saba [illegible]
Ladies of Hopkins [illegible]
Wo Ms So, Lu ch, Seward [illegible]
Madison FrBp Miss [illegible]
La Bible Cir, St Pau[illegible]
Y P L ch, Tottenvill[illegible]
Epw League, Dayto[illegible]
Ep League U M E C[illegible]
Wyoming Circuit [illegible]
Y W C A, Lancaster [illegible]
Some one, Denver [illegible]
For the little ones, Strong [illegible]
A Child of the King, Low Moor [illegible]
Contributed, Lapaz [illegible]
Lapaz [illegible]
Village of Royalton [illegible]
XXX, Westfield [illegible]
Sister in Christ, N Y [illegible]
One Int'd, Brattleb'r[illegible]
One who loves Jesu[illegible] Colesville [illegible]
The Honey Bees, St Louis [illegible]
Family, Stewartsvi[illegible]
Mother & 2 daughte[illegible] Georgetown [illegible]
Unknown, Pennsdale [illegible]
Self-denial, Newark [illegible]
2 Cousins, College P'k [illegible]
Wid & orph'n, Ruben[illegible]
"Unto Me," Lowell [illegible]
Hallelulia, Columbia [illegible]
Mizpah, Phila [illegible]
Christian, Camp Poin[illegible]
Patients Home of In[illegible] curables, Phila [illegible]
Poor but willing, Birchton [illegible]
Kansas teacher [illegible]
Student, Allegheny [illegible]
Laborers for the Mas[illegible] ter, N C [illegible]
Cash, Auburn [illegible]
Cash, Auburn [illegible]
10 per cent account, Guaymas [illegible]
Saved by Grace, Pott[illegible] dam [illegible]
Relief, Englewood [illegible]
Mother & Son, Leon [illegible]
Sister in Christ, Olyphant [illegible]
Two Girls, Delphos [illegible]
Two Talents, Waynestown [illegible]
Three Lutherans [illegible]
We Four, Dover [illegible]
Two Sisters, Method[illegible]
The Little Helpers Pantega [illegible]
Sister in Christ, Dove[illegible]
Pity the suffering, S[illegible] Gilroy [illegible]
One who wishes it wa[illegible] more, Newport [illegible]
One who loves Christ Coudersport [illegible]
One of many, Tolon[illegible]
My Mite, Harding [illegible]
Mother, Laurel [illegible]
Mother, Ohio [illegible]
Mother & Son, L[illegible]
G Christian M, Prair[illegible] ieville [illegible]
For Jesus Sake, Manomet [illegible]
From a little boy [illegible]
Children, Minga [illegible]
A Shut-in, Adrian [illegible]
Widows Mite, Welles[illegible] ley Hill [illegible]
Total of page $2,03[illegible]

Anonymous.
A E R, Elmdale 6 00
Mrs A J, Baldwin 1 00
J H & C, Newport 9 00
Miss S, Englewood 50 00
Mr & Mrs S L B, Wis 5 00
H G E, Staunton 5 00
D A P & dau, Jordanv'l 1 50
W S & W E, Phila 1 00
J E D, Asbury Pk 1 00
F & A D, Asbury Pk 50
S G & M K, N Y C 2 00
H, Lonisburg 1 00
I J L J, EG, Newark 4 00
F A F, Burton 1 00
L C E, Guilford 1 00
E C G, Guilford 2 00
E T B, Springfield 2 00
Mrs J S M, E Hampt'n 1 00
M A P, Toronto 1 00
S J F, Bethlehem 1 00
L V M, Somerville 1 00
M M M, Fall City 1 00
J H H, N Y City 1 00
M S, Burroughs 4 00
E W, Boston 1 00
Mrs I H B, Porter 1 00
M J, H, Milwaukee 1 00
Mrs T M, Mineral W'ls 1 00
E D L, Prosperity 1 00
Mrs A P G, Boothbay 1 00
H P W, Salem 1 00
N H M, Audubon 2 00
O C, York 1 00
Mrs R B W, Coffeyville 2 00
G T J, Coffeyville 1 00
"H," Westminster 2 50
R H J, Ft Smith 3 00
L A S, Dillsburg 2 00
Mrs G W F, Hallowell 1 00
M P P, Amsterdam 1 00
Mrs H T W, Deddo 1 00
Mrs S A A, Ivy Depot 2 00
M L S, Newton 1 00
A W F, Erie 50
O M W, Erie 50
A H & A S, Lakewood 1 00
S G E, Pandilla 1 00
Mrs V R P, Elyria 1 00
J L V, Bancroft 50
M R, Dunlap 2 00
A L R, Pickrell 1 00
Sunnybrook, Nannet 10 00
Mrs A, Sheboygan 3 00
D M C, Minneapolis 25
L H S, Iowa 30
S J B, Elcriagnt 1 50
M S G, Sequen Isl'd 2 20
L A S, Eureka 3 75
K B, Portsmouth 3 00
R A J, Summit 1 00
Mrs S A C, Arlington 1 00
Mrs A J, Phila 2 00
L I K, Germantown 3 00
C M, Weymouth 2 50
I M F, Mansfield 1 00
I R, Illinois 25 00

Friends, Paterson 1 00
" E Douglas 50
" in Newton 3 00
" Genoa 3 00
" B C 3 00
" Sayre 20
" Bruce 9 00
" Miller Sta 1 55
2 " N Y City 2 00
" Franklin 3 65
" Ackermanville 4 00
3 " Mahanoy City 2 00
" Lake Forest 1 00
" W Woodstock 2 50
" Spartansburg 21 92
Friends and scholars, Salem Ch, Dalton 9 00
Inasmuch, Hotchkissville 2 00
Inasmuch, E Kingston 1 00
I H N, Talley Cavey 5 00
" Unaneighborh'd 5 50
" Oberlin 1 00
" Colebrook 2 00
" New Cumberland 1 00
" Lansdale 1 00
" Killingly 1 00
" Bklyn, Pa 1 00
" New Lenox 50
I H N, Bardolph 2 00
" Forest 1 00
" W Newton 1 50
" Hogan 2 00
" Harnersville 1 00
" Wedgefield 3 25
" Clintondale 1 00
" 50
" Bells 1 00
In Jesus Name, Essex 5 00
" Pennsylvania 2 00
" Redding 1 00
" Fairmont 1 50
" Elisto Isld 2 00
" Brookville 5 00
In the Lord Jesus' Name, Lowell 2 00
In the name of Jesus, Cincinnati 1 00
In the name of the Master, Robinson 1 00
In Jesus' Name, Washington C H 1 00
For Jesus' Sake, Etna 2 00
" Minaville 1 00
" Ware 1 00
" Compton 5 00
In Jesus Name, Findlay 2 00
In memory of mother, Franklin Falls 50
Reader, Reed's Ferry 1 00
" Layfayette 1 00
" Cambridge 25
" Lebanon 2 00
" Gasville 1 00
" & friends, Solancaster 20 00

> TWO cents a day will sustain the life of a man, woman, or child for one day in India. One dollar will keep that life until June, and this mite, in addition to the blessed consciousness of saving a life, may add a star to our crowns of rejoicing, for that very life,—seeing how the blessed religion of our glorious Lord manifests itself in well-doing—may be dedicated to His service, and thus a soul be saved!
>
> "But to do good and to communicate forget not; for with such sacrifices God is well pleased."—Heb. 13: 16.

Mayme J & ... C E Foster. 2 00
... Mrs G H. 2 00
... L L 1 00
... Mr & Mrs L. 1 00
... Paul 10
... Stanley 10
... Lucy. 1 00
... 2 00
... Rev E 50
... an. H A 1 00
... hos H 2 00
... B 5 00
... W W 5 00
... J E 50
... Miss Rena 1 00
... J 1 00
... da F 1 00
... family 1 56
... R H 1 00
... R 1 00
... n. Edw 25
... n. Elvena 1 00
... arence 25
... dw 10
... omer 10
... mily S 1 00
... reed 1 00
... Mrs R 50
... n Millie 1 83
... Jennie M. 1 00

... Mrs T 1 00
... J C 1 00
... n 5 00
... Niphens 5 00
... Mrs J T 10
... 25
... Mrs Mary 25
... Wm 25
... Edna 50
... Harvor 50
... Paul 50
... V 5 00
... Alford 25
... M 1 00
... Mrs J L E. 2 00
... G W 50
... e. Mrs C 25
... S 30
... Mrs Martha 50
... rs E J 1 10
... J T 1 50
... rs K M 50
... t. Mrs L 10
... Annie 25
... Mrs D J 5 00
... Oscar R 10 00
... nse. Lizzie 1 00
... M 5 00
... as P 20 00
... Mrs A M 1 00
... Mrs M C 1 00
... J A 25
... Mrs S A 10
... ridge. Mrs J H 25
... ridge. W M 1 00
... Mrs L R 25
... M E 1 00
... Jennie 10
... Mr & Mrs A L
... er 11 00
... Mrs E E 25
... Eva R 1 00
... May 2 00
... arson 10
... Mrs C E 10
... Charlotte 10
... R 25
... Mrs J D 50
... J C 2 00
... m. J 50
... O P 15
... t Alvah 25
... hall, Mrs F D 25
... 2 00
... Mrs Andrew 2 00
... e John 50
... Mrs P A 1 00
... m. Susie 50
... d. E W & C 1 00
... Mrs J 25
... J W 25
... Chester 10
... Gertrude 2 00
... Mrs M 1 00
... Mrs Wm H 2 00
... ng. Mr 25
... r. Rev C A
... ugh 13 75
... e. Francis A 1 15
... Harvey 10
... Mrs J 10
... Jno 50
... Bessie 10
... Mrs C W 1 00
... John 1 00
... Zebedee & M 2 00
... Mrs F B 1 00
... Gny. Lydia
... P 1 00

Cowell, J W 25
Caldwell, L H 2 00
... ll, R D 1 00
... ll, Mrs R D 1 00
... Herbert L 1 00
... n, B B 1 00
... nan, Mrs Clara 1 50
... an, Mrs Jane 2 00
... J E 1 00
... Mrs J E 25
... Rudolph 25
... S C 5 00
... Mrs S C 5 00
... W W 2 50
... Mrs W W 5 50
... Mrs E B 1 00
... ell, Mrs Thos 3 00
... nan, A G 1 40
... L 1 25
... an, F Lewis 1 00
... s, H H & wife 5 00
... Nat 1 00
... A R 1 00
... A E 1 00
... Mrs Mary J 1 00
... D W 10
... th J W 25
... an, O J 2 00
... Mrs S N 1 00
... n, J H 25
... Mrs J M 3 50
... bers, Dan'l 1 00
... an, Mrs A 1 00
... Mrs A 1 00
... Jas J 25 00
... mon, S A 2 00
... ds, Mr 20
... Jr, Lyman 5 00
... ane, Mrs Jennie 2 00
... d, F T 5 00
... o J R 2 00
... r, Bee 1 15
... er R C 10
... has R 2 00
... r Geo 1 00
... r Julia 1 00
... rs, S E 50

Davies, David T. 3 00
... Davis, B M 50
Davis, Mrs B M 25
Davis, Claudia 1 00
Davis, Lucy 05
Davis, Martha 05
Davis, Mrs W E 1 00
Dearborn, Mr & Mrs H P 1 00
Deese, Mrs Jas 25
Dewey, Mrs Chas 50
Dick, Mrs S N 25
Doderer, Mr & Mrs J F 1 00
Dnckette, Mrs Jno 50
Dutcher, R B 5 00
Danhof, Mrs Y 50
Davidson, Mrs R Q, Mrs T M C, & Miss Lucy 1 50
Davis, Mrs Maggie W 5 00
Davis, Mrs Mary E 1 00
Day, Maria 1 00
Decker, E V 2 00
DeGraff, Vrooman 2 00
Deisner, Miss M A 5 00
Dennis, Howard 25
DeVilbiss, Chas 1 00
Diener, Cora A 1 00
Dinsmore, Miss C F & her 5 S class 1 83
Dinsmore, Mrs Clara 50
Dinsmore, Mrs Lucy 50
Dodson, J W 25
Dommick, A vah 50
Dommick, Mrs G 50
Dommick, Geo 50
Downs, Frank 10
Drake, Mrs S A 2 00
Drnce, Mrs Edw 25
Drnce, Mrs Jas 1 00
Duncan, Jas 1 00

Edmund, Mrs D F 25
Edmund, Mrs J W 25
Edmund, Mrs Wm 55
Edney, Mrs Anna 1 00
Edward, Mrs Wm 2 00
Edwards, B 10
Eldredge, H J 1 00
Eldredge, Mrs H J 1 00
Eldredge, Irving 1 00
Errickson, J J 25
Ervin, Mrs David 50
Ervin, Nannie K 1 00
Ervin, W R 1 00
Ecroyd, E & S 1 00
Edwards, Wm 25
Elliott, C V, M Poe & M Benjamin 1 75
English, Jessie W 1 50
Evans, Geo E & Emma 2 00

Failing, Mr & Mrs P W 5 00
... Farney, Louella 1 00
Faubs, Lydian 25
Fenton, W W 5 00
Finger, Mrs Lydia 25
Fink, H C & wife 6 00
Fisher, Mrs L 25
Fletcher, Mrs G M 1 00
Floyd, Mrs Ella 50
Floyd, Mrs F J 25
Floyd, Mrs Mamie 10
Fones, D R 1 00
Fones, Gilbert & Allen 50
Fox, Rev D W 1 00
Franklin, Mr & Mrs G 1 00
Freeman, Mrs E B 50
Freeman, Ed B 1 00
Freeman, Mrs S C 25
Freeman, S T 25
French, Annie 50
French, Nellie 1 00
Fuller, David 05
Fuller, J R 15
Fuller, John 25
Fuller, M 1 00
Fuller Mrs M 1 00
Fuller, Heleth, Henry 25
Filley, W E Farrow & B Atwood 2 50
Fiske, Rev E 5 00
Forsyth, M F 3 50
Franklin, John H 1 00
Franklin, Mrs Jno H 1 00
Freeman, Mrs Eliza 1 00
French, Geo 25
Fuller, G M 10 00
Fuller S G M, little daughter 1 00

Gibson, L C 1 00
... Glen, Amos W 1 00
Glen, Lizzie 1 00
Glen, Mrs M E 1 00
Glen, Mollie 1 00
Godwin, B 2 00
Godwin, Mrs B 25
Gordon, Myra 25
Gough, Mrs F 25
Graham, Maria 1 00
Grainger, Thos 4 00
Gype, A 2 00
Galbrith, Chas 1 50
Gearn, G C 1 00
Geary, W F & wife 5 00
Gilbert, E M & S 5 00
Gillingham, E 5 00
Grace, Hallie 10
Graham, Mrs S H 6 00
Graham, Mrs 1 00
Graw, Chas 1 00
Gnnn, Mrs C N 50
Gnnn, Joe & little Mary 15

Hall, Mrs H P 1 00
... Hance, J W 5 00
Hance, Mrs J W 5 00
Hawthorne, D M 1 00
Hawthorn, Mrs J G 1 00
Hawthorn, May 1 00
Henry, G E & J H 50 00
Hewitt, Isaac 2 00
Higley Mrs A E 25
Higley, Miss F 25
Hilliard, Mrs Wm 1 00
Hodge, M F 10
Hodges, Ada 05
Hodges, Ora 05
Holcombe, Dr B E 50
Hopson, Mrs Clara 2 00
Hotchkiss, Mrs J E 1 00
Hough, Mrs W G 1 00
Humphrey, Mr & Mrs D 10
Humphrey Mrs R collected by 2 20
Hutchinson, A B 1 00
Hagan, Susan C 2 00
Hall, Mrs S M 1 00
Hall, W A 1 00
Hall, Winfield 50
Hall, Miss Winifred 1 00
Ham, Stanley & Nellie 1 50
Hammond, Jas 25
Hampson, Theo 1 15
Harden, Mrs J H 2 00
Hardin, Mrs M I 1 00
Hare, Sid J 2 00
Hare & Lovert, Misses 10 00
Harshfield, Wm 1 00
Harvey, E V 25
Harvey, R P 25
Hawkins, Celia A 2 00
Hay, Mrs C 5 00
Heauck, E T 50
Hedrick, C E 50
Hendrey, J H 1 00
Herbert, O A 50
Hershey Mrs F I 1 00
Hetrick, Rev A J 2 00
Highee, Mrs J L 1 00
Hoffman, Henrietta 3 50
Hofnua, Miss Clara 1 00
Holcomb, S M 25
Honn, Mrs J R 1 00
Hopkins, Mrs E S 1 00
Hopains, Maria 1 00
Hopkins, Sarah 1 00
Howarth, Mrs 19
Hughes, John W 1 00
Hunter, Mrs Paul 1 00
Hnson, Mrs Margt 2 00

Jenkins, L R 25
... Jenkins, Mrs I 1 00
Johnson, E G 1 00
Johnson, N & S S C 1 25
Jones, C H 5 00
Jones, R R 10
Joslin, Lydia 5 00
Jackson, Lizzie 1 00
Johnson, Andrew 1 00
Johnson, F L 1 00
Johnson, Ida L 5 00
Johnson, Isaac 1 00
Johnson, Mrs Laura 1 00
Johnson, Peter 1 00
Johnston, James S 3 00

Keck, Jeannette 1 00
... Keith, F H 1 00
Kesar, Isaac 1 00
Kely, Mrs S T 1 00
Kerr, T L & famil 1 00
King, Geo S 1 00
Klett, Mrs Wm 25
Kaister, W E 1 00
Kennedy, Mrs John 2 00
Kennedy, Sarah I 2 75
Killey, Minnie 2 00
Kingsley, Mr L 1 00
Kitchen, J W 5 00
Kroodsma, B. 50

McLean, Mr & Mrs N A 1 00
McLenden, Willie 25
McLeod, Mrs A H 1 00
McLeod, G B 50
McMinan, Mrs J D 50
McMinan, Wm 1 00
McMurry, Mr & Mrs J M 2 00
McMurry, Mr & Mrs W N 1 00
McNeil E S 25
McNeil T A 25
McNees, Mrs T A 50
McNulty, Belle 25
MacAlpine, Bernice 1 00
Mack, Rev & Mrs W E 3 50
Marlow, Mr & Mrs Wm 2 00
Maschio, F L 1 00
Maxwell, Mrs Nellie 50
Meader, Walter 3 00
Marcus, Attie 5
Merrill, Miss 1 00
Miller, Mrs E 5 00
Miller, Wm H 1 00
Mossaps, Mrs D W 25
Mobley, I. K & friends 75
Moldan, M 3 00
Mooney, Mr 50
Moore, Sarah 25
Moore, W H & wife 1 00
Morrison, Bruce 25
Morrison, J 25
Morrison, Richard 5 00
Morwood, Bertha, and 2 brothers 1 50
McAffee, J 1 00
McClalla, Mrs A R 15 00
McEwen, A 75
McGrew, H T 25
McPherson, Mrs L 10
Maemiam, Mr & Mrs 1 00
Mathie, H 1 00
Mash, A E 2 00
Matteen, M Ellen 9 00
May, James 25
Medbury, C B 1 00
Medbury, Mrs C B 1 00
Miller, Cannie, & Eliz. & Sne McGranor 3 00
Miller, Grace 1 45
Miller, Rose 85
Milsted, Mrs A 1 00
Moore, Burgess 25
Moore, E R 1 00
Moore, Martha 25
Moore, Robt 15
Moore, W C 10
Morrill M E 5 00
Muzzy, Mrs M M 1 00

Nelson, Eric 1 00
... Norment, J D 25
Norment, T A 50
Norment, Mrs T A 25
Norment, Mrs W S 25
Norton, Stephen 10 00
Natz, Wm 50
Needham, Esther 2 00
Nielson, Mrs J P 1 00

Odum, F G 25
... Odum, Lula 5
Oliver, A C 50
Oliver, Mrs Amanda 25
Oliver, O J 5 00
Owen, L A 1 00
Ogg, Jacob 10
Ohlmann, H 1 00
Ohanway, Geo 1 00
Okeefee, Mr & Mrs P 10 00
Stevens, B F 25
Stevens, G S 5 00
Stone, Joseph 50
Sutton, F 50
Sayre, D 50
Semelrnis, P 5 00
Sensenig, Mrs B 1 00
Shattuck, B W 25
Sherman, F B 25
Shick, Margaret 25
Sil, W H 4 00
Sinclair, Dr W T 1 25
Small, Mrs A I 2 00
Smeltzers, Hiram 2 00
Smith, Mrs C O 50
Smith, F L 1 00
Smith, Miss Grace M 1 25
Smith, John S 7 00
Snell, Jas 1 00
Snow, Mrs C 2 00
Snyder, Harry 1 00
Sowers, Lydia 25
Spencer, Cord L 1 00
Spires, W P 50
Springer, Alvin 25
Palmer, Mrs M & B 1 00
Palmer, Mary W 1 00
Peabody, A L 2 00
Peake, Wm & Julia L 2 00
Pegram, W H 2 00
Pendergast, Chas 75
Pelper, A O 50
Perry, Jas 2 50
Pesson, Mrs H 1 00
Peterson, Alfred 25
Peterson, P H 25
Pitts, Mrs Geo 1 00
Pomeroy, Geo 1 00
Post, S W 1 00
Pratt, Marian Clara 1 00
Pratt, Mrs W W 5 00
Prinsz, J 15
Prope, Miss Anna 1 00
Patterson, Mrs R M 2 00
Payne, Mrs E V 5 00
Peck, Mrs 50

Rancase, Mrs G F 1 00
... Rarden, Mrs L H 1 00
Redmond, John 25
Reed, Mona 75
Reese, E & A G 1 00
Reimley, Lerna 50
Reimley, Mrs Mary E 50
Reiger, Edna 2 50
Reyer, Owen 2 50
Richardson, J B 25
Roantree, Mrs R 5 00
Robertson, Mrs C 5
Robinson, Harold 1 00
Rutter, Sarah E 5 00
Randolph, Mrs D L 2 00
Rapp, Sophia 1 00
Rasseweiler, Mrs H H 2 00
Rawlings, Minnie 2 00
Reed, Hetta 10
Reeves, H 1 00
Richards, Mrs A E 1 00
Richardson, Mrs J 50
Rickert, E C 2 00
Rickert, Geo 5 00
Rierson, Halvor 25
Ritch, M J 4 00
Roberts, Miss A 2 50
Robie, Mrs R 2 00
Rondeau, H H 25
Rowling, Edw 5
Rule, H C 2 00

Sr, George, John 1 00
... Sanduie, Mrs A I 1 00
Schaad, Edwd & Emil 50
Schaad, Emily & Sophia 1 00
Schaad, Rev & Mrs F 1 00
Scofield, Belle 2 50
Scott, Geo P 10 00
Seagey, Mrs Adelbert 2 00
Shafer, J B 5 00
Sheddan, Mr & Mrs A T 1 00
Shelby, R W 25
Shephard, Chas H 1 00
Shute, Mrs F 50
Singleton, Rebecca 2 00
Skipper, Mrs C B 50
Smith, C A 5 00
Smith, Chas A 1 00
Smith, Mrs Emma 4 00
Smith, J D 1 00
Smith, Mrs O B 1 00
Snyder, Mrs E 2 00
Soebert, Aug 1 00
Speers, Helen 1 00
Speidel, John 2 00
Stahman, H 1 00
Stanway, Geo 1 00
Stekeree, Mr & Mrs P 10 00
Stevens, B F 25
Stevens, G S 5 00
Stone, Joseph 50
Sutton, F 50
Sayre, D 50
Semelrnis, P 5 00
Sensenig, Mrs B 1 00
Shattuck, B W 25
Sherman, F B 25
Shick, Margaret 25
Sil, W H 4 00
Sinclair, Dr W T 1 25
Small, Mrs A I 2 00
Smeltzers, Hiram 2 00
Smith, Mrs C O 50
Smith, F L 1 00
Smith, Miss Grace M 1 25
Smith, John S 7 00
Snell, Jas 1 00
Snow, Mrs C 2 00
Snyder, Harry 1 00
Sowers, Lydia 25
Spencer, Cord L 1 00
Spires, W P 50
Springer, Alvin 25
Sproul Mrs Sarah 2 00
Squire, M J 50
Stannard Mrs H M 2 00
Stark, Kate 1 00
Stearns, Mrs Jennett 2 00
Steininger, Prof S D 1 00
Stotler, Mrs Nancy 2 00
Street, B 25
Strember, D 5
Strickland, Miss G 1 00
Stuart, J B 1 00
Summie, Ray 50
Sutphin, Mrs F E 5 00
Swens n, Albert 80

Tank dson T 1 00
... Taul H C 1 00
Taylor, Mrs N R 1 00
Temple, J M 5
Terry, Fannie J 3 00
Thompson Carl 10
Thompson, Chem 25
Thompson, M 1 00
Thompson, Mrs Mary 50
Thompson, Rodney 5
Thompson, Mrs S A 25
Tipet, Mrs J 25
Toon, O T F 50
Townsend, U B 25
Townsend, Mrs O B 25
Townsend, Mrs D 50
Townsend, Edna 5
Townsend, G L 25
Townsend, Mrs S E 25
Tresar, Ada 1 00
Tyner, Belle 25
Tyner, J T 25
Tyner, Mr & Mrs L 1 00
Tate, N G 1 00
Tee, Miss Anna E 5 00
Teel, H 5 00
Tee, Mrs H 50
Thibodea, Gilbert 1 00
Thomas, Mrs Josiah 1 00
Thomas, S D 1 00
Thompson, Albert 25
Thomson, Chas 25
Thrasner, James H 1 00
Todd, Cora 25
Trimmer, Mrs Mamie 25
Throckmorton, Mary E 1 00
Thompson, Nellie 10
Thomson, John F 1 00

Vampie, Mrs A J 2 00
... Vander Linden A N 5 00
Voight D G & F E McGraue 10 00
Vass, Fannie 1 00
Van Vann, C A 1 00
Vaughan, Mrs C M & Miss Edith 1 00
Von Hartsma, A 50
Von Hartsma, Miss M 50
Von Hartsma, R 25
Vorse, Mrs E M 1 00

Walters, J S 2 00
... Wattman, A 5 00
Ward, Charlie & Jno 1 10
Weiss, G A 1 00
Weitknecht, C H 1 00
Weitknecht, Edna M, Annie L & Stanley O 1 00
Weitknecht, Ellen A 1 00
Whalen, Mrs I 1 00
Wheeler, Mrs Geo E 2 00
White, A F 50
White, Mrs A E 1 00
White, Mrs I 1 00
Whitney, Mr & Mrs W V 1 10
Wiedeman, Henrietta 1 00
Williams, Mrs E 5
Williams, E C 1 00
Williams, Mr & Mrs I N 1 00
Williams, Wesley 1 00
Williams, Wyatt 25
Wilson, Lizzie D 1 00
Wilson, Mrs Emma 1 00
Wilson, G W 25
Wilson, J M 1 00
Wilson, John K 1 00
Wilson, Mrs John K 25
Wilson, Ruth 10
Wilson, Mrs W H 1 00
Weinstein, A 25
Winslow, J America 1 00
Wishart, J H 5 00
Wingrut, Mrs Wm 50
Wolf, Chas 5 00
Wood, Mr & Mrs L 1 00
Wooler, Miss L 25
Wormhondt, H 2 00
Wright, Ed 5 00
Wright J W 1 00
Walker Mrs E J 1 00
... Walther Lizzie A 1 00
Watson, Jessie 10
Watson, Lena 25
Wangs 5 00
Weed, Samuel 5
Weldon, Miss Sophia 3 00
Weiss, Reese & wife 5
White, Mrs Amy M 25

Young, Mrs S H 1 00
... Young, I. M 1 00

Anonymous.

Little Mary 2 00
Adelaide W [illegible] 1 00
Annette, Byntyville 1 00
John D, Albany 1 00
Kate, Louisa & Richie Frankfort 1 00
Peach, Ills 1 00
I S H 25
K R P Corunna 1 00
Mrs F J S, Harriet 1 00
J K B, Kansas 2 50
W A B, Leonardville 1 00
S R G, Phila 5 00
A M & A M, Rocky Pt 5 00
J R, Jacksonville 5 00
J T, New Smyrna 5 00
F & D, Mexico 1 00
S E, Wassington 1 00
E M P, Bloomville 1 00
H H B 25
C W L, Auburn 1 00
S T C, Kingsts 2 00
L L, Winsted 1 00
G H C, N Y 1 00
S Pa 3 00
H Pa 2 00
H Pa 1 00
A Pa 50
Dr & Mrs G W B 10 00
Mr & Mrs C, Casco 2 00
X H, Phila 2 00
R W, Medina 1 00
E P A, Markleeville 50
L A A, Markleeville 50
A A, Markleeville 2 00
C E H, Beaconsfield 1 00
Mrs W Carpenter 1 00
A H R, Johnsville 50
H R & wife, Chicago 1 00
Friend, Linton 2 00
" Alexandria 1 00
" Bolton Landing 2 00
" Dixon 1 00
" Bridgeport 1 00
" W Bay City 1 00
" Rockwells Mills 25
Friend, Assa 1 00
" Sand Valley 1 50
" Bristol Village 1 00
" Mt Clemens 5 00
" Thayer 5 00
" Jones 1 00
" Lexington 1 00
" Bay City 1 00
" Cohoes 1 00
" Chester 1 00
" N Y 1 00
" Ruston 1 00
" Blair 2 00
" Lumberton 1 00
Friends, Batesburg 6 00
" Coleram Forge 5 00
" E Norwalk 2 00
" New Auburn 2 25
" 6 00
" E Oakland 12 50
" Waddison 1 25
" Sybora 2 50
2 " Hustisford 2 00
Friends, Whitlock 16 50
" Silverwood 1 15
" Massardis 5 00
" Portland 16 00
2 " Wayne 2 00
2 " Oakfuskee 1 50
2 " Orange Cy 2 00
" Winthrop 2 10
2 " Worcester 2 00
2 " Jacksonville 6 00
" in Paxton 5 00
" Brighton 1 95
" S. Lime Spring 2 00
Christian friend, Landon 5 00
1 H N, Madison 1 00
" Wilmington 5 00
" Greenfield 5 00
" Salem 5 35
" Pella 50
" William Culbertson 3 00
" Brecksville 1 00
1 H N, Salem 1 00
" Pr Pleasant 1 00
" Cokeston 5 00
" Earlville 50
" N C 2 00
" Hamilton 10 50
" Clayton 5 00
" Lawrence 5 00
" Winnebago 4 00
" Chatham 5 00
" G R Boonesboro 10 00
In Jesus name Newark 2 50
Inasmuch Circle K D 12 St Refd Ch, Bklyn 10 00
In the name of Christ, Bluegrass 1 00
In Jesus Name, Ramsey 5 00
" Millersburg 5 00
One who loves Jesus, Verdoy 5 00
Symizer, Elmherst 1 00
" Oskaloosa 5 00
" 10 00
Sympathizing reader, Fostville 1 00
Sympathetic subr, Leighs 1 00
Sumpter Horse Pasture 25
Subr, Mt Vernon 5 00
" Englewood 1 00
" Appleton 1 00
Subr, Pima 1 00
" Unassville 5 00
" Boody 2 00
" N Y 25
" Evania 1 00
Old subr, Kinsman 1 00
Reader, Lansing 1 00
" Ogden 1 00
" Montpelier 1 00
Readers, Acorn 1 50
Reader, Winnie d 1 00
" Fong keepsie 25
3 " Meriden 3 00
Two interested readers, Chilliecothe 2 00
Didden M E S S
Ionia Co
Hagar S S Dist No 4
Pres ch of Centre Presbytery, Carlisle 18 00
Friends church, Pleasure Ridge 6

Walker Mrs E J 1 00
... Walther Lizzie A 1 00
Watson, Jessie 10
Watson, Lena 25
Wangs 5 00
Weed, Samuel 5
Weldon, Miss Sophia 3 00
Weiss, Reese & wife 5
White, Mrs Amy M 25

Young, Mrs S H 1 00
... Young, I. M 1 00

Anonymous.

Little Mary 2 00
Adelaide W [illegible] 1 00
Annette, Byntyville 1 00
John D, Albany 1 00
Kate, Louisa & Richie Frankfort 1 00
Peach, Ills 1 00
I S H 25
K R P Corunna 1 00
Mrs F J S, Harriet 1 00
J K B, Kansas 2 50
W A B, Leonardville 1 00
S R G, Phila 5 00
A M & A M, Rocky Pt 5 00
J R, Jacksonville 5 00
J T, New Smyrna 5 00
F & D, Mexico 1 00
S E, Wassington 1 00
E M P, Bloomville 1 00
H H B 25
C W L, Auburn 1 00
S T C, Kingsts 2 00
L L, Winsted 1 00
G H C, N Y 1 00
S Pa 3 00
H Pa 2 00
H Pa 1 00
A Pa 50
Dr & Mrs G W B 10 00
Mr & Mrs C, Casco 2 00
X H, Phila 2 00
R W, Medina 1 00
E P A, Markleeville 50
L A A, Markleeville 50
A A, Markleeville 2 00
C E H, Beaconsfield 1 00
Mrs W Carpenter 1 00
A H R, Johnsville 50
H R & wife, Chicago 1 00
Friend, Linton 2 00
" Alexandria 1 00
" Bolton Landing 2 00
" Dixon 1 00
" Bridgeport 1 00
" W Bay City 1 00
" Rockwells Mills 25
Friend, Assa 1 00
" Sand Valley 1 50
" Bristol Village 1 00
" Mt Clemens 5 00
" Thayer 5 00
" Jones 1 00
" Lexington 1 00
" Bay City 1 00
" Cohoes 1 00
" Chester 1 00
" N Y 1 00
" Ruston 1 00
" Blair 2 00
" Lumberton 1 00
Friends, Batesburg 6 00
" Coleram Forge 5 00
" E Norwalk 2 00
" New Auburn 2 25
" 6 00
" E Oakland 12 50
" Waddison 1 25
" Sybora 2 50
2 " Hustisford 2 00
Friends, Whitlock 16 50
" Silverwood 1 15
" Massardis 5 00
" Portland 16 00
2 " Wayne 2 00
2 " Oakfuskee 1 50
2 " Orange Cy 2 00
" Winthrop 2 10
2 " Worcester 2 00
2 " Jacksonville 6 00
" in Paxton 5 00
" Brighton 1 95
" S. Lime Spring 2 00
Christian friend, Landon 5 00
1 H N, Madison 1 00
" Wilmington 5 00
" Greenfield 5 00
" Salem 5 35
" Pella 50
" William Culbertson 3 00
" Brecksville 1 00
1 H N, Salem 1 00
" Pr Pleasant 1 00
" Cokeston 5 00
" Earlville 50
" N C 2 00
" Hamilton 10 50
" Clayton 5 00
" Lawrence 5 00
" Winnebago 4 00
" Chatham 5 00
" G R Boonesboro 10 00
In Jesus name Newark 2 50
Inasmuch Circle K D 12 St Refd Ch, Bklyn 10 00
In the name of Christ, Bluegrass 1 00
In Jesus Name, Ramsey 5 00
" Millersburg 5 00
One who loves Jesus, Verdoy 5 00
Symizer, Elmherst 1 00
" Oskaloosa 5 00
" 10 00
Sympathizing reader, Fostville 1 00
Sympathetic subr, Leighs 1 00
Sumpter Horse Pasture 25
Subr, Mt Vernon 5 00
" Englewood 1 00
" Appleton 1 00
Subr, Pima 1 00
" Unassville 5 00
" Boody 2 00
" N Y 25
" Evania 1 00
Old subr, Kinsman 1 00
Reader, Lansing 1 00
" Ogden 1 00
" Montpelier 1 00
Readers, Acorn 1 50
Reader, Winnie d 1 00
" Fong keepsie 25
3 " Meriden 3 00
Two interested readers, Chilliecothe 2 00
Didden M E S S
Ionia Co
Hagar S S Dist No 4
Pres ch of Centre Presbytery, Carlisle 18 00
Friends church, Pleasure Ridge 6

Gospel Mission Br [illegible] ned 7 00
Ch of God SS Primary Dept Middletown 2 36
Ch of God S S Admit Dept Middletown 8 75
Ch of God J C E Soc, Middletown 1 53
M E S S Centre Hill 65
Elmwood S S Bethel 50
Grand View Union S S, I. Des Moines 10 47
United Evang S S, Manhattan 8 10
Swedish Cong S S, Upsala 3 05
Moravian Pres S S, Wyanoma 1 05
M E S S Sodom 3 40
P E S S, Ansonville 2 50
Bapt S S & Sunbeam Soc, Abbeville 4 5
Primary, Silverwood S S 50
Boys in the Gallery Class, Plainfield 2 00
Y L Bible Class of S S, Lukes M E Ch, Albany 1 00
Lafayette Ave [illegible] grade 30
Lafayette Ave [illegible] 35
Lafayette H S 5th [illegible] 1 35
New Groningen Sch, Prim Dept, Holland 3 85
YPS C E, Mars Hill, Washington 13 75
YPS C E, Buffalo N Rds 7 00
YPS C E, Westminster ch, St Paul 5 32
Y P S C E Cong ch, New Baltimore 5 00
Lutheran C E Soc, Youngstown 6 00
C E Soc, 2 St, Smyrna Cong, Laomi 4 50
C E Soc, Cata 7 75
C E Soc, St Peters Lutn ch, Neffstville 25 00
Union C E Soc 9 00
M P C E Soc, Murphy 10 00
Ep Lgue, Centre Hill 2 35
E L of Gap M E ch 6 00
Centenary E L 2 25
Jr F L, Moundsville 2 00
Y P Soc, Summit Hill 2 50
L F M Soc, Pr ch, Beaver Creek 10 00
Bbp Mis Soc Church 7 30
Concord Chr Soc, Johnstown 5 55
So Whiteford Soc, W Toledo 5 00
Dorcas Soc & friends, Pella 10 00
Women s Local Mis So, Sewickly, N B ch, W Newton 10 00
Elmwood Busy Bees, Bethel 2 00
Owl Literary Club, Binghampton 2 0
The Basket Sociable, Winnebago 5 30
King's Sons & Daus, Plattekil Ch 5 50
Troy & Big Beaver M E Churches 6 00
Baden Spgs Chu 2 00
Church, Otisfield 3 60
Moravian Congregation, Ebenezer 27 00
U B Church, Boaz 6 30
Children of Madison Sq Mission 5 00
M P Church and S S, Guilford 7 00
So Ebensburg Bethany Ch & SS 13 58
Bap S S, Granbury 2 00
M E S S, Camp Pt 2 00
Sabinal S S, Tex 1 20
Rural Dale S S, Mo 3 26
M P S S, Middleburg 5 00
Hurd S S, Oshtemo Township 4 25
Christian S S, Middleburg 1 00
Convention 1st Dist Grant to S S Assn 3 00
Drownville M E S S 10 00
S S Class & friends, Llano 1 00
Class D, Presby S S, Sharon 1 50
Sec Primary Room, Elroy 8
Poplar Grove School, Topeka 5
Primary Dept, Harbison Inst S C 25
Children of College, Luray 1 00
School children & college girls, Due West 1 19
Olive & New Salem Union Y P S C E 7 86
Local Union YPS C E, Council Grove 1 15
S S of Y P S C E 1st Pres Ch, Drayton 5 20
Juniors of YPS C E 1st Pres Ch, Drayton 5 20
C E Soc, Presby Ch, Spratt 5 00
Local Union C E, No Bradford 2 40
Jr C E Soc, Pennington Gap 2 25
Ep Lgue, 1st M E ch, Oklahoma City 3 00
Bear Lake Chap Ep Lgue 12 81
Laurel Chap Ep Lgue, M E Ch, Rock Hill 6 50
Bear Lake Jr & Intermediate Lgue 3 02
Ladies Aid Soc, Earlville Ch 10 00
W C T U, Little Falls 2 50
W C T U, Dodge Ctr 17 50
Alby W C T U, Piessantville 10 2
Women's Home Mission Soc, Redlands 1 00
King's Daus, Leroy 1 00
King's Dau, Berwyn 1 00
Light Bearers, Smethport 2 25
From Young Men, Homosassa 5 00
One who is interested, Rockwood, Mich 50
In memory of [illegible], Red Cross 1 00
Friends, Mt [illegible] 1 00
The Kessler [illegible] 1 00
Sunday Class, [illegible] 6 00
[illegible] 1 00
Mission Band, Pella 2 00
Intermediate Union, Bethel 25

$2,014 98

ON THE BANKS OF THE "SACRED RIVER" GANGES, INDIA.

The scene is a familiar one to those who have travelled in India. Decaying temples, superstition, poverty, filth and disease are everywhere, and the misery is now intensified by famine.

Alden, Ebenezer 1 00
Alden, Elijah 75
Alden Hattie 50
Alden, L A 1 00
Alden, Milton 25
Aldrich, Mrs E A 50
Alexander Mrs 1 00
Allen J Milton 2 00
Allen, Mrs Margaret 1 00
Allen, Russell 5
Allen, Wendell 5
Ambler, S J 50
Ambler, W D 1 00
Anderson Jas G 1 00
Anderson Myra B 1 00
Anderson, W W 10
Annand, Laura s 1 00
Annis, Mrs Lewis 75
Armstrong, B 50
Arnold, Mrs H 2 50
Arnet Ira 5 00
Arthur, S S 1 00
Arthur, Mrs Sam'l 1 00
Ashman, R A 1 00
Ashmore, Mrs T J 1 00
Atwood, Mrs Mary C 5 00

Baird, Mrs J W 2 00
Ballou, Anna K 1 00
Balmer, John 2 00
Balmer Rev W J 2 00
Bandy, Mrs M C 1 00
Banks, Mrs J H 10 00
Barber B B 25
Barhite, Mrs J 1 00
Barker family 4 50
Barnes, M L 50
Barnes, Myrtle 25
Bartlett, Mrs R 2 00
Barton, J G 2 00
Battles, Harold F & Bessie (collected by) 3 60
Beeman, J F 10
Bell, Andrew 50
Bell, Mrs Susan 50
Bender, Mrs Dan'l 3 00
Bensley, C 10
Benson, Mrs Mary O 1 00
Berry, Mr & Mrs F A 2 00
Berry, Mr & Mrs J M 5 00
Biery, P C 2 00
Bishop Jacob 25
Black, A M 1 00
Blackmore, H 2 00
Blake, S A & wife 5 00
Blencoue, C 1 00
Blodgett Mrs E 1 00
Blompker B 50
Blomquist, Esther 50
Blott, W 1 00
Bobsin, Mrs Christ 25
Bodley, Mrs Nancy O 2 00
Bohrer, C C 10
Bohrer Nannie H 40
Bohrer, T L 25
Boies, Mrs Chas P 1 00
Bonath, Clara 3 00
Borger, Henry M 20
Borger, John 25
Bourke, John 50
Bourke, Wm 50
Bowen Florence M 25
Boyer, Ellen 50
Boyer, Franklin 25
Boyer, Geo 1 00
Brock, Mrs John 2 00
Brooks M S N & daughter Mary 2 00
Brown, Vivian & Bertie 1 00
Brunington, Will 50
Brush, Chas 50
Bryan, B G 10 00
Bryant, Mrs M E 3 50
Buckman, Fred 1 00
Buthuzten, Mrs Chas 50
Bushfield, Julia M 1 00

Cannon, Annie 50
Carmen Mrs L G 5 00
Campell, Clarke and Maggie 5 00
Carmon, E F 1 00
Carter, J M 50
Case, Mrs Lida 2 00
Castle, C L 50
Chandler, John W 1 25
Chase, A R 3 00
Chase, May 1 50
Chessar, D K 3 50
Cheney, J 2 00
Coombs, B R 2 00
Coss, Chas F 25
Christen, Henry L 1 00
Christian, H A 25
Clarke, F K & Sarah 2 00
Claypool, Ernest 1
Cleveland, Mrs E H 2 00
Coleman Wm 1 00
Coleman, Z A 1 00
Co. Anne E 10 00
Cole, Adam 25
Cole, Allen 25
Cole Clinton & Jennie 20
Col M H 25
Cole Thos A 25
Conklin L J 25
Conklin I M 50
[illegible] J W 1 00
Cramer Jesse 25
Cress Mr & Mrs Mel 2 00
[illegible] Mrs C M 50
[illegible] Mrs Jas 25
[illegible] Mrs L L 10
[illegible] Augusta 5 00
[illegible] B 1 00
[illegible] N L 10

D[illegible] Mr 25
D[illegible] David T 6 00
[illegible]

Faulsner T 1 00
Fenning Sarah M 1 00
Fensternaker H 1 00
Ferrell J Wilson 1 00
Fisk H L 25
Flemmer, Mrs L 1 00
Forbes, Gertrude 1 00
Foster Mr & Mrs C H 2 00
Frack John 25
Franklin, Amy 1 00
Franklin Webb 1 00
Freitag, Albert 10
Fretz Emma A 1 00
Fuller A S 25 00
Fuller, Edna 10
Fuller, Gene 2 50
Fuller, W C 2 50

Gesme, F K 50
Gilbert Mrs W H 1 00
Gilder, Miss Louise S 1 00
Gilder, Miss Marion H 1 00
Gillihan, Lulu M 1 00
Gillespie, Mrs E L 1 00
Goetsch, L 50
Gordon, Fred 50
Gorman, Anna 50
Gossard, Mrs Helen 50
Gould, Carleton 1 00
Granger, S 25
Gray, W C 5 00
Greeley, M E 2 00
Green Dea, G F 1 00
Green, J M 25
Greenland, Mrs & dau 40
Gregg, A V 10
Gregg, J L 10
Gregory, Mr & Mrs F 2 00
Greis, P H 4 00
Grice, J A 50
Gwinn, Mrs J E 10 00

Haak, Harry S 2 00
Hagaman, C A 15 00
Hagaman, Mrs E A 15 00
Hagen, K O 2 00
Haines, Jas W & fam 5 00
Ham, Mrs R C 1 00
Hanscom, Mr & Mrs G 2 00
Hanscom, Mrs L C 5 00
Hanscom, S C 2 00
Hansen, Mrs Peter 25
Harberts, M D 2 50
Harris, Marion 1 00
Harrison, C S 50
Harwood, Mrs Wm 25
Hatfield, Mrs H 25
Haugtwout, G W 1 00
Hanses, M 50
Heiskell, Frank 5 00
Hemper, J H 25
Henry, Rev E J 1 00
Henry, Mrs M Q 15
Hensen, P 25
Herbert, Ida E 10
Herrell, E P 1 00
Herrick, Mr & Mrs L 5 00
Herring & dau, Mrs M Herring & fam. G E 5 50
Hess, Jacob S 50
Hicks, Mrs Frank W 50
Hill, Mrs M 1 00
Hodges, Mary 50
Hoelm, Lizzie 1 00
Holden, Geo L 2 00
Hoskins, W F 25
Hough, L J 25
Hoven C 25 00
Hower, A C 25
Hower, Mrs H T 2 00
Howes, Mrs C C 1 00
Hulmes, Harry 1 00
Hunsberger, A 5 00
Hurley, Mrs T J 2 00
Hurrel, Jacob 1 00
Husch, Mr & Mrs Wm 2 00
Huss, Mrs Jane 25
Hutchins, Mrs W D 2 00

Ingell, F G 5 00

Jackson, Mrs M J 2 00
Jackson, Miss M B 1 50
Jamieson, Mrs H B 1 00
Jamison, Wm 3 00
Jenkins, Mrs M E 2 00
Jenning, Mrs S E 1 00
Jensen, Mrs L C 10
Johnson, A A 1 00
Johnson, B 2 00
Johnson, Mary H 19 97
Johnson, Peter 25
Jones D E 2 00
Jones, J C 5 00
Jones, J T 1 00
Jones, W C 5 00
Jones, Walter 5 00
Julien, Mr & Mrs M 10 00

Keeler Mrs A T 1 00
Keithley, J K 1 00
Keller O & C 2 00
Kelly, E O 50
Kemp, W L 1 00
Kempton, Geo M 1 00
Kennedy, S 1 00
Kern, E C 25
Kershner, Mrs H 1 00
Kersten, Mrs Wm 50
Kickbush, Mr & Mrs 25
Kilborn, Mrs E H 2 00
Killips, Mrs W L 2 00
Kinsley, Mrs H 1 00
Kleppinger J S M 1 00
Knerr Mr & Mrs Jas K 2 00
Korn, J 1 00
Krigh, Mrs C O 2 00
Kunkel, Julia 15

Lahr J 20
Lamb, Mrs S I 1 00
Lane J K 10
Long Mrs G H 5 00
Lasher, Mrs R 10 00
Lass, W J 1 00
Lamba[illegible] Geo H 25
Lyddon, Stephen 25
[illegible]

M[illegible]

McWilliams, Bessie 25
Mack, Harrison 25
Maker, Mrs W T 1 00
Mann, Mrs Jas 25
Marshal, A N 1 00
Marshal, Lloyd 50
Marshal, Ruth D 50
Marshall Wm 2 00
Martin, A V 1 00
Martin, B U 1 00
Mathes M Louise 2 00
Mathews, A 25
Mathews, Mrs E R 5 00
Mathews, Mrs Isaac 1 50
Mathews, Mrs L B 1 00
Matterson, Mrs Anna 50
Mauchline, R 5 00
Maxson, H M 1 00
Meier, Mr & Mrs F C 1 00
Meikle, F A 5 00
Mellett, Mrs Peter & Carrie E Cain 2 00
Merritt, Thos H 3 00
Mersy, I J 1 00
Mick, Mrs Alice 1 00
Mickle, R 25
Miller, C A 2 00
Miller Ellen 25
Miller, Mrs H J 2 00
Miller, Mr & Mrs L E 50
Milne, Wm 2 00
Morey, Albert G 1 00
Morton children 5 00
Mott, J G 1 00
Muenweiler Mrs 10
Munyan, C G 10 00
Myer, Mr & Mrs L E 1 00

Nagle, J J 1 00
Naylor, S T 50
Nelson, N S 50
Newborn, S B 10
Newhart, Jas E 50
Nerlien, L L 10
Nieve, Miss A 1 00
Nieve, Mrs J 1 00
Nordby, Mr & Mrs 2 00
Nushler family 7 10
Nuttall, Thomas 1 00

Oborn, Ollie G 10
O'Brien, Mrs C J 25
Ochiltree, Dr H M 2 00
Olson, Peter 25
Orth, Hermina 1 00
Orton, S W 50
Owen, C C 10

Paddock, Emma C 5 00
Parkins, Clara 25
Paton, Mrs Grace 5 00
Pauling, Alma 10
Peabody, Lizzie H 1 00
Pearson, R C 5 00
Perkins, Mrs H 1 00

Ruhland, J L 50
Rumsey, Mrs O S 50
Ryan, Miss 25
Reynolds Robt 1 00
Rhoades, S Emma 1 00
Richardson, Mrs C 5 00
Ridge, W N 10 00
Robbins, M A 10 00
Robertson, Mrs M E & Mrs W G Beane 2 00
Robinson, E C 2 00
Rockefeller, Chas W 1 50
Rockwell Mr & Mrs C S 1 00
Rockwell, F S 1 00
Rockwell, Mrs F S 1 00
Rockwell, H C 1 00
Rockwell, Mrs H C 1 00
Rockwell, Harry 10
Roe, S 50
Rohrer, Agnes 1 00
Rook, Mrs 25
Rose, Mrs A F 75
Rosenberg, A 25
Roseboom, Mrs H P 5 00
Rossell, Anna 1 00
Roundey, M H & G A 3 00
Rummel, Ida 25
Rush, G 10

Salvini, Mr 2 00
Santee, A A 20
Sattler, A 25
Sauer, J E 2 00
Sawyer, Chester 1 00
Schaal, Eva 25
Schaar, Mrs Chas 25
Schafer, F 1 00
Schaul, Margaret 5 00
Scher Ida 50
Schenck, Mr & Mrs 2 00
Schlekan, John 25
Schliemann, Annie 25
Schlottman, Gertie 25
Schommer, Nic 10
Schroeter, C 1 00
Scott, Mrs F D 1 00
Scoville, Aurelia 5 00
See, Hattie 10
See, Opal C 25
Shaw, Mrs Wm 50
Sheldon, Milo 1 00
Shriham, Frank C 1 00
Sias, F L 1 00
Simonson, C G 3 00
Simpson, Kate B 1 00
Sites, J McKee 2 00
Skinner, Mrs Lewis A 1 00
Slack, E B 25
Sleath, Mrs Wm 1 00
Smith, Mr & Mrs C E 50
Smith, Eva L 25
Smith, Mr & Mrs F B 2 00
Smith, Grace L 1 00
Smith, H J 1 00
Smith, Mrs I N 1 00

Tillson, Mrs M B 2 00
Tinney, Mrs E C 50
Tinney, Miss Ida 50
Titus, Mrs E 50
Tombleu, Rev & Mrs C L 4 00
Todey, Mrs Eber 2 00
Torrence, B S 50
Travis, I F 1 00
Treat, C 1 00
Tripp, Roy 2 00
Turrill, H 5 00
Tiernan, Miss A 3 00
Timmons, Mrs W C 1 00
Tinkelpaugh, W N 1 00
Tolinson, F H 1 00
Tompkins, Mary L 1 00
Toohey, Mrs 1 00
Townsend, Chas 25
Townsend, H 25
Troeger, Harold B 1 00
Troeger, J W 4 00
Troy, Chas H 1 00
Troy, Rosie 1 00
Troy, Walter 25
Tucker, W E 1 00
Tucker, Lina M O 1 00
Turner, Mrs E 30
Turner, Mrs T C 1 00
Tylor, Mrs 10

Utter, Sadie 25

Vanderpool, A 50
Van Fossen, E 5 00
Vogtman, Alice 25
Vreeland, Esther 1 00

Wahl, Emma 25
Walker, Char'te 1 00
Walker, Emma H 1 00
Walker, Capt Wm 1 00
Walters, E W 1 00
Warner, R L 50
Warren, Mrs M E 1 00
Waters, Charlie 65
Waters, Mr & Mrs E 1 00
Waters, Irving 5
Waters, Lena 5
Waters, Ruth 5
Webster, Nellie 1 00
Weekley, Mrs A M 2 00
Weitknecht, G A 50
Weitknecht, Mr & Mrs 2 00
Williams, Mrs John C 35
Williams, Simon 1 00
Williamson, F A & K 1 00
Wilson, Geo 15
Wilson, John W 1 00
Wings, Mrs 1 00
Winter, Mr & Mrs I 1 00
Wiseman, Dave 10
Wiseman, Mrs Kate 3 25
Wiseman, Lizzie 25

——, Morton 4 00
——, Waltham 1 00
——, Anoka 1 00
——, Elkhart 2 00
——, Methuen 1 00
——, Ware & Enfield 20 00
——, Woodbury 10 00
——, Raisenville 35 00
——, Broken Straw, N Y 50
——, Downington, Pa 2 00
——, Dunkerton 48 50
——, Fremont, Ind 1 00
——, Huntsburg, O 1 00
——, Lodgepole 1 00
——, Monmouth 1 00
——, Peekskill 1 00
——, Portland, Oreg 2 00
——, Rochester 10 00
Friend, Trent 2 00
" River Edge 1 00
" San Jacinto 5 00
" Maine 40 00
" Beverly 2 00
" Marha 2 00
" to the afflicted, Crittenden 1 00
" W Winstead 2 50
" High Hill 1 00
" Leeds 1 00
" Gilman 75
" N Y City 5 00
" East Lake 5 00
" Middletown 3 00
" of the needy, Holyoke 20 00
" Milford 10 00
" Meridian 2 00
" M B Hallowell 5 00
" S P No Woodb'y 1 00
Friends of the poor, Clarks Lake 6 55
3 " Harleysville 7 00
" Malvern 50
" of Schenectady 5 00
" a few, Stepney 10 75
" Tioga Ctr 50
3 " Haynersville 1 00
2 " Spartanburg 2 00
" Chillicothe 1 00
" Centralia 3 00
2 " Thornton 1 00
" Fullsington 2 00
" Dorr 4 00
" Parkesburg 5 00
" Deans 4 00
" Crown Point 2 50
3 " Cortez 2 00
In Christ's Name, Meridian 1 00
In His dear Name, Phila 1 00
In Jesus Name, Berlin 1 00
In Jesus Name, Bethlehem 2 00

Mr C J, Hedges, Ky 1 00
M J R, Grove 1 00
G W C, Norton 2 00
F E H, Bacon Hill 1 00
N——, N 1 00
E A, Janesville 1 00
S C E, Willow Hill 2 00
W H, Neche 1 00
S J M, Crawfordsville 1 00
Mr & Mrs W A M, Mechanicsburg 1 00
F, Adrian 3 00
M L H, Hyde Park 1 00
C A W, Newark 2 00
B L H, Cambridge 30
A N R, Williamsfield 1 00
E M C, Hartford 1 00
Mrs M Mc, Beverly 1 00
MOG, Holland Patent 1 00
M S W, So Hampton 1 00
F M S, Chicago 5 00
Mrs E M M, Quitman 2 50
RK & fam, Worcester 1 50
Mrs C L R, Phila 2 00
J B, Conngsby 1 00
E J A, Providence 1 00
X Y C B 1 00
L H W, Hallettsville 6 25
E J F, Milner Corner 5 00
M E S, Clear Lake 1 00
Mac S, Amelia 1 00
R H B, York 1 00
G H, Graafschap 2 00
Z R J, Neshannock 1 00
H B T, Graafschap 2 00
J G R, Graafschap 2 00
G D, Graafschap 1 00
L E B, Graafschap 50
G N, Graafschap 1 00
E R, Graafschap 1 00
H T, Graafschap 5 00
W T M S & M E Ch, Adams 5 00
Mrs S, Adams 1 00
Mrs A G, Adams 1 00
A & C P, Pueblo 1 00
A C E, sympathizer, Presb'y Ch Fulton 1 00
E M A, Blairstown 1 00
M K, Claypool 1 00
G W H F, Fairchild 2 00
J W B, Streator 1 00
E H & E S, Troy 3 00
J——, Gallipolis 1 00
H F R, Grand Rapids 2 00
S C Neb 1 00
S E W, Balto 2 00
W—— Boston 10 00
J L O, Portage 50
L L O, Portage 30
A B O, Portage 1 00
C F B, Ashtabula 1 00
N & C, Brandon 2 00
C P A, Lexington 3 00
G & C, Brandon 25
S O T, N Y City 1 00
L A W, So Framingham 1 00
M M M, Bedford 1 00
E H, Brooklyn 1 00
Mrs J D R, Brooklyn 1 00
D P, Scottsville 1 00
S B H, Toronto 1 00
M F Ulysses 1 00
Mrs ROB, Pawtucket 2 00
E J H, Unionville 1 00
A C A, Dallas Center 2 00
A X, Pittsford 1 00
J X 1 00
C C R M, Catskill 2 00
Miss BWB, Wintepock 1 00
L, New Haven 1 00
C Villisca 5 00
A R R, Olds Alta 1 00
Mrs RMI, Waterbury 5 00
L A S, Lyons 6 25
Mrs C A, Potter 5 00
E U, Randolph 1 24
A W S, Medford 1 00
A L, Jackson 2 00
L B J, Kirkland 2 00
F E S, Shalorsville 1 00
H R, Lima 1 00
L A C, Baltimore 1 00
E M, Montreal 1 00
X Y Z, Pitcher 2 50
M A R, Camden 1 00
A & C F, Pittsfield 2 00
A H, Sing Sing 1 00
M S, Holt 2 00
W A, Santa Barbara 3 00
H W, Hiram 1 00
J H B, Shepherdstown 4 00
M C P, Sheldon 1 00
H G, Deansboro 1 00
M S N, Boston 5 00
A T M, Balto 75
I H, Balto 25
E A, Balto 3 00
I A, Balto 1 00
M M, McVey 1 00
N Z, Chippewa 3 00
J R C, Balto 1 00
Mrs, Mass 1 00
Mrs W H G, Watertown 1 00
E J A, Orland 1 00
M A G, Lansing 4 00
M E C, Lansingburg 5 00
E G & E M 2 00
Mrs J M K S & Sister, Geneseo 1 00
J M, Hastings 2 00
M, Fentress 50
I O U 2 50
Mr & Mrs FHB, Marlboro 2 00
P P, Sackett's Harbor 5 00
Mrs H P G, Lennon 10 00
A O, Oxford 10 00
M L B, Indianola 1 00
G C J, The Forks 1 00
T D M, Antwerp 1 00
L M, Camden 1 00
Mrs E M, Sioux Rpds 50
C M E, Norristown 2 00
C S F Bloomfield 3 00
T S P, No Warren 1 00
C M T, Wallingford 4 00
J F B, Hempstead 5 00
P S F F Hebron 2 00
M S E K, Rock City 1 00
Edward and Mabel, Sugar 1 10
Edith W, Salt Lake C 40
Little Georgia, Battercup 15
Nan, Germantown 5 00
Elizabeth S, Martinsburg 25
Ralph and Howard, Martinsburg 25
Gelwix, Strasburg 1 00
LittleWaldo, Scranton 1 00
Florence, Phila 25
Reymar Marshall 1 00
Sarah A, Brinkerhoff 1 00
Ben, Asheville 5 00
Harold, Bardickville 10
For Christ's Sake, Berwick 2 00

For Jesus Sake, Bu[illegible]
A Brother in Chr[illegible] Mendocino
Mite Soc, Betha[illegible] Pres Ch, Phila
Widow's Mite, Tayl[illegible] Falls
Amite
A Christian, Mont[illegible]
A Christian, Bishop[illegible]
A few of Christ's [illegible] vants, Nickleville
A giver
Mill girl, Pawtuck[illegible]
Mother, Spencerto[illegible]
South Carolinian
Steamboat man, M[illegible] ietta
Disciple of Christ[illegible]
Lover of Jesus, G[illegible]
One who fears G[illegible] Ashley
One who loves Je[illegible] Sunnyside
Col by Swedish m[illegible] Joliet
Episcopalian, N[illegible]
Saved by Grace, [illegible] City
Two Sisters, Ross[illegible]
Sister, Alexandria[illegible]
"Glaria Dei"
Citizens of Saltillo
Citizens of Bog[illegible]
Cash, Cummingto[illegible]
" Cummington
" Cummington
" Greenwood
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YPSCE, Hackens[illegible]
C E Soc, Rockport
C E Soc, Elora
Junior C E 1st Cu[illegible]
Jr C E Soc, Betha[illegible]
CESoc, St Johnsb[illegible]
C E Soc, Bradner
Christian End S[illegible] Columbus
Valley Falls Y P S[illegible]
WF MS ME Ch P[illegible]
Ladies' Missy S[illegible] Maxton Presby[illegible]
Ladies Missy So, D[illegible]
Refd Ch, Clevela[illegible]
M E Ch, Brookfiel[illegible]
Brick Church
Refd Ch, Mineral [illegible]
Christian Ch, Stet[illegible]
Ger Refd Winf[illegible]
Cong'nr Carroth[illegible]
GerRef Cong, Carol[illegible]
S S of Central P[illegible] Ch, Joliet
S S of C E, Highla[illegible] Park M E Ch
M E S S, Brooklyn
St Paul's S S, Mer[illegible] town
Pupils of S S No[illegible] Howard
Second Bapt S S, N[illegible] London
Henry Sunday Sch[illegible]
Union S S, Eliza[illegible]
Muscallonge S S [illegible] mont
Cassgrove J E S[illegible] No 14
Infant Class Bapt[illegible] Freeport
Centre U B S S
Jr League, Hispell[illegible]
Ep " E, Rochest[illegible]
Blandinsv'le Epwo[illegible] League
Epworth League M[illegible] Ch, Gap
Jr Ep League, M[illegible] Ch, Birdsboro
Teacher & pupils, S[illegible] bury Grammar Sc[illegible]
Pupils & teache[illegible] work, Selton
Union Meeting, Pe[illegible] dale
Shining Lights P[illegible] mary Dept 1st Ba[illegible] Ch, Fond du Lac
Soc of Ladies, Pomo[illegible]
Hemphill Circle of[illegible] D & sons, San Fr[illegible] cisco
Lewis Academ[illegible] Wichita
Stephenson Semina[illegible] Charlestown
Primary Room of S[illegible] Teach & friend, T[illegible] peka
Hudson City Branc[illegible] Y M C A, J C
Three young ladies[illegible] their S S teach[illegible] Orleans
B Y P U, Wilmingt[illegible]
Baptist Ch, Noank
Endeavorer, Edew[illegible]
Y P Soc Swedish M[illegible] sion'y Ch, Stillwat[illegible]
Y P S C E, Baptist[illegible] Stanford
Y P S C E, Presbyt[illegible] Westfield
Y P S C E, Plains
Junior C E Soc, Cranford
Jun'or K L of C E, Yorktown
Womens Miss Soci[illegible] Christian Ch, Mi[illegible] neapolis
Miss'y Soc, Orford
Ladies Missy Soc[illegible] Lyndon, Cong
Presbyterians, Medapolis
S S Advent Christ[illegible] Ch, Minneapolis
Diamond S S, Mo[illegible]
Loyal Temple Leg[illegible] Ansonia
Glenwood Y P S C[illegible]
Christian Endeavor[illegible] W, Greene's Land[illegible]
Christian Endeavor[illegible] Glassboro
Grammar School an[illegible] teachers
Forest Grove Scho[illegible]
Endeavorer, Chesap[illegible]
C E Soc 1st Presb[illegible] Perth Amboy
1st Bap Ch, Jeffers[illegible]
Friends Church, W[illegible] throp Centre
Total of page $2,3[illegible]

INDIA'S PLEA.

THERE'S a cry from distant India;
'Tis a bitter cry for bread.
Hearken to it, brothers, sisters;
They are starving, dying, dead!
Now this cry of anguish reacheth
To the nations far and near;
And to every heart appealeth,
As it rings out sad and clear.

Hasten quickly to their rescue;
Hear their bitter cry for bread.
Ye, who in your homes have plenty;
Ye, whom God hath always fed.

He hath made you but the stewards,
Of the wealth you now possess;
Share it with your needy brothers,
It will help them in distress.

Hasten now, and make an effort;
Even though the gift is small.
God will see your self-denial;
He will recompense for all.
May that wail from distant India,
Bitter, agonizing cry,
In your hearts find swift an answer.
"We will help them, ere they die!"

Stayner, Ont. —MRS. W. J. KENNEDY.

Perrin, Mrs E M 1 00
Pew, F 1 00
Pierce, Wm A 1 00
Pispisc Antonia 1 00
Poppleman, Susie 5
Powers, Miss Jessie 1 00
Prentice, John T 2 00
Prentice, Mrs M M 2 50
Preston, Mrs E T 2 25
Priest O F & wife 2 00
Puckett, Ed 10
Purnell, Lewis J 25
Phillips Mrs Geo 1 00
Pierce, R B 1 00
Piper, Mrs Thos 1 00
Pinceway, J N & wife 1 00
Poole, Rosie 25
Potter, R 1 00
Potter, Mrs L B 1 00
Powis, C 1 00
Preisch, H A 1 00
Priest, M N and H Phillips 2 00
Primeth, Hugh 25
Prior, L S 50

Quenby, G & sons 3 00

Rambow, Mary L Bonney 5 00
Randall, G W 2 00
Rawlings, Mrs J P 50
Rawling, Opal 10
Raymond, Mrs 10
Rea Hanna A 1 00
Rea, Mrs S A 3 00
Rea S I 1 00
Reed C W 2 00
Reeder Mrs A 1 00
Reeves J H 50
Lemmons Mrs Smetha 5 00
Richardson, Nettie 25
Richardson, O I 1 00
Ricker R W & wife 2 00
Robinson, Mr & Mrs J I 2 00
Rees Mrs A S 4 25
Reizman A S 2 50
Rizman Mrs E M 2 00
Robert E L 2 50
Robert Emeline J 50
Roberts Miss A 5 00
Robertson L B 5 00
Robertson Walter H 1 00
Robinson H C 5 00
Rockwell C A 1 00
Rockwell Miss Marie 2 00
Rockwood Emerle 1 00
Rodenback S A 25
Rogers Ella 50
Rogers J A 50
Roger Jane 75
Rogers M J 50
Rombeger, Mrs H H 1 00
R[illegible] E 25

Smith, L 1 00
Smith, Mary J 25
Smith, O D 1 00
Smith, Mrs R M 2 00
Smith, Sarah E 2 00
Smith, Fannie 1 25
Stafford, Mrs R S 3 00
Stanford, Mr & Mrs L B & family 4 00
Steinhauer, F R 1 00
Stephenson, Mrs A 3 00
Stevens, W A 5 00
Stevenson, Mrs A A 3 00
Stewart, Elizabeth 1 00
Stotts, J W & wife 5 00
Strandness, Inga 1 00
Strothman, Mrs Minnie 50
Summerton, Mrs A M 50
Summerton, Jennie 50
Swanes, Caroline 1 00
Swartz, John A 25
Swehleih, Hern 50
Simkin, A C 50
Simmons, J T 1 00
Simons, C 2 00
Slayton Mrs M 2 00
Slowers, Johnie 25
Smith Mrs D M 1 00
Smith Cleone 1 00
Smith, H 25
Smith, M D L C 1 00
Snapp, J P 1 00
Snelling W A 5 00
Spittin, Mrs L 1 00
Snape, John 25
Snyder Mrs Serah 25
Sott E J 5 00
South, J H 50
South, Mrs J H 1 00
Spooner, Mr & Mrs F M 1 10
Spraggins, Jas R 1 00
Sproles A J 10
Squier Mrs 1 00
Stancish E 10
Stanton Hazel Ruth 3 50
Stables, J 50
Stanford, Gn'a A 1 00
Starnes Blanche 50
Starnes Laura 50
Starnes Russell 50
Strong Walter 50
Sturgeon P M 3 00
Sutherland, Judson 1 00
Sutherland, Webster 1 00
Sweet Mr & Mrs H F 50
Swift Mrs G P 1 00
Sydenham, Moses H 50
Symington Wm, Sr 2 00

Taber Geo N 25
Tauneball N R 5 00
Taylor, Mrs W S 2 25
Thomas V 15
Thompson Ancuda M 1 00
Thornburg, C M 30
Tigart, Geo 25

Wiseman, Ollie 25
Wiseman, Ralph 10
Wiseman, Rose 25
Wiseman, Ruth 5
Withers, Allie 15
Womeldorf, Ada 25
Womeldorf, J A 2 50
Womeldorf, Mrs C H 50
Womeldorf, J S 2 50
Wood, Julia A 1 00
Woodman, Ira 1 00
Woodman, Mrs Jos 1 00
Worrall, Carrie 1 00
Worrall, Mrs M A 1 00
Wortman, Andrew 25
Wren, Mrs 25
Wright, Annie 25
Wright, Mary L 1 00
Wright, Mrs R 1 00
Wright, Stephen 25
Wright, Zee 25
Weitknecht, H E 35
Weitknecht S A 25
Weitknecht, W H 50
Wendt, Mrs W 25
Werrick, Mrs E 5 00
Whitner, Mrs A W 1 50
Wiersma, Anna 1 00
Wilk, Mrs 25
Wilkinson, Mrs E 2 00
Will Delila E 1 00
Williams, Effie 20
Willooms, W C 25
Wilkinson Mrs K 1 00
Wilson, J N 1 50
Wilson, Dr Jas 25
Wilson, L 35
Winslow, Webster 4 00
Winton, I S 50
Wintz P 1 00
Witt, Henry 1 00
Wolfe, Edgheunu 25
Wolfe Wm 25
Wood, E F 1 00
Wood, Mrs Julia 1 00
Wood, Louisa 1 00
Worline, I 25
Worline R 50
Worts, Miss 25
Wright Miss Ellen 50
Wright, Manfred 10
Wright Mrs R C 1 00

Young, P Jas 50
Young, Albert 15

Zabriskie, Suzette 1 00
Zabriskie J I 1 00
Zunk, Mr & Mr H 5 00

Anonymous.
Odd Spring 2 00
Reading 1 00
No Woburn 1 00
Romney 1 00
New Haven 1 00

In memory of a dear sister, Phila 1 00
In memory of Walter, W Hartland 2 78
In the name of Jesus, Lonaconing 1 00
In the name of the Master, Ft Wayne 1 00
I H N Boonton 1 00
" E V S, N J 2 00
" Phila 1 00
" Chucky Grove 1 10
" M, Seymour 1 35
" Syracuse 1 00
" Elgin 1 00
" Wilmington 3 00
" Hamilton 2 00
" Washington 1 00
" Arlington 1 50
Inasmuch, St Louis 5 00
" Canandaigua 1 00
Reader, Troy 5 00
" Andover 1 00
" Taylorstown 2 00
" Media 1 00
" Sawyers 1 00
Readers, Hwaco 1 00
" Waterbury 2 00
" of the Herald, Clarence Centre 4 00
Subr, Fredericksburg 4 00
" Haverhill 5 00
" Franklin 1 00
" Memphis 50
" Newark 5 00
Sympathizer Pittsb'g 1 00
" Culterson 1 00
6 " N Y City 7 00
" Columbia Lake 3 00
Mrs D H, Binghamton 1 00
" A W 1 00
J P H, Octoraro 2 00
M A, Milwaukee 1 00
M L, Phila 1 00
C L, Cantrall 1 00
Mrs D, Bridgeport 1 00
N, Bainbridge 1 00
Met G R K & wife, Butternut 1 00
Mrs A D M Graafschap 1 00
M, Petersburg 1 00
B D M Graafschap 1 00
A M S, Brooklyn 1 00
Mr & Mrs J K, Silverdale 2 00
J A S E, Warrensville 10 00
E P W, Lisle 6 00
M A B, Orange 5 00
Mr & Mrs S C, Buffalo 5 00
L F B, Port Chester 1 00
H A, Stockton 5 00
L A B, Statesville 2 00
C J, Va 50
J A T, Mulberry 1 00
Mrs H D & Mrs M E Pollasky 2 00

Clyde &
& parents 3 50
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Sallie ... 1 00
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l & family 5 00
Mrs H 1 00
John 1 00
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ma Amos 2 00
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Mary M .. 1 50
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bella 50
Marilla .. 1 00
F & family 8 00
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, Susie.... 2 00
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Mrs Wm . 1 00
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& Mrs G E 2 00
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mb Emma....10 00
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ary J 1 00
ers Bryon &
rs L 2 00
nd Rebecca ... 25
der, Chas..... 1 00
der, Reward.. 1 00
n David..... 5 00
y Jos Geo.... 1 00
& R E.... 1 00
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ith L 1 00
k, W 3 00
k, ed P..... 2 00
n Ruth P 2 00
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A J 1 00
M A 1 00
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sh E 1 00
t, Mrs Wm.. 2 00

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n Mollie 50
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cks 50
Jennie 50
Mr & Mrs
Ada..... 3 00
ella..... 50
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ck, Thomas ... 3 00
k on, Brunette
A 1 00
Mary A..... 50
ng, Nathan P 1 00
ng, W H 1 00
ker John C.... 1 00
Inga Matilda M.. 5 00
l, P 25 00
l, Jas W 5 00
nd, Mrs Enoch 1 00

Earl, E 1 00
Fort, Mrs M A 5 00
ckle, D 1 00
sen ts, Miss E
S 5 00
ss, Mrs Geo 2 00
e, allan G 52
lis 3 50
sh, W P 3 00
on, Mrs C A.. 1 00
me, Mrs Laura . 5 00
nie, David E.... 5 00
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Cha 1 50
Emma, Eugene ... 25
Emma, Pearl..... 50
Emma, R Z..... 50
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trude 1 00
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White, T J..... 1 00
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Wight, Mrs E T..... 2 00
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Friend, Jersey City. 1 00
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Ilion 5 00
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Eureka 2 00
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Becker's Cor's 1 00
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Zion's Ref. Ch.,
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M. E. SS, Miss'y Soc.
Harbor Springs... 2 00
H. M. S, Cong. Ch.,
Stafford..... 1 70
So. Whiteford Soc.,
W. Toledo..... 3 50
One of Christ's humble followers, Hamilton 2 25
One who loves Jesus,
Middle Granville. 2 00
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A Lover of Jesus,
Dudley 50
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Rindge 10 25
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From one who pities them, Newton..... 1 00
A Few Pilgrims,
Pasadena..... 1 48
Widow, Allegheny
City..... 1 00
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The Chimren, N Y C 1 00
Young People, Lebanon 2 00
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New Bedford.. 2 00
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Huntley..... 3 25
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Beehive, Albion..... 1 00
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Gage..... 1 00
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K B, Phila..... 1 00
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L A N, Nashville.... 25
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X M E, New Bloomfield 1 00
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B A A & wife..... 2 00
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" Quincy 1 00
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" Eastb'ton.. 3 00
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Cannon Falls..... 2 00
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Johnsbury..... 2 50
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One who loves Jesus, Columbia 1 00
A follower of Him who said in as much, Selma..... 5 00
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Cash, Boston 2 00
Cash, Albion..... 25
Cash, Albion..... 25
Cash, Albion..... 25
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Two Sisters, Swartwood..... 2 00
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Allen, Mrs Willie 10
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Aurandt, Mary R 1 00

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Balch, Mary L 1 00
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Ballard, I N & wife 10 00
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Barus, J W 5 00
Barr, W L 1 00
Bartz, P 50
Batchelor, Edith M 1 00
Beardsley, Mrs F M 1 00
Beatty, Mr & Mrs 1 00
Beaugean, P 2 00
Bedgood, H 05
Beelstine, A 1 00
Benedict, Jessie 1 00
Bernheisel, Chas C 20
Bernheisel, Harvey 10
Bernheisel, Wm 25
Bibbins, I 1 00
Bjerke, John H 1 00
Boomer, Mrs B J & friends 2 25
Bolster, Chas E 2 00
Bounds, L & teacher 1 00
Bowland, Grace & C 2 00
Bradbury, Mrs A E 3 00
Brandt, Alice 1 00
Brannan, Mollie 1 00
Bright, F J 10
Briner, N J 25
Brog, Martha 10
Brown, Emma 2 00
Brown, G Meredith 2 00
Brown, Glenmore 1 00
Brown, Mrs H M 1 00
Brown, M J 1 00
Brown, S E 2 50
Brown, Wm C 50
Bruckner, I O 50
Buckley, Rev 25
Bunker, Elmer 2 00
Burnett, Mrs H C 2 45
Burnett, Mrs J H 2 00
Buzzard, S 1 00
Bacon, Mary E 50
Barclay, Mrs 10
Barclay, Mrs 10
Barlow, Mrs H H 1 00
Bassett, Mrs Jno 05
Beach, A S & mother 2 00
Beecher, Mrs L H 20
Benton, W A 2 00
Bieber, Fred k 1 00
Bil, Mrs C G 1 00
Blagney, Mrs K L & dau 2 00
Blodgett, Fred 10
Blodgett, Mrs J 05
Blodgett, Mrs Mame 25
Boal, Jno C 1 00
Boud, Wm 25
Bostwick, Hattie 05
Bourne H L 50
Bowen, Edw J 1 00
Bradley, Lewis 1 00
Brainch, Mrs 50
Brinkerhoff, Mrs L H 50
Brisbin, Miss 25
Bristow, Mrs 50
Brokaw, Miss Lillie 50
Brooks, Mrs Bessie 50
Brooks, J A 50
Brower, A 25
Brower, H 25
Brown, S H 25
Burd, Mrs Ellen 50
Burgess, James 5 00
Burman, Mrs B O 1 00
Burhan-, Mrs P G 25
Burkholder, J H 1 00
Burkholder, N A 50
Burnett, Mrs N 2 00
Burns, J J 2 00
Burrel, Mrs Wm 1 00
Burtis, Mabel & Rose 50
Burkin 3 00
Burton, Mrs S F 1 00
Bush, Benj 1 00

Cammack, Baby 1 50
Campbell, Chas 50
Campbell, J A 2 35
Carstorers, Hattie S 50
Carpenter, Bessie 1 00
Carpenter, Mary 1 00
Carpenter, Mrs N E & Mrs H H 2 00
Carey, Jas 25
Carlton, Mrs L R 1 50
Carr, Margaretta 1 00
Carter, Mr & Clinton 5 00
Cartwright, Caleb 10 00
Cartwright, J M 5 00
Carney, T L 50
Carter, Mrs J E 50
Cassel, Mrs Lucy 4 00
Cassidy, Knut 1 00
Cassidy, Mrs A M 3 00
Cavit, Mrs Henry 15
Cavis, Molly J 1 00
Cecil, W W 1 50
Clark, Mrs W H 1 00
Clement, Ebz 1 00
Clements, Jas J 1 00
Cobb, Silas 2 00
Coffin, E J 7 50
Coffin, Mrs Ann 1 00
Coggeshall, Mr & Mrs S P 1 00
Coleman, Addie 1 00
Collins, S 25
Conley, A 25
Conner, Mrs Emma 2 00
Cook, Jas K 1 00
Cooper, John 50
George Seymour 1 00
George Wm F 50
Cortelyou, J A L 2 00
Cox, E 50
Cox, V H G 2 00
Craig, Mrs F 1 00
Craig, Mrs M A 25
Crandall, Floyd 1 00
Cronemeyer, Mrs E J 1 00
Cross, Sadie 1 00
Cummings, Eliz L 2 00
Cunningham, Mrs C 1 50
Cunningham, Ellen R 1 00
Cutting, Mrs Laura 2 00
Calvin, Mrs & Mrs G 5 00
Cameron, Mrs A 3 00
Canfield, Mrs Jno 10
Carnahan, Mrs J C 1 00
Carpenter, Mrs 25
Carr e, Mrs E 1 00
Carruth, Mrs Sumner 2 50
Carter, Nannie 05
Caseley, Kate G 55
Caseley, Little Flo 10
Cassity, Mrs M A C 1 00
Chamberlain, Mrs G 35
Chamberlain, J R 8 50
Chandler, Mrs 25
Christie, E C & wife 2 00
Clark, Mrs F F 1 00
Clark, S K 1 00
Clevenly, Mrs 25
Clute, W J 2 00
Cole, Mrs 10
Cole, Mrs A O 25
Collins, S 2 00
Cone, Sam'l G 10 00
Connell, J N 50
Cook, Leslie 05
Cook, Mrs W B 10
Coombs, Wm H 5 00
Cover, E C 50
Covill, Miss Etta 10
Cowles, Nellie 14
Crabbe, E M 1 00
Crawford, Frank K 1 00
Cross, Mrs J D 25
Crowell, A G 1 00
Cudworth, Wirt 10
Currier, Mrs Kate B & fam 2 00
Curry, Miss A B 05
Curry, Miss Norma 25
Curtis, Mrs E A 2 00

Dallyn, Rhoda 5 00
Dapper, Mrs A B 1 00
Davidson, Mrs R 5 00
Dawley, A H 10 00
Dawson, T W B 50
DeGeolger, D L 1 00
DeLong, C M 5 00
DeMott, Mrs Wilbur 1 00
DenHerder, Mrs L 1 00
Deshazo, Nancy 1 00
Dimmitt, Mrs C C 5 00
Dimmitt, Dixie 1 00
Dimmitt, Mrs W T 5 00
Dinwiddie, Mrs Rettie 1 00
Dorsey, O 25
Dresher, Mrs 25
Drum, A 25
Duff, Mrs C T 1 00
Dufield, Mrs Francis 1 00
Duncan, Joe 25
Dunn, Wm H 25
Davidson, Miss Laura 10
Davis, Mrs H E 1 00
Day, Mrs Emma H 2 00
Denig, Mrs A M 2 00
Douglass, W A & fam 3 00
Downes, Mrs Jas 5
Duff, Mrs Henry 50
Durham, T E 5 00

Eaton, L F 1 00
Edmont, W & J 1 00
Egolf, Arnold 9 00
Ehlert, Frank 50
Eisele, J & S 2 00
Ellefson, N W 1 00
Elliott, Mrs 50
Elliott, J S 5 00
Elliott, Wilber 5
Ellis, Mrs M J & Ella 2 00
Elsey, Geo 1 00
English, J C & wife 5 00
Engram, Geo 15
Erickson, Mrs S 1 00
Evans, Ella 2 00
Eves, Lydia A 1 00
Edwards, Gracie 25
Edwards, Mrs J M 50
Edwards, Lamar 5
Edwards, Mr & Mrs T C 2 00
Eldridge, Mrs 20
Ellis, Mr 10
Emez, Mrs Liz C 1 00
Etter, Mrs A W 1 00
Ensley, Louisa 5 00
Evans, C A & Jane 1 00

Fairlie, Robt 1 00
Fale, Edna E 2 00
Fenallason, Geo M 2 00
Fenallason, Mrs Mary 2 00
Fenallason, Norman 2 00
Fenton, Rich'd 50
Ferrin, C A 5 00
Ferris, Mrs Geo 1 00
Fetterman, A E 1 00
Fichten, Henry 1 00
Field, T Albert 10 00
Fink, Cyrus 1 00
Fisk, G 50
Fleshman, S I 1 00
Foss, W W 1 00
Foster, M A 1 00
Fowlston, Mrs E B 1 00
Frank, Mr & Mrs A P 2 00
Frederic, Mrs F 2 00
Freeman, Sarah F 1 00
French, L E 2 00
Frew, Jas 1 00
Fry, Harry S 5
Fry, Jas 25
Fulton, Rev R L 1 00
Furr, Bob 50
Furbank, Elmer 5
Furbush, Mrs Alice 15
Furvine, H 1 00
Featherston, J W 1 00
Feiner, Mrs 25
Ferguson, Mrs Kate 1 00
Fisher, Mrs A M 3 00
Fleig, Mrs Henry 15
Fleig, Mrs O 10
Fleig, J L 5
Fleig, Abbie L 25
Fleig, Herbert H 1 00
Fleig, Mrs Kate 25
Fleig, Ora L 1 00
Flinn, Mary 1 00
Flinn, Mrs 1 00
Fogerard, Mr & Mrs 50
Forbes, N F 1 00
Forbes, Mrs W 10

Gale, Rev Wm 2 00
Gould, Harry 50
Garrod, Mr & Mrs 1 00
George, Solomon 1 00
George, John 20
Gerlemdaner, Geo M 1 20
Gerlemdaner, Millie 80
Gilbert, Lemuel 1 00
Glover, Mrs J C 1 00
Gomperts, A M 1 00
Gonzales, F C 1 00
Goodfetson, Peter 1 00
Grace, John 1 00
Gray, Mrs L S 25
Greenfield, Rev J 1 00
Greer, Wm 1 00
Griffin, Mrs Austin 1 00
Griffen, F J 1 00
Groenfeldt, Rev J J 1 00
Groenfeldt, Mrs J J 10
Grote, Carl 1 00
Grove, Mrs J P 1 00
Gunderson, Geo 1 00
Guthrie, Mrs Sam'l 1 00
Gambles, Mrs Jas 2 50
Gambrill, M 5 00
Gates, W J & family 2 00
Gatjen, Mrs 10
Gibbens, J C 50
Gilbert, Hattie 5
Gilbert, Rena 25
Gilkey, Mrs L P 1 00
Gilmore, Misses 50
Gosiin, James 25
Gracely, Rev Philip 1 00
Graham, Mrs C 50
Green, Mrs Carlisle 25
Green F 10
Green, Mrs J W 2 00
Gravett, M 1 00
Guertin, Mrs Israel 10
Guile, Jos A 50
Gulnac, Mrs J W 1 00

Hahn, A F & M K 1 00
Halava, Fred 25
Halter, Mrs A & Mrs C Schanck 2 00
Haney, N S 1 00
Hanford, A & B 3 00
Harrison, Edith 1 00
Hartt, B & F 30
Hartt, Mrs W C 50
Hatzenbuhler, S M 25
Haverly, Mrs A 2 00
Hayenga, Benj 1 00
Heikens, G H 3 00
Helgason, Elias 1 00
Henzler, Mrs C 1 00
Henzler, Lizzie 25
Hewitt Family 5 00
Hill, Ida B 50
Hilliard, Mrs N 1 00
Hinman, W F 25
Hoganson, B 1 00
Hoganson, F 2 00
Hoganson, Fredina 50
Hoganson, Herman 50
Hogg, Mrs J O 07
Hoofman, Geo 10
Hope, Jane 50 00
Hope, Mrs R L 1 00
Horlacher, Mrs Rose 1 00
Howe, Mrs W H 2 00
Hoye, Bessie 1 00
Hughes, Lillian 1 00
Hutchinson, Robt 15
Hacs, Mrs F & Mrs M C Henley 10 00
Hagaman, C A 3 00
Hailey, Mrs J F 25
Hall, Mrs Jas 20
Hamilton, Alex 1 00
Hamilton, O F 10
Hammer, Mrs Annue C 2 00
Hand, Mrs 25
Hardy, Miss 1 00
Hargraves, Ch 25
Harmley, E 5 00
Harry F C 10
Hawley, E B 1 00
Hawley, Mrs Jno B 1 00
Hawley, Mrs R 1 00
Hay, Mrs 25
Hayes, T L 1 00
Heath, Mrs J 10
Heath, Mrs Scott 15
Heins, Mrs 25
Henderson, Margt A 1 00
Hert, E 10
Hill, T F 50
Holden, Anna L 2 00
Holder, Mrs 25
Holton, C 1 00
Holtzclaw, Mrs K E 2 00
Horgan, J F 05
Howe, F M 50
Hudson, Mrs 50
Hudson, E 10
Hughes, Pearl Chas P 1 00
Hulbert, Mrs M 10
Hyland, Mrs M I 1 00
Hyland, J W 1 00
Hyland, Wm A S 2 00

Ingle, Mr 50
Ingle, Mrs A 50
Inness, J & R 1 00
Irven, Mary 1 00

Jacobs, E M 1 00
Jeffery, G A 1 00
Jewett, Paul 25
Jewett, Raymond 25
Jewett, Roy 25
Jewett, Y 1 25
Johnson, Miss 10 00
Johnson, Andrew 1 00
Johnson, Emma 1 00
Johnson, Mrs Helen 50
Johnson, Jim 1 00
Jones, Miss 25
Jones, A G 5 00
Jones, H H 5 00
Jordan, Dan 5 00
Jackson, Eddie 05
Jackson, Mrs M A 10
Jackson, Mrs J M 10
Jacobs, Mrs H 10
Jennes, Mary E 2 00
Jewett, Mrs Wm 2 00
Johnson, Lucie 3 00
Johnston, Mrs W 10
Jones, Chas C 2 00
Jones, Mrs H A 1 00

Kauffman, B L 20
Keith, H A 1 00
Kelsey, Mrs Janet 1 50
Kendrie, Dr Joe 50
Kern, Mrs L M 2 00
Keye, Adam 50
King, Mrs Chester A 1 00
King, S A 50
Kirk, Mrs S B 50
Kitzman, Fred 1 00
Kleckner, Jacob 25
Klosterman, F 35
Knudsen, Peter 50
Kothman, Ad 1 00
Kramer, F G 5 00
Krinker, Rev 50
Karch, Mrs 10
Keeble, Mrs Saml 20
Kellogg, O B 2 00
Kent, Mr & Mrs Hy 10 00
Kilborne, Mrs 25
Knapp, Mrs Geo 5
Knox, Mrs 25
Krimmel, Chas F 2 00

Laubie, Mrs J K 1 00
Langlie, Peter J 25
La Rosh, Rebecca 1 00
Leaman, Mrs I F 2 00
Leith, E 2 00
Lent, J W 5 00
Lewis, Ben 1 00
Lewis, John 1 00
Lewis, Knute 1 00
Liesweld, Mrs M 1 00
Lillie, Mae & Alta 1 00
Linder, A C 1 00
Livingstone, Ann 1 00
Lloyd, J H 2 00
Lovejoy, Mrs Helen & Mrs Henry Roberts 1 00
La Grone, Mrs C T 5
Lajoine, Mrs 50
Lang, Carl 50
Lapham, Isaac F 2 00
Lawson, A 50
Lawson, M E 50
Learnouth, Fedelia R 3 00
Leavell, Carrie 25
L'Hommedieu, Mrs J A 25 00
Lipscomb, Dr 1 00
Lipscomb, Rev Geo 4 00
Lloyd, Mrs 10
Lockhart, Mrs 10
Lockhart, Mrs, Jr 10
Lockwood, M A 3 00
Long, Mrs H M 25
Long, H Y 1 00
Lord, Chas 25
Loverin, F 25
Loverin, Meier 25

McBride, Daisy 2 00
McClellan, F B 25
McClellan, John 50
McClellan, M J 50
McClellan, M A and pupils 2 50
McClellan, W H 25
McDade, H E 1 50
McDonald, Mrs 50
McDonald, Wm 25
McGregor, John, Mrs John, Peter, and Mrs Maude 5 00
McIntire, Mrs P F 10 00
McKusick, Mrs Col 1 00
McMillan, W A 1 00
McMullen, R L 5 00
Madill, Annie 2 00
March, Mrs L L 50
Marshall, Mrs M L 1 00
Martin, M & Mrs C R 5 00
Martin, J Y & Mary 80
Mason, Bessie 1 00
Maxwell, John 1 00
Mecker, I N 1 00
Mellor, Mrs Grace L 2 00
Miller, Mrs E J 1 00
Miller, Mr and Mrs L 1 00
Miller, N B and M Y Moore 2 00
Miller, Oscar 25
Mills, R B 1 00
Mingus, Otto 25
Minthorn, Mary A dau 1 50
Mohrman, Mrs J C 1 00
Molebush, Mr & Mrs Moon, F 1 50
Morgan, Miss 2 00
Morgenthaler, Mrs F S 1 00
Morneau, C A E 25
Morneau, Mrs D 50
Morris, Mrs Ann 1 00
Morris, J W 50
Murray, Mrs Helen 2 00
Murry, Jas 25
Mc Carthy, B G 1 00
McClellan, W A 3 00
McCullough, Mrs Wm 50
McCurron H 50
McDowell, Miss J 1 00
McDowell, Rhea 1 00
McDowell, Miss S 1 00
McElroy, John A 1 00
McGar, Mrs Mary 1 00
McGhee, Jas F 50
McGinty A S 1 00
McKee, Geo C 2 00
McSparrow, Jas G 5 00
Magee, Daniel 1 00
Magnire, Mrs Bertha 1 00
Mahlerwun, Mrs Ida 50
Mansfield, Fannie A 2 00
Marchant, Mrs 50
Martin, Mrs Charlie 10
Marts, M E 1 00
Matteson, Mrs Geo 1 00
Mayo, Mr & Mrs T H 25
Merrihew, Mrs C 2 00
Merrill, Mrs Simon 25
Merriman, E 25
Mersh, D D 1 00
Mersh, Mrs D D 1 00
Miller, Ray 5
Miller, Raymond 5
Miller, Mrs S R & others 2 00
Mills, Mrs A 2 00
Mills, E M 5 00
Moore, Mrs Dr 50
Moore, B R 3 50
Moore, L A 1 00
Moore, Rae V 5 00
Moore, Mrs Silas 75
Moore, Mrs W R 25
Morrison, Mrs H K 2 00
Morrison, W Stewartstown 10
Mosher, Mrs Monroe 25
Mountain, Joe 10
Moyer, F D 1 00
Munn, John 25
Myers, Clara M 2 00

Nelson, Halvor 1 00
Noll, Harry 05
Noll, Jonas 25
Noll, Mrs Jonas 25
Norton, Mrs M 1 00
Nash, Arthur 25
Nelson, Lizzie 2 00
Nevenger, Mrs Philip 1 00
Norton, Mrs J E & chd 10 00
Nunn, Mrs M L 50

Oakwood, Mrs Jno 1 00
Oneson, A 50
Orr, Mrs W J 1 00
Ozark, Oliver 1 00
Nuss, Mrs J B 1 00
Osborne, Mrs S 50

Pacholki family 3 00
Page, Chas Ernest 50
Page, Chas N 1 00
Page, Frank Homer 55
Painter, Mr & Mrs T C 1 50
Parker, J and wife 2 00
Parkhill, John 1 00
Patterson, J 25
Payne, A S 50
Pease, A E 50
Pettz, Robt A 1 00
Perkins, Mary A 2 00
Perrin, Mrs 50
Perrin, Benj 50
Peterman, W E 25
Peters, Claas 5 00
Peterson, Nina 1 00
Peterson, Theo C & pupils 6 25
Phillips, Mrs 25
Polonius, John 1 00
Ponsford, Benj 75
Ponsford, F J 1 00
Ponsford, O D 50
Ponsford, S H 1 00
Ponsford, Thos 50
Purcell, Harry B 1 00
Putnam, Mrs E 1 00
Porter, Mattie F 1 00
Porter, Rev J B 1 00
Potter, Mrs Frank 1 00
Parker, Mrs H 10
Partner, Mrs S S 1 00
Payne, Mrs 10
Peabody, Dea Eben 2 00
Pendleton, Mrs 25
Pepper, A M 1 00
Piper, Mrs Fred 10
Piper, Mrs Olive 10
Piper, Mrs Tom 15
Piper, W 5
Pitts, J D 25
Powell, Mrs 3 00
Prentice, Mrs Clara 50

Quigg, W E 1 00
Quimby, Mrs P A 10
Quackenbush, Kate 05
Quimby, Mrs A B 15

Rand, Frank, Jr 10
Rand, Percy G 1 00
Randall, Ruth 12
Randall, Stephen 5 00
Randall, Walter 12
Randkler, A 25
Rasmussen, Minnie 2 00
Rawls, Mrs B A 1 00
Rawls, R M 1 00
Reeve, Mrs A M 1 00
Reed, Edward 2 00
Reppert, Arthur 10
Reppert, Mrs H S 1 00
Reppert, Vernon 25
Rheem, David 25
Rheem, John T 25
Rhoades, Maude 5
Rhoades, Wm 10
Rice, Alice 5
Rice, Mrs Annie 10
Rice, Bennie 5
Rice, Katie 5
Rice, Myrtle 20
Richardson, Frances 1 00
Richmond, Mrs S K 1 00
Rickel, Mrs D S 2 00
Riddle, Mrs 1 00
Riggs, W L 25
Ritchie, Wm 1 00
Roberts, W A & wife 1 00
Robertson, A 1 00
Robertson, Mrs A 1 00
Robbins, Nonna Dell 1 10
Roby, L 10
Roby, R N 1 00
Rodgers, John S 2 00
Rooks, Mr & Mrs E 2 00
Routinger, S E 50
Rowland, Esther 1 00
Rudolph, G 25
Ruedy, Mrs J 1 00
Rust, Mrs J R, Jr 80
Rust, Master Ruffin 20
Rust, Walter 1 00
Reynolds, Will 1 00
Reid, Mrs W H H 3 10
Reed, D H 25
Robie, Harvey S 1 00
Rowell, Mrs Smmner 10
Royce, Chas N 5 00
Ruslumore, Mrs Rem 2 00
Russell, Miss Lucy 05

Sanderson, Ed 25
Sanford, E W 2 00
Saunders, Mamie H 2 25
Schable, Joe 25
Schrieber, Katie 5 00
Schwerin, Mrs W F 50
Schwul, Mrs S L 2 00
Scott, John & Jane 5 00
Scott, W 2 00
Sears, F W 30
Sedore, Mrs Catherine 1 00
Sewall, Mrs L A 2 00
Shaw, J W, & others 2 00
Shaw, Louise 5 00
Shaw, Willie 50
Shepard, F 2 00
Sherard, Mrs 25
Shotwell, Wm 1 00
Sizer, Mrs K M 1 00
Skidmore, Cora 1 00
Sheath, F L, son & dau 3 00
Smith, J 25
Smith, Clarence 1 00
Smith, E E 25
Smith, Mrs J A 1 00
Smith, Martha A 1 00
Smith, S D 1 00
Smith & Valentine, Ephraim 10 00
Spangler, Geo F 1 00
Spohn, Mrs S E 25
Sproul, Rebecca and Revelona 2 00
Sproul, Mrs 25
Steele, Harry 1 00
Sterrett, Jas 2 00
Stokes, G W 50
Stokes, S S 1 00
Stonerook, Mrs S B 25
Swank, S J 1 00
Swank, W B 1 00

Thorn, Susan 1 00
Thorp, Mrs B D 1 00
Tanis, Jas, contributions from S S, Les Subr 50 00
Tillett, W C 1 00
Tille, W Hj 25
Tillman, Alf D 10 00
Tinsley, Mrs R 2 00
Titchener, Albert 25
Titzel, Geo W 25
Todd, Mrs & sister 2 00
Turk, Mrs M J 1 00
Taft, Mrs G 1 00
Tandy, Mrs 15
Teusch, Mrs 10
Thomson, Mrs Emma 2 00
Thorp, Ben 25
Tibbitts, Ray 10
Travis, Pearl 25
Trimmer, Mrs Kate 1 00

Unger, John 25
Upson, R 10
Upham, John H & wf 2 00

Valentine, Miss 25
Valentine, Mrs A F 1 00
Vanacore, F 1 00
Yoke, Mrs Edw 1 00
Vollmer, Mr & Mrs J 5 00
Vandellen, C 1 00
Van Horn, Susan 5 00
Van Sellen, Mrs 20
Van Valkenburg, H 25
Van Valkenburg, J 25

Walker, Mrs E 1 00
Walvoord, Mrs W 1 00
Ward, S M 10
Ward, Mrs Thos 1 00
Ware, A S 1 00
Warrener, Emily 75
Weddell, Mrs I 1 00
Welch, S G 1 00
Welling, Joe 25
Wertz, (Children of F S and Aug C) 5 00
Werkhiser, Mrs Jos 1 00
Wheelock, Jessie 2 00
Wiegand, H A 1 00
Wiegand, Mrs Mary 25
Wilcox, Beatrice and Margaret 1 00
Wilde, P W 5 00
Williams, S C 70
Williamson, Mrs M 2 75
Winburne, Miss Lula 1 00
Wise, J Seydle 5 00
Woodworth, S P 1 00
Wagner, Mrs 20
Wahn, Alice 1 00
Walker, Mrs 10
Walker, Mrs H R 1 00
Walker, Rev J N 1 00
Walker, Mrs Rachel 20
Wallace, Clay 1 00
Walsh, Rich'd 1 00
Walter, J B & wife 2 00
Walton, Mrs, Mrs Reid & Mrs Miller 1 50
Ward, Mrs 15
Watkins, H W 50
Watson, Dr 5 00
Watts, H 1 00
Watts, Mrs S E 35
Weiss, Ransom 5
Welch, Maggie M 05
Welsh, Mary J 05
Welsh, Sid 05
West, Mrs G R 5 00
White, Master Cyrus B (collected by) 7 25
White, Dr J M 1 00
Williams, N C 5 00
Willow, Witsom H 1 00
Wilson, H B 1 00
Wisner, Mrs W T 50
Wood, M E 1 00
Woods, Eliz H 25

Young, Mary 1 00
Yates, Mrs M A 25
Yeager, Lizzie 1 00
Yeldell, W H 50
Young, W W, Col, by 10 00
Young, Mrs 10
Yates, Mrs 10
Yaretzky, J 10
Yates, Mrs Rosa 05

Zimmerman, Earl 1 45
Zoutendam, J 1 00

Anonymous.

Stuart, Gardena 1 10
Poor Rose, Stratford 50
Ezra, Binghampton 2 00
Daniels, Esther 1 00
Howard, Tekonsha 1 00
Kansan, — 1 00
Platinum, El Dorado 50
Ruth & Mary, Newark 1 00
Tacoma, Fern Hill 1 25
E M F, Bloomfield 1 00
E L, Lansing 1 50
M E B, Lynn 1 00
A F, Vineland 1 00
H, Savannah 1 00
S M H, Newark 1 00
S V W, Andover 1 00
Mrs & Miss N, Brunswick 1 00
B C E, Elba 1 00
A T S, Beverly 1 00
C W R, Phila 1 00
Mrs A S M, Lansingb'g 5 00
S C, Mariners Harbor 5 00
H C, Alison City 1 25
Mrs C H B, Phila 1 00
Mrs J R W, Edgemere 5 00
L E S, Marion 1 00
J, Winnipeg 5 00
Mrs C L, Dubuque 5 00
E C C, Clinton 1 00
P De W, Phila 5 00
L A F, Boston 1 00
B, Bridgeport 1 00
H M, Tipton 3 00
S H C, Oskaloosa 3 00
Misses E & L, Manston 4
R W & bros, Manston 35
Mrs M O L, Marmasville 1 00
A C, Hartford 2 00
A C N, Indianapolis 1 00
Mrs M E C, Bklyn 1 00
C M R, Seneca Falls 1 00
J B H, — 1 00
Mrs E R M, Westport 1 00
Mrs H, Bluffton 1 00
S, Rubicon 1 00
W, Muskegon 1 00
J, Asbury Park 1 00
E R F, Newton 1 00
M L S, Daytona 1 00
—, Boston 1 00
—, Rye 1 00
—, Sherbrooke 1 00
—, Waltham 1
Friend, Manda 1
" Custerville 1
" Trenton 1
" Chamber 1
" Mimonk 1
" Rockford 1
" Worcester 1
" Nashua 1
" Acton 1
" So Coventry 1
" Chaneyville 1
" Salt Lake 1
" Bklyn 1
" Methuen 1
" Laconna 1
" Manchester 1
" Lentner 1
" Sherbrook 1
" of Jesus, 1
" Stamford 1
A Virginia Friend 1
Ingram 1
Friends, Gap 1
" Fern Hill 1
" Chillicothe 1
2 " Ellis 1
2 " W Leespor 1
Little Friends, Kansas 1
Christian Friend, Campello 1
Symtinzer, Lam 1
" Abbotsford 1
Symtzers, Lad 1
" Winterpor 1
Sub'r, Trappe 1
" Hensleravill 1
" Orangeburg 1
A subscriber's f 1
Louisville 1
Reader, Bridge 1
" Monch'ur 1
" Sonderton 1
2 " So Manche 1
Earnest Reader 1
Larryville 1
Interested Rea 1
" Washington 1
R P Brooklyn C 1
Methodist ch, E 1
Sharon, M E ch 1
Churches of Ol 1
Hope Ref ch, We 1
May's Chapel, Mecklenburg 1
San Pablo Sloug 1
Polo 1
Zion S S, Tulma 1
Union S S, Yila 1
One who loves C 1
E Orange 1
One of His, Gra 1
Lovers of Jesus 1
Harvey 1
Woodland Park 1
Sympathizers 1
Two Christians, 1
Huntsville 1
Mother, daught 1
grandson, 1
Providence 1
Two Ladies, Pitt 1
Citizens of Sew 1
2 Sisters, Wood 1
Thank offering 1
friend, Steube 1
Friend Lillie 1
Hannock's, Mrs 1
1st Presb, Al 1
Some small chi 1
Clumber N W 1
A Christian, 1
Manasquan 1
One of Christ's, 1
Cedar Rapids 1
Widow's Mites, 1
Hartford 1
Mother & dau 1
Wilson, Mr, Transit 1
Mother and 2 d 1
ters, Balti 1
For Christ's Wo 1
El Dorado 1
Gardner, S S 1
Sandridge Gem S 1
S, Dalton 1
Calvary B S S, 1
No 2, Wash, I 1
New Hope Bap 1
Slate Springs, 1
M E S S, E Bric 1
M E S S & Ep 1
League, Turk 1
Prim R P S, San 1
Y P S C E Ball, 1
Y P S C E of Pr 1
Burkesville 1
Y P S C E, Wa 1
C Ref Bradesbur 1
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ch, Centralia 1
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Ruth & Mary, Newark 1 00
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Women's M S of 1
ch, Saltville 1
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I H N, Cleveland 1
I H S, Chicago 1
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ingham 1
Innsmuch, Lou 1
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Norwich 1
For Jesus Sake, 1
Mothers Meetin 1
New Haven 1
Family, Frankfo 1
A Widow, Opebi 1
Widow's Mite, 1
Converneur 1
Only a Mite, Wil 1
Mother, Lynnfiel 1
Mother and Son, 1
Lock Haven 1
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Onro 1
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W, Berlin 1
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"GIVE us bread, or we perish," is the pitiful cry which comes from far-off India. Mothers frantically pressing the emaciated forms of darling children to their parched breasts, as if by embrace to keep the feeble spark of life from becoming wholly extinct; wives whose hearts are breaking as they see the bread-winner of the family growing weaker and weaker day after day, without prospect of relief, and husbands whose looks of hopeless agony speak louder than words of the terrible dread and apprehension that fill their hearts, are straining their eyes in the direction of our America.

"He that hath mercy on the poor, happy is he." Prov. 14: 21.

Total of page $1[illegible]

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Total of Page **$2,092 71**

THE AFZAL BRIDGE, HYDERABAD, INDIA, IN ONE OF THE FAMINE CENTRES.

Ramstid, Mrs M . . . 25
Randall, Mrs A B 1 00
Randall, Mrs C B . . . 2 00
Rank, J F . . . 1 00
Ransim, Mrs O . . . 25
Ramm, Ole . . . 25
Rasmusson, Lars . . . 50
Rathbun, Mrs Annie . . . 1 00
Rattenstetter, Mrs A 1 00
Reakirt, Carrie W . . . 2 00
Rial, Miss . . . 2 00
Richards, Mrs J M . . . 50
Richardson, F M & V F 1 56
Ricker, Samuel . . . 1 00
Rickman, Rev W T . . . 1 00
Robertson, J B . . . 1 00
Robertson, Mrs S C . . . 1 00
Rodgers, Mrs W C . . . 5 00
Rogerson, Mrs J . . . 2 50
Rollins, B F . . . 2 00
Romstad, Rev M . . . 1 00
Roti, Mrs Iver . . . 25
Routledge, S J . . . 1 00
Rowell, Neal & Marie . . . 25
Royce Family . . . 1 75
Rundall, Ada . . . 3 00
Russell, Geo . . . 50
Russell, Mrs Geo . . . 25
Russell, Mrs Geo H . . . 5 00

St John, Emma A . . . 2 00
Sangesand, Peter 1 00
Sayre, J E & daughter 3 00
Schneck, Nettie . . . 25
Schenck, T P . . . 25
Schwuebow, Miss L . . . 2 00
Scott, Alex . . . 2 00
Seay, Alma . . . 5
Seay, Dr J T . . . 1 00
Sellstrom, Thilla . . . 25
Sentman, Herbert and Maude: . . . 2 00
Shaw, Mrs . . . 1 00
Shields, Jno W . . . 25
Shryock, Mr & Mrs DW 1 00
Simpson, Mary . . . 50
Sims, Miss Mary . . . 50
Siver, Mary W . . . 50
Skarass, Berthel . . . 25
Sletta, O P . . . 10
Slettledahl, Jakoba . . . 25
Sloan, James R . . . 5 00
Smith, A F . . . 18 00
Smith, C W . . . 1 00
Smith, John E . . . 2 00
Smith, Mrs Thos . . . 2 00
Wade, Mr & Mrs H 5 00
Walker, Mrs C 1 00
Walker, M . . . 5 00
Wall, Chas . . . 25
Wall, Mrs Chas . . . 25
Walmer, Geo . . . 50
Warner, Margery . . . 25
Warner, Nora . . . 1 00
Warrey, W I . . . 1 00
Washburn, Fred . . . 1 00
Washington, Josh C 1 00
Watkins, Mrs M S . . . 2 00
Watts, Clara . . . 10
West, E & May Walters . . . 5 00
Westover, Mrs A H 1 00
Wheeler, Fred . . . 25
White, Ed . . . 15
Williams, H A . . . 50
Wilson, Mrs T R . . . 50
Winslow, Carmi . . . 1 00
Wiseman, Mrs . . . 25
Woodworth, Mrs B F & dau's . . . 2 32
Wright, Thos . . . 2 00
Wyldows, Mr . . . 25
Wiley, S H . . . 1 00
Wiltse, John . . . 20
Winter, Mrs Ship . . . 50
Witt, Jos L . . . 1 00
Wolber, L A . . . 2 00
Wood, Mrs A J . . . 5 00
Worth, Jane B . . . 1 00

Yoder, Mrs Wm L . . . 2 00
York, D B . . . 25
Younggren, Carl . . . 1 00
Youngquist, F . . . 1 00

Zontendam, Mrs M 1 00
Zema, Verona . . . 10

Taylor, J H . . . 25
Trimper, D . . . 25
Leavy, P . . . 25
Gorton, Chas . . . 25
Grant, R . . . 50
Fish, M . . . 25
Sprague, C . . . 50
Moore, Frank . . . 50
Hunt, B . . . 25
Sutherland, Chas . . . 25
Finkle, D B . . . 25
Townsend, C . . . 25
Cochran, G . . . 25
Gortou, Amanda . . . 10

L M W, So Lnhec . . . 1 00
H C B, Hawkinson . . . 50
B & S, Cayuta . . . 2 15
T B, Barnard . . . 2 50
I A H, Troy . . . 2 00
Mrs J B, Bklyn . . . 2 00
E J C, Westgate . . . 1 00
J B, Tunnell City . . . 10 00
J R E, Conshohocken 2 00
M L A, Peru . . . 2 50
Mrs A E H, No Bethlehem . . . 1 00
"M," New Bedford . . . 1 00
J K, Des Peres . . . 2 00
L J M, Marengo . . . 1 00
H L, Bklyn . . . 5 00
L B A & F M A . . . 5 00
M E H, Norwalk . . . 5 00
G R B, Farley . . . 5 00
M A P, Delaware . . . 50
A Z, Berlin . . . 3 00
E A J & E A B, New Haven . . . 10 00
M C B, Newark . . . 10 00
J L H, Green Park . . . 20
I F M, Bridgton . . . 5 00
Mr & Mrs J F S, Los Angeles . . . 5 00
M E B, Jackson . . . 2 00
N H K, Jackson . . . 1 00
Mrs E L C, Brooklyn 1 00
Mrs M L S, Dickson . . . 1 00
I B H, Baldwin Mills 1 00
W L O, Springfield . . . 1 00
W O H, Thorntown . . . 2 00
A S F, Beverly . . . 1 00
C J S, Merriam Pk . . . 1 00
E & H S, Ravenna . . . 2 00
Mrs C S R, Ill . . . 1 00
C E, Shelton . . . 1 00
Mrs M H D, Wil Gl . . . 1 00
E H, Boscobel . . . 1 00
Mrs J R B & dau, Arcola . . . 3 00
E A R, Thorndike . . . 2 00
N R F W & M A F, Jacksville . . . 3 00
E F C, Milford . . . 2 00
E W, Dartford . . . 1 00
M C S, Danville . . . 1 00
J B, Owen . . . 3 00
J W B, Lt Compton . . . 2 00
M C S, Watts Flats . . . 1 00
C F B, Billings . . . 1 00
Mrs J W M, Woodl'd 1 00
Mrs M J W, Eustis . . . 1 00

S F D, Brooklyn . . . 1 00
N M L, Ashby . . . 25
Mrs M M S, Aberdeen 5 00
M H E, La Grange . . . 1 00
E J D, Cook . . . 80
T B McC, Yorkville . . . 10 00
"C," Bethel . . . 8 00
R B, Alvarado . . . 1 00
Mrs H F C, Williston 1 00
G E R, Maytown . . . 5 00
E L B & family . . . 5 00
F M D, Richmond . . . 5 00
C W C, Columbus . . . 2 00
I S, Ariel . . . 1 00
D N G, Binghampton 2 50
M I B, Lee . . . 1 00
M W, McMinn . . . 50
I & J, Redfield . . . 5 00
I N H, Pittsfield . . . 1 00
Hull Chr Ref ch, Lansing . . . 8 00
Moravia Pres church, Wampum . . . 7 05
New Camden ch . . . 2 25
Bapt S S Ogdensburg 6 40
U B ch, Barren Run . . . 5 75
Bapt ch, Oxford . . . 21 70
Bapt Mission, Dallas . 3 75
Farrar's S S, Hopewell Twp . . . 18 00
Free Bapt ch S S, Windham Ctr . . . 7 00
Ger M E S S, Bushton 6 72
Bth SS & cong, Steptoe 5 25
Dunham USS, Harv'd 27 50
Brick Mis S S, Avon . . . 3 50
Class of boys, M E SS, Stevens Point . . . 1 00
Sciot'rs SS, Ann Arbor 3 70
Yomthful Gleaners Bapt S S, Medina . . . 1 50
Pres S S, Liberal . . . 4 00
S S, Bushnell . . . 8 28
Santa Fe Spgs S S, Cal 2 00
W O Pr SS, Mowry sta . . . 1 00
1st Prim Sch, Wm-b'g 1 25
Members Room No 8, Madison sc, Altoona 2 50
Colfax pupils of school, No No 3, of Bucyrus . . . 3 75
Teachers & Pupils, Oceanville P S 6 00
Center School room 3, Warsaw 1 13
Pacific ch, Florincharge Sacramento dist . . . 20 00

Adams, Mrs A C 50
Adams, T C 50
Aukey Miriam 1 00
Alderson, N & J W 1 00
Alford Mr & Mrs E 4 50
Allen Mrs Henry 1 00
Ambler Sallie L 1 00
Ammons W E 50
Anderson Aada 25
Anderson, Aron 1 00
Anderson, Mrs E M 5 00
Andrews M I 1 00
Ange, Mary A 1 00
Armstrong Mrs A 75
Arnolds, J R child n 2 50
Atwood, Mrs H 2 00
Atwood Leon 1 00
Albert, M 50
Abernetty, M 25 00
Adam, Capt Geo 1 00
Aldrich, Mary E 25
Allebaugh, R 1 00
Allen, Mrs H B 1 00
Altenbeben, T M 25
Anderson, Mrs W B 1 00
Armitage, Laura 2 00
Ashhurst, Elizabeth K 1 00
Asklund, Frank L 2 00
Ault, E E 50
Ames, Ethel B 25

Bates, Ella M 1 00
Barber, Ruth 50
Beach, S 10 00
Beattie, Dr F T 50
Bednar Annie 25
Best, Jas 1 00
Betts, Benj 15 00
Billhofer, C C 2 00
Binninger A I 1 00
Bissell, Mrs C J 25
Bissell, W H 5 00
Bjerke, Mrs O G 2 00
Blacet Edward 1 00
Blackburn, M 1 00
Blackfan, Mrs Dr 50
Blair, Azaville 1 00
Blair, C H 1 00
Bock, Thos H 5 00
Boshart Wm 20 00
Bowerman, J R 2 00
Boyce Dan'l W 1 00
Boyce Mrs M B 3 00
Bradley, Mrs 25
Brewster, B R 2 00
Brigham, J R 4 75
Brown, Fannie A 1 35
Brown, Mr & Mrs W P 1 00
Brownell, Mrs D C 50
Brownell, John C 2 00
Brownell, Mrs I 50
Browning, W D 2 00
Browne, C I 50
Burnham, Mrs L M 1 00
Burr, Hattie 1 00
Burton, Rev L W 2 00
Buxton, Cintha 2 00
Byers Dr & Mrs 1 00
Bacchus, John 2 50
Bailey, G 25
Bailey, Lee 5
Baker, Mrs Carrie 3 00
Barker, J 1 00
Barnes Mrs M A 2 00
Barnitz, Mrs Dora C and daughter 5 00
Barrett Thos 50
Basham, N I 1 00
Baughman, Kate 1 00
Belden, Mrs C Z 2 00
Bell, Uriah 10
Beverly, A E & dau 2 50
Beyer J W 1 00
Beyer, R R 50
Bogar, J A 1 00
Boggs, Mrs C A 1 00
Bolan Mrs M C 2 00
Bondurant, Mrs A L 2 00
Bonebrake, L N 3 00
Booths, Lelue & Mary 1 00
Boston, Mrs S N 1 00
Bowman, H L 1 00
Boyd, L and 1 00
Bradley, Mrs W W 1 00
Bradley W H 25
Brasheer J M 2 00
Braswell, Fannie 1 00
Braswell Lorence 50
Brassell Helena 1 00
Braswell, W A 1 00
Brothers Mrs T 2 00
Brouse Mr & Mrs A J 5 00
Brown, Cornelia 1 00
Brown, Mrs Fanny 3 00
Brown John 10
Brownell, Archie 1 00
Bowes Mrs F B 5 00
Buck Mrs O 35
Burbank Alice 50
Burbank, Etta 50
Burbank H H 1 00
Burt, S Francis 1 00
Bush, A G 50
Busteed, Mrs M 2 00
Byers, Rev D O & Wife 1 00

Cubbs Mrs Lee 2 00
Campbell I H 50
Campbell Helen 1 00
Campbell Wm J 50
Campbell Wm 1 00
[illegible]

Cleaver, Lucinda 1 00
Coad, A S 1 00
Cochran, Luna and Gladys 1 00
Coe, Mr & Mrs C F 2 00
Cotton Mrs M J 1 00
Compton, M E 2 00
Conlling, Mrs I M B 3 50
Cook, Mrs J A 1 00
Copp, Laura K 1 00
Coskie, J F 1 00
Coulton, E J 2 00
Cowen, Harry 50
Crawford, Mrs I N 1 00
Culbertson, Emma 50
Culnon, Mrs 1 00

Davis, Henry L 4 50
Davis, Mahala 2 00
Day J F 1 00
Dennis, Frank 10
Dennis Ruth 10
Dennis, Mr & Mrs W W 2 00
Derrick, Mrs C A 50
De Wolfe, Mrs A A 1 00
De Wolf, Rocelia 5 00
Dobbin, Anna M 1 00
Dobbins, Mrs J 1 00
Dovis, Mrs Martha 25
Dow, A A & wife 2 00
Drake, Mr & Mrs H B 1 00
Duncklee, J W 2 00
Darwin, Mrs 4 00
Dateina, G 1 00
Davies, E 1 00
Davis, L & A L 2 00
Davis, Mrs L C 2 00
Dayton, Mr & Mrs A C 2 00
Deakin, Mr & Mrs & dau 3 50
Deringer, John 1 00
Dew, Mr & Mrs E 2 00
Dickson, Mrs John & Miss C N 2 00
Dobbie, Lucy 1 00
Dodge, Mrs S 1 00
Dorward, Mrs J L 1 00
Dongherty, Mrs 50
Douglas, A I 25
Duckett, Mrs R H 1 70

Eckert, J & Mrs
Eckert, Mrs J E 1 00
Eddy, G N 2 00
Edie, Mrs G H 1 00
Edleman, Frank & O J, L C & L E Freeman 10 20
Eberly, Ella & Ida 10 00
Everett, Clara E 1 00
Everett, Clifton M 50
Eanes, W H 15
Earle, Mrs C 50
Eckert, John 5 00
Edwards, Clarence 1 00
Edwards, James 1 00
Edwards, Stanley 1 00
Elliott, John M 1 00
Elington, Mrs J T 1 00
Ellis, Mrs John 1 00
Ellison, Lucy 25
Engleby, Thos L 1 00
Estill, Sarah 1 00

Fay F M 3 00
Fero, Hattie C 75
Fero, Rev C G 1 00
Ferrell Jas M 1 06
Fisher, Will W 2 00
Flaut, H B 1 00
Fleming, Mrs Wm 25
Foster G A 50
Foster, Geo M 50
Foote, Gertie 50
Foote, Wink 2 50
Frantz, Clinton 1 00
Frazell, J H 2 00
Frazier, Arthur 3 00
Fair, Andrew 75
Fair, Wm G 1 00
Fair, Mrs Wm G 1 00
Farrell, Joseph 1 00
Fellows, Mrs H M, & T H Bushnell 2 00
Ferguson, Etta & Carrie 1 00
Ferson, Mrs L O 1 00
Firwed, Mrs E J 1 00
Fitch, Mr & Mrs H 5 00
Folsom, Mrs D J 1 00
Fowler Ed C 5 00
Frazyer, Mrs C T 1 00

Gale Bertha A 1 00
Galloupe, Mrs A A 1 00
Garlock, John 1 00
Garlock, Olin 2 00
Garlock, S J 1 00
George M W 1 00
Getetums, A C & daugh 5 00
Gibbs, Rev H P 5 00
Gibson, Horace E 25
Gifford, D F 1 00
Glover Hattie N. 10
Godfrey Mrs A 3 00
Good, A W 25
Grant, Willie 10
Green, A H 1 00
Griswold Mrs Carrie 1 00
Gaines Mrs M A 3 00
Gibbons, A M 50
Gibbons, Mrs Aug 50
Gilmore Margery 5 00
Gwin, Mrs C P 1 00
Goddard, Mrs A C 1 03
Green, Mrs A B 1 00
Gregory, H 5 00
Guthrie, Mrs I 1 00
Guck, Mrs 1 00

Hewitt Mr & Mrs D C 1 00
Hatton Altha 10
Hadley J C 2 00
Hanlin Freddy 2 00
Hanbone, C R 2 00
Herd Susan S E & N J 2 00
Hertzler Mrs A dau 1 00
Hatch C P 50
[illegible]

Hussey, H O 1 00
Husk, J A 2 00
Haland, Maggie 50
Halford, A J 25
Hall, Mrs A M 1 00
Hall, John A 1 00
Hamilton, Mrs H 2 00
Hamilton, Mrs H W 3 00
Handsaker, W H 10 00
Harden, M I 1 00
Hargett J M 25
Harris, Mrs 1 00
Harrison, Jas 1 00
Harrison, Dr & Mrs 2 00
Hartwig, Mrs Bert 75
Hill, Adell 4 00
Horton, Mrs C R 2 00
Hosking, Mrs W H 2 00
House, J W & wife 2 00
House, S A 1 00
Hunter, Bessie 2 00
Huntt, Wm 5 00
Huppert, G W 1 00

Ives, Mrs Wm 1 00

James, Lida L 1 00
Jervis, Alice 1 00
Jewett, Dr O W 1 00
Johnson, Jennie 1 00
Johnson, W T 7 50
Jones, Mrs B L 2 75
Joslyn, W G 1 00
Jacka, Mrs Geo Jr 75
Jacka, Mrs Geo Sr 1 00
Jenkins, Mrs L L 1 00
Jennings, A L 1 00
Jewell, Mrs 1 00
Johnson, Mrs C 3 00
Johnson, Mrs E H 50
Johnson, Emry H 25
Jones, Mrs David 1 00
Jones, Mary W 2 00
Jones, Susan 1 00
Jongensen, Geo and parents 2 00

Keene, Mrs Annie 50
Kimball, Mrs G H 50
Kelsey, Mr & Mrs 2 00
Kirk, Geo 1 00
Knox, Sam'l L 5 00
Kolen, F H 1 00
Kronk, W M 2 50
Keiser, C T 2 00
Kennedy, Mrs 50
Kerr, T J 1 00
Kimball, Creena (3 days work in fac 1 00
Kindall, Carrie H 9 00
Kothmann, Fritz 5 00
Kuhn, Julia 50

Laible, B C 1 50
Larsen, A B 2 00
Laughlin, Lena 10
Law, James & Ellen 5 00

McCaig, Mrs A 1 00
McCaig, Alex 2 00
McCurdy, Mrs Dan'l 2 00
McElpbatrick, Mrs D 2 00
McElwain, Mrs A T 1 00
McKenzie, Geo 1 00
McKillop, Alexander 1 00
McLaughlin, Mr & Mrs 2 00
McLean, Susan E 25
McMillan, Mrs F A 1 50
McMillan, W H B 2 00
MacDonald, A 50
MacDonald, Jessie 2 00
MacDonald, Mrs Mary 1 00
MacLaurin, Mrs 25
Maasman, Mrs 1 00
Manget, J A & wife 1 75
Marsh, Mrs Louisa 1 00
Meland, Bertbie and Celine 50
Meland, Mrs M 1 00
Miller, Hiram 5 00
Miller, Mrs J 1 00
Miller, J H 1 00
Mitchell, B F 2 00
Mitchell, Frank 50
Moncrif, J T 1 00
Mongin, Miss A H 2 00
Moore, Mrs A T 2 00
Moore, N M 25
Morris, Mrs 1 00
Mosier, Mrs Sallie 5 00
Mustoe, Mrs Ethe 2 00

Nelson, C J 25
Nelson, I M 1 00
Nelson, Mrs Mary 25
Nelson, N P 2 00
Nelson Miss Sarah 25
Nase, Ellan & Alice 2 00
Nichols, Emma & Mary Terrell 2 85
Nilson, I M 1 00
Nonnenmaker, Tom 1 00

Olmstead, Mrs C C 1 00
Osborne, Ethe 25
Osborne, Emma 25
Osborne, Stella 25
Osborne, W F 25
Ordway, Mrs Elia B 1 00
Oviatt, Mrs M H 15
Owen, Bertha M 1 00
Oberlin, W P 5 00
Oliver, Mrs W H 1 00
Orcutt, Mr & Mrs G S 4 00
Orr, J W & wife 1 40
Osgood, Mrs Emma S 1 00

Palmer, A L 2 00
Parris, James 1 00
Payne, W Y 1 00
Payne, J Burd 50
Pederson, Marie 10
Percival, Mrs M J 1 00
Perring, Master Geo 26
Peterson, Gilbert 25
Phillips, Mrs C 7 00

Ryan, W H 3 00
Ryan, Mrs W H 2 00

Sanders, Rev G S 1 00
Sanquist, Ed 25
Sanquist, Mrs Ida 50
Schnakel, F 1 00
Scott, Edith 1 00
Scott, Lawson 1 00
Secor, Mrs C M 2 00
Sharpless, Chas & wife 3 00
Shedd, E L 2 00
Sherer, Mrs 1 00
Sherwood, Ralph and Edna 1 00
Shinn, Wm & M A 2 00
Shipman, Mrs 2 50
Shoop, Mrs M F 1 00
Sites, Nina 50
Sites, Rena 1 00
Sites, S C 2 00
Simmons, B F 5 00
Skidman, Mrs E H 1 50
Sleezer, Mrs M G 1 00
Sloan, David F 5 00
Smith, Caroline 1 00
Smith, John E 1 00
Smith, Mrs John E 2 00
Smith, J M (col by) 5 00
Smith, Love 1 00
Smith, Ralph N 1 00
Smith, Mrs T G 50
Snavely, Geo R 2 00
Snow, W F 5 00
Soper, Mrs M 1 00
Sorrell, H A 3 77
Sprague, Mrs Etta 50
Stanley D 1 00
Steel, Miss Hattie 10
Steel, Mrs Wm 50
Stevens, M H 1 00
Stillman, Mrs S 50
Stillwell, Mrs E 50
Stoddart, Mrs R M C 1 00
Stoddart, W G 1 00
Stout, Mrs Annie 1 35
Streeter, Julia W 2 00
Strickland, Mary C 1 00
Strickland, J J 1 00
Sutton, M E 5 00
Symonds Mary E 2 00
Sachs, F O 1 00
Sawyer, Mrs S 4 00
Scott, G W 50
Seale, W F 1 00
Secrest, H C 10
Seeley, Mrs A A 5 50
Sessions, W L 1 00
Shaw, Annie 1 00
Shaw, Etta 2 00
Shaw, Harry 10
Shaw, Nina 1 00
Sherlock, Mrs S J 1 00
Shroyer, Leah 1 00
Shulz, C 25
Simms, Mr & Mrs W S 2 00
Skimmings, Willie (collected by) 72

Wadsworth, A 5 00
Wakefield, Mrs A A 1 00
Warren, Mamie 25
Watson, Mrs J L & Mother 7 00
Watson, W W 25
Waters, Mrs D S 1 00
Weaver, Bessie 1 00
Weaver, Ethel 1 00
Weaver, Frank 10
Weeks, Helen F 1 00
Weeks, Mrs W H & Little Amy 1 10
Weisbach, Paul 50
Welles, Merritt L 1 00
Wentworth, Miss Jane 10
Werry, Jos H 2 00
Whiting, Eva A & Lena G 1 50
Wilcox, Emma 1 00
Williams, Abbie J 1 00
Williams, Mattie L 3 00
Williams, H 1 00
Williamson, J C 3 00
Williamson, S D 2 00
Willis, Clara 25
Willis, Laure 25
Willis, Winifred 25
Wilson, Mrs John 1 00
Wilson, Lambert 1 00
Wolcvers, Mrs F 25
Wood, Mrs F M 10 00
Woodman, Mrs C W 2 00
Woodman, Chas W 2 00
Woodman, Lottie P 2 00
Wrightsan, Mrs John 2 00
Watler, Wm 1 00
Wagonlander, Mr & Mrs 1 50
Walker, Addie and Frank Mundy 2 00
Way, Mellie 10
Walker, Minnie 1 00
Wannamaker, Jessie B & Room No 1, Sunbit annex, Sedalia 3 77
Watkins, Mr & Mrs 5 00
Waugh, Alice 1 00
Weaver, H C 3 00
Weed, Mrs R M 2 00
Weeks, Mrs Harriet 1 00
Wentz, Mrs 1 00
Westerfield, Mrs M 1 00
Whinery, Verna (collected by) 4 08
Whisenand, A W 1 00
White, Mr & Mrs J 2 00
White, Janie Laurie, Marie and Frankie 50
Weir, Robt 5 00
Willong Mrs A and the Misses Finger 1 00
Williams, Gertrude 1 00
Williams, Sarah 1 00
Willis, R P 50
Wilson, V Eloise 1 00
Wilson, Mrs J H 1 00
Wocherly, Will 10

W T N, Can 10 00
H L & C G M, Hope 6 00
J W G, Fulton 2 00
H F L & E L R, Northboro 2 00
H J C 1 00
A E F, Haverhill 5 00
M A D, Vermont 1 00
M, Vermont 1 00
D H B & family 5 00
M L C, Laytonville 5 00
Mrs T F H, Holyoke 5 00
H R C, Forest Hill 5 00
E M B, Miles 1 00
Mrs C L C, Boistfort 25
A A C, Albany 2 00
Mrs N E, Pt Henry 2 00
J E I, Grass Lake 3 00
P B C & family 2 00
J. Sweet Home 1 00
W S G, Baker's Cors. 1 00
A R D, Newark 1 00
C K & M A, Utica 1 50
Friend, Fosterdale 30
" Orwell 1 00
" 5 00
" Gracey 1 00
" Gallipolis 1 00
" Newington 2 00
" Fulton 1 00
" Gloversville 1 00
" Biddeford 1 00
" St Louis 5 00
" Harding 2 00
" Lynchburg 25 00
" Greenfield 10 00
Friend, Bklyn 50
" Alfred 1 00
" Geneva 2 00
" Kelsey 1 00
" Rolling Prairie 50
" Avoca 40
" Hornby 1 00
" Danville 2 00
" Lawrence 27 00
" Hemlock 1 00
" Hemlock 5 00
" Herminie 2 00
" Mt Pleasant 75
" Calumet 3 00
" Mt Pleasant 10 00
" Middlebury 5 00
" Mich 1 00
" Mt Clemens 25
" Himrod 1 00
2 Friends, Mystic 2 00
" Nazareth 35 50
" Newport 8 50
" Mulberry 2 50
2 " Estherville 2 00
" Minneapolis 1 25
" Gd Rapids 2 00
Friends, Fulton 50
" Newburyport 3 00
" Nicholville 1 00
" Jura 2 00
" Pawtucket 1 00
" Woodlake 2 00
Unknown friend 2 00
Inasmuch, Silverwood 1 00
" Harding 1 00
I H N, Woodbury 1 00
" E Braintree 2 00
" Winchester 1 00
" Racine 2 00
" Haverhill 3 00
" Balto 1 00
" Hill City 5 00
" New Woodstock 1 00
" Two who desire to do something, Parksville 7 90
I H N, Stirling 1 00
" Lind 1 00
" Cuba 1 50
" Clarenceville 50
" Roanoke 3 20
" Rochester 1 00
" Escummac 5 00
" Phila 29 00
" Prairietown 25
" Raleigh 5 00
" St Louis 1 00
" Johnsons Sta 1 00
In Jesus' Name, Ashmore 1 00
Reader, Pittsburg 35
" Columbus 1 00
" New Haven 2 00
Reader, Adrian 3 00
" Babylon 1 00
" Andover 1 00
Constant reader, Morristown 5 00
Sub'r, N Woodbury 5 00
" Oxford 50
" Kiskatom 1 00
" Woodstock 1 00
" Wissonisco 2 00
" Vineland 5 00
" Richmond 10 00
Subr. Bath 1 00
" Hemlock 2 00
" Unionville 2 00
" Twin Valley 2 00
Sub'd. Hankinson 60
Sym'thzr Montezuma 1 00
" Hongland 1 00
Sympathizing friends. Maples 5 00
One in Sympathy, Nappanee 2 00
Sym'thy, Hammont'n 2 00
2 Sympathizers, New Brunswick 2 00
——, Holyoke 1 00
——, McNutt 3 30
——, Middletown 10 00
——, Nunda 1 00
——, Pekin 1 00
——, Phil'a 20 00
——, Port Chester 2 00
——, St Paul 1 00
——, Flandreau 2 00
——, Otis 10 00
——, Kanona 2 00
——, LeRoy 5 00
——, Cape Ann 5 00
——, Shomway 5 00
——, Shelby 1 00
——, Aurelius 1 00
O Church, McConnellsville 6 15
S S & M I Ch, Allensville 6 25
St Luke's Ref Ch Miss Soc Timberville 5 00
Danish Bapt Ch and Friends, Newell 10 00
Bethesda Moravian Cong. Springfield 10 00
S C L's 1st Bapt Ch, Waterbury 10 00
Methodist Ch, Galmerton 7 00
U B Church, Herminie 8 00
Philip Chapel, Methuen 15 00
Holland Christian Ref Ch Zutphen 19 12
S S Hankinson 1 04

Parallel Pres Clifton
S S 1st Presby Warsaw
Salem M E Ch Balto Co
Holland Pres New Amster
Crystal Bay C Long Lake
Sunbeam Soc'l Ch. Sparland
Pleasant Vall and others
Sheeprun
S S class and So Holland
Hazelwood S S Corlinsville
Union S S, Allen's Mill
Waynesboro M South S S
Snow Bound S Dist No 7 Wentworth
Blooming Prai Union S S
Elhanan S S
Alsea S S
Salem Bapt S Sneads Ferr
Infant Class, Unionville
Bapt S S Round Rock
Ladies Missy Elhanan
Trinity Ref C Soc. Tumbe
St John Hon Soc. August
Ladies Aid S Ch. Hankins
Sisters Soc D Bapt Ch. Ne
Ladies Miss Zion Ref Ch Zimmerman
Sisters Aid S Bapt Brethr McPherson
Ladies Aid S Ch and othe Lincolnville
Y P S C E, H
Buckeye Y P S Kanapolis
Bapt Y P S C Stoughton
Y P S C E Co Part Leyden
Y P S C E Pre Rockford
C E Soc. New
C E Soc. Kem
C E Society
C E Soc. Dem Hankinson
Epworth Myrt Friends, Ou
Epworth Leag Verona
Junior Endeav Hankinson
Bapt Juniors Stoughton
Jr Epworth Le Leonardsvil
Jr Epworth L Epworth M
Newcastle
Lake Forest nary, Ill
Riverside Park ing Cir. Gran
Vine Hill B Mercy Trent
Wasco W C T
4th Grade B. M
Society, Pom
W C T U, Pete
Birthday Gift
An invalid N
One who wou one more Hartford
One who wishe more Oberl
One intereste Milford
One of the Somerville
In Christ's Peoria
Given in His Wady Petra
In Jesus N Hemlock
In Jesus' N Stockwell
For Jesus' S Stoughton
For Jesus S Newbury
For His Sake
For His Sake mouth
Follower of Union Cen
Christians Bro
Citizens of Bo
Cash, Ft Monr
Cash, Marietta
Cash, Demop
Cash, Pittsbur
Two Sisters, R
Two Sisters, I town
Two Sisters, H
Sister in Chris ing
Family E De
A family of Franklin
St Joe & vicin
In memory of N Y C
Husband & Ridgway
Little Girl, Mt
Employees of Co Child Ho
Highland Far Boston
The Lett Han tarine
Widow's Mite
King's Dau Pleasant Uni
King's Daught coln
Holton Sympat
Lebb, Ozeana
Sibley, S S Co
M E S S, Parfi
M E S S, Cle Kingmont
Chester S S, L
Total of page

WE ask all to make haste, as this is "the King's business," and those who aid in this good Samaritan work now will find that what they do will prove a source of joy ever after.

"He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honor." Psalm 112: 9.

Leach, Rev G W 50
Leach, Mrs M C 50
Lee, Anna L 1 00
Loghty, Mrs J M 1 00
Lemmon, Geo T 50
Leland, Mr & Mrs 2 00
Leonard, Ada B 25
Leonard, Frank A 25
Leonard, Grace A 25
Leonard True P 50
Leonard, Mr & Mrs T F 2 50
Leonard, Mrs Wm 25
Lesnett, J S 2 00
Lincoln, Mrs M 25
Lively, Dr & Mrs 1 00
Lowery, John 1 00
Luptom, Robt 1 00
Lyndsley, Delbert E 3 00
Lyon Mrs C 50
Lyon, Mrs C E 25
Lacy Mrs 50
Lane, C W 1 00
Lang, Henry 5 00
Langford, Mrs A 1 00
Lankiree, Mrs J J 1 00
Lappens, Mrs A 1 00
Larimer Mrs I J L 1 00
Laverty Mrs D H 1 00
Legg, J W 50
Lockhart Sam'l 1 00
Long, Mrs H 1 00
Lorenzen, C 5 00
Lukey Mrs Geo 1 00
Langer B D 1 00
Lundgren, John 5 00

McAlpin, Jas 1 00
McArthur Mary 50
McConnell, Rosa 1 00
McCune Leslie H 1 00
McDonald Mr & Mrs 2 00
McDonough, J & N 5 00
McGooch J 50
McGown Delia A 10 00
McKee W F 3 00
McMillen, Mrs S 25
Marshall Geo L 2 00
Marvin, Seymour 25
Mason, G T A H A 2 00
Mast Mrs S A 1 00
Maxwell, Mr M J Adna 1 00
Maxwell, T 50
Mead J M 1 00
Merritt Miss L S 50
Middlekauff Mrs I 1 00
[illegible]

Pinchbeck, Rev C H 2 00
Pinkerton, Miss S 25
Piser, L C 5 00
Pond, Chas W 1 00
Pond, Carl F 50
Pond, Mrs C W 1 00
Pond, Daisy 50
Pratt, Clement A 1 00
Pratt, Mrs Dan'l L 1 00
Priest, W A 2 00
Pursell, Mrs S J & E S Flack 2 00
Parkin, Wm 1 00
Paton, R 5 00
Paul C H 1 00
Paull, Mrs Thos 1 00
Peterson, Clarabell 2 00
Pickett, Mrs S J 2 00
Plunkett Rev J M & wife 5 00
Pollock Mrs M C 2 10
Pott, Lillian 25
Preston, Mrs Lavinia C 1 00
Pruden, L S 5 00

Qua, D V T 25
Qua, Mamie 10
Quillian, J W 2 00

Randall, Mrs Alex 25
Randall, Mrs C 1 00
Rankin, Lizzie 2 00
Raynor, Rev B S 1 00
Read, J S 2 50
Reamer, Mrs Kate 1 00
Reavis Mrs John 1 00
Redman Mrs A & Miss 8 00
Reed, Mrs 50
Reed, Mary A 25
Reynolds Mrs J S 1 00
Rich H H 50
Rich Mrs Laston 25
Rickett Mrs M I 1 00
Richmond Helen M A Martha S 5 00
Riddell, Mrs E 25
Roberts, Mrs R I 2 00
Roberts, Wilber 25
Robe on I & B 1 00
Rohrbaugh Josiah 1 00
[illegible]
Rowland, Mollie 1 00
Russell, Mrs Jas P 25
Rue, Jas 50
[illegible]

Sloat, Stephen 5 00
Small, Luella 2 00
Smiths, Three 25
Smith, Mrs Fannie C & friend 2 00
Smith Mrs Chas S 2 00
Smith, Mrs G 1 00
Smith Miss I 1 00
Smith, J 2 00
Smith, Robt 5 00
Smith, W C, David Buckenbamer, W J Hazley, H T Hetzler, Chas & Wilbert Rosamyer 6 00
Sponsler G W 1 00
Sprinkle Norman 3 16
Steers, Mrs F J 2 00
Stroup, Mrs 1 00
Stoozman, C M 50
Suhr, Fred 2 00
Stubbs, E S 1 00

Tefft, Mrs C H 1 00
Tefft, Frank J 1 50
Tefft, Oscar 1 50
Taylor, Mr & Mrs G D 5 00
Tefft, Mrs Oscar 1 50
Terry, Mrs W C 50
Thayer & Co 3 30
Thompson, Chas 50
Thompson W L 1 00
Thorne, Carrie E 1 00
Towle, Alice R 2 00
Townsend, Nella 2 00
Tracy Fred 1 00
Tracy, Mrs V C M 5 00
Treslar, Mary 1 00
Trowbridge S A 1 00
Tudor Adelia 25
Taylor, Mr & Mrs J S 2 00
Taylor Willie 25
Thayer Ada Z 25 00
Thompson, M E 1 00
Thompson, Wm 1 00
Thomas, Jas 30
Thorn Sue 2 00
Thorp L S 1 00
Tisdel, G W 1 00
Trask, Ethel 25
Trask, Rev J H 2 00
Trathen, Mrs Geo 1 00
Trevithick John 4 25
Turner, Chester 5 00
Turner M A & S 1 00
Tusler, Mrs Wm 5 00

Van Buren, Ezra H 5 00
Vance Mrs A 50
Van Kreeck, Mrs C L 1 00
Van Sickle Mrs J F 5 00
Venange, Mrs H 50
Vivian, Rev I 5 25
Vosburg Ida 25
Vredenburg R 1 00
Vanatta, Mrs L 1 00
Vanatta, Earl S 25
Vanotta Lillian 50

Winstead, Wade (collected by) 2 20
Winter, Emanuel 2 00
Woods, Mrs H J 1 00
Worth, Mrs Alfred 50
Worthen, Mrs A E 75
Worthen, Eddie B 25
Worthington, E & L 1 00
Wright, Lyman A 1 00

Yoke, Mrs Frances 1 20
Young, John H 1 00
Young, Miss 1 00
Young, Mr & Mrs J 2 00
Youngsman, C D 2 00

Zeigler, Mrs J 2 00
Zeigler, Miss L 1 00

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Eran, Ala 1 00
Little, Dan R 20
Rudolph, Terre Haute 1 00
Baby Edith Annette 1 00
Clarence Annette 1 00
N Cuba 1 00
Mrs A S G, Lacona 1 00
Mrs G G, Millers 1 00
Mrs I D, New Bedf'd 1 00
Mrs J M B, Lisbon 2 00
Mrs M S, New Bedf'd 1 00
Mrs S, Buffalo 50
M C W, Union Mills 2 00
S T A & Mrs H I C, Kishacoquillas 2 00
Y Conn 1 00
I's, Plymouth 2 00
A P A, Gravity 1 00
H S, Canada 3 00
C C E J, Savannah 1 00
E A H Williamson 2 00
E H A, Providence 1 00
A M, Providence 50
M A B, Quincy 2 00
E S R, Shannon 2 00
W B, Fillmore 2 00
Mrs H S, Denver 1 00
W E H Pittsburg 25
J I I Pittsburg 25
J A S Pittsburg 25
L P S, St Louis 1 25
G C A, Hornby 1 00
A A D J T Oneneock 3 00
Mrs P H Harrison 2 00
Mrs N C A A Mrs M D B 2 00
I B, Bklyn 50
T R R, Petersville 1 00
T L C, Raleigh 5
J T B 50
M J S F Binghamton 1 00
Mrs B Valparaiso 3 00
C E R Worcester 1 00
P F B, Bembroke 1 50
P H M, Pine Bush 50
M C A B C Lovers of Christ, Blissfield 6 00
N N Castell 10 00

B . . . 10
and. H C 1 00
J G . 10
. . . 25
. . . 10
. . . 2 00
Mr & Mrs 5 00
Susie. . . 25
. . . 1 00
M E G . . 1 00
. . . 25
B . . 1 50
. . . 25
Mr & Mrs 1 00
Fanning, G W . . 50
Hattie 50
Mr . . 1 00
Miss J C 1 00
Mrs J T 1 00
Mrs . . . 10
M . . . 10
H . . . 75
M S A. . . 1 00
. . . 10
Robt . . 5 00
D thron 10 00
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. . . 1 00
. . . 10
rs Ida . . 10
G . . 1 00
ie A W &
Stillwell . 1 00
s E . . . 1 00
n & wife 2 00
Ed . . . 10
MR 10
. . . 10
Wield . . 10
ie . . . 5 00
. . . 1 00
Ne & Wilford 1 00
. . . 10
. . . 1 00
Gayde, Peter. . . 10
Gayde, Wm . . . 10
Gayle, Lea Max . . 25
Gee, Mrs Rebecca . . 1 00
Gilsland, Mrs H&dau 3 00
Gittins, Geo J . . . 10
Gladwin, Frank C . . . 25
Gladwin, M C . . . 1 00
Gladwin, S F . . . 1 00
Goens, Mrs . . . 35
Gouldman, H G . . . 54
Grady, Mrs J S, . . . 50
Grainger, Dr. . . 10
Graves, Flora B . . . 1 00
Gregory, W L . . . 1 00
Grove Mrs A R. . . 1 00
Grove, Mrs C V . . . 10 00
Grove, Nannie M. . . . 1 00
Hack, Mrs . . . 31
Hagaman, L. . . . 10
Haines, Mary J . . . 5 00
Hall, Mr & Mrs D A. 5 00
Hall, Mrs E J . . . 3 00
Hall, R D . . . 1 00
Hall, Wilbert . . . 10
Hargrove, Mrs J T . . . 50
Hargrove, Mrs M E . . . 25
Hargrove, Mrs W C . 1 00
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Hart, Mrs Emma E. . 1 00
Hart, Mrs James. . . . 50
Hartsongh, Hattie. . . 10
Hanssels, Mrs John . 3 25
Hawley, G . . . 25
Haynes, Mr & Mrs DJ 5 00
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Heil, Mr & Mrs A W
& dau . . . 3 00
Heisinger, R & R . . . 50
Hemphill, Joseph. . . . 50
Henien, Mrs S S . . . 1 00
Hennessy, Miss M E . 1 00
Henry, Mrs S J . . . 1 00
Henry, W M . . . 1 00
Hersh, Jacob & wife. 1 25
Hess, Mrs C L . . . 1 35
Hesse, Mrs Agatha . 1 00
Heuston, E O . . . 10
Heyman, P W . . . 5 00
Hide, Carl . . . 10
Highlands, Mrs L. . . 50
Hight, H R . . . 2 00
Hill, Frank . . . 50
Hill, Jesse . . . 10
Hillmer, L . . . 10
Hobbs, Mrs Ellen . . 1 00
Hoffman, Lida & Vina 2 00
Housington, Sarah. . 10
Houston, Christine . . 10
Howard, S A . . . 1 00
Hoyt, Lois L . . . 3 00
Hubbard, G Evaus. . 5 00
Hucke, Mrs Sadie . . . 1 00
Hull, Earl . . . 75
Hunter, Thos Jr . . . 2 00
Hurley, Mary E . . . 1 00
Hnston, Mrs F . . . 10
Huston, Freeman . . . 10
Huston, Arthur . . . 10
Huston, Janet . . . 10
Huston, Oscar . . . 10
Hutchins, Mrs M C . 1 00
Ives, Mark . . . 2 00
Inglis, J A. . . . 2 00
Irwin, Mrs A E . . . 1 00
Jameson, Mrs . . . 25
Janes, N L . . . 3 00
Jenkins, A M & M A 2 00
Jenne, Josephine . . . 10
Johnson, Allen K . . . 1 00
Johnson, Mrs A K . . 1 00
Johnson, Mr Wm . . 1 00
Johnson, Mrs Wm. . 1 00
Jolliff, Henry . . . 10
Jones, C . . . 1 00
Jones, Mary H . . . 5 00
Jones, Mr & Mr-W W 2 00
Kathman, Wm . . . 2 00
Kean, Stasia . . . 25
Kelly, A . . . 25
Kelso, A . . . 1 00
Kerr, Isahella & two
sisters . . . 2 00
Kesinger, F G . . . 1 00
Kimball, Mrs E E . . . 25
Kinnebrew, Mrs N J. 1 00
Kirk, Alice P. . . . 1 00
Kirk, Ira Don. . . . 25
Kline, Mrs Lizzie . . . 25
Knell, Geo . . . 5 01
Knight, Mrs Chas H . 2 00
Knight, Jas . . . 3 00
Knott, J W . . . 1 00
Knowles, B D . . . 25
Knowles, Mrs B D . . 25
Knowles, Effie P . . . 25
Knowles, Georgie H . . 25
Knowles, Ida F . . . 25
Koerber, J . . . 2 00
Knebker F M . . . 25
Lallen, A W . . . 1 00
Lainhart, Mrs JC 1 00
Lake, Lewis H . . . 2 00
Lamb, Mr . . . 25
Lamm, Mrs Mary & children. . . . 1 00
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Landsburg, Mr & Mrs 2 00
Lantz, W H . . . 1 00
Lebsch, Mrs L . . . 50
Lee, Jessie . . . 25
Lee, Mrs P W . . . 1 50
Lewis, Fannie E . . . 25
Lewis, James T . . . 50
Lewis, Lizzie . . . 25
Lewis, Magcie M . . . 25
Lewis, Mary B . . . 50
Lewis, Mrs Oliver . 1 00
Lebby, John L . . . 5 00
Libby, Mary E . . . 1 00
Lillis, Mary A . . . 25
Lindstrum, Tbeo . . . 2 00
Linn, D M & family . 2 00
Lion, H . . . 10
Lips, J J . . . 1 00
Livingston, David. . 1 00
Lockard, Ella . . . 25
Logan, Mrs Jane. . . 2 00
Lord, Jerold . . . 10
Lombard, J . . . 10
Long, Mrs Fannie . . 50
Long, J M & wife . 2 00
Long, Monroe Jr. . . 50
Long, W Taylor . . . 50
Losey, Katie R . . . 1 00
Loud, E H . . . 5 00
Lund, Herman. . . . 1 50
Lundgren, Elsie & Lilie 2 25
Luttrell, Mrs C A . . 25
Luttrell, C W . . . 50
Luttrell, Elston, M . . 15
Luttrell, Ernest . . . 15
Luttrell, Rhesa, A . . 20
Lyndon, Mrs Jane . . 10
McAnley, Henry . 3 20
McCartby, J G 1 00
Mccormack, W . . . 26
McCurley, H E, and
A L Morgan. . . . 2 00
Mossman, A P & family 2 00
Mottayaro, Mrs . . . 3 00
Murray, Mrs L C . . . 1 00
Myer, Mrs Nan . . . 4 00
Myers, Ella B 1 00
Nash, Jessie M . . . 10
Nash, John E . . . 10
Nash, Mary . . . 10
Nehrhood, E H & Mrs
J E . . . 2 00
Nelson, Aldolph. . . . 25
Nelson, Christena . . 30
Nelson, Emma . . . 25
Nelson, Henry . . . 05
Nelson, Johnie. . . . 35
Nelson, Mary. . . . 05
Nelson, Willie. . . . 25
Newlon, Amanda . . . 2 00
Nipe, Jas . . . 5 00
Noyes, Helen B . . . 1 00
Noyes, Paul . . . 10
Nutler, H E. . . . 1 00
Oakley, B F . . . 10
Oberdorf, Mrs A 1 00
O'Connor, Frank D. . 25
O'Connor, Gertie . . 25
Odell Bros . . . 1 00
Oliver, John . . . 50
Oswald, Lillie L. . . 2 00
Pake, Ed A & Muriel
Palmer, Carrie . . 10
Palmer, Frank . . . 10
Parratt, Mrs L. . . . 5 00
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Peck, Mrs L. . . . 25
Peck, Lulu . . . 25
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Peeler, Mrs J W . . 3 50
Pelton, Mrs D . . . 1 00
Pembrook, Mrs W A
& S C . . . 10 00
Penn, Mrs M . . . 2 00
Penney, Mrs O . . . 10
Pennington, J. . . . 1 00
Persons W F . . . 1 00
Peters, Mrs L A . . . 50
Petersen, P . . . 1 00
Pettey, Miss N . . . 1 00
Pickett, Mrs W . . . 1 00
Pickin, Mrs . . . 10
Pickles, Annie . . . 1 00
Pierce, C H . . . 25
Pierce, G . . . 50
Plackard, Mrs D . . 1 00
Pleasants, Mrs . . . 25
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Sander, W . . . 2 00
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Schenk, Mrs J D . . . 25
Schenkel, J . . . 1 00
Schilz, Mrs M . . . 1 00
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Schneider, Alma . . . 10
Schneider, Edna . . . 10
Schneider, E . . . 1 00
Schneider, L . . . 1 00
Schneider, Maggie . . 1 00
Schneider, Tillie . . . 1 00
Schnessler, A . . . 1 00
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Semance, Mr & Mrs A B 50
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Sexton, N G . . . 5 00
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Shaw, Miss E . . . 2 00
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Shotwell, Mrs . . . 25
Sibley, Mrs B F. . . 50
Shanks, Daisy D. . . 5 00
Skilton, A N . . . 1 00
Skilton, Birdsey B . 1 00
Skilton, Edith M . . 1 00
Skilton, Mrs J J . . 1 00
Skinners, J M . . . 2 00
Sloan, Mrs Sarah . . 1 00
Smart, Mrs R T, Jr 5 00
Smeed Carrie. . . . 25
Smeed, John . . . 25
Smith, Mrs . . . 10
Smith, Mr & Mrs G W 5 00
Smith, H . . . 10
Smith, J M . . . 2 00
Smyre, Arline. . . . 3
Smyre, Elia . . . 10
Smyre, Lottie. . . . 10
Smyre, Titus . . . 10
Sparks, Mrs R E . . 1 00
Speer, E A . . . 5 00
Spencer, J . . . 1 00
Tompkins, Priscilla . 10
Topping, Mrs Jas H. 1 00
Tripple, Mrs M E . . 1 00
Trnner, Little Vick . 10
Tuttle, Mr & Mrs E W 2 00
Ulster, A . . . 25
Umble, B T . . . 2 00
Valtz, F . . . 25
Vaninnwagen, J . 10
Van Valin Ca . . . 2 00
Vick, Will 10
Wade, R L . . . 1 00
Waite, Mrs C M 1 00
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Walker, L G . . . 1 00
Walker, Robt . . . 10
Wall, Graham . . . 2 00
Wallace, Jas G . . . 00
Walter, Albert . . . 50
Waters, Mrs Mary I. 1 00
Waters, Mrs S J . . 2 00
Watson, Mrs M C. . 1 00
Watts, Mrs J E . . 1 00
Waxbam, Mr & Mrs J 2 50
Webb, Mrs M E . . . 1 50
Welch, John . . . 1 00
Welch, F G . . . 5 00
Wells, J L & wife . . 2 00
Westerman, Adam. . 5 00
Westerman, Mrs Adam 3 00
Westerman, Miss May 2 00
White, E & F . . . 1 26
White, Geo . . . 10
Whitehead, Robt . . 1 00
Whiteside, Daisy . . . 1 00
Wildman, Mrs . . . 25
Wilkins, Bertha . . 1 00
Williams, Frosby . . 1 00
Williams, Mrs E C & Mrs Jno Murchison 1 50
Williamson, Sam'l F. 1 00
Willis, Albert. . . . 1 00
Wingord, Mrs S P. . 2 00
Wolf, Mrs Barbara. . 1 00
Wolf, Miss Clara. . . 1 00
Wolter, Rev F. . . . 2 00
Wood, Mrs E . . . 5 00
Wood, Mrs J G . . . 50
Wright, C H . . . 2 00
Wright, Mrs E . . . 10
Wright, M E & A . . 5 00
Wright, Mr & Mrs R H 2 00
Williams, Harriet. . 1 00
Williams, Miss J. . . 1 00
Williams, J L . . . 50
Williams, Mrs N . . 1 00
Williams, Mr & Mrs W 25
Williamson, Mrs J F . 2 00
Mr & Mrs B, Richmond 2 00
R C, Windsor . . . 1 00
A L D, Hammondsp't 1 00
S V N, Dalton . . . 1 00
Mrs C M W, Monrovia 50
M S P, Phila . . . 1 00
G, Hancock . . . 1 00
E V V, Mass. . . . 1 00
W A & M A S, Brandon 2 00
C A S, Canton . . . 5 00
Mr & Mrs C H M,
W Gorham . . . 6 00
D A R, N Y C . . . 1 00
E W F, So Adams . . 1 00
M F W, Thompson . 1 00
Mr & Mrs A G W, Lyons 2 00
J J H, Backbone . . 1 00
A C B, Phila . . . 1 00
M B L, Jamaica Plns 1 00
J P B, Mr & Mrs,
Tuscarora . . . 2 00
J M C, Santa Ana . . 5 00
C B P, Santa Ana . 20 00
A L H, Bklyn . . . 5 00
W, Me . . . 1 06
C W B M, Aubrey. . . 80
L A W, Bklyn . . . 1 00
C A G, Hazelton . . 10 00
M S M, Phoenix . . 1 50
T G T & wife, Lancast'r 2 00
——, Sharon . . . 1 00
—— Yaquina . . . 1 50
—— Bklyn . . . 1 00
——, Pottsville . . . 1 00
——, Tehachapi . . . 2 00
——, Shaefferstown . . 4 25
——, Union City . . . 5 00
——, Watkins . . . 1 00
——, Waterbury . . . 1 85
——, Williams. . . . 10
——, Darlington . . . 5 00
——, Lowell . . . 50
——, Pa . . . 1 00
——, Jamaica . . . 1 00
——, Liberty . . . 1 00
——, San Saba. . . . 1 85
——, Johnsonville. . . 75
——, Mansfield . . . 1 00
——, Esmont . . . 50
——, Germantown. . . 1 00
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——, Madison . . . 1 50
——, Williams. . . . 1 25
——, Washington . . . 1 50
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——, Attica . . . 1 00
——, Ballston Spa. . . 1 00
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——, Pitman Grove . . 2 00
——, Windsor. . . . 1 00
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Friend, Janesville. . . 1 00
" Perry Mills . . . 5 00
" Mekinock . . 50 00
" Heuvilton . . . 2 00
" Canadian . . . 2 00
" Wolfeboro Falls 30
" Conncil Bluffs . 1 00
" N Woodbury . . 1 00
" Lansingburg. . . 1 00
" So English . . . 1 00
" Pleasanton . . . 2 00
" Jamaica . . . 1 00
" Girard . . . 5 00
" Ventura . . . 5 00
" Walton . . . 1 00
Friends, Pekin . . . 2 25
" Springfield . . . 6 00
" Mt Lake . . . 17 00
" Buchnan. . . . 2 50
" Keeny . . . 4 00
A friend of the cause,
Leeds . . . 2 00
A young lady friend . 1 00
Children friends,
Rushville . . . 1 00
Sufferers' friend,
Bridgeton . . . 2 00
Two poor friends,
Jacksonville . . . 2 00
3 friends, Hopedale . 3 75
Sympathizing friends,
Rapid City . . . 1 00
I H N, Warren. . . . 1 00
" Stoughton . . . 3 00
" —— . . . 1 75
" Forked River. . . 50
" Vermillion . . . 25
" Beidn . . . 6 25
" Montana . . . 60
" Topeka . . . 50
" Pottstown . . . 1 55
" Patterson . . . 1 00
Inasmuch, Moscow . . 5 00
In Christ's Name,
Denver . . . 1 00
In the name of Jesus,
La Belle . . . 1 00
In the name of our
Lord, Pi lar Pt. . . . 2 00
In Jesus name,
Gould . . . 1 50
Sympathy, Cleveland . 25
Sym'zer, Akron . . . 2 00
" Ala . . . 1 00
" W Union . . . 3 50
Sym'izing Friends
Madison . . . 2 60
Suh'r, W Morris . . . 3 00
" New Bedford . . . 1 00
" —— . . . 3 50
" Foosland . . . 2 10
" London . . . 5 00
" Amesbnry . . . 1 00
Reader, Albany . . . 1 00
" Menomonee Falls 1 00
" Cedar Rapids. . 1 50
" Williamsport . . 1 00
" Mattsville . . . 5 00
" Hastings . . . 1 25
" Melbonrne . . . 5 00
" Gorbam . . . 5 00
Readers, Sanger . . . 7 00
" Sisterville . . . 1 00
Constant Reader,
Chicago . . . 1 00
2 Readers, Humeston . 1 00
Chilson Missy Money . 1 00
Evergreen, Moravian
Mis'n, Sturgeon Bay . 4 00
Rickey, Union S S . . 5 80
M E Ch, Pomroy . . . 14 00
Bapt Ch, Pomroy . . . 5 00
St Peter Epis Ch,
Pomroy . . . 10 00
Cong ch & friends,
Lewis . . . 7 60
West Ghent ch. . . . 8 60
Longs Run ch, Prehy
of Steubenville. . . 10 89
Pawling S S, Pawling . 1 25
Diamond Valley S S,
Diamenti . . . 2 00
Pleasant Mount S S . 5 60
Children of Pres S S,
Little Britain . . 1 80
Long's Run SS, Presb
of Steubenville. . . 4 93
Diamond Valley S S
& C E, Diamenti. . 3 00
Christian S S, Vining . 1 16
Intermediate Dept,
Mondamin . . . 2 00
Jackson St Mission
Sch, Seattle . . . 1 25
"Whatsoever Band"
Miss SS, Fergus Falls 60
Public Sch 5th & 6th
Grade, Pomeroy . . 5 00
Public Schools, Cambridge . . . 10 00
2d Grade of Sumter
Graded School, . . 2 75
School Dist No 4,
Marion Twp . . . 1 00
Children of Miss William-son's school
room & 2 teachers . 2 75
C E Soc, Valley Spr . 2 63
C E Soc, Bartow . . 10 15
C E Soc of Bethany
Pres ch, Newark . . 5 00
Y P S C E, Ironton . 2 00
" 1 Cong ch, Wheatland . . . 5 00
" Oysterville . . 16 00
" Tancred . . . 3 00
" Litchfield . . 1 56
" Bergen Ave Ref
ch, Jersey City . 2 60
Jr C E, 1st Bapt ch,
Providence . . . 2 25
Jr Endeavor Soc, Old
South ch, Worcester 12 23
Jr Endeavor Soc, Pres
ch, New Gretna. . . 2 00
E L of Mayo, So River 5 00
Leesville E L . . . 2 00
An Epworth Leaguer,
Osceola . . . 2 00
Jr L M E ch, Boise . 5 00
Bapt Y P U, Union . 6 15
W Indianola Missy
Soc, Topeka . . . 3 50
Wolf Creek Miss Soc,
Abingdon . . . 7 75
Woman's M S M E ch,
Circleville . . . 2 00
M S of Cedar Falls, C
of R P ch, Ray. . . 5 70
L A S H H, Gaines . 5 00
Lad Aid, Lo Ft Garry . 45
For the Master's
Sake, Ft Worth . . 1 00
Sisters in Christ, Enfield Cen . . . 2 00
Yonrs in Christ, Maquoketa . . . 1 60
The Lord's Money,
Canal Dover. . . . 2 00
A col in Christ's name
by friends, Howell . 1 00
For the Master, Juda 1 00
One who serves her
Master . . . 2 00
The Lord's Money,
Deland . . . 1 00
Yonrs in the Lord,
Pawtucket . . . 1 00
Two Sisters who love
Jesns, Minneapolis 1 00
For Christ's Sake, a
friend, Neb City . . 50
A Daughter of the
King, Texarkana . 2 00
Sister in Christ, Goff . 1 00
Cash, Danbnry. . . 75
Cash, Danbury . . 1 00
A mother & 2 sons,
Muscatine . . . 11 50
Moth & dau, Columbia 2 00
2 Sisters, Concord . 2 00
Hnsband & wife, Hendrnm . . . 2 00
Mother & daughter,
Hnmboldt . . . 2 00
Mother & 2 daughters,
Updegraff . . . 2 00
Father, Mother & dan,
Grape Lawn . . . 2 25
Mother, son & Little
Mys, Strongsville . 7 75
A little one, Beverly . 1 00
The Church, Benton C 2 00
A Widow's Mite,
Scobeyville. . . . 30
Will help a little,
Williamsport . . 1 00
Poor Woman, Helena . 66
Anon, ——, Pa . . . 1 00
Nemo, Salisbury . . . 1 00
42, E Palestine . . . 1 00
A thank offering,
Waterford . . . 2 00
A Family, Mystic . . 6 00
A Farmer's Family,
Davenport . . . 1 50
Unknown, Plymonth . 10
Gnests of The Hotel
Hill, Portland . . 11 10
Grandmother, Lorah . 75
Citiz's of Union Spgs 3 00
A School Girl, Charlotte 25
——, . . . 5 00
A mother and her children, Wortendyke . 4 00
In memory of Lillian
E, New Bedford . . 1 00
Music Teacher, Canandaigna . . . 1 00
Casb, Lumberton . . 1 00
" Lumberton . . . 1 00
" Lumberton . . . 50
" Lumberton . . . 50
" Lumberton . . . 50
" Lumberton . . . 50
" Lumberton . . . 25
" Lumberton . . . 50
" Lumberton . . . 25
Cash, Lumberton . . 25
" Lumberton . . . 5
" Lnmberton . . 25
" Lnmberton . . 10
" Lowe . . . 10
" Media . . . 40
Widow's mite, Akron . 1 00
For Jesus Sake, Blair . 1 00
Bread of Life, Grahamville . . . 3 00
Christian Mother,
Anniston . . . 1 00
School Children, Middletown . . . 2 25
Invalid . . . 1 00
Mother & son, Hickman . . . 2 50
People of Kelley's
Island . . . 25 17
Servant of the Master,
Lancaster . . . 5
Mother & 3 children,
Memphis . . . 5 00
Stranger, Hanover . 1 00
" Middletown . 1
One who sympathizes,
Pokeepsie . . . 1
One who feels thankful, Pokeepsie . . 5 00
Total this page $1,647 27

A SCENE ON THE RIVER NEAR BENARES, INDIA.

Crowds of feeble and emaciated natives come here to bathe daily in the yellow Ganges.

McDonough, Nellie . 10
McElroy, F R . . . 1 00
McElwaine, Minerva. 1 00
McKee, Rebecca . . . 1 00
McLeod, J R . . . 10
McClure, Jas . . . 1 00
McWilliams, Mrs T W 1 00
MacAuley, W J . . . 5 00
Malone, Mrs Pbebe . 1 00
Mann, Mrs G E . . . 1 00
Mann, Sallie J . . . 2 00
Manville, Mrs John J 1 00
Markley, Mr & Mrs J W 5 00
Marshall, Mrs S . . . 2 00
Martin, Mrs L O . . . 50
Mason, Mrs R J . . . 1 00
Master, J P . . . 25
Mathis, Mrs C A . . . 2 50
Matthews, E O. . . . 10
Matthews, Mrs Edna 1 00
Matthews, Mrs M . . . 2 00
Mattice, Jas D . . . 5 00
Mawyer, E W & wife. 1 25
Mawyer, G T. . . . 1 00
Mawyer, S W . . . 1 00
Maxwell, Mrs. . . . 5 00
Maynard, F T . . . 25
Mead, Mrs Lnra A . . 1 00
Melick Mrs P C . . . 1 00
Meredith, Mrs Mary L 1 00
Merrill, N E . . . 1 00
Meyers, Mrs . . . 10
Michael, Mrs. . . . 25
Middleton, Mrs W A 1 00
Miller, Mr . . . 1 65
Miller, Chas & family 2 00
Miller, F L . . . 5 00
Miller, I H . . . 1 25
Miller, Mrs Lottie. . 3 00
Miller, Magdalene . . 1 00
Miller, Mrs W. . . . 1 00
Mimmack, R H . . . 10
Minthorn, H . . . 10
Misner, Miss Annie . 1 00
Misner, Mrs W . . . 1 00
Mitchell, M Y. . . . 1 00
Moffatt, Mrs E E. . . 1 00
Moon, Mrs John . . . 2 00
Moore, Jnlia . . . 10
Morris, W K . . . 5 00
Morrison, A . . . 3 00
Morton, Mrs Hannah 1 00
Piece, Lucy, Nellie & Hugh . . . 1 00
Polk, C S . . . 4 00
Pollard, A A . . . 1 00
Polson, F O . . . 2 00
Polson, O . . . 1 00
Pond, Wm S . . . 2 00
Poole, Mrs M . . . 2 00
Porter, Mary . . . 1 00
Porter, Mrs R L . . . 1 00
Potter, A M . . . 10
Price, T . . . 5 00
Purvis, S M . . . 1 00
Quakers, Divers," Larkin, Jennie & Etbel Macy . . 1 50
Radetzky, Wm . . . 1 00
Ranck, Mrs Jos C 2 00
Rann, Mrs H . . . 1 00
Rann, Little Geneva . 25
Raucb, Chauncey . . 10
Rauch, J R . . . 1 00
Reece, Mrs M L . . . 1 00
Rees, Mr Adam . . . 1 00
Reid, Mr & Mrs Jas . 1 00
Reid, Mary & Maggie 1 00
Reid, Olive & Ed . . 1 00
Reid, W B . . . 1 00
Renner, Eld, F C . . 1 00
Rynolds, Ira S . . . 1 00
Reynolds, Mr & Mrs
Wm O . . . 1 00
Richter, Mary P . . . 1 00
Riegel, Catharine . . 1 00
Riggs, F L . . . 10
Riggs, Walter . . . 10
Rittenhouse, H J . . . 1 00
Robb, Mrs Hannah . 50
Robinson, Eva. . . . 10
Robinson, H H . . . 10
Robinson, Will . . . 02
Rockhold, Mrs E J . . 1 00
Rodgers, Lizzie A. . . 10
Rogan, Ruth . . . 1 00
Rogers, E Ella . . . 1 00
Rogers, Jos M & family 6 50
Rogert, A N . . . 6 00
Rohrer, Mrs Mattie . 2 00
Romer, Mrs Mary B
& Others . . . 3 25
Spitz, Minnie . . . 10
Spong, Bennie H . . 52
Spong, Mr & Mrs C J 3 28
Spong, John W . . . 50
Spong, Oscar M . . . 50
Spong, Paul H . . . 20
Steers, Miss Annie . . 1 00
Stein, Mrs A . . . 1 00
Stein, John . . . 1 00
Stein, Johnny . . . 50
Stein, Kate . . . 50
Stein, Willie . . . 50
Stevens, Mrs C H . . 10
Stevens, Carrie . . . 10
Stevens, I W . . . 5 00
Stevens, Mrs Jas. . . 50
Stevens, Mary . . . 15
Stevens, Oscar. . . . 10
Steward, S R . . . 50
Stewart, Mary A . . . 1 00
Stewart, T S . . . 1 00
Stocks, Mrs D . . . 1 00
Stocks, J W . . . 2 00
Stolle, A . . . 25
Stone, Mollie. . . . 35
Stone, S I . . . 10
Stont, D M . . . 1 00
Stream, Carrie L. . . 1 00
Strong, Mrs I . . . 1 00
Swan, Maggie . . . 1 00
Swift, O F . . . 2 00
Tafft, A A . . . 10
Talman, Mrs M E 1 00
Taylor, Chas F . . . 3 00
Taylor, Charles H . . 2 00
Taylor, L P . . . 5 00
Taylor, S G . . . 1 00
Terpenning, H L and
family . . . 5 00
Thatcher, M M . . . 3 00
Thatcher, X . . . 1 00
Thomas, Mr & Mrs W T 10 00
Thuma, J W and wife 3 00
Tibbits, L . . . 1 00
Tillotson, Arthur . . 10
Tillotson, Barton . . 10
Tillotson, Emily . . . 10
Tillotson, Frank . . 10
Tillotson, Marion . . 10
Tillotson, Sophia . . . 10
Tomlinson, Jos . . . 1 50
Young, Mrs E T . . . 10 00
Zarboia, J . . . 15

Anonymous.

Adirondack, —— . . 50
Daniel and Susie,
Jersey City. . . . 1 00
Etta, Gertrude &
Ralph, Amesbnry. . 30
Fairgrove, Plymonth . 10
Federal, Cincinnati. . 5 00
Kansan, Springdale. . 5 00
Kirkhof, Holland . . 1 00
Krauskar, Naperville 3 00
Laura, Denver . . . 1 00
Sandford, Tinela . . . 2 00
Springdaleite . . . 50
Children of C S G, Me 12
L R B, Richmond. . . 5 00
Mrs A R N, Rochester 1 00
Mrs J L Y, Sterling. . 1 00
Mrs H D, Belding . . 1 00
R M C, Peoria . . . 1 00
A M B, Germantown. . 50
E I C, Warren . . . 50
S D S, Vermont . . . 2 00
N E O, Danbnry . . . 25
G C, Danbnry . . . 25
A F P, Danbury . . . 25
M N W, N Y City . . 1 00
H B L, Danbury . . . 25
F T J, Danbury . . . 50
M C T U, Sing Sing. . 3 00
W, Florin . . . 2 00
L D, Montgomery . . 1 00
M J L, Balto . . . 1 00
G W, Perrysburg . . 1 00
E A C, Athena . . . 1 00
S E N, N Y City . . 1 00
M N L, N Y . . . 1 00
A B C H, Bloomingdale 2 00
Mrs C V S, Hurryville. 5 00
I & A, Greensburg . . 1 00
E D M, Jersey City. . 3 00
Mrs H D W, Chicago 1 00
C F E, Northfield . . 1 00
K M W, Albion . . . 1 00
K M, Vincennes . . . 1 00
J McK, McDongalls . 2 00
W H W, Springfield . 1 00

Adams, Florence 1 00
Alleman, WD 25
Adams, Mary & friends 4 00
Allen, Mrs Jesse 50
Allington, H E 50
Anderson, Alfred 1 00
Arnet, Freddie 1
Arnet, Fred 10
Arnet, Irene 25
Arnet Mr & Mrs Geo 1 00
Arnet, Selma 5
Arnet, Este 25
Arnold, A 10 00
Arscott, F W 2 00
Ayres, Louisa 2 00
Abernethy, Mrs W L 1 00
Adams, Mrs Ragna 1 50
Aeds, E M 5 00
Allan, G 2 00
Allehach, Daniel 50
Allen, Aaron J 4 00
Allender, S 1 00
Anderson, A 75
Arrowsmith, E D L 10 00

Ball & Co. 2 00
Ballard, John J 1 00
Ballou, C F & Son 5 00
Barnes, E M & I R 4 00
Barnes, H W C 1 00
Bassett, Mrs J W 1 00
Beaty Rev J A 25
Beidler, Mrs Dorothy 25
Bell, Mrs H J 1 00
Benedict, Lulie 50
Benjamin, P 2 00
Berryhill, Mrs A 3 00
Berryhill, Mrs E 25
Berryhill, Mrs J 1 00
Best, Joseph 1 00
Bickel, Carl 55
Bickel, Mrs Martha 2 00
Bigham, I M 1 00
Billings, Mrs Emily 5 00
Birdsey, Mrs L 1 00
Bissell, Mary Abby & Mary 1 00
Bissell, Mrs John H 1 00
Black, Josie 50
Bodley, Mrs M J 40
Bradford, Mrs J T 25
Briggs, J E 5 00
Brooks, Mrs C I 1 00
Brooks, Mr & Mrs J W 5 00
Butler, Sara 25
Butterfield, Ida K 50
Burnison, C L 1 00
Bacon, Mrs & others 4 50
Bailey, Margt K & M G Payne 2 00
Bailey, M E 2 00
Baker, H E 5 00
Barnes, Mrs C J 1 00
Barriges, Edwin 11
Bates, Adams F 12
Bates, Mrs Etta 1 00
Beach, Katie 5
Beck, Lizzie & Grace McNeill 1 00
Beers, Mrs A L 50
Bender, Mrs C C 1 00
Bender, John M 1 00
Benedict, Wm E 1 00
Berends, Geo 25
Berger, H C 2 00
Berger, Mrs H C 2 00
Berger, Edwin L 25
Bethard, Jerry 10 00
Betz, Maggie 1 00
Betz, Wm 1 00
Bird, Myrtle 1 00
Biszantz, Mrs R E 2 00
Black, Thos Lee 50
Blakely, P & wife 5 00
Blanchard, Geo 5 00
Bonnell, Mrs A J 1 00
Booth, E A 1 00
Booth, Mrs A E 1 00
Booth, W H 1 00
Bougblin, H A 50
Bowman, Mrs Mary 1 00
Boyer, Anna C 5 00
Boyle, Robt 1 00
Boynton, E W 2 00
Bridgeman, P B 1 00
Brunser, J S 1 00
Bruvold, Nels P 3 00
Brown, Elizabeth 2 00
Brown, E G 2 00
Brown, Ethel 2 00
Brown, E R 7 00
Brown, J W 50
Brown, Mrs Josiah 5 00
Brown, Theo 4 00
Browning, Carrie H 10
Bruce, Mrs A R 50
Brumfield, M L & G S 2 00
Brunner, H 2 00
Bryan, J 50
Buck, R 1 00
Bussey, Mrs M I 2 00
Butler, Mrs B 5 00

Calfee, Mrs S S 1 00
Campbell, Mrs A 1 00
Causey, Mrs Lydia 3 00
Chambers, Mrs F A 3 00
Clarke, Mrs A L 2 00
Clausen's children 1 00
Cleveland, Wm 50
Coe, Arthur B 25
Coe, Ira F 5
Coe, Lina E 25
Coe, Lou E V 5
Cole, Mr & Mrs D 1 00
Corkins, Etta 1 00
Corkin, Nellie & Mabel 50
Cook, B Anelle 25
Coolidge, Mrs Ered J 2 50
Corn, Courtney 1
Cox, W H 1 00
Crosse, R M 5 00
Crosse, Mrs W S 25
Crosse, M I B & dau 2 00
Cross, J M 50
Cummings, M J 1 00
Cummings, M E 2 00
Cuddeback, Lena 10 00
Cumpston, A J 1 50
Cunningham, M 1 00
Carmichael, Ida 1 00
Carter, A Grandma 50
Carr, I 1 00
Carson, Mrs E J 5 00
Carter, Gertrude 1 00
Case, Mrs Ida 1 00
Cesar, Alfred Smith 1 00
Chevalier, V H 1 00
Christensen, Lena 1 00
Church, Mrs J W 1 00
Clark, Alex
Clark, J
Clatter, Anna
Cobb, Zelia 5 00
Cobb, J E 1 00
Coberly, J & wife 1 00
Coburn, Sarah 50
Coburn, W S 1 00
Coffman, Ada M 50
Cole, Mrs Geo I 1 00
Coller, Emeline 1 00
Collins, B G 5 00
Colwell, Mrs M A 2 25
Cook, B & wife 5 00
Cook, Lena 3 00
Cook, Mrs Walter 1 00
Cooksey, H P 50
Coons, Mrs E G 5 00
Corbet, J 1 00
Corron, Georgie & sis 30
Cottle, M 1 00
Coultur, C 50
Courrier, Joseph 5
Cossins, R 1 00
Cox, C F 1 00
Cox, Mrs Sarah 1 50
Cragin, J H 1 00
Craig, Asa 5 00
Craig, Mrs Dan'l 25
Craven, Mrs & dau 5 00
Croft, Mrs Rebecca 2 00
Croft, Wm H 1 00
Crook, W R 50
Crothers, C 5 00
Cunningham, D Jr 2 00
Curtis, Mrs P P 1 00
Curtis, P P 1 00

Danwalder, K 1 00
Dare, E S 2 00
Deudy, Mrs M J 50
Drake, Mrs S 1 00
Dague, Mrs Ora 3 00
Darsley, Thos 4 00
Danforth, Elsie 1 00
Daveson, H 25
Davies, D J 1 00
Davies, Mrs Watkin 2 00
Dawes, H E 50
Dawson, Mrs Mary 1 00
Deane, Mrs C 3 00
DeWitt, B 1 00
DeWitt, Lillie 50
DeWitt, Lula 10
DeWitt, Wm 25
Dickey, Mrs B 1 00
Dixon, A R 25
Dowdell, L F 2 00
Doyle, C E 50
Doyle, J J 40
Drake, H E 50
Duff, E J 2 00
Duncan, Mrs Lanra 10 00
Dunham, Lanra 1 00
Dunham, W C 1 00
Dunlap, E J 1 00
Dunlap, F B 1 00
Dushane, Clara C 2 00

Easterday, Mrs 10
Eberhardt, Clara 1 00
Eberhard, Harry 25
Eberhard, Mabel 5
Eberhard, H P 1 00
Eckberg, Aug 25
Eddy, Mrs H M 5 00
Ellingwood, Mrs 50
Ellis, E M 1 00
Edgar, Jean W & TW 5 00
Eliason, C 1 00
Erekson, N 1 00
Evans, Mary A 1 00
Every, I H 1 00

Fairbank, S F 50
Field, D C G 5 00
Fellows, S E & M J 5 00
Finklea, J J & family 1 00
Finley, J 1 00
Fisher, Sam'l L 25
Fitting, John 50
Fleisher, John 2 00
Forbell, Robt 25
Forbes, Mrs L 1 00
Forsath, Mrs S 1 00
Forster, Geo M 3 00
Foust, Mrs D P 1 00
Frank, Dora M 1 00
Frank, Geo 1 00
Frank, Geo C 2 00
Fram, Mrs M 1 00
Farmer, Mrs J M 50
Farnum, L 50
Fisher, Mrs Charlotte 70
Flinth, G H 1 50
Fogg, Mrs Lucy 2 00
Foster, I C 2 00
Foster, Mrs C P 1 00
Franklin, A L 3 00
Fry, G W 50
Fuller, Mrs W W 1 00

Galliher, B E 2 00
Garner, Bettie & sister 2 00
Gaskill, Mrs M J 1 00
Gaylord, Ambrose 25
Geary, Geo 1 00
Gilbert, B 4 00
Gilbert, E G & fam 2 00
Gill, Allie 2 00
Goff, Mrs A A 1 50
Goodman, Mr & Mrs 50
Gorrell, Frank 1 00
Gower, S C 2 00
Graham, Hugh 2 00
Graves, Mollie 2 00
Gray, Frank H & Mr & Mrs J 1 00
Greeson, Maggie I 25
Griffin, J I 1 00
Grimes, Mr & Mrs G 1 00
Groo'ers, Mary 1 00
Gruey, Carrie 10
Gruey, Phi 50
Grants, Mrs Edw 5 00
Gerlach, John J 1 00
Gellett, Mrs Bryon 1 00
Gibler, Mrs Isaac 2 00
Gibson, Mrs Nettie 1 00
Gilbert, Benj Leal by 4 00
Gillette, A E 25
Gilreath, Mrs A C 1 00
Glading, Henry L 1 00
Glazier, Nannie W & Household 3 25
Gleaves, D G 2 00
Gorsell, C E 100 50
Gosnell, M E & M J, M C Carney & A Merryman 1 60
Grant, Jno C 50
Green, Lina A Linnin 1 00
Gregory, Mrs M 1 00
Grelle, G H 1 00
Grenniger, Mrs Susan 25
Grier, Alfred Smith 1 00
Grimsley, Mrs A P 1 00
Grissom, M 25
Gunn, P J 1 00

Hagen, Mr & Mrs 50
Hammer, J I 1 00
Haig, Nicholas 1 00
Hall, Flora 1 00
Hamilton, 25
Harding, Hattie 1 00
Harris, Lee 50
Harrison, Ada M 81
Hart, Roy 1 00
Hartley, E 1 00
Hartman, Mrs Carrie 2 00
Harriman, Mrs C B 1 00
Hassler, S S 1 00
Hatch, Cora M 1 00
Heller, David 1 00
Heller, Edwin 2 00
Heller, Mary A 1 00
Hepbron, Mrs A M 2 00
Hess, B 25
Hicks, Geo 1 00
Hill, Mrs I R 5 00
Hill, Mrs J A 25
Hills, Eliz 1 00
Hills, Mrs J 1 00
Himis, Mrs S 10
Hockman, D & wife 2 00
Hokanson, Florence 10
Hokanson, Wm 1 00
Holden, Mrs A J 2 00
Holt, Mrs G E 1 00
Hoover, Gilbert 25
Hopper, C P 7 00
Houghton, C P 1 00
Houmes, Miss Mary 1 00
Houmes, J A 1 00
Hubbard, B C 10
Huggins, Mrs E J 3 00
Hughes, Lola B 1 00
Humke, Wm 5 00
Haberhe, Mrs 50
Halberg, Anna 15
Haltnill, Mrs E M 1 00
Hale, Mrs A S 1 00
Hall, H L 1 50
Hall, Mrs S G 1 00
Hall, S P. 3 50
Hamilton, N 2 00
Hannah, Josephine 1 05
Harper, Mrs L 1 00
Harriman, Mrs W P 1 00
Harrison, Mrs P & son 2 00
Harrom, Franklin 1 00
Hartman, Annie 10
Hartman, Eva 6
Hartman Mrs E 1 00
Hartman, Mrs Jas 1 00
Hartman, Jas 1 00
Hartman, Lizzie 20
Haythorn, R M 1 00
Hearn, W H 25 00
Heath, Ernest 10
Heath, E V E 1 00
Heath, Mary S 1 00
Heath Roy 10
Hemingway, Mrs I L 2 00
Hepburn, A M 1 00
Hepworth, Mrs Jas 1 00
Herndon, R J 2 00
Herring, Louise M 1 00
Herring, Mary M 5 00
Hesson, Mrs E B 25
Hesson, G G 25
Hesson, J A, Jr 25
Hesson, J A 2 00
Hesson Mrs 2 00
Hesson, T M 25
Hewitt, H G 1 00
Hicks, H T 1 00
Hillis, Wm M & fam 3 00
Hines, Mrs W A 1 00
Hines, W A 2 00
Hitch, Jane 25
Hogan, Mrs J J 1 00
Hoge, J E, nephew & niece 3 00
Hollingsworth, Mr & Mrs L 1 00
Holmes, Florence I 1 00
Homan, Mrs M E 5 00
Horrell, Mrs D J 1 00
Horrel, D & J 10 00
Housekeeper, H M 2 50
Houston F 25
Howatson, E 50
Howatson, M 50
Hower, Jere K 5 00
Hughes, Norma 1 00
Huntington, Simon 5 00
Hurd, G A 5 00
Hussey, G S 50
Hustead, Prudence 3 00
Hutchings, Mrs Wm 2 00
Hyer, Mrs A 1 00
Hyer, J Mack 1 00

Insley, Mrs M F and G C 2 00
Ingeborg, P 3 00
Irish, W A 1 00
Irwin, Mrs A M 1 00
Irwin, R M 10 00
Isaac, W H 1 00

Jackson, Mrs Thos 1 00
Jacobs, Mrs C 1 00
James, Mrs B F 2 00
Jepson, Genevieve 1 00
Jeska, Ernest 50
Johns, J D 6 00
Johnson, Mrs A F 10
Johnson Mr & Mrs J W 5 00
Johnston family 3 00
Johnston, Mr & Mrs & fam 3 00
Jacobson, Mrs Jno 2 00
Jeffrey, A W 05
Jennings, Florence M 1 00
Johanson J 25
John, John W 5 00
Jolley, W A 25
Jones, Jr, David R 5 00
Jones, E 2 00
Jones, Ella 1 00
Jones, Mrs Hattie 1 00
Jones, Mr & Mrs J C 20 00
Jones, Mrs L B 1 00

Kaufman, Carrie 1 00
Kelley, Mary E 25
Kelley, Jos J 5
Kelly, L H 3 00
Kelley, Sadie L 25
Kellogg, E C 50
Kelso, John M 2 00
Kennedy, Mrs Harriet 3 00
Kenedy, Mrs L M 1 00
Kenney, Mary 25
Kentigh, W R & wife 6 00
Kimball, G H 5 00
Knight, J E 1 00
Kroehler, Wm 1 00
Kroehler, Father & Mother 1 00
Kruehler, Hattie & Tobias 1 00
Krumrise, Charley 5
Krumrise, J Ida 2
Krumrise, Willie 5
Kuehnel, Max F 1 00
Kuhl, Mrs St 2 14
Kuhn, Mrs A V 2 00
Kuhn, Mrs M A 1 00
Kennedy, I S 1 00
Kennedy, Roger 50
Kerry, Mrs L M 2 00
Ketman, Mrs H J 1 00
King, W H & fam 2 00
Kline, Mrs R & Family 2 00
Knark, 2 00
Krise, C A 2 00

Laird, R W & wife 2 00
Lane, Mrs O 1 00
Leader, Netta 5 00
Lee, Rebecca 25
Lehr, Mrs 2 00
Lemon, Ellen 1 00
Linhulm, C 1 00
Lindsay, S J 1 00
Lloyd, Dr & Mrs 50
Long, R B 10
Loose, Jas W 1 00
Lovell, J H O 10
Lovell, Mrs L P 25
Lucas, Mrs Lizzie 1 00
Ludgate, J C 1 00
Lamb, A B & mother 1 00
Lamb, Robt 50
Lambert, E G 1 00
Lambertson, Mr & Mrs 1 00
Lambert, Callie 1 00
Laughlin, E S 5 00
Landy, Mrs P P 1 00
Launder, Mrs Rose E 2 00
Lavington, Mrs W H 1 00
Lee, Sussie H 1 00
Lee, Mrs H E 20 00
Letts, Alvin & Mrs L J 1 00
Lewis, M W & wife 1 00
Leyenberger, Bessie 1 00
Lindsey, W B 1 00
Lingtelly, E L 1 00
Lois, L 1 00
Lokken, Mrs J 1 25
Long, W J 50
Loy, Mrs J A 1 00
Lyman, Willie & Lyla 1 00
Lyne, Mrs E G 1 00

McEwen, Mrs R 50
McKasey, T H 50
McGaffey, Mrs K 2 00
McManis, Mrs P H 2 00
Manning, Mrs Geo 25
Markham, Mr & Mrs 4 60
Markley, F P 1 35
Markley, Jos & Frank 1 00
Mars, Miss V 25
Martz, Mrs I 2 00
Mason, Amanda 50
Mason, Mrs A L 1 00
Mason, T A 1 60
Mather, Jane P 1 00
Maxwell, Mrs E D 3 50
Merritt, Mrs H P 5 00
Miller, J J 5 00
Mishler, M H 3 00
Moran, F 10
Morse, Mrs S E 2 00
McMister, John A 35
McClanahan, W R 1 00
McClure, R R 5 00
McClurg, Oliver 50

"AND the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. 14 : 29.

McDonald, Mrs M A 1 00
McDowell, J N & A C 1 00
McFarlane, J D 1 80
McFarlane, W R 1 00
McHutton, Mrs 3 00
McIntosh, Miss 1 00
McLeod, Mrs J 2 50
McPherson, Maude 1 00
McPherson, Bl & wife 2 00
McNaughton, J 50
Magill, Mrs S L 1 00
Malcolm, Madeline 1 00
March, Mrs E J 50
Markham, Addie A 1 00
Martin, Mrs B 1 00
Martin, Joseph 25
Martin, Milla 1 00
Martin, Rachel 25
Martin, Scott 1 00
Marshall, Mrs T 2 00
Mayfield, Mrs R 2 00
Messenhelder, Anna 1 00
Melvany, H 05
Melvany, Lon 10
Menefee, Mrs 25
Mericle, Mrs 1 00
Metzger, Mrs G E 1 00
Meyer, J 50
Michael, Ruth 50
Miles, F 1 00
Miles, J 25
Mills, Mrs M J 1 50
Milne, Mrs L 1 00
Mitchell, L N 50
Moore, Ina L, Irma A, Chester R 1 00
Moore, J M 2 00
Moore, Vermont 25
Mosley, T B 25
Mulder, Leonard & Marie 75
Mulvaney, Mrs S & dau's 7 50
Mulford, F H 2 00
Muller, E L 2 00
Myers, L E 1 00
Myers, Mrs L 50

Neel, J D & M D 5 00
Nelson, N C 10 00
Newburn, Belle & A 1 00
Newman, Jennie 10
Nelson, E 25
Norris, Mrs E J & dau 2 00
Norton, Mrs L 50
Noyes, Mabel 25
Noyes, Mrs Nettie 3 00
Nutzel, Mrs Fred k 25
Nelson, Mr 25
Nelson, Mrs P C 1 00
Nice, Ida 2 00
Newhouse, H E 50
Nissen, C C 25
Noel, Cora 5 03
Noell, Mrs P A 5 00
Norrison, E T 5 00

Oberly, John 25
Offutt, Ed C 50
Offutt, Emma B 4 00
Offutt, Florence 50
Offutt, Jas 4 00
Offutt, W H 50
Offutt, Wm C 50
Olney, Miss 1 00
Olson, Aug 25
Olson, Oscar 25
Olson, Swan 5 00
Onthunk, A W 50
Osborn, J H 10 00
Otterstrom, Mrs 05

Packard, Mrs Jas 1 00
Packard, Jas 2 00
Packard, Mrs W N 1 00
Palmer, Mrs H L 10 00
Parker, Mrs A G 1 00
Parker, Ollie 1 00
Parker, W F 1 00
Parsons, F A 1 00
Paxton, Mrs & dau 4 00
Pearse, G W 2 00
Percival, Mrs F G 2 00
Perry, Mrs Herman 2 00
Peiger, Sophia 50
Pitt, Wm 50
Pollock, Mrs J M 55
Pounds family 10 00
Page, Silas 50
Pallister, Mr & Mrs J 2 00
Pallister, Mrs Jennie 1 00
Pallister, P L 1 00
Parcell, I M 1 00
Park, Ida 50
Parker, H M 5 00
Parker, Mrs Mary 1 00
Parker, Rosina 1 00
Parker, Sarah E 2 00
Parker, Thos 25
Patterson, June & J 2 00
Pearse, J H 50
Pearse, Stephen 50
Petefish, Sallie 1 00
Peters, Frank & fam 2 00
Peterson, Mrs Anna 6 25
Peterson, Hilda 1 00
Phillips, John R 1 00
Phillips, Mrs L H 50
Pierce, H S 2 00
Piper, Mrs Etta 50
Platt, F B 1 00
Pollock, W W 1 00
Potter, E 10
Potter, Ona 10
Potter, Viola 10
Potter, Zende 10
Preece, Chas 50
Price, Karl 50
Prince, Peter 5 00
Pringle, S W 5 00
Purdy, Mrs P 5 00
Partrege, H E, chil'n of 2 00

Quimby, O H 1 00

Ramsey, Emma M 1 00
Rankin, C H 1 00
Raphelson, A P 1 50
Rasmussen, O B 3 50
Reed, Cal 25
Reed, Mrs Fred 2 50
Reid, W H 1 00
Reudenbach, Rev O E 1 00
Revere, Medea 1 00
Ryden, C G & Mrs Mary Anderson 4 00
Richards, Millie & Olivia 1 00
Roberts, Mrs A S 50
Robertson, Jas 2 00
Rouse, L M & J E Spurdle 2 00
Rowe, Minerva 1 00
Rowley, Fannie 55
Rugg, Mrs M T F 2 00
Runt, Mrs John 2 00
Ramsburg, Jas M 3 00
Ramsburg, Lucretia 2 00
Randell, Rev A G 1 00
Rankin, Mrs 1 50
Rappelyie, Wm C 1 00
Ray, F 1 00
Richards, S 1 00
Ricketts, S O & wife 2 00
Riley, Chas & Mary 2 00
Ringstraud, C A 1 00
Roatcap, J S 1 00
Robertshaw, E & S 2 00
Robertson, M 45
Robertson, Wm 1 00
Robbins, Mrs S L 1 00
Roe, Mrs Nathan 1 00
Roeder, Mary 1 00
Rotter, Rev Geo 1 00
Romuoos, M 25
Van Doorne, John M 2 00
Vnudusen, Mrs N S 2 00
Vance, Lnoisan 50
Vance Romelin 1 00
Vidal, J H 50
Voris, Mrs C A 10 00

Walden, E H 2 00
Walter, Mrs H O 1 50
Walters, Thos 1 00
Watts, John H 1 00
Watts, Lucy 1 00
Webb, Rev Thos 25
Webber, Mrs J P 2 00
Webster, Howard 1 00
Wells, Mrs H L 1 15
West, Mrs Jno & dau 2 00
Whaley, H H 3 00
Whanger, S A 50
Wheeler, Alice 25
Whiteside Carmel 50
Whiteside, Mrs I N 1 00
Shores, C W 1 00
Shores, Mrs C W 50
Shotts, Mrs R W 9 00
Shumway, L 5 00
Simpson, Will 10
Smith, Mrs C E 2 00
Smith, Ella F 1 00
Smith, Mrs G A 1 00
Smith, Mrs John 1 00
Smith, J Paul 50
Smith, K M 25
Smith, Mrs S A 5 00
Smith, Mrs W R 1 00
Somerville, Mrs T H 2 00
Spence, Mrs J A & fam 3 50
Spencer, Jas 1 00
Stant, Ruth, Mabel & Helen 35
Stevens, Chas 25
Stevens, Jas 25
Stevens, Lelia 25
Stevens, Nellie 25
Stewart, I 1 00
Stewart, Mrs Thos J. 50
Stewart, Mrs M E 25
Stonebraker, Gertr de 5 00
Stonebrink, N H 2 25
Sullivan, E F 1 00
Swanson, Nels J 50
Swanson, S S 1 00
Sweany, Julia A (col by) 1 50
Switzer, M A 10 00
Sampson, Mr & Mrs A 1 00
Sanders, A L & M H 4 00
Sargent, Mr & Mrs G A 2 00
Scheid, Mrs W P 10 00
Schlipf, C A 5 00
Schoep, Hannuh 1 00
Scott, S J 5 00
Scruggs, Danna 10
Scruggs, C 25
Scruggs, B P 25
Scruggs, A R 1 00
See, S S & wife 1 00
Shaffer, Mrs L A 50
Sharp, A 2 00
Sharp, J 25
Shirley, W U 1 00
Shuman, I D & S C 2 00
Silcott, Mrs A J 1 00
Silence, R B 50
Silence, Zella 50
Simonson, T & son 1 50
Slaughter, Mrs 25
Sledge, C O 1 00
Smalley, J C 2 00
Smart, Myrtle 50
Smiley, Bessie M 2 00
Smiley, Mrs J A 5 00
Smith, Mrs Wm W 5 89
Smith, Cynthia A 10 00
Smith, Emeline 10 00
Smith, E G 2 50
Smith, E 25
Smith, Mrs J 1 00
Smith, J D 2 00
Smith, Mrs L 2 00
Smith, Mrs L 1 00
Smith, Mrs R 1 25
Smith, R 3 00
Smith, S W 5 00
Smith, S H & wife 58 00
Snavely, J A & wife 1 00
Snook, Beulah 10
Snook, Mr & Mrs J R 1 00
Spangler, Mrs W & 2 dau 3 00
Spiegel, Lena 1 00
Springsted, Mrs E J. 1 00
Staley, Cora 1 00
Stambaugh, I 1 00
Stanger, S 50
Stebbins, G W 10 00
Steffy, Rev T J 50
Steiner, Ella 50
Stephens, D 50
Stephenson, T 1 00
Stevens, O J 5 00
Stewart, G 50
Stoddard, Mrs L 1 00
Stoddard, Mrs S 50
Stokes, W H 5 00
Stone, W E 50
Strom, Mrs A 50
Stucker, A O 10
Stuntevant, Edna 2 50
Sunderland, Mrs F 2 00
Sutherland, Mrs R A 1 00
Sutton, E L 1 00
Swinford, Irene B 50
Swinford, Florence F 1 00
Swinford, Mr. Mrs W H 1 00

Tate, W P 75
Taylor, C A 1 00
Tietz, Albert 1 00
Timeric, August 5 00
Timlof, Rev O G 50
Tinkham, Mrs D W 1 00
Talbot, Ernest & Earl 20
Tidd, Chas H 1 00
Tift, A E 25
Tipton, Mr & Mrs 2 00
Thacker, L 5 00
Thayer, Mrs Arch 5 00
Thomas, G C 1 50
Thomas, R 2 00
Thompson, Virgil 1 00
Thornton, Mrs B W 1 00
Thornton, Sarah E 1 00
Threlkeld, C W & wf 1 00
Tobias, L C 1 00
Tucker, Cora 5
Tucker, Richard T 1 00
Tullis, Geo & family 1 50
Turner, J L 1 00
Tuttle, Mrs 60
Tuttle, Mrs F L 50

Underhill, Mr & Mrs 2 00
Tnangst, Mrs R 1 50

VanBuren, Mrs Adan 2 00
Vander Velde, G 5 00
Van Houte, Mrs F 1 00
Vail, Mrs Aaron 35
Vance family 3 00
Vetter, Rev Geo 1 00
Vomuoos, M 25
Vnudusen, Mrs N S 2 00
Vance, Lnoisan 50
Vance Romelin 1 00
Vidal, J H 50
Voris, Mrs C A 10 00

Wheeler, Frank 20
" Harry 15
" Kittie 15
" Jessie 25
Whiteside, I N 2 61
Whiteside, Margie 1 25
Williams, Jno 10 00
Williams, J W 5 00
Willis, Carrie A 1 00
Witham, W S 25 00
Woodworth, B S 1 00
Wys's, Mrs Robt 1 00
Wade, E G 1 00
Wade, M E 1 00
Waddington, J A 1 00
Walker, Fred M 1 00
Wallace, Gail & Wm 4 30
Waltz, S W 1 00
Wann, Mr & Mrs T C 50
Wannemaker, J F 1 60
Warren, Mr & Mrs 2 00
Wasson, Mrs J A 50
Wasson J A 1 00
Webb, Susie V 2 00
Wells, G A 1 00
Welsch, Mr & Mrs 60
Wemsey, Mrs E R 2 00
Werts, Mrs A E 1 00
Wheeler, Mr 1 00
Wheeler, J E 5 00
White, Mrs Minnie J 1 00
White, Mrs M A 1 00
White, M E 1 00
Whiting, Mrs E A 5 00
Whitney, Mr 25
Wilcox, F 1 00
Wilks, Mrs M E 1 00
Wilson Gardam & wf 1 00
Wilson, Jennie & Jessie 1 00
Wilson, Mattie & Jno 1 00
Williams, J L 1 00
Winslow, J H 1 00
Wise, John H 50
Wisherd, Arthur E 5 00
Withers, Mrs Thos H 1 50
Withrow, J F 1 00
Wolf, Geo J 50
Wolfe, Mrs 25
Wolfinger, Mr & Mrs 2 00
Wolfkill, Lois 1 50
Wolland, Mrs Eliza 1 00
Woods, J M 5 00
Wright, Mrs C C 2 00
Wynn, B J 10
Wynn, C W N 25
Wynn, J M 10

Yates, J L 2 00
Yates, Mrs J L 1 00
Young, Mrs Wm W 5 89
Young, Mrs Lucy J 10 00

Zoeter, Josie 05

Anonymous.

A EV, Albany 1 00
A J K, Mt Jackson 2 00
A S B, Kinzers 3 00
A W N, Phila 2 00
C E B, Athens 2 00
C M, Harristown 2 00
"D," Oostburg 2 00
E E B & fam'y, Nmita 2 00
EGM, Mechanicsburg 25
E J A, Keuka College 1 00
E M, LeRoy 1 00
F M K, Bennington 1 00
Mrs FME, Minneapo's 1 00
G L C, Clarence 4 50
G M D, Glenville 2 00
H G, Phila 1 00
H B P, Hopkinton 2 00
J D, Eagle Mills 1 00
J E C, Minneapolis 1 00
J H, Manchester 1 00
Mrs J H C 2 00
K M G, Olathe 1 00
L E E, Catharine 1 00
Mrs L G, Le Bovef 25
L R, Marengo 1 00
L S C, Rushville 2 00
M A S, Evanston 1 00
M C G, Milwaukee 1 00
M C M, Brookville 1 00
M C N, Ekron 1 00
Mrs M H, North Hope 1 00
M H T W, Jackson 1 00
Mrs M J T 2 00
Mrs M M, Athens 2 00
M S, Westfield 1 00
Mrs MWC, Mowenqua 2 00
Mrs N F, Baltimore 1 00
N H F, Waco 1 00
S R, Humboldt 2 00
S R W, Jamestown 1 00
S T J, Rochester 2 00
Mr & Mrs W A J R 2 00
Mrs W F M, Warsaw 1 00
Mrs B, Boise City 2 00
Mrs I M P, Flackeville 1 00
Mrs G W B, Chilton's'le 5 00
Mr & Mrs L D P, Parkman 1 00
A, Dennis, G C 2 00
A M B, Middletown 1 00
A N, Welcome 5 00
C, Stamford 1 00
C A T, E Palermo 1 00
C C H & fam, Holyoke 3 00
B F C, Fall River 5 00
C M C, Oneonta 1 00
D M, S racuse 1 00
E H, St Paul 3 50
E J, Addison 1 00
E L, Arduiore 1 00
E S, Winnebago 3 00
G E A, Fishdale 2 00
H A D, Alleghany Sta 1 00
J F, Elwood 5 00
J F M, Imperial 1 00
J G G, Pulo 10 00
J M S, Dresden Mills 1 00
J & S W, New Cumberland 2 00
L A H, Jersey City 1 00
L C M, Deckertown 1 00
L G, Warsaw 1 00
L M B, St Louis 1 00
L H N, Ferrisb 1 00
L W T, — 1 00
M C J, Asbury Park 1 00
M G R, Middletown 2 00
M J J, Oshkosh 2 00
M M P & R I P, Cross ton 2 00
M P K, Skuneatries 5 00
M S, Concord 3 00
M W B, Williamsburg 50
M W H, English Parry Sound 2 00
N A M, Normal 1 00
N N, Alton 1 00
T A, Frederick 1 00
S G H, Christiana 1 00
S O T, Slaterville 1 00
W & J, Wells 3 00
W H W, Ft Collins 1 00
S S S, Lynnville 2 00
Herbert B, St Louis 25

Frank, B, St L
Edgar, B, St L
Mrs Alice, St
"Fairlee," Ba
Lucy & John,
Mabel B, St L
Mary, Bangor
"Rover," Ster
Mahalu, Lewi
Shaylme, Atch
Sister Elizabe
Brooklin
Morris, Lewis
Matt 25:42, Ca
Little Gladys,
field
Reader, Brid
" Lebanon
" No Berw
" Ridge F
" Wilmmg
" Mich
Herald Reade
Brushton
Subr, Blue Gr
" Ridway
" Hendersc
" New Ha
" Greene
" Topeka
" Readsto
" New Bed
" Morris
" Sumner
" St Paul
" Kinsman
Subscriber
Whitefield
Sympathizer,
" Canon
Sym'thizers, I
Sympathizing
E Readfield
2 sympathizin
Stonewall
An invalid
Galion
A nurse, Phila
For Christ's S
osho Rapids
For His Sake,
From n family
cello
From a famil
Bud
From citizens
ham, Nebr
I H, the
Mite, Phila
In memory o
May Alvers
Inseparable,
L S T for Jes
Beres
Ladies of I
Hill, Kan.
Little ones, Ch
Mother & r
Minneapolis
Noli-me-tange
erty
One interester
sions, Willu
Two little b
Richmond
2 little girls, I
2 sisters, Beth
2 sisters, Brist
Three Albany
Well wishers
Cash
" Forest G
Believer, Pitts
" Canyon
" So Whit
Birthday Off
Newark
Good templer
upolis
A Widow's m
Hickory Grov
Hall Cur Refe
Lansing
W C T U, Mahc
Union S S Ar
Sabinal S S
——, Aquetuc
——, Bristol
——, Bushton
——, Clarence
——, Cossayun
——, Concom
——, Denver
——, Blanchar
——, Keystone
——, Holland
——, New Han
——, Rehobot
——, Toledo
——, Wisconsin
Friend Greei
" Union M
" Lynchbur
" Scottsbl
" Phila
" So Bloom
" Mill Cree
" E Orange
" Downingt
" Louisiana
" Vineland
" Dne West
" Henryton
" Hallowell
" Friends, Bethel
" So Tram
" Hagerty
" Chelsea
4 " So Danvi
3 " Locust P
2 " Troy
2 " Bellvale
" Damascu
Friend to N
Gardner
Christian Fri
Smithland
Inasmuch, Bkl
" Gladstone
" Waverley
" Bristol
" Mexm
" Ind
" Reading
" Smithtow
" Gloversvil
In Jesus Name
acoquilla
Indesus Name,
In name of the
Jesus, W Bran
All for Jesus, I
For Jesus sake,
For Jesus sake,
town
For Jesus Sake
Fairhaven
For Jesus Sake

Total of page $ 254 45

Allen.... 1 05
MrsAnna 5 00
T & N G
2 00
25
Emslee, M L..... 5 00
Ernst, Cassie 10
Evans, Mrs..... 25
Evans, Mrs. E L..... 1 50
Ewell, Sophie 5 00
Ewing, Mrs Robt and daughter..... 5 00

Francis, P J 1 00
Faught, Granv'e 6 10
Felt, Mrs M H..... 1 00
Ferris, A H 2 00
Finney, Mrs C S 2 00
Foss, Mrs Abbie C... 2 50
Foulke, E E..... 3 00
Frear, Geo 1 00
Fry, Jonn 50
Frnk, Geo J 20
Furr, Mrs S W 1 00

Garner, E M & wife 2 00
Ganong, C B 2 00
Geissler, Mrs M and family..... 5 00
Gildersleeve, Mrs J. 1 00
Gillespie, A B 25
Gladden's room, Miss 1 55
Gleason, L E 1 00
Glenn, W S 2 00
Godfrey, C A 2 00
Gosnell, Jas..... 2 00
Grant, Mrs E M..... 2 00
Grant, Geo 1 00
Green, Mr & Mrs H B 1 00
Green, Jas 1 00
Greenwald, O H 2 00
Grover, Elmer E 2 00
Guy, Mrs A L 1 00

Haan, Chris 50
Ham, Francis Jr 1 00
Hammnnd, Jessie..... 10
Hampton, C 25
Hampton, D C 1 00
Hampton, D W 1 00
Hampton, O 50
Hampton, Wilbur .. 5
Hanna, W A 5 00
Harris, Eva 1 00
Harris, Fred O 1 00
Harryman, Wm D & wife 2 00
Hauert, W H 5 00
Hazlett, John 50
Henley, Dora, Alvin Eddy & Grandma.. 50
Hill, Lovie 10
Hill, Robt J, Jr 50
Hinton, J W 1 00
Hoag, R 50
Hoag, T 50
Hobart, Hannah..... 1 00
Hoffman, Miss Dora. 1 00
Holhen, Elias 1 00
Hopkins, Ezra 50
Hopkins, Josephine.. 50
Hopper, Miss M 10
Hopson, Mr & Mrs M. 50
Hosmer, Mrs 25
Hosmer, Miram .. 5
House, L 25
Howell, Chas L 1 00
Hughs, M s..... 10
Huithurg, Hattie ... 1 50
Humphrey, E F 4 00
Humphreys, Mr & Mrs 5 00
Hunt, Clar. & Lynn.. 15

Irwin, Mrs M 50
Irby Rich'd & wife 5 00
Ives, Mrs O B..... 25

Jones, R O..... 50
Johnson, M H... 5 00
Jnstice, Mrs 1 00
Jack, H B 2 00
Junkins, Loni-e 50
Johnsnn, Mrs E C ... 2 00
Johnson, C W 1 00

Keely, Mrs W H ...10 00
Kennedy, J A .. 1 00
Kent, F S 3 00
Kerns, M C 1 00
Kerr, Edith 25
Kerr, Mr & Mrs Jos.. 75
Keyes, R H 1 00
King, John S J..... 5 00
Kingsley, A 1 00
Kinney, Alma C..... 10 00
Kisner, Mrs C 1 00
Klepper, Mrs J W.. 10
Klotz, Margaret. ... 1 00
Knechel family. ... 3 50
Knell, Geo 5 00
Koch, S J 5 00
Koester, Miss E A ... 5 00
Koll, P 1 00
Konynendyk, B..... 25
Kooman, Walter L.. 1 00
Kremer, Henry..... 50
Kyle, Alex 2 00

Lambert, Vashti & Mother 2 00
Lang, J A 75
LaRock, A 1 00
Lay, Henry S 50
Lee, T M 5 00
Lehrer Rev E 3 50
Lindley, Rose 1 00
Lindsay, H 50
Linnard, Gnst J 5 00
Long, J F 5 00
Long, J G 1 00
Longacre, W T.. 1 00
Longhridge, Mr & Mrs H H 2 00
Loveseth, Mrs M..... 25
Lucas, Wm..... 1 00
Lunt, Aaron 1 00
Lunt, Gary 50

McCandless, W L.. 1 00
McCollough, A H 1 00
McCollough, Mrs J N 1 00
McCoy, L S 1 00
McCoy, W T 1 00
McKay, Mrs A J.. 2 20
McKay, Fannie, Pearl & A Z..... 10
McKay, Geo 2 00
McKay, J W 2 00
McKay, Mrs J W ... 1 00
McKenzie, W A..... 50
McKinney, J F..... 5 00
McKinney, Stanley .. 1 00
McLanghlin, Mrs Jno 1 00
McLean, R 10 00
McMulleu, Mrs Minnie 5 00
McQnaid, Catharine . 25
McSwain, C M..... 1 00
McSwain, R B..... 1 00
Mack, Mrs 3 00
Madson, C 3 00
Maginnis, Mrs Ella... 25
Malin, Mrs M J ... 1 00
Marshall, S E 1 00
Marshall, Mrs W S . 5 00
Marts, Chas..... 1 00
Mason, W F 5 00
Massopust, Mr & Mrs 1 00
Maul, Margaret ... 5 00
Maxwell, Mrs W B... 50
Merker, Mary 1 00
Michael, Mrs G J 1 00
Michels, Lenn 2 00
Miller, The Misses.. 3 00
Miller, B P 5 00
Miller, J R..... 1 00
Miller, Leota 5
Miller, Maud 1 00
Milligan, W D 25
Mitchell, G W 50
Moore, Della P..... 1 00
Moore, Maggie 1 00
Moreland, Mrs J D .. 1 00
Moreland, Mrs Thos . 1 00
Morrill, Mrs W H ... 1 00
Morrison, Miss M ... 1 00
Moss, Mrs J W .. 1 00
Motz, Glen 5
Motz, Lena 10
Mull, I P 50
Myers, Walter 50
Moore, Mrs A 50
Moore, H E & dau's 2 00
Meyers, Mrs & E... 3 00

Nall, C 25
Nall, Mrs C..... 1 00
Neeley, J G 50
Newcomb, Mrs 5
Newell, Mrs..... 10
Newton, Myrt-e J... 1 00
Norris, M J 50
Norris, Mrs W J 50
Norris, Wm J 1 00
Northcraft, P D 2 00
Nye, Mr & Mrs W A.. 1 00

Offigsbo, H..... 2 00
Offigsho, Hannah 35
Oldfather, Mrs J F .. 1 00
Oneill, A J..... 5 00
Orchard, A K..... 1 00
Rogers, J L, wife and daughter 2 00
Rose, Jane C 1 00
Rosenbury, Geo 1 00
Rowe, B E & J W... 10 00
Rowe, T A 1 00
Rudser, Anna M 1 00
Russell, Mr & Mrs .. 5 00
Russell, Emma M..... 5 00

Sadler, Mr 25
Sadler, Mrs 1 00
Sadler, Mrs Cap 1 00
Saltgaver, Mrs 10
Sargeant, Mrs PT.. 1 00
Saunders, F 10 00
Schmidt, OttoE 5 00
Sewel, Mr & Mrs PJ 20
Shannon, Mary 1 00
Shelley, Glenn ... 1 25
Sheppard, Dr Mrs .. 50
Sheppard, A M 1 00
Sauman, Annis R 1 00
Simmerman, Mary M 1 00
Simonds, E M 2 00
Sims, Clark 25
Skolfield, Mr & Mrs D T 5 00
Smith, Edna 02
Smith, Mrs Ellen 1 00
Smitb, I P 50
Smith, O D 1 00
Smitb, Mrs S A D.... 3 00
Snider, Mary & Viola 2 00
Snow, S L..... 5 00
Snyder, Rose..... 5 00
Soper, Margie..... 1 00
Sourer, Paul & Harold 25
Sprague, Thos 1 50
Spyker, Carne JJ 1 00
Spyker, D J..... 1 00
Stearns, Mrs A A 1 00
Steele, Martha R and pupils 1 50
Stehonwer, C 50
Stevens, C H 1 00
Stevenson, Mrs M M. 1 00
Stewart, D L 1 00
Story, Isaac 1 00
Stout, Mr & Mrs J M 1 00
Vancleef, Dollie .. 25
Van Tielen, J L. 50
Vogus, Metta M .. 2 00
Vos, H 1 00

Wagner, F M 5 00
Wagoner, Henry 6 00
Warner, Mrs C A ... 05
Warner, Mrs H A .. 1 00
Warner, Ida S 1 00
Warner, John H 1 00
Warner, Mrs S M ... 50
Wckoff, Louise 1 00
Wells, Mrs S S 1 00
Wentz, Mrs C A 5 00
West, Bertha E.. 1 00
West, E L 2 00
West, W N 2 00
Wheelwrigbt Mrs S 8 50
White, Ann F 1 00
White, Mrs J 50
Whiting, Mabel. ... 1 00
Williams, E & H .. 02
Williams, E J 1 00
Williams, T D 1 00
Williams, Mrs W W 5 00
Wine, Mr & Mrs P D 3 20
Wood, Wm 1 00
Wooten, M M 2 00
Wright W H 2 00

Yorborough, Mr .. 15
Young, Mrs C 1 00
Young, G 25
Young, J N 5 00
Young, O S 5 00
Yost, Henry..... 10 00

Zellars, Mr 1 00
Zellars, Mrs T M 5 00
Zook, Sam'l..... 1 00

Anonymons,

Bell Branch M E S S. 2 12
Union Flanders SS, Ct 2 00
M E S S, Coucordia.. 1 00
M E S S, Cloverdale. 1 80
Melbourne B'ch S S . 5 00
Bethel M E S S, Adel 7 00
Brooksville S S..... 2 59
2d PrimaryDept Philipsburg school. 1 25
Room 1 City School of Connersville ... 2 50
No Amherst City Primary School ... 50
Munster School ... 5 00
From School children Chaska ... 1 30
A St Joseph, Mo ... 2 00
Jr C E Soc, 2d Presb Ch, Pittsburg ... 5 00
S S & C E Soc McCulloch's Mnls ... 2 00
Bapt C E Soc W Conshohocken ... 3 50
The church of Oram ... 3 35
C E Church of God, Allen ... 4 35
Class No 1, Linden St M E Ch, Allentown ... 00
Millerboro Church ... 3 00
Ashland Heights M E Chapel ... 3 10
Retormed Ch, Queens 19 00
Mt Zion Lutheran SS, Glasgow ... 7 86
Rollersville Epworth League ... 10 00
Epworth Mission S S, Pittsfield ... 15 00
Penfield Presby S S .. 9 20
Second Advent S S, No Adams ... 11 00
Silver Arrow S S ... 1 50
Mission Gleaners, Caldwell Bapt S S ... 50
Ubricbville Presb S S 10 00
Pupils of M Swartz's School ... 3 00
Dist School Entertainment at Brainard Forge ... 4 00
Pupils, Intermediate Room, Morganville School ... 1 50
Central Buckeye School, Abilene... 6 25
Row School, Southampton Sta ... 3 20
Jr C E of Pres Chn, Beaver City ... 3 00
Jr E Pres Ch, Felton ... 50
Y P S C E, Ridgeburg 7 35
Y P S C E, Middlebury Township ... 5 00
Y P S C E, Walnut Grove ... 35 00
Union Y P S C E, Herring Row ... 12 00
Ep L'e, St Charles. 8 04
Ep L'e, Franklin ... 3 67
Union League, Kappa 3 85
King's Daughters, Parsons ... 3 00
King's Daughters, M E Ch, Monongahela 7 00
Ladies Aid Soc, Cong Ch, Grand Island ... 1 00
Ladies Aid Soc, Cape Girardeau ... 4 30
Ladies Aid Soc, 2Pres Ch, Emporia ... 13 00
Ladies B Soc, Quincy 10 00
Miss'y Societies, Barren Forks ... 3 35
Sewing Soc, Kiantone 1 87
Swedish Bapt S wing Soc, Willmar ... 6 67
Stevens Point Aux, WFM Soc ... 4 00
Crozierville W C T U 4 00
W F M Soc M P Ch Cnha ... 3 50
Amatenr Dramatic Clnb ... 14 50
Cutler Tp Proh Club 6 85
Hill Top Lchool ... 371
Mulberry Scb room 5 1 60
Catharine, Peoria . 5 00
Charity, Turney ... 1 00
Charlie, Alexandria 1 00
Erbel M, Allegheny 1 00
Grace, New Haven. 1 00
Jane, Stewartstown. 1 00
Lillie L N Y ... 1 00
Madelon & Earl, Chicago ... 25
Marshall, Fulton 1 00
Web, Atlanta ... 1 00
J S M, Martinsburg. 1 00
E G, S Effingham ... 2 00
E J R, Omaha... 5 00
E L, Iowa ... 1 00
E M, St Johnsville... 1 50
Mrs E R C, Keokuk.. 1 00
E V P, Phila ... 1 00
F, Providence ... 1 00
G E R, Fall River ... 1 00
G W H, Balto ... 1 00
H & M, Macon ... 1 00
H E K, Westfield... 1 00
H V, Toledo ... 50
I A P, Spangle ... 3 00
Mrs J B R, Mnlherrycor 50
J C, Kokomo, ... 1 00
Mr & Mrs J D V, Dover 1 00
J G D, Clinton ... 1 00
Mrs J G M, Owen Sonnd 1 00
J R, Washington ... 2 00
L A R, Huntington 1 00
M B, Clifton Terrace 5 00
M B M, Phila ... 1 00
"M M" ... 1 00
M R, Newbnrgh ... 1 00
N M & wife, Lake City 2 00
R D S, Brooklyn... 5 00
S, Bridgeport ... 5 00
S L E, Hempstead ... 1 00
S N S, Stapleton... 5 00
Mr & Mrs S S, Princeton 1 50
W G S, New Bridge. 1 00
N S F, Washington 1 00
Mrs A K M, Mechaniesbnrg ... 1 00
A P B, Manomet ... 1 00
A R N, Lebanon... 1 00
A T, Red Bank, N J 2 13
C E, Fairview ... 5 00
D N B, Phila, Pa... 5 00
E C M, Carrab'lle, Fla 2 00
Mrs A M W, Lynn.. 1 00
P C L, Brooklyn ... 2 00
M A B, Portland... 2 00
J R K, Sunbury ... 2 00
L W H, Industry ... 2 50
S A N D, 3 Mile Bay 1 00
A S, Purchase... 1 00
R M B, Phila. ... 1 00
"Q" ... 2 00
B D W, Cotuit ... 2 00
H E J, Gorham ... 5 00
C E, Buffalo Park ... 10 00
E J L T Z ... 5 00
C W, Olean ... 1 00
J S & R M W ... 3 00
Miss J S, Balto. ... 4 00
S E F, No Temescal. 1 00
S S, Susquehanna ... 3 10
J I M, Chicago ... 60
P A N & M, Dover ... 2 25
B H R, Johnsonburg. 50
B P A, Readsboro... 1 50
C E G, Clinton... 1 00
Mrs G W S & Franch 1 00
H J A, Wash... 1 00
Mrs —, Maine... 1 00
M M, Beaumont ... 25
E S, No Colins ... 5 00
Mrs E F S, Rockland 1 00
J M G, Johnstown ... 5 00
Friend, Manchester . 2 00
" Trenton Jct ... 1 00
" Pelican Rpds ... 25
" Nasbville ... 1 00
" Starbuck ... 50
" Beatrice ... 50
" St Louis ... 1 00
" Rye ... 5 00
" Eden Valley ... 05
" " ... 50
" Harkaway ... 1 00
" Kearney ... 3 00
" A Soul of C H ... 1 00
Friend, Waterbury ... 5 00
" Woodwardville ... 25
" Woodwardvile ... 1 00
" Gloversville, NY 1 00
" Westminster ... 1 00
" " ... 1 00
" Oskaloosa... 2 00
Friends, Wanpaca ... 25
" Whitelock Mariposa ... 25 50
" Pineville ... 81
" Manchester ... 2 00
" Brookville ... 2 41
" Brocket ... 6 75
" Attica ... 40
2 " Ashton ... 2 00
2 " Monsevic ... 2 00
2 " Estherville ... 5 00
2 " Wohurn ... 2 00
2 " Norway ... 2 00
2 " San Jose ... 30 00
3 " Hanover ... 10 00
5 " Scottsdale ... 10 00
6 " Nashua ... 14 00
7 " New Waterford 5 00
7 " Oakdale ... 8 00
Friend, Bristol ... 10
" Bristol ... 65
" C E Lexington. 5 00
" Allegheny ... 5 00
" Centreville ... 1 00
" Guilford ... 1 00
" Havana ... 1 50
" 29th street, Collchu ... 25 00
" Williamstown.. 1 00
" I A H, Wilder ... 2 00
" Bath ... 7 00
" to the cause, Walthall Store 1 00
Friends, W Brookfield 1 50
" No Lebanon ... 2 00
" Mec'anicshurg 2 00
" Groveton ... 2 40
" Dayton ... 90 00
" Evanston ... 2 25
" Kiantone ... 2 60
" Flint ... 1 00
" Wolcott ... 2 00
2 " ... 25
2 " Hot Sprgs 1 50
2 " Navasota ... 2 00
2 " New Haven... 5 00
2 " Lapeer ... 2 00
2 " Mapleton ... 2 00
2 " in Christ, Fredericksburg ... 2 50
I H N, Alta Vista .. 50
" Hartford ... 1 00
" for his poor, Corapolis ... 10 00
" Lagleville ... 2 00
" Davenport ... 1 00
" Paris ... 1 60
" No Clarendon ... 1 00
" Dunbar ... 1 00
" Coos ... 1 00
" Pleasantville 10 00
" Harmony ... 1 00
" W Newton ... 1 00
I H N, Burdickville 5 00
" Dansville ... 1 00
" Dinsdale ... 5 00
" Hastings ... 2 00
" Medicine Lodge. 2 50
" Natchez ... 1 00
" Norwood ... 5 00
" Prairie City ... 1 00
" Sycamore ... 2 00
" Tottenville ... 1 00
" Washburne ... 1 00
" Wyers Cave ... 2 00
" York ... 5 00
" S P G, Mt Morris 1 00
In Christ's Name, Glen Hall ... 1 00
In Christs Name Holbrook ... 1 00
In Jesns Name, Jackson ... 50
Inasmuch, Montrose. 50
" San Diego ... 2 00
In Christ's Name, Chilicotbe ... 1 00
In Jesus' Name, Evanston ... 5 00
In Jesus' Name, Poultney ... 5 00
In Jesus' Name, Barton ... 1 00
In Jesus' Name, Charles, Chattanooga 1 00
Emily & George ... 3 00
Mollie, Eliot ... 2 00
Norman and Paul, Pittshnrg ... 5 00
Sympathizer (a thank offering), W Woodstock ... 1 00
Three sympathizers, Geneva. ... 3 00
Woman sympathizer 10
Circle of sympathizers, Harrison ... 5 75
For the Master's Sake Minneapolis ... 2 00
For the Master's Use, Snawhan ... 2 00
Moth&daugh, Linfield 2 00
" E Greenville 2 00
Poor widow, Buffalo 1 00
Widow's mite, Phila 1 00
Cash ... 25
" ... 25
" ... 25
" ... 25
" ... 50
" ... 25
" ... 25
" ... 25
Reader, Corning, Ark 50
" Alpha... 5 00
" Lime Valley ... 1 00
" Lyman ... 5 00
" Pella, Iowa 1 00
" No Topeka 1 00
Constant Reader, Lowell ... 2 00
Subr, Reading ... 1 00
" Olathe ... 1 00
" Syracuse, N Y 1 00
" Garnaville, Iowa 5 00
" — ... 1 00
Servant of Christ, Maysville ... 1 00
2 students, Union City 25
Christian, Oakmont . 10 00
For the starving, Fernando ... 3 00
Believer in prayer, Gravers ... 2 00
One who prays thy kingdom come, Nichols ... 2 00
1st National Bank, Weeping Water... 1 00
2feeling chr'n, Newark 5 00
Co-workers, Phila ... 5 00
6 Ladies, Franklin ... 8 00
2 Brothers, Wilton Ctr 2 00
2 Sisters, Port Royal 1 50
2 Sisters in Christ, E Machias ... 2 00
Sister in Christ, So Coventry ... 2 00
Sister in Christ, Ypsilanti ... 2 00
Unknown, Leacock ... 2 00
—, Armstrong ... 1 00
—, Burkittsville ... 1 00
—, California ... 1 00
—, Chancellor... 4 00
—, Colchester ... 2 00
—, Fairchild ... 5 15
—, Hebron ... 1 00
—, Minn ... 1 00
—, Peoria, Ills ... 2 00
—, Point Judith ... 4 00
—, Reading ... 60
—, St Joe, Mich ... 1 00
—, Smith Creek ... 1 00
—, Wilmar ... 15 33
—, Wilmington ... 1 00
—, Woodview ... 1 00
—, Anaheim ... 2 00
Total to date **$2,246 07**

NATIVES BEFORE THE PALACE OF AN INDIAN RAJAH.

The Rajahs or native princes of India still preserve much of their ancient pomp and authority. Such gatherings as that shown in the photograph, are held for the purpose of hearing some proclamation of interest to the dwellers of a partrcular province.

Palmers, Mrs G E.. 25
Palmer, Nellie ... 1 00
Parry, Florence ... 10
Parsons, Mr & Mrs J. 1 00
Partrege, Mrs S A .. 1 50
Patterson, Hattie ... 1 00
Patton, Mrs 1 00
Pearce, J E 1 50
Pell, R O 3 00
Perrenond, H 2 00
Perrenond, Paul... 2 00
Peres, E R 1 00
Person, Hannah ... 1 00
Philibert, Eva 5 00
Phillips, Mrs J M ... 20
Phillips, Mrs Luke. 1 00
Phipps, Ernest R ... 1 00
Pickens, Miss L ... 10
Pierce, Mrs E..... 25
Pike, Minnie 5
Porter, W O 1 00
Post, Mrs W A 50
Pugh, W W..... 2 50
Pringle, A B 1 00

Quivey, J B 1 00

Randall, Mrs C..... 5 00
Ratnor, Mrs S P 1 00
Rasmnssen, Mary and Rosa 5 00
Ratcliff, Lucy E and Chas E 1 00
Ranskh, Chas H ... 75
Ravenscroft, H 1 00
Ream, Jas 25
Reed, A F 25
Richardson, Mrs M . 1 00
Rivers, Mrs Geo 1 00
Roberts, Grace ... 05
Roberts, Mrs Lee ... 25
Roberts, Lon 10
Roberts, M A & S A 1 00
Roberts, May 10
Stover, W B 10
Stowell, Mrs S G ... 25
Sweetser, Rebecca C 2 00
Snip, Miss 1 00
Shutts, Mrs Erwin .. 1 00
Szahn, A A 2 00

Tabor, R 15
Talcott, Elvira E 1 55
Tanner, Mrs A A ... 2 00
Tate, R P H 1 00
Tatterson, Fannie ... 50
Taylor, D C 1 00
Taylor, Mrs Kate ... 20
Thomas, C A G, Jr .. 50
Thomas, Eliza J ... 5 00
Thomas, Jetter B... 50
Thomas, Philip J ... 50
Thomas, Mrs W B Xfam 1 81
Thompson, E 1 00
Thompson, Mrs E ... 1 00
Thompson, Jr. Mr & Mrs Jos 1 00
Thompson, Minnie W 75
Titus, Mrs A L ... 5 00
Tohin, Mrs John ... 1 00
Toms, Mrs Wm ... 2 00
Treadway, Mrs ... 17
Trempor, Myron A .. 50
Trent, Mrs 25
Trent, Lena 25
Trent, Wilma 05
Trowbridge, Theron 1 00
Truax, W W 2 00
Trudeau, A A ... 1 00
Thompson, Mr & Mrs J 2 00
Thornton, Mrs Margt 1 00
Thorp, R 25
Thompson, Anna ... 25
Thoroman, Sam'l... 1 00
Thorson, T 15
Tramp, Chas. 50

Unthank, Dinah... 50
Pres SS, Newcomer'n 5 00
Harmony Bap Church Bernal 12 22
Mt Hermon M E Ch, Lynch Station .. 16 35
Ladies Miss Soc'y, C'ng Ch, So Kaukauna 11 00
Cong Ch, Essex ... 28 25
Member of W B Ch .. 1 55
C L member, Phila .. 1 00
Ebenezer, C E Society Rockwood 2 00
Jr C E Soc'y 1st Pres Ch, Oak Park... 5 00
C E of Pres Church, Newburgh..... 2 55
C E, Burdickville ... 50
Bethel Keystone Lg of C E & Bethel SS 11 50
Childrens Miss Band, Bethesda Ch ... 5 75
Ladies Industrial Soc Willow Creek ... 5 00
Christian Soc ... 55
Hurley Jr League ... 5 70
M E Jr League, Weeping Water ... 2 50
Epworth League M E Ch, Winchester ... 2 00
Ep L'gue Mt Zion M E Ch, Thornville ... 6 80
Ep L'gue Swedish M E Ch, Warren ... 2 00
Ladies M Soc, Pl's'nt Valley Pres Ch. 2 50
Missionary Society, Hartford ... 2 50
Y P A of Zion Church Butler Co ... 3 00
W C T U, Moodus ... 2 00
WCTU, Bnrgettst'wn 8 00
Pupils & patrons of Dauh's P School 19 61
Pupils of School in Harrison 5 28
Highland Jr Ep L'gne 15 00
Ep Jr L'gue, B'way.. 1 00
Y P C U, Allison Mem United Bretb Ch .. 22 00
Hat Creek Miss Band 1 50
Supt Loval Legion, Ansonia ... 1 00
Indian Ch Member, Tahlequah ... 5 00
Cong Swedish Bap Ch, Wilmar. ... 8 00
M E Ch, Pataskala... 17 50
Owens Mill S S... 5 52
Two Members S W Pryn Ch, Phila. ... 2 00
Refor'd Ch, Bluffton 3 65
" " Bettsville 3 00
U B Ch, Fincastle ... 7 00
Class No 5 Cano Refd Ch, Chicago ... 1 00
Sunday School, Quincy 4 00
S S class small boys, Portsmouth ... 2 00
Baptist S S, E New Market ... 1 60
Union S S, Gallitzin 5 63
Birmingham Union S S & friends. ... 5 00
L C League, Lyons S S & others, Levis 7 85
P M S S, Angus ... 1 59
Pleasant Grove S S, Marseilles ... 1 65
Prairie Centre & Dayton S S. ... 2 65
Union S S, Bennington Furnace ... 1 15
Virgie Kinkead fund, Jewell Bapt S S ... 3 25
C E, Atmonesson ... 4 00
C E Soc of Gloucester A & I Schools ... 1 26
Little Rest C E, Mill Brook ... 4 00
Pres Ch C E, Moners. 3 50

Abrams, J D 1 50
" Adams, Wm 2 00
Anderson, F J 1 00
Anderson, A M 1 00
Anderson, Carl 50
Anderson, Carl 5
Anlander, Chas 1 00
Ahlander, L P 1 00
Armstroug, Mrs J 2 00
Atkinson, H K 50

Bailey, Clara F 1 00
" Baker M & wife 2 00
Barnes, Mrs Jnne L 1 00
Bartholomew, Archie 50
Bartholomew, Et & wf 2 00
Bates, Mrs B W 1 00
Bean, Wm F 1 00
Beard, Frank 1 00
Beard, Geo 10
Beck, Ida 1 00
Beck, Jennie 1 00
Beeman, Carrie E 1 00
Benedict Bros 1 26
Benedict, Harry 5
Benedict, Mrs M 1 00
Bentz, J W 2 00
Berg, L 1 00
Berger Bros 10 00
Berkey, Mrs Ella and Naomi C 2 00
Bernard, Mrs J T 5
Bernard, J Talbot Jr 5
Bickhead, I H 5 00
Blakely, M H 2 00
Bloodgood, J S 1 00
Bloodgood, Mrs L W 1 00
Bohl, A C 10 00
Bolling, Frank G 1 00
Bown, Mary 1 00
Breckenridge, D F 50
Britt, Dr M E 25
Britton, Mrs, S S el 5 00
Brown, A Wm 1 00
Brown, C R 50
Brown, Eddy 10
Brown, Geo W 5 00
Brown, Mabel 10
Brown, Melvin 50
Brown, Robt 1 00
Buchanau, Annie 1 00
Buckbee, Mr & Mrs S 10 00
Bullock, Mrs E 1 00
Bundy, W L 5 00
Burdett, A C 1 00
Burgess, Edgar 5
Burgess, Gracie 3
Burgess, Harry 5
Burgess, Nellie 5
Burnham, Mrs Edwin 3 00
Burrows, Mrs P L 1 00
Burt, Mr & Mrs J S 1 00
Byrd, Wm P 25

Cannon, B B 1 00
" Cannon, W G 75
Cauueron, E J 1 00
Canders, Mr & Mrs J 1 00
Carle, E H 1 00
Carter, Mrs Harriet 1 00
Case, Mr & Mrs S O 10 00
Caswell, Mrs A E 1 00
Center, Sadie 1 00
Chadwick, Mr & Mrs J E 4 00
Charles, Mrs L A 1 00
Cheeseboro, Mrs C H 1 00
Christian, Geo 2 00
Clark, Mrs Mary C 1 00
Clark, Tessa C 2 50
Clayton, S M 1 00
Coleman, E P 1 00
Coleman, Mrs I A 1 00
Coleman, M E W 25
Collins, M A 1 00
Cook, Mrs D M 5 00
Cook, Mrs W C 1 00
Corwin, Mrs Ira M 4 00
Cox Zulphy 1 00
Creveling, W S 1 00
Cromwell, Mrs J 1 00
Cummings, I S 1 00

Davenport, Mrs L H 1 00
" Davis, N A 1 00
Day, J M 1 00
Day, R F 1 00
Dean, Lucy L 1 00
Dearborn, Miss Rubie 1 00
Denham, Mrs A K 20
Dilleston, Mrs E E 1 00
Dixon, Jennie 5
Dobson, Hannah S 1 00
Dodd, J F 2 00
Dodd, S M, wife and children 7 00
Draper, E H 5 00
Duncan, R R 50
Dunham, Mrs M 1 00
Dunham, Mrs T 25
Durrell, Mrs H 1 00
Duval, Mrs Mollie 50
Dwinell, Mrs Jane 50

Eakes, F D 2 00
" Edes, Mary A 2 00
Elkton Mrs Lucinda L 25
Ellison, Sidney O 25
Erickson, Jennie 1 00
Ernest, Harry 50
Ernest, A F 1 00
Ernest, Mrs Mary A 1 00
Ernest W G 50
Eskridge, Mrs Geo 1 00
Evans, Mrs J R 1 00

Fading, Aggie 1 00
" Fielden Margth 2 00
Fellows, G W & J B, Butler 2 00
Fields, Mrs S I 2 00
Fike, Mr Rachel 1 00
Flower, Arthur A 10
Forsyth, Mrs 1 00
Fowler, Mrs C 5 00
Frost, Mrs G 1 00
Frances M J S 50

Gage, Mrs 25
" Gealey R W 1 00
Gein, Mr & Mrs J 5 00
Goodhue, A 50
Green, Mrs 25
Groenikes, Mrs A 1 00
Griffin, M 1 25
Grim, J P 1 00
Groom, Miss Al 25
Groom, Mrs Wm 1 00
Gruver, W F 25
Gunderson, Miss J 1 00

Hadden, Mrs 50
" Hagarin, C A 5 00
Hall, Mrs H 5 00
Hall, Mrs H 5 00
Hall, L H & F 5 00
Hall, Marion 2 00
Halverson Life 50
Hanna, Mrs J S 2 00
Hangen and Mrs A I 1 00
Hapgood E & daugh 3 00
Harman, Fred T 2 00
Harrington, Mrs S S 4 50
Harris, C S 1 00
Hart, Hattie (col by 2 50
Harwill, Mr & Mrs W E 1 00
Hayward, Mr & Mrs F T 10 00
Hazelton, E H & F 1 20
Heatwol, Mrs Jennie 5 00
Henpel, Albert 1 00
Henrickson Mrs 50
Henry, Isabella 1 00
Herron, J C 3 00
Hewitt, Grace C 60
Higginbotham, Mrs R W 1 00
Hodgedon, Mrs A P 1 00
Hoffman, Mrs J 25
Holmes, Mrs Bella 70
Holmes, Edward 5 00
Holmes, Mrs Mary 50
Hoover, Rosa 7
Hopkins, Hosea 10
Host, Hattie 50
Howland, F L & fam 2 50
Hunter, James R 5 00
Hutsonpiller, H 1 58

Irby, John 1 00
" Ibbitson, Webb 5 00

Jackson, Mrs H B & family 5 00
Jackson, John P 2 00
Jaggar, M 1 00
Jarvis, Mabel & Cetlelia 1 00
Jenny, Mrs W B 2 00
Johnson, Mrs Albert 2 50
Johnson, C F 25
Johnson, Gustaf 1 00
Johnson, Hedwig 15
Johnson J A 1 00
Jonnson, M 50
Johnson, Nels 1 00
Johnson, Wm 1 00
Johnston, F G 1 00

Keen, D J 10 00
" Keith, Bert, Berthe & Edith 10
Kellogg, Jessie N 1 00
Kemp, G 25
Kennedy, Mrs J P 2 00
Kent, Dr S T A 1 00
Kingore, Lydia 1 00
Kirby, C E 1 00
Kirby, Rose C 1 00
Kirk, Carrie L 1 00
Kirby, Mrs 1 00
Kolpien, Frank L 5 50
Krmmn, L W 1 00
Kyte, Lena L, in memory of 1 50

Lape, Mrs Geo 1 00
" Lawrence, Rev J 2 00
Lawrence, Mrs P L 1 00
Lawrence, Valentine 2 00
Lee, Mrs F M 2 00
Lehman, Nellie R 1 00
Lehr, Ruth 25
Leonard, Fred 05
Lewis, Mr & Mrs G 25
Little, Miss Carrie F 50
Little, Mrs Geo E 50
Logan, Mrs R C 1 00
Long, Mrs I I 1 00
Look, Mrs Minnie 1 00
Lyndhurst Y P S C E, 5 50
Lutes, Lottie 2 50
Luark, J M 3 00

McCammon, R P 1 00
" McCartney, F 1 00
McCoundie, Carey 5
McConadie, Willie 5
McMeehan, Mrs J B 5 00
McNair, Mr & Mrs A Mrs H Lash 3 00
Mcswain, Mrs A H 1 00
McVey, Miss Edna 50
Magie, R L 1 00
Mansfield, E G Jr 3 00
Martin, L B 5 00
Martin, Victor I 50
Mettrick, Sarah 1 00
Metzger, Anna 1 60
Micher, Mrs J & son 2 00
Miller, Mrs Jane L 1 00
Milnes, Abel 2 00
Mills, Mrs F L 2 00
Molloy, Wm 5 00
Montague, Mrs A A 1 00
Montague, E D 50
Molyneux, Mrs C N 50

Manning, Frank 50
" Neilson, Laura 1 00
Nelson, Arthur 15
Nelson Edwin 15
Nelson, Enul 2 00
Nichols, T 1 00
Nielsen, Emilie 1 00
Nicst, Catharine 1 00
Norris, W H 5 00
Nurse, Miss L 1 00

Olson, Alma 5
" Olson, Mabel 5
Olson, Nels 1 00
Osborn, Mrs J L 50
Ottoson, Ernest J 50
Overholser, Levi 1 00
Owen, Jas H 1 00
Owens, E L 5

Palmer, W S 5 00
" Parks, Carrie B 1 00
Parks, John W 1 00
Patterson, A M Jr 1 00
Paul, Christie L 1 00
Paulson, John T 1 00
Pendleton, I A & I M 3 00
Peters, Mrs C H 1 00
Peterson, F F 2 00
Pevey, W H 2 00
Phontz Daisy 5
Phontz, Ray 5
Pierce, A C 1 00
Pointer, J H & wf 6 00
Pointer, Pattie 25
Pointer Phillip 25
Porter Mrs G F 50
Prichett, J L 5 00
Prudhan F 50

Quam, John 50

Radtle, Mary 25
" Ray, Mr & Mrs M 2 00
Randles W A children 75
Reed, Mr & Mrs H F 2 00
Reed Mr & Mrs 25
Reeder H H 1 00
Remke, Mrs F 25
Ridge, G A 5 00
Robbins D C 1 00
Robins, J B 1 00
Robertson Clara 1 00
Rockwell Mrs D C 2 00
Rosenberger, Belle 3 00
Royer, D B 1 00
Russell, Miss Kate 1 00
Rykenboer, F Jr 50
Rykenboer, F Sr 1 00

Sanford, Vara 2 00
" Saunders, Eunice 1 50
Saunders, John 25
Schlicher, C 5 00
Schlicher, Hannah 5 00
Schneider, Wm 5 00
Schoeller, Mr 25
Scroggs, E W 50
Seiders, Mrs 1 00
Seiple, Bertha E 1 00
Shafler, Mr & Mrs L H 1 00
Shank, J W 7 00
Shepherd, Mrs C C 1 00
Shimer F R 5 00
Shimer, Mrs E M 5 00
Shoemaker, F B 75
Shurtleft, A & L 1 00
Sidalls, Mrs Mary 25
Sigmund, Comfort 50
Sinclair, Estelle 5
Sitter, J 50
Smith, E L M 50
Smith, I F 2 00
Smith, Mrs R J 1 00
Smith, Mrs Platt & Mrs Edward Bryan 1 00
Snyder, Robt S 5 00
Spaulding, M E & E M Adams 2 00
Spencer, Mrs R B 1 00
Spoor, Mrs M I 50
Stanford, J J 50
Steel, Mr 25
Steele, Mrs E J 2 50
Stewart, Mrs P M 50
Stewart, M & R & E 1 50
Stitzer, Lucy A 1 00
Strait, H B 3 00
Straight, Mr & Mrs M 5 00
Strickler, Rev J 50
Stribling, Ethel 5
Stribling, J W 25
Stribling, Lucinda 50
Stollery, Jas 2 00
Storter, Mr & Mrs B B 1 00
Storter, Geo, Sr 1 00
Storter, Mrs Geo W 50
Storrs, Ida F 2 00
Sweet, Harry 5

Tait, W M 50
" Talmage, Wm P 2 00
Tappen, Mary P 1 00
Taylor, E 1 00
Taylor, Mrs E 25
Taylor, Orvill 50
Taylor, Rosa 50
Taylor, Verna 10
Taylor, Mrs W B 2 00
Taylor, W B 1 00
Tead, Mrs Edw L 5 00
Tensen, Mr & Mrs J 4 00
Thayer, Miss S H 2 00
Thompson, A C 2 00
Thompson, F A 2 00
Tior, Mr 25
Tress, Mrs R C 1 00
Tuck, Mrs Flo'thro W Judson 10

Upham, Mr & Mrs N L 10 00

Vergon, J C 50
" Vick, Bessie 05
Vick, Eddie 05
Vick, J H 25
Vick, Katie 05

Wadsworth, Mrs T 30
" Waldron, Mr & Mrs W T 50
Walker, Emma 10
Warn, G A 1 00
Warner, Mrs Jas 1 50
Wendelbo, Haus 1 00
Whitaker, Mrs M E 05
Whiting, Mrs Kate B 5 00
Wilcox, Mr & Mrs S 2 00
Williams, C B 50
Wilhams, Emma K 1 00
Wilhams, Nannie 50
Williams, Mrs S T 2 00
Williamson, Mrs Bell 50
Willinson, Dr Iea 25
Willis, Clara 1 50
Wilkens, H 2 00
Wilson, Mrs J S 1 00
Winslow, Sarah C 3 00
Woodman, Mrs Frank 50
Wright, Wm 2 00

Yarbrough, Dr A S 1 00

Zumbrum, Clarence 05
" Zumbrum, Stella 05
Zumbrum, Vernon 05

Anonymous.

Bayonne 2 00
Boston 5 00
East Hampton 1 00
Fruitvale 4 00
Hanover 1 18
Lock Haven 1 00
Lynn 1 00
Mattield 1 00
Minnetto 1 00
Oaks 1 00
Philipsburg 5 00
San Jose 1 00
San Jose 5 00
Schenectady 1 00
Tisbu Eddy 1 00
Westhampton
Beach 1 00
Ardmore 1 00
Amagansett 2 00
Birmingham 5 00
Brady Island 10 00
Ciudad Victoria 5 00
Columbia Bldg, Topeka 5 00
Coram 1 00
Denver 5 00
Ft Logan 5 00
Kansas City 1 00
Moravin, 7 00
Marshall Co 1 00
Pleasant View 6 00
Palisades 1 00
Riverton 3 00
Rochester 2 00
Ticonderoga 50
Weston 5 00
Whittier 1 00
Friend, Windham 5 00
" Topeka 1 00
" Moutgomery 1 00
" Pukwana 2 00
" Petoskey 1 00
" Cupid 25
" Hallowell 5 00
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" Knappa 25
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" Birmingham 1 00
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" Shabbona 1 00
" Ice 2 57
" Pontiac 1 00
" So Bend 2 00
" Lime Spring 1 00
" Geneva 1 00
" Springfield 4 00
" Liberty 25
" Woodhwu 1 00
" Manitoba 1 00
" Dolgeville 50
Friend, Fo'keepsie 2 00
" Scio 5 00
" Black Hawk 5 00
" Windom 2 00
" So Portland 3 00
" Sargentville 2 00
" Valley Falls 1 00
" Englewood 3 00
" Boston 54
" Middlebury 1 00
" Grove 2 00
" Middleton 1 00
" Cambridge 1 00
" Thompsontown 2 00
" Lancaster 1 00
" San Diego 2 00
" Ballston 10 00
" 50
" N Y City 6 00
Friends, Bargh Hill 2 00
" Somers 2 50
" Bloomington 2 50
" Cherryvale 75
" Westbrook 3 00
" Meadville 10 00
" Old South Ch, Worcester 12 00
" Paint Lick 3 00
Friends, Glen Rock 1 50
" Alexandria 2 00
" Tivoli 2 56
" Vicksburg 3 00
" Basking Ridge 16 00
" Linne 15 50
" Mendocino 2 00
" Navasota 5 00
" Lakewood 5 00
" Madisonville 1 25
School Friends, Central Bridge 50
Friendship offering, Monocacy 1 00
A friend of God's suffering ones, Seneca Castle 2 00
A friend to the needy, Martins Mills 1 15
I H N, East Branch 1 00
" Nicholville 1 00
" W Granby 1 00
" Allegheny 1 00
" Fall River 1 00
" Burton 20
" Boston 1 00
" Burlington 2 00
" Wilmington 2 00
" Salem 1 00
" Valatie 50
" Clayton 6 00
" Hirkory Hill 1 00
I H N, Chillicothe 1 00
" Mt Blanchard 2 00
" Willis 4 00
" Dallas 1 00
" Ord 3 00
" E Providence 3 00
" Birmingham 1 00
" Milbourne 1 00
" Polk 1 15
" Georgetown 35
" Middlebury 35
" Syracuse 1 00
" Ann Harbor 4 00
" Republicnn City 15 00
" San Bernardino 50
" W Somerville 1 00
" Lake Geneva 2 00
" Pattersonville 2 00
" Falls City 5 00
" Galva 5 00
Innsmuch, Syracuse 5 00
In Jesus' Name, Texas 1 00
In Jesus' Name, Norwood 1 00
Reader, Washington 2 00
" Le Seuel 2 00
" I Greenwich 1 25
" Lanu 1 00
" Pella 1 00
" Leakey 1 00
" Cossayuna 2 00
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" Dayton 2 00
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Renders of the Herald La Fayette 3 00
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" Balto 2 00
" Leeds 1 50
" Fargo 1 00
" Delphos 1 00
2 Lady readers, Rochester 2 00
Snbr, Indianapolis 5 00
" & friends, Calvary 5 00
" Bridgeport 5 00
" Green lawn 10 00
" St Louisville 20
" Middletown 1 00
" Belle Prairie 50
" Springfield 1 00
" Farra-l 1 00
" Perry 1 00
" Delaware 1 00
Sub'r, Alvarado 1 00
" Kennebunk 5 00
" Beaufort 25
" Beverly 1 00
Subr, So Riverside 1 00
" Xenia 2 00
" Centreville 6 00
" Tyner 2 00
" Hamorton 1 00
" Monilovi 1 00
" Ottumwa 1 00
" Lisbon 2 00
SympathizersSummer 75
" Le Conte 1 00
" Harleyville 2 00
4 " Warrensburg 4 00
" Harmony 2 00
" Cadiz 1 00
Symp'g Friends, New Brunswick 9 00
Symp'r, Eddystone 1 00
" Tuckerton 2 00
" New Haven 2 00
Sympathizer, Pawnee 1 50
" Grass Lake 1 00
" Phila 5 00
Sympathizing friends, Johnston Sta 7 00
One in Sympathy, Tacoma 5 00
8 Sympathizers, Charleston 5 75
Leon & Florence, No Hadley 1 00
Victor, Corono 50
Sigrid, collected in School, Corono 39
Chester, 1 00
Ruth, Corono 25
Nella, Selingrove 1 00
Harriet C, Detroit 1 00
Jennie, Filmore 25
"Kathleen," Bklyn 5 00
Brightside — 1 00
Maggie L, Hazleton 50
Minnie L, Hazleton 50
A A F, Ozone Pk 1 00
A K, N Y City 75
A & L, Millville 2 00
C L M, N Y City 1 00
D—, 183 2 00
Dr B, Chicago 10 00
E A A, Woodbourne 5 00
E A V, Allentown 1 00
E B, N Y City 1 00
E C L, Lorimor 50
E M, Warren 1 00
E P, Port Chester 5 00
F E P, Holley 10 00
I L B, Emira 50
FLB, New Bethlehem 2 00
F I J, Bavava 5 00
F O S, Athol 1 00
F W R, Aspetuck 25 00
H, Ithaca 1 00
H E R F, Freeport 1 00
H H, N Y City 2 00
H Y F, Canandaigua 1 00
I H, N Y City 2 00
J C S, Pattenburg 2 00
J D, Newark 50
J K, Kissimmee 1 00
J O L, Reegelsville 1 00
J S L, Reeglesville 1 00
K A J, Ardmore 5 00
K T, Harlem 2 00
L B S, Reegolsville 1 00
L G R, Cramer Hill 1 00
L J G, Pepperell 1 00
L M H, Plymouth 4 00
L M T, Johnstown 5 00
L T S, B 3 00
M A S, Bklyn 1 00
M C Z, Hackensack 2 00
M E E, Corning 5 00
M M, Freeport 1 00
M S, Stuart 1 00
N, Columbus Rds 2 00
P C W, Phila 1 00
R E S, Reegelsville 1 00
S A, Eaton 1 00
S W S, Indiana 3 50
S C S, Two Taverns 1 00
S J, New York City 1 00
W B W, Alford 18 00
W H, Balto 1 00
W F & M C A, Camp Dennison 3 00
N G & MH Watertown 2 00
Mrs C H S, Lawrence 1 00
Mrs M A A, Fall River 1 50
Mrs M J G & Grace 1 60
Mrs M R F, Davisville 2 00
Mr & Mrs G A W, Winchester 1 00
Mrs K, Rockdnle 50
Mrs L—, Somerville 5 00
Mrs L T S 1 00
Mrs F G B, Peeks-kill 1 00
Mrs F W H, Lynne 1 00
Mr & Mrs W S P, Altamont 2 00
Aunt Sally, Phila 2 70
Belle, Caldwell 2 00
Chalfout, Flatwoods 5 00
Eunice, Bklyn 7 00
T H C, Plainfield 5 00
V F P, Brookfield 1 00
A D & A C D, South Woodbury 50
A E S, Amesbury 25
A E W, Ocean Grove 1 00
A H, Howell Dept 2 00
A W, Mich 1 00
B H M, South Enuboy 5 00
B I F F, Woodfords 1 00
C C M, Cross River 2 00
C M, Hebron 1 00
E A R, Sing Sing 1 00
F G, Waterbury 1 00
F H M & W, Russellville 1 00
E L, N Stockbridge 16 53
E N J, Bkyn 1 00
E M B, Walworth 2 00
E & M, Harrisville 10 00
F B S, Whitinsville 1 00
G H D, Phila 1 00
G W A, Norwalk 5 00
G W O, Bridgeport 1 00
H, Richfield 5 00
H, N Y City 1 00
H A L, McMinn 5 00
H A L, Columbia 1 00
H W & wife, Schuyler 1 00
I K, Hanover 1 00
J H C, Port Oram 1 00
J M B, Rochester 2 00
K E S, Sparrowbush 1 00
M A E J, Wash 1 00
M E, Pa Wolfs Store 1 00
N M H, Marietta 1 00
R C G, Washington 1 00
R C, Tropsey 1 00
R F, Pittsfield 2 00
R W L, Frederick City 3 00
S F S, Schenectady 1 00
S H R & wife, Sampson Wharf 2 00
For His Sake, Wa hester 1 00
For Christ Sake, Slade's Cors 1 25
For Christ Sake, Hope 75
For the Dear Christ, West Berlin 1 00
Widow's mite, Cheyenne 10 00
Widow, Lauderdale 1 00
Mother & 3 Dau's, St Charsville 4 00
Mother & Daughter, Palermo 1 50
Mother & Daughter, Providence 3 00
Mother & 2 Daughters, Janesville 1 00
Mother, Son, & Aunt, Mansfield 1 25
2 Sisters, Mystic 2 00
" Kirkwood 1 25
Widow's mite, Bklyn 2 00
Two lovers of Jesus, Orange Co 1 00
One who is interested, Fayetteville 5 00
One who desires to relieve suffering, Me 1 00
One who loves Jesus, Chicago 1 00
One who loves Jesus, Tacoma 1 00
One who is trusting in Jesus, Astoria 1 00
One who wishes to serve him, Elk View 1 00
Thank offer'g, Monson 3 00
Self-Denial, Chicago Lawn 50
Cheerful giver, Phila 5 00
In memory of little Donnie Delphos 2 00
For Henry's Sake, Fall River 2 00
Christian Endeavorer, Howland 1 00
Dis No 6, Venedocia 2 90
Water Bearers, Amelia C H 2 50
Raised by a little girl from Home for the Friendless, Chicago Lawn 4 50
A little boy and his grandma Skippack 2 00
Laborers for Christ, Kenansville 26 00
Christian family Circle Washington 8 50
3 Sisters, Oakville 1 00
Treasure in Heaven, Phila 1 00
A gathered out one, Fire Creek 2 50
A few believers in Christ, Plane No 4 6 00
Widow's Mite, Luray 1 00
" Brookfield 1 00
" Florida 1 00
A Mite, Westfield 1 00
Tiny Colony, Santa Rosa 1 60
Citizens of Viola nnd vicinity, Or 4 52
American, Jamison City 1 00
Thank Offering, Bristol Ferry 2 00
Two Sisters, Phila 2 00
Two little brothers, Norwich 20
One who loves Jesus, Shelburne Falls 1 00
My wife & I, Rockland 1 00
One who loves Jesus, Westgrove 1 00
One who loves to help the needy, Capev'e 1 00
Candy money of 3 little girls, Park River 1 00
A praying sister, Freeport 25
A gift, Prosperity 1 00
For Jesus' sake, Allentown 3 00
For Jesus' sake, Palmyra 5 00
For Christ's sake, E Palestino 1 00
Little Girl, Chicago Lawn 70
Mother & dau, Basin 5 00
School Teacher, Westwood 1 00
Children of Berwick S 84
1st Primary Room, Crawford 2 16
Sinai School 2 15
Mitchell's Sta school 2 05
Torbolton Sch'l, Man 4 50
Teacher & pupils, Pri Dept Sch, Westside 1 10
Sociable held by Ladies of Colon and Marietta 6 90
Students of Cosper Huddleston College Daleville 6 22
Calvary Pres SS, Newburgh 12 50
Calvary Chapel S S Huntertown 4 75
4 Grade Winchester City School 2 56
Holland Chr Ref Ch, Grand Rapids 48 00
One that loves the Lord, Hatteras 25
One of Jesus humble children, Provid'nce 2 00
One who is desirous to follow the Saviour Mass 1 00
"Holy Ghost & us" Bible Sch, Lisbou F'ls 13 84
King's circle of K D, Central Presby Ch, Newark 5 00
Ladies Missy Society Oakhum 9 00
Mennonite Missy Soc, Pleasant Hill 6 40
Monthly Concert, Oakham 4 00
Victoria Reading Club Silver Lake 6 10
Weekly Prayer Meeting, Cross Keys 16 10
Women's Foreign Miss Soc, M E Ch, Brookfield 2 00
Knox Ch Y P S C E, Knox Bridge 4 00
Ladies Aid Soc, Pres Chu, Litchfield 5 00
S S & Woman's Miss Soc, Grand Cane 8 07
Cong S S, Ewen 2 30
Pres SS, Chicago Lawn 1 80
Union S S, Stalder 9 80
Cong S S, Hollis 5 12
Jr League, M E Ch, Houghton 1 00
Class, M E SS, Burton 21
M E S S & friends, Shallotte 8 20
M E Ch, So, Lock Spgs 4 50
YPSCE, Presby Chu, Osceola 10 00
YPSCE, Lee Ave Cong Ch, Bklyn 11 00
Do what you can circle of K D, Ypsilanti 5 00
Bro's assisters, Elkhart 1 00
Father & dau, Justus 6 00
Father & son, Kalamazoo 1 00
Hus'd & wife, Cleve'd 2 00
K D, Pelzer 5 00
" Mascot 5 00
Williamsport Prim, Sc 28
Primary & 8th Pupils, Chi Lawn
Stony Run Sch Reamstown
Good Hope Sc No 7, Pitts
Interu Sch, Sa
Mission Band, nassus Prest
Jun or League,
Y M C A, Myer
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Y P S C E, Pro of Hope C amgras
Y P S C E Pre Evan, l, Phila
Y P S C E, Lea " 7th St Lut Lebanon
Y P S C E, Mo Ch, So Bethle
Y P S C E, Rob GraceUnited E stone League Soc
C E Soc Ev Lu Grindstone I.
C E Soc Bethan Ch, Bridgeval
C E Soc, Russe
C E Soc, Folso
Mt Pleasant
Sec, Knoxdal
Scotland C E S
Swedish Ladie ing Soc, Dura
Ep League C M E Ch, S Ba
Ep League M Richville
Kings Daug Carwensville
O Y P C U Pres Ch, W N
Christian W Ch, Hamilton
Bookshire Busy
W F Miss Lea Pres Ch, Bu
W C T U, Smit Branch
Park Mut W C U
Prospect Perl
S S of Seibert
Ev of Allent
S S 1st M E Richville
Ingram, S S
Second Adven Haverhill
Class B, Pres Mooreville
Westcott S S
German Bapt Ch, New Haven
Dexter Bapt Ch
Bapt S S E Wm
Bapt S S, Macn
Loyal Workers Teacher, Pitt
Pleasant Ridge Dodgeville
Cavy Circuit Ev Ch, Ohio
1st Baptist Ch Amsterdam
Young Peop U Ch, Williams
Junior C E Soc Ashland
Conway Bapt A Fowlerville
North Ridge Ch
Wanseon
Junior Epw League
Pitcan Grove
New Providence Ch, Carmichs
Jr C E Page, B Presby Ch, St
C E Soc Welch Minneapolis
Do what you can re of K D, Bethl
Citizens, Hodge
A Daughter
King's Dau, Au
Good Samaritan Crosse
Mother & two d Elliottsburg
Mother & dau, Groveland
Old Man, Bento bor
One who loves body, Kenteh
Y P S C E, 1st Ch, Brownwo
Y P S C E, Scio Ch
Y P S C E, Brigl
Y P S C E, Terr le
Y P S C E, Lac
Y P S C E, Iowa for insane, Ind dence
C E Soc, Mt Ca
C E Soc, Lawre
Jr C E Soc, 1st Ch, Boise City
Jr C E Soc & fri Longmeadow
Jr C E Soc, So F
No Cong Soc of Chicago
Jr C E Soc, Mol
Sr & Jr C E Soc, Ch, Stewartsv
Pres Ch, Suther
Pres S S, Olney
Intermediate Ro Green Valley S
Class Compton School, Hadle
Sabbath School Coll by pupils of Grammar Sc Hallowell
Children and tea Joint School Lowville
Banner School H
C E & S S, Pitt
Jr C E, Presby
Oswego
C E Soc, Minera
Mooreland Bapt Soc, Fero
Sunbeam Soc, Per
Ladies Missy Soc Mebane Ch
So Fast Riga
Aid Soc, Sylvan

Total of page $2

"FOR God's sake encourage whatever our people may be inclined to do to help save the perishing people around us." Rev. T. S. JOHNSON, American Missionary at Jabalpur.

"They cannot recompense you, but ye shall be recompensed at the resurrection of the just." (Luke 14: 14.)

CHRISTIAN ENTERPRISE.

Jonah's Success as a Missionary to Nineveh a Stirring Lesson for Timid and Unaggressive Christians.

It is not difficult to understand the feeling of the obscure Jewish prophet when he first realized that it was his duty to go to Nineveh and reprove the people of that magnificent but dissolute ty. r their way of life. He had evi- ntl ot the slightest hope that such a si would have the result described in e risage (Jonah 3) associated with e t c. We can see from the thrill- s sry how he argued with himself. t d to silence his conscience. He h go and denounce their wicked- s at was what his conscience told . But the risk of it! How would known foreigner fare in a city in cl ll would be against him? Would turn savagely upon him and kill ? Still the inward voice told him t to go. Then he tried another escaping the disagreeable duty. s necessary? God was so slow to er kind and merciful that perhaps w id come right anyway, and the pl would be forgiven. But that did s fy his conscience. Everything im seemed to urge him to go. s uncomfortable as men are t to evade duty. He would try an of scene: he would take a jour- t place where he would not be n d of the duty. But again he is ed He is held to his task and there y of escape. At last, to get peace i he goes to Nineveh. But it is as messenger of mercy that he will puts his message in a coarse, ur atory form. Without any author- s ar as we can learn, he declares t neveh shall be destroyed within y ys. Then he goes to a place i the city and calmly waits to see p iction fulfilled. To his amaze- t e people heed his message and bl themselves before God and sue p don, which is granted. Then a s angry. God has not sustained t unciation and he feels himself s ted. So little of the Godlike is e him, that he would rather have n t great city destroyed, than have reputation as a prophet suffer. d s to argue with him as with a ky wild, before he can be brought to r r state of mind.

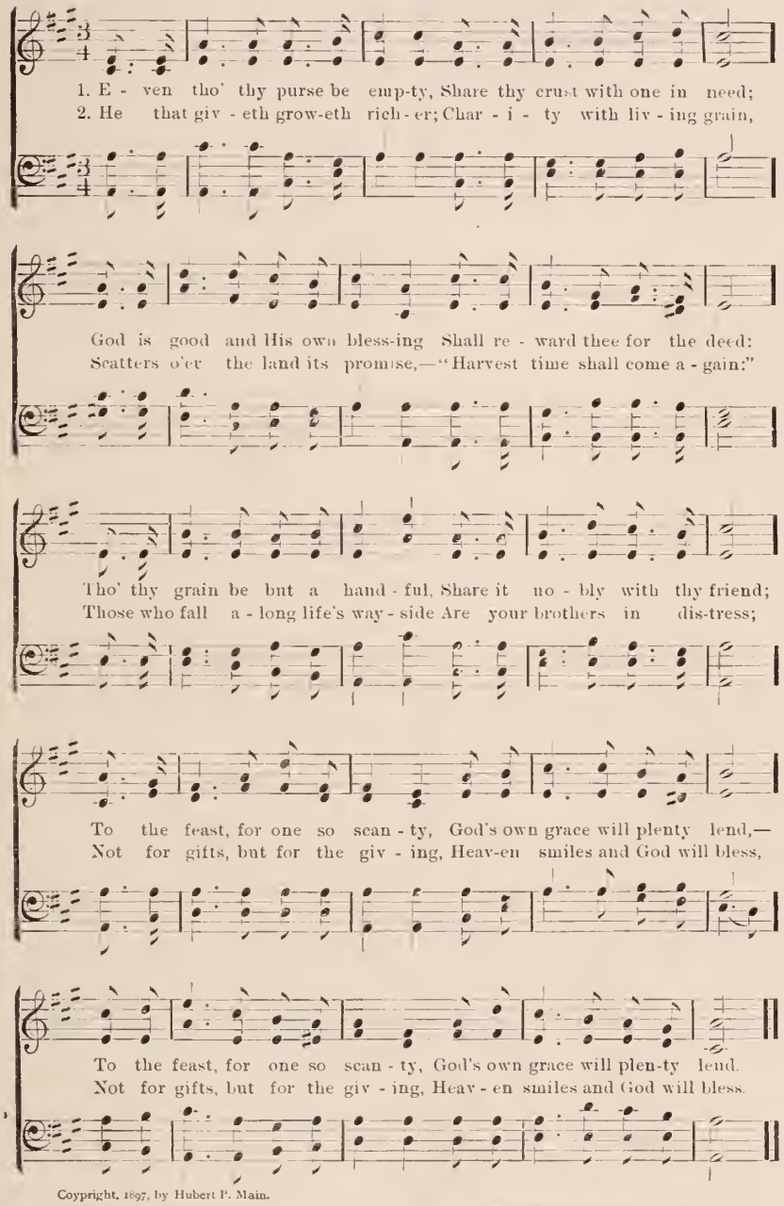
The moral purpose of the narrative s n lost sight of by most readers, s culations about the incident of e eat fish." As it was with the pl who witnessed Christ's miracles, w der of the miracle fills the mind n exclusion of the lesson, to teach t he miracle was worked. Yet the so s one worth the learning. How t Christians shrink as Jonah did m proving iniquity! All around us re e sin and crime, yet who is there t e go and utter a warning? When matries to break up an unholy traf- , as Dr. Parkhurst tried to do in New rk and as Anthony Comstock is strug- g do, how half-hearted is the sup- rt receives from the churches! en ith his friends and neighbors. w dom does the Christian speak a rd r Christ! True, Jonah did his work n and in a wrong spirit: but even t oved effective. So might an effort de n our own day. City missionaries l t, how seldom their appeals are re- lse Many sinners within our reach ve iscovered that "the way of the ns essor is hard," and they need only me couragement to bring them to re- nt e. We cannot tell how many of em ight be won by an earnest, kindly pe But we do know our duty, and if at done honestly and faithfully, the sul nay be left in God's hands. We e n responsible for success, but we are sp ible for the effort to attain it. An d f e represents two business acquaint- ces standing together awaiting the last dg nt. One who tremblingly awaits s d m, asks the other why he is so calm, id l ns with astonishment that he hopes ro Christ to escape punishment. Oh hy," he asks, in terms of bitter pr ch, "did you not warn me and tell me ur ecret? It was cruel. I, too, might ve en saved if you had spoken."

OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Share thy Crust.

JAMES CLARENCE HARVEY. HUBERT P. MAIN.



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"READY TO PERISH!"

HEATHEN darkness reigns around,
Famine and death on every hand;
Thousands in wretchedness are found,
And pleading thousands before us stand.
Listen, O mortal, to their cry,
Help the suffering ere they die.

Starving must be a horrid death,
Dying by inches, hour by hour;
Parents taken and children left,
O, think of the perishing, starving poor!
Listen, O listen to their cry,
Help the suffering ere they die.

The wail of sorrow rises high—
Poor skeletons shake their fleshless bones,
Chattering and muttering till they die,
Calling for help in wailing tones.
Listen, O listen, to their cry,
Help the suffering ere they die.

O, think of what you now might spare,
To help the perishing in their need;
Your very dinner with them share,
And to their dying cry give heed.
Listen, O listen, to their cry,
Help the suffering ere they die.

Christ calls on you in this dark hour,
Your bread with starving ones to share;
Deny not, when 'tis in your power,
To give at least a scanty fare.
Listen, O listen, to their cry,
Help the suffering ere they die.

How answer in the judgment day
For lost ones you might help and save?
To strong appeals for saying nay,
And closing not the opening grave?
Listen, O listen, to their cry,
Help the suffering ere they die.

Prairie du Chien, Wis. REV. IRA LE BARON.

EASTER HYMN.

WHEN hate and ignorance combined
To hide my Saviour in the tomb,
No bonds that holy one confined:
He mocked the grave, forsook its gloom.

Thou, too, oh world, by sin enthralled,
No more a lifeless body lie!
God hath to farther freedom called—
Go forth to find his kingdom nigh.

And thou, my soul, entombed in night,
Too long in swathing bands hast lain.
From doubt and darkness taking flight
New heights and greater glory gain!

Syracuse, N. Y. H. N. KINNEY.

THE LAST TREATY.

Palestine to be given to the Jews by a Seven Years' Treaty with Antichrist near the end of the age.

BY WILLIAM MAUDE.

PECULIAR significance attaches to the approaching dissolution of the Turkish empire, because out of it will probably come the restoration of Palestine to the Jews. In the partition of territory which must ultimately take place their claims to their own land cannot be ignored. Besides this, the treaty which will give them posession will be an epoch-making document.

It marks, in the first place, the point at which the chronology of prophecy is resumed. Since the termination of the sixty-ninth week with the "cutting off of Messiah" (Daniel 9:26) there has been no such thing, strictly speaking, as prophetic chronology, though the seventieth week may have cast back its dark shadow over the intervening centuries, and rendered a rough approximate calculation of times and seasons possible. But with the commencement of the seventieth week—the week of Antichrist's covenant—the more exact and literal chronology of prophecy will recommence, and consequently, those who witness the confirmation of a seven years' covenant between some "prince" of the revived Roman empire and the Jewish people will be in a position to estimate with the utmost nicety the precise point in the world's history which has been reached, and almost the exact order in which succeeding events are to occur.

Secondly, the making of this covenant will mark the commencement of the literal day-day fulfilment of all the visions of the book of Revelation, from the sixth to the nineteenth chapter inclusive. The first half of this last week is occupied, apparently, by the establishment of the lawless one's power over the ten confederated kingdoms and the restored Jewish people, the great work of evangelisation, symbolized by the going forth of the rider on the white horse, under the first seal, and the wars, famines and pestilences, symbolized under the second, third, and fourth seals respectively, while the latter half of the week forms the "1,260 days," or "42 months," or "time, times, and half a time," so often spoken of in Daniel and the Revelation (Daniel 7:25; 12:7; Revelation 11:2-3; 12:6-14; 13:5); in other words, the period of the "great tribulation."

Thirdly, the making of this covenant will bear witness to the solemn fact that Antichrist will be revealed. It is, of course, fully admitted that Antichrist will only drop the mask and fully declare himself, when in the midst of the week, he breaks his covenant, "causing the sacrifice and the oblation to cease," and planting his idol on the pinnacle of the Jewish temple; but nevertheless the initial stage of his revelation will be his entering into covenant with the Jews, for in that act he will be once for all indentified.

When once the ten kingdoms have been manifestly established, whoever—be he prince, prelate, or potentate—shall form a covenant with the Jewish people, he and he alone is the Antichrist. Other corroborative signs—such as the mystic number 666 being found in his name—there will doubtless be, but the covenant will in itself be sufficient. Whatever uncertainty may previously have existed as to his identity will thus be at once removed. Then, if not till then, the "man" will stand forth revealed beyond the possibility of doubt.

Where do we now stand? Of the four signs of the approach or arrival of Antichrist's "own time" the first, or moral sign, viz., an all-pervading spirit of "lawlessness," already shows manifest indications that it is soon to reach its consummation in the person of the lawless one. The second and third, *i. e.*, the revival of Cæsar's Roman empire, and its division into ten parts or kingdoms, have not indeed as yet come to pass, but it has even now reached so advanced a stage that the next great European convulsion will probably result in its complete realisation. The fourth and final sign will be the negotiation of the seven-year treaty.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER IX — Cont'd.

Jessie's Ambition and Nicholas Lloyd's Failure.

ALICE fancied that there was a sense of pleasure or relief in the inevitable delay which her father's condition involved. If the idea of an immediate marriage occurred to him, he did not entertain it. He simply professed the greatest sympathy and disappointment, but he made no effort to take the advantage it offered, and Alice was dumbly injured by his attitude. And yet how could she complain? The man had said everything that was conventionally kind and respectful. But, oh, how little that was! For how poor are the words when deeds are possible! And how ineffectual the love that falls short of love's expectations! There was not a word uttered which could indicate the loosening of the tie between them, and yet Alice said "farewell" with a conviction that the tie was broken for ever.

So she returned to New York with her mother, and the closed house was re-opened, and Dr. Anson notified of their arrival. He called on them at once, and in accord with Mrs. Lloyd's pathetic entreaties, promised to see her husband and urge upon him the absolute necessity of relinquishing affairs which he could only bring to confusion and ruin. He had frequently had a similar duty to perform, but custom had not robbed it of its sad and awful circumstance, and it was always a pitifully conscientious act. He made several little delays on the way to Mr. Lloyd's office, but the inevitable arrives, and at last he was admitted to the rich man's presence. He had a letter from Lord Medway's lawyer in his hand, and his passion over its contents was extreme. "The man professes to be doubtful about the securities I offer him," he said, and the tremor of his tongue and lips hardly permitted him to articulate.

"Mr. Lloyd," said the physician, laying his hand firmly on the millionaire's shaking form, "Mr. Lloyd you must stop business altogether. I have come here specially to tell you to do so. Listen to me, for I am in earnest, and I am going to tell you a great truth. You are a dyng man. If you had a weak, cowardly soul I would not tell you the truth, but you are no poltroon, so I say plainly to you, settle your affairs with this world. Make your will if it is yet to make, and then prepare to meet your God."

These words were spoken with the utmost solemnity, and the miserable man to whom they were addressed, listened perforce to them. Hitherto he had refused all attempts at warning, but this morning his condition made him passively silent, as the fateful words smote and smote upon his brain and entered and pierced his ears like a dart. He tried to protest—to entreat—but his tongue failed, and he buried his head in his hands and wept like a child.

When he was able to draw his scattered forces together, and to uncover his face, he found himself alone. The physician had delivered his message and left him to digest it in solitude. He went to a little closet and took out of it a mirror and looked at himself. Then he rang a bell sharply and sent the clerk who answered it, for his lawyer. And whatever of misery a money-maker and a money-lover can feel in the prospect of resigning his occupation for ever, Nicholas Lloyd then felt. He looked round his familiar office as men look farewell on a scene beloved. Its solid splendor, its air of riches, its big chair, from which he had issued financial edicts—were these things no longer his? He opened his private safe and took out a canvas bag, and let the gold slip and slide through his fingers, and laughed aloud as he did so. He gathered in one swoop securities of the first value, and fingered them backward and forward, and assured himself that he was yet the lawful owner.

He was comforting himself in this manner when the summoned lawyer arrived. "Phillips," he said with an excitement which shivered his words to pieces as they fell from his lips, "Phillips, have I not made my will? If not I am to make it this morning. Dr. Anson has just given me the order. Sit down, sir. What are you gazing at? Confound you."

"Mr. Lloyd, in heaven's name what is the matter with you?"

"I have received my—death warrant—that is all. Get to work, sir. Give me a minute or two and I will be calm and clear enough—hard lines though—hard lines." He sat perfectly still, grasping the arms of his chair, and Mr. Phillips, though very sceptical about the validity of any will made under such evident aberration of normal conditions, prepared to obey whatever the sick man desired.

"Go on, Phillips."

After a short pause the lawyer said, as he followed the transcribing pen: "I give and bequeath," then he looked into the face of his client for instructions. A very powerful expression of dissent was on it, and he raised his hand and brought it down with a frantic force as he said passionately:

"I—I can't! I won't give and bequeath what is my own—my very own—I won't give it! I won't bequeath it! It is mine. Mine only. I must keep it; yes, even in the grave, I must keep it. How can I keep it? If you are a lawyer worth your salt, Phillips, tell me that."

"Lend it, Mr. Lloyd, lend it to whoever you like. Lend it for good interest, and devise the interest for any purpose you choose. You are used to lending money: you can bear that."

"That will do! that will do! Yes, I can bear to lend it. But who to?"

"That is the question. Your daughter is provided for?"

"Yes. She has taken more than enough to that greedy foreigner—millions and millions, and a silver mine, and a southern plantation, and a Western ranch, and a vineyard in California, and other trifles—"

"What are you talking about, Mr. Lloyd? I wouldn't have such fancies, if I was you. You know better. Don't give me any Aladdin's lamp nonsense. I am here for business, you know."

"To be sure. Miss Lloyd is—is—is all right. Lend the rest of my estate to my son, Stephen. The boy is a fool, but he might as well have the spending of the dollars as the lawyers. I am sensible enough now, Phillips. I want a will made, that a lawyer cannot pick. They pick wills as other scamps pick pockets—that is about the truth of it."

"I think we had better delay the subject, sir. I doubt whether you are in a legal condition."

"Hang the condition! Lend Steve the money, eight per cent., the interest to be invested in lighting or water companies; principle to be loaned to Steve's children and grandchildren. Great Scott! What an idea! I shall own the gold, if I am dust. The land and the houses will be in my name for generations. The gold will grow beyond counting; the land will become gold. It is a great scheme! A tremendous scheme! And I can think it all out, though Anson does talk, as if my brain was—degenerate. That is the word, isn't it? Thanks to that doctor who taught us such a convenient term—it is a little more respectful than saying a man is mad, but it means the same thing, I fear."

"Mr. Lloyd, let me call a carriage, and take you home. Then I will make the will as you wish it made."

"All secure—a loan mind—nothing but a loan—and eight per cent.—Lend it to Steve—he is a fool—but a good boy—stood up for his father, and spoke out like a man at that beggarly meeting. He didn't howl with the wolves, not he! Lend the gold to my son, Stephen Lloyd and his heirs. Make all tight and secure."

"Lloyd, you know me: tight as a trivet. Come, I want to go to your house; you may as well go with me."

And thus the rich man went that morning out of his money-making den forever. The place that had known him so potent, and so worldly-wise, was to know him no more. But at the last moment, he did not think of this possibility. He called a clerk, gave him some orders, locked his desk, and with his mind full of this new idea of loaning his wealth to his descendants, shut the door of his office against himself, and went away without turning one glance backward. He never more entered the room where he had ruled so absolutely; for, as he left its threshold, he put his feet into those waste dominions of the blasted intellect, where men sit brooding on their unprofitable gold, in the hell of their own making. For greed of gold, as surely ruins the mental powers, as sensuality ruins the moral nature.

As they rode homeward, the sick man began to realize his condition. He felt as if he had suddenly been cut off from the busy, happy world around him. The physician's words returned, as if newly spoken, and his heart was sick with terror. A dismal, sullen stillness succeeded to his noisy excitement, and he entered his home, with a sultry thunderstorm in all his veins. His wife met him at the door. She opened her arms and folded him in them, and her cool, sweet presence was like a breath of heaven. For a moment he would not answer her love and pity; then the thought of his desolate condition terrified him, and he said, "Marian! Marian! I am come back to you. I am going to die. Do not send me away from you and from my home."

"I will never leave you Nicholas. I will stay at your side until the very end."

"Whatever the end may be?"

"Whatever it may be. Steve will help me. Alice will help me. You shall never be left to strangers; never!" and she put his arm through her arm and comforted him with her tender eyes and words as they went apart together.

For the worst was now known and acknowledged, and she could stay by his side, and do whatever love might do for him. He had treated her for years with that brutality which is always polite, but which makes a woman shudder, but at this hour she put all such memories away, and only remembered that she had once loved him and believed in his love, and that she had vowed to stand by him in sickness and health until death should part them.

CHAPTER X.

A Great Victory.

These events were made known to Jessie through the newspapers, and they added greatly to the importance she assumed at the fashionable New Jersey watering place where she was "leading" society to her heart's ambition. So much she had obtained from Steve's love and generosity, but on the subject of Newport he had been immovable as a rock. In some way, the particulars of which she did not inquire into, he had found the necessary funds for her elaborate dressing and entertainment; he had seen her established in pretty rooms facing the noble beach, and he had then frankly told her "not to expect any visits from him." He said "he was going on a long solitary tramp, far from every one he knew, and

(*Continued on next page.*)

That Pleasing Paralyzing Pie!

How good it looks! How good it is!..... And how it hurts. Why not look into the question of **Pill after Pie?** Eat your pie and take Ayer's Pills after, and pie will please and not paralyze.

AYER'S Cathartic Pills

CURE DYSPEPSIA.

Extremely Nervous

Barely Able to Crawl Around—Now Perfectly Cured and Doing Her Own Housework.

"I was extremely nervous, barely able to crawl around, with no strength and ambition. I could not sleep, would have very bad spells with my heart and stomach was in a terrible condition. I had dreadful neuralgia pains in my side, would be dizzy. In the midst of it I had malarial fever. I was miserable months after; could not sit up over an hour without being all exhausted. I last one of my neighbors wanted me to try Hood's Sarsaparilla. I was persuaded to do so and in a little while could and sleep better. This encouraged me to continue. I have now taken five bottles, am perfectly cured. I am doing my housework alone." MRS. FRED TUTTLE, Barre, Vt. Be sure to get

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The Best—in fact the One True Blood Purifier. Sold by all druggists. $1; six for $5.

Hood's Pills are tasteless, mild, effective, All druggists.

Every ingredient in Hires Rootbeer is health giving. The blood is improved, the nerves soothed, the stomach benefited by this delicious beverage.

HIRES Rootbeer

Quenches the thirst, tickles the palate; full of snap, sparkle and effervescence. A temperance drink for everybody.

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Cod Liver Oil

is not sold in bulk, but is bottled where manufactured. The Oil is free from disagreeable taste or odor and causes no eructation.

In flat oval bottles only, dated. See that our name appears on bottle as agents. Explanatory pamphlets mailed free.

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The King's Highway.

(Continued from preceding page.)

of I in September they might be as ll meet as they were then to part."

ess vowed such words were cruel and st and she did her best in the last rs ey were together to draw tighter s that Steve seemed so glad to k way from. And the man still er. It was easy yet for her to e m forget all but her beauty and ss, for the strange strong mystery h nds man and wife together is not y oken. He left her finally with an i his heart, and tears in his eyes: vahed his tall figure and long swing- she until he had passed out of her

e she turned to the new delights u ing her. She was resolved to m in all the fulness which had l dream during those years, when a been tormented with large desires s that did not go half their length. ts were in themselves command- es les which she had "the air" which st good toilet beyond itself. In ys she became the undisputed r the small but fashionable colony n, filling the closet-like rooms of t hotel, and making its broad a flame with moving color and bril- l

w to Mrs. Stephen Lloyd, that u ions pertaining to the frivolous hich she moved, were referred. t consulted her about entertain- e ladies about dress and social nd her fiat was felt to be final and ory. With this power she put on adiant beauty and that kind of y which is the result of fulfilled s. Also she developed a reckless ex- ce in costumes, and all the pretty s to costumes.

e will scold, and then find the o pay for them," she reflected, an afford to buy the summer's h a morning's ill temper at the d." So foolishly did this selfish ate love—a few weeks glitter and t flattery to be paid for by the and wronging of the good heart ted in her.

e udden departure of the Lloyds wport had to be accounted for. oon as Mr. Lloyd's collapse was very reporter understood the nces to Miss Lloyd and Lord Each and all commented on ir own way, and where leading re unknown, did not scruple to em. Jessie was equally unprin-

tied "poor Alice" with sighs and nd intimated that this result was se what she had always expected. h met Lord Medway at the begin- o he affair, and—well, it was better ay othing about it. But the soft, m mile on her face and the irrepres- le s suggested any amount of friend- veen Medway and herself, that iners chose to imagine. And of use there were imaginations vivid ugh to weave numberless pretty ro- ce but of the unspoken materials, so th general impression was that Jes- ut to have been Lady Medway, and ld ve been but for her sister-in-law's eri financial attractions.

All is personal and relative gossip re h additional influence, and she in- se it by a run up to New York City se oor Alice." This visit happened be a morning when it was particu- uvelcome. Mr. Lloyd had just suf- ed attack of paralysis, and the house s so all of gloomy despair that Jessie's ht own and fluttering ribbons ap- ared o mock in its atmosphere. Alice w her, however, with the most per- c rtesy. She excused her mother as d when Jessie had last heard from eve. "We are very anxious for his ert," she said sadly. "He is much e now, and we fully expected he ld ave been at his father's side ere

Indeed," answered Jessie with a little igh. I don't suppose Steve has an idea his father's serious illness. He is off the ountains, but I have not the slight- t no n what mountains. After bidding e go -bye, he said he did not intend to ad newspaper or write a letter, or en cept a letter until he came back in pte er. Of course it is very disa- eea for me."

"I should think so. Are you not very anxious?"

"No. Steve can take care of himself, but it is annoying when you are in a large hotel, to know that people are wondering if you have a husband, and if so where on the earth he is?"

"Yes," answered Alice, and then there was silence, and Alice's eyes looked afar off, as if seeking her brother; and after a pause she sighed and said softly, "Poor Steve!"

"I came to ask if there is anything I can do," said Jessie. "If you would like me to look after the house affairs, or write letters, or see inquirers, you know there are a score of unusual obligations in a time of this kind."

"No, thank you. You are very thoughtful, but all such obligations are provided for."

"I am so sorry about the interruption to your marriage. It was fixed for October, was it not!"

"There is no time fixed now. How could I think of marriage with my father dying up-stairs?"

"I did not suppose it possible. Still you must feel the disappointment."

"I am not different to other women."

"Will Lord Medway remain in America?"

"He will doubtless be governed by circumstances. We all are. Will you take lunch? I see it is ready."

"Thanks. I am hungry. Have you seen my brother John lately?"

"No. His engagement with Mr. Lloyd terminated some weeks ago."

"I am sure I don't know what is the matter with John. He hardly ever comes to see me now. He goes to see Flora. Flora has a baby girl, and"—

"Flora?"

"My sister Flora."

"Oh!"

Then there was a cool silence and a very dull lunch. Alice was naturally depressed, and Jessie was tempted to make remarks about her position which were more foolish than really unkind." I shall have to hurry back," she said with a consequential air. "There is an entertainment to-night, and every one looks to me in some way or other. But I am sure I shall not feel equal to much dressing to-night. And yet dressing is expected of one. Still, when I think of Mr. Lloyd and you"—

"Pray do not permit our sorrows to interfere. If there are entertainments there must be toilets of course. I do wish you knew anything about my brother Steve."

"Steve is having what he calls 'a good time.' He is awfully selfish about it, I must say. He can't bear any one to know where he is. It is peculiarly embarrassing to me."

"And to us at present. Father has asked for him several times lately. He ought to be here."

Beyond this point neither woman seemed able to get. Attempts to eat and attempts to talk all fell flat and hopeless, and Jessie finally rose, shook out her fluttering skirts impatiently and said she must go as she had a train to catch. She was not asked to repeat her visit, and she thought of that omission as she rode back to the hotel and mentally vowed that if Steve went home at this time she would go also.

"That is certain," she said decidedly. "I don't mean to be put down by Alice's cool ways. Any other girl would have talked about her marriage. She is as peculiar as Steve; a queer lot altogether." Then she remembered her own family, and felt sorry for a moment that she had not visited them. "Mother would have been so glad to see me," she thought. "I wish she lived higher up-town. St. Mark's Place is out of the world now."

(To be Continued.)

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We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

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You Hear It Snap.

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New Jersey Wick Co., Newark, N. J.

STILL MORE CHAMPIONS.

Many New Aspirants in Our Sunday School Attendance Contest—More Wonderful Records.

OUR mail this week is still full of correspondence relative to the Sunday School championship contest, showing that the interest it has aroused is nowise abated. The contest is as to the largest number of consecutive attendances up to February 1st, 1897. All of the newly received records are interesting, and many are indeed remarkable. Mr. John H. Mountjoy, of the Presbyterian Sunday School, Gardner, Ill., writes that he has been a faithful Sunday School attendant for fifty years, with an average of forty-three attendances to the year. Mr. Thomas L. Jenkins, Roxborough, Philadelphia, Pa., has attended the Fourth Reformed Church Sunday School every Sabbath for sixteen years and four weeks. Miss Kate Harden, of the Fulton Baptist Sunday School, Richmond, Va., has not been absent from Sunday School for over nine years. Daniel Bowker, of the Presbyterian Sunday School, Collinsville, Ill., began to attend Sunday School when four years old, and has missed only two Sundays in nine years. He has a record of eight years up to February 1, 1897, without a break.

A good family record comes from Philadelphia, Pa. James Mackerell has not missed a Sunday from Sabbath School for seven years and five weeks; his brother Charles has a record of ten full years without a break: another brother, Albert Mackerell, was not absent from February 17, 1887, to 1893, when he was away from home and missed four Sundays. Since that time his record has been perfect. These young men are members of the Frankford Avenue Baptist Sunday School. Miss Mamie Kennedy, a member of the same Sunday School, has attended for 518 consecutive Sundays without missing a Sabbath.

Miss Florence Higgins, of the First Presbyterian S. S., Atlantic City, N. J., has an unbroken record of 206 consecutive Sabbaths. Miss Sarah Macdonald has been a member of the Felicity M. E. Sunday School, New Orleans, La., for thirteen years, and has only missed one Sunday during that time. Mr. L. E. Gorley, Superintendent of the Fifth Avenue Baptist Sunday School, Troy, N. Y., sends a group of good records: Mrs. M. A. Harrington, present every Sunday for seven years; Theodore A. Pickering, present every Sunday for six years, and Mr. George A. Pickering, present every Sabbath for nine years.

THREE CONTESTANTS WITH A RECORD OF 520 ATTENDANCES EACH.

Mrs. Frances E. Kingsley writes of her two little girls, Emma, who began attending Sunday School when two and a-half years old and has missed but a few times in six years, and Gertrude, who joined when twenty-eight months old and has not been absent over four times since. Mr. G. M. Craig, Secretary First Congregational Sunday School, Jersey City, N. J., writes: "Miss Alice L. Taylor has been a member of our Sunday School for six years, and has attended regularly 312 Sundays. Miss Aline Gerow of the same Sunday School has attended for four years without missing one of the 208 Sundays." Mr. Henry D. Gross, Superintendent Reformed Lutheran Sunday School, Schnecksville, Pa., writes: "Howard J. Sachs has been in regular attendance in the Sabbath School for five years and five weeks not missing one Sunday in that time. Miss Clara Deaver, Baltimore, Md., has been a member of the Henshaw Mem. P. E. Sunday School for twelve years and has not missed a Sabbath for five years.

On this page we give the new candidates whose names and records were sent in during the week. The entries in the present contest will close June 1st.

MALE CANDIDATES.—New Entries.

Scholars.	Sunday School.	Teacher or Superintendent.	Period of Attendance. Years.	Weeks.	Total Attendances.
Thos. L. Jenkins.	4th Reformed Ch. S. S., Phila, Pa.,	A. W. Givin, Supt.,	16	4	836
Philip P. Roberg,	Swedish Evang. Mission S.S.,Chicago,	A. I. Julin, Supt.,	15	5	785
Harry Lockwood,	1st Ward Lu.Miss.S.S.,Allentown,Pa.,	Francis Miller, Supt.,	14	..	728
Clarence Walker.	1st Bapt. Ch., Norfolk, Va.,	H.J.Williamson, Supt.,	12	..	624
Carl Johnson.	Swedish Evang. Mission S.S.,Chicago,	A. I. Julin, Supt.,	10	5	525
Chas. Mackerell.	Frankford Ave. Bapt. S. S., Phila.,	H. I.MacMurtrie,Supt.,	9	50	518
Geo. A. Pickering,	5th Ave. Bapt. S. S., Troy, N. Y.,	L. E. Gorley, Supt.,	9	..	468
Dan Bowker,	Pres. Ch. S. S., Collinsville, Ill.,	H. M. Sanders, Teacher,	8	..	416
Everett Schaufele.	1st Reformed S. S., Newark, N. J.,	I. W. Dawson, Supt.,	7	11	375
Henry Frank,	1st Ward Lu.Miss.S.S.,Allentown,Pa.,	Francis Miller, Sup,.,	7	8	372
Edward Malsberger,	1st Ward Lu. Miss.S.S.,Allentown,Pa.,	Francis Miller, Supt.,	7	4	368
Henry Schlegel,	1st Ward Lu.Miss.SS.,Allentown, Pa.,	Francis Miller, Supt.,	7	..	364
Ernest Brandauer.	1st Ward Lu.Miss.S.S.,Allentown,Pa.,	Francis Miller, Supt.,	7	..	364
James Mackerell,	Frankford Ave. Bapt. S. S., Phila.,	H.I.MacMurtrie, Supt.,	6	50	362
Theodore Pickering,	5th Ave. Bapt. S. S., Troy, N. Y.,	L. E. Gorley, Supt.,	6	..	312
Jacob Schlegel,	1st Ward Lu.Miss.S.S.,Allentown, Pa.,	Francis Miller, Supt.,	5	8	268
Howard J. Sachs,	Ref. Luth. S. S. Schnecksville, Pa.,	H. D. Gross. Supt.,	5	5	265
David Roberg,	Swedish Evang. Mission S.S.,Chicago,	A.I.Julin, Supt.,	5	5	265

FEMALE CANDIDATES.—New Entries.

Grace Cannon,	1st Bapt. Ch. Norfolk, Va.,	H.J.Williamson,Supt.,	13	..	676
Martha Poe,	1st Ward Lu.Miss.S.S.,Allentown,Pa.,	Francis Miller, Supt.,	12	26	650
Mamie Kennedy,	Frankford Ave, Bapt. S. S., Phila.,	H.J.MacMurtrie, Supt.,	9	50	518
Gertrude Beisel,	1st Ward Lu.Miss.S.S.,Allentown,Pa.,	Francis Miller, Supt.,	9	8	476
Kate Hardin,	Fulton Bapt. S. S., Richmond, Va.,	R. I.. Harrison, Supt.,	9	8	476
Miss Bitzer,	1st Ward Lu.Miss.S.S.,Allentown,Pa.,	Francis Miller, Supt.,	7	4	368
Mrs.M.A.Harringt'n,	5th Ave.Bapt. S. S., Troy, N. Y.,	L. E. Gorley, Supt.,	7	..	364
Alice Taylor,	1st Cong. S. S., Jersey City, N. J.,	G. W. Craig, Sec.,	6	..	312
Minnie Benson,	1st Pres. S. S., Leavenworth, Kan.	Wm. N. Page, Pastor,	6	..	312
Annie Poe,	1st Ward Lu.Miss.S.S.,Allentown,Pa.,	Francis Miller, Supt.,	6	..	312
Florence Higgins,	1st Pres. S. S., Atlantic City, N. J.,	M. D. Walker, Teacher,	5	31	291
Clara Deaver.	Henshaw Mem. P. E. S. S., Balto.,	G. H. Coffroth, Supt.,	5	..	260

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to all Readers.

All readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. Rev. W. B. Moore, D.D., of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Kidney and bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood. So far the Church Kidney Cure Company, No. 418 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

Remodeling a Gown

becomes a pleasing occupation, provided it was stitched on a ***Singer Automatic.*** The elastic seam made by this machine is perfectly safe when locked, but can be taken apart in an instant when unlocked. Thus its use is especially desirable for the clever woman who wishes to make over a garment so that it may conform to the changing styles. Whether in the hands of the amateur or the expert, this simple bit of mechanism is the most convenient and effective of any.

Having all the advantages claimed for other "automatic" sewing machines, ***the Silent Singer has many points of preference*** that can easily be demonstrated by comparison. Of ***faultless construction and finish,*** it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treadle better ***promotes the health and comfort*** of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

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CURES RHEUMATISM

MR. D. C. LAKE, President of the Fir[st Nat'l] Bank, Osage City, Kan., write

Messrs. McKESSON & ROBBINS, [New York]

Dear Sirs:—The Tartarlithin [I sold] was a great success in my case [and] recommended it to others and s[old] using it so that the drug stores [kept] stock.

PAMPHLETS ON THE TREATM[ENT] OF RHEUMATISM BY TAR[TAR]LIHINE SENT FREE BY.....

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THE CLINTON has the largest sale of any Safety Pin in the world, because of its surpassing excellence.

FREE! To convince you, we will send, for stamp, samples of the CLINTON, also our SOVRAN pin and a pretty colored booklet for the children.

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Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their $1,800 prize offer and list of two hundred inventions wanted.

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makes the chain run easier and longer. Keeps chain and sprockets from wearing and rusting; cuts down repair expenses; saves the rider's cycles. Small stick; handy for use; chains—takes up little room in tool bag. It can't mould, crumble, doesn't hold dust.

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

SEALED ORDERS.

VESSEL is sometimes sent, in time of war, to a distant port, bearing sealed orders. The flag flies at its peak, it sails straight on through storm and calm, not knowing on what errand it is ...l the day appointed shall bring ...e lation. As to the officers and the ...om the brave ship carries, they ...cerned only with one duty, obe-

Theirs not to make reply,
Theirs not to reason why,
Theirs but to do or die.

...s they fare along the high seas, ...hen the moment comes to put into ...e orders which have sent them ...e desired haven.

...nlike life, it seems to my thought, ...e sealed orders. For, often in our ...ice, we are led by a way we do ...se, and our own judgment is over- ...ur plans are defeated, our hopes ...t appointment, and our gains turn ...s. Bright and happy as our world ...life is yet a pilgrimage, and a ...pilgrimage at that, with fightings ...and fears within, so that we can- ...rejoice that come weal, come woe.

...e nightly pitch our moving tent
...A day's march nearer home.

...whole of life would be a mystery, a ...past solving, if we were not sure ...t hap-hazard, but of design, our ...s me, and our battle-fields are

...friend, whom I met the other morn- ...id: "What can you tell me of ——? ...yet comforted for the loss of her ... The answer was this: "All the ...have tremendously strong wills. ...—is the strongest of them all. She ...understand how God dared to ...ay the one who was as her very ...d she has not forgiven him for ...t. So she remains desolate and ...poor thing."

...erstood. If one cannot pillow her ...s her poor aching heart on the ...knowledge that God knows her ...God cares for her tears. God ap- ...er griefs, that her crosses and her ...s and her bereavements are from ...s d and benignant hand, there will ...be for her nothing but an unspeakable weight of sorrow, and a constant sense of impotent strife.

In the line of our work, too, let us not be set upon always making our own choice, since a wisdom far beyond that which is ours, is at the helm, and guides our course. Sometimes we are prevented from doing this or the other thing, which appears inviting; we afterward regret that we made a certain decision, wishing it had been reversed, or that we did not go here or there. But if we believe that we are under orders, and if we act according to our best judgment of the case, at any given moment we must not grieve or indulge in useless regrets or vain speculations as to what might have been.

We do need this caution, most of us. For, look over the last few years, and you will discover points enough. You had a chance to buy a piece of property, almost for a song, and you let the opportunity pass; another stepped in, bought the land and at once the property appreciated in value, or unsuspected wealth was developed in it, or a new railroad came that way, and the fortunate buyer was suddenly rich, while you are still plodding on.

Never mind friend, the sealed orders for you were that you were still to be poor, and there are worse things than poverty to be borne in this sphere of our earthly existence. Depend upon it, if our Lord had chosen riches for your ultimate good, the orders would have read differently. Under orders, one has not to do with consequences; only to obey commands.

We are unduly troubled and distressed at times, because of blunders we have made in determining our children's education, or in directing them to this or that end. Again the rule holds good, that if one has acted for the best, with what light he has, he must leave all with God. Nothing can go wrong for the Christian, if he lived by the law of absolute trust, for all things must work together for good, according to the Lord's promise.

MARGARET E. SANGSTER.

INDIA "MITE BOXES."

...Will send to pastors of churches, ...perintendents or teachers of Sunday ...s, secretaries of societies, heads of ...mi's, and to all who will undertake to ...se m in this beneficent work, "Famine ...an Mite Boxes," like that shown in the ...s tion, but slightly larger. They are ...in gold, and every box bears full ...ns tions how it shall be used. *Send a ...post card to* THE CHRISTIAN HERALD *if you wish to have a Mite Box.*

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Complexion Brush

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Complexion
Brush

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Bailey's Rubber Complexion Brush, . . . $ .50
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WASHING POWDER

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If you are troubled with skin eruptions use the ointment—HEISKELL'S Ointment. It will cure skin diseases, from simple pimples to the most obstinate eczema. Soap 25c., Ointment 50c. At druggists or by mail.

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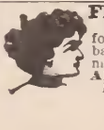

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Ten Yards of Dress Goods and Pattern to Cut It By,

Express Prepaid, for $2.00

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I approached him with an offer for the entire lot a few days ago, and to my surprise he accepted it. It is therefore possible for me to offer a dress pattern of this elegant material, express paid, with a pattern and full directions for making, for the astonishingly low price of $2.

The patterns are those sold by several of the largest retail dry goods stores in the land. Your knowledge of patterns will show you that the standard patterns which are sold the country over would cost you for a suit anywhere from 50 cents to $1. It is therefore a very easy matter to see that at the price I offer the buyer is getting what would ordinarily cost $4 or $4.50 for $2.

This offer must be accepted within thirty days, as I must turn the entire lot of goods into cash before the 15th of May.

In order to facilitate your choice of patterns, I will be glad to send samples of goods and pictures of paper patterns for your inspection and selection for 10 cents in stamps. If you purchase from these samples, the **10 cents paid will be credited** on the purchase, and you need send but $1.90 in ordering.

The fact that our advertisement is received by this publication is a guarantee that I will do as I agree to do herein, but references will be sent with samples; so act promptly and send for samples at once.

A. W. LAW
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600 SECOND HAND BICYCLES

All makes GOOD AS NEW, $5 to $15. New High Grade '96 models, guaranteed, $18 to $25. Must be closed out. Agents wanted. Write for particulars at once.
D. W. Mead Cycle Co. Wabash Ave., Chicago

BRIEF NOTES.

Mr. D. L. Moody hopes to preach in Carnegie Music Hall, New York, next Sunday, April 25.

The Southern Baptist Convention meets in Wilmington, N. C., May 7; the Northern Baptist anniversaries will be held in Pittsburg, beginning May 17.

Rev. Charles Herald had the pleasure of receiving thirty-five new members to the fellowship of Bethesda Mission, Brooklyn, at his recent communion service.

As the result of Y. M. C. A. conferences at Cheefo, Peking, Shanghai and Foochow, in China, a very general revival in Bible study has begun, and no less than seventy-six Chinese have offered to devote their lives to Christian work.

The tabulated statement of the receipts of the American Board of Commissioners for Foreign Missions for the first half of the present fiscal year shows a total of $243,817.05—a decrease of $34,283.38 as compared with the receipts of the corresponding six months of last year.

Evangelist Henry Ostrom has been holding services at Oshkosh, Wis. We learn by a letter from Rev. E. W. F. ReQua of that city that there has been a remarkable movement in connection with the services. Six churches united in the work and a large number of persons made profession of faith.

At the Hanson place Baptist Church, Brooklyn, Rev. Dr. A. C. Dixon took up a collection for the Missionary Union on a recent Sunday morning amounting to $700, being about four times as much as last year. The church has adopted a young Japanese, now a senior at Rochester, as its missionary to Japan and the balance needed for his support is being raised in addition.

Relics of the "Stone Age," Unearthed in Oregon.

THE singular collection of carvings and fossil remains shown in the photograph is part of a very large number of similar articles found in excavations, caves, and elsewhere along the John Day River, the Columbian River, and the Blue Mountains, by Mr. Norman Draper of Biglow, Sherman county, Ore., by whom they were photographed for THE CHRISTIAN HERALD. The collection includes stone axes and knives, stone idols or gods, and many other objects the uses of some of which are unknown. The collectors had the assistance of the John Day Indians in gathering the relics.

Despite all the researches of science, comparatively little is known of the history of primitive man in America. The Stone Age is the name given to the period when stone, amber, bone, horn, and wood were used for making tools, weapons, and other implements. During that time the people knew only of the materials which were easily wrought and shaped. The mysterious cliff and cave-dwellings, the mounds, and other evidences of early occupation have shed some light on the subject, but much is left to deduction and speculation. Excavations have disclosed some hints of the mode of life of those strange peoples, and both here and in Europe the domestic implements and the weapons of the men of the Stone Age have shown the early races to be a type of barbarian unlike any we have knowledge of to-day. Theirs was the age of the mammoth, the auroch or wild ox, the cave bear, and probably other huge animals, and human life was largely sustained by the products of the chase. Any new discovery throwing light on this remote period of man's history is of the greatest interest at the esent time.

IDOLS, AXES AND KNIVES OF THE "STONE AGE" UNEARTHED IN OREGON.

Mr. D. L. Anderson, the Merchant Evangelist of Philadelphia, has been holding services at Lancaster Pa. and Newark, N. J. The services were largely attended and many souls are reported to have decided for Christ. Mr. Anderson is Mr. John Wanamaker's assistant in the great Bethany Sunday School of Philadelphia.

Rev. W. E. Needham has been holding meetings at Calvary Baptist Church, Sumner Avenue and Decatur Street, Brooklyn. A special feature of the meetings was Mr. Needham's chalk-talks illustrating the Gospel message. The meetings continued two weeks, and led to the conversion of a large number of persons. Mr. Needham is now working at Coatsville, Pa.

Dr Plunkett, Archbishop of Dublin, is dead. This loss to the church will be sincerely regretted by Evangelical Christians of all denominations the world over. His courage in consecrating Bishop Cabrera in Spain won for him the respect of Evangelical Christendom and the undying antipathy of ritualists and the Romanizing clergy. He was a stalwart champion of Protestantism and a most useful Christian worker.

The new Baptist Year Book just issued shows that there are now 49,658 churches. There was an increase of 172,433 by baptism, 89,935 by letter, 12,567 by experience, and 24,885 by restoration. Against this is a decrease of 92,567 by letter, 47,726 by exclusion, 18,85 by erasure, and 31,608 by death the total increase being 269,813 and the total decrease 170,841, showing a net gain of 108,972. The total membership is 3,824,038.

The American Bible Society is sending out a large consignment of volumes to Ecuador for distribution. The managers at their recent meeting also made grants for the work in Corea, Brazil, Siam and the Levant. We are sorry to learn from the annual statement just issued that during the year ending March 31 the income of the Society from all sources did not equal the expenditure by forty-eight thousand dollars. It may be hoped that the appeal which has been sent to the churches of this most valuable society will result in a large addition of funds to its treasury.

Recent news from the missionaries in lands under the control of Turkey is extremely disquieting. It is feared that there will be a renewal of the massacres. In view of these reports, strong appeals have been made to President McKinley to appoint a Special Envoy Commissioner to the Porte to urge the settlement of American claims for compensation and to insist upon proper measures being taken for the protection of Americans in the Turkish dominions, especially of American missionaries. The name of Mr. John W. Foster has been suggested to the President as that of a diplomatist especially qualified for this difficult commission. The missionary societies warmly favor his appointment, which they believe would tend to the greater security of the devoted men and women who are toiling for Christ in Turkey and its provinces. They ask ministers, churches and societies who approve the suggestion to write the President endorsing such action.

Progress in China.

At a recent meeting in the great city of Hankow, China, Dr. Griffith John the famous missionary of that city, said that the advance of Christianity in China during the year had been phenomenal. In the neighbourhood of Ku-cheng, where the murders took place, in Fu-kien, 20,000 had applied for baptism, and 5,000 of them had been, after enquiry, accepted. In the Hupeh Province, hundreds had been added to the Church, and he had never been more satisfied with any candidates than with those recently received. The work was extending into Hunan; at Heng-Chow, in that province, from twenty to thirty men had been formed into a church.

"Macbeth" means toughness of glass, when applied to lamp-chimneys; perfection of draft besides, if you get the Number made for your lamp.

Let us send you the Index.

Geo A Macbeth Co

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THERE is a right way to paint and a wrong way. The right way is to have the best pain—Pure White Lead (see list of genuine brands) and Linseed Oil—applied by a practical painter. The wrong way is to get some mixture about which you know nothing and apply it yourself or have some inexperienced, irresponsible person do it.

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AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN

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Warranted Ten Years.

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To reduce our stock of Music we will send by mail, post-paid, 70 pieces full sheet music size, all parts complete, including Marguerite, Man in the Moon, Mary and John, also Marches, Waltzes, etc., all for 20c, 4 lots 50c. Money back if not suited. Read this: "Mr. H.: Am very much pleased with the music sent me; it is worth ten times the money. E. C. Knapp, Fishkill, N. Y." 100 Songs 5c.
C. H. Hathaway, 339 Wash. St., Boston, Mass.

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HE PILOT'S CONVERSION.

HERE is no more interesting char-
ter about any of our great sea-
ard cities, than the ocean pilot.
e goes out with every passenger
ne and the last fond notes and postal
s st back to the loved ones left be-
a committed to his care. When
r over the deck's side into his
t, and waves his grave farewell.
ard feel that they have cut loose
h e, and are committed for weal or
o e mysterious paths of the sea.
e is so earnestly looked for by
ain and passengers on an incom-
e ship, as the pilot, who brings

CAPTAIN JOSIAH JOHNSON.

news from the great busy world,
mmunication with which the
has for many days and nights
c off. He is the forerunner and
el of the harbor not yet in sight:
ass nce that the voyage is over, its
re passed, and the desired haven
e on at hand.

the pilots on the Atlantic coast,
a y Hook pilots are of most inter
se of the multitude of ships that
d go to and from New York
or

e re among the Sandy Hook pilots
nellett, who began their apprentice-
or a half a century ago, in 1846.
ese is Captain Josiah Johnson, of
, who, after five years' apprentice-
w licensed a pilot in 1851, and has
n in constant service, going and
oast Sandy Hook, for forty-six
rs.

p n Johnson came to the sea by in-
, as his father served on the old
te onstitution, in the War of 1812.
of his long term of service, he
es is sixty-five years with the air of
to and his great stalwart frame and
ze face and sturdy step, are wonder-
y thful, in spite of the hair and
t are white as snow.

is eteran pilot has naturally, in his
e ury of service, been in many a
a, faced bitter storms. Three men
s ny awful hours of danger have
s ept overboard from the deck by
s d o their death. Many a schooner,
le his pilot-boat has rescued from
te of the storm, and captain and
a owner have owed life and prop-
to is skill and courage. Numerous
e n the wrecks from which in the
o ime he has taken the sailor who
o hope and expected to perish.
d u a time Captain Johnson and his
o their pilot-boat, have been out for
s he bitter cold of a winter's storm,
t r clothing was sheathed in ice, so
w n they were at last permitted to
ov it, it would stand upright like an
i ime. Yet on such nights and in
h orms, he has hailed hundreds of
ps d guided them safely into the
bor without the loss of a single charge
mm ed to his care, in his lifetime of
vic

I doubt if those who go down upon the sea in ships, fully appreciate the courage, the endurance and the splendid fidelity to duty which animates the great majority of these ocean-going pilots.

My acquaintance with Captain Johnson, however, did not begin upon the sea, but in an evangelistic service, in Brooklyn, held a little while since, under the leadership of Dr. J. Wilbur Chapman, of Philadelphia. I noticed a large, fine-looking man, sitting in the audience, and watched the eagerness with which he seemed to listen to the Gospel message, and was not astonished when the invitation was given to seek Christ, that his strong hand was uplifted. Later, in the inquiry room, I had the privilege of conversation with him, and witnessed how, with the simplicity of a little child, he yielded his heart to the Saviour, and was most happily converted. It was one of the greatest joys of the meetings, after that, to watch the captain's face. His broad, weather-beaten face beamed with a light that was never seen "on sea or land," as he listened night after night to the gracious offers of mercy and the rich promises of God's Word.

One night he came to me at the close of the evening service, and told me that he would have to go away the next day on his pilot-boat, to go out to meet an incoming vessel, and so would be absent from the meetings. As he grasped my hand to say good-bye, his eyes filled with happy tears, and he exclaimed, "It will be the happiest trip I have ever made past Sandy Hook, for this will be the first time that the Great Pilot will be consciously present with me."

Thank God we may all have the Great Pilot with us.

Slacken no sail, brother,
At inlet or island.
Straight by the compass steer
Straight for the highland.

Set thy sail carefully,
Darkness is round thee,
Steer thy course steadily,
Quicksands may ground thee.

Fear not the darkness
Dread not the night,
God's Word is thy compass,
Christ is thy light

Crowd all thy canvas on
Out through the foam I
It soon will be morning
And heaven be thy home.

BOOKS RECEIVED.

Mrs. Cliff's Yacht, by Frank R. Stockton. Pp. 314. Cloth covers. Price $1.50. Published by Chas. Scribner's Sons, New York City.

Dictionary of Living Thoughts of Leading Thinkers; A Cyclopedia of Quotations, designed for the use of the Senate, Bar, Pulpit and the Orator, by S. Pollock Linn, A. M. A collection of the brightest and best thoughts upon a wide range of topics, cloth binding, 460 pp., price $2. Wilbur B. Ketcham, New York, publisher.

Barbed Arrows from the Quiver of C. H. Spurgeon. A compilation from the sermons of the famous English divine. Pp. 177. Cloth covers. Price $1.00. Published by The Fleming H. Revell Co., New York City. By the same publishers, *Kadesh-Barnea or the Power of a Surrendered Life*, by Rev. J. Wilbur Chapman, D.D. Pp. 124. Cloth binding. Price 50c., and *The Overcoming Life* and other sermons by D. L. Moody. Pp. 127. Cloth binding. Price 50c.

Are you sure

that you're using the right thing for washing? If the work is slow and hard, and you have to depend upon rubbing, then you ought to get something else. And even if you have something that saves work, it may be bad for the clothes. You may be ruining them.

Pearline gives the easiest, quickest, most economical washing, of anything that's safe to use. The more you investigate, and inquire and compare, the surer you'll be that Pearline is the only right thing to wash with. 540

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Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* JAMES PYLE, New York.

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1,000 PRIZES. FOR 25 CENTS.

Who can form the greatest number of words from the letters in ENTHUSIASTIC?

Do not use any letter more times than it appears in the word. Use no language except English. Words spelled alike, but with different meaning, can be used but once. Use any dictionary. Pronouns, nouns, verbs, adverbs, prefixes, suffixes, adjectives, proper nouns allowed. Anything that is a legitimate word will be allowed. Work it out in this manner: E, Eat, Eats, Nat, Nut, Nuts, Net, Nets, Tat, Sat, Set, Hat, Hats, etc. Use these words in your list.

The publishers of WOMAN'S WORLD AND JENNESS MILLER MONTHLY will give the following presents absolutely free to those making the largest lists:

1,000 Prizes:

1 Beautiful Rosewood Upright Wing Piano,	$700.00
1 Set Century Dictionary, 10 Vols., Half Morocco,	130.00
1 Worcester Bicycle, High Grade, '97 Model, Ladies' or Gentlemen's,	125.00
1 Monarch Bicycle High Grade, '97 Model, Ladies' or Gentlemen's,	100.00
1 White Bicycle, High Grade, '97 Model, Ladies' or Gentlemen's,	100.00
1 Racycle, High Grade, '97 Model, Ladies' or Gentlemen's,	100.00
1 Set Standard Dictionary, 2 Vols.,	26.00
1 Webster's Dictionary, latest edition,	1.50
100 Cash Prizes—$5 each,	500.00
100 " " $4 "	400.00
100 " " $3 "	300.00
100 Dress Patterns, Organdies, 12 yds. each, $8 per pattern,	500.00
300 Dress Patterns, Grenadines, 12 yds. each, $5 per pattern,	1,500.00
167 Kombi Cameras, value $3 each,	501.00
125 Cash prizes of $2 each,	250.00
1,000 Prizes.	Value, $5,242.50

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Every prize in the above schedule is standard value and is now in our office and paid for ready for delivery as soon as the judges decide the winners.

HOW TO GET A PRIZE

The person sending us the largest list of words spelled from the letters in "Enthusiastic" will be awarded the Beautiful Upright Wing Piano, valued at $700.00. The person sending the second largest list, 1 set of Century Dictionary, 10 vols., with handsome Oak Stand. The third largest list, 1 Worcester Bicycle; the fourth, 1 Monarch Bicycle; the fifth, 1 White Bicycle; the sixth 1 Racycle; the seventh, 1 set Standard Dictionary (2 vols.); the eighth, Webster's Unabridged Dictionary, latest edition. The next 100 largest lists, $5.00 each, and the next 100 largest lists, $4.00 each, and the next 100 largest lists, $3.00 each; the next 100 largest lists, a 12-yard Organdie Dress Pattern, worth $5.00 each; the next 300 largest lists, a 12-yard Grenadine Dress Pattern, worth $5.00 each; the next 167, each 1 Kombi Camera, $3.00 each; the next 125 largest lists, $2.00 each.

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N. B.—If you prefer full rules and regulations send 25 cents NOW for three months' subscription, and we will send you full instructions and a coupon of Free Entry for your list when completed.

References—Any mercantile agency, any newspaper in the United States, or ask your New York friend to call and see us.

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Pinks, finest double bedding sorts in mixtures,	14 col.	**Larkspur,** dwarf double racket, very showy, hardy,	10 col.
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Poppies, giant flowered, double, very showy,	20 col.	**Nasturtiums,** flowers last until frost, full bloomers,	20 col.
Petunias, finest single mixed, profuse blooming,	30 col.	**Portulacas,** single mixed, charming dwarf plants,	20 col.
Zinnias, rich and showy, immense double flowers,	10 col.	**Candytuft,** free flowering annuals, beds or borders,	15 col.
Sweet Alyssum, very pretty for edgings, bright,	12 col.	**Drummond Phlox,** grandiflora, fine, large flowering,	20 col.
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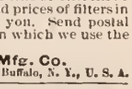
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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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NUMBER 17.

ev. T De Witt Talmage, D.D., Editor.

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Price Five Cents.

THE GRANT MONUMENT AT RIVERSIDE PARK, NEW YORK, DEDICATED APRIL 27. (*See page 345.*)

QUESTIONS AND ANSWERS

Subscriber, Chicago. 1. What amusement or recreation would you advise for a Christian laboring man? He is one of that class who is "too poor to stop, and too tired to go on." 2. Would you advise people, who are comparatively ignorant of the Bible to attempt to study it alone?

1. For week days, a membership in a Reading or Debating Club, a gymnasium or some similar institution, where mind and body will be recreated and the expense be trifling. 2. Better progress would be made and all the difficulties more easily overcome by the aid of *The Helps to the Study of the Bible*, which you will find bound in with all International Teachers' Bibles. The book is invaluable to students, being a whole library of theological lore in itself.

Distressed Wife. If a girl marries a minister believing him to be a sincere earnest Christian, and afterwards finds that he is an unbeliever, who is a minister only for the sake of the income and congenial occupation, ought she to leave him or to stay with him at the risk of her soul?

Why should she not devote her life to his conversion? If she loves him, as we presume she does, otherwise she would not have married him, she can have no nobler mission in life than to bring him into the fold of Christ. It will be extremely difficult, for none is so hard to win as the man who professes Christianity without having experienced its power. But the case is not hopeless. Several eminent ministers could be named who, at the beginning of their ministerial career, were not true Christians. She need not risk her soul. The earnestness of her continual prayers for her husband's conversion, the constant effort to live a life of such thorough loyalty to Christ as to be a light in the home, the attempt to make up in the Church for her husband's deficiencies by visiting the sick and encouraging young believers—all this will tend to her own growth in grace. She would have been wrong to marry such a man, had she known his real character, but being married to him, we would urge her to take up her cross, and win her husband by love and devotion as a trophy for Christ. No one else has the power that she will have with him.

Reader, Denver, Colo. Shall I be held accountable for the loss of a soul, because at the bedside of a dying friend I did not plead and pray as much as I might have done?

Remorse is useless in such a case, and you should not indulge it. You should avail yourself of opportunities that may come to you for such work in other similar cases in the future. You will not be held accountable for the loss of a soul. The person who died will have to bear his own burden whatever that may be. It is probable that your natural sympathy with the suffering, and your desire to give relief to physical pain, may have absorbed your mind as it often does with friends who wait on the sick. It is not a good time for religious teaching, though it has some advantages in the proximity of death. If you feel that you neglected your duty, you should ask God's forgiveness, and it will assuredly be given. Also show the sincerity of your sorrow by trying to win souls for Christ while your friends are well, and before they are distracted by the pain of a fatal sickness.

Mrs. B. and W., Glastonbury, Conn. H. M. Stanley recommends the erecting of a bronze column over the grave of "Livingstone." Do you think a Chapel or a Home for missionaries would be a more fitting memorial for that good man?

Mr. Stanley's proposition looks to a public memorial. We believe, however, that such a memorial as you suggest would be more in accord with the simple, practical nature of the grand Christian explorer and missionary, who held fame a cheap and Christ as everything.

M. H., Duluth, Minn. Do you think this competition for the Sunday School championship is a wise thing. If a scholar has never had a day's sickness to keep him from school so many years, is not entitled to boast of it. God has sent sickness and infirmities to many a family whose children were not permitted to attend Sunday School.

Our correspondent seems to misapprehend the spirit and object of the competition. There is certainly something meritorious in the conduct of a young person whose attendance at Sunday School is regular and unfailing, through all weathers, and who even makes a personal sacrifice to go there. There is no desire to depreciate the efforts of those who, through sickness or other causes, have been kept away, but there should be a standard of excellence in everything, and we submit that a scholar who loves his Bible, his Sunday School teacher, and the associations of the Lord's house, is deserving of every encouragement and recognition. Therefore, we regard the friendly contest as likely to produce an excellent effect.

E. A., Orange City, N. J. Why do you make such an earnest appeal for the starving people of India? Is it not the duty of the English Government to feed them?

The English Government recognizes its duty in the matter, and has organized a system of relief which is supporting over three million persons. Besides this, the private charity of the English people is supporting many more. But the famine extends through the whole country and now affects over a hundred million persons. Vast as is the relief given, it cannot reach even a tenth of those in need. Other help is necessary and it should be freely given in the emergency. There is special need in the case of American missionaries in India.

A CHALET AT INTERLAKEN, SWITZERLAND.

This little Swiss village has less than five thousand population and lies in a most picturesque country, among mountains, lakes and rivers. Its houses are mostly of timber and very artistic. It is a convenient centre for tourists. There are many dwellings there like that in the photograph.

Their hearts are wrung by the sight of people starving to death at their doors. The people to whom they have been preaching the Gospel, beg them to give them a little grain to keep them from perishing. Orphan children come to them begging them to care for them. But the missionaries are too poor to comply. We appeal for help specially that these devoted men and women may prove to the natives that Christianity is really the religion of love and helpfulness it professes to be. No such opportunity of advancing the kingdom of Christ has occurred in this generation as is now afforded in India, and untold good may be done if the missionaries are supplied with funds for this urgent beneficence.

Old Subscriber, Plainfield, N. J. Is it true, as some allege, that a person of illegitimate birth is excluded from the kingdom of God?

No the passage in Deuteronomy on which such a contention is based is of very doubtful rendering. The obscurity of the word used forces us to take the spirit of the passage as our guide and even if it stands as translated it appears to relate to the public services of the Tabernacle. You may be quite sure that the offer of salvation through Christ is open to such a person and that God does not exclude any from his mercy for the sins of his parents.

A. H. W., Luton, Ia. Was it necessary for Jesus Christ to have credentials? Was not the holiness of his life sufficient proof of his divinity?

A peculiarity of Christ's teaching, which was early noticed by the Jews, was the difference between himself and other teachers, in the fact that he spoke with authority. Many of his utterances commenced, "Verily I say unto you," as of one who had the right to speak authoritatively. It was quite natural that the question should be raised, "Who gave him the right to speak so?" especially as in some instances he abrogated the commands that had been given by Moses, and had been honored from the beginning of the nation. (See Matt. 5: 27, 31, 33, 38.) The miracles were intended to serve the purpose of credentials in the same way as the miracles Moses performed in the Court of Pharaoh, in order to prove his divine commission. However good and holy a man's life might be, we should not attach great importance to what he said about matters beyond human ken. He might be right, but we would naturally ask how he should know more than other men. That is why the miracles were required to convince the people of Christ's supernatural origin.

Anxious, Brokenstraw, N. Y. 1. If a person who, under strong temptation, commits a certain sin, knowing at the time that he is doing wrong, does not afterwards feel sorrow for committing it, although he asks God to make him sorry, is not that a sign that he has sinned beyond hope of pardon? 2. If he feels himself powerless to resist the temptation and yields to it repeatedly, what would you advise him to do?

1. We do not believe it is a sign of any such thing. God will forgive the penitent sinner when he asks pardon for Christ's sake. But he must not expect God to do for him what he ought to do for himself. Sorrow will surely come to him and it may come in such a way as to break his heart. 2. He should take prompt measures to avoid the temptation. He should remove to another town, or in some way make it impossible for him to commit the sin. Even if it involve the loss of property and friends, he should bear the loss rather than encounter temptation that he finds himself unable to resist. Our Lord said it was better to lose a right hand, or a right eye, than to fall into sin, (See Matt. 5: 29). The sacrifice may be very bitter but if he does not make it, he may lose his soul—the greatest of all calamities.

T. R. C., Fort Morgan, Colo. In what way could the third temptation described Matt. 4: 8-9, have been temptation to Christ?

We suppose that the suggestion was of some short and easy way of winning the world to, himself, which seemed to Christ equivalent to an act of homage to Satan. He resolved to take the longer way of individual and willing allegiance to himself which he has pursued. It cost him suffering and death but the triumph will be more glorious.

P. S., Mulliard, Wis. 1. Does Revelation 21: 8 in describing the characters who will be excluded from heaven, mean that whosoever has committed one of the sins mentioned, thereby forever loses his hope of heaven? 2. If a person sins and asks God's forgiveness, is not that just as effectual as if he asked it a thousand times?

1. No, it means the persistent, habitual wrongdoers. If a person who commits one of those sins, sincerely repents and forsakes his sin and asks God's forgiveness, through Christ he will not be excluded, or forever lose his hope of heaven. 2. How would you expect a child to act after doing something very wrong and thereby grieving a loving father? He would not be perpetually asking forgiveness after it had been granted to him; but he would probably take special pains to let his father see that he was sorry and appreciated very highly the pardon he had received. He would not treat the matter lightly, incidently ask forgiveness and pass it by as a matter of course. How do you think Peter felt about sin of denying his Lord? We are t it was a lifelong sorrow, that "when h thereon, he wept."

H. P. D., Ellenorah, Mo. 1. Does Ch sent, in John 10: 12, the wolf as ca sheep or the hireling? 2. Was C. Christian before he sent for Peter?

1. The plural pronoun shows that i sheep. Christ was contrasting his ice with that of false shepherds. H that his death would be not a pro failure, but of his faithfulness to his 2. No, he was probably what the Jew proselyte; that is one who, not bein ish birth, still worshipped with the accepted the doctrines of Judaism.

D. W. S., Waggoner, Ill. 1. If it is not the President to attend balls, etc., wrong for me as a member of the 2. Was Paul guilty of wrong-doing acted according to his conscience as s 23: 1; 26: 9? 3. Is the word inn where used in the Bible?

1. You will not have to answer for ident's conduct, but for your own man will be judged according to his Attendance at balls in your case m cate a worldly, irreligious spirit, wh President's case it might be merely ceremony demanded by his positio distasteful to him. 2. Paul certainly himself as guilty, though he was hon persecution, believing that he was do 3. We know of no passage in the translation in which the word is use

W. G., Harrisburg, Pa. Do you not your remarks on the injunctions of P. women taking part in public servic Christ's command to wash each o impair the authority of the Bible: that every word of the Bible is the God and even the punctuation changed without incurring his disple

Such a belief would involve y ing that the translators as well writers were inspired and There was no punctuation in manuscripts. We believe that treme literalism does more th infidels can do to impair the of the Bible. It makes it ri Christ himself protested ag: slavish bondage to the letter ignoring of the spirit. (See 1-8 and other passages.) You telligence must tell you that in of foot-washing it was the spi mility and mutual helpfuln kindly service that Christ in and not the actual washing of It was an illustration of ser pertinent at the time, because common service rendered by to guests, but in our time it is nent, being no longer a comm ice. But the need of the sp prompted a man to wash anot is permanent. The same prin plies to Paul's injunction. It at the time, because of the re would have brought on the among people who despised but in our day the man wh object to a woman leading a Endeavor meeting, or addr Sunday School, and would g reason that Eve fell before would be despised by sensibl as he deserved to be.

Benj. C., Clarkston, Mich. You low her the right of withdrawing engagement, if she believes she h On the other hand, if she este conscientious remonstrance so reveals a shallowness of chara might be a great disadvantage in a life c ——H. E. C. S. P., St. Paul, Minn. We h edly stated that dancing is an unfit amus anyone claiming to be a Christian.— Brooklyn, N. Y. " "When you and correct form.——A friend sends us an Bibles for young Indian women in th School at White River, Navajo Co., Ari reader who may wish to respond should a Superintendent of the school.——W. B. Qu Better consult an encyclopedia. We can the space for the subject.——Reader, M Iowa. 1. Doubtless a mere youth: age n 2. A mature man probably of middle age ing a responsible position. 3. The best o ——Reader, Kansas. 1. The quotation the Bible, but the passage on which it is probably Job 20: 12. 2. We believe it tropical plant, but its origin is unce L. E. P., Helix, Or. Certainly not, alth traditional scene of the occurrence is st out to travelers at the southern extremi Dead Sea.——T. A. M., Merchantville, N yet, it cannot be published until it is f THE CHRISTIAN HERALD.——A. S. L., N. J. 1. Anywhere. 2. Nineveh, Babyl Jerusalem and the cities around Lake G It was regarded as uninspired. 4. To extent.——Reader, Coventry, Pa. We co vise you in the matter.——A. M. H., Kossu Write the Smithsonian Institute, W D. C.——M. A. S., Newburg, Ore. Sen hospital, almshouse, jail or mission, appreciate it.——R., Bow Mills, N. H. way we know of, is to advertise.——A. J. kintown, Pa. We must as you to ma question more explicit.——E. W. F., Mass. Send to the Greek Consulate, City.——Inquirer, Pa. No, certainly not. L., Condersport, Pa. We cannot underta vise in the matter.——Reader, Shenandoa Write to Biglow & Main, music dealers, 9th for the tune.——Subscriber, Mitchell, S. objection seems so unreasonable that we f if you will only talk to them frankly abou state that your own happiness is involv will come to regard it differently.——I. Canova, S. D. 1. Scottish. 2. American. 3.

AMONG THE OORFA ORPHANS.

ss Shattuck Tells of the Armenian Children Whom "Christian Herald" aders Have Helped to Rescue and Support—A Christ-like Work.

Specially for "The Christian Herald."

ORPHAN BOYS OF OORFA AT SHOEMAKING.

EAR in the interior of Asiatic Turkey lies the ancient City of Oorfa, which was the scene of the bloodiest of all the Armenian massacres. It was estimated that in the terrible days of nearly two years ago, between 8,000 Armenian Christians perished under the swords and guns of the Moslems. After the massacre the question of providing for the very many of whom were seized orks and taken into their own as slaves and proselytes, comforswear the faith for which nts gave up their lives and to very men who had committed ee From time to time, the readers urnal, who came so generously d of the destitute famine surributed sums for the furtherthis orphan rescue work, and were forwarded by THE CHRISRALD to Miss Corinna Shatmerican Board's missionary in the work at Oorfa. These remade by cable through P. the agent of the American Constantinople, a man of great promptness ty, and to e English at Constand entrusted lief funds Great Britat country e past two e has also same capafriends to in Germany, d Holland. pleasure in efore our most interleer from Miss regarding ess of the work, from will be seen gifts of the RISTIAN readers the means nds of enlarging and establishfort well worthy of the widest and support. Her letter is as

OORFA, TURKEY, March 2, 1897.

ristian Herald:

R: Your valuable letter of January and. Our Mission Secretary, Dr. firms your appeal in behalf of work for Oorfa and vicinity. a long way off. I and my assoher arrival in October, have been ed by varied forms of work, and eport properly to any one. English n friends have, for some time, been orphans in our stricken city. The offers made before the middle of May, 1896, for the support of twenty children, and later for thirteen more, for five years, by funds through Prof. and Mrs. J. Rendel Harris (of England), who came here and saw the needs. Before the last of May, Rev. J. Lepsius, D. D. (of Germany), had offered to support fifty, and signified his intention of working up a permanent institution here. Mr. Wistor of the Red Cross undertook the support of twenty. In late December, Dr. Lepsius gave us permission to take an indefinite number, and wrote of two men and two ladies, Germans, appointed and soon to start for work here in care of the children. Meanwhile we have gathered 164 children into three homes, the sixty-seven boys being in our own house. All who are old enough are in school. Six are learning the shoemaker trade, working in turn two hours per day. Other trades should be opened for our boys. Our hearts are bound up in these dear children. I see no way by which we can give them up entirely to others. We have taken twelve children from Severek, eleven from Adiaman and are waiting five or six from Birijik. More would gladly be sent us from all these places. Those we have are all such as have lost father or supporting brother or uncle in the massacres. Others appeal to us and we have refused them admittance, though often quite as needy as those received. There are very many widows here yet desiring our help by taking one or more of their children.

After describing arrangements made for renting rooms for the strangers and such as have no houses, and continuing the carpet weaving, vari-colored stocking work, and embroidery, branches of the industrial department worked up during the past year, though yet not on a self-supporting basis, she adds:

We have just taken account of stock in hand, and find £350 worth. We are getting returns in all departments, but dare not extend so as to employ all who apply, and take only the most needy. I shall be most grateful if this department can be assured of maintainance. Mrs. M. Bowen, Bible House, Constantinople, is acting as our agent for sale of embroideries. The employment, for some years to come, will be required as support for our widows. It is a great blessing, occupying the mind and thus diverting it from the overwhelming grief.

Accept the thanks of a most grateful people for your generous gifts and your special interest at present in our dear people.

CORINNA SHATTUCK.

Miss Shattuck has also forwarded photographs which afford some idea of the character of the work now in progress at Oorfa. It is most wisely arranged with a view to bringing in returns, and thus making every dollar do the work of two. Besides housing, feeding and teaching the orphans, all except the very young are taught some useful manual employment, and the widows are also similarly occupied. Thus the industrial and spiritual work go hand in hand, as it did at Van under the direction of Dr. Grace N. Kimball, where the gifts of our friends were the means of furnishing employment to thousands of poor families who otherwise must have perished.

Mrs. James P. Johnson, a warm friend of Miss Shattuck, in a recent letter in a missionary paper, has furnished these biographical facts: Corinna Shattuck was early left an orphan, and was brought up by her grandmother in good old New England ways. She was trained in practical housewifery, and then a school-teacher. She is and has always been an exemplary Christian. Miss Shattuck offered herself as a missionary of the American Board, and was sent to Aintab, Turkey, in 1873. A few months after her arrival Miss Proctor, principal of the girls' school at Aintab, was forced to come home for her health, and her responsibility fell upon Miss Shattuck. Besides this care, there was the study of the language and of the new surroundings, and of the customs of the people. The next year Miss Shattuck toured about that region, riding over a thousand miles on horseback. In the fall of 1876 she went with a native helper to Oorfa, to start an advanced school for girls. She must have been a successful pioneer worker, for the next fall she went to Kessab for the same purpose. She taught her 170 girls in the Kessab school, and visited the villages of that region. Next fall she went to Adana with Miss Proctor, and another school was begun there. Meantime her health failed and she went home, called there by the death of her sister and by her own imperative need of rest. The physician found that her lungs were diseased, and ordered her to Colorado Springs. After four years, her health having improved, a physician gave her a certificate to do half work, and she went back to Turkey. She was put in charge of Marash College, a position she held for several years.

About three years ago she again went to Oorfa, and was there when the massacres took place in the fall and winter of 1895. She was alone with native helpers, a tower of strength to her terrified associates, pupils and neighbors; sheltering refugees, dressing wounds and, when too ill to be on her feet, overseeing and directing from her bed.

REV. M. H. KUNNIAN, PRESENT PASTOR OF OORFA.

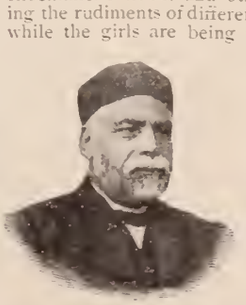
Now, at the close of another year, we see her still at her post, for though greatly in need of rest, she has said: "I could not leave our orphaned people." She has organized relief work and arranged educational work for the increased demands upon it. The mission schools unite with the Gregorians, having over 1,000 children and twenty teachers. Some of the widows are trained into Bible women, some visit the sick. The Sunday School numbers over one thousand, and there are large classes. One hundred and twenty-five orphans are cared for, and there is an industrial department.

When a cruel Mussulman mob sought to outrage and slay the native Christians, they took refuge with her. Her little enclosure was packed with the innocent victims of Turkish outrage and rapacity. She faced the howling mob. To every demand that she would yield, and allow them to pass, she interposed the dignity and authority of her womanhood and the sacredness of our treaty rights. Corinna Shattuck, at the door of her house in Oorfa, standing as a protection and shield for hundreds of innocent Christians, would more than repay all the toil and expenditure of the past. We can imagine her now, as she leads the prayer meeting of four hundred Gregorian women, or watches over the school, or mothers the orphans, or plans industries or needed supplies for dependent ones, rejoicing over the crowded church and Sunday School, making much of the affection of her people.

ARMENIAN WIDOWS' AND GIRLS' INDUSTIAL DEPARTMENT.

ANOTHER GROUP OF THE OORFA ORPHANS.—MISS CORINNA SHATTUCK.

Our photographs, which have been specially procured by Miss Shattuck for this journal, present various phases of the orphan work at Oorfa at the present time. A number of the lads are learning the shoemaker's trade, and others are learning the rudiments of different occupations, while the girls are being taught sewing, cooking, embroidery, and such industrial callings as will aid them in self-support afterward. All are being kindly cared for and educated, and their little hearts are overflowing with gratitude to "the kind Christian people over the sea" who, by their gifts have enabled the misionaries to do so much for the helpless children of Armenia. These little ones have been not only saved from lives of misery, but from becoming proselytes to the Mohammedan faith.



REV. HAGOP ABOUHAIATIAN, PROTESTANT PASTOR IN OORFA, KILLED BY THE TURKS, DEC. 28, 1896.

THE METROPOLITAN PULPIT

FRIENDSHIP UNFAILING.

A SERMON BY Rev. T. De Witt Talmage, D.D., on the Text: Ruth 2 : 3: - -

And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

THE time that Ruth and Naomi arrive at Bethlehem is harvest-time. It was the custom when a sheaf fell from a load in the harvest-field, for the reapers to refuse to gather it up: that was to be left for the poor who might happen to come along that way. If there were handfuls of grain scattered across the field after the main harvest had been reaped, instead of raking it, as farmers do now, it was, by the custom of the land, left in its place, so that the poor, coming along that way, might glean it and get their bread. But, you say, "What is the use of all these harvest-fields to Ruth and Naomi? Naomi is too old and feeble to go out and toil in the sun; and can you expect that Ruth, the young and the beautiful, should tan her cheeks and blister her hands in the harvest-field?"

Boaz owns a large farm, and he goes out to see the reapers gather in the grain. Coming there, right behind the swarthy, sun-browned reapers, he beholds a beautiful woman gleaning—a woman more fit to bend to a harp or sit upon a throne than to stoop among the sheaves. Ah, that was an eventful day!

It was love at first sight. Boaz forms an attachment for the womanly gleaner — an attachment full of undying interest to the Church of God in all ages; while Ruth, with an ephah, or nearly a bushel of barley, goes home to Naomi to tell her the successes and adventures of the day. That Ruth, who left her native land of Moab in darkness, and traveled through an undying affection for her mother-in-law, is in the harvest-field of Boaz, is affianced to one of the best families in Judah, and becomes in after-time the ancestress of Jesus Christ, the Lord of glory! Out of so dark a night did there ever dawn so bright a morning?

I learn, in the first place, from this subject how trouble develops character. It was bereavement, poverty, and exile that developed, illustrated, and announced to all ages the sublimity of Ruth's character. That is a very unfortunate man who has no trouble. It was sorrow that made John Bunyan the better dreamer, and Doctor Young the better poet, and O'Connell the better orator, and Bishop Hall the better preacher, and Havelock the better soldier, and Kitto the better encyclopædist, and Ruth the better daughter-in-law.

I once asked an aged man in regard to his pastor, who was a very brilliant man, "Why is it that your pastor, so very brilliant, seems to have so little heart and tenderness in his sermons?" "Well," he replied, "the reason is, our pastor has never had any trouble. When misfortune comes upon him, his style will be different." After awhile the Lord took a child out of that pastor's house; and though the preacher was just as brilliant as he was before, oh, the warmth, the tenderness of his discourses! The fact is, that trouble is a great educator. You see sometimes a musician sit down at an instrument, and his execution is cold and formal and unfeeling. The reason is that all his life he has been prospered. But let misfortune or bereavement come to that man, and he sits down at the instrument, and you discover the pathos in the first sweep of the keys.

Misfortune and trials are great educators. A young doctor comes into a sick-room where there is a dying child. Perhaps he is very rough in his prescription, and very rough in his manner, and rough in the feeling of the pulse, and rough in his answer to the mother's anxious question; but years roll on, and there has been one dead in his own house; and now he comes into the sick-room, and with tearful eye he looks at the dying child, and he says, "Oh, how this reminds me of my Charlie!" Trouble, the great educator. Sorrow—I see its touch in the grandest painting; I hear its tremor in the sweetest song; I feel its power in the mightiest argument.

Grecian mythology said that the fountain of Hippocrene was struck out by the foot of the winged horse Pegasus. I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by the iron-shod hoof of disaster and calamity. I see Daniel's courage best by the flash of Nebuchadnezzar's furnace. I see Paul's prowess best when I find him on the foundering ship under the glare of the lightning in the breakers of Melita. God crowns his children amid the howling of wild beasts and the chopping of blood-splashed guillotine and the crackling fires of martyrdom. It took the persecutions of Marcus Aurelius to develop Polycarp and Justin Martyr. It took all the hostilities against the Scotch Covenanters and the fury of Lord Claverhouse to develop James Renwick and Andrew Melville, and Hugh McKail, the glorious martyrs of Scotch history. It took the stormy sea, and the December blast, and the desolate New England coast, and the war-whoop of savages to show forth the prowess of the Pilgrim Fathers.

> When amid the storms they sang,
> And the stars heard, and the sea:
> And the sounding aisles of the dim wood
> Rang to the anthems of the free.

It took all our past national distresses, and it takes all our present national sorrows to lift up our nation on that high career where it will march long after the foreign aristocracies that have mocked and tyrannies that have jeered, shall be swept down under the omnipotent wrath of God, who hates despotism, and who, by the strength of his own red right arm, will make all men free. And so it is individually, and in the family, and in the Church, and in the world, that through darkness and storm and trouble men, women, churches, nations, are developed.

Again, I see in my text the beauty of unfaltering friendship. I suppose there were plenty of friends for Naomi while she was in prosperity; but of all her acquaintances, how many were willing to trudge off with her toward Judah, when she had to make that lonely journey? One —the heroine of my text. One—absolutely one. I suppose when Naomi's husband was living, and they had plenty of money, and all things went well, they had a great many callers; but I suppose that after her husband died, and her property went, and she got old and poor, she was not troubled very much with callers. All the birds that sung in the bower while the sun shone have gone to their nests, now the night has fallen.

Oh, these beautiful sun-flowers that spread out their color in the morning hour! But they are always asleep when the sun is gone down! Job had plenty of friends when he was the richest man in Uz; but when his property went and the trials came, then there were none so much that pestered as Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite.

Life often seems to be a mere game, where the successful player pulls down all the other men into his own lap. Let suspicions arise about a man's character, and he becomes like a bank in a panic, and all the imputations rush on him and break down in a day that character which in due time would have had strength to defend itself. There are reputations that have been half a century in building which go down under one push, as a vast temple is consumed by the touch of a sulphurous match. A hog can uproot a century plant.

In this world, so full of heartlessness and hypocrisy, how thrilling it is to find some friend as faithful in days of adversity as in days of prosperity? David had such a friend in Hushai; the Jews had such a friend in Mordecai, who never forgot their cause; Paul had such a friend in Onesiphorus, who visited him in jail; Christ had such in the Marys, who adhered to him on the Cross; Naomi had such a one in Ruth, who cried out: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and whither thou lodgest I will lodge: thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

Again, I learn from this subject that paths which open in hardship and darkness often come out in places of joy. When Ruth started from Moab toward Jerusalem, to go along with her mother-in-law, I suppose the people said: "Oh, what a foolish creature to go away from her father's house, to go off with a poor old woman toward the land of Judah! They won't live to get across the desert. They will be drowned in the sea, or the jackals of the wilderness will destroy them." It was a very dark morning when Ruth started off with Naomi; but behold her in my text in the harvest-field of Boaz, to be affianced to one of the lords of the land, and become one of the grandmothers of Jesus Christ, the Lord of glory. And so it often is that a path which starts very darkly ends very brightly.

When you started out for heaven, oh, how dark was the hour of conviction—how Sinai thundered, and devils tormented, and the darkness thickened! All the sins of your life pounced upon you, and it was the darkest hour you ever saw when you first found out your sins. After awhile you went into the harvest-field of God's mercy; you began to glean in the fields of divine promise, and you had more sheaves than you could carry, as the voice of God addressed you, saying: "Blessed is the man whose transgressions are forgiven and whose sins are covered." A very dark starting in conviction, a very bright ending in the pardon and the hope and the triumph of the Gospel!

So, very often in our worldly business or in our spiritual career, we start off on a very dark path. We must go. The flesh may shrink back, but there is a voice within, or a voice from above, saying, "You must go;" and we have to drink the gall, and we have to carry the cross, and we have to traverse the desert and we are pounded and flailed of misrepresentation and abuse, and we have to urge our way through ten thousand obstacles that have been slain by our own right arm. We have to ford the river, we have to climb the mountain, we have to storm the castle; but, blessed be God, the day of rest and reward will come.

It was very hard for Noah to endure the scoffing of the people in his day, while he was trying to build the ark, and was every morning quizzed about his old boat that would never be of any practical use; but when the deluge came, and the tops of the mountains disappeared like the backs of sea-monsters, and the elements, lashed up in fury, clapped their hands over a drowned world, then Noah in the ark rejoiced in his own safety and in the safety of his family, and looked out on the wreck of a ruined earth.

Christ, hounded of persecutors, denied a pillow, worse maltreated than the thieves on either side of the cross, human hate smacking its lips in satisfaction after it had been draining his last drop of blood, the sheeted dead bursting from the sepulchres at his crucifixion. Tell me, O Gethsemane and Golgotha, were there ever darker times than those? Like the booming of the midnight sea against the rock, the surges of Christ's anguish beat against the gates of eternity, to be echoed back by all the thrones of heaven and all the dungeons of hell. But the day of reward comes for Christ; all the pomp and dominion of this world are to be hung on his throne, crowned heads are to bow before him on whose head are many crowns, and all the celestial worship is up at his feet, like the hummin forest, like the rushing of the wa the thundering of the seas, heaven, rising on their thrones, with their sceptres: "Hallelujah Lord God omnipotent reigneth."

> That song of love, now low and fa
> Ere long shall swell from star to
> That light, the breaking day which
> The golden-spired Apocalypse.

Again, I learn from my sub events which seem to be most cant may be momentous. Can agine anything more unimportant coming of a poor woman from Judah? Can you imagine anythi trivial than the fact that this R happened to alight—as they say— pened to alight on that field Yet all ages, all generations, hav terest in the fact that she was t an ancestress of the Lord Jesu and all nations and kingdoms at that one little incident with a unspeakable and eternal satisfact it is in your history and in mine that you thought of no importan have been of very great momen casual conversation, that acciden ing—you did not think of it ag long while; but how it changed phases of your life!

It seemed to be of no importa Jubal invented rude instruments calling them harp and organ; were the introduction of all the minstrelsy; and as you hear t tion of a stringed instrument, e the fingers have been taken awa so all music now of lute and d cornet is only the long-continue of Jubal's harp and Jubal's o seemed to be a matter of very portance that Tubal Cain lea uses of copper and iron; but t foundry of ancient days has its the rattle of Birmingham machi the roar and bang of factorie Merrimac.

It seemed to be a matter of n ance that Luther found a Bible in tery; but as he opened that B the brass-bound lids fell back, th everything, and the rustling of the leaves was the sound of the wi angel of the Reformation. It s be a matter of no importance t man, whose name has been f dropped a tract in the way of a man by the name of Richard Bax picked up the tract and read it, a the means of his salvation. In a that man wrote a book called " to the Unconverted," that was t of bringing a multitude to Go others Philip Doddridge. Phi dridge wrote a book called "I and Progress of Religion," w brought thousands and tens of t into the kingdom of God, an others the great Wilberforce. force wrote a book called "A View of Christianity," which means of bringing a great mult Christ, among others Legh Ri Legh Richmond wrote a tract cal Dairyman's Daughter," which h the means of the salvation of unc multitudes. And that tide of started from the fact that one woman dropped a Christian tra way of Richard Baxter, the tide ence rolling on through Richard through Philip Doddridge, thr great Wilberforce, through Le mond, on, on, on, forever, fore the insignificant events of this wo after all, to be most momentous.

Again, I see in my subject an tion of the beauty of female indu

Behold Ruth toiling in the har under the hot sun, or at noon tak bread with the reapers, or ea parched corn which Boaz hande The customs of society, of cour changed, and without the hards exposure to which Ruth was s every intelligent woman will fi thing to do.

I know there is a sickly sentim on this subject. In some famili are persons of no practical servi household or community; and there are so many woes all arou them in the world, they spend t languishing over a new pattern, ing into tears at midnight over t of some lover who shot himself would not deign to look at Ruth

ck t barley on her way home to her
othe n-law, Naomi. All this fastidi-
nes may seem to do very well while
ey a under the shelter of their father's
use but when the sharp winter of mis-
tun comes, what of these butterflies?
rson under indulgent parentage may
t up themselves habits of indolence;
t wh n they come out into practical life
ir ul will recoil with disgust and
agri They will feel in their hearts
t t poet so severely satirized when
aid

ks a so awkward, things so impolite,
ev regantly pained from morning until night.

Thr gh that gate of indolence how
w en and women have marched,
es n earth, to a destroyed eternity!
inol said to Sir Horace Vere: "Of
t c your brother die?" "Of having
n to do," was the answer. "Ah!"
Sp nola, "that's enough to kill any
ra of us." Oh! can it be possible
is orld, where there is so much suf-
g be alleviated, so much darkness
e lightened, and so many burdens
e ried, that there is any person who
o nd anything to do?
ac ne de Staël did a world of work
er me, and one day,
e e was seated amid
tru nts of music, all of
h e had mastered,
lan manuscript books
c she had written,
e d said to her: "How
o ind time to attend
t se things?" "Oh,"
re ed, "these are not
this I am proud of.
cl f boast is in the
t th I have seventeen
es y any one of which
ul make a livelihood
ec sary." And if in
ula pheres there is so
n be done, in spiritual
rk w vast the field!
w ny dying all around
ut without one word
en rt! We want more
iga, more Hannahs,
re ebeccas, more
rys ore Deborahs con-
rat —body, mind, soul,
the Lord who bought
m. Once more I learn from my sub-
t th value of gleaning. Ruth going
t t harvest-field might have said:
her is a straw, and there is a straw,
wh t is a straw? I can't get any
ley for myself or my mother-in-
ot for these separate straws." Not
sa beautiful Ruth. She gathered
s saws, and she put them together,
i e straws, until she got enough to
ke sheaf. Putting that down, she
nt d gathered more straws, until she
a ather sheaf, and another, and an-
er. id another, and then she brought
m together, and she threshed them
a she had an ephah of barley, nigh
bus l. Oh, that we might all be
ne!
Lil Burritt learned many things while
lingin a blacksmith's shop. Aber-
um , the world-renowned philosopher,
s a ilosopher in Scotland, and he got
p osophy, or the chief part of it,
le a physician, he was waiting for
d r of the sick-room to open. Yet
w ny there are in this day who say
w so busy they have no time for
ntr or spiritual improvement: the great
ties f life cross the field like strong
ipe and carry off all the hours, and
re only here and there a fragment
t, t t is not worth gleaning. Ah, my
end you could go into the busiest day
d busiest week of your life and find
lde opportunities, which, gathered,
ght last make a whole sheaf for the
ird garner. It is the stray opportun-
es a the stray privileges which, taken
a bound together and beaten out,
ll a ast fill you with much joy.
Th are a few moments left worth
e ning. Now, Ruth to the field!
ny ch one have a measure full and
nni over! Oh, you gleaners, to the
eld! And if there be in your household
ag one or a sick relative that is not
ton enough to come forth and toil in
is fi l, then let Ruth take home to feeble
aon this sheaf of gleaning: "He that
eth rth and weepeth, bearing precious
eed, hall doubtless come again with re-
icin bringing his sheaves with him."
lay e Lord God of Ruth and Naomi
e ou portion forever!

THE GRANT MAUSOLEUM DEDICATED.

A Memorable Spectacle—Thousands from other States Swell the Multitudes from New York—The Tomb Described.

ACCUSTOMED as New York is to great gatherings, it is many years since it witnessed a pageant at once so grand and impressive as that which took place at the dedication of the Mausoleum of General Grant at Riverside Park on April 27. The occasion was the formal transference of the tomb to the city of New York by the Grant Monument Association. Many States were represented, and the ceremony was in every sense a national event. In view of the general interest in the dedication, the New York State Legislature had designated April 27 as a legal holiday in the State, and the result was an attendance so vast and so remarkable in its character, that it must take a place in the pages of history. Invitations had been sent by the Memorial Committee to all the leading national officials and to those of the various States, to the President and ex-President, the present Cabinet and its predecessor, the members of the Grant family, the Supreme Court Justices, Diplomatic Corps, State Governors, and the distinguished military and naval chiefs of the nation, as well as to those eminent in science, art, and the professions; and the attendance showed the acceptance to have been universal.

ANOTHER VIEW OF THE MAUSOLEUM.

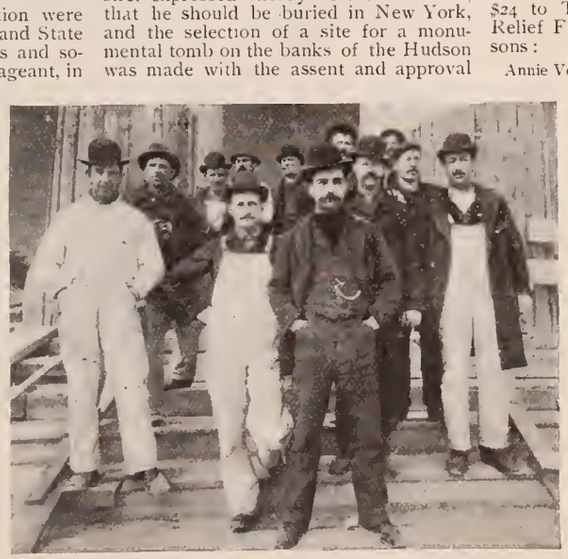
THE ROADWAY LEADING TO THE MONUMENT.

The features of the celebration were the splendid display of national and State troops, the parade of civic bodies and societies, and a brilliant river pageant, in which a fleet of United States naval vessels, with foreign warships and a great variety of merchant vessels, took part. Among the United States troops were soldiers of all arms of the service from Vermont, Rhode Island, New York, Maryland, Virginia, and the District of Columbia, the whole over 5,000 strong. State troops to the number of 20,000 came from Massachussetts, Rhode Island, New Jersey, Pennsylvania, Maryland and Virginia, some States sending a full brigade. The G. A. R. made a splendid showing. Major-General Grenville M. Dodge was in command of the military pageant. It had been arranged that the exercises should begin at 11 A. M., but the multitude who crowded all the streets and approaches were so vast that there was some delay in starting. The right of the line embracing the State and National troops moved from Madison avenue and Twenty-fourth street, the other organizations following in the order of formation, and the whole passing in review before the President and distinguished guests at the grand stand just as the civic ceremony ended.

Bishop Newman, who was General Grant's pastor in Washington, opened the dedication ceremony with prayer, and was followed by General Horace Porter in an oration, confiding the monument to the care of the city. Mayor Strong and President McKinley were also among the speakers, and after the benediction, a choir of 1,000 voices sang the national air, "The Star Spangled Banner." Seats had been erected for over 20,000 invited guests, one stand alone having a capacity of 10,000, and another of four thousand. All along the line of the parade were countless thousands of spectators, and the windows, stoops, balconies, and roofs of houses were densely crowded, every available post of observation being occupied.

It is doubtful, whether on any previous occasion, so many visitors from other cities have been assembled in the uptown streets of New York. For days in advance the railroads have been carrying very large numbers of strangers to the metropolis, being drawn hither by a desire to join in the national tribute to the great military hero, and also to witness the splendid pageants by land and water.

In order that the readers of THE CHRISTIAN HERALD who have not yet seen the Grant monument may form an idea of the massive and imposing structure which now marks his last resting-place, we publish on the first page of this issue, and also on this page, illustrations of the monument. It was General Grant's own desire, expressed shortly before his death, that he should be buried in New York, and the selection of a site for a monumental tomb on the banks of the Hudson was made with the assent and approval of the Grant family. The mausoleum was designed by Architect John H. Duncan, of New York, the cost being estimated between $500,000 and $600,000. Nearly 90,000 subscribers to the fund voluntarily contributed this sum. On April 27th, 1892, the corner-stone was laid with imposing ceremonies, President Harrison and Cabinet attending. The stone used in the memorial structure is of light colored, flawless, and durable granite, from quarries in Maine, the sarcophagus being of fine porphyry of a brilliant red color. Grecian doric is the style of the lower part of the main building. In a recent contribution to *The Century Magazine*, Gen. Horace Porter gives this interesting description of the structure: The interior is cruciform in plan, seventy-six feet at the greatest dimension, the four corners being piers of masonry connected at the top by coffered arches, the crowns of which are fifty feet from the floor-level. On these arches rests an open circular gallery of forty feet inner diameter, culminating in a paneled dome 105 feet above the level of the floor. The surfaces between the planes of the faces of the arches and the dome form pendentives which are decorated in high-relief sculpture, the work of J. Massey Rhind, and emblematic of the birth, military and civic life, and death of General Grant. The sarcophagi has been placed in a crypt directly beneath the centre of the dome. The approach to the crypt is by stairways which give access to the passage encircling the space dedicated to the sarcophagi, which space is surrounded by square columns supporting paneled marble ceilings and entablature. A circular opening in the main floor gives an unobstructed view of the sarcophagi from that floor and from the gallery. To get out the large blocks of stone, new beds had to be opened at great depths in the quarry, and the dressing, carving, and transporting of the enormous amount of granite required for the construction was a tedious process. The time from the laying of the corner-stone to the completion of the tomb has been five years, a shorter period than has been consumed in the building of any conspicuous memorial in history. The Bunker Hill Monument, which cost $150,000, was not completed until seventeen years after the corner was laid. In the case of the Washington Monument, the time consumed was thirty-seven years.



WORKMEN WHO AIDED IN BUILDING THE MAUSOLEUM.

What One Sunday School Did.

Great interest in the India famine sufferers is being awakened among Sunday Schools throughout the country. As an illustration of the good that may be accomplished in this way, the Presbyterian Sunday School of Hempstead, L. I., through Miss A. M. Chapman, has sent $24 to THE CHRISTIAN HERALD India Relief Fund, the gift of the following persons:

Annie Volmer, Mary De Wint, Hannah Hank, Miss Werner, C. W. Ludlum, Mrs. G. W. Payntar, Edith Payntar, Mable Corwith, Florence Epworth, Mrs. Apollos Smith, Alice Ludlum, Eleanor Smith, Bessie H. Thompson, Louise Wenner, F. M. Sealey H. Kindsgrab, Miss A. B. Ryder, Helen Place, Mary Bray, Miss Gussie Clowes, Ethel Cooper, Jessie Duryea, Ethel Collins, Lotty Wenner, Florence Wenner, Madeline Case, Ida M. Dykes, Alletta R. Willis, Miss S. Werner, Carrie Watts, Mary Nebee, Jennie McCab, Thos. F. Gilbert, Clinton Place, Lewis Collins, Augusta Reckenbeil, Rosie Craddock, Anna C. Brand, Mrs. Wm. Schilling, Mima Schilling, Katie Schlegel, Miss Armstrong, H. A. Ludlum, Geo. Pflug, John Albert Post, James C. Ansell, John Peacock, Manford Gouraux, J. E. Patterson, Eddie Bromfield, Elwood Corning, Royal Smith, Ralph Rhodes, Walter Rhodes, Alfred Noon, Barbara Peacock, Eddie Schilling, Julia Eldridge, Wm. Schilling, Herbert Cooper, Elsa Brothers, Herbert Cooper, May Rhodes, Maud Burdett, May Clemmons, Louis Roberts, Charlie Bedell, Georgie Bedell, Annie Bedell, Hattie, Place, Ralph Rhodes, Frankie Miller, Anna Miller, Cornelia Rhodes, James Epworth, Arthur Wood.

We would again call the attention of our readers to the neat little "Famine Mite Boxes," which will be found an invaluable aid to all who are interested in aiding the movement for India relief. We will send a Mite Box to any address on receiving a request by postal card. They can be used by churches, Sunday Schools, societies or individuals with equal facility. Each box contains full instructions, and besides its utility, is interesting as a souvenir of the relief movement.

OUR RELIEF WORK IN INDIA.

Grateful Letters from Missionary Distributors of the Funds Contributed by Christian Herald Readers—The Corn Movement Progressing.

IT is with much thankfulness we report the continuance of receipts for the relief of the famine-stricken people of India. Offers of corn also, in large numbers are coming in and are extremely welcome. We are convinced that if the Christian farmers of the West were fully acquainted with the urgent need of the people of India, these offers would be even larger than they are. Dr. Talmage, Dr. Klopsch, and Miss Margaret Leitch are now visiting important grain centres in the West to lay the facts before the people and we believe their visit will lead to such gifts of corn as will fill several ships with the life-giving grain for the starving people. The cable message from Sir Francis McLean, the chairman of the Viceroy's Famine Relief Committee, mentioned in a previous issue of this journal, proves beyond all doubt that every cargo of grain will be most heartily welcome and will save thousands of lives.

The need is very bitter. Thousands are dying daily. All through the country grain is stored which would keep them alive. Facilities are at our disposal by which it can be carried to the hungry people. Let it be given freely, so that God, who has blessed our land with abundance, may see that we do not selfishly keep the gifts of his hand for ourselves, but are ready to distribute them to those who are in need. Every one who gives will be literally "casting bread upon the waters," which will come back after many days. We rejoice to learn that all through this country the cry of the hungry is being heard, and that in the East as well as in the West, car loads of grain are being collected which will shortly be speeding to New York to fill the first steamer assigned to the fund by the Navy Department, for transport to India.

Unhappily, the most recent reports of the calamity give no encouragement to the hope that the earlier accounts were exaggerated. In fact, the later reports show that the area and the number of people affected are greater than was at first known.

Mr. Benjamin Aitken, our own correspondent in India, who is now going through the famine districts to find out the parts most urgently in need of relief, sends the following appalling report of the extent of the famine:

I may draw attention to a discrepancy which may appear in the American papers, in the total number of the population affected by the famine. Irresponsible accounts give the figure as not much less than 150 millions, whereas the official estimate is ninety millions. The former estimate is the correct one, for the government estimate does not take account of the Native States, although it recognizes the actual persons under relief; nor does it take account of Assam, in parts of which the distress from high prices is very severe.

With this statement Mr. Aitken sends us the photograph reproduced on this page, of the distribution of relief in the distribution of relief in the neighborhood of Jhansi, a large city of the Central Provinces where the famine is very severe. The poorhouse there was the largest of eighteen that Mr. Aitken visited during his tour. It was also the one in which the management was the best. The difficulty of keeping order during the distribution of food is in all cases one hard to deal with, as the poor hungry creatures are ravenous, while the natives, who are necessarily employed to distribute the grain are extremely slow and deliberate in their movements. At Jhansi, the most intelligent of the sufferers were themselves employed in the distribution, and having learned by painful experience the pangs of hunger, were more sympathetic in quickly giving out the food. Women were employed to give the grain to the female suffereres, and were careful in seeing that the people under their charge received all that they were entitled to. The picture shows the men receiving one of their two daily doles of food under the supervision of the doctor. Two servants have on their heads baskets containing the flat cakes of unleavened bread, which is the common food of the natives. The cakes are the "Chuppatees" which travelers in India so frequently speak of as the ordinary diet of the people. One servant carries a pair of scales for weighing the cakes, so that there shall be no doubt of each sufferer getting his full allowance. In the background are the sheds of straw thatch in which the people are sheltered.

"In these camps," says a dispatch from Jhansi to the New York *Sun*, "wretched creatures clothed in rags and pitifully emaciated congregate. Many, alas! have waited too long before applying for relief and death soon claims them. Not only do the common poor suffer in this time of famine, but also those from the more respectable classes who very unwillinglymake known their destitution. For many months to come we can hope for little relief. The grain soon to be harvested will yield a small return, for not only is the yield below the average, but owing to the drought only one half the average was sown."

Dr. J. E. Scott, writing to the *Christian Advocate* from Muttra, India, pleads for the native Christians. "Their needs are greater than those of the non-Christians. They are 'neglected in the daily ministrations.' Belonging to the depressed classes, at such a time they are more depressed—because they are low castes, and as they are Christians, many think the missionaries should care for them. We are in a crisis. Our workers are poorly paid at any time, but now the small pay they get is not adequate. We are able to do less for ourselves. We have had to dismiss workers into starvation and death and leave many a flock without a shepherd. But our people are the most patient people in the world. They suffer, and, as a rule, make no sign. What is the duty of those who have enough and to spare? They should help—with money—to keep God's work going, to feed and clothe the starving, to alleviate the awful suffering of those poor people in this their hour of need."

Photographed Specially for The Christian Herald.

THE DISTRIBUTION OF FOOD AT THE MEN'S FAMINE RELIEF CAMP AT JHANSI.

That the plan adopted by THE CHRISTIAN HERALD of sending the contributions of its readers to the missionaries for distribution was a wise one, there is abundant proof. Already letters have come from some of the ten missionaries to whom the first remittance of five thousand dollars was sent. They are profoundly grateful for the help thus rendered to them, and write joyfully of the good it will enable them to do in saving the lives of the people around them. Some have used the money in one form some in another, but all in feeding the hungry.

Rev. Robert P. Wilder, American missionary of Kolapur, to whom one of our first remittances of $500 was sent, writes:

It touches our hearts that American Christians are giving for famine relief and we are thankful that they send money through missionaries. The government is doing good work, but the native officials who are under the English alternate the grain with earth and in other ways abuse their trust.

Rev. James Smith, American missionary of Ahmednagar, after describing the arrangments made by the Government for the relief of famine sufferers, writes:

There are many thousands who cannot avail themselves of Government relief, such as the old and feeble, the very young, delicate women and young girls. In Ahmednagar we have always had a very flourishing industry in the manufacture of cloth and copper pots. Now this trade is at a stand-still. These workers have all their lives carried on their work under cover. Now they must either starve or go to the Government works and break stone, or carry earth on their heads for embankments in the open when the sun is at its hottest, and this year it is hotter than usual. As I write, at 9 P. M., when it feels "delightfully cool," the thermometer registers 86 deg. F. For such persons to work out-doors in the sun is certain death. It is most distressing to have to tell people every day that you can give them nothing to do. They go away often without a murmur, though they may not have a morsel of food in their house or a cent wherewith to buy. A spirit of resignation has crept over the whole land. They quietly whisper, "It is God's will," and walk away. Escape seems impossible. Others are dying. Why should not they? It is a well-attested fact that hundreds of thousands in the last famine, and many thousands in the present famine, even, have died of starvation almost within sight of the Government poorhouses. This was partly due to their belief in Fate and partly to their fear of contamination by association with people of other castes in the relief camps. Better throw away the present life than imperil their chances in the next. Government have taken special pains in this famine to assure the people that their caste scruples will be respected. Different castes have been provided for in separate camps, and the arrangements for providing food are carried out as far as practicable by their own caste fellows.

Your very kind letter was received by last mail. Your donation of $500 came to hand some two weeks ago. Please accept my very best thanks for your timely assistance. It has enabled me to employ fourteen persons already, and provid food for twice as many more. The work that I have employed them on is the clearing out of an ancient irrigation well that had caved in fifty [illegible] one hundred years ago, and thus beca[illegible] It will irrigate about four acres of lan[illegible] increase its productiveness at least four-[illegible]

While I was writing the above I was [illegible] by two more persons for work. They d[illegible] they are "dying of starvation," and I q[illegible] them. Such work as I am giving is m[illegible] with the ignorant than the Governm[illegible] which takes people away from their hon[illegible] lects them in huge camps under cond[illegible]

TWO FAMINE CHILDREN AND NURSES RESCUED BY REV. JAMES SMITH OF AHMEDN[illegible]

regulations that are utterly foreign to t[illegible] of course breeds suspicion in their ig[illegible] superstitious minds. So far, I have emp[illegible] Christian men and women. *There ar[illegible] of these in want than I can possibly* am sending you to-day photographs [illegible] children found by the roadside, desert[illegible] parents. The women who are holding t[illegible] nurses employed by their finder to care [illegible]

Rev. R. Winsor of Sirur Poon[illegible] writes that when he received noti[illegible] remittance of $500 sent to him [illegible] his heart went out in thankfulr[illegible] continues:

As I held it in my hand to read, utt[illegible] hardly at my command as through te[illegible] perused it. My heart responds yes, to [illegible] request "in the name of Christian Ameri[illegible] do my utmost to use this money sent [illegible] this stricken people to the best advant[illegible] How can I portray the condition of [illegible] ones who flock to us—words cannot do [illegible] just seen the relief camp on the weste[illegible] our Sirur field. What a scene! Once [illegible] can never be forgotten. I[illegible] camp there are 5,000. T[illegible] the villages in this, our dist[illegible] poor creatures coming [illegible] most earnestly asking w[illegible] saying, "What shall we [illegible] timely help will comfort [illegible] we are grateful for it a[illegible] knees we thank God for t[illegible] full six months will thi[illegible] continue.

To this Mrs. Win[illegible] on her own account:

As Mr. Winsor is writing [illegible] felt gratitude for the noble [illegible] received through your ins[illegible] ty for this poor afflicted [illegible] beg to add a word. Thro[illegible] strumentality of THE C[illegible] HERALD we are all so reli[illegible] hearts are indeed filled wit[illegible] for what we have thus rec[illegible] those interested for India, [illegible] hour of greatest need. A[illegible] be able to answer the [illegible] petition, "We told our ha[illegible] that you will keep us fr[illegible] we've nothing, nothing; [illegible] you," with "Yes, we can h[illegible]

The plague is increasing [illegible] We have now some cases [illegible] trict of Sirur. But while o[illegible] away from the plague, one [illegible] from the famine. These [illegible] times for poor India. I [illegible] what is in store for this [illegible] weeping land. The cry of t[illegible] stricken, famine-stricken p[illegible] ing up to our heaveuly Fat[illegible] our dear fellow Christian[illegible] waters will but listen, it [illegible] a mighty petition: "Send t[illegible] O save, or we perish!"

Mrs. J. N. Forman, [illegible] garh, writing in the al[illegible] her husband, to whom [illegible] $500, says:

May God richly bless those who hav[illegible] their means to alleviate the sufferings [illegible] millions, and may he give wisdom that [illegible] may be used so as to save the most po[illegible] death and hunger. Side by side with it[illegible] ministering to the body, we shall have [illegible] important and even more difficult work [illegible] their souls with the Bread of Life. May [illegible] us to be faithful in this.

A woman here in the city was seen eat[illegible] "I must have something—anything to [illegible] awful gnawing," she said.

With the funds at our disposal we sha[illegible] to take in all who are needy, and as th[illegible] strength, work can be provided for them. [illegible] already here a boys' orphanage in its in[illegible] it was a great source of sorrow that we [illegible] open our doors wider and take in more o[illegible] waifs. Now, thank God, we can be aggr[illegible] we shall not gather them in fearing w[illegible] be able to care for them.

eaders who have contributed to
nd will be glad to see from the
letters that their gifts are not
ing the lives of starving people.
being administered by consecrated
of Christ, who make it known to
rers whom they relieve, that the
provided by money given for
sake and in his name. This will
gratifying to the contributors to
d, many of whom had to deny
es in order to make the offering.
tters show that their gifts were
l by their love for the Master
edience to his injunction which
s to show our love for him by re-
he hungry and the sick. Some of
ve also done valuable service in
he need known to other Chris-
le. Conspicuous among these
ames Tanis of Paterson, N. J.,
already collected and remitted
HRISHIAN HERALD Fund no less
n $700. Mr. Tanis is the publisher
day School lesson paper in the
language, containing the Inter-
Lessons. He has kept his read-
d on the dreadful situation in In-
appeared to him, he writes, "a
portunity to show my young read-
blessed condition in a Christian
abundance of food for body and
compared to heathen India, with
d supply of Gospel and little or
The response surprised me."
ors are all Holland people in dif-
rts of the United States, noted
industry and religious devotion
iness to help those in distress.
ections were largely taken up in
nd Sunday Schools, Young Men's
g Ladies' Christian Associations,
Aid Societies, Holland Churches
iduals.

C., Litchfield, Ohio, sends this
note: "Enclosed
dollar for the India
und, given in the
dear Florence, who
he missionary work
"

ft from an unknown
Waukeenah, Fla.,
ely to hand.

Price, Fairfield, Ia.,
he true spirit of
st a letter enclosing a
he fund. He says:
am little boy five years old.
y cents of my very own.
w to give it all for those
en in India who have
ng to eat. I have always
d more than I can eat.

Lower Boise, Ia.,
es letter enclosing
s, with this simple
t:
ney is given for the poor
hildren in India by
orron and his sisters,
Ertt and Earl Talbot, who
ed it, and having read
unt of the people being
h to give it to buy food
m.

scriber at Creighton, O., writes:
is though I cannot well afford it, but I
like to be among those to whom the
say, I was hungry and ye gave me no

Albany, N. Y., comes a letter con-
gold dollar, with this story:
ven to little Florence three years ago by
aunt who is now in heaven. The child
er aunt would be glad to have it used to
arving.

. Bunnell, Milford, Ill., suggests:
this is God's way of testing his people,
trying whether their hearts are open to
he destitute.

Jamesburg, N. J.:
e enclosed to feed India's starving peo-
name of him who did so much for us.

scriber at Otay, Cal., writes:
losed contribution to the relief of the
people of India is money that was given me
ething that I might need. I feel that there
so much need as to send help to these
e.

e are only specimens of a multitude
lett which show the consecrated mo-
ot hristian people whose hearts God
to ned. Their gifts have been accom-
ecy prayers for God's blessing, and
e gone to missionaries who are
nk him for the help thus given in
r hr of need, when the cry of the
rvit people is ringing in their ears.
e nd is still very pressing, and we
ge a who are willing to contribute to
sc hout delay. Every contribution
use or relief and no part of it for ex
nses. All gifts will be acknowledged
spe ily as possible in these columns.

OUR RELIEF BOAT ON THE FLOOD.

It is Now on its Way Down the Mississippi Laden with Food for the Destitute—Over 2,000 Sufferers Already Assisted.

AS was lately foreshadowed in THE CHRISTIAN HERALD, the general government has decided to undertake a relief work along the Mississippi upon a large scale, and has generously appropriated $200,000 for that purpose. This sum will be expended largely in food, and in restoring, as far as possible, the damaged property, that sufferers may have shelter as soon as the flood subsides.

For some time past THE CHRISTIAN HERALD has had a relief boat actively engaged in the work of rescue and aid, and through this means much good has been accomplished. As soon as the serious nature of the floods became apparent, and knowing that very great suffering must result, the proprietor of this journal despatched a representative, Mr. George A. Seaman, to Memphis, where the steam tug *Welcome* was chartered and loaded with six tons of provisions, and the relief trip begun. Mr. Seaman was assisted in his Good Samaritan work by Mr. W. W. Rife, a missionary of the American Sunday School Union, who had been specially detailed for THE CHRISTIAN HERALD expedition, and had left his post and travelled several hundred miles across a flooded and dangerous section to join the *Welcome*. Mr. and Mrs. T. J. Strowbridge, of the Rescue Mission in Memphis, volunteered to aid during a part of the trip, and were added to the *Welcome's* staff. Mr. Seaman writes as follows:

ON BOARD THE CHRISTIAN HERALD RELIEF BOAT "WELCOME."

I left Memphis with a good cargo of provisions, including corn meal, bacon, sugar, hominy, potatoes, flour, canned meats, cottee, tea, lard, milk, crackers, cheese, etc. It is impossible to make landings, as all docks are under water. There are no telegraph or mail connections between any of the submerged towns along the Mississippi between Memphis and Helena.

Our Relief Boat blows her whistle and calls out the needy in small boats. At some places we get in boats and take the provisions to them. This is done where *The Welcome* cannot get to them, as she has no landing-place, and could not reach it if she had on account of floating material near shore.

My crew consists of six people—pilot, engineer, fireman, cook, mate, and deckhand. Then there are Mr. Rife, a photographer, and myself—making nine in all.

I bought a lot of chip-baskets that hold about a peck. These we fill up with miscellaneous provisions and give to the suffering families, with a bag of meal, a good big piece of bacon, and a bag of potatoes; flour also if they want it—wheat flour and bread are not wanted as much as meal—"corn pone."

As we neared Cow's Island, Tenn., we blew our whistle and a small boat came out to meet us. We gave them a good supply of provisions and they took it back. Seventy people on Cow's Island have not eaten anything but meal, and very little of that in over two days.

In response to our whistle at this point, a man came out to meet us in a rude boat dug out of a solid log of cypress. He came from Scanlan's Landing, Ark., modestly asking for potatoes which, of course, he got and more, too. At Scanlan's Landing the people are huddled together on a narrow strip of land which can only be reached in small boats.

From the man in the "dug-out" we learned of a family of ten women and children, negroes, living on a raft about a half a mile up in the woods. This place is called Fritz's Landing, Ark. We tried to reach them in the *Welcome*, but abandoned it and put out in a small boat. After a hard pull through the trees and around floating debris, we reached them. They had nothing to eat except a little meal. We asked them if there was no men in the family. They told us the men were out in a boat looking for something to eat. Left them a good supply and pulled away with their "God bless you's" following us. Mr. Rife left them a Bible. At Blue's Point, Ark., is a large raft used as a dock for distribution of local relief supplies and will also be used for government distribution as well. Here we found about a hundred men who had heard from Memphis of THE CHRISTIAN HERALD Relief Boat *Welcome*, and had come in small boats from every direction. Mr. Rife, the American Sunday School Union Missionary, spoke to them earnestly and they were evidently touched. After a brief prayer, Mr. Rife gave Bibles to a number who wanted them. I left here nearly half a ton of provisions for the most needy cases. Mr. Frank Carter gave able assistance in this work. The few homes here that are not deserted are occupied only in the second stories as the water is about five feet deep.

Dr. W. M. Guest came down here (Blue's Point Raft) rowing two miles in a small boat for food for fifteen sick men, women and children, who are imprisoned in New Hope Church, waiting for the water to recede. We gave him a supply for his patients. Between Memphis and White River over 2,000 flood sufferers were given sufficient food to last until government relief arrives.

G. A. SEAMAN.

Regarding the expedition, the Memphis *Commercial Appeal* says:

NEGROES IN TEMPORARY SHELTER WAITING FOR RELIEF, HELENA.

THE CHRISTIAN HERALD of New York, sends a relief boat down the river from Memphis. George A. Seaman, a representative of THE CHRISTIAN HERALD, has come to this city from New York in order to accompany this expedition. Yesterday Mr. Seaman chartered the tug *Welcome*. Mr. Seaman will distribute the supplies to the overflowed people in need of them. This relief expedition is entirely independent of the local relief committee. THE CHRISTIAN HERALD expects to give aid to many people before they are reached by the government agents.

There are many colored sufferers along the river. An appeal has been made in their behalf by Bishop Derrick of the African M. E. Church, and already a considerable quantity of clothing and supplies have been forwarded to them by the American Missionary Society, but much more will be needed. Any one of our readers desiring to aid these sufferers by gifts of clothing or supplies can address the following reliable persons who are authorized to receive and distribute aid at the towns mentioned:

Greenville, Miss., Rev. E. W. Lampton, John Este; Jackson, Miss., 706 Pearl Street, I. R. Risher, Rev. M. B. Meves; Vicksburg, Miss., Rev. R. Dangerfield, R. J. Russell; Pine Bluff, Ark., Rev. I. J. Low, H. H. King; Helena, Ark., Rev. I. J. Speerman; Natchez, Miss., Dr. O. P. Ross.

OVERFLOWED LEVEE, HELENA, ARK.

PECAN STREET, HELENA, UNDER WATER.

RESCUING SUFFERERS IN THE ST. FRANCIS RIVER, ARK.

Home and Foreign Charities.

From "The Fruitman's Guide."

The Governor of Kansas when appealed to for his influence in securing some of the surplus grain of that section of the United States for the starving sufferers in India, loftily voiced himself as in favor of relieving home charities first. When Kansas was suffering by failure of its crops, THE CHRISTIAN HERALD distributed thousands of dollars amongst the sufferers. Now that the West is in need of assistance, through floods along the Mississippi, THE CHRISTIAN HERALD has commenced distributing money, food, clothing, and the necessities of life among the victims of disaster. Before the floods became as serious as they are now, the same paper had inaugurated a movement for the relief of the famine sufferers in India, and remembering when Kansas had been in need and had received assistance, it made an appeal, believing Kansas would be glad to reciprocate from its present wealth of grain. No money was asked for, but simply some of the surplus grain, the government having voted the vessels to transport it. England is doing its best, and thousands of pounds are being sent, but when eighty millions are suffering from famine, it is a vast army to supply, and we have the grain resources to make the famine relief work possible. Most of the States have responded cheerfully, actively and generously to this appeal, and the work is going forward rapidly. The middle of next month will see life for thousands of souls going forward to India, and those who are charitably inclined cannot act too quickly in this monster movement, which not only means humanity, but means as well the counting of a friendly feeling between the United States and the mother country, and the furthering of that arbitration which shall put an end to bloodshed between man and man.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
Associate Editors.

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Oriental Civilization.

ALL the world is amazed at the spectacle of the great Christian Powers, led on by Russia, as they try to bully little, valorous Greece into the surrender of her national right to be. Near the foot of Olympus there are some 40,000 Greeks standing for Occidental civilization against 150,000 Turks, scimetar in hand and murder and rapine in their hearts, and the Six Great Powers of the Christian world behind them. Will Greece give the world another Thermopylæ? All the material advantages of numbers, war material, military roads, are with the Turks. All the sympathies and prayers of the generous and noble-hearted are with the Greeks. Where would have been the Europe of to-day had it not been for ancient Greece? Still it is the Greek courage and heroism against Oriental barbarism.

Blood may be a hidden factor in the Cretan question. Look at the situation: The father of the King of Greece is the King of Denmark: his nephew the Emperor of Russia, his sister the Princess of Wales. Is some one of the great Powers secretly encouraging King George? Or has Greece friendly forces in many of the courts of Europe, whose presence is felt but unrecognized? This is argued by some. To their minds this accounts for the inefficient blockade. We would rather believe that these very Powers themselves have such inward misgivings as to their course, that they do not dare so far affront the civilization of the world as to aid Oriental barbarism against a nation to which Europe and the modern civilization owe so much.

What kind of fighting will it be? The Moslems are lunatic fighters. The real sword is their natural equipment. What has been done against the Armenians will be repeated against the Greeks. Only now, under the name of legitimate warfare, the sword will be unsheathed with the approval of the Six Great Powers. They say to Greece, "Sacrifice all your noble instincts of patriotism, your birthright of freedom; succumb to the most outrageous type of despotism the world ever knew, or your fair land shall be devastated, we will let loose the Turkish dogs of war." It will be the bloodiest chapter in the bloody history of Mohammedanism. And nominal Christendom makes the awful catastrophe possible.

THE CHILDREN'S HOME.

Disbursements for Maintenance and Accommodation of 2333 Children at Mont-Lawn During the Summer of 1896.

HOUSE FURNISHINGS AND FITTINGS.		
H. Bruml & Co., Tableware	$ 22 38	
Ernst Bros., Plumbing, &c.	115 15	
Fairbanks Co., Scales and Weights	11 55	
James A. Hearn, Dry Goods	6 44	
Little Wonder Store, Houseware	7 49	
W. R. Lewis, Paint	3 32	
R. H. Macy & Co., Dishes, Linen, &c.	9 12	
F. Skelton, Tent and Nettings	64 00	
F. J. N. Tallman, Rent of Piano	35 00	
O. C. M. Thompson, Painting	19 09	
Meat Chopper	6 30	
Dinner Bell	3 60	
Rubber Hose	6 96	
Miscellaneous Expenses	19 74	
		$330 14
PERMANENT IMPROVEMENTS.		
J. M. Post, Carpentry	248 85	
George R. Wyman, Plumbing	164 99	
M. McCafferty, for Water Supply, Reservoir and Bathing Tank	405 65	
		819 49
CHILDREN'S CLOTHING AND SUPPLIES.		
D. Arnold & Co., Candy	$ 8 75	
C. F. Beatty, Badges and Flags	32 00	
R. Foulds, Toys	21 25	
T. Glynn, Shoes	105 70	
Harrison & Dalley, Dry Goods	95 16	
Thomas Lloyd, Fireworks	67 65	
Molinari & Sons, Hand Organ	55 00	
N. Y. Silicate Co., Slates and Blackboards	11 93	
H. P. Ross & Co., Skipping Ropes	1 60	
A. G. Spaulding, Games	20 15	
Steiger, Toys	2 40	
Stern Bros., Dry Goods	54 07	
Townsend Bros., Dry Goods	45 04	
Books	47 50	
Gongs	6 00	
Toys Sundry	22 28	
Miscellaneons	5 35	
		601 83
LAUNDRY.		
Children, Care-takers and House	226 87	
		226 87
MEDICAL.		
Amer. Bible Society, Rent of Office and Examination Room	100 00	
J. Blauvelt, Drugs, &c.	27 96	
Dr. Hall, Medical Examination	117 00	
		244 96
FOOD SUPPLIES AND WAGES.		
Mrs. J. Frazer, Bread, &c.	398 82	
Boston Beef Co., Meat, &c.	8 17	
E. L. Balwin, Fish	7 07	
Bennett & Co., Coffee	10 95	
Loeke & Conklin, Eggs	85 20	
J. E. Morris & Co., Groceries	832 22	
Milton Sayres, Meat, &c.	191 79	
Nyack Ice Co., Ice	59 85	
Randolph & Sippell, Groceries	143 81	
J. Stephens, Blackberries	8 28	
Stern & Heller, Meat	322 88	
Edward Tenny, Fish	16 74	
George F. Wood, Milk	468 08	
Miscellaneous	147 33	
Wages to Cooks, Maids, Dishwashers and Helpers	361 27	
		3062 46
LIVERY AND STABLE.		
Brevoort Stables	6 00	
J. H. Blauvelt, Blacksmith	23 00	
A. E. & J. H. Christie, Harness	125 89	
Randolph & Sippell, Grain and Feed	135 86	
J. D. Deronde, Veterinary Surgeon	5 00	
Thomas Ogden & Son, Blacksmiths	5 25	
Van Tassel & Kearney, Horses	260 50	
Erastus Van Houten, Livery	159 80	
Freight on Horses	6 50	
		727 80
FREIGHT AND TRANSPORTATION.		
Central Crosstown Railroad, Carfares	72 20	
Matthews Express Co., Baggage Transportation	124 58	
North River Steamboat Co., Boat Fares	474 30	
Eighth Street Horse Car Fares and Ferriage	228 76	
		899 84
SALARIES.		
Superintendent of Home	134 59	
Caretakers	755 81	
Hostler and Helpers	206 63	
Watchman and Laborers	71 00	
Engineer for Steam Pump	76 50	
Clerks at New York Reception Office	88 00	
		1332 53
MISCELLANEOUS EXPENSES.		
George Hughes & Co., Printing	20 00	
W. W. Hinton, Stationery	15 93	
Gavin Houston, Insurance	50 00	
Nyack Fire Department	4 00	
Photo Engraving Co., Printing	2 25	
Rider Engine Co., Engine for Water Supply	75 00	
W. W. White & Co., Coal	29 98	
Miscellaneous Household and other Petty Accounts	60 47	
		257 63
Total per Charity Balance Sheet March 10, 1897		$8503 55

Average cost for a 10-days' outing, fares, food, laundry, shoes, clothing, medicine, and all other expenses included (excepting permanent house furnishings, fittings and improvements), $3.15 per child.

* Through the generosity of Rev. A. D. Lawrence Jewett, D.D., the building and extensive grounds occupied by the Children's Home are given rent free, this being the good Doctor's personal donation to the cause.

BRIEF NOTES.

The meetings conducted by Dr. A. in the Adams Memorial Presbyterian Ch so successful that they were continued th week.

Evangelist S. Hartwell Pratt has l ing services in Dr. McArthur's church, A large number of accessions to the chu ported.

There are 235 branches of the You Christian Association in France. In De active associations are now about to sen aries to China and India.

Bishop John P. Newman, of the Episcopal Church, has provided funds s educate ten young men in the three years Drew Theological Seminary, at Madison

The decree of the Sultan of Zanz ishing slavery and promising compensa who suffer by this decree, if holding sla is an important step, because Zanzibar slave market for a large district.

Major D. W. Whittle and Mr. Steb commenced their Metropolitan work wi of meetings in Woolwich Tabernacle. don churches have been eagerly expec devoted American evangelists whose wo and Ireland has been eminently successfu

Rev. H. M. Wharton, of Baltimore, holding a series of union meetings at Ne Conn. The churches of the city were gre ened, and between one and two hundred cided to begin the Christian life. The singing added greatly to the services.

Dr. Bennett, formally of Nankin who is going as a medical missionar Africa, gave an address in New York rec said that his companion on the last tou in China had once been a Buddhist prie now able and willing to proclaim on a Gospel of the grace of God.

The Florence Crittenton Mission ir Street, New York, celebrated its fourte versary on April 25. An afternoon me held in St. George's Church, and in the meeting was held in the Seventh Str Church. The National Board had the welcoming many of the converts of th who came to join in the celebration.

The Federation of East Side W New York is taking an active interest in municipal problems. At its next meet held on April 29, at 339 East Fourth Str take up the question of "The children attend school," and "Tenement House I meeting will be held at 3.30 P.M., and is public.

Mr. D. L. Moody contends that as ister has to work on the Lord's Day he take a Sabbath in the week. In a recent he said: The day of rest is a necessity. ward to my Friday. I used to think be engaged in God's work that I could v days in the week, and I was older at th am now at sixty. I had not the spring I now have."

The Christian Endeavorers in the Washington are making earnest efforts temperance legislation. A temperance recently before the legislature and the F sent representatives to personally visit th while about five hundred telegrams were all parts of the State to the senators an tatives. They also organized mass m many districts.

A strange procession was seen in cently. A Chinaman was successfully tr cataract at the mission hospital in Ha he returned to his home forty-eight other gathered about him and begged him to le the wonderful foreign doctor. So this st cession of blind men, each holding on to rope, walked for 250 miles to Hankow, all were cured.

The annual meeting of the Baha tist Union, recently held at Nassau, sh there has been good progress during the A number of chapels have been opened, was manifest an earnest purpose to en fields. By the most diligent care expen been kept within income, so that the starts out without debt under the efficien of the superintendent, the Rev. D. Wilsh

Captain C. J. Pearson, of the Cuba asks us to thank the subscribers of TI TIAN HERALD who have been sending co paper to the Cuban prisons. They are preciated by the prisoners, who desire to senders. A parcel of Bibles and Test English and Spanish has been sent by the of this journal to the prisoners in the Cu of Cabanos, Moro Castle, Santa Clara a Principe.

The cornerstone of the new Train tute and College of the Christian and Alliance was laid at Nyack, N. Y., on with impressive ceremonies. About one members of the Alliance were present. sionary Institute is to be a large five-stor capable of accommodating three hundre It will cost about $50,000, and will be th a number of other Alliance buildings structed shortly.

Native missionary effort in West reported in a communication to the The members of a Christian Endeavor Shaingay went out two by two, to preac pel through their district, a region forty miles in extent. They held 238 services a 4,572 hearers, and all without a penny of The young men had many interesting ex One of them philosophically remarked, terred from crossing a river by the alligat stream, "The Lord sent us to preach th not to feed these fellows."

From the annual report of the Sunday School Union just issued it ap during the past year 1,603 new schools w ized by its missionaries. In these sch are 61,000 teachers and scholars. Besides over 5,000 visits were paid to schools pre ganized by the missionaries, and aid wa the form of literature and encouraging In no less than 109 instances the organ churches has followed the labors of the mi The receipts of the Union for the year sh crease in all departments except legacies.

THE BIBLE AND THE NEWSPAPER

A CENTENNIAL MEMORIAL.

THE centenary of the birth of Emperor William I of Germany was not allowed to pass without appropriate celebration. On this page is a picture of the magnificent memorial raised in his honor in Berlin, which was unveiled by his grandson, the present Emperor, on the late Emperor's birthday. The monument has cost nearly a million dollars. It is of a semi circular double colonnade with a radius of forty-four yards, resting on the water. Each extremity of the colonnade is surmounted by a bronze triumphal car with figures representing Northand South Germany. Within the circle rises an equestrian statue of the old Emperor. It is of bronze standing on a pedestal of granite. The Emperor is represented in full uniform with the cape of his great coat thrown back over his shoulders. In one hand he holds a field-marshal's baton. The horse is represented as walking, led by a beautiful figure representing peace. One of her hands on the bridle and the other holds a palm. The sides of the pedestal are adorned with bas-reliefs of an allegorical character. The figures which are life size On the front of the pedestal is the inscription: William the great German Emperor, King of Prussia, 1861-1888. On the reverse are the words "With sword and helmet love, the German people." In the colonnades are a number of statues in bronze, which it is intended to place around the statue of the Emperor in pedestal gen-erals who served in the Franco-German war. The grand procession which the Emperor reviewed was a picturesque combination of costumes, officers clad in the uniforms of the great Frederick's day alternating with the representatives of the army corps of the present day with citizens in ordinary attire. The direction of the procession as it passed the monument laid a wreath of laurels on the pedestal. The Emperor's memory is proclaimed for his grandfather's memory a still living influence "in the cause of peace, progress, and brotherhood in nations." Whether history will indorse the epithet of "Great," which is officially given to him on his monument, remains to be seen. His own modesty, which was a conspicuous feature of his character, ascribed the triumphs of his reign to the genius and loyalty of the men who supported him. He had, besides, an unfaltering faith in the over-ruling providence of God, which doubtless contributed to his modest estimate of his own achievement. He firmly held, too, the exalted ideas of the divine rights of his house, which his grandson insists upon, and which to the citizens of a republic seem absurd. It is not always that kings who hold the doctrine also realize the responsibility to God which it logically entails. They are apt to rely on the strength of their armies and forget the wise king's maxim:

The throne is established by righteousness. (Prov. 5: 12.)

THE MONUMENT TO EMPEROR WILLIAM I. OF GERMANY, UNVEILED IN BERLIN ON THE CENTENARY OF HIS BIRTH.

To $1 a Finger.

A singular errand has brought a young lady New York from Binghampton, N. Y. She states that some time ago, she was left an orphan in straitened circumstances. She had begun the study of vocal music as a profession, but her father's death left her without the means of completing her education. She tried various ways of earning the necessary amount, but did not succeed. Just as her hopes were failing, she heard that a widow of great wealth in Texas was seeking some woman who would be willing to sacrifice a finger to replace one that she had lost in an accident. The information reached her through the cautiously worded advertisement of a practitioner in New York, and to him she applied. He examined her hand, made careful measurements of the third finger and found that it was exactly the size of the one that had been amputated from the hand of the Texas widow. The girl's courage failed when she learned that she would have to lose the finger up to the first joint, but her desire to obtain the funds for her education finally overcame her timidity and on the amount required being promised her, she consented to submit to the operation. It has since been found that there is a law on the statute books of the State forbidding such a mutilation, but as the girl is eager to get the money and the widow is anxious to secure the finger, some way will probably be found to overcome the obstacle. The young lady must want a musical education very badly, to be willing to purchase it at the cost of mutilation. Men are not so much in earnest in seeking spiritual attainment, otherwise they would be ready to make the sacrifices by which alone in some cases it may be achieved.

Wherefore if thy hand or thy foot causeth thee to stumble cut it off and cast it from thee: it is good for thee to enter into life maimed or halt rather than having two hands or two feet be cast into the eternal fire. (Matt 18: 8 R. V.)

Pronounced a Demoniac.

A press dispatch from Indianapolis reports the reception in a hospital of that city of a nineteen-year-old girl afflicted with a mysterious malady. She was almost insane, but the hospital doctors were in doubt whether her aberration was due to her disease, or to the treatment to which she had been subjected. Her body was covered with bruises and she seemed to be in abject terror when any stranger approached her. When her mother was questioned about the state of her daughter's body, she was reticent, but finally admitted that the bruises had been caused by severe beatings, administered by the girl's stepfather. She said that the girl was subject to fits of uncontrollable rage in which she broke windows and furniture, and committed extraordinary offences. A country physician had been consulted who had declared that the girl was possessed by a devil. Another doctor had confirmed the diagnosis, but thought it was twenty-one devils who had acquired possession of her. He had prescribed severe beatings as the best remedy, and whenever the fits came on the stepfather had applied a lithe switch until she was subdued. The hospital doctors had no doubt about the severity of the whippings as the girl's body gave mute testimony to the fact. They say that, in the hospital, the girl has proved tractable, and is apparently grateful for any act of kindness shown to her. It is singular that a doctor who could believe in demoniacal possession, could believe also in the efficacy of corporal punishment. He, of all men, ought logically to have urged an appeal to the power of Christ. His error, however, is a common one. Perverse children and habitual criminals are often made worse by corporal punishment, who might be saved if they were led to Christ for redemption.

For this purpose was the Son of God manifested that he might destroy the works of the devil. (1. John 3: 8.)

A Rescuer's Penalty.

A remarkable decision has been given by the Appellate Court of New York in a suit arising out of the death of a workman. It appears that the workman was adjusting the belting in the machinery of a manufacturing company. While he was at work he saw another employee caught by the belt and carried toward the shaft, where, as he very well knew, the man would be crushed to death. There was just the possibility, in the position in which he stood, of reaching the imperilled man and disentangling him from the belt. He took it promptly, and saved him; but as he drew him out, his own clothing was caught by the belt and he was carried toward the shaft. There was no one who could interpose for his rescue, and he met the fate from which he had rescued his fellow-workman. His widow brought suit for compensation against the company, and it passed through the lower courts to the Appellate Court, which has now rendered its decision. It dismisses the claim on the ground that the workman did not meet his death in his work, but in an act of heroic humanity, which, however creditable it was to him, was no part of his duty as an employee of the company. If he had met his death in adjusting the belt, the company might have been liable, but it was not liable for injuries incurred in rendering service to the cause of humanity. It is so with the majority of those who give their lives to the work of saving their fellow-men from going down to eternal death. They might get compensation if they gave their lives to worldly business, but for the services they render it is seldom that there is any adequate reward. The time is coming, however, when He whom they serve will reward them:

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. (Daniel 12: 3.)

A Will Found in a Grave.

A number of lawsuits which have been before the courts for a dozen years past came to an unexpected end a few days ago. They arose out of conflicting claims on the estate of a wealthy citizen of Leavenworth, Kans., who was believed to have died without making a will. The condition of the estate was somewhat involved and there were rumors of one or more children, the offspring of an early marriage in Germany being entitled to share in the deceased citizen's riches. Several suits were brought by various claimants and in the face of conflicting evidence there was a prospect of the litigation being continued interminably. But a short time ago an order was obtained from the courts to open the grave in which the dead man was buried and take from his coffin the family Bible, which, at his request, had been buried with him. It was believed that the genealogical record entered in it would settle a dispute as to the exact date of birth of his children which was one of the questions involved in the lawsuits. When the Bible was taken out of the grave, the litigants found in it, not only the genealogical record, but the missing will, which had been so long sought. As the will settled the share each of the claimants was to receive, the lawsuits were discontinued and the property will be divided according to its directions. A great deal of money would have been saved and much ill-feeling would have been avoided, if the Bible had been examined earlier. It will be well if the family continue their search of the sacred book. They have already found in it more than they expected to find; if they will turn to the text they may learn how to obtain an inheritance infinitely more desirable than the one they obtain by the document inserted between its leaves.

Search the Scriptures; for in them ye think ye have eternal life. (John 5: 39.)

Longest Tunnel in the World.

Two gangs of workmen are now at work in Colorado constructing a longer tunnel than at present exists in any country in the world. It is to run under Pike's Peak and the mountain near it. One gigantic bore is started near the old town of Colorado City and will run in a south-westerly direction to Four Mile Creek, near Sunol, on the other side of the mountain. This will be twenty miles long. It will pass directly under the cone of Pike's Peak, which towers nearly seven thousand feet above it. Lateral tunnels, aggregating thirty miles in length, are also to be cut, which will connect the main tunnel with Cripple Creek, Victor, Gillette, and other towns, and with various mines. This means a total length of tunnelling of fully fifty miles, an undertaking greater than has ever yet been attempted by man. Work has been commenced, says the San Francisco *Examiner*, at both ends of the main tunnel, and it is expected that the whole system will be completed in seven years. It is estimated that the work will cost over twenty million dollars, but the constructors believe that this large sum will be completely balanced by the value of the ores that will be taken out during the progress of the excavations. Independent of the benefit the tunnel is expected to be to mining operations, will be the advantage of bringing the towns around the base of the mountains into closer communication. At present, for example, the shortest way from Colorado Springs to Cripple Creek is fifty-four miles, but the tunnel will reduce it to sixteen miles. Science in these days is making wonderful progress in overcoming natural obstacles and in improving the facilities of communication; we are promised, too, that there will be similar progress in religious work and in that also the result will be to remove obstacles—the obstacles of sin and ignorance—to bring men into a closer brotherhood, and it will be blessed in its progress. But this work will not be done by newly-discovered processes, but by a power hitherto often neglected.

Not by might, nor by power, but by my spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain. (Zech. 4: 7.)

THE SUNDAY SCHOOL

Paul Preaching to the Jews.

S. S. Lesson for May 9. Acts 13: 26-39. Golden Text, Acts 13: 38. By Mrs. M. Baxter.

THE ministry of Paul in Cyprus was at an end; a testimony for God and for the risen Christ had been left throughout the whole island (vers. 5, 6), and the pro consul, or deputy governor, had become converted. God regulated the movements of his messenger, and Paul was not afraid to leave his converts in such hands. His next sphere of labor, still in company with Barnabas, was Perga in Pamphylia, of which mission nothing is recorded. Paul makes no excuse for this; there are labors of God's messengers of which the record is only on high; it does not therefore follow that the time is wasted or the work a failure. Thence their way led to Antioch in Pisidia. The company of Jewish colonists which met together for the reading of the Scriptures, for prayer and exhortation

In the Synagogue

at this place noticed on the following Sabbath, two striking looking Israelites enter and sit down. Paul was a gentleman and, all the more so, because he was a Christian. He believed that if God wanted him to deliver some message in this synagogue for him, he knew how to make the way for it and, therefore, he did not take things into his own hands. After the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, "Men and brethren, if ye have any word of exhortation for the people, say on." God had opened the door and, when he openeth, no man shutteth. Sure in his God, Paul had a free hand, and with boldness gave forth the message of salvation with which he was sent of God to these Jewish brethren. "Men of Israel and ye that fear God." As such he appealed to them; Israelites, but Israelites in relation with God. Then he speaks of God as in relation with them, "The God of this people Israel," and so established the great responsibility toward God of his hearers. Referring to their past history, he said: "God . . chose our fathers, and exalted the people, when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it." All grace, no word of reproach.

In a few words, chosen by the Holy Ghost, Paul brought home to this little company of Jews their national responsibility and sin, and introduced to them God's Messiah. And now he brings forward his

Witnesses to the Messiahship

of Christ Jesus. The first is John the Baptist. The history of the wonderful awakening which took place under this prophet of the desert had penetrated far and wide. The wonderful scenes of contrition, confession and consolation, the changed lives of the multitudes which emptied Jerusalem and all the towns and villages of Judea for the time to go out into the desert, and flock to the preaching of this stern man with his unflinching message, "Repent ye"—had been described by many eye witnesses to Jewish colonists in other lands. Paul, knowing this, related how John had said, "I am not he," or more correctly, "I am not, but behold there cometh one after me whose shoes of his feet I am not worthy to loose." Such was the first witness which Paul called up.

The next witness was that of "the prophets which are read every Sabbath day." Paul alleged that the inhabitants of Jerusalem and their rulers fulfilled the prophets in condemning Christ. They found no cause of death in him, yet desired they Pilate that he should be slain. But they would only go to a certain length," when they had fulfilled all that was written of him, they could do no more; "they took him down from the tree, and laid him in a sepulchre." And then the God of Israel whom his people had rejected from being their king, comes mightily upon the scene again, and himself becomes the third witness of the Messiahship of Jesus: "God raised him from the dead."

And now Paul, from this latter passage, takes up the argument which Peter used on the day of Pentecost. (Acts 2: 24-36). Peter showed how it was not possible that Christ should be holden of death, and by the fact of David's death proves that this quotation from Ps. 16, could not apply to David, but was spoken of Christ. Here Paul declares: "David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again saw no corruption." To a mind opened to receive the Spirit of God, such evidence was unanswerable; and Paul called this wondrous communication "the word of salvation" (ver. 26) "glad tidings" and "the fulfilment of the promise which was made unto the fathers." All this was now before them in the Messiah whom Paul announced to them. And he pressed it home in blessed, but solemn words: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses."

Paul knew the issues which hung upon that hour. No doubt a great impression was made: it was the first favorable announcement of Jesus of Nazareth. Hitherto these Antiochan Jews had heard of him, of his miraculous healings and miracles, of his teachings also. But at the same time, the fact that he had been executed as a criminal would blot out from their remembrance all the good which had been spoken of him, and no doubt they regarded his followers as either wicked or deceived persons. But John the Baptist? "all men held John to be a prophet indeed;" did he believe in Christ, and count himself unworthy so much as to loose his sandal? The prophets? they must search if these things were so. The resurrection: O how much depended upon this! But forgiveness, justification? What did this stranger mean? Of what did he accuse them? For what did they need pardon?

The offer of forgiveness presupposes that there is sin to be forgiven. God had wonderfully linked himself with his people of old, and they had drawn away from him. What about this generation, what about these Jews of Antioch? Did they also desire to be "like other nations?" Or did they sigh and cry for the abomination that the people of the Lord no more desired acquaintance with him, and were glad to keep him at a distance? Had they part in the rejection of God the Father? Then they would reject God the Son also, and quench God the Holy Ghost, who in the person of Paul was bringing their sin home to them. Paul felt deeply the solemnity of the situation, and said, "Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." An unyielded heart cannot believe, we can only believe as we obey.

But a work was done; some there were who were cut to the heart, many of the Jews and religious proselytes followed Paul and Barnabas. Gladly they spoke with them, and recognizing that the grace of God was in them they persuaded them to continue in it. All were not Jews; Gentiles also were present, and besought the two missionaries to speak to them on the next Sabbath. Here there was more hunger, they had not so much religious reputation to maintain, and "the next Sabbath almost the whole city came together to hear the Word of God." This fact proved what was the state of the heart of most of the Jews. Jealous of Paul's popularity, seeking themselves and not God, they "spoke against those things which were spoken of Paul, contradicting and blaspheming;" yes blaspheming or at least resisting the Holy Ghost! It was a moment of crisis, not only for the Jews of Antioch but for the life of Paul himself. Hitherto he had always preached "to the Jew first" and to the Jew almost exclusively; now he began to perceive that God was calling him to another ministry. Barnabas was one with him and they said boldly, "It was necessary that the Word of God should have been first spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE two missionaries appear to have made no stay at Perga where they landed after their voyage from Cyprus. It was a large town with a thriving trade, but the climate was injurious to strangers, the air being laden with moisture and very malarial. For that or some other reason not given, they left Perga and went across the Taurus Mountains to Antioch in Pisidia, which is in southern Galatia. This town was on higher ground and much more healthy. This Antioch was not so important a place as the town

RUINS AT ANTIOCH IN PISIDIA.

of the same name in Syria, which had been the starting-place of the missionaries, but it was a thriving centre of trade with a considerable population. It stood near the site of the modern village of Yalobatch. Several ruins, among them a temple, a theatre and an aqueduct are still standing and show that it was a highly civilized town. The people, however, were chiefly idolaters, and only in the Jewish synagogues was there any approach to purity of religion. To the synagogue the two missionaries went on the Sabbath and took part in the worship. As subsequent events proved, there was a mixture of Jews and Gentiles among the worshippers. Although Judaism was never an aggressive religion, it attracted intelligent Gentiles, who came in contact with it and they were received as proselytes, on condition of their promising to observe certain of the dietary laws and to refrain from worshipping idols. The early part of the service in the synagogue consisted of the reading of passages from the law and the prophets, on a system similar to that followed now in the lessons of the Protestant Episcopal Church. The order of the Jewish lessons is said to have been arranged by Ezra so as to cover the whole of the Scriptures within a specified time. We infer from some of the expressions Paul used in his speech, that the passages read that morning were the first chapter of Deuteronomy and the first of Isaiah. These are the passages appointed to be read on the forty-fourth Sabbath of the Jewish ecclesiastical year, which is in July. That fact helps to fix the date of Paul's visit. According to the custom observed in the synagogue [illegible] distinguished strangers were not [illegible] the congregation, especially such [illegible] peared from their dress to be [illegible] from Jerusalem, an invitation to sp[illegible] sent to the two missionaries. T[illegible] cepted, and we have here the firs[illegible] sermons that was reported. He b[illegible] recognizing the two classes am[illegible] hearers—the Jews whom he addre[illegible] "Men of Israel," and the Gentile[illegible] lytes, whom he addresses as "Ye t[illegible] God." His address was singula[illegible] that of the martyr Stephen (Act[illegible] which he had listened about ten y[illegible] fore. It also resembled Peter's [illegible] on the day of Pentecost (Acts 2), [illegible] ning with a brief recapitulation [illegible] history, to which the Jews were [illegible] tired of listening, and with a refer[illegible] their warrior king, to show that the [illegible] was in sympathy with his audien[illegible] had not parted with his Jewish fai[illegible] cepting Christianity, he proceeds t[illegible] that Christianity is a developmen[illegible] daism, not an opposition to it. T[illegible] God who had delivered the peop[illegible] Egypt, and established them in [illegible] and given the law and the Judges, l[illegible] Christ. He foresees the objecti[illegible] might be raised, that Christ had l[illegible] jected by the priests and doctors [illegible] law, and explains it by saying th[illegible] had failed to recognize him, a[illegible] shows how Christ fulfilled the pro[illegible] which had not been fulfilled by [illegible] The sermon was singularly well a[illegible] with the view of disarming Jewis[illegible] dices. Paul become an adept in t[illegible] and employed it continually in b[illegible] mons and epistles. Though he [illegible] the Apostle of the Gentiles, he[illegible] failed to insist that Judaism was t[illegible] ping stone to Christianity and the p[illegible] tion for it.

The forgiveness of sins. [illegible] ly before the war, a merc[illegible] Philadelphia was robbe[illegible] young man in his employ t[illegible] he had been uniformly kin[illegible] thieving had been carrie[illegible] some time in a peculiarly d[illegible] ful manner. Fearing dis[illegible] the young man absconded [illegible] with him securities whi[illegible] been intrusted to the m[illegible] for safe-keeping. The m[illegible] was exasperated, and decl[illegible] would never forgive the [illegible] doer. One day near the [illegible] the war the young man [illegible] into the merchant's offi[illegible] was recognized at onc[illegible] merchant sent a messen[illegible] the police, and locked the [illegible] prevent the young man's [illegible] But he had no intention o[illegible] ing. He laid on the mer[illegible] desk a letter. The m[illegible] started. It was from his o[illegible] who had fallen in battle, and the [illegible] handwriting was like a voice fr[illegible] grave. It was very brief. Writte[illegible] torn leaf were the words: "Forg[illegible] for my sake." It was enough. "I [illegible] ner was penitent, and the plea of t[illegible] son availed.

To you is the word of this sa[illegible] sent. The Gospel needs this pers[illegible] plication. Many think it does not [illegible] them. A Christian lady was tol[illegible] woman who had sunk to the lowes[illegible] of degradation. Drink and contin[illegible] sociation with evil persons had m[illegible] almost like a demon in temper. [illegible] dangerous to approach her and ev[illegible] police dreaded the task of arresti[illegible] When the Christian lady said sh[illegible] going to visit her in the cell to wh[illegible] had been taken after one of her [illegible] outbreaks, her friends tried to d[illegible] her. "She may kill you," they said[illegible] woman was crouching on the floor [illegible] cell in a corner. The visitor went [illegible] and laying her hand on her shoulde[illegible] "I want to be a friend to you." T[illegible] wretched creature did not understa[illegible] starting to her feet demanded to [illegible] who the visitor was and why she c[illegible] trude upon her. "I love you," w[illegible] reply, "and Jesus loves you and h[illegible] me to you," and she bent forwa[illegible] kissed her. "Go away!" shriek[illegible] abandoned woman, "Go away! Y[illegible] break my heart. You put me in m[illegible] my mother." A kind arm went [illegible] the woman's shoulders, a few gentle[illegible] were spoken and in a short time s[illegible] weeping and as docile as a child. [illegible] after visit was paid and the woman [illegible]

THE FAMILY AND HOME CIRCLE

treet Scenes in Cairo.

A Diorama of Variety and Delight fo the Tourist who Visits the Old- wd City.

IFTY years have in some respects made a marked change in Cairo, the ancient Egyptian royal city. Hotels are a combination of Europe and the Orient, a population which reveals a r sprinkiing of all nationality and "a vending panoramic procession," of h character as is to be found nowhere e the world, save perhaps Constanti- l all combine to make it a plan of cu r attractions to those fond of the citement of travel. As to dress, the va- y colors shown in the garments of e Greeks, Copts, Abyssinians, Nubians, d Algerians, and the richly attired saisor runners in advance of the car- age is enough to gratify the e cany artist.

On of the features of life in ir is the street merchant. ters of fruits, cakes, sweets, ks of all sorts and "relics" f sated places are offered for ale n the sidewalk. In the ea bazaars the noise that alut the ears of the strange te, unaccustomed to the ecu rities of Oriental trading, li e short of a bedlam. Bet are many tiny booths, nd behind each a merchant o t the top of his lungs, nes e excellence of his wares, d plores the passer-by to urc se. Cakes, rice, olives, nti and other articles of diet y found at one end of a za, and jewelry, silks, bric- r and rugs at the other. ler ants with ostrich plumes, ntic s, "scarabs" and armor, t a gside. Down the wind- g eets, little wider than ley comes a steady stream t tr el, that includes donkeys d mels, with riders or with ns of merchandise; funeral ou ers in blue robes, saunter- r trists, turbaned Moslems. eile Turkish women and sk boys, and a half-hundred e of various races and ad of complexion.

me photographs on this re presented some of the familiar cen in Cairo thoroughfares. The coffee tall, ith its grimy and uninviting inte or, d the date-seller's stand, where he ries is toothsome dainties, are among e common sights. In some more quiet t perhaps a corner or square—one ay ar the tinkle of music, and come por ist such a group as the photograph ow To European or American ears e ab music is little better than a hid- us discord, yet it seems to afford no ttle atisfaction to native audiences.

W ing of life in Cairo, Mary Thorn rpter, in her recent book, says:

"A half after seven all Cairo dines, and e ngry tourist turns gratefully to the esh ts of Egypt, when they are served t a ell-appointed table d'hote, quite in eep g with semi-Europeanized Cairo. e inner is very beautiful, brightened th e evening dresses of scores of Con- ner l belles seated at two long tables, onv sing gayly with the English officers rom e Citadel, or striving to put at ease na e Egyptian wearing an orthodox carl fez, who is apparently listening w th ep attention to his fair companion hil mentally deciding whether to use is gers or his fork to the "champig- ons a la creme" handed him by the wait The oddest part of the scene s th sprinkling of red head-gear up and low the dining-room, which belongs to ver shade of Eastern complexion—Copts, Turks, and even Jews, the latter having returned in large numbers to the land of Goshen, this time for the "season" only, when they dwell in beautiful villas and possess hotels and valuable corner lots in their ancient House of Bondage."

A CAFE KEEPER. A SELLER OF DATES. PUBLIC MUSICIANS.

STREET SCENES IN THE CITY OF CAIRO, EGYPT.

Be Kind to the Dumb Animals.

"Kindness to the brute creation" is a maxim that is steadily gaining in strength and significance. Lately THE CHRISTIAN HERALD has received a number of letters on the subject. Mrs. L. K. L., Ozeand, Va., writes:

"I wish to take up the subject 'Cruelty to Animals,' of 'S. C. C., Manchester, N. H.,' in your March 24th issue. Oh, if others would speak out against the cruel treatment by man of the poor dumb creatures! I think this a subject for all to turn their help and attention to and try to protect these speechless creatures which God has placed under our care. Being dumb should really be a cause of their being treated better. Surely God will punish any one, and justly, for bad treatment to animals. May THE CHRISTIAN HERALD, in all its grand work, aid in the prevention of cruelty to animals. How many of its readers will help?"

Diet and Morals.

It is unquestionable that the subject of the relation between diet and morals is coming to the front as a problem for some generation in the near future to grapple with. It is certainly a proper subject for parents to study carefully. Mr. M. V. Shaler in a recent article on the matter, wrote: "We are told by the best authority that we must come to the realization that 'not merely our health, our strength, and our incomes, but our higher intellectual life, and even to some extent our morals, depend upon the care which we take of our bodies, and among the things essential to health and wealth, to right thinking and right living, one, and that not the least important, is our diet.' It is our great fortune to have learned this—to be told that the science of food reaches to every point on the line of battle for existence." Intelligently directed, diet may be made a moral as well as a physical agent, and parents would do well to consider this. Gross eating tends to gross habits and thinking, and improper diet of any sort belongs to this category. If what we wrongly eat disturbs the body, and vitiates the blood, its influence may and doubtless does, extends further, and in extreme cases acts as an irritant to the whole body.

Alaskan Roses.

Mrs. Chapman, an American missionary in Alaska, in a recent letter gives this pretty little glimpse of the Arctic summer season:

"It is now June 30th. My window garden is small. I have a little rose that does its best, and has put out about eleven buds this spring. Usually one would blossom just in time for Sunday. To-day Miss Sabine's girls brought in bunches of wild roses, and our room is filled with the fragrance. This is a backward spring with us. The Anvik ice did not go out until the 24th of May, and four days after the ice in the Yukon broke. The water rose forty feet. Miss Sabine came to church in a boat, and the water came into the carpenter shop and saw-mill and onto the floor of the store-house, as it did in the spring of the year in which we came to Anvik. But Miss Sabine's schoolhouse and our house, with the church are high and dry."

This is a picture of Alaska that will be new to those who have hitherto imagined it to be a land of snow and ice, where flowers and vegetation are almost unknown.

A Tea-Table Legend.

To those who have noticed that the leaves of the tea-plant are shaped like eye-lids, it may be interesting to know that there is an ancient Chinese legend concerning the plant which professes to explain its peculiar shape. According to the story, there once lived a pious hermit who prayed almost incessantly. He was, however, unable to keep awake as long as he wished, and he cut off the offending eye-lids and cast them upon the ground. But this action was observed by a good spirit, who immediately caused a tea shrub to spring up from the spot where the eye-lids had fallen. It is in reference to this, according to the legend, that the leaves of the tea plant are shaped like eye-lids, fringed with lashes, and possesses the power of warding off sleep.

A Child's Fear of the Dark.

"There's a little verse in the Bible, my darling," said a mother to her child, "that's meant for you when you awake in the dark. It is a verse out of one of David's psalms: 'What time I am afraid, I will trust in thee.' Whenever you are afraid, you can say it over as a loving prayer, and the Good Shepherd will keep you from all harm."

YOU CANNOT SMILE IN VAIN.

THE cost is but a trifle
For a smile when all is well,
But when the heart is heavy
Its cost no one can tell.
'Tis well to practice sometimes
A smile amidst the pain;
Though great the cost 'tis never lost—
You cannot smile in vain.

When summer's sun is shining
And nature 's all aglow,
You carry through the sunshine
A smile where'er you go.
But why not smile in winter,
With naught but sleet and rain?
Whate'er the cost, 'twill not be lost—
You cannot smile in vain.

When all around is gladness
And hearts are light and gay,
You'll find a friend to join you
And help you smile that day;
But when the world most needs them
Do not from smiles refrain—
'Twill lift some cross—add gain to loss,
And never be in vain.

It costs you but a little
And brings a rich increase,
So through the clouds and sunshine
Let smiling never cease.
Don't let your smiling all be o'er
When days are slashed with rain;
Crown every day with Smile's bright ray—
You cannot smile in vain.

Chicago, Ill. —GRANT COLFAX TULLAR.

A Word to Mothers.

A LADY in Perris, California, sends us this timely and thoughtful letter:

Dear Editor: I have been forced to notice the careless way in which a certain class of parents are bringing up their young daughters in this sunny State of ours. The results are so pitifully apparent, I pen these few words in their behalf. Do you not remember, dear mother, the first passionate thrill you experienced when holding to your heart for the first time, your baby-girl? Did you not accept the small new-comer as a divine gift; as a God-given trust? And have you not given her the tenderest, truest love of your life, through all the years of childhood's ills? Why should you now, when the plant you have so watched and guarded is blooming into a new life, withdraw the guiding hand and let it be tossed by every breeze of self-will and youthful passion?

How can you throw off the leash of parental authority so lightly and place the guidance of an immortal soul into hands so frail and inexperienced as her own? What wonder that shipwrecks abound, when parents allow their young daughters to do as they please?

Dear mothers and fathers, too, you are proud of your girl, no doubt; of her quick answers and native independence, and proud of the number of her admirers. She is innocent, of course, and guileless; but I ask you, how long ago was it that your neighbor's girl was innocent also? Is yours any stronger to resist temptation? And so long as your daughter is allowed to go out evenings on long rides with any young man who chances to invite her, she is in temptation's way.

Give the girl a higher aim in life. Let her take up something new to fill the empty spaces of her time; let her learn the intricacies of house-keeping or cooking as an art, or give her music, or painting, or gardening; anything she will find educative or instructive to tide her over the formative period of her existence. Keep her from doing things she will blush to remember in years to come. The tempter is abroad. Fortify the young life against his arrows. And who is so well fitted for the task as those designed by nature to be her protectors. Keep her where she will not be exposed to temptations which will bring disgrace to herself and to you. Let her father's house be to her always a haven of rest and safety. Above all teach her to look for help from the one unerring guide. MRS. J. A. S.

Home Singing.

The songs sung by a family circle, may some day for aught we know be the voice that will recall a dear one from ruin, for the same sweet words will come back, be heard and loved in after years. In a cottage or mansion this pleasure can attend us with perpetual sunshine. Wealth may surround us with its blandishments, and beauty may gain admirers, but a home, void of music, is like a garden without flowers. It sends an ever-swelling stream of love through a household. It takes away the sting of disappointment and sorrow, and in the heart that has been touched by the finger of pain, it finds a place where it murmurs its sweetest chords.

EUROPE'S GREAT WAR BEGUN.

Turkey and Greece in Deadly Conflict—Battles Fought on the Northern Frontier—Fighting by Land and Sea.

MOUNT OLYMPUS, FROM THE PLAINS OF THESSALY.

GREECE and Turkey have at last proceeded to hostilities, and the long impending war in Eastern Europe has begun in terrible earnest. After several raids across the border by Greek irregulars, in which the invaders appeared to have a decided advantage, the situation became so strained that war could no longer be averted. A declaration of war by Turkey was precipitated by a hot encounter between Turkish and Greek regular troops at Nezeros, on the Greek frontier line in Thessaly, and south of Mount Olympus. The Turks were driven back at all points. On hearing the news of this fight, the Sultan's Ministerial Council at Constantinople declared war, and ordered Edhem Pasha, the commander of the Turkish forces, to assume the offensive. At the same time the Greek Minister at Constantinople received his passports, and all Greeks were ordered to leave Turkish territory. Hot encounters occurred between Turkish and Greek troops at Preveza, Karya, and along the whole frontier line from Reveni to Nezeros, the Greeks succeeding at nearly all except Menexao, where the Turks occupied an impregnable position. At Milouna Pass, an important strategic point, the fighting was desperate, and over 20,000 men were engaged, the Turks having the advantage. Both sides sustained severe losses. The capture of Milouna by the Turks will open to them the Plains of Thessaly, and they may now be able to push the campaign to advantage with their heavy artillery. Both armies are full of enthusiasm and determination.

Thus far the principal fighting has been carried on in wholly classic ground. There is hardly a foot of Greece's ancient soil that is not hallowed by the memory of some one of the multitude of heroic events that have contributed to make Grecian history the admiration of the world. Probably the most famous of all is that region which is now the scene of military operations and which threatens to shortly become the theatre of a great war between the Hellenic race and its Moslem oppressors. Mount Olympus, from whose peaks can be seen the camps of both Greeks and Turks, has been immortalized in the Homeric poems as the battle-ground of mortals and demigods and in ancient Greek mythology it was the seat of Jove himself.

At the extreme north-west corner of the great plain of Thessaly there suddenly rises above the river Peneus to the height of about 1500 feet the great rocks of Meteora, a spur of the Pindus range. At the vine-clad foot of the precipice lies the little town of Kalibaki, now the scene of much activity as the mustering point of the Greek battalions. Perched upon the summits of these rocks are the famous monasteries of Meteora. The monasteries of Metamorphosis and St. Barlaam are reached by a series of hanging ladders, or by means of a net at the end of a rope, which is wound up by a capstan. In the event of hostilities their position may prove a protection to many. The Vale of Tempe, so famous for its scenic beauties that its name became a synonym in classical literature for any valley of especial loveliness, is associated with classical poetry, and more particularly with the heathen worship of Apollo, rather than with military excursions such as are now rousing the Thessalian frontier of Greece. This picturesque valley, now more generally known as Lykostomo, is a ravine cleft through rocks of massive marble between the mountain slopes of Olympus and Ossa, and forms a channel for the river Peneus on its way to the Ægean Sea. It is about five miles in length, and varies considerably in breadth at different points affording throughout, however, the least difficult passage through the mountains of north-eastern Thessaly. The valley runs close to the Greek frontier line, for its northern bank is formed by the outlying spurs of Mount Olympus, and Mount Olympus itself belongs by the ruling of the Convention to Turkey. This latter fact alone has caused much bitterness among the Greeks, who, remembering their old military fame as a nation, and the close association the mountain bears to many of the leading events of Grecian history, have declared that their country can never be free until the Greek flag once more flies upon its historic peaks. Recently, during a raid on the Turkish side of the frontier by several large bands of irregulars, fitted out by a Greek patriotic society at Athens, a party succeeded in raising the Greek flag on one of the slopes of Olympus and this feat was hailed with wild acclamations by

GREEK IRREGULAR.

King George's subjects who regarded it as an omen of good success in the impending war.

All the European nations are watching the issue with eager interest. Turkey has probably 150,000 troops at the frontier as against Greece's 80,000. But the Sultan has enemies on every side who have been emboldened by the recent Greek successes. Especially will he have to watch the frontier of Montenegro. Edhem Pasha's plan of campaign is to advance and take Larissa, then endeavor to seize the pass of Thermopylæ. But Greece has a strong force posted there, and the most determined resistance would be encountered. Greece expects to seige Chios and Samos (both renowned in ancient classic times), to capture Epirus, and then advance into Macedonia. They depend upon receiving assistance from Montenegro, Bulgaria, Albania and Macedonia.

The general impression in Europe at the present time seems to be that the war will be a short one, and that unless Greece receives the aid of allies she will be unable to repel by her land forces any Turkish invasion, although she can readily hold her own by sea.

TURKISH ZOUAVES AND CAVALRY.

THE WISE SON.

Nothing in our Western civilization surprises the visitor from Oriental lands more than the lack of respect rendered by youth to age. In China, Japan, India, Persia and other countries in the far East the behavior of some children to their parents would be accounted a crime. It certainly is not from our religion that the spirit of undutifulness springs. The Bible, throughout, enjoins on the young respect for the aged and particularly for parents. The wisdom inculcated in the passages selected for the topic, (Prov. 10: 1: 30: 17), is not the wisdom of self-confidence, but of obedience and reverence. The wise son is not he who regulates his own life and follows his own devices, but he who takes his father's advice and submits to his father's direction. But our boys generally regard their fathers' ideas as antiquated and exploded and are disposed to regard their fathers as merely providers, whose functions are limited to supplying funds. Yet reason, apart from religious principle, is opposed to this conception of the relation. If the elder man has less knowledge than his son, he has the benefit of experience which is a most efficient teacher and imparts lessons that are not readily forgotten. How many fathers mourn as they see their sons taking the path which must lead to disaster! Experience and observation enable them to foresee the end of the course. They know how the young man is being befooled. They know the power of the temptations which are operating upon him and the folly of the youthful idea that it is possible to quaff the cup of pleasure and avoid the dregs at the bottom. It grieves them that their sons should "sow their wild oats," as they realize what the inevitable harvest must be. Thus the lives of the fathers and the bitter fruits of experience are wasted. The father's warning is accounted the croaking of "the old fogey," and is disregarded. Only at last when they mourn over a wasted life do they realize that the wise son was he who heeded the disinterested counsel of his parents.

ASCENSION.

What other end could be consistent with ch... life as that of Ch... sides the one nam... the Evangelist H... passed out of thei... Where heaven is, ... not know. It may ... near to us, or far removed, but thi... went and there his people will go ... mansion he prepares for them. ... and again during those wonderfu... days, he had disappeared from t... of his bewildered followers, but ... last, they realized that his depart... final. As we are told in the pass... the day, (Acts 1: 5-12.) He passed ... the cloud and they saw him no mor... they had no doubt of his continue... ence. He was with God and th... that he still lived to witness their ... and their trials and to bless them. ... better so. He spoke truly when h... it is expedient for you that I go ... Had he continued his beneficent ... the earth, there would have been ... rialism and a localization which ... have marred our conception of ... vinity. The world would have ... him, not for the spiritual blessings ... in his t... but as t... ple f... him to ... er side ... lake, I a... they h... fed and ... ed to ... again. ... cended h... we mig... ize his ... ly life a... to hi... heaven ... We a... for hel... small t... life an... well, f... is no ... too sm... the o... of his ... thy; b... things ... cident... would ... seek t... er thi...

A GREEK OFFICER.

holiness and spiritual developmen... he is able to impart. Had he died a ... time we must have lost confidenc... divinity; had he lived on perpetu... must have lost our conception of ... finity and his experience; but as ... into heaven with his human body ... made heaven a home to all believ... has given us a connecting link w... mysterious abode which draws us ... and makes it real to us.

Silent Preachers in Me...

In acknowledging the receipt o... tribution from readers of this journ... W. C. Evans, writes: The dis... which I am Presiding Elder has ... of about 15,000 square miles and ... lation of about 1,000,000, but asi... this I am publishing agent for our ... Mexico and of this I would speak ... importance of this particular part ... sionary work can scarcely be app... without a knowledge of all the co... affecting our work, and the incre... portunities the printed page give ... preaching the Gospel of the blesse... It is not an uncommon sight here ... native reading to his assembled co... and so willingly will they read an ... while another reads, that anything ... is printed is read with avidity. ... the literature which is to be had re... cheap form is such as will only ... destroy virtue, foster vice and r... soul, and in no wise uplift or bles... American Bible Society is doing ... work here in the distribution of Bi... great and lasting good may also ... complished by the distribution o... those silent messengers going ever... many times where the missionary ... This we are doing as far as we ca...

Mr. Evans is now visiting this ... and will be glad to describe his ... Mexico to churches or individu... are interested. His address du... stay will be Steubenville, Ohio.

LOVE FOR JESUS.

Why the Character of Our Lord Inspires the Love of Men of all Races and is the Ideal of All Ages.

There is need that at times we ask ourselves the question of the topic: "Why do we love Jesus?" The passages of Scripture associated with it (I. John 4: 19 and John 3: 14-17), answer the question in part but only in part. It is true that we love him because he first loved us, and that to love him because through him we have everlasting life, but there is much more than this. We know in our ordinary experience that love does not always beget love and that one may feel hatred to a person whom it is impossible to love. The explanation includes qualities in him which inspire love. It is strange, when we think of it, how few are the people who have realized Jesus. Among ourselves how different are the ideals of different men! We see this in marriage, in friendship, in literature, in religious association, and in every political contest. Men do not agree as to their ideals. One is attracted by one quality, and another by another. Yet from all classes, from all schools of mind, from among women and children, as well as men, there come those who bend in adoration before this Jesus and find in him that which satisfies their natures. The untutored savage acknowledges it, as does the man of culture and refinement, the man of action as the man of contemplation, the poor and the rich, the humble and the illustrious. It is remarkable that the very infidels and scoffers who assail Christianity and the Bible, seldom have anything to say against Christ himself. Even this was by no means of that colorless, negative type of character, which escapes criticism by general concession. He spoke positively on many subjects, and on occasion his indignation blazed out and found expression in words that scorched and withered. Nor were his requirements small. Those who would follow him, must give him the first place above wife and child, father and mother, and they must give up the most dearly cherished sins for his sake.

Nineteen centuries have passed, but the number of those who love him increases with every generation. Great men arise and the world's gaze, winning our respect and admiration and affection, but Jesus holds his place still, so far removed above them that there is no room for rivalry. Explain the fact as we may, we cannot deny it. He has today the supreme affection, the wholesouled devotion of more of the world's population than are rendered to any human who ever lived. Neither Buddha nor Mohammed, numerous as their followers are, inspired the personal loyalty that we render to Christ. The portraits the evangelists draw of him are not finished pictures, but they are sufficient. As we see him feeding the crowd, healing the sick, mingling with the people in their festivities, speaking kindly to the penitent, taking the children in his arms, teaching forbearance and magnanimity, showing gentleness to the erring, meekly enduring unjust accusation, submitting to chastisement and death and praying even for his murderers—we draw near to him and feel that in him we have a lovable friend, one who deserves all our love. The incarnation is a mystery we cannot fully comprehend, but it, and it alone explains Christ. We see God in him. His life and character are the consummation of revelation. The world needed him to understand God. It had dimly seen God in creation; it had caught another glimpse of his character on Sinai; it had seen something of him in providence, but it did not know him till Jesus came. All that he told us of the Father shone out in his life. What God is in his infinite tenderness, in his love and compassion, he taught by parable and similitude, but better than all by his own life. He never uttered a more pregnant word than when he said: "He that hath seen me, hath seen the Father." As we see in his life the divine attributes in human environment, we involuntarily change our feeling toward God from awe to loving reverence.

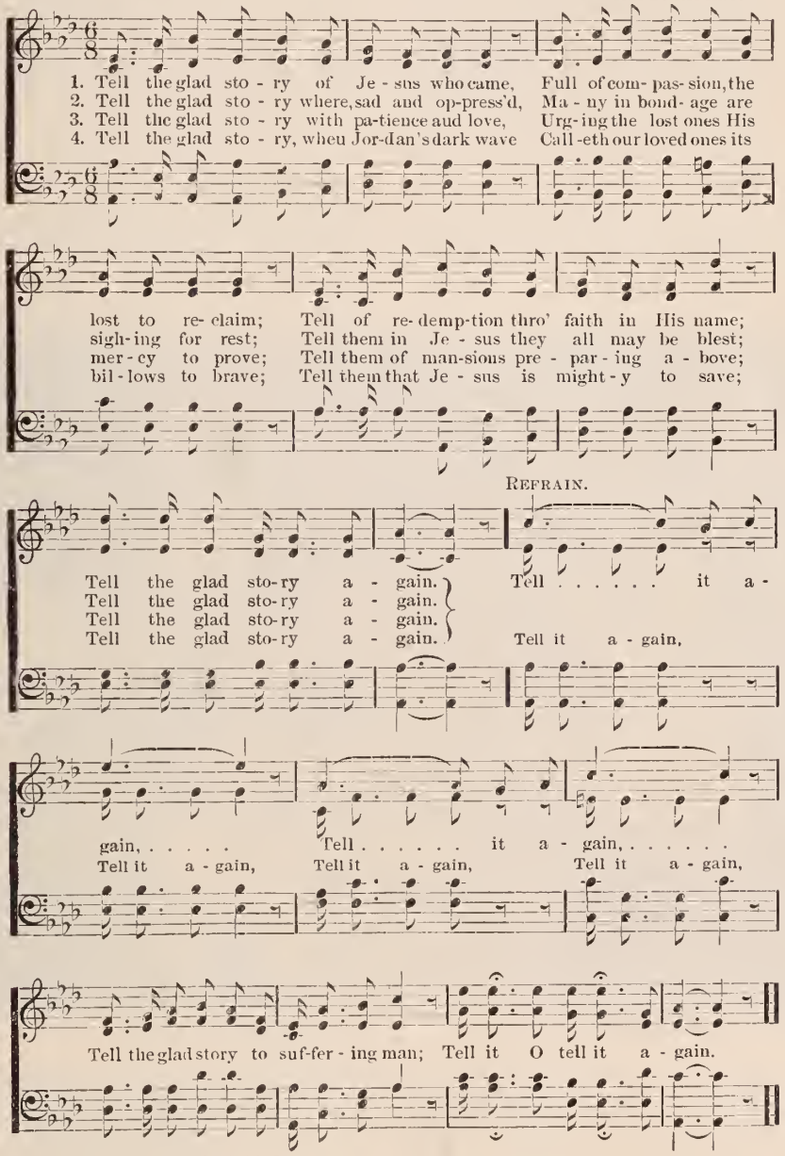
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Tell it Again.

"Tell them how great things the Lord hath done for thee."—MARK 5: 19.

JULIA STERLING. IRA D. SANKEY.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co.

INDIA'S NEED.

WE sit at our tables lavishly spread
And eat of our dainty fare,
While our brothers afar are crying for bread,
O can we not something spare?

With rosy faces and sparkling eyes
Our children around us stand;
Shall we not give heed to the wailing cries
Of the children of that far land?

So pinched with hunger, and poor and weak,
They totter, and faint, and fall,
While fathers and mothers in anguish hear
Their dying children call

For bread, for bread; O merciful Lord,
Open the hearts of men,
Help us to give from our bountiful store
Till the harvest comes again.

Brothers are we, for of one blood
Are all nations under the sun;
Thou hast blest us: O help us to bless
And aid these sorrowing ones.

Then in that great day He will not say,
"I was hungry, ye gave me no meat,"
But "Come ye blessed, abide with me,
And sit at your Saviour's feet."

Kent, Wash. MAY A. HARDY.

THREE PILLOWS.

My head is resting very sweetly on three pillows: infinite power, infinite love, and infinite wisdom.

THREE pillows underneath my head,
And thus I sweetly rest,
While not a wave of trouble rolls
Across my peaceful breast;
Infinite power my father has,
All things he can bestow.
No needed good will he withhold,
Trusting, I rest me so.

Infinite love. O, joy most rare,
With this dear name is given,
Bringing to earth a foretaste sweet,
The joy, the air of heaven.
Infinite wisdom—so he gives
From out his bounteous store
Just what is best for me, his child,
And can I ask for more?

So on these pillows, still I rest,
Thy wisdom, power and love,
While all the teachings of my life,
Thy loving-kindness prove.
I want that for my guide in life,
That still will cheer in death.
Pillow my heart on Jesus' breast,
Trusting till latest breath.

Berlin, Mass. PHEBE A. HOLDER.

THE COMING TRIBULATION.

To Involve the World and Nominal Christians in Calamity After the Rapture of Waiting Believers.

BY REV. F. L. CHAPELL.*

THE Scriptures abound in statements showing that the Church is in tribulation, or persecution, of some sort as long as she is in the world. But we are also taught that as the age draws to a close, and the world grows strong and God-defying, that the tribulation of the church will increase, so that it will end in sharp persecution, as did the days of Christ on earth, who was the Head of the Church; for as he was, so are we in the world. Therefore the closing days of the age are emphatically to be the days of tribulation for the Church.

But, over and above all these representations, there is a certain tribulation mentioned in Scripture which is called "the great tribulation," a time of trouble such as never was before, and such as shall never be again. It is mentioned with great particularity in connection with the career of the Antichrist, the resurrection of some of the dead, and other notable events of the very last days. Christ refers to it in very much the same langnage, and it seems to be pointed out in Rev. 7: 14, by the emphatic and distinctive expression, as seen in the original, "the tribulation the great one."

Now, the great question arises, is this great tribulation that of the Church or that of the world? It cannot properly be both since they are not contemporaneous. The world prospers up to the taking away of the Church, and therefore cannot be in tribulation of this superlative character. Remember always that the Church we are now talking of is not the nominal, mixed, worldly company that so largely prevails, but the distinctively pure Church that holds itself ready for rapture. Is the great tribulation the tribulation of this Church or the tribulation of the world, which may indeed include worldly professing Christians? Just a few references will show that it is the tribulation of the world and not of the Church. For the subject of it evidently has an anti-Christian aspect. It is a tribulation of judgment rather than one of discipline. It has distinctively Jewish aspects, being called "the time of Jacob's trouble." It includes war, famine, pestilence, burning, and almost every horror as set forth in so large a part of the book of Revelation, making a tribulation under which men grow blasphemous and God-defying instead of patient and humble. Moreover, in the very nature of the case we see that judgment, tribulation on the world, is much more worthy of being called "the great," than disciplinary tribulation on the saints. Not that but some saints may come out of it, being brought out of the slumber in which they had hitherto indulged. When, therefore, it is asked will the Church pass through the tribulation? it is well to ask what Church and what tribulation?

If you mean the pure Church and the disciplinary tribulation, it must be answered yes, "through much tribulation we must enter into the kingdom of God." But if you mean the pure Church and "the great tribulation," it must be answered no; for such are exhorted "to live that they may escape all these things," and of such it is written that they shall not come into judgment," which is the nature of the great tribulation. But if it is meant the nominal, worldly, slumbering Church, and the disciplinary tribulation of the Church, we answer yes. The common so-called Church will come into tribulation, and many of her members, we trust, will be awakened and be led to become ready for rapture, while perhaps others will be so deluded in their worldliness that only the following great tribulation will awaken them. We may hope that when the worldly Christian sees the true Church withdrawn, he will repent and turn to God for grace. Then, although he must pass through the tribulation, he may finally be saved.

*From his article in this month's *Prophetic News*. For sale, price six cents, by J. E. Jewett, 77 Bible House, New York.

SERVING THE SICK POOR.

Rose Hawthorne Lathrop Writes of Her Work Among the Cancer Patients of the New York Slums.

THERE are many Christian men and women, of the modest and unpretentious sort, who are doing heroic service for humanity and religion almost unknown to the rest of mankind. That the few, whose deeds do come to the light of publicity, do not receive from their fellows that generous sympathy and encouragement which such work deserves, is to be greatly regretted. Few there are who give more than a passing thought to the privations of the brave medical missionaries laboring in foreign lands, while those noble souls who have consecrated their lives to the task of aiding the leprous, the cancerous, and others afflicted with incurable diseases, at which humanity recoils, are all too seldom remembered, even by professing Christians.

It is now nearly a year since Mrs. Rose Hawthorne Lathrop, the daughter of the distinguished American author Nathaniel Hawthorne, voluntarily left society to devote her life to the care of the cancerous poor in the tenements of lower New York. She has written her experience in that loving Christian work for the benefit of the readers of this journal, and we bespeak for her and her efforts their cordial sympathy and support.

* * *

MRS. LATHROP'S OWN STORY.

I am trying to serve the poor as a servant. I wish to serve the cancerous poor because they are avoided more than any other class of sufferers; and I wish to go to them as a poor creature myself, though powerful to help through the open-handed gifts of public kindness, because it is by humility and sacrifice alone that we become worthy to feel the holy spirit of pity, and to carry into the disorders of destitute sickness the cheerful love we have gathered from the Heavenly Kingdom for distribution.

In tending the sick poor, we must band ourselves not by twos and threes but by twenties and fifties; and every group of women thus working should be made up of souls who are in love with self-denial. In order to accomplish anything that will be lasting, women must be called who are capable of renouncing ease and pastime, for the sake of that true love of God which shares the sufferings of Christ in a mode of life which he recommended and lived. Without just such labors the work I advocate cannot flourish. Anyone who reads the historical records of charity (deserving the name) can discover what such labors accomplish in evolving. An activity that may be felt everywhere; and I hope for the sake of so great a benefit to the larger number, women will realize that self-consecration is even now both fitting and possible on the very lines made clear by sturdy and spiritual workers of the past.

THE VALUE OF SYMPATHY.

Who does not know the effect of persons of our acquaintance who are ready to step forward when serious sickness attacks us? Quiet and determined and free from personal passions, the helper makes light of her sacrifices and fatigues, and when we thank her, smiled with a happiness that shows her Redeemer thanked her already. Imagine a dozen or so of those women in a hospital for a class of the sick which is usually abhorred and left to suffer in solitary neglect, and then admit that we need such a charity in New York, and believe that we can have it. It is a hope to plead for with a will; a source of the common weal to long women of generous impulses to create by concerted ardor, which among women is a force that has already done so much in other directions. It is my desire to bring nurses together under this ensign, by spreading a knowledge of our need for such an army, who will be inspired by the strength of true love against the evil of cowardly indifference.

My first step was to experiment upon the ground myself in order to know something of what should be expected in the way of endurance and capacity. I have proceeded altogether upon a business method of learning a trade, leaving it, as is usually the case, to my native ability to determine whether I should remain in the work as office sweeper, or rise in it to partnership. My opinion is that I now have an intimate view of poverty and destitute sickness, which I could not have obtained otherwise than by throwing in my lot with those I wish to aid.

Among the points which I have settled to my own satisfaction are these: I find that good health is not a requisite, because determination refreshed by faith will probably pull one through a vast amount of fatigue and exposure. A thorough training as a nurse is not a requisite, because a woman with the right instincts will do very clever things for the comfort and wellfare of the sick, though she does not know the names of the bones and muscles she handles, and leaves it to the physician to decide all scientific questions. Knowledge is a blessed provision of course, and never comes amiss, but it is fortunately true that the poor sick who have no care whatever can be relieved by care that is not based upon anything but a quick intelligence, even a loving earnestness. A very young and inexperienced mother is sometimes able to tend her child more completely than any one else. It is with such quickness that we can nurse the sick poor if we do so religiously. A trained nurse who has studied the matter as a profession by which she can earn more money than by any other, is liable to temptations which are not conducive to inspiration and beneficence, and make her less acceptable than an untrained friend. Ask the sick what they think on this point.

DANGERS USUALLY EXAGGERATED.

It is not necessary to fear contagion of any description. I could hardly have more saucily risked disaster than I have done on this score, being sure that there was exaggerated panic in regard to it; and I am now convinced that the average of dangers is extremely small. The stagnation which exists in personal charity from this fear of contagion is unwarranted and base. It is not necessary to fear lawless characters in the slums. The drunken men are so polite and considerate that it is pathetic, and the rough ones I have not consciously encountered in five months, and I know even they, must have their gentle side.

I have found that a woman intent upon doing something obedient to God's expressed wishes can indeed do something, however little, that is of vital use to a few invalids. Is not a little enough to do? One can leave it wholly to God to make the effort larger in its scale of usefulness, provided we are on the alert not to make the number of our beneficiaries small through our laziness or stupor. The quality of our kindness is all that it is our duty to determine with restless anxiety,—after we have calmly moved every mountain we can stir, lying in the way of the aggrandizement of the charity we have chosen.

WELCOMED BY THE SICK POOR.

When I first visited the sick I fancied that a trial of my skill and ability would lead to my prompt dismissal from the field by my poor friends. Now I see that I can be of such profound help, that I do not know what form of dismissal would get rid of me. But the sick do not by any means discourage me from coming. Every day is made beautiful by gratitude and welcome so genuine and strong with true life that I seem to be brushed aside by one who says: "I am here!" It is a privilege, is it not, to be near such vivid hope and love?

I am sure that there is a great advantage in sharing the conditions of the poor if we endeavor to assist them. I could never be penetrating enough to know what I wanted to do to relieve the sufferings of poverty if I were not on the spot to investigate squalor, hunger, houselessness, and all the rest of it. We must be of the poor if we would constitute ourselves the organs by which they are nourished. I shrink instinctively from little luxuries and furbelows that are not common with the poorest people I deal with and for. I had expected to secure neatness, though I was eager not to grant myself very different arrangements from those endured by the poor. I have discovered how difficult it is to be neat in a crowded tenement, meagre in water supplies and every facility; and I would not have missed this revelation for anything. Many a fact has cropped up at odd moments that tells me what to do, and what to hope for those I tend; and why they are benighted and violent and intemperate and slovenly; and how good and brave and patient and industrious they are through every overflow of misery. By being of the poor as a member one detects the averages of different indications, hopeful or dark, and learns what deadly drawbacks are to be stoutly defied and frayed out ot existence. I could testify to the hideousness of noise and dirt and odors and outcries, of occasional arrests and stormy wrangles and woe, once in awhile making the heart fail and memories of pleasantness and ease come like doves to induce us to leave the mad confusion.

THE VOICE OF THE CHILDREN.

On the first night of my life in a new and at that time alarming scene, the cheerful voices of children upon the street close to my windows gave me a sense of safety. Ever since the children have made me very happy by being so happy and so kind. The joy of little children who feel with wonderful intuition the sincerity of a person who would do anything for their benefit, when your steps approach them, fainting though you may be with overstrained sympathies and energies, and their bubbling joy as they cluster about you seems like an utterance from God himself, and your heart has no sorrow for hours afterwards. Groups of children spring up in the little courtyards, singing to the waggish musician who carries a nondescript, wheezing instrument, from the reluctant jaws of which its master forces lively airs and love songs, humming and capering himself, while the children stand or tap the ground in pretty attitudes.

LOVE DRAWS HER TO THE WORK.

I purpose to go in my care of persons needing aid just so widely as the aid given me for them allows, and never shall permit myself to deny any one assistance, or refuse a situation, because of any reason soever that springs from my own convenience. A crowd of hindrances to charity activity are ruled out by this simple test. Indifference to one's own feelings of repulsion at disagreeable personalities, to one's indignation at outrageous greediness on the part of a cool beggar, to one's apparent exhaustion precluding another effort on a weary, overburdened day, will reveal how admirable people can prove to be in some respects who repel in others, how we can even forget their faults altogether; how greediness under some circumstances is practical good sense; how this little mechanism of ours can be actually refreshed by the compliment we pay it in making it work well when it seems worn out; the secret in all this being that we must ignore the admonitions of our own convenience, and listen only to the pleasure of our divine Master, which always advocates the cause of the poor. He loves them better than he loves us, unless we love them.

ROSE HAWTHORNE LATHROP.

Photographed for The Christian Herald.

MRS. LATHROP AMONG HER CANCER PATIENTS IN HER TENEMENT HOME.

THE APOCRYPHA.

BETWEEN the prophet ac
and the birth of Jo
Baptist there is a pe d
four hundred years, pr
which not a line of ir
Scripture was given. T
obscure but very im ta
era is however covered by the books
Apocrypha; Greek writings, contain
tories, ethical treatises, poems, visic
legendery stories. The religious tone
book is less spiritual than the Scriptu
its angelology inclines to superstitio
taken altogether, it is a marvellous bo
useful to all Christians, and indispen
Bible students.

In the first place, the Apocrypha giv
testimony to the Holy Scriptures. S
it would not be possible for us to und
the last days of Judaism without it to
Thirdly, the student of the New Te
finds in this book, side-lights of ines
value; thus the doctrines in Eccles
and the Book of Wisdom shed muc
upon the first chapter of St. John's
on the Messianic hope, and the resu
Again, even the language of some
books is so similar and striking, that
Plumptre thought Apollos to be the a
the Book of Wisdom, and the Epistl
Hebrews; the first before his conver
latter after it — for instance that b
phrase in Hebrews 1 : 3, "The bright
his glory," recalls at once the similar
in Wisdom, "the effulgence of the eve
light."

Many of its phrases we use constant
out being mindful of the source fro
they came. John Bunyan says in
Abounding" that he got grea
fort from words which he vainly
"within the four corners of th
"Look at the generations of
see did any ever trust in the L
was confounded." A year aft
he found them to his great joy.
clesiasticus 2 : 10, and he fou
the whole of this chapter to be
derful one. The Book of Tob
have been well studied by Milt
it explains why he calls Rapha
affable angel." The mention
"ignorances" in the Litany, a
part of the Collect for Good
which declares God "hatest
which thou hast made" come fr
Apocrypha; so also does the e
lesson in the service for All Sou
"But the souls of the righteou
the hand of God, and there s
torment touch them.

"In the sight of the unwise they
to die; and their departure is ta
misery.

"And their going from us to
destruction; but they are in pea

"For though they be punishe
sight of men, yet is their hope
immortality.

"And having been a little ch
they shall be greatly rewarded;
proved them, and found them
for himself." In like mann
tions of the Fourth of Wisdo
read on the anniversary of
and not unfrequently at the
service.

And for this purpose what
be more suitable than such
as these: "He being made perf
short time, fulfilled a long time;
soul pleased the Lord: therefor
he, to take dim away from
the wicked." The grand w
Handel's anthem, "His body is bu
peace, but his soul liveth forevermore
from tee Apocrypha, and few of the
ers of Wesley, singing, "Jesus, lover
soul," think they are singing the word
twenty-sixth verse of the Wisdom of S
Indeed, a long article could be written
quotations from this Book, familiar t
tudes of Christians, ignorant of their s

It must also be noted that Christ
miliar with the Book of Esdras, for he
from the first chapter of the second
the 19th, 20th, 30th, 33d verses; and h
ing is prophesied by name and date.
enth chapter of the second of Esdr
28th and 29th verses; also in the secon
ter of the same Book, and the 34th ver

In the fourth chapter of Tobit we a
"If thou hast abundance, give alms
ingly; if thou hast but little, be not af
give according to that little." In th
of Tobit there are directions for the kin
ment of the father and mother-in-law, a
strong definition of a covetous man com
Ecclesiasticus 10:9: "There is not a more
thing than a covetous man: for such
setteth his own soul to sale." In th
book (14 : 14) is an advice we all need t
"Defraud not thyself of a good day
could there be a more perfect marriage
than that found in Tobit 8 : 7? "M
ordain that we may grow old tog
From such wealth it is hard to choose
conclusion, no one can miss the streng
comfort of this verse, from second
16th chapter and 75th verse: "Be not
neither doubt, for God is your guide."

Amelia E. Bar

HEROIC PERSONALITIES

By REV. LOUIS ALBERT BANKS, D.D.

TUNNELING FOR A SOUL.

IT has been my privilege to ride in a railway train through the four greatest tunnels in the world: the Mullin tunnel on the Northern Pacific Railroad in Montana; the Hoosack tunnel in Massachu- through Mt. Cenis in Italy; and st of all, through that marvel of ering which hurls a train sheer h the St. Gothard Alps, with six nd feet of snow and ice above it. I know of an infinitely more inter- and significant tunnel than either se. It is the tunnel from Helen s finger-tips along the line of her ack into the brain and heart that few years ago were imprisoned in Egyptian-like darkness.

A w weeks since I was riding on the p in the central part of New York

Photograph by A. Muroski, Boston.

HELEN KELLER.

and on opening the morning paper. ceived from the newsboy. I saw a of headlines that caused the tears down my cheeks, so profoundly ew emotions stirred. The headlines d that Helen Keller had the day virtually passed the preliminary ation for entrance to Radcliffe e, in Cambridge, Mass. Perhaps I re deeply on the subject because of t that I was living in South Bos- en Helen Keller first came there labama for training under the pro- of the Perkins Institution for the and had been from the first deeply ted in the brave and self-denying put forth to rescue her from her bondage.

ng people who have all their senses. t have found their preparation for fraught with difficulties sufficient te their best energy and endurance. and appalled before one who only a ars ago was wrapped about by a walled prison. Think of it. Eyes rs both closed. Two of the ordi- indows of life shut up and closely l. Only the one possible means of mmunication, and that the nerve in er-tip. Back along that nerve went tient, persevering effort of the r, knocking at the cell door of an oned soul. There was a soul there orth tunneling for. With enthusi- nd gladness it awoke to the new dge and liberty that was offered it. And ow, a few years later, so heroically as s liberated soul set herself to work o conquer all obstacles, that we have a girl whose acquirements would be northan brilliant if no window of the soul had ever been closed against her. If she is close enough to anyone to put her delicate finger on the lips, she receives from them with accuracy everything they speak to her, and replies in elegant English and in softly modulated tones the sounds of which she herself never hears. She reaches forth after all knowledge possible for mortals to know. She is tireless in her explorations, and gives promise of an intellectual triumph that shall be the marvel of our time.

Surely, all things considered, to Helen Keller must be given the palm for heroism among all the young women of the present generation.

Edmund Clarence Stedman sings a beautiful ode to Helen Keller:

"Mute, sightless visitant,
From what uncharted world
Hast voyaged into life's wide sea
With guidance scant?
As if some bark mysteriously
Should hither glide with spars aslant
And sails all furled."

But Helen Keller has not been willing to leave the sails furled, but has aroused herself to meet every breeze that offered, until, in spite of all obstacles, she is entering her young womanhood with all sails spread to the winds of life.

The Christian religion, with its love and trust and hope, has come to Helen Keller's mind and heart as naturally as the love of mother or friends. To great-souled Phillips Brooks was granted the rare privilege, a few years since, of answering the questions of her inquiring mind in regard to spiritual things. The correspondence, which was published at the time, was one of great interest.

If it is a matter of so much importance to carry the light of intelligence and love into one human mind and heart that has been shut about by imprisoning walls, how splendid is the opportunity of the Christian church to carry the Bible, and the civilization that follows in its wake, to the millions in heathen lands, who are shut in by the dark walls of their ignorance and superstition, until they are as dead to all that is beautiful in the world as was Helen Keller before she had any means of communication with her fellow beings.

Veteran Sunday Scholars.

One With an Attendance of Sixty-five Years and Another of Sixty—More Remarkable Records.

THE friendly rivalry stirred up by our Sunday School championship competition, is still filling our mail with letters from pastors, superintendents, teachers, and parents in all parts of the Union, giving us the names of new candidates, many of whom have attended Sunday School faithfully for a very long period. Some, however, are ineligible because of one or more absences during the past five years, the requirements being that the attendances must be continuous. Several weeks ago we published a letter from Quarries' Presbyterian Church Sunday School, Granite, Md., giving the record of Mrs. Sarah Ann Spicer as sixty-five years of constant Sunday School attendance. We have since received a letter from the superintendent of the Sunday School, and find that Mrs. Spicer has been absent since July, 1896. Her wonderful record of 65 years of faithfulness is full of interest. Mrs. Spicer, who is now in her seventy-fifth year, has been in constant attendance at the Quarries Presbyterian Church Sunday School from its inception beginning when ten years of age, attending during the perilous times of the war, never deterred by inclement weather and often going through snow several feet deep to light the fires, serving faithfully for sixty-five years. Mrs. Spicer is now confined to her home, but is always intensely interested in anything which concerns the church of her girlhood.

SAMUEL WINTERTON, KEYPORT, N. J.
RECORD: 1732 ATTENDANCES.

Miss Phoebe C. Edgar, Rahway, N. J., is now a teacher in the Bible Class of the Second Presbyterian Church Sunday School, and has been such for the past sixty years without an absence of six consecutive Sundays from her class. She is now seventy-eight years old.

Mrs. Amy C. Mansfield has been a member of the Congregational Sunday School, Dummerston, Vt., as pupil and teacher for sixty-eight years. She began to attend Sunday School when five years old, and since that time has been absent only a few times through illness.

Mr. Geo. Bridges, Superintendent Biddle Mission Sunday School, Carlisle, Pa., writes us that Mrs. Emma Corbet has a record of twenty-four years consecutive Sunday School attendance without one absence. Mr. W. A. Walker, of the First Baptist Sunday School, Norfolk, Va., has been present every Sunday during the past nine years and four months, or 485 consecutive Sundays. Jasper Cope, Prospect, O., has attended Sunday School for twelve years, and has been absent only five times. Myrtle Hyers, of Presbyterian Sunday School, Mechanicsburgh, Pa., has a record of six years and fifteen weeks, or 327 consecutive Sunday School attendances. Samuel Winterton entered the First Baptist Sunday School, Keyport, N. J., in September, 1863, and to date has not missed a Sunday. Mr. Chas. R. Hopson, Superintendent of Grace M. E. Church, Paterson, N. J., writes: "Miss Lillian Moffat has attended our Sabbath School every Sunday for the past ten years without missing a session, also Mr Peter H. Stagg, of the same Sunday School, has been present for 280 consecutive Sundays."

The entries in the present contest will close June 1.

BOOKS RECEIVED.

The Flower that Grew in the Sand, and other stories, by Ella Higginson. A collection of beautifully written, interesting little stories, finely illustrated. Pp. 250. Cloth covers. Published by The Calvert Co., Seattle, Wash.

Sir Thomas Browne's Religio Medici and Urn-Burial. Edited by Israel Gollanez, M. A. A unique little book, antique in type and illustrations, flexible covers, gilt top, with silk book-mark. Pp 190. Published by D. M. Dent & Co., Aldine House, London, Eng.

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SCOTT & BOWNE, New York.

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"My little girl was almost blind, owing to a scrofulous trouble. We resorted to Hood's Sarsaparilla and today her eyes are perfectly well and she is the picture of health." B. C. ALLEN, 221 West 61st Street, New York, N. Y.

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HOW many words do you think you can make from the letters in the word "INCIDENTALS!" Use each letter as desired, but not more times than it appears in "Incidentals." Verbs, pronouns, adjectives, nouns, adverbs, plurals allowed. Words spelled alike but having different meanings count as one word. Use any standard dictionary. All legitimate English words count. *Proper names, prefixes, suffixes, obsolete and foreign words do not count.* Work it out as follows: Cent, net, tale, date, late, ant, dance, ale, din, nail, etc.

Our Offer.—We will pay **$100** for the largest list, $50 for the second largest, $25 for the third, $10 each for the next five, $5 each for the next ten and $1 each for the next twenty-five. To the next **two hundred** we will give **$1 each** in the form of a year's subscription to MODES. That is to say, we will divide among two hundred and forty-three contestants the aggregate sum of $500, according to merit. Don't you think you could be one of the two hundred and forty-three? TRY IT.

Our Purpose.—The above rewards for mental effort are given free and without consideration for the purpose of attracting attention to MODES, by May Manton, the most popular up-to-date Fashion Magazine in the world. Its 36 pages, replete with beautiful illustrations of the latest styles in ladies', misses' and children's garments, make it a real necessity in every household; the Designs and Fashion Hints, being by May Manton, render it invaluable as an absolutely reliable Fashion Guide.

Our Conditions.—You must send with your list of words, *in a sealed package*, 25 cents (stamps or silver) for a *Three Months' Trial Subscription* to MODES.

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THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER X—Cont'd.

A Great Victory.

THAT night Jessie considered it decorous to dress with a dark splendor that was very becoming to her. She declined to dance, and her face wore the expression of one who has seen a great sorrow, and is full of the sympathetic remembrance of it. All these circumstances gave a certain Mr. Belton a good excuse for lingering at her side, in order to give her what comtort he could by talking over the sad family events. He had known Nicholas Lloyd well, and he was not averse to speaking his mind plainly about the financier.

"I see that his affairs are in the hands of Phillips & Co., for settlement, and that they have advertised for your husband, madame. Upon my word a strange thing! An incomprehensible thing!"

"But why? I think it very natural."

"First, that he should ever be able to leave your side. Second, that you at least should not know where he has gone to."

She was a little offended at this doubt of her influence over Steve, and she answered sharply, "If I had insisted on knowing my husband would have told me. But I am quite aware that his chief desire is to get free of every human claim. My husband is not like other men, his nature is too large to respond all the time to mere humanity. He wants the companionship of the sea and the woods. I see you do not understand."

"Do you?"

"Not always. I only feel that Stephen Lloyd is somehow far better than I am."

"There is no one better, or cleverer, or lovelier than yourself in the wide world, and the man is a fool that cannot see that."

He said these words with the force and intent of a man with an object before him, and Jessie knew well what it was. She did not say a word in answer, but with eyes downcast sat still as death for a moment or two. Then she rose and with an air of offence went to a party of ladies at the other end of the room.

But she had listened. The words, veiled as they were, had sunk into her heart, and Belton smiled as he watched her departure. "I shall get the word 'divorce' out some day soon," he thought. "And by my soul, that woman ought to have a husband that knows how to value her—myself for example—a scamp like Steve Lloyd ought to be easily got rid of—I wonder if she loves him. Some one told me she was a poor girl—married him for money likely—if so will unmarry for more money:" and he strolled into the moonlit grounds, lit a cigar and thought it all over and out.

Jessie, in her way, acted very much like him. She chatted a few minutes with her acquaintances, complained of feeling sad and weary, and declared the whole day had been so trying she could not endure the noise and light of company any longer. She thought she had fully covered her retreat by these words, and could go to her room without exciting any feeling but one of admiration for her sympathetic heart. And yet these were the remarks that at a discreet distance followed her exit.

"Mr. Belton was at her side all evening."

"I saw him there."

"He has just gone into the grounds.'

"She has gone to her room."

"Has there been a quarrel? Or—"

"She is much too prudent."

"Who knows? She is so vain."

"And so undeniably beautiful. I never saw her look so handsome."

For a moment or two Jessie had the same thought. She turned the lights fully on and looked steadily at herself ere she removed a single ornament. As she did so she recalled the almost angry admiration of Mr Belton, and a crimson blush rushed over her fair neck and reddened the alluring pallor of her white cheeks and brow. "Why did I listen?" she asked herself. "I have given him no right to speak to me in such terms—I will certainly have no more to say to him—yet his admiration gives me eclat and I mean no wrong; I wouldn't wrong Steve by a single thought; Steve ought to be notified of his father's condition; I dare say Mr. Belton will understand the best way to trace him, and I may as well use the man. If I drop him altogether, women are so ill-natured they will be sure to suppose this and that and the other: and it is a fact that a man has come too near a good woman when he dares to say what she ought not to listen to. I cannot give a crowd of gossipers such an opportunity; no I can't do it for Steve's sake as well as my own. As for Paul Belton I rather think I can keep him in his proper place."

If a moth reasons about a candle flame it is probably in much the same manner; and if an original basis of clamoring selfishness be allowed, almost any disguise, even that of extreme virtue, will be assumed to compass its ends. Yet Jessie had been too well brought up not to know that she was on dangerous ground. Two things had happened that day which she could not misunderstand—Alice's refusal to accept her offer of assistance, and Mr. Belton's avowal of undisguised admiration. In her heart she felt the one to be as condemnatory as the other. She knew as well as Alice knew, that she was incapable of leaving the gay attractions of her hotel life for the gloomy surroundings of a house in which Death sat watching a dying man. And she knew, as well as Alice knew, that there must be something wrong in the conditions between Steve and herself, or he could not have so completely severed the tie between them, though it was only for a few weeks.

But the conviction of her faults brought no regret with it. If her conscience troubled her, she virtually said to it, "let my sins alone. I am not disposed to repent of them at present." She had no desire to change the gay piazza for the death room, no special wish even for Steve's presence at that time; since his return would mean her own return to the narrow bounds of the despised flat, which had once been so beautiful in her eyes. Alas! the very sweetest and truest of mortal love is insufficient to lift the earthy woman above earth. It needs the fire of Almighty God to warm the cold, selfish instincts of a worldly nature, into the glow of sacrifice and the ideality of love.

In the meantime, nothing could be more lonely and sorrowful than the Lloyd mansion on the avenue. The outside of a house has often as much expression as a human face, and there was a positive air of trouble about it. For humanity does impress itself on mere wood and stone, does impregnate the rooms of a house with its own spiritual emanations, and there are undoubtedly dwellings so tainted by the sins and sorrows which they have witnessed, that they are virtually haunted by presences created in them. Yea, there are rooms in houses which we should tremble to enter, if we knew the tragedies that still cling to their walls and frequent their void places.

In the large upper chambers of this splendid dwelling such a mortal tragedy was being lived out as could not be confined within its walls. Its mournful effluences drifted down the great stairways and filled the beautiful parlors and looked out of the half-closed windows, compelling the passer-by to a wondering, half-frightened glance, which he could not understand and so put quickly away. For here the rich Nicholas Lloyd had come to die. Here he sat waiting for the hour of fate. In his brain—that wondrous world with one inhabitant—he lived in profound and awful depths where things vague and fearful were half revealed and half hidden by mist of dreams. Led by old desires and ancient hates, tormented by the sins of vanished years, and pushed by hands that were dust long ago, into recesses dim and dark through treacherous sands and storms of flame, he suffered even in this life the awful penalty of the "outer darkness."

It was now that the long neglected wife came grandly up to the far back promise of her love. All that gives life its meaning and earnestness, and death its solemn and mysterious significance, moved her to super-human cares and faith. Her soul stretched itself out to a transcendent credence in the love of God. She dared to believe that all things, even the salvation of one so unconscious of his own danger, were possible to Omipotence. And since he could not pray she prayed for him. Night and day ministering to his bodily necessities, she cried out incessantly "God be merciful to him." Faith crushed down every creed, but that grandly surpassing assurance that "He was not willing that any should perish." Then why should she limit this glorious zone of the divine

(*Continued on next page.*)

New Plant that Cures Asthma.—Free.

The New African Kola plant is Nature's botanic cure for Asthma in every form. Mr. A.C. Lewis, editor of the *Farmer's Magazine*, writes that it cured him when he could not lie down at night for fear of choking. Rev. J. L. Coombs, of Martinsburg, West Va., testifies to his entire cure after thirty years' suffering, and many others give similar testimony. Its cures are really wonderful. If you are a sufferer, we advise you to send to the Kola Importing Co., 1164 Broadway, New York, who will send you a large case by mail free, to prove its power. It costs you nothing, and you should surely try it.

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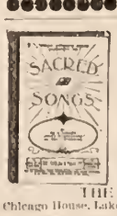

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The King's Highway.

(Continued from preceding page.)

So whenever her husband would call listen, the ineffable name was on his lips.

He heard it silently or tremblingly, looking at her with eyes so wide and pitiful that their gaze nearly broke her heart. Was it possible that the thought of God could enter the brain, demented and corrupted by the lust of gold? She knew not, but she believed that prayer was omnipotent. There might be one sane, clean moment granted in the which he could say "God be merciful to me a sinner." And if so surely he could not have been more pitiful than Christ was holy. When Medway was fighting death and hell then, if ever, his loving wife must pray for him. But the apparent uselessness made her silent from prayer. She knew her husband must die. Medical science has felt that it was only too surely. When it says "There is no hope," there is none. But with God the soul's salvation will not so easily pass. It spurns impossibilities; it reaches out to the unseen and the unknowable. Beyond his valley of the shadow of death Medway Lloyd also passed, and its gloom, suffering, and despair, were all the more noticeable, because she left for it the sunshine of life's gayest verities and sweetest hopes. No one willingly believes is narrowest and darkest of roads; but Grace wept secretly as she inclined her head and whispered obedience to the circumstances, she could neither avoid nor control. She hoped her husband would at least frequently step aside and comfort her loneliness, and bring redemption promise to her disappointment. But at first, it seemed, as if her hopes would not be realized. Within two days after their return to New York, Lord Medway visited the afflicted house. Alice was frightfully surprised; and Medway must have seen the transfiguration of love and pain on her face when he entered her presence unexpectedly. Adorably shy and self-conscious, she retreated behind a book as behind a barrier, but the young man was so specially tender and sympathetic, that she was easily led to come to the comfort he offered.

Never had she appeared to him more beautiful and desirable, yet he did not understand that what delighted him that day in her visible beauty, was the invisible—the spiritual evolution of accepted sorrow transforming the physical evolution, for the face always the very portrait of the soul. Half-reluctantly at first, afterward with great apparent desire and sincerity, they hurried their immediate marriage. He said, "as to the business part of their union that is yet unfinished, he could trust to her, if she could trust to him;" and he seemed to be altogether so unselfish and disinterested, that Alice gladly believed in the unselfishness of his love. At that hour she almost loved him. He won from her, by his faithfulness in sorrow, far more than he had ever known in the sunny hours of so-called happiness. Then, she had been coy and hard to please and chary of her lightest favor, but at this dark hour, his fidelity took in her heart that overplus of womanly ingratitude, which is so near akin to love. But Medway was charmed by its delicious sweetness, and he went through the shaded hall and down the steps of the mournful house a very happy man.

"How sweet and good she is!" he whispered to himself as he drove through the gloom. "All her affections are like the damask roses, fair as the flowers themselves, as sweet and gentle!" And then he smiled pleasantly at his own remembrance of the apt classical quotation. And surely at that moment his heart was true to his promise; he had no intention of breaking his renewed vow, he was fully determined to make Alice his wife with the least possible delay. And Alice had promised to consult her mother at once, and the next morning name the day for their marriage.

"I will be here to-morrow at the noon hour," he said with a loving caress, and holding his hand for a moment and looked into her eyes, and felt sure that she had said "farewell" forever. For so pitifully blind is that prescience which accompanies the pure in heart, that even when there is engagement in her ears, Alice Lloyd in the gloom of its certain failure, not that Lord Medway intended the result—even Alice, with a severe justice, condemned him so far—but weak men are easily cruel, through their selfishness, though they may not, as a rule, plan cruelty.

Medway, however, went directly from Alice to his lawyer's office, and he was frightened by the doubts and cautions he received there. This man had never favored his client's marriage with Nicholas Lloyd's daughter. He detested Lloyd, who had done him some wrong in the far back years of his early struggle for business, and throughout the whole negotiation he had quietly striven to delay and embarrass affairs. Indeed, his provoking contradictions and suspicions had been a large factor in developing the disease which had driven his old enemy to the chamber of death. He felt that this was the final struggle, and he put forth all his powers to such excellent purpose that he induced the young man to leave early the next morning for England. To the last moment he remained with him, and Medway, uncertain and perplexed, and completely under the influence of a man of tremendous resource and mental activity, went aboard the steamer unresolved, and miserably conscious that he was a consummate scoundrel.

"I will see the young lady," were the man's last words, as he held Medway's hand, "and make it all right. She is Nicholas Lloyd's daughter, and bound to be a sensible girl."

"I don't know, Mr. Rives; it seems to me all shamefully wrong, I declare it does. I think I will go on shore again."

"You must not. I will tell her you had a cablegram about important business. Take my advice and drop the whole affair. Have I any motive but your advantage? As far as I am concerned, it would be better for me that you should marry the girl."

"Then why do you fight against your advantage?"

"I have been young. I made a mistake myself. I won't see any fine young man get into a hole if I can help it. Lawyers are not altogether Sancho Panzas; there is something of Don Quixote in most of us. It is the last moment. Good-bye."

"But Mr. Rives—"

"Good-bye! I will see Miss Lloyd before noon. Write to her at your leisure." He said these words on the loosened gangway, and as the great ship began to move he called out, "Don't write at all. Let the matter drop entirely." Then as a parting shot: "I am ready to take up the Leavenworth affair as soon as you are."

Answer to this remark was impossible, but he noticed Medway laugh and lift his hat, and he said with a sigh of relief, "He is safe now." Then he put his hands in his pockets and walked thoughtfully to his coupe. It was too soon to call on Miss Lloyd, so he drove to the Hoffman House, ate a good breakfast, smoked a couple of cigars, and then resolved to get the business off his hands—as far as the young lady was concerned. He was fully conscious of the revengeful part he had played, and it was with a sense of well-deserved triumph he entered the house which he told himself he had "helped considerably to pull down."

(To be Continued.)

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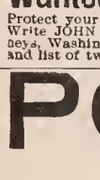

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

The Case of Charity Folsom.

CHARITY FOLSOM was a person who had few friends. Nobody could quite explain why, for Charity was young, handsome and well educated; she belonged to a good family, and was accustomed to polite society. All the same she was unpopular, and the people who did not say anything against her, were almost as pronounced in their dislike as those who did, for their silence was, in itself, significant.

I had not been long in the town where Charity lived, before I discovered the young woman's peculiar position, and one day I made it my business to ask my hostess, a motherly Quaker lady, what was the secret of universal indifference to the charms of a girl who ought to have been attractive.

"Thee must ascertain for thyself, dear," said Aunt Jean, and not another word would she utter.

But Miss Sharp-eyes, the tailoress, was less reticent.

"Charity Folsom is concentrated lemonade without any sugar," she declared. "She's as sour and hateful and horrid as possible, and is the most selfish young person in town. Of course nobody can endure such a character."

Concentrated lemonade without any sugar! It did not sound winning, but I made one more effort.

"Has any one tried to improve Miss Folsom? Or, has everybody taken her badness for granted?"

Miss Sharp-eyes hesitated. Quiet, Aunt Jeanie spoke.

"There is the trouble. Thee will soon observe it if thee goes about this place. Charity is let alone, and now she expects nothing better, and she lives up to her unhappy reputation."

To make a long story short, the plan was tried of looking for honey and sunshine from Charity Folsom instead of being satisfied to receive only vinegar and gloom. Pleasant speeches were made to her, she was asked to take agreeable duties on herself. When the church gave a sociable, Charity was invited to be a member of the reception committee, instead of as usual, being assigned to the supper room and the dish washing. A party was made up for an excursion, and Charity was included in the list who were considered desirable. Bit by bit, little by little, the social attitude toward her was changed, and her attitude changed in return. Being treated with amiability, she grew amiable. Being admired she became worthy of admiration. At the end of six months she was no longer disagreeable Charity Folsom, disliked and shunned, but the interesting Miss Charity, whose wit had a spice of pleasantry, and whose willing and efficient aid helped every movement on.

I have sometimes thought that in the household, we mothers are very apt to make a Charity Folsom of a trying child, taking for granted his moods and his tempers, and discouraging him by lack of appreciation when he really tries to do better.

"Walter is so stupid!" I heard a mother remark one day. "Not in the least like Richard, who learns with ease and does us so much credit. I tell his father, we must be contented if Walter can graduate at the foot of the class."

Poor Walter heard this! Was it any wonder that his next report was marked by repeated failures and demerits?

"Susan is shy and self-conscious, so I keep her in the background, and let Sophy represent the family," another lady complacently said, her entire tending to add to Susan's awkwardness and to inflate the pretty Sophy.

I hold that few things are worse in character-building than dwelling on the defects of a person, and that no mistakes are worse in far-reaching effects for ill, than those made by parents who expect little from their young people, and let the latter find it out. To discuss children at all in the presence of others, is to say the least, injurious, but it is doubly so when their faults and errors are made the theme of talk. A boy has been irretrievably injured before now in the estimation of the community, by the thoughtlessness of his mother in relating his juvenile misdemeanors, and a girl can grow up with a reputation for ill-temper and ingratitude, simply through the unfortunate comments of her home people on certain phases of her youthful life.

Charity Folsoms are to be found everywhere. They are to be pitied rather than blamed. Whenever we find them, let us instead of casting another slur, set ourselves to the task of brightening their lives so that they may brighten the lives of others.

Always in our home management, let us hold our children to the best by looking only for what is good. Many a child has been made untruthful, by the fact that his mother did not believe his word. The child to whom truth is invariably spoken, who hears only truth, and whose statements are accepted as trustworthy will seldom turn out to be a liar. Even the selfish and unforgiving child will thaw and become tender and generous, if love be uniformly brought to bear upon him, as the days are going by.

Little words of kindness,
Little deeds of love,
Make our earth an Eden,
Like the heaven above.

And,

Little things on little wings,
Bear little souls to heaven.

MARGARET E. SANGSTER.

LOVE'S MINISTRY.

THIS beautiful world has much of care
And sorrow and pain and strife,
And burdens indeed would be hard to bear
If love did not sweeten life.
The tenderest joy we shall ever know
On earth or in heaven above
Is the fairest light that will ever glow,
And its beautiful name is love.

O what should we do in the time of joy?
And what in the time of tears,
If tenderest hearts did not beat with ours,
Nor sympathy bless our years?
And what should we do in our failing powers
If love were not true and fond
To brighten the wearisome days and hours
Till we come to the gates beyond?

O love is the beautiful light of home,
Whatever of grief betides
And heaven is there with its shining dome
In the heart where love abides.
Oh! love is the meaning of God himself
And love is the magic key
To open the door of the hardest heart,
The glory of God to see.

God pity the lives that are dark and lone,
Where the love-light does not fall,
And send to them some who shall make Him known,
That his love may bless them all.
The tenderest joy we shall ever know
On earth or in heaven above,
Is the fairest light that will ever glow—
And its beatiful name is love.

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Asters, new sorts, finest double varieties mixed, 20 col. **Sweet Peas,** large flowered, all newer shades, robus...
Poppies, giant flowered, double, very showy, 20 col. **Nasturtiums,** flowers last until frost, full bloome...
Petunias, finest single mixed, profuse blooming, 30 col. **Portulacas,** single mixed, charming dwarf plants...
Zinnias, rich and showy, immense double flowers, 10 col. **Candytuft,** free flowering annuals, beds or borders...
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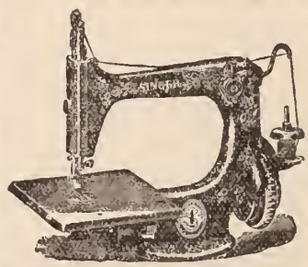

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The Bible in Mexico.

IN a description just received from Guadalajara, Mexico, of the efforts being made to get the Bible into the hands of the people of that land, are the following notes of a tour taken by Mr. B. B. Blackly and Don C. Orocio, two colporteurs in the employ of the American Bible Society:

"The first day we traveled seven leagues, then stopped at a ranch called La Venta, where we sold two Bibles and a Testament. At another ranch sold a Testament and two Gospels of John. Farther on, we reached a small town named Tala. We followed the new railroad for some distance. This new railroad extends to Ameca, and will probably be built to the coast.

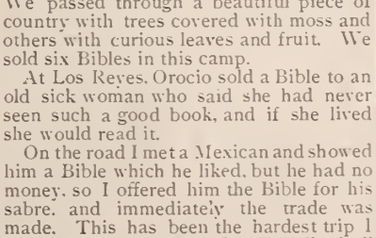
The first day from Ameca, we crossed a high river on horses, with the water up to our knees. We had the books carried over on the heads of Indians. We stopped two nights in Guachinango, an old mining town, three hundred years old. Here we sold only one Testament. A priest took a Testament from Orocio and would not pay for it nor return it until the Mayor talked with him; then the priest told Orocio to leave town at once.

We began work at the next town. About the first person who looked at a Bible was a priest, who told the people not to buy it as it was a bad book. This excited the people; Bible and Protestants is the town talk; several men came to our room to inquire, and Orocio talked to them freely and plainly about the Bible.

In Mascota we slept one night in the soldiers' quarters for protection, also had a policeman go around with us, and stand by our door when we were in our room. When we left two soldiers escorted us for some distance out. Our next stopping place was San Sebastian, a mining camp in the heart of high mountains. It is very rough, living is high, and the people poor, but not so fanatical as in Mascota. We traveled in a circuitous route to get to the town, the road is so very crooked, rocky and steep, and in many places the water has washed out the road. We passed through a ravine just wide enough for a horse to pass, and the mountains on either side rose way above our heads. If two travelers met here they could not pass. We passed through a beautiful piece of country with trees covered with moss and others with curious leaves and fruit. We sold six Bibles in this camp.

At Los Reyes, Orocio sold a Bible to an old sick woman who said she had never seen such a good book, and if she lived she would read it.

On the road I met a Mexican and showed him a Bible which he liked, but he had no money, so I offered him the Bible for his sabre, and immediately the trade was made. This has been the hardest trip I have taken in all my work. To tell of all the trials and hardships, the pleasures and enjoyments, would be impossible."



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Fell to the Floor.

HIS LEGS SUDDENLY CAVE OUT.

Thomas P. Bigg, of Cleveland, Stricken as He was Preparing for a Visit to Friends.

From the Leader, Cleveland, Ohio.

Of the list of the many so-called incurable disorders none has proved to be more of an enigma to the most learned and accomplished physicians than locomotor ataxia, or as it is more commonly known, creeping paralysis. This dread disease has baffled their skill, and they have been forced to admit that they cannot successfully cope with it. All they have been able to do is to mitigate the accompanying pain and suffering; beyond this the science of medicine has been of little or no avail to the many unfortunates who have contracted the dreadful malady, which, many people, especially those who are thus afflicted, believe is a forerunner of the grim messenger of death.

Thomas P. Bigg, who lives at No. 1073 St. Clair Street, corner of Lawrence St., Cleveland, O., has been suffering from locomotor ataxia for nearly five years, and nothing but his wonderful vitality has prevented his dissolution long before this.

The malady is directly attributable to his exposure during army life. He enlisted in the Third Regiment Ohio Cavalry in Toledo, and served nineteen months in the volunteer service, and after the close of the rebellion eighteen months in the regular army. "At first," he said in narrating his experience, "my stomach went back on me, and for six weeks I was laid up in a hospital in Texas. Ever since that time that organ has caused me trouble, and about seven years ago the doctor told me I was suffering from acute indigestion. That was bad enough, but four years ago last July paralysis came on, and I have been using these crutches ever since. The paralysis was in my legs, and it came rather suddenly. I noticed at first that my knees were a little stiff, a sort of rheumatic pain, you know. This quickly developed into paralysis."

I tried all kinds of remedies, and I tried physicians, but I did not improve. All this time, though, I was holding my own—wasn't getting any worse. A short time ago I was induced to try Dr. Williams' Pink Pills. I did not expect this last venture would prove any more beneficial than all the others which preceded it. But I am pleased to say I was most agreeably disappointed. Dr. Williams' Pills are simply wonderful. I began to use them two months ago. My legs then were perfectly numb and cold—nothing could warm them. After suffering with paralysis for more than four years, I now experience a comforting feeling of warmth in my lower limbs. I tell you I feel like shouting when I think of escaping from my bondage, and my mind is on the subject pretty much of the time. I intend to continue the use of the pills until my legs are as good and useful as they were in their best days, and I feel that will be soon.

"What effect have the pills had upon your stomach?" Mr. Bigg was asked, "as regards that" said he "you can readily believe that a stomach which has been seriously out of order for thirty-five years is in bad shape. Nothing used to stay on my stomach, and I was subject to violent fits of hiccoughing. Then I would have to take an opiate to get to sleep. But now I find that food stays on my stomach, though I do not suppose that organ will ever be in first-class shape again. Still I am satisfied to think that it is improved to such a degree, and that I can eat with a feeling of ease."

For six years until a month ago, October, 1896, Mr. Bigg kept a stationery and confectionery store at No. 347 East Madison Ave., directly opposite the Madison Ave. School. He sold out his business and can now be found at any time at No. 1073 St. Clair St.

Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for $2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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LEE, Illinois, October 1, 1895.

The old man I fitted 2 years ago wore your truss about 90 days and said he was cured. Saw him last week and although he was 63 years old and a hard worker, he is as sound as when a boy. Yours truly, M. C. MUSN, M. D.

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DERRICK CITY, Pa., June 3 1853.

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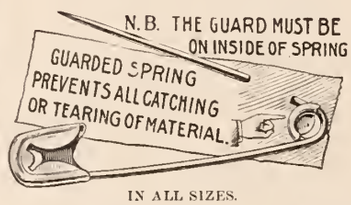

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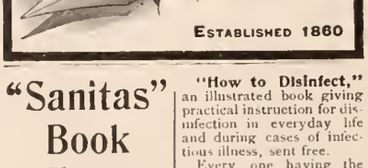

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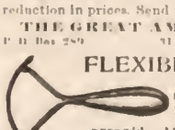

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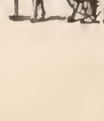

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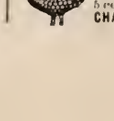

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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HE "WELCOME" ON THE MISSISSIPPI.

he Christian Herald's" Relief Boat and its Work Among the Flood Sufferers—Perils of a Journey on the Swollen River—A Mission of Mercy.

LETTERS received from Mr. George A. Seaman, in charge of the relief work conducted by this journal on the Mississippi River, contain some very interesting accounts of the operations e *elcome*. In his first letter, which riedly written on board the boat many cares incident to the work, some account of the flooded sec- at had been visited. This week enabled to present several photo- illustrative of the work.

he *Welcome*, which is the fasted tug ass on the Mississippi River, is of e, stoutly-built, and with a power- ne—just the sort of craft to force its way uring the present trip among debris and her obstacles, as it has often been necessary to do. In some places the *Welcome* with its deck-load of provisions has plowed its way among tree tops, which stood above the surface of the waters like clusters of willows. Fortunately for the undertaking, the weather has been favorable and there has been no loss or damage to the food cargo. The tug's skiff is often in requisition to carry food to places where the steamer itself cannot penetrate. In such cases, one of the crew would row Mr. Seaman and Rev. Mr. Rife, the American Sunday School Union Missionary, to the place where the sufferers were congregated, sometimes on the upper floor of a half-submerged dwelling, sometimes on a raft and again on a knoll or piece of rising ground that stood like an island amid the waste of waters. Whenever it was practicable to do so, and where a few persons were gathered, Mr. Rife spoke to them briefly before the food was distributed, telling them of the goodness of Him who had put it into the hearts of his children to seek out and help those in peril and suffering. He also distributed Bibles among them wherever they were needed. Then when the wants of the sufferers had been ascertained, they were supplied with a liberal hand from the *Welcome's* varied cargo. Meal, bacon, potatoes, flour, coffee, sugar, hominy, crackers, cheese and canned meats, and wherever there were women and children, condensed milk and some trifling delicacies which would be particularly grateful to people in their weak and famishing condition. In this way many places were visited and hundreds of families supplied with enough food to last for several days. In most cases the need of the sufferers was extremely urgent. Many had no food for days except a little meal—hardly enough to sustain life.

SUFFERERS ON A BARGE AT BLUE'S POINT, AWAITING THE RELIEF TUG.

At many places skiffs would come out in response to the *Welcome's* whistle. All along the Mississippi River one long blast is known as a "begging whistle," and is a signal to call out a small boat from shore. The *Welcome's* "begging whistle" was at once recognized everywhere it was blown as a signal that help was near. People would come to the windows or the roofs of half-submerged houses or gather on rafts or on hillocks that had not not been covered by the waters, and strain anxious eyes in the direction of the tug. Skiffs came out from Cow's Island, Tenn., for provisions, and when the *Welcome* reached Scanlan's Landing her whistle brought out a queer-looking boat which proved to be a "dug-out." Its occupant rowed back happy with food enough for his family. A number of others were also supplied here

(*Continued on page 305.*)

"THE CHRISTIAN HERALD'S" RELIEF TUG "WELCOME," ON THE MISSISSIPPI— SUPPLYING PROVISIONS TO FLOOD SUFFERERS.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Mrs. E. A., Wadsworth, Nev. Is it consistent with the teaching of God's Holy Word to ask a blessing at the table, when every article has been purchased with the profit of whiskey?

No, it is not. The liquor traffic is an unholy and destructive one from top to bottom, and is moreover the cause of a great part of the world's misery and wickedness. To ask the Almighty to smile upon and bless the fruit of such a traffic, is either rank hypocrisy, or the act of one who misunderstands the whole purpose of man's existence.

As a result of the recent suggestion published in THE MAIL-BAG, readers of this journal have supplied thirty poor ministers of the West and South (Kansas, Nebraska, Colorado, South Dakota, Tennessee, Louisiana and Florida) with THE CHRISTIAN HERALD for one year, having subscribed in their behalf. We have still some fifteen names of poor ministers on our list of applications, none of whom is able to subscribe. We will be glad to hear from any friends who desire to help these worthy laborers for Christ, all of whom would be pleased to receive THE CHRISTIAN HERALD weekly.

Reader, Vettesville, O. Would a boarding-house keeper who had pledged herself to give a tenth of her income to the Lord be expected to give a tenth of the gross sum paid by her boarders, or a tenth of the balance left after the grocery and other bills had been paid?

A tenth of the balance. That is her income. It is the difference between the cost and the selling-price which is her own. We can imagine cases in localities where competition is severe, in which, if she paid a tenth of the gross receipts, she would not have enough left to pay her bills and provide for her own necessary clothing, etc.

J. C. S., Arkalon, Kans. 1. Is there any place on the globe where the day is said to begin so that a ship's crew traveling Westward has to go back a day when it reaches that line? 2. How does such a fact affect the Sabbath, which according to God's command was to be kept on the seventh day?

1. We published on March 3 a letter from the U. S. Department of Agriculture explaining that the change takes place on the 180th parallel of longitude. It runs from Pole to Pole through Polynesia, a little east of New Zealand. You can easily see that it must be so, as our time in New York is about five hours different from Greenwich time, and the difference increases the farther West you go.

2. The sanctity of the day is not a question of numbers. The Talmudical writers perceived this. They ordained that if in traveling, or in solitary separation from Jewish ordinances, a man lost count of the days of the week, he must work six days and rest the following day, observing that as the Sabbath, though it might not happen to be the Saturday. If he did that, he would not be breaking the Sabbath, though he might be working on that day. This shows that even in those days when the laws of Sabbath observance were very stringent, the law was satisfied with the consecration of a seventh portion of time, if there were reasons for the seventh day not being observed as the Sabbath. Our reason for observing the first day is to celebrate the resurrection of Christ.

Reader, Patterson, Pa. Does Matt. 24: 14 mean that before Christ comes every man will have the Gospel preached to him?

No, the Gospel is to be preached to every nation "as a witness." That is all that is predicted. Even in Christian lands there are many people who do not go to hear it preached. But it is preached and it will be a witness against them, because they have the opportunity of hearing it and neglect it.

J. S., Sawyer, Kans. Is it right, from the Christian standpoint, for one who is justly divorced to marry again? If so, how do you explain Mark 10: 12 and 1 Cor. 7: 11?

Your phrase, "justly divorced," is rather ambiguous. We do not know whether you mean a person who has righteously secured a divorce from a guilty partner, or the person who has committed the crime, and has been justly divorced for doing so. The difference is important. We apprehend that the guilty partner would not trouble very much about the Christian standpoint in considering any new marriage. The innocent party is certainly entitled to marry again. The passage you quote from Mark, like the correspounding one in Luke, is incomplete. If you refer to Matthew's fuller report of our Lord's words, you will see that there is one cause which in his opinion justified divorce. Paul's remarks in 1. Cor. 7: 11, do not apply to this cause, but to separations on other grounds.

Harry, H. H., Green Island, N. Y. What was "The Children's Crusade"?

There were several "Children's Crusades," the principal being that which was begun in 1242. According to the tales—which are not authentic, however, in all particulars—the idea of a Children's Crusade originated with Bernard, who was the apostle of the second crusade, as Peter the Hermit had been of the first. He held that the failure of the Crusades was in consequence of the sinfulness of the pilgrims and that none but innocent hands could win back the Holy Sepulchre and Palestine from the heathen. Accordingly in 1212 the experiment was tried with 30,000 children under the boy Stephen and 20,000 German boys and girls, under the lad Nicholas. They resulted disastrously, in the death by sea and land of multitudes of the little pilgrims while others were sold as slaves.

ONE OF KING THEEBAW'S PALACES AT MANDALAY, BURMAH.

This remarkable building—an example of a most delicate and beautiful style of Oriental architecture, peculiar to Burmah, was once used as a Buddhist school by King Theebaw, whose notorious reign came to a sudden end several years ago. It is now an Episcopal church, and the Gospel of Christ is taught where heathen doctrines were formerly disseminated.

Anna, M. S., Cobden, Ills. How old is the Peacock throne, in Teheeran, Persia? Is there any other throne equal to it in magnificence?

The "Peacock Throne" was originally brought from Delhi by Nadir Shah and was once valued at $30,000,000. It was the throne of the Mogul emperors of India, and in the days of Shah Jehan, occupied the *Duran-i-Khas*, or "Hall of Private Audiences." It was the work of a French artificer, Austin, of Bordeaux, who was a refugee in the Mogul court. When the Persians sacked Delhi in 1738, the throne was plundered of its jewels and taken to Teheran. It is still believed to be now worth $12,000,000.

A. B. P., Springfield, Mo. Is the quotation "Cleanliness is next to godliness," from the Bible? If not from what is it taken and who is the author?

It is from the *Berartha* (a Hindoo religious book) in the last Mishna of Sola. It is not in the Bible.

Reader, Springfield, L. I. What is the origin of the phrase "in less than no time"? Is there any sense or reason in such an expression as when one says he can go to a considerable distance "in less than no time"?

The saying has its origin in a demonstration of the difference between mean time and apparent time—the one being the true time as indicated by the sun, and the other, chronometer time, or time indicated by any other method than solar observation. Thus: a person setting out from one point on chronometer time, ought arrive at some other point, where the mean or true time would show that he had actually occupied "no time" in transit, or even less than no time."

Troy, O. I have just received a letter from the Misses Mason, at Huchow, China. They are constantly aided in their work by THE CHRISTIAN HERALD. They have three daughters, all full of the Christ-spirit, and the youngest, now about twelve years of age, takes THE CHRISTIAN HERALD as she goes with her father through the city and surrounding towns, and shows the pictures to the heathen, explains them to the girls, and sings the beautiful hymns that are printed therein. The other girls (older) are also great workers, and are full of the missionary spirit. T. P. CHILDS.

Mrs. E. T., Kalamazoo, Mich. Do you consider the whole of THE CHRISTIAN HERALD Sunday reading, or should some parts of it be read only on week-days?

We aim to make the whole paper worthy of being read in the family at any time. Naturally, those who read it on Sundays, will select the portions that are most helpful, spiritually.

C. B. S., Glennsone, N. C. What is meant by "the seed remaining in him" in 1 John 3: 9?

The apostle is speaking of the divine nature in Christian men. When it is imparted, it remains and grows and develops and permeates the whole nature. It is no party to sin but opposes it and if the man will yield to it, will keep him from committing sin as the apostle says.

L. S., Lime Springs, Ia. I have been distressed by the remarks made by Christ in Luke 21: 23, and 23: 29 as to the woes to women who are nursing infants. Do they imply that they are liable to punishment?

Many Christian mothers have been disturbed by these passages; but there is no ground for apprehension. In both instances Christ was speaking of the trouble that was to come on the nation in a few years. There was to be a hasty flight to the mountains and such persons would suffer much; but those who stayed behind to go through the horrors of the siege suffered still more. The description Josephus gives of the misery is appalling.

Subscriber. 1. Is it wrong for a Christian to play any game in which dice are thrown? 2. Is it wrong for a Christian to dance? 3. How do you explain Eccl. 3: 4, "There is a time to dance"?

1. Dice are now universally used as implements of gambling and should therefore be avoided. 2. It is a hindrance to spiritual growth and has ruined thousands. 3. Dancing or leaping for joy was referred to, and not the studied dissipation of the modern dance as it is now practiced.

M. A. S., Tennessee. A friend of mine and myself are much discouraged by the statements in Hebrews (6. 1 9). We fear from what is said there about persons who have been enlightened and have fallen away that there is no hope for us.

Do not entertain such fears. There is always hope for those who repent and seek pardon, pleading the merits of Christ. The warning in Hebrews was necessary because so many people at that time, as they do now, want to live in sin, and yet to go to heaven when they die. The writer of the epistle warns them that it cannot be done. [illegible] must be constant vigilance against [illegible] when it is indulged the sinner is apt to [illegible] cold and hardened so that repentance [illegible] impossible. Experience proves that [illegible] also proves that none find it so difficu[illegible] pent and turn from sin as those w[illegible] once solemnly renounced it, so th[illegible] above all others should be careful. [illegible] may be sure that if you are really [illegible] and seek pardon you will obtain it.

Conscience, Cheyenne, Wyo. Is a perso[illegible] lieves the Bible to be inspired from [illegible] to end justified in supporting a min[illegible] preaches the doctrines of Higher Criti[illegible]

If he preaches Christ as the Savio[illegible] ners you are justified in helping to [illegible] him. Probably he does not devote a [illegible] tention to the Higher Criticism. If [illegible] he is sadly wasting his time. The beli[illegible] doctrines of the Higher Criticism [illegible] keep him from preaching Christ an[illegible] his business as a preacher. If he beli[illegible] Old Testament in one way and you [illegible] in another, you may still get good [illegible] preaching if you both love the Lord [illegible] intent on doing his work on eart[illegible] must remember that persons who are [illegible] counted orthodox and are looked upo[illegible] fashioned in their orthodoxy, gener[illegible] beliefs which our grandfathers wou[illegible] accounted heterodox. Fresh light o[illegible] Word is continually being given and [illegible] derstood now better than it ever was.

E. W., Hazleton, Pa. Was Paul convert[illegible] way to Damascus or after Ananias h[illegible] with him?

Probably the full assurance of his ac[illegible] did not come until after Ananias ha[illegible] with him, but the change of heart and [illegible] effected by the appearance of Christ t[illegible] the way. He learned then the wron[illegible] doing and repented. He appears [illegible] spent the interval betwe[illegible] time and the coming of [illegible] in prayer and thought and d[illegible] had given himself to Ch[illegible] his service before Anania[illegible]

G. R., Fairfield, Ia. 1. W[illegible] Sunday substituted for [illegible] as a day of worship? [illegible] does Paul say the righte[illegible] put on immortality at the [illegible] tion if men are immorta[illegible]

1. We have no means [illegible] taining the exact date. T[illegible] tile converts probably h[illegible] observed Saturday at a[illegible] observance of Sunday as [illegible] of worship can be traced [illegible] very early times. Tertull[illegible] flourished about 185 A. [illegible] to the observance as if i[illegible] regular thing, and speaks [illegible] ing received it from the[illegible] went before. The refere[illegible] the Acts to the meeting[illegible] time of the Apostles appe[illegible] dicate that even in their da[illegible] Jerusalem they celebrated [illegible] resurrection on the first da[illegible] week. 2. Because man is [illegible] that is, will die. Those [illegible] alive at Christ's coming, [illegible] explains (1. Cor. 15: 51–[illegible] have to undergo a chang[illegible] they become immortal an[illegible] the new life.

Mrs. W. T. McH., Cam[illegible] It is not published in bo[illegible] we believe. —— Mrs. Suse V[illegible] Lind. 1. Davids, see I's. [illegible] 2. Should read "the third [illegible] —— Reader, Froelich, Ia. I[illegible] live in or near Washington. [illegible] hundreds in the various gov[illegible] departments. 3. Probably under that of [illegible] —— W. H. H., Brooklyn, N. Y. Write t[illegible] ker, publisher, Bible House, N. Y. —— E[illegible] Pollstown, Pa. Any season except the [illegible] —— Subscriber, Cadiz, O. See the advert[illegible] and write direct to any of the S. S. compa[illegible] A. T., Sterling, Kan. Write to *American [illegible] of Philately*, 18 East 23rd street, New Yo[illegible] —— Mrs. Christina H., Portland, Oreg. [illegible] are supposed to be the wandering Bed[illegible] Arabs of to-day. 2. If so, modern travele[illegible] no mention of them. —— Subscriber, Portla[illegible] The best place is to advertise in the new[illegible] —— Subscriber, St. Louis, Mich. All t[illegible] known have been already stated. —— Work[illegible] Hemphill, Tex. There is a law on th[illegible] books providing for such cases. —— M. V[illegible] wood, N. J. We know of none. —— Constan[illegible] er, Brooklyn. Better make your applic[illegible] rerson, and ascertain the qualifications. —— Manchester, N. H. The universal judg[illegible] the Church and of Christians generally is [illegible] to dancing. —— Enquirer, Vilas, Colo. 1. [illegible] the act has not yet gone into effect. 2. Con[illegible] standard History of the United States. [illegible] scriber, Paterson, N. J. He should wear [illegible] light kid gloves. —— Mrs. W., Larryville, Pa. [illegible] questionably it would be better to save the [illegible] or devote it to a higher purpose. 2. Yes, e[illegible] cases of great public emergency. —— R. M[illegible] Line, N. Y. 1. No data to answer. 2. [illegible] Russia was suspected of sympathy with C[illegible] Brevier type. 4. The Druses are still uncon[illegible] —— Subscriber, Halleck, W. Va. 1. Unkn[illegible] About 150 feet wide, possibly more, as it co[illegible] varies. 3. Certainly unless the festivals a[illegible] improper kind. —— E. M., Stanford Univers[illegible] and G. M. R., Seward. It should have been [illegible] differently. Modern scientists hold no su[illegible] It is an ancient theory however, the source [illegible] we cannot now indicate. The same idea [illegible] gested in Josephus' Antiquities, book 1, ch[illegible] sections 8 and 9. —— Mrs. C. A. H., Florida [illegible] would be quite right. —— Mrs. L. E. K., O[illegible] Wis. Almost identical, differing only in fo[illegible] in belief.

GREECE'S HEROIC STRUGGLE.

tnur ered and Repulsed by the Turks in Thessaly, the Little Kingdom still has Hopes—Powers may Intervene.

AFTER a week of heavy fighting on the frontier, the war between Turkey and Greece is no nearer a settlement than when it opened. King George's armies, after a most heroic defence, e mpelled, by the sheer force of be, to fall back before the Turkish s Edhem Pasha ranged his armies e nt shape, and it was only by a w arg n that the Greek army, under Crn n Prince Constantine, escaped n nmed in on all sides. Mati, Re- titiri, Turnova, Damasi and all ntain passes were yielded to the s ter most desperate fighting, in th sides sustained heavy losses. as Larissa was also threatened t exhausted Greeks were greatly r ered at every point, that town w evacuated, and an orderly retreat to Pharsales, twenty miles to the

stated, the events of the week. : The Greek armies in the West- r ces and especially in Epirus, at w successful in every engagement. even now threatening Janina, the headquarters. In Thessaly they s esstully withstood the Turks at Viglia and Damasi, but they lost armies making rapid conquest in the west and with the tunnels and bridges of the Salonica railroad cut and destroyed, interfering with the forwarding of reinforcements; and also with the havoc the Greek fleet has committed in the Gulf of Salonica, destroying army stores and ammunition in vast quantities at Platamona and Katarina. Edhem Pasha was believed to be acting prudently in delaying further progress in the direction of Larissa, which he had declared he would capture in three days. Such promises often fall short in the performance, and as Larissa was said to be one of the most strongly fortified places in Greece, its earthworks and guns being so disposed as to make it possible for a force of resolute men to defend it, it was generally believed to be safe from capture.

GREEKS ATTACKING A TURKISH BLOCK-HOUSE.

E S WAR MINISTER STUDIES THE POSITIONS OF THE ARMIES.

With the capitulation of Larissa without a blow, the confidence of the Greeks in the ultimate success of their arms has been greatly shaken. Athens dispatches represent the retreat from Larissa to Pharsales as a precautionary step, since the former was situated on an open plain and incapable of being successfully defended against the Turkish cavalry and artillery, while Pharsales affords natural advantages that will enable the Greeks to make a stand there against a vastly superior force.

It is evident that the crisis of the war is rapidly approaching. Should either Greece or Turkey express a desire for intervention, the Powers are understood to be ready to interpose in the interest of peace, and to prevent unnecessary bloodshed. A turn of the kaleidoscope however, might change the aspect of affairs in a single day. Should the Greeks make further headway in the West, and should their fleet venture to force the Dardanelles, the whole situation might assume such shape that Athens would again be encouraged to hope: but at the present time the outlook is the reverse of hopeful for the brave but outnumbered and out-generalled armies of the Hellenic Kingdom.

Turkey may have other foes to contend against before the war closes. Bulgaria and the Balkan States are uneasy, and threaten to rise, but this is not now probable, unless the Greeks score some signal victory. Osman Pasha, "the hero of Plevna" in the last Turco Russian war, goes to the front to take supreme command of the Turkish armies, and it is said that the Sultan, roused to action by the stirring events in the field, has declared that if King George of Greece carries out his purpose of taking the field in person, he will leave Constantinople and place himself at the head of the Ottoman armies.

One of the remarkable features of the present war is the unopposed activity of the Greek fleet, while the warships of Abdul Hamid lie idle in the Bosphorus. It is true, the Sultan ordered his ships to sea, but their commanding officers one and all declared that they were unfit for service, and the chief of the Navy threatened to resign if they were placed in commission; consequently the order was rescinded, and the Turkish warships steamed slowly back to their moorings, one by one, so as not to attract attention in Constantinople.

A PASS AT KASTRAKI, THESSALY, THE SCENE OF A GREEK REVERSE.

Independent Mission in Ceylon.

FOR several years past, Mr. S. C. K. Rutnam, an educated native Hindoo, and a member of a famous missionary family in India, has been in this country finishing his studies, with a view to entering the missionary field in his own land. He has spoken with great acceptance before many American and Canadian audiences. He is a high-caste Christian Hindoo, and while still a mere lad began his education in Madras, India, and entered the University in that city, from which he was graduated with high honors. For several years he was engaged by the London Missionary Society as head-master of the mission high school of Belgaum, India, where he was also engaged as honorary secretary of the Y. M. C. A. work, then in its infancy in that country. Three years ago he was called to England to lecture in the interests of the Anti-Opium League, and since coming to the United States he has pursued a theological course in Princeton Seminary, and has received the degree of A. M. from that university. He will shortly return to his native land, where he purposes establishing a mission in north central Ceylon, in the district of Anuradapura. This district has a population of about 300,000, and offers a special field for missionary work, as there is not at the present time a single Christian missionary there. Mr. Rutnam will establish a mission high school, and make Anuradapura a centre of Christian activity. He estimates that $12,000 will be required to purchase the ground, erect the necessary buildings, and equip them for a period of five years, after which the school will be self-sustaining. He will conduct his work on strictly undenominational lines, and it will be maintained by voluntary subscription. A number of prominent American pastors and laymen have consented to act as a general committee for this deserving work, and they cordially commend the project and the founder to the support of Christian people everywhere. The committee is as follows:

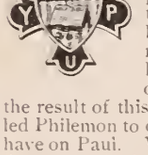
Rev. J. Wilbur Chapman, D. D., Pennsylvania; Rev. Charles H. Parkhurst, D. D., New York; Hon. John Wanamaker, Miss Francis E. Willard; Rev. H. L. Hastings, D. D.; Hon. James A. Mount, Governor of Indiana; Rev. Wm. Patterson, D. D., Toronto, Canada; Rev. Wm. Brenton Greene, D. D., Princeton Theological Seminary; Rev. John Neil, Toronto, Canada; Rev. George L. Purves, Princeton Theological Seminary; Rev. George Osmon Ferguson, Washington, D. C.; Rev. Geerhardus Voss, D. D., Princeton Theological Seminary.

Mr. Rutnam may be addressed at Princeton, N. J., by any reader desirous of learning more of the work he is about to undertake in his native land.

A Good Name.

It is important to remember that there is a vast difference between character and reputation. The way to have a good name is to deserve it. There is no man so contemptible as the man who is striving to have the public esteem him for that which he is not. We have more scorn for the libertine who has enjoyed a reputation for piety, than for the man who has been openly immoral. When, therefore, we accept the wise king's estimate of the value of a good name, we must do it with the qualification, which he approved, that we deserve the good name. It is worthy of recollection, too, that good names come by service. Highly as riches are esteemed a good name never comes by them. Who would not rather be descended from Washington, or Jefferson, or Lincoln, or Peabody, or John Knox, or Luther, and bear their name than from some millionaire who hugged his gold to the last? The world honors those who render service to it not those who are selfish and greedy.

Giving to the Lord.



When Paul in his epistle to Philemon undertook to pay his correspondent anything that might be due to him from Onesimus, he reminded Philemon that he owed Paul even his own self. We do not know the result of this reminder, but we hope it led Philemon to cancel any claim he might have on Paul. We expect a man to show decent gratitude for services rendered to him. When, therefore, the subject of giving to the Lord is considered, the question is pertinent: "How much owest thou unto my Lord?" Truly if we take into account our obligations to Christ and let them be the measure of our giving, there would be no limit to our benefactions, but our resources. Christ expects us to hold our possessions lightly, not to set our hearts upon them. He wanted us to set our desires on better things, to be so intent on being God-like, that it should be of small concern to us whether we were rich or poor. The mere fact that a man had wealth, was not to him a matter of importance; but if he loved his wealth, that was a very serious and fatal matter. Such a man, in his opinion, ought to give it all away, as it was a snare to him. Thus it is that there is no New Testament law as to giving. It is expected that if there is a need of money either to relieve the need of others, or to propagate the Gospel, and we have money, that we shall give it. Much is said in these days of the consecration of the tenth, but there is no authority for the limiting the offering to the tenth. We ought to regard that as the minimum, because the Jews gave that proportion and they had not the obligations on them, which are upon us.

THE METROPOLITAN PULPIT

HUNGER IN INDIA.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text, Esther 1 : 1; . . . . . This is Ahasuerus which reigned from India even unto Ethiopia.

AMONG the 773,693 words which make up the Bible only once occurs the word "India." In this part of the Scriptures, which the Rabbis call "Megillah Esther," or the volume of Esther, a book sometimes complained against because the word "God" is not even once mentioned in it, although one rightly disposed can see God in it from the first chapter to the last, we have it set forth that Xerxes, or Ahasuerus, who invaded Greece with two million men, but returned in a poor fisher's boat, had a vast dominion, among other regions, India. In my text India takes its place in Bible geography, and the interest in that land has continued to increase until, with more and more enthusiasm, all around the world Bishop Heber's hymn about "India's coral strand" is being sung. Never will I forget the thrill of anticipation that went through my body and mind and soul when, after two weeks' tossing on the seas around Ceylon and India,—for the winds did not, according to the old hymn, "blow soft o'er Ceylon's isle,"—our ship sailed up one of the mouths of the Ganges, past James and Mary Island, so named because a royal ship of that name was wrecked there, and I stepped ashore at Calcutta, amid the shrines and temples and sculptures of that "City of Palaces," the strange physiognomies of the living and the cremations of the dead. I had never expected to be there because the sea and I long ago had a serious falling out; but the facilities of travel are so increasing that you or your children will probably visit that land of boundless fascination. Its configuration is such as no one but God could have architected, and it seems as if a man who had no religion, going there, would be obliged to acknowledge a God as did the cowboy in Colorado. His companion, an atheist, had about persuaded the cowboy that there was no God; but coming amidst some of that tremendous scenery of high rocks and awful chasms, and depths dug under depths, and mountains piled on mountains, the cowboy said to his atheistic companion, "Jack, if there is no God now, I guess from the looks of things around here there must have been a God some time." No one but the Omniscient could have planned India, and no one but the Omnipotent could have built it. It is a great triangle, its base the Himalayas, a word meaning "the dwelling place of snows," those mountains pouring out of their crystal cup the Indus, the Brahmaputra, and the Ganges, to slake the thirst of the vast populations of India. That country is the home of two hundred and forty million souls. Whatever be one's taste, going there, his taste is gratified. Some go as hunters of great game, and there is no end to their entertainment. Mighty fauna: Bison, buffalo, rhinoceros, elephant, panther, lion, tiger,—the best to be the perpetual game for Americans and Europeans, because he comes up from the malarial swamps where no human being dare enter, the deer and antelope his accustomed food, but once having obtained the taste of human blood, he wants nothing else and is called "the maneater." You cannot see the tiger's natural ferocity after he has been humiliated by a voyage across the sea. You need to hear his growl as he presses his iron paw against the cage in Calcutta. Fourteen towns have been abandoned in one province because of the work of this cruel invader. In India in the year 1877, eight hundred and nineteen people were slain by the tiger and ten thousand cattle destroyed. From the back of the elephant or from galleries built among the trees fifteen hundred tigers went down and eighteen thousand dollars of government reward were paid the sportsmen. I advise all those who in America and other lands find amusement in shooting singing birds, coming home at night with empty powder-flask and a whole choir of heaven slung over their shoulder, to absent themselves for a while and attack the justifiable game of India. Or if you go as botanists, oh, what opulence of flora! With no distinct flora of its own, it is the chorus of all the flora of Persia, and Siberia, and China, and Arabia, and Egypt.

The Baptist missionary, Carey, who did infinite good to India, had two great passions—first, a passion for souls, and next, a passion for flowers, and he adorned his Asiatic home and the American homes of his friends, and museums on either side the sea, with the results of his floral expeditions in India. To prepare himself for morning prayers, he was accustomed to walk amid the flowers and trees. It is the heaven of the magnolia and abelmosk and palm tree. The ethnologist, going there, will find endless entertainment in the study of the races now living there and the races of whose blood they are a commingling. The historian, going there, will find his theory of Warren Hastings' government in India the reverse from that which Edmund Burke gave him in the most famous address ever made in a court-room, its two characteristics matchless eloquence and one-sidedness of statement. The archaeologist will be thrown into a frenzy of delight as he visits Delhi of India and digs down and finds seven dead cities underneath the now-living city. All success to the hunters and the botanists and the ethnologists and the historians and the archaeologists who visit India, each one on his or her errand! But we to-day visit India as Christian women and men to hear the full meaning of a groan of hunger that has traveled fourteen thousand miles, yet gets louder and more agonizing as the days go by. But why have any interest in people so far away that it is evening there when it is morning here, their complexion darker, their language to us a jargon, their attire unlike that found in any American wardrobe, their memory and their ambition unlike anything that we recall or hope for? With more emphasis than you put into the interrogatory "Why," I answer, First: Because our Christ was an Asiatic. Egypt gave to us its monuments, Rome gave to us its law, Germany gave to us its philosophy, but Asia gave to us its Christ. His mother an Asiatic; the mountains that looked down upon him, Asiatic; the lakes on whose pebbly banks he rested and on whose chopped waves he walked, Asiatic; the apostles whom he first commissioned, Asiatic; the audiences he whelmed with his illustrations drawn from blooming lilies and salt crystals, and great rain-falls, and bellowing tempests, and hypocrites long faces, and croaking ravens—all those audiences Asiatic. Christ during his earthly stay was never outside of Asia. When he had sixteen or eighteen years to spare from his active work, instead of spending that time in Europe, I think he goes farther toward the heart of Asia, namely, India. The Bible says nothing of Christ from twelve years of age until thirty, but there are records in India and traditions in India which represent a strange, wonderful, most excellent, and supernatural being as staying in India about that time. I think Christ was there much of the time between his twelfth and his thirtieth year, but however that may be, Christ was born in Asia, suffered in Asia, died in Asia, and ascended from Asia, and all that makes me turn my ear more attentively toward that continent as I hear its cry of distress.

Beside that, I remember that some of the most splendid achievements for the cause of that Asiatic Christ have been made in India. How the heart of every intelligent Christian beats with admiration at the mere mention of the name of Henry Martyn. Having read the life of our American David Brainerd, who gave his life to evangelizing our American savages, Henry Martyn goes forward to give his life for the salvation of India, dying from exhaustion of service at thirty-one years of age. Lord Macaulay, writing of him, says:

Here Martyn lies! In manhood's early bloom,
The Christian hero found a Pagan tomb!
Religion, sorrowing o'er her favorite son,
Points to the glorious trophies which he won.
Immortal trophies! Not with slaughter red,
Nor stained with tears by friendless orphans shed;
But trophies of the Cross! In that dear name,
Through every scene of danger, toil, and shame,
Onward he journeyed to that happy shore,
Where danger, toil, and shame are known no more.

Is there in all history, secular or religious, a more wondrous character than William Carey, the converted shoemaker of England, daring all things for God in India, translating the Bible into many dialects, building chapels, and opening mission houses, and laying foundations for the redemption of the country, and although Sidney Smith, who sometimes laughed at things he ought not to have satirized, had in the learned Edinburgh Review scoffed at the idea of what he called "low-born, low-bred mechanics" like Carey attempting to convert the Brahmins, Carey stopped not until he had started influences that eternity, no more than time, shall have power to arrest, two hundred and thirteen thousand Bibles going forth from his printing presses at Serampore. His sublime humility showing itself in the epitaph he ordered from the old Gospel Hymn:

A wretched, poor, and helpless worm,
On thy kind arms I fall.

Need I tell you of Alphonse Lacroix, the Swiss missionary in India; or of William Butler, the glorious American Methodist missionary in India; or of the royal family of the Scudders, of the Reformed Church of America, my dear mother church to whom I give a kiss of love in passing; or of Dr. Alexander Duff, the Scotch missionary, whose visit to this country some of us will remember forever? When he stood in the old Broadway Tabernacle, New York, and pleaded for India until there was no other depth of religious emotion for him to stir and no loftier height of Christian eloquence for him to scale, and closed in a whirlwind of hallelujahs, I could easily believe that which was said of him, that while pleading the cause of India in one of the churches of Scotland he got so overwrought that he fell in the pulpit in a swoon and was carried into the vestry to be resuscitated, and when restored to his senses and preparation was being made to carry him out to some dwelling where he could be put to bed, he compelled his friends to take him back to the pulpit to complete his plea for the salvation of India, no sooner getting on his feet than he began where he left off, but with more gigantic power than before he fainted. But just as noble as any I have mentioned are the men and women who are there now for Christ's sake and the redemption of that people. Far away from their native land, famine on one side and black plague on the other side, swamps breathing on them malaria, and jungles howling on them with wild beasts or hissing with cobras; the names of those missionaries of all denominations to be written so high on the roll of martyrs that no names of the last eighteen hundred years shall be written above them. You need to see them at their work in schools and churches and lazarettos to appreciate them. All honor upon them and their households, while I smite the lying lips of their slanderers!

Most interesting are the people of India. At Calcutta, I said to one of their leaders, who spoke English well:

"Have these idols which I see any power of themselves to help or destroy?"

He said: "No; they only represent God. There is but one God."

"When people die, where do they go to?"

"That depends upon what they have been doing; if they have been doing good, to heaven, and if they have been doing evil, to hell."

"But do you not believe in the [illegible] migration of souls, and that after we go into birds or animals of some [illegible]

"Yes; the last creature a man is thinking of while dying is the one into he will go. If he is thinking of a b will go into a bird; if he is thinking beast, he will go into a beast."

"I thought you said that at dea soul goes to heaven or hell?"

"He goes there by a gradual proc may take him years and years."

"Can any one become a Hindoo? I become a Hindoo?"

"Yes, you could."

"How could I become a Hindoo?"

"By doing as the Hindoos do."

From the walls of one of their mu at Jeypore I had translated for me beautiful sentiments:

The wise make failure equal to succe
Like threads of silver seen through beads, let love through good deeds sh
Do not to others that which if done would cause thee pain. And this is the duty.

A man obtains a proper rule of ac looking on his neighbors as himself.

From that continent of interestin from that continent that gave the from that continent which has be deared by so many missionary h there comes a groan of eighty millio ple in hunger. More people are in of starving to death in India to-da the entire population of the United In the famine in India in the yea about six million people starved to That is more than all the people of ington, of New York, of Philadelph Chicago, put together. But that was not a tenth part as awful as th there now raging. Twenty thousa dying there of famine every day. villages and towns have died—ever woman and child; none left to bu dead. The vultures and the jack the only pall-bearers. Though som has been sent, before full relief can them I suppose there will be at le million dead. Starvation, even f person, is an awful process. No fo vitals gnaw upon themselves, and ness and languor and pangs from h foot, and horror and despair and i take full possession. One hand wheat or corn or rice per day woul life going, but they cannot get a h The crops failed and the millio dying. Oh, it is hard to be hungr world where there is enough grai fruit, and meat, to fill all the l mouths on the planet; but alas! th sufferer and the supply cannot be b together. There stands India t Look at her! Her face dusky fr hot suns of many centuries; und turban such achings of brow as dying nation feels: her eyes hollo unutterable woe: the tears rolling her sunken cheek: her back ben more agonies than she knows h carry: her ovens containing nothi ashes. Gaunt, ghastly, wasted, the death upon her forehead and a such as the last hour brings, she st forth her trembling hand toward dying! Give me bread! That is want! Bread! Give it to me quic it to me now—bread! bread! b America has heard the cry. Many ands of dollars have already been c uted. One ship laden with brea has sailed from San Francisco for Our Senate and House of Represen in a bill signed by our sympathetic dent, have authorized the Secretary Navy to charter a vessel to carry t the famine sufferers, and you may that ship. We want to send at le hundred thousand bushels of corn. will save the lives of at least six h thousand people. Many will resp contributions of money, and the barn corn-cribs of the entire United Stat pour forth their treasures of food. that ship is laden till it can carry no we will ask Him who holds the wi his fist and plants his triumphant f stormy waves to let nothing but happen to the ship till it anchors i gal or Arabian waters. They wh by contributions of money or brea toward filling that relief ship will their own food for their lifetime with tizing qualities and insure their ow fare through the promise of him wh "Blessed is he that considereth the the Lord will deliver him in tir trouble."

...at a relief ship that will be! It ...t turn a screw nor hoist a sail until ...e had something to do with its ... Just seventeen years ago from ...ster times a ship on similar errand ...t from New York harbor—the old ...te "Constellation." It had once ...e guns of death: but there was fam... Ireland, and the Constellation was ...e with five hundred tons of food. ...p, once covered with smoke of ...e then covered with Easter hosan... that ship, constructed to battle ...a, going forth over the waters to ...rief to some of her starving subjects. ...e han sword into ploughshare, better ...ear into pruning-hook was that ...rigate, turned into a white-winged ... resurrection, to roll away the ...e m the mouth of Ireland's sepul... like errand five years ago the ... put out with many tons of food ...e-struck Russia. One Saturday ...n, on the deck of that steamer as ... at Brooklyn wharf, a wondrous ...k place. A committee of the ...aughters had decorated the ship ...eamers and bunting, American ...sian flags intertwining. Having ...oy of seeing that ship thus conse... e had the additional joy of stand... e docks of St. Petersburg, Rus... the planks of the relief ship were ...ut and the representatives of the ...alities and of royalty went aboard ...long freight train at the same time ...grown to take the food to the starv... on alternate cars of that train ...n and Russian flags floating. But ... hunger in India is mightier than ...h Ireland or Russia ever suffered. ...k ought to be the response, and on ...s scale that the one ship would be... whole flotilla—New York sending ...Boston another, Philadelphia another, ...n another, New Orleans another, ... them all meet in some harbor of ...a. What a peroration of mercy for ...teenth century! I would like to ... the wharf at Calcutta or Bombay ...s such a fleet come in. With what ...t uld be welcomed! The emaciated ...d lift their head on the shriveled ...d elbow, and with thin lips ask: ...t ming—something to eat?" And ...e illages and towns, too weak to ... uld crawl out on hands and knees ...et ne first grain of corn they could ...h nd put it to their famished lips. ... Try out for you and for others to ...se fferers. "Wait a little longer, bear ... e more, O dying men of India! ...staing women! O emaciated babes! ...e on the way, and more relief will ... coming. We send it in the name ... Asiatic Christ, who said, "I was ... and ye fed me: inasmuch as ye ...e ne it unto one of the least of these ...hren, ye have done it unto me."

...ian people of America! I call ... tention to the fact that we may ... never before, by one magnificent ...pen the widest door for the evan... n of Asia. A stupendous ob... e, the way of Christianizing Asia ...n the difference of language, but ... people understand the Gospel of ... Another obstacle has been the ...o caste, but in what better way can ...te h them the brotherhood of man? ... huge difficulty in the way of ...stnizing Asia has been that those ... thought the religion we would ...e em take was no better than their ...d sm or Mohammedanism, but they ...n see by this crusade for the relief ...pe e fourteen thousand miles away ... t Christian religion is of a higher, ...e and grander type than any other ... for when did the followers of ... or Vishnu or Buddha or Con... sr Mahomet ever demonstrate like ...re in people on opposite side of the ...d Having taken the bread of this ...e n our hands, they will be more apt ...k rom us the bread of Eternal Life. ...ssionaries of different denomina... India at forty-six stations are ... distributing relief sent through ...E HRISTIAN HERALD. Is it not ...n at those missionaries, after feed... h hunger of the body will be at bet... antage to feed the hunger of the ... When Christ, before preaching to ...e fv thousand in the wilderness, broke ... th the miraculous loaves, he indi... d at the best way to prepare the ...rld or spiritual and eternal consider... ns, first to look after their temporal ...te e. O, Church of God in America ... Irope! This is your opportunity.

We have on occasions of Christian patriotism cried: "America for God!" Now let us add the battle shout: "Asia for God!" In this movement to give food to starving India I hear the rustling of the wing of the Apocalyptic Angel, ready to fly through the midst of heaven proclaiming to all the kingdoms and people and tongues the unsearchable riches of Jesus Christ.

And now I bethink myself of something I never thought of before. I had noticed that the circle is God's favorite figure, and upon that subject I addressed you some time ago, but it did not occur to me until now that the Gospel seems to be moving in a circle. It started in Asia, Bethlehem, an Asiatic village; Jordan, an Asiatic river; Calvary, an Asiatic mountain. Then this Gospel moved on to Europe; witness the chapels and churches and cathedrals and Christian universities of that continent. Then it crossed to America. It has prayed and preached and sung its way across our continent. It has crossed to Asia, taking the Sandwich Islands in its way, and now in all the great cities on the coast of China people are singing "Rock of Ages" and "There is a Fountain Filled with Blood," for you must know that not only have the Scriptures been translated into those Asiatic tongues, but also the evangelical hymns. The Gospel will move right on through Asia until the story of the Saviour's birth will anew be made known in Bethlehem, and the story of a Saviour's sacrifice be told anew on and around Mt. Calvary, and the story of a Saviour's Ascension be told anew on the shoulder of Mt. Olivet. And then do you not see the circle will be complete? The glorious circle, the circle of the earth!

May the 10th, 1869, was a memorable day, for then was laid the last tie that connected the two rail tracks which united the Atlantic and Pacific Oceans. The Central Pacific Railroad was built from California eastward. The Union Pacific Railroad was built westward. They were within arm's reach of meeting, only one more piece of the rail track to put down. A great audience assembled, mid-continent, to see the last tie laid. The locomotives of the Eastern and Western trains stood panting on the tracks close by. The tie was made of polished laurel wood, bound with silver bands, and three spikes were used—a gold spike, presented by California; a silver spike, presented by Nevada, and an iron spike, presented by Arizona. When, all heads uncovered and all hearts thrilling with emotion, the hammer struck the last spike into its place, the cannon boomed it amid the resounding mountain echoes and the telegraphic instruments clicked to all nations that the deed was done. My friends, if the laying of the last tie that bound the East and the West of one continent together was such a resounding occasion, what will it be when the last tie of the track of Gospel influences, reaching clear around the world, shall be laid amid the anthems of all nations? The spikes will be the golden and silver spikes fashioned out of the Christian generosity of the hemispheres. The last hammer-stroke that completes the work will be heard by all the raptured and piled-up galleries of the universe, and the mountains of earth will shout to the thrones of heaven. "Hallelujah! For the Lord God Omnipotent reigneth. Hallelujah! For the kingdoms of this world have become the kingdoms of our Lord Jesus Christ!"

The "Welcome" on the Mississippi

(Continued from First Page.)

Above Fritz's Landing a house was discerned back among the trees, but there were no men there to take out a boat and the whistle sounded in vain. The tug's boat had to be loaded to take the food to the women and children who were imprisoned on a raft with two mules they had saved. Blue's Point, Ark., had a large group of people, black and white, awaiting the tug.

ALL THAT IS LEFT OF BLUE'S POINT.

The local relief committees in Memphis and Helena, which are composed of their foremost business men, have done nobly in their relief work, but the distress is so great and the flooded territory so vast that it is impossible for them to relieve but a proportion of the destitute.

The *Welcome*, with its skiff, is able to leave its provisions at many out-of-the-way places that the more cumbersome vessels of the relief committees cannot reach. These are the points where the most destitution is found.

THE "WELCOME" GOING DOWN STREAM, NEAR MEMPHIS.

At Helena, Ark., the expedition was shown courtesies and rendered valuable assistance by Rev. H. C. Rosamond, pastor of the First Baptist Church; Rev. Julian Brown, pastor of the M. E. Church South; Mr. S. A. Stearns, superintendent of First Baptist Church Sunday School; and Mr. J. B. Butts, who is chairman of the Helena Relief Committee.

Mr. Butts introduced THE CHRISTIAN HERALD representative to a guide who went with the *Welcome* as far as Old Town Landing, pointing out many cases of destitution and suffering which were amply supplied from the tug's store. This guide was Mr. John T. Moore, an Arkansas bear hunter, who knows nearly everyone on the Arkansas side of the river.

About eighty inhabitants of the deserted villages of Westover, Ark., have made temporary camps on the levee about half a mile up the river. In response to the *Welcome's* whistle, four boats with sturdy rowers at the oars appeared. They were given both food and literature to carry back to their people.

Westover is a fair sample of the towns in this flood stricken district. Nearly all the inhabitants who had means of escape have deserted the camps and fled to Memphis, Helena and other points, where they are waiting for the flood to subside. Only the very poor remain. They have not the means to purchase food, and must rely on relief until it is possible for them to go to work again. This is the class THE CHRISTIAN HERALD Relief Expedition is reaching.

TAKING PROVISIONS ASHORE.

At Austin's Landing, Ark., an invalid laboriously made his way to the *Welcome's* side in a "dug-out." He is living in a tent on the levee, with a family of three children and a sick wife. He was supplied with enough food and delicacies to last them ten days.

At Ferguson's Landing, Ark., Mr. Seaman took on board the *Welcome* a lame man who was painfully attempting to walk the levee to Laconia to reach medical aid for his sick wife, who was in a very precarious condition. At Laconia, the *Welcome's* skiff took him to the doctor's submerged office, from which he was dispatched home with medicines, provisions, and delicacies. This prompt action probably saved a life.

Every point at which the *Welcome* called the sufferers were the better for its brief visit of relief and consolation.

Not alone were the much-needed provisions acceptable to the body, but the spiritual sustenance and aid which was administered by the missionary of the Giver of all things was indeed gratefully received by the weary refugees who were thereby comforted and reminded of the greatness and goodness of God.

Mr. Rife spoke words of cheer and hope to the people, calling to their attention the beneficent care of Providence that had put into willing hands the means to give from their store to relieve those in distress and need. Many a heart was lighter for the arrival of these messengers of mercy, and many a one who had felt a doubt of the blessed truths of Christianity, was by the timely visit of the *Welcome* brought back to thoughts of him who with loving care watches over his children, even though they may stray far from his paths.

Two National Government relief boats which were stocked with provisions at Memphis have started from that city, and will reach the sufferers by the time the week's supply of provisions left by THE CHRISTIAN HERALD Relief Boat *Welcome* will be exhausted. This the temporary relief which this journal's supplies will keep the needy from want until the Government aid reaches them.

THE FLOOD AT HELENA—A PONTOON SIDEWALK.

A LIGHT IN A DARK PLACE.

How the Tenement House Chapter of the King's Daughters and Sons has Cheered and Brightened Lowly Lives on the Crowded East Side of New York City.

AMONG the crowded tenements of the East side of lower New York a quiet, unostentatious work of Christian ministration is being done, which is very little known, but is singularly beautiful and Christlike. There are abundant opportunities for such labor in that locality, for life is very dreary in those dull homes, the burdens are heavy, and there is often a struggle for bare existence, which seems to preclude any enjoyment or diversion. The lot of the toiler who must be early at his work and must give it his best thought, as well as the labor of his hands, through the weary hours of the day, and must pass the hours of rest in a home which shelters a larger number of families than ought to be cooped up under a single roof, is at best a dismal one and is apt to become sordid. When sickness or trouble in any of its thousand shapes comes upon the family, it presses heavily and the misery is intensified. At such times the need of some kindly, helping hand is very sore, but it is seldom extended. There is no lack of neighborly sympathy, but when each back is bearing a burden almost too heavy for its strength, the aid that one neighbor can give to another is very small. How beautiful then is it when some kindly, gentle friend with the love of God in her heart, comes into the afflicted home and with helpful word and deed, sheds sunshine in the gloom. There is no fame or glory to be won by such service; there is seldom public recognition of it; but it is seen with approval by the King, who will one day greet those who render it, with the words: "I was a-hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me. I was sick and ye visited me: I was in prison and ye came unto me. Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

AFTERNOON TEA AT THE MOTHER'S CLUB.

This is the business in which the Tenement House Chapter of the King's Daughters and Sons is engaged among the teeming thousands of New York's East side. Nursing the sick, ministering to the unfortunate, giving advice to the perplexed, teaching the ignorant, encouraging the weak, inspiring all to all kinds of [illegible] the devoted ladies and the Christian men who are working with them are ministering to their poor neighbors, "In His Name." Their work is not a charity in the ordinary meaning of the term. The people around them are for the greater part, self-respecting people who earn their money and pay their way. Occasionally a little help is lent or given to pay the rent in an emergency, or to pay funeral expenses, or to provide necessaries when the bread-winner of a family is sick; but this is exceptional. The real service which the neighborhood has learned to appreciate, is the personal kindliness and friendliness which is far more precious and far more rare than gifts of money. It is well that there are in all our great cities men who have only to be told that their brother is in need, and they will give freely to relieve his wants. In no previous generation has such liberal charity been manifested; and we thank God for the spirit that prompts their munificence: but more than this is needed, if we are to fulfil our whole duty. There are multitudes who shrink from begging or borrowing and to whom the very name of charity seems almost an insult; but they are nevertheless in need of help. They want some one to think for them, some one to take an interest in their trials and difficulties and to show them the way to a better life. These things the Tenement House Chapter is trying to do, and it is doing them without the condescension and patronage which sometimes offends the beneficiaries and occasionally widens the gulf between men of different classes. But there is no humiliation in receiving personal service and no one is pauperized by it.

The work originated in a suggestion to the Order of the King's Daughters, by Mr. Jacob Riis, the well known philanthropist. He had seen, in the course of his acquaintance with the inmates of the tenements, how frequently the illness of the mother of a family was prolonged and sometimes terminated fatally, through the lack of timely attention. Too poor to pay for a hired nurse, a sick woman would struggle to wait on herself, or to resume her place in the household, and retard her recovery in the effort. The summer corps of doctors employed by the Board of Health knew of numberless cases of the kind and saw patients go down to the grave, or become chronic invalids, through the lack of the cheap delicacies and slight attentions which the wealthy receive in sickness. Mr. Riis suggested to the Central Council of King's Daughters, that of all the services the Order was rendering in the name of Christ, none was so urgently needed, or would be so fruitful of results, as to follow the summer corps of doctors in their visits and take under their charge such cases as the doctors might advise, giving nursing, sick-diet, and friendly assistance as might be needed in the sick-room. His suggestion was accepted, and a Chapter of the Order was organized for this special sphere of work. A room was hired at 91 Madison street, in the heart of the tenement district, as an office and headquarters, and a trained nurse was engaged to take charge of the cases. Her services were made to cover as large a field as possible, by her paying regular visits like the physician, rather than giving all her attention to some one case. That was the humble beginning of the extensive and many-sided beneficence now carried on by the Tenement House Chapter, which has outgrown its single-room quarters and has now found the whole basement of the house, to which it subsequently moved, too small for its work. It is this week moving to commodious premises in Henry street, where the whole of a large old-fashioned house will be occupied by the various departments of the Chapter's labor of love.

BOYS' CLU

THE VOLUNTEER CHILDREN'S CLUB.

"THE KING'S GARDEN."

This beginning, made in the summer of 1890 demonstrated, not only the need there was for such work, but the many other opportunities there were of rendering valuable service to the people among whom the Chapter had come to work. Gifts of money and clothing were solicited from the circles of the Order, and workers were invited to give their services in extending the work. No sooner had the larger quarters at 77 Madison street been occupied, than a proposal came from another organization, at work in the district, to join forces, and immediately a whole circle of busy activities was added to the nucleus of the nursing and sick-room service of the Chapter. The back yard of the house became a playground for the children of the neighborhood, who were quick to appreciate the advantages it offered over the pavement and the gutter. The physical and moral dangers of the street, the only playground that had previously been at their disposal, they might not understand, but they kne th was a better place and they cordia a cepted the invitation to use it. T fluence of the work and the worke w felt more than was known at the s One incident revealed it and at the i time gave a name to the poor bab which indicated the children's idea illustrious associations. One of th dren, who had recently been intro to the privileges of the yard, in the ment of the play, used an expressio mon enough in the streets but whic unfit for ears polite. Immediately a reproof from the children familia the place: "You must not use such here: this is the King's garden." T words were overheard and they s the workers of the Chapter how t fluence of the place had impressed on the juvenile mind and had mad very surroundings sacred. "The Garden" became the recognized n the yard and day by day it has been with those of whom the King said such is the Kingdom of Heaven."

The Chapter has had to meet difficulties i seven years existence. to pay its r pay the salar trained nurs other necess penses, has times been l get: more w have been than could tained, but the ter has held ly on its wa every year th of its bene widened. An effort to help the n of the district revealed the fact large proportion of them were igno the simplest duties of cutting, maki repairing their children's garments, the little graces about their poor which would go so far to make homelike. Mothers' clubs were org and informal meetings held, at whic was sewing and friendly conversati cately suggesting improvements household which could be made v cost, and the session closing with a meal of tea and cake. A Lending L was gradually collected, which has very popular, and now comprises o thousand volumes. A Kindergarten was opened, which is now the pride Chapter and the joy of the little Mr. David Willard devoted his ti energy to the organizing of Boys' A Penny Provident Fund was which was popular from the beg Several clubs for the younger girls, same pattern as the Mothers' Clu also been established, and in a var other ways the Chapter has set o plans which have received a heart port from the people. Meanwhi original design of the Chapter h been neglected. That, too, has bro by arrangements for sending convale mothers and children to the coun the beaches for fresh air. The C has been singularly fortunate in th vices it has secured. Miss Alice C the Superintendent, has been loyal ported in her devoted services, a given the work her unremitting att Her unfaltering faith and undev cheerfulness have been an inspirat the workers in all departments.

CORN FOR INDIA POURING IN.

The Whole Country Bending its Energies to Fill the Ships—Local Committees in the Corn States Doing Splendid Work—Drs. Talmage and Klopsch in the West.

MAGNIFICENT progress has been made during the past week in the work of preparing the corn carfor famine-stricken India. Local Committees are now actively engaged in many States, and every mail brings to the CHRISTIAN HERALD letters announcing that carloads of corn have already been loaded or are well under way.

At the present moment, over **one hundred car-loads of corn** are loaded and on the track or in the process of loading, while twice as many more are in preparation, the corn being gathered in different localities throughout the country. A tremendous impetus has been given to the relief movement by the Western tour of Rev. Dr. Talmage and Dr. Klopsch, through the great corn-growing States. They were accompanied on this tour by Miss Mary Leitch, the famous American missionary to India, and several others prominent in the India relief work, and everywhere received with the heartiest enthusiasm by vast and sympathetic audiences.

Within a few days after they set out they secured pledges of upwards of **sixty thousand bushels** of corn. This included gifts of contributors from Des Moines, Lincoln, Topeka, and several other Western cities, but is altogether independent of Chicago. The tour, as a whole, will result in the addition of a full **hundred thousand bushels** of corn to the cargoest hat will shortly be speeding relief to suffering India. Four Relief Trains are now assured, and the Famine Fund may even be larger. What a glorious outcome to America's benevolence!

Many of the auditors at those enthusiastic Western meetings came from long distances to hear Dr. Talmage's eloquent pleading for the hungry millions of India. The great preacher had left his Washington pulpit and cancelled all other engagements for three weeks, and gave his services gratuitously to the cause of India. He was greeted by immense audiences everywhere. At Springfield, Ill., two great meetings were held, one in the Senate Chamber, and the other in the Hall of Representatives. At Decatur, there was a magnificent outpouring of over 2,000 people crowding the Disciples' Tabernacle. Contributions at both places were liberal and many cars of corn were pledged. At Bloomington, Ill., a great gathering was held in the First M. E. Church at which ex-Vice President Stevenson presided. Owing to the unprecedented demand for seats, it was found necessary to issue tickets of admission to prevent overcrowding. The rest of the meeting, which was most enthusiastic, was the addition of a handsome sum to the Famine Fund and pledges of a number of cars of corn. At Peoria, Ill., 2,000 persons were assembled in the Tabernacle to hear Dr. Talmage and the other speakers, and at Davenport, Ia., the Opera House was crowded with an enthusiastic audience and one equally large filled the Skating Rink in the evening. Many pledges were received at both places. At Rock Island, 3,500 gathered, and one of the grandest meetings ever known there was held. The contributions to the Fund for a single day from these meetings was over $1,500.

At Omaha the Opera House was crowded almost to suffocation, and the Dubuque, Ia., Opera House was also the scene of a monster gathering. It is estimated that over **30,000** persons in the West have listened to Dr. Talmage's eloquent pleading for India, exclusive of the great audience at the Chicago Auditorium. Altogether, the trip has been a phenomenally successful one, although it has kept the workers busy so constantly as to allow them hardly even sufficient time for rest.

There were many incidents of the trip worthy of recording did space permit. Churches and communities vied with each other in the cordiality of their welcome and at nearly all points the audiences were overflowing with sympathy. Thousands of readers of THE CHRISTIAN HERALD, who have been pleasantly indentified as co-workers in its world-wide charities during recent years, greeted Drs. Talmage and Klopsch most heartily, and overwhelmed them, as well as Miss Leitch, with offers of hospitality, which, however, it was impossible to accept.

All the churches were found to be in thorough sympathy with the movement for India and eager to co-operate. The members of the Church of the Disciples (called Christians) were exceptionally prompt and liberal contributors. The Western tour concludes appropriately with the great Indian Famine demonstration at the Chicago Auditorium, May 3d, when Dr. Talmage addressed one of the largest audiences ever known in the West. His heroic labors for India have nowise exhausted him physically, although many men would have succumbed under such a strain.

Meanwhile rapid progress is being made in getting the contributed grain forward from all points to the seaboard. Not only will the ships generously furnished by Congress be loaded with corn, but if our people unite heartily in a general effort for the saving of India's dying millions, the ships tendered by England will likewise be freighted with cargoes of life-giving food, bringing joy and blessing to all concerned. Everyone who hears the cry of India should hasten to help and to have a share in this great life-saving work—which promises to be the climacteric, international charity of the nineteenth century.

Photographed Specially for "The Christian Herald."

FAMINE RELIEF CAMP FOR WOMEN AND CHILDREN AT JHANSI.

All local Famine Fund Committees, or those connected with such Committees or those who are willing to act on Committees or wishing to organize Committees, are earnestly requested to send their full names and addresses to THE CHRISTIAN HERALD, in order that full instructions, circulars and other printed material may be promptly forwarded.

Local Committees are now actively at work preparing shipments of corn at over one hundred different localities in Ohio, Iowa, Pennsylvania, Michigan, Wisconsin, Illinois, Kansas, Virginia, Vermont, New York, New Hampshire, South Dakota, Nebraska, and other states, and there are scores of letters in every mail containing inquiries, as to the method of organizing a local Committee for the purpose of gathering corn.

During the services at Carnegie Music Hall, New York, on April 25, Mr. Dwight L. Moody, the well-known evangelist, made a stirring appeal for India. He said:

One dollar will keep a person in India in food for three months. They are dying by the millions. I have come from the West, and I have seen enormous cribs of corn which have been standing there for years. It has been so cheap that they could not afford to sell it. We live in a land flowing with milk and honey. India is having a hard time; we are not. I think it is much easier for us to give than for them to starve. Bow all your heads and pray for the suffering millions in India.

In the meantime, the gifts of money already cabled to India from the Fund contributed by our readers, are being used for the preservation of life. Grateful letters from the missionaries who have been enabled to feed the people around them by the liberality of the Christian people of America are still coming in. Rev. E. S. Hume, of Byculla, writes in a letter received just as we go to press:

I shall be glad to use the one thousand dollars in rescuing famine children, and when this sum has been exhausted, shall make bold to ask you for more. *The sooner the help comes the better.* We are in the midst of opportunities which must be seized without delay, or they will be forever lost. . . Please accept my hearty thanks for this very generous and timely help at a time of great need. We are suffering from two sore trials—famine and plague, either of which should call out the lively sympathy of the whole Christian world. The two coming together, as they have, are making the lot of the people almost unbearable.

Rev. R. Winsor, of Sirur in the Poona district, to whom one of our remittances was sent, expresses "the deepest gratitude" for the timely aid. He at once dispatched a native mission preacher to make a tour of the remote villages of the district where the suffering is most acute and relieve the people who through weakness, or sickness, were unable to reach the relief camps. Rev. C. B. Newton, of Jullundur City, North India, another of our devoted volunteer missionaries, writes:

I was greatly rejoiced to learn of your generous aid, for there are many converts of the out-caste class in this station and the villages connected with it; and their condition is truly pitiable. I made an effort in December to help them having raised nearly $45 for the purpose, but the money soon ran out and the work stopped. Under these circumstances, I had reason to be both glad and thankful when your help came.

Bishop J. M. Thoburn, who has superintendence of all the Methodist Missions in India, writes:

Our most experienced missionaries now anticipate that there will be no abatement of the suffering before the first of July and possibly not then. Everything will depend upon the regular rains. If these do not come at the usual season, the calamity which will be upon the country will be frightful indeed. Allow me to thank you very sincerely for your interest in the suffering millions of India.

It is evident from these and other letters that have come to hand, that the gifts of our readers will not only relieve the starving and save a multitude of lives, but will help the cause of Christ in India. The alacrity with which the missionaries distributed the money, proves how urgent was the need and how glad they are to have the means of supplying it. The Hindoo cannot fail to understand this. He might have had his doubts about the superiority of Christianity to his own religion, but he cannot doubt the goodness of the man who feeds him and saves his wife and children from the agonies of starvation. The religion that prompted the relief will henceforth have a different aspect for him. It will never be forgotten that in the hour of India's need, Christian people on the other side the globe sent money in the name of Christ to feed her starving millions. It is an opportunity that it would have been criminal to neglect. It seemed as if God were saying to Christendom, "Behold I set before you an open door." Our readers are enabling the missionaries to enter it. In the spirit of Christ the words which he addressed to his disciples in the presence of the hungry multitude have been flashed to the missionaries across the seas: "Give ye them to eat," and the means to do it are being placed in their hands. After this experience, the message of the Bread of Life will command a more ready hearing than ever before, from the people who have received at the same hands "the bread that perishes."

DISTRIBUTION OF GRAIN TO THE STARVING.

The necessity for continued help increases day by day. The stories of the men who go into the famine districts show that the sufferers now include not only the people directly affected by the failure of the crops, but the next class of producers, the weavers and potters, whose products remain unsold on their hands because their usual customers need all their money for food. With grain at famine prices these small manufacturers are now unable to buy enough to keep themselves alive. Thus the area of distress has widened and has taken in people who seldom feel the pinch of extreme poverty. These people are swelling the numbers on the relief camps and their wives and children are in many cases perishing of want in their villages. In some instances where it has been possible to reach a camp, they too have been taken. A photograph of one of these camps taken expressly for THE CHRISTIAN HERALD appears on this page. A reporter of a Calcutta journal who visited it, writes: "It was a curious sight, and one the spectator was not likely to forget. A thousand people always make a stir, but you cannot describe the impression which **a thousand living skeletons** make upon you the first time that you see it. But the most heartrending sight of all was the children for it is by no fault of theirs that they are there. I defy any man not to be moved at the sight of sunken, listless eyes, which should be bright and laughing, drawn skins which should be round and smooth, and long limbs aching for sustenance—just caricatures of what the growing human frame should be: little mites who have been born into the world never to know the pleasures of sunny childhood.

"Sick and listless, too reduced and ricketty even to smile, they sit by their mothers' sides and whine for food. One wonders that the human structure can stand the strain and last—but it is a heartrending sight." In spite of all that is being done for the salvation of life, 2,442 persons died from starvation in the Jabalpur district alone during the five weeks covered by the latest returns. This, too, is the Government record, which is confessedly below the actual figures, as it does not include deaths from diseases produced by hunger. Such a record is its own plea. No one with a heart can turn a deaf ear to it.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON.
Associate Editors.

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Topics of the Hour.

EARTHLY STEWARDSHIP.

TO us all, at length, the sentence goes forth: "Thou shalt be no longer steward." For so many years we have waked and slept, traveled and rested, planned and executed, and now we have so many books, so many houses, so much furniture, so many horses, so much in bonds and securities, all nominally held for God and his kingdom. He sends the messenger with the inverted torch, and serves on us a process to give an account of our stewardship, and to evacuate the premises. It is a sentence which often awakens surprise. Why not live longer? Why is three-score years and ten the fixed limit? Why can we not take something away? No, we must distribute our goods or God will; or some learned fool in his official capacity.

WHOSE SHALL THESE THINGS BE?

It is hard for a man who loves books, that he has gathered and studied; selected, imported, bound in his own style, marked with his own name, been familiar with, read from to others, consulted as a minister, doctor or lawyer, or literateur, to think that when his stewardship is over, they will be scattered to the winds. Whose shall they be? The sermons or articles he has written so carefully, they are all doomed. When he dies, indeed, the public interest in himself will largely cease. Up to the time of his death, everybody was repeating what he said from the pulpit or through the press. But now the bottom has dropped out. Nobody will recollect him anymore, save a few devoted friends; and they will soon go the way of all the earth. Who will ride in his carriage or drive his horses, or dwell in the house he owned? A few days more the present proprietor may determine as to who shall be the future one. It is his right, he says. He has put himself in the way of his individuality into the gaining of his property; it is his privilege to put his will into its distribution. This is all. As I meet on the

[illegible]

WILFULLY ADMINISTERING ONE'S OWN

There is a great deal of sagacity exercised in money making, and an equal amount of folly exhibited in disposing of it. How many young people are ruined by coming into premature possession of money! Over how many spendthrifts might this inscription be carved in stone: "Ruined by inheriting an estate!" A man's first duty is to see that the property he has acquired shall not ruin his nearest relatives. His next duty is to see that it goes somewhere where it will do good.

We know a lady whose estate will be worth $100,000 who is already inquiring how she can arrange to plant an institution especially for the benefit and education of young orphan boys in the city where she resides. We know another who, left a widow, her husband had been a physician, has just given her husband's magnificent professional library to a medical college in her native state. It cost her a struggle to do it. It seemed like parting her husband's vesture. The books still made his office. But, she did it, and will find in doing it a great reward.

THE BETTER WAY.

Samuel J. Tilden wanted to will his property to New York City for the establishment of a library. But the judges and lawyers have prevented him. Joseph Henry Stickney, of Baltimore, wanted to will his property to certain benevolent societies. Thus far the judges and lawyers are arresting his benevolent gifts; though it is expected that after they have secured their fat fees and displayed their legal wisdom, the bequest will go where its generous donor intended. The inference is:

Give while you live!
Put your money where you will it,
Lest when dead, and all is said,
Legal quibble nil it!

EXCHANGE ON ETERNITY.

Can it be purchased? What gifts we make to the Lord or any of his institutions will be credited to our account in the great day of Judgment. What our assets are then, will be determined, not by what our estate figures up, but by what stands in the interest of school or church or hospital or asylum with the Lord's endorsement. We expect to go to heaven. We shall want our investments to follow us. It is sweet to die in the Lord, and to rest from our labors; but, it is sweeter to think we have set some beneficent streams in motion that will make glad the city of our God! Think of Mary Lyon and Mount Holyoke College. She begged the money to found it. Think of Melinda Rankin: she once carried the Protestant Missions to Mexico in her own old-fashioned carpet-bag. Think of the founders of Smith College and Wellesley. What a heaven such people will have.

AN EPIDEMIC OF GIVING.

Americans are a generous people. They are well known all over the world for their lavish expenditures. They buy up all the great pictures. They would transplant the Jungfrau and plant her in New York harbor, if the thing could be done. Mount Blanc himself would not be secure, if money could buy him. Lately, however, this extravagance has taken a new direction. It now goes to the planting of great hospitals and institutions of learning. Americans undertake to do in a day what the old world has been centuries in doing. There must be hundreds, nay, thousands, of God's stewards, who are studying where they can put their money. God guide them!

A PURER JOURNALISM.

There is a rally for it. It does not come too early. We want it now. We want it in the papers which advocate it, and yet publish illustrated pages on prize-fights and prize-fighters. The managers of libraries, clubs and reading-rooms have a chance to show their hand. The patronizers of the great Sunday newspapers who spend their whole Sundays perusing column after column of matter, which they would not read aloud to their wives and daughters, have a chance to redeem themselves now. Let them give up the polluting sheets, and take their Bibles or their hymn-books, and feed their souls on aliment such as will fit them for heaven.

A WONDERFUL BOOK.

"Lo! here a small volume, but a great book."

NO purely human book has been so long and so universally beloved as the "Imitation of Christ." For centuries it has been the closest companion of the pious of all creeds; Augustines and Jesuits; Lutherans and Episcopalians; Methodists and Presbyterians. At a time when the Holy Scriptures were confined to the churches and the religious houses, the "Imitation" was found in every house, where a book could be found; and amid the fierce religious wars of the Seventeenth and Eighteenth centuries, it shed the light of everlasting joy in grim, lonely castles, and hopeless dungeons. Tens of thousands of pious women in silent cloisters and in beleaguered cities, found strength for endurance or death in its pages. It went with heroes on to the battle-fields of the faith; it went with martyrs on to the scaffold; for like the Gospel—of which it is the very spirit—it touches every human heart that beats with anguish, or sorrows for sin.

Into the affections of the English nation this marvelous little treatise stepped at once, in spite of their prejudices against outlandish and papistical authorities. It was one of the very first books printed in the vulgar tongue; being specially ordered in this form by the mother of Henry the Seventh. Sir John More used it in his last hours; and thousands of the first Protestors, who could not get copies of the Scriptures, found comfort for their deprivation in the Gospel translated into its pages. For so clearly does the "Imitation of Christ" rise above all technicalities of creed, so universal and Christ-like is its spirit, that Ignatius Loyola read it twice each day; Massillon advised the clergy to study it next to the Scriptures; and John Wesley gave it—with his warmest praise—to the Methodist Church; among the members of which, for more than a century, no other spiritual book of discipline, had so large a sale. Jean Jacques Rousseau wept over it; Pierre Corneille paraphrased it; Racine set it to verse; Fontenelle declared it to be the best book ever written by man; Louis the Sixteenth—in the anguish of his imprisonment in the Temple—read it on his knees; Dr. Johnson loved it; Whitfield drank continually of its spirit; and soothed himself, when vexed and doubtful, in that trusting peaceful influence, which pervades the book like an atmosphere.

And yet no human book has been the cause of more bitter and prolonged controversy. From the beginning of the seventeenth century, until eighteen hundred and twenty-two, fierce disputes as to its authorship divided the Augustines and the Benedictines; the German, French and Italian churches. Thomas a Kempis, its received author died in 1471, and until 1604 no one doubted his claims. Then it was pointed out that Buonaventura's "Conferences" and various other works written before the birth of Kempis, contained whole passages of the "Imitation." This circumstance aroused attention, and in the year 1658, the Benedictines had produced such conclusive evidence that a priest of their order, called Gersen, was the author, that the Papal Index authorized its printing under that name. As late as 1832 Mr. Gence in an exhaustive manner summed up the evidence in favor of Gersen, chiefly because no saint is mentioned in the book but St. Lawrence, who was the patron saint of the Gersen family; and secondly, because no special honor is given to the Virgin Mary.

Kempis, however, might have been familiar with those older writings which contain passages of the "Imitation," and incorporated them with his own. His authorship was never questioned for two hundred years after his death. The omission of Mary and the saints is quite in keeping with the spirit of the book, where Jesus and the Cross are the first and the last; nor does the mention of St. Lawrence afford any satisfactory proof of the right of Gersen. The question then of the authorship is still undecided, and it is well it is, for the book has a marvelous influence on men's minds, and it is best this influence should not be limited by any spirit of partisanship. As it is, neither Augustine nor Benedictine, Catholic nor Protestant, can say "it is ours." Every good book, however, bears in itself the internal evidence of the age in which it was written, and the "Imitation of Christ" is not destitute of these marks, if we make a careful examination.

First, let us remember that between the middle of the thirteenth and fourteenth centuries scholastic theology flourished, and that the very sermons of that time were made up of quotations from Aristotle, and the philosophical fathers of the first three centuries. Speculations about the Trinity, about the nature of angels, etc., occupied the minds almost exclusively of both scholars and divines. Out of these vexed contentions, this gentle spirit showed them "a more excellent way," for in the very beginning of the book he says definitely, "the doctrine of Christ excels all other doctrines, and what doth it avail thee if thou canst dispute deeply about the Trinity, when if thou art wanting in humility thou displeasest the Trinity;" and again, "What avails this great cavil about obscure and occult things, for the ignorance of which we shall not be held responsible?"

The great feature of the book is its intense love of Jesus and the Cross. Now all students of church literature know, that between the age of St. Bernard and Bonaventu[ra] ardent affection for the Saviour gave [the] whole literature of exquisite hymns. [The] spirit is the key of the whole book. [It] Jesus first, and always, and altogether. [In] the seventh chapter of the Second [Book] "Keep close to Jesus, both in life and [death]. If we seek Jesus in all things, we shall [find] where find Jesus." Compare this [with] Bernard's "Nothing before Jesus, nothing [after] Jesus, nothing after Jesus." Again Be[rnard] tura's great hymn to the Cross, a [fine] twelfth chapter of the Second Book [of] "Imitation" are almost the same—tha[t] hymn beginning:

"In the Cross of Christ we glory,
Towering o'er the wrecks of time
All the light of sacred story
Gathers round its head sublime."

And here is the passage of the "Imit[ation]. "In the Cross is salvation; in the Cross [is] in the Cross is protection; in the C[ross] strength of mind; in the Cross is [the] spirit; there is no salvation of the s[oul] hope of eternal life but in the C[ross] Christ."

The chapter on Temptation would have made the book famous, though it one pearl in a necklace, the string of w[hich] the Cross, and the clasp Jesus. A [pure] voice, which it is impossible to silen[ce] persistently and affectionately ascri[bed] Thomas-a-Kempis this wonderful boo[k] he was otherwise a remarkable man restoration of learning in the North of must be ascribed to him; and from his nary at Zwoll eminent scholars went among the rest, Hegius, the precep[tor] Erasmus. Never has the "Imitation" more lovers and readers than at this d[ay] has been translated into every Eu[ropean] tongue; and among the musing, m[ystic] Hindoos the missionaries have found greatest favorite; for nothing but ignor[ance] it can limit its popularity, its spirit catholic and loving as the Gospel. [It] book destined to be read in the Church versal "when Jesus shall reign where sun does its successive journeys run."

Amelia E. Barr

BRIEF NOTES.

Among the clergymen who took par[t] dedication of a Reformed (German) Ch[urch] Maryland recently, was the Rabbi of the Synagogue. He had also contributed to th[e] ing fund.

The Open-Air Workers' Association [held] meeting on April 26, in Bromfield Street [Church] Boston, Mass., to organize a New England [Auxil]iary. Dr. Plumb, Dr. Alexander Blackburn [and] other eminent clergymen took part in the m[eeting].

Among the class confirmed in Grace C[hurch] New York, on April 11, by Bishop Potter [were] twelve members of the uniformed force of [the] department. Many firemen, including t[he] commissioners and the head of the un[iformed] force, were present.

Evangelist Thomas Harrison commen[ced] series of services at Danbury, Conn., on Ap[ril] Dr. W. W. Bowdish, the pastor of the chu[rch] been holding preparatory meetings and ho[pes] the movement will result in a large accessio[n] membership of the church.

The American Board of Commission[ers] Foreign Missions will hold its eighty-eig[hth] nnal meeting in New Haven October 12-1[8]. sermon by Dr. Meredith will be preached [on] evening of the 12th, and the address of th[e] dent, Dr. R. S. Storrs, will be delivered [on] evening of the 14th. The Board has met [in] Haven six times.

Mr. S. H. Hadley, of the McAuley M[ission] Water Street, New York, had the pleasure [of] coming a large number of friends on April [14] join him in celebrating the fifteenth anniver[sary] his conversion. Mr. Hadley is doing a most work in Water Street. Very few men could [have] carried on so successfully the work commenced the old building by Jerry McAuley.

Mr. Ira D. Sankey was greeted on h[is] home from the Pacific Coast by an enthu[siastic] audience at Elmira, N. Y. The First [Presbyterian] Church was crowded with at least two th[ousand] persons, who listened with rapt attention [to] hymns and the remarks of the famous singe[r] afterwards spoke and sang in the Douglass [Memo]rial Church to an audience which had been [unable] to gain admission to the earlier service.

The most Northerly Mission Station [in the] world has just been occupied by the Presbyt[erian] Home Missionary Society. It is at Point [Barrow] to which place Dr. and Mrs. Marsh have gone. [Dr.] Marsh is a physician as well as a preacher. [The] Sheldon Jackson who took part in the farewell [ser]vices in New York, said of the station: "It is [the] hardest place on earth to which a mission[ary can] go; there is no place in Siberia or in Africa [so] inaccessible; no place on earth more difficult [for] tidings into or from which to send them. [Point] Barrow is five hundred miles from Bering [Strait] and can have communication with the [outside] world only once a year from the middle of [July to] September!

At the International Anniversary of [the] Men's Christian Associations, held recently [in] Mobile, Ala., the following officers were elected [for] the ensuing year: President, Major Joseph [H.] of Birmingham, Ala.; Vice Presidents, [Robert] Stewart of Ottawa, A. C. Rosecrans of Evans[ville], Ind; W. P. Jewick of Chicago, E. R. Payson [of] Portland, Me.; E. H. Clark of Owensborough, [Ky.]; C. A. Killen of San Antonio, Texas; T. [D.] Of Minneapolis, Minn.; F. E. Tucker of Wash[ington], D. C.; Secretary, E. L. Willis of Omaha; [Neb.]. Assistant Secretaries, F. G. Marshall, Newburgow, E. L. Matthews of Atlanta, Ga.; I. B. [Grubbs] of Pittsburg, Pa. During the past year the [number] of Associations has increased by three; [the] membership has increased by 4,687.

THE BIBLE AND THE NEWSPAPER

A Cosmopolitan Resort.

U[nited] places in these days of war and ru[mors] of war are the restaurants which ur[ound] in the Oriental quarters of New

A RESTAURANT INTERIOR.

k ity. In Greenwich street, West reet nd the thoroughfares abutting on ose reets, groups of olive-complexioned e m South-eastern Europe, from Asia ond Northern Africa may be seen l ours of the day and evening con- g around these resorts, discussing fimation the latest news of the con- s Greece and Crete. The listless erbable expression of the Oriental ce s disappeared and in its stead is e r, intent look of people deeply con- ein the events of the time. Greeks, ia, Armenians, Bulgarians, Egyp- s nd men of other races whose na- ty ay be traced to lands controlled or fl ed by the Turk, anxiously await t ws from the seat of war. The sta nt is the place where men are to nt who have private letters from ien at the front and where newspapers t native languages may be found and so of the more enterprising of these so there is some one, generally a boy, th ear room who can read from our wn urnals the cable dispatches and an e them into the language of his ce. Gratefully appreciating, as these nd ers from the Orient do, the refuge ord them, and the wide liberty that n enjoy in this land of freedom, the m es of home and native land are n n their hearts, and it is a relief to em n the midst of their strange sur- n gs, to meet their fellow-country- en, iles like themselves, and hear the mi r accents of their own languages. e sser-by, as he sees them at the or of their resorts and notices the u rities of their attire, and hears ei r range speech, wonders for the mo- ent hether he is not in some Oriental rn But it is only for a moment, for he as y to raise his eyes, to see the star- an d banner waving from some build- g mast, which reminds him of the as for the presence of these strange eop and he rejoices that his country s come a refuge for the oppressed m e downtrodden of every clime, e ll are welcome, and all may abide p ce and safety. We can but wish at e men who come, and those who le e them might look still farther, t rough Christ obtain a right to nte at better land which is open to all o ek it, and where every race will be p nted.

Ma shall come from the east and the west and hall down in the kingdom of heaven. (Matt. 1.

A S Restored.

A mantic incident which has recently given by to two aged parents, is related w a Iowa correspondent of the Phila- le p *Record*. He says that a well-to-do oup living near Akron, Ia., have reared and educated a boy whom they adopted some ten years ago, he being at that time about nine years old. They formerly lived in Montreal, where they had one child, a pretty little boy, who as their only child and heir, was cherished and loved with all the fond parents' affection. But one day in 1878, a careless servant who had been trusted to take the infant for an airing in a perambulator, left her charge for a few minutes while she went to speak to her soldier lover. She stayed longer than she intended and when she returned, the child had disappeared. As it now appears, the infant had been stolen by a man who hoped to make money by its possession. Judging from its dress that it was the child of wealthy parents, he thought he would have no difficulty in securing a ransom for it. But he was a weak man and was scared by the storm of indignation that was aroused by the crime. He was afraid to make any movement toward getting the reward and eventually decided to keep the child for a time until he could make a bargain with greater safety. His wife grew fond of the boy and under her care he thrived and, as they removed to another town she passed him off as her own. Soon afterward her husband died and then her conscience pricking her she resolved to restore the child. But she did not know how to do it without running a risk of punishment for her share in the crime. Finally, she secured a position as servant in the employ of the child's parents whom she had traced to Akron. She ingratiated herself with them and, as they had no child of their own, entreated them to adopt her son whom she showed them. He was a bright lad of nine years by that time and the couple accepted her offer. She remained in their service for several years watching the boy grow up, but clinging to her guilty secret. About a year ago she announced that she was going to see relatives in England and left them. A few weeks ago they received a letter from her confessing the whole story and begging to be forgiven. The couple could scarcely believe that their adopted son was their own child, but their joy when they realized the fact can be imagined. The boy, too, must be glad to learn that those who for the past ten years have treated him as their son are really his parents, and that he is bound to them not only as their heir but by bonds of blood. This is joy like that the Christian feels when he realizes that he is a son of God.

That we might receive the adoption of sons and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. (Gal. 4:5.)

Saved by Bible Reading.

In a sketch of the life of Col. P. Donan, the western orator, which appears in a Pittsburg journal, it is stated that the Colonel's life was once saved by his giving a Sunday morning to Bible reading instead of a game at cards. Some years ago during a journey from New Orleans to St. Louis, he was invited by some friends on board the steamer to join them in a game of poker in the cabin. It was Sunday morning and although the Colonel made no profession of religion, his early training made the suggestion seem shocking to him. He refused, but his friends persisted, and to prevent further pressure he retired to his state room. While there he analyzed his feelings and it seemed to him that he had objected to the game somewhat inconsistently. He was not a Christian, yet he was denying himself on Christian scruples. He remembered that he had a Bible in one of his valises, given him by a Christian friend. He found it and became interested. The poker game was forgotten and he read more than an hour. He was aroused at last by a terrific explosion which shook the steamer from stem to stern. He ran to the deck and as he passed the cabin he saw that the explosion had been just under it and every one of the friends who had made up the poker party was dead. The steamer was sinking, but Colonel Donan managed to get a place on one of the boats with the other passengers and was picked up three miles down stream. Probably few persons owe their lives as he did to a Bible reading, but there must be an immense number who owe to it the salvation of their souls which is infinitely more important.

Thou hast known the Holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus. (II. Tim. 3:15.)

A Lover's Quarrel.

In the recently published reminiscences of a clergyman in Missouri, he mentions a mysterious failure to keep a marriage appointment which he had never been able to fathom. One evening he was called to see a young couple who wanted him to marry them. Witnesses, however, were necessary; and the clergyman left the couple together while he summoned two members of his household to act in that capacity. When he returned, the prospective bridegroom informed him that he and the bride had been talking the matter over and had concluded to postpone the marriage to the next day. The clergyman acquiesced and a time was fixed for the ceremony. The couple went away, leaving the license with the clergyman. They did not appear at the time appointed and they never presented themselves afterwards. He never obtained the slightest clue to the nature of the difficulty which arose at that late hour, but it was evidently a serious one. Doubless, he like other ministers, has witnessed similar failures in spiritual experience. Many who have seemed on the point of accepting Christ and becoming united by faith to him have postponed doing so until a future time and have never kept their promise. The decision postponed is apt never to be made.

Seek ye the Lord while he may be found, call ye upon him while he is near. (Isa. 55:6.)

Contrasts in Gen. Grant's Portrait.

During the recent ceremonies in New York in connection with the dedication of General Grant's tomb, portraits of the national hero were to be seen everywhere. An article in the New York *Times* called attention to the fact that the better the portrait was, the more strongly marked was the curious dissimilarity in expression between the left and right halves of the face. "It is not," says the *Times*, "quite easy to see, when the portrait is looked at as a whole, but if a sheet of paper is placed first on one side of the median line of the face and then on the other, the change from benignance to severity is almost startling. It is as though the picture disclosed, not one man, but two. Indeed, that is exactly what it does, for on the left is the man who said "Let us have peace," and on the other he who determined to fight it out on a chosen line though to do so took all Summer. This same characteristic has been noticed in the portraits of other men, and perhaps all display it in some degree, but rarely has the change been at once so marked and so easily explicable by a knowledge of the mind that lay behind the features. In most of such cases, too, the unlike expressions are a revelation of traits hitherto unknown or only suspected; here they are confirmation of a belief founded on other and better evidence. That a man's face should disclose now this and now that trait of his character is inevitable, but that it can show several of them at the same time is a fact by no means so familiar or so well appreciated." We recognize readily how this may be when human character is analyzed, but we are apt to ignore it when we study the divine character. Too many forget that God is just, as well as loving though we are assured that there are both sides to his character.

Behold therefore the goodness and severity of God. (Rom. 11:23.)

A COSMOPOLITAN GROUP IN NEW YORK'S ORIENTAL QUARTER.

A Farmer's Loss.

The story of the recent loss by a Rhode Island farmer of a valuable flock of geese is reported in the Providence *Journal*. It states that the farmer, who lives in the Pawtuxet Valley, has been carefully tending for about a year a flock of wild geese by which he set great store. They started from about thirty birds which last spring were part of a flock that flew over his farm. The farmer, with his son and friends, were out shooting when they saw the wild geese coming. They brought down about forty of them, and of these thirty were so slightly wounded that in a few days they seemed to be none the worse for their hurts. They were kept in a large enclosure covered with wire netting, and having plenty to eat, appeared to be quite contented in their new surroundings. The flock increased to seventy birds, and the young goslings were healthy and vigorous. They appeared to have no desire to use their wings, and the farmer believed them to be quite domesticated. A few days ago he allowed them to go into the adjoining field to feast on the young grass that was sprouting there. The flock appeared to enjoy the fresh provender, and wandered contentedly about the field. They seemed to have no thought of escaping, and the experiment was deemed a success. But later in the day there was a change. The farmer heard the familiar sound of "Honk! honk!" which told him of the approach of another flock of wild geese, and looking upward, he saw the black, snaky line of the birds coming over the Coventry hills. His own birds, that he had been tenderly rearing with the prospect of profit to come, heard the sound, too, and recognized it. Instantly there was a flutter in the flock; wings unused for a year and wings that had never been used, were spread, and in a minute the whole flock had risen to join the line winding far up in the air. All the farmer's visions of profit that was to recompense his trouble and care vanished with them, much to his chagrin. He realized then the truth of the wise king's warning, which with him had been literally fulfilled, as it has been figuratively fulfilled in numberless instances:

Riches certainly make themselves wings; they fly away as an eagle toward heaven. (Prov. 23:5.)

THE SUNDAY SCHOOL

Preaching to the Gentiles.

Sunday School Lesson for May 16th. Acts 14: 11-22. Golden Text: Acts 13: 47. By Mrs. M. Baxter.

PAUL and Barnabas driven by persecution out of Antioch in Pisidia came to Iconium in Galatia. The revelation of God to him that henceforth he should go unto the Gentiles, did not cause Paul to love the Jews less, or to fail in observing the order "to the Jews first." Therefore in Iconium as elsewhere, he and Barnabas resorted to the synagogue. But his new light upon the vocation which had been given him at the time of his conversion (Acts 9: 15), and to which he had yielded himself only little by little, influenced his preaching, he "so spake that a great multitude of the Jews and also of the Greeks believed." Of course

Persecution Arose.

"The god of this world" could not see his kingdom thus invaded without stirring up the strongest opposition. Through the unbelieving Jews, the Gentiles also were stirred up against these two witnesses of Christ. Paul and Barnabas had no command from God to depart: "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the Word of his grace, and granted signs and wonders to be done by their hands," just as he had promised. (Mark 16: 17-18.)

But the rebellious natural heart which will not retain God in its knowledge (Rom. 1: 28), is not open to conviction. Ignoring God, unbelievers will take for granted that all the power which they see in the children of God is of evil origin, and they deal with them accordingly. The whole city was divided, some holding with the Jews, some with the Apostles: and, when at last, the adverse party showed signs of using violence, Paul and Barnabas understood that their time was come to move farther. "When they persecute you in one city, flee ye into another." (Matt. 10: 23.) Did they pity themselves as though some strange thing happened unto them? No; they would rejoice inasmuch as they were partakers of Christ's sufferings. The enduring of persecution, the being thwarted in the work just when all seemed to be so flourishing, was as much a part of their vocation as the preaching of the Gospel. It was an absolute necessity that it should be manifest what manner of spirit they were of. Is it less necessary in our day? And yet, is it indeed a recognized part of the spiritual outfit of an evangelist or a missionary that he should be able readily, even joyously to accept at the hand of God the hindrances which evil disposed persons may put in the way of his ministry? Are there not many Christian workers who are more ready to contend with men than to yield to God?

Arrived at Lystra, in the whole neighborhood of which city "they preached the Gospel," there was among their auditors a helpless cripple, who had never walked. This was one of their most eager listeners; he heard wondrous tidings for soul and body, and he felt, this good news is for me. Paul soon discovered the receptive spirit of the cripple. Steadfastly beholding him, and looking far below the surface, he perceived that he had

Faith to be Healed,

and said with a loud voice, "Stand upright on thy feet. And he leaped and walked." There was a response in the man's soul to God, which accepted for himself instant deliverance; he gave credit to the God whom Paul preached for the power and will to deliver him. He did not lean on Paul, he did not try an experiment, he trusted the living God. His fellow countrymen, full of idolatrous ideas, cried out "the Gods are come down to us in the likeness of men," and they sought to identify Barnabas with Jupiter, whom they imagined to be the God of heaven, and Paul with Mercury, supposed to Jupiter's special messenger; because he was the chief speaker. And so set were they on their ideas that they made preparation to offer sacrifices to them. As soon as Paul understood the situation, he and Barnabas ran in among the people declaring they were men like themselves, but sent to preach that they should turn them from their vanities or vain things, to serve, not an ideal, or poetical God, but the living God, "who made heaven and earth and the sea and all things that are therein." This was the point, would they give up this religion of unreal gods, and accept their responsibilities to the one true and living God? This is the one question in the mission field now. All the world over, there is a belief in one Supreme Being, a sense of accountability to him, a certain idea of judgment to come. But the natural heart in an unenlightened, so-called Christian land, as well as in a dark and superstitious heathen land, shrinks from coming face to face with the living God. Any amount of priests, any demand in the way of sacrifices, but nothing to do with the living God. There is an instinct in every human heart that the true God is not to be trifled with, and to know him is to submit to him, and this so large a number are quite unwilling to do.

From Raphael's Cartoon

THE PEOPLE OF LYSTRA PREPARING TO OFFER SACRIFICES TO THE MISSIONARIES.

But there are those in every land whose hunger after a real living God is intense; they want, at any cost, to know that they may serve him. Such was the crippled man, but such were not his fellow countrymen. It needed but the visit of a few Jews from Antioch and Iconium who, not content with driving out the servants of God from their own cities, came to Lystra to hunt them out, and the multitude were as ready to execute lynch law upon Paul and Barnabas as they had been to offer them worship so short a time before. Thus it seemed as though Paul were to end his life by a martyrdom like Stephen's. But how then would the word of God be fulfilled which said of him: "He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9: 15)? As yet Paul had preached before no kings, he could not die until his ministry should be accomplished.

Paul was stoned, and his assailants "drew his body out of the city." But the believing ones stood around him and, whether dead or alive we are not told, only that he arose "and came into the city." Did he not fear? Was it not presumption to thus defy his enemies? Paul knew the leadings of the Spirit, it may have been necessary that those who stoned him should learn that a man of God cannot be slain without his permission. Policy had no voice in the movements of this man of God. Like his Master before him, his steps were guided and prepared from on high. He had left behind him a testimony to the one true God; he had shown how little he feared man; he had shown how in his eyes, neither ease, nor life itself, was anything worth in comparison to the importance of his mission to preach Christ and to win men to him. "The next day he departed with Barnabas to Derbe." "And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra and to Iconium and to Antioch."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

IT is strange how different are the results of teaching on different persons. Here in Antioch, Paul's sermon stirs up some to hatred and opposition and others to faith and joy. It is the same house, the same speaker, and the same message, yet different effects. Our version says that "as many as were ordained to eternal life believed," but the real meaning of the words is that as many as put themselves in order believed, that is as many as were in harmony, or yielded themselves. That is still the rule. The hearers who accept the teaching and who put it in practice, are they who discover its value and its helpfulness. But the opposition prevailed, as it too often does to this day, and the two missionaries were driven out. We reverence majorities, but the majority is nearly always wrong; it is the remnant, the few men of sense and character, who are right. The truth and the right are usually beaten when the test is a counting of hands. Still, the truth was not to be forced on any one. The teachers had done their duty when they had delivered their message. If the people would not receive it, or, as Paul said, judged themselves unworthy, that was their affair. Henceforth he would speak to those who would listen. The two missionaries then went to Iconium, a town about sixty miles away to the southeast. It is now called Koniyeh, and has a population of about twenty thousand souls. The preachers seem to have remained there during the winter and spring. There was a similar division there to that at Antioch, and as there is wherever the Gospel is preached, and when it took the form of violence, they left Iconium and went to Lystra, a town about twenty-five miles to the south-west. The sermon there was probably in the open air. The presence of the cripple seems to imply a place where such a man might sit and beg. This man had faith. It was not every man on whom a miracle could be worked. The yielding spirit to which reference has already been made was essential. Paul, looking earnestly at him, recognized it in his face, and bade him stand up. He obeyed, doubtless as much to his own astonishment, as to that of the people. It is a significant fact that the record does not mention Paul's use of the customary formula of giving his command in the name of Christ. Whether he did use it and Luke omitted to mention it, we do not know. Perhaps the command in the very words and that may account for the homage that followed. If Paul Christ's name as the source of po sibly the people would not hav of treating him as a divine beins ever the cause may have been. did not occur to them and they to offer sacrifice. They had a that Jupiter and Mercury had on the city and had not been recog were inhospitably treated. Th not make the mistake a second they proposed to offer sacrifice two missionaries and were with prevented. Perhaps a more d preacher would have let them l way, in the hope of turning to count the reverence excited. their Master they thrust the tion away from them. There w etition of the offer. It was no fore the people ceased to rever and tried to kill them, so lightly popular feeling swing from on to the other. Paul they actual and he never forgot it. Many y ward he recalls the dreadful e (II.Cor. 11: 25). They thought th dead, as the enemies of the tr times since then, have thought silenced it forever, but it is not resist the power of God. Pa and traveled to Derbe, the n twenty-five miles away and the on his tour. After preaching there they retraced their step turned to Antioch in Syria fr they had started. One of the portant results of the tour was t sion at Lystra of Timothy, who Paul's companion and helper.

Having stoned Paul. An anc now believed to be apocryphal origin of a prejudice against says that Thecla, a princess of most noble families of Iconi sitting at an open window of he house, heard Paul preach. deeply moved and became a She refused to marry the heat Thamyris to whom she had been in marriage. He was exasper used all his influence against Pa ing that he was a magician; arrested and put in prison, bu visited him there and one day there by her mother and her lover. She was sitting at Paul' ceiving instruction from him her away and had her conden burned in the theatre. The le that the fire was extinguished b rainstorm and when determined thwarted they threw her to the wi a lioness crouched at her feet fended her against a lion and a would have killed her. The st that she escaped from her fa finally settled in Seleucia where ited her and confirmed her in She is said to have lived to be 90 and have cherished the Christia ing them an asylum from persec

The gods are come down to u who wrote about fifty years be time, tells the tradition which led the people of Lystra to ente idea. He says that Jupiter and went down to that region and ap the guise of tired travelers. They at a thousand doors seeking a rest, but not one was opened The celestial beings supposed t way worn men were ridiculed treated until they came to a hu inhabited by two peasants, Ba Philemon. The peasants gave t welcome as was in their power. of the hut and its ceiling were s the strangers had to stoop, but t cordially entertained. Subsequ proud, inhospitable people were for their churlishness by a gr which Jupiter sent upon them. ants were amazed to see their into a stately palace, paved wit and adorned by towers of gold a tured gates.

We should turn from these van common word denoting what is and foolish. A famous writer the bitter disappointment of an o who had toiled and saved that might have a college education come a great lawyer or preac came home with a medal won i lege races, but without a degree failed in his examination.

THE FAMILY AND HOME CIRCLE

MAY-DAY FROLICS.

How the Festival Was Celebrated in Olden Times and How it is Kept To-day.

BACK in the early beginnings of time, when "all the world was young," the Mayday festival was kept, in various forms, by the people laying claim to a degree of civilization, as the festal [illegible] which ushered in the "growing [illegible] when all nature gave evidence of [illegible] and the earth put on her robes of [illegible]d yellow and gold. The name of [illegible]th is of doubtful origin, and is [illegible]ived from *Maia* the mother of [illegible]y, but from a much older source, [illegible] to some authorities, from the [illegible]*aius* or *Magius*, which came in [illegible] from the Sanskrit *Mah*. ("to [illegible] signifying the "rooting" or "growing [illegible]th." It was a custom in heathen [illegible] sacrifice on the first day of May. [illegible]n the morning, the Ro[illegible]uths and maidens went [illegible]n the fields, singing songs [illegible]r of *Maia* and of *Flora*, [illegible]less of fruits and flow[illegible] Early English times, the [illegible]s dedicated to merry[illegible] and the young of both [illegible]s gambolled about on the [illegible]n ard, around the May[illegible]e. People of all ranks rose [illegible]n and went "a-Maying." [illegible]e come the advent of [illegible] and gathered branches [illegible]e and flowers to deck the [illegible]rs and weave into garlands. [illegible]e parts of England the [illegible]s the occasion of a very [illegible]ate observance. The [illegible]pl and the spiritual leaders [illegible]enled early, marched to [illegible]e woods and returned bearing [illegible]n which they hung flow[illegible]s, sprigs and other tokens of [illegible]ing. On one of these [illegible]y gatherings when arch[illegible]s in vogue, the English [illegible]assembled his court at [illegible]e Yule-green and directed the [illegible]xercises.

[illegible]nter times, in our own [illegible]e old-style May celebra[illegible]n s been almost lost sight [illegible]ay-day itself has passed [illegible]o the domain of legend, but [illegible]e month is still a special sea[illegible] of joy and out-door merri[illegible]en among the juveniles. Our [illegible]stration shows a May celebration in [illegible]rospect Park, Brooklyn, with the chil[illegible]en and not a few adults, marching glee[illegible]ully over the yielding grass. In the fore[illegible]ut a group of young girls are carrying [illegible]diminutive May-pole decorated with [illegible]boughs. Such celebrations, as well as [illegible]se that are held in connection with [illegible]me of the anniversary gatherings, are a [illegible]vival of the festival of ancient times.

CARRYING THE MAY-POLE IN PROSPECT PARK, BROOKLYN.

Only Boy!

[illegible]More than a half century ago, a faithful [illegible]ni[illegible]r coming early to church met one [illegible]f his deacons, whose face wore a very [illegible]ole but distressed expression. "I [illegible]me early to meet you," he said. "I [illegible]ave something on my conscience to say [illegible]o you. Pastor, there must be something [illegible]wicky wrong in your preaching and [illegible]rk there has been only one person [illegible]de o the church in a whole year, and [illegible]e is only a boy."

"Well," said the old man; "but I have [illegible]real hopes of that boy." The old minis[illegible]r went to the pulpit that day with a [illegible]riev[illegible] and heavy heart. He closed his [illegible]iscourse with dim and tearful eyes. No [illegible]one remained. No one? "Only a boy." [illegible]He watched the trembling old man. His [illegible]soul was filled with loving sympathy. He [illegible]went to him and laid his hand on his black [illegible]gown. "Do you think if I were willing to [illegible]work hard for an education, I could ever become a preacher?" he asked. "A preacher?" "Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "I see the divine hand now. God bless you my boy. Yes, I think you will become a preacher."

Years afterward, there returned to London, from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes. He had added a province to the Church of Christ on earth, had brought under the Gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, and the universal missionary cause.

The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world. The boy was Robert Moffat, the famous missionary.

"One little boy in a heathen family attended a mission school and, with his secular lessons, learned the stories of the Bible and many of its beautiful verses. As he grew older he felt that the idols worshiped by his parents and all his people were not gods and could not save his soul. Several other young men felt just as he did, his younger brother among them, and finally they decided to become Christians. Immediately their friends began to persecute them so much that all went back except this young man and his brother. These two were faithful to Jesus, and refused to go back to their heathen ways. So they were turned out of their home and went to a training school to become teachers. There they were baptized and admitted to the Christian Church. Since then they have both become teachers, and the older one is now a highly valued and useful instructor in the theological school."

A Boy's Ambition.

A healthy desire to rise in the world is to be commended. An observant pastor, writing on this point, makes the distinction between the ambitious lad and the boy who does not possess the rising quality. He writes: "The boy goes to business, and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way. If he stops here, he remains all his life long a drudge. But if he begins to see that business has a significance, that his life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business, if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, and is God's way of building up humanity and serving humanity—as he gets this large view and enters into it, life is enriched and becomes the school wherein he is educated into that which is immortal."

Children in India.

In a recent letter, Rev. John S Chandler of Madura, describes most interestingly some phases of peasant child-life in India:

"Children in India sometimes eat off plates made of banyan leaves pinned together by straws. Their food is rice with a little curry made pungent by red peppers. They use their hands to eat with, and then throw away the leafy plates where dogs will come and lick up the remains of food. The clothing they wear is a single cloth apiece and necklaces and bracelets for the girls. As children grow older the girls are occupied more and more in the houses, and the boys in the fields.

"Boys have to do more outdoor work, following usually the occupations of their fathers. Many are poor, and get a living by watching the grazing cattle. The cattle and buffaloes of a village are committed to them in the morning, and they drive them about over fields wherever there is pasture until the evening, when they are brought back in herds to their owners. These children learn much evil from their superstitious and ignorant parents, but they are capable of learning that which is good and true.

"Tying the Knot."

Just where this familiar phrase, connected with the marriage ceremony, originated, is not generally understood. It has been discovered, however, by an eminent investigator, that a certain part of the wedding ceremony among the Babylonians was very significant. The priest took a thread from the garment of the bride, and another from the garment of the bridegroom, and tied them into a knot, which he gave to the bride. This is probably the origin of the modern saying about "tying the knot" in regard to marriage, which is so generally used.

THE KINGDOM NEAR.

GOD'S Kingdom is not far away
For those who for its coming pray;
Nor need they search beyond the skies,
For lo, within their hearts it lies,
And fountains of eternal grace
Stream forth from its abiding place.

From God's own bosom springs the tide
Of love that floweth far and wide;
Sweet Charity, with mantle fair,
And Faith and Hope abideth there;
And through its pearly portals shine
The radiance of His face divine.

And not in distant realms afar
His ministering angels are;
But faithful feet that walk the way
The Master trod from day to day,
And lips that tell with loving thought
The message that the Master brought,
Have sweet companionship, for lo,
They walk with angels here below.

LIZZIE C. HARDY.

A CHILD'S FAITH.

THERE were just three persons in the room: father, mother, and little girl. It was a very solemn moment indeed, and the darkness and gloom of the chamber added more to the solemnity. The little daughter, who had been a member of one of our Sunday Schools, and had found a knowledge of the truth as it was in Jesus Christ, was lying upon her death-bed. The mother and father were bending over the weak and helpless form, gazing upon the pallid countenance, although the Sun of Righteousness was shedding his golden sunbeams in the heart of the child.

She seemed happy as she quoted text after text of Scripture. Such passages as, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and "O God, thou art my God, early will I seek thee," and, "In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you," all seemed to rise before her as if they were written by the hand of Almighty God upon the foot of the bedstead: as the strange handwriting appeared upon the wall at the feast of Belshazzar. Her father and mother could not see the words, but as the little one went over them again and again, her face became illuminated with the light of the everlasting Gospel, and her mind carried her back to the days when she was able to attend Sunday School. She seemed to rest easily; she was conscious that the hour of her departure was close at hand. She feared no evil, because Christ was with her. She was not afraid of death because she was going from the arms of her mother into the everlasting arms of Jesus. She did not dread passing through the waters, for she had learned that when she passed through the waters, God would be near her.

She was nearing the end. The mother was tenderly leaning over her. "Oh, mother!" said she, "I see the pearly gates opening before me, the music of the angels charms me. The angels are waiting and watching for me. I see brother and sister waiting to welcome me to the home that has been prepared for me."

At this, the tears trickled down the parents' cheeks. They realized their own littleness. Her words seemed to strike the uttermost depths of their hearts.

"Don't cry," said the little angel. "I am going to a land where God shall wipe all tears away from the eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." And she added: "And when you come, mamma, I will meet you there, too."

If you speak to that goodly mother today about the departed child, she will tell you that her little one was the joy of her life, and that she had more faith in God than any person she ever knew. Her heart still languishes for the little girl, but she has one consolation, and that is that the child has gone to rest with her Heavenly Father, and that she was carried by the angels to that land of rest. How true are those words which were spoken by Isaiah, "A little child shall lead them."

F. V. C. C.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

The Bondage of Housework.

THE bondage of housework is less grinding and oppressive than it once was, because our modern conveniences have lightened labor, and introduced labor-saving contrivances into our kitchens, yet it is still sufficiently hard to eat like corroding rust into many a woman's life.

Men work from sun to sun,
But woman's work is never done,

is as true an adage as was ever spoken. Think of it, from Monday's steaming tubs to Saturday's shining floors, what a stretch of care-taking, and stepping around, and pulling down, and cleaning, and baking, and setting tables, and washing dishes, and mending trousers, and darning stockings, and making beds, and going to market, and smiling in the faces of husband and children no matter how tired you are, what a wonderful stretch it is. Years ago I sat down in the middle of my housekeeping one morning, and wrote

God help us through the common days,
The level stretches white with dust!

Truly we women need help from above just to keep sweet and calm and tender and loving through our years of housewifely work!

Now, that I have said this, I hasten to add that I believe in good house-keeping! If you undertake anything in this world of God's, from sweeping out corners to carving statues, see to it that you bring to the task the best that is in you, that you work thoroughly, promptly and efficiently. Don't leave loose ends to ravel out. Don't half do.

Whatsoever thou doest do with thy might. And if thy might be, as sometimes happens, utter weakness, still let the endeavor be made to perform the task of the day with skill and diligence.

Still some of us take our house-keeping duties in too strenuous a spirit. We wage so unremitting a war upon dust that we return to dust sooner than we need to. There are graves hollowed in New England church yards and on the edges of Western prairies, over which might be inscribed:

Here lies a poor woman who never could stop,
She toiled and she slaved, and one day saw her drop,
Now she sleeps with the just, and the world spins away,
And she did not live out even half of her day.

Depend upon it, there are worse foes than mere surface dust. Once having made the house decently clean for the day, there is no sense in flourishing around with whisk brooms, and feathers, and damp cloths, all the afternoon. Wait to renew the contest until to-morrow.

Teach the children to help you. Teach the boys to help you. I shall never forget the superb disdain of a small five year-old comrade of mine, whom I once invited to help me make a bed. The mite drew himself up, and threw back his sheaf of sunny curls with a toss of his head and a flash of his blue eyes.

"I can't help you! Its woman's work!"

"Why no," I explained, "it is man's work, dear. Soldiers and sailors make their own beds, and so does cousin Tom up at West Point. It takes strong and clever people to make beds properly!"

Immediately my cause was won. And I taught my little friend to do much more than that, to fetch and carry and save the steps and the strength of his sisters, to grind coal, to make coffee and tea, to take hold of any work and do it well. Boys can easily bear part of the weight from weary mother shoulders, and if only taught to do so, they will do it willingly.

Children can lighten the load by early learning to put their own playthings and their clothing in proper places when either happens not to be in use. I am doubly sorry when I see a mother picking up after her flock. She is teaching them to be helpless, and to need waiting on, and she is losing part of the strength she should keep in reserve for herself. "Its queer," said a sensible old lady once, "but the best mothers sometimes have the worst daughters." She meant in the contrast between capability and inefficiency which one sometimes sees, the strong resolute mother, having daughters in every particular her opposites.

There is a golden word which needs to be spoken over and over in the ear of American women, and it is this: "Rest when you are tired."

Slip away from the children and the work, and sit down with folded hands and shut eyes in the sunshine of the morning or the quiet of the afternoon. Lie down for a half hour in your own room in the dark. Go and take a walk, even if you leave your work unfinished. Let things wait. Do not allow life to make you a drudge. You are in command of life.

Take to your weary heart, dear tired sisters, this bit of comfort:

Sufficient unto the day is the evil therof.
Take no thought for the morrow. The morrow shall take thought for the things of itself.
Your father knoweth what things ye have need of before ye ask him.

Oh! the sweet blessedness of that assurance before ye ask him! Do you remember the story of the dear old Bishop who, after a very hard day, just folded his hands and said: "Thou knowest Lord we are on the same old terms!"

Don't clutter the house up with too many pretty things. They are charming, these scarfs, and vases, and curios, and pieces of china which the taste of the day has brought into our homes, but rather than have to care for them, with my own hands and eyes, I would have a room, bare and old-fashioned, with a marble-topped table, a photograph album, six chairs and a sofa with its back against the wall. Every added ornament is an added care, and the woman who does her own work, and I have her in mind while writing this talk, must avoid superfluities. There is another reason, too, for eliminating useless bric-a-brac. The little ones can't be scolded for spoiling it, if it isn't there to spoil.

Last of all, take the noble and dignified attitude toward house-work, that robs even bondage of alarms. This every day care is making a home nest for husband and children. It is done for my dear ones, let the wife and the mother say, and work for their comfort can never be considered petty or a waste of time. Only as one toils in a mean and unworthy spirit, is toil a degredation of one's powers. The woman who looks at her housekeeping from the right point of view, carries it forward with amiability and practical good sense, and makes its tributary to her home-making, is not merely a little lower than the angels. She is already an angel herself, with the Lord of the angels giving her his benediction.

MARGARET E. SANGSTER.

Siam's King Coming Here.

Chulalongkorn and a Train of Oriental Dignitaries to Visit Us in September—A Progressive Young Ruler.

UNCLE SAM'S sons and daughters will have the pleasure, sometime next fall, of welcoming to these free and enlightened shores, the reigning monarch of ancient Siam, King Chulalongkorn I., and a portion of his imperial Court. Readers of this journal are already somewhat familiar with the character and career of this progressive young Eastern monarch, whose enlightened rule has been the means of pushing his kingdom well to the front among Asiatic nations. His portrait with that of his Queen is given on this page.

Chulalongkorn was born in 1852, and was chosen King by the Senabodee or Supreme Council of State in 1868, and crowned the same year, the chief of the Senabodee being appointed Regent during the King's minority. Like all his predecessors Siam's ruler has a most wonderful and elongated name which is used in all official documents. It is as follows.

THE KING AND QUEEN OF SIAM.

THE KING AND PART OF HIS COURT ARE COMING TO AMERICA NEXT FALL.

Somdetch-Phra-Paramindr-Maha-Chulalongkorn-Patindr-Debia-Maha-Monghut-Purusiaratue-Raja-ra-wongse-Warut mabrongse-Parabut Warak-battiara-raja-triagasangkas-Parumad-harm-mika-Maha-rujad-hiraja-Para-manarth-Pabite-Phra-Chula-Cromklow-Chow Yu-Hua. He does not insist, however, on being addressed by his complete appellation, and while visitors, European or American, address him as Chulalongkorn I. In signing all imperial documents, only a part of the full name is used. He is a ruler of fine natural abilities, and has received a superior education. Before reaching the throne he became proficient in the Pili, Hindustanee, and Malay languages, and the Laos and Cambodian dialects, and learned to read and write English and French with facility, and to converse in those languages. He is also well versed in European and American literature, and has made a special study of international jurisprudence.

In his library at Bangkok are found an extensive collection of English, French, and American publications. His reign has been the most peaceful and prosperous one since the establishment of the kingdom, and he has instituted numerous reforms in the government, practically abolished slavery, diminished internal taxes that were odious, burdensome, or unnecessary, opened up new canals for the purpose of irrigation or transportation, constructed new roads for the development of internal commerce, established postal facilities, connected by telegraph with China and the world, caused the erection of lig and buoys along the coast, surv sounded the navigable streams, e a new code of laws and an judicial system, inaugurated a system of public instruction, p religious liberty throughout his d forbade official interference with converts on Sunday, built hospit suffering, opened an art museum the number of Europeans and in his service, reorganized the army and the municipal police kok, and encouraged his people emplary life to be temperate, upright, industrious and humane

Chulalongkorn is temperate a trious, and a very hard worker cial affairs. In his government has established a system of rev promotions for merit which is perior in its operation to the old method of promoting favorites office, irrespective of capacit strictly a business ruler, and set jects a good example in all that public and national affairs. his liberal attitude towards Chri sionaries and converts has won warm friends among the strang kingdom. He is one of the bes enlightened Buddhist rulers th has produced.

Twenty-One Year's Pr

The West Side Noon-Day Praye Celebrates its Twenty-First Ann

THE West Side Meeting recen brated its twenty- versay at its ro Greenwich stre York. The occ one of great inter Dr. A. C. Dixon delivered the a dress, which was full of helpful A report covering the twenty was read by the chairman of th tive Committee, Mr. Joseph B. showing that the meeting was in 1876, during the religious in lowing the preaching of Dwight The constituent members were f ness men of the West side. Th has continued without intermis noon-hour of every business da organization. Except at specia this has not been what would a large meeting, but it has ha features of blessing and spiritual The organization has been abl more time to special cases, ma carefully and patiently dealt wi glorious soul-harvest has been Many incidents show how God an I honored this meeting.

A young man living on a farm parents came to New York on and being anxious about his so directed by a policeman to the Noon-Day Meeting. He atten but had not the courage to ma his desire to be a Christian. He home, and sent a written re prayer to the meeting, giving his address. His case was rememb one of the brethren, feeling mt it, followed up the prayers by w a letter. This opened a regul pondence, and in the course months a letter came bearing t news of his conversion, which July, 1878. He afterwards v meeting and gave a precious tes God's saving power. Since then life and work have been carefully by members of the meeting, testify to his unflagging zeal, his u faithfulness, his whole-hearted consecration. Many have alre won to Christ through his labor with a desire to preach the Gosp heathen, he entered college a Wisconsin, in October, 1881. ordained, and he and his wife India, where he is now laboring under appointment of the Americ of Commissioners for Foreign M

Many other remarkable co might be mentioned.

The prayers of the readers of th are requested for the blessing of Go proprietor, and also upon those who articles, or labors for Christ, are f it; and that its circulation may be u Holy Spirit for the conversion of si

THE BEST IN LIFE.

...ngs in Life are Worth Living fo... and How to Attain Them.

What the best thing in life really is, is a problem that has perplexed many a man beside Ecclesiastes. Some never honestly ask themeelves the question, but drift through life, thoughtlessly following bits of their older friends, and th... which gives them most pleas... W... others, the opportunity of ... not within their reach. The ...art of their time and the best ...mind and body have to be given ...rning of a livelihood. The ...t in toil and the night in rest, ... for the toil of the next day. ...tions of our lives have become ...d the competition so severe, ...ere struggle for existence ab... ...tal and physical powers to ...hat leaves no possibility for ...life. Whatsoever may be the ...aspirations of the man, he ...hem aside that he may keep ...in the ranks and not fall, to be ...nder foot. For such beings ...only pity, and year by year ...ber increases, as labor-saving ...dispenses with the need of ...es and competitors struggle ...another for the privilege of re... ...toil. Perhaps when we ...more intelligent social condi... ...may attain the security of a ...be always sure that shelter ...will be his. But until we reach ...of many must be that of the ... is driven to his labor and ...te not many things worth liv... But even when a man has a ...te to start with and the possi... ...choice is within reach, it does ...happen that he seeks or dis... ...things that are worth living ...e class which has in posses... ...ings which are esteemed the ...gs of life, there are more ...d bored people than in any ...pple who blunder and are dis... ...and who complain that the ...life are mere Dead Sea fruit, ... of giving permanent satisfac... ...people to be envied, by any ...

...passage associated with the ...ohn 2: 12-17), we are intro... ...a different class of objects ... the world esteems. The ...es interested in the people to ... is writing because they have ...ese objects. He sees every... ...ing away, the world itself dis... ...and everything pertaining to ...se people remain— they abide ...They have attained the dream ...cient alchemists who vainly ...e elixir of life, which was to ...immortality. "He that doeth ... God abideth forever." Here ...ng worth living for. Not the ...dless existence, which might ...earisome, but the coming into ...the divine will which assures ...evelopment. John sees the ...s beginning with the forgive... ...s; then overcoming the world, ...o yield to its maxims and ..., or to accept its ideals; and ...athers who know Christ who ... the beginning. They have ...uch with him, and have learned ...nflicts what his love for them ... imparting strength, and what ... for him can effect as a motive, ...know him and have his nature, ... they who do the will of God ... forever. To live so as to be one ...st and therefore one with the ... To be in the world, but not of it. ...rounded by evil, to be assailed ...tion and to overcome all. To ... pure, but an aggressive force ...evil. Such attainments dwarf ...nificance the acquisition of for ...power, or fame. And these at... ...are possible to all. They are ...uch of the humblest, the poorest, ...ost despised. To be like Christ, ...patience and forbearance and ... and tenderness — that is the ... noble ambition that is worth ...The child in the home, the young ...college, the artisan in the work... ...business man in his office—all ...engage in this struggle.

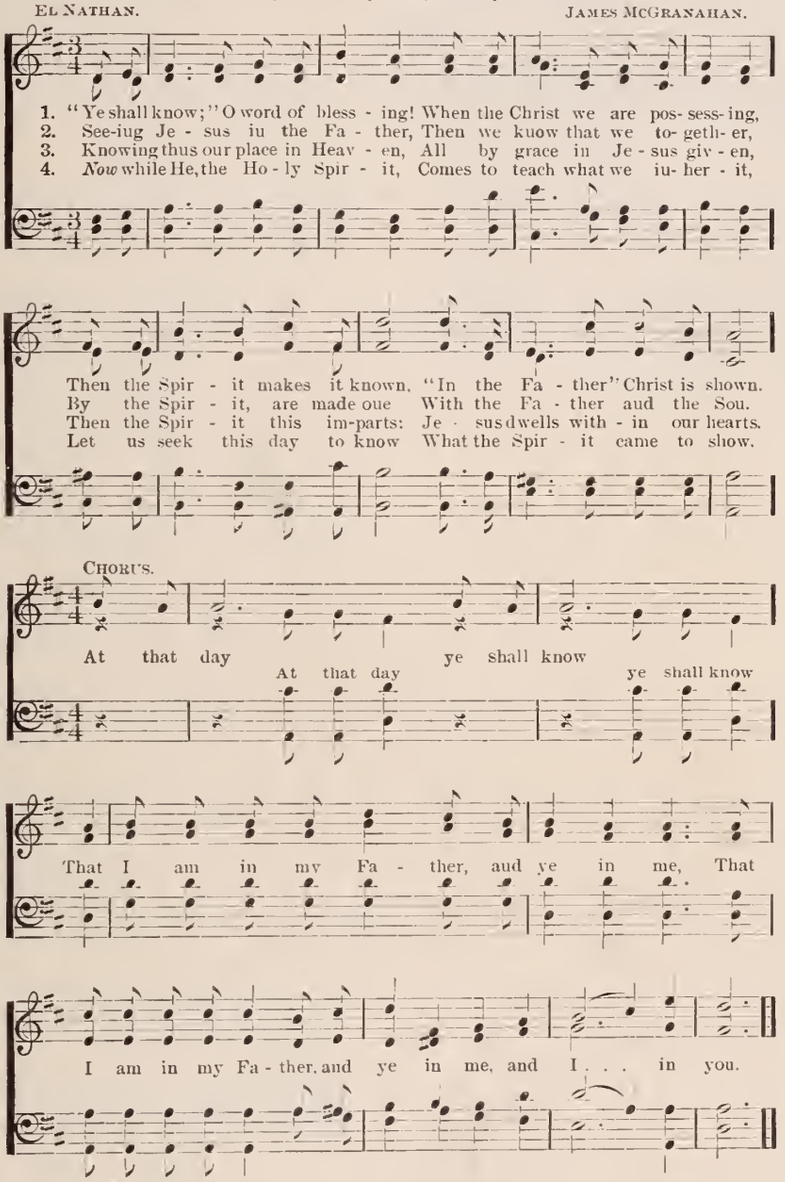
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

At That Day Ye Shall Know.

"That I am in my Father, and ye in me, and I in you."—JOHN 14: 20.

EL NATHAN. JAMES McGRANAHAN.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co

THE CHORUS OF THE FLOWERS.

OH, such a commotion under the ground
When March called "Ho, there! ho!"
Such spreading of rootlets far and wide,
Such whisperings to and fro;
And "Are you ready?" the Snowdrop asked;
"'Tis time to start, you know."
"Almost, my dear," the Scilla replied;
"I'll follow as soon as you go."
Then "Ha! ha! ha!" a chorus came
Of laughter soft and low,
From the millions of flowers under the ground—
Yes—millions—beginning to grow.

"I'll promise my blossoms," the Crocus said,
"When I heard the bluebirds sing;"
And straight thereafter Narcissus cried,
"My silver and gold I'll bring."
"And ere they are dulled," another spoke,
"The Hyacinth bells shall ring."
And the Violet only murmured, "I'm here."
And sweet the air of spring.
Then "Ha! ha! ha!" a chorus came
Of laughter soft and low,
From the millions of flowers under the ground—
Yes—millions—beginning to grow.

Oh, the pretty, brave things! through the coldest day
Imprisoned in walls of brown, [loud,
They never lost heart though the blast shrieked
And the sleet and the hail came down,
But patiently each wrought her beautiful dress,
Or fashioned her beautiful crown; [world,
And now they are coming to brighten the
Still shadowed by winter's frown;
And well may they cheerily laugh "Ha! ha!"
In a chorus soft and low,—
The millions of flowers hid under the ground,
Yes—millions—beginning to grow.

THE CHRISTIAN'S COMFORT.

SWEET to reflect how grace divine
My sins on Jesus laid;
Sweet to remember that his blood
My debt of suffering paid.

Sweet on his faithfulness to rest,
Whose love can never end;
Sweet on his covenant of grace
For all things to depend.

If such the views which grace unfolds,
Weak as it is below,
What raptures must the Church above
In Jesus' presence know!

HIATUS IN PROPHECY.

The Interval Separating Daniel's Sixty-ninth from his Seventieth Week.

BY T. B. BAINES

DANIEL'S prophecy of seventy weeks says: "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks . . . . and after the threescore and two weeks shall Messiah be cut off, and shall have nothing. (Dan. 9: 25, 26, see margin.) Sixty-nine weeks had elapsed, therefore, before Christ's death. But if sixty-nine weeks had closed then, and the seventieth week has not closed yet, what conclusion can we draw? Simply this, that as these weeks relate only to the Jews, the time during which God's dealings with the Jews are suspended is not counted. Now, owing to their rejection of Christ, the Jews are at present set entirely aside, and God is engaged in bringing in "the fulness of the Gentiles." The clock of prophetic time has, therefore, stopped with the cutting off of Messiah, and will not beat out its last week until the fulness of the Gentiles having come in, God resumes his dealings with Israel.

The interval is a prophetic blank, the "many days," during which the children of Israel abide "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hos. 3: 4.) But, while entering into no details, it may be well to glance at God's dealings with the Jews from their rejection to their restoration.

Messiah is cut off, and does not receive the kingdom. Then the Roman people destroy the city, and desolation reigns until the end of this great national controversy. This is the only reference made to the interval between the destruction of Jerusalem and the last week.

After foretelling the cutting off of Messiah, Daniel adds: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm a covenant with the many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator. (Dan. 9: 26, 27.)

Our Lord makes a like omission. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars." (Luke 21: 24, 25.) The whole space between the siege of Jerusalem by Titus and the troubles preceding the coming of the Son of Man is passed over in silence.

But to return to Daniel. For the last seven years before Israel's restoration, there is a person who confirms a covenant with "the many," or mass of the Jewish people, for a week. This person must be "the prince that shall come," named in the previous verse. But that prince is the prince of the people that destroyed Jerusalem; he is, therefore the head of the Roman Empire, which thus appears once more upon the scene in these which we have very good reason to believe are the closing days of the times of the Gentiles.

A covenant for seven years is concluded between him and the mass of the Jews, who have then returned to Jerusalem and revived their old sacrifices. In the middle of that time he makes the sacrifice to cease, and an abomination or idol is set up, causing desolation to the end of the epoch, when some predetermined fate overtakes the desolator. This last half-week, when wickedness and misery culminate, is three and a-half years, or "a time, times, and half a time," or forty and two months or one thousand two hundred and sixty days, expressions which we find frequently recurring in the description of these fearful events preceding the restoration of Israel, and the establishment of Messianic reign. (Dan. 7: 25; Rev. 11: 2, 3: 12: 6, 14: 13: 5.)

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER X—Cont'd.

A Great Victory.

THE parlor of the Lloyd mansion was darkened to keep out the heat. The house was very still. Mr. Rives had to wait twenty minutes before Alice was ready to see him, and in that twenty minutes thoughts that he could not prevent crowded even gratified revenge to the wall. Since Nicholas Lloyd so wantonly wronged him a great tide of events had flowed between them, and the straits of Time widened and widened; but he had never forgotten the wrong, never ceased to watch for an opportunity to repay it, with interest. The opportunity had come, and he had taken every advantage of it. In a few minutes he would taste the sweetest morsel of his revenge, for he resolved to tell Miss Lloyd the story of the far-back injury, and leave her no grounds for doubting who it was that had come between her and Lord Medway.

When Alice entered the room he saw at once that she had been weeping, but it did not move him to pity, for his anger, ingrained, had become a hatred which desired its satisfaction, even upon the innocent. And if his injustice touched him at all, he reminded himself that his own daughter's prospects had been blighted just on the verge of her womanhood by the sudden poverty which Nicholas Lloyd had brought on him. "'Tis but justice, bare justice," he muttered; "my girl suffered the wreck of all her hopes; his girl shall suffer as mine did. Yes, I will spare her nothing."

As he was thus instructing himself, Alice entered. She was dressed in white, even to her shoes; and as she stood in the dim room, she made a kind of radiance. He was startled by her pallor, by her air of noble sorrow, and by her large proud eyes, which affected him like an accusation.

"You are Mr. Rives?" she asked, advancing a little, but declining, by a slight motion, the chair he offered.

"I am. I called to tell you that Lord Medway left for England this morning."

"I know it, sir."

"Ah!" he ejaculated. He could only imagine that Medway, in spite of his advice to the contrary, had written to her, and he was slightly dashed by this unconscious throwing back of his first stone. But he continued with more animus:

"I do not know when he will return."

"He will not return at all."

Irritated by this calm, positive assertion, he denied at once its truth. "He will return about Christmas, I think."

"You are mistaken, sir. He will not return."

"How do you know that?" he asked sharply. And she made no answer, for how could she tell him that he saw only with his eyes, but that she saw with her heart?

The profound silence that ensued was most embarrassing, though it lasted but a minute. Indeed, he forced with brutal directness a passage through it. "Mr. Lloyd is very ill, I suppose?"

"Very; he dies daily, by hours and minutes."

"Is he ever sufficiently sane to remember past events?"

"Sometimes he is. Do you wish me to ask him for some information?"

"Yes. I wish you to ask him to remember the twenty-fifth of October, twenty-three years ago. On that day he robbed me of all I had, and in so doing blasted my little Annette's prospects for life. By fraud and falsehood he has heaped damnation on himself before God; he has damned him, and I hope he will go to the devil when that day comes 'round again."

He spoke with a rapid passion that admitted of no interruption, even if Alice had desired to interrupt him, but she stood still and white as death, looking at the accuser. Very soon, however, her slow, stern voice broke the unnatural stillness that instantly followed the brutal outbreak.

"God has brought his sins to his remembrance. My father does not require you or I to touch his memory. It would be well to pray that our sins be not so brought to remembrance. As to the future, Nicholas Lloyd has to do with Almighty God, and not with John Rives."

Her grave rebuke, severe in youthful beauty, had an invincible authority. He was ashamed of his profane, relentless cruelty, and he added, "If you only knew ow cruelly he wronged me!"

"The reconciling grave is now between you. In a few weeks, or days, or hours, it may be too late to send the message you ought to send: for you must remember that your trespasses will be forgiven as you forgive those that have trespassed against you."

"If you only knew!" he reiterated: "if you only knew, you would not wonder that I hate."

"I am sorry for you. Hatred is such a bitter self-punishment. And very likely you judge my poor father too hardly. If he had committed any crime against his fellow-men the law—"

"He never committed a crime: he was too clever for that; but he did far worse to me."

"Well, then you have seen your desire on your enemy, as all those who suffer ultimately do. This is your opportunity. Forgive any wrong father has done you. If I ask him to remember John Rives, I must give him a merciful reason for doing so. What am I to say to him?"

"I cannot forgive him. Let him go to—his own place."

"You also may need mercy some day, Mr. Rives. Is this the answer you wish to your prayer for it?"

"I cannot forgive Nicholas Lloyd; but I am sorry that I have so steadily worked against your marriage with Lord Medway. I regret that. I will try and undo that."

"You need not regret it, as far as I am concerned. All things will work together for my good, for I trust in One able to make them do so. Do not, therefore, try either to do or to undo in my affairs. I have committed my cause to God, and not to John Rives. But if you have the message of a Christian gentleman to send to my dying father, I will gladly take it."

She ceased speaking, and stood waiting, and the stillness was such as might be felt. The roll of the carriages outside the darkened windows only intensified it. Alice heard them as in a dream. John Rives heard nothing but the rapid beat, beat, beat, of his heart, where anger and hatred remained as in a fort. But suddenly his sullen defiance heard a Voice, prophetic in its power, kingly in its authority, priestly in its blessing and cursing—the Voice of Conscience, of the pervading and besetting God—"Thou also art a mortal man." And he recognized the majesty of this reminder, and did reverence to that within him which is eternal.

"You may—tell—Nicholas Lloyd that—I forgive him," he said. The words were brokenly and softly spoken. Indeed, he hardly knew the tones of his own voice, and he was far down the avenue ere he understood fully that he had obeyed that wondrous Power which works neither by insinuation, flattery nor threat, but by simply holding up the naked law of God within the Soul—that Imperative which says to every man, if he will listen to it, "Thou ought," and "Thou must."

He did not look at Alice as he passed her, nor see the brightening paleness of her face, nor comprehend that he had been with one of those finer spirits, who amid the jar and jangle of daily life and the sighs and cries of suffering, still keep the melodious memory of the everlasting chime. But Alice knew that she had been on a great battle field, and witnessed a great victory, and that henceforward that shrouded parlor must be a sacred place, for in it she had seen a sinful soul meet its Maker and render obedience.

"Surely," she whispered, "he has gone to his house justified. It is good for him and it is good for father. Poor father! When a man is fighting death it would be foul play indeed to let flesh and blood interpose against him."

CHAPTER XI.

Steve is Wanted.

Steve was as yet ignorant of these events. After leaving his wife at the watering place she had chosen, he went straight to a little cot he knew of in the heart of the Hudson Highlands. It was the home of a wood-cutter and his wife, and there were no other homes near it. The old woman had cared for him before: the old man had the virtue of extreme reticence. Neither of them troubled themselves about Steve's coming and going; he gave them money, they gave food and shelter for it, and asked him no questions. Steve was never sure whether their apparent apathy was indifference, or stupidity, or a fine sense of personal peculiarities with which they had nothing to do.

Towards the end of August he was sitting one night on the door-step of the cottage. The wood-cutter was in a chair tilted against a big maple tree, and was smoking one of Steve's cigars—an act of politeness he very seldom committed—for he much prefered his own old pipe and black tabacco. They had nodded to each other when they met at the supper table; they had nodded again when the cigar was offered and accepted, but they had not spoken. Neither of them wished to do so. They were content to wait until they had something to say. Cynthia, the woodman's wife, was scarcely more talkative. Her vocabulary consisted of a few questions and a few exclamations. She had said to Steve when he returned from a day in the woods "Be you come home to supper?" and then put an extra plate on the table. She was now moving quietly about her cottage washing the dishes and laying the table for the early breakfast.

A great peace was all around. The sun had just set, the robins were piping the birds to bed, the woodman's collies sleeping at Steve's feet. They always attached themselves to Steve when he visited their master, for the collie is a gentleman and knows a gentleman when he meets one. Like Steve they abhored evil and deceit, and they meant whatever they suggested. One dog rested his head on Steve's foot; Steve's hand lay across the head of the other. The stars came out one by one, "keen glancing from the Immensities," the self-same stars under which Abraham worshipped and David kept his sheep, and Columbus sailed. Arcturus pale and calm as angelic stars should be: the Pleiades with their "sweet influence," and the Belt of Orion with his "binding" one. Plants and trees and rivers and stars all spoke of incalculable beneficence to Steve and made the earth on which he trod consecrated ground. Was he lonely then? No! the loneliness of a

(Continued on next page.)

Well and Strong

Was at Times Unable to Stand—Physician Advised Taking Hood's Sarsaparilla and it Cured.

"For fifteen years I was a constant sufferer with female weakness and kidney trouble. I took many different remedies but received no relief. I was unable to stand at times and I suffered great misery and spent hundreds of dollars for medicine. Finally I had an attack of bilious fever and was confined to my bed for 3 months. I was attended by a skillful physician who advised me to try Hood's Sarsaparilla, which I did and before I had finished the first bottle I began to feel better. In six weeks after I began taking Hood's Sarsaparilla I was able to be about the house and I am now perfectly well and strong, and able to do a great deal of work." MRS. DAVID LEMAY, Dresden Station, New York. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. $1; six for $5.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

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If they do not (or if they do should send for our New A logue (mailed free), whic tains much information of concerning the

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8% Do you want your money safely? If so write for li testimonials. Rob't E. & Co., Equitable Building,

The King's Highway.

(Continued from preceding page.)

r eat soul is all nonsense! It
nit elationships.
whe Cynthia had gone to bed and
vas o longer the echoes of the
s h movements made, Steve
l at s companion as if he wished
pe . He knew what to expect
m the way of conversation—
ha sentences like pistol shots,
e fe as if one or two of them
not amiss.
rtin loch," he said, "I know that I
o v a queer fellow. You wonder

nd at nothing."
ea at the idle life I lead. But
u ink every man ought to get
hppiness as possible in his own

ap ness' all life means?'"
a only live once."
h en't read your Bible, Steve.
le "
ar e only live this particular life

ou like to live this particular

s too full of injustice."
s I see Wilmot has lost his
ir
t s a good one."
ce is bad when the client is

t u think a poor man can obtain
a inst a rich man?"
ible says: 'with man it is
lout all things are possible to

r along pause Steve continued,
e spoke of your politics? What
y for?"
e si that's up."
i hat right?"
natural to think that Provi-
nc s best."
een disappointed in X."
s ldn't have been.
w ?"
u ten never becomes twelve."
s i of the whole world is a polit-
"
t's Men to him arn't fathers and
ty are Republicans or Demo-

v often wondered, Martin, if you
wn these woods, and to this life?"
as ot."
u n calamity? And bravely, too,
no oubt?"
, a good soldier meets a shot."
ou l a loving wife to help you?"
es. lad."
nd lth? Health is good fortune."
s th salt of life."
nd y don't fear death?"
e r of death may bully the world.
s n bully me."
ou ve a reason for that confi-
."
es. know him, 'that was dead, and
e, al living forever.'"
en Sve stretched out his hand, and
s ly took it, and the silence was
th ever. An hour passed, then
ros stooped and petted the dogs,
and ith a yawn, "It is getting late,
n, a you go to work so early in the
ing.
t morrow. The job I was on is
."
me y you will finish your last job.'
at t. It won't matter."
u nk so?"
ot others. We are in a world
th e's always plenty of fresh
."
at true, too. Good night. I am
to ep."
ou it."
. hat do you mean?"
sh nd blood may sleep, but does
l ep?"
ep sets it free like a bird from

o ht so."
Ste did not hear this answer, for
rti poke, a clear, soft, penetrating
fill his ears and his heart. He
sti and his whole frame vibrated
po rful influence. Awed, and yet
med f his duty, he bowed his head
los y to the message. It was im-
s tly as thought, and yet it
ght th it a strange conviction of
rativ necessity. He waited until he
/ the esence had departed, and then
uid:

"Martin, did you hear anyone speak?"

"Not a word."

"I did. I shall not go to bed now. I am going home. My mother called me. She is needing my help in some way."

"Then go to her. Don't loiter. She may be in trouble."

"I fear she is."

"And it may be about yourself. Men shouldn't make mothers weep. God counts their tears."

In ten minutes Steve had packed the little valise he carried, and was on his way to the nearest railway station. But it was long after midnight before he was at the door of the Lloyd mansion in New York. He had debated with himself on the journey, as to whether he would call there, or go at once to Newport, but had concluded that it might be best to see if his father was not in New York. If so, Steve was sure anything unusual would have been telegraphed to him. He was a little astonished to see lights in the house; more so when he rang the bell and it was promptly answered, and the sight of the servant whom he knew had gone with the family to Newport sent a quick terror to his heart.

"You here, Kelly?" he ejaculated, and the man answered, "Mr. Lloyd is very ill, sir. The family are all in New York."

The man preceded him into the parlor, turned up the lights and then went to notify the mother and sister of Steve's arrival. He was too restless to sit, too sensitive to the atmosphere around him to doubt what presence was waiting there. But full of anxiety as he was he resented this gloomy anticipation of the change which affected the whole house.

"I wonder what we are Christians for?" he mentally exclaimed. "We never see anything but terror in the visit of death. The pagan Athenian, caressing his dog, ere he cheerfully went out and 'fared to the house of the Lord of Many Guests,' might teach us a lesson. There is no fear of the terrible in his face or attitude. He knows that all good things await the new comer to Hades, and that 'Happines is betrothed to him in a garden of myrtles.' Then why should not a Christian American take leave of his life and his friends in the same cheerful hopeful spirit?'"

He had not finished this strain of thought when Mrs. Lloyd and Alice came into the room together. He was shocked at the change in their appearance, and when he heard something of the great burden they were bearing he felt a burning shame and anger at his own careless neglect. "I ought to have known that father was not fit to leave," he said, "and I did know it, but in my selfish carelessness I hoped things would go on as usual until I had had my holiday."

"You ought at least to have left us some idea of where to find you, Steve, in case of serious trouble. I thought my heart would break to-night, with the very longing for the comfort and help you could be. If prayer could have reached your ear, as well as the ear of God, you would, you must, have heard my cry."

"I did hear it, and I answered it at once. I will not leave you again, mother."

"Your father's sickness may be tedious, or it may end suddenly—and there is Jessie."

"Jessie is very happy. I have not the slightest doubt of that."

(To be Continued.)

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

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HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

The Peacemaker's Blessing.

ONE of the sweetest of "the blessings" in the Sermon on the Mount, is the one which declares, "Blessed are the peacemakers: for they shall be called the children of God." There is living over in Ohio, a minister of the Gospel of peace, whose whole life has been one long work of peacemaking. Not only

DR. WILLIAM I. FEE.

between sinful souls and their God, but between man and his fellow.

It would perhaps be no exaggeration to say that the most successful pastor in winning souls for the past fifty years, in the Ohio River Valley, is the Rev. Dr. William I. Fee, whose name is full of fragrance throughout large parts of Kentucky, West Virginia, and Ohio. For considerably over half a century he has been constantly preaching the Gospel and God has given him wonderful revivals every year. He has been one of the most modest and retiring of men through it all, but has at last been persuaded to publish a volume, entitled: "Bringing the Sheaves," in which is gathered many striking incidents of his noble and useful life.

But turning away from many more striking stories in some ways, I have found this picture of the peacemaker to be very charming in my own eyes.

There was a local preacher and a class leader who had disagreed about some trivial matter. For years they did not fellowship each other. Their friends became involved in their quarrel, and the entire circuit suffered in consequence. Several efforts had been made to settle the difficulty, but in vain. Dr. Fee saw that nothing could so insure the success of their revival efforts at the annual camp-meeting on which they were entering, as the making of peace between these brethren. So getting them together on the camp-ground, he said: "Let us go to the woods."

When they reached a secluded place, he asked them to kneel with him in prayer, and he prayed earnestly that this difficulty might be settled and they again become friends. He told them of the injury which was being done by this unfortunate affair, and the fearful responsibility which was upon them. He said to the local preacher: "Brother W., will you state this case just as you understand it, as fairly as possible?"

He did so in a very candid manner.

Addressing his opponent, Dr. Fee said: "Brother P., will you state your case fairly, just as you understand it, with your matters of grievance, whatever they may be?"

He, with equal fairness, presented his case.

"Now," said Dr. Fee, pleasantly, "I ask each of you one question, Brother W., do you believe Brother P. to be an honest, truthful man, and that he would not willfully tell a falsehood?"

He said, "I do."

"Brother P., do you believe that Brother W. is an honest man and that he would not tell, willfully, a known falsehood?"

Said he, "I believe he would not."

Then said Dr. Fee, "Brother W., you have stated your grievances; Brother P. has stated his. You have agreed to regard each other as honest and truthful men. If this be true, is there anything between you which ought to keep you apart, and which will justify you in involving almost an entire church in a personal difficulty?"

They both said with some hesitancy, "there is not."

"Are you mutually willing before God, to settle this difficulty here and now to the best of your ability?"

Each of them replied, "We are."

Dr. Fee said, "Let us pray."

They kneeled down where they were, on the leaves which covered the earth. The Doctor prayed, and then asked Brother W. to pray. After clearing his throat a good while, he began. His prayer was not very fervent. Then he called on Brother P., and he had but little spirit of prayer. But this persistent peacemaker did not give up, but after praying again himself, called on each of them, one after the other, to pray again. They did so and were melted into tears. They arose.

"Now," said the Doctor, "Brethren, suppose you shake hands with each other and bury this difficulty forever."

Brother W. extended his hand to Brother P., who received it, but each of them looked away from the other. Said the Doctor: "That will never do! Look each other in the face, and, with a 'God bless you,' give each other a hearty shake."

They did so, and in a little while their arms were around each other, and they were wonderfully blessed. When they returned to the camp-ground, there was great rejoicing among the people. This reconciliation was the beginning of a glorious revival.

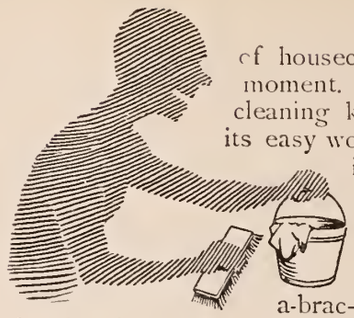
OUR INDIA "MITE BOXES."

We will send to pastors of churches, superintendents or teachers of Sunday Schools, secretaries of societies, heads of

families, and to all who I undertake to use them in this beneficent work, "Famine Fund Mite Boxes," like that shown in the illustration, but slightly larger. They are painted in gold, and every box bears full instructions how it shall be used. *Send a postal card to* THE CHRISTIAN HERALD *if you wish to have a Mite Box.*

Women in Council.

The third National Convention of Working Women's Societies was held in Philadelphia on the 28th, 29th, and 30th of April. The first was held in New York in 1886, and the second in Boston in 1894. At the Philadelphia Convention, the morning sessions were held in the New Century Drawing room, 124 South Twelfth street, from 10 to 12 M. The two evening meetings were held at Drexel Institute and Horticultural Hall.



The spectre of housecleaning needn't trouble ou moment. The person that dreads cleaning knows nothing of Pearli its easy work, its quickness and c its saving of paint and bing. Go over everythi Pearline—floors, doo dows, woodwork, paint ble, stone, glass, carpets a-brac—and you'll get throug cleaning job in the shortest time, and with the least and fuss. You don't need any other help. Pearl meant to wash everything that water won't hurt,

Beware Peddlers and some unscrupulous grocers will "this is as good as" or "the same as Pearline FALSE—Pearline is never peddled; if your gr you an imitation, be honest—*send it back.* JAMES PYLE,

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unay School Champions.

dern Records still Coming in—A Tiny Girl Pupil.

G the letters received daily in rard to the Sunday School champ...ip contest, we find many in- ...d remarkable accounts of years of constant Sunday School attendance by those grown old in the service, but equally interesting are the records of the "little ones" who began going to Sabbath School when two or three years old and who in almost every instance are attending every Sunday afternoon.

...YER, AGED FIVE YEARS.

n C. Nissley, Supt. First Bap- ...ay School, Harrisburg, Pa., ...elen E. Sawyer, who is but five ...as been present for two years ...onths without an absent Sab- ... in addition has committed to ... Golden Texts." The First ...nday School meets at 2 P. M.

...ttle girl has also gone to the ...Chapel, which meets at 9 A. M., ...day for the past two years and ...s without missing once.

...ope, of the Friends Church, ... Ohio, commenced attending ...chool when three years old, and ...ed 259 sessions during the past

...I. Johnson, of the Fulton Ave- ...yterian Sunday School, Balti- ...A., has attended the sessions of ...y Schoo' for seven years with- ...ng a Sabbath. Mr. Henry S. ...Glenwood Ave. Baptist Church ...chool, Buffaalo, N. Y., began ...y School attendance Jan. 1, 1892. ...ot missed a session up the pres- ... Herbert R. Beecher has been ...t the Baptist Sunday School ...Sday since Nov. 1, 1891, making ... 272 consecutive Sabbaths to ...2.

...page we give the names of the ...a dates whose records were sent ...the week. The entries in the ...ntest will close June 1st.

...edish Evangelical Mission Sun- ...l is well represented by Philip B. Roberg, with a record of fifteen years and five weeks, Carl Johnson, ten years and five weeks, and David Roberg, five years and five weeks, all without a break.

THE BOWERY MISSION

and Young Men's Home.

Located at 105 Bowery, New York City.

(Conducted under the auspices of The Christian Herald.)

ONE hundred and fifty beds. Restaurant, and Free Dispensary. Free Kindergarten, daily from 9 to 12 A. M. Girls' Sewing Classes, Mondays and Wednesdays 3.30 P. M.; Women's Tea and Gospel Service, Saturday 2 P. M.; Gospel Meetings every evening in the year; Sunday Services, 10 A.M. and 8 P.M.

Recapitulation of last Annual Statement.

Gospel Meetings Held	469
Men Professed Conversion	3,671
Men and Boys Sheltered in Lodging House	40,768
Meals Served in Restaurant	588,321
Patients Treated in Free Dispensary (Opened Aug. 20, 1895)	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Prev. ack'd	$362.30
Friend, Franklin	10 00
L P S, Newark	2 00
Mrs M Dobson	3 00
Lola L Westmoreland	5 00
Miss S A Simonds	1 00
—, Hulto	3 50
Friend, Wisconsin	1 00
One who believes in prayer	1 00
A Visitor	1 00
Mrs Roxa Brooks	2 00
Annie H P	1 00
Friend E. Brooklyn	10 00
Wyo	5 00
I H N, Tarrytown	1 00
Mrs Geo Eaton	3 00
Total	$411.80

All contributions for the Bowery Mission will be acknowledged in these columns.

MALE CANDIDATES.—New Entries.

	Sunday School.	Teacher or Superintendent.	Period of Attendance. Years.	Weeks.	Total Attendances.
...terton.	Keyport 1st Bapt. S. S., Keyport, N.J..	Wm. S. Gilhuly, Tcr..	33	16	1732
...lker.	1st Bapt. S. S., Norfolk, Va.,	H. J. Williamson, Supt..	9	16	484
... Briggs.	M. E. S. S., Elma, N. Y..	L. A. Wright, Supt..	7	8	372
...r.	1st Pres. S. S., Warren, Ohio.	Waldo D. Webster, Supt..	7	..	364
...Stagg.	Grace M. E. S. S., Paterson, N. J..	Chas. R. Hopson, Supt..	5	20	280
... Beecher.	Bapt. S. S., Hinesburg, Vt..	J. H. Allen, Supt..	5	12	272
...ourlay,	Glenwood Bapt. S. S., Buffalo, N. Y..	W. C. McGregor, Sec..	5	4	264
...tosh.	Walmer R'd Bapt. Ch., Toronto, Can..	J. N. Shenstone, Supt..	5	..	260
...g.	Walmer R'd Bapt. Ch., Toronto, Can..	J. N. Shenstone, Supt..	5	..	260
...White.	Birch Ave., Bapt. Ch., Toronto, Can..	W. C. Senior, Supt..	5	..	260

FEMALE CANDIDATES.—New Entries.

s Ena Corbet.	Biddle Mem. Mission S.S., Carlisle, Pa..	Geo. Bridges, Supt.,	24	..	1248
...offat.	Grace M. E. S. S., Paterson, N. J..	Chas. R. Hopson, Supt..	10	..	520
...vers,	Pres. S. S., Mechanicsburg, Pa..	F. K. Plover, Supt..	6	15	327
...ttle.	1st Pres. S. S., Warren, Ohio.	Waldo D. Webster, Supt..	6	..	312
...ove.	1st Pres. S. S., Warren, Ohio.	Waldo D. Webster, Supt..	6	..	312
...e.	1st Pres. S. S., Warren, Ohio.	Waldo D. Webster, Supt..	6	..	312

Ten Yards of Dress Goods

and Pattern to Cut It By,

Express Prepaid, for $2.00

A large mill owner having manufactured an immense quantity of Silk Stripe Zephyrs, in preparation for this season's demand, found himself with a larger stock of goods on hand than he could sell through the regular channels of trade.

I approached him with an offer for the entire lot a few days ago, and to my surprise he accepted it. It is therefore possible for me to offer a dress pattern of this elegant material, express paid, with a pattern and full directions for making, for the astonishingly low price of $2.

The patterns are those sold by several of the largest retail dry goods stores in the land. Your knowledge of patterns will show you that the standard patterns which are sold the country over would cost you for a suit anywhere from 50 cents to $1. It is therefore a very easy matter to see that at the price I offer the buyer is getting what would ordinarily cost $4 or $4.50 for $2.

This offer must be accepted within thirty days, as I must turn the entire lot of goods into cash before the 1st of June.

In order to facilitate your choice of patterns, I will be glad to send samples of goods and pictures of paper patterns for your inspection and selection for 10 cents in stamps. If you purchase from these samples, the **10 cents paid will be credited** on the purchase, and you need send but $1.90 in ordering.

The fact that our advertisement is received by this publication is a guarantee that I will do as I agree to do herein, but references will be sent with samples; so act promptly and send for samples at once.

A. W. LAW
160 B'way, N.Y. City

...New Cure for Asthma.

...ience at last reports a positive cure for ...the Kola Plant, found on the Congo ...Africa. So great is their faith in its ...urative powers, the Kola Importing ...adway, New York, are sending out ...ses of the Kola Compound free to all ...m Asthma. Send your name and ad- ...tal card, and they will send you a trial ...n free.

...n buy your spring medicine you want ...est. That is Hood's Sarsaparilla. Thou- ...le in every city know its merit and ... Sarsaparilla CURES.

...GHS, ASTHMA AND THROAT DIS- ...ERS "Brown's Bronchial Troches" are an ef- ...redy. Sold only in boxes.

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HAS NO EQUAL AS AN INFANT FOOD.

"INFANT HEALTH" SENT FREE. N.Y. CONDENSED MILK CO. NEW YORK

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Value 125.00.

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☞These wheels are sold for cash only. We will not ship them C. O. D. or prepay expressage beyond points reached by our wagons.

Complete Line of Bicycle Sundries at Lowest Prices.

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20th Edition—Postpaid for 35 cents (or stamps.)

THE HUMAN HAIR,

Why it Falls Off, Turns Grey, and the Remedy

By Prof. HARLEY PARKER, F. R. A. S., London.

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"Every one should read this little book."—*Athenæum*

Growing Girls

—little and big—should have the protection and support afforded by FERRIS' WAIST. With buttons for undergarments, attachment for hose support, and every convenience for healthful dress, in styles suited to every age,

Ferris' GOOD SENSE Corset Waist

is not only comfortable, but graceful and elegant. Recommended by physicians. Always superior in quality and workmanship.

Made high and low bust, long and short waist to suit all figures. Children's, 25c. to 50c. Misses', 50c. to $1.00. Ladies', $1.00 to $2.00.

For sale by all retailers.

FREE!

We Direct Special Attention to the Following Remarkable Statements.

For 22 years I suffered untold agonies from Fetid Catarrh. Aerial Medication cured me in 1889, and I am still entirely free from the disease. Mrs. I. F. Sharp, Twinville, Tenn.

25 years I was almost totally deaf; could not understand a word; had to carry a slate so that people could "talk" to me. In one week after commencing Aerial Medication, I surprised my friends by discarding the slate, I steadily improved, and now can hear the slightest noise and can understand conversation perfectly. Edward E. Williams, Lead, S. Dk.

REID, Texas.—I am satisfied I had consumption, had a very distressing cough and profuse expectoration which has been cured, and my health fully restored by the use of Dr. Moore's treatment. Rev. I. H. Hoskins.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free. Address,

J. H. MOORE, M. D., Cincinnati, O.

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WOODBURY'S FACIAL SOAP AND FACIAL CREAM

Purely antiseptic medicinal toilet articles for daily use.

FOR SALE EVERYWHERE.

ARMENIAN AID.

The General Condition Slowly Improving—Progress of the Orphan Work.

IN a letter from one of the missionaries of the American Board in Armenia, just received, encouraging reference is made of the progress of the rescue work among the orphans of Oorfa, which the readers of this journal have substantially aided during the past winter. The writer says:

THE SAME APPLICANT AS HE DEPARTED.

APPLICANT FOR CLOTHING AT CESAREA, MARCH 4. (10 DEGREES OF FROST.)

"He found the work at Oorfa well organized and in a prosperous condition. How to provide for the very large number of widows and orphans there, has been one of the difficult elements in the problem of that city.

"As showing what the ruin wrought in this part of our field has been the following fact is very significant: At the recent election of municipal officers at Adiaman, a part of whom are required to be Christians, in making the usual nominations a list of Christians eligible to office in previous years was produced containing some fifty names, and of these only one, and he a Syrian, was found to be alive.

"At Biridjik out of a Christian population of 1,500, some 140 were killed and all Christian houses were looted. The lives of those who remained were spared only as they professed Islam. Since then, however, they have nearly all returned to their old faith; but such has been the poverty and fear to which they have been subjected, that now barely 600 Christians remain in the city."

Meanwhile relief and rescue work goes on at many points in Anatolia. At Cesarea, Sivas, Aintab and elsewhere the orphanages are full and the work is very promising. Misery and destitution are gradually disappearing and should there be no renewal of the troubles, the conditions might be expected to steadily improve. As illustrating the work of the Clothing Bureau of the Relief Department at the Mission at Cesarea, photographs are given of an applicant as he arrived and as he departed. There are hundreds in a similar condition. The following contributions to the Fund have been received during the week:

Prev ack'd	$7,602.02
Mrs S Binet	25
Mrs G M S, Saratoga	50
Edward Lindstrom	50
Wendel P Ready	50
Olina Kuyken	48
C A Van Valin	1 00
Mrs A Much and Maude Cain	2 00
G W Heckman	2 00
Annie H P Hamm	1 00
Albert H Millman	2 00
Elizabeth Roberts	2 00
Jessie A Sherman	1 00
Syracuse Central Baptist Church	18 75
Mrs H Clemmons	1 00
M A White	1 00
Mrs M A McMurran	2 00
The Alpha Zetas	1 52
K X Z, Barton	5 00
John Smith Jr	2 00
Few Friends, Concord	11 00
Jane W Bender	1 00
Helen Gray	1 00
Mrs Geo Bell	1 00
S Sylvia	50
Mrs E J Webster	1 00
Two Sympathizers, Rome	1 00
Mrs W F Stilley	1 00
—, Alma	2 00
In memory of dear ones, Munnsville	5 00
Two sisters, Knoxville	3 50
I H N, Ryegate	2 00
W J H, Tidioute	1 00
Friends, Manlius	50
Mary Goodwin	1 00
Mrs Waldron	1 00
Mrs A Wajun	1 00
Mrs E S Hopkins	1 00
Friends, S Deerfield	2 50
Hans Braasten	50
Sven Lunde	50
Wm A Pierce	50
W O P, Worcester	1 00
In Jesus name, Sabattus	5 00
Anonymous, Montrose	5 00
Friend, Ballston	1 00
One who has gone hungry, Kalispell	50
J Gurod	1 00
Hugh Sloan	2 00
C D Paterson	1 00
Ben Forey	1 00
E S & J Howe	1 00
Leon Bechtle	1 00
Total	$7,708.02

Children's Day Music.

A service for Children's Day, usually second Sunday in June, entitled "The Mission of the Flowers," come to us from the Bigbee & Main Co., 56 East Ninth Street. The music is by Hubert P Main, whose previous services for Children's Day have been deservedly popular. There are a few dialogues and recitations bearing on the significance of the day and the mission which the flowers have to fulfill. The whole is a well-connected service, admirable for use on the occasion, and the music is in Mr. Main's happiest style. Price five cents. $4 per 100, by express.

THE LITTLE CRIPPLE.

DAILY by an upper window—
Knowing little earthly joy—
Gazing on the passing travelers,
Sat a little cripple boy.
Oft his lonely heart was yearning
For the pleasures others knew,
But his pleasures were like visits
From the angels—very few.

Though in poverty and suff'ring,
Patiently his lot he bore,
For he knew the love of Jesus,
And a smile of gladness wore.
Earnestly he watched the passers—
Some light-hearted—some more grave—
And he often longed to tell them
Of God's wondrous power to save.

With a heart brim full of music—
How he longed by some sweet song,
There to tell his precious message
To the careless, hurried throng,
But he dared not sing a sonnet.
For he knew his song would be
One with pain, and sorrow laden,
With no hint of melody.

So he wrote his little message
On a fair and spotless scroll,
Hoping that God's blessed angels
Would convey it to some soul.
Very simple was the message,
And he dropped it to the ground—
Watched it floating—praying, wond'ring
By whom first it should be found.

Soon a traveler espied it—
By the angels surely led,
And he caught that bit of whiteness,
And unfolding it, he read:
"I must do for God, my Father,
What he sent me here to do,
And this message, from my window
Has been sent, my friend, to you.

"You have tried the world around you
But no pleasure have you seen;
Naught but bitter disappointment.
Try John's Gospel, 'three, sixteen:'
'Whosoever—Everlasting'—
Message full of grace divine.
'Tis for you, dear friend, forever,
If the Saviour shall be thine."

In that heart it found a lodgment,
Touched a chord which long had been,
Silently entombed forgotten—
'Neath the wretchedness of sin.
New ambitions were awakened.
Sin and sorrow took their flight.
And in place of earthly darkness
There arose a heavenly light.

He was only just a cripple,
Sitting by the window pane;
Yet his life of patient sorrow
Was not given all in vain.
It was but a piece of papr
That was floated from above,
But it bore a precious message
Of a Saviour's dying love.

Chicago, Ill. GRANT COLFAX TULLER.

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc. Free.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Kidney and bladder disease of ten year's standing, and Rev. Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of 418 Fourth Avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative power.

GRANT'S TOMB.

Magnificent fac-simile of handsome water color picture of General Grant's Tomb, Riverside Drive, New York 23x30 inches, sent post-paid for 50 cents. This beautiful picture of the most magnificent tomb in the world should be in every patriotic home in America. Send 50 cents money order, stamps or registered letter to BRANDENBURG & CO., 727 Vanderbilt Building, New York City.

$200.00 IN COLD GIVEN.

Special Interest to Students and Teachers.

International News and Book Company, Baltimore, Md. make a most liberal offer of $200.00 for selling 200 copies of "Talks to Children about Jesus." This book is among the most popular ever published. One agent sold 21 in 2 days, another 55 the first week. Freight paid, credit given. A few general Agents wanted on salary. A splendid opportunity for Teachers and Students to make money during their summer vacation. Write them immediately.

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Who want their dishes and glassware clean and glistening, their living and tinware bright as if new, the floors and woodwork in their home clean as a pin should use

GOLD DUST WASHING POWDER

It cleans everything in less time, with less labor than any other cleanser.

It's economical to buy 4lb. package.

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Chicago, St. Louis, New York, Boston, Phila

This $75.00 "Arlington" BICYCLE (Complete) for **$30.00** and Coupon

$35 is our Special Wholesale Price; never before sold for less.

To quickly introduce the "*Arlington*" we have decided to make a *Special Coupon Offer* giving every reader of this paper a chance to get a first class bicycle at the lowest price ever offered. *On receipt of $30.00 and Coupon* we will ship to anyone, anywhere, this "Arlington" bicycle (either Ladies' or Gents' model;) Money refunded if not as represented after arrival and examination. We will ship C. O. D. for $31.00 and coupon if $5.00 cash is sent with the order as a guarantee of good faith. The "Arlington" is simple in construction, durable, nicely finished, easy running, strong and speedy. Ball bearing throughout. Frame 1¾ inch, best quality steel tubing. Wheels, 28 inch, with wood rims, piano wire spokes. Hubs, large barrel pattern. Tires, "Arlington" single tube or M. & W. tube. Cups and Cones, tool steel, carefully tempered and hardened. Chains, high-grade, hardened and rear adjustment. Reach, 28 to 37 inches. Gear, 60, 64, 68 or 72. Handle Bars, metal, raised or drop, wood adjustable. Saddle, Garford or Gilham. Pedals, rat trap or rubber combination. Finish, maroon, nicely striped and decorated. All bright parts nickel plated. Each bicycle complete with pump, wrench and oiler. Weight, 24 to 27 lbs. A Written Binding Warranty for One Year sent with bicycle. *If you prefer examination before paying*, send for our illustrated **Catalogue with Testimonials** explaining fully how we ship bicycles anywhere, to anyone at the lowest manufacturers prices without asking one cent in advance. Over twenty-seven different styles to select from. We have a complete line of Bicycles, **all new**, for Men, Women, Boys and Girls. Prices **$10.75, $15, $20, $25.**

Buy direct from manufacturers and save agents and dealers large profits.

References: *First National Bank, Chicago, Dun's or Bradstreet's Commercial Reports.* The editor of this paper knows we are responsible and will do as we agree. This special offer is made to introduce our bicycles and make new customers. Don't delay but order at once.

Address (in full) **Cash Buyers' Union,**
162 West Van Buren St., Dept. A-18, Chicago, Ills.

Coupon Good for $5.00 If sent with order the "ARLINGTON"

BLINDNESS PREVENTED

There Should be No Waiting to be Blind. The Absorption Treatment a Heaven-sent Relief for Those Whom Blindness is Approaching.

The Rev. S. M. Haskins, D. D., Rector of St. Marks, Brooklyn, N. Y., (had cataracts) upon his eyes writes:—"The first Sunday after I came home I read the Gospel from the Chancel, then I called the attention of the Congregation to the fact that it was the first time they had heard me read it for three years. I assured them that I felt truly thankful we had such an institution as yours in this country. I can't call down the blessings of thousands upon your head. I hoped that every one afflicted with eyes would visit your Institution. I enjoyed my stay at the Sanitarium. Everything is done for one's pleasure."

A. B. Colvin, Treasurer of the State of New York, and a resident of Glens Falls, writes:—"The success of this Institution and its advance by marvelous strides is well known to all of us. It has been one of the most remarkable and successful projects ever essayed in Glens Falls. The entire credit belongs to Dr. Bemis, the eye specialist, whose success has been well-nigh miraculous, and remarkable ability, untiring labor and wonderful energy have brought about the results so familiar, not only to residents of Glens Falls, but to hundreds, perhaps better thousands, of afflicted ones all over the United States and in many foreign lands. May the work which is benefiting us, continue, and God speed him."

The Cause of Impaired Vision and Diseased Eyes Explained. PAMPHLET FREE, Each Treatment at Home and at

THE BEMIS EYE SANITARIUM. - - - - GLENS FALLS, N. Y.

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16 Beekman St., New York.

are the largest manufacturers of *Stereopticons, Magic Lanterns and Views* in the world. Agencies in Chicago, Boston, Chattanooga, Kansas City and Minneapolis.

Everything in the Lantern business furnished.

Special Lanterns and Slides for all purposes sold and loaned on easy terms. Send for free literature.

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OUR OFFER FOR 60 DAYS. Mention this paper, send us 98 cents for cloth, or $1.48 for Sheep Binding and we will send the Dictionary to you by express. AGENTS COIN MONEY selling these books. Don't delay, order to-day. Address,

SEARS, ROEBUCK & CO., (Inc.) CHICAGO, ILL.
(Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

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I CAN DO YOUR SHOPPING cheaper and better than you can by ordering from stores or buying at home. Circular, Miss G. B. MAWSON, 1328 Arch St., Phila., Pa.

A Cure For Rheumatism.

DR. J. G. CONNER, IONIA, MICH.

Dear Sirs:—An old friend handed me a couple of small vials of Tartarlithine some time ago and on myself, having suffered from rheumatism for several years. I was so pleased with its effects that I cured a full sized bottle, and since it I have been entirely free from rheumatism during the past year. I observed that it is not surpassed other preparation as a PROMPT EFFICIENT diuretic; besides it is to a minister. Please send me bottles for use among my patients with Rheumatism.

Pamphlet on the cure of Rheumatism and Tartarlithine sent free by

McKESSON & ROBBINS,
91 Fulton Street, NEW YORK
Sole Agents for
The Tartarlithine Co.

GRAY HAIR RESTORED to its natural color by LEES HAIR TONIC. CAN'T, no dye harmless, pleasant odor. LEES HAIR TONIC removes dandruff, stops hair from falling out and promotes growth. LEE MEDICANT CO 108 Fulton St. FREE Illustrated Treatise on Hair on application.

CRAZY WORK 200 SILK REMNANTS Quilt 4 sq. yds. 50c. Lace, floss & patterns, 10c, postpaid. Lemarie's Silk Mill, Le

THE BOOK SHELF

Washington's Last Hours.

RNGERS who came to Mount Vnon in these days were impressed e busy activity of Mrs. Wash- le, and her kindness and constant or others. Mrs. Edward Car- daughter of the fascinating of Thomas Jefferson's early tell the Washington's with her n November, 1799, and in a let- sister, Mrs. Daniel Call, has left picture of this couple as they n the last weeks of their happy er.

letter written from Mount Ver- Carrington says:

ed here on the 20th just time enough after a pleasant journey. . . Yes, we this venerable mansion in perfect re we are experiencing every mark ity and kindness, that the good riendship to Col. Carrington could expect:—his reception of my hus- hat of a brother; he took us each d with a warmth of expression not ribed, pressed mine and told me rred a favor, never to be forgotten. his old friend to see him. Then ervant to call the ladies entertained iously till they appeared. . .

repaired to the old lady's room cisely on the style of our good old s to say nicely fixed for all sorts of one side sits the chamber-maid with g—on the other a little colored pet sew, and an old decent woman, with f sheares, cutting out the negroe's es, while the good old lady directs al incessantly knitting herself and t to me several pair of nice colored and gloves she had just finished. ng me with a pair half done which will finish and wear for her sake. too, is a great source of amusement eatly done that all the younger part ily are proud of trimming their it, and have furnished me with a so that I shall appear "a la domes- he first party we have when I get

ere guests at Mount Vernon on y. December 11, although it ne part of the day, according eral's diary. Lord Fairfax, his as and his daughter, John Her- at Mrs. Warner Washington and dined with the Washingtons ned home after dinner. The there were snow, hail, and rain. eneral rode over his farms as n ten o'clock until three. When came he considered the weather o send a servant to the post. e had been out, himself, all the Mr. Lear said:

ed to him that I was afraid he had e said no, his great-coat had kept But his neck appeared to be wet. was hanging on his hair. He came without changing his dress. In the appeared as well as usual. A heavy w took place on Friday, which pre- General from riding out as usual. ken cold undoubtedly from being xposed the day before, and con- having a sore throat; he had a which increased in the evening, de light of it, always observing, as it came." In the evening, the ing come from the post-office, he room with Mrs. Washington and ding them till about nine o'clock, he met with anything which he erting or interesting he would read . . On his retiring to bed he ap- e in perfect health, except the cold onsidered as trifling; he had been cheerful all the evening.

wo or three o'clock on Saturday e awoke Mrs. Washington and in- he was very unwell and had an observed that he could scarcely breathed with difficulty, and she get up and call a servant, but the ould not permit her lest she should As soon as the day appeared, the aroline, went into the room to make the girl desired that Mr. Rawlins, overseers, who was used to bleed- ple, might be sent for to bleed him doctor could arrive.

octor came and remedies were

Martha Washington, by Anne Hollings- rton, (with portrait.) The most inter- s of an eventful life that has yet been pp. Cloth binding, top gilt. Price $1.25. ries Scribner's Sons, publishers.

used, with all too much blood-letting, to which Mrs. Washington objected. The labored breathing became more difficult as the day advanced. The General desired his wife to come to his bedside, and asked her to bring to him two wills that were in his desk. A little later he said: "I feel myself going—you had better not take any more trouble about me, but let me go off quietly: I cannot last long." To Dr. Craik, his valued friend and companion in arms as well as his physician, Washington said: "Doctor, I die hard, but am not afraid to go: I believed from my first attack I should not survive it."

The doctor pressed his hand, but could not utter a word: he retired from the bedside and sat by the fire, absorbed in grief.

This was about eight o'clock on Saturday evening: a little after ten those around the bedside felt that the end had come. Mr. Lear says: "While we were fixed in silent grief, Mrs. Washington (who was sitting at the foot of the bed) asked with a firm and collected voice, 'Is he gone?' I could not speak, but held up my hand as a signal that he was no more. 'T is well,' she said, in the same voice. 'All is now over. I shall soon follow him. I have no more trials to pass through.'"

In writing to a friend, soon after General Washington's death, Mr. Lear said, "Mrs. Washington bore the afflicting stroke with a pious resignation and fortitude which shew that her hopes were placed beyond this life." Nothing else can explain the courage and calmness of this sorrowing woman in these dark hours.

BOOKS RECEIVED.

The Unity and Symmetry of the Bible, by John Monro Gibson, M. A., D. D. Pp. 125. Cloth covers. Price 50c. Published by Dodd, Mead & Co., New York. By the same publishers, *Why be a Christian?* Addresses to young men, by Marcus Dods. Pp. 140. Cloth binding. Price 50c., and *Modern Methods in Church Work* by Rev. George Whitefield Mead. Pp. 363. Cloth covers. Price $1.50.

Inebriety, Its Source, Prevention and Cure, by Charles Follen Palmer. Pp. 103. Cloth binding. Price 50c. Published by The Fleming H. Revell Co., New York City.

Forty Dollars and the Boots, or shall we not abolish our Apostle's Creed, by Theo. S. Fay. Pp. 387. Cloth binding. Price $1.50. Published by The Student Pub. Co., Hartford, Conn.

On Money, what to do with it, by Anthony W. Thorold, D. D. Pp. 75. Cloth covers. Price 50c. Published by Dodd, Mead & Co., New York City.

ARMSTRONG & McKELVY, Pittsburgh.
BEYMER-BAUMAN, Pittsburgh.
DAVIS-CHAMBERS, Pittsburgh.
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JEWETT, New York.
ULSTER, New York.
UNION, New York.
SOUTHERN, Chicago
SHIPMAN, Chicago
COLLIER, St. Louis.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SOUTHERN, St. Louis.
JOHN T. LEWIS & BROS CO, Philadelphia.
MORLEY, Cleveland.
SALEM, Salem, Mass.
CORNELL, Buffalo.
KENTUCKY, Louisville.

THESE brands of White Lead (see list) are not made by any patent or quick process, but by the "old Dutch" process of slow corrosion. They are the best; are the standard, and have been for years. Protect your interests by making sure the brand is right.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

SAVE THE BABIES.

BUFFALO LITHIA WATER

Its Value in the Preparation of Artificial Food for Infants.

Hunter McGuire, M.D., LL.D.,

President and Professor of Clinical Surgery, University College of Medicine, Richmond, Va.

"For some time I have been using

BUFFALO LITHIA WATER

in the preparation of ARTIFICIAL FOOD FOR INFANTS. Cow's milk is the substitute usually resorted to when the mother is not able to suckle her child and it is impossible to get a wet nurse. One serious objection, along with many others, to cow's milk, is its acidity. Human milk is always alkaline, but cow's milk, except when the animal is fed entirely on grass, is almost always acid. This is the principal reason why the milk of cows disagrees with many babies, and lime water is often added to the milk to correct the acidity. I believe the long-continued use of lime water is hurtful to digestion, and last summer, when I was feeding two of my own children on cow's milk, and found the nurse adding lime water to prevent colic and intestinal derangement, which the food otherwise produced, I directed her to use

BUFFALO LITHIA WATER

SPRING No. 2 in preparing the food, with immediate and continued good results. The water was added until the milk lost its acidity and was neutral or alkaline."

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It should be used daily in place of the ordinary hair brush, hair washes, or hair growers.

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Prevents falling hair and baldness!
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If you are troubled with eczema, tetter or any disease of the skin use the Ointment—HEISKELL'S Ointment. It will cure it speedily. Soap 25c., Ointment 50c. At druggists or by mail. JOHNSTON, HOLLOWAY & CO., 331 Commerce St., Philada.

FREE to any one.—We will send one beautiful satin lined casket containing an elegant silver plated Salt and Pepper Shaker to any one who will sell one dozen at ten cents per box of Our Magic Silver Lustre—the best in the world for cleaning silver and all other metals. Send your name and address and we will send the Lustre free, and trust if your honor to send us the money when sold. We make this munificent offer simply to introduce the Lustre. MONTAUK SILVER COMPANY, 22 John St., New York.

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THE PROCTER & GAMBLE CO., CIN'TI.

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Compressing the felt. Binding and closing the tick by hand.

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The Ostermoor Patent Elastic Felt Mattress, $15.

and *positively guarantee* that the best $50.00 Hair Mattress made is not its equal in cleanliness, durability or comfort. We sell on the distinct agreement that you may return it and get your money back if not satisfactory *in every possible way*, at the end of

THIRTY DAYS' FREE TRIAL.

We have been advertising this offer for months, selling thousands of mattresses, and not one returned as yet. If you are skeptical about its merits, or don't need one now, send for our handsome pamphlet, "The Test of Time," mailed free for the asking. It gives full particulars.

155 Washington Street, Grand Rapids, Mich., March 15, 1897.

Dear Sirs:— Through a friend who then had one of your Patent Elastic Felt Mattresses in use, I was first introduced to them. That was in 1881 (16 years ago). I ordered one as an experiment, and I take great pleasure in saying that the results have been in every way satisfactory. Since that time I have procured others from you, until now they are the only kind we have in our house. They retain their shape and elasticity in a manner that makes devotees of Hair mattresses incredulous. All the claims you make for the material and workmanship of your Mattresses seem to me well within the bounds of modesty. With hearty wishes for your success in a business which adds so much to the comfort of the world, I remain,

Yours sincerely, Rev. THOS W. ILLMAN.

Church Cushions.

We make and **renovate** them quickly, thoroughly and cheaper than you imagine. Used in over 25,000 churches.

Calvary Baptist Church, New York, February 6, 1894.

Dear Sirs:— It gives me much pleasure to say that the Patent Elastic Felt Cushions put by your company into the Calvary Baptist Church more than forty years ago, are still in excellent condition, and I can most heartily recommend them. They have preserved their shape better, and are, in my judgment, in every way more desirable than cushions made of any other material.

R. S. MacARTHUR, D.D.

Send for our book, "Church Cushions" mailed free.

PATENT ELASTIC FELT

consists of airy, interlacing, fibrous sheets, of snowy whiteness and great elasticity; closed in the tick by hand, and *never* mats, loses shape, or gets lumpy. Is perfectly dry, non-absorbent, and is guaranteed absolutely vermin proof. Tick may be removed for washing without trouble. Softer and purer than hair *can be*; no repicking or restuffing necessary.

How to order:— State exact size of mattress desired (size 6 ft. 2 in. x 4 ft. 6 in. will be sent unless otherwise specified) and give address plainly. Remit by check, money order, express order, or New York draft, and mattress will be shipped same day. Patent Elastic Felt Mattresses are **not for sale by stores anywhere.** Wretched imitations are offered by unscrupulous dealers — please write us if you know of such cases.

References: Bradstreet or Dun's Commercial Agencies.

OSTERMOOR & CO., 115 Elizabeth St., New York.

CRYSTAL FOUNTAIN GERM-PROOF FILTER

An absolutely perfect sanitary filter. Filtering cylinder of porous rock, cleaned instantly by revolving against automatic rock cleaner—without opening filter. No other filter has or can have this device. Full description and prices of filters in a book that will be mailed free to you. Send postal for it. Also **Gravity Filters**—in which we use the Crystal Fountain Rock Tube.

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Filter Dept. "G." Buffalo, N. Y., U. S. A.

PEARS' is the best soap for the complexion, face and hands.

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Be sure you get the genuine

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An opportunity to buy a strictly high-grade wheel at a remarkably low price is not often presented.

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puts America's most famous Bicycle within the reach of all. We had no new machinery to buy—that is why it is so cheap.

For fastidious people, the new 1897 Waverley, made with new and expensive machinery, is all that can be desired. Its price is :: :: **$100**

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of Hires Rootbeer on a sweltering hot day is highly essential to comfort and health. It cools the blood, reduces your temperature, tones the stomach.

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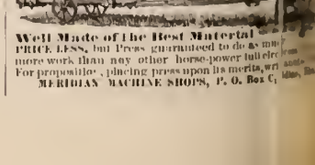
Made only by the Charles E. Hires Co., Philadelphia. A package makes 5 gallons. Sold everywhere.



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In clothes washed with the "BUSY BEE WASHER." Fifty pieces in one hour and no hard work done. That's the record. AGENTS WANTED. Exclusive sale. Write for terms.

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ASTHMA and HAY FEVER

Write to DR. HAYES, Buffalo, N. Y.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 20. NUMBER 19.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, MAY 12, 1897. Price Five Cents.

RECEPTION OF A NATIVE RAJAH AT ONE OF THE CITY GATES OF LUCKNOW, INDIA. (*See page 386.*)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

P. deP., Grand Rapids, P. L., Boynton, Kingfisher, and others. See article on Grant Monument on page 398 which contains explanation.

Angie F., Morristown, N. J. Dr. Talmage and Dr. Klopsch have been in the West for some time past, receiving pledges of corn for India.

Constant Reader, Gloucester, Mass. Is it right to turn a member out of the Church for living in sin? If a man, for instance, falls into the drink habit, should he be expelled? In Matt. 13: 29, the direction to let both grow together till the harvest seems to forbid exclusion.

The passage does not apply to the Church, but to the world, and the direction is given to angels, not to men. If there is no repentance, no effort after amendment, the Church has no alternative. She must exclude the wrongdoer. Every case must be judged on its merits, especially in the matter of drink. A man may be waging a very brave struggle to overcome his propensity and may deserve all the sympathy and help the Church can give him, while to cast him out might cause him to lose heart and despair. The Church cannot afford to tolerate sin in its members. It is bound to show its condemnation and abhorrence of sin, but it should deal tenderly with the sinner and should encourage him to repent and quit sin. The severity sometimes exercised causes the sinner to persevere in his sin, while by kindness and affectionate expostulation the man might be restored. If you read the first and second epistles to the Corinthians you will see how a very flagrant case was dealt with under Paul's direction. From II. Cor. 2: 7, we infer that the discipline was beneficial to the offender.

Earnest Inquirer, Denver, Colo. 1. Don't you think a sincere Christian can be in such a physical condition—a nervous dyspeptic for instance—that happiness is an impossibility? 2. What is your opinion of phrenology and palmistry?

1. Unquestionably many very good Christians are great sufferers physically; yet we know of instances where the spiritual nature is so highly developed and the faith so beautiful that all physical infirmities are overcome. This shows that happiness even in such cases, is not impossible. 2. They are pseudo-sciences and not acknowledged by any of the scientific schools.

Rev. J. J. Wilkinson, a missionary of the American Sunday School Union at Beebe, White County, Ark., writes:

The cries of the distressed and suffering ones in the flooded districts are daily coming to us, such as has not been heard in this country before. Relief is badly needed in Crittendon, St. Francis, Lee, Monroe, and other counties where I have labored as Sunday School missionary in eastern Arkansas. Whole counties are almost covered with water and hundreds of families are destitute of home or food. In Monroe, St. Francis, and Lee counties I planted a number of Sunday Schools three years ago: now in Monroe alone, one hundred families are reported in a starving and homeless condition, the water covers over twenty-five thousand acres of land there.

Fortunately, help has already reached a majority of the worst cases of suffering in the flooded districts. THE CHRISTIAN HERALD'S relief expedition (which was accompanied by a missionary of the American Sunday School Union and rendered aid to several thousand persons), notifies us that the Government's relief agents are now at work and that the suffering is steadily decreasing.

Mrs. M. B. W., E. Corinth, Me. 1. Are ostrich feathers shed naturally or plucked forcibly with the quills stained with blood, as I have read; also are feathers, aigrettes, etc.? 2. Would it not be far better for ladies to wear artificial flowers, thus aiding an industry furnishing employment to many people?

1. We understand that almost all the feathers used as plumes are plucked from the living bird. Using "shed" feathers is the exception. 2. It certainly would.

J. M. B., Grand Rapids, Mich. 1. Did Christ's sacrificial offering make Him the human type of suffering made of humiliation, or was it heart-felt to be done on Calvary? 2. How can I fully understand Romans 10: 26 that in the flesh he would see God, be reconciled with [illegible] Cor. 15: 50 that flesh and blood cannot inherit the kingdom of God?

1. It depends on what you mean by sacrifice. If you refer to the Levitical types, it took place on Calvary. But if you use the word in its ordinary meaning of surrendering, relinquishing something for the sake of others, it comprises the whole life. Christ must have suffered much in living among men. There must have been much in the associations with them that was shocking to his pure nature. We pity missionaries who leave a refined home to live among brutal savages, but the change to Christ must have been infinitely greater. In addition to this, remember that he was misunderstood and misrepresented, misjudged and misinterpreted, and that his own brethren misunderstood him and hurt his feelings by their coarse thoughts and words. This was life-long, and must have tried him as severely as his physical sufferings. His humiliation in that sense was a sacrifice for humanity. 2. There is no need to reconcile them, as they are not in opposition. The prevalent notion was that being a son of Abraham gave a man a right of entrance to the kingdom of God, and that certain rites and ceremonies might give a title, but Paul emphasizes Christ's teaching to Nicodemus (John 3: 1-20), that an inward and spiritual change is necessary. Flesh and blood have nothing to do with it. Job, on the other hand, is proclaiming his confidence that death will not end all, and that though it may destroy his body, yet it will not keep him from seeing God. The rendering of the margin of the Revised Version makes this clear. It is, "Without my flesh shall I see God."

Marcia C. C., San Jose, Cal. In your issue of March 31st, John B., of Correctionville, Ia., says: "I would assure you that many farmers would be glad to get as much money as the preachers." True, so far as money goes, but he seems to forget, and you also, that the farmer has, or should have, his own milk, butter, eggs, meat, vegetables, etc., money only being required of him for groceries, dry goods, doctor's bills, etc., while the minister must pay cash for every article consumed or used in his family, and often—usually in the poorer communities—even for the rent of the house he lives in. Should the farmer choose to donate the minister anything, church rules require, I believe, that the full value thereof shall be credited to his salary, which puts a different light on the matter, but which farmers seldom think of.

Sarah C., Rochester, N. Y. Is it customary to offer a minister a fee—or for him to accept one—for officiating at the funeral of a member of his own church?

It is customary and proper. There is no rule on the subject, however, and pastors frequently officiate at funerals where the poverty is such that a fee is out of the question.

A correspondent writes us that Rev. V. J. Walrath, pastor of the First Baptist Church, Penn Yan, N. Y., died April 21, greatly regretted. Mr. Walrath was a life-time reader of THE CHRISTIAN HERALD.

Isaac M. C., Rossville, Ill. I desire to give one-tenth of my income to the Lord's work. Please inform me how I can best invest it. Would it not be best invested in foreign missions?

Any branch of the Lord's work is good, although all branches are not equally necessitous. Just now, the call to duty points the Christian toward India, where missionaries and relief work are sorely needed.

S. V. McK., Vinty, Ore. I note the question of E. C. P., New Oxford, Pa., and your answer. I wish to refer you to several places in the Bible showing divine warrant for the use of instrumental music in the worship of God. 1. Chron. 15: 16 and 28, read the chapter and also note 32, 24, 27 verses. 1. Chron. 16: 4 to 27 note also chapter 17: 2, "God is with thee." If so would not God have forbidden the use of instruments, that is, if he objected. Note also the diversion for service as given in chapter 23: 5. Also chapter 25: 1, 3, 5, 6, 7. It seems they had regular instruction in song and instrumental music. Read David's address to the people 1. Chron. 28: 1 to 10, and decide whether David did "right in the sight of God" during the later years of life. Read also 11. Chron. 5: 1, that instruments were also dedicated and put among the treasures. Read the beautiful description in same chapter 5: 12 to 14. Read Ezra chapter 3: 8 to end of chapter. They played on instruments and sang and shouted and praised the Lord. There is also an account of a grand concert in the book of Nehemiah, but I will let your readers find it for themselves, only referring to chapter 12: 30. Also read Isaiah 38: 20. There are other places where instruments were used in the praise services (and there are harps in heaven), and never a word of condemnation from the Lord. What God does not forbid or condemn is surely not sinful.

Samuel F., Lake Geneva, Wis. I should like to enquire is it right for me as a Christian, to give financial support to the Church, when I am convinced it would do more good to use it in reclaiming drunkards and preventing the young from becoming drunkards?

We consider that the Church, with its wide-reaching ramifications and great experience, is best able to judge which branch of Christian work is most urgent and deserving, and it is, therefore, entitled to your first consideration. This need not debar you, however, from making ar effort in any other direction as your own heart may direct. Write to the American Temperance Society, Reade street, New York, for full information on the liquor traffic and how best to combat the evil.

Mrs. C. A. C., Arlington Place, Cal. Please tell the origin and why we use the word "Board" as the "Board of Trustees," &c. It seems as if modernized language might furnish a more significant word.

Like many other words, its original meaning has undergone a change. It originally referred to the wide piece of timber that was used as a table for serving food, but later it was applied to tables generally. By gradual transformation the term "board" has come to be applied to the body of men—whether, merchants, councillors, judges or trustees—who assemble about such a table, instead of to the table itself. Thus we have "Boards of Trade," of Trustees, of Councillors, Supervisors, &c. A somewhat similar case of verbal misapplication, sanctioned by long usage is "Chamber of Commerce" as applied to the persons and not to the building.

SCENE IN A TURKISH CEMETERY, NEAR CONSTANTINOPLE.

On Friday, the Mohammedan "day of rest," there are many visitors to the cemeteries, a proportion of them being Moslem women, who are sometimes accompanied by their children. Wailings and lamentations for the dead can be heard in all parts of the cemetery on such occasions.

During the suffering in Nebraska, two years ago, after the great drought, the leading seedsmen vied with each other in their generous offers of help to the farmers. Mr. J. J. H. Gregory, seed-grower of Marblehead, Mass., has sent us this reminder of that season of benevolence:

I pledged myself through the columns of THE CHRISTIAN HERALD to give seed sufficient for a good garden to one thousand families in suffering Nebraska, two years ago. It occurred to me, recently, that I had never rendered up an account of my stewardship under this pledge. I will simply state that so many touching appeals were made from Nebraska, Southern Dakota, and Oklahoma, that I increased the gift, sending by mail and express free seed to 2,690 suffering families of my fellow-men. God bless them all!

Mrs. S., Highlandtown, Md. My husband seems intent on not missing Wednesday evening prayer meeting, though frequently I feel indisposed and cannot accompany him. My love for him is very deep, and knowing I would not leave him under like circumstances, I appeal to you. He believes it his duty to attend, unless I am seriously sick. We live with my parents. What should he do?

There is no reason apparent in your letter, why he should not attend. Any ordinary sickness or indisposition on your part [illegible] prevent, and we are sure, from what [illegible] that you would not wish him to neg[illegible] duties. A family professing to be [illegible] should be represented regularly and a[illegible] possible at all the services of the Chur[illegible] he usually heartless or indifferent, [illegible] judge otherwise. A wife should stri[illegible] no obstacle in the way of a good hu[illegible] ing to Church; there are too many [illegible] glad of any pretext to stay away.

Mr. George M. Hammell, Cincinnati [illegible] poem "The Great Hereafter," publish[illegible] mously in your issue of March 24, was [illegible] the late Otway Curry, and was originally [illegible] in *The Ladies' Repository*, December, 18[illegible] a favorite of the late Bishop D. W. Clark [illegible] E. Church.

Mrs. P., Gainesville, Ga. I have been a [illegible] your paper for many years and valu[illegible] any paper I have ever read. It is a [illegible] fort to me in many hours of loneliness [illegible] an invalid always confined to the ho[illegible] the papers to others and often send [illegible] prisons and such places. I read with[illegible] row of the continued famine in Indi[illegible] I could do more for them. People [illegible] South do not seem to take any inte[illegible] matter, and I think it is because it [illegible] presented to them with all its sut[illegible] terior. Now, I want to make the [illegible] that you tell the readers of THE C[illegible] HERALD to circulate their copies fa[illegible] that people may see and read of [illegible] necessity for helping our Indian brot[illegible] but few people, but through lending [illegible] four dollars have been sent, and I am[illegible] would give if they understood the m[illegible] fully.

Our correspondent's suggestion is [illegible] lent one and ought to be adopted [illegible] vantage by other readers, who [illegible] be brought into sympathetic relat[illegible] famine-stricken India.

C. L. F., Sunnyside, Cal. Are you goi[illegible] up any subscription for the farmers [illegible] flooded parts of the Mississippi Riv[illegible]

THE CHRISTIAN HERALD Re[illegible] *Welcome* has been working among t[illegible] the Mississippi from Memphis to t[illegible] of the White River, distributing p[illegible] and has already succeeded in reachi[illegible] thousand very destitute cases. As [illegible] had made an appropriation, we did [illegible] sider it necessary to tax our friend[illegible] work, the expenses of which have he[illegible] by the proprietor of the paper. [illegible] now is to afford relief to the worst [illegible] the government aid arrives.

Reader, Conschohocken, Pa. How it fill[illegible] with joy when I read in THE CHRIS[illegible] ALD that our President was opposed [illegible] augural ball, to know that he is a tru[illegible] and will do all he can for the good of [illegible] and for the relief of suffering human [illegible] could "Love one another" as Christ [illegible] us do, there would be less money sp[illegible] play and pleasure, and more devote[illegible] ding men with work, when they are [illegible] willing.

The statement referred to by our c[illegible] dent was published in simple justi[illegible] President, who had put himself on [illegible] fore the ball, as being strongly op[illegible] such extravagance. His protest de[illegible] be recorded in the pages of a Christia[illegible]

E. W. W., Narrows, Va. 1. Is there a [illegible] the Bible which affirms that each [illegible] shall grow weaker and wiser? 2. Gi[illegible] rect definition of the word "Psyche" [illegible] it was derived from.

1. There is no such passage in [illegible] 2. Psyche is one of the characters i[illegible] mythology, who inspires love. In [illegible] sense, she is the thought or ideal [illegible] men to love the beautiful. The wo[illegible] rived from the Greek root, meaning [illegible]

Readers of this journal can forward to [illegible] Hewett, Wallis Ranch, Dewitt Co., [illegible] gious literature for use in missionary we[illegible] section.——J. H., Rushsylvania. They [illegible] consins and there can be no objection.—[illegible] Gill. 1. No harm in the music itself. 2 [illegible] that all was good for food. 3. "Vain n[illegible] refers to the empty and meaningless use [illegible] ing phrases in prayer when the heart is [illegible] nere lip service and the repetition of a [illegible] or formula.——M. A. McL., Rapinville, M[illegible] are all right—a stimulus to mental eff[illegible] quirer, Richmond, Va. It is an unwhole[illegible] but so are many others such as workers am[illegible] iron, drugs, matches, &c. Ventilation a[illegible] ness will undoubtedly help to lessen th[illegible] that attend such callings.——Subscriber. [illegible] have no information on the subject. [illegible] Springfield, O. 1. Don't recognize the [illegible] 2. It indicates a pause in music and need n[illegible] in a responsive service.——Reader, Cla[illegible] No; nothing wrong in it. —— Mrs. G. G[illegible] N. Y. Write to J. E. Jewett, booksel[illegible] House, N. Y.——Reader, Pennsylvania. [illegible] tribution was acknowledged in THE C[illegible] HERALD on March 24, as from "Reade[illegible] ——Reader, Hackettstown, N. J. One is [illegible] will fade, the other is soft and will k[illegible] Cotton burns clear, while wool shrivel[illegible] smells disagreeably. There is no solutio[illegible] H. L. G., Brooklyn, N. Y. Send us a [illegible] Reader, Springfield, Mo. He did not en[illegible] Von have been misinformed.——Mrs. A[illegible] mo.t. Neb. Such imperfections are fla[illegible] transmitted. —— K. H., Hubbard, O. [illegible] Yes, he had several children.——Mrs. [illegible] Sing, N. Y. Send to the U. S. Sub-Trea[illegible] York City. —— Mrs. J. F. W., Farmi[illegible] About $3.——R. C., Philadelphia. Any [illegible] seller or publisher can procure them fo[illegible] Geo. O. Tottenville, N. Y. The story is[illegible] authenticated. —— G. F. R., Butte, Mo[illegible] have sent your letter to Dr. Talmage. 2. [illegible] no data on hand to answer your second [illegible] ——N. J. W., Fordsville, Ky. It is evang[illegible] undenominational. —— Reader, Nova S[illegible] Yes, it is a suitable emblem of sorrow. [illegible] time immemorial. In some countries, [illegible] mourning is white; in others, of different [illegible]

TIE "WELCOME" HOMEWARD BOUND.

lief Tug's Journey on the Wide-spreading Waters of the Flooded Mississippi—teresting Incidents of the Work—Sufferers among the Chutes and Islands.

HE work of THE CHRISTIAN HERALD relief expedition to the flooded districts of the Mississippi Valley, under the charge of Mr. George A. Seaman has been prosecuted with energy, and hundreds of families have good cause to bless the visit of that timely messenger of mercy, the relief tug-boat *Welcome*. arge appropriation contributed by ted States Government is now in of distribution, but many helpless stitute families have been relieved mediate starvation and suffering Seaman and his co-workers, who t have been reached by the Gov- relief for many days, and perhaps uring which time privation and re might have rendered the succor In emergencies like this, that aid s given quickly is doubly efficient. much cannot be said of the able ation of the American Sunday Union Missionary, Mr. W. W. who was ever present and ready rds of hope and comfort to cheer erers. It is in times of distress and at the human heart is in an especceptive mood, and while material s given, the missionary improved pportunity of directing the minds needy to the Great Helper, who enderly for all who put their trust

photographs which are presented page, were taken from the deck of *elcome*, and show the actual operaof this mission of mercy besides accurate representations of various es in the flooded districts, showing more clearly than words can do the evastation and ruin which have been ht by the waters.

H. L. Hudson, one of the most exhotographers of Memphis, accomthe expedition and to his artistic is largely due the excellence of the tions.

picture at the head of this article, of the sturdy pilot of the *Welcome*, n W. C. Brown, whose long experias a navigator of these waters enabled lief boat to reach many points in to which a less skillful sailor would een unable to guide the craft. Thus was brought to the most isolated edy homes—where the coming of *elcome* was indeed providential and en-sent blessing to the homeless and te.

s difficult for one not familiar with ower Mississippi Valley and the ers therein to fully realize the extent distress and destitution which the flood has brought to this region. To fully comprehend the situation the character and habits of the people must be taken into consideration. The population may be divided into four classes: The thrifty whites, the intelligent negroes, the poor whites and the ignorant negroes. The first two classes are for the greater part in a position to care for themselves, and often to aid their unfortunate neighbors as well. Of the third class some are fairly well provisioned, but the majority are in need of assistance, especially those living in the regions remote from the towns and villages. The ignorant negroes are, however, in the greatest need. As a class they are improvident, taking no heed of the morrow, and the flood has found them, for the most part, without provisions, their houses destroyed or temporarily submerged, and utter destitution and starvation exists among them. It has been the aim of THE CHRISTIAN HERALD expedition to relieve all cases of want that came to its notice without regard to color or creed. No deserving applicant was refused, and a diligent search was prosecuted to discover the remote cases.

CONVEYING FEED TO SOME STARVING CATTLE, NEAR OLD TOWN, ARK.

ocean of silver. In and out among the little islets, the *Welcome* went seeking those cases of distress that were least likely to be encountered by the Government relief boats soon to follow. At Avenue, Ark., one point where THE CHRISTIAN HERALD relief boat tied up to a tree over night, the total width of the river was estimated at not less than sixty miles—an inland sea, with nothing in sight save here and there a clump of tree tops, or a half-submerged frame dwelling.

"God is surely smiling on this work," was the pious ejaculation of the captain of the *Welcome*, when he saw the bright sunshine following many days of incessant rain and high winds. And assuredly no fairer weather could have been wished.

ELIEVING A FLOODED FAMILY, FERGUSON'S LANDING, ARK.

RELIEF WORK UP CHUTE OF "ISLAND 62."

SUPPLYING TWENTY-ONE PERSONS AT HARBITS, MISS.

SCENE NEAR DISTRESS, ARK.

The *Welcome's* skiff threaded its way through forests, over fields and in and out of intricate passages, everywhere bringing joy and sunshine to the refugees. It has been an errand of love and mercy, if possible as great a pleasure to those who acted as distributors of the relief as to those that received it. It is indeed a great privilege to be permitted to bear the tokens of God's goodness and mercy to suffering humanity and to spread the Gospel among the people.

On the whole, the journey down the river was a pleasant one. A bright sun made the surface of the flood shine like an ocean of silver. In and out among the little islets, the *Welcome* went seeking those cases of distress that were least likely to be encountered by the Government relief boats soon to follow. At Avenue, Ark., one point where THE CHRISTIAN HERALD relief boat tied up to a tree over night, the total width of the river was estimated at not less than sixty miles—an inland sea, with nothing in sight save here and there a clump of tree tops, or a half-submerged frame dwelling.

"God is surely smiling on this work," was the pious ejaculation of the captain of the *Welcome*, when he saw the bright sunshine following many days of incessant rain and high winds. And assuredly no fairer weather could have been wished.

When the staunch little steamer, with greatly diminished cargo pointed her nose homeward and began a return journey all on board felt a devout sense of thankfulness for safety amid perils and for the beautiful weather. In response to the *Welcome's* whistle at Cheek's Landing, Louis Narveli, the storekeeper of the town came out in a small boat, and took back provisions to be distributed among the needy of his locality. All the stock of his little store, except some cotton seed, had been washed away or destroyed by the rising waters, but he asked nothing for himself.

Up the chute of Island 62, the *Welcome* found several families who had not been reached by other relief. From its stores they were bountifully supplied. Having saved but a few articles of cheap furniture and two mules when the rising flood engulfed them, they gratefully received the much-welcomed food left them by the relief boat.

Near Laconia the wealthy planters have built a private levee inside of the river levee. It encloses about twenty thousand acres of fertile farming land. Crevasses broke in both levees and the land lays under eight feet of water. Inside of this levee nearly all are well provided for, but outside of it sickness and destitution exists. Dr. S. D. Tonge, who visits his patients in a fleet little skiff, volunteered to distribute food and delicacies to the sick and aged in his locality.

At Ferguson Landing, a boat-load of provisions was left with Ed. Williams, who has charge of the local relief supplies at that point, to be distributed among eighteen or twenty families living in a temporary camp, about a mile back on the levee.

At island 62, island 63, island 66 and Montezuma Tow-head a week's provisions was left for about ten families.

There is still much destitution and suffering to be relieved. The subsiding of the flood will leave many homes in ruins and many distressed families without sufficient food or clothing. The names and addresses of reliable residents of various places reached by THE CHRISTIAN HERALD Relief Boat are given below, and those who wish to contribute clothing or other supplies, may forward them to any one named on the list, with the assurance that their gifts will be faithfully distributed to the most deserving people.

J. B. Butts, Helena, Ark.; John Fritz, Fritz's Landing, Ark.; John T. Moore, Old Town, Ark.; Louis Narvell, Cheek's Landing, Ark.; Frank Carter, Modoc, Ark.; Ed. Williams, Ferguson's Landing, Ark.; Dr. S. D. Tonge, Laconia, Ark.

The following voluntary contributions have been received at this office:

Students of Mt. Vernon Normal Coll	5 00	C Keates	1 00
E C F, Riverhead	3 50	Mrs S L Walker	5 00
Golden Rule, Lodi	1 00	Friend, Sioux Rapids	1 50
J H N, Marion	5 00	Mrs M J Dunlap	10 00
Hutchison Gilmore	50	Four young ladies, Buckfield	2 00
Mrs M S Preston	1 00	Ebenezer Baker	2 50
Mrs E Evans	5 00	Mrs Mary Ford	1 00
Christian Holzer	3 00	Carrie D Charles	1 00
M E S, Whitlock	5 00	Through Mrs Gen'l Riggs	2 00
In Jesus' Name, Steubenville	2 00	J V Bissell	1 00
Fredk A Riehle	5 00	D W Davis	1 00
Cash, Ballston Spa	20 00	**Total**	**$84.00**

THE METROPOLITAN PULPIT

THE BREAD QUESTION.

A Sermon by Rev T. De Witt Talmage, D. D., on the Text, 1. Kings 17: 6, - - - - -

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening.

THE ornithology of the Bible is a very interesting study. The stork which knoweth her appointed time. The common sparrows teaching the lesson of God's providence. The ostriches of the desert, by careless incubation, illustrating the recklessness of parents who do not take enough pains with their children. The eagle symbolizing riches which take wings and fly away. The pelican emblemizing solitude. The bat, a flake of the darkness. The night hawk, the ossifrage, the cuckoo, the lapwing, the osprey, by the command of God in Leviticus, flung out of the world's bill of fare.

I would like to have been with Audubon as he went through the woods, with gun and pencil, bringing down and sketching the fowls of heaven, his unfolded portfolio thrilling all Christendom. What wonderful creatures of God the birds are! Some of them, this morning, like the songs of heaven let loose, bursting through the gates of heaven. Consider their feathers, which are clothing and conveyance at the same time; the nine vertebræ of the neck, the three eyelids to each eye, the third eyelid an extra curtain for graduating the light of the sun. Some of these birds scavengers and some of them orchestra. Consider those of them that wear their golden crowns and crests, showing them to be feathered imperials. And listen to the humming-bird's serenade in the ear of the honeysuckle. Look at the belted kingfisher, striking like a dart from sky to water. Listen to the voice of the owl, giving the key-note to all croakers. And behold the condor among the Andes, battling with the reindeer. I do not know whether an aquarium or aviary is the best altar from which to worship God.

There is an incident in my text that baffles all the ornithological wonders of the world. The grain crop had been cut off. Famine was in the land. In a cave by the brook Cherith sat a minister of God, Elijah, waiting for something to eat. Why did he not go to the neighbors? There were no neighbors; it was a wilderness. Why did he not pick some of the berries? There were none. If there had been, they would have been dried up. Seated one morning at the mouth of his cave, the prophet sees a flock of birds approaching. The length of their wings, the blackness of their color, their loud, harsh "cruck! cruck!" prove them to be ravens.

They whirr around about the prophet's head, and then they come on fluttering wing and pause on the level of his lips, and one of the ravens brings bread, and another raven brings meat, and after they have discharged their tiny cargo they wheel past, and others come, until after awhile the prophet has enough, and these black servants of the wilderness table are gone. For six months, and some say a whole year, morning and evening, a breakfast and a supper-bell sounded as these ravens rang out on the air their "cruck! cruck!" Guess where they got the food from. The old rabbins say they got it from the kitchen of King Ahab. Others say that the ravens got their food from pious Obadiah, who was in the habit of feeding the persecuted. Some say that the ravens brought the food to their young in the trees, and that Elijah had only to climb up and get it. Some say that the whole story is mythical also; for these were carnivorous birds, and the food they carried was the torn flesh of dying beasts, and therefore ceremonially unclean; or it was carrion, and would not have been fit for the prophet. Some say they were not ravens at all, but that the word translated "ravens" in my text ought to have been translated "Arabs;" so it would have read: "The Arabs brought bread and flesh in the morning, and bread and flesh in the evening." Anything but admit the Bible to be true.

While, then, we watch the ravens feeding Elijah, let the swift dove of God's Spirit sweep down the sky with divine food, and on outspread wing pause at the lip of every soul hungering for comfort.

On the banks of what rivers have been the great battles of the world? While you are looking over the map of the world to answer that, I will tell you that the great conflict to-day is on the Potomac, on the Hudson, on the Mississippi, on the Thames, on the Savannah, on the Rhine, on the Nile, on the Ganges, on the Hoang-Ho. It is a battle that has been going on for six thousand years. The troops engaged in it are sixteen hundred millions, and those who have fallen by the way are vaster in number than those who march. It is a battle for bread.

Sentimentalists sit in a cushioned chair, in their pictured study, with their slippered feet on a damask ottoman, and say that this world is a great scene of avarice and greed. It does not seem so to me. If it were not for the absolute necessities of the cases, nine-tenths of the stores, factories, shops, banking-houses of the land would be closed to-morrow. Who is that man delving in the Colorado Hills? or toiling in a New England factory? or going through a roll of bills in the bank? or measuring a fabric on the counter? He is a champion sent forth in behalf of some home-circle that has to be cared for, in behalf of some Church of God that has to be supported, in behalf of some asylum of mercy that has to be sustained. Who is that woman bending over the sewing-machine, or carrying the bundle, or sweeping the room, or mending the garment, or sweltering at the washtub? That is Deborah, one of the Lord's heroines, battling against Amalekitish want, which comes down with iron chariot to crush her and hers. The great question with the vast majority of people to-day is not "Home Rule," but whether there shall be any home to rule; not one of tariff, but whether there shall be anything to tax. The great question with the vast majority of people is, "How shall I support my family? How shall I meet my notes? How shall I pay my rent? How shall I give food, clothing, and education to those who are dependent upon me?" Oh, if God would help me to-day to assist you in the solution of that problem the happiest man in this house would be your preacher! I have gone out on a cold morning with expert sportsmen to hunt for pigeons; I have gone out on the meadows to hunt for quail; I have gone out on the marsh to hunt for reed-birds; but to-day I am out for ravens.

Notice, in the first place in the story of my text, that these winged caterers came to Elijah direct from God.

"I have commanded the ravens that they feed thee," we find God saying in an adjoining passage. They did not come out of some other cave. They did not just happen to alight there. God freighted them, God launched them, and God told them by what cave to swoop. That is the same God that is going to supply you.

Notice again in this story of the text, that the ravens did not allow Elijah to hoard up a surplus. They did not bring enough on Monday to last all the week. They did not bring enough one morning to last until the next morning. They came twice a day, and brought just enough for one time. You know as well as I that the great fret of the world is that we want a surplus; we want the ravens to bring enough for fifty years. You have more confidence in the Washington banks or Bank of England than you have in the Royal Bank of Heaven. You say, "All that is very poetic, but you may have the black ravens: give me the gold eagles." We had better be content with just enough.

God is infinite in resource. When the city of Rochelle was besieged and the inhabitants were dying of the famine, the tides washed up on the beach as never before, and as never since, enough shell-fish to feed the whole city. God is good. There is no mistake about that. History tells us that in 1555 in England there was a great drought. The crops failed; but in Essex, on the rocks, in a place where they had neither sown nor cultured, a great crop of peas grew until they filled a hundred measures; and there were blossoming vines enough, promising as much more.

But why go so far? I can give you a family incident. Some generations back there was a great drought in Connecticut, New England. The water disappeared from the hills, and the farmers living on the hills drove their cattle down toward the valleys, and had them supplied at the wells and fountains of the neighbors. But these after a while began to fail, and the neighbors said to Mr. Birdseye, of whom I shall speak, "You must not send your flocks and herds down here any more; our wells are giving out." Mr. Birdseye, the old Christian man, gathered his family at the altar, and with his family he gathered the slaves of the household—for bondage was then in vogue in Connecticut—and on their knees before God they cried for water; and the family story is, that there was weeping and great sobbing at that altar that the family might not perish for lack of water, and that the herds and flocks might not perish.

The family rose from the altar. Mr. Birdseye, the old man, took his staff and walked out over the hills, and in a place where he had been scores of times, without noticing anything particular, he saw the ground was very dark, and he took his staff and turned up the ground, and water started; and he beckoned to his servants, and they came and brought pails and buckets until all the family and all the flocks and the herds were cared for; and then they made troughs reaching from that place down to the house and barn, and the water flowed, and it is a living fountain to-day.

Now I call that old grandfather, Elijah, and I call that brook that began to roll then, and is rolling still, the brook Cherith; and the lesson to me and to all who hear it is, when you are in great stress of circumstances, pray and dig, dig and pray, and pray and dig. How does that passage go? "The mountains shall depart and the hills be removed, but my loving-kindness shall not fail." If your merchandise, if your mechanism, if your husbandry, fail, look out for ravens. If you have in your despondency put God on trial and condemned Him as guilty of cruelty, I move to-day for a new trial. If the biography of your life is ever written, I will tell you what the first chapter, and the middle chapter, and the last chapter will be about, if it is written accurately. The first chapter about mercy, the middle chapter about mercy, the last chapter about mercy. The mercy that hovered over your cradle. The mercy that will hover over your grave. The mercy that will cover all between.

Again, this story of the text impresses me that relief came to this prophet with the most unexpected and with seemingly impossible conveyance. If it had been a robin-redbreast, or a musical meadow lark, or a meek turtle-dove, or a sublime albatross that had brought the food to Elijah, it would not have been so surprising. But, no. It was a bird so fierce and inauspicate that we have fashioned one of our most forceful and repulsive words out of it—ravenous. That bird has a passion for picking out the eyes of men and of animals. It loves to maul the sick and the dying. It swallows with vulturous guzzle everything it can put its beak on; and yet all the food Elijah gets for six months or a year is from ravens. So your supply is going to come from an unexpected source.

You think some great-hearted, generous man will come along and give you his name on the back of your note, or he will go security for you in some great enterprise. No, he will not. God will open the heart of some Shylock toward you. Your relief will come from the most unexpected quarter. The Providence that seemed ominous will be to you more than that which seemed auspicious. It will be a chaffinch with breast and wing dashed with white and brown and chestnut, will be a black raven.

Here is where we all make our mistake, and that is in regard to the color of providence. A white providence comes to us, and we say, "Oh, it is mine. Then a black providence comes to us, and we say, "Oh, that is disagreeable." The white providence comes to you, and you have great business success, and you have a hundred thousand dollars, and you get proud, and you get independent of God, and you begin to feel that the prayer, "Give me this day my daily bread," is not appropriate for you, for you have a large provision for a hundred years. Then a black providence comes, and it takes everything away, and then you begin to pray, and you begin to feel your dependence, and begin to be humble before God, and you cry out for treasures in heaven. The black providence brought you to that position. The white providence brought you to ruin. That which seemed to be severe and fierce, and dissonant was your sweetest mercy. It was a raven. There was a child born in your house. That little one stood with its two feet in the very sanctuary of your affection, and with both hands it took hold of the altar of your soul. But one day there came one of the three scourges of children—scarlet fever or croup, or diphtheria — and all the bright scene vanished. The chamber, the strange questions, the pulling of dresses as you crossed the floor—all ceased.

As the great Friend of children stooped down and leaned toward that crape-hung bed, took the little one in his arms and walked away with it into the bower of eternal summer, your eye began to follow him, and you followed the treasure he carried, and you have been following the vision ever since; and instead of thinking of heaven only once a week, as formerly, you are thinking of it all the time, and you are more pure and tender-hearted than you used to be, and you are patiently waiting for the daybreak. It is not self-righteousness in you to acknowledge that you are a better man than you used to be, and you are a better woman than you used to be. What was it that brought you this sanctifying blessing? Oh, it was the little shadow on the nursery; it was the dark shadow on the short grave; it was the dark shadow on your broken heart. It was the brooding of a great black trouble; it was a raven—it was a raven! Dear God, teach this people that white providences do not always mean advancement, and that black providences do not always mean retrogression.

My friend, you have a right to argue from precedent that God is going to take care of you. Has he not done it one, two, three times every day? That is the marvelous. I look back and wonder that God has given me food three times a day regular all my lifetime, never missing once, and then I was lost in the mountains; but that very morning and that very night I met the ravens.

Oh, the Lord is so good that I wish his people would trust him with their lives—the life you are now living and which every tick of the watch and every stroke of the clock inform you is approaching. Bread for your immortal soul to-day. To all the sinning, all the sorrowing, and the tempted, deliverance comes this hour. Look down, and you see nothing but your spiritual defeat. Look back, and you see nothing but wasted opportunity. Cast your eye forward, and you have a fearful looking for judgment and fiery indignation which shall devour the adversary. But look up, and you behold the whipped shoulders of the interceding Christ, and the face of the pardoning God, and the irradiation of the opening heaven. I hear the whirr of the wings. Do you not feel the rush of them on your cheek? Ravens! Ravens!

There is only one question I want to ask. How many of this audience are willing to trust God for the supply of their wants, and trust the Lord Jesus Christ for the redemption of their immortal souls? Oh, I hear the clatter of the hoofs and the clang of the wheels of the judgment-chariot. The whole matter will be demonstrated

IN THE KINGDOM OF THE SHAH.

...nah G. Yoseph Writes of Her Travels in Persia—Some Interesting Phases of Oriental Social Life.

NOVEMBER of last year, Mrs. Hannah G. Yoseph, a talented Oriental medical missionary worker, who had just completed a course of study in this country, sailed from the port of New ... or her native land, Persia. Previous departure, Mrs. Yoseph entered into ...rangement with THE CHRISTIAN ...LD, under whose auspices she will ...t her medical missionary work in ... for a time, visiting the outlying prov... of the Shah's empire, healing the ...nd telling the story of Jesus and his ... the Persians in their peasant homes. ...st letter appears below:

"URMI, PERSIA, Feb. 7, 1897.

...er a journey of forty days by land ...a from America, we reached Urmi ...ty. Our friends and relatives were ...ed to see us arrive at such a season ... year. The last few days of our ... were exceedingly cold, the tem... re dropping from ten to fifteen de... below zero.

...these years, a great many changes ...aken place. We find that the Chris... re more patriotic and stand by each ...better. We find the Mohammedans ...anatical than ever. They display the ...pitiless zeal that characterized the ...f the Caliphates, but they are wiser ...e respects, though no more merciful ... enemies than before.

...a-drinking, we found, has become ...ablished habit with the poor as well ...t rich. While in a *manzil* (stopping ... on one occasion, some Mohamme... ...oman thought that I ...o many buttons on ...oak and while I was ...e she relieved me of ... all of them. At 5 ... when our caravan ...eady to start, we ... my cloak buttonless. ...eld a Nestorian about ...t a ...he, with multitude ...rds, told the people: ...owner of the cloak ...a-American lady: the ...t is must be found im...tely; if not, we will ...aph to Teheran (the ...l) to the Consul, and ... village will be de...d." At first they ...t by all the prophets, ...*Engil* (New Testa...t and the *Koran*, 'we ...ot taken them.' We ...ted, and then the wo... said 'Wallah big go... mish-hikh' (By 'Al...he have not taken it.') ... she added: 'We will look under the water jars and table; probably a cat has cut them off.' After a little while, all were brought forth, and every button showed where it had been cut with a knife. We were begged not to make any complaint, and to forgive them, because the thief 'was a little girl of fourteen years,' but she was married and had already divorced her husband.

"Travelling in Persia is expensive and arduous. One must take bed and bedding, food and utensils for cooking it, and during summer a tent is very convenient. Sometimes Mohammedans take a notion and will not sell anything to Christians. In one of the *manzils* we were refused even water. All earthen vessels that a Christian touches are immediately broken and vessels of gold, silver and brass are cleansed by repeating the *salavat* (part of the creed) when they are washed.

"In Persia, the words 'home,' 'house,' 'woman,' or 'wife,' are almost synonyms. Every girl in Persia is expected to get married and to make a home. She is the life of the home and the producer of everything. She is loved according to the number of her children, especially if they be sons. She makes her husband's clothes and cooks his food. She must obey him implicitly and have no will of her own. She must also obey his mother, whose jealous exactions often make their lives unhappy and sad. It is considered honorable to have two and three generations living together, grandparents and their children and their children's children. As a result, there are hundreds of homes where quarrel and disputation are daily occurrences. Among the Mohammedans it is a great sin not to marry, and all their women, be they invalids, blind, or crippled, must die under *Cabin* (marriage certificate). A neighbor of ours—a woman of seventy—is married to a boy of fifteen. There is a superstition among them that as soon as a girl is born, she looks toward the window, indicating that 'this house is not mine,' and that somewhere outside she looks toward the house of her future husband. At her birth no smiles greet her. The sounds of laughter and music are hushed by the news of the calamity that a girl is born in the house. No gifts, nor good news are sent to relatives and neighbors announcing the arrival of the new guest. Festivals and receptions are put off altogether. Sometimes the unwelcome girl baby is left in the cold and unattended for hours. Sometimes for years she is not petted or spoken to even kindly. Often she is not named for years. Even infanticide is practiced upon female infants by fathers or nurses. We knew a man who strangled his three-day-old baby girl before the very eyes of her mother and nurse. The same hands that performed the satanic act were folded upon his own breast in death three days later.

"A woman takes part in all the religious rites. She wails and laments with her husband in the month of Moharrum (memorial of the assassination of Hasan and Haasen); she tasts and prays in Ramazan; she gives alms to the poor and shelter to the weary and to the stranger; she travels far and near and pays respect to the shrines. She goes with her spouse to Larballa and becomes *Larballa Khanim* (Lady Larballa). She goes to Mecca and becomes *Hadgy Khanim*. As the possessor of these tities she is feared and respected. There is no sin, she believes, that can bar her from heaven after she has paid the visits and received such titles.

"I paid a visit to a Christian village not far from the city of Urmi. After four hours of horseback riding through mud and snow, we reached the place. The narrow and crooked streets were made worse by the accumulation of snow that had fallen weeks before. But the sun was shining, and almost the whole village had emptied itself, the people being on the roofs, the men and children playing, and the women with their babies tied upon their backs, and standing in the sunshine. There were young girls sitting on pieces of carpet and embroidering Persian skull-caps, and men with wooden forks were stirring rice that had been spread on the roof to dry. There were "brides" of two or three months, wearing their beautiful red costumes, their faces covered with red silk or cloth. Red predominates in a Persian bride's trousseau.

"When the villagers saw us from the roofs they cried: '*Shlamalokhoon*' ('peace be to you,') and we responded '*hawetoon basemy*' ('we wish you well'). Just at the gate we were met by Sonna, the daughter of the house.

"*Sogooltu pshena, titawate*' ('in peace you have come, dear friends'). 'Come in and warm yourselves.'

"There was the mother sitting at her machine and spinning cotton. She rose to receive us and kissed us on both cheeks (as is the custom of the country), and said to her daughter:

"'Sonna, bring some grapes for Khanna (my name). She has been in America so long and has not eaten such nice grapes.'

"They were truly delicious, as fresh as if picked an hour before. It was the middle of January.

"I send you some photographs which will interest your readers, being illustrative of life in Persia. One shows a Nestorian woman from the mountains of Kurdistan, spinning wool. On her left forearm is some wool already combed, prepared to be spun. Another, a Mohammedan woman weaving carpet, in indoor costume. Still another shows a group baking bread and grinding corn. The woman on the right is at the grinding mill. A third woman is rolling dough under the roller. A young girl standing by has just brought fuel for the *tandoor* (stove). Another photograph is that of women spinning cotton and wool.

"Yesterday we called on a friend, and their principal room (which is used for cooking and warming), was occupied by three families of Armenian refugees. Eleven persons there eat, sit and sleep in one end of the house, and a primary day school is taught by the daughter of the house. They also give them dinner every day. The Christians of Urmi are doing all they can to help them. If it had not been for THE CHRISTIAN HERALD'S Armenian work, most of them would have perished from want of food and shelter.

"An eye-witness told me that hundreds of women and girls of tender age, were being sold, not very far from here, for one *abasu* (two cents), to one piece of gold ($4.50). Some Christians, in order to rescue a few of them, tried to buy them, but were told that their masters would not sell any to Christians but only to Mohammedans."

HANNAH G. YOSEPH.

MOHAMMEDAN CARPET-WEAVER.

BAKING BREAD AND GRINDING CORN IN PERSIA.

PERSIAN TRAVELING MUSICIANS AND THEIR AUDIENCE.

A NESTORIAN WOOL-SPINNER.

TO FILL THE FAMINE RELIEF SHIPS.

Corn-laden Trains on the Way from Many States More Letters from Missionary Distributors Describing India's Pitiful Condition Progress of the Famine.

IF anything were needed to prove to the world that the American people are, above all other nations, alive to the call of human suffering, it is found in the magnificent generosity with which they have responded to the appeal in behalf of India. The past week has been the greatest in the history of the Famine Fund. Contributions have poured in, in a steady stream, from every State of the Union. Corn bins have been flung wide open, too, and the people have vied with each other in the work of loading cars with the life-saving grain, to be forwarded to New York for transport to India in the ships supplied by Congress for that purpose. Almost every hour brought to the headquarters of the Fund in the Bible House telegrams announcing that new car loads had been gathered by earnest, sympathizing souls, and were ready to be added to the long corn-laden trains now rushing from all points toward the Atlantic seaboard. Up to the present time, these States are represented in the gifts of corn to India—many of them by numerous cars, and all with a generosity that speaks volumes for the large-heartedness of their people:

Illinois, Ohio, Mississippi, Indiana, Wisconsin, Virginia, Nebraska, Kansas, Michigan, Missouri, N. Dakota, New York, Delaware, Georgia, S. Dakota, Kentucky, Minnesota.

In the West, whole States have been fired with enthusiasm for the relief movement by the visit of Rev. Dr. Talmage and Dr. Klopsch, and those associated with them in their tour. Continuing on the line indicated in THE CHRISTIAN HERALD of last week, a number of other Western cities were visited and immense audiences listened, while Dr. Talmage eloquently set before them the great need of perishing India. At Lincoln, Neb., over 3,000 persons crowded the Lansing Opera House, and gave earnest and sympathetic heed to the appeals of the speakers. Speaking of the great gathering at Omaha, the *Daily Bee* of that city editorially reminded the people of Nebraska of the aid rendered through the readers of this journal to that State in its time of need, after the great drought of three years ago, and advocated generous aid to India by way of grateful return. *The Evening Call*, on the same occasion, used this language:

> The mission of these Christian people has been heralded over the State, and the fact that Omaha and Lincoln are the only favored places in Nebraska where they will speak has aroused increased interest in their coming and in their mission. Dr. Klopsch came to Nebraska two years ago, not on a begging tour, but as a ministering angel, to alleviate the suffering of Nebraskans who were afflicted with the drought, and distributed $27,000 in cash and thirty carloads of supplies.

Right nobly is Nebraska now repaying its debt of kindness, for advices fom that State show that its generous-hearted people are in full sympathy with the relief work and doing all that lies in their power, by gift and prayer, to help the life-saving mission of the Famine Fund.

One of the most remarkable meetings held during the Western tour, was that at Rock Island, Ill., which was briefly referred to in last week's issue. Drs. Talmage and Klopsch and Miss Leitch delivered addresses to the great audience of 3,500, and hearts were so touched by the story of India's suffering, that a sufficient sum in money was contributed to save over a thousand lives, and corn enough pledged to feed thousands more.

Last of these gatherings was that which took place in the Auditorium, Chicago, on Monday, May 3d. Judge C. C. Bonney presided, and Dr. Talmage spoke for nearly forty minutes, producing a deep impression as he pleaded for India's helpless millions. Miss Margaret Leitch followed in a very touching address.

Throughout the entire trip, the people, press, pastors and officials in the West expressed the warmest sympathy with the Relief Work, and gave it their most generous support, and the result has been the addition of many thousands of dollars to the Famine Fund, and liberal pledges of corn, which are now being rapidly redeemed and the grain shipped to seaboard.

A CABLE APPEAL FROM INDIA.

In the Eastern and Middle States, also, the movement has received the spontaneous support of Christian people of all denominations and every condition of life. Many gifts to the Fund represent loving sacrifices made willingly for His sake, who went about feeding the hungry and relieving the suffering. Just how widespread and acute the real need of India is at the present time is shown by the following brief but significant cablegram, forwarded by Chief Justice MacLean, Chairman of the Viceroy's Relief Committee at Calcutta, in response to a message of inquiry:

CALCUTTA, May 1.

Dr. Klopsch, New York.

"Warmest thanks. Famine and consequent distress very severe. Every assistance therefore most welcome, and will be received with greatest gratitude.

SIR FRANCIS MACLEAN."

We would again urge all who wish to aid in this life-saving work, to organize their Committees at once. **All local Famine Fund Committees, or those connected with such Committees or those who are willing to act on Committees, or wishing to organize Committees,** are earnestly requested to send their full names and addresses to THE CHRISTIAN HERALD, in order that they may receive full instructions, circulars and other printed material.

Cars of corn are now coming rapidly forward, and as fast as received in New York are inspected, graded and made ready for shipment. Large storage space has been given free for the use of the Fund, and the preparation of the cargoes goes on energetically. We ask Committees to aid us in every way to save time. The earlier the corn reaches us, the sooner will it reach its ultimate destination in famine-smitten India.

Emphatic confirmation of the reports which the missionaries have sent of the appalling destitution and suffering comes in a letter from Mr. Julian Hawthorne the well known American writer who is now in India. Writing to Mr. John Brisben Walker from Bombay on March 23, Mr. Hawthorne says: "The plague and famine are both on the increase and both incurable, all reports to the contrary notwithstanding. Contributions in money to any extent can be immediately utilized here. There cannot be too much—every dollar saves lives. Thirty thousand people have died of the plague to date, and 200,000 of famine. What has happened is nothing to what is likely to come."

A VISIT TO A POOR-HOUSE.

Mr. Aitken, our own correspondent in India, writes: "I send you two photographs taken at my order during my visit to the North West Provinces, which owing to poor soil and a shiftless population, has always, for centuries past, been in a state bordering on famine, even when the season was favorable. After the last great famine the Government had a railway made through the country, from Jhansi to Kutnee, which has never paid: but it has saved thousands of lives in the present famine by enabling grain to be carried to the famishing people. The district of Banda borders on the independent native states of Bundelkhund, where the famine is at its very worst, and where relief measures were delayed till they were almost too late to be of avail. Starving people from these states streamed into British India for months: so that there seemed no end to the distress. Long after the famine in Banda, for instance, seemed to be completely under control, strangers kept cross-

Photographed Specially for "The Christian Herald."

FILES OF FAMINE CHILDREN BEING FED IN THE POOR-HOUSE AT BANDA.

313 when I visited the place, are seated in three rows to receive their food, and have their earthen vessels before them. The cart has come in to carry away the sleepings of straw on which the children lay in the rooms round the sides.

"I have visited no poor-house where the inmates are taken better care of than this one. The committee men, native gentlemen, seem faithful and zealous in the charitable duty they have undertaken, while Mr. Wazier Mulho Khan, the Honorary Secretary, is a saint in himself. He is an old Government servant, now occupying the position of Deputy Collector, which is a magistrate. He is a man of uncommon intelligence and boundless energy, but his labors in the famine work, added to the duties of his office, are so heavy, that he said to me that he was sometimes tempted to ask himself whether death would not be preferable to his life of unremitting toil.

"A patch of ground outside of this poor-house has been made into a vegetable garden, where the children are encouraged to employ themselves instead of 'doing nothing' all day. There are many orphan children too young to be left to themselves, and they are given in charge of older children whose kindness to them is quite motherly. But there is a great question looming up in the future after the famine shall have passed away, and that is: what is to be done with the thousands of orphans who have been rescued in the poor-houses. To turn them out finding work for them in a country where the labor market is always well stocked, is idle. But who is to train them and at its of work? Are they to be allowed to grow up without education and without religion? Government may offer them schooling, but no other authority over their boys and girls are not to attend schools of their own accord. Missionaries of many denominations are willing to provide for many of them as the natives means to support, and they have all appliances and arrangements for the training of youth. I shall be glad if Christian people in America, when appealed to for Indian Missions for the Indian famine, remember this, and support generally to their own denomination, for never were the resources of all Missionary schools in India as much as they are now."

From the letters received from our missionary distributors in India during the week, we give elsewhere some very interesting extracts. Rev. R. A. [illegible] of Ahmednagar, writes:

> I have just been informed of the $500 we have cabled for Famine Relief. I shall use this gift from Christians in America for sustaining India in a Christian and wise way. I shall give it mainly as remuneration in the most desperate way for some kind of work, which will be of lasting benefit. Accordingly, I have made to use this money in starting four wells in villages where the water supply is quite inadequate. Indian pastors will have the supervision of the digging of these wells in the villages. We are sure to get water without much difficulty. Then in towns your fund will furnish work and address to a goodly number of Christians, and to some Christians under the supervision of good Christian men.
>
> In the Ahmednagar district of Western India distress is now quite acute. The heat is [illegible] intense, and the water supply is very low. This in itself a great distress and a source of widespread disease. There are multitudes the Government cannot help.
>
> Before using any of the money, I handed two rupees to our senior lady missionary, Mrs. [illegible] sell, who has many women for whom she is

THE SUFFERING IN OUDH.

Rev. W. A. Mansell, of Lucknow, [illegible] "Having just returned from a [illegible] ary tour in the famine districts of [illegible] I am able to give some information as to the extent of suffering it has caused [illegible] our poor Christians and recent converts. From the time that we began our work [illegible] Unao till we returned to Lucknow [illegible] where we saw the same thing—suffering, scarcity and starvation. Thousands [illegible] to be seen on all the roads and [illegible] works laboring for the pittance which [illegible] ables them to hold soul and body together. Our Christian community seemed in

sh by one-half. Schools were closed, or egations scattered, homes left deso- at because of the numbers who had left to rk on the roads, or to seek employ- me wherever it might be offered. Many f ese lured by false hopes are wander- g elplessly about on the verge of starv- ic, or begging promiscuously in the tr s. I asked the pastor at one station b the poorhouse, 'Is it true that the er nts and under officials steal from the o tunate inmates their share of meal?' Q e true,' he said, 'and that is not the o of it. They steal the meal and in ts ace mix dirt and sand. This adul- er d meal when cooked, poisons the lc and causes the face and hands to br out with loathsome eruptions re- er ing worms. These eruptions spread ra ly, and in a short time the patient ie At Bangar Mow at the Quarterly o erence, our preachers told of several h tians living in distant villages in the ic ty of Muradabadganj, who had re- ei literally starved to death, with no n ear to care for or succor them.

e decided to stop at Muradabadganj ee for ourselves, and in the day we there saw enough to more than jus- e distressing accounts our preachers given. As soon as it was known that ere there, the starving Christians be- o gather. We could not eat till we first fed them something. Some een or fifteen living skeletons col- l at our door, and of them had the first e neal they had had for a long day. One r old man was too from starvation to from his cot; his ing daughter came n took him the food. h we feared would be o late to do him any o. The wretched per- o whom we fed that a were too weak to stand or en, sit long, but lay t in groups of hope- e, helpless dejection. T had tried to obtain n oyment on the roads n overnment relief s, or gain admission me of the poor-houses, were turned away with th remark that they m t go to their Mission or padri sahib' for help. *A' thus they were left to starve, merely because they were Christians.*

though we had no t s of any kind at our o osal, we gave order they should be pro- v d for, till they could o in employment, or be a to provide for them- se s. Thus we started o first Christian poor- h e on faith, and I am g to say that up to the pr ent all our expenses h been met. I am quite s that our timely arrival has saved the li of at least a dozen Christians in this to alone, and have kept a number more fr dire diseases consequent upon the fa ne.

At one village we were about to visit a nquirer, a woman, who we heard was ill Her husband had been baptized, and w now absent at some other place in se ch of employment. We found the poor w an stretched out on a bundle of straw se ingly in the last stages of exhaustion fr famine. It was with difficulty that we a sed her from her stupor. One of the li boys at her side, himself literally st ving, was entrusted with a small sum a left him with instructions to feed his m her such food as she could bear, prom- is g to send again in a day or two. I am g to say that the woman is in a fair w to recovery.

With reference to our Christians being re ed Government aid, or admission to re f works, or to poor-houses, I may say th although in some places our people h enjoyed equal advantages with all o r persons, yet this complaint has met u n large sections of the country which w saw.

The best course to pursue is to accept th kfully aid from the Government in p es where the administration is fairly c ied out, and in other places to do the best we can for our people. We hail with delight the consecrated Christian contributions that are now being made, the disposition of which will be in Christian hands. There are dark days yet ahead of us, but this at least, is an element of brightness."

"It takes money to deal with distress, and we have distress on a large scale to deal with. We have the sick now, but I am thinking after good times come again in India there will be no end of chronic sufferers to deal with. Little children will crowd our orphanages and will be a constant item of expense until they grow up. Then the whole country is panic-stricken; the oxen are sold off and butchered; the people are scattered, or so weakened by starvation, that when the rains fall again, the fields will not be planted. The country will be filled with men and women partly able to work, but who will not be where work is to be had. There is a sort of unwritten law that we help no one until his knee is the biggest part of his leg, and until there is that indescribable expression about his eyes and mouth. We may help lots of people who are suffering from their own folly or who are personally unworthy, but we help no one who is not actually starving."

IN THE VILLAGES.

Rev. C. H. Bandy, Presbyterian, Fatehpur, another missionary distributor, writes:

"Fatehpur is declared a famine district, and while it is not the very worst, yet it is among the more afflicted of the declared famine districts. I have taken pains to inform myself of the conditions all around us, viz: Allahabad, Banda Rai Bareilly Etawah, Jhansi, Fatehgarh and Cawnpore districts. Out of this list Jhansi and Banda are probably worse off than Fatehpur, but Fatehpur will come in as third in distress. I have visited not less than thirty villages, and find the condition of things truly dreadful. It is hard to get at the exact mortality. My plan has been to go into a village say of three hundred inhabitants and to ask about the condition of things in general; then to ask how many have died of famine. Not infrequently I am told that half the village have died. Of course I know that is not true. Then I begin to ask who has died. Well, they begin to give names only of men, and they generally have trouble to remember more than from eight to ten or twelve men. I then ask about women. Then come the poor little children. They are, after all, the real sufferers, and it is difficult to get at the real amount of suffering and death among them. A man or woman will lie down when they get hungry, but a child wanders in search of buds and small fruits. Go in any direction you will and you can pick up little boys and girls who are either on the hunt for something to eat or have fallen in their tracks from fatigue or starvation.

HOW THE CHILDREN SUFFER.

"A very large proportion of the inmates of poor-houses and relief works are children. In our Mission compound at Fatehpur, seventy-five per cent. of the people are children. During last week we picked up more than eighty children. Owing to the fact that many of the children who are missing from the villages are not dead, it is difficult to get at the real mortality among them. I am, however, confident that it is much greater than among men and women. I think it is fair to say that in a village of 300 people not less than twenty, young and old, have died from actual starvation. Many do not hesitate in putting the death rate at ten per cent., but I think that a little high. You will notice that my figures are far above the government reports, but the government reports are not to be relied upon. One illustration is in point. In our district are twenty police circles. During last week the police reported 127 as having died through starvation in one of these circles. When the thing came tothe collector's notice he demanded of the police superintendent that he alter the returns, reporting a considerable number of these deaths as due to fever and other causes. The police officer refused to make the alteration, but promised to be more careful about such details in future. It is my opinion that the number 127 does not begin to tell the story of the actual mortality.

"Our compound at Fatehpur is filled with honest, hard-working people, who have kept on till now by selling their oxen and other belongings for little or nothing, and now that they have nothing more to sell, they must be helped or die. You simply cannot imagine their condition. Skin and bone! You wonder how their bones hang together. When we begin to feed them, men act like children, cry and beg for more, and one is always tempted to give too much. I have an acquaintance who is in charge of a relief camp where about 1,200 people are employed. He says there is a death-rate from diarrhœa alone of 30 per day. The police report an average of 11. My friend's word may be relied on.

"Near a poor-house in the other part of the district is a mango orchard. Mr. Forman and I blundered into it, and there we found numbers of skeletons torn limb from limb by jackals. Most of them had died within a week or so. These people, I am sure, had been in the poor-house and were not reported dead, and are supposed to be yet alive, enjoying poor-house bill of fare at government expense.

"THE PEOPLE ARE DYING!"

"I presume you have heard the report that no one need die in India from starvation. As I have already said, the people are dying and it is only fair to presume that few of them die from choice. The government poor-houses are unpopular. The relief works are not properly distributed. Then a man goes to the relief works and the first day's wages are withheld as a sort of insurance against bad conduct. The first money he will see is at the end of the second day. He says in his heart 'I am starving now, and if I am to work till to-morrow night or day after to-morrow night' as the case would be if he lives far from the camp, 'I will die,' so he keeps on trying to make it on buds and small fruits till he is so weak he cannot get to either camp or poor-house, and there is no one to help him. The statement, therefore, that no one need die of starvation except it be from his own fault, is not only false but exceedingly stupid. I am not railing against the Government. No Government has ever done so much. No Government ever had so great a task. I know two magistrates who are literally killing themselves with work, trying to keep people from starvation, and those men are the frankest to admit that they cannot begin to meet the demand. I know other magistrates (lazy fellows!) who have not lost a pound of flesh, who get off that stereotyped piece of stupidity to us people who know the conditions."

Photographed specially for "The Christian Herald."

FAMINE SUFFERERS IN THE BOMBAY HOUSE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

OUR COLORED PICTURE.

The picture on the first page is a typical scene of native magnificence in the days before the famine. It represents the arrival of one of the native Rajahs at the gates of Lucknow. The British government has always received these native grandees on their visits to British India with elaborate courtesy. Many of them are men of illustrious pedigree, and some of them still possess enormous wealth. On state occasions they come with large retinue and in great splendor to pay visits of ceremony to the representatives of the British Empire, with whom they are anxious to live in amity. It is remarkable that now, as in former famines, the majority of them show less solicitude about the welfare of their subjects, though they are of their own race, than does the British government, which is stigmatized as of alien race. There have, however, been in this time of need some instances among wealthy natives, especially in British India, of open-hearted liberal beneficence.

The example of relief from Christian sources has evidently impressed them and, although the native rulers are doing little if anything for their people, several large donations for famine relief have come from native hands. The Governor General's Famine Relief Committee, also, has on its membership representative natives of distinction who are assisting in directing relief measures.

HASTE NECESSARY.

Little time now remains in which to complete the corn cargoes, and we ask all who are interested in this particular branch of the relief work to make haste. A day lost means the prolongation of much suffering; a day gained means the saving of precious lives. If all work together with a will now, long before the month closes, the relief ships will be speeding across the ocean toward India.

Past Contributions to the India Famine Relief Fund Will be Acknowledged in Next Week's Issue.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
Associate Editors.

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Nature's Annual Procession.

IT is coming, to the song of the blue-bird and the robin; grass and leaves and flowers and the waving fields of grain. The springs and streams have been given their holiday, and go frolicking down the hillsides and along the valleys toward the great rivers, which swell grandly to the sea. The cattle come out on the mountains, and bring down to the people their udders stretched with the fresh milk, on which the farmer's children grow to strong youth and manhood and womanhood. The year moves on to the century, which will soon confront the nations.

Then sing, ye birds, sing, sing a joyous song,
And let the young lambs bound
As to the tabor's sound.

CROCUSES AND DAFFODILS.

The first new-comers always get the warmest welcome. Like the first runner with good tidings, they seem to tell the whole story. Spring is come! The details will be told later. But, now we recognize the victory of life over death: the utter rout of winter's forces. The rest of the procession are on the way; the violets and the roses, and all their kindred. The crocuses and daffodils are the advance guard. They have made no mistake. The procession has started.

A bunch of May we've brought you,
And at the door it stands;
It is but a sprout,
But it's well budded out,
By the work of our Lord's hands.

THE SEED-TIME OF THE YEAR.

The farmer has to be on time for this procession of Nature. If he does not connect at the right point, where he has been assigned a place in the programme, he will be omitted, and the procession will pass on without him. The grain must be sown, the corn and potatoes put under ground. What barefooted boy does not remember the salt touch of mellow earth, as he has gone out for the first time in the spring to work in the fields? And soon comes the hoeing of the corn and the potatoes, and the corn tassels out and the potato vines are in bloom. The corn and potatoes well started, the procession moves on to haying and harvest. Every day has its duty. Every week wins a victory over Nature.

THE FARMER'S BOY.

He is little noticed in these days, but he is very important. He is like the small coin, that is needed in all money transactions. He is the errand-boy. He catches the horses and rides them to town. He takes the place of the hired man, goes with the maids to the milking; in short is the factotum without which the farm processes would stop. This is the first year he ever earned any money of his own. It is not much. But it may be the beginning of his fortune. The way a boy uses his first money often reveals his future. John D. Rockfeller used to give one cent a week to the Sunday School, and he put that down in his ledger, from which he read to the young men in a Bible class the other day. Every farmer's boy ought to keep a ledger to read from forty years later.

LOVE OF COUNTRY.

It is an old saying, "God made the country, man made the town." There is some truth in it. There is much that is artificial, man made in town life. The houses have to be built in a certain style and painted a certain color: the fences made in a certain way; a certain kind of tree set out in the front yard, and so with everything else. But go into the woods, and see what God is doing there; see how he is moving on his undisturbed affairs; listen to the purling brook, and watch the minnows as they glide; hear the birds as they talk over their plans of nest-building. Go into the fields and watch the bees gather sweets from the clover; see the nest of the ground-sparrow full of eggs. There is nothing artificial here. It is all liberty and joy. Do you love the country? Love it more.

FARMERS' PEOPLE.

Some of our happiest days have been spent among them. We have delighted to unbuckle life's harness and put on loose garments and go into the fields with them, to spread or rake hay, or load it upon the cart. We have liked their honest, simple-hearted welcome, their substantial fare, their reverence around the family altar. Strangely enough, they seem to fill a large place in our recollections. And yet we have spent only a small part of our life in the country, and country people have been only a small minority of our acquaintances. It must be a law of nature. Everybody wants a farm, everybody likes farmers' people; Daniel Webster, William M. Evarts, all the great men. Well they loved horses and cattle, the soil, the crops, all farmers' things. And so do we.

Holy Sacraments.

THE sacred banquets of the churches ought to be more emphasized. The Communion Table ought to be a place of military prospect. Having sharpened our swords and burnished our armor and marshalled our battalions, we ought to come upon the ground of struggle and see something of the enemy that is to be conquered.

The Communion Table ought to be a place of great gathering. As the spies went into the promised land and brought back grapes, some of the clusters so large that it took two men to carry them on a staff, so we press the grapes into the sacramental cup, and we drink of the joys of the church of Jesus Christ. We drink to the memory of past victory. We drink to the joy of those who have already attained the prize. Seated amid such blessed circumstances and with such a glorious opportunity of salvation, does it not seem as if we had presented to us the full, large, ripe grapes of Eshcol?

The Communion Table ought also to be a Father's table. As on Christmas or Thanksgiving Day, our families gather from the East, and the West, and the North and the South, and recount the perils through which they have passed, and the enjoyments in which they have mingled, and talk over their prospects of the future: so we ought to gather at our Father's table—"one Lord, one faith, one baptism." Born of the same Heavenly Father, and on the way to the same glorious home, are we not all brethren and sisters in Jesus Christ? "Behold how good and how pleasant it is for brethren to dwell together in unity."

THE INFLUENCE OF ANGELS.

THERE is no doctrine more clearly taught in the Bible than that of angelic and demoniacal agency. Does God open the eyes of our understanding? The devil is said to blind them. Are Christians filled with the spirit? "Why?" asks Peter of Ananias, "why hath Satan filled thy heart?" Does God work in us to will and to do? Satan worketh in the children of disobedience.

The good angels mentioned in the Old Testament are generally manifestations of the Deity, and not created personages. In this they differ in a very remarkable manner from the angelic messengers of the new dispensation, to none of whom worship is offered, or rather by whom it is never accepted. In this connection we may notice that Jesus, both before and after his passion, permitted himself to be worshipped. Many of those whom he healed rendered him this homage unreproved, and in Matthew 28:9, we are told that the two Marys coming from the sepulchre where they had seen an angel to whom they offered no marks of adoration, met Jesus, and held him by the feet and worshipped him. It is evident then that their eyes discerned the difference between the Master and the messenger.

The subject of demoniacal possession has caused a great deal of disputation, and yet there is no need for any explanation of the Word. It may be taken just as it is written. Many prominent theologians assert the "possessed" to have been lunatics. That they were not lunatics is evident from Matthew 4:24, where the "diseased," the "possessed" and the "lunatics" are separately and distinctly named. Also we are particularly told of several kinds of devils, dumb, deaf, unclean spirits of infirmity, &c., all of which could not be classed under the head of "lunatics." Neither was "possession" confined to Judea and the Jewish nation. In Acts 16:16 we are told of a damsel of Philippi in Macedonia, a Roman colony, who had a spirit of divination, and the word "enthusiast" in the original Greek is synonymous with "one possessed."

It is evident then that we must accept the plain Scripture account, or else believe Christ to have been either an impostor or an enthusiast. And this belief would include also all who saw and acknowledged the verity of his exorcism. But the miracle which sent the legion of devils to inhabit the swine, seems in an admirable manner to refute this supposition. For if men are liable to wild and superstitious fancies certainly beasts are not, while the calm, reasonable life and temper of Jesus was as much above a wild and fanciful enthusiasm as the swine were below it.

It is remarkable that in the early part of the Bible the devil and his angels are seldom named, but that as the time draws near for Christ's revelation, the world becomes familiar with this evil agency. Nor is it unreasonable to suppose that the visible overthrow and audible acknowledgment of devils was part of Christ's mission on earth. That they dreaded his voice as having authority to end their temporary enlargement is certain. Their entreaties and objections are an acknowledgment of his power to consign them at once to that

Dark country, where
The evil ones do trail unhallowed wings.

Of course it is urged that we have no such manifestations at the present day. This is by no means certain. Those who have seen and studied men "possessed" by the demons of strong drink, lust, avarice, anger, &c., have seen men whom the devil led captive at his will. Nor over such has the name of Jesus lost its power. Do we not all know what miracles that name—coupled with love and faith—can work? Nay, what Christian is there who has not with a word of prayer, barred the gates of hell and commanded "Get thee behind me Satan," and been obeyed.

The good angels seem to know no higher bliss than service. Whenever we read of them it is as helpers and comforters. They rejoice over our repentance, they minister continually to our sorrows and our necessities. Those who doubt this have not that knowledge that comes by suffering. They have not stretched into an open grave an unclasped hand, or waved it in a mute farewell to friends from whom they must walk apart forever. They have borne in silence that hardest of all griefs—a grief not sure—they have not hungered for eternity, they have not been brought low, or they would know how he helps such. How? That is the heart's secret. No one can interfere with another's spiritual joy, but the consolation is none the less tangible and personal. Ask those who have been in sore temptation and "fought their doubts, and gathered strength." The broken in heart, the eyes washed and cleared by consecrating tears, the feet that have been to the "Border Land," they know.

Therefore let us take the Biblical doctrine of angelic agency just as it is written, without apology or explanation, and this also because it includes the doctrine of the resurrection of the dead and the communion of saints, a belief to be tenderly cherished in an age when everything drifts toward materialism. For not only in ancient Jewry, but also in modern Christendom there are Sadducees who "say that there is no resurrection, neither angel nor spirit."

Amelia E. Barr

BRIEF NOTES.

Evangelist C. H. Yatman has been h... union evangelistic meetings at Elkhar... Churches of different denominations in the... of the city united in the movement.

The Committee of Arrangements for ... ternational Council of Congregational Ch... to be held in Boston in 1899, has provided t... English friends will name the month and da... it will probably begin either May 30 or July ...

An important conference of the N. Y. ... W. C. T. U. was held in the Broadway Tab... New York, on May 5. Among the speakers ... Miss Florence Kingsley, Mrs. Elizabeth ... wood, Mrs. Frances J. Barnes and Miss ... Willard.

The United Presbyterian Church of ... land, at its jubilee year shows a most flou... condition. The increase of membership dur... past year is 2,382, the largest reported sin... The income for congregational purposes sh... increase of $60,000, and for missionary and ... lent purposes of nearly $12,000.

Very successful revival services hav... closed at Ravenswood, Chicago. The cl... uniting in the movement were the Bapt... Christian, the United Presbyterian and th... merdale Congregational. It is believed th... four hundred persons were led during the ... to begin a new life in Christ's strength.

A United Society of Christian En... for India, Burmah and Ceylon was formed ... cutta January 29. Its first president is Rev... Julian, the pastor of the Calcutta church f... by Carey, and the field secretary is Mr. ... Sunday school secretary for India, who fort... first Christian Endeavor Society in Wales.

The Central Woman's Christian T... ance Union has issued a warning to your... against some of the drinks sold at the sod... fountain. The ordinary soda and the pho... are perfectly harmless, but many drug-stor... added to their variety drinks which cont... toxicating ingredients. These often bear i... names.

The widow of the late Baron de Hirs... decided to establish a home for working ... New York. Hon. Oscar S. Straus and Mrs. ... have been in consultation with her as to th... which are not yet perfected. Mme. de ... expects to spend two million dollars upon ... of which will be for buildings, and part ... dowment.

Rev. John McNeill, "the Scottish Spu... preached on May 2d, in the Marble Co... Church, New York, in the morning, and i... Avenue Presbyterian Church in the afternoo... McNeill is here in response to an invitation ... by a hundred American ministers who c... welcome him and are praying that a rich l... will attend his labors.

A novel proposition for the remova... church is reported from Hartford, Con... building is constructed of Portland brow... with a spire 212 feet high made entirely of st... is proposed to take the building down, ma... stone, and rebuild about a mile and a-half ... the present site, which it has occupied sin... The cost of removal is estimated at about ...

A Brooklyn pastor, on a recent Sunda... suffering from a severe cold, and when h... through his sermon his voice, which had bee... from the beginning, completely failed. He ... his wife to come to the pulpit and finish ... his manuscript. This she did in a clear ... voice. The pastor recovered his voice suffi... to close the service. Referring to the ser... wife had rendered, he said: "A friend in n... wife indeed."

The Board of Foreign Missions ... Presbyterian Church, South, has closed its fi... year without a debt. The receipts for th... were $143,709, a gain on those of the previo... of $1,009. The balance with which the yea... was $2,223; the balance at the close of the y... only $524. This is due to the fact that th... has been considerably enlarged. The num... missionaries on the roll is 150 against 141 ... ago, and other departments are correspo... increased.

Dr. F. E. Clark expects to reach Liv... on his return from his round-the-world tour ... to sail for America on the *Britannic* on ... He will spend a few days in New York and ... to Boston before starting for San Franc... attend the International convention. A... ments are being made for sending a delega... each eastern district to the convention. T... of the trip—$140—and the time it will take—... a whole month—will diminish the attendan... the east.

Pastor Archibald G. Brown has had ... of blessing in Denver, Colo. The meetin... menced in Trinity M. E. Church, and clos... the Central Presbyterian Church. Mr. Bro... in his farewell address that at no place ... ever enjoyed such loving fellowship with ... ministers. Two meetings were held eve... except Saturdays, and on Sundays Mr. ... preached three times. The audiences wer... many people coming from other sections ... State to hear the famous preacher.

The death of Dr. James H. Brookes, ... Louis, Mo., will be deeply mourned by a larg... of friends. Dr. Brookes had been suffering f... months, but a period of rest at Stafford S... Miss., seemed to have done him so much go... he returned to St. Louis and resumed his wor... preached an eloquent sermon on April 11. ... lowing day he caught cold and was forced ... to his bed. He continued to grow worse ... the following Sunday morning sank into a co... state from which he never awaked.

It is probable that the Moderator ... next General Assembly of the Presbyterian ... will be Dr. Sheldon Jackson, the eminent m... ary, whose forty years of service in Alaska, ... Minnesota, and the mountains of Canada ... crown of glory on his head. As the sub... Foreign Missions will be a prominent one ... Assembly, it has been thought fitting thus t... the distinguished commissioner from Alas... would be a graceful thing to seat him in th... without a contest, but if that cannot be d... friends hope that his majority will be so larg... be a fitting indication of the Assembly's ap... tion of his life of service.

THE BIBLE AND THE NEWSPAPER

CRISIS IN GREECE.

PUBLIC interest in the conflict between Turkey and Greece has been turned by recent events from the frontier to the capital. The news of the retreat of the Greeks from Larissa and ineffective movements of the navy, a public disturbance in Athens was distinctly hostile to the King. was a demonstration in front of the Palace, loudly uttered menaces ard in the public resorts and were in the press, and members of the mily were insulted in the streets. ng yielded to the clamor so far as ss Premier Delyannis and his col- and installed Mr. Ralli and the of the opposition in their places. aff of the Crown Prince was also ized, in consequence of the charge cers of ability and experience had ssed over and clever courtiers had trusted with high commands, for ney had no capacity. The panic e that which occurred in Paris dan, which changed France from ire to a republic. The concessions king conciliated the opposition. danger to his dynasty is not yet The people are determined to hold eorge and his son responsible for asters, the full extent of which is clearly understood. So far as can gnered from the contradictory dis- it appears that the Greeks were er of being surrounded and their nications being cut off. In the an enemy more numerous, better ed, and ready to fight with fanati- peration, retreat may have been ely necessary for the preservation army. It was conducted at the n an orderly manner, and only at t, when some mistake occurred, as ere any disorder or panic. The have shown themselves capable of ghting, and in all the engagements roved their courage and tenacity: y are hopelessly outnumbered, and osed by skilful generals who know make the best use of their advan- There seems little hope now of the being able to retrieve their losses. h they avow their determination of ung the struggle. It is possible e Powers may intervene to save om further disaster, but without tervention, Greece seems to be at rcy of the Turk. The situation is sad one, but it is illogical for the to hold the king responsible for it. ng was averse to declaring war, and elded to public pressure. He prob- resaw the issue of the unequal into which his people were forcing ainst his better judgment. His sit- then was one that demanded firm- s it was so evidently like that of the whom Christ spoke:

"King going to make war against another sitteth not down first, and consulteth he be able with ten thousand to meet cometh against him with twenty thous- Luke 14: 31.)

ied with Her Body.

story of the brave deed of a twelve- rd girl is related by the San Fran- Call. The heroine, whose name was rn, was the daughter of a miner who ad beside her, only one other child, a e years old. Carmen was a bright prematurely womanly owing to the which came upon her through the ffice health of her mother. They ved in a poor structure of only two om but it was a happy home, for a very nd affection bound together all four mbers of the family. One night, while other of the family was suffering more than usual, and Carmen had passed ing day attending on her sick mother oking after her young brother, be- the usual cleaning, which, to say the th was not very thorough, the father ent to the mine, it being his turn for night work. The other three went to bed and were soon sound asleep. During the night Carmen waked and saw, to her horror, that the roof of the shanty was on fire, having probably been ignited from the cracked adobe chimney. She called to her mother, and ran to the bedside of her little brother to arouse him. But he was frightened, and clung convulsively to the side of his crib. As she tried to get him away she saw a burning brand fall on the box at the foot of her mother's bed. Instantly she ran to it and brushed it off, for she knew that her father kept his giant powder in that box. In her excitement she tripped and fell, and when she tried to rise she could not, for her leg was broken. The poor girl was almost frantic in her helplessness. She crawled to the box and stretched herself upon it, shrieking to her mother to save herself and the child. The mother, barely able to move, succeeded in getting the boy out of bed, and going to the door, shouted for help. It was some minutes before any one came. The mother pointed to the room where Carmen still lay on the box. They went in and carried the poor girl out. She had lain still, keeping the sparks off the box with her body, and she was burned from head to foot. They did all they could for her, but she died the next day. Her last words were to her little brother: "Kiss me, Tommy: I've saved you, and I'm so happy!" If that boy should forget the memory of the brave sister who saved his life at the cost of her own, what an ingrate we should deem him! Yet how many there are who, though they know that Christ died for them, never love him or do anything for his sake!

Who his own self bare our sins in his own body on the tree that we being dead to sins should live unto righteousness. (1. Peter 2: 24.)

A Brave Man in Prison.

A dispatch from Cheyenne, Wyo., reports a pathetic incident in the State penitentiary there. Lectures are occasionally given to the convicts by kind-hearted people of the neighborhood. An entertainment of this kind was given recently by Captain Varnum, of the State University. In the course of his lecture he described Custer's disastrous fight on the Little Big Horn. Captain Varnum had a narrow escape from that massacre. He belonged to Custer's command and was not far away from the scene of death. His position was almost surrounded by the Indians for several days. The men were partially protected by trenches and so long as they remained in shelter they were safe. But there was a scarcity of water and the only way to obtain it was for one of the men to steal down from the trenches to the river, fill a bucket and return. During the trip to and fro the man would be exposed to the Indian fire and many were wounded and some killed on the way. The Captain would not order any man to undertake the perilous duty, but left it to volunteers. In speaking the other day to the convicts, he described the readiness of the men in his command to thus risk their lives, not one shrank from the duty. It needed more courage than to go into battle because the man had absolutely no means of defence. At the close of his lecture one of the convicts spoke to the Captain, who recognized him at once as a man who had been in his command and had been conspicuous in doing the duty he had just described. The man was serving a sentence of eight years imprisonment for larceny and has still six years to serve. Captain Varnum expressed his regret at seeing him there and has promised to intercede with the Governor for his release. It may be hoped he will be successful, for it is sad that a man capable of so brave an act should be in prison. The Governor, however, may not feel justified in releasing him, as in law a good act cannot be held to atone for crime. While people recognize this principle in social life they too often forget it in considering God's government and vainly hope that he will pardon wrongdoing in consideration of self-inflicted penances or bequests to charity.

For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. (Jer. 2: 22.)

The Oldest History.

To the credit of American enterprise belongs the discovery of the oldest history in the world. It consists of about three thousand baked tablets and clay vases covered with inscriptions which have been found in a huge mound covering the ancient city of Nippur, in the land of the Chaldeans. The work among these Assyrian ruins has been carried on for five years past under the auspices of the University of Pennsylvania, but it is only recently that the historical value of the discoveries has been fully understood. The work is very far from completion, but enough has been read to show that the events described on the vases occurred before the building of Babylon, and as Dr. Hilprecht believes, at least seven thousand years ago. The excavations in which they were found, show that four cities successively occupied the site, each of the later three built on the ruins of its predecessor. The inscribed bricks of the upper city bear the name of King Ur Bau, who is thought to have belonged to the dynasty from which the district mentioned Gen. 11: 28 derived its name. The city, the ruins of which occupy the stratum above that of Ur, was built, as the inscriptions on its bricks show, by King Sargon and his son Naram Sin who flourished 3800–3750 years before Christ. Penetrating below this level, through debris thirty-five feet thick, the explorers found the pavement of a still older city, and again below that, on the virgin soil, the remains of the original settlement, in which was a huge enclosure which had evidently been used as a temple, in which was an altar piled high with bone ashes of many sacrifices. The records show a high state of civilization and are clearly the most ancient yet discovered. If they are correctly deciphered, as there is no reason to doubt, we must conclude that they are the records of a civilization more ancient than any yet known to us. The presence of the altar, however, shows that even at that time, there was in the human mind a sense of accountability to some divine power whom it was necessary to propitiate. As we think of the people of that remote time groping darkly after God, we realize the truth of the Apostle's argument in proof of the responsibility of those to whom he has been revealed.

The times of ignorance, therefore God overlooked, but now he commandeth men that they should all everywhere repent (Acts 17: 30 R.V.)

DEMONSTRATION IN FRONT OF THE ROYAL PALACE AT ATHENS.

Lost Identity.

The doctors in Bellevue Hospital New York are puzzled by the condition of a patient who has been under their care for several weeks. The man entered the hospital of his own accord and asked for treatment. He gave his name as Charles Kaufman, but he was in a dazed state and expressed a doubt as to whether that was really his name. It was at first supposed that he had been drinking heavily, but after two or three days he was still bewildered and could not be sure as to his identity. It was then perceived that his condition was not the result of drink. He talks coherently about his early years, and remembers being in the German army in the Franco-Prussian war. He describes his boyhood home and minutely recalls the incidents of several battles in which he was engaged. He remembers coming to New York after the war, but after that event, he remembers nothing. He thinks he has two children but is not certain. His memory is an utter blank as to all recent events, even those of the day he came to the hospital. Prof. C. L. Dana and other learned men have questioned him, but are unable to find the cause of his loss of identity. The man himself is greatly distressed by it and begs that his case may be made known as widely as possible, in the hope that his family, if he has one, may know of the calamity which has befallen him. The doctors think he must have suffered some injury to the brain, probably a blow which has affected his memory. The man's uneasiness shows that there is some power within him, fretting because of the imperfection of the instrument with which it has to work. Other men have been conscious of this duality who have not had it forced on their attention in so strange a way. To all such the prospect of a new and better organism held out in the Bible is very encouraging.

It doth not yet appear what we shall be: but we know that when he shall appear we shall be like him. (1. John 3: 2.)

Depreciated Stock.

A correspondent of a Chicago journal describes a strange spectacle he witnessed recently in a country village in Ohio. It is that of a store fully stocked and regularly opened for business from which nothing is ever sold. It appears that the proprietor was in business before the war and did a good trade. During the war, prices went up, but he sold at small profits and continued to prosper. But with the proclamation of peace came the sudden collapse of values, and it found him with a large stock on hand. He had made a small fortune and was not pressed for money, so he held on to his stock, hoping that there would be a rebound of prices. But the rise has never come. The old man would not recognize the logic of the situation, and firmly refused to sell his goods at a loss. He has opened his store every business day for more than thirty years and has kept his goods in order, but no customer ever enters. He has on his shelves goods which cost him sixty cents, which can now be bought at retail for five cents, but he will not sell them below cost. The eccentric old man has no relatives, and does not appear to relish advice from friends. He leads the life of a hermit and spends his time contentedly among his goods and not worrying over the absence of customers. He believes implicitly that prices will yet go up to the old figure, and he declares that he can afford to wait. Every business man can see the folly of such a course, but it is often difficult to get Christians to realize how the principle applies to spiritual things, and to make a new estimate of their prized things as the Apostle did:

Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ. (Phil. 3: 7.)

THE SUNDAY SCHOOL

The Conference at Jerusalem.

Sunday School Lesson for May 23d. Acts 15: 1-29. Golden Text: Acts 15: 11.

BY MRS. M. BAXTER.

THE two primitive missionaries, Paul and Barnabas, when the Holy Ghost, the same faithful Leader who had sent them forth (Acts 13: 4), showed them that their term of ministry in foreign lands was ended for the present, returned to Antioch, from whence they had been recommended to the grace of God for the works which they fulfilled. The Church at Antioch could not have sent them forth so solemnly in obedience to the Holy Ghost without continuing to bear them up continually in prayer, and they felt a responsibility to tell this faithful church how God had answered their prayers for them. They held at Antioch the first missionary meeting on record, and "rehearsed all that God had done with them, and how he had opened a door of faith unto the Gentiles."

New light on the Word and on the purposes of God is sure to awaken opposition among those who have not yet understood it. News of the work among the Gentiles was carried to Judea, and certain men came down from Judea to Judaise the converts from among the Gentiles. They preached, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Paul and Barnabas had no small

Dissension

and disputation with them. But dissension and disputation do not build up the Church of God, and do not convince men: a man can receive nothing except it be given him from heaven (John 3: 27), and Paul and Barnabas had yet to learn that all their blessed success among the Gentiles did not make them in themselves one whit more powerful to open one closed heart of Jew or Gentile to the truth of God. Thus it came about that the Church at Antioch sent the two missionary brethren with some others up to Jerusalem, to take counsel with the apostles and elders about this question. On their journey—very unlike one of the rapid journeys of our time — they were "brought on their way by the Church," i. e., members of the church in the places where they stopped gave them hospitality, and they on their part "caused great joy unto all the brethren" by declaring among them the conversion of the Gentiles. Every simple child of God rejoices in the tidings of the salvation of souls be they who they may. It is only such as take upon themselves to preserve the purity of their doctrine in the spirit of caste and exclusiveness who are in danger of sacrificing souls to their own narrowness: "We forbad him because he followeth not us," was a spirit rebuked by the Master (Mark 9: 38).

Arrived at Jerusalem, they were at first received with open arms by the apostles and elders, and "they declared all that God had done with them." But the same opposition which the sacerdotal party of those days had manifested in Antioch, appeared also in Jerusalem. While the precious tidings of God's grace among so many in Asia Minor was being told out, the spirit of the company was disturbed by this contrary element, and the question of circumcision and of keeping the law of Moses was brought up. A synod of the church was called to decide the matter; and again the spirit of disputation "got the mastery." Surely the hand of the enemy was in this! Peter, by nature, always first, had learned by grace to speak last: "Swift to hear, slow to speak." (Jas. 1: 19). Going back to the time when God had chosen him in the first instance to bear the message of salvation to the Gentiles to the house of Cornelius in Cesarea, he says: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us, and he made no distinction between them and us, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the disciples which neither our fathers nor we were able to bear?" It was a word from the Lord himself, and touched the very essence of the question. If the heart were cleansed by faith, why add thereto an outward sign which in itself had no power to benefit the heart?

A word from the Lord carries power with it: "then all the multitude kept silent;" when God speaks, even through his servants, it stills the spirit of man. And then he made a way for Barnabas and Paul to declare what miracles and wonders God had wrought among the Gentiles by them. Now the convocation ceased to be in the hands of man, God had taken the reins into his own hands and was guiding. The Judaisers must hear for themselves what work of God they, with their narrowness, were in danger of limiting. And now God had a message by another of his servants, who in a clear, God-taught way, explained the purpose of God in this dispensation. It was James, who speaking as Peter had done, in no spirit of disputation, gave an authorative word.

In this first council at Jerusalem James declares that God offers to the Gentiles what the Jews rejected. Yet, while God called the Jews as a nation, he sought to take out from the Gentiles, not another nation, but the people gathered out of the nations for his name. Until this purpose of God is carried out, Israel cannot be restored and the world cannot be converted. But "After these things I will return and I will build again the tabernacle of David . . . that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things" (Acts. 15: 16, 17.) When God has the people for his name, and can take them away without dying, then things will go forward among the Jews and then among the heathen. James gave counsel that the Gentiles who were turned to God should not be troubled about circumcision, but should refrain from idolatry from things strangled and from blood.

The first pastoral letter of the church was written on this occasion and sent not only with Barnabas and Paul, but also with two of themselves, Judas and Silas to give in writing the minutes of the synod, and to state very specially the determination which had been arrived at. Anxiously the Church at Antioch waited for the return of the beloved delegates whom they had sent up to Jerusalem. As soon as they arrived, the multitude of the believers was gathered together, to whom the epistle was formally read, and they rejoiced. The cloud which had seemed to gather over the Church, the bondage which seemed to endanger them, had dispersed; no yoke had been put upon their necks but the yoke of Jesus which was easy and his burden which was light. And blessing came out of this trial; thereby God called out another missionary. Judas and Silas being prophets exhorted the brethren with many words. Judas returned to Jerusalem with the other messengers, but the work at Antioch had taken hold upon Silas, and the missionary call began to penetrate his heart, he abode there still, and with Paul, Barnabas and others spent time in teaching and preaching the Word.

The missionary vocation of Paul and Barnabas was no temporary thing; they could not forget those lands through which they had traveled as God's light-bearers. Without doubt the souls in those places lay much on the hearts of these new missionaries in prayer, but they waited for a sure indication of the mind of God before attempting to return although they had not yet learned to trust God rather than dispute. "After some days Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do. Barnabas had no other thought; both of them knew that the time was come, but the same spirit of disputation which they had manifested both in Antioch and Jerusalem in regard to the Judaising teachers now showed itself between these men associated by the Holy Ghost in this holy service. The question was whether Mark should accompany them who had turned back from the work (Acts 14: 13). Barnabas determined one thing, Paul thought another, and it seems that they did not leave the decision to God, but they toook things into their own hand and parted from one another: Barnabas taking Mark and Paul choosing Silas. Was it this failure which God used to humble Paul and to teach him his nothingness, and make him learn what it was to be crucified with Christ (Gal. 2: 20)?

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

IT is impossible to over-estimate the importance of the incident of Church history described in the lesson. It affects the life of the Christian Church of

"AND THEY WROTE LETTERS BY THEM."

to-day and of all time. There is an inveterate desire in the minds of a certain class of religious leaders to add something to the tests Christ ordained for his people. They want to stand at the door of the kingdom of heaven and exclude all who do not have some particular stamp, or ticket of admission. Sometimes one kind of ticket is demanded and sometimes another, but in every age it has been necessary to drive them away from the door, so that every man may enter who believes in Christ for the salvation of his soul. This chapter tells the story of the first attempt in this line and how it was defeated. Paul gives his version of it in the second chapter of the epistle to the Galatians, from which we can see how hard and bitter the struggle was, and how many of the sorrowful details Luke has decorously omitted from his narrative. The trouble began at Antioch, the scene of Paul's early labors. He had preached salvation by faith in Christ and, when the Gentiles believed, and proved by their lives the sincerity of their faith, Paul freely admitted them to the Church. They turned from sin and from superstition and, in the strength of Christ, sought to become better and holier men. They succeeded, and were rejoicing in their victory over sin and temptation, when certain Jewish Christians came from Jerusalem to pay them a visit. These visitors professed to be shocked at the idea of Gentiles expecting to enter the kingdom of God, without undergoing the rite which is the physical characteristic of the Jewish people. They told the new converts that they ought to become Jews by adoption, otherwise they had no ground to hope for salvation. Like the proselyte they must be circumcised in order to make them eligible for Christianity. They had a plausible argument for their contention. Circumcision had been in force from the time of Abraham — eighteen hundred years. Moses had insisted upon it and every Jew had seen to it that his son underwent the rite in his infancy. Christ had been circumcised and his Apostles were all circumcised men. The epithet of uncircumcised was equivalent to heathen. They could point to the Scripture in proof that God had commanded it and could challenge their opponents to show any word of Christ or his Apostles implying that it was no longer necessary. But Paul was indignant. He contended that the demand was childish. A man could become a son of Abraham better by exercising the faith of Al[raham] than by undergoing a rite which a[ffected] his body only. Christianity was n[ot a] of rites and ceremonies but a ch[ange] heart and life. So the controversy [raged] until it was resolved to find out [what] the Apostles had authorized the [men] to come down from Jerusalem and [cause] all this trouble. Paul and Barnab[as], Titus, a specimen Gentile conver[t], sent to Jerusalem to submit the q[uestion] to the Apostles who had been com[missioned] of Christ and had listened to his te[aching]. The result of the appeal is descr[ibed] the lesson. At the close of the [great] meeting, Paul was in possession of [letters] to the churches forever settling th[e ques]tion in favor of his contention. [James], the head of the Jerusalem church [and] belived to have been a brother [of the] Lord and the author of the Epistl[e bear]ing his name, had spoken in f[avor of] Paul's contention, and Peter had co[me] him. The Gentiles were authori[tatively] informed that there was no nee[d to be] circumcised, but for the sake o[f peace] and because they would be bro[ught in] contact with Jews, they should [observe] certain dietary laws. They mu[st] lead chaste lives, a necessary inj[unction] because unchastity was common [among] Gentiles and was not deemed [a sin]. These things were all that were e[nforced]. Nothing was said about the Sabb[ath], Passover, or baptism, or comm[union]. So the Church was freed from the [Jewish] clothes of the dead faith and eve[n from] the Christian who has given his [heart to] Christ and is loving him and wal[king in] his footsteps can defy any man t[o bring] him into bondage. When rituali[sts] people who want to substitute son[ething] mony or physical observance [for the] inward change of regeneration, t[hey] that he must do this or that be [saved] can be saved, he can point to thi[s letter] written eighteen hundred years [ago] take his stand upon it as the [Magna] Charta of his liberty.

No greater burden than necessary. A change of heart often involves [struggle] and pain, the giving up of dear [habits], sins and the separation from [evil] associations. These are necessary [evils], but deluded people often have [added] others which their teachers impos[e upon] them unnecessarily. Mr. Spurge[on] to say that one of the most s[olemn] moments of his life was when h[e stood] near Pilate's staircase in Rome a[nd saw] people crawling up it on their kn[ees] doing other foolish penances. It [was a] cruel thing because useless. No [one can] gain good to his soul by self-torture [of the] body. In India devotees suspend [themselves] selves from hooks in the flesh, or [stand] and night with one arm extended [until it] grows stiff and immovable. The [change] God is by a spiritual change which [is wrought] by faith and there is no other wa[y]. All the rites and ceremonies and flage[llations] and washings fail as substitutes. [Faith] alone is effectual and indispensabl[e].

A people for his name. A peo[ple] should bear his name because [of a] likeness to him. His sublimity of [character] ter transforms them by its mighty [influence] power. A great teacher compar[es] the influence of a statue of a b[eautiful] Greek girl standing in a market pl[ace] dirty, untidy peasant girl sees th[e statue] when she comes to the market [for the] first time. She is struck with its [beauty] and gazes at it in rapt admiratio[n]. She says nothing, but the next week w[hen she] comes to the market her hair is not [tangled] and uncombed but in smooth plai[ts] fully coiled. It is clumsily done [but] shows purpose and effort. She [keeps] her hand over it as she again surv[eys the] statue. Next week the hair is mor[e] fully coiled and—wonder of wonde[rs!] face has been washed. Next w[eek] poor clothes are mended and t[ied] upon her more gracefully. The [whole] ance of the girl is completely cha[nged] her admiration of the statue. [So] Christian beholding the chara[cter of] Christ, though only dimly as in a [glass] is changed into his likeness.

Troubled you with words. [Many] points of ceremony will often di[vide the] church. At one time in Scotlan[d there] was a fierce controversy between [Baptists] and Anti-lifters. The question [between] them was whether the bread on th[e com]munion table should be hande[d] or lifted, or whether the commu[nicants] should help themselves. This trivi[al ques]tion was a source of much bitterne[ss]

THE FAMILY AND HOME CIRCLE

TH MARKETS OF CAIRO.

the Sights to be Seen in the Seets of Egypt's Ancient City.

AIRO is both larger and handsomer than Alexandria and next to Constantinople itself is the most important city under Mohammedan rule. Its people are a mixture of all nd nationalities and its markets ne most varied character. Grain. ides, and ostrich feathers come interior, cotton and sugar cane pper Egypt, with shawls and indi- Persia and Hindustan, and there ies a miscellaneous variety of arti- European manufacture. One of t important industries in former as the traffic in slaves, but this been discontinued. There are for spinning, weaving, and print- n, a paper-mill, a sugar-refinery, ufactures of silk goods, saltpetre, ler, and leather.

, however, are for the larger e For the small venders there is a other products in which a lively done. Sugar-cane, sweets, cakes, figs, and such delicacies tempt te of the passer-by and one en- them at every turn.

ssing through the business section , one cannot help remarking the difference between the Oriental nd those in our own cities. Here e large buildings that will accom- thousands, while there the little are hardly large enough to hold lers and their goods. These are nlike so many bandboxes along the ooked streets which are made still by the bay windows that jut out e sides, and are set a little lower e height of an average-sized per- al consequently make it very disa- e for pedestrians and donkey- Blockades are the rule, and col- are of frequent occurrence. On tands may be found articles of every description—fruits, flowers, nd cakes, sweetmeats and numer- e trifles and curios. Behind these oking little shops, the merchants their long gowns, with legs crossed shion, sipping their coffee or chat- th some customer. Our photo- shows a sugar-cane booth with rls as the saleswomen. The cane to short lengths and is purchased young folks of Cairo, with whom rime favorite. Nor are the elders to using it in this simple form, and student in *El Azhur* (the great school of nearly 10,000 pupils) es a piece of sugar-cane while he is passages from the Koran or his lessons.

A SUGAR-CANE BOOTH IN THE CITY OF CAIRO, EGYPT.

ve the Beautiful.

We should, by every means in our we strive to develop in our children's ar and minds the love of the good and e utiful. Childhood must have some- love, to admire, and it rests with o rect that love aright. Besides, an ation of even the simplist beau- out us is a source of secret pleas- a mental as well as spiritual devel- . It makes us possessors of and re in all that the eye and the intelli- nce can reach and comprehend. We ve legal right to our neighbor's farm, r eyes have an esthetic claim on dscape, and in the currency of au we may get more out of it than its me. If you are an ardent lover of beau- al ings are yours. Says an authentic te If you reside at Denver you own es of the Rocky Mountains, now th in sunshine, now swathed in u now wearing frost-formed man- es purest white. Every flower that ou grows in your garden; every bird at s athwart your field of vision is a denizen of your aviary; every robin that reels off his rollicking song by the yard within the sound of your ear is your songbird; every sunset is yours, and every rainbow, in short, you are immensely rich; you own stock in the Milky Way, and have a claim on every visible star that shines in the depths of space.

All things of beauty are not theirs alone
Who hold the fee; but unto him no less
Who can enjoy, than unto them who own,
Are sweetest uses given to possess.
For heaven is beautiful; and sufferers none
To make monopoly of aught that's fair.

"Let me Sit Up a Little While."

This is a familiar child-plea, and is frequently heard as the time approaches for the "sandman" to come around and sprinkle his drowsy drops on the sleepy eye-lids of the little folks. A Western poet has very prettily pictured the childish battle against sleep in these lines:

Bravely they laugh and chatter.
Just for a minute or two:
Then when they end their clatter
Sleep comes quickly to woo.
Slowly their eyes are closing.
Down again drops ev'ry head,
Three little maids are dosing.
Tho' they're not ready for bed.

That is their method ever.
Night after night they protest,
Claiming they're sleepy never,
Never in need of their rest;
Nodding and almost dreaming,
Drowsily each little head
Still is forever scheming
Merely to keep out of bed.

How Arab Women Dress.

A single garment, a pair of baggy trousers, and a kerchief for the head, are the principal parts of the costume of an Arab woman, a traveler writes. There may be much elaboration and adornment; stockings may or may not be worn, a profusion of jewelry always, such as necklaces, bracelets, and tinkling anklets; the kerchief may be replaced by a cap, and around the waist a rich girdle drawn. But whatever may be worn indoors, whenever the Moorish lady "takes her walks abroad, she is completely enveloped in the "haik" or the "schele," the former an adaptation of the "burnous" worn by the men, and the latter a shawl and cloak all in one, something like the Spanish mantilla. Thus clad, the ladies are not objects of grace or of beauty, for they are uncertain in their gait.

Training in Self-Denial.

Children of the present day, writes Rev. H. C. Trumbull,—especially children of parents in comfortable worldly circumstances—are far more likely than were their fathers and mothers to lack lessons of self-denial. The standard of living is very different now from a generation since. There were few parents in any community in this country fifty years ago who could buy whatever they wanted for their children; or, indeed, for themselves. There was no such freeness of purchases for children, for the table, for the house or the household, as is now common on every side. Children then did not expect a new suit of clothes every few months. Often they had old ones made over. A present from toy-shop or bookstore was a rarity in those days. There was not much choosing by children what they would eat as they sat down at the family table. There was still less of planning by them for a summer journey with their parents to a mountain or seaside resort. Self-denial, or more or less of personal privation, came as a necessity to almost every child in the younger days of many who are now on the stage of active life. But how different now! The average child of the present generation receives more presents and more indulgences from his parents in any one year of his life than the average child of a generation ago received in all the years of his childhood. Because of this new standard, the child of to-day expects new things, as a matter of course; he asks for them, in the belief that he will receive them. It is not possible that he should think as highly of any one new thing, out of a hundred coming to him in rapid succession, as he would of the only gift of an entire year.

SUNSHINE THROUGH CLOUDS.

IF the world does seem dark and dreary,
Clouds appearing on thy sky,
If the tempest round thee lowers
And the breakers hoarsely cry—
Look not on the gloomy shadows
That obscure the sun's fair light,
On the morning 'twill be shining;
All thy Father's ways are right.

Brave the heart that looketh upward,
Heeding not the tempest wild;
Brave the faith that never falters,
Trusting like a weary child.
In the morning joy availeth,
Clouds and darkness pass away—
Lo! the beauty and the sunlight
Of a blissful, cloudless day.

Waubay, S. D. —MINNIE MOTT.

CHILDISH LOVE OF TOYS.

MUCH has been said by kindergartners on the subject of toys writes Katherine Beebe, in her little volume on *Home Occupation for Children* and those commended and recommended which can be really used by the child, such as blocks, crayons, paints, blackboards, stoves, garden tools and the like, all of which is well worthy consideration; but there is a word to be said for toys pure and simple, the tin horses, little wagons, toy animals, miniature houses and stoves and so on. Their value lies in the stimulus or start which they give to a child's imagination. With such a starting point a whole train or sequence of events connects itself, or should do so, in the child's mind, the expression of which forms the play. There are children to whom toys suggest little or nothing, to whom a tin horse is a tin horse and nothing more, and which are by them soon forgotten and discarded. There are others, however, to whom the same toys will be a beginning of a long series of imaginative plays. I once knew three such children, to one of whom was given a tiny milk wagon. At that time a new cable road was the talk of the hour, and one constructed of string, hairpins and spools was in operation across the nursery floor. A long period of happy play was broken by sounds of disagreement and I was finally called for in a tone which told me that something had gone wrong. Several cars were on the track, the little milk wagon in front of them. The owner of the car next to it had "clang-clanged" in vain and I was greeted with "make Mollie get off the track with her milk wagon! I rang and rang and she won't get off!" Whereupon, seven-year-old Mollie looked up with a placid smile, saying, "I'm a-playing milk wagon. They never get off the track till the car drivers get mad!"

To these children the merest trifle in the way of a toy suggests any amount of play, and in their ability to *use* the toys so fascinatingly displayed in the shops to round-eyed, wistful-looking children, I find a suggestion of their real purpose. It may be necessary to actually teach some children to play with toys, others may need only a little help, and the normally imaginative ones need no assistance at all, only occasional guidance.

On Borrowing Trouble.

There is an old proverb which says that we conquer troubles by meeting them boldly half-way. But the child of God knows of an even better method of triumphing over the petty cases and worriments of life. He simply takes them to his Father. On this subject Amos R. Wells gives these helpful suggestions:

It is treason to thy goodness, dear Father, to be anticipating evil while thou art always planning good for me. It is treason to my own powers to weaken them by fears that may be groundless. It is treason to my work to expend its energies on worry. Let me reach out my best toward the best thou hast always ready, and what harm or sorrow can befall me? I entertain care within, while thou art knocking at the door. When vexations present themselves, I run to meet them, while my servile imagination makes ready a large place for them. How do I sin against thy law of happiness! Thou canst not magnify blessings for one who thus magnifies troubles. Thou canst not bestow peace upon one who makes no war on unrest. I shall not have from thee any burden I cannot bear; I myself lay on myself the unbearable burdens. O God who alone canst transform the nature of man, change the ingenuity wherewith I invent worries into a skill at discovering joys. Make strong my memory for pleasure, and weaken it for pain. Give me a genius for gratitude. Show me how far I stray from thee when I wander into grief.

A NOTABLE BI-CENTENARY.

Old Trinity Church in New York Celebrates the Two-hundredth Anniversary of its Organization—King William's Charter and Queen Anne's Royal Gift.

WITH simple ceremonies, but with reverent hearts, the bishops, clergy and laity of the Protestant Episcopal Church in New York celebrated last week the two hundredth anniversary of the establishment of the parent church of the diocese. Old Trinity Church was gay with heraldic banners and radiant with floral decorations, while crowds of distinguished visitors from all parts of the country were present day after day through the week, to participate in the celebration. Bishops Potter, Littlejohn, Doane and Walker took part in the services and representatives of the various departments of the work of the Church described their spheres of labor. It was a marvelous showing of activity of many kinds and it was natural to look back to the humble beginning of the establishment and contrast it with its present power and influence.

New York, in those early days, was not sympathetic with the project of establishing an English Church in the city. Small in numbers and poor in pocket, the members of the Protestant Episcopal church, an insignificant body among the wealthy Dutch burghers, in 1697, undertook to build a church in which they could hold the services to which they had been accustomed in their own land and hear the liturgy that they loved. A subscription was started which resulted in the collection of "three hundred and twelve pounds, thirteen shillings and seven pence." The old record shows that it was contributed in small sums and was evidently the result of self-denial. To this amount was shortly afterwards added the sum of five pounds, twelve shillings and three pence, as a contribution from the Jews of the city. A charter having been secured from William III., King of England, steps were at once taken to erect "a church and steeple and a convenient house for the rector." Special provision was made that the steeple should contain a clock and one or more bells. The title which was given to the church by the original charter is the same which it now bears, namely, the Parish of Trinity Church. A royal grant, confirmatory of this organization, gave the corporation the ground on which the church was built, "together with a certain piece or parcel of ground adjoining thereto, being in or near to a street without the north gate of the city, commonly called and known by the name of Broadway."

A plain unpretentious edifice was built, and Dr. William Vesey was ordained in London in August, 1697, as the rector of the new parish. It was at that time a poor corporation, but afterward, in 1705, Lord Cornbury, then Governor of the Province, issued in the name of Queen Anne, a royal deed, which conveyed to it the large tract of land then known as the Queen's Farm, but thereafter called the Church Farm, "lying," as the deed stated, "on the west side of Manhattata Island, and extending from St. Paul's Chapel northwardly along the river to Skinner Road." This north boundary, known to us as Christopher Street, was at that time far out in the country, and the land south of it was largely an uncultivated tract yielding little revenue even after it became farm land. Going over the ground now, with its fine warehouses and its dense population, it seems a magnificent gift, but at that date no one foresaw to what vast value it would grow. The church did not foresee it, but yielded freely such strips as were needed for streets by the growing city and for other public purposes. Gifts were made, too, in large numbers, for religious and educational purposes. King's College, now Columbia, received a large slice. The General Theological Seminary, also, received a gift of land. Two lots were given to the city to establish a ferry; several lots for a free school, and more for the sites of three markets in Brennon Street, Duane Street and Christopher Street. Still more remarkable, as showing the broad spirit of toleration then existing, Trinity gave three city lots for the use of the senior pastors of the Presbyterian congregations of the city. Altogether, at the end of a hundred and fifty years from the date of its organization, the gifts of Trinity Church for religious, educational and public purposes aggregated an enormous sum. Dr. Berrian, who was rector of the Church at that time, said that estimating the value of the lands which had formed the chief part of its gifts at their then market value, the total amount was considerably over two million dollars, a sum more than equal to two thirds of the balance then in Trinity's possession.

OLD TRINITY CHURCH, NEW YORK, FOUNDED TWO CENTURIES AGO—RECTOR DR. MORGAN DIX.

The value of the property still remaining to Trinity has been variously estimated. A conservative estimate, however, made for the New York *Times*, by a gentleman who has long been connected with the finances of the corporation, places it as within twenty million dollars. This large sum is of course due to the enormous value of the land it owns in the business section of the city, and to the termination of the leases it granted in its early years. It is not surprising that the churches in the lower section of the city which are working among the poor, should often wish that some portion of this great wealth could be obtained to aid them in their philanthropic labors. This celebration is rather an occasion for congratulation than for criticism, but at a period when money is so urgently needed for the propagation of the Gospel at home and abroad, it is inevitable that the wealth of Trinity Church should by some be compared not always to its credit with the work that it is doing.

The present stately edifice standing on Broadway, at the head of Wall street, is the third which has occupied that site. The first church, erected in 1697 soon became too small for the worshippers. It was enlarged to nearly double its original size. It served its purpose until the outbreak of the Revolutionary war, when it was destroyed in the great fire. For four years it remained in ruins, the congregation worshipping meanwhile in St. Paul's Church. The second edifice was erected in 1790, and at its dedication by Bishop Provoost George Washington was present. It stood until 1839 when it needed repairs so extensive that it was deemed advisable to pull it down and build a new church. The present church was then erected and dedicated on May 21, 1846. It was at that time incomparably the finest church building in the country. Many efforts have been made to induce the corporation to dispose of its valuable site for a stock exchange or some other business purpose, but the offers were not considered. A tender sentiment of affection and reverence guards the historic graveyards where Alexander Hamilton and other revered men and women are buried. "They have been guarded," Dr. Morgan Dix, the present Rector, said recently, "for two centuries in a spirit of love, and I hope that future generations will continue to guard them."

The Rectors of Trinity Church during the two centuries of its existence have all been men of eminent piety and scholarship. The first, after the nominal rectorship of the Bishop of London, who was appointed merely to bring the new corporation within the lines of ecclesiastical jurisdiction, was Dr. William Vesey, whose pastoral career covered nearly the first fifty years of the church's st... At the time of his call he was a la... at Hempstead, L. I., a graduate ... vard College, and a young man o... and piety. He accepted the mo... ary of a hundred pounds a year, ... was added later seventy-five po... house-rent. He was succeeded i... his assistant, Rev. Henry Barcl... Auchmuty, who had been recto... then new church of St. George, ... that time stood in Beekman su... ceeded Dr. Barclay. In his ... Paul's Church, now the oldest ch... fice in New York, was erected. ... that church that Washington use... ship, and his pew is still pointe... visitors. Dr. Auchmuty had a t... pastorate. As a Tory and a Lo... found himself unpopular in the ... some trouble that ensued with ... ton's officers owing to his ins... reading the prayers for the ... Royal Family, led to his payin... tended visit to New Brunswic... When the loyal rector returned ... British occupation of the city. ... his beloved church in ru... distress and the hardships h... tered on his return to Ne... are said to have shortened ... and he died soon afterwar... successor also met with tro... ing to lack of sympathy with ... Government. In 1786, the ... Trinity was made Bishop ... York. This was Dr. San... voost, and after his death i... successor became Bishop. ... offices of Rector of Tri... Bishop of New York were c... for several years. The dev... of the parish and its work, ... were largely the result of t... of Dr. Berrian, who becam... in 1830 and held the office ... death in 1862, when Dr. Mo... the present Rector, was a... Dr. Dix was at the time ... Rector, a position he had ... seven years past. He is ... the late General John A. ... famous Governor of New ... the time of the war. He ... an active worker in his pa... is the author of a large n... theological works. Few k... labor that he has given to t... during the thirty-five year... served it as Rector. Other ... not so blessed as Trinity wit... have been compelled to mo... the district, while the nee... district have been constant... ing. It has devolved on Dr. ... his helpers to supply th... among the large populatio... parish.

A Cruel Explorer Pu... hed.

It is seldom indeed that ... been occasion to record a ... cruelty against any one en... scientific exploration. Suc... stance, however has recen... to light, the accused being ... Peters, the distinguished tra... scientist, who was engage... German African Commissi... years ago and placed in c... their work in the "Dark C... Dr. Peter has just been tri... a Berlin Court. He was tri... on charges of ill-treating A... tives and particularly wit... trarily hanging a negro boy in ... with hanging a girl in 1892; S... with unjustly making war up... Malalia in November, 1891, and ... with furnishing incorrect repo... Peters protested that he was n... and affirmed he believed he had ... of life or death over all the black ... station, except those who were ... of the German colonial force. ... ted having undertaken extensiv... aigns against his instructions; ... contended the situation was the... ous, as an attack on the par... Warongos was feared, and he c... was obliged to inflict the death p... order to save German prestige ... station-house was broken in... Peters admitted he had flogg... negresses; but he denied that ... executed one, explaining that ... hanged for conspiracy with a nat... against the expedition. Dr. P... sentenced to dismissal from the ... service and to pay the costs of t...

SEEKING PEACE.

Peace is to be Sought and the Price that may be Paid for It and when it should be Broken.

Few men would act in the presence of impending disagreements. as Abraham is described as acting in the passage associated with the Topic (Genesis 13 : 5-18). Some men would have ...s drift until a quarrel ensued. ...ould have insisted on the rights ...er and the benefactor and have ...e country that suited them best. ...ion were resolved upon. Others ...ve appealed to arbitration. ...yielded. He even gave up the ...hoice and left it to his nephew ...which territory he would have. ...o acted so in the present day ...feit the respect of his friends. ...lose his reputation as a good ...ness. People would think ... and foolish, a man who did ... up for his rights. Such a ...d never "push to the front." ... to the top of the heap. The ...ompetition that we worship ...ate in our children. is directly ...o such a course of conduct as ... pursued. and it did not de...nanimity in the man with ... was dealing. Lot chose the ...try for himself. He chose the ... was well watered everywhere. ...desirable district for Abraham ...s for himself. He looked after ...nterest and had no sentimental ...bout monopolizing the good ...s life. If his uncle chose to be ... foolish. Lot was not going to ...e example. Lot's shrewdness ...hness, signs of which Abraham ...bly observed in his character. ...ve been regarded as a sufficient ...n r Abraham's being careful of ... interest. Yet Abraham did ...ct himself or attempt to save ... from injury. "Let there be ... I pray thee," he said. "be... and thee," and to avoid strife ...quished all for which his ser... been contending. Truly a ...wise lack of self-assertion would ...sed him to imposition in any ... time.

...markable how this trait of the ...aracter fulfilled the injunctions ... Lord. If a man compelled ... to go a mile with him, he was ... him twain; and if a man sued ...w and took away his coat, he ...e permitted to take his cloak ... were not to resist wrong that ...be the children of God having ...ther's spirit. Singularly un... was such teaching. Contrary ... maxims of the world and the ...s of social dealing. But it was ... worldly affairs that this com...e and concession were com... There were matters in which ... would be sin. When it came ...ions of right and wrong firm... ...s a virtue. Property might ...ced, worldly advantages might ...quished for the sake of peace. ...ession which involves derelic... duty was never to be practised. ...magine Paul permitting a per... ...ury to go unavenged, but we ...see him taking the stand he ... against false teaching. Christ ...who was led as a lamb to the ...r and who did not resent the ... a brutal soldiery, could blaze ...casion and denounce woes on the ...ical scribes and Pharisees and ...scourge of cords with which he ...e traders out of the temple. ...t any price is never inculcated. ...e some things too precious to pay ... The mistake we make is not in ...dignant and courageous but in ... on the wrong things. There is ...ing as righteous indignation and ...e conflicts in which we do well to ... When an unholy traffic is injuring ...unity we ought to prove our valor ...sides with those who stand for ... When temptation is assailing ... and people are being led astray ...ous sophistry, we have the right ...ance the tempter and try to thwart ... legal weapons. Peace, by all ...but not peace which involves the ...rselves or of others.

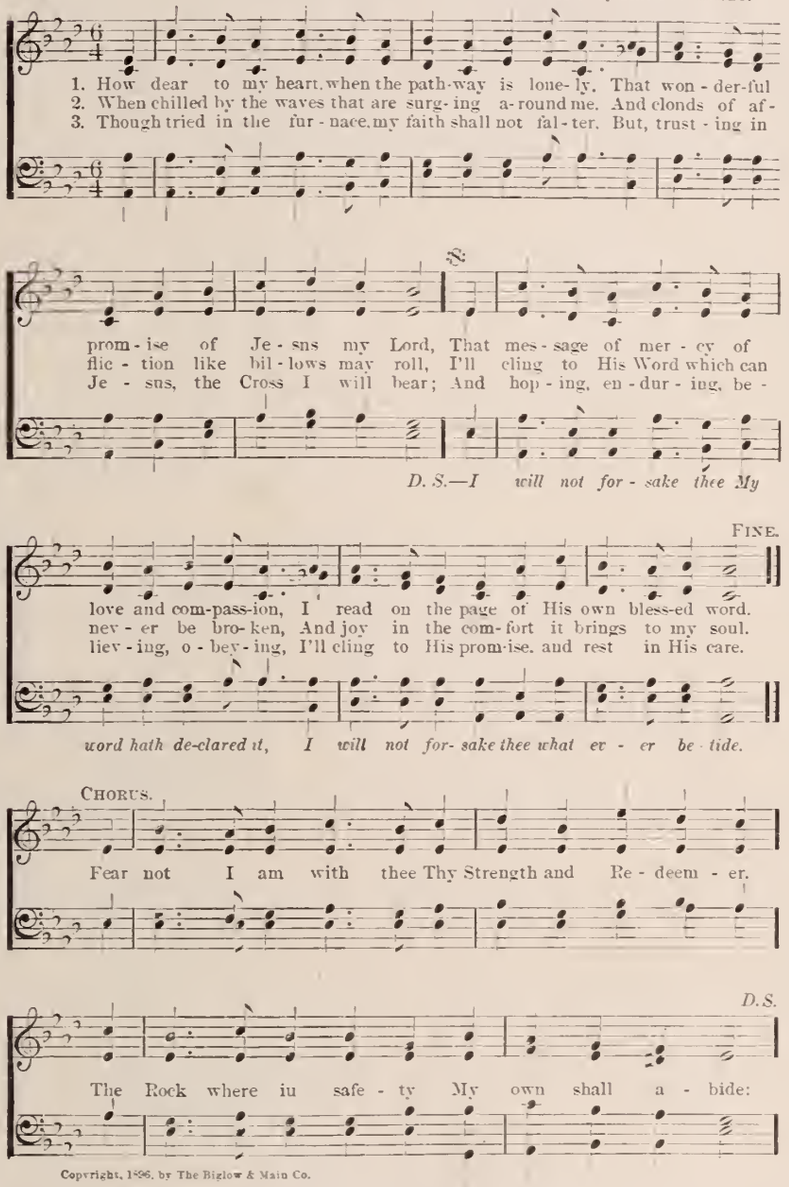
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

How Dear to my Heart.

"Fear thou not; for I am with thee."—Isa. 41 : 10.

F. J. CROSBY. Arr by IRA D. SANKEY.



Copyright, 1896, by The Biglow & Main Co.

From the new book "SACRED SONGS No. 1." By per of The Biglow & Main Co.

LITTLE AND MUCH.

It matters little where I was born.
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn
Or walked in the pride of wealth secure;
But whether I lived an honest man.
And held my integrity firm in my clutch,
I tell you, brother, plain as I am.
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare:
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man.
It matters much!

It matters little where be my grave.
Or on the land or on the sea.
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the angel of death comes down
And marks my brow with his loving touch
As one that shall wear the victor's crown,
It matters much!

WHEN MOTHER DIED.

WHEN mother died.
It seemed the light of my life went out:
I seemed the goodness of God to doubt,
That day seemed only evil throughout.
When mother died.

When mother died.
I thought of all my reckless life.
That pierced her heart like a keen-edged knife.
And, O, my heart was a place of strife,
When mother died.

When mother died.
She went, I know, to the blessed God;
No more in weariness should she plod,
While I deserved of the Lord the rod,
When mother died.

When mother died,
I learned my lesson in her decease;
I looked to God for my soul's release,
And at his feet I obtained sweet peace,
When mother died.

Noank, Conn. —W. C. MARTIN.

THE VISION OF THE EPHAH.

The Last Years of the Dispensation to be Years of Commercial Supremacy.

BY W. MAUDE.

IN the first six chapters of the book of the Prophet Zechariah we have a very remarkable series of highly symbolic visions. These visions are seven in number; but though this circumstance would seem to indicate that they have a mutual relation, and form a connected whole, like the seven parables in the thirteenth chapter of St. Matthew's Gospel, and the seven seals, seven trumpets, and seven vials of the Apocalypse, yet it is by no means easy to trace any such connection: while the meaning of some of the visions is obscure. One of those on which the most light seems to be procurable is the sixth of the series—the Ephah. This vision is recorded in words which the best authorities translate as follows:

"Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is going forth. And I said what is going forth? And I said, what is it? And he said, This is an ephah that goeth forth. He said moreover, This is their eye through all the earth. And behold, there was lifted up a talent of lead, and yonder was a woman sitting in the midst of the ephah. And he said, This is Wickedness: and he cast her down in the midst of the ephah, and he cast the weight of Lead (i. e., the talent weight) upon the mouth thereof. Then lifted I up mine eyes and looked, and, behold, there came forth two women, and the wind was in their wings: for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it a house in the land of Shinar: and when it is ready it shall be set in its own place" (Zech. 5 : 11.)

It is hardly necessary to remind the reader that the Ephah was the largest dry measure in ordinary use among the Jews, probably corresponding very nearly with our bushel, though there is much uncertainty as to its exact size and capacity. Its symbolic significance in this vision—of which it forms the most conspicuous feature—will become more apparent when we observe that in close conjunction with it a "talent of lead" is spoken of in the seventh verse, and in the following verse as "the weight of lead:" most probably a circular plate of lead which weighed a talent, that is, about 130 pounds troy. Now the talent was constantly used in the sense of a fixed weight by which gold, silver and other things were weighed and measured; and it is very significantly spoken of here in connection with the ephah, as the latter was the usual measure of capacity. The talent was the standard measure of quantity, and the weight was made of lead as the most common heavy metal, and was used in all commercial transactions. Thus the ephah, in connection with the leaden talent, affords the most natural and appropriate symbol of trade or commercial transactions in general; just as the sword symbolises war, the mitre priesthood, and the crown royalty.

Now commerce or trade—and by trade I mean the principles as well as the development of trade—is the special characteristic of these last days. There have been in the past great trading communities, imperial marts of commerce, such as Tyre, Egypt, and Babylon; but never as now did commerce attain such a vast development or its pursuits so engross the energies of the nations generally. The present age may emphatically be said to be the commercial age of the world's history, and hence, the object of the vision shown to Zechariah is to instruct respecting the character of the influence which shall be dominant over Israel, and over the nations at the closing period of their history. It reveals where the master-power shall reside, which, in the latter days, shall "go forth" with pervading influence to control the energies of the earth. And what is the symbol of this power? It is not a sceptre, nor a sword, nor a mitre, but an ephah, the symbol of Commerce.

(To be Concluded.)

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER XI—Cont'd.

Steve is Wanted.

"BUT you must go and see her," said Mrs. Lloyd. "She ought to know that you are here. She must be anxious about you."

"She does not expect me, mother, until September," replied Steve. "I do not think she will care to have her visit shortened, or made less brilliant by a knowledge of our trouble."

"She knows everything already," said Alice, "she has been here. And she did offer her help in any possible way. But she could not tell us where you were, and that was the first and great thing we needed."

"Steve?" asked Mrs. Lloyd. "Are you behaving unkindly to Jessie?"

"Not at all, mother. She understands. She had no objection to being left alone, until September."

"Nevertheless, you ought to go and see her."

"Then I will go."

At this juncture some food was brought for Steve, and they sat with him as he ate, and talked of their father's sad case, and of Alice's matrimonial affairs, until the clatter of the milk wagons, and the summer dawn warned them that another day was at hand.

Following his mother's advice, Steve went as soon as possible to visit his wife. He did not give her any information of this visit, for he had still some of that boyish love for surprises, which never gives the satisfaction, the preparer of it, anticipates. He reached the hotel just before dinner, and was told that Mrs. Lloyd was out riding. So he sat down on the piazza to watch for her return, and a dark spirit of jealousy began to stir in his breast.

"She knows what trouble we are in," he thought, "and yet she can go galloping over the country with some fool or other." Then he reminded himself that he was blaming her without knowledge, that he knew not who was her escort, that Jessie had often said "to ride horseback was her great desire," and that he ought not to expect more than a conventional recognition of his father's illness from her; also, that he himself was to blame, since his very willing desertion had left her dependent for courtesy and escort upon strangers.

In spite of such sensible thoughts, he sat with lowering brows watching for his wife's return home. She lingered till the sun was dropping low, but he finally saw her coming at a rapid speed up the long, smooth road. There was no mistaking the small erect figure, the proud carriage of the head, the dash and daring that were as much a part of her as was the trig fit of her riding habit, and the faultless set of her hat. A gentleman rode at her side, and he had an air of familiarity or right in that position which instantly offended Steve. At this moment he could not take into consideration the fact that he had voluntarily abdicated his place, he only saw another where he ought to have been, and saw that other treated with a merry intimacy which he did not at all enjoy.

As the riders neared the hotel Steve stepped forward, and before Jessie realized who was at her horse's head he was ready to assist her from her saddle.

"O, Steve!" she cried, "How glad I am to see you, and the ring of pleasure in her voice was so genuine that Steve's heart rose high as heaven, and he took her in his arms regardless of onlookers, and kissed her. Then she introduced him to Mr. Belton. "He has been so kind to me Steve," she said. "He has taught me how to ride and how to swim, and I do not know how I should have got through the time [illegible] to him."

And Steve lifted his hat and muttered something that might have been "thank you," but which had the tone of a very contrary greeting. Then he took Jessie on his arm and carried her off triumphantly. And as they who have the best of a situation can afford to be magnanimous, Steve was in a reasonable temper and ready to listen with a happy heart to all his wife's witty and pretty explanations and descriptions.

Her dressing amazed and delighted him. He could hardly bear to dash the beauty and spirits of the brilliant little woman he loved, by any reference to his father's condition. But as he was hesitating, Jessie herself introduced the subject.

"Your father is very ill indeed, Steve;" she said. "Have you heard about his condition?"

"Yes. I have been home."

"Before coming to see me? I don't think that was right. I do not value your visit now."

"It was after midnight when I reached New York. I was very unhappy about mother, and I could not at that hour get a train out here. So I went home first, and I am glad I did so. I am much needed there. Alice told me you had offered to do anything you could. It was very good of you."

"Yes. I made the offer and got the coldest kind of refusal."

"They are very miserable."

"They are very proud. And I don't care a pin about their pride. I have been having a real good time. Have you enjoyed yourself, Steve?"

"A little. I missed you Jessie far more than you can believe. I shall be glad to have you home. When can you be ready?"

"Ready? What for?"

"To go home."

"Do you mean that stuffy little flat when you say 'home?'"

"We have no other home. I shall be a great deal with father. I think from what mother says I ought to be with him every hour except those hours necessary for sleep and rest. It will be such a great comfort to have you at home Jessie. The very sight of you makes a new man of me."

"Steve, I have told you often that I hate that flat. I will go to an hotel and board, rather than go back to it. But if you must stay near your father, then your proper place is your father's house. I am sure it is big enough to spare us a couple of rooms."

Steve looked at her in gloomy amazement. But a few months ago that flat had answered her highest ambition. And he did not like the idea of an hotel. Who had put that alternative into her head? As for taking her to his father's house, he had no right to do so; yet rather than allow her to begin hotel life, he would ask his mother and Alice to agree to Jessie's demand. But these thoughts passed very reluctantly through his mind, and Jessie said sharply:

"You do not seem to have an opinion, Steve, of your own. Why don't you say something?"

"I was thinking," he answered. "I wish you would go to our own home, Jessie; for my sake, dear! At any rate go for a little while, at this hard time. Do me this great favor, darling."

"Go to that wretched little flat! In this broiling weather! No, thank you, Steve, I won't do such a thing. I wonder how you can ask me to leave this place until the season is over. When it is over I will come back to New York, but I shall live wherever you live. If your father is alive, I suppose it will be in his house. If he is dead, everything, of course, will be different. You will have, whether you like it or not, to take your proper place."

"Jessie, I have often told you that my father's death can make no difference in our income, or in our social position."

"That is the most perfect nonsense, Steve. If he has made an improper will, we must break it."

"I would rather beg my bread than attempt to break my father's will."

"If he has made no will, then we are all right."

"God help me, Jessie! Are you really speculating over my dying father? He has bought his money with his life, and surely he has a right to do, as he will, with such dear gold."

"We shall see. How do I look, Steve?"

"You are marvelous, Jessie. You are dressed like a picture. Where did you get all these beautiful things?"

"You will find out pretty soon, Steve. But I really had to dress. People even think it strange, that I wear no diamonds. Stephen Lloyd's wife and no diamonds, seems so absurd to them."

"It would be far more absurd, if you did wear diamonds. Will you go home with me to-morrow? Do Jessie!"

"I won't go back to the city, Steve, until the weather is cooler. Then you can come for me. Nearly everyone is going away in two weeks, to the mountains. I should like to go somewhere if possible; but if you wish me, I will then go back home with you."

"To our own home? Thank you, Jessie."

"No sir. I will not go back to that flat. I have made some very stylish friends here, and I simply could not ask them to call on me in such a place. Your father's house, is all right. I will go there."

"Callers there, are out of the question, Jessie. I wonder you can think of such a thing."

"I don't think of it, stupid! But my address will be there, that is sufficient, the future can grow from that. Steve, dear, I want a lot of money. I have used up all you left me, and am a good deal in debt. Gracious! I wish I had a million."

"Always money, Jessie! I wish there wasn't such a thing. The very thought of it lies on the heart like a great stone, and seals up every good and kind feeling."

"That is all right. The heart ought to be sealed up these days. When are you going back to New York?"

(Continued on next page.)

Broken Chain

The family circle is never so happy after the chain is broken and a link taken. Some family chains are strong, others weak. Have you a good family history? Or is there a tendency to coughs, throat or bronchial troubles, weak lungs? Has a brother, sister, parent or near relative had consumption? Then your family chain is weak. Strengthen it. Take SCOTT'S EMULSION of Cod-liver Oil with Hypophosphites. It makes rich blood, gives strength and vigor to weak lungs and run-down constitutions. With its aid the system throws off acute coughs and colds. It prevents the chain from breaking.

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Dull Languid

"I was afflicted with That Tired Feeling, general debility and no appetite, and blood did not circulate, I took different kinds of medicine without much benefit and finally began using Hood's Sarsaparilla and it gave me good appetite and That Tired Feeling is gone. I heartily recommend Hood's Sarsaparilla. I find it is a cure for weakness and nervousness." JOHN C. SEAMANS, Cortland.

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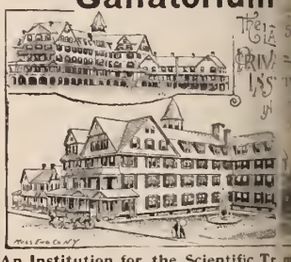

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The King's Highway.

(Continued from preceding page.)

morrow morning. First train."

y wish me to go with you and r other and Alice?"

o wish—but—but"

t vat?"

thg."

wer though she went to town, she t o on Steve's family. She had a hoping to do, and she had thought fts, and concluded that the posi- he ished would be best taken by e. If she advanced step by step, w shrewd enough to circumvent For by constantly assuring t t she had "rights" in the Lloyd ar property, she had come to re- e on-possession as a great per- vr g.

rode into town the next morn- ev isked his wife concerning her in. "He is in Day & Darling's c she answered with an air of it he is become a worse crank v 'Of the people, and for the t is his motto, and much good will do him. I think he is ext door to it.'"

wish we were all crazy, Jessie. great heart."

at when it goes out to the whole loves so many that he loves e lectured two weeks ago at o r Union, and said things that re ctable people angry at him. I severely criticised by Mr. Bel- d any others, and I was ashamed o edge him as my brother."

ohn! Pray what did he say to M Belton and many others?

s, that if we saw any injustice or a did not oppose it, we also were el and actively immoral. Such se A man who lived up to that u be constantly in a fight."

ght to be in a constant fight st d. What else did he say?"

ke badly about what he called r sort of people,' and said 'they noly cowards.'"

ughed heartily, and answered: is teresting Jessie. Why did he ien owards?"

e s, if they saw a wrong they shut lips nd took their supper and forgot ut. Or if they read of some great ty said: Poor fellow, and then off the comic opera, or to dance all at e house of their most respecta- en forgetting that because of their e, ustice, and fraud, and cruelty e oats of the poor and the unfor- e a eir pleasure."

ry od, and very true words. How e ple listening like them?"

e spapers said John spoke in a of ger and pity, and set the people e. t the more worthy sort of peo- he ry ones whose help he wanted, t with him. John is a fool. If he t his fine talents to politics, Mr. n s, there is no office he might pi to—Governor, President, what H as the rabble at his heels."

od it is the rabble that make Gov- al Presidents who would be a of eir making, Jessie?"

wo d be very nice to have a brother den f the United States, no matter or vat made him so. Here we are wer-third street. You may leave w or I have a great many little s to uy."

Ste left his wife at one of the great ood stores, and went to watch in his rs ath room. Jessie was happier usu She had discovered that after e w the dominant key in her hus- s li and that allowing for a certain nt opposition she would be very in e long run, to get her own way ayt g she was determined about. she as determined never to go back n ow life she had left. She had gra ally throwing off the claims of a mother, brother and sister; all des l was gold. It might be the of soul, it might be the price of of nestic happiness, of honor and sh —but she wanted gold—gold to he lf to the front of a crowd of ous en and women; gold to outdress uti st and outdance the multitude er els; gold to buy luxury and r a flattery; gold that was to be ab lutely upon her own indulgence, pet d by a single charitable gift. Ste knew her desire and her inten- tion, and he trembled, because he doubted his own ability to resist the entreaties, the smiles and tears and cleverly-sustained pressure that would be brought against him. He had the faculty, however, of letting things drift, and this question of the future was not yet to decide. But he felt certain that as soon as she wished to do so, Jessie would accomplish the desire of her heart and make herself one of the Lloyd household. So the thing expected happened, and Mrs. Lloyd and Alice, with the supersensitiveness of good women, rather overdid the concession granted. They were so afraid of not being courteous enough that they resigned somewhat of their own rights, and so conscious of their own dislike to the intrusion, that they covered it with more than an ample ceremony. The best guest rooms in the house were allotted to Jessie; a carriage was placed at her disposal, and the servants were instructed to give her every attention, and obedience.

(*To be Continued.*)

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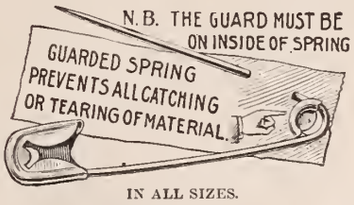

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BY MARGARET E. SANGSTER.

Children and Fear of the Dark.

IN Robert Louis Stevenson's wonderful collection of poems, entitled: "A Child's Garden of Verse," he has one which is called "Shadow March." It is so picturesque that I am tempted to quote it for you, I am sure you will like it:

All round the house is the jet-black night:
It stares through the window-pane;
It crawls in the corners, hiding from the light,
And it moves with the moving flame.

Now my little heart goes a-beating like a drum,
With the breath of the Bogie in my hair;
And all round the candle the crooked shadows come
And go marching along up the stair.

The shadow of the balusters, the shadow of the lamp,
The shadow of the child that goes to bed—
All the wicked shadows coming, tramp, tramp, tramp,
With the black night overhead.

I often wonder when I see grown people compelling little children to stay alone in the dark whether they are ever afraid of the dark themselves—not whether they were afraid of it when they were children, which is another matter. Most grown-up people have left their childhood so far behind them that it is practically the same in their lack of sympathy as though they had never been children at all. So the question I wish to ask is whether my grown up readers have the least conception of what it is to be afraid of the dark, now in their mature age.

One summer night a few years ago I was spending some weeks in the country, and ventured out to a church meeting one moonless night in company with a friend. We were both city-bred women accustomed to lighted streets, and we never gave a thought to the fact that when we should come out of the door of that little lamp-lit chapel we would step into a region mysterious, dim and utterly unknown, in which we could not easily find our way back to safety. I shall never forget that stepping from the door, the last lantern going down the road away from us, and the absolute opacity of shadow which instantly fell all around about us like a cloak. We did not dare to move. It was a night almost without stars, and we could not tell whether if we stepped ahead we should step on the safe path or from its side into a ditch; and in point of fact it took us nearly an hour to get back to the safety of the hotel through the black road, down which we went inch by inch until the welcome lights were seen.

I have never forgotten that experience of the enfolding gloom of the night, and of the uncertainty with which it invested our progress; and though neither of us felt afraid that supernatural shapes would start from it, or highwaymen attack us on our way, it was still desolate enough. I have known something of the terror which I am sure pervades the minds of little children when they are confronted with that which is to them so strange and full of queer possibilities. Sometimes I have wakened in the dead of night in my own room and felt for a moment a sense of distress, and almost terror, which it has taken all my reasoning powers to dismiss. And yet I am not naturally a timid person, nor one given to easy fright.

It would be very easy to place a shaded lamp somewhere where the light would not fall on the child's eyes, or to leave open the door into a hall which should be lighted, while the mother could cheerfully say, "You are perfectly safe, dear child, for I am near you and can come to you at a moment's call." I heard of a little girl some time ago who was told by her mother that the angels were watching over her while she was in the dark, and that she therefore need not be afraid. "But," she said, "dear mamma, you may tell the angels to stay away; I do not care to have any sky folks here." The truth is that most children would feel more comfortable and happy with the knowledge of the dear father or mother near at hand than with any other consolation which could be offered them.

One of the crimes against childhood which we find it very hard to forgive is the frightening a child by way of punishment. True, intelligent Christian parents would hardly do this, but nurses and others who are less conscientious do not scruple to invoke terror as a penalty for a child's wrong-doing. It would be possible, I think, to omit this entirely from the childish mind, if it could always be surrounded by kind, wise, and judicious people. The mother who shuts a little child into a dark closet, or who in any way invokes the aid of darkness to bolster up her authority, is doing a very foolish and ill-judged thing. We have so much need as we go through life of strength of nerves, strength of mind, calmness and quiet, that from the very first it would be well if we could suffer no loss of our reserves in these directions. Of course, as we grow older, we summon will and resolution to our aid and overcome our timidity; but, within a day or two, I have heard a lady confess that she never goes up-stairs to her room, even when halls are lighted, without a shudder at passing closed doors, and this dates back to some early period when she was too young to have learned self-control.

What is needed most for us all is to cultivate a habit of going bravely forward in whatever we have to do, never inviting peril, but if we must face it, facing it quietly and without complaint. But as there is no especial advantage to be gained by suffering from a surgical operation when one can just as well have the pain quieted by an anaesthetic, so there is no honor that I can see in staying needlessly in the dark if you do not like it. A little trouble taken to remove from the mind of a child any cause for fear may save many a child from fear of the dark when the years of maturity have come; at all events, it would make childhood a happier time.

And for childhood and age alike, there is wisdom in saying reverently the evening prayer:

Now I lay me down to sleep
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take,
And this I ask for Jesus' sake.

There are those to whom he giveth songs in the night!

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...postle to the Red Men.

...RUYLER says that Bishop Wes... tt. of Durham, England, once ...id to Miss Smiley, "the most ... man I ever met is your Bishop ..." There are a good many of us ...eve that that Englishman is a ...e of an apostle. Bishop Whip...

BISHOP WHIPPLE.

...een the life-long friend of the ... Indian. At the first missionary ...hich he attended after his con... as a bishop, one of the older ...aid to him, "You are to speak to... 't say anything about Indian ...—they are a failure. You are a ...shop and cannot afford to be ...n enthusiast."

...id that conservative bishop know ...cter of the man with whom he ...ing. When Bishop Whipple ...speak he took the audience into ...fidence and frankly repeated the ...e that had been given him, and tak... his text he proceeded to de... warm-hearted appeal for sending ...el to the red men.

...od bishop always has the cour... s convictions, in whatever circle ...e found.

Whipple never tires of telling ... the Indians, among whom he ...ched so long. Once, when he ...ngushed visitors at one of his ... the Indians prepared a panto... the entertainment of the bishop ...friends. The chief Wah-a-bou... ed him: "Does your English ...w the history of the Ojibways? ... like to hear it?"

...eiving an affirmative answer, he ...: "Before the white man came, ...s and prairies were full of game, ... and rives were full of fish, and ...rice was the Great Spirit's gift to ...e man. I will show you some of ...le as they were before the white ...e."

...or of the house opened and out ... Indian, dressed in skins and or... with colored porcupine quills, and by his side an Indian woman in a neat dress of skins trimmed with fur. The chief said: "My father, you see the Indians such as they were before the white man came. Shall I tell you what the white man did for us? He said 'you have no houses, no fire-horses, no fire-canoes, no books, no implements of toil, give us your land and we will make your people as the white man.' The white man had a forked tongue. I will show you what he gave us."

Then came out a man with face besmeared with mud, in a ragged blanket, without leggings and by his side an Indian woman in a tattered calico dress. The Chief cried: "O God, is this an Indian? How came it?"

The Indian took out from under his blanket a black bottle and said "*Iskotawabo* (fire-water) the white man gave it to us."

The Chief then said: "Many moons ago a pale white man came to see us. We hated white men, and would not listen. But each year when the sun was so high we knew we should see that white man coming through the pines. We called a council. We asked: 'Why does he come? He does not trade. He asks nothing from us, perhaps the Great Spirit sent him.' We did listen and took that story to our hearts. Shall I tell you what it has done for us?"

Then came out of the house an Indian in a black frock coat, and by his side an Indian woman in a black alpaca dress. The Chief said: "My friends, there is the only religion in the world that can lift a man out of the mire and tell him to call the Great Spirit his father."

A sceptical traveller who was present grasped Bishop Whipple by the hand and exclaimed: "All the arguments I have read in defense of Christianity are not equal to what I have seen to-day."

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THE LUNGS AND THE DISEASES WHICH AFFECT OUR BREATHING.

Scientific Facts of Vital Interest to Everybody.

Forty out of every hundred people who die of disease lose their lives by some form of throat or lung complaint.

This frightful sacrifice of precious human life before the middle of its average duration is reached is wholly unnecessary and results from ignorance, neglect and malpractice.

Throat and lung diseases constitute such a small part of the whole sickness that they could not possibly cause FORTY PER CENT. of the gross mortality were they rightly understood by general physicians.

It is because their usual treatment is not governed by those principles which have become axioms of medical science in the successful treatment of inflamed and ulcerated organs in other parts of the body.

It is because all their early and most curable stages are wholly wasted in vain attempts to reach the lungs through the stomach and general system, instead of attacking the disease in the lungs while it is yet mild and could be easily removed by direct medication.

MEDICAL SCIENCE REQUIRES THE DIRECT APPLICATION OF REMEDIES TO ALL INFLAMED, ULCERATED and GERM INFECTED PARTS, and no cure can result without it.

All throat and lung complaints begin and have their seat in the lining membranes of the tubes, air passages and cells of the throat and lungs. They are purely local diseases, and can only be removed by the DIRECT APPLICATION of HEALING REMEDIES TO THE INTERNAL SURFACES OF THOSE ORGANS.

By inhaling medicines in a volatile state we carry them through every air passage, tube and cell of the breathing organs, and produce a direct healing action on the very seat of all lung cases. If the physician knows what to inhale and has experience in its strength and proper adaptation to the various stages and forms of lung diseases his patient has a fair chance of cure—but without local treatment and the knowledge to rightly apply it, no chance whatever.

INHALATION IS THE ONLY WAY THESE DISEASES EVER HAVE BEEN OR CAN POSSIBLY BE REACHED, their seat being in the internal lining of the breathing organs, which can only be penetrated by medicated air, gas or the most delicate vapors. If we do not treat them by medicated inhalations, we DO NOT TREAT THE DISEASED PARTS AT ALL, and cannot possibly expect to restore them to health.

Inhalation is, therefore, the only common sense treatment for any form of Bronchial or Pulmonary Disease and the only possible means of bringing specific germicides to act upon and expel the germs of consumption from the lungs.

In the light of our present knowledge of these diseases, to treat Bronchitis, Asthma and Pulmonary Catarrh through the stomach is to conduct them by the most direct road into consumption. Whoever misleads the people into believing they can be cured by such treatment deceives them to their own death and ought to be held criminally answerable.

If medicating the general system would cure local diseases, why do physicians all over the world insist on the necessity of local treatment for the eye, the ear, the womb, and every other organ that can be reached by local remedies? It is because they know they could not cure them in any other way. If they could, their present treatment of all female diseases would be an outrage against modesty and decency. Nothing justifies it but the necessity of applying remedies directly to all inflamed or ulcerated parts, whether it be the womb, the eye or the lungs.

I often wonder why those doctors who delude their patients having Bronchitis and other lung complaints into trusting their stomach medication and hypodermic nostrums do not try to cure the itch by putting sulphur ointment into the stomach, or wrestle with ascarides in the bowels by hypodermic injections of vermifuge! Sulphur and vermifuge are certain remedies for these diseases when locally applied, but would not cure in any other way.

Colds, Grippe and Congestion of the Lungs are the starting points from which all cases of Bronchitis, Pneumonia and Asthma begin, and THE FAILURE of all general treatment by the stomach TO CURE THESE IS THE REAL CAUSE OF CONSUMPTION.

I have before me the records of over 5 000 cases of lung disease, which have come under my care during the past six years. Ninety-seven per cent. of them date the beginning of their lung sickness to attacks of cold or grippe, which resulted in congestion of the lungs and left a soreness of the chest, or an irritation of the throat or some cough which they did not at the time think serious, but through bad treatment and neglect it went on and brought them to consumption.

Every case of Cold, Grippe, Inflammation or Congestion of the lining of the air passages endangers your life by consumption if you neglect it, but can be easily and quickly cured only by local treatment by inhalation.

Bronchial, Asthmatic or Pneumonic diseases in which such attacks result before Consumption begins, are all easily and quickly cured by this treatment. Were they all so treated and cured, 97 per cent. of the deaths by Consumption would be prevented and the thousands of precious lives now being sacrificed by that disease would be saved.

These are plain truths, proved by statistics and the history of the origin and development of Consumption in thousands of cases.

Ask those of your friends who are afflicted, and in almost every instance they will not only tell you of the cold, grippe, congestion or bronchial attack in which their diseases began, but how they were deceived and misled into thinking it only a slight bronchial affection, which would soon get well, until they were in the grasp of Consumption—that the failure to obtain help for the mild and curable conditions by stomach treatment brought them to their present state and left them to struggle for life against the germs of tuberculosis.

If such facts do not teach people the folly of treating lung complaints through the stomach, nothing that can be said will save them from the sufferings and death they wilfully bring upon themselves.

Another delusion which people have been taught to believe is that they can run away from lung diseases by going South or North, East or West, as the case may be. In cold weather they are sent down to the humid and malarious atmosphere among the swamps and lagoons of Florida, which the hotel keepers, railway circulars and local doctors tell them is the very thing they need! The result is, they come back worse than they went, with their disease more firmly seated.

In warm weather they are told to go into high mountainous regions, where the air is so thin and poor that their feeble hearts and inflamed lungs are strained beyond their strength and generally made worse instead of better.

If it were right to send them to the seashore in the South, it cannot be right to send them two or three thousand feet above the sea level in the North.

The truth is, no known climate or elevation in the world will cure consumption. It is as common among the natives in the Adirondacks, in Colorado and in the South as in any other parts of the country.

I have at this time among my patients many who went as miners to Colorado in strong health, contracted the disease there and now appeal to me for local treatment to save them in that climate.

The same thing is true of California. I have scores of patients in all the southern counties of that State who contracted the disease there, and now look to me to save them by medicated air inhalations.

The best place for the curative treatment of weak and diseased lungs is where the air is dense, rich and pure, just far enough from the seacoast to escape its humid atmosphere, chilling winds and oppressive fogs, and dry enough to avoid all chance of malaria. A hundred feet above the sea level and twenty miles from the coast is of all others the best. Anything above a hundred feet elevation is an evil rather than a benefit, and the evil is made greater by every additional foot of elevation.

The fad of sending patients with weak and sore lungs to the Adirondacks, Catskills and Colorado shows a lack of knowledge of the physiology of the lungs and of the requirements of the disease. High altitudes increase the danger of hemorrhage, lower the nutrition of the body, prevent the proper purification of the blood, and expose them to the constant peril of death by heart failure.

THESE ARE FOUR SCIENTIFIC FACTS which every LUNG SPECIALIST KNOWS AND EVERY INTELLIGENT PHYSICIAN OUGHT TO KNOW. To disregard them is to send thousands every year to untimely graves.

The coast lines of New England and the damp, malarious shores of Long Island are particularly objectionable for all who are predisposed to lung complaints.

ROBERT HUNTER, M. D.,
Specialist in Throat and Lung Diseases.
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YOU can make big money NOW by selling our wheels. Largest stock in America. All Makes and Models. $10 to $50
F. H. BROWN-LEWIS ... Chicago.

THE GRANT MAUSOLEUM.

How the River Looked on Dedication Day—The Marine Display—An Explanation.

OUR photographer, in the illustration on this page, has caught something of the spirit of the great demonstration which stirred New York on April 27. The vast crowds that assembled at Riverside Park to witness the parade and the dedication ceremonies, and the spirited marching past of the troops, made a splendid display. On the Hudson River, the spectacle also was a noble one. There lay the North Atlantic Squadron and the foreign war-ships all gayly dressed and with streamers flying,

WARSHIPS AT ANCHOR IN THE HUDSON RIVER ON "GRANT DAY."

and there were also a number of revenue cutters, light-house steamers, big transatlantic liners, merchantmen, and craft of all sorts, lining the river for miles. Our photograph shows several of the naval vessels. Admiral Bunce's flagship, *New York*, led the naval parade. The Admiral sent 1,500 marines and blue-jackets to march in the land parade, so the sailor-boys took part in both demonstrations.

Our readers have already been informed of the programme of the celebration, which was published quite fully in THE CHRISTIAN HERALD of April 28. That account was prepared in accordance with the stated official programme, as announced in advance and widely circulated. The programme was duly carried out in every detail, on the 27th. Our day of publication was one day after the dedication, but the account should have represented the dedication as a fixed event instead of as one already accomplished. This explanation is due to our readers.

THE PATH OF THE JUST.

Increase, progress and development are the watchwords of spiritual, as they are of material life. When the tree does not grow, nor put forth leaves, nor bear fruit, we know that it is dead. Dearly as we love our children and delight in their pretty, childish ways, it would give us a bitter pang to see them remain children. We look for an increase of mental power, and growth of their physical frame. So it is with the characteristic of our topic, as it is described in the text (Prov. 4: 18): "The path of the just is as the shining light, which shineth more and more unto the perfect day." The divine nature in the man is a spark of the ineffable light, as the light of the candle is of the same nature as the sun. It may be small; its illumination may be weak, so that it barely lights the home, but if it is the true light it will increase and give forth more light. But it is like the candle in a lantern, which may fail of its purpose if the glass around it be dull or dirty. If the body be pampered and indulged, it will grow so thick and obtuse that it will obstruct the rays, and the world will be defrauded of the precious light which God himself kindled. Again, it may be a lamp so fed by the oil of divine grace that it shall burn steadily and clearly, but will fail and go out if the oil be not constantly renewed. But it is more than either of these, for it is a living flame, with the properties of life, taking on more brightness from day to day, and spreading in ever widening circles the area that it illumines. The path of the just is upward, every step a step nearer to the parent source of light which it reflects. Thus the world receives its light, getting more of it as the medium rises and receives more of heaven's illumination, until at the zenith, the perfect day bursts upon the sight.

Free.—A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood or by disorders of the Kidneys and urinary organs. A remarkable case is that of Rev. A. C. Darling, of North Constantia, N. Y., as told in the *New York Herald* of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine and was preparing to die. Similar testimony of extraordinary cures of Kidney and bladder diseases of long standing comes from many other sufferers, and 1209 hospital nurses have been recorded in 37 days. Up to this time the Church Kidney Cure Co., No. 418 Fourth Avenue New York, are the only importers of Alkavis, and they are so anxious to prove its value for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints or other affection due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

THAT OFFER OF

Ten Yards of Dress Goods

and Pattern to Cut It By,

Express Prepaid, for $2.00

Still holds, and will remain good until June 30th.

A large mill owner had manufactured a larger quantity of Silk Stripe Zephyrs for this season's demand than he could sell through the regular channels of trade. I approached him with an offer for the entire lot, and to my surprise he accepted it. It is, therefore, possible for me to offer a dress pattern of this elegant material, express paid, with a pattern and full directions for making, for the astonishingly low price of $2.00.

Your knowledge of patterns will show you that the standard patterns which are sold the country over would cost you, for a suit, anywhere, from 50 cents to $1. It is, therefore, a very easy matter to see that at the price I offer, the buyer is getting what would ordinarily cost $4, or $4.50 for $2.

In order to facilitate your choice of patterns I will be glad to send samples of goods and pictures of paper patterns for your inspection and selection for 10 cents in stamps. If you purchase from these samples the **10 cents paid will be credited** on the purchase, and you need send but $1.90 in ordering.

The fact that this advertisement is received time after time by this publication is a guarantee that I have done as I agreed to do with those who have already accepted this offer. References will be sent with samples; so act promptly and send for samples at once.

A. W. LAW,
160 Broadway, New York City.

$60 Sewing Machines for $18.

We sell every reliable Sewing Machine made. We employ no agents, pay no commissions, buy for cash in large quantities, which enables us to save you from $25 to $42 on any Sewing Machine you may select. All machines brand new, guaranteed latest improved, with all attachments, and warranted for 10 years. (Satisfaction guaranteed or money refunded.) Our illustrated catalogue gives full particulars, and will be mailed free. Don't think of buying a machine before investigating our catalogue. Address

We pay the freight.

J. N. HOOK & CO., CINCINNATI, O.

LADY AGENTS should not become **ENGAGED**

to work until they have communicated with us. We want an energetic agent in each locality to sell Dr. Snyder's Remedial Soap and Standard Perfumes. The high class goods which we manufacture makes the work very easy, profitable and permanent. No capital required of reliable persons. We pay the most liberal commissions and freight charges. Send for sample cake of soap and Terms without delay. Address.

T. H. SNYDER & CO., 32 E. Third St., Cincinnati, O.

Enameline

The Modern

STOVE POLISH.

DUSTLESS, ODORLESS,
BRILLIANT, LABOR SAVING.

Try it on your Cycle Chain.

J. L. PRESCOTT & CO., New York.

LADIES' Fine Kid Custom-Made SHOES by Mail for less than Wholesale Prices

The "Columbian Shoe," like cut, button or lace, of genuine South American Kid, patent leather tip, soft, elegant, perfect fitting, comfortable, and ultra-stylish, sent, post-paid, to any address, on receipt of $2.50. All retail prices are $3 to $4. We guarantee perfect fit, entire satisfaction, or money refunded. Sizes, 2½ to 8; widths, AAA to E.

Send for illustrated catalogue, Free. Buy from the manufacturer, and save retailers' profits.

G. GIESTING & SONS, Cincinnati, O.

Comfort and Health combined in our 1897 Model because it's broad in front and narrower in the pommel than our '96, and the outside lines conform to the body. The opening relieves all injuries pressure, the woven rattan is springy, but will not cannot stretch. Price $3.50, express prepaid.

For sale everywhere.

Mention where you saw this, and send 4c. for stamps.

MESINGER RATTAN SADDLE

HULBERT BROS. & CO.

Sporting Goods,

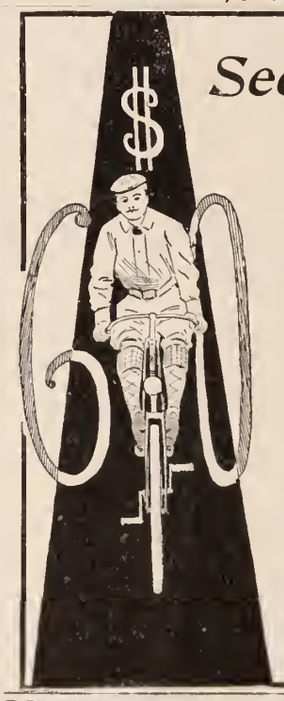
33 W. 23d St., N.Y., Opp. Old Store

THE LARGEST MANUFACTURERS IN THE WORLD OF CHURCH FURNISHINGS

OPERA AND ASSEMBLY CHAIRS.

SCHOOL FURNITURE COMPANY

GRAND RAPIDS, MICH.



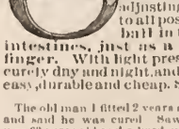
See Him Coast.

The famous Waverley Bicycle of last year—made famous by its sterling qualities—has been greatly improved, and as new machinery was not necessary to continue its manufacture, the price has been reduced to $60.

The Waverley Bicycle

of a higher grade, for those who want the very best, costs $100. It has the only perfect bearings, and is constructed on a new and expensive principle. It cannot be sold for less. Write for a catalogue. Indiana Bicycle Co., Indianapolis, Indiana.

ON 30 DAYS' TRIAL.



THIS NEW **ELASTIC TRUSS**

Has a Pad different from all others, Hemp shape, with self-adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines, just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.

L. S. S., Illinois, October, 1, 1895

The old man I fitted 2 years ago wore your truss about 90 days and said he was cured. Saw him last week and although he was 63 years old and a hard worker, he is as sound as when a boy.

Yours truly, M. C. MUNN, M. D.

STANARDSVILLE, Va., Sept. 5 1896

I have had splendid result from your truss in quite a number of cases of grown people.

R. W. SIMS, M. D.

DENMAR CITY, Pa., June 3, 1895.

I received my truss the 27th and since I have had it I have taken more comfort with it than any I ever have had. The 1st day I got it I put it on and mowed grass all day and I never noticed that I had it on me.

ALEX. BROWN

TEXAS, N. C., July 21, 1895

About 3 years ago I bought one of your trusses. I wore it about 6 months and it has made a final cure. Was badly ruptured, I would have written to you about this before but wanted to see if my cure was permanent.

O. G. HALLAMAN.

$1,000 forfeited to you if every testimonial used by us is not genuine. Address

C. H. EGGLESTON & CO., 1201 MASONIC TEMPLE, CHICAGO.

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars FREE.

B. M. Woolley, M. D., Box 487, Atlanta, Ga.

Summer Homes

IN VERMONT, AND ON THE SHORES OF LAKE CHAMPLAIN

A new illustrated book, describing this summer-resort section, offering the BEST BOARD, hospitable people, out-door pleasing, boating, or perfect rest. Climate unsurpassed. Prices from $5 per week up.

Mailed free, on receipt of five cents postage application to

A. W. ECCLESTONE,
S. P. A., 353 Broadway, N. Y.

OR S. W. CUMMINGS,
G. P. A., St. Albans, Vt.

Don't take risks

"Marshall Process" Wicks are self-trimming, clog or get hard from use, give a white odorless flame, do not creep, are non-conductor of heat and last longer than ordinary wicks. Ask your dealer or send 25 cts. for 3 flat burner, 25 cts for 3 round or central draft 20 cts. for an oil heater wick.

New Jersey Wick Co., Newark, N. J.

Sunday School Champions.

More Remarkable Records Received—Some of Which Have Been Life-long Attendants.

OUR Sunday School championship competition is still bringing us letters, giving remarkable records of long and faithful attendance at Sunday Schools. A very excellent record is that of Thomas Davies of British Hollow, Va., who has been the Superintendent of the Hosi Congregational Sunday School for the past forty years. He was born in 1821 and taken to Sabbath School when four years old. attending faithfully for seven-four years, as scholar, teacher, or superintendent.

Mr. A. Abbot has been superintendent of the Memorial Sunday School, Huron, N. Y., for twenty-one years, and has failed to be present only eight times. Miss Allie M. Snyder of the 1st United Evangelical Sunday School. Reading, Pa., has an unbroken record of nine years and six months. Mr. T. A. Appleby, of Mount Joy, Pa., has just completed his twenty-first year as Superintendent of the Presbyterian Sunday School, and was present at 1,248 Sabbaths out of 1248. Miss Mary Clark has attended the Presbyterian Sunday School of Clark, Pa., for five years and thirty-five weeks without one absence.

The new entries for the week are as follows: Charles P. Stumme, Concord Presbyterian Sunday School. Carrick, Pa.; Miss Bennet, teacher, 585 consecutive attendances; George Imel, M. E. Sunday School, Clackamas, Oregon. Mrs. Cook, superintendent, 272 consecutive attendances; Miss Mary Woods, Presbyterian Sunday School, Clark, Pa., A. A. Porter, Teacher, 8 consecutive attendances; Nellie Imel, M. E. Sunday School, Clackamas, Oregon. Mrs. Cook, Superintendent, 272 consecutive attendances; Sallie M. Snyder, Superintendent United Evangelical Sunday School, Reading, Pa., J. S. Rudisell, Superintendent, 94 consecutive attendances; and Miss Edna Johnson, Fulton Avenue Presbyterian Sunday School, Baltimore, Md., Mr. Ainsworth. Superintendent, 364 consecutive attendances.

THE VICIOUS CLASSES.

A significant remark was made by a public entertainer at one of his meetings some time ago. A drunken man was in the room who was causing a disturbance by his loud talking and his jeers at the proceedings. There were cries from parts of the room of "Turn him out! Turn him out!" At last that proved the necessity of permitting the audience to quiet him and two stalwart ushers went to the inebriate occupied and proceeded to evict him. "I wish," said the man, "I wish we could turn out the whole crowd we want the man." It is so with the vicious classes; we want the men. We shall never get them, so long as we think of them as "the vicious classes." The great secret of the success of Christianity has been that like its Divine Master it takes no note of classes. Its triumphs have been won with individuals. It does not convert the masses, but men; and it is vicious men not vicious classes that may be reformed. Christ himself showed the way to that most desirable achievement. He did not shrink, as we should, from contact with the depraved. He had a sense of ineffable purity, he was accessible to the most vicious. Though knowing the heinousness of sin more thoroughly than we do, he had for the sinner words only of sorrow and compassion. "Go and sin no more," he said to one sinner whose life was as particularly loathsome. If we preached the sinner in that spirit, how many might be won! We scold him, we insist him out of our society, so that he must herd with others more wicked than himself, if he wants companions, we lock him up in prison and when he comes out we put a brand upon him so that he cannot regain the place he has lost. Love, the only power that might save him, we withhold give, and so the vicious classes multiply. The passage associated with the topic (Mark 5: 1-20), is typical of the two modes of treatment. The picture is a vivid one. Its lesson is obvious. Only can we hope to reclaim and reform the vicious when we go to him in Christ's name and reclaim to him deliverance.

SCIENTISTS SAVED.

President Barnaby and Prof. Bowman, of Hartsville College, Survive a Serious Illness Through the Aid of Dr. Williams' Pink Pills for Pale People.

From the Republican, Columbus, Ind.

The Hartsville College, situated at Hartsville, Indiana, was founded years ago in the interest of the United Brethren Church, when the state was mostly a wilderness, and colleges were scarce. The college being an old institution is well known throughout the country, former students having gone into all parts of the world.

A reporter recently called at this famous seat of learning and was shown into the room of the President, Prof. Alvin P. Barnaby. When last seen by the reporter Prof. Barnaby was in delicate health, and much indisposed. To-day he was looking well and hearty, and apparently in the best of health. In response to an inquiry the professor said:

"Oh, yes, I am much better, I assure you, than for some time. You see I had a hard time of it for several years. I am now in perfect health, and very much encouraged, and then my recovery was brought about in rather a peculiar way, after all."

"Tell me about it," said the reporter.

"Well, to begin at the beginning," said the professor, "I was about as stout a lad for age as any of the boys. I put in my time studiously at school, endeavoring to educate myself for the profession. After completing the common course I came here, and graduated from the theological course. I then entered the ministry, and accepted the charge of a United Brethren Church at a small place in Kent County, Mich. Being of an ambitious nature, I was a constant student, and applied myself very diligently to my work and studies. In time I began to notice that my health was failing, and after awhile it began to interfere with my duties. My first trouble was indigestion of the stomach, and this with other troubles also brought on nervousness.

"My physician prescribed for me for some time, and advised me to take a change of climate, as it was my only remedy. I finally did as he requested and was some improved. Soon after this I came here. I was professor in physics and chemistry and later on was financial agent of this college. The change seemed to agree with me, and for awhile my health was better, but my duties were heavy, and again I found that my trouble was returning. This time it was more severe and in the winter I became completely prostrated. I began treatment from the first, trying various medicines and different physicians. Finally, after some considerable time, I was able to return to my duties. Last spring I was elected president of the college. Again, of course, I had considerable work, and the trouble, which at no time had been entirely cured, began to affect me, and last fall I collapsed. I had different doctors, but none did me any good. Professor Bowman, who is professor of natural science, told me of his experience with Dr. Williams Pink Pills for Pale People and urged me to give them a trial, because they had benefited him in a similar case, and I finally concluded to try them.

"The first box of pills helped me, and the second gave great relief such as I had never experienced from the treatment of any physician. After using six boxes of the medicine I was entirely cured. To-day I am perfectly well. I feel better and stronger than for the last eight years, and weigh more than I ever did in my life and am steadily gaining.

"I am doing much work in the college, besides considerable studying and reading without the least difficulty. My nervous system is perfectly strong, and I have no signs of indigestion.

"I certainly recommend this medicine."

To allay all doubt Prof. Barnaby cheerfully made an affidavit before

LYMAN J. SCUDDER, *Notary Public.*

Prof. Bowman on being asked regarding his illness and cure said that it was so, and was just as President Barnaby had said.

Prof. Bowman is also a minister of the Gospel, and for a number of years was pastor of the United Brethren Church at Charlotte, Michigan.

"A year ago last fall," said Prof. Bowman, "I suffered with nervous exhaustion, and was unable to properly attend to my duties. I tried different physicians but with no relief, and also used different proprietary medicines. I succumbed to a siege of the grip in the middle of winter, and was left in a much worse condition. My kidneys were fearfully disordered, and my digestion became very poor. A minister in conference learning of my condition advised me to try Dr. Williams' Pink Pills for Pale People. I had heard about the wonderful curative powers of this medicine, but it was with reluctance that I was persuaded to try it, as it seemed that nothing could benefit me. However, I used three boxes of pills, taking them strictly according to directions, and by the time the last dose was used, I was almost completely cured, and in better health than for years before. I kept on taking them awhile longer, and now I am entirely cured, with no signs whatever, of any returning trouble. I can cheerfully recommend Dr. Williams' Pink Pills for Pale People.

Such was Professor Bowman's wonderful story which was further endorsed by an affidavit before

LYMAN J. SCUDDER, *Notary Public.*

Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box or six boxes for $2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

$500.00 in CASH

A 25c. PATTERN FREE!

Ladies' Bolero and Swiss Girdle.

HOW many words do you think you can make from the letters in the word "INCIDENTALS?" Use each letter as desired, but not more times than it appears in "Incidentals." Verbs, pronouns, adjectives, nouns, adverbs, plurals allowed. Words spelled alike but having different meanings count as one word. Use any standard dictionary. All legitimate English words count. *Proper nouns, prefixes, suffixes, obsolete and foreign words do not count.* Work it out as follows: Cent, net, tale, date, late, ant, dance, ale din, nail, etc.

Our Offer.—We will pay **$100** for the largest list, **$50** for the second largest, **$25** for the third, **$10** each for the next five, **$5** each for the next ten and **$1** each for the next twenty-five. To the next **two hundred** we will give **$1 each** in the form of a year's subscription to MODES. That is to say, we will divide among two hundred and forty-three contestants the aggregate sum of $500, according to merit. Don't you think you could be one of the two hundred and forty-three? TRY IT.

Our Purpose.—The above rewards for mental effort are given free and without consideration for the purpose of attracting attention to MODES, by May Manton, the most popular up-to-date Fashion Magazine in the world. Its 36 pages, replete with beautiful illustrations of the latest styles in ladies', misses' and children's garments, make it a real necessity in every household; the Designs and Fashion Hints, being by May Manton, render it invaluable as an absolutely reliable Fashion Guide.

Our Conditions.—You must send with your list of words, *in one fully prepaid package*, 25 cents stamps or silver) for a *Three Months' Trial Subscription* to MODES.

Our Extra Inducement.—Every person sending 25 cents and a list of 15 words or more, will, in addition to a three months' subscription, receive by return mail a pattern of this stylish Bolero and Swiss Girdle, No. 7055 (illustrated above), in sizes from 32, 36, and 40 inches.

Our Aim.—The present monthly circulation of MODES exceeds 200,000. We aim to make it 250,000.

This contest will close June 15th next so the names of successful spellers may be published in August issue of MODES, mailed July 15th, but SEND IN YOUR LIST AT ONCE. For our responsibility we refer you to any Mercantile Agency. Address:

MODES FASHION MAGAZINE,
Dept. 786. 130 WHITE STREET, NEW YORK.

Do You Wear One Like This?

AN INSTRUMENT OF TORTURE.

THROW AWAY YOUR TRUSS.

Why do you do it? When by sending for or calling at our office you can be cured without pain or neglect of business. The Improved Elastic Truss Co., of New York, furnishes the most effective truss for the relief and cure, producing none of the injurious results and torturing annoyances of other trusses, does not injure the spine, and IT CAN BE WORN WITH EASE NIGHT AND DAY, THEREBY EFFECTING A RADICAL AND PERMANENT CURE. Those interested in the subject call on or write and get a catalogue.

IMPROVED ELASTIC TRUSS CO.
(Dept. 3.)
822 BROADWAY, COR. 12TH ST., NEW YORK.

Lady in attendance for Ladies.
EXAMINATION FREE

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON

QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTION

MODENE

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.

Discovered by Accident.—IN COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. **IT CAN NOT FAIL.** If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without slightest injury or unpleasant feeling when applied or ever afterward. MODENE SUPERCEDES ELECTROLYSIS.

Recommended by all who have tested its merits—Used by people of refinement.

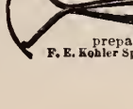
Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, $1.00 per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received the same as cash. (ALWAYS MENTION YOUR COUNTY AND THIS PAPER.) Cut this advertisement out.

LOCAL AND GENERAL AGENTS WANTED.

MODENE MANUFACTURING CO., CINCINNATI, O., U. S. A.
Manufacturers of the Highest Grade Hair Preparations.
You can register your letter at any Post-office to insure its safe delivery.

We Offer $1,000 FOR FAILURE or the SLIGHTEST INJURY. EVERY BOTTLE GUARANTEED.

FLEXIBLE POT SCRAPER



Needed in Every House. Good for many uses. Retail price 25 cents. Send 20 cts. for sample doz. Express prepaid. AGENTS MAKING MONEY
F. E. Kohler Specialty Co., 1006 E. Tuse. St., Canton, O

FREE TO BALD HEADS.

We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address,
Alcheinheim Medical Dispensary,
Dep't N. A., Box 779, Cincinnati, O.

¼ SIZE.

PERPETUAL DATER 25c.

ALL your letters, bills and papers should be DATED. This Dater adjusts to ANY desired date INSTANTLY and will save you time, money and trouble. It is Rapid, Legible and costs practically nothing: To present you our catalogue of 3000 specialties with a specimen BARGAIN we will send this dater post-paid for 25c. 3 for 60c; $2.00 a dozen.

JUL 27 1895

CONSECUTIVE NUMBERER, numbers from 1 to 10,000, same price. YOU need both! AGENTS WANTED.

ROBT. H. INGERSOLL & BROTHER.
Mail Order Bargain House.
Dept. No. 67 65 Cortlandt St., N. Y. City.

EARN A BICYCLE

600 Second Hand Wheels. *All Makes.* Good as new. $5 to $15. New High Grade '96 models, fully guaranteed. $17 to $25. *Special Clearing Sale.* Shipped anywhere on approval.

We will give a responsible agt. in each town free use of sample wheel to introduce them. Our reputation is well known throughout the country. Write at once for our special offer.

D. S. MEAD CYCLE CO., WABASH AVE., CHICAGO, ILL.

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Instruction by mail, adapted to every one. Methods approved by leading educators. Experienced and competent instructors. Takes spare time only. Three courses—Preparatory, business, college. An opportunity to better your condition and prospects. Students and graduates everywhere. Seven years of success. Full particulars free.
SPRAGUE CORRESPONDENCE SCHOOL OF LAW
184 Telephone Building, DETROIT, MICH.

IVORY SOAP

IT FLOATS

It costs a little more, but with chapped hands and clothes weakened by the free alkali in common soaps, the housekeeper soon finds that Ivory Soap is the cheapest in the end.

THE PROCTER & GAMBLE CO., CIN'TI.

PIANOS

Easy Payments

There's no one in this country so far away that he cannot obtain an **Ivers & Pond** piano on easy payments; and if no dealer sells them, we will send a piano on approval and pay railway freights both ways if unsatisfactory. We will send our catalogue, prices and full information about our **Easy Payment Plan** upon application.

IVERS & POND PIANO CO.,
114 Boylston Street, Boston.

On a red hot day Hires Rootbeer stands between you and the distressing effects of the heat.

HIRES Rootbeer

cools the blood, tones the stomach, invigorates the body, fulfills satisfies the thirst. A delicious, sparkling, temperance drink of the highest medicinal value.

Made only by
The Charles E. Hires Co., Phila.
A package makes 5 gallons
Sold everywhere.

AT LESS THAN COST!

DO NOT NEGLECT THIS RARE OPPORTUNITY.

Our great special **advance sale at one-fifth price** is nearly over. During the few days remaining we have determined to change the terms of payment to **only half cash with order,** balance on publication. This extra liberal concession, made in view of hard times and scarce money, will speedily exhaust the balance of our first edition, which has been especially set aside for **advertising** purposes. When these sets are distributed, our prices will be **$35.00** to **$45.00** for precisely the same books. **Do not delay your application for a single hour** if you expect to secure a set of this latest and greatest of all reference works

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At One-half Actual Cost of Paper, Printing and Binding.

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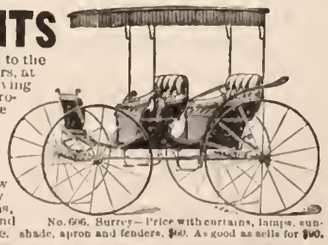

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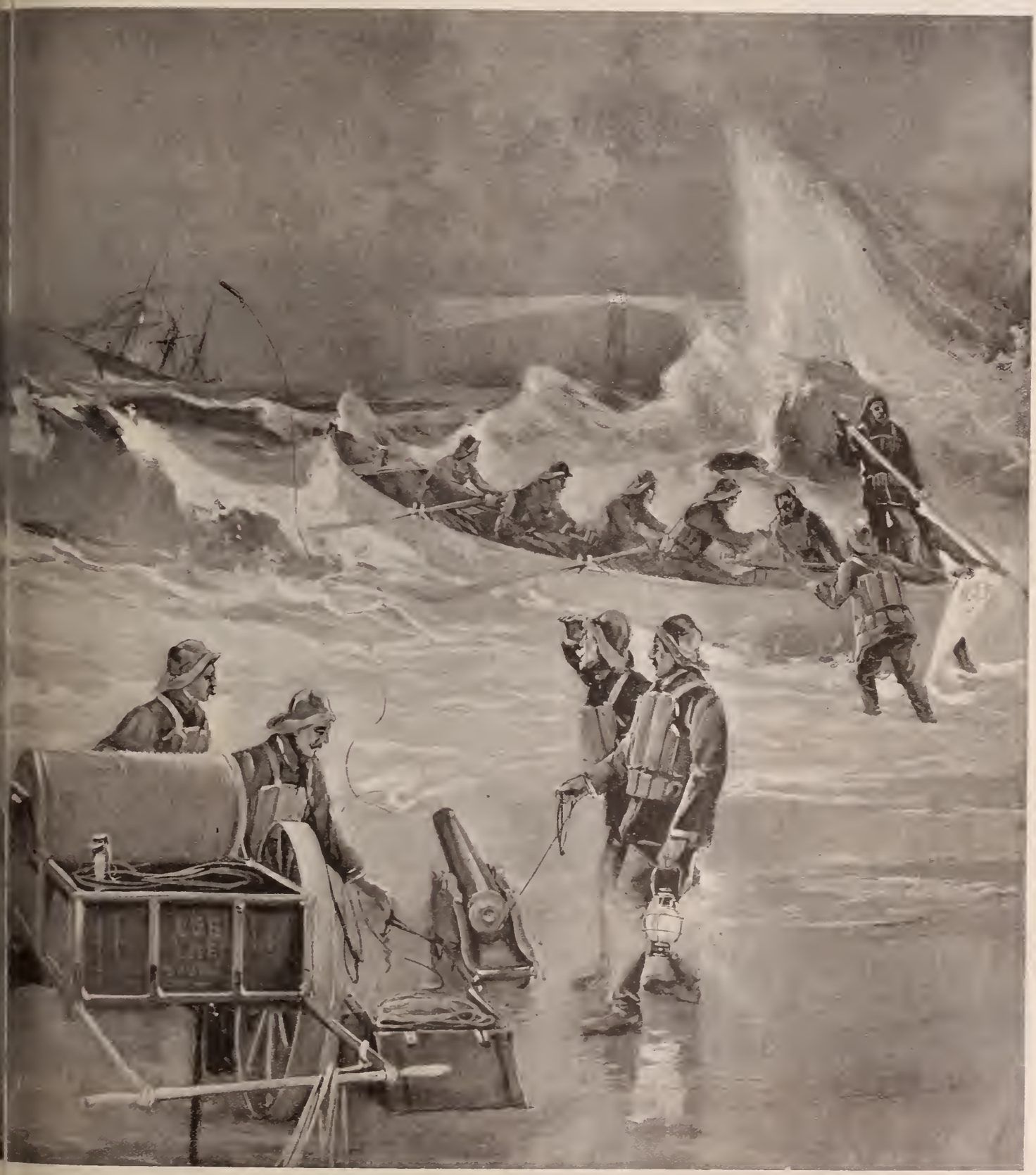

LIFE-SAVERS TO THE RESCUE! A WRECK ON THE ATLANTIC COAST. (See page 405.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

A. W. Allentown, Pa. 1. What is the scriptural significance of purple? 2. Why was Esau called a hairy man? 3. What were the nations descending from Esau and Jacob called?

1. Royalty and majesty (see Judges, 8:26; Esther, 8:15, etc.) 2. There is some doubt on the subject, but the general impression is that his skin was covered with fine hair, denoting the preponderance of the animal in his constitution. This explanation is confirmed by the device used (Gen. 27:16,23) to deceive Isaac. 3. Edom from Esau and Israel from Jacob.

J. O. Pomona, Cal. 1. How many kinds of baptism are there mentioned in the Bible? 2. Does the expression one baptism (Eph. 4:5) refer to water baptism? 3. Into how many languages has the Bible been translated?

1. Three are prominent: The baptism of suffering (see Mark. 10:38); the baptism of water, and the baptism of the Holy Spirit (see John, 1:33.) 2. Many contend that it does not. The Society of Friends especially hold that view. The context, however, appears to us to convey the idea of water baptism. 3. While portions of the Bible have been translated into nearly four hundred languages and dialects, the whole Bible has been translated into one hundred and seven.

P. M. Barrow, Ringtown, Pa. I would like to know why Good Friday and Easter are changed two or three weeks every year? I cannot understand it.

They follow the Jewish ecclesiastical year, Christ having been crucified at the Feast of Passover. As the Jewish year was based on lunar time, the date of the Passover was fixed by the phases of the moon, as it still is. If you turn to the law of the institution as it is given in Exodus and Leviticus, you will see that it was to be held from the fifteenth to the twenty-second day of the first month. This brings the celebration to the first full moon after the spring equinox. It was desired to keep the celebration of Easter coincident with the Passover, and this could be done only by following the Jewish system of lunar months.

Sub'r, Deer Isle, Me. A Christian lady is much distressed by the fear that she may fail in the performance of a duty for which she feels herself unequal. Is there any way of getting peace?

Only by faith. God promises grace to those who need it and ask him for it. She may be sure that it is still true as it was in St. Paul's case: "My grace is sufficient for thee." If the duty comes upon her she must seek God's help and do her utmost to fulfil the duty. God does not require from any one more than he or she is able to do.

D. S. W. Homer, N. Y. How can Christ be God, when we are taught that there is only one God? Can you give a simple explanation of the Trinity?

A simple explanation is impossible, because it is a mystery beyond human comprehension. We accept it by faith. There are many things in life that we believe that we cannot explain; man himself is a trinity in unity. The body, mind and soul are entities which combined make the man, but we cannot define intelligently the limits of each. We believe that Christ was the Godhead in human form. That he took upon himself the shape of a man and became man in order to manifest to us the divinity we could realize in no other way. The Holy Spirit is a person emanating from the Father and the Son, influencing and converting and guiding and inspiring men. God is so far above the universe that we should not be surprised at not being able to understand his being. The Trinity is a revelation to be reverently accepted as a mystery beyond the human intellect to grasp.

Subscriber, Minneapolis, Minn. Am I not right in staying away from a church the pastor of which is a Republican in politics when as I believe, he ought to be a Prohibitionist?

If you stay away from that church you should go to some other; you should not give up church attendance altogether. Perhaps there is some Prohibitionist pastor whose ministry you could attend. If your present pastor preaches Christ and not politics we do not see why you should leave the church at all. Probably he is a total abstainer and therefore agrees with you in principle and differs from you only as to the best way of promoting temperance. He has a right to his own opinion on that subject and if he does not bring it into the pulpit, but contents himself with preaching the Gospel, you may profit under his ministry, though you do not agree with him in politics.

R. G., Hyde Park, Vt. 1. Is it wrong for members of one church to go to another? 2. What course should be pursued when the President of a Christian Endeavor Society is accustomed to drink to excess?

1. There is nothing wrong in occasionally attending another church. But if the attendance is frequent, it would be better to transfer the membership. The minister has a right to expect regular attendance from his members. 2. Tell him tenderly and affectionately of his failing, help him in all ways to overcome it, and if he persists, elect a new President as speedily as possible. For method of discipline ask the United Society, 646 Washington st., Boston, Mass.

A NEGRO SCHOOL AT TAHLAHATA, INDIAN TERRITORY.

The education of the American Negro, like that of the Red man, is a problem seemingly in a fair way of solution. The school at Tahlahata is a type of other institutions of like character in the South and Southwest. The Creek government has appropriated $3,000 annually for the support of the school.

L. R., Burlington, Wis. Is it right in view of the prohibition in Acts 15:20 for Christians to eat the meat of an animal which has been strangled?

We infer that the prohibition was made in view of the fact that the new Gentile converts would be brought into contact with Jewish Christians. The council was anxious that there should be no offence given, and that the Jewish and Gentile Christians should live in harmony. As the eating of things strangled was particularly offensive to the Jews the Gentile Christians were required to abstain. The remark of James that Moses still had those who preached him, implies that the prohibition was enacted to prevent dissension arising. As there is no longer that reason for it, we belive that the prohibition does not bind Christians in the present day.

N. A. K., Plymouth, Ill. When and how did surnames originate? We do not find them in the Bible?

The surname or addition, to the baptismal name, was a necessity, to make the name more specific and to avoid confusion, and its origin goes back to a very early period. As population increased at different centres, it became necessary to adopt additional appellations to distinguish persons from each other. So surnames were added. Sometimes the surname was based on some physical or mental peculiarity, descent, the complexion, the trade or calling, the locality in which the person lived, &c. In England, and very generally in Europe, surnames began to be used as family names between 1050 and 1250. They were not widely used in Bible times, although there are evidences in the Scriptures, of their occasional application; thus, the names to which *Bar* (meaning "Son") was prefixed (during the Roman occupation) were distinct surnames. Egyptians, Phœnicians, Babylonians, and other Oriental nations also used surnames or their equivalent.

Miss Frances E. Willard, the eminent President of the W. C. T. U., and who is foremost in every great philanthropic work, has given her most cordial approval to the India Famine Relief movement and commended it to the women of America. Writing to Miss Leitch, the Indian Missionary, a few days ago, Miss Willard said: "I am proud of the record THE CHRISTIAN HERALD is making. It shows what a man of unbounded energy and resource, like Dr. Klopsch, can do to help a cause."

Puzzled Reader, Jonesboro, Tenn. As the year 1900 is divisible by four without remainder, which is the accepted test of leap year, why is it not a leap year?

The extra day once every four years is added to make our year accord with the solar year; but it is a little too much to add, so once in a century the day is not added in the fourth year, and by common consent the omission is made in the even hundredth year. So eight years elapse in this instance between one leap year and the next. So it will be in the year 2000, if the world lasts so long.

Friend, Milton Junction, Wis. If, as I believe, the Holy Spirit is an influence, is it not a violation of the Decalogue to liken him to a person?

The terms in which Christ speaks of the Holy Spirit (John 16: 7-14), show that the Holy Spirit is a person. Again in the Acts (13: 2) he is spoken of as commanding and directing. How can such an expression as "He shall not speak of himself" be used intelligibly of an influence?

W. E. B., Girardville, Pa. 1. Who was the first modern missionary? 2. Who was the first American missionary?

1. The phrase "first modern missionary" is rather vague, but it may be taken to mean the period beginning with the century. In this view, Wm Carey (1793-1834) may be regarded as the leader. His field was India. 2. Adoniram Judson (1812-1850), whose field was Burmah. Prior to this, the Moravians, (as early as 1732), had already displayed wonderful activity in missions, especially in the West Indies, North and South America, Ceylon, Africa, Egypt, Persia and India, and are really entitled to be regarded as the pioneers.

E. G. E., Rome, N. Y. Where were Abraham, Sarah, Isaac, Rebekah, Jacob and Leah buried? Who bought their burying-place?

They were buried in Machpelah, the cave which Abraham bought of Ephron, the Hittite at Hebron for a family sepulchre. (See Gen. 23: 9.)

In His Name. Will some one willing to assist a faithful lone worker, kindly send their paper, after reading to missionary H. M. Bissow, Dabadie, Trinadad, West Indies.

"Friend of India" asks:

Why not arrange for a general movement on the part of the *Sunday Schools* in America to send out a vessel of corn to India? Could not C. E. *Endeavorers* send another, and children of *Catholic schools* another, thus interesting all in a common cause? What must be done to start a concerted movement on the part of school organizations? THE CHRISTIAN HERALD has done nobly. Let others help, and glad hearts of missionaries whose hearts are bre

Sunday Schools, churches and chu cieties are doing splendid Christian ser India now. We believe, from present tions, that the finished result will sur expectations.

Reader, Aurora, Neb. 1. How, when and the best way to determine a person's c life, so it will be of most use to God? would be necessary qualifications for cian medical course omitted?) Wou necessary for a person to have more average memory? 3. Do you think i for associate members of Y. P. C. U. t dances and other places of worldly ment?

1. It depends upon predilection, t adaptability and opportunity. 2. Go eral education, thorough medical trai cluding hospital practice, a love of fession itself, and a hopeful, sympath ture. A poor memory would be a handicap. 3. No.

Reader, Albany, N.Y. Our Sunday Scho indent recently stated that if every Christian were to become instrumenta verting one non-Christian a year, t world would soon be won for Christ basis exists for such a statement?

It is a simple question of figures, believe was first suggested by Rev. Hall, who made the calculation thus: suppose the number of Christians to 000, and suppose that each led one ot to Christ every year, in eleven yea would be 1,400,000,000 Christians, excl infants, and the kingdom of Christ have come to the w man race.

Reader, Spencerport, N you believe that eve born under a certai planet which influe lives, and is it wron one's fortune to astrologer?

Astrology, necroma mistry, phrenology, a eral others belong to gory of pseudo-scien are nowhere recogn true sciences. Th usually resorted to l latans, impostors, a bugs, who prey up credulity of simple Besides, all searching future by means of gists, sorcerers, wiz diviners is denounced ture as sinful. See De Jer. 14:14; Ezekiel. Ezek. 21:21, 22; Le Isa. 8:19. Almost al cients practiced astr a scientific pursuit cl

R. J. M., Dalton, O. be. 2. For a year. know.——A. M. B., Sa bara, Cal. It is quite r are capable of setting u example in many thin not necessary to appr belief, but we should g credit for whatever go ties they possess. — Loudonville, O. Const putable lawyer. — Reader, Hamel, Ill. W them to be reliable.— Hoboken, Pa. All fo tions answered in the a ——G. F. I., Port Washington, O. Writ pers or Scribners, publishers, New York.— Baltimore. We have not the address.— Port Gibson. 1. From an ancient custom ing people aronnd on fool's errands. 2. now Guelph. 3. Write to your district man.——Mrs. M. I. A., Bradley, Ind. Ter plains itself. Few verses in the Bible are plicit.——J. L. T., Webster, N. Y. Mar bween them is not prohibited but is apt to appointment for reasons affecting c ——Subscriber, Fort Meade, Fla. The need no defence at our hands. Their calu are simply so in ignorance of the facts or ——Mrs. J. C., Findlay, O. He was a J Christian convert.——M. W., Atlanta, G hood suffrage, a free press, direct repre and freedom of worship may be so-called. S., Knightville, Me. They seem to be a cessity and therefore justifiable — S Mass. It altogether depends upon the book to any good publisher and he will tell you. Orrig, Ont. Believed to be about 120 W. H. Sallada, 220 East 27th Street, Los Cal., wishes to secure the issues of THE CH HERALD of April and the first two of M Any reader having them may drop him ——David J., Ansonville, Pa. 1. Write to can Sunday School Union, Philadelphia. poems are printed or excluded according — Miss F. M. B., Buckhorn, Ala. He is d his biography in all Standard Encyclopes P. Z. V., Clifton Forge, Va. Too close pur probably. — C. H. O., Oakes, N. D. 1. S it is a souvenir of some very dear friend. give very little for such articles. — S. Write to *American Agriculturist*, New Y — John T. S., Emigsville, Pa. Author to us. — F. H. K., Lewiston, Me. Every pronounced, the "C" being soft. — Subscri lidaysburg. Any one doing so is an impo fraud. We have no such rate — Mrs. C adelphia. 1. He was kidnapped about tw years ago, and never found. 2. The should be the better judge. — J. O. R., C Cal. Write to Editor *Donahue's Magazine* for it. — W. P., Tremont's Harbor, Me. swer to C. D. H., Port Gibson.

THE FLOOD NEAR ALDERSON'S LANDING, ARK.

THE "WELCOME" HOME AGAIN.

ur Relief Expedition on the Mississippi Finishes its Labors — Thousands Assisted — idents of the Homeward Voyage—Completion of a Timely Work of Mercy.

T *Welcome* has returned to her dock t Memphis, and the active work t THE CHRISTIAN HERALD relief sion has been concluded, for the at least. The main object of this n was to carry immediate aid to ho were temporarily in distress—to them with the necessities of life e aid voted by Congress could be them. How thoroughly this has one est for ple ves rtly e the e Tug *me*. n her ey

REV. W. W. RIFE.

O. A. SEAMAN. GE OF THE EXPEDITION.

down the Mississippi and back again to Memphis, her starting-point, made between 75 and 100 stops at different places to distribute relief. Her shrill lcome whistle was heard and an- by scores of skiffs and dug-outs. ere there was a regular landing ceiy crowds of from a dozen to nearly ed persons, white and black. The t amount of supplies given out at point by Mr. George A. Seaman, e of the expedition, was a boat-load rted provisions for half a dozen : the largest was a quantity weigh- y one thousand pounds, which was y some 90 persons—children and t—till the government relief arrived. relief given by the *Welcome* was riily temporary in character, but an as made to reach all who were in the region visited, and it is certain deserving cases were neglected. CHRISTIAN HERALD'S work was character; the body was relieved, t soul comforted amid affliction. e brief religious services were held R. W. W. Rife, the American Sunday Union Missionary, wherever an portunity offered, and even where this ot be done—as where the *Welcome* as surrounded by skiffs mid-stream—a kind word of Christian greeting to the sufferers was not neglected. All the way back, and until within 12 miles south of Memphis, the distribution continued, the relieving party being everywhere greeted by new and eager faces. When Fritz's Landing was reached (the last stopping place on the return journey before coming to Memphis), the travelers were most cordially received by Mr. Fritz, who is a stanch Christian and Superintendent of the Liberty Church Sunday School. It was about dusk, and after the steamer had tied up, the party went to the house over a pontoon bridge, (the place being surrounded by water), and a most enjoyable service was held in the sitting-room, Rev. Mr. Rife officiating, and Mr. Fritz's wife and son furnishing music for the hymns. As the sound of the voices in praise and thankfulness floated out over the wide, silent river, it seemed a fitting conclusion to the work that had been accomplished.

To recount the many pathetic incidents of the trip would fill a volume. Everywhere the same tale of want and privation was encountered: everywhere the same expressions of gratitude were heard as the *Welcome* sped onward on her errand of mercy. In many localities boats and oarsmen placed themselves at Mr. Seaman's disposal to carry food to the needy in remote sections, and the proffered aid was not refused.

The central picture on this page was taken in the gray dawn of a perfect morning at night, and before five o'clock in the morning the dug-outs began to draw up beside the *Welcome*, some coming from points not less than three or four miles distant. At seven o'clock when the tug proceeded on her voyage, over seventy people had been furnished with a week's supply of wholesome food. Over half a ton of provisions was distributed here. The illustration at the head of the next column shows the *Welcome's* skiff cutting its way through the trees above Pushmataha, Miss., in search of refugees in the interior.

The necessity for aid is not by any means past. The floods are subsiding it is true, but slowly. There are wrecked homes which it will take time to rebuild, desolated plantations which it will require long labor to place in their former condition: live stock has been drowned, provisions swept away, and wreck and disaster are seen everywhere. There is still ample opportunity for the charitable to exercise their generosity and Christian spirit by forwarding supplies and clothing to the flooded districts. The National Government relief is doubtless being well and conscientiously distributed; but in the vast territory in which the flood has done its work, it is impossible to reach all the sufferers. Many are miles from any large town, in places inaccessible except by dug-outs and rowboats, and these people will be in need for a long time to come.

Guards still watch the levees along the

CUTTING THROUGH THE TREES.

WHERE SERVICES WERE HELD AT FRITZ'S LANDING, ARK.

DUG-OUTS AT AVENUE, ARK.

LIVING ON THE LEVEE AT FERGUSON'S LANDING, ARK.

Avenue, Ark. The *Welcome* had reached this point at sunset and tied up to a tree for the night. Soon after blowing her hailing whistle, as was the custom, to proclaim that help was near, five dug-outs came up through trees in answer to the call. Their occupants were given supplies and told to spread the news among the needy in their submerged homes, back among the trees, as well as to a large camp of refugees who had made a temporary home about two miles inland on the levee. The glad tidings spread rapidly during the lower Mississippi, and although all the breaks recently reported have been repaired, the greatest care is taken to prevent steamers injuring the weakened banks with their wash. In several instances the guards have fired upon steamers that were running at too high speed, and too near the bank. At nearly all points the outlook is now reported to be more hopeful, and even those who have sustained heavy losses are beginning to take fresh courage.

The following voluntary contributions for the Mississippi flood sufferers have been received at this office:

Previously acknowledged, $34: C. E., of Oak Street, Wichita, $2.45: May Lambert, 25 cents: B. W. Rice, 25 cents: A. F. Romig, 50 cents: Jas. A. Longstreet, $5: Gustav Barth, $2. Subscriber, Bristol, Co., 50 cents. Karl and Norma, St. Joseph, $1: F. Gilbert, $1: ——, Montcalm, 50 cents: Mrs P. J. Murphy, $1: total, $112.20.

THE "WELCOME" READY TO CUT LOOSE FOR HOME.

A Pious Moslem Bey.

An American missionary at Harpoot, Rev. Dr. Gates, in a letter to THE CHRISTIAN HERALD, relates the following interesting incident of the relief work in Armenia:

"From Palu I went to Peri and became the guest of Osman Bey, from whom I purchased the grain. He is one of the Beys who are the feudal lords of that region, and still hold the Christian villagers as their serfs. For three days I ate with the Bey seated on the floor around a tray loaded with a great variety and quantity of food. I slept under quilts faced with silk, and listened to prayers offered by a white-turbaned *hoja* (teacher). The servants of the household came into the *selamlik* and prostrated themselves in prayer with their master; and the Christian stranger kneeled in his place, praying in the name of Christ, while they called upon God to listen to the intercession of Mohammed. As the prayers were all in Arabic, I was able to follow them and later to read portions of the Koran with the Hojas and discuss their meaning.

"Osman Bey is a remarkable man. A Moslem of the Moslems, he took up his weapons in the late massacres to defend his Christian villagers. His courtyard was so crowded with their animals that one might walk across the enclosure on their backs. For ten days the Bey did not change his clothes, or lay aside his weapons. Several of the Koordish assailants and one of the Bey's retainers were killed, but he protected his villages and saved the lives of some 20,000 Christians. So far as I know, his services to humanity have received no acknowledgment."

THE METROPOLITAN PULPIT

HEALTH OF THE BODY.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text, Prov. 7: 23, **Till a dart strike through his liver.**

SOLOMON'S anatomical and physiological discoveries were so very great that he was nearly three thousand years ahead of the scientists of his day. He, more than one thousand years before Christ, seemed to know about the circulation of the blood, which Harvey discovered sixteen hundred and nineteen years after Christ, for when Solomon, in Ecclesiastes, describing the human body, speaks of the pitcher at the fountain, he evidently means the three canals leading from the heart that receive the blood like pitchers. When he speaks in Ecclesiastes of the silver cord of life, he evidently means the spinal marrow, about which, in our day, Doctors Mayo and Carpenter and Dalton and Flint and Brown-Sequard have experimented. And Solomon recorded in the Bible, thousands of years before scientists discovered it, that in his time the spinal cord relaxed in old age, producing the tremors of hand and head: "Or the silver cord be loosed."

In the text he reveals the fact that he had studied that largest gland of the human system, the liver, not by the electric light of the modern dissecting-room, but by the dim light of a comparatively dark age, and yet had seen its important functions in the God-built castle of the body.

Solomon knew of it, and had noticed either in vivisection or post-mortem what awful attacks sin and dissipation make upon it, until the fiat of Almighty God bids the body and soul separate, and the one it commends to the grave, and the other it sends to judgment. A javelin of retribution, not glancing off or making a slight wound, but piercing it from side to side "till a dart strike through his liver."

I preach to you the Gospel of Health. In taking a diagnosis of diseases of the soul you must also take a diagnosis of diseases of the body. As if to recognize this, one whole book of the New Testament was written by a physician. Luke was a medical doctor, and he discourses much of the physical conditions, and he tells of the good Samaritan's medication of the wounds by pouring in oil and wine, and extinguished eyesight of the beggar by the wayside, and lets us know of the hæmorrhage of the wounds of the dying Christ and the miraculous post mortem resuscitation. Any estimate of the spiritual condition that does not include also the physical condition is incomplete.

When the door-keeper of Congress fell dead from excessive joy because Burgoyne had surrendered at Saratoga, and Philip the Fifth of Spain dropped dead at the news of his country's defeat in battle, and Cardinal Wolsey faded away as the result of Henry the Eighth's anathema, it was demonstrated that the body and soul are Siamese twins, and when you thrill the one with joy or sorrow you thrill the other. We may as well recognize the tremendous fact that there are two mighty fortresses in the human body, the heart and the liver; the heart the fortress of the graces, the liver the fortress of the furies. You may have the head filled with all intellectualities, and the ear with all musical appreciation, and the mouth with all eloquence, and the hand with all industries, and the heart with all generosities, and yet "a dart strike through the liver."

First, let Christian people avoid the mistake that they are all wrong with God, because they suffer from depression of spirits. Many a consecrated man has found his spiritual sky betrayed and his hope of heaven blotted out and himself plunged chin deep in the slough of despond, and has said, "My heart is not right with God, and I think I must have made a mistake, and instead of being a child of light I am a child of darkness. No one can feel as gloomy as I feel and be a Christian." And he has gone to his minister for consolation, and he has collected Flavel's books and Cecil's books and Baxter's books, and read and read and read, and prayed and prayed and prayed, and wept and wept and wept, and groaned and groaned and groaned. My brother, your trouble is not with the heart, it is a gastric disorder or a rebellion of the liver. You need a physician more than you do a clergyman. It is not sin that blots out your hope of heaven, but bile. It not only yellows your eyeballs, and furs your tongue, and makes your head ache, but swoops upon your soul in dejections and forebodings.

My friend, Rev. Dr. Joseph F. Jones, of Philadelphia, a translated spirit now, wrote a book entitled, "Man, Moral and Physical," in which he shows how different the same things may appear to different people. He says: "After the great battle on the Mincio in 1859, between the French and the Sardinians on the one side and the Austrians on the other, so disastrous to the latter, the defeated army retreated, followed by the victors. A description of the march of each army is given by two correspondents of the London *Times*, one of whom travelled with the successful host, the other with the defeated. The difference in views and statements of the same place, scenes, and events, is remarkable. What made all this difference? asks the author. 'One condition only: the French are victorious, the Austrians have been defeated.'"

So, my dear brother, the road you are travelling is the same you have been travelling a long while, but the difference in your physical conditions makes it look different, and therefore the two reports you have given of yourself are as widely different as the reports in the London *Times*, from the two correspondents. Edward Payson, sometimes so far up on the Mount that it seemed as if the centripetal force of earth could no longer hold him, sometimes through a physical disorder was so far down that it seemed as if the nether world would clutch him. Poor William Cowper was a most excellent Christian, and will be loved in the Christian Church as long as it sings his hymns beginning, "There is a fountain filled with blood," "Oh, for a closer walk with God," "What various hindrances we meet;" and "God moves in a mysterious way." Yet was he so overcome of melancholy, or black bile, that it was only through the mistake of the cab driver who took him to a wrong place, instead of the river bank, that he did not commit suicide.

Spiritual condition so mightily affected by the physical state, what a great opportunity this gives to the Christian physician, for he can feel at the same time both the pulse of the body and the pulse of the soul, and, he can administer to both at once, and if medicine is needed he can give that, and if spiritual counsel is needed he can give that. Let Christian physicians unite with ministers of the Gospel in persuading good people that it is not because God is against them that they sometimes feel depressed, but because of their diseased body. I suppose David, the psalmist, was no more pious when he called on everything human and angelic, animate and inanimate, even from snowflake to hurricane, to praise God, than when he said, "Out of the depths of hell have I cried unto thee, O Lord;" or that Jeremiah was more pious when he wrote his prophecy then when he wrote his "Lamentations;" or that Alexander Cruden, the concordist, was a better man when he compiled the book that has helped ten thousand students of the Bible, than when under the power of physical disorder he was hand-cuffed and strait-waistcoated in Bethnal Green Insane Asylum. "Oh," says some Christian man, "no one ought to allow physical disorder to depress his soul. He ought to live so near to God as to be always in the sunshine." Yes, that is good advice; but I warrant that you, the man who gives the advice, has a sound liver. Thank God for a healthful hepatic condition, for, as certainly as you lose it, you will sometimes, like David, and like Jeremiah, and like Cowper, and like Alexander Cruden, and like ten thousand other invalids, be playing a Dead March on the same organ with which now you play a *staccato*.

My object at this point is not only to emolliate the criticisms of those in good health against those in poor health, but to show Christian people who are atrabilious what is the matter with them. Do not charge against the heart the crimes of another portion of your organism. Do not conclude that because the path to heaven is not arbored with as fine a foliage, or the banks beautifully snowed with exquisite chrysanthemums as once, that therefore you are on the wrong road. The road will bring you out at the same gate whether you walk with the stride of an athlete or come up on crutche. Thousands of Christians, morbid about their experiences, and morbid about their business, and morbid about the present, and morbid about the future, need the sermon I am now preaching.

Another practical use of this subject is for the young. The theory is abroad that they must first sow their wild oats, and afterward Michigan wheat. Let me break the delusion. Wild oats are generally sown in the liver, and they can never be pulled up. They so preoccupy that organ that there is no room for the implantation of a righteous crop. You see aged men about us at eighty, erect, agile, splendid, grand old men. How much wild oats did they sow between eighteen years and thirty? None, absolutely none. God does not very often honor with old age those who have in early life sacrificed swine on the altar of the bodily temple. Remember, O young man, that while in after-life, and after years of dissipation, you may perhaps have your heart changed, religion does not change the liver. Trembling and staggering along these streets to-day are men, all bent, and decayed, and prematurely old for the reason that they are paying for liens they put upon their physical estate before they were thirty. By early dissipation they put on their body a first mortgage, and a second mortgage, and a third mortgage to the devil; and these mortgages are now being foreclosed, and all that remains of their earthly estate the undertaker will soon put out of sight. Many years ago, in fulfilment of my text, a dart struck through their liver, and it is there yet. God forgives, but outraged physical law never, never, never. That has a Sinai, but no Calvary. Solomon in my text knew what he was taking about, and he rises up on his throne of worldly splendor to shriek out a warning to all the centuries.

Stephen A. Douglas gave the name of "squatter sovereignty" to those who went out West and took possession of lands and held them by right of preoccupation. Let a flock of sins settle on your liver before you get to twenty-five years of age, and they will in all probability keep possession of it by an infernal squatter sovereignty. "I promise to pay at the bank five hundred dollars six months from date," says the promissory note. "I promise to pay my life thirty years from date at the bank of the grave," says every infraction of the laws of your physical being.

What? Will a man's body never completely recover from early dissipation in this world? Never. How about the world to come? Perhaps God will fix it up in the resurrection body so that it will not have to go limping through all eternity; but get the liver thoroughly damaged and it will stay damaged as long as you are here. Physicians call it cirrhosis of the liver, or inflammation of the liver, or fatty degeneration of the liver, but Solomon puts all these pangs into one figure, and says, "Till a dart strike through his liver."

Hesiod seemed to have some [illegible] this when he represented Prometh[eus] his crimes, fastened to a pillar [with] eagle feeding on his liver, which [was] newed again each night, so that [the] vouring went on until finally [Her]slew the eagle and rescued Pron[etheus]. And a dissipated early life assures [the] ity pecking away and clawing awa[y] liver year in and year out, and I [am] the only Hercules who can br[eak] power of its beak or unclench i[ts] So, also, others wrote fables ab[out] tures preying upon the liver; but t[he]se those here with whom it is no fabl[e] terrific reality.

That young man smoking cigare[ttes] smoking cigars has no idea tha[t he is] getting for himself smoked liver[s]. young man has no idea that he [is] early dissipation so depleted his [liver] that he will go into the battle or[der]armed. Here is another young m[an] if he put all his forces against t[he] ment of youthful temptations, [with] strength of God, might drive ther[e]; but he is allowing them to be re[in]forced by the whole army of mid-life [temp]tations, and what but immortal de[feat] await him?

Oh, my young brother, do not m[ake] mistake that thousands are mal[ing] opening the battle against sin too [late] this world, too late, and for the w[orld to] come, too late. What brings that train from St. Louis into Jersey Ci[ty] hours late? They lost fifteen [minutes] early on the route, and that affect[ed] all the way; and they had to be s[witched] off here and switched off there, [and] tained here and detained there: [so] man who loses time and strength [in the] earlier part of the journey of life [will] fer for it all the way through.

Some years ago a scientific lectu[rer] through the country exhibiting [on] canvas different parts of the hum[an body] when healthy, and the same par[ts] diseased. And what the world wa[s] is some eloquent scientist to go [over] the country, showing to our youn[g men] on blazing canvas the drunkard [s liver], the idler's liver, the libertine's li[ver], gambler's liver. Perhaps the s[ight] might stop some young man be[fore he] comes to the catastrophe, and t[he dart] strike through his liver.

There is a kind of sickness that [is] tiful when it comes from over-wk [for] God, or one's country, or one's o[wn] ily. I have seen wounds that were [received] I have seen an empty sleeve that w[as more] beautiful than the most muscular [arm] I have seen a green shade over [the eyes] shot out in battle, that was more b[eautiful] than any two eyes that had passed th[rough] injury. I have seen an old mis[sionary] worn out with the malaria of Afri[can] gles, who looked to me more radi[ant than] a rubicund gymnast. I have seen a [mother] after six weeks' watching over a f[ew] children down with scarlet fever, [with a] glory around her pale and wan f[ace that] surpassed the angelic. It all dep[ends on] how you got your sickness and [how] battle your wounds.

If we must get sick and worn-out, [let it be] in God's service and in the effort t[o do] the world good. Not in the servic[e of] No! No! One of the most p[itiful] scenes that I ever witness, and I o[ften see] it, is that of men or women conv[erging on] the fifties or sixties or seventies [not] to be useful, but they so served th[e world] and Satan in the earlier part of t[heir life] that they have no physical energy t[o do] the service of God. They sacrificed [their] muscles, lungs, heart, and liver [on the] wrong altar. When such person[s] have been, through the good [sense] of a lifetime, crashing their ba[rk] through the helmeted iniquities, t[hey are] spending their days and nights in c[onsider]ing the best way of curing their [infirmi]tion, and quieting their jangling [nerves] and rousing their laggard appetite, [and] ing to extract the dart from their o[wn] liver. Better converted late than [never]. Oh, yes; for they will get to heave[n]; they will go afoot when they might [be] wheeled up the steep hills of the [city] Elijah's chariot. There is an old [hymn] that we used to sing in the country [meet]ing house when I was a boy, and [I] member how the old folks' voices [trem]bled with emotion while they sang [it]. I have forgotten all but two lines, but [those] lines are the peroration of my sermon:

"Twill save us from a thousand snares
To mind religion young.

THE GOSPEL AMONG THE LIFE-SAVERS.

A Mission that Reaches a Neglected Class—Providential Escapes, Striking Conversions and Answered Prayers—A Great Field for Missionary Effort.

REV. ASHLEY CAKE.

THERE is probably no kind of evangelical missionary work at once so unique and picturesque, or which covers a wider territory, or reaches a more deserving class, than that which has to do with the life-saving crews along the coasts of the United States. Our National Life-Saving Service is one that has rapidly and greatly multiplied the ... of its stations in late years. ... the best of weather, the light- ... and life-saving station crews are ... but in the bleak, stormy days of a winter, they are frequently isolated ... days at a time, and shut off ... communication with the outer world. ... duties are full of peril, and the dis- ... s attending such a calling can be ... magined than described: but they ... brave and resolute set of men, and ... dangers of storm and flood fear- ... s they strive to save the lives of ... peril through storm or shipwreck. ... r passes in which some of those ... ellows do not lose their own lives ... efforts at rescue, and to chronicle ... llant deeds even for a single sea- ... ld fill many pages of THE CHRIS- ... ERALD.

... evangelical effort has been directed ... to the ingathering of a spiritual ... in the cities and centres of popu- ... hose lonely life-savers have not ... ogether forgotten. Here and there, ... our coasts, are devoted workers, ... their field of Christian effort on ... gin of the sea, among those cour- ... crews. Going from station to ... nd from light-house to light-house, ... ry with them the Gospel message, ... everyone the story of Him who ... he waves in stormy Galilee. The ... mission of this most interesting ... that which is conducted by Rev. ... ley Cake along the New Jersey ... with mission headquarters at Port ... ic. His missionary work, con- ... under the most adverse surround- ... d beset by many difficulties, has ... produced remarkable results, and ... hardly a station along the Atlantic ... here saving grace has not filled ... rt of at least one brave fellow, and ... im an influence for good among ... ssociates. For two ... his work has been suc- ... lly and energetically ... ted, the missionary go- ... and down a long stretch ... t from Sandy Hook to ... lay, a distance of 160 ... embracing forty-two sta- ... and representing 336 men ... or ten months of the ..., deprived of all sanctu- ... ileges except such as ... en to them by the mis- ... At one station where ... ionary was preaching, ... tain said to him:

"I ... ave been here twenty- ... ars, and this is the first ... s service that has ever ... eld at this station."

... work is distinctly unde- ... ional and non-sectarian. ... ake has conducted it ... at his own expense since ... inning, and has resisted ... ements to make it sec- ... A feature of the work ... it brings the missionary ... tact with government ... representatives of dif- ... nationalities and many ... ecked mariners, pleasure- ..., fishermen and oystermen, all of ... come and listen reverently to the ... ng of the Gospel.

... ake left a business calling to enter ... istry. He pursued the necessary ... in New Jersey, and preached and worked in North Carolina. In 1894 he first conceived the idea of carry the Gospel to the life-saving crews. Shortly afterward a delegation from one of the Life Saving Stations waited upon him and asked if he would come and preach for them. Then came a second delegation, with the same request. Other invitations followed and the first service was held at South Brigantine Station, N. J., on the evening of Jan. 31, 1895. Here he found not only the life savers, but a crowd of other men and also women and children, eager to hear the Gospel. From that service, the mission steadily grew and the work increased. Telephone communication with other stations along the coast brought requests for religious services at such stations. Those services were crowded with seekers after the truth, and the missionary felt that God, indeed, had called him for a most blessed work, fraught with stupendous responsibilities. He saw the spiritual need of the Life Saving Stations all along the coast, and he joyfully accepted the task that had been assigned him.

MANNING THE LIFE-BOAT.

THE "BREECHES BUOY" AT WORK.

At first, there was not always a welcome ready for the missionary, after his long journeys along the coast to the Life Saving Stations. Some were averse to hearing the Gospel preached and here and there rough men opposed it, but gradually the obstacles disappeared and all listened gladly. Sometimes repeated visits had to be made before the crews became sufficiently interested to assemble, and occasionally after the service began, a disturber would make an effort to stop it by noise; but after a time, even these efforts ceased, and the work went on quietly and amid reverent attention from all. Now every door is an open door and welcome is stamped on every face. The spirit of the Master, like an electric current, has entered every station along the New Jersey coast, and keepers and crews now express appreciation of the services. The time is fast approaching when the Gospel will be proclaimed in every station and light-house along the sea-board.

LIFE SAVING STATION ON THE NEW JERSEY COAST.

There are many interesting incidents in connection with Mr. Cake's work that deserve to be related. At times, while on his rounds among the stations, often many miles apart, he has had narrow escapes from freezing and drowning. At one lonely station, situated between two inlets, the surfmen being the only residents on an isolated islet, a marvelous display of divine power occurred. Notice of the meeting had been previously given and representatives from Philadelphia, Atlantic City, Tuckerton, Port Republic and Brigantine Beach had crossed the inlets to come to this little island for religious service. Fishermen and oystermen left their work and the station was crowded. The missionary preached earnestly, part of the discourse being preached on his knees, and arrows of conviction entered many hearts. Room was made for penitents, and strong, able-bodied, earnest men came forward and knelt, praying for mercy and pardon. Eleven souls were added to the kingdom.

The revival wave swept across the Inlet into Sea-Haven Station, where the Life Saving men and their families have built a little chapel, furnished it with an organ, and maintain a public school seven months of the year.

At Chadwick Station, the missionary found one of the crew of surfmen so ill that his death was hourly expected. He pointed him to the Lamb of God. "No, Mr. Cake," he said, "I feel, if I am ever saved, I must kneel at the altar of some church." "Nay, my brother; Jesus can save you now and here." After earnest entreaties were made he knelt to pray for the sufferer, and to his (the missionary's) surprise, despite his weakness, the man crept off his little cot and joined his young wife and the preacher in prayer for his own salvation. The missionary finally had to leave him. A short time afterward he received a communication from the captain of the station, saying: "Brother F. has gone, but he was ready for the change."

"On another occasion," said Mr. Cake, "just as I was about to start on my trip up the coast, I entered my room and knelt down for a moment. As I was about to rise from prayer, the phrase 'somebody's boy' entered my mind. It had been entirely foreign to my thoughts—what could it mean? I no sooner rose from my knees than it was 'some mother's boy.' Over and over again 'some mother's boy.' Before I reached the foot of the stairs it was 'some mother's boy up the coast.' At each station where I stopped, I related this incident, and added that I was looking for that boy. I proceeded on my way till I came to the second station near the end of my trip up, where I found not only one, but two 'mother's boys'—boys no longer in years, but boys in heart, when the weeds and cobwebs of sin and neglect were brushed away. Their hearts were softened by a power divine and they both are now earnest Christians."

The journeys made by this evangelist are long and wearisome. At times, after preaching, he is out on the patrol along the surf with the men far into the night; but he is happy in his work. One thing that makes the work somewhat difficult, is that he must make it a sure point to reach stations for services at such hours as will not interfere with the station duties. His field is a large one, and the only impediment to the work's expansion is the lack of sufficient means to extend it, so that all the stations may be included. Up to the present time, he has depended solely on his own efforts to supply the means for the work, these being occasionally supplemented by the voluntary gifts of a few friends. It has been wholly a work of faith, and Mr. Cake believes, now that the field is so promising, that the same Divine Helper who has blessed it hitherto, will put it into the hearts of his people to strengthen and develop it still further, as it deserves. He will gladly answer any inquiries regarding the work that are addressed to him at Port Republic, N. J.

Our illustrations on this and the first pages of this issue present some of the phases of the life-savers' career, and of the missionary's experience as well. There are few callings where the life of the worker is more frequently in peril than that of the life-saving men. In fog, in driving gales and hurricanes, amid winter snow and rain, and the violent cyclones of spring and fall, the crews are ever on duty, ready to save life at the risk of their own. Summoned from bed to patrol the coast washed by raging seas or swept by icy winds, their life is one of the hardest that can be imagined. Those brave fellows, who risk so much to save others, are themselves well worth the saving, body and soul, and the evangelistic work now being conducted among them is one that deserves the warmest support of all who have the cause of the Gospel at heart. Many have been brought to Christ through the ministrations of the Life-Saving Mission. Its work is already known to many pastors of different denominations, along the coast, between New York and Atlantic City, and it has been strongly commended. With the support it deserves, this pioneer mission would soon be one of the grandest agencies for evangelization, carrying the message of Jesus' love and sacrifice to many hundreds of bronzed and weather-beaten seamen along our coasts, and planting over every life-saving station a bright beacon of Gospel invitation to the

SERVICE IN A STATION.

sinner, tossed about on life's stormy sea. Rev. Mr. Cake, the missionary, relates many intereresting incidents connected with his work, some of them telling of providential rescue from great danger, and others showing the triumph of faith in answer to earnest prayer. He is greatly beloved by the surfmen, who are always eager to serve the devoted worker who has brought so much of the Gospel light into their lives. It is very touching to listen to the big, rough fellows as they tell their troubles, their hopes and fears to the missionary, and follow his gentle leading to the one untailing source of consolation for troubled hearts—the Cross.

One cold, bleak Sabbath night in January, the missionary was out with the patrol, between eight and twelve oclock, along the coast. His companion was a young surfman who had recently been converted. It was a rough night and the winds were high. After patroling the beach about a mile, the surfman said:

"Brother Cake, do you see that pole yonder?"

"Yes," was the reply.

"I never allow myself to go by that pole without prayers," said the surfman.

Coming to the pole, above the roar of old Ocean's waves, the missionary heard the life-saver's voice in petition for the safety of those at sea and for the souls of all who were in peril on that night. The mariner on the ocean is not only remembered by loved ones at home, but the life-saver, while real ly to risk his own life for

THE DELAWARE BREAKWATER LIGHT-HOUSE.

theirs, also finds time while on patrol, to plead for their bodily and eternal safety.

Let your lower lights be burning,
Shed a gleam across the wave;
Some poor struggling, shipwrecked seaman
You may rescue—you may save!

OUR CHILDREN'S HOME

At Mont-Lawn, Nyack-on-the-Hudson, N. Y.

(Location: Cradle the accompanying The Christian Herald.)

GIVES over 2,000 neglected "Slum Children" a ten days' outing every summer. Over 200 beds, chapel, play room, dining hall, school-room, baths, lawn, and 70 acres of grounds. Matron and staff of caretakers and medical attendant. Regular religious services held.

2,300 tenement children received, sheltered, fed, taught, and (in many instances) clad at Mont-Lawn last summer at an average cost of $3 per head in fuding transportation.

The beautiful Charity costs annually between $7,000 and $8,000 for its support. $10 pays for a ten days' mid-summer outing for three children.

The following contributions have been received by THE CHRISTIAN HERALD for our Children's Home.

Previously	$230.50
Mrs Murray	1 00
Virginia N Valentine	50
Friend, Kingston	30
"Thou Bita"	4 00
W A Berry	1 00
Friend, Wisconsin	3 00
Parents and Teacher, Gouverneur	1 00
J M A Brownville	1 00
Mrs A W Kalbfell	1 00
Elizabeth D Mead	5
Sarah J Hedges	1 00
M J C, New Alexandria	1 00
Friends of children, E Orange	1 00
Wyo	5 00
Friends, Manlius	50
Mrs M S Richardson	1 00
I Girod	3 00
Amos S Young	50
Mrs J F Gardner	50
Total	$271.30

All contributions for the work will be acknowledged in these columns.

BRIEF NOTES.

A College Settlement among the Parsees of Bombay, India, is now doing excellent work under the direction of Miss Mary K. Dobson, the daughter of the English poet.

After wintering in Newton Centre, Mass., Mr. and Mrs. Joseph Cook have returned to their summer home at Clift Seat, Ticonderoga. The *Congregationalist* says: "We are glad to say that Mr. Cook's health is somewhat improved."

Rev. Egerton R. Young, who for twenty-four years labored as a missionary among the Hudson Bay Indians, gave an instructive and inspiring address at Calvary Baptist Church, New York, recently concerning his labors.

There recently arrived in Siam the unexpected aid of two native missionaries sent by the native churches in Burmah to labor for a greatly neglected class, the Peguans of Siam. Thus the Gospel, wherever it is accepted, inculcates the missionary spirit.

A conference of the officers of Foreign Mission Boards was held recently in New York to make preliminary arrangements to hold a World's Missionary Conference here in 1900. There was a similar meeting held in London in 1885 with 1,500 delegates and 139 different societies represented.

The Volunteers of America, under the leadership of Mr. and Mrs. Ballington Booth, commence their second year with 160 posts and 500 commissioned officers and 3,000 members of their auxiliary league. Mrs. Booth's work in the prisons has led to the organization of a Volunteer Prisoners' League, which has now 1,200 members.

At the reecent quarterly meeting of the Board of Trustees of the United Society of Christian Endeavor, Secretary Baer reported the total enrollment of societies as 48,305, with a membership of 2,800,000.

Evangelist John McNeill preached last week at noon every day at Chickering Hall, New York, and at eight each evening at the Broadway Tabernacle. Large audiences assembled at each service, and listened intently to the eloquent preacher's incisive sermons.

Rev. George C. Needham, the evangelist, has taken charge, during the absence of Rev. D. M. Stearns, of the Weekly Union Bible Class on Mondays at two o'clock in the Madison Avenue Presbyterian Church, corner Fifty-third Street, New York.

The Rev. F. B. Meyer's jubilee birthday has been celebrated by a meeting in Christ Church, Westminister Bridge Road, London, which was crowded with friends from all parts. Rev. Dr. Pierson conveyed the congratulations of American Christians.

Preparations are well forward for a successful convention of the Baptist Young People's Union of America, which will be held at Chattanooga July 15-18. Those who are planning to go would do well to communicate either with the convention committee at Chattanooga, or, in this vicinity, with the New York transportation leader, Mr. John P. Goodwin, 123 Twenty-eighth street, Brooklyn.

We regret to hear of the death of Rev. E. W. Ruliffson, who passed away May 2, after an illness of eighteen months. Mr. Ruliffson had done valuable service in the Bowery Mission and in other religious and philanthropic agencies, and his death will be mourned by a large circle of friends who knew and loved him well. Mrs. Ruliffson writes that to the last his prayers for the Bowery Mission, where in former years he had often spoken, were fervent and unceasing.

The American Society of Religious Education at its recent annual meeting re-elected General John Eaton, president, and Rev. J. E. Gilbert, D. D., secretary. From the annual report it appears that last year the society engaged the services of ninety-three scholars, that it held five conventions. Two study courses have been established by the society—the Sunday Teachers' Normal College which has now an enrollment of 10,186 and the Bible Reader's Union with 1,401 members.

A remarkable movement among the Jews of Southern Russia is described by the *Independent*. It says that a number of pious and influential Israelites are establishing associations for the reading and study of the Scriptures, both in the homes of the people and in their public assemblies. Much attention will be devoted to the prophetic books of the Old Testament and to investigating the claims of Christians that Jesus of Nazareth has in his life and work and death been the fulfiller of many utterances of the prophets which have for so long been stumbling-blocks to the Jews.

The following dates have been fixed for the Northfield summer conferences. June 10, Sacred Concerts of students in the Northfield Schools; June 28—July 4, The World's Student Conference; July 6-16, Conference of Young Women's Christian Associations; July 26 Aug. 16, International Conference of Christian Workers. The Young Men's Christian Association Encampment will continue during July and August. The musical exercises will be under the charge of Mr. Ira D. Sankey and Mr. D. B. Towner. It is hoped that Mr. Geo. C. Stebbins will also be able to take part in some of the meetings. All particulars as to board and lodging can be obtained by addressing Mr. A. G. Moody, East Northfield, Mass.

DRUMMOND AS I KNEW HIM.

BY IRA D. SANKEY.

I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the glory of his Cross
And honor all his laws.

THUS sang Henry Drummond, as he lay upon his dying bed, the last Sabbath he was to spend on earth. His life-long friend, Dr. Hugh Barbour, in whose father's home I was entertained in Edinburgh in 1873-4, was staying a few

THE LATE HENRY DRUMMOND.

days with him at Tunbridge Wells, England, and with the desire of comforting his friend during the slowly moving hours of that last Sabbath evening, he took his seat at the piano and began to sing softly some of the professor's favorite hymns. Nothing seemed to arouse the attention of the weary sufferer until the doctor struck the chords of the good old Psalm tune, "Martyrdom," and began singing the hymn—doubtless taught Drummond by his godly father and mother in his childhood, at Stirling:

I'm not ashamed to own my Lord.

Then, lifting up his pale and emaciated hand, he began singing the grand old hymn with Dr. Barbour, beating the time through to the end.

When they had finished the last verse he said: "Ah, Hugh, there is nothing to beat that." To my mind this was a splendid confession of his faith in the everlasting verities of the Gospel, and a grand Doxology with which to close his Christ-like life.

It is often the case, that in such an hour as this, when the pomp and glory of this world are fading away from man's mortal vision, and he begins to search diligently for solid footing as he enters the "valley of the shadow," then the real faith that is in him often finds expression in some sweet psalm or hymn, such as

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home,

which Drummond also sang that Sabbath day upon his bed of pain. Happy and blest are they who can thus sing as they near the Pearly Gates.

It is not generally known that Mr. Moody was the first to discover Henry Drummond. When we began our work in Edinburgh, Drummond was then a young University student there, and soon became greatly interested in the meetings. He was one of the first to suggest the holding of special meetings for young men, and soon became one of Mr. Moody's most efficient helpers in that branch of the work.

Mr. Drummond's young friend, James Stalker, now one of the leading ministers of Scotland, was also one of the most active and helpful students who took part in the work. So successful were they that Mr. Moody invited both of these young men to accompany him for the purpose of looking after the young men who attended our meetings in large numbers, but whom it was difficult to get into the inquiry meetings.

Mr. Stalker was unable to leave his work in the University, but Drummond accepted the call, and for several years labored with us all over Great Britain. A more competent and successful worker never went into an inquiry meeti... thousands in the old country to-d... point to Henry Drummond as t... who first led them to Christ.

At the close of our last camp... Scotland, in which Mr. Drummo... taken no active part, I was resting ... in Edinburgh, and one day char... take up an American newspaper i... I found what purported to be an ... from some of Prof. Drummond's w... I was pleased with the article, and ... cut it out and sent it to the Profe... Glasgow, asking him if these w... own words, and if so, where they c... found, as they had a ring of ort... about them that pleased me very m...

The next day I received the fo... letter, together with the printed "e... which I believe will be read with n... terest by his many friends in this c... On his last visit to America in ... showed him, while in my house, th... and the "extract," and asked him ... had any objection to the publica... the same if occasion should arise. ... reading them over he replied: "Co... not, you have my hearty permissio... them in any way you may think be...

And now that he has passed i... "Silent Land," and we shall n... again his cheery voice or see his ... face, I feel that his friends in this ... will be glad to get this closer lo... the heart of one of the most Ch... of men.

EXTRACT.

"The power to set the heart r... renew the springs of action, come... Christ. The sense of the infinite w... the single soul, and the recoverable ... a man at his worst, are the gifts of ...

"The freedom from guilt, the forg... of sins, come from Christ's cro... hope of immortality springs from ... grave. Personal conversion means ... a personal religion, a personal t... God, a personal debt to Christ, a p... dedication to his cause. These, ... about how you will, are supreme t... aim at, supreme losses if they are n...

PROFESSOR DRUMM...

LETTER.

3 PARK CIRC...
GLASGOW, April 3, ...

My Dear Mr. Sankey:—Would ... calling themselves by the sacred n... Christian, had your charity: kn... meaning, as you and Mr. Moody ... "judge not," and afforded a man at ... frank trial before convicting him ...

These *are* my words, and the ... never been an hour when the t... which they represent were not am... deepest convictions. Nor, so fa... know, have I ever given anyone gr... believe otherwise, nor is there any ... my writings where these same ide... not be found either expressed or ... stood.

If you ask me why I do not write ... books on these themes, I reply th... lieve one's only excuse for writing ... is, that he has something to say *that ... being said.*

These things are being said. Hu... of books, and millions of tracts a ... ing them afresh every month and ... I therefore feel no call to enter lit... on that ground. My message lies ... the forgotten truths, the false em... and the wrong accent. To every m... work.

Let me thank you most heartily fo... kindness in writing. The way t... souls, to make them hard and bitt... revengeful is to treat them as man... me. If I have escaped this terrib... it is because there are others like y... who "think no evil."

But tell your friends that they kn... what they do, or what solemn ... they imperil when they judge.

Yours very sincerely,
HENRY DRUMM...

The words quoted are from ... Program of Christianity"—the las... I have written. Page 43-45. I ho... will kindly accept the copy I am s... you along with this. H...

I feel it a great honor to have ... associated with him in the M... work and shall ever remember him ... of the most perfect gentlemen I ... knew, and I heartily agree with the ... ment made by one of his own famil... letter just received from Stirling, "I ... a man lived Christ on this earth ... Henry."

THE SUNDAY SCHOOL

FAITH AND WORKS.

Sunday School Lesson for May 30. James 2:1-23 Golden Text: James 2:18.

BY MRS. M. BAXTER.

FAITH without works! A kind of conversion which leaves a man unbroken before God, and living for himself still. A conversion where self is still upon the throne: old things have not passed away, all things have not become new (II. Cor. 5:17), and where "a new creature" is indeed a thing of doctrine but not of fact. O, how common is this sort of thing in our days! While in trade counterfeiting is counterfeited which can be, we find the devil busy in producing counterfeit doctrines. When God created the vegetable world he created the fruit tree yielding fruit, whose seed was in itself (Gen. 1:14-12). And as surely as the fruit tree discloses its own especial kind of seed so surely in the garden of the Lord the tree of faith, if it is living, bears the fruit of good works which contains the seed faith. "Faith if it have not works is dead in itself" (Jas. 2:17 R. V). "Faith without works is barren" (Verse 20, R. V. "In Jesus Christ neither circumcision availeth anything, nor uncircumcision but faith which worketh love" (Gal. 5:6). Faith is not a simple opinion, existing in the intellect, it is that principle created by the Holy Ghost within us, which

Makes God Real to Us,

and joins us to him. If no divine fruit comes out of faith in God, it is proof evident that no such is in us, and that we are not united to him. The cause must produce effects. While it is equally true that by the works of the law shall no flesh be justified" (Rom. 3:20). it is also true that without the works of faith God counts our faith to be non-existent. Faith which always bring forth its true fruit, it is "faith which worketh by love."

What then is the difference between "the works of the law" by which no man shall be justified, and the works which spring from faith whereby we are justified and without which faith alone cannot save us? By the works of the law how many have attempted to recommend themselves to God, and acquire merit for their own good deeds independently of the precious blood of Christ, by which alone we are brought nigh to God! But this is to ignore sin; it is to hold lightly the holiness of God, and to be guilty of unseemly presumption towards him.

Works of faith are such as spring naturally from the life of God within us; they are not the fruit of any strain or effort of our own; we can never claim any merit for them; "It is God which worketh in us both to will and to do of his good pleasure (Phil. 2:14); these good works are those unto which we have been created in Christ Jesus and all God asks of us is to trust him for the power and grace and to obey him without considering whether we can or cannot; whether we like or do not like that to which he calls us. Thus the works of the law proceed from fallen man and the works of faith proceed from the holy God, the works of the law exalt man, the works of faith glorify God.

The Apostle James argues that a few vain words spoken to a hungry, shivering man have no power in them to feed and clothe that man, except deeds accompany the words; and just as little can it avail us, as unreal will it be in God's sight, if our faith be a thing of words or opinion which does not bring forth divine fruit in our lives. The apostle goes on to argue the question: "Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works and I will show thee my faith by my works." Faith is invisible; it is only seen by what it does and the apostle brings forth the solemn truth that a faith without works is one which is shared by the very hosts of hell: "the devils believe and tremble" but they cannot believe and love; they cannot believe and do divine things.

A Barren Faith.

An unfruitful faith, a faith which leaves us unconformed to the image of Christ, leaves us with the awful possibility of believing in God as Satan's hosts do, and working with all our power against him. The apostle further quotes Abraham as an example of faith: "Was not Abraham our father, justified by faith when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" It was something more than vain words, something more than the mere assent to a doctrine, which gave that man of God such confidence in the promises which God had made to him that he could offer up in obedience the very son on whose life those very promises hung. His faith went the tremendous length of practically trusting God to raise that son from the dead whom he should slay. He went counter to his natural feelings as a father at God's command; he did not hesitate to leave to God the consequences of an act which to all appearances would render utterly impossible the fulfilment of his promises. Only God could have produced such faith in his servant, and faith could never have been manifest under a test less tremendous. "And the Scripture was fulfilled which said [prophetically Gen. 15:6] Abraham believed God and it was imputed unto him for righteousness, and he was called the friend of God."

Let us not shrink back astonished and perplexed, if God calls us to tests of our faith which seem to give the lie to God's promises; it is just under such that we are put to the proof as to what kind of faith we have. Let us be content to be often driven into a corner where it is impossible to explain to others the position in which we find ourselves. How difficult it would have been for Abraham to explain to Sarah God's dealings with him at this time! In obedience to God, he had risen early in the morning, going steadily forward till he was the God-selected spot, leaving the young men with the ass, that he and the lad might "go yonder and worship (Gen. 22:5) and come again to you." Worship? Yes; that act of faith was the truest worship and holy adoration. "Come again to you?" Yes; this was the faith of this father of the faithful.

God had prophesied that he should believe and the Scripture was fulfilled. We too, if we have faith in God, are called to fulfil the Scriptures which are written about them that believe in God. What God says of them that believe is not only possible for us but our bounden duty; we can do all which God commands. It is a high vocation to which we are called that our lives should be a proof of the truth of God's Word, that men should see us to be in our measure the living word of God, the Bible lived out, as our Lord was. Paul saw it to be his stewardship that he should fulfil the Word of God. (Col. 1:25), showing his faith by his works. It was faith which worketh by love that made Peter trust the name of Jesus for the healing of the impotent man at the gate of the temple. Another blessed instance of the same was when Stephen prayed with his dying breath for his murderers. "Lord, lay not this sin to their charge." (Acts 7:50). It is faith working by love and fulfilling the word of God when we love those who most try us, when we "glory in tribulations seeing God's side of them, and count it all joy when we fall into divers temptations" or trials (Jas. 1:2, 3). This spirit is not indigenous; it is a heavenly plant, it springs from faith in God.

One more instance is quoted by James: Rahab. This woman had heard, in common with her people, of the miraculous exodus of the children of Israel from Egypt, and that their God went with them in a cloud by day and a fire by night; and it entered deeply into her heart that this God was the true God. Despite all her unpromising past, and although she was one alone in her faith, she took her life in her hand, and stood on the side of the God of Israel. It was no light thing for this heathen woman thus to risk her life and the wrath of her people; but she believed in God and her works bore witness that she believed. No mere sentiment, no intellectual belief would have borne such fruit. She had yielded up herself to the God of Israel in whom she believed, and her actions sprung from a heart and will conquered by her God. Is our faith of this order? In this day of shams and unreality, are we going against the current by the very fact that God and heaven are realities to us?

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

ARGUMENTS like this of James are very much in evidence at the present time, and some of them are perversions of his reasoning. "I judge by the life," says one, "I do not care what the man believes, or what denomination he belongs to. If he is

"WHEN HE HAD OFFERED ISAAC, HIS SON."

leading a good life he will come out all right in the end." But we do not find it so. The man sometimes ends in prison or in disgrace. When a good mother is sending her boy into the city where he will be exposed to temptation, she tries to instil good principles into his mind. She knows that although he has been a good boy at home, he may not be a good boy when he is not under her eye. So she tries to get him to believe in goodness and to do right from strong motives. Right thinking and a right faith are the only sure foundations for a good life. Good deeds, as we know by experience, may be done from a bad motive. When a man does some noble, generous thing in order to make himself a name, or in order to advance his political, or social, or business interests, he is liable to do some mean thing when it pays best to do that. We are continually being disappointed and the Church of Christ humiliated by the collapse of some conspicuous reputation. A good life is not everything in religion: there must be faith and sound principle at the foundation. Real religion is faith operating in action and producing good works. Does your belief affect your life? If not, it is a barren, dead faith, and of no use to you, as James says. On the other hand, if you are doing good for the sake of the benefit it brings, either in money or reputation, your good deeds are of no account. Both errors are fatal, and both kinds of people need to have the truth told them in plain language. In apostolic times, James and Paul were raised up to tell it. There were the two errors then, as there are now, and while James assailed one error, Paul assailed the other. The two men appear to contradict each other, but their differences were more apparent than real. If James had met a man who was indifferent about Christ and expecting to buy his way to heaven by his gifts or services, he would have talked to him very much as Paul wrote; and, on the other hand, many quotations might be made from Paul's epistles to show that he had as great a contempt as James for a barren faith that did not produce good living.

The view James took was largely the result of his position. He is believed to have been the James mentioned Matt. 13:55, as one of Christ's brothers. He was not an apostle, nor even a believer in Christ up to the time of the crucifixion, but appears to have been convinced when Christ rose from the dead. He is said to have been a Nazarite like John the Baptist and to have been a strict Jew, observing the minutest parts of the law. There is a passage in Josephus showing that he was reverenced even by the Jews, as a very holy man. He became chief pastor or bishop of the church at Jerusalem, was careful to observe the fasts and feasts and times of prayer and did not in any degree relax his Jewish observances when he became a Christian. But all around him he saw Jews whose lives were hollow and hypocritical. They thought that so long as they were Jews and worshipped one God and did not practice idolatry like the heathen, they were sure of eternal life, no matter how they lived. It is easy to see from his epistle, that he was in contact with men who lied and cursed and oppressed the poor; but their opinions and their creeds were right. They were orthodox. James tells them that such a faith as theirs could not save them. It was a barren, dead faith, which had no effect on their lives. The race is not extinct. There are people now who know the truth, who are living selfish lives and disgracing the Christian name. Their faith is not the kind that saves the soul. The kind that saves is the living faith which is seen in a gentle, kindly helpful life.

Faith wrought with his works. It is a remarkable fact, proved by abundant testimony, that the surest way to a reformation of life is not to preach the terrors of the law, but the love of Christ. Dr. Chalmers, at the close of his life, said that in his early ministry he preached with all his soul against certain sins, warning his people that God had forbidden such things, and that he would surely punish the offender. Dr. Chalmers said that he had never known a single case of conversion from that preaching. "I am not aware of an instance in which all the vehemence with which I urged the virtues and proprieties of life had the weight of a feather on the moral habits of my hearers." But when he preached Christ, and forgiveness through him, conversions began to take place at once. His experience is that of other preachers. To preach Christ is the surest way to induce morality.

Depart in peace. Columbus, going from court to court, to obtain money for his voyage of discovery, could test the sincerity of faith. Benedictions and assurances of belief in his theories were of no use to him while there was no resulting action. Ferdinand and Isabella gave the best proof that they believed when they furnished the ships for his voyage.

Abraham believed God. James mentions the fact as if it was remarkable. How many people would like to have it said of them that they did not believe God? The very sound of the words strikes us as blasphemous. Yet if we believed God thoroughly how different our lives would be! Mr. Cecil gave his child an object lesson on this subject. She had found it difficult to understand what faith was. Her father saw her playing with some beads which seemed to delight her wonderfully. Her father said: "You seem to be very pleased with those beads?" "Yes, Papa." "Now, my dear, I want you to throw them into the fire." The child looked up at him in amazement, as if she could scarcely believe that he wished her to do such a hard thing. Mr. Cecil said: "You may do as you please, but my wish is to have you throw the beads into the fire." The child thought it over. She knew her father loved her and must have some good reason for wishing her to do this thing. So she gathered up the beads and with a mighty effort cast her treasures into the fire. The father kissed her and told her that he was pleased to see how much she trusted him. He did not explain, until a few days afterward, when he brought her a box of larger and better beads. Her faith in him was rewarded then, or justified, as the Bible puts it. Christians are not always willing to show as much confidence in their heavenly Father.

RELIEF SHIPS SOON TO SAIL.

One Will Start for India Early in June—Corn Still Pouring in—Some Remarkable Gifts —A Gracious Outpouring of Christian Benevolence.

REV. J. P. BRUSHINGHAM.

AS the time approaches for the departure of the corn-laden steamships for India, the magnificent extent and character of Christian America's benevolence begin to be apparent. During the past week, gifts of corn have flowed in in a steady stream from a score of States. Every mail has brought advices of more corn cars on the way. The Famine Fund managers are now hopeful of being able to send one of the corn-laden steamers off not later than the first week of June. Just how soon the others will follow must depend upon the rapidity with which the corn is received; but it is hoped that there will not be a longer interval than a few weeks between the starting of the first cargo, and the clearance of the last of the Famine Fleet from these shores. Toward this consummation every energy must now be bent, since it is of the utmost importance that the vessels be dispatched at the earliest practicable date.

At present everything looks favorable to the carrying out of the programme indicated. Immediately after the departure of the first of the corn vessels, Dr. Klopsch will proceed to India by the quickest steamship route, and will probably arrive in Calcutta a week or more in advance of the famine ship. This will afford an opportunity to meet and consult with a committee of missionaries in that city, at which, it is expected, all the Protestant denominations operating in the Indian field will be represented. At that conference, the needs of the various localities in the famine-stricken districts will be discussed and details of distribution arranged. It is expected that the Indian government will extend all the necessary transportation facilities from Calcutta inland, so that there will be no delay in forwarding the corn to the interior. Assurances of hearty co-operation have already been received.

Among the thousands who have aided the relief movement since the start, none have been more enthusiastic or rendered more effective service than the Mennonite Evangelizing and Benevolent Board of Elkhart, Ind. The Mennonites have no missionary in India; yet their hearts have been so touched with pity for the sufferings of that afflicted land, that they have raised among their own people no less than **seventy-five full car loads** of corn, which will be included in the cargoes to be sent to India by THE CHRISTIAN HERALD. Elder George Lambert, who is now in Bombay, will represent Mennonite interests and co-operate in the work of distribution. Among the Mennonite brethren who have done yeoman service in aid of this great life-saving work are Messrs. A. B. Kolb, president of the Board, John L. Funk of Elkhart; S. F. Sprunger, J. S. Coffman, J. S. Lehman, H. A. Mumaw, D. F. Jantzen, S. Heininger and G. L. Bender, secretary and treasurer of the Board. The Mennonites have made a magnificent record of serving of the highest recognition and praise. Their self sacrifice will doubtless be the means of saving many precious lives.

One of the most active and energetic promoters of the India Famine Relief work in the West is Rev. J. P. Brushingham, D.D., pastor of the Fulton Street M. E. Church, Chicago. Dr. Brushingham, who is prominently identified with many phases of Christian work in the Western city, is a member of the Chicago Relief Committee and has been a constant attendant at its meetings, and to his energy and enterprise is due, in large measure whatever of success it has attained as an organization. He has been a pastor in Chicago for seventeen consecutive years and this year was elected President of the Methodist Social Union, and Chairman of the Preachers' Meeting Executive Committee. Socially and religiously, he is a distinct influence in Chicago and his connection with the India Relief Work has been of the greatest value in bringing it before the people of the West.

Among the numerous letters that come to us daily in connection with the relief work, there are many that we would be glad to publish, if space permitted. One that will be read with especial interest, since it comes from a native of India, now visiting this country is as follows:

I am a native of India, spending a short time in this country in special preparation for the mission field in India, where I have already labored for thirteen years.

I desire to thank you in the name of two hundred millions of my desolate, hungry, starving people for your very earnest and successful efforts in their behalf. I pray that you may be blessed and helped in this good work. We do not have a famine of bread every year; the last great famine of which I was an eye-witness was in 1877-78. What I saw then, I prayed that I might not see again. My prayer has been granted, as I am more than (10,000) ten thousand miles away—but my soul is burdened as I read in home letters of the suffering, want and woe of my people.

A VILLAGE MARKET IN INDIA BEFORE THE FAMINE.

Where, in former years the village markets were well supplied with fruits and cereals, they are now almost deserted and the prices of the scant stock of food have risen to prohibitive figures.

God bless you and your co-laborers. Accept, I pray you, from a sad but grateful heart sincerest thanks. —A. T. L.

Madison, N. J.

The most recent letters from India show how gladly the gift of Christian America will be received. The suffering continues and the supplies for relief work are getting low. It is certain that the vast quantity of corn which will now soon be on its way will be hailed with a glad welcome by the workers in the afflicted districts. "We are very grateful," writes Phebe E. Ward, a missionary in the Central Provinces, "for the gifts from America, sent for the relief of the perishing. Many are dying slowly of starvation in this district, and the number requiring relief is increasing. Our mission force is small, and we regret our inability to do more for the relief of the people."

This letter from the wife of a missionary at Mainpuri was received recently by Miss Gilmore, a missionary of Romayne Chapel in Fourteenth Street, New York City, and read at the Mothers' Meeting:

It was very generous of the women in the Mothers' Meeting to send the money for my work, and please tell them I shall use it to the best possible advantage, while I shall always remember their gift with gratitude. In those days we have use for all the money we can get, for it is a time of great want and distress in India. For several years the rains have not been enough, and last year there was so little that the grain crops were almost a failure, so that now famine is abroad in the land. In some parts thousands of people are slowly dying of starvation, and everywhere there is distress. Two years ago wheat could be bought at the rate of fourteen pounds for one rupee, and coarser grains, fifty-two pounds for the same amount of money, but now only six or seven pounds of wheat and twenty pounds of the other can be bought for that amount, so you can imagine how much distress it means to those whose incomes are no more than when grain was cheap, and could then only manage to exist on what they had.

The English Government has started Relief Works and established a good many Poor Houses, but even with that there are many thousands who cannot get help and are dying daily. In the market-places women are offering their children for sale, and there are many who are entirely without either parent. One day recently a woman came to us with two very small boys and offered them both for fifteen cents. We did not buy them, but took the mother and children and gave them food. They were simply skin and bone, and as ravenous as wild beasts, and it would make one weep almost to see how the children snatched at everything within their reach which could be eaten, even leaves and blades of grass. Now they look more like human beings and begin to show the effect of food,—but they are only one instance out of many, and we have so little money to buy food for them.

In our Mission Compound at Fatehpur, there are about 100 children and fifty men and women who have been brought there in a starving condition, and it is only a very small part of the suffering ones in that region. Manipur is not so badly off as many parts but we see enough here to make us sad too. If the rains are not full and early this season I do not dare to think of what will be the condition of India next autumn, but we hope for the best, though it seems as though God had been so long patient with the idolatry of this people that he is now showing them his judgment and power.

What Classes are Suffering.

Rev. E. W. Parker, M. E. Church, Shahjahanpore, writes:

"The class (in that section of India) that is starving is made up of temporary workers and artisans who are dependent on the public. The great class of farm hands too, are all thrown out, and as they live from hand to mouth they have nothing to fall back upon. The great Kuli class, who live by tending masons, making roads, &c., &c., a very large class, are all thrown out. No one builds, no business moves, no work for these. Then weavers on hand-looms, in large numbers, shoemakers on a small scale, and all this large class are almost entirely out of work. No one buys such things when he has not food to eat.

"Then the small farmers are also in great suffering. They have sold their cattle, not even keeping one pair of oxen; their seed corn is eaten up, and then they, too seek relief. Government has helped these to sink wells for irrigation, and has kept many on their land in this way.

"The relief work—making roads or anything to give employment—is designed to give work to all who have none at a very low rate of pay. A reader asks at once, Why not give good, fair wages? Because the crowds that would come for good wages would overwhelm the entire effort. This gives the people a chance to live, but it is an awful chance. They leave home and all, go away to the relief work, and camp under trees or in little grass huts for months. Even women and children, all working, just to live. The entire plan is the best yet invented, yet it is [illegible] most distressing part of the famin[illegible] people will live through it all, a[illegible] will go home to die by the th[illegible] European officials carefully supe[illegible] these works and do all they can t[illegible] them real relief works: and [illegible] crowds make every effort most di[illegible]

"There are poorhouses open eve[illegible] for the aged and helpless, and th[illegible] fed free. So our famine, you see [illegible] a famine of work for the people [illegible] aid will enable us to help thous[illegible] that they can live and work, and n[illegible] and die. We will not give witho[illegible] unless people are helpless. We c[illegible] some kind of work that can h[illegible] people and save multitudes. He[illegible] are very thankful. *No one can t[illegible] thankful we feel for all this aid.* [illegible] Cawnpore to-night to meet all the [illegible] who have received money, and [illegible] advise about work."

Of similar tenor is the accoun[illegible] Rev. J. E. Scott, M. E. missio[illegible] Muttra, sends to the New York *C[illegible] Advocate*. He says:

In the Central Provinces many have [illegible] death; thousands are now starving; parent[illegible] ing their famishing children for a nick[illegible] and hundreds are being gathered into p[illegible] and orphanages.

In the Northwest it is not so bad, but st[illegible] Wheat was sold at one time at twelve [illegible] the rupee, and is now selling at only eig[illegible] You can see that a man with a family, o[illegible] of four or five rupees per month, must go [illegible] *The most of our Christians do not e[illegible] than that.* Many can get no work at al[illegible] of our pastor-teachers only get fi[illegible] per month. We cannot raise the [illegible] for we have no money. Their pe[illegible] not do it, for they are themselves r[illegible] We cannot dismiss them, for th[illegible] mean ruin. We are, therefore, in[illegible] greatest crises of Christian missio[illegible] have 100,000 Christians. Wh[illegible] do? Pray? We do. Beg? We [illegible] you not sound it out that Indi[illegible] dism needs help? This is a rea[illegible] urgent need. Starving people can [illegible] I have taken in boys to try to s[illegible] Twelve dollars a year will feed, cl[illegible] educate them. Can you not get [illegible] to take some boys? They will ma[illegible] ers and preachers, and their souls a[illegible] will be saved from death.

Miss Clara M. Beach, a [illegible] ary at Cawnpore, working u[illegible] auspices of the Women's Uni[illegible] sionary Society, to which on[illegible] sand dollars of THE CHRISTIAN HERALD Fund was given [illegible] tribution, writes in a letter r[illegible] last week: "We are very [illegible] THE CHRISTIAN HERALD [illegible] which will help the outside [illegible] ing. Much more will be nee[illegible] some time for the grain will pr[illegible] remain high for months to [illegible] Miss Beach also describes a [illegible] some relief works where t[illegible] ple were employed in road-[illegible] She speaks of their hunger [illegible] faces and of the sad, weary [illegible] sion of misery in their poor t[illegible] eyes.

These testimonies from t[illegible] voted men and women, wh[illegible] churches of America have [illegible] India to proclaim the Gos[illegible] Christ, must be gratifying [illegible] readers. As we read these let[illegible] scribing the suffering of which the [illegible] were eye-witnesses, we are thankf[illegible] relief in money has been sent am[illegible] in food will soon be on its way. I[illegible] enabling the missionaries to fe[illegible] starving people our readers have [illegible] more to aid the cause of Christ in [illegible] than they can ever know: and if the [illegible] involved self-denial, as they undo[illegible] did in many cases, we may be quit[illegible] that He who knows our hearts and [illegible] ways has been pleased by the offer[illegible]

ACKNOWLEDGMENTS TO DAT[illegible]

Alabama	$ 299 09	Nevada	$ [illegible]
Arizona Ter	84 00	N. Hampshire	[illegible]
Arkansas	100 00	New Jersey	2,[illegible]
California	1,098 20	New Mexico	[illegible]
Colorado	284 00	New York	5,[illegible]
Connecticut	1,257 23	N. Carolina	[illegible]
Delaware	87 91	N. Dakota	[illegible]
Dist. Columbia	155 00	Ohio	2,[illegible]
Florida	378 19	Oklahoma Ter	[illegible]
Georgia	175 92	Oregon	[illegible]
Idaho	19 65	Pennsylvania	6,[illegible]
Illinois	2,128 42	Rhode Island	[illegible]
Indiana	1,126 84	S. Carolina	[illegible]
Indian Ter	19 25	S. Dakota	[illegible]
Iowa	Next Week	Tennessee	[illegible]
Kansas	1,286 15	Texas	[illegible]
Kentucky	503 71	Utah	[illegible]
Louisiana	151 65	Vermont	[illegible]
Maine	003 16	Virginia	1,[illegible]
Maryland	730 91	Washington	[illegible]
Massachusetts	3,203 93	W. Virginia	[illegible]
Michigan	1,708 15	Wisconsin	1,[illegible]
Minnesota	915 28	Wyoming	[illegible]
Mississippi	219 22	Canada	[illegible]
Missouri	709 13	Mexico	[illegible]
Montana	127 20	Foreign	[illegible]
Nebraska	047 10		
Previously acknowledged			$16,8[illegible]
Total to date			$92,5[illegible]

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...Mrs G 25
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...John 50
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...soc ... 10 00
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Ploss, Mrs Howard ... 10
Pine, W J ... 3 00
Potter, I W ... 10 00
Potter, Mrs S H ... 1 00
Pratt, Mrs H D ... 1 00
Pratt, Wm H ... 1 00
Pringle, Jas ... 10

Quast, Mrs O ... 25
Quast, Oliver ... 50
Quant, S ... 50
Quick, Annette ... 1 00

Race, Anna M ... 1 00
Rapelye, Mrs J F 1 00
Rappol, Lewis & Roy 2 00
Rasbach, Mrs J C ... 10 00
Rath, Mrs L ... 1 00
Ray, L ... 1 00
Ream, F ... 50
Reid, John S ... 5 00
Rennert, Rosina ... 6 00
Reqna, Mrs Hattie A 2 00
Reynolds, Mrs E S ... 00
Reynolds, Lydia A 1 00
Richards, Mrs Sylvia 1 00
Richardson, Chas 1 00
Ridell, Archie & Amy 2 50
Rider, Mrs L M 1 00
Riexinger, Helene 1 00
Riggs, Mrs Geo H ... 25
Rithro ... 2 00
Riselli, D ... 15
Rising, Mrs M ... 25
Ritch, Wm H ... 3 00
Roberts, John S ... 1 00
Roberts, Taylor ... 60
Robertson, Mrs M ... 25
Robertson, Mrs R R 2 00
Robinson, Mrs ... 1 00
Robinson, Mrs H N 3 00
Robinson, Hiram ... 1 00
Rohlee, N ... 2 00
Rocco, P ... 25
Rodgers, Mrs Mary 5 00
Root, Mrs ... 50
Root, Rev. Jas S ... 1 75
Root, F ... 1 00
Rorabeck, N R ... 1 00
Roser, Geo M ... 5 00
Ross, E F ... 10 00
Ross, F C ... 5 00
Rossi, L ... 50
Rowe, Marvel ... 25
Rowel, Mrs ... 25
Rowley, Mrs J W 2 00
Rnndall, Henry ... 1 00
Russell, Dana ... 4 00
Russelle, Rose ... 1 00
Requa, Mary ... 25
Rohinson, H W ... 1 00
Rodges, Agnes O 2 00
Rulison, Wm ... 1 00

Sabin's, Mrs E N S S Class ... 2 25
Sager, Mrs C ... 1 00
Saimbene, G ... 20
Salt, Hannah ... 50
Saltsman, A ... 25
Saltsman, A L ... 25
Satterlee, Mrs E A ... 1 00
Satterlee, Mrs J ... 2 00
Satterlee, Mrs O D ... 50
Saxe, Mrs Angie ... 3 00
Saxton, S V ... 50
Schad, Miss C ... 1 00
Schad, Mrs C ... 50
Schad, Miss H ... 1 50
Schecher, Mary ... 1 00
Scherer, Fred ... 25
Schermerhorn, Mrs P 50
Schmidt, Anna ... 10
Schnabel, Hannah W 1 00
Schnltz, A L ... 1 00
Schnltz, Mrs A L ... 1 00
Schnlz, L F ... 1 00
Schnnman, Mrs E K 3 00
Schnyler, Mrs ... 1 00
Scott, A ... 2 00
Scott, Mrs Adam Sr 1 00
Scott, John T ... 1 00
Scrimshaw, Mrs A 1 00
Seager, A ... 25
Seager's, Fannie M S S Class & Son ... 2 00
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Seaman, F E ... 25
Seaman, Jessie ... 25
Seh, Mrs H K ... 4 00
Selkirk, Nettie A ... 1 00
Sergent, Mrs L R & N 2 00
Severin, Mrs Rilla ... 5
Shaw, Mr & Mrs H J 2 00
Shaw, Mrs Theron 5 00
Sheldon, Mrs A B 1 00
Sheldon, Sarah E 4 00
Shenk, Miss Eliza ... 1 00
Shenk, Samuel ... 1 00
Shenstone, Jos W 5 00
Shepherd, Frank ... 25
Sherley, Mrs E G ... 1 00
Sherley, Edw G ... 1 00
Shoemaker, J & fam 25 00
Shoemaker, Mrs L M 1 00
Shoemaker, Mr & Mrs L 10 00
Shroe Miss E ... 25
Shull, Mr & Mrs Grant 1 00
Snull, Mrs J I ... 25
Snull, Nellie J ... 25
Side, L M, G M & EW 1 50
Side, Mrs Mary & Miss Fole ... 1 00
Silliman, Dora M ... 15 00
Silsby Bertha & Chas 1 00
Simmons, Mary ... 1 00
Simons, Mrs C ... 5 00
Simkin, Sam'l ... 2 00
Simpkins, R P ... 25
Singleton, Miss G B. 2 00
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Slade, Mrs Anna A ... 1 00
Slade children ... 25
Sliter, Smith C ... 1 00
Slocum, Helen M ... 1 50
Smiley, Mrs E A ... 10 00
Smith, Mrs A ... 25
Smith, Abbie E & sis 1 00
Smith, Ada ... 1 00
Smith, Mrs C ... 1 00
Smith, Mrs C L ... 50
Smith, Mrs D W ... 1 00
Smith, Elizabeth ... 2 00
Smith, Emma E ... 2 00
Smith, Engene ... 2 00
Smith, Florence B & Anna Cecil by ... 7 25
Smith, G B ... 2 00
Smith, Mrs Geo ... 25
Smith, H C ... 5 00
Smith, J C ... 2 00
Smith, Mrs J T ... 5 00
Smith, John Jr ... 3 00
Smith, Mrs John ... 1 00
Smith, John & Lillie ... 2 00
Smith, Mrs L G ... 25
Smith, Mrs M A ... 3 00
Smith, Miss R A ... 50
Smurr, Lizzie J K ... 2 00
Snell, Gertie ... 1 00
Snider, Edwin S ... 5 00
Snyder, Catherine ... 1 00
Snyder, Mrs Selina. 1 00
Soule, I T ... 25
Souza, J J ... 3 00
Spangler, Alice ... 1 00
Spangler, Thos ... 1 00
Spairam, A ... 05
Spanlding, Mrs L ... 10
Speers, Jas M ... 25 00
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Sprague, Mr & Mrs W E 5 00
Springsted, W C ... 2 00
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Squires, Mrs Lucy A ... 25
Squires, Mrs Rosetta ... 50
Squires, Sabie & Millie ... 25
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Stancliff, Mrs Della ... 1 00
Stancliff, G S ... 1 00
Stanford, W ... 5 00
Stanton, Edith ... 25
Stanton, Ethel ... 25
Stebhins, Mrs J R ... 1 00
Steenberg, Mrs Rachel 2 00
Sterling, Mrs L R ... 1 73
Stevens, Mrs Emma ... 25
Stevens, Miss Josie ... 2 00
Stewart, Ed ... 5 00
Stewart, Wm W ... 1 00
Stitson, D E ... 1 00
Stoddard, O J ... 1 00
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Strainge, T J ... 2 00
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Stubley, Miss R ... 1 00
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Swartz, Fred ... 5 00
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Simonds, John ... 5
Simonds, Tomsa ... 10
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Simonds, Walter ... 5
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Talmadge, R C ... 1 00
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Tefft, L E ... 5 00
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Terrell, N D ... 2 00
Terwiliger, Mrs Jno 1 50
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Thorp, J W ... 1 00
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Thnmber, Jennie E ... 1 00
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Walton, W G ... 2 00
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Warn, Mrs Flora ... 1 00
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Warran, Geo W ... 1 00
Washburn, H I ... 50
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Watser, Jas ... 1 00
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Watson, Mrs ... 5 00
Watters, Mrs M ... 1 00
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Weld, Mary B ... 1 00
Wells, Mrs Geo ... 50
Wells, Mrs W N ... 50
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White, Mr & Mrs S W 1 00
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Wickham, Mrs L T ... 1 00
Wicker, Mrs J J ... 1 00
Wiggins, Mrs W H ... 2 00
Wiklund, C ... 3 00
Wiley, Mrs ... 25
Willetts, F W ... 1 00
Williams, E ... 5 00
Williams, J F & L A 1 00
Williams, J H ... 2 00
Williams, M E ... 1 00
Williamson, A M ... 1 00
Williamson, K E & fam 5 00
Willis, Mrs ... 1 00
Willis, Miss Marg't ... 1 00
Willsey, Hattie ... 25
Willsey, Nataline ... 25
Wilson, Emily & Lora 1 00
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Wilson, R W ... 50
Windnagle, Rev F M 50
Windnagle, Mrs F M 25
Winegar, Jno ... 50
Winegard, Mrs E ... 10
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Worden, Mrs G ... 25
Wood, Mrs C G ... 25
Wood, Elton R ... 25
Woolhonse, Ida ... 1 00
Wright, Agnes ... 25
Wright, Mrs Amanda 1 00
Writing, S Rose ... 1 00
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Wyckoff, Jennie ... 1 00
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Whitney, Mrs Willard 10
Wilcox, Mrs J R ... 1 00
Wilcox, T P ... 25
Wilcox, W R ... 25
Willey, S A ... 1 00
Williams, Howard 1 00
Wolfe, Mrs J H ... 2 00
Woodhnrn, Mrs R F 25
Wyckoff, R L ... 10 00

Yale, L C ... 5 00
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Young, Annie & Mag'ie 5 00
Yonng, Mrs C P ... 2 00
Yonng, Miss E F & C M 1 00
Young, Mrs H L ... 1 00

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Children, H ... 10
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Edwin J, Bklyn ... 1 00
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Maellon, Bklyn ... 1 00
Paul, Bklyn ... 1 00
Pearl, Lillian, Hannah H M, Bkn ... 5 00
Guenther, Buffalo ... 5 00
Hatte, Centre Berlin ... 10
Grace, & Dick, Constableville ... 2 00
Susie G, Ely Snmmit ... 1 00
Carrie Wille & Sadie, Gansevoort ... 65
Helen L, Glendale ... 50
Martha, Lebanau ... 1 00
May, Leban Spgs ... 24
Adelaide, Milbrook ... 2 00
"Wyo," Murnsville ... 7 00
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Dorothea, N Y ... 1 00
Mary, N Y City ... 10 00
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Nett & Lott, Towners ... 2 00
Joe, Utica ... 4 00
Eva, Utica ... 1 00
H F, Oswego Lake ... 65
J E T N Y C ... 1 00
L A M, Ontario Ctr ... 2 00
L S & dau, New B ... 5 00
M E S, Br...sn ... 25
M K N A R, Hessie F ... 2 00
M L V, Peru ... 5 00
N G B, Westport ... 1 00
Mrs P L, N Olean ... 1 00
P P, Sackets Harbor ... 5 00
P D W ... 2 00
S E L, Herkimer ... 1 00

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F M S, Auburn . . 1 00
H & G S, Auburn . . 25
C A S, Binghampton . 1 00
C W L, Binghampton . 10 00
K K, Bolivar . . 50
F M S, Bklyn . . 5 00
G W S, Bklyn . . 25
H, Bklyn . . 2 00
I W A L & A, Bklyn . 3 00
J B, Bklyn . . 1 00
J M B, Bklyn . . 2 00
J R, Bklyn . . 3 00
M L R, Bklyn . . 10 00
N, Bklyn . . 1 00
N H H, Bklyn . . 1 00
P E W, Bklyn . . 3 00
P G J, Bklyn . . 1 00
Mrs S, Bklyn . . 1 00
E M L, Buffalo . . 1 00
Mrs K F R, Buffalo . 1 00
Y B, Buffalo . . 1 00
A M C, Cambridge . . 1 00
J A McM, Canaseo . . 3 00
M E N, " . . 50
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S J McM, " . . 1 00
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Mrs S " . . 05
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L B, Cincinnatus . . 1 00
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E J B, Esperance . . 1 00
M A D H, Fairport . . 1 00
M C, Fishkill . . 20 00
D C C, Flushing . . 3 00
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J A S, LeRoy . . 1 00
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I L, Long Island City . 1 00
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M D S, " . . 1 00
A M K, Matteawan . . 2 00
L V H, Matteawan . . 1 00
J F D S, Meridan . . 1 00
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Mrs S S Middletown . 1 00
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A L W, Newark . . 25
A O W, Newark . . 25
L A W, Newark . . 25
F A W, Newark . . 1 00
L G A, W Newark . . 25
H N W, Newburgh . . 1 00
A R, N Y City . . 1 00
C B, N Y C . . 1 00
C B, N Y C . . 5 00
C W N Y C . . 1 00
Mrs E T A, N Y C . . 5 00
E, N Y C . . 10
F S, N Y C . . 25
G A, N Y C . . 25
H Y J, N Y C . . 70
H, H, N Y C . . 1 00
J H T, N Y C . . 1 00
J H T, N Y C . . 1 00
J & M, N Y C . . 7 00
Mrs J R M, N Y C . . 2 00
L C R, N Y C . . 2 00
R G, M N Y C . . 2 00
M N Y C . . 10 00
M E N Y C . . 1 00
M I M N Y C . . 3 00
M L S, N Y C . . 1 00
P V D, N Y C . . 1 00
R A I N Y C . . 2 00
R A W N Y C . . 5 00
S E, N Y C . . 1 00
S T, N Y C . . 25
V P, N Y C . . 05
W B, N Y C . . 3 00
W F C, N Y C . . 5 00
F A S, No Collins . . 5 00
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B, Nyack . . 3 00
Mrs A S B, Odessa . . 1 00
E M M P C . . 50
Mrs C B, Penn Yan . . 1 00
Mrs S H E, Penn Yan . 1 00
Mr M B, Riverdale . . 7 50
W D B, Rochester . . 1 00
E A, Rome . . 1 00
J F, Roslyn . . 1 00
M, A, Mrs M M Rushford . 2 00
A P, St Johnsville . . 1 00
Mrs C M S, Saratoga . . 50
S D H, Schenectady . . 75
S D H, Schenectady . . 1 00
S D H, Schenectady . . 50
A B M R, Seaford . . 24
Mrs J M I, Skaneateles . 1 00
M J T, Sodus . . 1 00
Mr W C H S, Otselic . . 10
E M L, Steuben . . 1 00
Mrs D H B, Stark . . 1 00
J A B, Tarrytown . . 1 00
F R, Tonawanda . . 1 00
M N, Tremont . . 5 00
M L, Upper Red Hook . 1 00
A C, Utica . . 1 00
M P A, Utica . . 2 00
M A N, Moh'k, Walton . 1 00
J W C, Wellsbridge . . 1 00
G & B, W Charlton . . 3 00
J A C, W Hoosick . . 1 00
G K L, White Plains . . 50
Mrs J E B, Windsor . . 5 00
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——, Hion . . 5 00
——, Jamestown . . 1 00
——, Kingston . . 3 00
——, Luzerne . . 4 00
——, Newark . . 1 00
——, N Y C . . 10 00
——, N Y C . . 10 00
——, N Y C . . 2 00
——, N Y C . . 1 00
——, N Y C . . 2 00
——, N Y C . . 1 00
——, N Germantown . . 1 00
——, N Hebron . . 4 00
——, Onasco . . 2 00
——, Oneonta . . 2 00
——, Palisades . . 1 00
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" Brooklyn . . 1 00
" Buffalo . . 1 00
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" Glenville . . 1 00
" Gorham . . 2 00
" Green Island . . 1 00
" Harpersfield . . 2 00
" Houseville . . 1 00
" Hunter . . 2 00
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" Jeddo . . 2 00
" Lansansburg . . 2 00
" Middletown . . 1 00
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" Newburgh . . 10
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" New York . . 10 00
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C E Soc, Almond . . 1 87
Jr C E Soc, 2d Pres ch, Auburn . . 1 50
Lad Aid Soc, Barton . 1 00
Y P S C E, Black Creek . 50
Farther laghts Soc, Bramans . . 2 50
Heights Chapel Wyckoff C E, Bklyn . 1 00
R I St ch Ev Ass'n, Buffalo . . 5 00
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An Endeavorer, Crum Creek . . 1 00
Y P S C E, Crum Creek . 5 00
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C E Soc of Bapt ch, E Clarence . . 4 00
C E Soc, E Fishkill . 3 00
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S of C Endeavor, Ellicotville . . 2 00
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Bapt Jr C E Soc, Geneva . 3 00
Y P S C E, 1st Bapt ch, Great Bend . . 3 52
Bap Y P S C E & friends, Hamilton . . 13 14
C E meeting, Hion . . 3 00
Y P S C E Bap ch, Hion . 15 00
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Y P S C E, Lestershire . 10 50
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Pres Y P S C E, Warsaw . 8 00
Jr Soc Fishkill Dutch Ref Ch . . 15 70
C E Trinity M E Ch, Albany . . 3 20
Rensselaerville S S . 3 70
Y P S C E of Pres Ch, Jefferson . . 4 50
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Bapt Ch, Skippo Ctr . 9 00
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C E Soc of the Ridge, Middle Island . . . 50
C E Soc, Mitchell Hollow . . . 2 60
Y P S C E of Calv Pres ch, Newburg . . 5 00
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C E Soc, Pompey Ctr . 4 50
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Tripp, Miss M A . . 1 00

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VanOrden, W & sister . 4 00
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Van Allen, Daniel . . 1 00
Van Allen, Marg't A . 1 00
Van Allen, Sarah A . 1 00
Varnum, Mrs A . . . 1 00

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Waugh, Mrs Agnes . 1 00
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Wilson, R 1 00
Withey S E . . . 50
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Wallace, Greenwich . 2 00
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Williams, Mary . . 10 00
Bertha & H A M, Brooklyn 4 50
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G W S, Pen Yan . . 2 00
H D, Ira 5 00
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L A L, Albany . . 1 00
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A W M, Willink . . 1 00
A W T, Poughkeepsie . 50
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M L H, Eldredge . . 1 50
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M M A 2 00
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VanOrden, W & sister . 4 00
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Van Allen, Daniel . . 1 00
Van Allen, Marg't A . 1 00
Van Allen, Sarah A . 1 00
Varnum, Mrs A . . . 1 00

Waite, Frank . . 50
" Warimer, W F . 25
Waugh, Mrs Agnes . 1 00
Weckerly, Miss Eliz . 1 00
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A W M, Willink . . 1 00
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C M G, Patterson . . 2 00
Mrs E C K, N Y C . 10 00
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Mr & Mrs J L B, Fayetteville . . . 3 00
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L M B, Second Milo . 1 00
LSP, Livingston Manor . 2 00
Chas, Mate & M E M . 3 00
M E W, Warsaw . . 2 00
M J W, Charlton . . 1 00
M L H, Eldredge . . 1 50
M L S, Mt Vernon . . 1 00
M M A 2 00
O P J, N Y C . . 5 00
P C L, Brooklyn . . 2 00
S A D, N Woodstock . 3 00
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S R S, Deansboro . . 1 00
T M H, Poughkeepsie . 1 00
W F D 50
W F D, Mrs . . . 50
W H, Rodman . . . 1 00
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——, ... 4
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——, ... 1
——, Bath 2
——, Beede 2
——, Canisteo . . . 1
——, Chatham . . . 1
——, Durham . . . 1
——, Patchoque . . 1
——, Richmondv'e . 10
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——, Skaneateles . . 3
——, Spencerport . . 1
——, Weedsport . . 1
Friend, Cairo . . . 1
" Canoga . . . 1
" Gloversville . . 1
" Leonardsv'l . . 1
" Lockport . . . 1
" 13 N Y City . . 1
" N Y City . . . 1
" Orange Lak . . 1
" Queensbury . . 1
" Saratoga Sp . . 1
" Wadhams M . . 1
" Waterville . . 1
Friend, Amsterd . . 1
" Brooklyn . . 1
" Newburgh . . 1
Friends, E Rock . . 1
" Fayetteville . 1
" Kingston . . 1
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From friends, Gr . . 1
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From friends at cause, Gloversv . 1
A friend in Orlean Knowlesville . 1
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Y P S C E 1st ch, Niagara . . 1
Y P S C E, Refo Montgomery . 1
C E Soc, Napoli . 1
Y P S C E 3d Pre Rochester . . 1
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Bapt ch, Sherma . 1
Bapt ch, So N B . 1
Cong ch, N w Leb . 1
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A Widow's Mite . 1
Vernon . . . 1
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Reader, Hornby . 1
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I H N, Brooklyn . 1
" Kingsbridge . 1
I H N, Albany . . 1
" Bath . . . 1
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" Troy . . . 1
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...n ... 1 00
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...ner & Mrs E C 2 00
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...er, Lizzie ... 1 00
...s D ... 1 00
...Mrs Hy M ... 5 00
...s J ... 25

...ich n, Amanda ... 50
...Bman, Eliz ... 1 00
...H'y & Ora ... 1 00
...Lena ... 15
...R I ... 1 00
...s Franklin ... 10 00
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...rs S D ... 50
...) ... 25
...n Q ... 1 00
...d M M ... 1 00
...L. M ... 2 00
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...s G ... 3 50
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...y B ... 5 00
...y...ss Lavina ... 25
...a David ... 1 50
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...emma ... 6
...er...s Francis ... 2 00
...ernank C ... 50
...h...rs J Y ... 2 00
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...ser ary L ... 50
...er A ... 5 00
...e...has T ... 50
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...er...s —— ... 1 00
...s A ... 1 00
...e R ... 25
...e H ... 1 00
...addr, Jas S ... 1 00
...rs Ethel ... 05
...n Jonathan ... 25
...to Mary A ... 1 00
...s Villie ... 20
...n...iss Anna ... 2 00
...rel R O ... 50
...se ary ... 75
...kin, Fred ... 1 00
...nckan, G A ... 1 00
...se, Geo H ... 1 00
... ... 50
...th, s ... 10
...h, ttie ... 25
...wetts A P ... 1 00
...el H ... 5 00
...s R W ... 1 00
...uth, Belle ... 1
...mh, Bertha ... 3
...rle seo ... 2 00
...gton, Mrs A G ... 1 00
...bc David ... 3 02
...se...phraim ... 25
...se I S ... 1 00
...h ... 2 00
...t John ... 1 00
...ns A & E ... 1 00
...k k, Mrs A
...Mar...rs Alma ... 2 00
...Wm ... 5 00
...k Iss ... 50
...n...atrice & H ... 3 00
...rs J T ... 1 00
...ss L W ... 1 00
...wer T ... 1 00
...war ill ... 1 00
...gh H ... 1 00
...ne, W ... 5 00
...ne no ... 50
...ne D ... 50
...ne V L & wife ... 2 00
...ha M A ... 1 00
...k R ... 2 50
...k Smith ... 2 00
...kwer, E & E ... 2 00
...in, L ... 10
...nt Dallas ... 1 00
...dr...rs Ralph ... 1 00
...ed Rogers ... 2 00
...ge...rs has ... 1 00
...ang...ner A ... 1 00
...urro A W ... 2 00
...urto...sue M ... 1 00
...ael ...
...batz, S E ... 2 00

Byerly, A. C. T. Kolbangb, J. M. Squibb ... 3 00
Byerly, Mae M ... 2 75
Byerly, Marjorie ... 10
Byers, Mrs ... 25

Coon, Mrs D H ... 5 00
Corbett, Harry ... 10
Cornish, Mrs A L ... 5 00
Corwin, Wm ... 1 00
Cotton, Mrs M ... 1 00
Coulter, Lucy ... 5
Coulter, Robt ... 1 00
Cowan, Emma W ... 1 00
Cox, Rev J & children ... 2 00
Coxey, James H ... 5 00
Craig, Mrg't T ... 3 00
Crandel, Mrs D E ... 50
Crane, Lilian A ... 1 00
Crawford, Mrs M H ... 1 00
Crawford, R C ... 1 00
Crawford, Mrs Sarah ... 2 00
Creager, Mrs Caroline ... 1 00
Crumbaker, O B & Edith & family ... 4 00
Crowder, W J ... 2 00
Cummings, Mrs E ... 1 00
Cunningham, Jen'ie W ... 1 00
Cunningham, Mrs N M ... 1 00
Cunningham, S W ... 25 00
Curtis, Mrs F ... 1 00
Curtis, Penrose D ... 1 00
Cuthbert, R W ... 5 00
Cain, T M ... 1 00
Caldwell, Jas A ... 2 00
Capwell, Mrs A J ... 25
Curd, Mrs Etta ... 10
Carlisle, Mrs ... 2 00
Carlisle, Ruth ... 1 00
Carlisle, Will ... 1 00
Carothers, Jas & wife ... 2 00
Cassidy, Mrs Rebecca ... 1 00
Cecelia, Mary ... 1 00
Chance, Mr & Mrs Jo ... 3 00
Chatterton, Mrs ... 1 00
Chrisman, L L ... 1 00
Christ, D H ... 1 00
Clark, B ... 1 00
Clark, Mrs A B ... 50
Clark, C ... 1 00
Clark, Chas M ... 1 00
Clark, Daniel ... 1 00
Clark, Mr & Mrs Geo ... 2 00
Clark, Katie ... 50
Clark, Mrs Maggie ... 25
Clark, Mrs Melvin ... 10
Clarkson, Jos ... 1 00
Clayton, Harry ... 5 00
Clemens, Mrs M K S ... 2 00
Clemison, Miss E ... 25
Cline, Mary C ... 10
Clover, Harry ... 1 00
Coldwell, W H ... 1 00
Cole, Jos C ... 5 00
Cole, Thos H ... 5 00
Coleman, Geo W ... 25
Collins, Mrs Laura ... 25
Colvin, Mrs Electa ... 25
Colvin, J B ... 15
Colvin, L G ... 25
Collins, P W ... 25
Conkling, Mr & Mrs G ... 2 00
Conner, Mrs C D ... 1 00
Cook, Mrs Chas ... 25
Cook, H ... 50
Cooper, Mr & Mrs W ... 1 00
Corduer, Mrs E S ... 25
Corey, Miss ... 50
Crites, Bartholomew ... 50
Crites, Mytilla E ... 50
Cromley, Mr & Mrs P S ... 40
Cummings, Sam'l ... 1 00

Dack, John ... 1 00
Darbert, Annie ... 1 00
Daub, Grant J ... 5
Davenhower, Mrs H ... 1 00
Davis, Mrs A V ... 1 00
Davies, J M ... 2 00
Davis, Mabel P ... 1 00
Davis, Minnie ... 2 00
Dawson, J A ... 1 00
Day, Mrs Alice ... 1 00
Day, Clemuie ... 1 00
Day, Mr & Mrs W J ... 2 00
Dearth, Mr & Mrs G W ... 50
Deerwichter, Mrs H ... 3 00
De Frehn, Chas ... 5 00
Deitz, Mrs Emma ... 50
Deitz, Mrs H W ... 1 00
Deitz, Miss Laura ... 25
Delmage, Mrs Vida C ... 25
Delwerth, Mrs John ... 1 00
Delworth, Marcella ... 1 00
Denison, Eliza ... 25
Denison, Samuel ... 25
Dennis, Mrs John E ... 1 00
Derr, Miriam ... 1 00
Derrick, Emma ... 1 00
De So, Jennie ... 1 00
De Turck, Kate ... 50
De Turck, Maud ... 22
Dickert, Thos W ... 2 50
Dickson, Miss M ... 5 00
Diener, Cora A ... 1 00
Diffendaper A P ... 1 00
Dilks, Mr & Mrs B ... 2 00
Dimeler, Henry ... 25
Dimm, Mr & Mrs J C ... 2 00
Dinsmore, Mrs M L & dau ... 10 00
Ditzle, Geo W ... 25
Donovan, Miss M ... 2 00
Dorris, S ... 1 00
Douds, R C ... 1 00
Dougherty, Mrs G S ... 1 00
Dreisbach, Eva C ... 2 00
Drumm, A ... 1 00
Du Bree, Mrs M M ... 1 00
Duggan, Geo ... 1 00
Dunlap, Mrs M J ... 10 00
Dunning, Chas T ... 5 00
Dupree, A M C ... 5 00
Dushane, J T ... 1 00
Dartt, H W ... 1 00
Davidson, Jno & Mary ... 2 00
Demuler, Wm A ... 10 00
Diekan, Eliza ... 1 00
Dorling, Laura ... 5
Dorling, Pansy ... 5
Dougherty, Miss C A ... 1 00
Drawbaugh, J O ... 50
Drawbaugh, Mrs M A ... 50
Dreisbach, Mrs T ... 2 00
Duncan, Mrs S A ... 1 00
Dunlap, Mrs Laura B ... 5 00
Durham, S E ... 1 00

Eason, Mrs ... 50
Eckhardt, J B ... 2 00
Eckert, Mrs K D ... 25
Edris, John ... 25
Eiter, A C ... 1 00
Eicholtz, Mrs A M ... 1 00
Eighney, G W ... 1 00
Elden, Frank ... 25
Elden, Henry ... 50
Elliott, Ellen M ... 1 00
Elliott, M E ... 1 00
Emery, Mrs M E ... 1 00
Emrick, Mrs E M ... 5 00
Emrick, Marion W. ... 1 00
Erickson, John ... 2 80
Erisman, Miss A M ... 1 00
Erisman, Edna H. Clyde and Ehuer ... 75
Erisman, Mrs G R ... 1 00
Ester, Miss ... 1 00
Estabrook, F L ... 5 00
Ester, Mrs R ... 5 00
Euwer, Mrs M G ... 2 06
Evans, John & Mary ... 2 00
Evans, Mrs ... 1 00
Evans, Mrs W B ... 1 60
Ewing, Miss E M ... 1 00
Eysenbach, G G ... 25
Eysenbach, Louis ... 1 00
Eysenbach, Mrs L Jr ... 1 00
Ebling, O ... 1 00
Edwards, Mary E ... 1 00
Elder, John R & Jas G ... 2 00
Ellis, L ... 2 00
Everitt, Mrs ... 50

Fahr, J M ... 2 00
Faivre, L E ... 1 00
Fanlkner, S S ... 2 00
Faulkner, K E ... 10 00
Feighte, E A ... 1 00
Feltwell, Mrs ... 10
Ferner, Ella ... 1 05
Ferner, J E ... 8 00
Ferner, Mrs R ... 1 00
Fetter, Mrs F W ... 3 00
Fichmer, J H (Thro) ... 4 00
Fielding, Mrs J ... 1 00
Fink, Benjamin ... 25
Fisher, J L ... 1 00
Fisher, Mary G ... 30
Fitzer, G & family ... 5 00
Flemmken, Chas B ... 1 00
Flitcher, Mr & Mrs B M ... 1 00
Flocker, Eliza S ... 1 00
Floyd, S A ... 4 00
Fordham, F H ... 5 00
Forgy, Bess ... 1 00
Forney, Mrs J W ... 1 00
Foss, Mrs H C ... 1 00
Foster, Edward ... 2 00
Foulds, Allan ... 10 00
Fowler, Eliza ... 2 00
Fox, O S & C C ... 20 00
Fozier, F A ... 5 00
Franc, Bertha ... 25
Fr nc, W B ... 25
Francis, R J ... 50
Frankenfield, M & son ... 2 00
Franks, Walter S ... 1 00
Fraser, C F ... 1 00
Fraser, Carl ... 10
Fritz, Miss ... 2 00
Fritz, Mrs ... 2 00
Fritz, Amanda ... 50
Frostle, Grace ... 20
Fulton, D A ... 1 00
Fulton, Mrs S J ... 50
Funk, Elsie ... 25
Fellows, Linda ... 5
Fergnson, Gertrude ... 1 00
Finney, Mrs G K ... 1 00
Finney, Gertrude ... 1 00
Fisher, Mrs A J ... 1 00
Fisher, J G ... 1 50
Fisher, Mrs R ... 2 00
Fisher, S J ... 1 00
Fleming, Mrs L L ... 50
Foley, Mrs Anna M ... 5 00
Foster, Miss Lula ... 15
Foster, Thos ... 1 00
Foy, Mrs A M ... 1 00
Frailey, Master Earl ... 9 62
Franklin, Asher ... 25
Franklin, Mrs Bertis ... 10
Franklin, Erwin ... 25
Franklin, Miss Grace ... 10
Franklin, Miss Lillian ... 25
Franklin, S E ... 25
Franklin, S W ... 25
Frederick, J H ... 1 00
Friday, Mrs G L ... 25
Fries, Mrs Ida E ... 1 00
Fries, Jacob H ... 1 00

Gallaher, Mrs M Galt, Mrs M ... 1 00
Gamble, P T ... 2 50
Gamble, W H & wife ... 75
Gardner, Paul D ... 1 00
Garrett, John ... 15 00
Garthoff, J F & wife ... 50
Gates, Mrs W B ... 2 00
Gehman, A E ... 1 00
Gehman, E E ... 25
Geiser, Geo B ... 5 00
George, Milda ... 1 00
Gensemer, Miss A B ... 5 00
Gerard, Mrs A L ... 6 00
Gilchrist, Mrs Essie ... 5 00
Gill, Elizabeth ... 1 00
Gillett, Mrs Chas ... 50
Gilliland, Maggie ... 5 00
Gillmer, Mrs E ... 2 00
Gilmore, E F ... 1 00
Gilmore, Hutcheson ... 50
Ginter, H E ... 5 00
Gitt, Mrs Julia A ... 3 00
Glaeser, Mrs F ... 1 50
Gleason, O F ... 5 00
Goheen, Prof ... 1 00
Hall, Lou Z ... 1 00
Hall, Robt ... 2 00
Hamlen, N F ... 1 00
Hammond, Mrs R ... 50
Harmer, Ida ... 1 00
Harper, Mr & Mrs A P ... 2 00
Harris, Mrs John ... 25
Harrison, Julia L ... 1 00
Harrison, Wm C ... 50
Hartman, John I ... 5 00
Hartson, Albert & wife ... 25
Harwick, Mrs A ... 1 00
Hawk, Esther ... 50
Hawk, Henry ... 1 50
Heichhold, Francis ... 50
Heichhold, Mrs J L R ... 1 00
Heichhold, J L R ... 1 00
Herbster, V N ... 50
Herriott, Wm ... 50
Hershey, Simmons A ... 2 00
Hess, Mrs A L ... 40
Hess, Mrs Elizabeth ... 1 00
Hess, J E ... 1 00
Hess, John H ... 1 00
Hester, Mrs Lizzie H ... 25
Hickman, Lizzie C ... 2 00
Hickman, Maggie ... 1 25
Hickman, Park ... 1 25
Hills, S G ... 50
Hixon, Mrs Barbarie ... 25
Hisey, Mary ... 1 00
Hoagland, J C ... 1 00
Hoey, Wm McG ... 1 00
Hoffman, Rev Jno ... 19 50
Holden, N E & wife ... 5 00
Horst, J ... 1 00
Hubbard, Mary ... 10
Huber, H G ... 1 00
Hutchinson, Jas ... 4 00
Hutsinpiller, S D ... 5 00
Hamil, David ... 50
Hamilton, Mrs C ... 5 00
Hammill, Mrs C A ... 5 00
Hammond, John ... 2 00
Handsheuse, E M ... 1 00
Hanes, Elmer Clyde ... 52
Hangen, S W ... 1 00
Hanna, Mr ... 25
Hargrove, W C ... 1 00
Harner, Ada ... 50
Harner, D R ... 50
Harner, Ethel ... 50
Harner, E F ... 50
Harner, Harry D ... 50
Harner, M C ... 50
Harrer, Geo ... 25 00
Hartenstine, Mrs A ... 5 00
Harter, Andrew ... 25
Harter, Catharine ... 25
Harter, Jas E ... 25
Harter, Jennie ... 25
Hartman, Lulu ... 10
Hartman, Grace T ... 1 00
Hartman, Irwin H ... 1 00
Hartzell, E F ... 1 00
Hatb, Amanda ... 50
Hatton, Mr, Mrs & dau ... 1 50
Haubert, Mary E ... 3 00
Hauck, Maggie ... 25
Hawk, C C ... 1 00
Hawk, E M ... 5 00
Hawk, L R ... 50
Hawk, Mrs L S ... 5 00
Hawk, Wm M ... 5 00
Hawkins, Mrs M R ... 10 00
Hawkins, Wm W ... 1 00
Hawman, Mrs C B ... 1 00
Hayes, H C & Bros ... 1 00
Hayes, Lillian R ... 1 00
Haas, H N ... 10 00
Heanter, Thos ... 50
Heckman, G W ... 5 00
Heeley, Mrs S & Dau ... 2 00
Heffner, Laura A ... 2 00
Heilman's C E Soc ... 5 43
Heisey, Annie H ... 1 00
Heisler, J S ... 1 00
Heisler, Mrs J S ... 75
Heiser, Mary ... 25
Held Mrs Geo ... 2 00
Helsel, Mr ... 1 00
Helsel, Mrs B ... 25
Hench, D M ... 3 00
Henderson, Mrs M A ... 1 00
Hendricks, John ... 2 00
Henry, J N ... 25
Honsaker, Louis ... 1 00
Horn, Anna ... 2 00
Hepfer, Mrs Barbara ... 2 00
Hepfer, Ellen ... 1 00
Herr, A B ... 1 00
Herring, Mrs S E ... 2 00
Hers David L ... 1 00
Hess, Benj L ... 5 00
Hess, W S ... 1 00
Hetrick, J S ... 1 00
Hetrick, Nellie E ... 1 00
Hewitt, J F ... 10 00
Heydrick, M A ... 5 00
Hibbs, Geo ... 25
Hibbs, Wm I & family & Ella W McGuire ... 5 00
Hice Edith M ... 1 00
Hill, Mrs J G ... 5 00
Hills, Geo ... 25
Hilprecht, Prof Dr H V ... 25 00
Himes, J H ... 1 00
Hines, Mrs J H ... 25
Hinkson, Minnie E ... 2 00
Hinton, Jas N ... 1 00
Hirthey, Mrs C ... 1 00
Hites, J W ... 1 00
Hodil, Jacob ... 5 00
Hoffa, Jno Jr ... 1 00
Hoffa, Mrs Jno ... 50
Hoffman, Clarence ... 25
Hoffman, Mrs J J ... 1 00
Hofman, Mary ... 50
Holden, Mrs H & dau ... 4 00
Holmes, Mrs A B ... 2 00
Holmes, L J ... 8 00
Hooven, Dollie ... 25
Hoover, Mrs C H ... 50
Hotchkiss, S W & Mrs F M ... 2 00
Household, Amelia C ... 1 00
Houser, Mrs J D ... 1 00
Hovis, D M ... 10
Hoyt, Miss M ... 7 60
Hnber, J ... 1 00
Hughes, David D ... 5 00
Hughes, Mrs E J ... 2 00
Hughes, N V ... 2 00
Hnlett, N T ... 1 00
Hulme, C E ... 5 00
Hume, Jack ... 25
Hume, Jeanette ... 25
Hnme, Nellie ... 25
Hume, St nley ... 25
Hunsicker, Mrs H ... 2 00
Hunsicker, Hattie ... 1 00
Hunsicker, Mary ... 1 00
Hunt, Miss Sallie ... 1 00
Huntzinger, Mrs M J ... 1 00
Hutchison, Rev J W ... 7 00
Hutton, Mrs R ... 50
Hyde, A A ... 5 00
Hyson, Maggie R P ... 5 00
Haines, Lucretia M ... 5 00
Hall, Chas G ... 1 00
Hall, Lou Z ... 1 00
Hall, Robt ... 2 00
Hamlen, N F ... 1 00
Hammond, Mrs R ... 50
Harmer, Ida ... 1 00
Harper, Mr & Mrs A P ... 2 00
Harris, Mrs John ... 25
Harrison, Julia L ... 1 00
Harrison, Wm C ... 50
Hartman, John I ... 5 00
Hartson, Albert & wife ... 25
Harwick, Mrs A ... 1 00
Hawk, Esther ... 50
Hawk, Henry ... 1 50
Heichhold, Francis ... 50
Heichhold, Mrs J L R ... 1 00
Heichhold, J L R ... 1 00
Herbster, V N ... 50
Herriott, Wm ... 50
Hershey, Simmons A ... 2 00
Hess, Mrs A L ... 40
Hess, Mrs Elizabeth ... 1 00
Hess, J E ... 1 00
Hess, John H ... 1 00
Hester, Mrs Lizzie H ... 25
Hickman, Lizzie C ... 2 00
Hickman, Maggie ... 1 25
Hickman, Park ... 1 25
Hills, S G ... 50
Hixon, Mrs Barbarie ... 25
Hisey, Mary ... 1 00
Hoagland, J C ... 1 00
Hoey, Wm McG ... 1 00
Hoffman, Rev Jno ... 19 50
Holden, N E & wife ... 5 00
Horst, J ... 1 00
Hubbard, Mary ... 10
Huber, H G ... 1 00
Hutchinson, Jas ... 4 00
Hutsinpiller, S D ... 5 00

Ihbs, Miss Etta ... 1 00
Imhof, Katie T ... 1 00
Igow, John ... 5 00
Irvin, Mrs C ... 1 00
Irwin, Mary ... 25

Jackson, Mrs L M ... 25
Jackson, M E ... 2 00
Jacobs, James ... 2 00
Jacoby, Mrs C ... 5 00
James, Richard ... 1 00
Jameson, Mrs E E ... 1 00
Jnneson, Roy ... 30
Johnson, Alf ... 1 00
Johnson, H ... 25
Johnson, Helen V ... 1 00
Johnson, J T ... 1 00
Johnson, Maggie A ... 5 00
Johnson, Mrs N T ... 15 00
Jones, Mr & Mrs B E ... 2 00
Jones, John D ... 1 00
Jones, J Paul & fam ... 2 00
Jordan, Mrs A & dants ... 3 00
Jackson, Mrs E F ... 2 00
Jackson, Fred ... 1 00
Jacques, E A ... 25
Jardine, G W ... 2 00
Je anld, Wm R ... 50
Jesson, Harry ... 10
Jewett, Louisa ... 50
Jewett, R ... 25
Jewett, Mrs R ... 1 00
Johnson, Mrs G W ... 2 00
Johnson, Hursh ... 5
Jordan, Mrs LeGrande ... 10
Josim, Artie ... 5
Josim, Haisie ... 15
Jerauld, Albert V ... 50

Kahler, H F ... 1 00
Kaler, Thos ... 25
Kaler, Mrs Thos ... 25
Kaucher, H L, C L & Laura E ... 3 00
Kantman, Sara E ... 5 00
Kaylor, Joshua ... 25
Keck, W A ... 47 80
Keeler, D H & family ... 2 00
Keeley, Lewis ... 5
Keelly D O & Lovina D ... 5 00
Keepers, A E ... 1 00
Keyris, R E ... 2 00
Kelly, A A ... 1 00
Keller, Lewis ... 3 00
Kelly, J H ... 1 00
Kelly, Mr & Mrs D ... 10 00
Kelsey, Edson J ... 2 50
Kelsey, Robt ... 5 00
Kennard, Mrs S L ... 4 00
Kennedy, A ... 5 00
Kennedy, A D ... 5 00
Kennedy, Joshua ... 50
Kenney, H S ... 1 00
Kenney, H S ... 1 50
Kenwortley, Mrs T ... 25 00
Kern, E F ... 5 00
Kestell, W C ... 1 00
Kiess, Mrs John G ... 50
Kile, R B ... 2 00
Killian, Mrs J D ... 1 00
Kines, Mrs ... 20
King, Mrs E K ... 3 00
King, Mrs H H ... 25
Kingsley, Mrs R F & family ... 2 00
Kinley, F M ... 2 00
Kirk, Rufus ... 2 00
Kizer, Glenn ... 25
Kizer, May ... 1 00
Klahr, E H ... 2 00
Kleckner, Ida ... 1 00
Kleese, Mrs H W ... 3 00
Klingler, Lillie ... 25
Klopp, Jas W ... 1 00
Knapp, Mrs J B ... 1 00
Knepschild, Geo ... 10
Knoepfel, Mrs Henry ... 2 00
Knoepfel, Mrs Wm ... 1 00
Knouse, Robt & Walter ... 2 00
Knox, Mrs Lizzie ... 1 00
Kob, Jacob ... 25
Koch, H F ... 1 00
Kock, Lauranda S ... 1 00
Kohlmeyer, G F ... 1 00
Kolb, Chas W ... 5 00
Kreider, H C ... 1 00
Kuehnler, R ... 2 00
Kulp, Miss Hannah ... 1 00
Kump, Mary V ... 1 00
Kennedy, Mrs Wm A ... 1 00
Kenneman, R S ... 50
Kerr, Elizabeth ... 50
Killgore, Mrs L ... 25
Kolster, Luella ... 2 00
Kribbs, W W ... 50 00
Kurtz, David S ... 1 00

Lachmyre A Lackens, A R ... 50
Lackie William ... 5 00
La Mey, Alice ... 25
Lanbach, Mrs F P ... 2 00
Lancaster, Mrs A M ... 1 00
Langley, C S ... 50
Lappin, Annie F ... 1 00
Latham, Mrs Ann ... 5 00
Lathrop, Mr & Mrs D D ... 2 00
Lawrence, Wm ... 2 50
Lay, D E ... 5 00
Leader, Miss Minnie ... 1 00
Leal, Alice ... 1 00
Leal, S A ... 1 00
Leaman, Eliz & dau'r. ... 2 00
Leatherman, Mrs Lib ... 25
Leatherman, Lizzie W ... 25
Leavy, Fred H ... 25
Lefever, Mrs J R ... 75
Lehman, Mrs Price ... 25
Lehman, W F ... 25
Leib, Jennie A ... 1 00
Lemmon, Geo S ... 1 00
Lemmon, Willis C ... 1 00
Lentz, J B ... 50
Lesher, Mrs P M ... 4 00
Levergood, J P ... 1 00
Levey, Stanley & Preston ... 2 00
Levine, N J ... 50
Lewis, Arnold R ... 2 00
Lewis, J R ... 1 00
Liddell, Nellie ... 1 00
Liddle, Andrew ... 2 00
Lightner, Carrie M ... 1 00
Lilley, A J ... 25
Lilley, Mrs MM & Winnie ... 1 00
Lilley, Pearl ... 15
Linah, A F ... 3 00
Lindley, Jennie ... 1 00
Lippincott, L ... 2 00
Litzenberger, J W ... 2 00
Livingston, Miss M L ... 1 00
Lloyd, James ... 1 00
Lobh, Bertha E ... 1 00
Lobb, Isaac J ... 1 00
Londin, H W Sr ... 5 00
Long, Aaron ... 1 00
Long, Mrs A H ... 1 00
Long, S M ... 5 00
Longaker, Henry S ... 2 00
Loux, Chas W ... 1 00
Loux, E & family ... 1 00
Love, Mrs B D ... 50
Love, Luella S ... 50
Love, Mrs S M ... 1 00
Lowry, Mrs ... 25
Lowry, Rev A M ... 10 00
Ludwick, Emma J ... 50
Ludwick, Florence ... 1 00
Ludwig, Ella ... 2 00
Luse, Edith Alice ... 1 00
Lutz, Mrs B ... 1 00
Lynde, J B ... 10 00

Mc. Mee, Mrs E ... 2 00
McCartney, S ... 10 00
McCalister, Rev J R ... 2 00
McCarrell, L & family ... 5 00
McBride, Mrs M ... 1 00
McCaslin, Harry ... 40
McCaslin, Mrs Mary ... 5 00
McCaslin, Mrs Mary A ... 1 00
McClafferty, Chas ... 1 00
McClintock, John ... 2 00
McClure, Mrs ... 1 00
McComb, Robt ... 5 00
McConnell, Catharine ... 1 00
McConnel, Eva ... 50
McCorkey, Jas H ... 4 70
McCoy, J G M D ... 1 00
McCready, Mrs Robt ... 1 00
McCreery, N J ... 2 00
McCune, Mrs ... 1 00
McDavitte, Wm ... 10
McDermott, Wm ... 50
McDowell, Winfield ... 2 00
McElravy, Mrs Lucy A ... 1 00
McElwain, J E ... 1 00
McEwen, R ... 5 00
McEwen, Sophia ... 2 00
McGee, Lillian ... 1 00
McGee, Lucille ... 1 00
McGinnis, Rena ... 2 00
McGlathery, C & M ... 5 00
McGlathery, C A M J ... 5 00
McGowan, Miss L ... 1 00
McGren, Mrs B G ... 2 00
McGrory, Mrs Almira ... 1 00
McHenry, G W ... 1 00
McIntosh, Mrs W J ... 5 00
McIntyre, Sammie ... 1 00
McKee, E H W ... 1 00
McKee, Lois ... 60
McKee, Ralph ... 1 00
McKelvey, Emma's sch ... 4 35
McLain, Marie ... 1 00
McLouren, Jas N ... 5 00
McMeeken, Mrs C A ... 2 25
McMullen, Leander ... 1 00
McMullen, Maria ... 1 00
McMullen, Vesta ... 1 00
McMurray, Mrs ... 1 00
McMurray, Delle ... 1 00
McMurray, Russel ... 1 00
McNamara, John ... 1 55
McQuay, Wm ... 2 00
McQuistion, Mrs F ... 50
McQuistion, R R ... 2 00
McRackin, E F ... 2 00
McVay, M T ... 3 00
Mackey, Mrs Thos ... 1 00
McMillan, Louise ... 1 00
Mahaffey, Mrs Harriet ... 10
Maize, Hallie K ... 1 00
Maize, Mrs Mary ... 1 00
Malick, F E ... 1 00
Manning, C L ... 1 00
Maplestone, B P ... 50
Markle, A F ... 5 00
Markle, H H ... 1 00
Marsch, John ... 1 00
Marsch, Lizzie ... 1 00
Marsh, Mrs N C ... 1 00
Martin, Mrs Anna ... 2 00
Martin, Mrs Fannie A ... 1 00
Martin, G & P J ... 40
Martin, J B ... 1 00
Mason, Ethel V ... 50
Mast, J G ... 1 00
Mathers, M H ... 1 00
Mattern, Chas O ... 50
Mattern, Lidie J ... 50
Matters, G P G ... 1 00
Manger, Annie ... 1 00
Max, Jacob H ... 2 00
Maxfield, Mrs ... 50
Maxwell, Mrs Wm ... 2 50
Mayer, C ... 1 00
Mealar, Mrs Rev D A ... 10 00
Mears, Jennie ... 10
Mears, Miss Lizzie ... 50
Mears, Quay ... 10
Mears, Sadie ... 1 00
Meckley, Mary ... 25
Meese, John D ... 1 00
Meinert, Paul S ... 3 00
Meise, Mrs Mattie ... 1 00
Mellen, Joseph A ... 1 00
Mellen, Sarah J ... 1 00
Mentzer, Mrs Frank ... 1 00
Merritt, Emi ... 25
Merritt, Grace ... 20
Merritt, Mrs M J ... 50
Metch, Rosa ... 1 00
Metzler, Christian ... 25
Meyer, F ... 2 00
Myer, F M ... 10
Meyer, Prof J Frank ... 2 50
Middower, Mrs J A ... 1 00
Miffin, Mrs S F ... 1 00
Miller, Chas F ... 5 00
Miller, H J ... 10 00
Miller, Mrs J ... 25
Miller, J L ... 25
Miller, J W ... 1 00
Miller, Lizzie A ... 1 00
Miller, Myra L ... 1 00
Miller, Willoughby ... 10
Millhuff, C ... 1 00
Milligan, E C ... 2 00
Milligan, Hazie R ... 2 00
Milligan, Mrs M J ... 1 00
Minsker, Anra ... 1 00
Mitchell, Ida ... 10
Mitchell, L ... 1 00
Mitchell, Mrs Mina ... 1 00
Mittenberger, Geo B ... 1 00
Mobus, Mrs ... 1 00
Moddersville, Annie ... 1 75
Moffatt, Mrs D H ... 1 00
Mohn, John A ... 25
Moore, Mrs A C ... 50
Moore, Carl B ... 1 00
Moore, Daisy ... 1 00
Moore, Henry ... 25
Moore, J S ... 50
Moore, P K ... 55
Moore, P K ... 5 00
Moore, Mrs Sarah J ... 1 00
Moore, S C ... 1 00
Moorhead, Miss Helen ... 10
Morgan, Mrs C W ... 1 00
Morgan, D R ... 1 00
Morgan, Edward ... 1 00
Morgan, Miss Lizzie A ... 10 00
Morgan, R A ... 2 00
Morris, Mrs R C ... 2 00
Morrison, Andrew ... 1 00
Morrison, M A ... 5 00
Morrow, Miss Gert'de ... 1 00
Moser, Lillie G ... 1 00
Moss, Miss M ... 5 00
Mossop, R ... 10 00
Mott, Mrs ... 05
Moyer, Elmer F ... 75
Moyer, J S ... 1 00
Moyer, R ... 2 00
Moyer, Wm G ... 1 00
Mullhollan, Anna ... 75
Mullen H N ... 1 00
Murdock, Carrie ... 1 00
Murray, G A ... 1 00
Murray, Mrs G C ... 1 00
Murray, Maude ... 50
Murray, Stanley ... 50
Murray, Stuart ... 50
Mutcher, Clara ... 1 00
Myers, Chas H ... 10 00
Myers, Jacob ... 25
Myers, Titus M ... 2 00
Morris, Lina ... 1 00

Neal, Mrs I ... 2 00
Neely, Sadie E ... 3 00
Neely, Walter ... 1 00
Neidig, J M ... 5 00
Nelson, Chas & oths ... 2 00
Nelson, H ... 1 00
Nelson, H ... 1 00
Nelson, Mary J ... 1 00
Nephurn, Miss C E ... 3 00
Nettleton, F E ... 5 00
Nicholas, Mrs W ... 1 00
Nicholls, S ... 1 00
Nichols, Chas ... 2 00
Nichols, John B ... 1 00
Nichols, Miss Katie K ... 25
Nichols, Mrs M J ... 1 00
Nicholson, Mrs F S ... 1 00
Nicholson, W A ... 1 00
Nicholson, Mrs W A ... 1 00
Nicol, Wilson L ... 1 00
Noble, W R & family ... 3 00
Norris, Annie N ... 1 00
North Porter ... 15
Nusbaum, Rush ... 50
Nutting & Burdie ... 1 00
Nycum, John I ... 5 00

Ohe, Edward ... 1 00
Olds, M C ... 1 00
Oller, Mrs J F ... 2 00
Oller, Sarah L ... 8 00
Oram, Mrs A E ... 2 00
Orr, R S ... 5 00
Osborne, D ... 1 00
Oswalt, Master Robt ... 5 00
Othmer, Mrs A ... 2 00
Owens, Emma ... 1 00
Owens, Sue ... 1 00

Paine, Clement T ... 2 00
Palmer, Mr ... 50
Palmer, Mrs ... 25
Palmer, Mrs M W ... 5 00
Palmer, Mrs W F ... 2 00
Palmer, W S ... 5 00
Park, Sadie ... 1 00
Parke, Ann ... 1 00
Parke, Helen ... 1 00
Parke, Maxwell B ... 1 00
Parke, Norman H ... 10 00
Parke, Nathan G ... 2 00
Parkbill, Eliza A ... 1 00
Parkbill, Ellen S ... 1 00
Parkbill, Jas H ... 1 00
Parks, Mrs E M ... 50
Parks, Effie ... 10
Parr, Mrs H S ... 1 50
Parr, Mrs H S ... 2 00
Parsons, Emma ... 10
Passmore, Elmira H ... 1 00
Passmore, C ... 1 00
Passmore, Rebecca H ... 1 00
Patchin, Clark ... 25
Pattee, Anna P ... 5 00
Patterson, Emma ... 25
Patterson, Ethel ... 25
Patterson, Mary V ... 1 00
Patterson, R H & wife ... 2 00
Patterson, Raymond ... 25
Patterson, Mrs W J ... 2 00
Patterson, William ... 25
Patterson, Mrs W H ... 1 00
Patton, Mr Samuel ... 25
Pavon, Mrs E A ... 2 00
Peden, Thos ... 2 00
Penn, Mrs L ... 2 00
Pennypacker, Marion ... 1 00
Perkins, S H ... 1 00
Person, J F ... 1 00
Persons, Sundri ... 75
Peters, Elsie ... 10
Peters, Mary ... 25
Pfontz, J A ... 25
Pfontz, Katie A ... 25
Pherrine, Mrs E J ... 50
Pierce, C A ... 1 00
Pierce, Mrs C A ... 1 00
Pierce, D D ... 1 50
Pierce, J M ... 1 00
Piper, S & family ... 2 00
Pitcher A C ... 1 00
Pitcher, Mrs E ... 1 00
Pittman, Chas A ... 2 00
Plank, Abram ... 25
Plank, Mr & Mrs Abr ... 50
Plough, Miss Louise ... 1 00
Plumer, Miss Flora E ... 1 00
Plumer, George ... 2 00
Plumer, Mrs George ... 2 00
Polley, H W ... 50
Pollock, Clara ... 1 00
Pollock, Mrs E A ... 1 00
Pollock, Jas K ... 3 50
Pollock, Lillie ... 1 00
Porter, G A & wife ... 1 00
Porter, Ralph ... 1

Pennsylvania Contributions.

(Continued.)

Snyder, Mrs John D 1 00
Snyder, John L 25
Snyder, Mrs M 1 00
Snyder, Mrs M E 1 50
Snyder, Maggie B 50
Snyder, Mary E 3 00
Snyder, Maude 4
Soars, Stephen A Ellen 2 50
Sourbier, Anna B 2 00
Salt, Marion 1 00
Sowder, Stockton 1 00
Solver, F W 7 87
Sorenson, John 2 00
Sourbie, Anna B 2 00
Speck, Annie E 5 00
Spence, Rebecca 1 00
Spencer, A C 60
Spencer, Floyd 50
Spencer, Horace 1 00
Spencer, Myra 1 00
Spensler, Mrs Mary J 1 00
Springer, Mrs Marg't 1 00
Stanley, S A 1 00
Stansfield, John Wm. 1 00
Stauffer Ermie 3
Stauzer, J B & Mrs 2 00
Staver, Mary Wiley 1 00
Stedeford, Mrs M J 1 00
Steele, Mrs Elizabeth 1 00
Steele, Harry 1 00
Steiner, Mrs P C 1 50
Steninger, J S 5 00
Stetson, D S 10 00
Stevens, Joseph C 2 00
Stevens, Margaret M. 5 00
Stevens, S S 2 00
Stevenson, G W 2 00
Stevenson, John 1 00
Stewart family 14 00
Stewart, Mrs D R 2 00
Stewart, Mrs M E 5 00
Stewart, Mr & Mrs R B 2 00
Stickley, Minnie 1 00
Stiltwell, Mrs 2 00
Stine, Mrs E W 1 00
Stine, Mrs Mary 1 00
Stoeltzing, Harry 50
Stone, Mrs 1 00
Stone, Mrs F C 1 00
Stone, J L 1 00
Stone, R 25
Stone, W H 1 00
Stoner, Anna K 10
Stoner, Carl S 10
Stoner, Florence 25
Stoner, Mr & Mrs J S 2 00
Stoner, Nellie C 10
Stoner, Park S 5
Stoner, Ray S 10
Storm, Garrie 1 00
Storer, Mrs 25
Stout, Mrs 50
Stout, Annie 25
Stout, Florence 5
Stout, Mable 25
Straub, Mrs C W 50
Streeter, Margery C 50
Strohecker, Mrs J C 1 00
Strohecker, Miss L 10
Strong, Miss Cora R 3 75
Strong, S B & family 5 00
Stull, Bro F A 1 00
Stum, Miss Sadie 5
Sulsbaugh, Mrs 10
Sunyer, Samuel 2 00
Supplee, F M 1 00
Supplee J 1 00
Supplee, Mrs J 25
Sutton, Mrs H W 5 00
Sutton, Jas 5 00
Swam, J L 1 00
Swan, A F 5 00
Swan, J P 50
Swank, Mrs McKee 1 00
Swart, Mrs Ellen 1 00
Swarthley, Mrs John 1 00
Swarthley, P H 5 00
Swayne Mrs C B 1 00
Swayze, Mrs L 25
Sweeney Geo 1 00
Sweeney H H 50
Sweet, Mrs Dorothy 2 00
Swingle, Conrad 25
Swingle Mrs Eliza 1 00
Swingle, James 1 00
Swogger Mr & Mrs 2 00
Sykes, John M 5 00
Snder Mrs Cora H 50
Sqbirt, Theresa 1 00

Tallman, Mrs Louisa 1 00
Talmadge, Clar M 6
Tanner, Cora 1 00
Taylor, Mrs Eder M 1 00
Taylor, E N 5 00
Taylor Mr & Mrs L N 5 00
Taylor Wm C 3 00
Tea, Geo W 5 00
Tea Brook, H H 1 00
Thacker C W 50
Thacker Mrs C W 25
Thaw Stephen Dows 5 00
Thomas G D 1 00
Thompson B F 1 00
Thompson Mrs Cath 1 00
Thompson Mr E H 1 00
Thompson Mr G W 1 00
Thompson Mrs N L 1 00
Thornton, Mrs Emma 5 00
T M 1 00
Todd L J 1 00
Tracy A F 25
Travis Mrs P 1 00
Tripett S J 1 00
Troup I W 5 00
Trout L 1 00
Trumbull Mr & Mrs C 2 00
Trout, Nettie M 1 00
Tryon M J M 1 00
Tryon C 1 00
Tryon Mr H 1 00
Trevor, L N 3 00
Truex Geo 1 00
Tuck Mrs L S 5 00
Tuckett, Mrs J W 1 00
Tupper, Mrs E G 1 00
Turner Mrs S W 5
Tyrrel Bertie 1 00
Tyrrel J B 1 00
Tyrrel Mary J 50
Tyrrel Mrs E N 50
Tyrrell E M 2 00

Ulrich, A S S 3 00
Umberger H H 50
Urie Hannah Sta 1 00
Urie Lander P 1 25

Van Dorf W H 25
Vandevance E A
Family 1 75
Van Nesen, Mr A
Mrs A 2 25
Van Order M A 1 00
Van Valin, C A 1 00
Van Valin, C A 1 00
Van Valin, C A 1 00
Van Valin, C A 1 00
Vickers, Elizabeth 50
Vickers, Jane 1 00
Vogle, Linnie 5 00
Vourhies, Ettie J 4 00
Vonneeda, L F 1 00

Waggoner, Mrs O A 1 00
Wagner, Sam'l 10
Wagner, Mrs 10
Wagoner, Anna E 2 00
Wagonseller, J J 2 00
Walford, Mrs G 3 00
Walker, Mrs 25
Walker, Clara C 2 00
Walker E A 1 00
Walker, Mrs John 2 00
Wallace, Bruce 50
Wallace, Geo A 5 00
Wallace, H C 2 00
Wallace, Jane 1 00
Wallace, John 10 00
Wallace, Leslie 50
Wallace, Robt 5 00
Wallace, Mr & Mrs W & Bes B Clotworthy 1 50
Wallis, W R 3 50
Walton, Jennie F 1 00
Walz, Wm 1 00
Ward, Mrs A E 25
Ware, Mrs G 1 00
Warner, Edith 1 00
Warr, Mrs Jno 2 00
Warren, Mrs Elbert 10
Warren, Wm C 5 00
Waterbury, Mrs S D 5 00
Watson, E A 1 00
Watts, S T 5 00
Weaver, B W 1 00
Weaver, Mr Jack 25
Webster, E D & child 2 00
Wegle, Annie M 2 00
Wenner, A 1 00
Weir, Geo 1 00
Weir, Katherine 1 00
Weiss, Carrie R 1 00
Weiss, Matilda 1 00
Welch, Laura 5 00
Wellensiek, Mrs A H 1 00
Wells, Mrs E S 2 00
Wells, Maggie 5
Wenger, A R 1 00
Werner, F M 50
Weston, Benj G 10 00
Weton, G 1 00
Wheeler, Mr & Mrs M 1 00
Whitaker, H J 2 00
White, Rev A & family 2 00
White, C 1 50
White, C E 1 00
White, Mrs E 1 00
White, Mrs Eliz S 2 00
White, Mrs H T 1 00
White, Jane 1 50
White, Mrs Jos S 10 00
Whitehead, Elma 50
Whitman, E H 1 00
Whitman, Mrs M A 25
Whitman, Pearl 25
Whitney, M H 1 00
Wick, Chas 10
Wigle family 2 25
Wilcox, Chas 50
Wilcox, Mr & Mrs N P 1 25
Wiley, Rachael S 1 00
Williford, G S 1 00
Wilkison, Araminta 15
Willhelm, Francis 10
Wilson, Chas 5
Wilson, H & wife 2 00
Wilson, Mabel 1 00
Wilson, W H 1 50
Williams, J D & Jr 1 00
Williamson, Jesse 50
Williamson, Mrs J 25
Wilson, Jas 1 00
Wing, Chas B 5 00
Winsboro, Sarah C 5 00
Winslow, D B 5 00
Winslow, O S 10 00
Wise, Amelia 1 00
Wissinger, Mrs Ida 50
Witherell, Mrs E A 1 00
Wolfe, Mrs Alice 1 00
Wolfe Geo W 5 00
Wolfe J E 5 00
Wolfe, Mrs L J 1 00
Wood, Lauma H 1 00
Wood, Mrs S A 1 00
Woodhausse, Mrs F M 1 00
Woods, Frank 1 00
Woorley, Mrs Susana 1 50
Worman, K 25
Worth, Mrs H S 1 00
Wortman, A I 1 00
Wray, W B 1 00
Wrigh, Mrs E 50
Wright, Howard L 25
Wright, Lawrence 50
Wright Mary 1 00
Wright, Wm 3 75
Wymer, J P & L 1 00
Wynn A F 1 00
Wynn Alex 1 00
Wyse Mrs H B A S S
Class 2 00

Yeagle Aaron H 5 00
Yeates, Mrs Jane 1 00
Yeager, Mrs Ira 1 00
Yeany W W 1 00
Yoder, Emily F 2 00
Young Samuel 50

Zahn, Mrs V 1 00
Zarger, Sarah 50
Zeel Chas 1 00
Zerkel, Mrs 50
Zern Katie 1 00
Zerkel Lena 5 00
Zimmerman Jennie D 1 00
Zimmerman, Vergie 25
Zimmerman Mrs 10
Zook, J P 3 00
Zug Elizabeth 1 00
Zug Mrs Sarah 1 00

Miscellaneous.

[illegible] 2 25
[illegible] 1 00
[illegible] 5 00
Bonner Bros 1 00
Citizens Nat'l Bank 2 00
Janet Club 1 00
Kate Plum 2 00
Little Bear Nest Club
Lebo 25
Mens Phila 1 00
Miss Harriet 2 00
Olivet Phila 1 00

Papa, Phila 1 00
Penn, Manoyunk 1 35
Resene, Phila 1 00
Sarah, Phila 1 00
Woman, Newcastle 5 00
Woodie, Erie 1 00
Florence & Esther 50
Harold & Pearl 1 00
James M R 50
Louisa E 2 00
Percy & L 3 00
Sunnie X Y Z 1 00
A A W, Norristville 2 00
A B R, Phila 1 00
A B S, Phila 1 00
A A E, York 2 00
A E L, Phila 3 00
A E W, W Fairfield 50
A F H, Phila 1 00
A G S, Shickshinny 5 00
A L, Phila 1 00
A L L, Phila 25 00
A P T, Lincoln 2 00
A R W, Phila 1 00
A W, dazleton, Pa 1 00
B G A, New Albany 50
B H D, Grove City 1 00
B S M, W Chester 1 00
C C, Phila 10 00
C C T, Warren 1 00
C H M, Phila 1 00
C M, Phila 2 00
C N, Pittsburg 1 00
C N H, Washington B 5 00
C R F, Coraopolis 6 00
D A K, Phila 3 00
D S H, Scranton 40
E, Alburtis 1 00
E A E, Phila 1 00
E B G, Germantown 10 00
E A F, Phila 6 00
Mrs E G S, Phila 10 00
E H R Kimberton 2 00
E J D, Lewistown 1 00
E L M, Pittstown 1 00
Mrs E M K, Bellevue 5 00
E M S, Milton 2 01
E, Spring Creek 75
E S S, Shickshinny 10 00
Mr & Mrs E F B, Flanstoga 1 00
F T T, Frankford, Phila 1 00
F L M, Osceola 1 00
F & T, New Wash'ton 5
F X R, New Castle Jct 2 25
G B H, Little Britain 2 00
G D R, Phila 1 00
G P S, Pittsburg 2 00
G L S, Richboro 1 00
G P S, Rome 1 00
Mr & Mrs H, Phila 2 00
H A W, Pleasantville 1 50
H G M, Landsburg 1 00
H M, Log 1 50
H M I, St Marys 1 00
H O W, Bethlehem 1 00
H P, Clearfield 2 00
Mrs I W, Eschol 1 00
J A, Union City 1 00
J A F, Akron 2 00
J C H, York 10 00
J C K, Millerville 1 00
J E & friends, Phila 6 50
J E H, Curwensville 50
J F S, Wyoming 1 00
J F W, Mr & M W Phil 5 00
J G S, Irwin 1 25
J I, Reading 1 20
J J, Mrs, New Wash'n 25
J J R, Bethlehem 50
J J R, Alleghany 1 00
J J S, Phila 2 00
J M, Clearfield 1 00
J M A, Brownsville 20 00
J M S 25
J P S, Scranton 1 00
J R, Germantown 25
J S L F, Wesleyville 1 00
J S McC, Washington 2 00
J W D, Newville 1 00
K D, Corwensville 50
K K K, Phila 10 00
K & L, Lancaster 2 00
K S, Elizabeth 1 00
K T J, Coraopolis 1 00
L, Germantown, Phila 25
L, Montrose 1 60
L B 51, Carlisle 1 00
L B S, Shickshinny 15 00
L C, Halifax 2 00
L C B, Phila 2 00
L D, Taylortown 5
L F F, Phila 5 00
L M, Lock Haven 1 00
L M D, Phila 1 00
L N, Decker's Point 2 00
L P, Phila 6 00
L S, Phila 2 00
M Chester Co 1 00
M A, Penn 3 10
M A A Roxborough 1 00
M A H Clearfield 1 00
M C, Peckville 1 00
M E G, Phila 5 00
M E H, Manayunk 5 00
M F, Pittsburg 1 00
M G, Philipsburg 2 00
M H, Phila 3 00
M J C, Alexandria 5 00
M L E, Greensburg 1 00
M A L H, W Phila 2 00
M L S, Easton 1 00
M L S, Poltsville 25
M M K F, Fairview 3 00
N M L, Jersey Shore 1 00
M O Clearfield 1 00
M D S, New Castle 1 00
Mrs M P T, Upper Strafaur 1 00
M J, Buck 1 00
M J S, Reading 1 00
M L, Orwigsburg 1 00
Miss M L B, Carlisle 1 00
P M W A fam, Chester 5 00
N J T, Kuzma 1 00
O L M Freedom 1 00
R A B, Centralia 2 50
R G B, Bethlehem 50
R H B, York 1 00
Mrs R D L, Canadensis 5 00
Mrs R P, Curwensville 1 00
R W A, Pottsburg 1 00
S A, Pittsburg 2 00
S M, Germantown 1 00
S B L, Phila 1 00
Mrs S C, Pickens 1 00
S J M, Phila 5 00
S K D, Phila 25 00
S L H, Hazelton 5 00
Mr & Mrs S P M, Russellville 1 00
S R, Norristown 1 00
S S, Chambersburg 5 00
S S, Davis City 10 50
T P W, Clearfield 2 00
Mrs S H & Daughter, Erie 75
T W L, Doylestown 1 00
T W, West Greene 1 00
M A L, Wilkinsburgh 1 00
S M Mc'C, Wurtemburh 50
S W M, Weaverland 2 00
T T S, Pittsburg 1 00
W ——, Pittsburg 50 00
V M P, Kennett Sq 2 00
W, Germantown 25
W C N, Pittsburg 2 00
W E, Wilmerding 5 00
W H J, Chester 2 00
W L, Chestnut Hill 5 00
W J H, Tidioute 1 00
W J L, Pittsburg 20 00
W J L, Jr, Pittsburg 5 00
W M S, Phila 2 00
Mrs W P S, Meadenhall 2 60
W S T, Clearfield 1 00
X L, Phila 5 00
X Y, Parker 1 00
Y, Malvern 1 00
Y F, Mascot 7 00
Z B, MacDonald 10 00
——, Alleghany 1 00
——, Asshounur 1 00
——, Beaver 3 00
——, Berwick 5 00
——, Bethlehem 1 00
——, Blairstown 2 00
——, Charleroi 1 00
——, Chester 10
——, Flarington 1 00
——, Cochranton 2 00
——, Coudersport 1 00
——, Coventry 30
——, Crafersford 5 00
——, Easton 25
——, Easton 1 00
——, Fallsington 5 00
——, Ft Matilda 1 00
——, Gordon 2 00
——, Harrisburg 1 00
In Dia, Harrisburg 25
——, Hazleton 1 00
Helen, Bessie & Merle 1 00
From ——, Jamestown 1 00
——, Lancaster 25
——, Lancaster 1 00
——, Lewistown 1 00
——, Lime Ridge 10 00
——, McConnellsburg 3 70
——, McDonald 1 50
——, Mechaniesburg 2 05
——, Mount Al on 2 00
——, Mt Carmel 5 00
——, New Providence 1 00
——, Perryopolis 5 00
——, Phila 20
——, Phila 5 00
——, Phila 3 00
——, Phila 2 00
——, Phila 1 00
——, Phila 1 00
——, Phila 1 00
——, Phila 2 00
——, Phila 5 00
——, Phila 1 00
——, Phila 10 00
——, Phila 3 00
——, Pittsburg 1 00
——, Pittsburg 2 00
——, Pittsburg 5 00
——, Pittsburg 10 00
——, Quakertown 3 00
——, Rogersford 2 00
——, Shamokin 1 00
——, Slonaker 25
——, Strasburg 10
——, Templeton 5 00
——, Thurlon 2 00
——, Warren 1 00
——, Wattsburg 25
——, Wayne 2 50
——, Westford 2 00
——, Wharton 1 00
——, Williamsport 2 00
Friend, Allegeny City 50
" Allentown 2 00
" Allentown 1 60
" Baidland 1 00
" Beaver 1 00
" Bellefonte 1 00
" Bethlehem 2 00
" Carlisle 1 00
" Chambersburg 1 00
" Cochranton 1 00
" Geneva 2 00
" Lancaster 1 00
" Lancaster 3 00
" Lancaster 1 00
" Lancaster 1 00
" Lawsburg 1 00
" Moore 1 00
" New Canaan 1 00
" New Kensington 2 00
" Nicholson 25
" Owegsburg 50
" Phila 1 00
" Phila 5 00
" Pittsburg 1 00
" Quarryville 3 00
" Saltsburg 5 00
" Tinicula 5 00
" Washington 1 00
" Waynesboro 2 00
" W Chester 1 00
Friends, Philadelphia 1 25
" Chambersburg 5 00
" Columbia Cross Roads 2 00
" E Canton 10
" Eshcol 4 00
" Fannettsburg 3 00
" Franklin 2 00
" Greensburg 1 00
" Huntingdon V'ly 75
" Manheim 1 50
" Wilcox 10 00
" York 8 00
Friends of Canton, E 8 00
Canton 1 70
Friends in Nazareth, Pa 10 00
A friend, Huntington Co, Warriors Mark 10 00
Friends in U L Presch, Lurniss 7 25
Friend of the helpless 25
Friend in Christ Condersport 1 00
From a friend, Factoryville 1 00
From a friend, Factonville 2 00
From a friend, Allentown 1 00
2 friends, Chmptown 3 50
" Duke Ctr 3 00
" Erie 4 00
" Hummelstown 2 00
" Leacock 12 00
" Latrobe 10 00
2 friends, HIN, Phila 13 00
2 Beulah friends, 2 00
3 friends, Lotz 5 00
HIN, Allegheny 50
" Bethlehem 5 00
" Chambersburg 3 00
" Chambersburg 3 00
" Chewick 2 00
" Dearth 1 00
" E Berlin 14 00
HIN, Allegheny City 5 00
" Freedom 5 00
" Glen Hazel 5 00
" Greene 1 00
" Grove City 2 00
" Jenkintown 2 50
" Lebanon 1 00
" Lehmon 2 00
" Martinburg 20
" Montrose 5 00
" Montrose 1 00
" Neff's Mill s 30
" New Franklin 25
" New Franklin 10
" New Franklin 10
" New Wilmingt'n 2 50
" Oxford 1 00
" Phila 1 00
" Phila 15 00
" Phila 1 00
" Phila 3 00
" Phila 1 00
" Pleasant Valley 1 00
" Wilkes Barre 1 00
" York 7 00
In His blessed name Parkesburg 2 00
In Christ's name, Spring City 1 00
In dear Jesus name, Phila 1 00
In Jesus' name, Danville 1 00
In Jesus' name, Holbrook 1 00
In Jesus' name, Nazareth 5 00
In my Redeemer's name, Norristown 1 00
In the name of Jesus, Erie 1 00
Inasmuch, etc, Phila 1 00
I A H, W Phila 1 30
For Christ's sake Berwick 2 60
For Christ's sake, Perkasie 1 00
For Christ's sake, Wilkinsburg 2 50
For His sake, New Franklin 10
For Jesus' sake, Carbondale 10 00
For Jesus' sake, Conshohocken 15
For Jesus Sake, New Franklin 20
For Jesus Sake, Westgrove 1 30
Reader C, Allrat'n 5 00
" Altoona 3 00
" Carlisle 1 00
" Fairview Village 25
" Harrisburg 1 00
" Hickman Dale 2 50
" Indiana 1 00
" Drakes Mills 1 00
" Linden Hall 1 00
" New Wilmingt'n 1 00
" Philadelphia 2 50
" " 1 00
" " 1 00
A Reader of I H, Lansford 2 00
A reader of C H, Letitz 25
A reader of the Herald Catassaugua 1 00
A reader of C H, Frankford 25
A reader of SS Times, Easton 1 00
Readers, Strattonv'e 1 00
Two Readers, Pattock 1 00
Subscriber, Baldwin 1 00
" Barkeyville 1 00
" Brownsville 1 00
" Chambersburg 2 00
" Harrisburg 1 00
" " 1 00
" Lancaster 10 00
" Mifflintown 1 00
" Norristown 1 00
" Overbrook 10 00
" Patton 1 00
" Pittsburg 2 00
" Pittston 1 00
" Scranton 2 00
" Sunbury 5 00
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Sympathizers, Ind. Co 3 50
" Markle 2 00
" Philadelphia 5 00
Smpathizing family, Wesster 2 00
Smpathizing friend, Edgewood 1 00
Hudsonda e P S S 5 00
Epworth League 2 00
Peusdale, Union S S 4 50
Pageville, F W Bap ch 5 50
C E Soc, Wayne 1 35
YM C A, Stroudsburg 12 50
Epworth League, Hopewell M E ch 2 60
Epworth League of Madison St M E ch Chester 20 00
Y L M C, College Hill Pres. ch, Easton 2 46
Epworth League, Girardsville 12 00
E Main St Epworth League, Lock Haven 2 00
Junior Epworth League, New Wash'n 1 00
Epworth League, Shavertown 1 00
State Col Epw League 22 25
Junior Epworth League, Tamaqua 2 20
Epw League, Turkeyt'y 1 90
" " 2 15
Epw League, Curran's 3 81
Jr Epw League, Pine St 1 25
Jr Epworth League, Sr & Jr Epw League, M E ch, Wilmerding 10 80
Epworth League of 1st M E ch, York 7 00
Wesley League, Girardsville 6 30
B'd of Hope, Auburn 1 00
O Y P S of 7 F P C, Allegheny 3 30
Cire of the Sily Cross, kingsland's, Allent'n 3 80
Col Bible Cl, Athens 1 00
Y P Soc of United Presch, Avalon 15 00
Centret n Miss Ass'n 19 00
L Miss Soc 1st Presch, Charleston 1 00
Ref Miss Soc, Conestoga 2 50
Boys Brig, E Bradt'd 3 00
Norm Sch Y M C A, E Stroudsburg 21 50
W M S of U Evangelical ch, Fremont 5 00
Jr U Soc, U Pres ch, Johnstown 6 00
L Miss Soc Bapt ch, Kingston 1 00
Chr Union, Knoxdale 1 00
Y W M C of M E ch, Mansfield 15 28
Lad Bap Missy Soc, Manunch Avalon 1 00
Lad Miss Soc, Pres ch, New Lebanon 10 00
Y P Soc, of Nyshannock Presb'y ch, New Wilmington 5 84
No. Washington Pres'y Miss'n B'nd
N. Hope 1 76
Joy Bells' Miss'n B'nd Arch St Presb'y ch 1 00
Joy Bells' Miss'n B'nd Arch St Presb'y ch 8 60
United Zion Children, Middletown 15 00
Look Up and Lift Up Circle, Phila 2 00
Tioga Presb'y Y P S C E, Phila 11 00
Centenary Ass. of the Woman's Foreign Miss. Soc. of M E Ch Pittsburg 10 00
Swedish Home Miss'y Soc. Ridgeway 5 00
Sewing Soc, Ivyland 10 00
Union India Relief Meet'g, Shickshinny 56 82
Women's Mission Soc. Spring Run 5 00
Ladies' Aid Society Union Corners 1 70
Womens' Miss. Soc. Presb'y ch, W Union
United, Valencia 10 00
Y M C A, Wilkinsburg 2 20
Miss So Zionsville Ret 9 00
Miss So, Zionsville Ref. 33 00
Mt Zion C E So, Allen 6 17
T Jamieson's SS class, 13, Frankford, Phila 2 00
D F Getz's S S class, Maravian ch, York 5 00
Bakersville, C I, Jr, of M P ch 9 00
C E Soc'y Evangelical ch, Bangor 7 00
Jr Endeavorers, Bath 2 00
Sr Y P S C E Bath 1 25
Y P S C E, of Christian ch, Beaver Centre 3 00
Christ's Bapt Miss, Phila 5 00
Locust Grove Soc, C E, Bennett 5 00
Laurel St Y P S C E, Bethlehem 19 50
Laurel St. Jr, Y P S C E, Bethlehem 3 00
Jr C E Soc, Butler 75
Union Y P S C E, Camptown 6 75
C E Soc, Keller Ref'd ch, Canoe Valley 5 00
C E of 1st Pres ch, Canonsburg 10 00
C E Soc, 1st Pres ch, Canonsburg 15 25
Centre Valley C E Soc 2 35
Presby Y P S C E, Clearfield 4 00
Presby Jr, Y P S C E, Clearfield 1 00
Lhalfont Jr, C E Soc 4 00
Y P S C E, Falling Spr Presch, Ch'mb'rl'g 11 08
YPS CE, Clintonville 10 00
I E, Pres ch, E Manch Chunk 13 00
Y P S C E Jr, Edgewood Park 2 00
Y P S C E Sr, Edgewood Park 29 30
C E Soc, Pres ch, Elderton 10 00
C E Soc, No Shenango U P ch, Espyville sta 8 00
C E Soc, Frieden 5 00
Jr League, Gardlan 1 50
Keystone League, C E S, Glen Rock 2 00
C E, of Goshenville 8 00
Y P S C E, Green Hill 2 00
Paxton C E Soc, Harrisburg 16 00
J S C E, Ivyland 1 00
I E Soc, Laysville 5 25
Y P S C E, 7th Lutheran ch, Lebanon 2 33
C E, of Leesburg 6 15
Union, Jr, C E Soc, Liverpool 1 50
C E Soc, 1st Pres ch, McDonald 6 75
C E Soc, 1st M E ch, Media 5 60
C E Soc, Pres ch, Media 9 15
Y P S C E Montgom'y 74
C E Soc Ref'd ch, Myerstown 1 00
Y P S C E Pres ch, Neville Is 30 00
St Paul's Luth C E Soc, Neville 5 00
C E, No Clarendon 10 51
No Washington Pres C E, No Hope 1 51
C E Soc, N Middlesex 5 00
C E Soc, 1st Pres ch, Oil City 11 75
C E Soc Atonement ch, Phila 2 00
C E Grace Bap ch, Phila 2 50
Y P S C E Olivet Pres ch, Phila 5 53
J S C E Presby ch, Pittsburg 1 25
C E S Pres ch, Pleasant Mt 2 50
Y P S C E, Ref'd ch, Quarryville 3 50
Jr League, C E, No Clarendon 3 06
Y P S C E, Kishacoquillas ch, Reedsvle 3 65
YPSCE, Salladasburg 5 00
YPS C E, Schellsburg 10 75
Y P S C E, Silver Lake 5 00
Summit U P S S, Sington 2 18
Sigleasville Free ch 3 25
No Oakland S S, Susquehanna 2 50
Bethany Y P S C E, Allentown 1 79
Bethel Young People 8 80
Kerrhill Prest ch, Gresham 8 05
Centreville Y P S C E, Van Dyke 2 00
Carmel Y P S C E, Edge Hill 2 00
Grimstons Y P C U 10 00
Dingley Tariff League, Millersville 2 00
Harmony U P ch, Harrisville 18 00
Danboro U E Soc 9 50
Y P S C E, Moravian ch, So Bethlehem 2 00
Tionesta Y P S C E 5 00
Y P S C E, Terre Hill 1 00
Front Rnn C E S 1 42
Jr C E S, Elysses 6 00
Luth & Ref ch Y P S C E, Union Deposit 5 00
Y P S C E, Unionville 1 10
Unity ch Y P S C E 9 50
W Unity C E S, Video 6 00
Lanster Ott 1st P ch C E S, W Newton 3 67
Jr C E S P ch, White Haven 5 00
Sr C E S, White Haven 6 25
C E So, Wilkinsburg 24
U E Soc 1st Presby ch, Williamsport 20 00
Ea So St Johns Luth, Williamsport 10 00
Y P S C E M E ch, Yardley 3 00
Bapt SS, Huntington 4 12
Bible cl 1st Presby ch, Warren 2 21
Birmingham Pres ch 9 20
Boys in Bethlehem S S, Phila 1 60
Brethrens (Dunkards) S S, Waynesburg 10 00
Broad Ford M P ch 7 33
B Y P U Bapt ch, Freeport 73
Cherry Hill S S 2 70
3d Christian ch S S, Phila 22 82
Church of God S S, Columbia 6 10
Class 2, 5th Moravian S S, Phila 2 00
Boys Class of S S, Washington 1 00
Cong of Ref Pres ch, Wilkinsburg 41 00
Crenshaw Union S S 10 92
Epis ch, Montanlon 2 00
Fairview Union S S, Altoona 2 20
Fairview Union S S, Lower Merwin 5 00
First Presby ch, Summit Hill 36 91
Henry Memorial ch, Frankford, Phila 6 00
Infant cl Graer Ref'd ch, Shippensburg 2 00
Infant cl in Pres ch 5 71
Infant Dept Luth SS, Clearfield 1 10
Infant Dept Luth SS, Clearfield 1 33
Iroubridge Union S S 5 75
Jobs Corners Bapt ch 2 50
Jr C E Asbury M E ch, Phila 7 30
Jr E S Bethany Prest rh, Williamsport 1 65
Kanesholm S S 3 00
Kennedy Sabbath Sc Mt Eagle 4 10
La Plume S S 2 65
Lehighton M E S S, Weissport 1 87
Lehighton M E S S, Weissport 68 06
Lower Providence Pr ch, Eagleville 5 51
Macedonia Bapt S S, Bristoria 5 00
M E S S, Cooperstown 12 00
M E S S, Portland 3 64
M E S S, Tarentum 21 65
M E S S, Thompson 8 73
Milroy Free ch 23 93
Montrose S S, Milford Mills 5 00
Mt Morent Pres ch, New Geneva 4 55
Mt Zion Luth Congl, Landisburg 12 00
No Washington S S, No Hope 6 88
Olive Leaf Union S S, Fritztown 10 00
P E C St Lukes, mem ch of Bastleton, Phila 113 76
Pine Grove Sab Sc, Millville 4 00
Presby col Bernice SS 7 00
Pres SS, N Bethlehem 15 33
1 Pres ch, N Brighton 9 55
Presby ch of No Clarendon 6 02
Presby ch C I S, Stroudsberg 19 00
Pres ch, Frout Run 64
Pres Mission S S, Edgewood Park 2 00
1st Primitive Meth S S, Pittsburg 10 32
S S, Union Corners 2 50
S S, United Pres ch, Johnstown 5 00
St John's Reid Chapel S S, Wapwallopen 11 00
St Johns SS, Nazareth 10 00
St John Union S S Miss Soc 14 00
St Paul's d La SS, Craig's Meadows, Minst 2 00
Sr Y P S C E, Delano 3 25
So Clinton Bapt ch, Wayamrl 4 90
Spring Run C E Soc, Upper Path Valley Pres ch 2 00
Spring town Evang SS 9 00
SS of Cong ch, E Smithfield 3 00
S S of 3d St Pres ch, Pittsburg 11 00
S S of St Luke's Evan rh, So Bethlehem 5 00
The Grace Mem Bapt S S, Bangor 1 00
The Union S S, Smking Valley 4 00
Tioga Pres C P S C E, Phila 1 00
Trinity, Lutheran S S, Jumatta 3 50
Front Run Union S S 1 59
U B ch, Oberlin 12 50
Union S S, Cakelown, Sudbury 5 00
United Evang C Yorkana 1
United Pres ch, Nestown 8
Washington S S, Washch 2
Weissport Ref'd
Weissport Reformed gregation
Wes'eyan Met Etal, Stewart
Zion Mennonite, Sonderton 2
Zion United Ev S, Middletown 2
Zion's U B SS, town 1
Cash, Goshen 1
Cash, Parkesburg 1
Cash, Phila 1
Cash, Phila 1
Cash, Summit 1
Cash, Vanderb 1
Cash, Wilkes 1
Cash, Wilkes 1
A Boys' Class at Moravian S Bethlehem 5
A Christian, Pl 1
A Christian Ea Cedar Ledge 1
A Chr Endeav 1
A Family, York 1
Aged Disciple 1
A German Gir 1
A Helper E 1
A King's Daug Carlisle 1
A King's Daug New Galilee 1
A King's Daug Phila 1
A King's Daug Phila 1
Brethrens (Dunkards) S S, Waynesburg 10 00
Broad Ford M P ch 7 33
B Y P U Bapt ch, Freeport 73
Cherry Hill S S 2 70
3d Christian ch S S, Phila 22 82
Church of God S S, Columbia 6 10
Class 2, 5th Moravian S S, Phila 2 00
Boys Class of S S, Washington 1 00
Cong of Ref Pres ch, Wilkinsburg 41 00
Crenshaw Union S S 10 92
Epis rh, Montanlon 2 00
Fairview Union S S, Altoona 2 20
Fairview Union S S, Lower Merwin 5 00
First Presby ch, Summit Hill 36 91
Henry Memorial ch, Frankford, Phila 6 00
Infant cl Graer Ref'd ch, Shippensburg 2 00
Infant cl in Pres ch 5 71
Infant Dept Luth SS, Clearfield 1 10
Infant Dept Luth SS, Clearfield 1 33
Iroubridge Union S S 5 75
Jobs Corners Bapt ch 2 50
Jr C E Asbury M E ch, Phila 7 30
Jr E S Bethany Prest rh, Williamsport 1 65
Kanesholm S S 3 00
Kennedy Sabbath Sc Mt Eagle 4 10
La Plume S S 2 65
Lehighton M E S S, Weissport 1 87
Lehighton M E S S, Weissport 68 06
Lower Providence Pr ch, Eagleville 5 51
Macedonia Bapt S S, Bristoria 5 00
M E S S, Cooperstown 12 00
M E S S, Portland 3 64
M E S S, Tarentum 21 65
M E S S, Thompson 8 73
Milroy Free ch 23 93
Montrose S S, Milford Mills 5 00
Mt Morent Pres ch, New Geneva 4 55
Mt Zion Luth Congl, Landisburg 12 00
No Washington S S, No Hope 6 88
Olive Leaf Union S S, Fritztown 10 00
P E C St Lukes, mem ch of Bastleton, Phila 113 76
Pine Grove Sab Sc, Millville 4 00
Presby col Bernice SS 7 00
Pres SS, N Bethlehem 15 33
1 Pres ch, N Brighton 9 55
Presby ch of No Clarendon 6 02
Presby ch C I S, Stroudsberg 19 00
Pres ch, Frout Run 64
Pres Mission S S, Edgewood Park 2 00
1st Primitive Meth S S, Pittsburg 10 32
S S, Union Corners 2 50
S S, United Pres ch, Johnstown 5 00
St John's Reid Chapel S S, Wapwallopen 11 00
St Johns SS, Nazareth 10 00
St John Union S S Miss Soc 14 00
St Paul's d La SS, Craig's Meadows, Minst 2 00
Sr Y P S C E, Delano 3 25
So Clinton Bapt ch, Wayamrl 4 90
Spring Run C E Soc, Upper Path Valley Pres ch 2 00
Spring town Evang SS 9 00
SS of Cong ch, E Smithfield 3 00
S S of 3d St Pres ch, Pittsburg 11 00
S S of St Luke's Evan rh, So Bethlehem 5 00
The Grace Mem Bapt S S, Bangor 1 00
The Union S S, Smking Valley 4 00
Tioga Pres C P S C E, Phila 1 00
Trinity, Lutheran S S, Jumatta 3 50
Front Run Union S S 1 59
U B ch, Oberlin 12 50
Union S S, Cakelown, Sudbury 5 00

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THE BIBLE AND THE NEWSPAPER

THE PARIS HOLOCAUST.

HORROR and dismay have thrilled French society, as it has read the story of the dreadful loss of life which occurred on May 4th, at the burning of the aristocratic bazaar in Paris. It has been an annual custom to hold a bazaar at the benefit of various charities, and the leading ladies of the land have manifested their interest in it by presiding at the stalls. This year the bazaar was held in a wooden building representing a street in mediæval Paris. It was a hundred and sixty feet long and sixty wide. The unsightly walls of the walls was concealed by banners and tapestries, suspended from the ceiling and gracefully draped above and around the stalls. About four o'clock, when the crowd of visitors was largest, there were eighteen hundred persons were in the building, there was a slight explosion. The illuminating apparatus of the cinematograph exploded and set fire to the hangings of No. 13 stall, at which the Duchess d'Uzes presided. Some one saw it and cried, "Fire! Fire! Fire! ladies!" Instantly there was a wild rush for the doors. The people appear to have known of only one door or exit in front, though it is said that there were several other doors. They struggled to reach it, and those who stumbled on the way, or were pushed down by the pressure from the rear and became trampled, over which others fell, while the doors were completely blocked by heaps of prostrate forms. Suddenly some one discovered a door in the rear which opened on a printing office. The bars of which were wrenched out and a number of the people in the rear escaped by that way. The fire spread with terrible rapidity, the hanging tapestries feeding the flames. One survivor says that within twelve minutes of the first alarm, all four walls were ablaze. Burning fragments of the roof and the decorations fell upon the struggling crowd, setting fire to the ladies' dresses. Many were seen burning like living torches, while terror-strickan among the crowd, set others on fire. The shrieks of anguish from burning people could be heard outside, above the roar of the flames, but the heat was so intense, that little could be done to rescue the victims. At last the flames burned through the pillars supporting the roof of the building and it fell in upon the crowd of panic-stricken creatures below, crushing to death all who were still living. One hundred and thirteen bodies were taken out of the ruins and carried to the Palais de l' Industrie for identification, but the police believe that this by no means represents the loss of life. Many persons may have perished whose bodies were entirely consumed. From inquiries regarding missing persons, who are believed to have been in the building at the time, it is computed that fully two hundred must have died. Besides these there were scores who are so many more so seriously injured by the fire or the crush that they had to be sent to the hospital. Among the dead, one of the most distinguished was the Duchesse d'Alencon, sister of the Empress of Austria. Her fate resulted in a duel of her uncle, the Duc d'Aumale, a distinguished son of King Louis Philippe. He was seized with apoplexy after reading the news of his niece's tragic death and expired in a few minutes. Nearly all the dead were men and women of high rank, members of families famous in the history of France. The tragedy seems all the more shocking because of the contrast with the lives of the victims. Those high-born men and women had been shielded from the ordinary ills of life and were accustomed to ease and luxury and the gaieties of the most frivolous, pleasure-loving society in the world. It would, therefore, be especially horrible to them to come to such an end, for which it is to be feared, their lives, in many cases, could have given them no preparation. Their fate was like that with which God threatened the haughty daughters of his people:

And it shall come to pass that instead of sweet spices there shall be rottenness; and instead of well-set hair baldness; and instead of a stomacher a girding of sack-cloth; and burning instead of beauty. (Isa. 3:24.)

THE INDUSTRIAL PALACE IN PARIS WHERE THE BODIES OF THE VICTIMS WERE LAID.

A Double Funeral Service.

A family quarrel has developed at Elizabeth, N. J., out of the death of one of the citizens. He had occasion some time ago to seek medical advice and was ultimately obliged to go into a hospital. He was a Protestant but some of his relatives who are Roman Catholics, succeeded in gaining for him admission to the Catholic Hospital of the Alexian Brothers. They did not, however, succeed in saving the man's life. He died in the hospital, and the body was sent to his home for interment. It appears that before his death he was admitted to the Catholic Church, and his relatives were duly notified of the fact by the hospital authorities. The Catholics among them attended on the day of the funeral with a priest who conducted the funeral service over the body. An hour later a Methodist minister arrived with Protestant relatives of the deceased and conducted a Protestant service. It is a serious fact that both sets of relatives contend that there was only one service, as the other did not amount to anything. They are both right, if by their expression they mean any benefit to the dead man. Salvation would be much easier than it is, if it could be effected by the services held over the dead body.

And I saw the dead small and great stand before God . . . and the dead were judged according to their works. (Rev. 20:12.)

Caught by the Tide.

A singular accident befell a boy last week at Hoboken, N. J. He hired a boat from a local boat-house and rowed out for an afternoon's fishing. The place he finally selected after trying several others was under the bridge of a ferry-house. He remained for an hour or more intent on his sport and then, being tired, lay down in the bottom of the boat and went to sleep. He was rudely awakened some two hours later by the boat striking violently against the bridge. The tide had risen while he slept and he realized that if it rose many more inches, the boat would fill and sink. He made desperate efforts to force the boat from under the bridge, but it was quite fast. It seemed then as if death was inevitable. He shouted and batted with the butt of the oar on the flooring of the bridge just above his head. One of the bridge employees heard him and climbed down on the piling and looked under the bridge. He saw the boat, but could not get it out. Finally axes were procured and the flooring of the bridge immediately over the boat was torn up. The boy crawled through the aperture and was saved. The rescue came only just in time. The boat was already half full of water. In another quarter of an hour it was full and if the boy had remained in it he would have been drowned. It is safe to predict that that boy will never go to sleep in a boat again. It will be well for him, too, if his escape teaches him to be on his guard against spiritual sleep from which he may wake to find his soul in peril.

Lighten my eyes lest I sleep the sleep of death. (Ps. 13:3.)

Seeking Buried Gold.

A report comes from Springfield, Me., that a clue has been obtained to a long-sought treasure. It is several thousand dollars in eagles and double eagles which a Maine farmer is known to have hidden and which have never been found. In 1863, the farmer, who was a pronounced "copperhead," opposed to the war and believing the South would win in the end, turned all his money into gold. He showed a few of his neighbors his treasure and explained to them his reasons for making the hoard. He believed that gold would be worth an enormous premium and though it cost him a large sum to convert his greenbacks into metal, he paid it cheerfully. He felt that his savings would be safe in that form, no matter which side won. He said that he was going to hide it where nobody could find it and where no burglar could get it. He continued to work on his farm and before a year had passed, he had the satisfaction of knowing that he could turn his gold into government bonds at a large profit; but he did not yield to the temptation. He never told any one where he hid it and when one spring-day in 1865 he was run over and killed, his secret went to the grave with him. His son and daughter searched for the gold for ten years, ploughing up the whole farm and systematically going over every foot of land, without success. Then they sold the farm and moved away. The legend of the buried gold induced many a subsequent search, but in vain. Recently a man came to the farm with a witch-hazel divining rod to locate water and in his search declared that he had found places where there was precious metal. As the soil is not auriferous, he concludes that the metal is the gold buried thirty years ago by the farmer and is trying to arrange for an exploration in the success of which, he will have a share. There will be plenty of people ready to help him. It is a pity that there is not similar earnestness in the other search to which this is compared.

The kingdom of heaven is like unto treasure hid in a field. (Matt. 13:44.)

Lions in the Cellar.

A startling discovery was made a few days ago by a farmer in Alameda County, California. Two weeks ago he moved into a new house that had not been occupied since it was built. He was busy for the first few days of his occupancy with his farm work, and his women folk were putting their furniture in place, putting down carpets and fixing the shades. There had been no occasion to go into the cellar. When things were getting straight, the farmer's wife opened the cellar-door, intending to go down and explore, but a strange, unearthly noise frightened her away. She told her husband about it when he came in, and he took his gun and descended the stairs. He stood still for a moment peering around in the gloom. Suddenly a large California lioness bounded past him and ran up the stairs and away before he recovered his presence of mind sufficiently to shoot at her. The eyes of the lion could be seen glaring in the darkness. In another moment he, too, made a rush for the stairs, but the farmer, by this time, was on the alert. He fired and brought down one of the largest lions that has been seen in that section. A search of the cellar brought to light four fine cubs only a few days old. Very few men have had the thrilling experience of finding lions in their cellar, but it is common enough for men to discover in their lower nature enemies in their passions and propensities more to be dreaded than these fierce beasts.

The heart of the sons of men is full of evil and madness is in their heart while they live. (Eccles. 9:3.

Titles for Sale.

A circular issued by a dealer in European titles, decorations, etc., has found its way to the office of the New York *Sun*. The document, as published by that journal, is in the style of an ordinary trade prospectus, but the commodities it offers are not of the kind generally regarded as articles of purchase and sale. The dealer is prepared to do business with persons wishing to be made barons, counts or baronets. He guarantees to raise to the nobility any person who will pay him specified sums, ranging from five hundred dollars to fifteen thousand. The lowest price is for an Italian title of the lowest class. A baronetcy, also Italian, is offered for fifteen hundred, and the highest prices are for the titles of count and baron from central European lands. The decorations offered are Turkish, Spanish, Portuguese, Italian, Austrian and German. They range from the Turkish Order of the Medjidie, which costs seven hundred dollars, to the Austrian Knight's Cross of the Order of the Iron Crown, which costs fifteen thousand dollars. The dealer frankly explains that he has not these orders and titles in his possession, and therefore cannot sell them. Only reigning princes can confer them. But the dealer professes to be able, by secret means which he does not explain, to influence these reigning princes so that they will confer them on his patrons. The sums required are to be regarded as payments for exerting this influence, not as the cost of the patent of nobility or the decoration. That the offer is genuine may be inferred from the fact that no money is to be paid until the title or decoration is secured. The transaction is therefore practically a purchase. This shows that money has power to obtain entrance to a sphere which it has been usually supposed was reserved exclusively for merit. If people are willing to spend their money in that way no great harm is done, but it is important to remember that the highest nobility of all—the nobility of heaven can never be gained by money, although the attempt has been made:

Thy money perish with thee because thou hast thought that the gift of God can be purchased with money. (Acts 8:20.)

THE FAMILY AND HOME CIRCLE

BURMAH AND ITS PEOPLE.

A Land of Old Customs and Slow Changes—Woman and Her Position.

CHANGES occur slowly in the Orient. Travelers passing through eastern lands at the present day find very little difference in dress, customs and general appearance from what other travelers found a century before. Burmah, sometimes called the Empire of Ava, is one of the most conservative of oriental countries, and its people, who during the present century have come into closer contact with western civilization than at any time in their previous history, still cling almost universally to the old established conventional usage in dress manners, language, and belief. Buddhism is the prevailing religion, and it finds its highest expression in this peculiar land, whose people are priest-ridden to a great degree. It is a land of priests and temples, and the chief part of the education of its youth consists in the teaching of Buddhist formulas and maxims. Until the English obtained control, it was the universal custom for every boy, on leaving school, to take the "yellow robe"—the first step of qualification for the priestly office. Since the introduction of western educational methods and government schools, a considerable proportion of the children are permitted to follow the new order of education, and thus the Buddhist monasteries are deprived of many promising young novices.

A BURMESE LADY OF RANK.

Although the Burmans are Mongols, they have nothing in common with the characteristic Mongol traits, as they are found among the Chinese. They are somewhat diminutive in stature and flat-faced, with black hair, and skin of a brownish color, and with a pleasant expression and a soft, euphonious language of monosyllables. They dress very simply, the *ingene*, a white linen jacket, being common to both sexes. A garment called the *put so*, several yards long, is worn by the men, wrapped around the lower part of the body, while the women wear a thin gossamer-like fabric of silk or wool. Ladies of wealth are extremely fond of rich dresses, and the costume of those who belong to the titled class is often such as would appear in western eyes to be little less than a mass of frippery and ornamentation.

Our photograph of a young lady of rank is a very fair type of the dress of the higher class in Burmese society. Among the peasants, however, the costume is usually very simple, and of the cheapest material. As a race, the men are well made and fond of athletics, and the mechanics and other industrial workers are very skilful. Like the Japanese, the Burmese are a merry people, and delight in festivals and public entertainments. Much time is spent in amusement; but they are extremely industrious, the women buying, selling, weaving, and attending to household duties, and the men keeping busy at their different avocations. They are temperate and hardy, but somewhat quick-tempered. As a nation, they have little patriotism, and are deficient in that courage which goes to make brave soldiers and patriotic defenders. They would rather be left alone to pursue the even tenor of their simple lives in the rice fields or among their oxen, than called to shine either on fields of war or diplomacy.

Burmese architecture is one of the marvels of the East. Their temples and monasteries are even beautiful in design and remarkable in execution. One of the finest groups of buildings ever devoted to the use of religion is the Royal Monastery near Mandalay, where, as a distinguished writer has said, "Every building is magnificent, every inch carved with the ingenuity of a Chinese toy, and the whole ablaze with gold-leaf and looking-glass." Pagodas, shrines and temples appear everywhere. At Rangoon is a temple of beautiful design, which is declared to contain eight hairs of Buddha. It has a multitude of bells, staircases, decorations and carvings, and is a popular shrine, especially on the great feast days, when many thousands gather to present gifts to the gods. A strange thing about this idol-worship is that the idols are usually perishable, being made of wood, and rarely of metal.

PLEASURE CART DRAWN BY OXEN, A VEHICLE COMMONLY USED IN BURMAH.

Social life in Burmah has its peculiarities. Marriage is not a religious ceremony, but funerals are the occasion of a great deal of monkish display and activity. Until very recently, cremation was the most popular form of disposing of the dead.

The Flowers of May.

May is the first real month of blossoms. Though there may be a few in April, it is in the month dedicated to Flora that the old earth puts on her best hues and flashes resplendent in her finery of blue and white, yellow and crimson. The tender little mayflowers that we gather in our woods have their counterpart in the hawthorn of England, where it was customary during the middle ages for all both high and low—even the Court itself—to go out on the first of May morning at an early hour "to fetch the flowers fresh." Hawthorn branches were also gathered; and were brought home about sunrise, with accompaniments of horn and tabor, and all possible signs of joy and merriment. With these the people decorated the doors and windows of their houses. By a natural transition of ideas, they gave the hawthorn bloom the name of the "May;" they called the ceremony "the bringing home the May," and spoke of the expedition to the woods as "going a-Maying." In our own country, within the recollection of many now living, school excursions and picnics occurring in the month of May were called "going a-Maying."

Pity for Dumb Creatures.

A subscriber in Newbern, Va., sends us this note in answer to L. K. L., of Ozeand, Va., whose letter we recently published. L. K. L. inquired how many of our readers would help in trying to prevent God's dumb creatures being mistreated:

I will plead for them as long I have breath. My prayer often is: "Oh, great and merciful Lord, soften the hearts of all thy people so that it will be impossible for them to cruelly treat any living creature." It makes my heart ache when I think how people are treating the poor cattle for a little gain, robbing them of the horns the Lord gave them, and in such a cruel way. May their moan and bellowing be a prayer to God for the arresting of their wrongs. I will also plead for the horse. After being faithfully served by it through the years of its usefulness, when it has, through old age, become no longer profitable, they sell the horse to some very poor person who they know will half starve it. No one, if I understand the teachings of the Bible aright, can claim to be charitable who withholds charity from even the least of God's creatures. May the dear Lord raise up many such true and noble friends as Mrs. L. K. L., to speak for those who cannot speak for themselves.

A Helpmeet Indeed!

An exchange relates this interesting incident: On a recent Sunday, a Brooklyn pastor found himself suffering from a severe cold. His voice grew more and more husky as he proceeded, and at length, after struggling with the impediment unsuccessfully, he stopped in the middle of his discourse and said: "I shall be obliged to ask my wife to finish my sermon for me." As she came up into the pulpit he pointed out the place in his manuscript which he had reached and, turning to his congregation, exclaimed: "My wife has not read the manuscript, but I think she can get along with it." She gracefully completed the discourse in a clear, firm voice, notwithstanding the sudden emergency and the unusual position; after which her husband came back into the pulpit to conclude the services of the morning, saying as he did so, "A friend in need is a wife indeed"—a felicitous benediction to which the congregation must have wished to say "Amen."

THE BEST OF YOUTH.

FATHER, I will not ask for wealth am
Though once they would have jo
carnal sense;
I shudder not to bear a hated name,
Wanting all wealth, myself my sole ens
But give me, Lord, eyes to behold the th
A seeing sense that knows the etern
A heart with pity filled and gentlest ru
A manly faith that makes all darkne
Give me the power to labor for manki
Make me the mouth of such as
speak;
Eyes let me be to groping men and bli
A conscience to the base; and to the
Let me be hands and feet; and to the
mind;
To lead still further on such as thy k
seek.

ANOTHER FLOWER CLOCK

SOMETIME ago, THE CHR
HERALD published a letter
reader abroad, in which
was made of a wonderful garden
flowers were so chosen and arrang
opened and shut with such precisi
serve as a clock. Now comes inte
of another "floral time-piece," w
being planned by Instructor Ous
of the Botanical Division, Unive
California, at Berkeley, Cal. Mr.
hout proposes to cultivate his ga
the university grounds, arrangi
plants in dial form. The hours a
hours are to be indicated by the
ive opening and closing of buds.
"The work of producing such a
will be a task, and a great deal of
menting will be necessary to find
what flowers shall be put arou
circle to indicate time. The gard
be the only one of the kind in the
States. By getting the right vari
flowers we can mark all th
and some of the half hours
out the day. The flowers
arranged like a clock, and in t
morning they would begin to
the different varieties at
periods according to the lig
heat. Gradually the ope
flowers would extend arou
circle, until at night the circl
be all in bloom. The first g
the kind was at Upsala, Swe
the botanist Linnaeus. There
one in Paris, and efforts ha
made to cultivate them in the
States, but owing to the
they have not been very suc
I think the California climat
able for such an experiment."

White House Souvenirs.

Before leaving the White
Mrs. Cleveland, always mi
her friends, looked over the
collection of articles that h
sent to her during her years
cupancy. Chief among the
were people who live in the
Among the gifts were bed-q
the "crazy" pattern, which m
taken years to sew and emb
rag carpets, one of them ma
pieces of clothing, worn by
generations of the same famil
ted woolen panels depicting
scenes, and a host of similar
are strewn about, each and
them showing much kindly
Mrs. Cleveland says that all the
this kind will be treasured in
home of the family. Accompany
gifts came many kindly letters,
them patriotic, others full of enth
admiration, and all breathing the
spirit of genuine good-will which
cans love to show to those who
have so highly honored. The
themselves would make a very int
volume.

A Note of Spring.

A meadlark swung on a blue stem blade—
Swung and sung while he merrily swayed
And this the burden of his song,
Spring has come! Spring has come!

A prairie dog peeped from his house that
Sniffed the air, then heard the lay,
And told Mrs. Owl as she droned along,
The wonderful news that spring had

A violet raised her pale blue head,
Nodded and smiled and cheerily said
To her neighbor dandelion, looking forl
"Cheer up, dear sister, the spring has

What though the heart without looked
The heart within was merry and glad,
And all who that day heard the song,
Felt cheered and happy for spring had

FRUIT-BEARING.

Mysterious Union of the Divine Nature With the Human the Source of Power and Service in Christ's Cause.

How much of the mystery of life remains to be discovered, is not known to the wisest among us. During the past half century more has been learned about it than in many previous centuries. The whole aspect and perspective have been changed and clues are now in our hands which may lead to results altogether unexpected. This much, however, may safely be predicted: a new light will shine on those wonderful words (John xv. 1-5), some of the most wonderful and mysterious that Christ uttered while on earth. There is undoubtedly a meaning in them that as yet we cannot grasp, nor practically we have learned the meaning of its working. We have learned by many a mortifying failure and by many a glorious triumph, that between him and us there is, in some inexplicable way, a communication of power and life; that he is the power and life that the vine gives to its branches. Separated from him—self-confidence, by self-reliance, by self or by sin, neither logic nor eloquence nor the most approved methods can be successful. Joined with him, resting solely upon him, the weakest and most common-place instruments can do well. We wonder at the success that sometimes was a simple unadorned talk: we are surprised to see souls brought to Christ under preaching that seems feeble, illogical, puerile, while eloquence and power prove ineffective. The explanation is here. The branch abiding in the vine bears fruit. How one life can influence another, we know not, but Christ tells us and we see that it is so. Life is a very intricate and complicated thing and we have yet perceived and there are in it vast possibilities that as yet we have not grasped. Christ as the source of spiritual power is a momentous fact. Within him are yet to come spiritual results beyond our present conception.

There is encouragement here for weak souls. Battling with temptation, struggling amid pollution to be pure, striving with impotence to tell to others what he is to us and what he may be to them, we grow impatient with our own helplessness. But with his life flowing through our spiritual being as the sap from the vine passes into the branches, we may we not do, what height of spiritual attainment may we not hope to reach? See what power we will wield in prayer: "Ye shall ask what ye will and it shall be done unto you." There is no limit, no restriction. The one condition, that we abide in him and the power to abide in him is to keep his commandments. To do this we must resign all which is dear to the human heart. Our own will must be given up: we shall have no will but his. Many pleasures must be renounced; we cannot take his name into the theatre and the ball-room. We cannot "push to the front;" rather he bade us take the lowest place. We cannot stand up for our rights: he forbids us not to resist injury. It may seem that we give up our lives: but he that loseth his life shall save it. The weakest and poorest of us can do this and can abide in the vine.

This is no Sunday service, no occasional or intermittent connection, but a constant and perpetual union. There is no separation of sacred and secular. Perfect affection and perfect loyalty, pervading all our lives, we walk in business, social life and in the home as we walked. To be like him—that is the glorious object and purpose of our being, for which we are ready to sacrifice all else. It is more than that. The union is more than imitation. It is his life that we are to live. The branch has no independent life. How this sanctifies even the meanest duty. Everything is done by his power and in his name. Thus his life in the world became perpetual. The world sees him in every good work that is done by his people. It is his life that they live. Not their own, and out of it, as in the days of his flesh, come the healing and the blessing and the transformation of the people. This brings perfect peace and rest, the life connected with him as the branch in the vine we bear fruit.

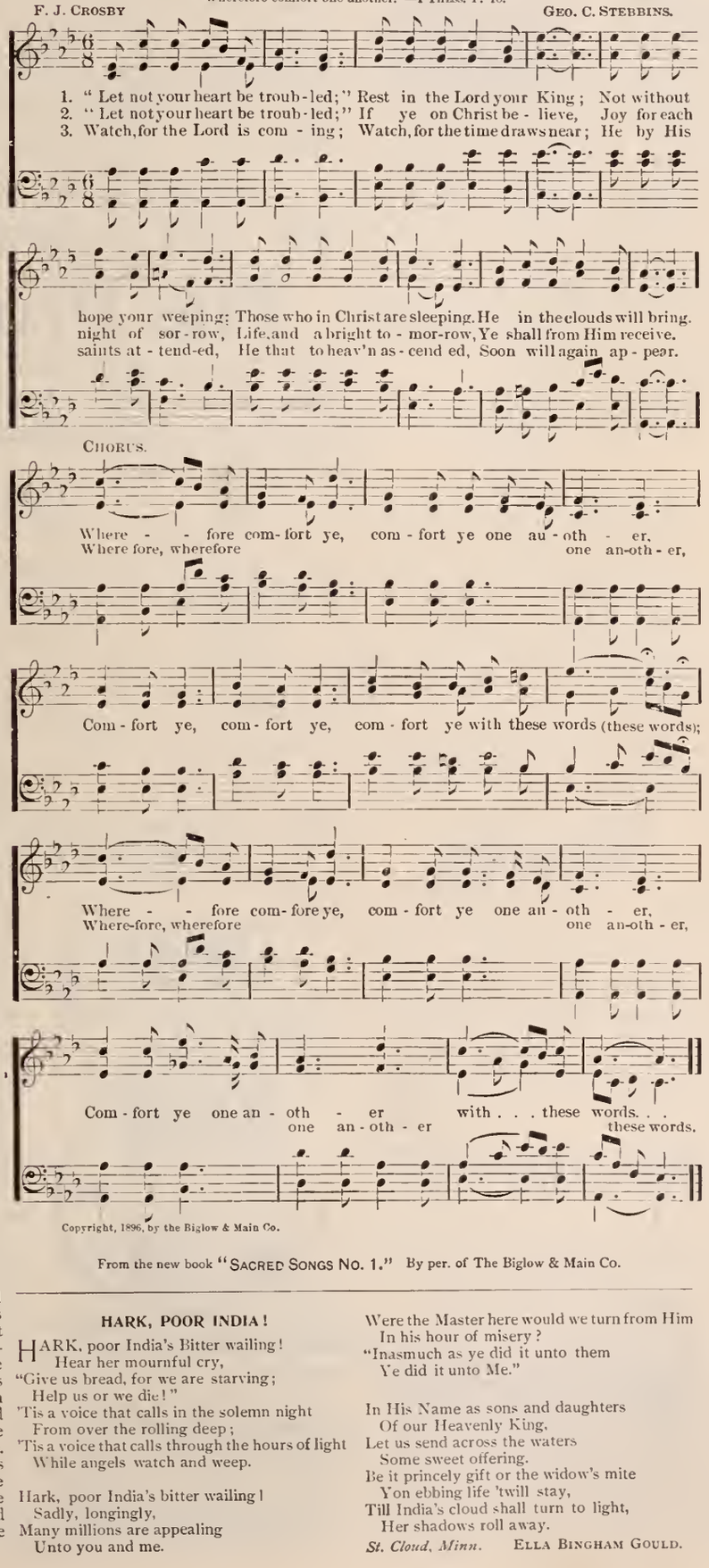
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Comfort ye one Another.

"Wherefore comfort one another."—1 THESS. 4: 18.

F. J. CROSBY GEO. C. STEBBINS.



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From the new book "SACRED SONGS NO. 1." By per. of The Biglow & Main Co.

HARK, POOR INDIA!

HARK, poor India's Bitter wailing!
Hear her mournful cry,
"Give us bread, for we are starving;
Help us or we die!"
'Tis a voice that calls in the solemn night
From over the rolling deep;
'Tis a voice that calls through the hours of light
While angels watch and weep.

Hark, poor India's bitter wailing!
Sadly, longingly,
Many millions are appealing
Unto you and me.

Were the Master here would we turn from Him
In his hour of misery?
"Inasmuch as ye did it unto them
Ye did it unto Me."

In His Name as sons and daughters
Of our Heavenly King,
Let us send across the waters
Some sweet offering.
Be it princely gift or the widow's mite
Yon ebbing life 'twill stay,
Till India's cloud shall turn to light,
Her shadows roll away.

St. Cloud, Minn. ELLA BINGHAM GOULD.

THE VISION OF THE EPHAH.

The Last Years of the Dispensation to be Years of Commercial Supremacy.

BY W. MAUDE.

(*Continued from page 393.*)

IT is obvious from the considerations mentioned in the previous article on this subject, that there is to be a period, during which commerce is to rule the earth — a period when an ephah might fitly be emblazoned on the banner of each kingdom of the Roman world as the device best suited to indicate where the secret of its influence lay." "This said the angel in allusion to the ephah, "This is their eye," i. e. this is that to which they have an eye—the object on which their attention rests—"in all the earth." "This ephah is that towards which all those who dwell in the land look with longing eyes. Wherever thieves and perjured persons are to be found throughout the land, and in all the earth, their eyes are ever to weights and measures, their whole thoughts are turned towards the acquisition of earthly gain." "This is their eye through all the earth."

At first the ephah, it would seem, was all that the prophet beheld, and in this there was nothing either to startle or alarm; on the contrary, it presented a very pleasing and reassuring appearance as contrasted with the other more familiar forms of earthly power. The sceptre of the king, the sword of the warrior, the mitre of the priest, all these men have long learned, by bitter experience, to dread: but the reign of commerce promises the development of the earth's resources for the benefit of humanity, the cessation of war, as that which above all else interferes with its advancement, and the friendly intercourse of nation with nation. Such is man's thought, and hence we are continually hearing trade eulogised as the great civilizer and benefactor of the human race, while its image is ever represented upon a cornucopia, out of which the fruits of the earth are pouring forth, and bearing in her hand the olive branch of peace.

While the prophet's eye was yet fixed, in a kind of terrible fascination, upon the mysterious woman seated in the ephah, he suddenly beheld "a talent of lead"—a heavy circular plate of that metal—lifted up in the angel's hand, from which it presently descended, crushing down the woman into the interior of the ephah, and, by closing its mouth, imprisoning her within it. What are we to learn from this? Two things, at least, it seems intended to teach us.

First, we may learn from it that when there is "wickedness" in trade it is hidden under a specious appearance. It does not proclaim its lawlessness: on the contrary, it presents itself to those who view it from without under an aspect of utility and even of beneficence. It is the patron of science, the nurse of art, the employer of labor, the civilizer of the dark places of the earth, even the pioneer of religion.

Secondly, the imprisonment of the woman in the ephah seems designed to teach us the solemn truth that this "wickedness" is inseparable from the trade system as it now exists and will be more fully developed in the world. The thought may naturally have passed the mind of the reader of the preceding pages, "But all trading is not necessarily thus evil; every man engaged in trade is not a rogue." Assuredly not. I am speaking of the system—the prophet's vision has reference to the system—not to the individuals.

Moreover, the evil of the system has not yet culminated. The system itself, as the vision plainly indicates, is formed secretly, for it is represented as hidden in the ephah. "And nothing," says Mr. Newton, "can be more true. Sheltering itself under the excuse of expediency, England, which more than any nation owns the sway of the ephah, has secretly and stealthily adopted principles which it is still ashamed to avow as the fixed acknowledged rules of its conduct. Many a sentiment has dropped from the lips of legislators and statesmen, and acted on, has not become one of the recognized principles of the State."

(*To be Concluded.*)

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER XI—Con'd.

Steve is Wanted.

JESSIE was clever enough to make good her own standing: to gradually render herself almost indispensable. She lifted so many little cares, did so much necessary shopping, saw people whom Mrs. Lloyd and Alice did not wish to see, wrote notes of ceremony, etc., etc., and day by day so encroached on everyone's duties, that the keys of the Lloyd mansion, figuratively speaking, fell absolutely into her hands. And through all these changes Steve was becoming daily more and more infatuated with his wife's beauty and cleverness, and more and more subject to her influence and control.

It must, however, be admitted that Jessie's rapid accession to power was greatly aided by Alice's careless abrogation of it. The unhappy girl was walking through the Valley of Humiliation, and it is a fact, that most of us prefer to take that lowly road without witnesses. After her interview with Mr. Rives she had written a few sad but positive words to Lord Medway, releasing both of them from an engagement that seemed so allied to misfortune and disappointment; and the young man had accepted his "unhappy destiny" without any gainsaying. Across that chapter of her life she had written "finished," and she knew that it was finished. She knew, also, that she had done right; but an approving conscience does not relieve or release from consequences. These have been created, and must be borne: and it is well for us that there is no release from them. Such experiences bring the sweet austerity of sacrifice, and that serenity of submission which is the harvest song of inward peace. Alice had not yet attained unto this excellent condition, but she was slowly following after it. On the bread of bitterness, she was growing to her full stature: and then one day, this thing happened to her.

Another nurse was needed very urgently. Steve could not leave his father; Jessie was out for the day, and Mrs. Lloyd asked Alice to go to a certain address near Chelsea Square. "I have seen the man, and he is very suitable" she said; "and I could write for him, but if you will take the carriage, and drive to his home, we shall have him here some hours earlier."

"I will go at once, Mother;" she answered, and she did so. Having finished her errand, she was driving past the Theological Seminary in that locality; and the quaint, vine-covered building, which she had never seen before, arrested her attention. "It is like a corner from some old English Cathedral town" she thought; "such a bit of beauty, and rest, and peace, near the river, is simply wonderful." And as she gazed, she saw several men and women, with prayer books in their hands, enter the building. Her message was delivered, her curiosity was aroused; nay, it was something wiser and more potent than mere curiosity: it was that *warm impression* of the soul, to which we give the name of *presentiment*, that whispered to her "go in and be comforted."

She bid the coachman wait for her, and followed the "two's and three's" through the gateway, into a lovely little chapel. The organ was preluding the service in a nobly majestic invocation, and ere it was finished, a large orderly body of young men filed into the stalls, and knelt in prayer. The little congregation bowed with them, then came the officiating pastor, and his sweet clear voice filled the whole space, with those pathetic entreaties, with which sinful men best approach their Maker:

"Hide thy face from my sins, and blot out all my iniquities."

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." To the Lord our God belong mercies and forgiveness, though we have rebelled against him.

"O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing."

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee and am no more worthy to be called thy son."

Music and Intercession, the thrilling march of young men, singing, "The Lord is a man of War," the pathos, and the calm assurance of the responses—the verbal music of the pastor's noble reading of the noblest words in the language, all these went to Alice's heart, and melted its frost with infinite tenderness; and watered it, with the rain of sorrowful tears; and filled it, with the joy of believing.

"My dear Lord God!" she prayed, "Take me to the rest of *Thy Will be Done!*" Then she was comforted. She rose with the congregation, and the sweet music of the Benediction fell upon her heart. She had accepted, and she had been accepted; and she went back to her home, literally a changed woman. God had spoken a word to her. Is any one ever the same after that wondrous experience?

Who that one moment, hath the least descried Him,
Dimly and faintly, hidden and afar,
Doth not despise all excellence beside Him,
Pleasures and powers, that are not, and that are?

CHAPTER XII.

The Church of the Future.

The experience which does not make us better, makes us worse; and there was in Jessie's case a constant disintegration of character. She had obtained the uttermost desire of her vain, ambitious heart; and she considered this result to be the fruit of her own tact and superior wisdom. No credit was given to the force of circumstances; none to her husband's love; none to the unselfish tolerance of Mrs. Lloyd and Alice. She believed that she had forced the position, and she prided herself on her strategy and sagacity.

All the long, dreary winter she held firmly the reins of the Lloyd household, and she was never weary of pointing out to Steve how cleverly she did so. And as Steve was not accustomed to look

(Continued on next page.)

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MUSIC, BIRDS AND FLOWERS. No. 2

A new Program for 1897

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THOS. H. GABRIEL, 57 Washington St., Chicago

THE KING'S HIGHWAY.

(Continued from preceding page.)

bel the surface of events, he was
med and delighted with Jessie's social
cess. He even began to have some
sht for a society that was capable of
riating and endorsing his idea of a
iful woman and a desirable wife.
essie, after all, ruled only because of
le circumstances. Mrs. Lloyd's
sting watch by her husband's side
er no time for either domestic or
duties, and Alice bore this burden
rge measure with her.

ides which, Alice had trouble which
eculiarly her own. Soon after Christ-
ere began to be reports of a mar-
between Miss Leavenworth and Lord
ay. Some papers averred this to
case, and others as positively as-
that the engagement between Miss
and Lord Medway was still in force,
e marriage only delayed by the ill-
f the bride's father. Reporters
her by requests for an interview,
and acquaintances hinted or spoke
on the subject: there were still
erings from distant friends of con-
tions, or wedding gifts, and the un-
girl was thankful to escape from
contact with a world that at this
ad nothing but annoyances to offer.
no one could deny that Jessie filled
ace she had taken with great suc-
She dressed to it with taste and
m: she understood the servants
ely, and made them fulfill their
cts and do the last tittle of their
and she won for herself a very real
al adherence and admiration among
quaintances of the Lloyd family.
making friends with the mammon
ighteousness, as John would say,"
ughingly told Steve, "when we have
wn house again my visiting list will
re with the best in the city." And
had not the courage to oppose this
ble idea. He thought it would be
o wait until there was a proposition
ize it.

as Good Friday dawned this un-
condition of family affairs was
t to its climax. Alice was awak-
by her mother out of a deep sleep.
e saw that on her face, which needed
planation. "Go back to him," she
ered, "and I will be with you in five
s." Then she drew up the blind
t in the pale grey light, and as she
felt the miserable influence of the
met, then saddening the skies, and
ack of clouds driven onward by the
Insensibly, she was terrified for the
ing soul, and as she put on some
ng she began to pray. Her words
full of the stress and hurry of the part-
ur, and as she hastened up the dim
ay to the death room she could but
over and over with a constantly in-
ng intensity "Lord Jesus! save him
y mercy's sake!"

end was close at hand, the silver
binding the mortal to immortality
oosened. Nicholas Lloyd was drift-
pidly beyond the reach or ken of
y love. Whether he was conscious
s departure or not it was impossible
ermine. His wide open eyes were
a sombre gloom and pitifully rest-
He was evidently imploring some
ratification. Steve understood this,
atched him with a reluctance and sor-
at was inexpressable. "Mother," he
whispered, "I know what he wants.
I give him it?" She looked her as-
rather than spoke, and Steve took
orhis pocket some bank bills, and put
into the fingers that were already

the dying man was no longer able
el and finger them. His last earthly
lation had departed. It was a pres-
eath. Perhaps he then, for the first
realized it, but speech was gone.
ked with awful inquiry into Steve's
eve and then became suddenly still. A
rate calmness, a terrible desolation
al marked that last hour, and the
of those that loved him were filled
read and sadness.

this last solemn journey of the freed
was accompanied and followed by
and prayer. Wherever its course
nd it took with it the implorations of
l souls that believed and trusted in
nfinite, illimitable mercy of God.
ly," said Alice to her mother, "the
which has begun with man's forget-
ss will be crowned with God's for-
iveness. Father himself will now see
right and wrong with the eyes of immortality. Do you think his soul will cease to pray when it has left the body? Perhaps, dear mother, it may now pray with a stronger and deeper sense of its need."

"Oh, Alice, if I could only think thus!"

"Is it not better, mother, to trust God too much than too little? May we not plead for a man with God as man pleadeth for his neighbor?"

"My doubts are great."

"My faith is beyond all doubts, for it rests on the love of God, and who shall separate us from that love, heighth nor depth, nor any other thing," and her face shone and her assertion had all the conclusiveness of an intuition.

"But we are taught, Alice."

"Ah, mother! I have come to believe that nothing goes to heaven but love, and that love can open the kingdom of heaven to all who pray at its gates. Any way we will not despair. Dr. Robertson says 'that is the unpardonable sin and a heavier weight than all the sins committed.'"

Alice knew of what she was speaking. She had arrived at that point where the satisfied soul can be glad for "the good time when it was unhappy." Her days of affliction and disappointment had been turned into days of silence and prayer, flowing on like drops from the honeycomb: a spiritual joy utterly incomprehensible to the pride of drudging souls sworn to mammon: a spiritual faith founded on that tender revelation—God is love. Therefore she believed the anger of God to be but for a moment, and his pity to be eternal. He had commanded us to love our enemies, and she could not believe that he would disobey his own command. On her knees she humbly tried to hope that mercy might be shown even to one who had so slighted and disdainfully used the infinite loving-kindness.

Now, if perfume be sprayed into a room it may not be visible to the eye, but we are sensible of its presence, and so this element of hope in God's mercy lifted the intolerable gloom of despair and made it possible for the living to endure the stress of days and nights that held no other hope. For the home—in which Nicholas Lloyd had been the pervading thought—in a very few days knew him no more. All tokens of his suffering presence were removed, his very name was unspoken. Dead and buried, who is so soon forgotten as the merely rich man? His gold is his no longer, and he has nothing else to leave. There were a few paragraphs about the dead millionaire in the daily papers—an account of the funeral—and then oblivion—nothing, not even pity or regret.

(To be Continued.)

The Woman, The Man, And The Pill.

She was a good woman. He loved her. She was his wife. The pie was good; his wife made it; he ate it. But the pie disagreed with him, and he disagreed with his wife. Now he takes a pill after pie and is happy. So is his wife. The pill he takes is Ayer's.

Moral: Avoid dyspepsia by using

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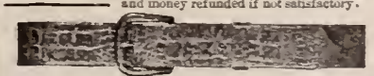
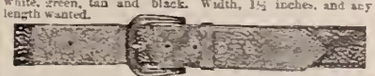


Style No. 1.—Alligator leather, finely finished: brown, white, green, tan and black. Width, 1½ inches, and any length wanted.



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It is Sewed on, and it Stays on.

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I CAN DO YOUR SHOPPING cheaper and better than you can by ordering from stores or buying at home. Circular. Miss G.E. MAWSON, 1328 Arch St., Phila., Pa.

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

THE HEROISM OF FAITH.

DR. J. WILBUR CHAPMAN, the well-known Evangelist, belongs to the roll of honor on which is inscribed the modern "Heroes of the Faith." Dr. Chapman's dominant characteristic is the heroic quality of his faith. He firmly believes that God is able and willing, at any moment, to save any man rich or poor, learned or ignorant, and instantly transform him from a penitent sinner to a righteous saint. A great many people profess to believe that, but when a man really does believe it, and goes about the world living up to his faith, he is a hero.

DR. J. WILBUR CHAPMAN.

Dr. Chapman has great success in reaching men. He is such a simple, straightforward, manly man himself, that men believe in him at first glance. At a young men's meeting in Saginaw, Mich., two or three years since, Dr. Chapman was urging men to an immediate decision for Christ. Colonel Bliss, an ex-member of Congress, and one of the wealthiest and most influential citizens of the State had but just entered the room, when the impassioned appeal of the evangelist, "Do it now! Do it now!" fell on his ears. With a sudden impulse, making a decision on the instant, Colonel Bliss arose and simply said, "I will." The whole question of his salvation was settled. The battle he had been waging for years was won. Before a great assemblage of men in Detroit, a few weeks later, he gave this testimony:

"I was deeply convicted in my early life—but the war came on. I enlisted and stifled my convictions for the time being. Then I was taken prisoner, and determined that if I was only released I would be a Christian. My release came, and I said, I will wait till the war is ended—and that came to pass, and I was still undecided. Then I said I must give my attention to business, and after I have made a competency I will be a Christian. I acquired that, but I still delayed. Every day it seemed to grow more difficult, and I had almost lost hope. My conversion seemed an impossibility. But one night I heard Dr. Chapman say the three words, 'Do it now.' And I said that is a message for me, and with a tremendous effort I stood up and said, 'I will.' Immediately I received a blessing. God certainly revealed himself to me, and from that day I have been more than happy. And 'gentlemen,' he said to the five thousand men present, 'if you would have the easiest time—the safest time—in fact, God's time to be saved,' I repeat the words, 'Do it now!'"

Colonel Bliss has been a most devoted enthusiastic Christian ever since.

A very different man was John Pearl, who for thirteen years had scarcely drawn a sober breath, and for the same length of time had not been in the church, except occasionally to attend a funeral. His family had been broken up through his sin, and he had led as dissolute a life as one could possibly follow. All his earnings were spent in the saloons—he was profane, and sinful in fact in almost every way common to man. People who knew him thought him hardly worth saving, and so he had been practically forsaken by Christians.

Dr. Chapman was holding revival meetings in Greenbush, just across the river from Albany, N. Y. One evening John Pearl was sitting in a saloon, when some one said: "Chapman is preaching in the Presbyterian Church to-night." This arrested Pearl's attention, and he said: "I'll go and hear him." The bystanders laughed at the idea of old John Pearl going to church, but he started out. When he reached the church his courage failed him. He said to himself: "No one will want me. I am nothing but a poor drunkard. I am dirty and almost in rags." And so he hurried away to the saloon. But God would not let him go, and he was soon back again at the church door, and almost before he knew it, he was in the church and in the second pew from the front. For a part of the service he seemed stupefied; then he began to give the truth his attention, and when the invitation was given his was the first hand lifted, and in the after meeting he was the first to fall upon his knees, and there God met him, and he was wonderfully converted.

John Pearl became a member of the church, and has been a faithful, loyal follower of Jesus Christ ever since. Only once has he been tempted to drink. One day the devil made a dead set for his soul. It seemed as if the tiger thirst for strong drink would drive him wild, but like Joseph in Potiphar's palace, he fled from the face of his temptation, and going home he cried unto God for deliverance. His cry was heard, and from that day until this he has been entirely free from the appetite for strong drink. His life seems to flow on as sweetly and securely as if he had never known thirteen years of misery and wretchedness.

I have chosen these two cases, standing in such strong contrast, out of the thousands of men who have been led to Christ through the charming brotherliness and heroic faith of Dr. Chapman's ministry.

Babylonian Tablets.

Prof. Prince, of New York University, announces that its Semitic department has received a valuable gift of 204 ancient Babylonian tablets, which were found at Tello, in Southern Babylonia in 1895. The most important is a black baked-clay cylinder, inscribed in old Babylonian characters, which is in practically perfect condition, and can only be matched in the Louvre collections, which came from the same site. Prof. Hilprecht of the University of Pennsylvania, says that it must date back as far as 3,000 B. C. Prof. Prince will publish the inscription as soon as possible.

Have You Asthma or Hay-Fever?

Medical Science at last reports a positive cure for Asthma and Hay-fever in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous. Rev. J. L., Combs, of Martinsburg, W. Va., writes that it cured him of Asthma of fifty years' standing, and Hon. L. G. Clute, of Greeley, Iowa, testifies that for three years he had to sleep propped up in a chair in Hay-fever season, being unable to lie down night or day. The Kola Plant cured him at once. To make the matter sure, these and hundreds of other cures are sworn to before a notary public. So great is their faith in its wonderful curative powers, the Kola Importing Co., of 1161 Broadway, New York, to make it known, is sending out large cases of the Kola compound free to all readers of THE CHRISTIAN HERALD who are sufferers from Asthma. All they ask in return is that when cured yourself you will tell your neighbors about it. Send your name and address on a postal card, and they will send you a large case by mail free. It costs you nothing, and you should surely try it.

Don't you know that nearly everyone needs a good medicine at this season? And don't you know that Hood's Sarsaparilla is the great blood purifier and health restorer?

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, "*Brown's Bronchial Troches*" are wonderfully effective. Avoid imitations.

Don't drudge. Use Pearline.

There is the secret of a comfortable, pleasant, healthy life for women. Don't stand up over the wash-tub, doing that grinding hard work, that isn't fit for any woman. Use Pearline. Soak the clothes over night, while you sleep; boil the little; then there's no work to do but to rinse them. Don't make a slave of yourself trying to scrub things clean in the ordinary ways. Use Pearline, and make all such work easy and quick and more economical.

Millions NOW USE Pearline

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Nature's Nerve Tonic and a Powerful Restorative in Nervous Dyspepsia. A Miserable Dyspeptic Eats "Hog and Hominy."

Statement of Dr. L. M. WOOD, of Wyandotte, Kansas.

"I first saw Mrs. ——, a woman of large frame, but greatly emaciated, laboring under **Hysterical Coma, from which she had not been sufficiently aroused to take nourishment for four days.** From her husband I obtained the following history of her case:—

"She had been previously in robust health and lead an active, laborious life, doing all the work for the household. For several years, however, she had been a sufferer from a severe form of **Dyspepsia**, her stomach **often rejected the lightest articles of diet.** For some time she had been subject to occasional attacks of **Coma, increasing in frequency and duration.** Under appropriate treatment there was a return of sensibility and consciousness, and she took nourishment, but there was no permanent improvement of the general health; and a recurrence of the **Coma.** Recalling the opinion expressed by Dr. Hunter McGuire, that

BUFFALO LITHIA WATER

was a **'Powerful Nervous Tonic,'** I put her upon it. The result was gradual, **decided improvement in the digestive trouble, and in a few months she was able to eat heartily of and digest readily almost any article of diet.** At the same time the nervous symptoms were relieved and she is now in robust health, **doing as much hard work and eating as much 'Hog and Hominy' as any woman in the West."**

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is for sale by Grocers and Druggists generally. Pamphlets on application.

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The publishers of WOMAN'S WORLD AND MILLER MONTHLY will give to the per makes the largest list of words from the l ENTHUSIASTIC a Wing Upright Rosewoo value $700.00; to the second largest a set of Dictionary, value $150.00, to the next four Bicycles (your choice of either ladies' or men's); one set of Standard Dictionar $26.00, to the seventh; Webster's Internati tionary for the eighth, and 300 Cash Priz next 300 largest lists, and 400 Dress Pattern 400 next largest, and 167 Cameras to the largest, and 125 Cash Prizes of $2.00 eac next 125 largest lists—in all 1,000 PRIZE.

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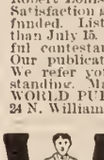

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It was before the day of **SAPOLIO** They used "Woman's is never Do

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

Spring Moving and House Cleaning

MAY-DAY which comes up just before us is not all over the country the formidable and important anniversary which it is in the neighborhood of New York. Here and in adjacent towns and cities it is commonly accepted as a period when people flit from one house to another—sometimes to improve their environment, quite often without much gain either in comfort or luxury. There are of course, even in crowded towns, many people who own their residences and remain in them without change year after year; other people, having selected an abode, dislike the turning-up of the nest, which moving involves, and still others who endure certain miseries with comparative fortitude because they should change the state and keep quiet.

There is likewise a great host among us who are practically nomadic and do not mind in the least pulling down their household gods and pitching them again around the corner or across the town. It is not very difficult to pick up one's belongings and remove from one flat to another; and if you want to exchange dark rooms for sunny ones, unsatisfactory plumbing for that which is in order, a disagreeable neighborhood for a pleasant one; if that most desirable consideration, the rent, is to be reduced by a change, many housekeepers do not mind in the least the trouble and hardship undergone, even though there still be truth in the old saying that three removes are as good as a fire. Indeed for sheer wasting and destruction I think one remove can hold its own against other ills of fate.

I have watched this spring the burdened vans as they plod along the streets with their chairs, bureaus, tables, carpets, mirrors, books, and all sorts of furniture, closely packed and tied in great loads, and I have wondered whether people who love their "things" can bear to have them thus exposed to the public gaze. Surely the most beautiful household must acquire a temporary disreputable look when thus torn from its proper setting and sent forth *en dishabille* in the face of the town. If there be an old clock which has kept time for the family through generations, placidly ticking off the hours of mirth, the joy of the wedding feast and the sadness of the funeral, it almost seems as if that mentor looked reproachfully upon the confusion, hurry and bustle of the modern moving day. The dear old clock is amazed at the pace of the period which it now finds itself, yet nothing can arrest it from its own quiet work—it keeps on ticking forever, never, forever, just as it has done for a year or more.

The effect on children who are growing up unhoused to live in one home without interruption is certainly very marked. They acquire steadfastness, their minds are not invaded by interruption, and they receive best in the tranquil air of one simple habitation. It is much to be doubted whether the young people are gainers by the custom in shifting from church to church, from school to school; whether they would not do the whole do much better under the steady regime; and in all our moving we ought to take into account whether the moving is to help or hinder the progress of the stability of the neighboring churches and schools. A church can be very much injured by the leaving of several families who will do no better in another place and who were useful in that other. If we do go, let us go with a distinct intention of helpfulness in the new home.

It may be well sometimes for us to determine our moving whether or not we will choose a better or a poorer neighborhood. Workers in college settlements tell us that they see the way in which what we are wont to call the "slums" will ever be redeemed will be through the settling down in and living among them of quiet, well-conducted and comfortably living people. Of course it requires much self-denial to make up one's mind deliberately to go and dwell among those who are entirely uncongenial and whose modes of life are not like ours, but there are those who are willing to do this for Christ's sake. Here again, if there are boys and girls to train, there should be wise consideration of their best interests. "Mine own vinegar have I not kept," is sometimes mournfully said by those whose care for others, leads to neglect of their own families.

Apart from the question of moving, the question of the spring house-cleaning impresses itself upon everybody. I have never yet known a man who thought that there was any reason to do this. To the uneducated eyes of our husbands and fathers, carpets never need shaking, closets never need administration, the house always looks clean, and the wonder always is why the mother must disturb the reigning peace by her brushes and brooms and whitewash and kalsomine, her new paper and paint. Still they rejoice, these dear, blundering men creatures, when the fuss is over and they settle down into quietly clean and beautiful homes again. With good management the house-cleaning may be so done that everything will not be upset at once, except in those occasional times when the painters and paper-hangers come in like an invading army. Then even the best contrivers must make up their minds for a siege and get along as best they can. Health and beauty walk hand in hand in our house-cleaning, and the May sunshine, when all the world is bright and nature has had her annual house-cleaning in March and April, is apparently the time for us to enter on our spring campaign. Take it by degrees, dear mothers and daughters. There is no occasion to rush around like a cyclone. Do not court pneumonia by rash exposure, and beware of hurry and flurry. One may as well move gently and speak softly in house cleaning days as in any other gala times.

MARGARET E. SANGSTER.

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to all Readers.

All readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. Rev. W. B. Moore, D.D., of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Kidney and bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood. So far the Church Kidney Cure Company, No. 418 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

Deer Park on the Crest of the Alleghenies.

To those contemplating a trip to the mountains in search of health or pleasure, Deer Park, on the crest of the Alleghany Mountains, 3,000 feet above sea level, offers such varied attractions as a delightful atmosphere during both day and night, pure water, smooth, winding roads through the mountains and valleys, Cricket grounds, Ball grounds, Golf links, Tennis courts, and the most picturesque scenery in the Alleghany range. The hotel is equipped with all adjuncts conducive to the entertainment, pleasure and comfort of guests.

There are also a number of furnished cottages with facilities for housekeeping.

The houses and grounds are supplied with absolutely pure water, piped from the celebrated "Boiling Spring," and are lighted with electricity. Deer Park is on the main line of the Baltimore and Ohio Railroad, and has the advantage of its splendid Vestibuled Limited Express trains between the east and west. Season excursion tickets good for return passage until October 31, will be placed on sale at greatly reduced rates at all principal ticket offices throughout the country.

The season at Deer Park commences June 21, 1897. For full information as to rates, rooms, etc., address D. C. Jones, Manager, Camden Station, Baltimore, Md.

Babies Thrive On It.

Gail Borden Eagle Brand Condensed Milk.

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Dear Madame:—

Yours to hand. I recommend the Moore treatment because I have tried it, and know it to be just what he says it is. I was cured by it, and have remained so eight years: have known of many others being cured of the very worst cases. By all means get it.

Yours truly, W. E. PENN.

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The above is a letter written by the late Rev. W. E. Penn, the noted evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

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N. B.—This offer will expire June 1, '97.

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AND

BRONCHIAL ASTHMA.

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It is also caused and aggravated by dust in the air, that irritates the membranes of the bronchial tubes. That is why so many stonecutters die of Bronchitis and Consumption.

The sufferer from Bronchitis first has a slight cough. It may be but a brief and apparently trifling coughing spell in the morning. He has chilly sensations. Toward evening he is slightly feverish. When he works or walks rapidly, or goes upstairs, he gets short of breath easily. Sometimes he has a sense of tightness or oppression of the chest.

As the disease progresses he begins to raise thick, greenish yellow matter when he coughs. He has a hectic fever and night sweats, and looses flesh and strength rapidly. In time the sufferer dies of exhaustion or becomes a consumptive.

The symptoms of Bronchitis so closely resemble those of Consumption that probably two-fifths of the deaths credited in health records to Consumption are really deaths by Bronchitis.

To put it in plain, everyday language, Bronchitis is simply a soreness of the lungs. It is a local disease, pure and simple. It can be surely and speedily cured by local treatment, and by no other means. It cannot be cured by medicines introduced into the stomach or injected into the blood. To accomplish cure the medicine must be applied directly to the inflamed linings of the bronchial tubes.

Physicians have been unable to cure Bronchitis, because they discovered no way to apply healing remedies directly to the membranes of the bronchial tubes. They could not cut a man's lungs open and apply medicine in that way. They could not pour liquids down his windpipe without strangling him. They were forced to give it up and acknowledge their inability to successfully combat lung diseases.

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One very common form of Bronchitis is Bronchial Asthma. It comes on in attacks of difficult breathing, attended by a WHEEZING SOUND and great OPPRESSION AND CONSTRICTION of the chest.

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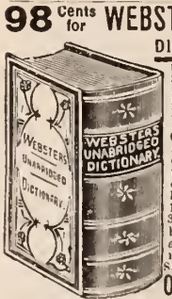

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

VOLUME 20. NUMBER 21.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, MAY 26, 1897. PRICE FIVE CENTS.

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OUR WOMAN'S WORK FOR CHRIST.

The Door of Hope Union" and its Labors Among the Lost Girls of Many Cities—Thirty Homes Opened—A Glorious Record.

THERE is probably no class of Christian service beset by more difficulties and discouragements than that which has for its object the reclamation of the friendless and fallen girls of our great cities, yet there are few that can show more gratifying results where the efforts put forth have been conducted with a single eye to the salvation of souls. To this class belongs the Door of Hope Union, whose remarkable record as a soul-winning agency among the seemingly hopeless outcasts of society is given below. That a work of such magnitude and importance should have been [illegible]uition of the efforts of one devoted Christian woman, [illegible]ave to the task her fortune, her energies and her whole [illegible]e, a most encouraging demonstration of the truth that the [illegible]ng blessing rests upon those who give up everything for [illegible]e aster's service, without counting the cost, and esteem [illegible]ng too dear to be sacrificed for his sake.

[illegible]er the founding of the Door of Hope, 102 East Sixty-first [illegible]ure New York, on October 25, 1890, Mrs. E. M. Whittemore waged to organize what has since become known as "The Door of Hope Union." [illegible]ncluring the past four years no less than thirty-one Homes have been opened [illegible]nc the name of "Doors of Hope." The purpose of this Union is simply to band [illegible]og er these shelters for the poor girls of the street, and, through the ministry of [illegible]pra r and kindness, to enable the workers to do more effective service. A system of [illegible]exc nge has been introduced of those entrusted to the care of the various Homes, [illegible]as s sometimes wise to remove a girl as quickly as possible from all previous sur[illegible]roundings and former acquaintances when she is desirous of doing right. This plan makes it less hard for her future career. There are exceptional cases where the girl is able to "live down" the wrong done without being removed. The principal aim of this Union was, by this united system of prayer, to keep in constant spiritual touch with one another. No restrictions are put upon the management of each separate Home or its workings.

Our illustrations in this issue show a number of the Homes in different parts of the country, and also present portraits of the founder and the respective managers. Home No. 1, which was opened Oct. 25th, 1890, is strictly a Faith Work, and with Home No. 2, in Tappan, N. Y., is under the personal supervision of the founder. The workers are never burdened regarding finances. As Mrs. Whittemore herself declares: "In a little over six years, God has bestowed on the work, in answer to prayer, over $51,000, never allowing any debt to occur, removing all mortgages, so that both Homes are free and clear, besides granting many hundred girls the opportunity of receiving religious instruction, numbers of whom are now rejoicing in a personal Saviour. Though the discouragements are great in all the Homes at times, the unanimous determination of the workers is to press forward and do their part in the salvation of all, leaving results with him who later on will reveal what they may be. Who can tell the value of one soul and what, when once redeemed, it may not accomplish? For instance, Delia, the 'Blue Bird of Mulberry Bend,' one of the lowest of creatures, the woman of a gang of thieves, when she accepted Christ, was enabled to win over a hundred souls to him within eleven months. More than one member of that desperate gang is living a respectable and Christian life to-day. It is true, the number of those who continue to walk in newness of life constitutes but a small percentage of the whole, but we cannot estimate what may be accomplished for God by these reclaimed ones."

Home No. 3 was opened in Fort Wayne, Tex., by Mrs. Delia Collins, and was partially the outcome of a visit paid by her son to the New York "Door of Hope." He became deeply stirred at heart concerning the reclamation of the destitute

(*Continued on page 425.*)

THE DOOR OF HOPE MISSION, ITS FOUNDRESS, ITS HOMES, AND ITS WORKERS.

DOOR OF HOPE MISSION, NASHVILLE, TENN. MRS. E. M. WHITTEMORE. DOOR OF HOPE, WILMINGTON, DEL.

QUESTIONS AND ANSWERS.

Mrs. L. B., Sault ste Marie, Mich. Can a minister of the Gospel administer the Lord's Supper by right after he has resigned his pulpit and gone into the real estate business; especially when by doing so he keeps others away from the table of the Lord?

His rights in the case depend on the laws of the church in which the ceremony takes place. He should not officiate if the church has prohibited such a man as he from doing so. Apart from those laws, which he should observe for the sake of order, we see no objection to his administering the sacrament. Of course a Roman Catholic or a high churchman would be shocked, because he associates the idea of sacrifice with the ordinance and holds occult notions about it. But we can see no basis for them in the Bible. If you read the accounts of the institution of the ordinance given by the Evangelists you will see that Christ's idea was that of a simple, social meal in which the people who love him should join in token of their brotherhood in Christ and their common reverence for him. People who stay away from the Lord's table because the ordinance is administered by a man who earns his livelihood in honest business do not show their good sense.

Gnoscp, Rochester, N. Y. How is a Christian to know what his special work is?

Providence opens the way for him to do it. Experience, too, is of some use. A man speedily learns what work he is best adapted for. If a man holds himself ready to do any kind of work that needs to be done, howsoever humble, and does not strive to do the kind of work that will bring him honor and fame, he need not long be unemployed.

C. F. C., Elgin, Mich. Why do you never publish in your column on prophecy articles from men who believe that the Second Coming of Christ will be spiritual and not a personal actual coming?

Because we believe the view to be unscriptural. THE CHRISTIAN HERALD is not an arena for discussion but a medium for the advocacy of doctrines which its editors believe to be true and a means of imparting information as to the methods adopted in various districts to advance the kingdom of Christ.

W. J. P., Carthage, Mo., and others. We quoted from another source in the matter to which you refer, concerning President McKinley's attitude as to the Inaugural ball. It gives us pleasure to be able now to state, that the surplus of several thousand dollars realized from tickets, etc., was distributed among a number of worthy Washington charities.

A. H. M., Luton, Ia. 1. What are the two immutable things referred to in Heb. 6: 18? 2. I understand there is a new view of Abraham offering Isaac. What is it? Is it Scriptural? 3. Can Esther be an inspired book when the name of God is not in it?

1. The promise and the oath about which the author has been writing in the preceding verses. 2. That Abraham, living among people who offered their children in sacrifice, conceived the idea of following their example and that in the act of killing his son the revelation came to him that God did not require it of him. In short that the suggestion was his own and did not proceed from God. This view cannot be regarded as scriptural if by that word you mean the literal accuracy of the Book. (See Gen. 22: 2). 3. The existence of God and his care for his people are taught as distinctly as if the name of God had been mentioned. The fasting often referred to and the king's sleeplessness on the critical night (6: 1) would be understood by all Jewish readers to imply divine interposition.

Theodore Rogers, Port de Paix, Hayti. 1. Why can't you answer the question I sent to you some time ago? 2. Are tea, coffee and alcoholic liquor in the system as stated by several on next author's list? 3. Is it sinful to eat fish on seeing that God pronounced it unclean?

1. It is impossible to answer more than about a tenth of the questions sent to us. If we devoted the whole of the paper to this department it would not be sufficient to answer all the questions which reach us in a week. In selecting those which we will answer we choose those which are likely to be of interest to other persons besides the person sending the questions. We choose also questions which, as often happens, are asked by several persons, being probably suggested by the Sunday School Lesson. We omit questions already put by other persons and answered recently; questions which would require a column to answer; questions of no practical utility, such as Biblical conundrums; argumentative questions asked for the sake of disputation; and finally questions which neither we nor any other person can answer, such as, "What where the names of the five brothers of Dives, mentioned Luke 16: 28?" which some one asked us. 2. We do not know whether they are injurious. A physician could tell you his opinion which would be worth more than ours. We cannot see how there can be sin in using them. 3. It was ceremonially unclean and there were special reasons for prohibiting it at that time and in that land; but the Gentiles were not required to observe the dietary laws except in two cases, and even those it is believed, were not permanent.

The little children have helped India nobly. We have many letters concerning their loving labors in behalf of the famine-stricken ones in that distant land, but few are more touching than this brief note from Mrs. J. S., Fowlerville, Mich.:

We have gathered the corn and expect to start the car to-morrow. We have done some work, but praise the Lord! we have succeeded. The corn has come from the surrounding country. *My little boy, five years old, has shelled a little sack and will send it in the car.*

A reader in West Philadelphia, who has sojourned in California, has sent us these spirited verses which were inspired by a picture of the Golden Gate, San Francisco, recently published in THE CHRISTIAN HERALD:

THE GOLDEN GATE.

The gate, the gate the beautiful gate!
The wide, the grand the golden gate,
Where ships ride in on a jeweled sea;
The sailors shout with rapturous glee;
They will soon reach port in the Golden State.
Will cast their anchors and patiently wait
In Francisco's safe bay, until freighted again.
They start for the tossing treacherous main
With cheering good-byes to their glorious State
Sail again through the blue, the beautiful gate.

Mrs. C. L. P. Chandler, Mich. Who was the Queen of Sheba?

She is supposed to have been named Maqueda, but in the Koran, (the Mohammedan Bible), she is called Balkis. Josephus says she was queen of Egypt and Ethiopia, but others claim, with more reason, that she was undoubtedly a ruler of Sabæa in South Arabia, which lay south of Judea. Our Saviour referred to her as "the queen of south." The Arabs call her by various names, viz: Bilkis, Yelkamah, or Balkamah, and an edifice at Marib bears her name while "Almacah" or "Balmacah" appear in Himyerite inscriptions.

Mrs Lucy B., Decatur, Mich., writes:

I heartily endorse your editorials on a purer press. The majority of political papers are unfit for family reading and defile the young and old alike. The shameful accounts of prize-fights and other indecent things that are published are a disgrace. How our hearts almost stand still in sympathy with brave little Greece, with Cuba, America, India! Your paper is indispensable to us.

Conscience, Centralia. I owe a party about $3, and don't know where he is and where I could find him. I would like to make restitution. Can I do it by giving it to the famine sufferers?

No; such an act would not be restitution and would be displeasing in God's sight. You should endeavor by every means in your power, to find the person or his representative and pay the money to those to whom it rightfully belongs.

C. W. L., Ash Ridge, Wis. Is the doctrine of the second work of grace, which is advocated by many people, a true Scriptural teaching?

We should be assuming an unwarrantable authority if we answered your question categorically. Brethren whom we honor and who are undoubtedly sincere believe that it is Scriptural. Who are we, that we should say it is not? We can only give you our opinion which you must take for what it is worth. Our belief then, is that sanctification is a gradual process, lasting all through our lives; that we are always receiving new light, new strength to overcome temptation and new grace to live more like Christ. We believe that at no time is it safe to relax our vigilance and that the time never comes when we attain absolute perfection, or immunity from the possibility of falling into sin. We believe that progress in the divine life is not uniform in its rate, but under favorable circumstances such as a seatainly he may be saved if he sincerely r and seeks forgiveness through Chris he must resolutely put away his sin. G not forgive him while he continues There is no need to be baptized again the church wishes it. It will not affe giveness one way or the other.

As a touching instance of Armenian tude, we give below an extract from a received from Miss Azneer Tahmaz, o keny, Constantinople:

DEAR CHRISTIAN HERALD:—During astrous and lamentable events which occur summer in the very capital of Turkey and burbs, thousands of Armenians lost their live how many innocent ones perished then, a many peaceful families were killed! In th ful days great was the consolation brought Armenians by the relief and help which th ous people of the United States organized a them, proving thus their truly Christian mane feelings towards their suffering creatures. As for me—I am one of those indebted to the Americans for their own l am in duty bound to remember the name Louisa Niven, who, like all the missionar her utmost, and took care of everybody, as of my poor parents and of me, supplying necessities and consoling us in our sorrow I shall never, never forget with what angel ness she gave us hope again to live after s amities. I write these lines to express the e ing gratitude and thankfulness we feel and also your prayers and blessing for my p parents and for me.

E. A., Valley City, N. Dak. 1. What is th of the *Angelus?* 2. Was there not a tim bells were rung for prayer just at sun did not some artist paint a picture to r it before this air known as "The Angel composed?

1. The "Angelus" is the name of a pr the Roman Catholic Church, said thre a day to the Virgin, a bell being sounde each time to summon the devotees. Francois Millet, the famous French p has a noted picture representing peas the field listening with bowed heads bells of the "Angelus" in th ing. 3. Write to some mus lisher for the hymn.

G. W., Mayfield, Wash. 1. W swer in THE MAIL-BAG, impression in my mind th is such a person as the W ing Jew. What indi evidence is there of his ex How came such a notion vail? Do the Scriptures him? 2. Where, how, and death did St. John die?

1. The story is purely leg but is frequently referred t by ancient and modern The first Christian writer wh tioned it was Matthæus L 1250. There is no record o cident in the Scriptures T tradition obtained in the tian Church that John the should not die (see John and the tradition of the W ing Jew was the counterpar other. 2. John, the only the twelve who escaped dom, is said to have died a death sometime between and 120.

Clarence W., Norwich, N. Y. one is a social, the other a speaker. Neither is an orato grade.—D. C., V., Nebrask See answer to E. W. Hazleton issue of May 3, p. 302.—B. Va. See answer to J. S. C., Kan., in issue of May 5. scriber, Harrisburg, Pa. S culations would be unreliable and useless. is no existing data.—J. A. H., Jackson N. C. We cannot advise.—Joel C. Sie Cal. Answered in recent issue.—Constant Ishpeming, Mich. The organization is great deal of good, although some may cri methods.—J. B. J., Jeannette, Pa. He n it would be a most unpleasant and spiritu profitable connection.—M. B. L., Write t can Sunday School Union, Philadelphia. Santa Barbara, Cal. To wear such an a sadly out of place.—M. C., Stamford, Address them at Washington, D. C. 2. unknown. 3. None beyond what appears Bible itself.—J. E. J., Shelbyville, Ill. I mon histories of Jeanne d'Arc abound in le and fanciful additions to the story itself very simple. These additions have been de monkish ingenuity for the purpose of pl the credulous and superstitious.—M. J. Carthage, Mo. We have written to Was for accurate information on the subject.— O., Patchogue, N. Y. Yes; it is a solho dress.—N. Y. Z., Hazleton, Pa. Somewh to begin, but better late than never.—Re lantic Street, Chicago. Don't know the ferred to.—M. F. H., Asheville, N. C. her at the Bowery Mission, 105 Bowery, N Guy K., Vilas, Col. No data to answer.— 1. No; habitual lying and the profession tianity are incompatible. 2. The pronunci the word, as you indicate it, is vulgar and r —Subscriber, Elston, Nev. The choice the worst that could have been made.—W. dletown, N. Y. Yes; there is no reason wh devotions should not be a spiritual pleas refreshment as well as a regular duty in home as yours.—Perplexity, Conn. She o speak to him frankly and ask to be release her promise. No honorable man will insis fulfilment under such circumstances.—O. P. lahoma. Don't know it.—Mrs. J. W. M. C Mo. Ian Maclaren's real name is Rev. Ke Watson.—B. H. B. The same question already been answered in reply to another —P. D. S., Marsland, Neb. 1. The story founded. 2. Write to Gen. Eaton, the C Washington, D. C., for information.—J. Brockville, N. Y. 1. No. 2. No.—Su Golden, Minn. You are quite right.

NESTORIAN REFUGEES SHELTERED BY CHRISTIAN BRETHREN, AT OROOMIAH, PERSIA.

As a result of the Kurdish raids, thousands of simple Nestorian Christians have been driven from their homes across the mountains of Kurdistan, and have sought a refuge in Persia, whose government is most tolerant in its dealings with all religious sects. The persons in our illustration came down to the plains of Oroomiah and were sheltered by the congregation of St. George's Church in Geogtopa—one of the largest Christian Churches in the empire. The good people took the strangers to their own homes. This interesting photograph is procured through the courtesy of Mr. Paul Shimmon, a young Nestorian theological student now in Columbia College, New York. Mr. Shimmon's father, a leading Persian pastor, is seen sitting in the centre of the first row of the group. Through his efforts, many kindnesses have been extended to the unfortunate refugees.

THE SALOON'S WORST FOE.

The New Model Dining-Room Lately Opened as an Annex to the Bowery Mission—Its Moral Influence on the East Side.

FRONT OF BOWERY MISSION ANNEX.

THE Bowery Mission which has stood for over eighteen years as a Gospel landmark in New York's most noted thoroughfare, has shown remarkable development in recent years. As an addition to the Mission Hall and an aid to the spiritual work, it opened a restaurant some two years ago, where wholesome, well-cooked food is supplied at absolute cost, a full meal being obtainable for a "nickel" and upwards. This experiment proved so great a boon to thousands of the very poor and the place was so largely patronized by that class, that it became necessary to open a larger annex and this was done several weeks ago, when the once notorious music-hall resort No. 55 Bowery was secured and transformed into a respectable and most homelike restaurant. From the first, the success of the "Bowery Mission Annex" has been assured, if one can form an opinion from the numbers of poor, hard-working men, young and old, who crowd its tables, glad of the opportunity to get a substantial meal for the mere price of the food itself, and certainly for less than half what such a meal would cost them elsewhere. Our photographs on this page furnish an idea of the general appearance of the new "Annex," interior and exterior, which, with its great size, large seating capacity and the general air of cleanliness, comfort and attractiveness that pervades it, can only be realized by personal visit.

To thousands of the poor, and especially to the multitude of men who, cast upon the resources in the great metroplis, find the battle of life an exceedingly hard one, the Bowery Mission and its associations are a continually increasing blessing. Through the spiritual services held nightly at the Mission Hall, hundreds are every year led to accept Christ and begin new and better lives. The homeless are housed, and the hungry fed, and even if they have no money, the really deserving are never turned away. This policy has been steadily pursued ever since the Bowery Mission passed under the control of THE CHRISTIAN HERALD, two years ago.

Hunger is often the mother of desperation and crime. Disappointed men, impoverished men, men of impaired will and self-restraint, being driven by outer conditions or inner fires, swarm by thousands into the Bowery lodging-houses. Here they find a bunk or place to sleep, but the places, the surroundings generally, are unfavorable to morality or comfort. In the Bowery Mission, with its clean dormitories, its well-equipped restaurants, its reading room, and its Gospel services, the physical, moral and spiritual needs of those who come there are abundantly met.

The new Annex is a marvel of artistic taste and cleanliness. The nickel that would be wasted in a glass of beer is here the price of a hearty, hot and wholesome meal, while the cost of a drink of vile whiskey will buy a "full-course dinner." The Annex dining room is situated on the main and only floor, and is over 100 feet deep. It extends to the roof, being surmounted by four large and beautiful domes, supported by ornamented arches, the ceiling of the domes being over fifty feet from the floor. Each dome supports seven pairs of sashes, giving perfect ventilation. The floor and tables are of marble. The walls on each side, front and rear, are decorated with harmonious tints and colors. Each panel sustains in clear lettering a passage of Scripture. In a single day over 2,300 men have dined at the Annex, while at the main Bowery Mission over 1,000 more partook of five and ten cent meals. The rates at both places are the same.

IN THE BOWERY MISSION ANNEX DINING-ROOM.

A CORNER IN THE ANNEX KITCHEN.

Ever since the Annex was publicly opened May 3d, the large force of employees have been kept busy day and night. From the front door to the rear of the kitchen, everything is bright, clean, and cheerful, appealing to the eye as well as to the appetite. The wall panel inscriptions are specially appropriate, Biblical texts, fashioned in Roman letters, in blue and red colors, reminding the visitor of the character of the place.

Among others are the following:

"Behold I come quickly and my reward is with me, to give every man as his work shall be."

"So thus every one of us shall give account of himself to God."

"For what shall it profit a man if he shall gain the whole world and lose his own soul."

"Whether ye eat or whether ye drink, or whatsoever ye do, do all to the glory of God."

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

The saloons along the Bowery have met their worst foe, in the Bowery Mission and its restaurants. Many a poor victim of the cup has been led, through these kindly influences to forsake the rumshop forever, where he had squandered his substance on shame.

To Climb Mt. St. Elias

The officers of the Boston Appalachian Mountain Club have received by cable an order to secure an outfit for Prince Luigi, of Italy, who will reach this country very shortly on his way to the summit of Mount Saint Elias, in Alaska. The project is one which Prof. Fay, one of the most active of the Appalachians, has had much interest, and for some months he has been furnishing to the Italians all the information possible in the matter, for which purpose not a few of the precious books from the club library have crossed the ocean, none being nearer than in the library at Boston. The party will includes Prince Luigi the noted mountain photographer Vitorio Selia, a number of other Italian Alpinists, five professional guides, and a retinue of porters. It will be the most thoroughly equipped expedition to enter the region where lie Mount Saint Elias and Mount Logan, and a number of other virgin peaks, whose heads rise to an altitude of nearly 20,000 feet.

JOY IN THE LORD'S HOUSEHOLD.

WHAT joy my lips may not speak,
To look up through the sweet apple [bloom,
The fluttering green leaf, and feel
God's love in the springtime perfume.
To list to the thrush that has built
Her nest in the fair, leafy bower,
To feel God's care for the birds,
As rich notes the glad warblers pour.
To look within the clear depths
Of the soft sky bending above,
As the archway, the curtain of blue,
For the house of the Father of Love.
If clouds arise and pass o'er,
They but veil the unchangeable light,
And when the golden day fades,
New worlds are revealed by the night.
To know if mine were the power
To unwrap still fold after fold,
Of God's work, I'd find more of love,
Still more of His wisdom behold.

Berlin, Mass. PHEBE A. HOLDER.

REV. JOHN McNEILL.

The Famous Scottish Preacher Now Holding Daily Services in New York.

DURING the past three weeks large audiences have assembled in New York

REV. JOHN McNEILL.

daily to listen to the famous Scottish preacher in Chickering Hall and in Cooper Union at noon and in Broadway Tabernacle in the evening. The title of "the Scottish Spurgeon" which has been given to Rev. John McNeill is very appropriate. He has the simple, plain, racy style which made the English preacher's sermons popular the world over. Never straining after novelty, never making a display of learning Mr. McNeill strives to present the Gospel in words so clear and direct that the most ignorant can understand, and so emphatic and earnest that the most careless may be impressed. His sermons, as will be seen from the specimen discourse printed on another page of this journal, are familiar talks, showing how the teaching of the Bible applies to the life of the present day. He believes that the Bible is an up-to-date book and the principles it inculcates are needed by people in all ranks of life in our time. It is this mode of presenting Bible truths, making them live in modern environment, that is the great charm of Mr. McNeill's preaching, giving it freshness and force and vitality.

Mr. McNeill is now devoting himself exclusively to evangelistic work and has not only conducted revival services throughout Great Britain, but has done very successful work in Australia, New Zealand, Tasmania, South Africa and India. He is a Scotchman by birth. His father was a worker in the quarries of Houston in Renfrewshire, where John was born in 1854. He gained the rudiments of education and secured employment afterward on the Caledonian Railroad, but his active Christian work in the Sunday School, the Young Men's Christian Association and in the homes of the poor soon showed his capacity for higher work in the Lord's vineyard. He was sent to the Edinburgh University and subsequently to the University of Glasgow, where he matriculated with honor. He became minister of an important Free Church in Edinburgh and after a period of successful labor there, went to London to become pastor of Regent Square Presbyterian Church. In both spheres his labors were wonderfully blessed; but the frequent applications which reached him from all quarters to conduct special services led eventually to his resigning his London pastorate to become a servant to the churches of the world. One of his most remarkable labors was at the World's Fair at Chicago, where, at the invitation of Mr. Moody, for six months he preached to immense congregations.

THE METROPOLITAN PULPIT

A BAG WITH HOLES.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text, Haggai 1: 6, ... **He that earneth wages, earneth wages to put it into a bag with holes.**

IN Persia, under the reign of Darius Hystaspes, the people did not prosper. They made money, but did not keep it. They were like people who have a sack in which they put money, not knowing that the sack is torn or eaten of moths, or in some way made incapable of holding valuables. As fast as the coin was put in one end of the sack it dropped out of the other. It made no difference how much wages they got, for they lost them. "He that earneth wages, earneth wages to put it into a bag with holes."

What has become of the billions and billions of dollars in this country paid to the working classes? Some of these moneys have gone for house rent, or the purchase of homesteads, or wardrobe, or family expenses, or the necessities of life, or to provide comforts in old age. What has become of other billions? Wasted in foolish outlay. Wasted at the gaming table. Wasted in intoxicants. Put into a bag with a hundred holes.

Gather up the money that the working classes have spent for drink during the last thirty years, and I will build for every working man a house, and lay out for him a garden, and clothe his sons in broadcloth and his daughters in silks, and place at his front door a prancing span of sorrels or bays, and secure him a policy of life insurance, so that the present home may be well maintained after he is dead. The most persistent, most overpowering enemy of the working classes is intoxicating liquor. It is the anarchist of the centuries, and has boycotted, and is now boycotting, the body and mind and soul of American labor. It is to it a worse foe than monopoly and worse than associated capital.

It annually swindles industry out of a large percentage of its earnings. It holds out its blasting solicitations to the mechanic or operative on his way to work, and at the noon spell, and on his way home at eventide; on Saturday, when the wages are paid, it snatches a large part of the money that might come into the family, and sacrifices it among the saloonkeepers. Stand the saloons of this country side by side, and it is carefully estimated that they would reach from New York to Chicago. "Forward, march," says the drink power, "and take possession of the American nation."

The drink business is pouring its vitriolic and damnable liquids down the throats of hundreds of thousands of laborers, and while the ordinary strikes are ruinous both to employers and employees, I proclaim a strike universal against strong drink, which, if kept up, will be the relief of the working classes and the salvation of the nation. I will undertake to say that there is not a healthy laborer in the United States who, within the next ten years, if he will refuse all intoxicating beverage and be saving, may not become a capitalist on a small scale. Our country in a year spends one billion five hundred million and fifty thousand dollars for drink. Of course the working classes do a great deal of this expenditure. Careful statistics show that the wage earning classes of Great Britain expend in liquors one hundred million pounds, or five hundred million dollars a year. Sit down and calculate, O working man! how much you have expended in these directions. Add it all up. Add up what your neighbors have expended, and realize that instead of answering the beck of other people you might have been your own capitalist. When you deplete a working man's physical energy you deplete his capital. The stimulated workman lives out before the unstimulated workman. My father said: "I became a temperance man in early life, because I noticed in the harvest-field that, though I was physically weaker than other workmen, I could hold out longer than they. They took stimulants, I took none." A brick-maker in England gives his experience in regard to this matter among men in his employ. He says, after investigation: "The beer-drinker who made the fewest bricks made six hundred and fifty-nine thousand; and the abstainer who made the fewest bricks seven hundred and forty-six thousand. The difference in behalf of the abstainer over the indulger, eighty-seven thousand."

When an army goes out to the battle the soldier who has water or coffee in his canteen marches easier and fights better than the soldier who has whiskey in his canteen. Drink helps a man to fight when he has only one contestant, and that at the street corner. But when he goes forth to maintain some great battle for God and his country, he wants no drink about him. When the Russians go to war a corporal passes along the line and smells the breath of every soldier. If there be in his breath a taint of intoxicating liquor, the man is sent back to the barracks. Why? He cannot endure fatigue. All our young men know this. When they are preparing for a regatta, or for a ball club, or for an athletic wrestling, they abstain. Our working people will be wiser after awhile, and the money they fling away on hurtful indulgences they will put into co-operative association, and so become capitalists. If the working man put down his wages and then take his expenses and spread them out so they will just equal, he is not wise. I know working men who are in a perfect fidget until they get rid of their last dollar.

The following circumstances came under our observation: A young man worked hard to earn his six or seven hundred dollars yearly. Marriage day came. The bride had inherited five hundred dollars from her grandfather. She spent every dollar of it on the wedding dress. Then they rented two rooms in a third story. Then the young man took extra evening employment: almost exhausted with the day's work, yet took evening employment. It almost extinguished his eyesight. Why did he add evening employment to the day employment? To get money. Why did he want to get money? To lay up something for a rainy day? No. To get his life insured, so that in case of his death his wife would not be a beggar? No. He put the extra evening work to the day work that he might get a hundred and fifty dollars to get his wife a sealskin coat. The sister of the bride heard of this achievement, and was not to be eclipsed. She was very poor, and she sat up working nearly all the night for a great while until she bought a sealskin coat. I have not heard of the result on that street. The street was full of those who are on small incomes, but I suppose the contagion spread, and that everybody had a sealskin coat, and that the people came out and cried, practically, not literally: "Though the heavens fall, we must have a sealskin coat!"

I was out West, and a minister of the Gospel told me, in Iowa, that his church and the neighborhood had been impoverished by the fact that they put mortgages on their farms in order to send their families to the Philadelphia Centennial. It was not respectable not to go to the Centennial. Between such evils and pauperism there is a very short step. The vast majority of children in your alms houses are there because their parents are drunken, lazy, or recklessly improvident.

I have no sympathy for skinflint saving, but I plead for Christian prudence. You say it is impossible now to lay up anything for a rainy day. I know it, but we are at the daybreak of national prosperity. Some people think it is mean to turn the gas low when they go out of the parlor. They feel embarrassed if the door bell rings before they have the hall lighted. They apologize for the plain meal, if you surprise them at the table. Well, it is mean if it is only to pile up a miserly hoard. But if it be to educate your children, if it be to give more help to your wife when she does not feel strong, if it be to keep your funeral day from being horrible beyond all endurance, because it is to be the disruption and annihilation of the domestic circle—if it be for that, then it is magnificent.

There are those who are kept in poverty because of their own fault. They might have been well off, but they smoked or chewed up their earnings, or they lived beyond their means, while others on the same wages and on the same salaries went on to competency. I know a man who is all the time complaining of his poverty and crying out against rich men, while he himself keeps two dogs, and chews and smokes, and is full to the chin with whiskey and beer. Wilkins Micawber said to David Copperfield, "Copperfield, my boy, one pound income, expenses twenty shillings and sixpence; result, misery. But, Copperfield, my boy, one pound income, expenses nineteen shillings and sixpence; result, happiness." But, O working man, take your morning dram, and your noon dram, and your evening dram, and spend everything you have over for tobacco and excursions, and you insure poverty for yourself and your children forever!

If by some generous fiat of the capitalists of this country or by a new law of the Government of the United States, twenty-five per cent., or fifty per cent., or one hundred per cent. were added to the wages of the working classes of America, it would be no advantage to hundreds of thousands of them unless they stopped strong drink. Aye, until they quit that evil habit, the more money, the more ruin, the more wages, the more holes in the bag.

My plea is to those working people who are in a discipleship to the whiskey-bottle, the beer-jug, and the wine-flask. And what I say to them will not be more appropriate to the working classes than to the business classes, and the literary classes, and the professional classes, and all classes, and not with the people of one age more than of all ages. Take one good square look at the suffering of the man whom strong drink has enthralled, and remember that toward that goal multitudes are running. The disciple of alcoholism suffers the loss of self-respect. Just as soon as a man wakes up and finds that he is the captive of strong drink, he feels demeaned. I do not care how recklessly he acts. He may say, "I don't care;" he does care. He cannot look a pure man in the eye unless it is with positive force of resolution. Three-fourths of his nature is destroyed: his self-respect is gone; he says things he would not otherwise say; he does things he would not otherwise do. When a man is nine-tenths gone with strong drink the first thing he wants to do is to persuade you that he can stop any time he wants to. He cannot. The Philistines have bound him hand and foot, and shorn his locks, and put out his eyes, and are making him grind in the mill of a great horror. He cannot stop. I will prove it. He knows that his course is bringing ruin upon himself. He loves himself. If he could stop he would. He knows his course is bringing ruin upon his family. He loves them. He would stop if he could. He cannot. Perhaps he could three months or a year ago, not now. Just ask him to stop for a month. He cannot: he knows he cannot, so he does not try.

I had a friend who was for fifteen years going down under this evil habit. He had large means. He had given thousands of dollars to Bible societies and reformatory institutions of all sorts. He was very genial, very generous, and very lovable, and whenever he talked about this evil habit he would say, "I can stop any time." But he kept going on, going on, down, down, down. His family would say, "I wish you would stop." "Why," he would reply, "I can stop any time if I want to." After a while he had delirium tremens; he had it twice; and yet, after that he said, "I could stop at any time if I wanted to." He is dead now. What killed him? Drink! Drink! And yet among his last utterances was, "I can stop at any t... He did not stop it because he coul... stop it. Oh, there is a point in inebri... beyond which if a man goes he c... stop!

One of these victims said to a Chri... man, "Sir, if I were told that I cou... get a drink until to-morrow night un... had all my fingers cut off, I would ... 'Bring the hatchet and cut them off n... I have a dear friend in Philadelphia w... nephew came to him one day, and ... he was exhorted about his evil habit ... "Uncle, I can't give it up. If there ... a cannon and it was loaded, and a gl... of wine were set on the mouth of that ... non, and I knew that you would fire ... just as I came up and took the gla... would start, for I must have it." ... is a sad thing for a man to wake ... this life and feel that he is a captive ... says, "I could have got rid of this ... but I can't now. I might have liv... honorable life and died a Christian d... but there is no hope for me now; th... no escape for me. Dead, but not b... I am a walking corpse. I am an ap... tion of what I once was. I am a ... immortal beating against the wires ... cage in this direction; beating again... cage until there is blood on the wire... blood upon my soul, yet not able t... out. Destroyed without remedy!"

I go on and say that the disciple o... suffers from the loss of health. The... men may remember that some yea... Dr. Sewell went through this countr... electrified the people by his lectur... which he showed the effects of alc... ism on the human stomach. He a... seven or eight diagrams by whic... showed the devastation of strong ... upon the physical system. There ... thousands of people who turned ... from that ulcerous sketch, swearing e... abstinence from everything that cou... toxicate.

God only knows what the drunkar... fers. Pain files on every nerve, and t... every muscle, and gnaws every bon... burns with every flame, and stings ... every poison, and pulls at him with ... torture. What reptiles crawl ove... sleeping limbs! What fiends sta... his midnight pillow! What groans ... his ear! What horrors shiver throu... soul! Talk of the rack, talk of th... quisition, talk of the funeral pyre, t... the crushing Juggernaut—he feels ... all at once. Have you ever been i... ward of the hospital where the... ebriates are dying, the stench of ... wounds driving back the attendants, ... voices sounding through the night? ... keeper comes up and says, "Hush, n... still! Stop making all this noise!" ... it is effectual only for a moment. ... soon as the keeper is gone they ... again, "O, God! O, God! Help! ... Drink! Give me drink! Help! Take ... off me! Take them off me! O, God!" ... then they shriek, and they rave, and ... pluck out their hair by handfuls, and ... their nails into the quick, and then ... groan, and they shriek, and they ... pheme, and they ask the keepers t... them—"Stab me! Smother me! Str... me! Take the devils off me!" Oh ... no fancy sketch! That thing is goi... now all up and down the land, and ... you further that this is going to b... death that some of you will die. I ... it. I see it coming.

Again, the inebriate suffers throug... loss of home. I do not care how ... he loves his wife and children, if thi... sion for strong drink has mastered m... he will do the most outrageous th... and, it he could not get drink in any ... way, he would sell his family into c... bondage. How many homes have ... broken up in that way no one but ... knows. Oh, is there anything that w... destroy a man for this life, and dam... for the life that is to come! Do n... me that a man can be happy whe... knows that he is breaking his wife's ... and clothing his children with rags. ... there are on the roads and streets o... land to-day little children barefooted ... washed, and unkempt—want on ... patch of their faded dress and on ... wrinkle of their prematurely old ... tenances, who would have been in chu... to-day, and as well clad as you are ... for the fact that rum destroyed thei... ents and drove them into the grave ... rum, thou foe of God, thou despoil... homes, thou recruiting officer of the ... hate thee!

Bu my subject takes a deeper tone. and at . that the unfortunate of whom I a suffers from the loss of the soul. e ible intimates that in the future r if we are unforgiven here, our bad ss is and appetites, unrestrained, will ang with us and make our torment re So that. I suppose, when an in- ri wakes up in that world, he will l infinite thirst consuming him. w own in this world, although he may e en very poor, he could beg or he l steal five cents with which to get t ich would slake his thirst for a lit- w e; but in eternity where is the rum e from? "Look not upon the wine e is red, when it moveth itself aright th up, for at the last it biteth like a rpe and it stingeth like an adder."

W e l declared some time ago that re vas a point beyond which a man l not stop. I want to tell you that, lea man cannot stop in his own wn, the Lord God by his grace can m to stop at any time. I was in a n New York where there were en who had been reclaimed from ness. I heard their testimony, and t first time in my life there flashed truth I never understood. They We were victims of strong drink. d to give it up, but always failed: ehow since we gave our hearts to ris he has taken care of us." I be- e at the time will soon come when ce of God will show its power not save man's soul, but his body, and ruct, purify, elevate and redeem it. ily believe that, although you feel ping at the roots of your tongues an omnipotent thirst, if you will give art to God he will help you by his ce conquer. Try it. It is your last an I have looked off upon the deso- Sitting next to you in our religious ser lages there are a good many people wl peril; and, judging from ordinary stances, there is not one chance in t usand that they will get clear of it. re men in every gation from h to Sabbath wn I must make ark, that if they nt change their within ten years y ill, as to their lie down in rds' graves, and s to their souls, lie n a drunkard's erd n. I know that an ful thing to say. I cannot help it.

Ol beware! You ve t yet been cap- ed Beware! Wheth- r the beverage be ur in golden chal- pewter mug, in e f m at the top, in t etters, let there e s led out to your Beware!" When oks of judgment re d n, and ten mil- runkards come t et their doom, I ou to bear wit- ess at I, in the fear G and in the love ry r soul, told you, h ll affection and th ll kindness, to wa of that which s eady exerted its uce upon your am y, blowing out m of its lights—a premonition of the ac ess of darkness for ever.

O if you could only hear intemperance ith runkard's bones drumming on the eac f the liquor cask the Dead March of m tal souls, methinks the very glance a ine-cup would make you shudder, and e color of the liquor would make ou ink of the blood of the soul, and e m on the top of the cup would re- n ou of the froth on the maniac's lip: and u would kneel down and pray God hat ather than your children should be- m aptives of this evil habit, you would ke carry them out some bright spring day the cemetery, and put them away t t last sleep, until at the call of the sou wind the flowers would could up all er the grave—sweet prophecies of the surrection! God has a balm for suc wound: but what flower of comfort ever rew on a drunkard s sepulchre?

One Woman's Work For Christ.

(*Continued from First Page.*)

girls. This lady passed away on the first day of the New Year after a most successful work.

MR. MADISON, POUGHKEEPSIE.

Home No. 4 was opened at 213 North 13th street, St. Louis, in January, 1893, and has done excellent service during these years. It is in charge of Mrs. Otis. Home No. 5 followed on April 27th, 1893, in Detroit, Mich. Very faithfully have the workers labored in that place, and they had the satisfaction of seeing many turn aside from sin to better lives. Home No 6 was started in Chicago, December 14th, 1893. Much was accomplished for the Lord in this place until, in the spring of 1894, the smallpox broke out and the Health Board closed the Home. The Union are now hoping for a larger house, as the need of the Home is very great in that city. Home No. 7, in New London, Conn., in connection with a Mission, was started by Mrs. Whittemore a few days after the founding of the first "Door of Hope." Though a most quiet little Shelter, much work was done in the hearts of those who entered. It has since been removed to Norwich, Conn. Home No. 8 was started in Worcester, June 6th, 1894, and is a very attractive home-like cottage. It is in charge of Miss Gaines, whose faith in God has sustained it throughout. Numbers have gone forth from this Home saved, and its work is still being blessed. Home No. 9, Nashville, Tenn., 513 Front street, was organized June 19th, 1894. The building was formerly a resort of sin, but has now been dedicated to God. The owner was converted and is now spending her time bringing souls to Christ. It is desirable that this work should be enlarged. Many have been saved under the deep spiritual teaching of the workers.

Home No. 10.—1931 Dauphin St., Philadelphia is in charge of Miss Gray and was opened July 3d, 1894. It is wholly a faith work and has been a source of great encouragement to others, not only in the salvation of many, but in the constant visitations of the Rescue Band, who have the Home in charge, to several hundred notorious houses and the scattering of the Word in their midst. Here was opened the first "Door of Hope" Reading-room in the heart of a great city where the friendless and unfortunate girls (especially the educated portion among them) delight to come. The reading-room is in charge of Miss M. J. Rochelle, 809 Wood street, through whose godly interest many are influenced to a better life and are led to go to the Door of Hope. This work is under the direct supervision of the Philadelphia Rescue Band. Home No. 11, 139 Queen street, Germantown, Pa., was opened July 8th, 1894, and is reaching many in the outskirts of Philadelphia. It is in a flourishing condition and doing valuable service. Home No. 12, in Rochester, N. Y., 293 Troop street, was opened Jan. 6th, 1895, and God has greatly blessed the efforts of the earnest Christian ladies in charge there in the conversion of many of the inmates. Home No. 13, Harrisburg, Pa., 17 North Front street, has been a real place of shelter to many and is doing effective work for God. Home No. 14, 84 Alabama street, Indianapolis, Ind., was opened April 1st, 1895. Miss Cecelia Smock is superintendent and the work has shown marked instances of a deep understanding of God's love. This is also a faith work, and during the past year over twelve hundred have been helped toward the better life. Home No. 15, at Warren, Pa., was opened March 1st, 1895. It is a real Home for the Friendless, and is being richly blessed in its efforts. Home No. 16, is at 2760 Cherry st., Kansas City, and was opened Sept. 25th, 1896. Home No. 17, is at Dallas, Tex. Through letters from Mrs. Collins (it was stated), this Home was opened, and though it has undergone many changes, God has blessed the labors of all in that place.

PARLOR OF "DOOR OF HOPE No. 10," PHILADELPHIA.

The eighteenth Home is at 11 Warren street, New Haven, Conn., and was opened June 7th, 1896. Although young, it is doing a grand work. Home No. 19, 17 Lawson street, Lowell, Mass., has been lately enlarged, and the workers are looking forward for even greater results than in the past. Home No. 20, is at Wilmington, Del., and was opened in Jan. 1896. It is a Home rich in promise of precious results. Home No. 21, at Toledo, O., was opened January 30, 1896. God has greatly blessed the workers and inmates, and they are now arranging for a larger house. Home No. 22, at Erie, Pa., was established February 1, 1836. It has produced good results and may be soon united with another charity in an adjoining city. Home No. 23, is at Poughkeepsie, N. Y. Before the Home was formally opened, the Society was organized in February, 1897, all cases requiring attention being received in New York and Tappan. Now a beautiful building is completed, a portion of which is to be utilized for the Door of Hope, the remainder serving as a mission and temporary shelter. Home No. 24, Auckland, New Zealand, was opened July 4, 1896. During the past few months the reports of this new Home have been of the most encouraging character, and great things are expected in connection with it. Home No. 25, is in Glasgow, Scotland. This Society was organized during a visit of Mrs. E. M. Whittemore to Glasgow, where she held a number of services with this end in view. The workers are used of God in reaching many in blessing.

The twenty-sixth of this series of wonderful Homes is at El Paso, Texas. It has not yet been publicly opened, although the mission is established and much is being done to befriend those who have few to care for them. Home No. 27, is at 46 Boulevard Bennan, Neuilly, near Paris, France. It is in charge of Miss Eymann, and is doing much for the poor French girls. Home No. 28, is the Macon, Florida, Door of Hope, and was opened April, '97. Home No. 29, is in San Diego, Cal., and is the latest of its class in the Golden State. Those connected with it are looking upward for guidance and blessing. Home No. 30, is at 122 Harrison Street, Boston, Mass., and Miss A. Gertrude Wood is superintendent. Miss Wood has had experience in opening other Homes, and is trusting implicitly the Lord to supply all needs in this one, and firmly believes it will be the means of bringing many souls to the Cross. No. 31, Galveston, Texas, will be known as the Bethesda Door of Hope under the auspices of Mrs. Carter and Mrs. Nichols and will shortly be dedicated.

This is, indeed, a surprising record of magnificent results flowing from the consecrated work of one godly woman.

The Door of Hope Union has a Foreign Missionary branch known as the "Delia Foreign Missionary Society," and through the sale of Mrs. Whittemore's books and tracts, and also through the work of the inmates of Homes Nos. 1 and 2, over $8,000 have been realized and devoted to sending the Gospel abroad, as a thank-offering for God's goodness in caring for the home work of the Union.

"DOOR OF HOPE," 102 E. 61st ST., NEW YORK.

GIRLS' READING-ROOM, PHILADELPHIA.

"DOOR OF HOPE," POUGHKEEPSIE, N. Y.

A Burmese Convert's Bible.

The *Burman Missionary* tells the story of an old man who, years ago, when a heathen, came in possession of a copy of the Psalms in Burmese. He began to read, and, before he had finished the book, he had resolved to cast his idols away. Then he fell in with a white missionary, who gave him a New Testament. With joy he read for the first time the story of salvation. "Twenty years I have walked by starlight," he said; "now I see the sun."

THE SUNDAY SCHOOL

SINS OF THE TONGUE.

Sunday School Lesson for June 6. James 3 : 1-13 Golden Text: Ps. 34: 13.

BY MRS. M. BAXTER.

KEEP thy tongue from evil, and thy lips from speaking guile" (Ps. 33 : 13.) A command, the wisdom of which almost all acknowledge, but few obey. God himself, through his inspired servant James, speaks of the difficulty, even the impossibility of obeying it by the unaided strength of man; "the tongue can no man tame." But a tamed tongue, which is become a member yielded to God as an instrument of righteousness (Rom. 6: 13), becomes the voice of the Holy Spirit to others. It is a duty, and therefore a possibility to keep the tongue, but who shall be its keeper? Impotent man, or he of whom David wrote, "The Lord is thy Keeper,' "The Lord shall preserve thee from all evil." (Ps. 121 : 5, 7.)

David, who wrote the words, "Keep thy tongue from evil," set himself to obey the precept of which God had made him the channel: "I said, I will take heed to my way, that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me." (Ps. 39: 1.) But David's bridle did not answer; while he was dumb from evil words, he found that self-restraint made him dumb "even from good," and at last the pressure from within was too great. "Then spake I with my tongue" (ver. 3). David was learning that to keep the tongue the heart also must be kept, for "out of the abundance of the heart the mouth speaketh" (Matt. 12 : 34), and any constraint put upon the tongue while the heart is in a ferment, can only be a temporary constraint, it will soon break loose again. And while it is true that "whoso keepeth his mouth and his tongue keepeth his soul from troubles," (Prov. 21 : 23), yet David found out in the end that only God had power to keep the tongue, and he learned to pray, "Set a watch, O, Lord, before my mouth; keep the door of my lips," and we see the prayer was answered.

But what are the special sins of the tongue?

THE SIN OF LYING

is first and foremost. And this includes not only deliberate lying, including business lying and polite lying, which should not be possible in a true child of God, but also what is far too common among us, the giving a wrong impression. For instance, a young man may hastily and without consideration give up a good position. He lays himself open to be suspected of wrong-doing; you want to shield him, and as he was ill just before, you mention his illness in connection with his hasty action without saying it was the cause of it, but secretly hoping that in the minds of others it will take that shape. This is untruth, the principle of lying is at the bottom of it. God cares for that child of his, whom you are trying to shield, far more than you care for him; and anything which is not transparent in you can only minister death to him; light and life go together.

A great deal of the untruth which comes out in the words of Christians arises from distrust of God and consequent fear of man. The enemy tempts a child of God to take things into his own hands, and he finds himself in a tangle, in danger of being misunderstood and of misleading others. The enemy attempts to stir up his imagination to conceive what will happen if so and so gets to know a certain thing, and he tempts him to appear as though he knew nothing about it, or to speak so as to parry the questions which are asked him. If he yields he is untrue. Evasion is untruth. Transparent truth is the only indication that we are in the sense relative with our God as he was in whose mouth was found no guile (1. Peter 2 : 22). He said, "Whatsoever I speak, even as the Father said unto me, so I speak." His was a tamed tongue, a kept tongue because his heart was always listening to his Father. Is it too much for us to expect that if as the Father sent him, so he sends us, that he will graciously keep our life as the Father kept his, and guide our words as the Father guided his? And yet how few of us have any experience of a tongue thus divinely bridled.

Another sin of the tongue is

FLATTERING.

David's enemies flattered with their tongue (Ps. 5 : 8), and while he murmured that the faithful fail, he says that the children of men "speak vanity everyone with his neighbor; with flattering lips and with a double heart do they speak;" and his prayer was, "Deliver me from lying lips and from a deceitful tongue." What is flattery? It is a great sin, and consists in praising the creature for powers which he owes to the Creator. Every word of flattery to man is a robbery and dishonor to God. Flatterers have always a selfish end in view, they seek to gain favor with those whom they flatter by pleasing them in making them pleased with themselves. Anyone whose words fill us with self-consciousness and admiration of ourselves. And let us take care how in giving encouragement to those who need it, we lead their thought always to the Source of all success, that they may give the praise to Him to whom praise is due. Flattery wrongs God and man.

Another of the sins of the tongue, and a very common one, is

UNKIND WORDS;

There are many, even among those who claim to be God's children, who habitually criticize and disparage others. If it comes back to the person spoken of, and it often does, this sin is calculated to produce in him distrust of and bitterness against the brother who has spoken thus of him. The root of harsh words is pride and self-esteem. The speaker wants to commend himself at the expense of his brother, and to lower that brother in the esteem of those to whom he speaks; it is "a backbiting tongue." The apostle James says, "The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth: and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course [or wheel] of nature, and is set on fire of hell." Very specially in unkind words the little member kindles a great fire. How many churches and missions have been utterly broken up by one or two backbiting or insinuating tongues! How many sleepless nights and days of bitterness have resulted from one unkind, malicious tongue!

"It [the unbridled tongue] is an unruly evil, full of deadly poison." And he puts the matter in the strongest light when he says, "Therewith bless we God even the Father, and therewith curse we even which are made after the multitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be." A family kneels together for morning worship, and in the hymn or prayer all join together in blessing God. A few moments later, the hardest, most bitter words are spoken by one or more. The same tongue utters the blessing and the cursing. But behind that tongue is the fountain of the heart. If the blessing came from that fountain, cursing could not go out from it. Which was the real product of the heart, and which was the idle word? Was it a real heart to man and an unreal heart to God? Was the heart a blessing or a cursing heart? The fountain cannot send forth both sweet and bitter, both salt water and fresh. Did not the bitter word to man betray the unreality of the praise to God?

How then shall we keep our tongue? James says that "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." This is saying a great deal; it means being ready for the Lord. "Behold," he says, "we put bits in the horses' mouths, that they may obey us, and we turn about their whole body;" but who can put a bit into his tongue and turn about his whole body? No man; only God can do this. "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth."

"YET ARE THEY TURNED ABOUT WITH A VERY SMALL HELM."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE people to whom James wrote were a different kind of people from those to whom Paul addressed most of his epistles. It was not necessary for James to denounce the grosser crimes, as his readers had been brought up in the Jewish faith, and were not, like Paul's readers, accustomed to regard crime as a venial thing. His epistle, therefore, has a special adaptation for us, because it deals with sins and faults which are prevalent in a society trained in the way of morality. Prominent among these are the sins word and all through his epistle, James recurs to this subject, as if it was one that had been pressed on his attention by his observation of the people around him. He perceives how much mischief is done by mere talk and urges his readers to be particularly watchful about the things they say. The tongue is capable, as he points out, of doing infinite harm. Not only is it the instrument of blasphemy and profanity, not only is it responsible for lying and slandering, but it is capable of robbery, as it may steal a man's good name. Indirectly it may cause murder by inciting men's passions, and it is used in sensual sins to provoke evil thoughts. It is a small part of the human anatomy, but it may involve all the rest in wickedness and in punishment. A little consideration shows how true his contention is. Every one has witnessed quarrels proceeding from some gossiping tongue and bitter suffering resulting from some harsh and unkind speech. Ecclesiasticus says: "The stroke of a whip maketh a mark in the flesh: but the stroke of the tongue will break bones." And it is just as true about written words. As we have good reason to know, a book may so inflame a nation's anger that the peaceful solution of a dispute may become impossible and leave no way open to a settlement, but a war that makes thousands of women widows and millions of children f er- less. Words are not "trifles light as r" but sparks that may set a whole city az- ing. Every one has had occasion to f at some time the power of a word. A i may be so discouraged by harsh repr or an unjust accusation, that his whole ure may be affected by it. A few wo ridicule may turn away the effect of ser- mon, or deter a youth from enteri th kingdom of God. The bitter speec husband, or the biting sarcasm of a ife. has many a time led to the breaking a family. Many a church has fai work and power merely because so its members were captious and cens us. On the other hand, how much good can do! The mother's gentle talk he child, the father's manly appeal to h the orator's denunciation of public doing, the poet's "palace of beauty -a these are mere words; but how their influence! James does not ex ate when he compares the tongue helm that turns the whole ship. therefore, good advice that he gives he urges his readers to tame or con Not an easy matter, by any means. man who succeeds in doing it. Jan gards as perfect, and able to bring being into subjection. "The tong no man tame." It is necessary to help of God. The fountain of evil heart, which the tongue disseminates be cleansed. A watch must be s heedless speaking, in which no harm tended, may injure some susc hearer. Kindliness, forbearance, pa gentleness, must show themselves versation and realizing how much g harm may be done by the tongue, w weigh our words and not scatte brands among inflammable things.

The tongue is a fire. A traveller "I saw a significant sign painted c uously beside the track on an E railroad. It read, 'Shut your ash p asked a friend in the car with m the meaning of it was. He said: 'T for the engineer. We are coming long, wooden bridge, and the Co didn't want any hot coals from th motive dropped on it. They mig easily set the bridge on fire!' Th over this caution, it occurred to m many calamities the world wou spared if there were no hot pro words dropped around. I have s whole neighborhood set by the ea few words from an indiscreet talker are among very combustible stuff shape of men's angry passions. It be well if we heeded the warning, your ash pan.'"

In many things we offend all. Revised Version gives a better renderi "In many things we all stumble." more people stumble in word than i ways. An aged minister was called a young man who was going to th tentiary for robbing his employer. ing intently at the prisoner the old said, "I believe I have met you be The prisoner replied: "Yes, I rem you well, but it is ten years since w You are partly responsible for my here." The minister stared at him "I," he said, "why, I never did you in my life." "Not intentionally," th oner answered, "but a deadly wrong same. When I was a lad of twelve old I went with my father to hear a preacher and you joined us as we back. I had been a good deal imp by the sermon and had almost deter to go to the preacher and get him t me the way to Christ. But I hear talking to father and ridiculin preacher as an ignorant man who fit to preach to intelligent people. I reached my heart, but I concluded what you said that he was not a fit I did not go to him and I never clined to seek religion afterward. I went to business, I went witho protection of religion and here I a

Behold how great a matter a little fire kindleth. When the entomologist l germs of the gipsy moth which ha sent to him from Africa for exami it seemed a very small matter. B moths came to life and they multipli consumed crops to such an extent was necessary to exterminate them that was no easy matter. The Legis of Massachusetts has already s quarter of a million dollars in trying rid of the pest. It is sometimes q difficult to undo the mischief that by a false report heedlessly circulat

MORE AID FOR STARVING INDIA.

Another Remittance of Thirty Thousand Dollars Sent by Cable to American Missionaries in the Famine Districts to Feed the Hungry Millions.

A FURTHER sum of **$30,000** from THE CHRISTIAN HERALD fund has this week been cabled to missionaries in India for the relief of the famine sufferers. This has been done [illegible]t consultation with the New York secretaries of the American Board and the Methodist, Baptist, Presbyterian and Woman's Union Missionary Societies who were invited to inform us of any cases of great need having arisen at the stations of their respective missionaries. The secretaries gladly availed themselves of the opportunity and a list of representative missionaries was prepared to whom remittances of five hundred or a thousand dollars, according to their need, have been sent by cable. Missionaries who are feeding starving people, or have taken orphans under their care, will now be enabled to go on with their Christlike work and be saved from the painful necessity of telling the people that their resources are exhausted. We can imagine how thankful they are to find their hands thus strengthened in their good work, and to perceive that the Christian people at home who sent them out to preach the Gospel, are standing by them in the crisis and enabling them to succor the starving people in their sore trial.

THE CHRISTIAN HERALD would have been glad to send them corn instead of money had it been possible, because we could have purchased with the $30,000 many times as much corn as the missionaries can buy with it in India; but even had we been able to get ships, it would have been certainly four weeks and possibly six weeks before the corn could have reached the stations where the starving people sit patiently waiting for the rice. How many of them might have died of want in that time, was a most appalling thought and we therefore took the promptest and surest way of dealing with the emergency. The amount now sent, added to the $30,000 previously cabled, makes a total of $60,000 which has been forwarded. The cost of freight and the balance of corn over and above the gifts of the western farmers, which was necessary to complete the cargo of the *City of Everett* now sailing from San Francisco, was in round figures $20,000. We are now arranging to fill the other ship which the Washington Government promises to place at our disposal at New York. Negotiations for this vessel have been in progress during the last two weeks, the Navy Department making a sincere effort to co-operate with the Relief Fund, but experiencing considerable difficulty in carrying out the wishes of Congress. Steamer after steamer has been considered and withdrawn just at the moment when the matter seemed to be satisfactorily settled. We have been in almost daily communication with the Navy Department on the subject by mail, cable, telegraph, and personal visit, and Secretary Long and Assistant Secretary Roosevelt are hopeful that the second vessel will now soon be forthcoming. This delay (occasioned as the naval officials assure us by the great difficulty in finding a suitable American vessel disengaged and ready for charter, the resolution of Congress expressly stipulating that she must be American) has been a serious disappointment, as it has postponed the sailing to a much later date than was expected. When the vessel is finally chosen it will be filled with corn to its utmost capacity, and we expect that the whole of the cargo will cost not less than $75,000. This will make a grand total in corn and food of **$125,000,** which the readers of THE CHRISTIAN HERALD have sent to their brethren in starving India. Over and above this amount, there is a balance of $2,000 in the fund, which with such other contributions as may be received and with the proceeds of the sale of corn arriving after the sailing of the vessels, and of corn which the dock inspectors pronounced unfit for a long voyage—will constitute a fund which Dr. Klopsch will take with him to India. It will be used in promoting such industrial work as may have been begun with the object of preventing future famine, such as the construction of wells or of irrigation, or in supplying the people with seed or farm implements to enable them to resume the cultivation of their land, millions of acres of which will be untilled without such assistance, as the people have eaten their seed-corn and sold their implements for food. Besides these objects, on which in the permanent interests of the people, money may wisely be spent, some provision will have to be made for the support of the tens of thousands of bright little orphans who must have food, clothing, and Christian education to rear them for Christ, and fit the most intelligent of them to become missionaries to their own people when they grow up. A large sum may be needed for this purpose, and we hope that before Dr. Klopsch reaches India the little balance of $2,000, which is all we feel justified in withholding from immediate distribution, will have grown into a substantial sum commensurate with the great need.

Rev. N. G. Hobbs, our Commissioner, who is now preparing to sail with the relief steamer *The City of Everett*, from San Francisco, in charge of the first of the relief cargoes, has written us this letter, previous to his departure:

SAN FRANCISCO, CAL., May 13, 1897.

Dear Dr. Klopsch:—Now that I have come thus far on my journey as your commissioner to carry a ship-load of corn to the starving people of India, I wish to say that I am glad I am on the way. I and my wife appreciate all the dangers and inconveniences of so long a journey in mid-summer. But I know the condition of the people in India, their extreme need and the great good the grain which THE CHRISTIAN HERALD is sending will do, and am glad to go on this mission. I believe a kind Providence will care for us and bring us safely back home again. If we should not return safely, but should be overtaken by death or disaster of any kind, the calamity would come to us while in the path of duty. I feel the way has opened providentially in this whole matter and have not a doubt I am where God wants me to be; should disaster come to us no blame could possibly attach to you. I want to thank you for all your personal kindness in having done everything in your power to provide for our comfort. I count it a privilege to thus serve you and the cause of suffering humanity which I believe lies very near your heart. R. G. HOBBS.

We bespeak for Mr. Hobbs the prayers of our readers for the successful accomplishment of his mission and his safe return.

The suffering of the people shows no sign of abatement. Indeed the latest reports indicate an increase of distress. The number of persons on the Government Relief works—which is the accepted gauge of the pressure of the famine—has risen to 3,120,000. Large numbers who shrank from applying for public relief, having heretofore supported themselves by honest labor, have now, their savings entirely exhausted, accepted the only alternative to starvation, and with their wives and children are breaking stones or mending roads for the Government in return for a small daily dole of food. Delicate ladies and intelligent children are now to be seen in any Government relief camp painfully doing this unpalatable labor. Miss Helen Richardson, the Principal of the Industrial Home for women in Bombay recently paid a personal visit to the villages in the famine districts and inspected the Relief Camps. She returned to Bombay on April 10, and the following day gave the people of the city a report of the painful scenes she had witnessed. The *Bombay Guardian* says:

"Miss Richardson declared that the inhabitants of large city centres like Bombay had no realisation of the dreadful ravages of the famine. The situation in India was indeed serious. Humanity in the most affected parts was made up of *so many living skeletons.* Pressed by hunger, these beings knew no fear, and the naturally intense love that the mother once had for her children was now dead or forgotten in the absorbing quest of food. A once fond mother offered her child for three rupees to a missionary, saying that she wanted to buy enough food to satisfy herself for a few days, and then die. The missionary refused to purchase the child but would accept custody and care of it, which the mother not agreeing to, the child was taken away."

A Jubbulpore paper publishes a letter from another lady who makes similar report. She says: "I have spent much time in going amongst these poor people. I have been with my husband to the two largest villages in the districts of Sehora and Murwara. Hundreds of poor people lie along the street hardly able to speak beyond muttering *'buhkha!' 'buhkha!'* which means, 'hungry!' 'hungry!' but one has only to see them to realize this. *The legs and arms of the men and women are no thicker than those of any ordinary child of three, and the little children's limbs can only be compared to sticks—and thin ones, too!* Last week we visited the children's poor-house in the village of Murwara, which was started by a missionary clergyman some six months ago. It would indeed be hard to find a living picture more harrowing. There are at an average

A TYPICAL MOUNTAINEER'S HUT.

121 little children fed there daily, all under twelve years old. They are truly little waifs reduced to very skeletons covered with skin. The little ones who had come here a few weeks before were almost fat and chubby, and thus, this poor-house has been the means of saving many lives."

How thankful our readers must be that throughout the length and breadth of India such stations have been established, where, by their bounty the food has been provided with which the poor, starving little creatures are being fed. Let all who have given them food pray for these children that God will make them his own.

Miss Bannister of Poonah, to whom one of our remittances of $500 was sent in March, writes: "The villages are nearly deserted, and the poor people are wandering about in the most terrible condition. They have sold their last possessions, and wander about with the merest rag on. The poor children often deserted by their parents, or more frequently orphans, wander helplessly and hopelessly about reduced gradually to the most fearful state of starvation. You find them grovelling in the dust of the road, eating little raw grains of anything that may have dropped from the carts; others turn over dust heaps in the town, and eat remnants of food which they find there. These are not even the low caste people, but many of them are of the highest castes, who have been gradually reduced by two or three years of famine.

"We were able to collect and bring away forty-four of the poorest and most starving children, and we are going to fetch another sixty. We are trying to get up subscriptions to keep these poor children: $15 will keep one of them for the whole year. Of course these are all heathen children, and here we have the most wonderful opportunity of getting them into our Christian schools. It might take us ten years of hard work to get in half the number under ordinary circumstances. We don't believe that Christian people will let us be crippled for want of money."

Photographed specially for "The Christian Herald."

WOMEN AND CHILDREN IN THE RELIEF CAMP AT CAWNPORE WAITING FOR THE DAILY DISTRIBUTION OF FOOD.

Several subscribers have written THE CHRISTIAN HERALD asking about the truth of a statement made by a visitor from Bombay, and published in a New York daily journal, to the effect that there had been no deaths from starvation in India. There is no truth in the statement, and either the person said to have made it was incorrectly reported, or he did not know the facts. That there have been a multitude of deaths from starvation during the past six months is sufficiently attested by the letters and cable messages of Chief Justice Sir Francis McLean, Chairman of the Famine Relief Committee; by the newspapers of India; by reports of missionaries, and by the letters of our own commissioner in India, Mr. Benjamin Aitken, who went through the famine districts and described in this journal the awful scenes he witnessed. A similar statement was made during the famine of 1877, but at the end of the famine it was officially admitted that five and a half millions had perished of hunger.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON.
Associate Editors.

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Reform by Joining Societies.

THE method of modern reforms is to organize anti-societies; to expel by force, and not as Dr. Chalmers expressed it, by the power of a new affection. I once new a man converted who had been for the period of a generation, a habitual user of intoxicating liquors. He never signed the temperance pledge. But he became from that day a total abstainer. He had been living with a woman as his wife, to whom he was not married. He sent for his pastor, and was lawfully married. And so he went on, rectifying many things that were wrong; ceasing to do evil and learning to do well. The best antidote to wrong-doing is right-doing. The best cure of wrong loves and desires, is right ones.

Societies of reform do not always strike at the root of evils; but, they cut off some of the branches. It would be better for immoral men to abandon all kinds of wrong-doing; to ask with the Apostle: "Not my feet only, but my hands and my head." But, so far as they go, societies of reform are good. They make little reformatory circles outside of the Church; of which institution some men fight shy. And sometimes these reformatory circles result in the actual conversion of their members.

There is danger, however, that others may substitute them for that name which is above every name. You may get temporary reform without the radical principle which makes reform permanent. The radical principle is what we all need. We want Christ's method, which is to first make the tree good, and that will make the fruit good.

Christ's Confidence in the Truth.

THE Great Sower is like the earthly husbandman. He scatters the seed and lets the sunshine and rain and the earth do the rest. How without observation Christianity began! How true, how literally true to the figure of the dying of the seed in the ground in the spring-time, was the death of Christ! "Except it die, it abideth alone." When Christ was lifted on the Cross, he saw the travail of his soul and was satisfied. He saw the abundance of the earth and the seas swelling his victorious host. He drew no literal sword. He commanded Peter to put the sword in its sheath. It has always remained there. He did not come as Mohammed did, to take life but to save it. It was by the sword of his mouth, by the word he spake, that he won his triumphs. And this is the method of his followers. That sword never will be sheathed.

The method of the husbandman is first to prepare the soil. Much of the husbandman's skill lies in this. What growth does he want to gather from a field in question? What qualities are required in the soil? This is his problem; just as simple as any in arithmetic. Give him time, and he will make the soil obedient to any demand he shall make of it. It will respond, it may be in wheat or barley or corn or potatoes. But, respond it will. He antagonizes no power of nature, or of the God of nature. He only works out a problem.

This is the method of the Prince of Peace. He brings no implements of war. He tears down no political or domestic institutions. He prepares the way for a harvest; and it surely comes. In due time come the great wagons and the harvest home.

The Great Teacher has his own original methods. There were great political abuses in his day. The Jews were under tyranous Roman Emperors. There were two of the maddest, bloodiest of the Cæsars, which his early kingdom had to encounter. What was the result? In a few centuries the head of the Church had become the head of the Roman Empire; the stone cut out of the mountain had filled the whole earth. He had drawn no literal sword. The literal sword had been kept in the sheath where Peter put it. The sword literal had been invoked against him and his followers. The Colosseum had been filled with triumphing martyrs. The wild beasts of the forests had fed on their flesh and licked up their blood. But even there was it written: "By this sign we conquer!"

Moral Contagion.

EVER and anon there is an epidemic of crime. What flourish of dirk and crack of pistol! Five or six murders reported. Sheriffs, judges, jurors, attorneys busy in the arrest and punishment of crime. Drunkenness, burglary, assassination. Let the scientists and statisticians tell us the cause that we may propose a remedy. Diagnosis must precede prescription. May there not be something in the atmosphere at certain times, elements dominant which create turpitude?

The east wind we all know makes some people splenetic and saturnine, and hatches out Jeremiads, while the northwest wind is the mother of jocundity and high spirits. Perhaps there are other points of the compass responsible for thievery and human slaughter. The moral effect of climatic disturbance would make a subject of itself. Job, like some, deplored the east wind, and Solomon prayed earnestly for the coming of the north wind; but I do not think the atmosphere can account for everything. I think that at certain times the diabolic spirits make especial raid on an individual, or a community, or a state. Sometimes it is the demon of fraud, then the demon of bloodthirstiness, then the demon of burglaries, then the demon of unchastity, then the demon of slander, or all together, that assail a city, and the most enterprising newspaper has not enough reporters to sketch the crimes, and the police stations are crowded with offenders. Our cities are at times under the influence of such a diabolic incursion. To resist it, let our municipal executives take especial vigilance, and our Young Men's Christian Associations put forth an especial endeavor, and our churches make themselves more attractive. Wake up, men and women of God, to more prayer and vehemence of well-doing. What we do in behalf of our beloved cities must be done in a short time, or we will never do it at all. God gives us opportunity to make just so many strokes for the right, and if we miss one stroke, we miss it forever.

A Little Matter of Money.

"IT is unpleasant not to have money," says Mr. Hazlett; indeed, it has become a sort of social offence to be short of virtue in this respect; for both nationally and personally, we are loth to confess so tragic a calamity. We may assert that having food and clothes, we are therewith content; and that we would not encounter the perils and snares of vast wealth; but are we quite sure that this humility and contentment is not a fine name for being too lazy to earn money, or too extravagant to keep it? Again, if all were content with the simple satisfaction of their necessities—if nobody wanted to be rich—nobody would be industrious or frugal, or strive to acquire knowledge. Who then would build our churches, and endow our colleges? Who would send out missionaries, and encourage science and inventions? The golden grapes may be out of our reach, but they are a noble fruit when pressed by kindly hands, and have given graciously unto the world their wine of consolation.

The fact is that we have come to a time in which the want of money is about as bad a moral distemper as the love of it. The latter position is an admitted truth; the former is only beginning to put forth its claims to the notice of professed moralists. Whatever special virtue there was in poverty seems to be in direct antagonism to the spirit of the present day, for there is no doubt that worldly prosperity has come to be regarded as one of the legitimate fruits of the Gospel. The modern Church puts forth her hands and grasps the promise of the life that now is, as well as that which is to come. Why not? Money gives a power of doing good that nothing material can equal. Even "The Truth" has now to depend on the currency, and the most evangelical societies pay treasurers as well as missionaries.

The amount of money in a man's pocket is a great moral factor. He who has plenty of ready cash and is not good-natured needs a thorough change, and nothing but being born again will cure him. But the man who is in a chronic state of poverty, is a man placed in selfish relations to every one around him. How hard it is for such a one to be generous, just, and sympathetic! He is almost compelled to look on his fellow-creatures with the eye of a slave-merchant to consider: How can they profit me? What can I gain by them? He must marry for money or not marry for the want of it. His friendship is a kind of traffic. His religion is subject to considerations, for he will either go to church for a certain connection, or he will not go at all because of the collections.

Now, there is abundance of living strength in Christianity to meet this and all other special wants of the age. There is no doubt that money is the principle of our social gravitation, and we need preachers who will not be afraid to tell us the truth, even though nobody has ever told it just in that particular way before. We accept without demur, all that has been said about the evils of loving money; will some of our spiritual teachers tell us how to avoid the evils, and cure the moral and physical distress caused by the want of money? That this is a gigantic evil, we have constant proof in the daily papers; in murder, theft, suicide, domestic misery and cruelty. These criminals are far seldomer influenced by the love of money than by the want of it. If instead of being without a dollar, they had had sufficient for their necessities, would they have run such risks, incurred such guilt, staked life on one desperate chance, flung it away in despairing misery?

Of course the word "sufficient" is very elastic. It can be so moderate and temperate; and again it can grasp at impossibilities. "My wants," said the Count Mirabel, "are few: a fine house, fine carriages, fine horses, a complete wardrobe, the best opera box, the first cook, and plenty of pocket-money—that is all I require." He thought his desires very temperate; so also did the Scotchman, who, praying for a modest competency, added, "and that there be no mistake, let it be seven hundred pounds a year, paid quarterly in advance." There are indeed all sorts of difficulties connected with this question, and anybody can find their way into them. But there must also be a way out; and if our guides would survey the ground a little, they would earn and have our thanks. For undoubtedly this want of money is as great a provocation to sin as the love of it. An empty purse is as full of wicked thoughts as an evil heart; and the Father who allotted seven guardian angels to man, and made five of them hover round his pockets—empty or full—knew well his most vulnerable points.

Amelia E. Barr

BRIEF NOTES.

The graduating class at Princeton T[heol]ical Seminary this year is one of the largest [in] it has known, seventy receiving their di[plo]. There were also special exercises in comm[em]tion of the two hundred and fiftieth annive[rsary] the completion of the Westminster Standar[d].

The Woman's Hospital in Canton wi[ll] be an accomplished fact. What this m[ean]s China can be realized only by people who k[now] prejudices of that conservative nation. T[he] C[hi]nese women have each given $200 toward th[e] u[n]ing of this hospital, and a third has given $1[,]

The fourteenth annual meeting of the [In]national Missionary Union will be held at [Lo]n Springs, N. Y., June 9-15. All men or wom[en] are, or have been, foreign missionaries in a[ny] of evangelical denomination constitute [the] membership of the union, and will be ente[rtained] without cost during the week.

Delegations of twenty-five or more [from] San Francisco Christian Endeavor Convent[ion] advised by the Committee to secure hotel [ac]modations in advance. Every State has it[s] portation manager, through whom this [may] done. The Convention will open on Wed[nesday] July 7, and will close on Monday night, Jul[y 12].

The Presbyterian Board of Foreig[n M]sions has closed its financial year with ver[y] better results than was feared. The rece[ipts] the month of April far exceeded those of [the] responding month of last year, and where a [de]ficit of about $150,000 was feared, it is now [be]lieved that it will not exceed $ 60,000.

The annual gain of Christians in the [Pro]mission fields is now estimated by the *Mi[ssio]Review of the World*, at one hundred th[ousand]. Ten years ago, by the same mode of calculat[ion] annual increase was found to be sixty th[ousand]. In 1825 there were only sixty thousand Ch[ristia]in the mission churches of the world.

The Supreme Court of the United [States] has dismissed the complaint of Rev. Wm. I[rvine] who was imprisoned for preaching in def[iance] police authority on the common of Bosto[n]. The Court holds that inasmuch as Mr. Daw[son] have had a permit from the police by appl[ying] it, he had no ground for complaint.

The West Side Fruit and Flower Mi[ssion] New York continues its ministrations am[ong] sick in the hospitals and tenements of t[he] Donations of money, literature, and delicac[ies] be very acceptable and will be gladly used [as] they are sorely needed. They should be [ex]pressage prepaid to the mission, 312 West [Fo]fourth Street, New York.

The Congregational Summaries for [1896] reported by Hazen, are as follows: Whole [no.] churches, 5,482; added, 176; gain, 65; churc[h] bers, 615,220; gain, 12,693; additions, 54 which 32,137 were on confession; Sunday [sc]members, 687,575; gain, 4,995; benevolent c[on]tions, $1,129,456; decrease, $57,594; home [ex]tures, $3,871,128; increase, $163,515.

A St. Louis Pastor, writing to a con[fr]rary of the results of Mr. Moody's visit to t[hat] says; "The spiritual life of the churches h[as] quickened, and a Sunday evening service h[as] organized in the Music Hall of the Ex[position] Building. Rev. S. J. Nichols, D. D., deliv[ered] first sermon, and other city pastors will u[nd]maintain the service."

Henry Varley has been holding evan[gelistic] services in Salt Lake City, Utah, under the [au]of the Ministerial Evangelical Associatio[n]. meetings were crowded throughout, and de[ep] est was manifested. At the beginning th[e] Congregational Church was used, but as th[e] ings increased, the Salt Lake Tabernacle w[as] pied. Meetings were also held in the Y. M[en's] Parlors and in the Methodist Church.

A shrewd observer of political c[on]writes respecting the results in New Ze[aland] giving the franchise to women: "At electi[ons] women favor men of high character and irr[e]able political record. New men of good c[h]are preferred to experienced politicians wh[o] the Ten Commandments out of politics. T[he] power in politics is summed up in the st[atement] that women electors think more of men and [the] questions than male voters do. They int[erest] from good men good laws will come."

The Women's Board of Foreign Miss[ions] the Reformed Church in America has iss[ued] balance sheet for the year. The income [of] Board was $35,445.81 and the expenses $3[5,]leaving a balance of $888.09. At the annu[al] ing Dr. Henry J. Scudder made an earnest [ap]for consecrated workers, who as ladies, wou[ld] access to the Zenanas, from which male m[is]ries are excluded. He pointed out how [the] India's millions might be reached in this wa[y].

Delegates were elected last week [by] Orthodox Jews of New York to the Co[ng]which is to be held in Munich, in August, t[o] measures for the establishment of a Jewish [Go]ment in Palestine. Dr. Herzl, of Vienna, w[ho] the head of the movement, has secured im[portant] concessions from the Sultan of Turkey, [and] cordial support of other potentates, and [be]that the time is near when all Jews who re[turn] Palestine will be combined in a State havin[g] ited autonomy.

The Central Union Mission of Wash[ington] D. C., is mourning the loss of its consecrate[d] pel singer, Mr. Hermann F. Perry, who died [in] Mr. Perry was a resident of Palo Alta, C[al.] had for several years devoted his life to [evangelistic] work in various parts of the country. He [ac]panied Mr. Charles N. Crittenton in the l[aunch]Crittenton Rescue Car "Good News" in h[is] across the continent, and added greatly by h[is] ing to the interest of the meetings. Of late [he] given his services to the Central Union [Mission] and, as he had considerable private mean[s] were given gratuitously. He will be sadly [missed].

The American Bible Society has iss[ued] eighty-first annual report. It shows that [the] mittances of the Society to foreign lands dur[ing] year in money and books, amounted to $192 During the eighty-one years of its existen[ce] Society has issued over sixty-three milli[on] umes of the Scriptures. The work is now se[ver]crippled by lack of funds. During the pa[st] the total donations from individuals, church[es] auxiliaries produced only $67,000, and this w[as] legacies received fell short of the actual e[sti]ture by $77,291.33. The managers make an [urgent] appeal for funds to enable them to send to [the] lands large consignments which are u[rg]needed by the missionaries.

THE BIBLE AND THE NEWSPAPER

TO SAVE THE CATTLE.

GERMAN aid has been sought in the struggle of South African farmers with the destructive rinderpest. Dr. Koch, the great bacteriologist, has been commissioned to go to Capetown, and enter to find out the identity and character of the microbe which causes the disease. It is known that the pest came from Asia originally, but that is all that is known of it, save the important fact that when it attacks the cattle, it is sure to kill. Dr. Koch has been experimenting for some time, but has hitherto failed to find the microbe which is responsible for the ravages of the cattle. The distinguished specialist has examined the blood, the flesh, and the muscles of the affected animals with his microscope, but the microbe has escaped his search. His investigation, however, has had practical results. He has tried several methods of treating the diseased cattle and has discovered a mode of inoculation which, like the vaccination of the human subject, robs a dreaded disease of its worst power. From one of the victims of animals which have died of the disease, he has made an extract by which he vaccinates healthy cattle. After a specified interval, the cattle so treated, have been exposed to contagion but have not taken the disease. So effectual has the remedy proved, that even when virus was introduced into their systems by surgical means they were not affected. The vaccinated animal without an inoculation which proved fatal to one that had not been vaccinated, and while the strength and quantity of the virus were increased so that an inoculation of forty thousand times more potent than one that had sufficed to kill a non-vaccinated animal was introduced into the veins of one that had been vaccinated, no bad effects were produced. This practical result will probably please the farmers better than any discoveries Dr. Koch might have made as to the origin of the microbe. Although he has so far failed in the object for which he went to the Cape, and has not been able to find and identify the microbe, his mission is entitled to be considered a success, since it is better to know how to cure or prevent a disease, than to have a theoretic knowledge of its origin. This principle is not limited in its application to disease. It applies equally to theology. Innumerable learned volumes have been written in the vain dispute as to the origin of evil, and it is not yet satisfactorily explained how it entered the universe and caused the fall of the beings who introduced it to our world. But we have a clearer knowledge in the revelation of the Divine Remedy which delivers men from the power:

The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block and to the Greeks foolishness; but unto them who are called . . . the power of God, and the wisdom of God. (1. Cor. 1: 22.)

A Scourge Counteracted.

An agricultural journal describes a strange removal of a pest without human intervention. It says that Maryland farmers have had their clover destroyed by hundreds of acres each year for four successive seasons past, the wicked work having been done by a little beast of the weevil sort, against which all the ordinary insecticides were powerless. This spring the creature appeared again in large numbers, and the farmers appealed to the State Entomologist for aid, declaring that if he could not give it to them, and at once, they would be forced to abandon the raising of what has hitherto been one of their most profitable crops. An official investigation of the matter was immediately begun, and curiously enough, the first discovery made was that it will not be necessary to do anything at all. The crop here this year is afflicted with a minute fungus which is working so effectively, that the pest is disappearing. Large numbers of the doomed weevils have already been attacked by the fungus, and each of them is a centre for the infection of his fellows. It is a plague from which there are no recoveries, and the prospects of entire extermination are hopeful. Thus, the farmers will probably be delivered from the evil that seemed to be beyond remedy. So it will be ultimately with all the evil in the world. It carries in itself the seeds of its own destruction:

Sin when it is finished bringeth forth death. (James 1: 15.)

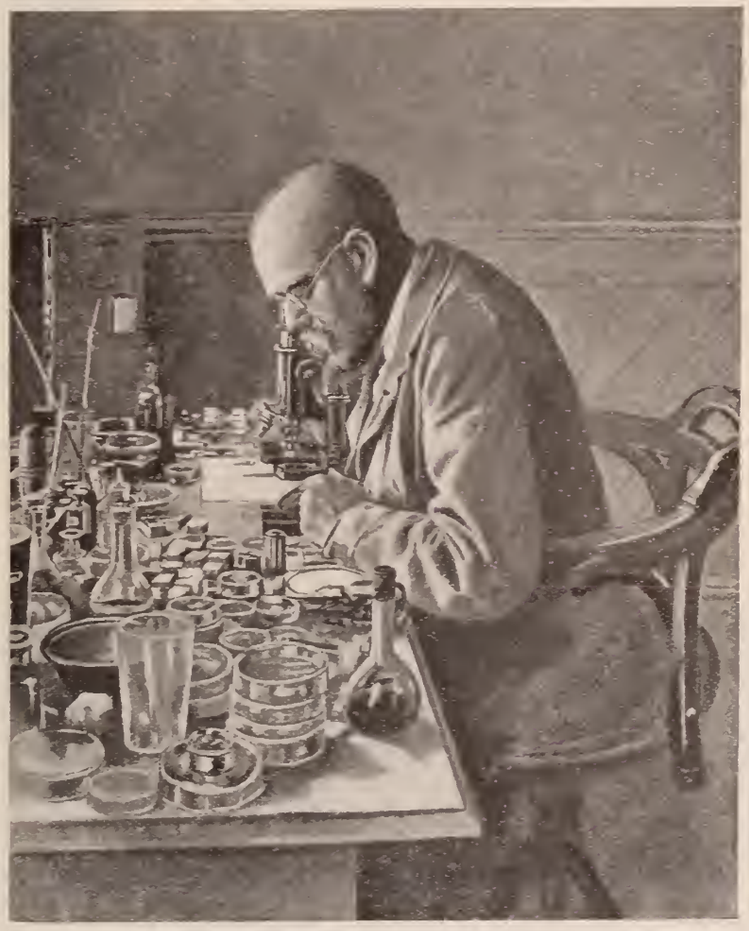
A Fortune for a Monument.

An effort has recently been made in the courts of Connecticut to set aside the will of a recently deceased citizen. The testator was a farmer who had led a very hard life. He had a poor farm out of which it was difficult to get enough income for his support. But the man was industrious and extremely careful in his expenditure. By dint of hard work and a close watch over small savings he succeeded in accumulating a small fortune of six thousand dollars. Then he made his will. He had neither wife nor children, but he had two sisters one of whom was a widow, and both were in needy circumstances. He did not propose, however, to leave his money to them. He directed that after his death payment should be made of any just debts that he might owe at the time and his funeral expenses, and that with the remainder of his possessions a monument should be erected over his grave. He made his will in 1879 and one would have expected that after this, his life of toil and parsimony would have been changed. But he lived on in the same way, working hard and saving every cent he could. He died recently and his executor finds that after paying all debts there is a balance of ten thousand dollars which, according to the will, is to be spent in a monument. He is reluctant to spend it in this way, while the man's relatives are in need of money and some of them are being supported at the public expense. But the courts are unable to set aside the will and the monument is to be erected as the deceased directed. It is a deplorable waste of money but there appears to be no way of preventing it. The idea of a man laboring and denying himself comforts in order to have a grand tombstone seems to be the height of folly, but such folly is not new in the world.

There is one alone: he hath neither child nor brother, yet is there no end of all his labor; neither is his eye satisfied with riches: neither saith he, for whom do I labor and bereave my soul of good? This is vanity, yea it is a sore travail. (Eccles. 4: 8.)

On Fire at Sea.

The steamship *Leona* of the Mallory line, which sailed from New York for Galveston, Tex., on May 8, returned to New York without completing her voyage, bringing news of a fatal disaster. A fire had broken out in her cargo and thirteen persons had lost their lives. From the story of the look-out it was learned that it was in the dead of night that the fire was discovered. He had seen smoke curling up from one of the hatchways and, while he watched it a tongue of flame shot out.



DR. KOCH SEEKING THE GERM OF THE RINDERPEST IN CAPE COLONY.

He immediately summoned the captain and measures were taken for extinguishing the fire. It was traced to the steerage deck where twenty-two passengers and several of the crew were sleeping. An effort was made to get to them, but the peculiar fumes of the smoke drove back the rescuers. Several of the passengers succeeded in making their escape, but others were overcome by the suffocating fumes and fell unconscious. Meanwhile, the engines were stopped and streams of water were directed upon the burning deck. It appears that there were several large consignments of matches among the cargo, and these being in proximity to bales of cotton, the fire was difficult to fight. Holes were cut in the deck and through them an incessant stream of water was driven. After a struggle lasting seven hours, the fire was brought under control. When the steerage could be explored, it was found that eleven passengers and two of the crew were dead. As it was impossible to obtain an accurate idea of the extent of the injury the vessel had sustained, it was deemed advisable to turn about and return to New York. It was well that the disaster was no worse. The whole vessel and all on board might have perished in such a fire. Disasters like that sometimes occur in the voyage of life. When a Christian man has in his constitution the elements of sin, and does not exercise vigilance against his besetting sin, he is liable to fall. In the mercy of God he may be saved and restored, as Peter was, but his whole after life is maimed and crippled by the moral disaster:

If any man's work shall be burnt he shall suffer loss: but he himself shall be saved; yet so as by fire. (1. Cor. 3: 15.)

A Botanical Clock.

An interesting project has been planned by Prof. Oliverhout, of Berkeley, Cal. He proposes to cultivate a circular garden in the grounds of the University of California. The professor who is one of the highest authorities on botany in the United States, believes that it will be possible to arrange plots of flowers around this garden in such a way as to tell the time of day almost as accurately as a clock. There is such a clock garden at Upsala in Sweden and another in Paris, but nothing of the kind has as yet been produced in this country. The idea is to experiment with various species of flowers until twelve varieties have been found which open their buds at certain times of the day. The professor says: "The flowers would be arranged like a clock, and in the early morning they would begin to bloom, the different varieties at different periods according to the light and heat. Gradually the opening of flowers would extend around the circle, until at night the circle would be all in bloom." We cordially wish the professor success in his pretty conception. His clock-garden would be a centre of interest for every lover of flowers. But how much more momentous would it be for the world, if he could give us such a progression and benefit as that which John saw in the new Jerusalem!

In the midst of the street . . . was there the tree of life which bare twelve manner of fruits, and yielded its fruit every month; and the leaves of the tree were for the healing of the nations. (Rev. 22: 2.)

A Struggle in a Quicksand.

In the story of a traveler just returned from New Mexico, is a thrilling description of an escape from a quicksand. The story, as given in the New York *Sun*, relates the adventures of the writer and his companion who reached the bank of the Rio Grande in a buckboard. They were looking for a place to ford, when they met an old man who showed them a place where they might get across by carefully following his directions. These were that they must go straight across, not turning a step to the right or left, and not standing still for a single minute. If they failed in either of these matters, the old man said, nothing could save them from being swallowed up by the quicksand. "We understood," says the traveler, "and we drove down the bank and into the river. Once in the water there was no turning back. Our wheels went at once down to the hubs in the fine sand of the bottom, and our horses sank in it to their knees. Our only salvation was to keep going. The water was anywhere from one to three feet deep—the loose sands beneath it could have engulfed a cathedral and left no sign oe where it had stood. Plunging into holes where the horses went under almost out of sight, and the water rose above our knees as we sat in the buckboard, again rising to shallows where the water ran only a few inches deep above the sands—we managed to keep our course. A dozen times the horses came to a standstill, unable for the moment to keep the buckboard in motion, and we could feel how fast we were sinking. Then by a great effort they pulled the buckboard along, and we were saved again. The breaking of a trace—a delay of ten seconds from any cause—and team and buckboard would have been hopelessly lost, and it would have been the end, too, of my companion and me. We were glad when we pulled up the opposite bank. I hope I shall never have an experience like that again." Even if he has not to cross a quicksand again, he may come to places in life where there is a danger more to be dreaded—the danger of losing his soul. Then he may remember the way he was saved from the quicksand, and escape by following the same directions.

Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil. (Prov. 4: 25.)

THE FAMILY AND HOME CIRCLE

Eastern Marriage Customs

How the Ceremony is Performed Among the Hindus, Parsees, Moslems, and Other Ancient Oriental Peoples.

NO matter into what land one may penetrate or whatsoever races he may encounter, and even amid the most varied aspects of civilization, he is tolerably certain to find the institution of marriage or its equivalent dignified as one of the important events in life. Especially is this the case among Eastern nations, where the well-known grooves of ancient custom have made existence monotonous, and red-letter days are rare, being confined almost exclusively to betrothals, marriages and funerals. Among the Parsees of Hindustan, the wedding ceremony is very interesting. Children are betrothed whenever the parents find a suitable wife or husband, as the case may be. The "fire priest" then has to decide whether the match is a suitable one. When the children become of age, the "fire priest" sets the day for the celebration. In the Parsees' year there are only a few days which are considered proper for marriage ceremonies, and when these days do arrive, it sometimes looks as if half the people in the place were being married. One very queer idea is that the ceremony must always take place on the ground floor of the house. It begins by the young couple bowing to the ground before the "fire priests," after which they grasp each other by the hand. Torches are then lighted with fire, taken from the temple. These the priests wave over the heads of the couple, while sprinkling them with sacred water. Then the priests take a large veil, which they place over the heads of the couple and one of the priests. While they are under the veil, the other priests intone a chant addressed to the man, telling him to be faithful to his wife, and calling the blessings of the spirits of the water, fire and sun upon him. After this the theme of the chant changes, and addresses the bride. When the chant ceases the veil is taken off and the pair are made husband and wife.

With the Hindus, the marriage service is very much like that of the Parsees. In the selection of a wife, it is held as essential that she must have a fine, sounding name, no physical defects, beautiful hair, eyes, and teeth, and a sweet voice, besides being very graceful in movements and proportions. When the selection is made, and the planets and stars consulted, the *Laganpatrika* is made out, in which the names of the parties and the horoscope of each is cast and written, and the most suitable kind of marriage selected from the eight varieties that are prescribed in the *Shastras*. Before presenting himself to his wife, the bridegroom must prepare himself by prayers. On the wedding-day, the bridegroom takes his seat at one end of the hall on a raised platform in the house of the bride's father. Soon the bride enters, accompanied by her father, and takes her seat at the bridegroom's right hand. A young priest sets a censer of fire at their feet, symbolic of their warm affections. Before the bride a stone such as is used for pounding rice or wheat, is laid on the ground, this she steps on three times, to show that she thoroughly realizes the cares and responsibilities she is now about to undertake. Meanwhile, two priests stand waving lighted torches over her and repeating a prayer. After the bridegroom has made an offering of oil to the gods for giving him a wife, the priests hand him a torch, which he waves around her three times to typify that his love will always encircle her. The bride then makes her offering of oil and rice to the gods. A new garment is then put on the bride by her father, who fastens the foot of it to the foot of the bridegroom's dress. Bride and groom then clasp hands while the father binds them together with a cord made of grass, indicative of the marriage tie. After the bride has gone seven times around the fire repeating the marriage vows, the priest chants a hymn and the marriage is accomplished.

When a Mohammedan wedding is shortly about to take place, a curious ceremony is observed. First the bridegroom makes a present of betel leaves to the bride's relatives after which he visits the house in person, bearing other presents, in return for which he is fairly burdened with gifts of sweetmeats. On a second visit, he is welcomed on the threshold by the bride's mother, who ties a handkerchief about his neck and places a ring on his finger. Three days afterward he is invited to dine at table with the family, and sits next to his bride. Some of the salt on his plate he transfers to hers and she does likewise. On the wedding-day, the groom, accompanied by several friends, goes to the bride's house, taking with him that portion of the dowry which he has promised to pay. The witnesses are ready, and the bride and her parents being now in the room, all persons present unite in reciting passages of the Koran. Then comes the marriage contract. The bridegroom and the bride's deputy sit face to face, with one knee upon the ground, and grasp each other's right hand, raising the thumbs and pressing them together. A handkerchief is thrown over their closed hands, and then the priest addresses the principals in terms of exhortation. Prayer and reading from the Koran and traditions follows, after which comes the formal declaration or contract, which often varies in form. The next eight or ten days are passed in courtesies, present-giving, the preparation of dress and furniture and in entertainments to guests at the bridegroom's home. Then follows the bridal procession and the introduction of the wife to her new home.

A HINDU WEDDING CEREMONY.

Floral Bicycles.

It has entered into the minds of many lovers of floral decoration to make the bicycle a "thing of beauty," by decking it with wreaths and blossoms. At several of the bicycle parades and other public occasions of the sort, in recent years, some very pretty designs of this class of ornamentation have been witnessed, but the floral garniture of the wheel during the coming summer promises to eclipse all previous occasions. On June 5 next, a parade will take place in New York city, when it is expected the display of decorated wheels will be the finest ever seen in this country. Among the notable designs will be one of transforming the wheel, by means of white carnations, into the shape of a huge swan. A bevy of girls propose dressing in white, with their wheels elaborately decorated with scarlet and white roses. One bicycle will represent a miniature yacht, the mast being raised from the handle bar, a small foresail and bowsprit being also included; the body of the bicycle will be completely hidden in flowers. It is said that the floral decoration of the wheel is every season becoming more popular, both for parades and rides in the country, and it is certainly a very pretty and very innocent fancy. In ancient Greece and Rome, the youths engaging in the games or in rural sports were wreathed with garlands, and the Samoans of both sexes bedeck themselves with flowers on almost every conceivable occasion. There is no reason why our own young people, when they go a-wheeling, should not indulge the same pretty and picturesque fancy, if they so choose.

Babies at Church.

Mr. Moody, the celebrated evangelist, in a recent address at a meeting in St. Louis, spoke a few words concerning the mothers in the audience with babies. Instead of making them uncomfortable by singling them out for criticism, Mr. Moody said: "I am glad to see women with little babies here. If we can get the mothers of America we will capture the homes of the country. I would sooner shut out the old bachelors from my congregations than to exclude the mothers. But I have a request to make of these mothers who are here to-day with little ones in their arms. If you will relocate yourselves so as to get near the doors, then in case the babies get restless or become noisy you can step out into the corridor, quiet them, and then speedily return. If you do this no one will be disturbed, and you yourselves will not be much hindered in the enjoyment of the meeting." Again, just before the sermon, an usher, in trying to seat the people, asked three boys occupying seats in the front row to move to another part of the house. "Stop there!" called out Mr. Moody, "let the boys stay where they are. When boys come early, and keep their seats, and behave quietly as these lads have done, they must not be disturbed. I have something to say to those boys by and by."

Sand Maps for Children.

There is a great deal of pleasure and instruction for the little folks in what is known as the sand-board map. Directions for making a sand-board are given as follows by Miss J. A. Dimock, in *The Religious Telescope:* A convenient size for the board is four feet six inches in length and two feet six inches in width, with a raised edge of about one inch. It may be made with very little trouble at home, or at a trifling cost by a carpenter. Paint the surface a bright blue to represent the waters of the Mediterranean, and form the map with very damp sand. The best sand is that obtained at an iron foundry and should be new; about fifty pounds will be the quantity required. This, when moistened by the hand and a small trowel into mountains and valleys, table-lands, water courses and deserts, will very easily keep its place, even if the board is tipped at a considerable angle, so that every child in the room may see. Make openings in the sand, showing the blue "water" beneath, for the rivers, small seas, or use small mirrors and pieces of silver paper or tin. The divisions of Palestine may be marked by cardboard fences, and the roads by white cord. A few supplemental lessons on the mountains, bodies of water, the formation of the seacoast, and the divisions of the country will familiarize the class with its physical features and pave the way for their future enjoyment of the regular lessons. The sand can be used repeatedly and the cardboard, if handled with care, will last a whole season.

A YOUNG PERSIAN BRIDE.

Don't Underestimate the "Boys."

They will be men by and by, and good men too, let us hope. "I have an idea," said Curator Smith of the Carnegie Museum, lately, "that we underestimate our boys; when they are in earnest, they are capable of accomplishing almost anything that men can do. My own boyhood was passed in a small village. Before I was ten, my taste for natural history had led me to attempt small collections of plants and insects; but there was no one to help me, no one who had the slightest sympathy with such pursuits. I think now of the discouragements and even ridicule that met me at every step and almost drove me to despair. No wonder, then, that I have a fellow-feeling for these boys, no wonder that I long to help them."

A Birthday Social for India.

The following letter from Mount [illegible], N. J., may contain a suggestion for others who are trying to help India's suffering people:

Aroused by the appeals made through the CHRISTIAN HERALD, the Christian Endeavor Society of the Presbyterian Church, Mount [illegible], N. J., determined to hold a Birthday Social for the presentation of the cause in this community. A mimeographed slip of paper, enclosed in an envelope, brought the following appeal directly before the members: "Eighty millions of starving people in India appeal to Christian America for help. What will you do? You can help by putting within this envelope one cent for each year of your age, and by bringing it to the Birthday Social to be held at the Presbyterian Church, on Tuesday evening, May 4, 1897, at 7.45." Another mimeographed statement was issued to the citizens who were invited to participate in the effort. The sum realized amounts now to over $73, which has to-day been forwarded to you for distribution, according to the plan which your journal has so successfully prosecuted. Plenty of discussion and talking on the subject, a special sermon setting forth the great opportunity to American Christians, a committee service, and the promise of an interesting evening at the social, conspired to make the effort the great success that it was. The Young People Endeavorers of the same church issued tickets with the inscription: "Good for one loaf for the starving children of India (Isa. 58:7)," and were successful in raising over $9 for the same fund. We commend these two plans to all Christian Endeavor Societies which are desirous of aiding our officers in their splendid work.

JAMES H. DUNHAM, *Pas*

The Consecrated Tongue.

How the Cause of Christ May be Helped by Kindliness and Gentleness of Speech.

Taking account of the work that needs to be done in the world for Christ, the Christian cannot fail to be impressed by the important part the tongue must take in the service. "The tongue as the Christian's tool," which is the Topic for the week, is therefore an important subject for consideration. Not alone in the conspicuous sphere indicated in the passage associated with the Topic, (Ex. 4 1-), but in the more humble spheres of the home, the store, and the workshop, words play a most momentous part for good or evil. There is no one who has not felt their influence. Many a life is made wretched by enforced association with some one whose bitter, caustic speech gives continual pain. Many a home has been ruined by the fretfulness and scolding which have made the home a place to be shunned. The cruel taunt, the cynical jibe, the unfeeling ridicule, the cutting retort—all have done their effective work in adding unnecessarily to the ills of life. Mere words, sometimes say, break no bones, but they break the spirit and pierce like sharp knives, causing wounds that are long in healing. Worse than a blow sometimes, is the lie, or the slander, that destroys a reputation, or alienates a friend. Deadly mischief which may live out into eternity has often been done by an unclean story, or a joke on some sacred subject. We sadly mistake if we place a low estimate on the influence which the tongue exerts in life.

How this influence may be exerted in Christ's service is the Christian's problem. We know how it operates in the pulpit winning souls for Christ; we see how it influences young people in the Sunday School; but we too often forget how may be harnessed in the service of Christ in the home and in business. Gentle, kindly words there might do much to commend religion to the world. A sympathetic word to a sufferer, and an encouraging word to the depressed are easily spoken, yet how they lift the burden from the aching shoulders! Here the rich and the poor are on equal terms. Kind words cost nothing and are of inestimable value. It is astonishing that while all know the fact from experience so few should use them. It is, as the inspired writer says, a most difficult matter to discipline and control the tongue. It is "full of deadly poison" and needs to be purified and cleansed. But the effort is worth making. It brings the reward of grateful affection from the people with whom we live, and—what is still more important to the Christian—it brings glory to Christ. Every one who sees the uniform gentleness and kindliness of speech, who is invariably greeted with cheerful, cordial words, wonders at the power which is so agreeable, yet so rare, and realizes that it comes from a divine source. If every Christian learned to control his tongue and to use it in promoting the happiness and comfort of the people with whom he comes in contact, more would be done to commend Christ to the world than can be done by the pulpit. If it became the invariable experience in the household, that the members of it who become Christians, become at the same time persons of kindly, courteous gentle speech, the change would be welcomed by the most worldly people, and the name of Christian would become a synonym for a lovable character.

We are too apt in regarding the tongue as the Christian's tool, to think of it only as a edged tool that is to lacerate and tear. There are times when it must be used for reproof, when it would be sin to keep silence or refrain from protest, but the occasions are not so common as those when kindness and gentleness are required. He who is uniformly gentle and kind of speech acquires a power which gives added force to the words he feels it his duty to use on the rare occasions when he must give pain. The preparation of the tongue, as we are assured, is the Lord's work. "The tongue can no man tame," but it is a work that he is ever ready to perform when we seek his aid.

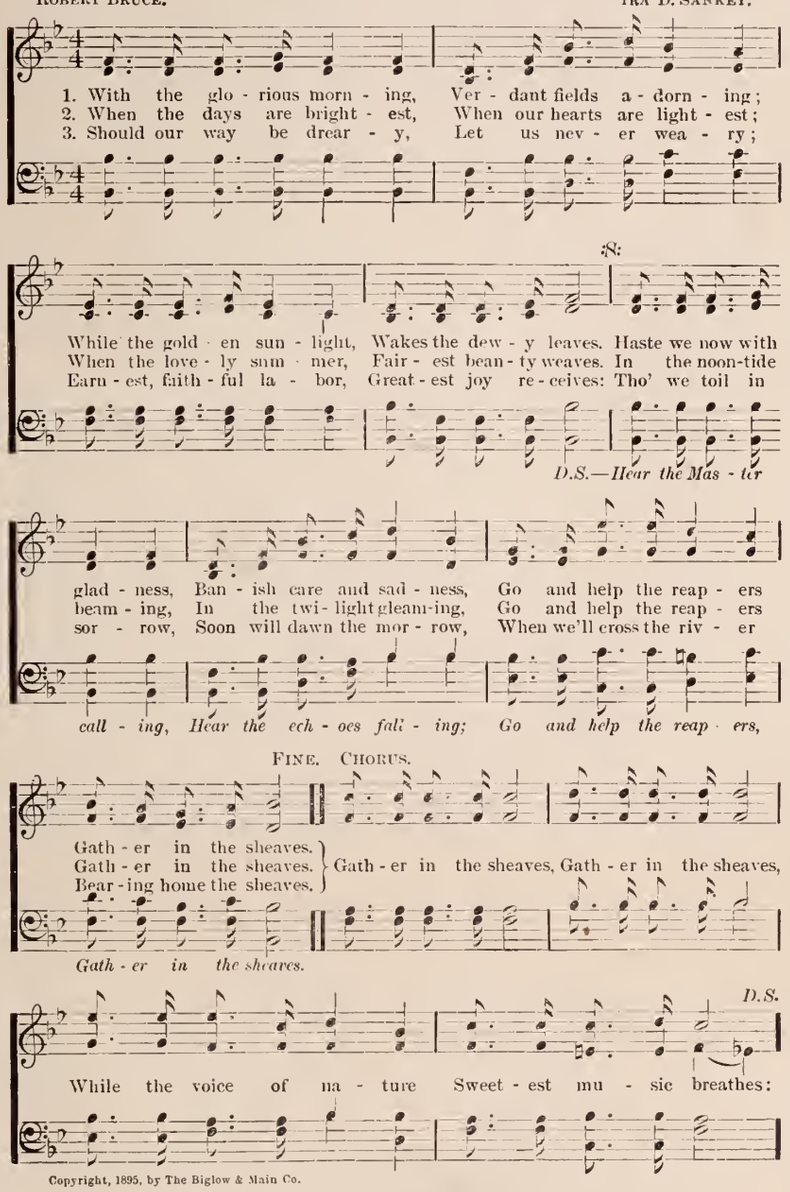
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Gather in the Sheaves.

"Bringing his sheaves with him."—Psa. 126: 6.

ROBERT BRUCE. IRA D. SANKEY.



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From the new book "SACRED SONGS NO. 1." By per of The Biglow & Main Co.

I TRUST IN THEE.

O God of all the ages past—
The God of glory still,
My all before thee I would cast,
And do thy righteous will.

CHORUS:—I trust in thee—I trust in thee—
Thy power and love I own,
For my salvation and my all
I trust in thee alone

More truly I thy love would know,
And unto thee belong—
In trial more like thee to grow,
And in temptation strong.

I lean on thy almighty arm
In darkness or in day;
Assured that naught my soul can harm,
I'll trust thee all the way.

Fulfil the promise thou hast made,
Nor let thy blessing cease,
O Lord, my soul on thee is stayed—
Keep me in perfect peace.

In thee I trust—with thee abide,
In confidence sublime,
Till I behold thee glorified
Beyond the realms of time.

Vineland, N. J. —MRS. FRANK A. BRECK.

THOU KNOWEST BEST.

SOME days seem dark, some burdens hard to bear;
And, sick and worn, I long in vain for rest;
And every day of life brings added care—
But this thought strengthens me: Thou knowest best.

Why should deep grief afflict and sorrows drown
The laughter that becomes my spirit best?
Ah, yes—I know, what sometimes seems a frown,
Is but a look of love. Thou knowest best.

But why should pain and want torment me so,
While others rest in ease, and have the best?
Ah, sometimes faith hath much to undergo;
But then, this brightens all. Thou knowest best.

If I can feel my hand but held in thine;
If my poor head but touch Thy precious breast,
The whole of earthly comfort I resign
To Thy disposal, for Thou knowest best.

Noank, Conn. —W. C. MARTIN.

THE VISION OF THE EPHAH.

The Last Years of the Dispensation to be Years of Commercial Supremacy.

BY W. MAUDE.

(Continued from page 415.)

E have seen the significance of the Ephah and of the woman enclosed in it; we now see in the ninth verse of the chapter [Zech. 5] the Ephah carried away to a new scene. It is at this point that the vision becomes definitely prophetic. The destination to which the ephah is to be borne is plainly revealed—it is the land of Shinar. But from whence is it borne away? The answer to this question is to be found, I think, in the scope of the whole series of visions, which manifestly have reference to the future restoration and blessedness of Israel, as well as in attention to that sound canon of interpretation—i.e., that in prophecy God ever speaks from Jerusalem. Chronologically, this vision of the ephah belongs to the period when the Jews shall be restored to their own land, though as yet in unbelief, and before the manifestation of the last personal Antichrist.

Now, when the Jews shall first return to the land of their fathers they will not have purged themselves of this leaven of trade. They will essay to carry the ephah with them and establish it in their midst. But this is not what God intends. Jerusalem is not the home of the ephah, for this Jerusalem is to be the city of the Lord, the Holy City. Therefore, the messengers of Divine judgment are sent forth, and by them the ephah is lifted up between the earth and the heaven, and the wind of God's providence being in their wings, by them it is swiftly borne away. No name is applied to the two women who bear away the ephah, as is the case with her confined within it, by which circumstance we are, perhaps, warned not to seek particularly to identify them. But they are represented as women because they personify evil powers, and they are two in number, because two women at least were needed to carry so heavy a burden. And whither do they bear their evil load? Here, again, the vision affords us important prophetic instruction. Let us observe particularly what follows.

"Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it a house in the land of Shinar." In the identification of "the land of Shinar" there is no difficulty. Shinar is the ancient name of that vast alluvial plain through which the great rivers, the Tigris and Euphrates, pass in their seaward course: the tract of country known in later times as Chaldea, or Babylonia. The first Scriptural mention of it is found in the Book of Genesis as the original kingdom of Nimrod (10:10) and in the following chapter as the country in which Babel was built (11:9). It was a land of great cities; but peerless among these was Babylon, once the most magnificent city in the world, and yet to be restored (if we read the prophetic page aright) to more than its original importance and splendor. Nor is there any apparent reason for doubting that it is to the literal Babylonia that the prophet Zechariah here refers. Why should we assume that "the land of Shinar is an ideal land, contrasted with the land of Israel?" True, indeed, fifty, or even twenty, years ago the rebuilding of the ancient Babylon might have seemed to human foresight in the last degree improbable. But who can say as much now, when the Euphrates Valley Railway is an accomplished fact; and when the whole Eastern world is being so marvellously opened up and coming so prominently into notice?

Hither, then, will the symbolic ephah be transported; here must it find its proper home and meet its final doom. But observe, it is not said that the ephah is to be carried to the city of Babylon, but to the land of Shinar. Nor is this a mere archaism. The ephah is not transported thither because there is a house ready to receive it: on the contrary, the house is to be built because the ephah rests there. In other words, when the Euphrates Valley becomes a great channel of trade, the new Babylon will not be already built as a metropolis.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER XII—Cont'd.

The Church of the Future.

IT was found that no will, executed by Mr. Lloyd, of recent date existed, excepting the one made to satisfy the whim of a mentally sick man. This was not worth consideration. The other, made ten years previously, left everything to Steve after his mother's and sister's portions had been provided for. But Mrs. Lloyd declined all participation in her husband's wealth. She said she "had already more than she could wisely use and distribute," and she entreated Steve to take care of his father's accumulations and render out of them the charity belonging to God and the poor. As for Alice the portion assigned her as the bride of Lord Medway, was considered to be lawfully hers, but when this and all other claims had been satisfied, there still remained nearly six million dollars in real estate and in bonds and securities of the first class.

"It is your money, sir," said Mr. Phillips to Steve, "and you cannot put aside the claim it has on your wise management."

Steve flushed and trembled, and was aware of a sudden feeling of unlimited pleasure and responsibility. He had so often vowed not to encumber himself with riches, so often declared he would be terrified to be the steward of enormous wealth, so often and so sincerely asserted that his father's death would not enrich him, that he felt all at sea, tossed to and fro without rudder or anchor, drifting on circumstances which were totally unexpected and unconsidered.

And it was in this perplexity and perturbation of mind that he was subjected to the entreaties of his wife, mother, sister and lawyer. He was told by the latter that it would be an affectation of the worst kind to refuse his own on a mere social quibble. He was coaxed by the women of the family with plausible arguments, and half convinced that he had a mission to fulfil in the proper dispensation of so much gold. He was swayed by some internal charm—he knew not what—and became hourly more conscious of that authority which the mere possession of money creates. And thus pushed onward by unseen influences and outward powers, he gradually grew appreciative of his position and felt—though he did not realize it—the thrall of riches upon his spirit.

Jessie was now radiantly happy. The house on the avenue, the cottage at Newport, the carriages and horses, and steam yacht, were all within her grasp. The yacht fitted into Steve's life-long dream, and he was so eager to realize this dream of his own, that he did not oppose whatever his wife wished as its equivalent. Jessie now, therefore, took upon herself the gratification of her desires. And this time she resolved to leave nothing for the future to fret after. The poor little flat was never again visited. Some cheap appraiser valued its contents and gave her a "paltry little check" for them, and then she felt free to build a home that would be a fitting one for her position.

This resolve, of course, implied time to perfect it; but Jessie's apparent good fortune did not desert her. Circumstances occurred soon after Mr. Lloyd's death which placed the Lloyd mansion at her disposal, and she was thus enabled at once to live in the style she had resolved to affect, and also to keep a close watch on the progress and development of her future plans. For very soon after Easter Lord Medway married Miss Leavenworth, and this event made it possible for Mrs. Lloyd and Alice to take the long holiday of travel they desired. After their weary watch and seclusion, it seemed indeed a most desirable change. But as long as Lord Medway was unmarried, there was a possibility of gossip which neither woman liked to face.

"It will be said we are running after him—that as he will not come to us, we go to him," Alice ejaculated; "the thought of Europe at present is impossible. I wish it was not. I would like nothing better than a leisurely stroll through Italy with you."

Lord Medway's marriage was therefore, not an unpleasant surprise. Possibly Alice had yet some sore feeling about the matter, but it was not hard to hide it under the satisfaction arising from the freedom it permitted. Instantly they began to plan for a two year's absence, and these plans included the occupancy of their New York and Newport homes by Steve and Jessie. Jessie considered this arrangement "a Providence," and Steve smiled at her consequential air and her ready appropriation of "Providence," but did not deny the exorbitant stretch of her claim upon a divine planning for her particular wishes. In fact all winter he had been gradually becoming more and more subject to his beautiful wife, and Jessie had almost begun to think him so far her bond slave, as to make further charming and conciliation unnecessary.

Early in May Mrs. Lloyd and Alice left America for Italy, and Jessie, though she did not voice the thought, said mentally, a very emphatic "Thank heaven for it!" When the steamer left its moorings she considered her enfranchisement complete. Hitherto, in spite of all her efforts, she had been conscious of Mrs. Lloyd and Alice as controlling forces. There were certain things she did not like to do in their presence. Their look of calm dissent spoiled her finest aggressions. Their polite refusals infused doubt and often failure into her daring innovations. She was now absolutely mistress of her desires and of six million dollars.

The first pleasure she gave herself was one which it delighted Steve to join her in. This was the settlement of her father in Steve's position as agent of Mrs. Lloyd's "Homes" and other charities, and the buying and furnishing of a pretty country place for her mother. The delight and surprise of the ageing McAslins was very genuine and very great, and Jessie might have learned from this experience that it is our labors for others that make us cheerful, while labor for self, always leaves behind a vague melancholy dissatisfaction.

Once more then Steve saw his idolized wife completely happy. In her splendid residence she ruled autocratically, she gave orders and received callers, and laid all sorts of splendid plans for her future social supremacy. And it was not difficult for Steve, in his own way, to follow her example. His way was the way of the sea. He was resolved to have the finest yacht that could be built. To be skipper of such a craft would be his most improbable dream come true. He spent his time in preparing for such a realization. To put off into space, to get out of sight and sound of all humanity but such as he could control, to leave all obligations behind him, to forget there were such things as letters, or papers, or plans, or settlements, to be alone with God and the ocean and the great winds that revel on the ocean, this was the heaven upon earth, which in certain moods the restless, vivid young man most ardently desired.

While he was in uncertainty about his father's money, and even while accustoming himself to the feeling and state and circumstance of his new position, he had kept out of the way of John McAslin. He heard of him, he read of him, but he made no effort to see him. And John would not force the old friendship between them. He knew the transforming power of gold, and thought it quite probable Steve would like to forget the past. Nothing was further from Steve's intention, but the fresh responsibilities he had assumed sat with difficulty on him, and he was hardly ready to be himself under them. One night, however, in the latter part of June, he went eastward to look for John. He knew where he was to speak, and he wished to see for himself it it was the old John unchanged. He wondered too how the opinions he had been wont to endorse would now affect him. He wished to try and test self by an unprepared judge and ordeal.

He found John in the lecture room of a church on Fourth avenue. There was no crowd here, no jostling, no bandying of jokes or greetings, no enthusiasm, and none of that ready oratory and disposition to deny, argue and answer back that was always a marked feature in more secular places of meeting. A fair proportion of the audience were women, but men and women alike were of that calm, respectable class which are not easily moved by any force outside the narrow circles of their own domesticities. Indeed, there was on the faces of many a set opposition, and as soon as Steve had listened a few minutes he was not astonished. For John was arraigning the Church in general in such language as could not permit any one to shirk the questions he touched.

"The Church has practically lost all effectual hold on the working classes," he said, "and there is an awful shipwreck of redeemed humanity of which the responsibility falls on the Church."

"Facts! Facts! Mr. McAslin," interrupted an aggressive-looking man near the platform. "We came here for facts, not for generalities. Take some great question of the day and tell us how the Church has neglected her duty."

"Socialism, for instance," said a woman by his side, with a little frightened laugh.

John bowed to her and accepted the proposition. "Socialism," he cried, "is the essential spirit of Christianity. Not the socialism of the Nihilist assassin, or the Communistic petroleuse, but the socialism of the New Testament. What is the socialism of the New Testament? It is the brotherhood of mankind springing from the fatherhood of God. It is the cheerful 'coming under the burdens of others' in order to elevate and bless. It is the spirit of your own homes carried into the larger homes of your villages, towns and cities, of your country, and of the whole world. Say that you have sons and daughters? One may be clever and beautiful, another much less so. One may be healthy and strong, another weak and suffering. Is there therefore jealousy and oppression on your hearthstone? Not if a true family bond unites you. All will rejoice in the success of the brilliant brother or the lovely sister. All will unite to help the weak or the deficient. In a loving family who is more powerful than the baby? Who is better beloved and served than the invalid? This is the true socialistic spirit. If our hearts and our churches were filled with this spirit of Christ, we could do as he did and carry this influence into the world around us. This is the Gospel of the first century. It is the Gospel of the nineteenth, and will be the Gospel until time shall be no more. But this socialism the Church does not practice; she does not even preach it."

"Proof! Proof! Proof!" came from various parts of the assembly.

"I will give it. Take the words Liberty, Equality, Fraternity. Have not the shining letters of these names a tremendous fascination for all mankind? They are the most powerful words in any language. They stir the hearts of the suffering and the oppressed, like a trumpet blast from heaven. These words belong of right to the church. They are among her most glorious watchwords! They represent the powers and principalities of her sacred kingdom! What use has she made of them? None. She has left Nihilists, and Communists, and Positivists, and Anarchists, and Atheists, and a revolutionary press to preach from these charmful texts. While the Church has been teaching men dogmas and wasting her time, and money, and arguments, and strength on creeds of men's making, she has left false teachers to preach a false Utopia from the most glorious words of her own holy charter."

"Then, John, you would have the Church preach socialism?" asked Steve, from his seat at the edge of the assembly.

The voice, the tone, the bright face of the speaker who stood with one hand on the back of his chair and the other stretched out toward the platform instantly raised in John's heart an access of enthusiasm.

"I would have the Church preach Fraternity! Equality! Liberty! as Christ taught them. The purest, truest, sweetest, loftiest socialism is in the New Testament. The Church of the future will have to preach it or be silent alto[gether]. She will have to tell men to undo [heavy] burdens and let the oppressed go fr[ee]. break every yoke, that is she will h[ave] to preach against all the sins of cheap[ness], adulteration, unpaid labor, all th[e] gains' to which human flesh and [blood] and spirit have contributed, whethe[r] come from the sweat of the hands [or] sweat of the brain. She will have t[o] creeds and dogmas, and feed the h[ungry] and clothe the naked, and hou[se] homeless. How many millions of [men] are sunk in churches that are [asleep] even against prayer, six days out [of] seven? And yet they are called 'h[ouses] of God,' and thousands of God's ch[ildren] have not where to lay their heads.

If Christ should suddenly stand upon Broa[dway]
And if the poor and homeless round him fl[ocked]
Where would he lead them? To the ch[urch]
Nay!
At those shut doors no Christ would 'st[and] knock.'"

"Go on John," cried Steve. "[Tell us] more about the Church of the futu[re]."

"The Church of the future will l[ook] teach men a different measure o[f] s[uccess] or of what is called success. She w[ill] honor those who grow rich without [dishonor] science, and then build a college an[d call] a gift like a sop to the Almighty, [from] the public whom they have robbed. [Rich] men must grow rich innocently, or [she] not endorse them. She will not [baptize] men Methodism, or Presbyterian[ism], Catholicism; she will teach them [the] truth, tolerance, humanity to the [whole] animal world, and a boundless [love] kindness and pity for the sick, the [weak] and mentally deficient, the poor [and] suffering. She will not pass by any [wrong] that may spring from the circumst[ances] of the day, she will be justly angr[y] and with unrelenting perseverance [will] that wrong definitely stamped and [cured] fixed."

"You are setting the Church of the [future] a tremendous work. Who is able [for] Who is to do it?" cried a listener.

"We are to do it," answered [John]. "Every single one of us is our br[other's] keeper. It is our place to consid[er the] signs of the times. It is our place [to] fend the rights of the poor and oppr[essed]. Even now God is asking 'Whom [shall] send, and who will go with us?' [And] of you will answer 'Here am I, [send] me?'"

"The power of the Church is [in] unity," said someone, and John lift[ed] word instantly and repeated it. "[Yes] that is it. If the Church would only [act] with out regard to name or creed [she] would be invincible. The gates [of hell] should not, could not prevail agai[nst] her. She might do anything she wish[es] do. She might abolish drunkenness. [She] might make a dishonorable, unkind [and] deed, unfashionable, and it would [be out] of fashion. The Church, as a united, abrogating creed, standing on the [true] foundation of the fatherhood of God [and] the consequent brotherhood of man [could] make any reform she wished to [make]. How much reforms of all kinds are [needed] you may see for yourselves if you [will] go from out of this meeting, not [to] own comfortable homes but down [into] haunts of those poor men and women [who] have no homes, and among that [congre]gation of miserables that inspire [the] pitifully majestic Invocation of [Fran]cis Belloc.

Almighty God, whose justice like a sun
Shall coruscate along the floors of heaven
Raising what's low, perfecting what's unde[r]
Breaking the proud and making odd thin[gs]
The poor of Jesus Christ along the street
In your rain sodden, in your snows unshe[l]
They have no hearth, nor roof, nor daily m[eal]
Nor even the bread of men, Almighty G[od]
The poor of Jesus Christ whom no man be[lieves]
Have called upon your vengeance much [and]
Wipe out not tears but blood, our eyes blee[d]
Come, smite our damned sophistries so s[ore]
That thy rude hammer battering this rude [earth]
Ring down the abyss of twice ten thousan[d]

"I have nothing to-night to add [to the] grand prayer," said John. He [had] whispered the words, and yet they [were] audible through every corner of [the] room. And men and women with [faces] burning, and with eyes heavy with [tears] and cheeks flaming with emotion, [looked] with pity, looked wonderingly, gra[zed] even reverently at the man who [had] moved their highest selves, and then [went] quietly to their houses pondering [the] words they might never, never forget, [even] though it might be the fires of re[morse] or of two late repentance that b[rought] them again to remembrance.

(To be Continued.)

SERMONS WORTH READING

HELPFUL DISCOURSES FOR THE PEOPLE

TWO GREAT MOMENTS.

A Sermon Preached by the Rev. John McNeill at Fifth Ave. Presbyterian Church, New York. Text: Mark 3: 3, 5. { Stand forth in the midst. . . Stretch forth thine hand.

IF you make this a story that runs something like this: A man who had a withered hand slipped into the synagogue and Jesus was there. and he singled him out and said to him. stretch forth thy hand. and somehow or another he believed in Jesus. and out came the withered hand into newness of life and power. I feel if you tell the story that way you have only told the hall. and I'm not sure you have told the larger half of the story.

It is a story that gathers round two of the utterances of our Lord. that brought them two great moments to that man's heart and history. First. Jesus said to him "stand forth in the midst." then it was not till then did the Lord speak unto him the second word that brought the blessing, "stretch forth thy hand." Stand forth. stretch forth.

"Stand forth in the midst." I take it. I say I believe the first command. that is, speaking. was the harder to obey. Let us think of it. It was on a day like this, the Sabbath of the Lord. The people went to the synagogue as we go to church. It was a time-honored custom then as it is still. as well as God appointed. and the poor fellow slipped into the synagogue and very likely took a back seat—a poor man with a withered hand. Of course we can well account for what brought him there. It was the name and fame of Jesus. No doubt as a healer of diseases he had heard this. that. and the other about him. and his poor withered hand almost began to twitch with a kind of eagerness. for Jesus came into the town. to get at him and at him.

A TEST.

Now as you and I sit in our synagogues trying to use and wont and God's appointment. and as the generations before us, throughout their generations, so there were throughout in Israel. and the man with the withered hand among the rest. came Jesus and took charge of the service. I think that poor fellow with the withered hand sat in a back seat. and was sitting in a tremble. and the thought was running through the man like a shuttle through the loom: now there he is at last. I have heard a good deal about him. but I do not know him. I have nobody to introduce me. I have no money. but oh. I wish I could get to speak to him. Suddenly he got more notice, perhaps, than he wanted. Jesus singled him out. fastened him with his eye. and said. "stand forth in the midst." I say. would you. would any of you immediately have stood up? Try to think the man was like us. Flesh, flesh and blood. he knew where he was. just as you know where you are. If I asked you to stand up in this church now how many considerations would instantly put visible hands upon you to keep you in your seat. and prevent you from standing forth. He would be tempted to say to himself. well now is this the right way to handle me? Of course. I am a poor fellow. and my hand is withered. I did come in expecting to get an interview with him, but is this the wisest way. is public way. this sensational way? Is this sensational way. interrupting a congregation at their devotions. and in this sensational way pulling me up in the middle of the singing. If he is the true Messiah as he claims to be. and the Son of God, why does he not send a church officer to speak to me and whisper that he would see me. and he will be glad to see me in the vestry at the close. Would he not be like some of us if he felt like that?

How modest we get when it is coming to Jesus, but when it is sin that is in the wind. or folly or self-pleasing. or wordliness. why we will sin with a front like brass. we will trample on a father's warnings. a wife's or a mother's tears and entreaties. and go to sin and folly and the devil brazen faced. and who cares? But when it is coming back from sin and folly. limping. damaged. withered, dying. then it is turn down the lights and let no dog bark. We get so bashful. and we almost blush like a school miss if anybody taxes us with it. God help some of you to get over your unnatural modesty. "Stand forth in the midst." You cannot accuse Jesus of being a sensation-monger. you dare not bring your peddling little rules to him and find fault with him. he is master here. Stand forth in the midst.

SOCIAL FEARS.

I tell you that man was tempted to sit still. It was not easy to stand up. There were many who were saying at that very time that Jesus was an impostor and a deceiver of the people. and was simply using strange magical powers. if not devilish powers. for personal. unworthy. unholy ends. There were the Pharisees. the watchers. very likely looking round on him as if saying. will you dare? And may be. if he was a working man. some of those purse-proud Pharisees had supported him and his children since he lost his right hand. for many a purse-proud Pharisee will do a thing like that simply to have the fame of it and to conceal other things where criticism might fasten with a dangerous grip. It was not easy. and he did not feel it easy.

And then there would be that bugbear—it is only a mole hill and not a mountain—the thought of what will people say if I stand up, and this is done publicly. Of course he would know that the persecution that was beginning to gather round Jesus would gather round him if he became another certificate for Christ's power. Christ's tremendous spontaneous glorious claim to be the Messiah. the son of God long promised. come at last. Aye. he knew it all. and what will people say? What has kept some of you men and women back from an entire surrender into the hands of the Saviour. has been something like that. what will people say if you become a Christian? What will the Jones's say. and the Robinsons say. and the DeTompkins say if I become a Christian. if the revival gets hold of me? Sometimes there is a little vanity in there. Do not be so utterly conceited. If you did get converted New York would get over it. If some of you get converted. and I trust you will. if you get saved from sin. saved from self-righteousness, and become true living Christians.

PEOPLE WILL TALK.

But do you know what some people will say? The people who know you best will say that they are very glad to hear you have been converted. for it was high time. That is what they will say. it is high time. My dear brother. my dear sister. it is high time you were saved out of mere formality. or out of positive sin and wickedness. It is time you were saved.

Yet he got out of his difficulty. he rose and stood forth in spite of the watchers the Pharisees. in spite of all those fears of what people will say. or of the persecution that might gather around him he rose. and stood forth. I believe his withered hand compelled him. He cast a look at his withered hand. and I believe as he did so he would say. if I get that straightened out I would not need to care what they said. They laugh best who laugh last. Let them laugh that win. and the man who surrenders to Jesus at discretion is the winner. And up he got. I believe. dear friends. he had to grip the seat in front of him till his knuckles got white. I believe the perspiration stood in beads on his forehead, but he was up. He rose and stood forth. I believe a gasp of hate swept rouhd the synagogue from the Pharisees. but you might almost have heard the angels in heaven begin to cheer. Hell is baffled. heaven had won. another soul had surrendered to the Son of God.

Be you like him where you sit. Step clear. come out of the fear of man. or the wickedness. timidity. or stupid pride of your own heart. step clear out of every consideration that would keep you from surrendering into the hands of a powerful present Jesus. For I will shut my Bible. and I will shut my mouth. and I will never open Bible or lip to preach again if the very same Jesus. who did that work of grace and power on that man. is not present with us this afternoon. and giving us the same opportunity. Oh. dear men and women don't be watchers and fault-finders. God pity you. You cannot afford it. Come with your withered heart. This is

YOUR OPPORTUNITY.

He arose and stood forth. Then the Lord shot into him the second word that brought the blessing: Stretch forth thy hand. If he had not obeyed the first. he never would have got the second. There was a woman once came to Jesus. not as a lady to patronize him. she came as a broken helpless thing. and she slipped in behind him and touched the hem of his garment and immediately she was made whole. and as she was going to slip away home without standing forth in the midst. Jesus turned him about in the crowd. and when he turned round you are no longer behind. you are in front. and she had to stand forth in the midst. and fall down before him in the midst of a crowd. and tell him all the truth. and he sealed the blessing on her. "Daughter. thy faith saved thee. go in peace." This man before he got the blessing. that woman after she got the blessing. but first or last there is a need be. God help you friend to stand forth. to step clear. do not be cowed. don't be gagged. know your own mind. be true to your deepest convictions of guilt and need and hell desert. and come to Jesus in your heart. here and now.

He arose and stood forth. Noble confessor. Many of us would not have done it. and this story to Christ's glory would never have been written. He arose and stood forth. and the Master shot the second word into him. stretch forth thy hand. as if he would say: Now friend you have come out for me. and I will come out for you. and we will fight this thing together. Was it easy? Was it easy? If any of you arose. and stood up in this church. you would almost feel as though you were twenty feet high. standing up when everybody else sat. and especially looking round and watching you. You know how some of you are pinned down there. you dare not call your soul your own for fear of what somebody would say. You will do for the devil and the world and the church world. but will never do for the Son of God after that fashion. My words are sharp. but my heart is warm. The Lord give us courage: stretch forth thy hand.

INVOLUNTARY OBEDIENCE.

Was he not tempted to think something like this, as his thoughts went like the shuttles through the loom: now is this a right way. it is so like a trickster. he has never come down to look at my hand. or has never asked me about it that I might tell the whole history of the case. but in this cheap easy glib fashion he says. stretch forth thy hand. And may be a scalding tear fell on the withered hand to think that anybody could trifle with his misery. and add insult to his injury by making him a public spectacle like that. A look at his hand pulled him up. but when the Lord stood there and fastened his eyes on the man's eyes. and said stretch forth thy hand. I believe for a blessed minute he stretched forth his hand forgetting all about it. Looking and listening to that Divine Lord he felt he could do anything. and his hand came out. I believe before he knew. He could not tell you to this hour. if he came on this platform. just how it happened. but he could tell you it did happen. He would just say. Jesus stood there and looked straight into my face and said. stretch forth thy hand. and as I looked to him and listened to him I felt I could do the impossible.

There was no effort. no struggle. Please notice that there is no verse that says that the man gathered himself together for a magnificent effort and burst the bonds of his infirmity. Not by effort, not by works lest any man should boast If he had done it by a great effort I believe that during the next week. as he went about telling his story. he would have dwelt more and more upon his effort until Christ's share in the business would have dropped out. It is wonderful how self creeps in with the best of us. I stand here. dear friends. for this position: I say this out of my own experience. that act of faith by which at last I came to an end of all struggling. and all striving. and all stress and strain. to be something and do something that I felt I never could be and never could do. that act of faith by which at last I ceased from self and simply took the Lord Jesus Christ at his word. it was

THE MOST EFFORTLESS THING.

I ever did. Just ike a bairnie and its mother. a wee birdie to its nest. when at last you cease from struggling and straining and simply look and listen and take Christ at his word. is it not the most effortless thing you ever did? Perhaps you were weeks. perhaps months coming to it. but I challenge you. when at last you came to it. was not the first thing almost that you said. dear me. how simple it all is. I might have seen that long ago. He looked to Jesus and he listened to Jesus. As Paul would say. his faith came by hearing and hearing by the word of God. Now. dear men and women. I will not call you saints nor sinners nor backsliders. I will take nothing for granted. but I will just press this great fundamental point. Have you looked to Jesus. for there is no salvation otherwise? Cease from church. cease from respectability. from your own morality as well as from your wickedness. and look. look. look to Jesus. receive his word. rest on him and on the word on which he causes you to hope. believe on the Lord Jesus Christ. and thou shalt be saved. The moment. dear friends. that you cease from your righteous self that never did anybody any harm. or your more wicked guilty self. and look to Jesus in simple trust. that moment thy soul. like this man's withered hand. bursts the bondage of corruption and condemnation and passes out a new thing. into the glorious liberty and power of a child of God. The Lord bring it to pass while we speak. even as it happened here!

"Well. that is all. That is the end. or rather that is the beginning. for there is no end to it. It did not take five minutes. Deep called to deep. the deep of pity and power in Jesus answered by

THE DEEP OF FAITH

and trust in that man. and the thing was done. and Christ went on with the service. and pronounced the benediction. And then the people went away. and the watchers found their tongues. I have no doubt. and they began to buzz and criticize and find fault with Jesus. Jesus at his best does not please some religious people. because he breaks with them and their hard-and-fast notions and their pretentions. But there was one man. whether people criticized or spoke well or ill. there was one man. and may there be some one here to represent him. who went away with a bird singing in his bosom. the man who had crept in with the withered hand. He went out treading on air. To him the common air. the earth. the skies were opening paradise. He had seen the Lord. He had the token in his body and the sweet experience of rest and gladness in his soul. and he went away home.

When a workingman's right hand falls helpless. God pity us. how much falls into helplessness and misery along with it. Blessed be God for a Jesus who puts us right just where sin and the devil have spoiled us. body and soul. A verse in an old Psalm. I think. would often be on his tongue. "If I forget thee. O Jerusalem." but just then he would slip in a shorter word and say. "If I forget thee, O Jesus. may my tongue cleave to the roof of my mouth and my right hand forget its cunning." But we will not forget him. men and women. will we? We will not be ashamed of him. will we? No: blessed be God. We will go out to confess him. not in violent ways. but as he shall give us an opportunity. and he will make an opportunity for you. Then don't fail him. Don't turn down the light. Show forth his power. Compel the very gainsayers to admit that something has come in and you are a new creature. old things passed away. all things become new. for you have looked to Jesus and you are living.

She Remembered Mont-Lawn.

A Reader Recalls its Beauties and Writes a Song for Our Children's Home.

SPRING-TIME has come again to Mont-Lawn and the trees are almost in full foliage, while the snowy dogwoods, the lilacs and syringas, and the banks of wild-flowers, make the place seem like a sea of blossoms. Soon the grassy lawn and green, sloping hill-sides will be the play-ground of our little tenement guests, who come up from the hot city to enjoy their ten-days' outing at our Children's Home. Mont-Lawn never looked more beautiful than it does this spring, and it is not to be wondered at that those who have ever been there should recall it with feelings of pleasure and delight.

A reader of THE CHRISTIAN HERALD, who has visited Mont-Lawn, sends the following letter, which will be read with interest by all who have been identified with our Children's Home work, either as patrons or visitors. She writes:

I wrote these verses during a time of sickness. The words can easily be sung to the tune of "Home, Sweet Home," to be used by the children at Mont-Lawn. My two sisters, Florence and Ella, have enjoyed a trip to Nyack, and they often sing over the songs on the leaflets that were used at the Home. I also spent a day there and remember the scenery as the grandest I have ever seen, and also the Christian influence surrounding the children. I am sure it will leave lasting impressions on a great many of their lives.

Oh, sing, all ye children,
With voices loud and clear;
And ever remember
The friends who brought us here
To see nature's glories,
In sweet midsummer days,
The trees and the flowers,
For which we offer praise.

CHORUS:
Home, home, sweet, sweet home,
Oh, sing little children of this our
Christian home.

Oh, sing all ye children,
Your hearts and voices raise;
The birds singing sweetly,
All join us in our praise.
The woods and the river,
So beautiful to see,
All speak of the Giver
Of good to you and me.

Dear Lord, bless our parents,
And teachers all so dear,
And bless all the children
Who gather here each year.
And when in life's closing
We may no longer roam,
Oh, then may we gather,
In that bright heavenly Home.

CHORUS:
Home, home, sweet, sweet home,
Oh, sing little children of this our
Christian home.

—ALICE E. C.

Many friends who have taken a pleasant interest in the work of our Children's Home in the past three years, are now writing, making inquiries concerning the date of reopening the Home, and applications from city missionaries in behalf of poor tenement children are already coming in, begging that their little charges may have the benefit of a holiday at Mont-Lawn. One lady, (Mrs. E. L. Sutherland of Parksville, N. Y.), mindful of the needs of the little guests, sends this letter:

I send a box to-day to the Bowery Mission. I wish the little slum children to have the contents. It is only a little, but it is given willingly, and I hope and pray that God may richly bless the efforts put forth to reclaim fallen humanity.

The box, which contained a quantity of clothing, maple sugar and apples, will be sent to the Matron of our Children's Home at Mont-Lawn, Nyack, N. Y., to whom all such gifts for the children should be addressed. Money contributions in aid of the work can be sent to THE CHRISTIAN HERALD, 92 Bible House, New York. The following contributions have been received since our last acknowledgment.

Prev. ackd	$271.30
Jane M Watters	3 00
T H N, Phila	10 00
Mrs E I Wickham	1 00
Miss A Preston	3 00
A well wisher, Winchester	3 00
Wm McG Hoey	1 00
Louise, Cuyahoga Falls	3 00
W C Walter	1 00
M A Young	1 00
John Clark	1 00
Jos W Codman	1 40
Mrs A C Bowen	1 00
Mrs S A Pattridge	3 00
Robt A Morison	2 00
Lydia Farnum	5 00
Mrs M M Clark	1 00
Friend, K G, So Framingham	1 00
Junior C E Society	10 00
Package of clothing from Miss E B Miller.	
Total	**$322.70**

All contributions for this work will be duly acknowledged in the columns of THE CHRISTIAN HERALD:

Armenian Aid.

During the week the following sums have been received for the Armenian Relief work:

Prev ack'd..	$7,708.02
Rev P & A Himmel	2 50
A believer in Jesus, Harrodsburg	1 50
C A Hagaman	3 00
C Eastman	1 00
Flora Robinson	5 00
J C Miller	1 00
Mr & Mrs Bernley, —, Lowellville	1 00
Darius J Curtiss	10
Union S S, Lower Stepney	50
Rebecca McQuown	3 30
—, Hoag Corners	1 00
Mrs R M Donald	10 00
Mrs Geo Ellsworth	1 00
Reader, Fremont	1 00
Two Friends, HIN, Phila	7 50
J J Bell	1 00
Mrs E B Wolcott	1 00
Mrs M J Merritt	50
I M, wife & daughter Stanwood	2 50
Mrs E F Kagey	1 00
E M L Buffalo	1 00
R S Tucker	1 00
Mrs R Rouse	1 00
W C T U, Woodlawn	2 00
A D Hunt	1 00
Alex Hunt	50
Mary Hunt	25
Thos Dodd	25
Through Mrs Filippo Grilli	3 12
Old Subr, Ashland	1 00
Cash, Jr, Rondout	1 00
S J Chamberlain	5 00
Friend & Subr, Carthage	1 00
—, Collinsville	1 00
Mrs L F Parham	1 00
Jas D McGregor	5 00
Edmund Peterson	1 00
Mrs N D Scofield	2 00
J T Turner	5 00
S S, China	1 00
Pella Dorcas Soc	5 00
Elsie F B S S	4 50
Friend of the poor, Plainfield	10
Mrs S H Whitney	5 00
J M Bentell	1 00
X Y Z, Clinton	1 05
Arme'ns of Fresno	10 00
Victoria B C friends	2 00
Amy Ann Almy	1 00
Samuel Sutter	1 00
Mrs B S Workman	50
Mary Burton	50
Elizab S Bachman	1 00
J W C, Springfield	2 00
Ermina Bayha	1 50
For Jesus' Sake, Kirksville	50
Well-wisher, Winchester	3 50
W H M, Alameda	1 00
Laura Brooks	50
Friend, Soudan	2 00
I H N, Spokane	1 00
Invalid, Corinna	4 00
L F Bradley	5 00
Mrs A M Cummings	1 00
C A Hagaman	3 00
Donald Hart	1 00
A S H, Emilie	50
S R S, Deansboro	1 00
Mrs A W Curtis	1 00
King's Daughter, Waterford	2 00
Friend, Empire	25
A McNulty	3 00
—, Lapwai	2 00
Mrs E A Barron	1 00
Mrs Albert Gunn	1 00
Miss M A Johnson	1 00
Mrs Marg't Luding	25
Y P S C E, Brewster	5 00
Mrs H E Hovey, Fredonia	1 00
T J Shackley	1 00
Mrs M J Dale	10 00
Mrs C F Moon	1 00
Y P S C E, Branchville	1 00
W C T U, M nnieLke	3 25
Mrs J Williams	1 00
Mrs W R Russell	50
Guy C Barbee	50
C E S, Atonement Ch, Phila	1 50
A F Keith	1 00
Mrs C Renting	20 00
Geo & Jane Stewart	2 00
Subr, W Winfield	1 00
I H N, Wayne Co	50
—, Greenfield	5 00
Mary Houston	1 00
Henri Belond	50
Anna Wright	50
Subr, Elbridge	1 00
Friends of the cause, Campbell	15 00
Mrs L R Taylor	1 00
B Y P U, Williamsburg	15 00
Mrs A C Browen	2 00
Gustav Barth	2 00
L M B, Franklin	50
S T, Downieville	5 00
Mrs Conklin	1 00
Mrs E W Crawford	1 00
Jessie M, —Que	1 00
E Matteson	1 00
Reader, Alden	5 00
Geo W Potter & wf	50
Friend, Pasadena	1 00
3 children, Aurora	60
Mrs H M Liddle	2 00
M E S, Opelika	1 00
V S D E, Opelika	1 00
Christian Union Ch, San Lorenzo	5 40
Miss Johanna Olpke	30 00
Subr, Cal	1 00
Mrs C, Troy	5 00
Well wisher, Olpe	10 00
S H Puryear	2 00
John Tyler	1 00
Geo M Greene	5 00
Mr & Mrs D White	5 00
Minnie Kimball	50
C A Hagaman	3 00
Friend of the needy, So Manchester	1 00
H S, Brooklyn	2 00
Josephine Ellis	5 00
Mrs J B Coman	1 00
Mrs L B Crockett	1 00
Friend, Mass	1 00
Mary McGinley	1 00
Martha, Bklyn	1 00
—, Elmira	1 00
Sunday School, Peth	4 15
Bessie S Ogden	50
Mrs J W, Orange	5 00
L Chamberlain	1 00
Mrs David Polleys	1 00
L L M, Phila	1 00
C B C, Mass	1 00
Nathan Stafford	50
—, Scotland	50
Mrs W E Belcher	2 00
Hagar S S, Hagar	72
I H N, McGregor	40
Tillie A Moyer	10 00
Karl & Nornia, St Joseph	1 00
Anne E Welty	1 00
Mrs N G McFadden	4 00
F Gilbert	2 50
Mrs Wm Sedgwick & Josie Crouch	2 00
Mary F McFarland	10 00
Walter & Marion Lott	5 00
9th St Christ'n Ref Ch, Holland	25 99
Orient ME Church	10 00
Chas S Clark	2 00
Elizabeth Atkinson	1 00
John M Wilson	1 00
Friend, Leonie	1 00
Sympa'r, Vancouver	1 00
M F, Union Hill	1 00
Louisa Va, W Berlin	5 00
Total	**$8,157.20**

GOOD CAUSES HELPED.

The following sums have been contributed by the readers of this journal to the various worthy causes mentioned below:

Bella Cooke's Work.

Prev. ackd	$2 00
Friends, Manlius	50
Total	**$2.10**

Foreign Missions.

Prev. ackd	$101 79
Jas McC Seig	5 00
W J H, Tidioute	1 00
Total	**$107.79**

For Mrs. Jamal's School for Syrian Girls.

Prev. ackd	$24 50
Parents & daughter Gilman	1 00
Friend, Wis	2 00
"Wyo"	4 00
Daisy Dell	1 00
Total	**$32.50**

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Prev. ackd	$18 00
Annie R Jennings	10 00
Melissa P Dodge	15 00
W C T U, Central Union No 1	10 00
Total	**$53.00**

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Prev. ackd	$2 00
HIN, Princeton	3 00
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Prev. ackd	$2 00
C Jones	5 00
Total	**$7.00**

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Prev ackd	$36 50
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Mary E Stewart	50
Total	**$38.50**

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Prev ackd	$133 25
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H H, Phila	2 00
Mrs E C Seymour	2 00
Old Subr, Ashland	5 00
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Parker Union S S	1 00
R J H, Monticello	5 00
Eliza Rose	50
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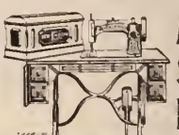

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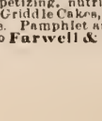

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HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

A MISSION TO THE RICH.

It may well be doubted if there is any more thoroughly Christlike work for humanity being accomplished in our time than that which clusters about the settlements in some of our large cities. The very conception is in the spirit of one who was rich and yet for our sakes became poor; who put aside the glory of heaven and came down to earth, bringing with Him resources of nobility of character,

MISS JANE ADDAMS.

patience and gentleness of soul, and endued them as a flower does fragrance for the poorest and weakest and meanest of human kind. So the social settlement was placed purposely in the very heart of slum-land, where human life is hardest to bear, and where a glimpse of anything pure and holy and true indeed, is peopled usually by men and women of culture and refinement, many of whom leave homes of luxury and wealth and for Christ's dear sake, deny themselves the happiness of associations with which they have been born and reared, in order that by personal example and influence they may make the Christ life seem possible and beautiful to the most hopeless of their brothers and sisters.

One of the most striking of these efforts to bring Christianity incarnate in the very heart of poverty and sin, is Hull House, Chicago, and the angel in chief of Hull House is Miss Jane Addams. It is now seven years since this institution was founded, and it has become one of the institutions of the city.

One of the things that impresses me most about the work of Miss Addams, is that her first idea in starting the work was not so much to help the poor as to help the rich. Her large soul ached for the sinful idleness of many wealthy society girls who seemed to have no worthy object in life, and who sadly needed to be brought into practical sympathy with their fellow creatures. It has always been her belief that the work of Hull House benefits the teachers and workers quite as much as it does the poor people for whom the service is rendered. Some of the most enthusiastic and effective workers in this Christlike service are young women who, up to the time of their becoming interested in this work, had led merely selfish lives. It has developed them and ennobled and glorified them as much as it has blessed any of the wretched girls of the alleys and cellars, to whom they have ministered with such tenderness and devotion.

These young women have found that whatever gift and talent they possess could be brought into some where into play in this new world. One girl who has been all her life accustomed to the highest world of fashion, and who is an expert in social matters, has developed a remarkable ability in imparting graceful and elegant manners to young street hoodlums.

Another young college girl utterly annihilated the taste for dime novels among the slum boys, by a course of talks on the Legends of Charlemagne and his Palladins, which she made so interesting, that these urchins who had never heard a historical lecture in their lives, listened breathless and fascinated. Roland was the hero, whose adventures particularly delighted them. After the narration of his death, the boys hung about the room disconsolate. At last one remarked, sorrowfully:

"Well, it is no use coming any more, Roland's dead!"

But Hull House is not dead, and its devoted workers are alive to their finger tips, and things new and old are brought fresh out of the treasuries of the minds and hearts of these self-sacrificing women, that capture the imagination and hold the affection and enthusiasm of the vigorous young life that would be otherwise running wild into evil. The whole object is to present the possibilities of a Christian life, pure and noble, beautiful and gracious before eyes to whom such a life is unknown.

Like all other good things, Hull House has been a growth. Ten years ago it consisted of only two young women who rented a few rooms in a building that they shared with a desk manufactory, but a wonderful transformation has been wrought. First the desk factory vanished and Miss Addams and Miss Starr, with their fellow-residents, occupied the whole of the old-fashioned Hull homestead. Then a wing was added with club rooms in it, and lecture halls and gymnasiums; then another wing at the rear for a restaurant and public bakery, where soups, cooked meats and other edibles could be had all ready to take home for less than the price of buying and preparing the raw material. Then a children's house was built to accommodate the Day Nursery, the Kindergarten and the Picture Gallery. This great mass of buildings with all its beehive of earnest workers and gracious influences have been the outcome of the intelligent love and good will of two Christian women.

Are there not other men and women of wealth, of college breeding, of rich gifts of conversation, or teaching, or helpful fellowship, who are weary of simply eating and drinking and keeping themselves sleek and comfortable like a fat ox, who will take courage and heart at this glimpse of a wonderfully rich investment in humanity? For after all, the richest investment one can make in this world, the one that is sure to pay back the largest dividends on the capital put in, is an investment in humanity. No other soil is so fertile, or will yield such speedy and satisfactory return.

BOOKS RECEIVED.

A Story-Teller's Pack, by Frank A. Stockton; A Series of ten very clever and amusing Tales by this well-known American author, who has hardly an equal in his own peculiar field as a short-story writer. 380 pages. Cloth and gilt binding, uncut edges, illustrated. Price $1.50. Charles Scribner's Sons, New York publishers.

Free to all Readers.—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in the last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs. The *New York World* publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Similar testimony to this wonderful new remedy comes from others, including many ladies suffering from disorders peculiar to womanhood. The Church Kidney Cure Co., of No. 418 Fourth Avenue, New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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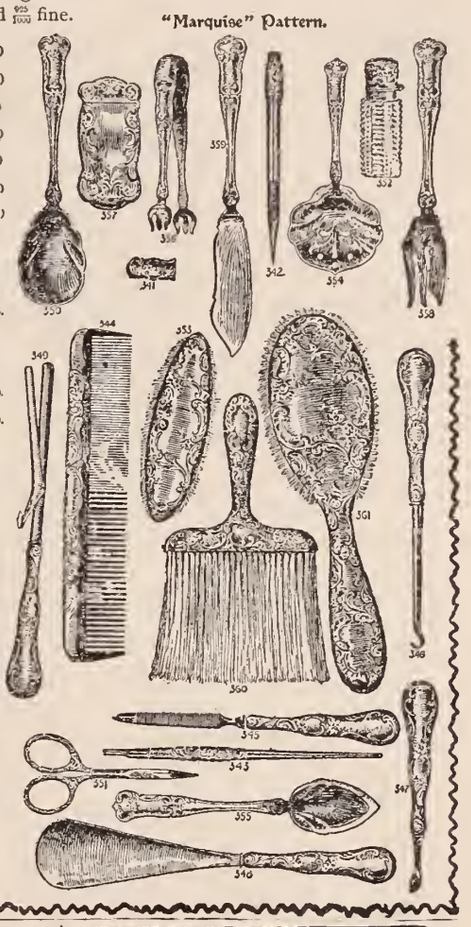

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

The Art of Living Tranquilly.

THE luncheon table was daintily spread and the guests, assembled to do honor to a sweet-looking woman, a friend from across the sea, were very attractive in their pretty spring toilettes. The table was decorated with apple-blossoms, and the meal, served in courses, was eaten in a leisurely fashion, from the first delicate and appetizing dish till the last. Lingering over ices and bon-bons, Mrs. Manchester, the President of our village literary club, began a conversation which was carried on later in the drawing-room beside the open fire, where coffee was served in tiny cups.

"Mrs. Elwell," said Mrs. Manchester, addressing the guest of honor, "can you tell us the secret your country-women possess, of never being hurried, of living tranquilly, of being always serene and composed? For I am not mistaken. Whenever I go to Scotland, and I go almost every summer, I am reimpressed with the easy and gracious air of repose which characterizes the household life. It is very different from ours, which is somehow always at high pressure."

"You are more than kind," Mrs. Elwell replied, "but there does not seem to me to be any secret about it, except that perhaps we do not try to accomplish so much in a given time as you do. Nor are we quite so disturbed about keeping everything up to a certain scale of appearances. We like solid, old-fashioned comfort, and our lives go on with a certain serenity in grooves furrowed by our fathers before us. Our houses are plain or elegant as it happens, and we are not disturbed by any anxiety to make them as handsome as those of our neighbors. Perhaps our lives are strongly individual. But I am aware of ungraciousness when I seem to be critical, I, whose every day in America has been a satisfaction and a delight. Pray pardon me.

"If I may speak," said Adela Merrifield, a bright girl who has just been chosen to fill a vacancy in our college, and who is studying her future field of work, on which she will not enter until the autumn, "I will suggest that the art of living tranquilly went out when the need of catching the morning train came in. Our business life is all flurry and flutter and haste and speed. The man of the house must be at the station to take the 7.20 train in the morning, fortunate if it be not the 6.15. Everything is timed by the peremptory whistle of the train to town.

"Breakfast is a fight and a scramble. There is no thought of family worship. That implies repose, leisure, a dignified cessation of work, while the reading and singing and prayers go on. And our modern life has very little dignity. We begin our days in a rush, and spend them in a reckless race, and finish them in a whirl. It is all a hurly-burly, and nobody looks sweet and peaceful any more. Tranquility is a lost art. It has vanished from the face of the earth."

"Does thee think so, Adela?"

The speaker was a placid-looking woman a little beyond middle age. Her thick, white hair was plainly parted above a forehead which showed few lines; her soft, brown eyes were full of loving gleams, her voice was gentle as a breeze that just stirs the pines on a summer evening.

This beautiful woman wore the dress of the Society of Friends. Her countenance was a mirror of calmness and her atmosphere, for each of us has an atmosphere, was that of tender serenity.

"Ah! Cousin Priscilla, I had forgotten you," said Adela. "I must admit that you are an exception to the common rule. You are never worried or flustered, or in haste, yet you have a great deal to do. How do you accomplish so much with so little fret, so little hustle? The sweet Friends' speech has something to do with it, I fancy."

"A hot temper may masquerade behind a thee and thou as well as elsewhere," remarked Mrs. Armstrong, before Priscilla had time to reply. "It is more than the way of talking, I know."

"When He giveth quietness, who then can make trouble?" said the Quaker lady, softly. "I have long endeavored to live as if my Lord were just beside my door, to keep my heart as if it were an inn for him to rest in when he is weary, to look at life as a school for study, but not as a battle-ground where the weaker must go to the wall. I have learned to do what I can and to leave the rest. There are other days to come, if I don't finish my work today. And I live in love with my fellow-creatures, and Christ makes me happy in service done for his little ones."

"Dear Priscilla!" whispered Mrs. Elwell stroking the white hand of the beautiful friend. "We might all take lessons from thee!"

"I fancy," said Mrs. Robert Creighton, "that I could live tranquilly if I were not the mother of three small boys. But what with their adventures and their escapades and the unexpected things which befall them, and the racket they make, it is perfectly useless for me to be anything but restless. Our house is half the time like a place swept by a cyclone."

"Thee has three splendid boys, Agnes," observed Priscilla, comfortingly.

The young mother smiled. She had a right to rejoice in the sturdy, small chaps of whom she sometimes complained, for they were healthy little fellows—manly, truthful, and obedient. One could afford to sacrifice a little domestic ease for the sake of such sons, bound to grow up gentlemen like their father: men, deferential to women, kind to the poor, honest in business, and God-fearing all through. With the sudden appearance at the door of these laddies, who, on their way home from school, called to escort their mother back to her own abode, our pleasant luncheon party dispersed. The talk and the mutual exchange of views had diffused tranquility over our mood, for at least that day. MARGARET E. SANGSTER.

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DUPLEX SAFETY PINS

have the only effective *Guard* to prevent catching or tearing. It is on the arm of pin that passes through the cloth. Patented and cannot be used on any other pin.

DUPLEX PINS work as easily in the dark as in the light; fasten from either side, but cannot slip through.

Dealers may offer you other pins *claimed* as good. It is your interest to buy "Stewart's Duplex," *the best* and only pin having the guard inside where it is effective. Made in nickel plate and jet black.

Send stamp for free sample.

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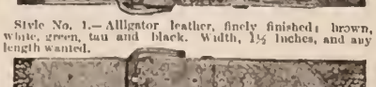

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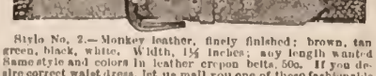

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THE BOOK SHELF

Physician and Emperor.*

TIBERIUS had heard of this man in his wicked seclusion at Caprae—a Jewish soothsayer. he was told. a fanatic. a dangerous fellow. well the way when out of the world—heard and forgotten long ago. Of possible interest was the life and of a Jewish peasant to this mighty of mightiest Rome. and yet to-would be hard to find a slave in all place who would exchange places Tiberius. Tiberius himself knew e knew himself unloved. unpitied. with the pains of swift-coming loathsome with the corruption of while yet cursed with breath. tched his attendants with a terrible ess. reading his sentence of death averted eyes. Clothing was tor-et he forced himself to endure a toilet every day. Food and wine upon him. yet he ate and drank gged determination. Sleeping and he was haunted by the faces and f his countless victims; mingling s attendants. their ghastly blood-faces hung over his couch at at; with withered fingers they beck-him from behind the shoulders of ncilors in the morning. He longed k aloud of his misery. to wail ment even as a slave beneath the at who would listen? Who in all rld of mortals or of spirits was o whom he could unburden him-

physician Charicles desires an e with thee. divine master." And nion bowed low before the royal

physician Charicles," repeated s, rousing himself with difficulty m frightful reverie. "Who is there o needs or desires the presence of cian?"

ise be to the gods. all are in " replied Stephanion. "The wise es comes not to exercise his craft. ly to look upon the face of his aster. since there is no greater joy ege in all the world."

ch me a mirror," commanded Tibe-"But no—how do we seem to-day. nion? The truth. knave—if thou st grain of truth in thine entrails."

ever. divine master. the wisdom of cients and the majesty and beauty gods irradiate thy glorious counte-

rius made an impatient gesture. ering parrot!" he muttered. He s gold-bordered purple mantle bout his shoulders. "Drop yonder the sun glares in impertinently. mit the man to my presence." He ed his countenance into an artifi-ile.

good Charicles. do not kneel: it me to receive thee. and to see passing years have used thee not ly."

s needless for me to ask after the of the illustrious master of the It needs but a glance to assure ." responded Charicles. kissing the d hand of the emperor.

sayest thou so?" said Tiberius. g his hand quickly away. "Yet re those who profess to think me m no leech. but it seemeth to me man can scarce be ill who eats. and sleeps with the appetite of

truer word was never spoken," as-te Charicles. cautiously studying the fore him. The swollen purple vis-livid lips. the heaving breast. all ng to his intelligent eye the story laboring pulse which he had man-o touch as he kissed the royal

rius was not looking at his visitor s eyes were fixed on the space di-bove his head: the expression of e grew frightful.

"Eat, drink, and sleep well," continued Charicles in a somewhat louder tone. "the body must needs be in perfect accord with the indwelling spirit. all the parts of the machine working harmoniously. Thou hast in thy wisdom seized the whole meat of the matter."

Tiberius dropped his eyes with a hollow laugh. "If thou wast asked to prescribe for a man. good Charicles. who was constantly plagued by visions of the dead," he said. pulling at his pillows uneasily. "what wouldst thou do for him? There is in the palace a—a slave who constantly beholds the faces of murdered men. ay. and of murdered women—livid. ghastly. some with dagger-thrusts in the breast. others with swollen faces as of those strangled. and most terrible of all. a woman—" here his voice dropped to a husky whisper. "a woman whose discolored skin scarce covers the bones of her frame. and whose skeleton hands are ever outstretched as if to seize him!"

"A most unfortunate slave—a most unhappy slave," said the physician. gravely. "Nay. I can do nothing for such an one: death is the best remedy."

"A wise man art thou. O physician. I also have said it. But be the hour of dissolution far from us. who have reached the age of wisdom. and who after many follies are at last prepared to enjoy the serene pleasures of a riper age." Thou shalt sup with me this night. good Charicles. that thou mayest drink to the prosperity of the four and twentieth year of my reign."

At midnight of that same day the prefect of the prætorian guard received the anxiously-awaited report of the physician.

"The emperor," declared Charicles solemnly. "cannot at the longest survive more than two days: he is even now a dying man."

"Sayest thou so?" cried Marco with manifest delight. "Art thou sure? They tell me that he remained long at table to-night. and ate and drank more than his wont."

The physician shrugged his shoulders. "That is also true," he said. "So might the mariner. who knows the hull of his vessel to be gnawed by the tooth of the hostile rock. hoist sail to the wind. as if by any chance he could cheat the hungry deeps that await him. The emperor is dying. I. Charicles. have said it: and yet it is not I that have said it. but the Fates who have spun and measured the thread of his life. and whose shining blades are even now uplifted to sever it."

*From *Paul, a Herald of the Cross*, by Florence Morse Kingsley: a delightful story of the time of Tiberius and the early Christians. Pp. 455. Cloth binding; price $1.50. Henry Altemus, Philadelphia, publisher.

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The Company is organized under the Laws of the State of New York with a capital of $100,000 divided in shares of $100 each, full paid and non-assessable. The organization was effected in 1895 for the purpose of the manufacture and sale of BOOTH'S HYOMEI, the Australian Dry Air treatment (by inhalation) of Colds, Catarrh, Asthma, Bronchitis, Hay Fever, Rose Colds, and all similar diseases of the respiratory organs.

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Mrs. Thos. E. Cox, of Cullowhee, Jackson Co., N. C., writes under date of April 9th, 1897:

"I am using HYOMEI for my infant 11 months old and my little boy, and find it has done them great good. I do not want to be without it."

The sale of Hyomei, it is conceded, has multiplied in greater proportion within a given time than the sale of any other proprietary article ever placed on the market. That HYOMEI is an **article of genuine merit**, is known to hundreds of readers of this paper, and to hundreds of thousands throughout the country who have derived lasting benefit from its use. That the **proprietors have the utmost confidence** in the **efficacy** of HYOMEI is **proven conclusively** by the fact that **each purchaser** of BOOTH'S HYOMEI Pocket Inhaler Outfit is **protected** by the **guarantee herewith shown.**

SHIRLEY, MASS., Feb. 20, 1897.

Gentlemen:—I presume you are receiving letters of praise for the *best remedy on earth*, HYOMEI, every day, but I wish to say to you that I have been troubled with Catarrh in very bad form for many years, and during the past year have been attended by local physicians, also have bought all kinds of remedies, yet none of them have afforded me any relief. When in Springfield, Mass. last week, I purchased one of your Hyomei Pocket Inhalers. I have used it faithfully one week, and now I would scarcely know that I ever had such an affliction as Catarrh. I would not buy the little Inhaler if I could not get another, and I shall at every opportunity recommend it to all afflicted with catarrhal trouble in any form. Sincerely yours,

A. B. SPARROW.

[Mr. Sparrow is of the firm A. B. Sparrow & Co., publisher of Directories in Maine, New Hampshire and Massachusetts.]

Scientifically, the mode of treatment receives the highest endorsement as *the rational method* of attacking the diseases for which it was intended.

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Signed) R. T. Booth

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Of the stock offered at par there are 1000 shares at $100 per share, which will leave unsold in the Treasury of the company 1000 shares, to be kept for the benefit of the stockholders. 1000 shares only are offered at par. $25 per share is payable with the subscription, the balance to be paid on the allotment and issue of certificates. The right is reserved to reject applications, and to allot smaller amounts than those applied for. Subscriptions by mail will receive acknowledgement and careful attention.

3048 Cases.

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Our Sunday School Contest.

To Close Next Week, when the Awards will be Announced—More Notable Records.

THE time set for the close of the entries in our Sunday School championship competition is near at hand, but we are still receiving letters from pastors, superintendents, teachers, and parents, showing that the interest aroused by the friendly contest has by no means abated. A good record received this week is that of Mr. Edward Graham, Baltimore, Md., who has attended the Franklin Street Presbyterian Church Sunday School of that city for twenty-five years, and has not missed a single Sunday. Sherman Demarest, of the First Presbyterian Sunday School, Woodbridge, N. J., has been present for 272 consecutive Sundays. Peter G. Seiss, of the Union Sunday School, Cayuga Falls, O., has missed attending Sabbath School only one Sunday in seven years and seven months. Miss Dora Naylor, entered the York Sunday School, York, Pa., when three years old, and has attended each session of the school for thirteen years and fourteen weeks without an absence. William Hiden, has been a member of the Christian Sunday School, Tonawanda, N. Y., for eight years and sixteen weeks without missing a single session in that time. Mr. Henry J. Banks, of the Centenary M. E. Sunday School, Newark, N. J., has been absent only seven times in nineteen years. Sarah J. Anderson has attended the Union Congregational Sunday School, at Excelsior Springs, Mo., regularly for fifteen years. John Jenkins, of the Reformed Church Sunday School, Manayunk, Pa., has been a member of the school for thirteen years and five weeks, and has not been absent one Sabbath. Albert Bate, of the same Sunday School, has not missed a Sunday for seven years and five weeks. Mrs. J. C. Seymour, Harrison, N. Y., writes that her daughter, Grace Virginia Carrigan Seymour, who will be three years old in June, has been a regular attendant of the Memorial Sunday School of that town since she was six weeks old.

GRACE V. C. SEYMOUR,
THE YOUNGEST SUNDAY SCHOOL PUPIL.

A good family record from Toronto, Can., is that of Robert and Allan McIntosh, who have attended the Central Methodist Sunday School for seven years without an absence, and Jeannie McIntosh, who has attended the same Sunday School regularly for six years.

The new entries for the week are as follows: "William Hiden, Christian Sunday School, Tonawanda, N. Y., G. B. Vandewood, teacher, 432 consecutive attendances; John Jenkins, Reformed Church Sunday School, Manayunk, Philadelphia, Pa., A. W. Givin, Superintendent, 681 consecutive attendances; Albert Bate, of the same Sunday School, 369 consecutive attendances; Sherman Demarest, 1st Presbyterian Sunday School, Woodbridge, N. J., H. H. Tappen, Superintendent, 272 consecutive attendances; Robert McIntosh, Central Methodist Sunday School, Toronto, Can., A. R. Williams, Superintendent, 364 consecutive attendances, Allan McIntosh, of the same Sunday School, 364 consecutive attendances; Edward Graham, Franklin Street Presbyterian Church Sunday School, Baltimore, Md., Alex. A. Larned, Superintendent, 832 consecutive attendances; Dora Naylor, York Sunday School, York, Pa., M. E. Hartzler, Superintendent, 699 consecutive attendances; Jeannie McIntosh, Central Methodist Sunday School, Toronto, Can., A. R. Williams, Superintendent, 312 consecutive attendances.

The contest closes next week, when the names of the prize-winners will be published and also the list of those who are entitled to souvenirs as members of the Roll of Honor.

Cubans Needing the Gospel.

Spanish atrocites in Cuba have brought over to the city of Tampa, Fla., thousands of refugees who come to join many others of their countrymen already in the same place. They arrive in a most pitiful condition. The majority have lost all they had on their struggling island. Many come after having seen fathers, brothers, husbands or children butchered by the Spaniards. Women and children come destitute of everything, after having escaped death and the horrors of war. The majority are dressed in mourning.

Mr. J. V. Cova, a Baptist Cuban Missionary of Tampa, Fla., has undertaken to receive them here with the comforts of the Gospel of peace.

There are in Tampa altogether about 14,000 Cubans, and it is a great responsibility for Christians to leave the spiritually uncared for. Mr. Cova preaches the Gospel to them twice a week. He proposes to established a day free school for the children, who have never seen a Bible; to have teachers, books, etc.; and to have these little refugees under Christian influence, and by this means to reach their parents also.

FANNY CROSBY'S LATEST HYMN.

THE CHRISTIAN HERALD is privileged to lay before its readers the beautiful words of the latest hymn written by the aged and blind poet, Fanny Crosby, whose whole life, spent in darkness, has been a bright and shining light to countless thousands. Her hymns are sung in every land, but none will be more widely appreciated than this latest production of her gifted pen:

FANNY CROSBY.

NO MORE!

MY soul looked out of its windows,
And longed, like a weary dove,
Forever to fold its pinions
And rest by the streams of love,
That flow in that blissful region,
Where parting and tears are o'er,
And they who have passed its portals
Shall "hunger and thirst no more."

A vision of joy stole o'er me;
I floated as if on air,
Till, borne on the wings of angels,
I stood in a world most fair.
I felt that my wish was granted —
That parting and tears were o'er;
And I was among the ransomed
That "hunger and thirst no more."

"Not yet," said the gentle Shepherd,
"Is the rest that remains for thee.
Return to thy work unfinished
And gather the lambs for Me.
And then, when thy task is ended—
Where parting and tears are o'er,
Thy spirit, arrayed in glory,
Shall 'hunger and thirst no more.'"

— FANNY CROSBY.

Recognizing the uptown movement of New York City, the Pennsylvania Railroad Company has recently opened a new ferry between Jersey City and West Twenty-third street in addition to the old ferries at Cortlandt and Desbrosses streets.

The new ferry house is a most complete structure, with two substantial ferry slips, with overhead passage ways to the saloon decks of the ferry boats, and two large and handsomely furnished waiting-rooms. One of the most attractive features of the new accommodations is the cheap cab system introduced and maintained by the Pennsylvania Railroad Company, which will be much appreciated by the passengers of the road.

The beautiful double-decked boats are marvels of elegance and comfort, and altogether this new ferry will add much to the already attractive features of this popular route, and will be a great convenience to the traveling public.

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To those contemplating a trip to the mountains in search of health or pleasure, Deer Park, on the crest of the Alleghany Mountains, 3,000 feet above sea level, offers such varied attractions as a delightful atmosphere during both day and night, pure water, smooth, winding roads through the mountains and valleys, Cricket grounds, Ball grounds, Golf links, Tennis courts, and the most picturesque scenery in the Alleghany range. The hotel is equipped with all adjuncts conducive to the entertainment, pleasure and comfort of guests.

There are also a number of furnished cottages with facilities for housekeeping.

The houses and grounds are supplied with absolutely pure water, piped from the celebrated "Boiling Spring," and are lighted with electricity. Deer Park is on the main line of the Baltimore and Ohio Railroad, and has the advantage of its splendid Vestibuled Limited Express trains between the east and west. Season excursion tickets good for return passage until October 31, will be placed on sale at greatly reduced rates at all principal ticket offices throughout the country.

The season at Deer Park commences June 21, 1897.

For full information as to rates, rooms, etc., address D. C. Jones Manager, Camden Station, Baltimore, Md.

Consumption

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Or the Lives of those nearest and dearest to you,

Read!

"What I have seen of God's healing power through you demands of me that I speak for the good of others."

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Spurgeon.

"Westwood." Beulah Hill, England.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read my book on Consumption of the Lungs and Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis: together with accounts of nearly 400 successfully cured cases, *any one of which may be like yours*, to be had post free for 25 cts., or the book will be sent free with every first order for **$1.00** bottle of **Congreve's Balsamic Elixir.**

The above letter from the late emin preacher, C. H. Spurgeon, is one of thousa of testimonials to the wonderful curative pro ties of my **BALSAMIC ELIXIR**, which only cures consumption, but gives instant permanent relief in cases of Asthma, Chr Bronchitis, La Grippe and all Chest affectio

It acts like a charm in ordinary cases Cough, Sore Throat, Whooping Cough, Ch &c., and should be kept in every home.

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Use it six months; then, if not perfectly satisfied that it is exactly what we claim it to be, return it and your money will be refunded.

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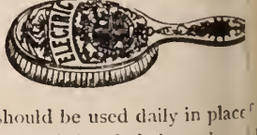

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...S GUESTS OF THE SHAH.

How Party of European Travelers Were Greeted by Persia's Ruler.

THREE young Englishmen, John Fiske Fraser, E. Edward Lunn, and F. H. Lowe, who are now journeying round the world, relate in *Travel* a remarkable experiences at Teheran, ital, where they were the guests of ...sh. They write:

"We received an invitation from the ...ah to visit the royal palace. It was ...sary to magnify our importance in the presence of Persians, who always ...e a man according to the size of his ...nt. Accordingly we went in some ...e, in a gorgeous yellow carriage, and ...anied by an escort from the British Legation. As we entered the gateway ...e Khiaban-i-Almasieh, a string of ...as salaamed as though we had been ...adors extraordinary. They had ...coming and were prepared. But ...anced quicker than the signal ...passed along to receive visitors. ...re we came upon soldiers tumbling ...of the guard-room, struggling into ...ckets and hastily presenting arms. ...were distinctly of the awkward ...rder.

"...by various officers of the Court, ...uled across the gardens, delightfully ...d fresh, with long black pines ...g shadows over the verdant grass ...st patch of green we had seen for ...—and silvery rills gurgling into a ...ittle lake. The flower-beds were ...a with geraniums. The birds twitted the trees. The eccentrically built, ...ly painted buildings rose on every ...t was charming.

"...e reached the main entrance, and ...our shoulders straight while passing through another crowd of crouching ...ats we came to the great staircase ...in to the State apartments. It is a ... staircase. The walls are decorated ...h millions of tiny bits of mirror, ...white plaster, presenting innumerable facets, so that the whole glitters like ...r. This was distinctly Persian.

"We could not speak, save through an ...rpter, with the Governor of the Palace, who was our guide—a stout, slow-...ng gentleman with walnut-dyed hair ...whiskers—but there was a look in his ..., though he would say, 'See this ...d!' when we were ushered into the ...d Room. It was framed with ... of all sizes and at all angles, the ...well as the walls, so that you could ...yself reflected in a thousand attitudes. A man, however, would go mad ...to live here, watching himself, ...nat himself in four hundred positions, ...e back of his head reflected in five, ...e dancing up, he could behold him-...king, flylike, on the ceiling. Three ...o wool-work pictures, such as our ...others used to illustrate Moses ...n the bulrushes, and which remain ...day in back sitting-rooms, monuments ...f industry and lack of the artistic ...glared at us from golden frames. ...ee there was a pile of things which ...of us would care to own, but ...n the Shah's Palace, were regarded ...ect marvels of ingenuity and skill. ...ere were plenty of silk curtains, gold ...e decorations. There was a con-...ple of water, while from the win-...ll one side of the room was win-...delightful view of the garden was ...ir. We would have lingered here, ...everything was tasteful. But a ...n we given that the gates of Paradise ...e had opened for us. We bowed the ...d said we should be honored.

"Then open were the great doors, ...we were in the Throne Room, a room ...ating jewels and gold that would ...ge in Aladdin. The carpets were of ...t chairs of gold. There were fifty ...en hairs. One of us sat with quite ...nt air in a chair with its back ...s and legs studded with pearls. ...es, rubies, and emeralds, worth ...00! One hundred thousand pounds ... seem a tolerable large sum of ...ey. But in the Throne Room of the ... Kings it dwindled to a mere no-...thing. And was it surprising? We were in no dream, and no visions were about. We stood and probed and inspected and discussed and marvelled over one of the seven wonders of the world, the famous Peacock Throne. In the old marauding days it was at Delhi, one of the thrones of the Mogul Emperors. It is the size of a massive bed, with seven legs. It is entirely of gold, most exquisitely chiselled and encrusted with thousands of precious stones. The two steps, sides, and legs glisten with jewels. The raised back is nothing but a mass of gems, with a scintillating circular star on the top, and two little birds, which can by courtesy be described as peacocks, on either side. It is the most costly throne in the entire world, and even the pillow on which the king reclines is entirely covered with pearls. Many people say its value is £3,000,000. But if we knock off a modest million, and say that were it put up to auction, it would no doubt bring £2,000,000, it is still too dear for any tourist to purchase as a memento.

"The Throne Room, however, is something more than a room containing a throne. It is a museum—the most peculiar museum that fancy can conceive. It has hundreds of priceless treasures, and and side by side with these are the thousands of tinselled, gaudy curiosities, rubbishy, useless gew-gaws that the late Shah picked up during his European travels. There are musical boxes, japanned trays, common dinner services, oil paintings bought at exhibitions with the numbers not removed, and actually big vulgar advertisement sheets, which gained a position in such a place because there was plenty of startling color about them. Also there were several oil paintings done by the hand of Nasr-ed-Din Shah. His Majesty's strong point was not art. In this room, as elsewhere in the Palace, everything was bizarre and ludicrously incongruous. Fancy an old green-painted frame of an iron bed-stead standing in a room crowded with jewels! Fancy a table having common tacks to fasten the sheets of gold with which it was covered!

"There were bowls full of pearls, which one could run through one's fingers like a bowl of rice. There was a globe of the world containing seventy-five pounds of gold and 51,366 gems that cost £320,000 to make, and is valued at £947,000. The sea is of emeralds, Persia is composed of turquoises, Africa of rubies, India of amethysts, England and France of diamonds. There were pearl-bedecked crowns, superb tiaras, jewelled swords, heaps of uncut stones, a startling breath-snatching array of wealth which, without exaggeration, is said to be worth between £40,000,000 and £50,000,000. Also we noticed several penny tooth-brushes."

...nerves are weak, if you are all tired out, ...e sick headaches, dyspepsia, or if you are ...y impure blood try Hood's Sarsaparilla ...s so. It will do you good.

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Fainting Spells and Dizziness Follow La Grippe.

WE HEAR LESS ABOUT THIS DISEASE THAN FORMERLY, BUT IT IS STILL VERY PREVALENT.

From the New Era, Greensburg, Ind.

A noteworthy instance of the fallibility of even the most skilful physicians is furnished in the case of Mrs. J. E. Smith, of Greensburg, Ind.

For four years Mrs. Smith was afflicted with a nervous affection that finally left her almost completely helpless and which the physician who first attended her said positively could not be cured. Subsequently, a number of physicians in this and other cities, declared her case to be hopeless.

To-day in spite of the verdict of the doctors, and without their aid, Mrs. Smith is perfectly well. To a *New Era* reporter she told the story of her extraordinary recovery.

"Five years ago I had a severe attack of la grippe, followed later by another. During the four years following, my health continued to decline, until finally I was hardly able to move.

"After having the grippe," said Mrs. Smith. "I was able to be about for awhile, and to do some work. But in a short time after the second attack I began to experience nervousness, and often had fainting spells, my trouble being similar to hysterics. I gradually grew worse, and in a short while I became subject to such spells of nervousness that I could do no work, being scarcely able to move about the house. I could not sleep and could not eat. I would lie awake at nights, my muscles twitching continuously. My physician called it nervousness of the throat and breast, and after treating me for several months said that my case or any case like mine positively could not be cured. Different physicians in Greensburg and other cities who attended me, agreed that my case was hopeless. For three years I lingered in misery, trying different doctors and remedies, but none did me any noticeable good. Finally my druggist advised me to try Dr. Williams' Pink Pills for Pale People, which was so highly recommended by newspapers. As a last resort I tried them, thinking that if they did me no good death might soon give me relief. The first dose helped me, and with every dose I improved. I took about three boxes and a half and was completely cured, as you see me to-day, perfectly healthy and able to do all my own work."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with self-adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines, just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.

LEE, Illinois, October 1, 1895

The old man I fitted 2 years ago wore your truss about 90 days and said he was cured. Saw him last week and although he was 63 years old and a hard worker, he is as sound as when a boy. Yours truly, M. C. MUNN, M. D.

STANARDSVILLE, Va., Sept. 5, 1895

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DERRICK CITY, Pa., June 3, 1895

I received my truss the 27th and since I have had it I have taken more comfort with it than any I ever have had. The 1st day I got it I put it on and mowed grass all day and I never noticed that I had it on me. ALEX. BROWN

TUNIS, N. C., July 21, 1895

About 3 years ago I bought one of your trusses. I wore it about 6 months and it has made a final cure. Was badly ruptured, I would have written to you about this before but wanted to see if my cure was permanent. O. G. HALLAMAN.

$1,000 forfeited to you if every testimonial used by us is not genuine. Address

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To every person who will supply the missing word in the following sentence:

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we will give absolutely free $5.00 in gold. This is a great opportunity for every man, woman, and child to make money easily. All you have to do is to think of the right word.

Persons living in a small village have just as great an opportunity as those living in large cities. In this contest you do not have to consult dictionaries or encyclopedias. There is no tedious work making a long list of words. Only one word is required. The above sentence is taken from a great editorial. The missing word is simple; see if you cannot find it. To help you we give an example, and tell you that the word is not *bills*. Undoubtedly you would write it as follows: "What *bills* have you settled?" but *bills* is not the missing word; but it is a little, easy word.

Conditions.—To enter this contest you must send us 25 cents, silver or money order or 15 two-cent stamps, for a **six months'** subscription to our great popular monthly, FASHIONS AND FIXINGS, 36 pages, edited by Mrs. Mary K. Howard, assisted by Carolyn Carrol and Katherine Krag. There are departments of Art Needlework of great value, Fashions, Music, Sketches, Stories, and, in fact, every thing of value that goes to make up a first-class home publication. The sentence will be printed complete, together with the names and addresses of the successful contestants, in the August issue of FASHIONS AND FIXINGS. Send 25 cents in silver or money order or 15 two-cent stamps, for a **six months'** subscription, and your guess as to *what* is the missing word in the above sentence. There are no other considerations or conditions.

If you guess the right word you will receive **Five Dollars in gold** by return mail.

This offer is simply made to introduce our great family magazine into homes where it is not now known. Send 25 cents or 15 two-cent stamps and your word today. Money refunded if you are not perfectly satisfied. Address FASHIONS AND FIXINGS,
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We send this Nickel-Plated American Watch, also a Chain and Charm, or this beautiful Pearl-Handled Solid Gold Pen to boys and girls for selling 1½ doz. packages of **Bluine** at 10 cents per package. Send your full address by return mail and we will forward the Bluine post-paid and a large Premium List.

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Nickel Steel Ware

is double coated and contains no *Arsenic, Antimony* or *Lead*—so often used in enamels of this description. Tomatoes and other vegetables containing acids can be cooked in this ware with *perfect safety*.

The HANDSOMEST, BEST WEARING and PUREST enamel ware made

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Write for our free booklet, containing the guarantees of eminent chemists.

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FACTORY TO FAMILY DIRECT NO OTHER WAY

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STYLE No. 29,000, **The Silver Chime.**

FULL SIZE—FIVE OCTAVES—DOUBLE REED ACTION—122 REEDS—10 STOPS—15 COMBINATIONS.

While this Photo-Engraving is an exact picture of one of the *handsomest Cabinet Reed Organs ever invented by us, the instrument is far better even than this looks.*

The "*SILVER CHIME*" is the result of our efforts to bring a really first-class instrument within the reach of all our friends. We expect to sell *Two Thousand* during the run of this special offer, and *are* building them to meet the rush that is sure to come—for of *all our bargains this is the best. For a limited period only we offer this beautiful instrument for the very small sum of* **$35.00** (*Thirty-five dollars*), *provided you send us all cash with your order. No agent or dealer* could possibly sell you *such an organ* for *twice as much money.* Remember, also, that we are the *only firm of actual makers* of pianos and organs who sell *exclusively* to the public *at first cost, and that it is practically impossible for you to buy upon the terms and prices we sell at from ANY OTHER FIRM ON EARTH.* We will consider any special offer you may make us, if you prefer to purchase it on the instalment plan. A detailed description of this beautiful organ will be sent on application.

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BUYS THIS ORGAN, CASH WITH ORDER.

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Better send CASH WITH YOUR ORDER. Your pocket is richer as you get the benefit of a handsome cash discount, and as for taking any risk in sending money in advance, you know our motto is to all: "NO SATISFACTION, NO PAY." Your money and the forward freight charges will be immediately refunded if the instrument sent you is not entirely satisfactory and as represented, AFTER 30 DAYS' TRIAL IN YOUR OWN HOME. You take NO RISK; we have PLANT and PROPERTY, and HARD CASH, to the extent of over ONE MILLION DOLLARS to back up our contracts.

NOTE.—We can supply this organ in low top case, elegantly finished both front and back, suitable for church, school or lodge at the same price.

SPECIAL OFFER, of the most desirable of our UPRIGHT CABINET GRAND PIANOS, Style "A."

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Warrant[ed] for 25 ye[ars].

This beautiful Upright Cabinet Grand Piano, **Style A, Household Fairy,** [has] value of which is $400 (four hundred dollars) for only $155 (one hundred and [fifty] dollars), the actual cost to manufacture, with only our own small profit added. [With] the piano we present, free, a handsome silk scarf, a solid-wood circular-seated [adjust]able piano stool, and our celebrated piano instructor. The whole outfit for $[155].

If a cash down payment is not possible we will sell this Piano upon any terms [to] the convenience of our patrons. This beautiful Piano has every latest improvement, including *Practice Clavier.* [It] passed in Touch, Tone and Finish. Exquisite in Appearance.

DIMENSIONS.—Height, 52 inches; Width 62 inches; Depth, 28 inches; Weight, boxed, 900 lbs. Warranted for 25 ye[ars].

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IMPORTANT.—Many who see this announcement [have] bought from us or have a Piano or an Organ and are [in] rons of purchasing again at present—To such we make [the] lowing special offer—We will pay a handsome, [lasting] cash bonus on every sale of a Piano or Organ made [from] able purchasers sent to us. You may not want to buy, [but] many know somebody who does, send us the names and [we] do our best to make the sale—it will cost you nothing, [and] our friends draw a handome salary every year [from] commissions.

REFERENCES—Our bank, your bank, any bank [in] of the multitude of patrons who have purchased [many] dollars worth of instruments from us during the [past] years. Our new book "The Heart of the People," con[taining] thousand recent references, sent free. Don't fail [to] write at once.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

VOLUME 20. NUMBER 22.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, JUNE 2, 1897. PRICE FIVE CENTS.

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THE CENTURY'S LONGEST REIGN.

English-Speaking Peoples Preparing for the Great Victorian Jubilee Celebration in London this Month—Honors to the Empress-Queen.

CORONATION CHAIR.

SIXTY years have passed away since Alexandrina Victoria ascended the throne of Great Britain, and the anniversary of her accession in June, 1837, is this year to be made the occasion of one of the most remarkable demonstrations the world has witnessed in modern times. During the week beginning June 20, the English capital will be the scene of a series of Jubilee festivities in which all the civilized nations will be represented and which, especially to the English-speaking peoples, will be a season of widespread felicitations and rejoicings. Such a tribute of universal esteem has few parallels in history. This Empress-Queen, who has occupied the throne during the longest reign of modern times; whose rule has been marked by a continuous advancement of the Anglo-Saxon idea, the progress [illegible] osperity of her people and the unexampled ex[illegible] of her colonies; and the dignity of whose per[illegible] character and conduct has lifted her to a very [illegible]ane among the monarchs of her time, possesses [illegible]al love and admiration of her subjects every[illegible]e and is universally respected by other nations as [illegible]ose influence has ever been cast on the side of [illegible]nd justice.

[illegible]n years ago, in 1887, when the Victorian half[illegible]y had been rounded, a jubilee was held in Lon[illegible] honor of the event and the British Isles and the [illegible]es united in making the occasion a memorable [illegible]e. Another decade has passed and the aged Queen, [illegible]e oldest living monarch, and with the longest [illegible]g n British history, is once again to be the recipi[illegible]t [illegible]world-wide honors.

[illegible]r months past, London has been preparing for [illegible]he approaching Jubilee. Great scaffoldings have been [illegible] at different points along the route of the pro[illegible]n, and speculators have invested large sums in [illegible]ating a rich harvest from sightseers. The rail[illegible]t steamship lines, and other transportation com[illegible]panies have made extensive [illegible]ements for [illegible]e st increase [illegible]el which is [illegible]ed from all [illegible]f the Uni[illegible]gdom and [illegible]ntinent. [illegible]he hotels [illegible]odging[illegible] have al[illegible]ady fixed a [illegible]f "Jubilee [illegible]far in ex[illegible]s the usual [illegible]e. It is con[illegible]ely expected [illegible]athe popula[illegible]f London [illegible] increased [illegible]veral mil[illegible]n of visitors [illegible]e celebra[illegible] continues. [illegible]e advance [illegible]d of the [illegible]arm of specta[illegible]s as already [illegible]arri[illegible]l, and the [illegible]rog[illegible]mme of [illegible]e[illegible]stivities [illegible]ery where [illegible]sed. On [illegible]e [illegible]orning of [illegible]un[illegible]o, the anniversary of Queen Victoria's accession to the throne sixty years ago, a re[illegible]ious service will be held at Frogmore, Windsor, the site of the mausoleum [illegible]erect[illegible] to the memory of the Prince Consort, and the Queen's mother, the Duchess [illegible]f [illegible]nt. On Monday, June 21, the Court will move to London and a banquet in [illegible]on[illegible] of the royal guests will be given at Buckingham Palace, followed by a recep[illegible]tion [illegible]r the members of the Diplomatic Corps and the special envoys from abroad.

THE VICTORIAN JUBILEE—HER MAJESTY'S LATEST PHOTOGRAPH—THE CORONATION SCENE IN 1838.

Although London has witnessed many a "royal progress" in its time, the jubilee procession in Victoria's honor on June 22 will eclipse all previous displays of the kind, and in point of numbers and in spectacular grandeur will recall the famous "triumphs" of imperial Rome. It will start from Buckingham Palace and move in a northwesterly direction, through Constitution Hill, past the Wellington statue, along Piccadilly, past Hyde Park and Green Park, thence to St. James street and Pall Mall, past the old St. James Palace through Pall Mall West on the other side of Regent street, Waterloo Place, and Pall Mall East and past the National Gallery. Then the route will lead along the Strand, past the Law Courts Fleet st., Ludgate Circus, and Ludgate Hill to St. Paul's churchyard. At St. Paul's, the important religious ceremony of the day will be performed.

PRINCE ALBERT OF SAXE COBURG.

Leaving St. Paul's, the royal procession will continue eastward, to Cheapside, passing Bow Church with its famous bells, then toward the Mansion House (the seat of civic authority), down King William Street and on to London Bridge. Among the chief points which it will pass during its further progress are: St. Saviour's Church, Borough High Street, St. George's Church, Christ Church at the junction of Kennington Road and Westminster Bridge Road, Westminster Bridge, St. Thomas Hospital and the Houses of Parliament—the latter at the opposite side of the river. Then the procession will turn to the right and proceed along Whitehall, passing the famous palace of that name. After various other turns it will again reach St. James' Park and passing along the Mall, will reach Buckingham Palace, bringing the remarkable public display to a close. In the evening the entire city will be brilliantly illuminated, as a fitting close to the great pageant.

On Wednesday, June 23, a garden party will be held at Buckingham Palace, for which thousands of invitations have been issued. On Thursday the Court will move to Windsor, the occasion being marked by a fine military demonstration. On Friday there will be a second royal banquet, this time at Windsor, and the next day a great naval review will take place at Spithead, which the Queen will not attend, however.

Almost every nationality and government in the civilized world will be specially represented at the Jubilee, the rulers of countries, both far and near, having appointed special envoys to convey gifts and felicitations to the aged Victoria. The Sultan of Turkey will be represented by his son, Mehemmed-Selim Effendi, and other potentates by persons of high title and distinction. Innumerable gifts and tokens of esteem are going from every quarter of the globe, from persons in public and private life, from

(*Continued on page 425.*)

QUESTIONS AND ANSWERS.

J. J. M., Trenton, N. J. I would be glad to learn something regarding the Cabot Tower which it is proposed to erect at Bristol, England.

It is a structure now being erected by the citizens of Bristol to commemorate the four hundredth anniversary of John Cabot's discovery of the North American continent. It will be an ornate tower, on the top of Brandon Hill, and the foundation stone will be laid on the 24th inst. The exact dimensions are not stated.

Student, Cambridge, Mass. Do evolutionists believe that there will ever be a higher being than man, or that man is the end of all the ages of development?

Drummond, Fiske and others maintain that there will be no further development, but we are not sure that it is held by all evolutionists. Drummond's reasons for the belief as given in his latest work is that when men began to make tools, there was an end of physical development because development came by use and effort. When men learned how to employ steam and electricity there was less use for physical strength and consequently less probability of an increase of physical strength. So with the eye. Man has increased its powers by the telescope and microscope, so that any development of the powers of vision is not to be expected.

Reader, Cripple Creek, Colo. 1. Do worshippers of idols believe that there is power in the image itself, or do they believe in a living God, a Supreme Being, and use this image as a medium between them and the Supreme Being? 2. Which is the older, the Bible or the Koran?

1. In the broadest sense, idolatry is the paying of divine honor to any created object. It is therefore more than image-worship. Thus animals, trees, rivers, hills, and even stones are worshipped in the lowest form of idolatry known as *fetichism*, these creatures and things being represented by images through which the homage paid is supposed to be transmitted. A higher grade of idolatry is *nature-worship*, which gives homage to a mysterious unseen power, or to the sun, moon, stars, and forces of nature. Still other forms of idolatry are *hero* or *ancestor-worship*, and the vast and complex systems of heathenism found in Egypt, Babylonia, China, and other ancient countries, whose numerous deities represent all the degrees of idolatry already referred to. But while the idea or principle behind the image was worshipped rather than the image itself, it is equally true that since all idolatry tends to ignorance and confusion, the worshippers become oblivious to the existence of a Supreme Being or of any unseen power, and attributed to the visible image alone the qualities of deity, thus making image-worship the natural and seemingly inevitable outcome of all idolatrous systems. The conception of a Supreme Ruler over all is gradually obscured and sometimes almost obliterated. We see this demonstrated among the poor and uneducated of our own day in those countries where images are employed as a part of the paraphernalia of any religious system. 2. The Bible is the older. The Koran was not written until the seventh century A. D., and a considerable part of its contents gives evidence of having been adapted from the Jewish and Christian Scriptures.

Referring to "Earnest Inquirer's" letter on the subject of phrenology, A. R., Irving, Ia., writes:

Phrenology is a true science. The reason it is not admitted more readily is because first, it is not thoroughly understood by the majority of the people, and secondly, because a great many do not want to believe that others can read their character. Phrenology determines the size of the mental organs by the distance from the spinal axis, which is located half way on a stright line between the two openings of the ears to the surface of the head. While the size of the organs character is determined. For instance, if the distance from the openings of the ears directly upward to the centre of the top head is long, strong firmness will be manifested. In every case of any quality, age and weight of a person must be considered. In making a correct delineation of character. That is the true way of phrenology in conduct.

Miss Edna M. C., Manchester, N. H. When and where did the Roman Catholic Church originate?

Catholic historians claim that their Church's history began with the life of Christ on earth. Such was, in reality, the origin of the Christian Church, but not of the Catholic Church by any means. There was no such church as the Roman Catholic in existence until the 8th century, when the Episcopal Church was gradually converted into a papal Church. Christianity had meanwhile spread all through the Roman world and by the conversion of the Emperor Constantine, had become the ruling Church of the empire. The temporal power of the Church was established at the close of the 8th century, and the beginning of the Church, as it is now known, is generally regarded by historians as dating from that period.

Rev. C. C. Bateman, U. S. Army Chaplain at the military post at Fort Sherman, Idaho, writes us that generous responses have been received to his appeal for back numbers of THE CHRISTIAN HERALD. New issues will still be acceptable.

Reader, San Saba, Tex. 1. How is any one to be comforted when their trouble is so great they cannot pray? 2. Is it right to pray for means to carry out a plan that would be a public benefit?

1. God may give comfort if one of his children cannot pray. If it is that he will not pray, God would probably leave him comfortless. Trouble sometimes produces a resentment against God, a tendency to blame him for permitting the trouble to come, and then there is a time of darkness. In endeavoring to comfort such a person the surest way is to pray with him and to try to strength his faith, so that he shall be submissive and convinced that in spite of his sorrow, God loves him and has not willingly afflicted him. 2. It is right to pray for means in such a case, but the prayer should be in a spirit of trust so that there shall be no impatience if the answer is not granted. We are not always right about what will be a public benefit. God may see that the project will not be beneficial in the end. It is always safe to trust his wisdom.

"One Desirous of Being Right," New York. Having promised to give a tenth of my income to the Lord, am I right in counting into the tenth the money I give to unfortunate relatives and friends, or must the whole of the tenth be given to church work?

Not necessarily to church work. Your own conscience must be your guide, and it is not possible to gives rules applicable to all persons. In the case you mention of unfortunate relatives and friends, you would probably give to them if you were not a Christian. The tenth should be disposed of in ways in which you would not spend money if you were not a Christian. In a word you give it for Christ's sake and because you love him. If you consecrate it to him, it is his. How would you use his money? If an employer put a sum of money in your hands, to be used in his absence, in his interests, how would you use it? You would not spend any of it in discharging obligations of your own, nor in relieving yourself of duties that you would perform if he had not given you the money. If you heard of a family in distress, and you went to them and in Christ's name gave them help, you would be justified, in our opinion, in charging to the tenth not only the money you give them but your own expenses such as car-fare, etc. It is a service for Christ and you spend his money in his way.

E. I. B., Russell Springs, Kans. 1. How did the Apostles cast lots as mentioned Acts 1: 23-26? 2. Was the election of Matthias by that means a valid one?

1. We do not know, nor is it important. One method in vogue was to put both names into an urn and shake it, the one coming out first being the one chosen. Sometimes pebbles were used in a similar way. 2. There seems to have been no need of an appointment. The fact of there being twelve tribes may have given the Apostles the idea of it being necessary to have twelve Apostles. As it proved, the real Apostle who was to make the number complete was Paul.

Subscriber, Dindonald, Ont. I have been told that a gentleman who has been in business in Bombay has stated that there has not been a single death from famine in India this year. Does not that disprove your statements?

Not at all. It simply proves that if the gentleman from Bombay is honest in making the statement, he is deplorably ignorant of the facts, and is very rash in making a statement on insufficient knowledge. Unhappily, it is only too true that there have been thousands of deaths from starvation. The Government returns give no idea of the number, because starvation induces disease, and when the death of a famine-stricken native is recorded it is generally registered as being caused by the disease which finally ended his sufferings and not from starvation which caused the disease. The gentleman from Bombay probably associated almost exclusively with white people, and if he had said that no white person had died of famine he would have been correct. Nor have there been many, if any, deaths of natives in Bombay from famine, though there have been many not far from the city. We prefer to give credence to the testimony of missionaries who have seen the corpses and to disinterested persons who have gone through the famine belt, and who report an appalling number of deaths. If a gentleman in Fifth Avenue, New York, made statements as to the condition of the Indians in the Indian Territory, which were contradicted by Bishop Whipple and teachers in the Territory, which of the two statements would you believe?

J. H., Cheney, Kans. Is not your statement that Acts 8: 37 is a late addition to the book liable to impair the authority of the Bible? There is a warning against adding to or taking from the words written in the book. (Rev. 22: 18-19.)

It does not apply to us, as we have not added or taken from, but simply made a statement of fact. The verse is not in the oldest copies of the New Testament, and the Revisers omitted it on that account. As the verse is in the later editions and not in the earlier, it is that it must have been added by so after the earlier copies were issued. no valid reason for concealing the fact

F. A. B., Jersey City, N. J. How shall I Jubilee gift to her Most Gracious Maj Queen?

You can address it to Her Majesty hands of Lieut. Col. Sir Arthur Joh Private Secretary to the Queen, Buck Palace, London, Eng., or preferably care of Col. Hay, United States Amb London.

E. L. D., British Hollow, Wis., write

Please tell us sometime, how many Texts" your Sunday School champions ca I know all the "International" Titles an Texts, beginning with the first of 1873, to this year, 1897; that is twenty-five years. once had a "Golden Text class" of girls able to repeat seven years' texts.

Here is a suggestion which may be o to some of those prominent in Sunday work, and who are interested in the now about to close.

T. S., a Canadian reader, writes:

Toronto has at last lost its quiet Sunda the present we have had no Sunday cars. previous occasions they took the votes o ple on it and lost; and now, a third time, taken a vote, and this time they have pr cessful, owing to the fact that they gave all young men twenty-one years of age, gained their object to desecrate the Sabb

A. L. H., Baraboo, Wis. 1. Is it right for people to act out pieces at an opera raise money for church funds, givi name to them such as "Erminie," a Maid's Convention?" If it is not Christian people to attend these troupes, what is the difference betw and the home talent? 2. Does it where in the New Testament about tenth to the Lord?

1. The class of entertainments to w refer are usually a detriment rather aid to the spiritual progress of a cong The whole subject of church entertain very exhaustively discussed in a little let issued by A. W. Hall, publisher, N. Y., which you should procure. 2. edly. See Matt. 23: 23; Luke 11: 42 12; Heb. 7: 5, 8, 9.

Mrs. Emma C., Dover, Del. What is the number of Christians in Japan?

Somewhat less than 50,000 in a po of over 38,000,000.

Mr. R. T. Allison, Superintende lottesville Woolen Mills Union S. S., ter, forwarding a contribution to t. Famine Fund, writes:

There is one very worthy incident in c with this collection. Of the total of $2 were given by Miss B., a member of on Bible classes. She is a weaver in our her contribution represents about one we toil—after paying her board, and I am t ask the question—how many of the wealt of our land have done as much—given al income for one week after deducting board?

Mrs. E. M. Williamson, Huntsdale, question arose in our Sunday Sc whether Paul the Apostle was a sta not. I think I have read somewhe was. Am I not right?

The passage you probably had in mi II. Cor. 10: 10, wherein Paul, speakin self, writes: "his bodily presence is his speech contemptible." We do however, the language warrants the c that he stammered, but was rather by a desire to belittle his own orato ers, or to refer to them modesily.

Mrs. Wm. B., Los Angeles, Cal. You to any of the missionaries mentioned in from India, published from week to wee Cole, Brooklyn. There is no serious abolishing it.——S. F. Scranton, Pa. Dr Hammond, and Allan McLane Hamilto scriber, Polo, Ill. May 27, 1817, was on a September 2, 1819, was on a Thursday. son for the variation in the date of given last week in THE MAIL-BAG.——A Watsonville, Cal. 1. Yes. 2. It is vario preted, the ablest authorities holding t sists of attributing to satanic agency th the Holy Spirit. 3. Harper's. 4. Non for that age. 5. A story is like a picture or may not be wholly imaginary—the the writer's brain—but its value depen wholly on its artistic execution and the of the lesson it teaches. An artistic a wholesome, salutary tone is good.——Victoria D., Kernersville, N. C. wholly upon the merit and availabilit work.——Reader, Xenia, Ill. 1. No, cert 2. It is a vow to tell the truth, but an a would do equally well. 3. Write to Ame perance Union, Reade Street, New York Robin, Philadelphia. It is altogether a temperament and taste. One man's id the aversion of another.——E. M., Revo C. It is unscriptural, immoral and a ba ——Subscriber, Paterson, N. J. Write Institute, Northfield, Mass.——The Unio of Houston, Texas, can use back numbe CHRISTIAN HERALD or other good rel erature in its work. Should be sent to s dent John A. McNabb.——Mrs. C. H. field, N. J. It would be in bad taste to the fee is given nevertheless in most Reader, St. Paul, Minn. Emerson is ve in an intellectual sense, although many him in spiritual matters.——M. K., Nex Ind. We think the musical instrument c has been ventilated sufficiently.——A. Mc ory, N. C. We cannot supply it.——Rea land, Mich. Write to New York Com Co., 853 Broadway, New York.——L. ner's Falls, Mass. They are sceptical atheistical in tendency and should be av

A FAMILY OF TEHUELCHE INDIANS IN PATAGONIA.

The people of the South-eastern regions of South America have long been recognized as specimens of the lowest type of humanity. Charles Darwin insisted that it was impossible to civilize them, but the great scientist lived to see and frankly acknowledge his error. The spirit of the saintly Allen Gardiner, who lost his life in the attempt to give them the Gospel, has inspired noble Christian men and women to carry on his work, and many natives, such as those depicted in the photograph, are now to be found attending the services of the mission decently clothed and living Christian lives.

"THE MOTHER OF BELLEVILLE."

Mlle. Broen's Mission Work Among the Slums of Paris—A Brave, Heroic, Consecrated Christian Life and its Results.

BELLEVILLE! What fearful reminiscences this name invokes, what souvenirs of murder and rapine, of massacre and destruction! Belleville workingmen's quarter of Paris, was the principal stronghold of the Commune of 1871, the spot where the fiery revolutionists made their last stand when the troops of Marshal MacMahon broke into the capital. The fighting was most desperate in the Belleville quarter.

MLLE. JOSEPHINE DE BROEN.

and even children taking part in the ground had to be conquered inch. Hot water, burning oil, explosives were freely used by the defended, and when the Versailles troops occupied the summit, the Buttes Montmartre, they could look back on a trail burning dwellings and mutilated corpses. Such were the passions aroused by fratricidal strife that no quarter was given even after the actual fighting had ceased, men and women alike were shot at all hours by the infuriated soldiery. Many a group against the prison wall or the nearest building was shot to death without the process of law. Hundreds and hundreds of poor working people, many of them innocent of no crime save that of being ruthlessly slaughtered in their homes, their bodies thrown into unmarked graves and covered up with quick-lime.

It was the day following one of the wholesale executions of exemplary Communists in a large section of the great cemetery of Pere la Chaise, that a sweet-faced young lady with the appearance of foreigner approached one of the hundreds of grief-stricken mourners, more frantic in their grief perhaps than the rest, and endeavored to console her with a few words of sympathy. "It is sad indeed for you to lose what you have lost," she said tenderly, "but we have all of us to face his ordeal sometime in our lives."

"Ah! but," said the woman with bitter earnestness "you don't understand what it is. I have lost all!"

"Yes, indeed," replied the lady, "you have not lost all; you have not lost the love of our Heavenly Father."

These words seemed to soothe the poor, suffering creature. A ray of light, a beam of hope, seemed to brighten the tear-dimmed eyes. The effect of her words gave the speaker an inspiration: she turned to the broken-hearted mourners around, and, despite her imperfect command of their language, soon won their attention by her earnest pleadings and Christian exhortations—this to people who had never till then heard of God's goodness, of the love of the Saviour, of the joys of heaven.

This episode was the commencement of Mademoiselle Josephine de Broen's great life work amid the slums of Paris, the full importance of which the writer was able to guage a day or two ago upon visiting her institutions on behalf of THE CHRISTIAN HERALD. Mlle. de Broen is a Hollander by birth, but she went to England at a comparatively early age and became active in Church work there. It was at the instance of Mrs. Christine Alsopp, an English Quakeress, that she decided to come to Paris early in 1871 in order to help lessen the distress of the poorer population, and naturally enough her mission took her to the very heart of the stricken districts. She has remained here ever since, and to-day two large buildings devoted to the alleviation of sufferings, the education of the young, and the spread of God's Word testify to her energy, her philanthropy, and her active Christianity.

But more durable monuments than even these establishments are the love and respect of a large population including the most turbulent elements in French society, sons and daughters of the "martyrs" of '71, in whose eyes the present institutions and even the present form of government are a scourge. Among the most unreconcilable of these people even she is known as the "Mother of Belleville." Louise Michel, the noted communarde, at present a political exile in London, an utterly uncompromising revolutionist, has greeted Mlle. de Broen in an anarchistic gathering and demanded a hearing for her. There is something really dramatic about this, it seems to me:—a fervent, devoted apostle of Christianity speaking uninterruptedly for forty minutes of the Good Book and its teachings to a horde of anarchists, Nihilists and "Reds," apostles of the bloodstained dagger and the dynamite bomb! They were possibly too deeply imbedded in their own theories to be influenced by her words, but they gave at least the tribute of a respectful hearing to the kind Christian woman who had so often materially assisted their mothers, wives and daughters in moments of want and suffering. What better testimony can be offered of Mlle. de Broen's power for good among these very outcasts of the human race?

When I arrived at the iron building at No. 32 Rue Bolivar, which also serves as a chapel, a school and a meeting room, I found it occupied by half a hundred old women ranging between sixty and ninety years, busily engaged knitting, stitching and hemming old garments and at various other kinds of needlework. Yes, gentle reader, some of these unfortunate creatures were bordering on ninety years, and but for the small sum they receive from the mission for this merely nominal labor—they are not expected to accomplish much—there would be nothing between them and actual starvation. It is true the government is supposed to provide homes for the aged poor, but such are the delays of French red tapism that, to quote an old saying, "while the grass grows the mare starves." Only the other day the Officers of the Poor reached the hovel of an aged pauper who weeks before had applied for relief, to find the occupant a corpse. The poor thing had died of absolute want.

The Mission does not concern itself about an applicant's creed. Penury is a sure passport through its doors. Inside kind words of hope and consolation accompany the material help, and often the hearts of the unfortunates are touched and higher thoughts and brighter hopes are awakened—the sinking ones grasp at the outstretched hand of love! Some of these aged women seen in the photograph, as taken by the writer, have frequented this bi-weekly sewing class for several years, and are now devoted Christians. One should just hear them sing their French hymns to the old familiar English and American tunes to obtain an idea of their vim! And when Mlle. de Broen herself appears, what a shout of welcome she receives from the old grannies—even the feebliest lift their voices to greet their benefactress!

VETERANS OF THE BELLEVILLE QUARTER.

Mlle. de Broen is now a stately woman in the neighborhood of the fifties. She reminds one somewhat of earlier portraits of Queen Victoria excepting that her features are more regular and, I may justly add, more aristocratic, which indeed is not surprising for the lady is of noble birth. Advancing years and the hard struggles and not infrequent disappointments incidental to her work have not lessened her ardor, as I realized while accompanying her to the historic spot in the Pere La Chaise Cemetery, where she first conceived her idea of a Belleville Mission. On the way thither she busied herself distributing tracts and dodgers advertising a free lecture at the Iron room. She would drop these papers into the market baskets of passing housewives or thrust them into the horny hands of street laborers. For her it was the Lord's work, and so there was no question of diffidence or false pride. Her home and her orphanage, for she conducts an orphanage in addition to her other work is at No. 3 Rue Clavel, a few blocks away from the Iron room, and if she is not at one or the other of these places it is because she has started out with her secretary, Miss Balthasar, to investigate some case of distress in the slums of the quarter. She has expended her own fortune in the good work and looks forward with confidence to the support of sympathetic friends in both hemispheres. It would require more space than is here available to describe in detail her labors among the poor of the Whitechapel of Paris. What with Bible meetings, Sunday School classes for young and old, night instruction for boys and girls, sewing bees, Gospel lessons, etc., the benches of the Iron room are pretty well occupied all the time. It is a noteworthy fact that several of the American art students in the Latin quarter members of the Christian Endeavor Society take the long trip over to Belleville twice a week in order to help teach English to the free scholars of the mission. Finally, let me say that in the winter months free soup is distributed daily among the worthy poor of the quarter. Many readers of THE CHRISTIAN HERALD already know something of the work of Mlle. de Broen, and to such this statement of its continuous progress will be specially gratifying.

Paris, France, May 15. V. G.

THE SEWING CLASS OF POOR FRENCH-WOMEN AT THE BELLEVILLE MISSION, PARIS.

THE METROPOLITAN PULPIT

CONTRARY WINDS.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text, Matt. 14: 24, ... ; **The wind was contrary.**

AS I well know by experience on Lake Galilee, one hour all may be calm and the next hour the winds and waves will be so boisterous that you are in doubt as to whether you will land on the shore or on the bottom of the deep. The disciples in the text were caught in such a stress of weather and the sails bent and the ship plunged for "the wind was contrary." There is in one of the European straits a place, where, whichever way you sail, the winds are opposing. There are people who all their life seem sailing in the teeth of the wind. All things seem against them. It may be said of their condition as of that of the disciples in my text: "the wind was contrary."

A great multitude of people are under seeming disadvantage, and I will to-day, in the swarthiest Anglo-Saxon that I can manage, treat their cases; not as a nurse counts out eight or ten drops of a prescription, and stirs them in a half-glass of water, but as when a man has by a mistake taken a large amount of strychnine, or Paris green, or belladonna, and the patient is walked rapidly round the room, and shaken up, until he gets wide awake. Many of you have taken a large draught of the poison of discouragement, and I come out by the order of the Divine Physician to rouse you out of that lethargy.

First, many people are under the disadvantage of an unfortunate name given them by parents who thought they were doing a good thing. It is outrageous to afflict children with an undesirable name because it happened to be possessed by a parent or a rich uncle from whom favors are expected, or some prominent man of the day who may end his life in disgrace.

Impose not upon that babe a name suggestive of flippancy or meanness. There is no excuse for such assault and battery on the cradle when our language is opulent with names musical and suggestive in meaning, such as John, meaning "the gracious gift of God;" or Henry, meaning "the chief of a household;" or Alfred, meaning "good counselor;" or Joshua, meaning "God, our salvation;" or Ambrose, meaning "immortal;" or Andrew, meaning "manly;" or Esther, meaning "star;" or Abigail, meaning "my father's joy;" or Anna, meaning "grace;" or Victoria, meaning "victory;" or Rosalie, meaning "beautiful as a rose;" or Margaret, meaning "a pearl;" or Ida, meaning "godlike;" or Clara, meaning "illustrious;" or Amelia, meaning "busy;" or Bertha, meaning "beautiful," and hundreds of other names just as good, that are a help rather than a hindrance.

But sometimes the great hindrance in life is not in the given name, but in the family name. While legislatures are willing to lift such incubus, there are families that keep a name which mortgages all the generations with a great disadvantage. You say: "I wonder if he is any relation to So and so" mentioning some family celebrated for crime. The city directory has hundreds of names the mere pronunciation of which has been a life-long obstacle. We live in America, and I suppose it is so in all countries, names which ought to be abolished, and can be, and will be abolished for the reason that they are a libel and a slander. But if for any reason you are submerged either by a given name or by a family name that you must bear, God will help you to overcome the outrage by a life consecrated to the good and useful. You may erase the curse from the name. If it once stood for meanness, you can make it stand for generosity. If once it stood for pride, you can make it stand for humility. If it once stood for fraud, you can make it stand for honesty. If once it stood for wickedness, you can make it stand for purity. There have been multitudes of instances where men and women have magnificently conquered the disasters of the name inflicted upon them.

Again, many people labor under the misfortune of incomplete physical equipment. We are by our Creator so economically built that we cannot afford the obliteration of any physical faculty. We want our two eyes, our two ears, our two hands, our two feet, our eight fingers and two thumbs. Yet what multitudes of people have but one eye, or but one foot! The ordinary casualties of life have been quadrupled, quintupled, sextupled, aye, centupled, in our time by the Civil War, and at the North and South a great multitude are fighting the battle of life with half, or less than half, the needed physical armaments. I do not wonder at the pathos of a soldier during the war, who, when told that he must have his hand amputated, said: "Doctor, can't you save it?" and when told that it was impossible, said, with tears rolling down his cheeks: "Well, then, good-bye, old hand; I hate to part with you. You have done me a good service for many years, but it seems you must go. Good-bye."

The way the battle of Crecy was decided against the French was by the Welshmen killing the French horses, and that brought their riders to the ground. And when you cripple this body, which is merely the animal on which the soul rides, you may sometimes defeat the soul.

Yet how many suffer from this physical taking off! Good cheer, my brother! God will make it up to you somehow. The grace, the sympathy of God, will be more to you than anything you have lost. If God allows part of your resources to be cut off in one place, he will add it on somewhere else. As Augustus, the emperor, took off a day from February, making it the shortest month in the year, and added it to August, the month named after himself, so advantages taken from one part of your nature will be added on to another. But it is amazing how much of the world's work has been done by men of subtracted physical organization. S. S. Preston, the great orator of the South-west, went limping all his life, but there was no foot put down upon any platform of his day that resounded so far as his club foot. Beethoven was so deaf that he could not hear the crash of the orchestra rendering his oratorios. Thomas Carlyle, the dyspeptic martyr, was given the commission to drive cant out of the world's literature. The Rev. Thomas Stockton, of Philadelphia, with one lung raised his audience nearer heaven than most ministers can raise them with two lungs. In the banks, the insurance companies, the commercial establishments, the reformatory associations, the churches, there are tens of thousands of men and women to-day doubled up with rheumatism, or subject to the neuralgias, or with only fragments of limbs, the rest of which they left at Chattanooga, or South Mountain, or the Wilderness, and they are worth more to the world, and more to the Church, and more to God than those of us who have never so much as had a finger-joint stiffened by a felon.

The skilled horsemen stood around Bucephalus, unable to mount or manage him, so wild was the steed. But Alexander noticed that the sight of his own shadow seemed to disturb the horse. So Alexander clutched him by the bridle, and turned his head away from the shadow, and toward the sun, and the horse's agitation was gone, and Alexander mounted him and rode off, to the astonishment of all who stood by. And what you people need is to have your sight turned away from the shadows of your earthly lot over which you have so long pondered, and your head turned toward the sun—the glorious sun of Gospel consolation, and Christian hope, and spiritual triumph.

And then remember that all physical disadvantages will after awhile vanish. Let those who have been rheumatismed out of a foot, or cataracted out of an eye, or by the perpetual roar of our cities thundered out of an ear, look forward to the day when this old tenement-house of flesh will come down and a better one shall be builded. Just what it means by corruption putting on incorruption we do not know, save that it will be glory ineffable; no limping in heaven, no straining of the eye-sight to see things a little way off; no putting of the hand behind the ear to double the capacity of the tympanum; but faculties perfect, all the keys of the instrument attuned for the sweep of the fingers of ecstasy. But until that day of resumption comes, let us bear each other's burdens, and so fulfil the law of Christ.

Another form of disadvantage under which many labor is lack of early education. There will be no excuse for ignorance in the next generation. Free schools and illimitable opportunity of education will make ignorance a crime. I believe in compulsory education, and those parents who neglect to put their children under educational advantages have but one right left, and that is the penitentiary. But there are multitudes of men and women in mid-life who have had no opportunity. Free schools had not yet been established, and vast multitudes had little or no school at all. They feel it when as Christian men they come to speak or pray in religious assemblies or public occasions, patriotic, or political, or educational. They are silent because they do not feel competent.

Now, suppose a man finds himself in mid-life without education, what is he to do? Do the best he can. The most effective layman in a former pastoral charge that I ever heard speak on religious themes could, within five minutes of exhortation, break all the laws of English grammar, and if he left any law unfractured he would complete the work of lingual devastation in the prayer with which he followed it. But I would rather have him pray for me, if I were sick or in trouble, than any Christian man I know of, and in that church all the people preferred him in exhortation and prayer to all others. Why? Because he was so thoroughly pious and had such power with God he was irresistible; and as he went on in his prayer sinners repented and saints shouted for joy, and the bereaved seemed to get back their dead in celestial companionship.

Not a word have I to say against accuracy of speech, or fine elocution, or high mental culture. Get all these you can. But I do say to those who were brought up in the day of poor schoolhouses and ignorant schoolmasters, and no opportunity: You may have so much of good in your soul and so much of heaven in your everyday life that you will be mightier for good than any who went through the curriculum of Harvard, or Yale, or Oxford, yet never graduated in the school of Christ.

But what other multitudes there are under other disadvantages! Here is a Christian woman whose husband thinks religion a sham, and while the wife prays the children one way the husband swears them another. Or here is a Christian man who is trying to do his best for God and the Church, and his wife holds him back and says on the way home from prayer-meeting, where he gave testimony for Christ: "What a fool you made of yourself! I hope hereafter you will keep still." And when he would be benevolent and give fifty dollars, she criticizes him for not giving fifty cents. What a withering curse such a woman must be to a good man!

Then there are others under the great disadvantage of poverty. Who ought to get things cheapest? You say those who have little means. But they pay more. You buy coal by the ton, they buy it by the bucket. You buy flour by the barrel, they buy it by the pound. You get apparel cheap, because you pay cash. They pay dear because they have to get trusted. And the Bible was right when it said: "the destruction of the poor is their poverty."

Then there are those who made a mistake in early life, and that overshadows all their days. "Do you not know that man was once in prison," is whispered. Or, "Do you know that he once attempted suicide?" Or, "Do you know that that man once absconded?" Or, "Do you know that that man was discharged for dishonesty?" Perhaps there was only one wrong deed in a man's life, and that one act haunts the subsequent half century of his existence.

Others have unfortunate predominance of some mental faculty, and their mind throws them into wild enterprises, while trepidation makes them decline golden opportunity, or there is a vein of melancholy in their disposition that defeats them, though they have an endowment of overwhelming that causes the impression of insanity.

Others have a mighty obstacle in their personal appearance, for which they are not responsible. They forget that God fashioned their features, and the color of complexion, and their stature, the size of the nose, and mouth, and hands, and feet, and gave them their gait and their general appearance; and they forget that many of the world's best work and the Church's best work has been done by homely people; and that Paul the Apostle is said to have been hump-backed, and his eyesight weakened by ophthalmia, while some of the finest in appearance have passed away time before flattering looking-glasses, in studying killing attitudes, and in playing the richness of wardrobe—one ribbon, or vest, or sack, or shoe-button, or shoe-string of which they had brains to earn for themselves.

Others had wrong proclivities from the start. They were born wrong, as the sticks to one even after he is born. They have a natural crankiness that two hundred and seventy-five years ago came over with their great grandfather from Scotland, or Wales, or France. One was born on the banks of the Thames, the Clyde, or the Tiber, or the Rhine, and has survived all the plagues and epidemics of many generations, and is living now on the banks of the Potomac, or the Hudson, or the Androscoggin, or the Alabama, or the La Plata. And when one tries to stop this evil ancestral propensity he is like a man on a rock in the rapids of Niagara holding on with a grip from which the swift currents are trying to sweep him into the abyss beyond.

In the way of practical relief for all disadvantages and all woes, the only one that is worth listening to on this occasion is the voice of Christianity, which is the voice of Almighty God. Whether the disadvantage mentioned the particular disadvantage under which you labor or not, I can and do declare, in the name of my God, that there is a way out and a way up for all.

Take good courage from that promise, of whose promises are for those of whose predicament. There are better things for you, either on earth or in heaven. Put your hand under your chin, and look up, with face into the light of the coming day. Have God on your side, and the angels have for reserve troops all the armies of heaven, the smallest company of which is twenty thousand chariots, and the smallest brigade one hundred and forty-four thousand, the lightnings of heaven the only sword.

An ancient warrior saw an overwhelming host come down upon his small company of armed men, and mounting his horse he threw a handful of dust into the air, crying, "Let their faces be covered with confusion!" And the armies heard his voice, and history says it seemed as though the dust that he threw in the air had become so many angels of supernatural deliverance, and that they overcame the mighty, and the proud host fell back, and the small company marched on. Have faith in God, and though all the allied forces of disappointment seem to come against you in battle array, and their laugh of defiance and contempt resounds through all the valleys and mountains, you might by faith and importunate prayer, pick up a handful of the very dust of your humiliation and throw it into the air, and it shall be changed to angels of victory over all the assaults of earth and hell. The voices of your adversaries, human and satanic, shall be covered with confusion, while you shall be not only conqueror, but more than conqueror through that grace which has often made the fallen helmet of the foe the thrown antagonist the footstool of Christian victory.

The Century's Longest Reign.

(*Continued from First Page.*)

nunicalities, societies and organizations. me f the gifts are exceedingly valuable

EE VICTORIA BEFORE HER CORONATION.

le any are rare and unique in char- r, specially those from Asiatic rulers. ng the multitudes who will share in c ing Jubilee joys, there will be few lee who can recall with distinctness the es n to royal power of the young e n 1837. "The little May-flower," he German relatives were pleased to l when she was a mere girl (she s n in that month), was left father- s a ght years old, and thereafter her e c olved upon her mother, the Duch- ot ent, who gave the most scrupulous en n to her education. It was not e little Princess had reached her lft year that the mother consented t s should be apprised of the prob- it of becoming the occupant of a on Even at that age, her mind m to grasp the seriousness of the po ibility, and she resolved, with di- e l p, to make every effort to prepare th future. King William IV. passed ay the night and, at five the next rn , the Archbishop of Can- bu the Lord Chamberlain the rq s of Conyngham, and Sir nr Halford, the King's physi- n, ove to Kensington Palace. er Princess Victoria was us from slumber.

It recorded that the summons s shasty that she came down in c ssing-gown, with unbound r, white shawl over her shoul- s, d slippers on her bare feet. th words "Your Majesty," ut- ed y the Archbishop, Victoria ap hended in a moment what l ppened and held out her id be kissed. Tears filled her s, or she had loved her old le King William, but she was mi d and composed. Four rs ter the girl-queen sat at the t eting of her Privy Council. e sne tactful resource, self-pos- si and quick comprehension m ters of public import to cl he gave even the briefest dy nave marked her whole ca- r. At the coronation which k ace on June 28, 1838, there s a ublic pageant several miles le h, and the solemn ceremo- l Westminster Abbey was cl ed amid the booming of n from the land batteries and al essels. When the youthful n ch entered her carriage, ee words were borne before , e olems of justice, mercy and en An eye-witness of the ceremonial he Abbey wrote of it at the time:

le in was borne by the eight fairest girls e and among the dukes and marquesses, n th of silver, with the Queen looking a irl on her birthday. However, this y l ed till she reached the middle of the ss the Abbey, at the foot of the throne. he ising from her knees before the fald- ol ter her private devotions, the Arch- bo f Canterbury turned her round to each th our corners of the Abbey, saying, in a ce clear that it was heard in the inmost es . "Sirs, I here present unto you the undoubted Queen of this realm. Will ye all swear to do her homage?" Each time he said it there were shouts of "Long live Queen Victoria!" and the sounding of trumpets and the waving of banners, which made the poor little queen turn first very red and then very pale. Most of the ladies cried, and I felt I should not forget it as long as I lived. The Queen recovered herself after this, and went through all the rest as if she had often been crowned before, but seemed much impressed by the service, and a most beautiful one it is.

The Archbishop placed the crown of England on her head, and at the same moment the peers and peeresses simultaneously put on their coronets, the bishops their mitres, the heralds their caps, the trumpets sounded, the drums beat, the cannon outside fired, the Tower guns answered, and mighty cheers within and without rent the air. The Archbishop then presented the Bible to her Majesty, and again led her to the throne, after which he was the first to do homage, followed by all the lords spiritual (the other bishops) and the lords temporal, in regular order, according to rank. Each removed his coronet, and touched the crown on the Queen's head.

Afterward came the anointing of the newly-crowned ruler by the Archbishop, which was followed by the benediction, and Victoria I. was then seated upon the Coronation Chair. Beneath the chair is a rough stone called the *Lia Fail* or Stone of Destiny, which tradition declares to be the stone which served Jacob for a pillow at Luz, and was afterward taken to the western islands and ultimately to England. Seated on this ancient stone, the young Queen received the ring betrothing her to her people, and also the sceptre or orb of empire.

Prince Albert of Saxe-Coburg and Gotha, who was selected as a husband for the young Queen, was the second son of her mother's eldest brother, and three months Victoria's junior. Wisely and carefully educated, and with a strong sense of religious duty and responsibility, he had also a high appreciation of the value of royal prerogatives and during his whole career, was a stanch supporter of the rights of the throne. The story of the married lives of Victoria and Albert reads like an idyll. Although occupying exalted positions, their tastes were really simple and the children who blessed the union were reared in a plain, wholesome, Christian way, as might become the sons and daughters of private gentlemen. In the Queen's own memoirs of that happy married time — now long darkened by death and widowhood — we have occasional bright glimpses of the home life of the royal parents and children.

It is not necessary to here review in detail, the long and picturesque reign of Victoria; the leading facts of that period every reader of history knows. The first war cloud that darkened the horizon was the Afghan rising of 1841–42. Always an advocate of peace, where it could be secured honorably, the Queen at times gave evidence of possessing much martial spirit, although none mourned more deeply the sacrifice of human life that follows the resort to the sword. Indeed, in every disaster or calamity, whether afflicting her own people or some other nation, she showed a quick sympathy.

Stirring events crowded the long reign, pressing upon each other in quick succession. The Irish famine of 1845 was followed by the French and German revolutionary movement of 1848, and these shortly afterward by the widespread Chartist agitation in Britain. But even amid such distractions, Victoria still had leisure to think of the triumphs of peace and the progress of industrial art, and it was during those exciting days that the plans for the great International Exhibition, afterwards held in the Crystal Palace, were matured and perfected. It was opened May 1, 1851, the building containing 25,000 people, while fully 700,000 stood outside, and its success has always been regarded by Her Majesty as one of the crowning triumphs of her long reign. The Crimean War and the great Indian mutiny next swept across the horizon, leaving death, devastation and suffering in their wake. Then came quieter years, in which the home life, its joys and sorrows, were again predominant. The first break in the family circle was occasioned by the wedding, in 1858, of the eldest daughter, to Frederick of Germany.

A greater and far sadder breach was made when on Dec. 14, 1861, the Prince Consort passed away, after a comparatively brief illness, of gastric fever. Victoria's great love for her husband has found expression in many touching ways, and the Prince's memory is preserved by a number of beautiful statues, which his royal widow has caused to be erected in different parts of the empire. Although other afflictions have visited the palace, none has exercised such a marked influence on her life. In her deep bereavement, the strength of her Christian character became more and more apparent, endearing her to the entire nation.

On January 1, 1876, Queen Victoria was proclaimed Empress of India at Calcutta, Bombay, Madras, and Delhi, as the successor of the old Mogul rulers. She saw her kingdom extending on every hand —in Asia, Egypt, Africa, and in the islands of the seas. Her children's children began to crowd around her and, as old age approached, the love of her people became, if possible, more pronounced and spontaneous. Her progeny has been a numerous one. She has seventy living descendants — namely: sons and daughters living, 7; grandchildren, 33; great-grandchildren, 30. In the coming Jubilee procession, four generations of the royal family in the direct line are to be represented — the Queen, the Prince of Wales, the Duke of York, and Prince Edward of York. Their ages will be: The Queen, 78; the Prince of Wales, 55; the Duke of York, 32; Prince Edward of York, 3. There are nearly 160 cousins and descendants of cousins of her Majesty, and if they are counted with the Queen's own children, grandchildren and great-grandchildren, the number of the royal family is increased to not less than 230. Through her children and grandchildren, she is represented in almost all of the reigning families of Europe. Her influence has been on the side of righteousness and humanity, and she has aimed to make her empire a potent civilizing and Christianizing power. Her reign has been the grandest for missionary enterprise and Gospel triumphs the world has ever known.

WINDSOR CASTLE, FROM THE RIVER.

QUEEN VICTORIA IN STATE.
THE ONLY PHOTOGRAPH SHOWING THE ROYAL ROBES.

VICTORIA, SURROUNDED BY HER CHILDREN AND GRANDCHILDREN, (ABOUT 1874.)

THE MORMONS OF TO-DAY

BY GENERAL JOHN EATON

LAST WORDS ON MORMONISM.

General Eaton Replies Frankly to His Critics — The Mormon Faith a National Evil—Directed by Astute Leaders for Selfish Ends.

GARFIELD BEACH, SALT LAKE, UTAH.

IN the remarkably able and interesting letter published below, Gen. Eaton makes final reply to those critics—Mormons and their sympathizers—who have found fault with the statements of fact and the opinions expressed in his previous contributions to these columns on the Mormon question. With this publication, the discussion may be regarded as closed.

WASHINGTON, May 15.

One critic of these articles would prove the loyalty of Brigham Young by calling to mind that he furnished a volunteer battalion to the government in the Mexican War. Does the critic know that Brigham received twenty thousand dollars in advance for this patriotic demonstration? and that this battalion was organized as a friendly act; that the organization of this battalion was in a certain sense an aid to the Mormon emigration? The Mormons were to be taken as volunteers for twelve months only and marched to California, duly paid, and when discharged, allowed to retain as their private property the guns and accoutrements to be furnished them at the post, and that each company was allowed four women as laundresses, and that, as certified by General Cook, the usual regulations were relaxed in their favor. The entire history of this volunteer battalion in no way relieves the disloyal acts which followed on the part of Brigham and his coadjutors. Space does not permit dwelling on the details of the threats against the assumption of United States authority; the resistance to United States officers; the effort to organize the State of Deseret, which should be under their own control; the opposition to the first military force of the United States sent out; its annoyances by Brigham's militia; the capture of its teams and supplies, which finally compelled it to endure the perils of a winter at Ft. Bridger. Has our critic forgotten the scene when Brigham closing a harrangue against Stephen H. Harding, who was sent out as Governor, in 1863, he asked his excited audience, "Do you acknowledge this man Harding as your Governor?" Voices all through the audience responded, "No, you are our Governor." "Yes," he added, "I am your Governor; and I will let him know that I am Governor; and if he attempts to interfere in my affairs, we will end him!" Evidences of Mormon disloyalty reversed in public documents are too numerous to be quoted.

Non-Mormons, without exception, refuse to believe that the "Book of Mormon" is Divinely inspired as claimed by Joseph Smith and his followers. The question of how far Smith and Rigdon were indebted to the Spaulding Manuscript is uncertain. One Spaulding Manuscript is in the possession of Oberlin College. The "Book of Mormon" bears resemblance to this, but not a copy of it. Professor Whitsitt, of the Baptist Theological Seminary, Louisville, has written a book, claiming that Sidney Rigdon was the author of the Mormon Bible and its theology is the same as preached by him.

Among our critics there is special effort to show how Joseph Smith is a prophet foretold in the Scriptures, and how the "Book of Mormon" fulfils the prophetic words of the Old and New Testaments. It is claimed that there are in the Scriptures over a hundred references to the latter-day work and the "Book of Mormon." For instance, the "Book of Mormon" is "the book that is sealed," Isaiah 29:11. It is "the stick of Epharim," mentioned Ezekiel 37:16. It is "the truth that shall spring out of the earth," Ps. 85:71. To mention these passages is enough to indicate the absurdity of the Mormon claim. In general terms, our critics affirm that the Mormon priesthood draw all their doctrines from the Bible, that they preach nothing incompatible with its truths; but none of these letters point out to me that portion of the Bible which warrants Brigham Young's doctrine of blood atonement. What is this doctrine? Here are Brigham Young's words: "There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes opened to their true condition they would be perfectly willing to have their blood spilt to the ground that the smoke thereof might ascend to heaven as an offering for their sins, and the smoking incense would atone for their sins; whereas, if such is not the case, they will stick to them and remain upon them in the spirit world. I know that when you hear my brethren tell about cutting people off from the earth, that you consider it a strong doctrine, but it is to save them, not to destroy them. * * * There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, or a calf, or of turtle doves cannot remit, but they must be atoned for by the blood of the man." Sunday, March 27th, 1864, Brigham declared, "Now, you Gladiators, keep your tongues still lest sudden destruction come upon you. I say rather than that the apostacy should flourish here, I will unsheath my bowie knife and conquer or die."

"My critics urge me to be true to the record. This has been my special effort. If I have not stated exactly the truth, I should be greatly pleased to have it pointed out. One elder complains that the quotation from him misrepresents him, and again he declares to a caller that my statements are as far from right as hell is from heaven." There is from many correspondents great exaltation of Joseph Smith and Brigham Young. The effort to treat these men as saints, or as comparing favorably with the apostles of our Lord and Saviour Jesus Christ, will hardly succeed with the body of intelligent and reasonable people of our day. The recent effort to have the State of Utah put the statue of Brigham Young in the National Hall of Statuary at Washington, points to the feelings cherished among the Mormons; but should the statue be placed there, can the body of Americans, as they compare it with that of Washington, fail to look at it with anything less than abhorence? How many tens of thousands at the sight of his statue in the fair grounds at Chicago called to mind his evil example!

Mormons emphasize the idea of the temple. What goes on within it gentiles are not permitted to know. Here the secret marriages are performed. Here in secret the plans of the priesthood are prepared and issued for the implicit direction of confiding followers. Could all of these secrets be made known to the public, much of the deception now practiced would be prevented. It will be remembered that a temple was commenced at Kirtland, that the one at Nauvoo was becoming magnificent before destroyed; there are three in Utah, the principal one being located in Salt Lake City, in which the great system centres. Much has been made of all the steps in the erection of the one at Salt Lake City. Have the honest-minded Mormons forgotten Brigham Young's language uttered from the pulpit and literally reported with regard to this edifice? "When the temple is completed," he declared, "that very day, yes, that very hour, Christ with his holy angels and the prophets and apostles and Joseph and Hiram" (meaning the saints), "and all the saints who have died in the faith and all who have obeyed revealed authority will come to set up his kingdom on earth." But alas for this false prophet and his prophecy! He lies mouldering like others in the dust, the temple is completed, and nothing is seen of the coming of our Lord and his holy angels which he foretold.

Both Brighamites and Josephites make serious objection to my characterization of the early life of Joseph Smith, junior, or their first prophet. I do not claim to speak from personal knowledge, but to quote from those who had personal knowledge, and to state the facts with regard to the belief in regard to him which prevailed among those who knew him at the dates mentioned. It seems to be demanded that I should quote in confirmation of what I have said from Honorable Pomeroy Tucker, of Palmyra, New York, who made in 1867 one of the fairest and most moderate statements with regard to the Smith family and the origin of Mormonism, which occurred in his neighborhood. To indicate the value of Mr. Tucker's testimony it may be said that Palmyra was his birthplace; he was well acquainted with Joe Smith, the Mormon prophet, and with his father and all the Smith family, and with Martin Harris and Oliver Cowdery; that he was the editor and proprietor of the "Wayne Sentinel," and was connected with that paper when its press struck off the original edition of the "Book of Mormon" in 1830; and that he performed much of the reading of the proof sheets, and had thus personal knowledge of much of which he testified. He says: "Joe Smith, as he was universally named in the Smith family were popularly regarded

SALTAIR, A FAMOUS MORMON RESORT.

illiterate, whiskey-drinking, shiftless, irresponsible race of people—the first named being enormously voted the laziest and most worthless of the generation." He continues, "From the age of twelve to twenty years he is distinctly remembered as a dull, idle, flaxen-haired, prevaricating boy, noted only for his indolent, vagabondish character and his habits of prevarication and untruthfulness. His word was received with the least confidence by those who knew him best. He could utter the most palpable exaggeration of marvelous adventure with the utmost apparent gravity. He nevertheless evidenced the rapid development of scheming, plotting, evil-brewing mental disposition, largely given to the invention of cunning schemes of mischief and deception and false and mysterious pretention." His father called him the "genus" of the family. As he advanced in ability to read, the romances of Stephen Burrows and Captain Kidd and the like presented the highest charms for his expanding mental perceptions. When he developed a spiritual or religious turn of mind he began to become familiar with select texts of scripture, which he discussed with great assurance in the presence of his superstitious associates. Prophesies and revelations were his special forte, and his deductions and expositions were often disgustingly blasphemous according to the common apprehension of the Christian people. Mr. Pomeroy remarks upon his attendance at protracted revival meetings and states that he at one time joined a Methodist missionary Methodist Church, and never experienced the saving point of conversion, and he does not declare that all the churches were or are in error, foundation and the Bible a failure. Mr. Pomeroy affirms that the "Smith family all of them were "unqualified atheists."

It is a notable fact that all who have investigated Mormonism have found a wide difference between the character of the leaders and the character of the great body of the people. The leaders are designing; the people confiding. A multitude of witnesses have testified that neither piety nor moral virtue is necessary to Mormon membership; but there is great agreement in testimonies pointing to the industrious thrift and good citizenship found among their followers. The leaders know enough of human nature to understand there must be a certain amount of common virtues practiced among any large body of people to make even their selfish leadership tolerable.

The more virtuous in their relations with each other that Mormon people can be, and yet be true to the demands of the priesthood, receiving the creed prescribed, paying the tenth of their substance, and a faithful regard of ordinances tantamount, the less they will shock the evangelical believers, the more acceptable they will be to the easygoing, worldly people with whom they associate, and the greater gratification may come in many ways to their official hierarchy.

It should be kept in mind that Mormonism is not merely an evil in the individual heart, but it is an organization directed by astute leaders for the most selfish ends. Assuming to be a religion, but intrenching itself in the weaknesses of human nature, which its doctrines first destroys the God-idea of the God-head, and leaves room for the Christian idea of manhood or womanhood. To this is something of the habit of thought and action contributed by Christianity remain in spite of evil teachings in individual life and in social and civil relations to create evil results; but when this habit, resulting from the influence of Christianity, passes away what evils may not be expected! Shall we not say of this false religion, in the language of Ezekiel, "Her priests have violated my law, and have profaned my holy things: They have put no difference between the holy and the profane, neither have they shown difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken."

JOHN EATON.

FIRST SOUTH STREET, SALT LAKE CITY, UTAH.

OUR INDIA FAMINE FUND.

List of Missionaries to whom the Third Remittance ($30,000.00) has been Forwarded.

Station.	Name of Missionary.	Denomination.	Am't Sent.
Calcutta,	Miss S. F. Gardner,	Women'sU.M.B.	500
Allahabad,	Miss Edith H. May,	Women'sU.M.B.	500
Cawnpore,	Miss Lillian E. Dietrich,	Women'sU.M.B.	1000
Calcutta,	Bishop J. M. Thoburn,	M. E.,	4000
Lucknow,	Rev. E. W. Parker,	M. E.,	1000
Pela,	Rev. Wm. Bruere,	M. E.,	500
Allahabad,	Rev. R. Clancy,	M. E.,	500
Mitra,	Rev. J. E. Scott,	M. E.,	500
Lucknow,	Rev. W. Mansell,	M. E.,	500
Naginghpur,	Rev. J. O. Denning,	M. E.,	500
Bareilly,	Mary E. Bryan, M. D.,	M. E.,	500
Lucknow,	Rev. J. W. Robinson,	M. E.,	500
Jaipur,	Rev. T.S. Johnson, M.D.,	M. E.,	500
Cawnpore,	Rev. Dennis Osborne,	M. E.,	500
Sitpur,	Rev.P.T.Wilson, M.D.,	M E.,	500
Pela,	Pundita Ramabai,	Ind.,	1000
Calcutta,	Benjamin Aitken,	Ind.,	2000
Puiah,	Miss Bannister,	Salva. Army,	500
Lucknow,	Col. Eshwa Das,	Salva. Army,	500
Fathpur,	Rev. C. H. Bandy,	Presbyterian,	500
Mainpuri,	Rev. H. M. Andrews,	Presbyterian,	500
Fathgarh,	Rev. John N. Forman,	Presbyterian,	500
Allahabad,	Rev. C. A. R. Janvier,	Presbyterian,	500
Sialli,	Rev. P. J. Graham,	Presbyterian,	500
Gujranwala,	Miss Nannie Spencer,	United Presb.	500
Gurdaspur,	Rev. David R. Gordon,	United Presb.	500
Jhelum,	Rev.Theodore L. Scott,	United Presb.	500
Hurda, C. P.	Rev. G. L. Wharton,	Disciples,	500
Damoh, C. P.	Rev. J. G. McGavran,	Disciples,	500
Bilaspur, C. P.	Mrs. Mary D. Adams,	Disciples,	500
Mungeuli,	E. M. Gordon,	Disciples,	500
Gujranwala,	Rev. W. J. Sweet,	Ref. Presb.	500
Muzaffamagar,	Rev. Albert Scott,	Ref. Presb.	500
Palmur,	Rev. W. E. Hopkins,	Baptist,	500
Secunderabad,	Rev. W. B. Boggs,	Baptist,	500
Nalgonda,	Dr. Lorena M. Breed,	Baptist,	500
Hanamaconda,	Rev. W. H. Beeby,	Baptist,	500
Kurnool,	Rev. W. A. Stanton,	Baptist,	500
Udayagari,	Rev. W. R. Manley,	Baptist,	500
Byculla,	Rev. Justin E. Abbott,	A. B. C. F. M.,	500
Rahuri,	Rev. W. O. Ballantine,	A. B. C. F. M.,	500
Ahmednagar,	Rev. James Smith,	A. B. C. F. M.,	500
Bycula,	Rev. Edward S. Hume,	A. B. C. F. M.,	500
Sirur, Poona,	Rev. Richard Windsor,	A. B. C. F. M.,	500
Ahmednagar,	Rev. James Smith,	A. B. C. F. M.	500
Tordes, Bombay,	Rev. M. B. Fuller,	Chr. Alliance,	500
Kaira, Gujerat,	G. W. Woodward,	Chr. Alliance,	500

Total, - $30,000

OUR latest advices by cable and letter from India show that there is no improvement in the situation, and that suffering and bitter want must continue for some time longer. Indeed it is feared that the worst crisis has not yet been felt. Bearing this fact and all it portends, the gifts of our readers are hailed with joy and in many a village they are saving multitudes of lives. The missionaries, whose hearts were sinking at the sight of the thousands of dying people whose wants they were unable to relieve, have taken new courage when they heard of the sympathy aroused among the Christians of America and are setting about the work of relief with renewed ardor. The **third remittance** of **thirty thousand dollars** which, as announced last week, has been sent to them by cable will show them that Christian America is standing by them in the crisis and is resolved to support them in their Christ-like labor.

In distributing the money, as will be seen by the list of missionaries published on this page, our chief concern was to send the help to the districts in which it was most urgently needed. In some of those districts the missionary was a Methodist in others a Baptist, in others a Congregationalist, and so on, but the consideration of denominational affiliation could not be allowed to enter in the face of a calamity so appalling as this. It has happened that in the greatest number of the two districts, Methodist missionaries are in charge. A large part of the activities of the Church lies within the famine belt and many of the missionaries are sorely pressed by the claims of their own converts, by the number of orphans who have been brought to them and by the people whose suffering is their only plea for help. We therefore asked the Methodist Board to send five hundred dollars to each of the ten missionaries whom we knew to be in need of help and we sent a further sum of four thousand dollars to Bishop Thoburn and one thousand dollars to Dr. Parker to be assigned by them to such missionaries as had appealed to them for help in their work of feeding the starving. Bishop Thoburn has now appointed a famine-relief committee to administer this fund so that prompt aid can be sent to any part of the field when the appeals from the missionaries are received. Two missionaries of the Christian Alliance and two workers of the Salvation Army have also been included in the list, as they are doing relief work and need help.

Two thousand dollars have also been sent to Mr. Benjamin Aitken of Calcutta, to be apportioned by him to the missionaries whose efforts to relieve the suffering he has seen and whose need he knows. Mr. Aitken is in touch with missionaries throughout India, being himself the son of a missionary and having spent all his life in the land, and at the present time, although a busy journalist, reserving a considerable portion of his time for gratuitous missionary labor. Mr. Aitken speaks Hindostanee and several native dialects, and probably knows better than any man in India the condition of the people and the best ways of helping them. He was laboring in India during the great famine of 1877, and personally investigated the relief system adopted at that time. THE CHRISTIAN HERALD counts itself fortunate in having the services of so experienced and capable a representative, and is sure that the money placed in his hands for distribution through missionary channels will be wisely and faithfully administered.

FAMINE SUFFERERS AT THE GOVERNMENT RELIEF WORKS.

In various places throughout the Famine districts of India the Government has commenced public works of different kinds for the sake of giving employment to the starving people. The illustration is taken from a photograph of one of these, in which the work is the construction of tanks. The men and women earn a scanty wage by carrying the soil from the excavation in baskets on their heads. The tanks when completed will be a protection from famine in the future by storing the water for irrigation.

It was also deemed advisable to render aid to that distinguished native worker, Pandita Ramabai, who is making noble efforts to save the child-widows of India. She was herself a famine child, both her parents having perished of hunger in the famine of 1877. She has consequently a fellow-feeling with her suffering sisters, and is working indefatigably for their relief. Pandita Ramabai is well known in this country, where she was educated, and her friends testify to her high Christian character and her intelligence and culture. The work she is doing is sorely in need of funds, and we have therefore sent one thousand dollars of this third remittance to her for the succor of the widows.

THE DYING PEOPLE.

One of the most pathetic characteristics of the famine is the sad patience which the people display under suffering which would goad almost any other people to deeds of violence. Mr. Aitken writes: "In Kutnee, at the very beginning of the famine, I saw victims dying at the rate of fifteen a day. *Three expired before my eyes*, and the enclosure where they had taken refuge was strewn with fifty breathing skeletons who were all to die within four days. Two dead bodies partly devoured by jackals had been found in the morning within a short distance of the railroad station. Yet that very day the native grain merchants had their stocks spread out on the ground within a few inches of the hungry people going to and fro. The only evidence of the possibility of dishonesty was that some of the merchants had armed themselves with sticks to drive off any starving creature who tried to filch a handful of grain."

The following extracts from letters just received from our missionary distributors, show how widespread is the suffering and how valuable and timely is the aid afforded by the gifts of our readers:

Rev. Henry J. Bruce, the American Board's Missionary at Satara, in the course of a letter giving a shocking description of jackals devouring the bodies of the dead near his station, says:

It was no less a surprise than a pleasure to receive this generous help from friends in America for the great reductions in our mission appropriations have made us almost helpless to do anything ourselves directly for the suffering people. . . There is intense suffering among the people in many directions.

In a letter dated April 22, from Hurda in the Central Provinces, Rev. G. L. Wharton, a missionary of the Church of the Disciples, outlines a plan for helping the farmers cultivate their land. They will, it appears, need help, as they have no seed corn, the cattle with which they do their farm work are dead and the implements have been sold for food. Mr. Wharton writes:

Your generous and sympathetic gift for the famine-stricken people has been received by cable, and has already fed the hungry in numbers. Please accept my personal thanks to you and those you represent for enabling me to do what is needed to save life in many a case . . . You know the famine is so widespread that prices of grain have risen beyond the reach of the poor in all parts of India. The famine is affecting seriously more than eighty millions of people. None of the many famines in India's sad history ever affected as many as this . . . Being in a condition to know the needs of the people, we missionaries most willingly act as the agents of any of God's children who wish to feed the hungry. The hardest time is coming in about two months [June-July] and if it please God we hope to be able to help many at that trying season, when the Government will be utterly unable to meet all the needs.

Rev. E. W. Parker, of the Methodist Mission at Shahjahanpore, says:

Rest assured that your money is being used by as faithful and conscientious men and women as India has—men and women who have given their lives for this people and love them as they love their own souls. We think a very severe pinch will yet come and that we shall see still harder times within the next few months. In any case, we shall need help later. We must care for the children, especially the girls, and their parents will never be found. Our plan is to care for children, for widows, and helpless one, and to keep Christians from starving. This first; then we help other distressed ones as we can.

Rev. E. S. Hume, one of the American Board's missionaries at Byculla, Bombay, writes:

I have been using your money to feed and clothe the needy and also for saving a goodly number of children. The Lord reward you and all who have helped in this good work! I need more money and hope that you can send it to me. Every cent shall be carefully used. As we see to the distribution personally, we know that nothing is wasted and that none but the most worthy and needy receive help. Accept our most sincere thanks.

From Mrs. J. C. Lawson, Methodist Episcopal Missionary at Aligarh, comes a most grateful letter describing the bitter need there and saying how much help the former remittance is giving. She tells horrible details of the things the hungry children have been driven to eat to assuage the pangs of hunger and adds that she dare not tell all she has seen them do. It would be too shocking. She adds:

Hunger is an awful thing. Death by starvation must surely be the worst death possible. Do help us to care for the orphans. We do not know when we will be able to stop taking in these little ones. No one would believe the first batch we took were ever famine children. They look so well now and are learning nicely. The more recent ones are still very weak. I have been nursing them since February. They were in such an awful condition! Still, we are now ready to take another lot. We expect them this week. We began this work when we had almost nothing, but God has honored our faith. I hope you will be able to remember us again very soon. Our house is full but we have land and if we had more money we could put up some sheds and take in more children.

Rev. M. B. Adams, Bilaspur, India (April 26), writes: "The distress of the famine is not yet at its height, and there can be no possible relief until November and December, when the first harvest may be expected. Deaths from starvation are common occurrences."

Rev. J. W. Denning, Narsinghpur (April 28), writes: "There are eighteen counties in the Central Provinces, and this is one of the three worst afflicted with the famine. It is the fourth year of poor crops. I cannot describe the awful suffering that prevailed before Dec. 1st, when the Government relief began. Hundreds all about us died. I have seen scores of emaciated forms lying by the roadside under the trees in the fields dying of hunger, and the diseases induced by lack of food. The sweepers would see dead, report to the police, and take them off to bury them. Parents brought their children to me. Some wanted to sell them; some simply asked that the children be fed. Many children came of themselves. We rescued three hundred and sent them to various missionary schools. One day, ten mothers signed bonds, giving me their ten little girls never expecting to see the girls again."

Rev. H. J. Bruce, Panchgavi, Satara District (April 26), writes: "Our Famine Relief Camp near Satara has suddenly been broken up by a serious outbreak of cholera. One of my (native) Christian preachers who lives near the place writes: 'So many men died that some bodies were left three days unburied. Back of my house there are some Mango trees, and under these trees seven men died. All about this village the dead corpses lie, and one day ten thousand people ran away. The native doctor in charge of the camp died on the 24th with cholera. I have given medicine to many, and I believe I have saved about one hundred persons.

A letter has been received by Dr. Klopsch from the Viceroy of India, expressing the warmest thanks of the distinguished writer and the Viceregal Committee for the relief thus far sent by America to famine-stricken India.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
Associate Editors.

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A Trip to Foreign Parts.

IF you want rest, there is nothing better. From the day you leave the American dock to the day when you land in Genoa, if you take the Mediterranean route, you have not been able to transact an item of business. You have been trying to keep a journal to send back home on the first steamer. But even that becomes monotonous and tiresome. It is the same thing day after day. Every day you take your shawls and your books, and betake yourself to the deck, wrap yourself up to read, or doze, or fall fast asleep to the motion of the great cradle in which Neptune is rocking you. Now and then, you meet a vessel, see a distant group of islands; but there is nothing that disturbs your tendency to let the world wag as it will, and to make the best of your situation, which you do.

READING UP FOR THE TRIP.

If you are wise, you have done this before you start: you already have your itinerary; know the place where you are going, and what you want to see there. There is nothing more bewildering, for example, than the thought of such a peopled wilderness as London and Paris, without knowing where to go, or what to do there. But, if you have not given the matter any thought, you must address yourself to it on board the steamer. Doubtless, you will find traveled people, who will gladly tell you what you want to know. At any rate, you can have recourse to your guide-book. There you will find it all mapped out for you. Hotels, with prices, alternative routes; wonderful things in the way of scenery, or buildings, or art. And the continent is all before you, where to choose.

AS TO YOUR TRAPS.

You want to travel as a light-armed soldier, encumbered with only what you can yourself carry. This saves time and expense. And you never lose your luggage. If luggage accumulates, divide it up, and send some of it to some onward point by express; let it await you, where you are to take steamer on your way home. When you are aboard you have no dignity to maintain. Nobody knows you. You have no care to keep up appearances. Go easily and comfortably and economically.

In travels abroad all things but God's things are foreign. The sun, the clouds, the stars you know. The seas, the rivers you know. But the people are new. They drive their horses differently, milk their cows differently; the barbers are different, the boot-blacks. They put the bell in the station, and not on the locomotive. Women are station and signal-men, and not men. Women are in the fields at work. The bread tastes differently. You are afraid of the water. And when you go to sleep between two feather beds, you rather long for cool sheets, and light coverlids that lie so gently on you in your own America.

THE HAVEN OF HOME.

Traveling is good for a change. But there is no situation in which one's native land seems so attractive as when he is trying to talk some foreign language in a strange city. He sees familiar objects around him, knows what he wants, but he has no word that the people around him can understand. He tries to talk, they shake their heads or turn away with a smile. How sweet to land on the dock, and hear again American voices! And soon he adjusts himself to home habits of dress and diet and work. And before a week is gone, it seems as though his wanderings in strange lands were only a dream.

Beware of Politics.

HE who enlists in political life for his country's good, does well, does righteously; but he who enters it for aggrandizement or emolument will find a hundred exasperations to one satisfaction. Out of three million people in a state only one can be governor. Out of sixty million people in the land, only one can be president. Out of two hundred thousand people in a city, only one can be mayor. So that in great political contests, to one person gratified, thousands are disappointed. The same amount of genius used in mechanical, or mercantile, or professional directions would run much less chance of defeat. Ambition for the presidency slew some of the strongest men of our own generation. Aspiration for the presidency is a fatality. Politics as a trade is the poorest business. In nine cases out of ten the man dies poor and dissipated. The most brilliant man of his time, from one term in Congress at Washington, went home so thoroughly captured of intemperance that at forty years of age he lay down to die. Keep out of politics unless you have a direct call from heaven for their purgation.

Occidental Civilization.

OCCIDENTAL civilization! This is the trouble in Cuba. It is the trouble in Crete. It is working like leaven; till the world is leavened. What shall we do about it? Where are our sympathies? Can our public men say something as Webster did, to cheer the people that are fighting the same battle that was on us when Lafayette came from France? Occidental civilization is merely asserting itself. It is the civilization which the Bible inspires. We thus judge: If preaching the truths of the Bible makes people long for self-government, long for constitutional rights, then it is God's work. Let it go on! It must be civilization, Occidental or Oriental: either tyranny or freedom. When we pray, "Thy Kingdom come!" what do we mean by it? We mean the state, the family, the school of Christianity.

The American idea is this: Every man should participate in the Government. The Government is for the people, and not the people for the Government. What is the trouble in Cuba? The Cubans want *Cuba Libre!* This means they want a chance to say what shall be law, and who shall administer law. What a maternal thing it would be if Spain should say: "These people are my children; if they are restless and discontented, what is the matter? Let us see if we cannot comfort and content them." The Cubans are not fighting for the fun of it. They have felt the uplift of free institutions. They have heard "Yankee Doodle" and "The Star Spangled Banner." They can not get them out of their ears.

NEVER SATISFIED.

THAT is the grumbler! He finds it so easy to account for all his follies and mistakes, by grumbling; for while the habit infers his own blamelessness, it does not appeal in any way to conscience. If, however, we examine the class of men who are habitual grumblers, we shall find that the fault is not inherent as they suppose in environment, or even temperament, but is the result of circumstances, which can be controlled. In the first place, grumblers are usually dabblers in their daily work. They know a good deal superficially, nothing perfectly; and such knowledge is out of touch with our time, when specialties concentrating a man's whole life and genius, are the elements of success. They have ideas, but they bring nothing to perfection; and then they grumble, because the world will not pay for unfinished work.

Another class of grumblers are men with too much leisure. Busy men are seldom grumblers; they have no time for looking back, and the material for complaining, lies in retrospect. Men who have real work to fill all their hours, keep no catalogue of their wrongs; and even a positive injury or injustice, does not rankle or worry them into a constant fret and complaint about it.

Some people grumble because they think it adds to their importance not to be too easily pleased. They cannot take Love at its word, they find a flaw in friendship; if any work is done for them they hesitate and wonder about its worth and value; all the time being conscious that the work is good work, and well worth a genuine word of praise. If they go to church, and the sermon is faultless, the minister's manner or voice is disagreeable, or the singing offends. If they go to a concert and the singing was beyond cavil, then the selections were bad. Goldsmith left a golden rule for such grumblers—"Say the picture would have been better painted, or the book better written, if the author had taken more pains." In such a remark, a grumble is successfully achieved without even the greatest ignorance committing itself.

It is then evident that grumblers are not worthy of any sympathy; indeed, all a grumbler wants is to be listened to—that the courtesy of men usually give, though reluctantly; for the complaints of a grumbler are endless. The weather never suits their health, or their plans; every person they do business with, is in a conspiracy to cheat them, and even in public affairs they are not satisfied—the country is going to ruin, the good men, the honest politicians are all dead and buried. Yet no special element of ill-nature enters into these woeful complainings; indeed if all the hard things grumblers say, were written down, they would be ashamed to read them. The truth is that a great deal of grumbling comes from too much comfort. One luxury has begot another luxury, until the most trifling inconveniences are unbearable. The men with real grievances do not grumble half as detestably, as the men who have nothing to grumble about.

For we must all have noticed that it is the little troubles of life which men complain of. A grumbler will often bear nobly the loss of a limb, or a fortune, and yet fret like a baby over a collar with too much starch in it, or a garment without a button, or a dinner not cooked to his liking—fret and complain as poor men starving and shivering in the street never fret. And what is the good of complaining? It never yet cured a single trouble. And suppose we really have an annoyance to complain about? Very likely, if we examine it honestly, we shall find that we have brought it on ourselves, either by our carelessness, or inattention, or folly. Even if we are certain that we are in no way to blame, there remains the fact that no human being escapes perplexity and injustice, and that we have no special right of exemption.

Surely it is only necessary to look around on the gigantic sorrows of life—war, pestilence, sin, suffering, poverty, and ignorance—and then hold our peace from any words but those of thanks and praise. If the grumbler would make one effort, and try cheerfulness instead of complaining, he would come into the sunshine, and not only bless himself, but also all those who came nigh him. For cheerfulness is a moral tonic, it is the life of life, as any one may perceive who simply watches a cheerful man or woman enter a room where two or three are sitting grumbling and complaining. There are even times when this cheerful spirit is a kind of magnanimity, when it outlooks the clouds of the present, and breathes on every trouble hope's perpetual strength, turning the anxious to-day into the prosperous confident to-morrow; for

> God is good and gives new gladness,
> When the old he takes away.

And as a last objection, we will suppose that we do not always get what we have worked for, and believe we merit, what reason have we for grumbling? Is this world all? Are there no rewards but temporal ones? Is it well to grumble and complain at our day's work? No! there is a better way—let us serve and sow, and therewith be content, for even as we toil, the Lord of Harvest will come.

Amelia E. Barr

BRIEF NOTES.

The Young Men's Christian Associa ns North London, recently held mass meetin in v rious districts with the result that two hund per sons were added to the fellowship of the ch bles

Wu Ting Fang, the new Chinese mi er the United States, who has lately arrive country, is a Christian and has received a E pe education. In his suite are some of the t d tinguished Chinamen ever accredited to ou ve ment.

Dr. L. W. Munhall has been holdin nee ings at Los Angeles, Cal. The large audit am the Simpson Tabernacle has been crowd w eager throngs. The young people's mee s pecially were deeply interested. It is belie a work of grace has been commenced whic permanent and widespread.

Chaplain Laslett of the State Peni at Fort Madison, Iowa, would be glad to ce copies of this journal from any subscrib w will send them to him. They are, he sa acceptable reading for the prisoners. Mr s recently held evangelistic meetings in vari pa of the State, which were blessed to many sions.

The report of missionary progress in ar just issued, shows that there are now in t try upwards of 57,000 "readers," that is, pe are learning to read. There are 321 chur s commodating nearly 20,000 people. Abo copies of the New Testament or Gospel have been sold, and the baptized Christians over 6,900.

Evangelist John McNeill held servi week in Brooklyn, N. Y., at Hanson Place Church and Lafayette Presbyterian Chuch brought his mission in this country to a clos numbers of persons have attended the pre the famous evangelist and many letters h sent to him testifying of blessing received t labors.

The new treasurer of the Presbyteria of Foreign Mission is Mr. Charles W. Brooklyn, an elder in the Lafayette Aven byterian Church. Mr. Hand who has bee successor to Mr. Wm. Dulles, Jr., was educ the legal profession, but has for some ye ducted the business of an extensive corpo New York.

Florence Nightingale, the heroine Crimean hospitals, has just celebrated her seventh birthday. Miss Nightingale has invalid for the last forty years, and spends her time at Clayden, in the beautiful count of her nephew. Her mind is as strong as e she takes an active interest in all kinds of and relief work.

At the thirteenth anniversary of th End Mission Boston, Mass., recently hel stated that of the 204 woman who during had passed through the Rescue Home cond the Mission 197 had been either restored families, or positions had been found for th of the visitors at the Mission was a man been converted there twenty-one years bef

A missionary journal states that the mission of the Moravians has now three n eight minor stations, with a staff of four eight female missionaries. They make a 450 church members and 175 children as c with their missions. It is proposed to op station at Ramah. The good brethren are terred by the fact that the thermometer du winter registers forty-one degrees below ze

The Open-Air Workers' Associat elected Dr. Teunis S. Hamlin, of Washingt its president, at its recent annual meeting representative pastors and evangelists wer vice presidents. It was stated in the cour proceedings that there were now over thi in which Gospel wagons were used. Inqu specting the work of the Association which been carried on for five years, may be obt sending a self-addressed stamped envelope V. Prentice, 123 Amity Street, Brooklyn,

In his new work on Arctic Explora Nansen gives the following emphatic testi favor of total abstinence: "It is often that even though spirits are not intended use they ought to be taken on an exped medical purposes. I would readily ack this if any one could show me a single case such a remedy is necessary; but till this shall maintain that this pretext is not s and that the best course is to brush alcohol from the list of necessaries for an Arctic tion."

At the celebration in New York on of Bishop Andrews' twenty-fifth anniversa consecration, he quoted the following s figures, showing the progress of the M Episcopal Church during the past quarter tury. In 1872 there were about 9,000 effect isters, now there are more than 14,000. there were about 1,400,000 church memb probationers, now there are 2,800,000. The of churches had increased from 13,000 t The bishop expressed a wish that there ha corresponding increase in spirituality, of had some doubt.

The Sunday Breakfast Association adelphia celebrated its nineteenth ann recently. It was stated that during the months 43,396 had availed themselves of of a free meal. At the meetings held by t ciation 5874 persons had asked for prayer had signed the temperance pledge. Besi meetings the Association has conducted school and kindergarten and has carried o dustrial Rescue Home. The Rev. R. F. has accepted the invitation of the Associ devote himself to the philanthropic and work it has in progress and in contemplati

The China Inland mission has no operating thirty-two years in China. Fro mary of its work published by the *Missio view of the World*, it appears that when first began, only two of the inland provin open to Christian workers. Now, largely its service, only two are in any sense closed 260 stations and out-stations have est and there are 342 native helpers, working with nearly 700 missionaries. There are in tion with mission churches about 5,000 Over 8,000 have been baptized, and Dr. J. Taylor has recently estimated that betwee and 20,000 men and women have been br the Lord through the instrumentality of sion workers.

THE BIBLE AND THE NEWSPAPER

THE SULTAN'S TRIUMPH.

HOW largely the future peace of Europe depends on the character of the Sultan of Turkey, is indicated by recent cable dispatches. If he is really the timid, pusillanimous creature that he has been represented as being, peace may be established. But if he is a bold man, determined on securing substantial gains, the triumphs of his army in Greece, is probable that there will be trouble. With an army of three hundred thousand men at the seat of war, all eager for fight and ready for action, if, flushed with victory and confident of his power, he should insist on gaining an accession of territory, he may bid defiance to the powers and may make an obstinate struggle to accomplish his ends. England, France and Austria may be expected to oppose his adding to his empire any large amount of territory inhabited by Christian people. If the Governments of the other nations were disposed to acquiesce in the extension of Turkish dominion, the people would protest, and in England and France it is not likely that the Government to oppose the national will. Nevertheless the Sultan might brave the hostility of those three powers if he could be assured of the moral support of Germany and Russia. It can hardly be supposed that he would resist the united pressure of all the five powers, if he were convinced that it would be pushed to the extremity of war. A brave man, or a man that might do so, especially if he had a force like that which Turkey now has on the scene of conflict; but fanatical as the Sultan is believed to be, he is not credited with the courage required to defy united Europe. The statement is made that Turkey and Greece are negotiating directly with a view to peace, but there can be no doubt that any treaty they may make will have to undergo the revision of Europe. It remains to be seen whether if Greece consents to yield her conquests to the Sultan as the result of defeat, Europe will assent to the transfer, and whether the Sultan will enforce her will if the Sultan resists. It is reported that for Greece that she is not willing to offer the Sultan a large money indemnity in lieu of territory. Greece is in want of both money and credit. Her past financial conduct has given her a bad reputation in the money markets of the world so that she would find it difficult to procure money with which to pay a heavy indemnity. Her condition is truly pitiable, unless the powers interpose, she is at the mercy of her foe, who occupies a position from which he could over-run her whole land. She has need to pray for deliverance to Him who, in a similar crisis, heard the petitions of his people and said to the powerful enemy:

Because thy rage against me and thy arrogance is come up into mine ears, therefore will I put a hook in thy nose and a bridle in thy lips, and I will turn thee back by the way by which thou camest. (Isa. 37: 29.)

THE SULTAN OF TURKEY SETTING OUT FOR A RIDE IN THE PARK OF THE YILDIZ PALACE.

Married in Mockery.

The extraordinary conduct of a bride in the State of Washington is occasioning much husband great distress of mind. According to The Walla Walla *Statesman*, which publishes the story of the marriage and the subsequent trouble, the lady was brought to marriage by a suitor to whom at first she showed little favor. He pressed his suit however, and suddenly her manner changed and she gave consent and the speedy wedding. The young man was only too ready to gratify her. The wedding was solemnized with due form the bride's father giving her away at the altar and a troop of friends offering congratulations. During the wedding festivities the bride retired to change her dress for the wedding journey. She was a long time absent, but the bridegroom was not worried as he was enjoying himself with his bachelor friends. But after the lapse of more than an hour he went in search of his wife, and found to his amazement that she had disappeared. She had entered the carriage alone and had driven away. He has been unable to find her since, and a request has been conveyed to him from his wife that he discontinue his search, as she does not intend to live with him. She says she never loved him, but she married him in order to escape from an unhappy home. Her father was a cruel tyrant and she could think of no way of getting from under his jurisdiction but by a marriage. The husband is sorrowful and indignant, and justly denounces her for assuming a wife's name when she did not intend to perform a wife's duties. It is not often that a woman will do so reprehensible a thing, but there are many who take a similar course in religion. They join a church and take on themselves the name of Christians, hoping thereby to escape the penalty threatened against sinners, but they do nothing for Christ, nor live as Christians ought to live.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. (Matt. 7: 21.)

Killed by a Mosquito.

The Kentucky Court of Appeals has been called upon to define the legal character of a mosquito bite. A citizen of that State died some time ago from the effects of a mosquito bite. He was insured in an accidental insurance company, and his family made a claim under his policy, on the ground that the bite was an accident. The court of first instance rejected the claim, holding that the bite was not an accident within the meaning of the policy. An appeal was then taken to the higher court, which has reversed the decision and has granted a peremptory order requiring the company to pay the amount due on the policy. It defines an accident as "an unusual or unexpected event; the effect of an unknown cause, or the unknown effect of a known cause." That definition obviously covers the case of so unusual an event as death ensuing from the bite of a mosquito. As the company agreed to pay in the event of death taking place through a cause other than disease, the decision seems just, though such a cause was not contemplated either by the company or the insurer. It is a pity that while men thus make provision for the unexpected and the unusual, so few should make provision for that which in some form or other must surely come, but go out of life unprepared to meet their God, in spite of the offer which is made to all.

Oh, that they were wise, that they understood this, that they would consider their latter end. (Deut. 32: 29.)

To Talk with Martians.

A communication to the New York *Herald* announces an important discovery which, it is suggested, may ultimately enable us to hear noises on the planets and possibly to hold converse with their inhabitants if they have any. Electricians have been searching for sometime for some means of telephonic communication which did not require a wire between the two points. In experimenting with this object in view Prof. Alexander G. Bell has made the discovery that rays of light may be made the bearers of sound. In the ordinary telephone the wire does not convey the air waves, of which sound consists, but merely causes a reproduction, at one end of the wire, of the waves made by the speaker's voice at the other end of the wire. This is done by the sensitive diaphragm in the transmitter collecting the waves which are reproduced by the sensitive carbon in the receiver. Proceeding on a parallel principle, with a ray of light instead of a wire, it was necessary to find some material as sensitive to light as carbon is to electricity. This material Prof. Bell found in the metal known as selenium, and he discovered a means of indefinitely increasing its sensitiveness by the application of heat. The next step was to produce the alterations of the ray of light corresponding to those produced by the diaphragm on electricity. This was done by a fine convex mirror of silvered mica, which, as a transmitter, by means of a lens, focused a ray of light on the selenium. So delicately was it adjusted that if the mirror changed its shape from convex to concave, the focus fell short of the selenium, and the impact of a speaker's voice on a mirror was sufficient to do this. While the mirror was convex, the focus was on the selenium and, when the impact of the voice changed it to concave, the focus was off and the selenium responded to each change. Prof. Bell believes that when this system is perfected, the selenium will register the tone of voice as accurately as the carbon now does in the telephone and with no other medium than a ray of light. If light can thus be made the bearer of sound, we have at last the germ of the means so long sought for inter-stellar communication. A long step in this direction has certainly been taken in the discovery of a substance so sensitive as selenium. It is that difficulty that keeps us from receiving heavenly communications:

The heart of the people is waxed gross and their ears are dull of hearing . . . lest they should hear with their ears and understand with their heart and should be converted. (Acts 28: 27.)

A Double Funeral.

One of the most remarkable funerals on record is that described by an undertaker in Tennessee. It was that of a widow and her son who were buried at the same time and in the same grave, though there had been an interval of over thirty years between their deaths. The son had been killed in the battle of Murfreesboro, in January, 1863, fighting in the Confederate army. He was the widow's only son, and she almost idolized him. His death was so terrible a shock to her that it was feared she would lose her reason. She insisted that the body should not be buried, and in that time of confusion she had her way. An air-tight cedar coffin with a glass top was prepared, and the body of the young man placed in it. The widow had it placed in the room in the old homestead which her son had formerly occupied, and there in the very spot where the young man had been accustomed to sit singing his merry songs, reading his favorite books and pursuing the cheerful life which had now come to so tragic a termination, it remained, among his books, fishing-rods, and other possessions. The widow would go there frequently and remain for hours. The body did not decay, but in process of time it dessicated. The widow left instructions that it should be buried with her, and when she died, her fond wishes were carried out. Every one must sympathize with such sorrow as her retention of her son's corpse implies. It deserves sympathy, on account not only of its intensity, but its hopelessness. The body she cherished so long, could never again be the abode of the son whom she loved: her only ground of hope lay in his receiving through faith in Christ that new body which the Bible assures us will be given to those who die in Jesus.

It is sown a natural body; it is raised a spiritual body. (1 Cor. 15: 44.)

A Wounded Heart Healed.

Every day brings tidings of some new victory in the field of operative surgery, these triumphs being mainly due to the judicious boldness of professional men, aided by the antiseptic method and increased knowledge of anæsthetics. At Berlin recently Herr Relin, of Frankfort-on-the-Main, astonished the learned members of the Surgical Congress by recounting his experiences in the treatment of wounded hearts. It has always been held that ninety per cent. of such cases must prove fatal, death being caused either by shock or by the flow of blood into the pericardial cavity, whereby the heart's action is gradually brought to a standstill. Hitherto no serious attempts have been made to save the patient's life. Herr Relin, however, conceived the daring idea of applying precisely the same treatment that would be used in the case of an external wound. A man was brought into the hospital dying from a stab wound in the heart. The doctor laid bare the organ, and succeeded in checking the hemorrhage by means of a suture. The patient made a capital recovery and was produced before the congress alive and well. He appeared to have no difficulty of breathing or any of the other symptoms of trouble with the heart that are usually observed. This is one of the greatest triumphs of modern surgery, which seems to be increasing continually in knowledge and skill. It cannot help us, however, in the far more common trouble of the heart full of evil propensities. For this there is only one cure and it is the one that has been available from the beginning.

A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh: and I will give you a heart of flesh. (Ezek. 36: 26.)

THE SUNDAY SCHOOL

Paul's Advice to Timothy.

Sunday School Lesson for June 13. 2.Tim. 1: 1-7; 3: 14-17. Golden Text: 2.Tim. 3:15.

BY MRS. M. BAXTER.

IT was something more than advice which Paul gave to Timothy, his "own son in the faith." (1. Tim. 1: 2.) It was not that which an older and more experienced man would give out of his own wisdom to a younger and less experienced man. it was a charge, an authoritative commission, which he, as an instrument passed on from God to his young and beloved disciple. "This charge I commit unto thee, son Timothy," he says (1. Tim. 1: 18), when he calls upon him to "war a good warfare." And, in a yet more solemn way, when he is instructing him in the solemn duties of his office as an overseer, he says, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things."

Paul's second epistle to Timothy was his last charge, or at least his last written charge. to this beloved younger brother, of whom he had written, "I have no man like minded." (Phil. 2: 20.) It speaks the character of him who wrote and of him to whom he wrote. To his dearly beloved son, Paul gives first a blessing, a greeting in the authority of God whose chosen instrument he himself was, "Grace, mercy, and peace from God the Father and Christ Jesus our Lord. Oh, this

HOLY LETTER WRITING!

How far short we all come of this habit of Paul's to write God's greeting as the beginning of all our letters! In German Switzerland, the salutation of a casual passer-by is not,"Good-morning, but "God greets thee." If it were spoken in faith, what an amount of blessing might be called down from heaven each day by true disciples even on passers-by!

Paul thanks God that without ceasing he remembers Timothy. He does not look upon it as a matter of course. He who would commit a charge to Timothy has received Timothy as a charge from God. His remembrance of him was in itself a gift of God: he could not of himself have held on faithfully in prayer for him night and day. The old man's heart yearned to see Timothy once more before he should suffer martyrdom, not to seek sympathy of Timothy over his own fate. No tears of his own occupied him, but he was mindful of Timothy's tears, and by reminding him of the unfeigned faith of his mother and of his grandmother, Paul puts his disciple in remembrance since there is, he is persuaded, unfeigned faith in him to stir up into a flame (R.V.margin), the gift of God which is in him by the putting on of Paul's hands. There was more in him than he knew, but, like many a young disciple, Timothy's tendency was to expect from himself and his own resources what could only come from the indwelling Christ, who dwells in our hearts by faith through the Holy Ghost. That Timothy was discouraged is clear from the words which follow, words which God has used by the Holy Spirit to help thousands of tremulous children of God. "For God gave us not a spirit of fearfulness; but of power and love and discipline." (II. Tim. 1: 7, R.V.) The fears, the weakness, the failure, the continual disappointment of Timothy arose, not from the fact that Christ was not in him, but that he was looking to himself and not to Christ for the grace which he so sorely needed, and for which he wept. He needed to stir up, not his efforts, but his faith in the Spirit of God who was indeed within him. He needed not to discipline himself so much as to recognize and yield to the Spirit of God. Weak as he was discovering himself to be, the Spirit of power was in him, but only the exercise of his faith, which Paul knew to be unfeigned, would stir up into a flame the latent divine force.

Timothy was in danger of being ashamed, things had not turned out as he had expected; his beloved father in Christ was a prisoner in Rome for the second time; the prayers of the faithful had not succeeded in liberating him as Peter was set free when the Church had prayed for him (Acts 12.) It looked as though Paul, like his Master, would be executed as though he were a criminal; how could the Gospel succeed if the greatest pillar of the truth were to be thus associated with ignominy? Poor Timothy! he needed the lesson of Ps. 73, he could only understand the inexplicable when he went "into the sanctuary of God."

PAUL UNDERSTOOD—

to him the cross, the shame, the failure were the royal path to glory; his charge to Timothy was: "Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner, but suffer hardship with the Gospel according to the power of God, who saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death and brought life and incorruption to light through the Gospel" (II. Timothy 1: 3-10, R.V.) Life and incorruption! This was what Paul saw—hardship, shame, death were only the path to it. Paul knew as Peter knew something of what it meant that he was born again, not of corruptible seed but of incorruptible, even by the Word of God which liveth and abideth forever (1. Peter 1: 23), he knew within him "the power of an endless life" (Heb. 7: 16.) He had seen the glory of his calling, and taught Timothy: For this cause "I am not ashamed;" "Be not thou ashamed." I suffer hardship" (II. Tim. 2: 9); suffer thou also hardship. "I endure all things for the elect's sake;" but if we die with him, we shall also live with him; if we endure, we shall also reign with him (II. Tim. 2: 11, 12, R.V.) Therefore Timothy, "give diligence to present thyself unto God a workman that needeth not be ashamed" (ver 15).

It was thus that Paul prepared Timothy for the unexpected announcement that in the last days, instead of things growing better, perilous times should come, and this not among the untaught heathen, but among such as should have "a form [literally a kind] of godliness," but who, by their unchristlike lives, should "deny the power thereof." God was showing to Paul now what nearly thirty years afterwards he showed to the beloved John, of the defection of the Church, and yet at the same time that in the midst of her apostasy, there should be a company in her midst which had an ear to hear "what the Spirit saith unto the Churches," and who, in the midst of a Church which succumbs to the world, are in her very midst recognized of God as they that overcome. (Rev. 2: 3). Thus he tells Timothy that men having a form of godliness, a sort of conversion, shall be "lovers of their own selves, and covetous instead of denying themselves; "boasters," "proud." "heady," "highminded," instead of "lowly in heart" like Jesus; "blasphemers," instead of God's witnesses, "disobedient to parents," "without natural affection," instead of honoring father and mother; "unthankful," instead of "giving thanks always for all things;" "unholy," "truce breakers, false accusers," "fierce traitors," instead of being followers of the Lamb; "incontenent, despisers of those that are good," "lovers of pleasures more than lovers of God;" and all this under the name of God! Having a form of godliness not simply of religion but godliness, "but denying the power thereof."

"But thou [Timothy] hast fully known my . . manner of life . . . what persecutions I endured . . . Yea; and all that will live godly in Christ Jesus must suffer persecution" (vers. 10-12). And be not surprised: things will wax "worse and worse," not better and better. But in the midst of all there is a clear path traced for thy feet. "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ" (vers.14. 15). This is the sheet anchor, the Scriptures appropriated and obeyed by faith. Here is charge to every Christian: Continue—go on in the Scripture, live in the Word of God; it brings the atmosphere of God with it. The Word of God, while it tells us the truth about ourselves and about the world and the Church, always gives the other side, it tells us of our God, of his purposes, of the end of all his dealings with us, and with the Church and the world, until we are filled with admiration and adoration of our God.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE Epistles of Timothy have not escaped the assaults of the critics. It has been contended on various grounds that they were not written by the Apostle Paul. The evidence for their authority is, however, overwhelming and

"ALL SCRIPTURE IS GIVEN BY INSPIRATION."

the teacher may, without hesitation, treat them as genuine. They were apparently written after the period described in the closing words of the Acts of the Apostles, when Paul had been released from his long imprisonment, and had taken the journey to Spain referred to by Clement. The first Epistle appears to have been written from Macedonia; but before the second was written, Paul was once more in jail and nearing the end of his career. The Epistle breathes a very tender affection and was clearly written to one whom the great Apostle dearly loved. In his exquisite analysis of these letters, Plummer says: "Of all whom he converted to the faith, Timothy seems to have been to Paul the disciple who was most beloved. He shared his spiritual father's outward labors and most intimate thoughts. He was with him when the Apostle could not, or would not, have the companionship of others. He was sent on the most delicate and confidential missions. He had charge of the most important congregations. When the Apostle was in his last and almost solitary imprisonment, it was Timothy whom he summoned to console him and receive his last injunctions." He was probably a lad of fifteen or thereabouts when he was converted under Paul's preaching at Lystra, and may have been about thirty-five when this letter was written to him. He was the son of a Greek father and a Jewish mother, and although the latter had brought him up in her own faith, he had not been admitted by the Jewish rite into the privileges of Jewish nationality. But Paul, foreseeing the prejudices that might be excited against him on that account, had him circumcized before making him his companion. Very little is known of him besides what is told in the Acts and what can be gleaned from Paul's epistles. but tradition says that after Paul's death he was bishop or overseer of the Church at Ephesus, and suffered martyrdom there. One legend has it that he incurred popular odium by preaching against the licentious worship of Diana, and was set upon by the mob and stoned to death.

Paul was in depression when he wrote this letter. He was looking forward speedy, and probably a cruel death. He was prematurely aged and enfeebled by his stormy life and the exposure and rough treatment he had borne, but his spirit was strong and his concern for the work was unabated. It was not the prospect of suffering and death that oppressed him so much, as the fear that when he was no longer with the churches which he had planted, they would relapse. He could see signs which disturbed him, of false doctrine and of tendencies which, unchecked, would subvert the faith. Joined with this anxiety was solicitude about Timothy himself. We gather from the epistle that the young man lacked courage. He may have felt hopeless in the presence of opposition and among converts. He had not Paul's dauntless intrepid spirit. Paul felt that if Timothy lost heart the situation was indeed serious, and this epistle, which was doubtless written after the one to Titus, and probably was the last the great Apostle ever wrote, was written mainly to strengthen his beloved disciple and inspire him with his own indomitable courage. That is the keynote of the letter, and he tells Timothy that in time of stress he may keep himself pure and renew his faith. It is this timely counsel which makes the epistle invaluable in these days when the young Christian is assailed with subtlety and power and the sophistry that is harder to meet than persecution.

All Scripture is given by inspiration of God. The Revised Version has it "Every Scripture inspired of God is also profitable," etc., which is not quite the same thing. There are many scripture writings that are not inspired of God; we know that the Bible is inspired because of its effects on those who live their lives by it. Theodore Monod tells that a sea captain who had been in the habit of reading the Bible with his crew had his ship dismasted and all the boats washed away by a storm off Cape Horn. Writing afterwards of the contrast between his men, he said: "I had an opportunity of seeing who were worthy, and I found the most unprincipled men the most useless and the greatest cowards in this awful gale, and the godly men altogether the reverse, most helpful and courageous.

Is profitable for doctrine for [illegible] In the spring of the year 372 a young man in the thirty-first year of his age was in accident distress of mind, entered his garden near Milan. This was no other than the afterward eminent Augustine. The story of his youth—a youth spent in sensuality and impiety—weighed heavily on his soul. Lying under a fig-tree, moaning and weeping out abundant tears, he heard from a neighboring house a young voice chanting and repeating in rapid succession the words "Tolle, lege! Tolle, lege!" (Take and read, take and read!") Receiving this as a divine admonition, he returned to the place where he had left his friend Alypius, to procure the roll of St. Paul's Epistles which he had a short time before left with him. "I seized the roll," says he, describing the scene; "I opened it and read in silence the chapter on which my eyes first alighted." It was the thirteenth of Romans: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." He was decided by a word. Every doubt was banished. The morning star had risen in his heart.

That the man of God may be [illegible] The study of the Bible fits a man for life in the world. At one time the Spartans thought it necessary to have four tutors for their princes: The wisest man to teach wisdom; the bravest man to teach courage, the most just to train the moral sense, and most temperate to teach self-control. All these combined could not do for a man what would be done if he could be induced to make the Bible his guide. It would have every part of his nature in harmony, which is the best way to develop it.

THE FAMILY AND HOME CIRCLE

"HE BETHESDA HOME."

Its rist-like Work Among the Unfortuna in Brooklyn—The "Still Hour" at th Home—A Lost Daughter Restored.

MANY readers of this journal are already familiar with the history of the Bethesda Home in Brooklyn, and its work among the friendless and the fallen in that populous city, which is w part of the metropolis itself. For l years past, a number of our friends v ided this work by their contribu- nd their prayers, and it is a pleas- t ity to report that constant and un- te pted progress has been made. The o is at No. 79 Fort Greene Place, a and respectable section of the city, d is doing a much needed and useful wor It is not only a Shelter and a Res- e ome, but to some extent it is also n lustrial training school, where the rls quire such practical knowledge s w serve them in subsequent ef- rt o earn an honest and respec- iving. Dressmaking and all of needlework, laundry-work, ry, cooking and the ordinary of domestic help are taught. d any girls who have been sent t om the Home during the last re ears are now supporting them- w creditably and leading blame- ss ristian lives.

Th re are not wanting evidences s w that the spiritual influences f Bethesda Home extend far yo d its immediate boundaries. Not ery long, ago a resident of a We n State, who had read of the Be sda Home in THE CHRISTIAN ELD, wrote us inquiring if it er possible for the Home man- e to seek out his lost daughter in Ne York. After the managers had si a number of places they hap- n upon a noted resort where they t the girl upon the stage of a low r show. At first it was impos- to get her to listen at all to w they had to say; but finally e nsented to let them take away to Bethesda her child, a little boy ree years old. They sent the tt fellow by express to the way- w laughter's parents' home in the We The girl said she had an en- g ent for two weeks longer, which e lt in duty bound to keep, but e Monday she would go home to her p s also." While they were waiting h her, the ladies talked to another w n, and persuaded her also to consent to ge up a sinful life. They procured it le clothing for her and sent her to r ome in Albany, N. Y., since which ey ave had some very promising letters fr her. Another girl who was taken fro the streets of New York, was con- ert while in the Home. She died in Oct er last of consumption, a redeemed hr ian woman.

D ing the past year the Bethesda Ho has sheltered 158 women, and of is mber the present whereabouts and n on of seven-eighths are known to th anagers. One of the judges of a Bro lyn Court said of this class of wo- en "They come before me very often u ti the Bethesda Home gets hold of ther and after that they come less and less nd afterward cease coming alto- geth ." This unsolicited testimony is sig cant as showing the reformatory in- flu e of the Home among the class its la are intended to reach.

O illustration, taken during the "still hou at the Home, when the matron sum- mon the helpers and others for the Scrip- ture eading, affords an idea of the quiet, rest l atmosphere that pervades the plac —making it indeed a haven of rest and eace and security for the weary ones who eek temporary refuge there from the wickedness of the world and the miseries of the life they have been leading. Ordinarily, however, it is a scene of activity, and employment of some sort is never wanting for willing hands.

The Faith of a Child.

During the great storm which swept the Sea Island region, several years ago, the following incident occurred which is worth relating as showing the beautiful and heroic faith of a child:

When the waves arose and swept across the islands, and the water burst open the house-door and rushed in, bringing boards, ducks, geese, snakes and rubbish, a mother tied her baby on her shoulder and lifted her boy of six in her arms. To her fourteen-year-old daughter she said: "You must carry one child." "Which, mother?" said the girl.

The mother looked at the two, one of four years, one of two, unable to choose which to leave. Here Ben, her boy of eleven, a little Christian; yet full of fun and frolic as a boy can well be, said: "Ma, I'll take the little one." "No, my boy, you can't; you can't save yourself, let alone the child." "I know I can't answered Ben, "but Christ can." "The water is too deep; its up to your shoulders now," said the despairing mother. With a smile that gave her courage, the boy swung the little one upon his shoulder. "It's deep for true, but Christ is a tall man. He must be." So they started. The anxious mother kept calling to her children through the roar of the wind and water. The daughter kept up with her, but very soon Ben ceased to answer. When at length they reached the rising ground, she met her brother trying to force his horse through the water to her aid. He took her to his own home, but of Ben there was no trace.

When the tide went down the next morning, and she sat grieving for her lost children, little Ben tramped into the house, saying: "Didn't I tell you true, mamma?" He put his little charge into his mother's arms.

A Last Message of Love.

This beautiful incident is related by an English lady, deaconess in Wesleyan Institute, at Leicester. In the course of her missionary work, she visited a low lodging house where a man, his wife and dying daughter, dwelt. "The man signed the pledge and prayed God to help him keep it, and I regularly visited the family. I tried to teach the girl to read, and for this purpose bought a kindergarten fan, with grooves for letters, and a cheap box of letters. The child learned to spell words with these letters. On calling one day, I found the little girl lying dead in bed, the tiny hands folded over her bosom, and between them the fan, with the letters inserted, 'I luv Him.' The mother told how when the child was dying, she had wished to spell a message for me, and had at first put 'i luv u.' The mother told her that I already knew that, and would be far more glad to know that she trusted in Jesus in the hour of her death. So the child changed the letters till they read 'i luv Him.'

"The mother begged me to keep the fan as a memento, but I refused, and tied a text to it with white ribbon. Wherever the man and woman go, the woman always hangs this up in her room, and both she and her husband have become sincere Christians."

Our Friend, the Horse.

Much interest has been awakened by the publication, from time to time, of letters in THE CHRISTIAN HERALD, from readers who favored kinder treatment for the dumb animals. Mrs. O. H. Church, of Adrian, Mich., writes:

My heart is pained almost every day of my life, to see so much unkindness to poor animals. From my window, I saw two young men passing with a load of dirt. The horse was doing its very best, while the young men were trotting along, one on each side, urging it on at a much faster gait than was good for it. I watched the proceedings until the horse suddenly came to a halt. Then rough words and heavy blows came thick and fast. I was indignant, if not angry, and resolved something must be done, and that quickly, so putting on my hat, I went out of the yard and up the street. When I got opposite the men and horse, I stopped and asked what the trouble was. The men replied that the horse was balky and would not go. I told them if it was balky I did not think it would do any good to pound it, and that it was cruel to do so. I looked at the horse and the load, and told them the horse was small and weak, and the load too heavy for it. I patted the poor creature, and told them if they would let the horse rest a few minutes and be gentle with it, they would not have any trouble. One of the men was for knocking the poor beast down with a club; the other listened respectfully and seemed more reasonable. I left them and walked slowly on as though going to a neighbor's, keeping both ears open the while; but I heard no more blows. Soon, I heard them coming, and looking back, I noticed the horse was going well. As they came up, I said to the young man driving, that the horse seemed to be doing nicely. He replied, "Yes, and hereafter I will take your advice." I felt amply rewarded, for I had not only done the horse a good turn, but the young men good also. I wish the laws were more strictly enforced in regard to these matters.

Mrs. W. T. Wisner, Brooks' Grove, N. Y., writes on the same subject:

I have never known true prosperity to attend the man who ill-treats his animals. I think the time has come when the press should devote more time and space to this urgent course, and that we should not only generalize, but enter into particulars. Surely, the God who assures us that not even a sparrow falls to the ground without his notice, will reward or punish us according as we heed his precept: "Be ye therefore merciful, as your Father also is merciful." I can but wonder that so much cruelty and suffering should go apparently unnoticed by men, and that it is left mostly to women to plead the cause of our dumb friends.

THE "STILL HOUR" AT THE BETHESDA HOME, BROOKLYN, N. Y.

THE RIGHT WAY.

WHAT though my pilgrimage be over
Barren deserts day by day;
What though before me seem such trials
As might fill with blank dismay,
The blessed Holy Spirit leads me
By the right way.

What though the road be hard and by it,
Demons crouch like beasts of prey;
What though the way be dark and dreary;
Skies no guiding star display;
I know my Heavenly Father leadeth
By the right way.

O, Father, from the path thou markest
I would never, never stray.
Whatever be thy marching orders
I would never disobey.
O, God, I trust and know thou leadest
By the right way.

W. C. MARTIN.

SYMPATHY WITH THE CHILDREN.

ARE any of us missing to-day golden opportunities to bind our children to us by the mighty bands of sympathy? Sympathy means so much to a child—and how quickly does a child learn who are his sympathizers! They only are the ones who can lead him to the right—yes or to the wrong. The sympathy we give our little ones now will measure the strength of our influence with them when they are older and less dependent upon us. If we would have their confidence and so be able to help them by and by, let us not fail to sow the seed of the harvest we would reap. I suspect many a mother has lost her influence over her boy and mourned his waywardness more because she had failed to take an interest in his base-ball or his bugs and beetles, than because she did not give him proper teaching. And I suspect that many a girl has gone wrong who would not have done so if her mother had thought it worth while to admire her childish gift of dandelions or clover, and to heartily thank her for them. Then when she was older, her mother ridiculed her girlish fancy for some innocent school-boy friend and unsympathetically told her she was altogether too young to be thinking of the attention of young men. Perhaps she was, but O, there are ways and ways of doing the same thing, and above all, mothers should be tenderly careful lest their lack of sympathy should repel the confidence of children. And not only should we encourage them to confide in us, but let us also confide in them, and let nothing that interests them be too insignificant to enlist our enthusiasm. Let us read with them, help them make puzzles, tell them stories. Let us join them in croquet or parchesi, and love their dear little white rabbits, their butterflies and toads if only because they do. O let us hold them fast—these darlings of ours; let us forge the strong chains of love, not that we may keep our children always with us — we cannot do that, but that, if only for the love they bear us, they shall not drift from the moorings of righteousness.

The years are passing. Let each one make us nearer and dearer to the hearts of our children. Let us bless them while we may. Let us point them, train them, lead them, love them into the Kingdom of God and Heaven.

Vineland, N. J. MRS. FRANK A. BRECK.

A Mother's Burden.

Many a mother bears in her own heart such a burden of care and affliction as the outside world can never know. One of those patient ones, writing us from Virginia, says: "My young son is almost entirely helpless. He is a dear, patient, good boy, has been afflicted all his life." Yet this invalid lad, who is denied nearly all the delights that make youth dear to the heart of a boy; who cannot romp, or play, or saunter through the woods; who knows nothing of the big, busy, selfish world outside his quiet sick-room, has at heart a secret happiness the world cannot give. Tended by loving, praying Christian parents, who are watchful of his every interest, it is not surprising that the young invalid's spiritual nature should have developed. It hardly needs a formal profession to declare that some pure hearts belong to Jesus, the fact is so clearly evident. The sympathy of other parents will go out to this poor, pale mother, worn with labor and watching beside her invalid boy

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER XII Cont'd.

The Church of the Future.

STEVE waited for his friend. He was quieter than usual, but trembling with feeling. "John! Dear John!" he said, "You have done me good. Come home with me. I have much to say to you."

"I will. How is Jessie?"

"She is in Newport. I believe she is well."

"You did not go to Lloyd Park this year?"

"No. The place is virtually shut up. Jessie preferred Newport. I shall go there also in a few days. John you have made me tremble to-night. Tell me what I ought to do with all this money that I can neither refuse, nor yet I fear use properly. It is a great burden. What shall I do with it?"

"Open up the King's Highway! Prepare it for the coming of the Lord! Apollyon has indeed straddled over the whole width of it, and under his evil wings drunkards, thieves and oppressors of every kind find shelter. The poor are tormented, the broken in heart terrified, the sick and suffering can hardly find their way to the grave. Go out like another Greatheart; feed the hungry, clothe the naked, comfort the sorrowful. Steve! Steve! there are such great opportunities before you! I am terrified lest you neglect them. What is it to be? Are you going to prepare golden futures of love and work? Or must life go by fruitless, and you not dare to search your will and your heart till at the last hour the past shall clang and flash for you as for a drowning man?"

"I hope not, John! I can see there is much to be done, and I can feel that I am not the man to do much. The very magnitude of the work oppresses me and makes me hopeless."

"With the magnitude of the work you have nothing to do Steve. 'It is not incumbent on us to complete the work, but not therefore must we cease from it,' that is from the Talmud—but it is good Christianity. And why should you fear? The light is on your face, and the shadows all behind your back."

Steve sighed, but he went into his house grasping John's hand, and he was strengthened by its touch, and his heart was full of a great purpose.

CHAPTER XIII.

Clear the King's Highway.

The two men went straight to Steve's private room. The windows were open and the light and stir of the avenue entered through them. They sat down without turning on the gas; the dim reflection from the street-lamps was sufficient for their conversation. Steve was pressed by his emotions and opened the conversation with eagerness, even as they drew their chairs to the window.

"I want to give a million dollars away, John," he said. "How shall I do it wisely?"

"You mean that you want to give it for the purposes of charity."

"Yes. That is what I mean. It is only right and just that I should do so, besides it fits all my noblest inclinations."

"It is also wise, Steve. Charity is the salt of riches, it preserves them. Riches have wings, but Charity clips them. I am glad that it is both your duty and your pleasure, to remember those ready to perish."

"But I cannot disburse such a sum personally," said Steve. "Even if it were possible, I should make a great bungle of it, for if I ever attempt to give a dollar, I have to give another dollar, and I am at my wit's end as to what I ought to do."

"Very few men know how to give, Steve," answered John, "and for such, vicarious charity is not only all, but it is also the best they can do. Charity, however, is not a matter of accident or of feeling. It is not casual. It is an habitual well doing which will work out its own channels, and not be diverted from them."

"We must find out together, John, some great co-operative ways and facilities for doing good."

"We have already a great many charitable societies, Steve, with which you are more or less acquainted. And then there is the McAuley Mission, and the Cremorne Mission, and the Florence Mission, and that wonderful Bowery Mission for men, that you and I stepped into accidentally one night. I say 'accidentally,' Steve, because what we call 'accident' is Providence, and is usually God's part in any event. Do you remember?"

"I am not likely ever to forget those four hundred poor fellows. What pathetic experiences of temptation and fall, and repentance they told! I knew only too well how true they were; I, myself, had been in similar straits. Oh, John, what can we do to help such weak, unhappy, struggling men?"

"We can strengthen the hands of those already familiar with the work. You cannot personally go down among them, and see that they are fed, and washed, and clothed, and work found for their hands, and comfort for their hearts, and divine instruction for their souls. But you can give the wherewithal to provide these necessities. Give them a substantial lift to start with. They want a chapel, they want a reading-room, they want better dormitories and baths; oh, they want so many things! You can increase their comforts and their usefulness on every side. How many hundreds are, at this moment, wandering in the darkness and despair of this great city, that could be saved and blessed if there was room to take them in, and money to provide for their urgent necessities!"

"John, these worthy charities for men shall have their aid in good season. We will see about it to-morrow morning, as soon as possible. Oh, my heart goes out to every man, without love and home, in the outer darkness of these stony streets! How easy it is for them to do wrong! How hard to do right!"

"With all my heart I will go with you. Have you no special idea with regard to spending so much money. You have been much and familiarly among the poor; you have seen and tasted their life in its bitterness: is there then from your own experience no special light on the subject?"

"Yes, John. I will tell you a charity greatly needed—it is a Transportation Fund for working mechanics and laborers."

"I don't understand, Steve."

"I will explain. When I was last in Chicago there were hundreds of bricklayers, stonemasons and plasterers out of work. Nothing to do in Chicago, and yet plenty to do in New York. But they could not get to New York. They had not the money. This is but one small example of a condition constantly occurring. Now then, what needed is a fund for transporting sober, bona-fide workers

(Continued on next page.)

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach Cannot perform its duty and the appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an Appetite and giving sound digestion. It purifies and enriches the blood, tones the stomach and digestive organs and Gives strength to the nerves and health and vigor to the whole system. Be sure to get Hood's and only

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier. Sold by all druggists. $1; six for $5.

Hood's Pills cure nausea, indigestion billiousness. 25 cents.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

WHITE LEAD is like a great many other articles offered for sale; some good, some bad. (See list of the brands which are genuine, or good.) They are made by the "old Dutch" process of slow corrosion. Avoid getting the other sort by making sure of the brand.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet containing valuable information and card showing samples of colors and also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

To Mothers

of suffering children! I want to send you a Teething Necklace absolutely free.

From the fifth month to the third year (the teething period) is the critical time in human life. The entire infant organization then undergoes a change, and serious maladies arise.

In a robust child, teething often proceeds favorably; the weak and delicate child becomes feverish and restless. The tooth penetrates the gum with difficulty. Serious complications occur, accompanied by intense pain and swelling of the gums; the bowels are disordered, and inflammation of the brain and convulsions follow, terminating too frequently in painful death.

Mrs. H. S. HILTON writes:

Indianapolis, January 18, 1897.

Mr. H. C. Blair.

Dear Sir:—In April my twin babies, born in September, began teething. It was very warm here. They began to have bowel disturbance at once. One baby drooped more and more, till the 15th of June he came down with cholera infantum and died the 27th. During his illness the other baby sickened, following fast with all symptoms. His life was despaired of, and hung for months in the balance, when we sent for your necklace—willing, of course, to snatch at a straw to help the baby. He has been free from bowel trouble ever since; cut a double tooth at Christmas and another a week later. The tooth gave him fever for a few days, but no bowel trouble.

The baby has been better, slept better, bowels better, and has gained in flesh since he wore it.

Respectfully yours,
MRS. H. S. HILTON.

OFFICE OF FERGUSSON BROTHERS,
Importers of Chemicals,
102 Chestnut Street,
Philadelphia, Pa., Feb. 13, 7

Mr. H. C. Blair.

Dear Sir:—Our little boy was having a time of it, and my wife and I had no peace or comfort. I was too orthodox to be induced into the system of the child any medicine not properly prescribed, but when it came to outward application I was willing to try, for there were many things in this life I knew but could not explain. This was, five of my children all wore necklaces during their teething dispensation, and they are living to-day. When the necklace got soiled I cheerfully invested fifty cents to renew it. May I remind you what the blind man said who was restored to the "beautiful gate" of the temple: "One thing I know whereas I was blind, now I see." Just so with the necklace; without it we all suffered, with it all suffering ceased, and you or the doctor may call me what you like. Very respectfully yours,
ALEX. C. FERGUSSON.

I don't know why electricity goes through iron and stops at glass. I don't know just why DR. JUERGENSON'S ELECTROMOTIC TEETHING NECKLACE allays the ills incident to the teething period in children, but I *do* know that it does. I have manufactured and sold many thousands of these necklaces, offering in all cases to refund the money to any dissatisfied purchaser and the first one has yet to claim the money.

When a child shows the first symptoms of teething, one of the ELECTROMOTIC NECKLACES should be tied around its neck and worn constantly. The beneficial effect of the necklace will be at once exerted upon the gums, teeth, and upon the arteries and nerves. The gum will be penetrated by the tooth without difficulty, and the child spared from suffering. Never give a baby *internal* remedies unless *prescribed by a physician.*

I believe American mothers are honest, and I am willing to trust them, hence this

ABSOLUTELY FREE TRIAL OFFER:

If your baby is ailing, send me your name and address, and will mail a necklace to you at once. At the end of thirty days time I will send you a bill for 50 cents, which you can either pay or return the necklace. If you are not satisfied with it, I do not want your money.

HENRY C. BLAIR, Manufacturing Chemist,

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Bookkeeping; Mechanical and Architectural Drawing, Machine Design; Stationary, Marine and Locomotive Engineering, Architecture; Railroad, Municipal, Hydraulic Engineering, Surveying and Mapping; Sheet Metal Pattern Cutting; Plumb'g; Electricity; Mining; Metal Prospect'g; English Branches. All who study **GUARANTEED SUCCESS.** Fees Moderate, Advance or Installments. *Circular Free: State subject you wish to study.* International Correspondence Schools, Box 861, Scranton, Pa.

SACRED SONGS No. 1. Contains 236 pieces. 10 [illegible] and over 100 are choice [illegible] from Gospel Hymns, etc. Over 150,000 Copies already sold. An excellent collection for Sunday Schools, Young People's Societies, etc. *Issued in Round and Shaped Notes.* $25 per 100 by express, not prepaid; 30c. each if sent by mail.

THE BIGLOW & MAIN CO. Chicago House, Lakeside Building. 76 E. Ninth St. New York.

Busy Women should use— WHITMAN'S INSTANTANEOUS CHOCOLATE.

LADY AGENT wanted; writes: "I am making $10 a day selling Hackett Skirts, New style Dress Shields and other new goods." Send for proof and catalog best sellers FREE. Big profits. LADIES SUPPLY CO., 3118 FOREST AVE., KANSAS CITY, MO.

HE KING'S HIGHWAY.

(Continued from preceding page.)

kinds, from place to place, as igences of labor demand them. I would be better to send them to work is than to open soup kitchens, le out bread to enforced idleness."

"would be much better and much honorable and just. It would be the workers good, with their own which is God's way of helping. would doubtless be cases in which d be proper also to send the family he father of it, but this and other ncies must be well considered and ved for. Your idea, however, is a od one Steve, and the help it promuch needed."

"Ll then the Transportation Fund is ond object. What is the next?"

I eard the other day of a proposal to ittle isle washed by the ocean, and e it a sunshine land for the poor ble children who have never, in all ves, known a day's pleasure, never by childhood, never had any play playthings, never tasted the sweets are as necessary as food to their trames, never known what love and ug, and singing, and praying, and eds, and nice eating, and kind dnight mean. To give these wronged, babies a chance for a little hapto put them on the right road, to far as possible—that they keep to ake them believe in God's love, beethey feel man's love and believe happiness of heaven because they sted happiness on earth—"

"O John! John! This is best of all! e in the children most of all. You a great deal with a child, a great th a boy that you can't do with a great deal with a girl that you with a woman."

It is true; so, then, the children ave a wide and gracious showing, is so hard and grim that if we take of the children out of it we shall belive that joy is dead. What ve?"

I ve had one other dream for humanI would like to make come true—s in ever so small a respect. When ered about the Great Western wilnes, in which no man stays, I wonnd wondered at their lovely soli-, ut whenever I came back to this owded with humanity, I wondered nd more and I was haunted by four y and night, and set my footsteps , and let the problem they involved e helplessly hither and thither:

e soil lies fallow, the woods grow rank,
et idle the poor man stands;
millions of hands want acres,
nd million of acres want hands!

ing can surely be done to bring o 'wants' together, John!"

"Certainly, Steve." We shall have to legislation perhaps, and delay will ssary in order to be sure we are ght, and doing right, but the proct highly possible. Suppose we plant dred homes in these fertile wilds West, how many homes would from the hundred? Enough in a ne ion or two to make the desolate ave with golden wheat, and blosm e the rose. And though men and would bring their sins and sorrows to innocent places, they would also he music of psalm and song, and loration and joy of prayer and We must then have a Land Fund as a Transportation Fund. But have you not some favorite object ness, some peculiar good that you like to do, just because it would ur heart a real, personal pleasure?"

"Yes, I have, John. I have an object which had my full consideration and my whole heart when I had not a dollar to give it, and never expected to have a dollar. I want to give one hundred thousand dollars—perhaps more—to increase, if possible, legislation for the protection of animals."

"Legislation—for animals?"

"Yes, for I have discovered that it is impossible to make the popular mind connect guilt with things the law does not punish."

"But for animals?"

"Yes, and a hundred times, yes!"

"Animals!—when there are men, woman and children?"

"Yes, and a hundred times, yes!"

"The beasts that perish——"

"Do they perish? Dare you affirm it?"

(To be Continued.)

The Mississippi Floods.

Within the last two weeks, there has been a great improvement in the condition of affairs in the lately flooded Mississippi Valley. Mr. John Fritz, of Fritz's Landing, Ark., writes us that the farmers are now ploughing, and planting cotton and corn, and the suffering in that section at least, has wholly disappeared. Mr. A. M. Middlebrook, Sunday School missionary, Pine Bluff, Ark., writes to THE CHRISTIAN HERALD:

Please accept sincere thanks for your action in sending the *Welcome* down the river to take my people out of the flooded district of the Mississippi bottom. I thank you in behalf of the colored people of Arkansas. The writer is one of the old subscribers of THE CHRISTIAN HERALD, and is the State Sunday School Missionary for the colored people. We have at least 300,000 people to preach to, teach and supply with religious literature, tracts and Bibles. We sometimes get boxes of small Bibles and books from the readers of THE CHRISTIAN HERALD, and they do great good.

Letters from other sections visited by the relief tug during her recent trip down the river also indicate a cessation of the suffering and a brighter condition of affairs generally.

The following voluntary contributions have been sent in aid of the flood sufferers:

Previously Acknowledged	$110.20
Anonymous	1 00
——, Mohawk	1 00
Edgewood Y P S C E	13 30
Mrs M B Robinson	2 00
Readers of the C H, Amityville	2 00
Total	$129.50

"Pretty Pill" says Pretty Poll

She's just "poll parroting." There's no prettiness in pills, except on the theory of "pretty is that pretty does." In that case she's right.

Ayer's Pills

do cure biliousness, constipation, and all liver troubles.

Ladies' Fine Custom-made Shoes

MAILED AT WHOLESALE PRICES.

Fit and satisfaction guaranteed or money refunded. The most fashionable, comfortable, and substantial Shoes for the season. No. 1—Made of finest soft kid, especially tanned for us. Colors: Dark bottle green, chocolate, or black. Made to your measure, and mailed for $2.50

No. 2 is same style, colors, and quality as No. 1, with fancy patent-leather toes. No. 3—The "Carmencita" Low-cut Shoe; rubber web side; fine kid; dark green, chocolate, or black. Made to your measure, and mailed for $2.25. Oxford Ties, same colors, and materials, $2.00. All these shoes are made with the latest "Coin" or Cherry toe. Let us know your size, and state any peculiarity, if any, of shape of foot. We'll make exact size, and mail on receipt of price—about one-half what retailers would charge. We make ladies' fine shoes—nothing else—have been doing it for 25 years. Satisfaction guaranteed or money refunded. Address,

The J. C. TARRANT SHOE CO., Cincinnati, O

Have You Asthma or Hay Fever!

Medical Science at last reports a positive cure for Asthma and Hay-fever in the wonderful Kola plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, Ind., writes that it cured him of Asthma of thirty years' standing, and Hon. L. G. Clute, of Creek, Iowa, testifies that for three years he had been dropped up in a chair in Hay-fever season, being able to lie down night or day. The Kola plant cured him at once. Mr. Alfred C. Lewis, Editor of the *Farmer's Magazine*, was also cured when he could not lie down for fear of choking, being always worse in Hay-fever season. Others of our readers give similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma or Hay-fever we advise you to send your address to the Kola Importing Co., 1164 Broadway, New York, who will prove its power will send a Large Case by mail free to every reader of *The Christian Herald*. The price is it. All they ask in return is that when cured themselves you will tell your neighbors about it. The cost to you nothing and you should surely try it.

O'Neill's.

Have You Seen It?

THE "GOLD STANDARD '97"?

It is a Bicycle that is strictly high Grade. By that we mean it is made of Tapered Seamless Tubing, with drop-forged connections, Spring Steel Cranks, Cups and Cones turned from solid bar tool steel, tempered and ground; Linen-covered built-up "Fairbanks" wood rims, Piano Wire Spokes, best of workmanship throughout and thoroughly up-to-date in every respect.

THAT IS WHAT WE CLAIM AND GUARANTEE.

If this is so and it IS so, why pay $100.00 for a bicycle when you can purchase a "Gold Standard" for

$44.00

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The Best Investment

In the World is Life Insurance.

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INDUSTRIAL BRANCH.
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Premiums payable yearly, half-yearly, quarterly, weekly, at the local offices of the Company.

Send for information.

The Prudential Insurance Company of America,

Home Office, Newark, N. J.

JOHN F. DRYDEN, President.

No matter how much pain to the square inch your special skin disorder gives you, —HEISKELL'S Ointment can cure it.

HEISKELL'S Pills will assist the Ointment more quickly to relieve and cure by removing all humors from the blood. Ointment 50c., Pills 25c. At druggists or by mail.
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8% Do you want your money to earn it safely? If so write for highest bank testimonials. Rob't E. Strahorn & Co., Equitable Building, Boston.

I CAN DO YOUR SHOPPING cheaper and better than you can by ordering from stores or buying at home. Circular. Miss G. E. MAWSON, 1328 Arch St., Phila., Pa.

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Stylish—popular—first quality: 100 for $4.00; 50 for $2.75; Express prepaid by us. Samples free.
J. & P. B. MYERS, 85 & 87 John St., New York.

HEROIC PERSONALITIES

By Rev. Louis A. Banks, D.D.

The Last of the Hutchinsons.

OF all that heroic group in which Phillips and Lovejoy and Garrison and Whittier, and many others were shining stars, there was no more unique inner circle than what was known

JOHN WALLACE HUTCHINSON.

as "The Hutchinson Family." They were not orators, but they were sweet singers who were able to send the Gospel of liberty into many a heart that was locked and barred against the most persuasive key of public speech.

Mr. John Wallace Hutchinson, the last left on earth of that truly brave and picturesque group, has recently published through Lee & Shepard, of Boston, a marvelously interesting "Story of the Hutchinsons." It is as full of fascinating reminiscences of a brave and romantic time as an egg is full of meat.

Mr. Hutchinson tells a very interesting story of Henry Clay. It was in the year 1848, and "the Hutchinsons" were in New York giving concerts. Jesse, one of the brothers, wrote a new song of Mr. Clay, entitled "Harry of the West," and the present survivor wrote the music for it. This song was prepared on their way to New York, and was first sung on the boat between New Haven and the latter city. While in New York they were invited by Captain Knight, of the then new and famous ship, *Henry Clay*, to go on board his vessel. Complying, they went into the Captain's cabin, and standing in a group, they struck up their new song. They had hardly finished, when an alderman of the city, who was on board said to them enthusiastically: "You must go and sing that song to Henry Clay this afternoon."

Going ashore they soon arrived at the hotel where a great reception was taking place. The Mayor with his chief counsellors, and their distinguished guest were just about taking their wine at the banquet, when the singers were ushered in. The Mayor at once arose, announcing their presence, and asked them to sing an appropriate selection. The four brothers sang:

Come, brothers, now lets hurry out
To see our honored guest.
For lo, in every street they shout,
"Brave Harry of the West."

For, th' glorious day is coming near
When wrong shall be redressed,
And freedom's star shine bright and clear
On "Harry of the West."

Then, hail, all hail, thrice honored sage,
Our most distinguished guest!
We'll venerate thy good old age,
Brave "Harry of the West."

While they were singing this song, Mr. Clay's eyes opened, and his chin dropped with astonishment and surprise. At the close he arose and came to them saying: "What can I do to repay you for this great honor you have conferred upon me?" Subsequently he sent his wine down to them, but the brave young Hutchinsons sent him back word that they were teetotalers, and could not drink with him. It took a good deal more courage to do that in 1848 than it would now. On receiving their reply, Henry Clay arose from the table, for the second time, and leaving the circle of politicians about him, walked across the room, the observed of all observers, and said to the young singers: "If I were a young man like yourselves, I'd be a teetotaler too."

John Wallace Hutchinson has remained faithful to his temperance principles through all the years, and his handsome head, as splendid as Nathaniel Hawthorne's, often graces the platform of a temperance meeting.

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc. Free.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Kidney and bladder disease of ten year's standing, and Rev. Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of 418 Fourth Avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative power

Deer Park on the Crest of the Alleghenies.

To those contemplating a trip to the mountains in search of health or pleasure, Deer Park, on the crest of the Alleghany Mountains, 2,000 feet above sea level, offers such varied attractions as a delightful atmosphere during both day and night, pure water, smooth, winding roads through the mountains and valleys, Cricket grounds, Ball grounds, Golf links, Tennis courts and the most picturesque scenery in the Alleghany range. The hotel is equipped with all that the modern hotel of first class pleasure and comfort of guests.

There are also a number of furnished cottages with facilities for housekeeping.

The houses and grounds are supplied with absolutely pure water, piped from the celebrated "Bullfrog Spring," and are lighted with electricity. Deer Park is on the main line of the Baltimore and Ohio Railroad, and has the advantage of the splendid Vestibuled Limited Express trains between the east and west. Season excursion tickets good for return passage until October 15, will be placed on sale at greatly reduced rates at all principal ticket offices throughout the country.

The season at Deer Park commences June 21, 1897. For full information as to rates, rooms, etc., address D. C. Jones, Manager, Camden Station, Baltimore, Md.

SURPASSING ALL OTHERS
"All over the world."

SIMPLE STRONG

SILENT SPEEDY

Either Lock-Stitch or Chain-Stitch.

Each the best of its kind. See the Latest Model.

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This entire building, and two annexes, are devoted exclusively to the work of the NEW ENGLAND CONSERVATORY OF MUSIC.

Accessible to musical events of every nature. The best masters in music, elocution and languages that money can command. *George W. Chadwick, Musical Director.* Prospectus free.

FRANK W. HALE, General Manager, Boston, Mass.

All Cleaning

About the house, paint, floors, pots and pans, dishes, glassware, silver and tinware, can be done better, quicker and cheaper with

GOLD DUST WASHING POWDER

Than with any other cleansing compound. Be economical, buy 4lb. package.

THE N. K. FAIRBANK COMPANY,

Chicago, St. Louis, New York, Boston, Philadelphia

2,000 Grateful Asthma and Hay-Fever Sufferers

allow us to refer to them. Our Thesis gives their names and addresses in full. Write to us for it, and then write to them.

The number of **Asthma** and **Hay Fever** patients under our care each season exceeds four thousand.

We treat patients in all parts of the United States and England—in fact anywhere that the mails go—treating each patient individually.

By a system of careful reports weekly we guide and direct patients how to secure the best results.

In 1884 we treated 300 patients. Up to 1897 we treated over 37,000—the natural growth of a successful practice.

Probably nine-tenths of our patients come to us through personal recommendation from other patients.

Temporary relief may sometimes be had by changing climate, but for a permanent cure constitutional treatment is necessary.

The cause of Hay-Fever and Asthma is not external but internal—it is in the blood and nervous system of the sufferer.

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

Children and the Lord's Day.

THE Lord's day! Are we losing the sense that one day in seven belongs to Jehovah, who gives us six days for our own work, our own play, our own uses, but reserves the seventh for the refreshment of our souls and bodies and for his sacred worship? "Remember the Sabbath day to keep it holy," was the divine command which made provision for the rest of it so, until time shall end, we may have cessation from care and rest from toil, when its blessed hours come round. Here in America we have great occasion to guard well our Sabbaths from the invasion of foreign ideas, in direct antagonism to the spirit of our country, and the principles of our fathers. We need, too, to sustain our right to a Sabbath in our households, and to train our little ones in reverence for the Lord's own day is at once our duty and our privilege.

Dear friends, in doing this we should be careful that we do not make the children hate the Sabbath by burdensome restrictions which are of our own invention instead of God's ordering.

Little restless hands and feet must have enjoyment on Sunday as on Monday. Wakeful childish brains seek food for thought on Sunday as on Monday. We must make a difference between that which is secular and that which is sacred, but the sacred hours may be full of agreeable occupations, which are in no sense tasks, and the dear children may grow up with the feeling that Sunday is the cap-sheaf and crown of the best day of the week. By no means let them be taken at an early age to church. There is no sweeter sight in the world than a row of golden heads in the pew.

"I think that our tender Saviour,"
Whose mercies are ever new,
As a special benediction
For dear little heads in the pew.

A prudent mother will not expect her small lads and lassies to attend strictly to the sermon, and will provide them with a picture book, or a pad and pencil, or allow them to cuddle down into her lap, and take a bit of a nap, when the good pastor begins to explain the doctrines to his hearers.

If they go regularly and steadily to church they will after awhile form the habit as they increase in wisdom and in stature of listening to the discourse, and much of it will be by degrees assimilated. I remember to this day a sermon which I heard a gray-haired minister preach, when I was a little girlie of possibly eight summers. The text was, "And pray ye that your flight be not in the winter."

Teach the children to sit still and not to disturb others, for they must not disturb others during the sanctuary. Teach them also that the regular business of Sunday morning is going to church, and that nobody should be excused from this, unless he or she is ill. As families we should seek the courts of the Lord on the Lord's day.

The Sunday School, as a matter of course, the children will love and enjoy. But when they have had the pleasant hour with their teacher, the hymns, the full enjoyment of the happy time. (and few happier times come to children than those they have in a well-conducted Sunday school), when this is over and they are again at home, the mother's problem is what to do to make the afternoon both profitable and pleasant. There drifted to my desk one day last winter, a beautiful little booklet on this theme, a mother's talk to other mothers. The title "How to Make Sabbath Afternoons Profitable and Pleasant to Children," attracted me at once, and I read the pages with great interest, noting that the writer, Mrs. F. A. Welcher, of Newark, Wayne County, N.Y., had evidently a great love of children, and a real sympathy with them, and comprehension of their needs. Mrs. Welcher indicates a variety of ways in which children can be entertained, amused and employed on the Sabbath, none of them ways objectionable or alien to the spirit of the day. A mother reading this will have suggestions made to her which she can follow out and further amplify. She will be able to show her little ones that

A Sabbath well spent
Means a week of content.

I wish I could persuade you all to end the hallowed day with home song. An hour of hymns, father, mother and children joining, is a sweet and precious thing at the close of the Sabbath. Even those of the family who are not in full sympathy with the religious life, it any such there be are unconsciously drawn into the tide of song. They join in "Blest be the Tie that Binds," and "Jesus, I my Cross have Taken," and "Sun of my Soul, thou Saviour Dear," and "A Charge to Keep I Have," and "All Hail the Power of Jesus' Name," and on the wings of those glorious songs of God's Church militant, they are wafted towards the glories of the Church triumphant. Do not fall into the error of thinking that a juvenile observance of the Sabbath, along strict old-fashioned lines will keep any grown person from Sabbath-keeping.

On Sunday afternoons let us as families read again the dear familiar Bible stories, on which whole generations of God's dear people have thriven. How beautiful they are, these old stories in Genesis and Numbers and Joshua, in Kings and Chronicles. Forever new, each time we read them, they shine upon us, star-like and serene, and their characters are more vividly outlined and more interesting than any which we can find in pages of modern romance.

Let us cherish God's day,
Sweet day that comes from the heavenly land,
Ever bringing a gift in its hand.

Ever pouring above our life
Some of the peace with which heaven is rife.

Lifting a face serene and fair
Over our discontent and care.

Giving us something of Christ, to bless
Even in moments of sore distress.

Day of the Lord, to mortals given
Straight from the innermost heart of heaven!

Dearly we prize its hallowed calm,
Clearly we lift a joyful psalm.

For the Lord who loves and bought us, sent
This beautiful day, to be ever blent
With tenderest thoughts of the infinite love
That forever is brooding our lives above.

Friends, let us cling to the Sabbath! Let us honor the Lord of the Sabbath! So shall we and our children, and theirs, keep to all time, our goodly heritage in this free land.

Margaret E. Sangster

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THE NEW YORK OBSERVER says: "Among the grateful patients we find the Rev. B. N. Palmer, D. D., of New Orleans, La., well known to our readers. Dr. Palmer, some two years ago, noticed his eyesight failing, and consulted Dr. Knapp, of New York, and Dr. Pope, of New Orleans, who diagnosed the case as atrophy. After being under treatment for one year they pronounced his case hopeless, and further treatment was abandoned. On July 24, 1896, one eye being nearly sightless and the other failing, he consulted E. H. Bemis, Eye Specialist, of the Glens Falls, N. Y., Sanitarium, remarking that he had 'nothing to lose and a great deal to gain,' as cataracts were forming which would make blindness sure, and the little sight left was only available with the aid of a strong magnifying glass. On September 7, six weeks after commencing the absorption treatment, the strong lens had been laid aside, and the glasses, discarded years ago, now enable him to read again, to the great surprise of himself and friends."

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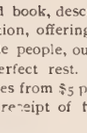
FACIAL SOAP!  FACIAL CREAM!

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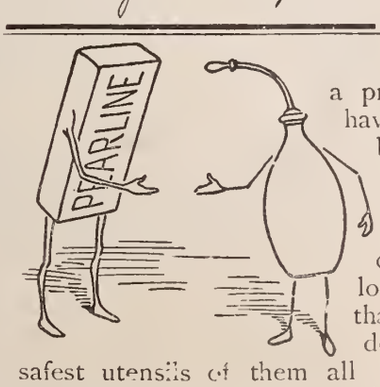

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Dec. 18, 1896. JAMES FORSYTHE.

From Mrs. James Forsythe, New Concord, Ohio.

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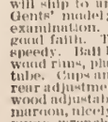

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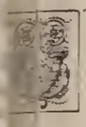
nes of To-day but Little Changed from the Homes of Twenty Centuries Ago—The Dull Monotony of the Lives of Syrian Women.



T has been well said by some one who has travelled much in Syria and lived among its people, that there are usually only three events that break the dreary monotone of a Syrian peasant woman's life: a birth, a betrothal or wedding, and a funeral. Married at an early age, her life is ordinarily one of unrelieved misery, without promise of betterment. Her whole world is comprised within the four walls of the rude stone dwelling she calls home—a structure which may have served several preceding generations. Houses such as that shown in our colored illustration, are common throughout Syria. They are constructed of roughly dressed limestone, and sun-dried clay, in a manner that gives little assurance of strength, but betrays little acquaintance with the canons of architectural taste; unlighted, save for one or two tiny windows, and with a musty earthen floor, it is not a domicile to invite the fastidious. But it serves its purpose and seems to suit its mistress admirably. With her water-pitcher, a little heap of dried lentils, an economical supply of flour and oil, strings of onions and peppers, some rice, a half-dozen or more odd-looking cooking utensils, a kneading-board for bread-making, and a little fire of sticks, the housewife considers herself fairly well equipped for emergencies. Many are excellent cooks, and with the simplest material can turn out dishes that are both appetizing and nutritious.

Housewives like the women seen in the photograph are fair types of thousands to be found in the small villages and hamlets of the Holy Land. They are hard workers, leading very simple and frugal lives, with very little of sunshine to cheer them on the way; yet they are measurably contented with their lot. Ambition can hardly be said to exist in a Syrian peasant household; their parents and grandparents lived and fared just as they do, and they cannot comprehend why they should be dissatisfied with their lot. When one looks upon their quiet, restful faces, unvexed by the vanities and temptations that beset those who know more of the world and have a wider share in its pleasures and disappointments, it is not difficult to believe them really content. They form a part of the old, simple, unprogressive Orient, which in many respects may be said to have stood still while centuries have passed, and while the rest of the world has been steadily marching forward to new destinies and broader achievement. As already stated, one of the great events in a Syrian household, is the wedding of a son or daughter. No matter whether the bride's family be rich or poor, her relatives unite in the effort to make her appear specially desirable to the young man's family, and her own parents, often as the result of much sacrifice and privation, deck her with such coins and jewelry on arms, neck and head-dress as they can give, these being regarded as a bride's personal property which even a husband cannot take from her. This display is common to both Moslem and Christian Syrians. The peasant housewife, who knows nothing of styles or fashion, but is content to make her clothes after the ancient pattern followed by her ancestors, often wears a cheap calico gown of a clumsy make. But whether rich or poor she never omits to wear her veil—the traditional custom of the women of her race—when she goes to market or to visit a neighbor. If she be a married woman, the veil is of dark material, and if a young girl, it is white and may be silk or calico, according to the social position of the wearer.

BREADMAKING AT THE DOOR-WAY OF A PEASANT HOME IN SYRIA.

In the larger cities, the lot of the Syrian women of the peasant class is somewhat less hard than that of their sisters in the country villages. Their lives are not quite so laborious, and they come in contact with the uplifting influence of Christian churches and the teaching of godly missionaries. In recent years much excellent educational and practical training work has been done among the younger Syrian women and girls, and the result has been a marked, though yet only a partial, awakening of spiritual and intellectual life among the Syrian women.

QUESTIONS AND ANSWERS.

W. H. V., Capron, Va. Is it practical or likely to produce good results for children to attend two Sabbath Schools of different denominations the same day? 2. Is it right to teach our church doctrines in Sunday School? 3. What Scriptures have we that teaches us that we can know in this world that we are saved?

1. Such a course is inadvisable and not likely to be profitable in any sense. It would overburden and confuse the child. 2. Certainly. 3. See Romans 8: 1 to 16; I. John 3: 14; I. John 5: 10, 13, 14.

J. M. S., Monticello, Cal. A friend who believes he has been converted and who professes to be trying to lead a Christian life refuses to attend church, and cannot be prevailed upon to go. Do you think he has really been converted or is he deceiving himself?

He may have reasons that you do not state for not attending, but they should be very good ones. "Not forsaking the assembling of yourselves together" is a Scriptural injunction. We can imagine circumstances in which a man may lead a Christian life without attending church, as in cases of illness or residence far away from a church, but to be near one and able to go and yet not to go is strange conduct for a Christian. Conversion usually brings with it love of the brethren and joy in associating with them and delight in joining in praise and prayer. To wilfully stay away is to deprive the soul of one of the most important and helpful means of development. While we shrink from judging any man we should have grave doubts as to the reality of the conversion of any man who did not show his Christianity by attending public worship.

F. H., Hayfield, Manitoba. 1. Was it necessary for the Jews to crucify our Lord in order to fulfil prophecy? If so, why are they blamed? 2. How came priests and scribes who studied the Old Testament to be so mistaken in not recognizing Christ?

1. A prophecy does not compel obedience. A may know B's character so well that he can predict confidently how B would act in given circumstances; but B would be responsible for his conduct. The leaders of the Jewish race had become so worldly and unscrupulous, as was shown in many ways, such as permitting traffic in the Temple courts (see Matt. 21: 12), that they would not hesitate to put to death any one of whom they were jealous. The question of how salvation would have come to us if Christ had not been crucified is not important. If the Jews had accepted him, he would have been able to execute his mission of revealing God to man. 2. They were mistaken because they looked for a King, and were prejudiced against him because of his humility and his lowly birth.

John B., Correctionville, Ia., writes:

My reference to your article on "Poorly-fed Ministers," has called forth much comment. It has shown what a wide circulation THE CHRISTIAN HERALD has and that the subject is a live one. I want to cast no reflection on the ministers, for they are certainly poorly paid compared to some peoples income; but comparing their income with that of the farmer, it will average greater; and if somebody will tell us farmers how to get a better income instead of abusing us, the preacher might fare better. I believe the farmers give as a rule all they can afford. I for one have always been ready to duplicate any man's offering who shared equally with me the advantages of our high state of civilization. How farmers do have to save to educate their children those of other professions have but little knowledge of. Now I am not whining or finding fault, for I do thank God that he has given me strength to run a farm. But I shall protest as long as he gives me breath, that the farmers are not starving the preacher by paying $100 or $600. Strange that God expects more of man than he does of God. God pays the farmer, but the farmer pays everybody.

Jessie L., Montpelier, Vt. 1. What is the story of "The Brides of Venice"? 2. How did "bride's cake" originate?

1. It was an old custom in Venice for twelve maidens of humble family to be endowed by the State and wedded at a certain annual festival to their betrothed lovers. During the reign of Pietro Samedo II., a fleet of pirates entered port as one of these wedding processions was in progress, abducted the brides and set sail with them. The Doge's vessels followed, overtook and slew the freebooters and restored the maidens to their friends. For many years a procession in honor of the event was held on the anniversary of the abduction. 2. It was a custom in ancient Rome for the newly wedded pair to eat together, this being called "marriage by confarreatio," and at such weddings, offerings of a sweet cake and also of meat were made to the heathen gods. The cake, according to some writers, was made by the bridesmaids and carried before the bride when she was conducted to her husband's dwelling. It is not at all certain, however, that the custom originated in Rome as traces of a similar ancient practice have been found in India, in the South Sea Islands, in Sweden, in ancient Britain and among the Indians of North America.

Subscriber, Winchester, No. Dakota. 1. Did the Apostle Peter ever visit Rome, and if so, was he beheaded in that city? 2. Was Paul executed in Rome?

1. There has been much controversy upon the question of Peter's connection with Rome, and the stories concerning his work there are largely traditional. Although there is no absolute evidence that he visited that city, it is generally believed that he must have done so, probably during the last year of his life. Eusebius and Jerome both say Peter was at Rome.

THE BITTER ROOT MOUNTAINS, FROM THOMPSON RIVER, MONTANA.

One of many similar scenes of wild grandeur, that are common in the mountainous regions of the West. The Bitter Root range lies mostly in Montana, west of the Great Divide, and is intersected by many noble streams.

Reference to his martyrdom (by crucifixion, not beheading), is found in the writings of many early church authors, including Dionysius of Corinth, Irenæus, Caius (who speaks of Peter's tomb there), and others. 2. Dionysius declares that Peter and Paul suffered martyrdom at Rome about the same time. Eusebius adopts the tradition that Paul was beheaded during Nero's reign.

J. E. W., Toronto, Ont. What is meant by the words "the strength of sin is the law" (1. Cor. 15: 56)?

Paul is looking at sin in its legal aspect. The guilt of a sinner might be doubtful if there were no law. He might be doing wrong without clearly perceiving that it was wrong. But when the law is given and he knows of it, then if he transgresses, his guilt is so much the worse. It is fixed upon him and he has no excuse. The law brings the thing home to him and holds him strictly to account. In this way law is the strength of sin.

W. D. R., Nepesta, Colo. If good works done by worldly people are not acceptable to God, why do churches take money from them for the support of their work?

Who told you that good works done by worldly people are not acceptable to God? You may be sure that God is pleased with a good work, no matter by whom it is done. If you mean that worldly people cannot get to heaven by good works and that God will not reward them for doing them, you are right. A man who rejects Christ puts himself outside any hope of reward, because he insults God in despising the way of salvation God has provided. Good works cannot counterbalance such conduct. But even in that case it is better that the man should do good than that he should do ill. It must be a satisfaction to the man even if his own soul is lost, that he helped forward the work by which others were saved. We do not think the Church should accept the proceeds of crime or immorality, but we do not see any ground for requiring a donor to prove that he is a Christian before accepting his gift.

One in Sorrow. 1. Is there any comfort for one who on the sudden death of a loved one, realizes, to his dismay and intense grief, that he has neglected that loved one; doing and saying little to add to his comfort or happiness, not even praying for him as he should have done, and yet loving him dearly all the time, and learning afterwards through a mutual friend that the neglected one always excused his friend's apparent coolness, trusting his love for him to the last? 2. Do our loved ones who are saved really see and know us here? Are they sent to earth on errands of mercy and love?

1. Such an experience is, unfortunately, by no means a rare one. We are apt to hide our real feelings and to repress, till too late, the love our hearts long to give to our dear ones. There is much unuttered love, the telling of which would make life sweeter and better. While sorrow in such a case is unavailing, it may be turned into a blessing if it makes us kinder and more thoughtful for others. In the next life we may be able to give free expression to the love that was unspoken here. 2. See Heb. 12: 1; Heb. 1: 14.

R. A., Greenfield, Mass. I have never been able to understand Christ's reproof of Martha (Luke 10: 41.) It has always appeared to me that Mary should have helped Martha, and that she was shirking her share of the work. Why did Christ commend her?

If Christ were at your house, would you spend your time in preparing elaborate meals which you know would be to him very unimportant things? Would you not be anxious to make them as simple as possible, so that you might not miss a single word that dropped from his lips? The opportunity would be so precious that you would want to avail yourself of it to the utmost. Christ's words to Martha were kind ones. He understood that her concern was for his comfort, but Mary showed a truer sense of the situation. To him whose meat and drink it was to do God's will, it was more gratifying to have an appreciative attentive hearer, than to see his hostess so preoccupied with domestic duties that she had no time for matters of eternal interest.

Subscriber, Detroit, Mich. 1. Is a person necessarily lost if he commits suicide, he being at the time of unsound mind? 2. Will the person who might have prevented the act, if he had been aware of the suicide's purpose, be held accountable for the consequences of his negligence?

1. No, you may be quite sure that God does not punish any person for what he does when he is not mentally responsible. God is just and considerate. "He knoweth our frame; he remembereth that we are dust. 2. No, the motive and intention are taken into account. God would hold him guilty if he connived at the crime, or was indifferent as to whether it was committed or not, but he would not hold him accountable for knowledge he did not possess.

Mrs. L. F. M., Orange, Cal. Was there an earthquake when Jesus was crucified and when he was resurrected? Matt. 27: 50-54; Matt. 28: 1-2 reads as if there was as I understand it.

The only important or clear earthquake mentioned in the New Testament was that which happened at the crucifixion, and which is referred to in Matt. 27: 50, 54; Luke 23: 44, 5; and Mark 15: 33. That mentioned in Matt. 28: 2 is nowhere else mentioned. There is no allusion in profane history to either earthquake, but this is not surprising, as seismic phenomena were not uncommon in l and have so continued, even to the century. Phlegon of Tralles, an early of repute, mentions an eclipse of unusu ness and beginning at noon, combin earthquakes which occurred in Bithy date which closely agrees with the dat crucifixion. Whiston (London, 1782), all the existing testimony on the subj treatises on the same have been wr many religious authors, in Latin, Eng German.

S. B., Jersey City, N. J. Will you put me munication with "Earnest Inquirer," question you answered erroneously in issue of your paper? I can prove to you are wrong in contending that S the day we ought to keep holy.

We must decline to become the me communication. "Earnest Inquirer" to have our opinion and we gave it h That was our duty in the circumstanc can see no valid reason for disregard day kept sacred throughout Christen going back to the observance of ano merely because the Jews were comma observe it. We would not select th mand for obedience any more than w the command to observe circumcisio ante-dated Sinai. We should be r "Earnest Inquirer" a very poor se giving you facilities for scaring him w ments which appear to us to be worth

Constant Reader, Man. 1. Is it right for ing Christians to go to a place where horse-racing on a day of amusement? right to run horses on a race course?

1. It is not consistent with the profe Christianity to frequent any place th acknowledged resort of gamblers. is a cruel sport, and all its association grading.

Subscriber, Russell, Kan. 1. Is it wrong chess? 2. Is it wrong to read novels? it make any difference in God's sight w of the week we observe as the Sabbath

1. No, unless time be that way which should to important duties. Eve is the better for recreation game of chess furnishes so ple with just the kind of tion they need. 2. It is w read some novels beca have a pernicious effect. are, however, other novel are good and helpful. Ch self did not disdain the us tion, as witness his parable a man chose to observe which there were no relig vices and simply as a cap for the sake of being co would make a difference. lieve that in observing Su please him because it is honor of his Son, and co rate the event which se promise of salvation. But of it as the Sabbath is no ate. We do not spend it in in the service of Christ.

Mary C., Bellmore, Ind. ground in hand machines. advertise for him.——M. E. andria Bay, N. Y. 1. We sup whale. "leviathan," would propriately be called "the ki seas." 2. Yes, so in everyth swims. It is a cetacean.—— Boyerstown, Pa. We have not to answer your questions.— S., Rice's Landing, Pa. flimsy, sensational, and the poorest sort o feed the mind upon.——F. H. R., Lewis All the letters are pronounced as written. being soft, like "s."——L. W., Grand Va You will find it in almost any work on bot Mrs. C. A., Exeter, Calif. Write to Ameri day School Union, Philadelphia, Pa.— Danville, N. H. 1. We believe not. 2. the tools of the gambler, and are better le ——Will Miss Lida Hewitt, Wallis Ranc send her correct postoffice address to W. roth, Talmage, Pa.?——M. J. T., Kansas. Reader, Quincy, Mich. It is making a mea form of a sacred and helpful duty.— Woodbridge, N. J. We cannot undertake an opinion in such matters, as, not knowin circumstances, injustice might be done to the parties interested.—Anxious, Phila. ly not; under the circumstances it was ju ——Husband, West Hurley, Mass. He sho card the idea of extreme measures, make of the situation and lovingly endeavor to over to Christ.——Reader, Stoneboro, Pa. 2. No; juvenile military drill is an excelle pline in obedience, orderliness and prompti is a mistake to suppose that it develops unc traits. Look at the excellent work of th Brigades.——Farm Worker, Bad Axe, M The subject has been sufficiently discussed. such rule has been, or ever will be, discove H. A. C., Old Barns, N. S. It took place area, assuredly.——Reader, Huntsville, Ala are morally indefensible, as a means of liv ——Mrs. Edgar M., Whiteport, N. Y. Sen to the nearest orphanage or juvenile refor ——O. J. M., Hoboken, N. J. It is a story strong basis of fact, to which is added the i tion of the writer.——Subscriber, Chenoa, I tation is wicked, a male flirt is contemptib man who, while professing religion, indulg practices, must be a hypocrite.——Sympath falo. Contribution was received May 10. was not signed; it will be acknowledged in issue.——Reader, Craig City, Ia. Address Tarrytown, N. Y.——A B.C., Warren, Mass Bible passage carries its own explanation, eighteenth verse being read as a continuation preceding verse——D. S. C., Imperial, Kan twice.——Patriotic, Ill. It was originally a patriotic air.——Miss Belle, Atoka, Ind. Ter to Librarian, Astor Library, New York C the remaining verses.

OVER 40,000 LAMBS GATHERED IN.

The Result of Eighteen Years' Missionary and Evangelical Effort of Our Sunday School Missionary in the Southwest—An Interesting Letter.

FOR nearly two decades Rev. George W. Sharp has been a missionary worker of the American Sunday School Union in the West and Southwest. For the last six years he has acted as special missionary of THE CHRISTIAN HERALD in the West, and his labors have assisted in the opening up to Gospel influences of many sections where church privileges and Sunday Schools had till then been practically unknown. He writes with extreme modesty of his own experiences as one who does not "vaunt himself" and whose life and energies have been consecrated to the extension of Christ's kingdom without thought of earthly reward. We give below some interesting passages from a recent letter of Mr. Sharp:

"What follows is a careful estimate, mainly from my official records and reports of results during eighteen years and one month of missionary labor in north Missouri and elsewhere:

Total number of schools organized, addressed, or otherwise aided,.....	701
Containing teachers.....	4,684
scholars	40,203
Teachers and scholars.....	44,887

"It was as it was impossible to ascertain the growth of all the schools in so large a field, I think it is reasonable to hope that their whole attendance has been as much as more than **50,000** teachers and officers. Bibles and Testaments distributed 3,073; (which do not include the number distributed from other places in that part of my field more convenient to them than my office); visits to families 8,038, many of which besides family prayer, evenings, mornings, and on other occasions when suitable, the Scriptures were expounded, especially those pointing out clearly how to be saved. These visitations often took me to the bedside of the sick and dying, as well as to the homes of the poor, the afflicted and the bereaved, where the consolations of the Gospel were earnestly referred to in connection with praying for and with bereaved ones and those desolate in heart. The brightness of the Christian life was often the happy theme by the fireside, as well as in the public discourse.

"Sermons and addresses, 3,649. In all of these, while always keeping in sight of Sunday School and other Christian agencies, I aimed never to close a sermon or address without explaining to sinners, plainly but plainly, the way of salvation. I found that preaching and delivering Sunday School addresses were helpful, the one to the other branch of service. In spring and summer the addresses were more numerous than the sermons, but the latter were not omitted. In cold weather the sermons were the more numerous, especially during revivals and protracted meetings. The number of these which I conducted, with others in which I assisted, was about eighty, usually lasting from one week to five, and in which God in love and mercy converted many souls. Some years I witnessed more than a hundred additions annually in the meetings in which I labored, either with other laborers in the Word, or without ministerial assistance. Blessed be God! His Holy Spirit still blesses the preaching of his Word in the city. He ever continues gracious in converting sinners and regenerating those who receive the blessed Jesus by faith.

"The addresses: They were delivered chiefly to Sunday Schools, Sunday School workers, and places where schools were to be organized; and by far the greatest number in the last class of the three named above. I sought out and planted new Sunday Schools in the darkest, poorest, and most neglected districts and village that I could find; and often visited and encouraged feeble schools, that were scarcely less needy than the class of new schools just described. But as one great need of the work was, and is, a supply of competent, consecrated officers and teachers, I gladly availed myself of opportunities of addressing the students of colleges, academies, and high schools, and of hoping, in my humble measure, by addresses and otherwise, Sunday School institutes and conventions, township, county, district, state, and inter-state; denominational and union, numbering in all about 80. Missionary letters and cards (including circulars), 8,142. This has been a laborious and important part of the work, the more laborious because by a regulation of the Society, they were mainly by the pen and without abbreviations, as in that way they seemed to be better suited to the necessities of the work. Miles traveled, 84,035; or more than three times the circumference of the whole earth: a great deal of it by private conveyance—in buggy or wagon, on horseback or on foot, as circumstances required.

"Wayside ministries: In this connection I can only refer to the unnumbered opportunities embraced of preaching, or telling the Gospel to individuals on the highway, in fields, trains, etc., whereby thousands were conversed with individually about their souls, thousands to whom the Scriptures were distributed, and thousands of Gospel books, tracts, and periodicals were distributed as a personal work outside of and additional to the periodicals furnished as missionary to the Sunday Schools. These last I judge to have numbered more than 500,000 copies, mostly through the mails by my order.

"Relief Work: Among the delightful memories of my service are those connected with ministering to the temporal necessities of the people suffering from the flood at Alexandria and McGregor, Mo., and from the awful forest fires in north Minnesota, at Hinckley and vicinity, in September, 1894; and of ministering to the distressed drought sufferers of Kansas and Nebraska in January and February, 1895. All the expenses for this relief work were borne by THE CHRISTIAN HERALD, except one carload furnished by the communities of Roanoke and Armstrong, in Howard county, Mo., and I suppose there were probably 20,000 people thus relieved in their distress from flood, and fire, and drought. I was but one of the numerous agents employed by THE CHRISTIAN HERALD in relieving the Western drought sufferers.

"I cannot close without acknowledging the constant and wonderful goodness of God in all the eighteen years and one month of missionary and evangelistic labors past, and asking your readers to help me praise him. And may God bless the American Sunday School Union in spreading the Gospel among the young of whom there are probably ten millions over four and under twenty years of age who are not in Sunday Schools.

GEO. W. SHARP"

Our two photographs on this page deal with phases of the average Sunday School missionary's experience in comparatively new sections of the country where there are but few of the conveniences of civilized communities. One presents a view of a typical frontier home, whose young people never knew what a Sunday School was like until the American Sunday School Union missionary came among them. Concerning this particular section a missionary writes: "This is called the 'Pocket Union Sunday School,' South Dakota. The name comes from the fact that this tract of land is almost surrounded by the Missouri River. Here I found a very ignorant and needy people; only a few families, but almost entirely cut off from all school and church privileges. The children were growing up in ignorance and poverty. I found one girl sixteen years old unable to read or write; also one family of six children, none of whom had ever been to a day school. The father, however, was a Christian man, and had taught his children how to read. A Sunday School was organized and held in this private home as there was no school building in the place. I have visited this school often, and was always greatly pleased to find the children so eagerly interested. It was a school that would remind one of the days of Robert Raikes. The children were taught to read as well as to learn their Sunday School lesson.

A SUNDAY SCHOOL IN THE MOUNTAINS.

The other photograph is that of a newly organized Sunday School in a little frame shed or cabin in the mountains.

CHRISTIAN WORK IN THE WEST—A SOUTH DAKOTA SUNDAY SCHOOL.

"One of my recent trips was made in the pine forests, where I had quite a hard experience, as the weather was stormy and cold all the time. The openings in the timber seemed to run in all directions, ending nowhere. In one place I was forced to ford a river with my little team. It was not so very deep but the current was very swift, and the bed very rocky, but I got through all right. I soon came upon a great many cabins and lovely bright-eyed children, but the parents were cold and indifferent with regard to religion, and their dear boys and girls were growing up in utter ignorance of God's Word, and disregard of the Sabbath. Notwithstanding the many drawbacks experienced along the way, I do not think I ever made a more successful tour. I am now engaged in a revival service on an island where there is quite a little settlement. It was here that I organized my first Sunday School on entering the work, and where the people have been neglected up to this time beyond my occasional visits to their nice Union Sunday School, and to their homes."

CHEERING THE DYING.

Mrs. Lathrop Tells An Incident of Her Work in the Slums.

MRS. Rose Hawthorne Lathrop, who is conducting a medical missionary work among the sick poor in lower New York, relates this touching incident in her recent experience:

"At seven o'clock one evening a boy of twelve called at my office, at 668 Water street, with a note, directing me to go, if possible, to an address where a poor old woman was dying alone. It happened that she was one of my pensioners, whom I particularly valued. I entered the alley-way and opened the door on the ground floor where she had lived for years in dampness, almost cellar-like darkness, and growing poverty. She lay before me, pale and pinched by the last illness she would suffer. She had heard that a lady would be sent to her relief, but she had not known I was that friend in need, and her joy was great, as she loved me.

"Money for her rent had been given her by the unfailingly kind-heart that had summoned me, and I bought food and medicine. The almost imperceptible tones of the woman's voice began to utter more distinct words. 'And to think that it is you, to think it is you!' she exclaimed, holding both my hands clingingly in hers. 'You, who have kept the little place for me ever since my sickness with pneumonia, and have kept the life in me! Always when I was walking the road or sitting alone, I prayed to the good God to send me a kind friend in my last hours, and He has not forgotten my prayer now.' Blessings poured upon me from her lips, and her gaze into my face soothed my fatigue. 'But the nights are very long,' she moaned. 'The lonely nights with no soul to speak to me! Oh, the dreadful nights alone by myself!'"

"'Not alone,' I said, 'God is inside this room all night long; God and the angels; and he is a better friend than any of us!'"

"Her face brightened. 'God is always inside this room—yes, that is true; I am never alone!'"

"'Let me stay with you to-night,' I begged. She insisted upon being lifted into a sitting position, and then flung her arms around my neck. 'No, no, you must not do it!' she cried. 'Promise me you will go home and rest! You are tiring yourself out! Promise to keep your health, that you may live to rally many a poor creature who is dying of hunger, as you rallied me! Go home to-night.'"

"She clung to me so anxiously that I had to promise to leave her again without a nurse, except for a half hour at morning and evening, and three or four calls daily from my helpers and myself. She had begged me not to call to see her myself the next day, but only to send messengers. I could not forego the consolation of talking with one whose sacred prayers had strengthened my courage; whose unselfish sweetness had buoyed up my belief in the pure loveliness of many destitute women. Again her delight at seeing me was deliciously welcome to my soul. Again her tenderness reminded me of my mother's, and made me weep. As she spoke of what I had done for her in her dire need, I could only say to myself that it was I who should thank her for the peace she had given me. A fierce noise of stamping and scolding above us startled us both. She said it often happened, as the people in the tenement-house were very rough and degraded. The noises often hurt her head very much.

"Every hour she grew more distant in tone and glance, yet loving and gracious, and generously forgetful of her great needs, as if she were already nearly in heaven.

"Why should care for such sweet natures be unusual; care, I mean, from those who are responsively tender, and whose lives might be wasted elsewhere?"

ROSE HAWTHORNE LATHROP.

THE METROPOLITAN PULPIT

BENEDICTION FOR DOCTORS.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text, II. Chron. 16: 12, 13:

And Asa, in the thirty and ninth year of his reign, was diseased in his feet until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers.

AT this season of the year, when medical colleges of all schools of medicine are giving diplomas to young doctors, and at the Capital and in many of the cities medical associations are assembling to consult about the advancement of the interests of their profession, I feel this discourse is appropriate.

In my text is King Asa with the gout. High living and no exercise have vitiated his blood, and my text presents him with his inflamed and bandaged feet on an ottoman. In defiance of God, whom he hated, he sends for certain conjurors or quacks. They come and give him all sorts of lotions and panaceas. They bleed him. They sweat him. They drug him. They cut him. They kill him. He was only a young man, and had a disease which, though very painful, seldom proves fatal to a young man, and he ought to have got well; but he fell a victim to charlatanry and empiricism. "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers." That is, the doctors killed him.

In this sharp and graphic way the Bible sets forth the truth, that you have no right to shut God out from the realm of pharmacy and therapeutics. If Asa had said: "O Lord, I am sick; bless the instrumentality employed for my recovery!" "Now, servant, go and get the best doctor you can find"—he would have recovered. In other words, the world wants divinely directed physicians. There are a great many such. The diplomas they received from the academies of medicine were nothing compared with the diploma they received from the Head Physician of the universe, on the day when they started out and he said to them: "Go heal the sick, and cast out the devils of pain, and open the blind eyes, and unstop the deaf ears." God bless the doctors all the world over! And let all the hospitals, and dispensaries, and infirmaries, and asylums, and domestic circles of the earth respond: "Amen."

Men of the medical profession we often meet in the home of distress. We shake hands across the cradle of agonized infancy. We join each other in an attempt at solace where the paroxysm of grief demands an anodyne as well as a prayer. We look into each other's sympathetic faces through the dusk, as the night of death is falling in the sick room. We do not have to climb over any barrier to-day in order to greet each other, for our professions are in full sympathy. You, doctor, are our first and last earthly friend. You stand at the gates of life when we enter this world, and you stand at the gates of death when we go out of it. In the closing moments of our earthly existence when the hand of the wife, or mother, or sister, or daughter, shall hold our right hand, it will give strength to our dying moment if we can feel the tips of your fingers on the pulse of the left wrist. We do not meet to-day, as on other days, in houses of distress, but by the pleasant altars of God, and I propose a sermon of helpfulness and good cheer. As in the nursery children sometimes re-enact all the scenes of the sick room, so to-day you play that you are the patient and that I am the physician, and take my prescription just once. It shall be a tonic, a sedative, a dietetic, a stimulus, and an anodyne at the same time. "Is there not balm in Gilead? Is there not a physician there?"

In the first place, I think all the medical profession should become Christians because of the debt of gratitude they owe to God for the honor he has put upon their calling. No other calling in all the world, except it be that of the Christian ministry, has received so great an honor as yours. Christ himself was not only preacher, but physician, surgeon, aurist, ophthalmotologist, and under his mighty power optic and auditory nerve thrilled with light and sound, and catalepsy arose from its fit, and the club foot was straightened, and anchylosis went out of the stiffened tendons, and the foaming maniac became placid as a child, and the streets of Jerusalem became an extemporized hospital crowded with convalescent victims of casualty and invalidism. All ages have woven the garland for the doctor's brow. Homer said:

> A wise physician, skilled our wounds to heal,
> Is more than armies to the public weal.

Cicero said: "There is nothing in which men so approach the gods as when they try to give health to other men." Charles IX. made proclamation that all the Protestants in France should be put to death on St. Bartholomew's day, but made one exception, and that the case of Pare, the father of French surgery. The battlefields of the American Revolution welcomed Drs. Mercer, and Warren, and Rush. When the French army was entirely demoralized at fear of the plague, the leading surgeon of that army inoculated himself with the plague to show the soldiers there was no contagion in it; and their courage rose, and they went on to the conflict. God has honored this profession all the way through. Oh, the advancement from the days when Hippocrates tried to cure the great Pericles with hellebore and flax-seed poultices down to far later centuries when Haller announced the theory of respiration, and Harvey the circulation of the blood, and Asceli the uses of the lymphatic vessels, and Jenner balked the worst disease that ever scourged Europe, and Sydenham developed the recuperative forces of the physical organism, and cinchona bark stopped the shivering agues of the world, and Sir Astley Cooper and Abernethy, and Hosack, and Romeyn, and Griscom, and Valentine Mott of the generation just past, honored God, and fought back death with their keen scalpels.

This profession has done wonders for public hygiene! How often they have stood between this nation and Asiatic cholera, and the yellow fever! The monuments in Greenwood, and Mount Auburn, and Laurel Hill tell something of the story of those men who stood face to face with pestilence in Southern cities, until staggering in their own sickness they stumbled across the corpses of those whom they had come to save. This profession has been the successful advocate of ventilation, sewerage, drainage, and fumigation, until their sentiments were well expressed by Lord Palmerston, when he said to the English nation at the time a fast had been proclaimed to keep off a great pestilence: "Clean your streets or death will ravage, notwithstanding all the prayers of this nation. Clean your streets, and then call on God for help."

See what this profession has done for human longevity. There was such a fearful subtraction from human life that there was a prospect that within a few centuries this world would be left almost inhabitantless. Adam started with a whole eternity of earthly existence before him; but he cut off the most of it and only comparatively few years were left—only seven hundred years of life, and then five hundred, and then four hundred, and then two hundred, and then one hundred, and then fifty, and then the average of human life came to forty, and then it dropped to eighteen. But medical science came in, and since the sixteenth century, the average of human life has risen from eighteen years to forty-four; and it will continue to rise until the average of human life will be fifty, and it will be sixty, and it will be seventy, and a man will have no right to die before ninety, and the prophecy of Isaiah will be literally fulfilled: "And the child shall die a hundred years old." The millennium for the souls of men will be the millennium for the bodies of men. Sin done, disease will be done—the clergyman and the physician getting through with their work at the same time.

But it seems to me that the most beautiful benediction of the medical profession has been dropped upon the poor. No excuse now for any one's not having scientific attendance. Dispensaries and infirmaries everywhere under the control of the best doctors, some of them poorly paid, some of them not paid at all. A half-starved woman comes out from the low tenement house into the dispensary, and unwraps the rags from her babe, a bundle of ulcers, and rheum, and pustules, and over that little sufferer bends the accumulated wisdom of the ages, from Esculapius down to last week's autopsy. In one dispensary, in one year, one hundred and fifty thousand prescriptions were issued.

Another reason why I think the medical profession ought to be Christians, is because there are so many trials and annoyances in that profession that need positive Christian solace. I know you have the gratitude of a great many good people, and I know it must be a grand thing to walk intelligently through the avenues of human life, and with anatomic skill poise yourself on the nerves and fibres which cross and recross this wonderful physical system. I suppose a skilled eye can see more beauty even in malformation than an architect can point out in any of his structures, though it be the very triumph of arch, and plinth, and abacus. But how many annoyances and trials the medical profession have. Dr. Rush used to say, in his valedictory address to the students of the medical college: "Young gentlemen, have two pockets—a small pocket and a big pocket; a small pocket in which to put your fees, a large pocket in which to put your annoyances."

In the first place, the physician has no Sabbath. Busy merchants, and lawyers, and mechanics, cannot afford to be sick during the secular week, and so they nurse themselves along with lozenges and horehound candy until Sabbath morning comes, and then they say: "I must have a doctor." And that spoils the Sabbath morning church service for the physician. Beside that, there are a great many men who dine but once a week with their families. During the secular days they take a hasty lunch at the restaurant, and on the Sabbath they make up for their six days' abstinence by especial gormandizing, which, before night makes their amazed digestive organs cry out for a doctor. And that spoils the evening church service for the physician.

Then they are annoyed by people coming too late. Men wait until the last fortress of physical strength is taken, and death has dug around it the trench of the grave, and then they run for the doctor. The slight fever which might have been cured with a foot-bath, has become virulent typhus, and the hacking cough, killing pneumonia. As though a captain should sink his ship off Amagansett, and then put ashore in a yawl, and then come to New York to the marine office, and want to get his vessel insured. Too late for the ship, too late for the patient.

Then there are many who always blame the doctor because the people die, forgetting the Divine enactment: "It is appointed unto all men once to die." Oh, how easy it is when people die, to cry out: "malpractice." Then the physician must bear with all the whims, and the sophistries, and the deceptions, and the stratagems, and the irritations of the shattered nerves and the beclouded brain of women, and more especially of men, who never know how gracefully to be sick. To keep up under this nervous strain, to go through this night-work, to bear all these annoyances, many physicians have resorted to strong drink and perished. Others have appealed to God for sympathy and help, and have lived. Which were the wise doctors, judge ye?

Again: The medical profession ... to be Christians because there are ... sional exigencies when they nee... Asa's destruction by unblessed phy... was a warning. There are awful ... in every medical practice when a ... ought to know how to pray. All th... of ills will sometimes hurl themsel... the weak points of the physical org... or with equal ferocity will assault ... tire line of susceptibility to su... The next dose of medicine will ... whether or not the happy home s... broken up. Shall it be this medi... that medicine? God help the ... Between the five drops and the te... may be the question of life or ... Shall it be the five or the ten drop... careful how you put that knife t... those delicate portions of the body ... it swing out of the way the sixth pa... inch, the patient perishes. Unde... circumstances a physician needs ... much consultation with men of h... cailing, as he needs consultation wi... God who strung the nerves and b... cells, and swung the crimson tide ... the arteries.

I do not mean to say that pie... make up for medical skill. A bl... doctor, confounded with what wa... very bad case, went into the next r... pray. A skilled physician was ca... He asked for the first practitioner. ... they said, "he's in the next room pr... "Well," said the skilled doctor, "t... to come out here and help; he c... and work at the same time." It ... in that sentence. Do the best we c... ask God to help us. There are ... men in all the world, it seems to m... so much need the grace of God ... minister who doctors the sick so ... the physician who prescribes for t... eased body.

Another reason why the medic... fession ought to be Christians, is b... there opens before them such a ... field for Christian usefulness. You ... many people in pain, in trouble, ... reavement. You ought to be the v... heaven to their souls. Old Dr. G... De Witt, a practitioner of New Yo... me in his last days: "I always pres... religion of Christ to my patients, th... directly or indirectly, and I find i... most always acceptable." Doctors ... crombie and Brown, of Scotland, ... Hey and Fothergill, of England, a... Rush, of our own country, were cel... for their faithfulness in that di... "Oh," says the medical profession ... is your occupation; that belongs ... clergy, not to us." My brother, th... severe illnesses in which you will ... mit even the clergy, and that p... salvation will depend upon your ... ness. With the medicine for the ... one hand, and the medicine for t... in the other, oh, what a chance!

But I must close, for there may ... fering men and women waiting i... office, or on the hot pillow, wonderi... you don't come. But before you ... doctors, hear my prayer for your ... salvation. Blessed will be the rev... heaven for the faithful Christia... sician.

Some day, through much overw... from bending over a patient and c... his contagious breath, the doctor ... home, and he lies down faint and sic... He is too weary to feel his own p... take the diagnosis of his own co... He is worn out. The fact is his w... earth is ended. Tell those people ... office there they need not wait any ... the doctor will never go there agai... has written his last prescription for ... leviation of human pain. The peo... run up his front steps and inquire: ... is the doctor to-day?" All the sym... of the neighborhood will be arous... there will be many prayers that ... has been so kind to the sick may b... forted in his last pang. It is all ov... In two or three days, his convalesc... tients, with shawl wrapped around ... will come to the front window an... out at the passing hearse, and the ... the city, bare-footed and bare-head... stand on the street corner, saying ... how good he was to us all!" But ... other side of the river of death s... his old patients, who are forever ... will come out to welcome him, a... Physician of heaven, with locks as ... as snow, according to the Apoc... vision, will come out and say, "C... come in. I was sick and ye visited ..."

INDIA'S FIGHT WITH FAMINE.

Missionaries Grateful for Aid—Julian Hawthorne Brings Back from India the Report that Three Millions have Starved to Death.

OUR India relief work is now nearing a close. On Saturday next, June 12th, at four o'clock P. M., the relief steamer *City of Everett*, will sail from San Francisco for Calcutta, with a valuable food cargo, the united offerings of thousands of Christian men and women throughout the Union. Shortly afterward, another steamer will carry a similar cargo from New York to the same Indian seaport. Both these vessels will thus be ploughing the waves simultaneously, bound on a mission of mercy and life-saving, and approaching their common destination from opposite directions. They will carry with them the prayers of the great army of Christ's children on this side of the globe, whose hearts have been touched with sympathy for the suffering millions of India. This is well known to all who have watched the progress of this relief movement, that much valuable time was consumed in the matter of procuring steamers to carry the generous cargoes to India. Nearly two months have elapsed since Congress made the necessary appropriation, but the Navy officials, through whom the arrangements were to be concluded, met unforeseen difficulties in chartering American vessels, as called for under the resolution. Weeks were consumed resulting in delays: expectations were raised only to be followed by repeated disappointment. This was to us a matter of real regret, as it must have been to many others. Finally, as a last resort, Congress was asked to modify its resolution, so as to permit the use of suitable vessels of any nationality, and this was done only a few days ago. We are now assured that there will be no more delays, and that the transportation demanded for the gifts of corn that have been accumulating in warehouses here will be furnished forthwith. During the negotiations, Secretary Long and the Navy Department officials have acted with rare courtesy and have done all in their power to hasten matters. Had the resolution of Congress been drawn so as would have permitted greater latitude to the Department, the delays might have been avoided.

It is a matter for thankfulness that the starving people did not have to wait the arrival of the corn-laden ships for the expression of Christian America's sympathy. The cash remittances of money cabled to American missionaries in the afflicted land told them in the most practical and substantial way that Christ's people here had the spirit of Christ. The missionaries, to whom the remittances were sent, have gladly applied the money in relief in various ways that have convinced the poor creatures that Christians, thousands of miles away, have hearts to feel for their misery and would not allow them to perish for lack of food. Already letters from the missionaries have been published, which show how the help thus rendered is most grateful, how received, and that the relief they have been enabled to distribute is likely to help them in their work. The following extracts from later letters are to the same purpose and they prove also how urgently such help was needed:

Rev. Henry Forman, American Presbyterian Missionary, of Fatehgarh, writes:

"It is now been five weeks since we began providing food for people at the Mission Compound. The number soon rose to about 150 persons, mostly women, and very few men. We sent twenty-three of them to Rawal Pindee, the United Presbyterian missionaries undertaking the care of these, and of those they got in Allahabad. After this a report was started that we were getting people together to send them off to Demarara, and the result was the loss of twenty or thirty children and a number of women. At the same time the harvest—a very good one here—was being gathered, so our number was kept small for the next fortnight. Since then the number of people has been steadily increasing, and to-day's number was three hundred and twenty.

"All require work (which we make for them in the compound, digging, burning lime, repairs, &c.), of all who can work. Just about one-half are children, and three-quarters of the remaining half are women. We give both food, ready cooked, and price (coolers), these being based on the Government scale of relief, the food being rather more, however, as the food is cheaper than the price. Most of the people prefer the food—to-day 77 out of 320 taking money, and 243 taking food.

Our expenses have now almost reached the rate of 700 rupees (about $230) a month; before this month is over they will almost certainly have exceeded that rate. And if the money is forthcoming so that I dare go ahead, I do not doubt our numbers and expenditure will be doubled next month.

Government is decreasing its provision, both in poor-houses and relief works. What the reason is I do not at all know. But for the next three months the distress must greatly increase, and indeed there cannot be any decided improvement for six months yet.

You will understand that I am carrying on simply famine-relief at present. There is no institution, such as school or orphanage. When the famine is over, the people will return to their villages. That, by the way, is the reason we give rice to those who wish them. We are not willing to appear to use the people's distress as a means of breaking their caste. Nor do we want to appear to be using money to make Christians. However, almost all of those who come have already broken caste, eating whatever they could get.

We have a daily service with the people, very brief, and always have them stand and close their eyes while we ask a blessing before eating. This, of course, is new for them. We do earnestly hope that the help rendered will be the means of bringing many into Christ's kingdom when the famine is over."

Miss Lillian E. Deitrich, of Cawnpore, to whom another sum has been sent, writes:

"The famine is indeed all about us; the greatest need, however, is in the villages where there are few or no English people living to whom these poor starved people can go for a bit of food, so as soon as I receive the money I will take part of it and with Mrs. Pickard will go out in the villages in the Rae Boreli District where the distress is and has been extreme in its severity; another part of the money will be used for those starving ones who come to the door here in Cawnpore; such a one has just come—a man whose bones are much more prominent than any of those in the famine pictures which I send you, he was so weak that he could not stand without trembling violently. I gave him some uncooked rice and dal with wood with which to cook it: poor man, he became so excited at the sight of food that he quite broke down, then fearing from his weakness that he would not even have strength to cook his food I tried to induce him to take a little bread from our own table, but he was one who with his dying breath still clung to his caste: the raw food he was very thankful to get, the cooked food would break his caste—dearer to him than life itself. I am glad to say, however, all are not as tenacious of caste in their starvation as this poor man.

FAMINE CHILDREN AFTER A FEW WEEKS CARE AT BAREILLY, INDIA.

Rev. John G. McGavran, Missionary, of the Church of the Disciples at Damoh, India, to whom one of our remittances was made, writes:

"There are hundreds of villages in this district with one or two, or not even a single soul left—all dead or gone. . . . I am now employing a large body, almost wholly women and children, on relief work. I expect thus to increase beyond my means of control, as I personally pay out all wages and all support for the helpless. With the $500 sent by you I can keep this work up for some months. . . . I can use an indefinite sum here. We are in the vortex of the famine, and being in an obscure corner, miss the great stream of relief. . . . I have a thousand scenes photographed on my brain, which will make me grow pale to recall fifty years hence. With thanks to you and through you to the great hearted Christian people at home from many a man and woman, and hundreds of little children, who, but for your sacrifices, must be doomed to hopeless poverty, famine and death, and an assurance that the gift will be used to the best possible advantage."

Dr. J. E. Abbott, American Board Missionary at Byculla, Bombay, India, writes:

"It is needless to say how much I thank you for the sum of $500 which you have sent to me to be used for the relief of the people suffering from plague and famine. . . . I propose to use the money you sent, first, in relieving such Christian families that may be very hard pressed, and then through the organization that we have, of watching for all deserving cases among Hindus and others, and helping them to tide over the hard times. . . . I am in correspondence with my agents in the district south of Bombay, and when arranged our help will be given in a systematic and wise way in that region. It is needless to say that the money you have sent is needed, and much more will be needed if help is to be rendered at all commensurate with the needs, and I shall be glad to receive any other sum that may be entrusted to me for use among the people. I pray that God's blessing may rest on all who have given to the relief of human suffering in this land.

A JOURNALIST'S TESTIMONY.

The reports of the suffering published from week to week in these columns as they were suphlied to us by the missionaries are fully confirmed by the independent testimony of Mr. Julian Hawthorne who has just returned from a journey to India which he took at the request of Mr. John Brisben Walker for the *Cosmopolitan Magazine*. Mr. Hawthorne's full story is to be published in the July number of that periodical, but its character is disclosed in an interview which he accorded to a reporter of the New York *Herald*. Mr. Hawthorne said, after describing the horrors of the plague: "The plague is but a flea-bite in comparison with the famine. The former is confined to Bombay and its neighborhood: the latter, save for a few spots here and there, extends all over India. **Three million people have already died.** These are only the official figures. How many more have actually died it is impossible to say. The figures only cover the statistics which the government has been able to obtain. But these statistics constitute a small proportion of the actual number. Thus, while I was in India, 10,000 people were reported to have died. Now, it was estimated by those who are in a position to know that the number was nearer 60,000. . . Remember that there are in India 300,000,000 of people. Naturally it is extremely difficult to cope with so general a calamity.

"In every relief camp there are a large number of scoundrels. The native overseers put out or refuse to accept the people who really need relief, and put in friends of their own who are well and comfortable and divide up with them. Nor do the deserving patients resent these abuses; they look upon them as perfectly natural. They would do the same thing themselves if they were placed in the same position.

"Of course the government is dimly aware of this condition of things, but it cannot prove or expose it. When the white inspector comes along on his periodical tour, his coming is known for hours before he reaches the relief camp. While he is approaching all the skeletons are put out of the way, the lies to be told are concocted, and every employe is drilled as to exactly what he shall say and do. Therefore the inspectors do not know half as much as the missionaries. It was to the missionaries I attached myself. We visited many of the relief camps. All the usual lies were told us, but we knew pretty well what was back of them.

"I saw the starving sufferers, and in their midst I saw also the bunnias, or grain dealers, who oppress them. The bunnias are amiable, nice, fat people. They sit with their grain baskets in front of them, smiling and well fed. Around them gather the poor little suffering children. They look like little black beetles. Their ribs show through their breasts and backs, their arms and legs are mere bones, their skin is drawn tight over their faces, but their intestines are frightfully distended. They search longingly over the ground to pick up any grains of wheat that may be scattered around. The sleek, smiling bunnia never for a moment thinks of giving them a handful out of his basket, nor does it ever occur to a child to make a dash for it. All are absolutely resigned to their fate.

"The gentleness of the native is pitiful. I have sat in the villages under the verandas of missionaries. People begin to flock around from all quarters. They never talk unless spoken to, and even then they never complain. The same scenes are enacted in the starvation camp, little sheds which are scattered all around. You come in, and they tell you their sad stories if they are asked—how they sold out all they had and then could not get enough to eat; how their fathers or their mothers or their children have been swept away. Many are unable to sit up, some are unable to talk. Indeed the native overseers of the camp endeavor to keep them from talking for very obvious reasons.

"There seems to be an impression in America that the English in India are not doing as much as they ought to do. But in fact it is the universal opinion of all the missionaries that they are doing the best of which they are capable. Indeed, so much is evident to a casual observer. It is impressive to see the small force of Englishmen slaving to try to avoid what cannot be averted. You can't make much headway against a famine that threatens three hundred millions of people. The missionaries are of all sects, Episcopalians, Methodists, Baptists and Catholics. I do not know why it is, but the Catholics do not seem to be effective here as they always have been in other places. The Catholic districts are no better off than any of the others."

HINDOO CHRISTIANS.

"Do the missionaries make many converts?" the reporter asked.

"Yes, a great many, and there are no more charming people in the world than the native Christians. They seem to realize for you your ideas of what the primitive Christianity may have been. Like the primitive Christians they have given up everything for what they hold to be the truth. Christianity appears to change the nature of both the Hindoo and the Mohammedan. There seems to be two natures in every Hindoo. One is a very amiable, obliging, kindly fellow, the other is an austere and narrow minded ascetic, whose better self is strangled under the inherited racial barbarities of caste and traditions.

"Christianity takes out all the racial traits. It inculcates good principles, and the result is a charming, amiable, and good creature, who actually believes what he professes. He usually has a lovely expression and lovely manners. Of course there are hypocrites among the converts men or women who profess to believe in order to live upon the missionaries. But these are not many; the sacrifices are too enormous. A convert to Christianity becomes an anathema to his family and friends. He is dead to his own people. So you may judge what courage and patience and fortitude it takes to become and remain a Christian. It is true that after a few years his old friends cease to show any active hatred for him. They seem to come to the conclusion that converts are insane and are not responsible for their actions, and in any event they will be frightfully punished in the next world. So they cease trying to rob him of punishment while alive. If India is ever really to be converted it will be through the efforts of these Christianized Hindoos."

This is the testimony of a trained journalist as to the scenes of which he was an eye-witness. It proves conclusively that the missionaries' statements have not been exaggerated, and that starvation in India has for months past been carrying multitudes to untimely graves.

THE SUNDAY SCHOOL

PERSONAL RESPONSIBILITY.

Sunday School Lesson for June 20. Rom. 14: 10-21. Golden Text: Rom. 14: 21.

BY MRS. M. BAXTER.

THE pre-eminent glory of a Christian is his union with Christ. The pre-eminent glory of "the Church which is his body" (Eph. 1: 22), is that in a wonderful and glorious sense she has the high calling to constitute a union of many in one; a being, a person, "a perfect man" (Eph. 4: 13), composed of many members, after the pattern of the adorable Three in One. What then is the personal responsibility of the members of such a Body? Paul tells us, and he speaks of it as "the vocation wherewith ye were called." It is this: "Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3), and he shows that this personal responsibility to all our fellow-members entails "all lowliness and meekness, long-suffering, forbearing one another in love."

The Apostle Paul has been showing in the preceding chapters the practical outcome of the position which is the only reasonable service [or spiritual worship, R.V.,] of a true Christian, that of a living sacrifice. The living sacrifice is made to God, and is "holy, acceptable" to him, but all the outcome of the sacrifice, all its practical working, touches our relations to man; and it is in these relations that we are to be not conformed to [or fashioned according to] this world, but transformed by the renewing of our mind, that we may "prove what is that good and acceptable and perfect will of God." And immediately the Apostle speaks of our relations one to the other "according as God hath dealt to each man a measure of faith. For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another." Thus our personal responsibility is just that of the members of our own physical bodies, which are by their very form and functions interdependent, each one "having the same care one for another" (1 Cor. 12: 25).

In the early Church, when all the members, being filled with the Holy Ghost, were "of one heart and of one mind" (Acts 4: 32) this state of things existed, every member was subservient to the Head, and through him to the whole body. Only thus could the body of Christ be in health and vigor, and only this could make it healthy to-day. The sacrifice upon the altar was yielded up as fuel to keep alive the fire from heaven which was ever burning there. Only the yielded will and personality of the members can keep ever burning the fire of divine life in the Church of Christ. Very practically, and in much detail, Paul has been speaking of the exercise of spiritual gifts, and of our dealings with men in almost all possible positions in this spirit of living sacrifice, and he sums up all by saying, "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof;" i. e., put on himself and put off yourself. It is on this principle that the Apostle goes on to speak of

EATING AND DRINKING.

It is not a thing of slight importance. Eating and drinking sustain our life, and yet through eating and drinking, seeds of poison and death are often sown. It is of high importance that we should know how to eat and drink, as how to do all else, in the spirit of living sacrifice. Paul speaks of two believers. One has faith to eat all things; one who is weak eateth herbs. Paul does not decide in favor either of the one or the other, but says, Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth, for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." Here the true principle of the living sacrifice is involved. God may have shown me a certain path in eating and drinking, or in some other thing: I am sure of God's guidance. How can my brother be right if he does not see as I see? I may speak to him but his eyes are holden, he cannot, he does not see as I do. What is God teaching me, what is he teaching him? Surely to yield up to God all spirit of judgment. God may have a reason for guiding the hand of the Body in a way very different from the foot but if the hand and the foot maintain their close relation to the Head, the very disparity of office and of direction from the Head creates a service of the one member to the other. That which stops the circulation and paralyzes the Body is the spirit of judgment and criticism. "Let every man be fully assured in his own mind," not tossed to and fro by every wind of doctrine. And this can be only as he stands with God, knows clearly his mind. In the matter of observance of days there need be no controversy, "He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day to the Lord he doth not regard it. He that eateth eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks," Paul was speaking of converted people whose honest desire was to please God.

What bitterness and strife, what heart-burnings and jealousies, what unkind words, what acts of persecution might have been avoided, if Christians had carried out the principle of these words! Oh that each one would consider that his believing brother member may hold as direct a relation to the Head of the body as he himself! Oh that he could see that the very fact of his brother's misunderstanding of him was a special test from God whether indeed he can sacrifice himself so as to suspend his judgment of his brother until the Lord come; whether he can for the sake of Christ and his body love honor and respect him as much as though he saw with him on every point! It is true of us all, "Now I know in part," (1 Cor. 13: 12). And it is of infinitely more importance that we should keep the unity of the Spirit in the bond of peace than that we should all see alike in every detail. Many of our most precious lessons come in this very direction of patient waiting until honored brothers or sisters who do not see things as we see them are either brought of God to see as we do, or we are brought to see as they do; and such as really live unto the Lord are always ready for fresh light, and a disparity of opinion cannot cause even a jar, where both parties are in the same spirit of loyalty to God, and of living sacrifice to Christ and his Church.

"None of us liveth unto himself." Christ died for us that they which live should henceforth live, not unto themselves but unto him which died for them and rose again. Here is the living sacrifice! And no man dieth unto himself, for whether we live we live unto the Lord, and whether we die we die to the Lord; whether we live therefore or die, we are the Lord's. The living sacrifice has no longer a claim to himself he has passed into other hands. Therefore for the second and third time Paul condemns the judging of our brethren. "But judge this rather that no man put a stumbling-block or an occasion to fall in his brother's way. Now the apostle returns to the question of eating and drinking. Nothing, he says, is unclean of itself; "it is sanctified by the word of God and prayer," (1 Tim. 4: 5), but to him that esteemeth it to be unclean, to him it is unclean. Who knows what may have passed between him and God? Who knows why he should esteem that to be unclean to him which another can eat with perfect impunity, let us respect God's dealings with our brethren even when we cannot understand them, for the thread is not in our hands. But if thy brother be grieved with thy meat now walkest thou not charitably ("not in love" R.V.) We have been called to liberty, not to use as an occasion to the flesh, but by love to serve one another. (Gal. 5: 13.)

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

EVERY generation has needed the teaching Paul gives in this lesson. Sometimes in one form, sometimes in another, a disposition has been manifested to insist on matters that seem unimportant to a Christian who has grasped the high spiritual truths of Christianity.

A SPRING OUT OF THE ROCK.
"Ho every one that thirsteth come ye to the waters." (Isa. 55: 1.)

In Paul's time, it showed itself in observance of the Levitical law and especially in the matter of the kind of meat that was eaten. It appears that when an animal was offered in sacrifice to idols and was slaughtered, the carcass was sold to the butcher who put it among the meat in his store and sold it with the other meat. It was thus possible that a Christian might buy and eat part of an animal that had been solemnly dedicated to an idol. Paul and other enlightened Christians perceived that this did not signify. As Christ had explained, the soul could not be injured by anything of the kind. But there were some Christians who were horrified at the idea of eating such meat and they refused to eat meat at all, lest they should unwittingly eat some of that which had been offered in sacrifice. There were such people; it could not be helped; it was a pity that they had not more sense; but their scruples could not be ignored. What ought to be the attitude of the more enlightened Christians in the circumstances? That is the question with which Paul deals. He counsels a spirit of brotherly love and kindly yielding which would tend to peace. He reminds people like himself that the weak brother really believes that it is sinful to eat the m[eat]. If he did eat it when his conscie[nce] condemned it, it really would be [sin] in his case. The conscience is not [al]ways right, but it is the best light a [man] has and he would do wrong to disobe[y]. It was creditable in a man to refrain f[rom] eating meat in order to avoid a risk w[hich] seemed to him serious. His motive [was] good; not every one is so careful to a[void] sin. It might be hoped he was equ[ally] careful not to sin in greater matters. [Re]sistance to sin and self-denial to avoid [sin] were excellent traits in a man's chara[cter], which should be encouraged not ridicu[led]. Paul declared that if through his exa[mple] people were led to do what they beli[eved] to be wrong he would feel grieved. [He] would do as they did, so that they m[ight] be encouraged in the fight they were [fight]ing against sin. He would respect s[cru]ples which he did not share. That [was] the principle he laid down for the g[uid]ance of future ages.

It is this principle that lies at the b[ase] of Christian Temperance. A man s[ays], "I never get intoxicated; I can dri[nk a] glass of wine and enjoy it; I am n[ever] tempted to take too much. Why sho[uld I] abstain?" This principle laid dow[n by] Paul gives the reason. Every man is [in a] certain sense his brother's keeper. T[here] are some men who cann[ot] moderate in the use of in[to]xicants. Their craving comes irresistible when [they] taste them. They mus[t go] on drinking until they bec[ome] intoxicated. We wish it [was] not so; we wish they [had] more moral strength; bu[t we] must recognize the [fact]. How can we help them: [for] is our duty to do it if we [can]. We may help them by [re]straining. There may b[e a] danger in our case. Th[at] is all the more noble or [the] part to give up the grat[ifica]tion for the sake of oth[ers] to whom it may be danger[ous]. If only those abstained [who] are liable to become dr[unk]ards, they would be ma[ny] men. We could not exp[ect] any lad to become an [ab]stainer. It would be a [con]fession of weakness, of w[hich] he would be ashamed. Yet that lad might be saved [from] ruin in this world and [the] next by abstaining. He [so] constituted that his only [cure] is total abstinence. [He] should be encouraged by [all] means. The one encou[rage]ment that he needs, the [one] that can really help him, to remove the stigma from [all] abstinence. If his fat[her] and his minister and mo[st] respectability and undou[bted] strength of moral char[acter] are total abstainers, he [need] not be ashamed to be [one], too. The thing is respec[table] and he need not shrink [from] it. He is, as we say, ke[pt in] countenance by the con[duct] of others. Have not [the] strong men done a good and praisew[orthy] thing, if they have saved a lad from the [lat]ter at the cost of some personal grat[ifica]tion? That is what Paul means in this [mes]sage. He would save the soul of [his] brother, and if he can save it by givin[g up] something that he may lawfully do, s[ome]thing that he likes to do and that he [sees] no harm from—he will surely give it u[p for] his brother's sake. That is Christia[n] Self-sacrifice for others. It is follo[wing] Christ, who gave up so much and suf[fered] so much that men might be saved.

An occasion to fall. A famous w[riter] tells the story of a hospitable lady wh[o en]tertained in her spacious grounds a l[arge] party of her neighbors. At the clo[se of] the day she said her servants would [go] around trays of refreshment. The g[uests] were simple country people and they p[ro]posed the glasses on the trays cont[ained] lemonade. One of them, however, [had] been a drunkard and was making a b[rave] struggle to give up his evil habit. W[hen] he tasted the supposed lemonade h[e at] once recognized it as rum-punch. [The] taste was like blood to a tiger. He c[ould] not resist his craving and hurried aw[ay to] get more rum and yielding to his pa[ssion] drank himself into insensibility.

OUR AMERICAN ALPS.

gnificence of the Snow-clad and Ice-bound Giants of the West—Shasta, Rainier, and St. Elias—A Royal Mountain-climbing Expedition.

O those who have been so fortunate as to visit the great snowy mountain range of the Northwest, it will be interesting to watch the progress of the royal mountaineering party, which lately left Italy for the purpose of visiting Alaska. The leader of the party is Prince Luigi Amedeo Savoy, who comes to America with the object of ascending Mount St. Elias, Logan's Peak, and other famous mountains. He will be assisted in his explorations by Dr. Paoli Vecchi, of San Francisco; Professor Fay, former President of the Appalachian Mountain Club, of Boston, Mass., and Professors Davidson and I. C. Russell, of the Geological Survey, and W. A. Ingraham, of Seattle. Prince Luigi will have a rival in the effort to climb Mount St. Elias. An expedition under the auspices of the United States Government, and led by Mr. Henry

ST. ELIAS, ALASKA, 19,500 FEET.

Pyrnt, of Philadelphia, is on the way to the country to mount St. Elias, and will attempt to ascend that mountain. It is over 18,000 feet high and lies entirely disputed territory between United States and British North America. The other members of the American party who will share the attempt to climb the peaks, are Mr. Duncan J. Entrekin, of West Chester, Pa., who was with the Peary Arctic expedition of 1893-4, and Mr. E. B. Tatham, of the United States Coast Survey. The Duke of Abruzzi will reach San Francisco early this month, where he will take steamer for Yakutat Bay, from which point he will proceed by boat and sleigh, crossing glaciers and mountains to the foot of St. Elias. He will be accompanied by experienced Italian guides, and expects to return to Italy at the beginning of October. Though the wonders and glories of our American Alps are but little known to comparatively few travelers, owing to the great distances to be traversed and the difficulties heretofore attending a tour to these mountains, they are destined to be widely known and appreciated at no distant date. Railroads and other facilities have opened up the country to travel, and the old-time difficulties are fast disappearing. Writing of the grandeur of these Western Alps and the glaciers, Mr. John Muir, a recent traveler, says in his book, *The Mountains of California*:

"Every glacier in the world is smaller than once was. All the world is growing shorter, or the crop of snow-flowers is declining. But in contemplating the history of the glaciers of the world, we must bear in mind while trying to account for the changes going on that the same power that wastes them builds them. Every glacier records the expenditure of enormous amount of sun-heat in lifting the water for the snow of which it is made from the ocean to the mountains, as Tyndall strikingly shows.

"The number of glaciers in the Alps, according to the Schlagintweit brothers, is 1,200, which 100 may be regarded as primary. Add the total area of ice, snow, and *névé* is estimated at 1177 square miles, or an average for each glacier of a little more than one square mile. On the same authority, the average height above sea-level at which they melt is about 7414 feet. The Grindewald glacier descends below 4000 feet, and one of the Mont Blanc glaciers reaches nearly as low a point. One of the largest of the Himalaya glaciers on the head waters of the Ganges does not, according to Captain Hodgson, descended below 12,914 feet. The largest of the Sierra glaciers on Mount Shasta descends to within 9500 feet of the level of the sea, which, as far as I have observed, is the lowest point reached by any glacier within the bounds of California, the average height of all being not far from 11,000 feet.

"A general exploration shows that to the north of California, through Oregon and Washington, groups of active glaciers still exist on all the high volcanic cones of the Cascade Range,—Mounts Pitt, Jefferson, Hood, St. Helens, Adams, Rainier, Baker, and others,—some of them of considerable size, though none of them approach the sea. Of these mountains Rainier, in Washington, is the highest and iciest. Its dome-like summit, between 14,000 and 15,000 feet high, is capped with ice, and eight tremendous glaciers, seven to twelve miles long, radiate from it as a centre, and form the sources of the principal streams of the State. The lowest-descending of this fine group flows through beautiful forests to within 3500 feet of the sea-level, and sends forth a river laden with glacier mud and sand. On through British Columbia and southeastern Alaska the broad, sustained mountain chain, extending along the coast, is generally glacier-bearing. The upper branches of nearly all the main canons and fiords are occupied by glaciers, which gradually increase in size, and descend lower until the high region between Mt. Fairweather and Mount St. Elias is reached, where a considerable number discharge into the waters of the ocean. This is pre-eminently the ice-land of Alaska and of the entire Pacific Coast.

"Only one glacier on the coast, observed by Prof. Russell, discharges its bergs directly into the open sea, at Icy Cape, opposite to Mount St. Elias. The southernmost of the glaciers that reach the sea occupies a narrow, picturesque fiord about twenty miles to the northwest of the mouth of the Stikeen River, in latitude 56 degrees and 50 minutes. The fiord is called by the natives "Hutli," or Thunder Bay, from the noise made by the discharge of the icebergs. About one degree farther north there are four of these complete glaciers, discharging at the heads of the long arms of Holkam Bay. At the head of the Tahkoo Inlet, still farther north, there is one; and at the head and around the sides of Glacier Bay, trending in a general northerly direction from Cross Sound in latitude 58 degrees to 59 degrees, there are seven of these complete glaciers pouring bergs into the bay and its branches, and keeping up an eternal thundering. This fragmentary ice-sheet, and the immense glaciers about Mount St. Elias, together with the multitude of separate river-like glaciers that load the slopes of the coast mountains, evidently once formed part of a continuous ice sheet that flowed over all the region hereabouts, and only a comparatively short time ago extended as far southward as the mouth of the Strait of Juan de Fuca, probably farther. Mt. Shasta has three glaciers, but Mt. Whitney, although it is the highest mountain in the range, does not now cherish a single glacier. Small patches of lasting snow and ice occur on its northern slopes, but they are shallow, and present no well marked evidence of glacial motion. Its sides, however, are scored and polished in many places by the action of its ancient glaciers that flowed east and west as tributaries of the great glaciers that once filled the valleys of Kern and Owen's rivers.

"The greater portion of the snow deposited around the lofty summits of the range falls in small crisp flakes and broken crystals, or, when accompanied by strong winds and low temperature, the crystals, instead of being locked together in their fall to form tufted flakes, are beaten and broken into meal and fine dust. But down in the forest region the greater portion comes gently to the ground, light and feathery, some of the flakes in mild weather being nearly an inch in diameter, and it is evenly distributed and kept from drifting to any great extent by the shelter afforded by the large trees."

Alaska has the third highest mountain range in the world and its landscapes are of incomparable beauty and grandeur. The climax of its Alpine range is found in the St. Elias group. Travelers sailing up its rivers can imagine themselves on the waters of a large Hudson or Rhine, for the banks of these magnificent streams have nearly all the scenic attractions of the most picturesque of waterways, if we except those that are the result of civilized effort. The forest region up to an elevation of 7000 feet is usually in great part free from snow in June, but during the first five months of the year the higher regions are still heavy-laden, and are not touched by spring weather to any considerable extent before the middle or the latter part of the month of July. The season will be suitable for the expedition.

It is to this region of natural wonders and perilous heights that the two exploring parties are now taking their way. What the results of their labors may be, time only can show, meanwhile their progress will be watched with interest both here and abroad.

THE ICE-CAP OF MT. RAINIER, 12,000 FEET.

THE GREAT NESQUALLY GLACIER, MOUNT RAINIER.

With Prince Luigi's party are Vittorio Sella and four Alpine guides, and they will have the co-operation of Messrs. Fay, Davidson and Russell, of the United States Geographical Survey, Dr. Vecchi of San Francisco, and Mr. Ingraham of Seattle. Mr. Sella is distinguished as a photographer of mountains, and has probably made the finest views of Alpine summits that have ever been taken. He has ascended the Matterhorn in mid-winter, and it is safe to predict that our views of American mountain scenery will be greatly enriched by his visit. It will be remembered by many that Lieutenant F. Schwatka, the Polar explorer, made an effort to climb Mount St. Elias about eleven years ago, starting from a point near Yukutat. He only reached a height of 7,250 feet, however, the ice barrier beyond that point being impossible to surmount with safety. It is expected that with his experienced guides and proper appliances, Prince Luigi will be able to go much higher, if not to reach the summit itself.

Our photographs on this page show some of these giants of the American Alps. St. Elias is almost continually enveloped in cloud or fog, although at a distance the white cap of the summit may be seen towering toward the sky like a gigantic sentinel. Rainier, with its icy dome and its many dangerous glaciers and crevasses, presents a magnificent appearance in clear weather. Shasta, Hood, and Wrangel are among the other peaks which the adventurous climbers may essay, should their stay be a prolonged one, and the conditions favorable.

A Generous Inscription.

Among the many cases of corn contributed by the people of the West to THE CHRISTIAN HERALD'S India Relief Fund, is a car given by the citizens of Smith Centre, Kan. On either side, the car has a banner inscribed: "Carload of corn for the starving of India, Mohammedan or atheist. We can feed the world!" The corn will be forwarded on one of the relief ships soon to sail.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
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The Place of Athletics.

THERE is nothing new in athletics. The Apostle Paul knew about them. He said they profit little. They did not relate to the highest part of our nature. That man was not all chest and legs and arms. That the head counted for something, and the heart counted for more. Innocent, useful, we may readily admit them, if kept in their place. That is the problem, how to keep them in their place. What is their place? Evidently, a secondary and subordinate one. The college yell is not so great an accomplishment as the mastery of the Greek verb, or even a distinction in the different Greek dialects. If ancient literature has sometimes too much dominated college studies, doubtless it is not so any longer. The college athletics are in the ascendant, and the college colors, to use Mr. Webster's phrase, are full high advanced.

THE USE OF ATHLETICS.

If you cannot settle what is virtue according to the utilitarian standard, you can so discuss athletics. When the Apostle Paul affirmed that bodily exercise was not profitable, he used the word relatively. It is good for something, if not the supreme good. It is good for indigestion, it is good to develop muscle, it is good for recreation. Many are the hours in boyhood and youth which have been sweetened on the campus. We well remember pitching quoits, too, and rolling ninepins with men who are now burdened with sundry titles of dignity and honor. But athletics in itself does not make distinguished men. Henry M. Stanley, the great African explorer, said in Lambeth: "Aspiring young Englishmen should think a little less of athletics, and more of acquiring knowledge such as would make them distinguished citizens."

MIND STILL DOMINATES.

Athletics do not prepare for after life, and eminence in athletics will not count in the average, when the question is asked, what kind of mind, of culture, of acquisitions a candidate has in command. It is urged that the average attainment of a man, even in his intellectual studies, is not what now determines his fitness for places of usefulness and honor. He must know what the average young man does not know: must have some specialty beyond the attainment of the average student. And this he cannot secure if he devote his extra time to athletics. Athletics should keep his body sound, his vital organs in good vigor, should make his body fit to do its part in the composite work of body and mind together, which results in good scholarship and large acquisitions. And when athletics demands more, it transcends its sphere.

GOD'S CANDLE-ENDS.

It was a remark originated or often used by the great Baptist preacher, Spurgeon, that God never wastes his candle-ends. It would have been more reverent, perhaps, to have said that the great Master said after he had fed thousands by miracle: "Gather up the fragments that nothing be lost." Gladstone has never achieved his eminence by lifting up the axe against forest trees. Chopping has helped him to longer life and better thinking. But, if he had given his physical strength to chopping, and made his library but an incident, there would have been no intellectual eminence for him. He has never wasted his candle-ends. He has gathered up the fragments. The man who aspires to athletic success must make this first and supreme. He must eat, drink, wake, sleep according to rule. And the regimen adopted must look first to the body.

WHEN SHOULD THE ATHLETIC VOGUE BE DROPPED.

It must be dropped, in order to after success. Cricket, foot-ball, running, rowing, leaping, cannot be always supreme. When life begins in earnest, when clients have to be sought and served, when patients have to be attended, when sermons have to be preached, when legislative halls have to be frequented; in a word, when life's burdens and responsibilities have to be assumed, then athletics, cycle-matches, foot-ball games, lawn tennis, golf, have to be remanded to an inferior place. He must say: "Get thee behind me, Satan!" He may have his holidays for such sport. But if he give to them solid hours every day, they will soon tell upon his professional attainments, and the non-athletic, or the man who uses but does not abuse athletics, will soon outdistance him in life's race.

AFTER-LIFE FAILURES.

It is true that a few young men who have been a success on the triangle, or in boating, have also had brains enough and mental alertness enough to attain a fair degree of success in literary or educational competitions. But the exception only proves the rule to be otherwise. Such young men are picked up at once and set into chairs where their athletic successes will count for the building up of an institution, and where their example may seem to teach what is not the real fact, that professional athletics pays. For incidental athletics, athletics for the sake of temporary and irregular recreation is one thing, and athletics systematically and persistently pursued is another. A young man, whether in college or in afterlife, must make scholarship, practical knowledge the first thing, or he will soon fall out of the ranks and drop to the rear. And athletics may do it as really as indolence.

The Agreement to Differ.

IT is easy to agree to agree. It takes no effort. It is sometimes one's duty to agree to differ. As to many points, America and England are of the same opinion, stand for the same thing among the nations. Really the points of difference between them are often only nominal. As to freedom, the United States with her President, elected by the people, is scarcely better off than Great Britain with her constitutional monarchy. The two nations stand for the rights of man the world over. This is the meaning of the Red, White, and Blue, and of the Cross of St. George. They should never be unfurled against each other. This is just as true of individuals. Because two public officials differ as to what is expedient as to tariff or currency, they need not always be at cross purposes as to international questions. The nation has a right to public servants that agree.

Our Brother's Keeper.

Altruism an Essential Principle of Christianity Affecting Social Problems, Especially Temperance.

Of all the wrong ideas that can get into the mind of a human being, none is more discreditable to him than the notion that a popular preacher has called "the heresy of Cain." Every man, and especially every Christian, is in a certain sense his brother's keeper. He is bound to see to it that by no action of his is his brother injured, and that he neglect no opportunity of doing his brother a service. The essential spirit of Christianity, reiterated by our Lord in many ways, is opposed to the selfish indifference which regards a brother's welfare as no matter of personal concern. Common humanity would condemn a man who saw another asleep on a railroad track, if he made no effort to save him. No words of condemnation are too strong to apply to a ship's captain who sails heedlessly away from a sinking ship. We expect, and we feel we have a right to expect, that help be rendered to one in need. Every man has a claim on every other for assistance in a peril, or a calamity. We recognize this duty in cases of physical emergency, and there is no reason why it should not rule in cases of moral and spiritual danger. "It is no concern of mine," one might say. Is it not? Then we are not made in the likeness of God. The higher nature in man demands that we make our brother's welfare a matter of personal concern. No matter if he is bent on moral suicide, if he will deserve all the evil that his course will bring upon him, we are bound to do all that lies in our power to save him from his doom. Christ's parable of the good Samaritan presents the situation in its extreme points. The victim a man who was not even of his own race, but of a race noted for its arrogance and pride. Surely the Samaritan might be justified in leaving him to shift for himself. But he cares for him, walks that the other may ride, pays money for him, and pledges his own credit for the other's support, and our Lord endorses the picture, "Go thou and do likewise."

If this principle of concern for the welfare of others ever became the ruling principle in the life of every Christion, the cause of Christ would be advanced beyond our conception. The Church would then become indeed the light of the world. The social problems which now perplex the world would be solved, and men would learn what Christ really came to teach. The drink problem, which is the one specially designated for consideration, is only one of the many awaiting the Church's solution. That it is a fair speciman of the others, may be admitted, and it is the one that presses most urgently for attention. Already much has been done, but the evil is so stupendous and so widespread that it almost produces despair. It needs to be considered in all its aspects, and deserves all the intelligence and all the strategic skill the Church can bring to bear upon it. How to help the victims to emancipation; how to protect them from temptation and how to prevent the innocent falling into the toils—all these problems the Church ought to make its concern. We are often told that total abstinence is nowhere enjoined in the Bible, and that therefore the Church has no right to meddle in the matter. But any evil that is demoralizing the race is distinctly within the Church's jurisdiction, and if total abstinence is not explicitly enjoined in the Bible, the principles on which it is based are emphatically enunciated. In this matter the Christian is surely his brother's keeper. He is bound to recognize the exisience of the propensity, which has to be overcome. How can he help him? First of all, his own example should be set. For the sake of the children, any of whom may be afflicted with the taint, the Christian ought to abstain, so that those who love and respect him may be encouraged to take the safe path. His influence ought also to be exerted toward removing from the weak the ostentatious temptation which invites him at the street corner, and so protecting his weak brother from the allurement. Not until the Church takes its stand resolutely in this matter, and every Christian is a declared enemy of intoxicating liquor, will the evil be removed.

BRIEF NOTES.

There are now 4,482 Christian E societies in Great Britain.

It is reported that by the time of t vention in San Francisco the secretary's port will show fully 50,000 Christian En cieties in the world, with a membershi millions.

In a recent speech, Prince Bisma that he found the influence of increasing to make him indifferent to hatred, calumny, while his capacity for love and enlarged.

Dr. L. W. Munhall has been holding istic meetings at Los Angeles. Hazard was crowded afternoon and evening with audiences, and there is a very marked de of religious interest in the city.

The New York Y. M. C. A. is ex visit next month from Mr. W. G. Spri mous Secretary of the Association at South Africa. Mr. Sprigg is well kno effective speaker as well as an energet He is on a round-the-world tour, and will continent, returning home by the way of

Rev. Thomas Harrison's services bury, Conn., have resulted in many ad the church of which Dr. Bowdish is past one hundred and fifty persons have kn altar, and the interest is increasing.

Evangelist Robert L. Layfield, of City, Mo., has closed his meetings at Ki There, as at other churches in Missou and Arkansas, the meetings were of a m character. The audiences were large an has resulted in additions to the members.

At the Recent General Assembl Presbyterian Church at Eagle Lake, Foreign Mission Board presented a repo that the missionary expenses of the prec were $936,661 of which $57,621 was used i tration and printing. This is only abo on the dollar. The debt of the Board reduced to $97,454.

Mr. Charles A. Bunting invited a la ber of friends to celebrate on June 7 the tw niversary of his Christian Home for In Men at Madison avenue and Eighty-si New York. The programme included ad Dr. W. H. P. Faunce, Rev. C. H. Mead, friends. A musical programme had bee for both afternoon and evening meetings

Dr. Francis E. Clark, President of t tian Endeavor Society, who has been j around the world, is now in Liverpool att English National Christian Endeavor c Dr. Clark is expected to arrive in New Y *Britannic* on June 18, and a hearty welc ing in Carnegie Music Hall is being ar the New York City Christian Endeavor

News has reached San Francisco break of Chinese fanaticism at Loli in th Province of China in which the mission suffered. It was apparently not so much as a race hostility as both Protestant ar Catholic missions were attacked. Th Catholic priest, Father Mazel, a young has been less than a year in China is sa been killed in the attack.

The statistics for 1897 of the Unite terian Church have just been announc year ending April 30, as follows: Synod byteries, 95; ministers, 892, a gain of 17 ical students, 101, a decrease of 14; con 950, a gain of 2; mission stations, 311; bers, 123,541, a gain of 2,688. The total butions in the United States was $1,37 cating a falling off of over $27,000.

The New York Rescue Band has Temporary Shelter for wayward girls at Fortieth Street. An industrial depart been connected with it under the superi of two college graduates. These ladies themselves heartily to the work and a fallen girls have been rescued from t Five of them were restored to their fa situations have been found for the other

A new Presbyterian Church is bei ized in the South composed exclusively people. At the recent Southern General at Charlotte, N. C., Dr. Williams the col dent of the Seminary at Abbeville, S. C behalf of his brethren that permission withdraw and organize a church of their request was referred to a committee proved of it and permission was accordi by the Assembly,

Major Cole's services in Nebraska to a very extended religious movement. ton the work became a centre for serv sides. Five places in a circle eight miles ter were an outgrowth of the movemen ton. In all about 170 persons made co Christ. It is believed that since Major C commenced in Nebraska not less than hundred persons have publicly declared t on the Lord's side.

The following special prayer has dered in the Church of England for the o the Queen's diamond jubilee: "O Lord, enly Father, we give thee hearty thanl many blessings which thou hast bestow during the sixty years of the happy rei gracious Queen Victoria. We thank th gress made in knowledge of thy marvel for increase of comfort given to huma kindlier feeling between rich and poor, f derful preaching of the Gospel to man and we pray thee that these and all ot gifts may be long continued to us and to to the glory of thy holy name, throu Christ, our Lord. Amen."

An interesting work among color has been going on for some time in th districts of New York City. Rev. Chas liams, a colored minister formerly of the Church, collected the children of his ra streets and organized a Sunday Scho this grew a preaching service for their p friends. The services were held at first room of a private house and subsequen numbers grew, the use of an empty chu cured. Regular services have been hel months past on Sundays and during the Williams proposes opening a day sch children when the public schools close f mer vacation. He would be glad of some toward paying the rent of his church.

THE BIBLE AND THE NEWSPAPER

American Congratulations.

ALTHOUGH no precedent could be found in the State Department at Washington, for the appointment of a special Ambassador to represent the United States at the celebration of the sixtieth year of Queen Victoria's reign, President McKinley has made the appointment. The Hon. Whitelaw Reid will go to England as the bearer of a personal letter from the President to the Queen and will participate in the ceremonies described in the journal last week. His official title is "Special Ambassador on Special Mission." It was suggested that Mr. Hay, our regularly accredited Ambassador at the English Court might regard Mr. Reid's appointment as a slight, but on consultation, Col. Hay gave so cordial a welcome to the proposal, that the President had no scruples about commissioning Mr. Reid. Similar appointments are being made by the civilized nations the world over, each sending most distinguished men of their representatives. There is a general disposition, based on personal esteem, to make the occasion one of cordial, international congratulation. The aged monarch has won the respect of the whole world, by her blameless life and her kindly, dignified courtesy. Her personal influence has always been exerted on the side of peace and righteousness and has had greater weight than is generally true. We as a nation cannot forget that in 1861, when the relations between our government and England were strained to a degree that appeared to render war inevitable, it was the Queen who opened the way to a peaceable and honorable settlement, by forcing her Secretary of State, against his will, to eliminate from his dispatches to Washington the offensive phrases which would have inflamed popular resentment, and to substitute respectful and conciliatory words instead. The natural development of popular power in England has curtailed and restricted her power, but she has used the prerogative remaining to her for the good of her people. The condition of public morals at the beginning of her reign, was at its worst, as a result of the example of her dissolute uncle, George IV. and her immediate predecessor, William IV.; but the Queen's beautiful home life and her unsullied personal character exerted a beneficient influence which raised the tone of morality and purified her court. It is eminently proper, therefore, that the people of her realms, should honor her and should make the sixtieth anniversary of her accession an occasion for national rejoicing and that other nations should tender their congratulations. It is significant that while the power of the people has immensely increased, there never was a time when loyalty to the throne was more genuine and enthusiastic and this is due to the Queen's personal character. She is experiencing the truth of the wise king's assurance:

The throne is established by righteousness. (Prov. 16: 12.)

HON. WHITELAW REID.

To Recover a Gift.

The quarrel of two ladies involved an action in the Supreme Court of New York which is now waiting the decision of the court. It appears that twelve years ago, one of the ladies was engaged as a companion to the other and that a warm friendship sprang up between them. They became inseparable living together in this country and abroad. As payment for her services, the companion at first received fifty dollars a month, but subsequently the amount of compensation was doubled. Her association with her friend and mistress was not agreeable to the family of the latter, and several attempts were made to separate them. According to the story of the companion, her friend, wishing to provide for her in the event of her own death, gave her bonds of the value of $25,000, which were deposited in a bank to her credit, and the income of them was paid to her. The other lady's story is that, the income of the bonds was to be paid to her companion during her pleasure, but she retained the ownership and intended to leave them to her by will for her life. A few months ago a quarrel occurred between them and the companion was required to give up the bonds. This she declined to do, as she insisted that they had been given to her absolutely. It will be for the court to decide which of the two ladies is right in her contention, but it is very clear that if permission is given, the gift will be withdrawn. There are some desponding Christians who entertain fears that God will deal so with them, and they sorrowfully admit that their lives have given him cause to do so. But they need be under no apprehension. He is a God that forgives the sins of his children when they love him and trust in him, and as to his gifts, we are authoritatively assured that

The gifts and calling of God are without repentance. (Rom. 11: 29.)

THE VANDYKE ROOM IN QUEEN VICTORIA'S PALACE AT WINDSOR.

Unexpectedly Rewarded.

A farm-hand in California has just received notice of the acquisition of a fortune. It comes from a woman whom he befriended in San Francisco fifteen years ago. He was at that time working on an estate at Milbrae. He became acquainted with one of the housemaids in a neighboring mansion and the two became warm friends. The housemaid fell ill and lost her situation. She was in an almost destitute condition and her sickness grew very serious. The young man took an interest in her and finally gave her all his savings which amounted to two hundred dollars. She recovered her health and secured a position as nurse to a wealthy lady with whom she went to Australia. There she married a retired ship-master who had a large fortune. Shortly afterwards she reimbursed her friend, the farm-hand, with the money he had given her, and he heard no more of her. But a few days ago, he received notice from her lawyers that she was dead, and that he was a beneficiary under her will. She had bequeathed him seventy-three thousand dollars in token of her gratitude for the timely service which he rendered her in her time of sickness and poverty fifteen years previously. The man was astonished. He supposed that when his gift was returned, he had received all the repayment he would have, and it was more than he expected; but he had not taken into account the gratitude his friend felt. There will be similar surprise in the day of final reward when Christ recalls services done by his children which they have forgotten.

Then shall the righteous answer him saying, Lord, when saw we thee a-hungered and fed thee? (Matt. 25: 37.)

A Precious Manuscript.

Formal presentation was made to the State of Massachusetts on May 26, by ex-Ambassador Bayard, of Governor Bradford's manuscript history of the *Mayflower* immigration, which he had succeeded in obtaining in England. A joint convention of the two Houses of the Legislature was held to receive the precious document and Governor Wolcott attended to accept it on behalf of the State. Senator Hoar described the search that had been made for the manuscript, which was known to be in existence, but which had mysteriously disappeared from Boston in 1767. The finding of it in the Library of the Bishop of London at Fulham was described and the efforts that had been made to gain possession of it. Mr. Bayard related his own experience in negotiating for its return, and the series of consultations with the Queen and the Archbishop of Canterbury which were necessary to it. He concluded by handing the historic relic to the Governor, who promised that it should be safely guarded for all time. An interesting incident of the ceremony was that State Senator Bradford, a lineal descendant of the author of the manuscript, moved the vote of thanks of the Legislature to Mr. Bayard for his exertions in securing it. The manuscript is entirely in the handwriting of Governor Bradford, and contains the story of the enterprise from its inception in 1620 to the end of 1647. The Governor describes in detail the sailing of the *Mayflower*, the mid-winter voyage, the compact on shipboard, the landing on Plymouth Rock, and the terrible sufferings of those years of famine and perils from wild beasts and still more savage men, which carried more than half their number into the graveyard. The original record of these anxieties and privations and sorrows, set down by the man whose official position as chief of the little colony made him acquainted with them all, is a treasure beyond price. Its value is fully appreciated and there is little likelihood of it again being lost. If the writer could have foreseen how the great nation which has grown from that small and painful beginning would have treasured his manuscript, he would surely have rejoiced: but what would have pleased the godly man best would be to see the nation learning from his record the lessons which Moses drew from a history that resembled it in many particulars:

Hath God assayed to go and take him a nation from the midst of another nation by temptations, by signs, and by wonders, and by war, and by a mighty hand? Unto thee it was showed that thou mightest know that the Lord he is God; there is none else beside him. (Deut. 4: 34.)

Ten of a Family Drowned.

A curious series of fatalities has come to light in connection with the finding in the river off Randall's Island, N. Y., recently, of the dead body of a man. When his body was taken home his wife declared that his drowning was the fulfilment of a prediction he had often made that he would die in the water. Nine members of his family had previously met their death in the same way. His father, mother, and three children went down with a vessel which sank while crossing the English Channel some years ago. Shortly afterwards a brother was drowned in the East, and five years after that another brother found a watery grave off the Pacific coast. Seven years ago his two sons were drowned in Tremont while out rowing. The man became depressed by this series of bereavements, and frequently said that drowning was the fate of his family, and that he would not be able to escape it; but the premonition did not keep him from the river which seemed to have an irresistible fascination for him. He hired a boat on May 23d and went out for a row. It is supposed he was standing and fell overboard, as the boat drifted ashore right side up. He was foreman of a manufacturing business in New York, and was considered a very capable, efficient workman. It is strange that the premonition of drowning should have had no practical effect upon him. The coincidence in the deaths of his relatives was very slender ground for him to expect such a death for himself, but as he did draw that inference, we might have expected that he would have been careful to avoid that form of danger. Yet the same perversity is often witnessed in spiritual matters. We see the same propensity showing itself in one generation of a family after another, and one following another by the same road to ruin. The appeal of the inspired writer still needs to be uttered:

Let us lay aside every weight and the sin which doth so easily beset us. (Heb. 12: 1.)

A Spider's Nest.

A remarkable exhibition of maternal instinct in a spider is described in *Pearls and Pebbles* by Mrs. Traill. The author was wandering one morning by the shore of a Canadian lake, when she noticed in a bush a curious ball of yellowish silk. It was about the size of a pigeon's egg and was held in place by a number of fine lines. On Mrs. Traill's touching one of the lines, dozens of small spiders rushed out from the ball, and from the bottom of the bush, to which several of the threads were attached, came a large black spider. Up she hurried to the rescue of her brood. Examining the lines and finding nothing injured, she apparently ordered the frightened little ones back to their cradle-bed. As soon as she saw them safely housed she retired to her post at the foot of the bush. Again Mrs. Traill touched one of the strings; the little spiders again ran out, and up came the mother, angry at being annoyed, but anxious to see what caused the vibration. Close observation showed Mrs. Traill that a thread was attached to each of the little spiders and fastened to the centre of the web, and thus the mother knew of anything that agitated her brood. We are assured that He who endowed his creatures with such marvelous skill, exercises similar care in the protection of his children and that all their perils and dangers are known to him:

He that toucheth you, toucheth the apple of his eye. (Zech. 2: 8.)

THE FAMILY AND HOME CIRCLE

THE WELLS OF THE EAST.

They are Everywhere Regarded as a Priceless Possession—The Quaint "Shadoofs" that are used in Egypt.

PEOPLE who live in temperate climates, where there is an abundant water supply, have often been surprised, on traveling in Eastern lands, to find that wells are there regarded as among the most valuable of possessions. This is really the case in Egypt, Syria, India, Arabia, and throughout Asia generally. A natural spring or fountain, an ever-flowing brook or a well, sunk with infinite labor and surrounded by heavy masonry on all sides, is held as a treasure of which any family or community might be proud. Some of the Eastern wells are very ancient, and the remains of a few of the oldest (some of them mentioned in Scripture), are still shown to this day. In localities where the dry season is a protracted one, villages are usually built near a spring or well, in order that the people may be conveniently close to the water. In the evenings, the women, with their water pitchers balanced on their heads, crowd around the stone steps leading down to the well, where they let down their jars by a rope if the well be deep, or dip them into it, if it be shallow. The stone tops of the older wells are worn in grooves three or four inches deep by the long centuries of friction, caused by the ropes being let down over their edges.

Instead of drawing up the water by means of ropes, some of the wells have the "shadoof," one long pole set in the crotch of another, and worked as a sweep. At one end of the swinging pole a rope and bucket are fastened, and on the other end is a balance, or weight. Some of the old farm houses in our own country use a modification of the Egyptian "shadoof." Our photograph on this page, taken recently by a visitor to Egypt, shows the "shadoof" in operation, and its resemblance to some of the familiar contrivances in our own rural districts is quite striking. It consists simply of a lever moving on a pivot, which is loaded at one end with a lump of clay or some such weight, and has a pail or pucket at the other. It is probably the most picturesque, as it is the oldest kind of draw-well in use at the present day.

THE "SHADOOF" OR WELL-SWEEP, AS IT IS USED IN EGYPT.

Victoria and the Children.

The aged Queen of Great Britain, whose sixtieth royal anniversary is to be celebrated this month, is very fond of the society of children. It is related that one day she was out driving in Scotland, when she saw three little girls, who lived at the same parsonage, thoroughly enjoying themselves at a good game. She sent a messenger to make inquiries about them, and desired that they should come and visit her at Balmoral Castle. It so happened that their parents were not at home at the time, and, although they were in high glee, the children did not quite know what to do. One point which troubled them very much, was how they should address the Queen. However, after a little talk, they decided they could not do better than address her as the kings of old were addressed in the Bible. When they were taken into her majesty's presence, to the Queen's great amazement they fell immediately down before her and very solemnly exclaimed: "O Queen, live for ever!" They spent a delightful afternoon and all too soon the time arrived for them to go home. Imagine the Queen's surprise and amusement when on leaving, they again fell down together and said, this time, "O Queen, live for ever! And please may we come again another day?"

Japanese Babies.

There are few prettier dresses for children anywhere than those that are worn by the babies of Japan. They all wear a large, flowing garment called the "kimono," open in front, with wide sleeves, very much like a dressing-gown, which, as it has no buttons, is tied on by means of a long sash wound several times round the waist. The "kimono" is so loose that the baby can be tucked inside and tied on with the sash, and thus he is carried around, peering curiously with his bright black eyes over his sister's shoulder at the great new world. Asleep, his little shaven head bobs helpless around, and the sun beats on his upturned face. His little body is entirely covered by the "kimono," and the children, when they are carrying their small brothers and sisters, look as though they were two-headed. But they play tag and prisoner's base, and fly kites, and play ball just the same, whether they carry the baby or not. And he seems to enjoy it, too, for he hardly ever cries, but when the game is especially lively he will laugh and crow as though he understood it all.

The Care of the Children.

One of the most interesting among the many addresses delivered at the recent Mothers' Congress in Washington, D. C., was that of Mrs. Mary Lowe Dickinson, who spoke of the inheritance of the children of to-day. In the course of her remarks she said:

"As mothers especially who would fain see better things in the future that is to be the inheritance of our children, we rejoice in the fact that never before was a time when, at the heart of every movement, large or small, lay such consideration for the welfare of human beings as to-day. Never before was so much strength, time, and money expended in the education of the illiterate. Never before were there such wise and wonderful projects for preventing pauperism and disease. Amid the maze of manifold theories and schemes for human betterment, the idea has been growing that the answer to the growing problems of the race lies in the conditions and possible development of the childhood of the race. Every organization and every institution has begun to give its share of attention to the development of the child. Yet it has remained for this new society to 'take the child and set him in the midst,' making him, who is already the centre of love, the centre of strong endeavor, the key to the closed gates of our highest progress, the heart and soul of our hope; that the world, becoming as a little child, may yet enter the kingdom of God."

Literary Taste in Children.

Parents should strive, by every means in their power, to kindle in the hearts of their children the love of good books. It is difficult to properly estimate the value, to a child, of the companionship of really good, instructive, elevating, entertaining literature. The lack of such companionship, especially in these days of cheap printing, is a great deprivation. Says a thoughtful writer: "Boys and girls who become fond of good books, and who are trained to know and love the best writers early in childhood, thereby secure an immunity against forms of gross temptation, and an impulse toward noble living which become of immeasurable worth in the struggles of later years. Love for good literature is one of the safeguards of childhood, set over against the dangers, temptations, and ignorance of youth. It will help to answer the baptismal prayer that children may never run into folly, nor into the evils of an unbridled appetite."

The Oldest Rosebush in the World.

There is a famous rosebush at Hildesheim, in Hanover, which is said to be the oldest on the globe. Mrs. Sophie Drumm, writing about it in *The Mayflower*, says: "This wonderfully old rosebush has grown to a tree, growing from the soil under the surface earth of the Church of the Cemetery. The original stem is dead but new stems have worked through small openings in the wall and have grown so as to almost cover the entire church for a width and height of forty feet. Tradition states this rosebush was planted by Charlemagne in 833 A.D. The Church of the Cemetery was burned during the eleventh century but the fire did not destroy the roots as they continued to grow in the subsoil. A writer in 1673 has mentioned this oldest rosebush in one of his works. It is also mentioned in a poem written in 1690."

A PLEA FOR THE CHILDREN.

'TIS a glorious day in the month of Ju
The atmosphere seemingly all in
With nature's own music, sweet to the
The songs of the birds, telling of cheer
And hopes for a bountiful harvest this
All hail to the month of June!

'Tis a beautiful spot in the month of
With daisies and buttercups all in bloo
Nodding their heads in the balmy air,
Waiting for little hands, coming to sha
The glories of nature. Oh, so fair
In this beautiful month of June!

Waiting for little hands—shall they co
Out of the city's noise and hum,
Out of the tenements dark and drear
Into the sunshine? Oh, how dear
To the childish heart is this month of th
This beautiful month of June!

Dear friends, who are blest with your
tle nest
Where sunshine and light have full swa
Oh, do what you can, to send some liti
Or maid for a ten-days' stay
Where the grand old Hudson wends i
In this beautiful month of June.

"VICEROY LI'S LITTLE PET."

THIS is the name by which a Chinese Christian girl, Marg Whong, is known to her frie home, and how she came by it ma interesting story. She visited A some time ago with friends, and turning found that the great Vice Hung Chang, was her fellow-pass He sent for the Chinese girl, and sult of this acquaintance is plea told by Marguerite in a letter to th *man's Missionary Friend:*

"To-day such a wonderful thing h pened. How I wished for you wh great man Li walked past your litt and looked at her with a real gran expression. Immediately afterwa sent his interpreter to inquire who where I came from, how long I hav abroad, what school I enter, etc talked in English, as he could not t dialect. When we came before knelt down real low, but the dear rise from his seat, come and assist and he want to shake hands with m we did. We sat down and he ask all about the family from my fathe to little Sa Muoi. He asked me h I am, and who is my English te After many more questions Li s wished to appoint me to represe dear China in the World's Congr Representative Women to be h London in 1898. Just think of thought Chinese government shall have anything to do with women; a soon this new way is opened for poor women and girls of my country accounted side by side with men Excellency commanded me to learn darin thoroughly and keep on with m lish also, because he desires me to Peking and see him before start London in 1898; also when we com we must carry the report to him our and he will also present us to the E of China.

"I trust our Father for all things this also. Oh, in some way you mu me! I know our work is getting and greater so we, you and I to must work to save this poor lost and by and by when we are thro this world, we will go to see our H Father, who is Lord of lords and K kings, and hand-and-hand repo work before his throne. We are to help save China, and so it is his make Li notice and have someth say to your loving little girl, Marg Whong."

Improper Pets.

Don't allow your children pets too writes Margaret Beebe, the famou dergartner, at least not until they a enough to treat them properly. Do n three-year-old a kitten to maul or to tease. Give him a bird or a fish he cannot handle. If a child is th lessly cruel to such animals as handle, he can be taught tenderne having the inaccessible ones subst better than by depriving him of a and all opportunity for the exercise gentler traits of character. If a allowed to have a pet he should be how to take care of it.

* Written by a friend, who had the plea visiting THE CHRISTIAN HERALD Ch Home at Nyack-on-the-Hudson.

THE MODERN JEW IN HIS ANCESTRAL HOME

BY HON. SELAH MERRILL D.D. L.L.D.

JERUSALEM A CITY OF FESTIVALS.

The Great Mohammedan Festival of Neby Mousa—A Whole City En Fete—The Ancient Jewish Feast of Tabernacles.

makes a mistake who speaks nks of Jerusalem as a poor cl It has no manufactures or es of prosperity. It has no

T THE FEAST OF TABERNACLES.

families of wealth. Both Gov- nd people are poor and it is hat a great majority of its in- tsre poorly dressed while a large of them are clothed in rags. s and their furnishings, the dings except those built by he stores and shops, the streets s, the animals, horses, donkeys, gs, all look poverty stricken. The si made upon a stranger by these sa igns of impoverishment and ss is far from pleasant.

other hand Jerusalem, if it is erything else, is rich in festi- this respect it is the equal of any c on the globe. Poor music, ns, all sorts of processions, and ng inharmonious clang of bells s roughout the year. The great er these feast days recurring ly they do would satiate the public e should suppose till at last the of them would cease. But ants of Jerusalem are made of ar uff.—their zeal for festivals After one is past they hail x th demonstrative joy, and de- erselves to its pleasures as heartily r. There is much bigotry, and quently quarrels arise over re- other questions, but in the mat- th bservance of feast days there ls selfishness than a stranger s ose. By their actions the in- t eem to declare their belief that e g is something to be shared by vo o things are less in harmony lo xample. Christianity and Mo- ism, yet the gala scenes of the Easter are witnessed with pleas- t usands of Moslems, while the r dan festival of Neba Mousa het Moses) attracts as eager half the population of the city le of religious distinctions.

a of a million inhabitants the er feast days with which Jerusa- ed might not be equally con- but it is necessary to remember e oly City is a small place con- s than fifty thousand souls. e i not remarkable that festivals are so numerous should have s g interest. A person new to c ght easily be led to judge as t at Athens, that the city was en up to religious ceremo- T inhabitants are divided into r t sections, not by politics, edu- , w th, race, or color, but by re- ch are, to mention them in historic order, the Jewish, the Christian, and the Mohammedan.

Between the last two sections there is the greatest rivalry as to which of the festivals just mentioned. Easter or Neby Mousa, shall outshine the other. Nothing that is done, however, is done under the head of rivalry; the leaders are too politic for that; still, lavish effort is made to attract public attention and the Oriental vision is dazzled first by one and then by the other of these annual spectacles. It is difficult to decide which is the more imposing and gorgeous. Easter appeals to one set of emotions and Neby Mousa to another.

As this festival occurs always at or near the time of Easter, the suspicion is not groundless that it was designed to counteract the Christian feast. The Tomb of Moses which is visited on this occasion is about four hours walk from Jerusalem, but it is only a small, quiet, orderly company that accomplishes the entire journey, the astonishing display is made on the day when the procession leaves the city.

I have asked their wise men why the Tomb of Moses was on the west of the Jordan? They reply, "We know very well that Moses died and was buried on the east of the Jordan, but it is far more convenient for the pilgrims to have his tomb on this side of the river." Hence its present location, not very far southeast of the Holy City amid barren and lonely mountains.

This festival occurs in the most beautiful month of the year when the air is delightful and the earth is carpeted with flowers. The people of the villages far and near are impatient for this Holy Week to arrive. Group after group is seen making its way to Jerusalem; these are joined by fellow believers who have come from distant cities, and together with banners that have done service for generations and the noise of many small rude drums they enter the gate of the city. The narrow streets become more and more crowded, so that it is almost impossible to pass through them, to say nothing of its being unsafe. Fewer Jews than usual are seen, and Christians incline to seclude themselves as a measure of precaution, but everywhere are the white turbans of "The Faithful."

Throughout the year the Mosque of Omar is open to Christians to visit it they are provided with the proper Consular permits. During the week of this festival however, this sacred place is closed against "the infidels." Warnings are sent out officially and every Consul must notify his people that during this period they must not intrude upon the ceremonies of the place nor even attempt to enter it. Should they attempt to do this they would be received with genuine Turkish toleration, namely, daggers and death. Sometimes I have known of parties who had come thousands of miles to visit this mosque, who were to arrive the evening of the day when it was to close, they knot knowing that it would close, and I have sent fleet mounted messengers to them that they must hurry on with all speed, for if they could arrive one or two hours before sunset it would be their only opportunity of visiting this wonderfully beautiful structure. Friday is the great day, because the procession starts then for Neby Mousa. Services are held in the mosque, and at noon the signal gun announces that all is ready, and the movement begins. Outside the gate, crowds have since early morning, massed themselves so that the slope from the eastern wall down to the bottom of the valley where Gethsemane is, and thence along the Bethany road for half a mile, is covered with human beings. All the gala dresses in the city are worn on this occasion. The section of the hillside north of the road leading to the valley is reserved for the Mohammedan women. The Governor and all the city officials are there; also many dignified Moslems with green turbans, signifying thus that they are of the family of the prophet. Numbers of half-naked dervishes gesticulate, contort their bodies, beat their heads, cut their cheeks or arms, chew thorns, tread upon knives, and perform many other fanatical feats for the purpose of astonishing the spectators. It is a modest estimate to say that ten thousand people witness this procession every year. For display there is nothing else to compare with it in all the life of Jerusalem. Certainly the followers of the prophet are marching forth in triumph.

After the festival of Neby Mousa the most brilliant display is at the Feast of the Assumption of the Virgin, as celebrated by the Greeks. This occurs on the fifteenth of August, according to the Gregorian calendar. Numerous tents are pitched in the Valley of Jehoshaphat and among the groves on the slope of Olivet. The weather at this season is so warm that many persons make their beds under the trees and have no other covering

GREEK FEAST OF THE ASSUMPTION.
PROCESSION TO THE RUSSIAN CHURCH ON MOUNT OF OLIVES.

Small booths are erected where coffee and other simple drinks are sold. A multitude of torches and lanterns light up the valley at night and give it a strange and weird appearance. The military band is there and furnishes music in abundance of their peculiar sort. There is a guard of soldiers in attendance which is frequently changed, for it is understood that both officers and men while preserving order, share in the festivities of the occasion, which they thoroughly enjoy, and it is not considered fair that these peculiar blessings should fall to the lot of one set alone. There is not that strict separation of the sexes which is such a prominent feature of the Neby Mousa feast, but on the contrary entire families and their many friends meet together for genuine social recreation. The city is so near that food is carried from home, and hence little cooking is done upon the ground. Multitudes of visitors are attracted hither from all the region about, and these holiday lovers, men, women, and children, old and young, greet each other, sing, eat, sleep, talk, and sit—an important item in an Oriental's idea of diversion—and in their estimation the days and nights pass delightfully away. The Virgin is seldom thought of; this is an annual festival for pleasure heartily enjoyed by everybody, and not by one class or sect alone.

THE "NEBY MOUSA" PROCESSION CROSSING THE KEDRON.

Turning next to the Jews, who number something more than one-half the population of the city, their Feast of Tabernacles is certainly to be mentioned foremost as the one in which Jerusalem takes special pride. This Feast has come down from the ages, and modern Jews throw themselves into the celebration of it as heartily as did their ancestors centuries ago. It comes at the end of harvest, and is therefore a feast of thanksgiving for the bounties of the year, although comparatively few Jews are tillers of the soil. It is a feast of joy when faces that were sad with anxiety look happy once more, and families that were burdened with poverty try to put on the appearance of plenty. Houses are cleaned, booths are erected of reeds and made neat and attractive, the best clothing that one can command is worn, work is laid aside, pleasant words are spoken—it is a time of gladness and rejoicing. The Jews have not the political power which Mohammedans and Christians have, their public buildings are of a humbler sort, the great majority of their people are poor, they have no control of holy places, the nature of their festival does not call for processions and pomp, and there may be other reasons why this Feast should not absorb public attention to the degree of some of the other of the great feasts of Jerusalem. Yet it is a delightful occasion when the old, sad city wakes to quiet mirth and song, and a great multitude of men and women who were depressed and downcast, look up with hope and cheer. This feast continues for eight days, and must seriously affect their business; yet the Jews welcome its approach. In a future letter I will discuss the funeral customs of Jerusalems.

ARMENIAN AID.

Dr. Cochran, the American Medical Missionary, writes of Relief and Evangelistic Work on the Border.

ARMENIAN MOTHER AND DAUGHTER.

SOMETIME ago, when the suffering among the Armenian exiles was at its height, and when thousands of them had fled across the mountains to Persia, the sum of $1,000 was sent from our Armenian Relief Fund to Dr. J. P. Cochran, the well-known American physician in Oroomiah, to be used in aiding the destitute refugees. It was the means, in the hands of the worthy doctor and his Christian associates of doing much good among the persecuted people. By a late mail, Dr. Cochran sends us a most interesting letter on the general relief work and also concerning the evangelistic work in which he has been engaged. He writes:

This winter has been a peculiarly trying one in some respects, while in others we have been very abundantly blessed and take much courage. Since early in the fall large numbers of refugees from Turkey found their way down here. Driven from their homes by hunger and general destitution, they came here to get security and to find the chance of earning or begging a support. In response to appeals to England and America quite a sum of money was sent to us to distribute to these poor people. Many were given passports and road expenses to enable them to go to Russia to get work or to beg, while their families stayed here. Food, clothing, and bedding were given to those for whom no work could be found.

I inclose a report of the evangelistic work in our field in this part of Persia. The larger part of our field is in Turkey among the semi-independent tribes (Nestorian). The last two years we have been unable to do much for them personally, owing to the disturbed condition of Turkey. We have some dozen or more natives at work there, however. Here in Oroomiah, as you may be aware, the work has long been established under our Board. We have the work in the villages well organized, with village and intermediate schools which feed the college and female seminary. We have a printing-press for our text-books and for a paper and other publications. We have a hospital and dispensaries. Ours is the only hospital this side of Teheran, the capital. We have just been cabled that our appropriations are cut $6,000. To have this come when we always make out our estimates as low as possible seems like a death-blow. We will have to close the press almost wholly; the female seminary, the college, the village schools must be shut up, the hospital will have to be closed, and it will only then be possible to meet this heavy cut.

In the Oroomiah and Sulduz plains and the Tergawer Valley, there are thirty-nine organized churches, including under their care over one hundred and twenty villages. The force at work consists of twenty-four ordained pastors, twenty-three licentiates, and five evangelists, together with the two missionary superintendents, Messrs. Coan and Labaree. The outlook before the winter set in was not encouraging, but after three months of untiring, unremitting work, the report of all the helpers is that at no time in the history of Oroomiah station have we had cause for so much encouragement and gratitude to God in the remarkable spiritual awakening all over the plain. Daily prayer meetings in the station have been kept up all winter, where the work in the villages has been taken as special theme for united prayer, and on more than one instance have there been signal answers to the prayers offered. The bishops and priests of the Old Church, as well as the Roman Catholic clergy, in some places have admitted their helplessness at the stampede of their congregations to our services, while in other places they have given their people permission to attend these meetings, saying: "It is the word of God, go and hear it if you will." It behooves us as never before to push on and to enter every open door.

During the week the following sums have been received for the Armenian Relief work:

Prev ack'd..	$8,157.20
The Lord's money, St Thomas.....	3 00
Mrs Chas Olmstead	2 00
Mrs Mary C Beach.	2 50
Aged friend, El Paso	10 00
ABF, N Cumberl'd.	3 00
Mrs E F Stevens ..	50
I M Davidson.....	5 00
In memory of Lillian E, New Bedford..	1 00
C L Weidenhamer.	1 00
Dollie A Boshart ..	5 00
David Worcester...	1 00
Miss Abby Gilbert.	10 00
Libbie Wheeless...	1 00
C A Hagaman.....	3 00
John Menaul	2 50
Mrs D and Miss E Ross	2 00
Geo Thexton.....	2 00
Self-denial, Waldo.	2 00
Mrs Isaac Sproats..	1 00
Henrietta Paules...	1 00
Abbie Derby.....	1 50
Miss E Putnam....	1 00
C Burgess.....	2 00
Emily A Fulton ...	3 00
Mrs M A Fanning .	25
HBG, Chicago.....	1 00
ECE, Tipton	1 00
Edwin R James....	1 00
Pella Dorcas Soc ..	4 00
Mrs Mary A Cline .	1 00
Two lovers of Jesus, Petries Cors	50
Mt Olivet Bapt Ch, Homewood	7 16
Eunice P Wright ..	52
Mrs Crawford & Maria Forsyth ...	1 00
E M Cook.....	32
Mother & daughter, Crawfordville....	50
Mrs O P Pastorfield	1 00
Bessie Pastorfield..	1 00
Mrs M Taylor	2 00
Mrs Theo Cobb....	5 00
John L and Mary E Ross	1 00
HNX, Haydenville .	1 00
Friend, Westgrove .	1 00
D L, Marlboro.....	5 00
Clarence R Newton N Norwood	3 00
Geo Logan.....	2 00
Friends, Clarence..	1 00
Mrs Fair.....	25
E J Cummings.....	5 00
C A Hagaman	3 00
W D Cole	1 00
Friend, Hockersville	10
Miss Dolbeare	2 00
AFCESoc, Wash st ch, Dover	9 25
MissSoc Young Ladies College, Buena Vista	15 00
Mrs E I Harris	1 00
Mary F Johnson...	2 00
M B, Kankakee ...	1 00
Mrs & Mrs Jas C Law	1 00
L C Rouse & family	1 00
MAG, Plainfield...	1 00
Cheerful Givers' Mission Band, 1st Bapt Ch, Mass...	1 00
Miss J B Patch	1 00
Miss M Davis.....	1 00
Friend, Modesto ...	1 00
Beech Flats CESoc, Canton	2 11
S Paul.....	1 00
C L Pack.....	50
S M H, Bklyn	50
C A Hagaman	3 00
Total	**$8,318.66**

Letters from missionaries in Armenia continue to give encouraging reports of the rescue work among the orphan children. At several stations special efforts are also being made in behalf of the Armenian widows, thousands of whom are still wholly dependent upon the industrial departments of the relief work for their support.

Our Sunday School Contest.

As a number of new entries in the Sunday School attendance contest have been received just as this edition of THE CHRISTIAN HERALD goes to press, the result of the competition cannot be announced until

"EPHRAIM'S TOWER," NEAR OORFA.

next week. The date for the closing of the entries, as repeatedly announced, was June 1, and no records received after that day can be accepted in the competition.

BOOKS RECEIVED.

New American Supplement to the latest Edition of the Encyclopædia Brittanica, in five volumes. A standard work of reference in art, literature, science, history, geography, commerce, biography, discovery and invention, edited under the personal supervision of Day Ottis Kellogg, D.D., formerly Professor of English Literature, Kansas State University, assisted by a corps of experienced writers, enriched by many hundred special articles contributed by men and women of international reputation; illustrated with over fifteen hundred portraits and other engravings. The features of this new Werner Edition of *The Britannica* are as follows: An extension of the original articles down to the very day of publication; the introduction of new topics, latest discoveries and inventions; biographical enlargement to cover eminent living persons, and the hundreds who have recently won distinction; a particular survey of American interests in their latest phases, etc., etc. It is justly claimed for this supplement that it will will give new value to sets of all British and American editions heretofore bought, as well as bring them down to a later date than any other encyclopædia. Published by The Werner Company, New York and Chicago.

THE NEW MODERATOR.

The Presbyterian General Assembly Elects Dr. Sheldon Jackson Moderator.

AS announced in this journal several weeks ago, a large number of delegates to the General Assembly went to Eagle Lake, Ind., intending to give the highest honor in the church to the distinguished missionary, whose portrait appears in this column. It was felt that the services he had rendered to the Church,

REV. SHELDON JACKSON, D.D.

his heroic life and his sublime consecration entitled him to this distinction, and when his name was presented to the Assembly, the eminent fitness of the act commended itself at once to the delegates. The other candidates for the honor were Prof. Henry C. Minton, of San Francisco, and Dr. J. Wilbur Chapman, of Philadelphia. The latter gentleman retired from the contest and Dr. Jackson was elected by a vote of 313 to 238.

Dr. Spining who supported the nomination of Dr. Jackson, made a characteristic speech on the merits of his candidate. He related a dream of meeting on the floor of the Assembly a venerable stranger, whose face and form bore marks of hardship and privation and the sufferings of many weary missionary journeys. Inquiring as to the identity of the distinguished visitor, he learned that he was no other than the great Apostle to the Gentiles. With the strange inconsistency of the dreamer, he was not at all surprised to find him there and offered his services as a guide. He would introduce him to the great lights of the Assembly. First of all Paul must see Gen. Harrison the distinguished elder, famous in religion as in law and politics, but Paul said he would be glad to see him later. There was some one else whom he wanted to see first. It must be John Wanamaker, the dreamer suggested, the millionaire elder famous as donor, as merchant and as Sunday School Superintendent; but Paul, though he had heard of him, was not in so much of a hurry to see him as the man whose career resembled his own. Then it must be Governor Mount of Indiana, or Darwin R. James for whom the Apostle was looking. But it appeared that it was none of these good men, all of whom Paul would like to see after he had satisfied his curiosity about one other, the brave man who had faced snow and ice and a thermometer forty degrees below zero and had traveled on Indian ponies and on foot six hundred thousand miles to preach the Gospel to men who could be reached in no other way. The man who did that was the one in whom Paul was interested and whom he wanted to meet. So Dr. Spining, in his dream, went among the crowd of ministers and distinguished laymen to find Sheldon Jackson that he might satisfy the great Apostle. At last he was found and the dreamer heard the Apostle say as he greeted the missionary: "Why, Brother Jackson, you are no taller than I am! I suppose the reason we are both so small is that we can be more useful under trying circumstances." This vivid suggestion impressed the Assembly and the delegates who, like the Apostle in the speaker's dream, wished to see the missionary of the snows put him by their votes in the place where he could be seen of all and gave him the honor he so richly deserved.

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THE KING'S HIGHWAY

STORY OF THE BORDER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER XIII.—Con'd.
Clearing the King's Highway.

"BUT Steve," John persisted, "supremacy over animals is distinctly given to man.

"If so, then we have made it like Satan's, a supremacy of pain. Our animal code is written in the blood of the helpless, conquered creatures who have to trust in us."

"Consider their inferiority."

"In what?"

"Why even physically."

"Nonsense! Men have physically inferior senses to animals. Our teeth are primitive. A dog has a more sensitive nose than a man has. The eagle has a better eye. What do you think of the fly on fly with twelve thousand lenses it wishes? The sheep has a better ankle than we have. The horse's foot is a single compact elastic toe, its heel is cared for in the air, and never touches the ground which gives it a spring and motion beyond the capacity of the human plan-made. Whatever lightness of step man possesses comes through his intellect. Have you not noticed, John, that when-ever the mental powers suffer, or are weak the body slouches?"

"Still only to man, has God given speech."

"How can you say such a thing? We can speak dog and horse language, and dogs and horses don't speak human language. It is unreasonable to expect it. Consider dogs, with which we are both familiar. Different races of dogs have different voices. Listen to the bark of the bull mastiff, and compare it with that of the French poodle, or the Danish hound, the Scotch terrier. How different are the barks of joy, anger and danger! Can man easily distinguish between the chief impatience, the howl of pain, the wild-dans of tail-wagging, forepaw lifting, fawning, smiling and bowing? You know John. You know them well. The speech of horses is just as intelligent, though mainly a sign language. Birds have large vocabulary. Did you ever listen to two or three cocks challenging each other? They are polite also, and wait patiently as the heroes of Homer, while their opponents relate the sonorous pedigrees of their birth and prowess. Nature speech, John, among all living things. Even the humming of the bee has elaborate gradations that our poor senses cannot realize. And I wish often that I could understand the fine speech that signs on in the language of the antennæ. You may be very sure that what you call dumb creation, have a mother tongue of their own that answers all the needs of our most perfect speech."

"We know so little of them, Steve."

"And we ought to be ashamed of our ignorance. But we do know at least, that they are singularly like ourselves. Why is the 'night side of Nature' casts its dismal terror over them. Indeed it is likely they have in a degree greater than themselves, a sensitiveness to the occult, seen world around us. This is specially true of dogs and horses. It has been said that rats can foresee the burning of a house whose roof they have built, and that they remove their nest before the earthquake. Rats will leave a doomed ship. No bird will willingly stay in a cage a bird has died in. To it, the cage is haunted. We are ready enough to know animals with our bad qualities; very reluctant to share with them our better ones."

"Do you imagine they have moral instincts?"

"Balaam was reproved for striking his ass unjustly. Any animal to which we are unjust has moral claims we have right to outrage."

"You will become a crank on this subject, I fear, Steve."

"I hope so. Oh, John, remember all the cruelties you have witnessed this past year; and then think that hundreds of thousands, have seen each, a different series of cruelties in the same time!"

"I never imagined we were a cruel people."

"Because you have not considered the brutalities inflicted upon animals in passion, in deliberate revenge, in unprovoked love of tormenting, in barbarous carelessness of all their needs and pain. Think what they suffer from people whose business it is to take them to slaughter. Think of their slow deaths by compulsory labor beyond their power. Think of what they suffer from hunger and thirst, from cold and from heat. Think of how they are mangled for what is called 'science;' worse still, for what is called 'sport.' Think of the docked horses, and of horses uselessly tortured by the bearing rein! Yet men, calling themselves 'gentle' men, ride behind these suffering animals without one qualm of conscience, or one feeling of shame."

"Don't get into a passion, Steve."

"I do well to get into a passion, John. I have thrashed a good many men and boys for brutality to animals and birds. I consider these thrashings the finest actions of my life. Oh John, if I had your tongue! If I had the tongues of angels! I would go through the length and breadth of the land, and preach to men and to women and to children from this text, 'Am I not a beast and a brother?'"

"I will admit that Christianity has not made this subject of sufficient importance."

"And this omission is, and has been, ever the weak spot in Christianity. Celsus, eighteen centuries ago, brought this charge against it. Priests were accustomed to turn shrines into shambles. Long after Rome was Christianized, the most brutal and degrading combats between men and beasts continued; and were not put a stop to until the monk, Telemachus, leaped into the arena and separated the combatants, and was stoned to death by the angry Christian spectators. Only a few rarer spirits among the Christian clergy, such as St. Francis, John Wesley and Bishop Butler have thought of pleading the cause of animals."

"Is it not a subject for home teaching, rather than for the pulpit?" asked John.

"If so, then parents are shamefully negligent in this matter. They suffer their children to glut their cruelty on cats, frogs, or any other helpless creature that cannot protect itself. Teachers have not yet accepted it as a duty, though they might do a great deal to make the future man and woman merciful."

"We have done a great deal within the last fifty years, Steve. At the beginning of this century Sir Walter Scott did not hesitate to make James Fitz-James in the Lady of the Lake, ride a noble horse to death. Any magistrate now would convict and punish a man for such cruelty, and no respectable writer would dare to make his hero guilty of such a brutal crime."

"I am grateful for what has been done, and I look forward to a day when cruelty to animals will rouse the same pity and indignation in the hearts of all, that cruelty to children, or to slaves, or to prisoners, or to any helpless portion of humanity rouses. The great trouble is ——"

"What is the great trouble, Steve?

"That we live in the world of the Levite. Non-interference is our rule. We hate a scene and therefore we suffer the wrong we see, and know to be a wrong to go unpunished. Our non-interference makes us selfish, and selfishness makes us indifferent. Now John, in your Church of the future, mercy to animals and a clear recognition of their rights must have a place. It will be a great factor in the moral uplifting of men."

"How do you see that Steve?"

"In this way. We do not flog even criminal men, because we believe we brutalize men by flogging them. Yet we let them brutalize themselves by permitting them to flog and torture the creatures within their power.. This injustice and ferocity must be stopped! You must do your best to stop it!"

"It is a new subject of thought to me, Steve. But I can see and feel its importance."

"Then speak for it, John. Put your heart into it. I will put my gold into it. What a joy! what a blessing to be able to do it! Whatever else we do, we will at least try to clear The King's Highway of some of those brutes that fill it with the groans of creatures innocently bruised and beaten and done to death with unmerited tortures!"

"There are many other grand objects that this one will fit well into, Steve; but they must be well considered. Charity cannot be casual. It must be, as I said at first, an habitual well-doing, working along its own well-defined channels."

"That is right. We will have even charity done wisely and in order. I want every dollar to do its full measure of good; and though charity, shooting at random, can hardly miss a mark, yet I am well aware that some marks are better than others; and that picked shots are best of all."

"One million dollars! Steve, we will start 'The King's Highway Fund' with it! We will not stop at a million! How many millions of money must be spent, how may noble lives given up, ere the Way of the Lord is made straight, and all its rough places smooth, and all that defiles it removed, and the width and the length of it regained from Apollyon, who walks there seeking souls that may be snared or slain?"

"It is a great work John, but we will not be discouraged. Remember what you said 'it is not incumbent on us to finish the work, but not therefore must we cease from it.'"

And the young men impulsively stood up clasping hands as they did so, and the vow in their hearts was none the less binding, because it found no speech worthy of it. And for one moment in this exaltation of full surrender, they touched the highest peaks of spiritual joy.

Then all too soon came the reaction that ever follows such rare moments. Both felt suddenly weary, and Steve said "How thoughtless I have been! You must be worn out John. Come and I will show you a room where you can sleep and rest." The glory of the spiritual had passed but it had left behind that enlargement of soul which could never be satisfied with anything less than the love, and will, and work of God, then

Deem not profitless these fleeting moods
Of shadowy exaltation, not for this,
That they are kindred to our purer mind
And intellectual life; but that the soul
Remembering how she felt—but what she felt
Remembering not—retains an obscure sense
Of possible solemnity.

Such moments are testimonies to the largeness of a spiritual life, whose voice must ever be to us in our mortal state

Like sighings of illimitable forests,
And waves of an unfathomable sea.

(To be Continued.)

BONNETS IN CHURCH.

One of the Chicago pastors—Rev. R. F. Johonnot, of Unity Church—has requested the ladies of his congregation to remove their hats or bonnets at the services. His object is to make the service more devotional and home-like. Complaints had reached him of the view of the pulpit being cut off by fashionable millinery, and as the legislature has passed a law requiring ladies to remove their hats in the theatres, it occurred to him that the same practice would be good in church. If the ladies comply, one effect will be to save them from having their thoughts diverted from the sermon to some new style of hat in front of them.

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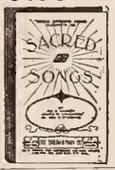

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

SHIPWRECKS.

ONE of the most pathetic sights in the world is that of a wrecked vessel. You remember how bravely it started out with its freight of merchandise or its goodly number of passengers. Happy people stood on the shore and waved their hands to those on its decks; they watched the ship out of sight and turned and went their ways. The brave, beautiful thing, moving in its stately fashion over the waves, seemed to be endowed with life, and impressed itself upon the eyes and minds of all beholders as if it had real vitality and a soul of its own to direct its movements. Not for nothing do we speak of a ship as "she," thus endowing it with a personality and fastening upon it something of the affection which we bestow upon our friends. The ship appeals to us as if it were human.

I walked up and down the shore not long ago and watched the long rollers as they came in, breaking into foam and dying away at last far up on the sandy floor of the beach. I thought how just across from where I stood in a straight line were the cliffs of Spain, and how the merchantmen and passenger ships were making of the ocean a highway. What wonderful courage must Columbus have had to dare with his three little ships that untried ocean path! And yet every one of us going forth on the perilous sea is in a sense a Columbus starting out to discover unknown worlds, setting our faces toward unknown experiences. Thousands of us will do this in the coming summer, and there are always those who go and those who stay at home. I am not sure that the part of those who go forth is ever as trying as that of those who remain by the stuff. To the voyager day by day there will come new possibilities; the traveler is constantly taking in a fund of novel and interesting fancies and ideas; while to the one who remains in the home, life moves on in the old monotonous round—the same faces, the same chairs and tables, the same breakfasts and dinners and suppers; the same butcher and baker and grocer calling for orders; the routine of petty affairs wearing life into a rut so deep, that the occasional hardships which the traveler meets really take less out of him than the commonplace ease of home does from the one who never goes forth.

But this is not what I wanted to say when I began to speak of shipwrecks. The sorrow and the pathos of the wreck is that it tells of abortive efforts, of plans defeated, of purposes which have come to nothing. One day a storm caught a vessel in its toils, or something gave way in the machinery, or somebody made a mistake in the management of the ship, and a succession of calamities and disasters finally left it at the sport of the billows till at last the battered hulk was driven on the shore or the bits of drift-wood came tossing up the beach. Nothing in life presents a sadder spectacle than this, the derelict still keeping its shape and place and drifting about uselessly on the ocean, or the ship gone to pieces and at the mercy of the seas until plank by plank it breaks up and is resolved into its original parts, no longer a whole but a thing of bits and fragments.

Let us carry the comparison a little farther. The tangible material shipwrecks of this world are not the only ones which we see, nor are they confined to the ships themselves. Each human life is something like a ship sent forth to the sea, and when a fellow being makes shipwreck of his talents and opportunities, and instead of fulfilling the ends for which his Creator designed him becomes a useless encumbrance upon society, the very angels in heaven veil their faces and weep at the pity of it.

One sometimes has an experience like this, which my friend told me of the other day. He was walking down our thronged Broadway when he passed a poor, forlorn-looking tramp, with broken shoes and slouching air and a general look of shabbiness and disorder. He had gone but a few steps when the tramp came up to him and said familiarly: "Hello, John, its years and years since I saw you last," and looking in the man's face he recognized a brilliant former classmate, who had been valedictorian on Commencement Day and had started out in life with the fairest prospects. Dissipation and inebriety had done their work on this man, whose fair promise had all long ago been blighted. There must have been some point in his career when his progress toward ruin might have been arrested had the right influence been brought to bear or a friendly hand been extended. But "too late" was written in every lineament, in every rag and tag of the thread-bare clothing, in the dull eyes and the bloated face. It was the case of a man of fine powers gone to wreck through temptation and bad company.

Sometimes one sees a home wrecked through the lack of tenderness or confidence on the part of husband or wife; the one is impatient, the other extravagant; neither has sufficient self-poise or amiability to bear with the other; both insist on having the last word; children grow up in an atmosphere of constant fretfulness, and quarrels are as frequent as the coming of the family to the table. After a while the weakest place in the family chain gives way and the public is shown that there has been unsuspected trouble—a family is broken and its reputation scattered to the winds. No wreck is sadder than this, because common sense and Christian conscience might have averted the whole disaster, had they been consulted at the outset.

One sees many wrecks on the shores of our commercial life. People indulge in small infractions and evasions of responsibility. By and by there comes a disclosure and we find that one who has stood high in the confidence of his comrades has been all the while unworthy. Such a wreck is as sad as that of the brave ship which lies exposed to all the winds that blow on the naked shore.

Of course there are many instances in which ships put into drydock for repairs and come out again almost as good as new, ready for renewed encounters with the tempest, and able to go successfully on many voyages. So none of us need despair if life has been unpromising or disappointing, because the blessed thing about life is that our Father in Heaven is ready to give us another chance. If we were as gracious and kind with the erring as the Lord is with us, there would be many an instance in which those who have gone wrong would be started in the other direction and set right. Sometimes it needs only the loving look of a woman's eyes, sometimes only the cordial clasp of a good man's hand. Let us never give the push down, but always the cheery word and the helping hand up, because we are imperfect ourselves, and we need consideration and mercy at the hands of Him who looks upon us in love from the heaven over our heads. To be compassionate as God is, is the highest attainment which any man or woman can hope to reach in this world.

Margaret E. Sangster.

A Catholic Rumor.

A French ecclesiastic is quoted by the *Independent* as saying that the next great change in the Roman Catholic Church will be the repeal of the law of clerical celibacy. The movement, he thinks, might well start in America, under the lead of Cardinal Gibbons and Archbishop Ireland, but will take time. The present Pope will hardly endorse it, nor can the French ecclesiastic take it up just now. When it does come, however, he prophesies a large exodus of Anglican clergymen to join the Church of Rome. He believes that many are deterred from joining now, only by this barrier, which excludes married men from the priesthood.

Mont-Lawn's Little Guests.

They will Soon begin to Arrive at Our Children's Home Again.

THE last two weeks have been exceedingly busy ones at our Children's Home at Mont-Lawn. As in previous seasons, the Home buildings have been thoroughly aired and ventilated and every room is now as spick-and-span and shining as it is possible to make it, in anticipation of the early arrival of the little guests. It is expected that the first contingent of poor children from the crowded tenements of New York will reach the Home about the 23d day of June. They will leave the hot city by the steamer *Chrystenah*, which has carried thousands of the tenement waifs to the Home pier at Nyack-on-the-Hudson during the last four years. At Nyack they will be transferred to the Home wagonette and other carriages, and soon they will be whirling gleefully through the shady avenues and along the flowery roadways that lead to Mont-Lawn. There House-mother Collins and her staff of care-takers—all bright young Christian women, and nearly all with previous experience at the Home—will be ready to give them a pleasant welcome. Other large parties of poor children will follow in succession, each group stopping ten days at the Children's Home and then returning to the city, browned and strengthened by an outing that crowds months of real juvenile pleasure and physical benefit into less than two weeks.

Already the number of applications foreshadows a large increase in the number of little guests who will sojourn with us this summer. There is probably nowhere a home for the children of the slums where the little men and women take such a keen delight in their holiday as at Mont-Lawn. On its long grassy slopes, its flowery banks and lovely wooded heights, the children seem to forget all their aches and ills, and the ruddy hue of health comes back to pale cheeks and strength to weak limbs. An outing there is a tonic, which has already saved many little lives.

Visitors are welcome at Mont-Lawn, and we expect to see many there this year, especially those of our friends who have taken an active interest in this beneficent work among the little children of the tenements. Any contributions of shoes or clothing for the little folks should be addressed "The Children's Home, Mont-Lawn, Nyack, N. Y." As the children taken are of the following ages; girls, six to twelve, boys, six to ten; nothing should be sent that is not in good condition and serviceable for children between those ages. All money contributions for the furtherance of the work should be sent to THE CHRISTIAN HERALD, Bible House, New York. Acknowledgments of all gifts in aid of the Home will be duly published in these columns.

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HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

The Heroine of a Leper Colony.

MARY REED was an Ohio school teacher, and a good one, too. She taught ten years and enjoyed her ...until God's call came to her to carry ...od news of Christ and his salvation ...unfortunate sisters in India. The ...s so clear that she could not resist

MISS MARY REED.

...so thirteen years ago, she found ...n charge of zenana work in Cawn... She had but fairly become accus... to her daily service, when she was ...ery ill and was sent to Pithora, a ... spot in the Himalayas for recov... ...ly three miles from where she ... was an asylum for lepers, and her ...eart yearned in sympathy for them ...e learned of their pitiful lot. She ...ck to Cawnpore when she was ...d there and in Gonda she put in ...rs of hard work, coming home to ...er in 1890, to get her strength again ...er mother's home.

...at home she began to suffer from ...arly severe pain in her finger. A ...spot also appeared on her cheek. ...d n near the ear, and one day it ...e er her like a flash that the dread ...ease of leprosy had fastened its pitiless ...s her body. She did not tell her ...e but confided her secret to two or ...ree ...ends who could assist her in mak... ...angements to go to that mountain ...ea ...t Pithora as a missionary to the ...rs. She bade her mother farewell, ... it must be farewell forever in ...w..l, and bravely set her face to... ...t East. Out of tenderness for her ...e this brave girl did not permit the ...o's at home to know of her disease ...s had reached India.

...er that she might be sure of her ...s... counseled with eminent specialists ...on, and Bombay, who confirmed ...w... t fears. She was indeed a leper, ...w... sublime Christian heroism, she ...no... to her destiny with a sad face, ...w... strong confidence, and earnest ...tern...ation to make the very most out ...the... ne that yet remained. A friend ...t...eled with her on her journey ...es... ese beautiful passages:

...He... and there we held sweet hours of ...mt... on, and I, who had been accus... ...ned... o see missionaries seeking Amer... ica in feeble condition, could not refrain from asking if it was right for her to return to India at an unfavorable season, before her health was established. Her lips quivered, but her gentle, pleading voice grew steady as she replied, 'My Father knows the way I go, and I am sure it is the right way;' and at another time she said: 'I am returning to India under conditions which no other missionary ever returned.'

"It was in Paris that she said one evening, 'If I thought it was right, and you would promise never to speak of it, until you heard it in some other way, I should tell you my story.' I told her if aught in me inspired her confidence, that was the surest safeguard of her secret.

"On memory's walls there will hang while time lasts for me the picture of that scene. A wax taper burned dimly on the table beside her open Bible, that Book of all books from whose pages she received daily consolation; and while, without, Paris was turning night to day, with light, and music, and wine, within, Mary Reed's gentle voice, faltering only at her mother's name and coming sorrow, told the secret of her affliction.

"As my throbbing heart caught its first glimpse of her meaning, I covered my face to shut out the swiftly rising vision of her future, even to the bitter end, and almost in agony, I cried out, 'Oh, not that! Do not tell me that has come to you!'

"I come with sorrow to my last evening with Miss Reed. I sat in the shadow, and she where the full moon rising over the snowy mountains just touched her pale, sweet face, with a glory that loved to linger. Again I hear her voice in song:

> Straight to my home above.
> I travel calmly on,
> And sing in life or death,
> My Lord, thy will be done.

"On the shores of lovely Lake Lucerne, hand clasped hand for the last time on earth, and with eyes blinded by gathering tears, our farewells whispered: 'God be with you till we meet again.'"

Miss Reed went directly to the leper asylum at Pithora, and although for a time the disease made rapid progress, and she suffered a great deal, she bore it all without murmuring. Her letters home were full of the sublime confidence and untading joy of the Christ whose forlorn hope she is leading to victorious conquest among the poor lepers of the Himalayas. Think of the glory of the splendid triumphs of faith in this American girl, ten thousand miles from home, slowly dying from a terrible disease in a leper colony, in India, who could write home one August morning sentences like these: "I could not tie myself down to my writing-desk this morning in quietness of heart till I first sat down at my dear organ, and played and sang, with all the thirteen stops out. 'I am dwelling on the mountain where the golden sunlight gleams.'"

No one will be astonished after that, to know that God has given Mary Reed wonderful evangelistic power among the lepers under her care, and that there are constant conversions among those who behold her radiant face, and who breathe the atmosphere of her joyous self-sacrifice

Free.—A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and urinary organs. A remarkable case is that of Rev. A. C. Darling, of North Constantia, N. Y., as told in the *New York World* of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine, and was preparing to die. Similar testimony of extraordinary cures of Kidney and bladder diseases of long standing, comes from many other sufferers, and 1200 hospital cures have been recorded in 30 days. Up to this time the Church Kidney Cure Co., No. 418 Fourth Avenue, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

SHATTERED.

The Precarious Condition of Prof. A. H. Nye.

A Prominent Iowa Educator's Painful Experience as Related by Him to a Newspaper Man.

From the Gazette, Cedar Falls, Iowa.

The la grippe, that dread disease that had such a run throughout this country three and four years since, left many who were previously in robust health with shattered constitutions and seemingly confirmed invalids.

Prof. A. H. Nye, living at No. 2500 Olive Street, Cedar Falls, Iowa, was among the number left by the disease in a precarious condition, his nervous system shattered, and with a general debility of his entire system; no strength, feet and limbs badly swollen, in fact he was almost helpless. Prof. Nye is a native of New York State, having come west in 1886—a healthy, robust man. He is a school-teacher by profession, having served as county superindent of schools of this (Black Hawk) county, several terms, and he has the respect of all with whom he comes in contact. His helpless condition called forth the sympathy of the entire community. He tried the best medical skill procurable, and spent most of his ready means in the vain endeavor to recover his health, and had about given up completely discouraged. He had stopped taking treatment, being fully convinced in his own mind that there was no help for him, and that he would have to spend the balance of his days as an invalid, a burden to family and friends. Some one who had heard of Dr. Williams' Pink Pills, spoke to him about them and urged his giving them a trial. His poor success with eminent physicians made him skeptical and he had no faith in what was called proprietary medicine, and would not listen to this advice for some days. The friend being persistent, however, and having faith in the Pink Pills, would not let up, until he had finally prevailed upon the sufferer to send for a box, which he reluctantly did, and after receiving them decided to give them a fair trial. The first box relieved him in a surprising manner; yet he was not convinced that it was the medicine that helped him, but the weather which had turned pleasant, and did not send for a further supply until he was again about as bad as before taking the pills. Then he concluded he would make another trial, and took three boxes, and today is nearly if not quite as well as before the attack of la grippe. It is needless to state he cannot say too much for Dr. Williams' Pink Pills for Pale People, for people who have been left in poor health from la grippe or any other cause. Any one wishing to test the validity of this letter can write Mr. Nye, No 2500 Olive Street, Cedar Falls, Iowa, and he will cheerfully recommend the medicine, and state his condition before and after using.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for $2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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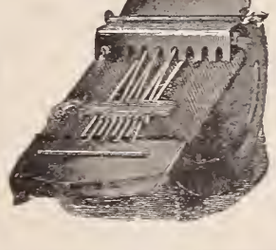

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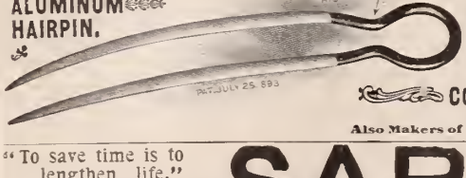

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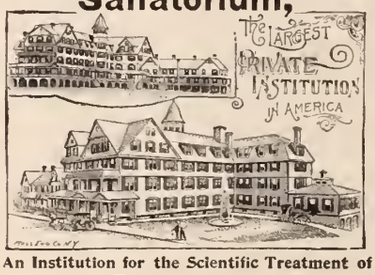

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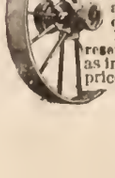

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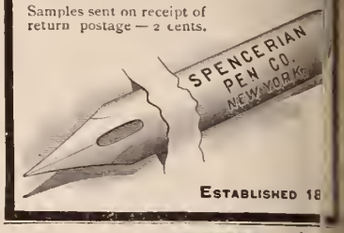

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

CE BIBLE HOUSE, NEW YORK.

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VOLUME 20.—NUMBER 24.

V. T. De Witt Talmage, D.D., Editor. NEW YORK, JUNE 16, 1897. PRICE FIVE CENTS.

BLESSING THE FAMINE CARGO!

T "City of Everett's" Mission of Mercy—Every Corn Contributor Fully Represented—$40,000 More Cabled to American Missionaries in India.

WHEN this issue of THE CHRISTIAN HERALD reaches the hands of its readers, the Famine Relief ship, *City of Everett* will, in all probability, be in mid-Pacific, steaming swiftly on its way to India. On the day fixed for her sailing, and at the same hour, the Atlantic cables flash the glad news to the missionaries in Calcutta that a further remittance of **forty thousand dollars** has been forwarded from THE CHRISTIAN HERALD Relief Fund, making the fourth remittance thus far and a total **n hundred thousand dollars** cabled for the relief of India to date.

t at the last moment, and when preparations for sending off a corn-laden from New York were progressing, it was thought wise to communicate once th India by cable before taking the final step. Unavoidable official delays ring a steamer had retarded the work until the hot weather and it became

TH FAMINE FUND RELIEF STEAMER, "CITY OF EVERETT," LOADED WITH CORN FOR INDIA—REV. R. G. HOBBS, "THE CHRISTIAN HERALD" COMMISSIONER.

trer ly doubtful whether corn would not spoil *en route*, owing to the high temper- re d excessive humidity sure to be experienced after leaving the Mediterranean. co ngly, we cabled to Sir Francis MacLean, the Chairman of the Vice-regal lief Committee in Calcutta, to Rev. E. W. Parker of Shahjahanpore, Secretary th Famine Fund of the M. E. Church in India, a missionary of long experience re. nd to Rev. R. A. Hume, of Ahmednagur, who also has spent nearly a life- e the Indian field, inquiring of each as to the advisability of sending the grain m ew York at this late season. Promptly from all three came the unequivocal d u nimous advice by cable, to **"Sell the corn and send the money."** This s a epted as conclusive, and it was strongly supported by numerous letters we d eady received from missionaries who had seen service in India, but were now ough in the United States.

n e face of such counsel, it was impossible to persist in the shipment of corn a S z without incurring the risk of a loss to the Relief Fund, and a waste of e m ey appropriated by our Government for transportation. The Navy Department fici were apprised of the change of programme and the cause, and their negotiations r ch tering the second vessel, which were still incomplete, at once terminated.

At this time, the *City of Everett* was still loading at her dock in San Francisco, and as she had a capacity considerably in excess of the cargo actually forwarded from the Western and Southwestern States, it was decided to replace by purchase in California every bushel and carload of contributed corn sold in the East on account of the change of programme. This was done accordingly, and at the present moment every contributor to the corn movement is represented in the *Everett's* cargo.

The day fixed for the sailing of the *City of Everett* was June 12, and the following programme of services was arranged, to take place on board on the day of departure. The services were to be held on dock and shipboard. Mayor J. D. Phelan, of San Francisco, was to preside and the addresses were to be limited to a ten-minute average:

1. Hymn, "Coronation," announced by Rev. M. P. Boynton, D. D. (First Baptist).
2. Scripture Reading (James 1: 22-27; and 2: 14-18), Rev. R. P. Wilson, D.D. (M. E. South), editor *Pacific Christian Advocate*.
3. Invocation.
4. Address, Rev. R. G. Hobbs, Ph. D., THE CHRISTIAN HERALD Commissioner.

5. Address, Rev. W. S. Mathew, D.D. (Methodist), editor California *Christian Advocate*.
6. Address, James L. Barker, Esq., (Congregationalist.)
7. Prayer, Rev. F. J. Masters, D. D., Superintendent Chinese Missions.
8. Doxology.
9. Benediction, by Rev. W. B. Berry, D.D. (Christian), editor *Pacific Christian*.
10. Raising of THE CHRISTIAN HERALD Flag and sailing of the ship.

The *Everett* is what is known as a whaleback steamer. In addition to her regular flags, she flew at the maintop THE CHRISTIAN HERALD Fund flag, six by nine feet, with a blue cross on a red ground, the upright of the cross being five feet high and one and a-half feet wide, and the arms the same width. She is a stanch ship, with large cargo capacity and with quarters which are fairly comfortable, although lacking the elegance of the ordinary passenger steamship. Mr. Hobbs writes of her:

She is nearly all under water when loaded. In fair weather she will be a comfortable boat but in bad weather I fancy a very uncomfortable one. I think she will touch at only one port—Singapore—before reaching Calcutta. She will carry a large amount of coal so as to steam right through to Singapore, if possible. We will find it warm enough by such an

(*Continued on page 477.*)

QUESTIONS AND ANSWERS.

Marguerite, New Orleans, La. Where did the inhabitants of Nod come from — where Cain found his wife? I didn't think there were any other inhabitants on the earth.

According to the legends (not history) he married his sister, and with his family founded a city which he named Nod. Josephus in his *Antiquities*, Chap. 3, Sec. 2, adopts this version. The word, *Nod*, means "exile or flight."

J. H. P., Como, Mass. Is it not just as much our duty to tithe our ways and incomes as to keep Sabbath or any other of the Bible commands?

The Christian is not under law, but under grace. We cannot see that he is subject to the law of tithe, and he is certainly not under the Jewish law of the Sabbath. He is put on his honor as to tithe. If he has the Spirit of Christ in him he would surely do more rather than less in the way of giving than the Jew was required to do, but there is no law on the subject that he is bound to obey. It is not expected that he will do as the Pharisees did (Matt. 23: 23) or be careful to do just so much and no more than he is required to do. When he was set free from the law it was not expected that he would use his liberty to escape from duty. It is as when your child, who has been rigorously held to the rules of the household in his boyhood, grows up and is no longer under restrictions; you expect that he will voluntarily and spontaneously continue in the same course without being watched and controlled.

Constant Reader, N. Y. Will you kindly give me such information as you can about Melchizedek, or tell me where I can get it. Is anything known as to who were his father and mother? Could Shem have been Melchizedek?

He is represented in Scripture as the Priest-King of Salem (afterward Jerusalem), a dual office not infrequently combined in patriarchal times, where the King was also the spiritual head of his people. Next to Christ himself, probably no character in sacred history has attracted more attention or been the subject of more varied conjecture. Some scholars hold that he was Shem, and a survivor of the Deluge, and the paramount lord and high priest of Canaan. Others have contended that he was an angel, and some of the more ancient writers have asserted the conviction that he was the Son of God, appearing to the patriarch in human form. Josephus, the celebrated Jewish historian and others, including Carpzov, seem to hold that he was a principal person among the Canaanites and the posterity of Noah, eminent for holiness and justice. The statement that he was without father and mother is also variously interpreted, one construction being that his parents were not of sufficient note to have had their names preserved in history.

Reader. When a wagon is going on the road, does that part of the wheel that is close to the ground go slower than the opposite side that is free?

The rim or tire of the wheel travels faster than the hub, having to make a much larger revolution or circuit in the same time it takes the hub to revolve, but the part of the tire that is on the ground is necessarily traveling at the same rate around its own axis, as that part which is farthest from the ground. If the centre of the earth be regarded as the axis, that part of the wheel which rests upon the ground, being nearer the central axis, would be traveling slower than the top part, which is farther from the central axis. The computation of the difference would depend upon the size of the wheel.

A. R. T., Medina, Tenn. What were the names of those wise men of whom we have an account in Matthew, second chapter, that went to see the babe Jesus?

Their names are given by some early writers as Baltasar, Melchior, and Caspar.

L. N. K., Denver, Colo. 1. What has become of the books to which the writer refers in 1. Chronicles 29: 29, and other places? 2. What is the meaning of the word "Circa" prefixed to dates in the margin of our reference Bibles?

1. They are lost. That is to say if they are in existence anywhere, no one knows where they are. The titles of nineteen books are mentioned in the Bible which are missing, such as the Book of the Wars of the Lord mentioned Numbers 21: 14 and the Book of the Acts of Solomon mentioned 1. Kings 11: 41. There is no doubt that the historical books of the Bible as we now have them were compiled from older books or documents which were not preserved. 2. It is a contraction of the Latin word circiter, meaning about, and the date with that prefix is in some instances little more than a guess.

J. P. K., Cambridge, N. Y., writes:

I have just finished reading the sermon in THE CHRISTIAN HERALD of May 26th, and I cannot help thinking that if every clergyman in the land had the courage to preach such words from their pulpits they would have a powerful influence against the liquor traffic. The poor, unfortunate slaves to the liquor habit would see they had earthly friends who were ready to give them words of cheer through Christ, who died for us all, and that through him they could get rid of their awful habit.

H. E. B., Whitesboro, N. Y. 1. Did Job sin when he cursed the day of his birth? 2. Is it right for a person who has been prominent in Sunday School work to absent himself or herself from Sunday School because of a dislike to the superintendent? 3. How long will it take the corn-ship to reach India after starting?

1. He did, but his offence is not to be judged by ordinary standards. He was driven to the utmost point of human forbearance, a condition in which most men would have been far more violent than he. 2. The cause seems an unreasonable one and not sufficient to justify such a step, but if the dislike be an unconquerable one, the person who shows such an unchristian spirit is probably better away from the school. In some other place he may find an opportunity for usefulness. 3. About forty-five days.

Miss E. S., Woodbridge, N. J., a reader of THE CHRISTIAN HERALD, writes:

So much good has been done in various directions through your paper in alleviating suffering humanity, can you not do something toward the relief of the dumb animals? It makes my heart ache to see and hear of the way in which so many of them are treated. I have no doubt you could do very much in that direction, if you would. There are so many different ways open.

There is already legislation on the subject, and if you will write to the Society for the Prevention of Cruelty to Animals, New York City, you will be fully informed of the steps already taken in that direction. We shall be pleased to do what we can to forward so good an object.

D. T. R., Phila. What was the meaning of the initials, I. N. R. I. that were on the Cross at the time of the crucifixion?

They were the initials of *Jesus Nazarenus Rex Judæorum*—(Jesus of Nazareth, King of the Jews.)

This letter, one of many of a similar character, tells what a "Shut-in" did for suffering India:

RICHFIELD CENTRE, O.

I'll tell you how I collected what I've just sent, being a "shut in" and no way to earn money. I stood the mite box on the stand by my bed, and when friends would call to see me I'd show them the box, and they most always gave something. Being mostly children, their pennies were not very plentiful, but when they understood that one penny would feed a child one day, they were very anxious to give all they had.

Subscriber, Southampton, N. Y. 1. Is it right for Christians to ride out for pleasure on Sunday? 2. Is there any alcohol whatever either in root beer or in the extract? 3. Can a Christian run a livery stable and keep it open on the Lord's day? 4. In the light of Christ's teachings, is it right for a business man to collect a bill from a creditor by suing at law? 5. If Christians everywhere followed Christ's command "To love our neighbors as ourselves," would it not do away entirely with business rivalry and the hard feelings that often follow? 6. Is it a Christian's duty to keep giving to the Lord, when he owes his fellow-men as much as he can possibly pay?

1. No; it is a desecration of the day and a violation of the commandment. Only works of necessity or of mercy are to be engaged in. 2. None whatever. 3. He can, but he will be committing a sin in so doing. 4. Law is for the enforcement of right and justice. Its abuse and not its use, is against Christian teaching. Litigation should be avoided except as a last resort. 5. To a large extent it would, but such a condition cannot be realized until the millennium comes. 6. He should pay his debts. See Romans 13: 8. God does not want a man to defraud his creditors that he may make a gift to the church.

J. E. M., Center Stafford, N. H. 1. If a minister, whose time is fully occupied, reads everything in THE CHRISTIAN HERALD, will he have a sufficient knowledge of the secular things of the world without reading any other paper? If not, what other paper would you advise him to read? 2. Who was the author of "Blessed be nothing?"

1. No, he will not. THE CHRISTIAN HERALD does not claim to cover the entire field of secular events, although it refers to many that have a bearing on the religious and material progress of the race. A pastor should be well informed on current events, and these are to be had in your own local paper or in a good weekly metropolitan paper. 2. Don't know.

A NATIVE HOUSE OF ECUADOR, SOUTH AMERICA.

The people of this little, independent State are still surrounded by very primitive conditions. The roads are wretched, communication is difficult, the rivers and gorges are spanned by rude rope or wooden bridges, and the dwellings, outside of the cities, are of the poorest description. Education, which has been left in the hands of the Catholic clergy, is very defective, except in the large cities. Our photograph represents a country home of the kind that is common in Ecuador.

We are glad to learn, from our friends along the Mississippi Valley, that the distress caused by the recent floods has disappeared. Mr. J. H. Butts, a cotton factor, and Chairman of the local Relief Committee, of Helene, Ark., who rendered valuable assistance to THE CHRISTIAN HERALD Flood Relief Expedition on the *Welcome*, writes us:

Conditions have so far improved that no further donations are needed. I appreciate the many offers received and would not hesitate to accept, if we needed anything. If we can get proper seasons from now on, our country will blossom like the rose.

B. V. T., Victoria, B. C. 1. How do you understand the warning in Matt. 5: 19? How could one who teaches men to break God's commandments be admitted into Heaven at all? 2. Is it right to pray for death?

1. There are many good men who in minor details of doctrine and practice are in error, but they are sincere and conscientious and their errors are of the head not of the heart. You will find two preachers taking opposite sides of a question and you know that both cannot be right. Yet both may be men of eminent Christian character. Christ was warning men not to make light of any part of God's Word. Though wrong teaching might not exclude them from heaven it might involve their having a low place there. 2. There are some sufferers whose pain is so terrible that we do not wonder if in their agony they pray for death; but when it is past a become calm the true Christians are to wait the Lord's time. They know patient submission to his will, they witnesses to the world of the power grace.

H. G. M., Lafayette, Ind. Is there such in the Bible as "Be temperate in all

Probably you refer to Paul's remark 9: 25) "Every man that striveth for t tery is temperate in all things," or (P "Let your moderation be known unto

Subscriber, Washington, D. C. How do make of twain one new man, as Paul (Eph. 2: 15)?

The Jew and the Gentile are brought together by Christ's incarna death, but become actually a new The Christian reverences the Old Te and sees in it, equally with the Jew revelation, yet he is not a Jew. He w thing new in the religious history of t Through Christ he was a new proc this country we have a type of it. W men of many nationalities and a them, and out of the many comes th can, a new man with many of the o surviving. Some of our best statesm been of Scotch-Irish parentage.

J. F. P., Avalon, Ga. Who were the p whom the five foolish virgins were (Matt. 25): "Go ye rather to them t On what ground did they afterward admission?

You cannot identify every accesso parable. The five virgins might bu the case of an actual marriage, but w consider Christ as the bridegroom yo conceive of his people buying anyth could fit them to receive him. The put away their worldliness, separat selves from their sinful associations seek to fit themselves for their Lord's

But all this should have been fore. Those who go in with the marriage feast are those waiting for him and are ready come him at his coming.

L. H. C., Boston, Mass. Is it t have seen it stated in a journ city, that a missionary Society you gave money for distributi the famine sufferers in India, d know just how to use it?"

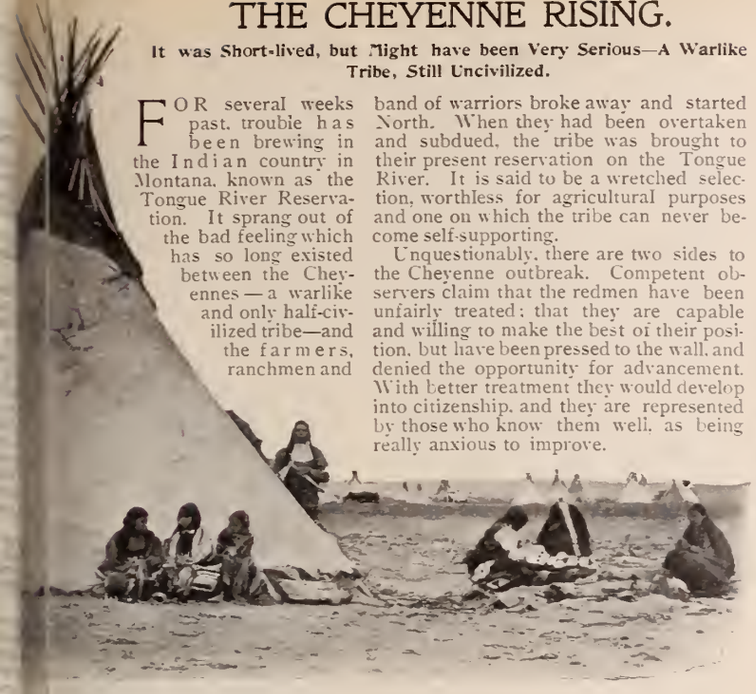
We do not know of such a one instance a missionary to wrote stating that we had s $500 through his missionary distribution, sent us a letter th ished us. He said that he ha ceived the money, and that come he could have done a gr of good with it. He had bee disappointed by its not com begged us to send him money t the sufferers around him, but prefer that it should be sent t rect, not through his Missionar He has since written us that th has sent him the money. Perh is the case the journal you me fers to. It is the Board wit that journal is most closely as We could not understand Board delayed sending the mo never supposed that it was, as t nal intimates, because the Bo ignorant of the needs of its sionaries.

G.O.P., Ft. Collins, Colo. We believe th were altogether unjust and unfounded.— Atchison, Kan. Write to the N. Y. *Medi nal*.—Alex. F., Orillia, Can. About See Gen. 6: 3.—Joseph R., Denver, C published in Chicago.—E. G. W., Ath The book by Thomas a-Kempis (*Imi Christ*), can be bought of J. E. Jewett, b Bible House, New York.—Subscriber, O go by passenger steamers. 2. Write to Bureau, Washington, D. C. 3. All good give it more or less reliably, but briefly, as are meagre. 4. No. 5. Write to Flemin vell, publisher, New York, for Murray's b —Subscriber, Anoka, Minn. 1. It wou a work of necessity and would therefore b fiable. 2. This is a matter for the indiv science.—Reader, W. Va. 1. Bellevue New York, is sufficient address. 2. Se 3: 2 and 12; also 5: 9; Titus 1: 6. —I. ington. The prohibition referred exclu images, graven, sculptured, or painted. Ill., Virginia, Ill. 1. Write to Rev. rey, Moody Bible Institute, Chicago, Ill. to Thos. Cook & Son, tourist agents, N —Jacob H. T., Chicago. The man who religion all the week except Sunday, is very poor preparation for eternity.— Kansas. It was ruled out by one of the g cils of the church in ancient times and has never been revoked.—E. H. W., Th Mich. We cannot inform you.—Frie land, Ind. They are better left alone.— Tompkins Corners. 1. Only a partial Any good history will tell you. 3. A lis land's territorial possessions would be too publication here. 4. A famous Greek ph philosopher.—A. C. Maulden, Memphi desires to thank our readers who have s supply of religious literature for his mi work.—Subscriber, Elkhart, Ind. 1. Th TIAN HERALD. 2. Yes.—J. Stoner. find in a book entitled *Protestant Miss* lished by Scribners, N. Y., about all the information on the subject.—John C. H. Mass. It is a vanity and weakness, but on rarely conquered in this life.—J. M. F. Kan. 1. Yes, practically up to the sixte tury. 2. A snare and a delusion.—Eliz Mackinaw, Ill. Several thousand have out—not all returned yet.

THE CHEYENNE RISING.

It was Short-lived, but Might have been Very Serious—A Warlike Tribe, Still Uncivilized.

FOR several weeks past, trouble has been brewing in the Indian country in Montana, known as the Tongue River Reservation. It sprang out of the bad feeling which has so long existed between the Cheyennes—a warlike and only half-civilized tribe—and the farmers, ranchmen and



AN INDIAN CAMP ON THE WESTERN PLAINS.

erders of the section. It is not atisfactorily explained which side e aggressor, but it is claimed Indians, being detected in some tealing operations, were stirred up the whites and determined to go warpath. A white sheep-herder rdered, and this was followed by a and of the Cheyennes leaving the the bucks and warriors declaring tention to exterminate the whites. nd of 125 warriors deserted the River Agency on May 28 and the hills near Ashland. Soon acts ience were reported from different in Montana. Several whites were have been murdered by the red- d it was only the presence in con- le force of United States troops in r neighborhood of the trouble that ed a battle between the settlers t Cheyennes.

ming seriously alarmed the settlers nd assembled together, whereupon ians applied to the War Depart- hrough the Agency at Lame Deer, to be protected. This seems to een a piece of diplomacy, as at the is request was made parties of the were riding around, fully armed efiant. The more timid settlers removed their families to Miles d the other nearby towns, believ- usual Spring outbreak might cul- in an Indian war and be disas- the scattered whites, before the could intervene.

Fortunately, the prompt action of the epartment was the means of quel- e disturbance before it attained oportions. Several Cheyenne war- believed to be implicated in the rs, have been arrested, including a named David Stanley, known his people as "Badger." Other in the disturbances are "White and "Low Dog."

s the United States the Sheriff and posse, reinforced 3 armed settlers, repared for emer- c.

ring the past Winter, learned, the Chey- have been holding eetings in their "dance- us," at which the old have been rehears- g t story of their old- m wars against the it nen, for the pur- ose is claimed, of stir- g e young men up to e ting point. These eynes are among the old t of the Indian ribe and in the cam- aign of 1868, and 1876 hey ore a prominent part. In August, 877 ney were sent to the Indian Territory ut ing restless and unhappy there, a band of warriors broke away and started North. When they had been overtaken and subdued, the tribe was brought to their present reservation on the Tongue River. It is said to be a wretched selection, worthless for agricultural purposes and one on which the tribe can never become self-supporting.

Unquestionably, there are two sides to the Cheyenne outbreak. Competent observers claim that the redmen have been unfairly treated; that they are capable and willing to make the best of their position, but have been pressed to the wall, and denied the opportunity for advancement. With better treatment they would develop into citizenship, and they are represented by those who know them well, as being really anxious to improve.

It is probable that the present trouble may result in attracting attention to their condition and that the treatment hereafter may be of a character more in harmony with the nation's avowed policy with regard to its Indian wards. Their reservation needs more of the influences of Christianity and civilization to bring out the better qualities of the tribe. Some of the Cheyennes have been educated at government schools and are capable of a better career than that of painted warriors. It is to be hoped that the case of the Cheyennes will prove to be a turning-point in the history of our treatment of one tribe at least, who have shown themselves by their forbearance and patience under injustice, to be worthy of more humane treatment than they have received. Schools, churches and industrial tools are the true and only means of civilizing our redmen and bringing them up to the standard of useful citizenship.

Gospel Progress in China.

At a recent meeting in England, connected with the London Missionary Society, the Rev. John Macgowan, Amoy, China, related this incident: "A man started off one morning with a load of wood to a town ten miles distant. He sold his burden, and was attracted by a crowd near the market-place. He pushed his way into the crowd and saw that it was a missionary who was speaking. The first thing he heard him say was, 'All the idols of China are false.' This sentence was quite a revelation to the man, and he could not believe it, and after listening for some time he proceeded home, pondering over the words all the way. He told his mother what he had heard, and she said, 'My son, don't say that; your father worshiped the idols and so did my father.' The young man added that he had come to the conclusion that what he had heard was true. His mother was much distressed, but he gave up his idol-worship. After conversion he became a preacher of the Gospel in the mountain district of China, and had the joy of leading his mother to Christ."

A CHEYENNE BRAVE.

In one village called San Yuam, which is known as the 'Gospel Village,' the native converts were anxious to secure a room to hold services in, and so they undertook to build a place themselves, and also find the material. A chapel was in this way erected to accommodate 300 or 400 persons, and the cost to the Baptist Society was only £15. When one missionary was returning to England the people presented him with a silk banner, bearing the inscription in Chinese letters, "Blessed is he that cometh in the name of the Lord."

Training Young Heathen.

Missionary Mary Sharp Writes of Her Experiences Teaching African Children—A Greatly Blessed Work.

ONE of our devoted American missionaries in the African field is Mary Sharp, whose station is Monrovia, Liberia. She writes THE CHRISTIAN HERALD as follows:

Your letter reached me in twenty-eight days after it was written, and at a peculiar time. I had planned to enlarge my church so as to have seating capacity for about 800, and had commenced gathering material, but the lack of sufficient money and other untoward circumstances made me feel rather discouraged, when your letter came with a check for $15. The rapidity with which it came, also the route—a German steamer, I had never before received a letter via Germany—made it seem to me that "The King" gave orders to dispatch it quickly. Its coming and the circumstances surrounding it gave a wonderful uplift to my faith. Stone for foundation can be easily obtained, but the lumber! The natives saw it, by cross-cut saws, elevate the log upon something like "sawhorses," one stands on the log, the other below, the one above pulls the saw up, and the one below pulls it down—rather slow work—then it is carried to the river, put in canoes,

MARY SHARP AND HER CLASS OF "KROO BOYS."

brought to Monrovia just a little at a time, as the canoes are dug-outs. The native woods are very hard and durable.

Many complain of the meagre result of missions on the West Coast of Africa, that after all these years they are still an exotic, having no permanent root. Very few missions have been kept up for any number of years consecutively, owing to the deadliness of the climate. For instance, Liberia is the oldest mission field of the Methodist Episcopal Church, established in 1833. The first missionary, Melville B. Cox, lived four months. On the same marble shaft are the names of Rev. Osgood Wright and wife, a young couple from Massachusetts, landed January 4th. (Mrs. Wright lived one month, died February 4th.) He lived until the 28th of March, the same year. In a short time, from deaths, and returning home in broken health, the work would be suspended until others came, and they in turn would succumb to the climate, and longer intervals would occur. Very little work, much less a permanent foundation, could be laid in that way.

Then Africa is divided up into unnumbered tribes, each tribe with a different language, and none reduced to writing. Some missionaries have spent a great deal of time, taking down words when spoken and reducing them

MARY SHARP,
MISSIONARY IN LIBERIA.

to a written language, but the meagreness and poverty of the language fail to express any very exalted or spiritual ideas. It is not easy to teach a class of young heathen where the pupils cannot understand a word that the teacher says, and vice versa. My first attempt was not a success; yet I meant that they should learn English. I went into the heathen town, and found one man who could interpret for me. We went to the Chief's house. He had taken an American name,—"Two-Glass." After duly making known my errand to teach the Kroo people "God palaver and him pickanniny book sabee," the boys were called in and sat down on the clay floor. After telling the boys what I intended to do, one bright little fellow said, "Mammy, me sabee English proper. I tell you all dem boy name. My name be 'Jack-after-Supper;' dat be my 'Merican name. Dat boy name 'Flying-jib-and-topsail;' dat todder boy be 'Schooner,'" 'Tea-pot,' 'Two-pound-ten,'" next were told off with the astounding information that "dem all have proper 'Merican names."

Next day they came to my room to school. Alas! for me, "Jack-after-Supper," was not there. They rushed in with a hurrah, all laughing and talking Kroo. I said, "keep still." They shouted "keep still," and laughed heartily over the success of their first lesson. I put my hand on my mouth to denote silence; every mouth was covered with a hand. I smiled, they laughed loudly at scoring another success. After several attempts I stamped my foot and made a gesture with my hands and said, "Do hush!" Every one stamped, threw out their hands, and exclaimed, "Do hush!" They went away, seemingly delighted with their first day at school. I had a very poor opinion of my first attempt at teaching heathen boys, but English they must have. Some of that number now talk excellent English, all speak so as to be understood.

Jack-after-Supper was afterward converted, lived a devoted Christian a few years, and died triumphantly. After conversion, he was always grave and serious, would invariably ask that "Down at the Cross where my Saviour Died," be sung at every meeting. He was not much of a singer, but would come in on the chorus, "Glory to His Name!" Flying-jib-and-topsail, was baptized with the name of Wesley Haven and is an excellent interpreter, and always enlivens a meeting with his good singing. A people that know English and can read the English Bible, may be indifferent to the Gospel, even wicked, but can never go back to heathenism. Heathen here, are heathen, not Confucianists, nor Buddhists, but simply without any knowledge of God, the Supreme One; no books, very little tradition even. No religion, not even a false religion. Each has his own fetich, sometimes a pole stuck in the ground with a streamer attached; often a goat-horn with some "medicine" inside. The "medicine" is prepared by the "devil doctor" and is "to keep witch away," "bring them luck," help them to triumph over an enemy, &c. Evil spirits surround and follow them from their birth to the grave.

I find the people ripe for the Gospel, anxious to learn books, and very desirous to know English, which is our open door.

MARY SHARP.

THE METROPOLITAN PULPIT

THE FIRST WOMAN.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text, Gen. 3: 6

And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband with her, and he did eat.

IT is the first Saturday afternoon in the world's existence. Ever since sunrise Adam has been watching the brilliant pageantry of wings and scales and clouds, and in his first lessons in zoology and ornithology and ichthyology he has noticed that the robins fly the air in twos, and that the fish swim the water in twos, and that the lions walk the fields in twos, and in the warm redolence of that Saturday afternoon he falls off into slumber; and as if by allegory to teach all ages that the greatest of earthly blessings is sound sleep, this paradisaical somnolence ends with the discovery on the part of Adam of a corresponding intelligence just landed on a new planet. Of the mother of all the living I speak—Eve, the first, the fairest, and the best.

I make me a garden. I inlay the paths with mountain moss, and I border them with pearls from Ceylon and diamonds from Golconda. There are woodbine and honeysuckle climbing over the wall, and starred spaniels sprawling themselves on the grass. And yet the place is a desert filled with darkness and death as compared with the residence of the woman of the text, the subject of my story. Never since have such skies looked down through such leaves into such waters! Never has river wave had such curve and sheen and bank as adorned the Pison, the Havilah, the Gihon, and the Hiddekel, even the pebbles being bdellium and onyx stone! What fruits, with no curculio to sting the rind! What flowers, with no slug to gnaw the root! What atmosphere, with no frost to chill and with no heat to consume! Bright colors tangled in the grass. Perfume in the air. Music in the sky. Great scene of gladness and love and joy.

Right there under a bower of leaf and vine and shrub occurred the first marriage. Adam took the hand of this immaculate daughter of God and pronounced the ceremony when he said: "Bone of my bone, and flesh of my flesh." A forbidden tree stood in the midst of that exquisite park. Eve sauntering out one day alone looks up at the tree and sees the beautiful fruit, and wonders if it is sweet, and wonders if it is sour, and standing there, says: "I think I will just put my hand upon the fruit; it will do no damage to the tree; I will not take the fruit to eat, but I will just take it down to examine it." She examined the fruit. She said: "I do not think there can be any harm in my just breaking the rind of it." She put the fruit to her teeth, she tasted, she allowed Adam also to taste the fruit, the door of the world opened, and the monster Sin entered. Let the heavens gather blackness, and the winds sigh on the bosom of the hills, and cavern, and desert, and earth, and sky join in one long, deep, hell-rending howl—"The world is lost!"

Beasts that before were harmless and full of play put forth claw, and sting, and tooth, and tusk. Birds whet their beak for prey. Clouds troop in the sky. Sharp thorns shoot up through the soft grass. Blastings on the leaves. All the chords of that great harmony are snapped. Upon the highest hopes this world ever saw our first parents hurled their back and led forth on a path of sorrow the broken-hearted myriads of a ruined race.

Do you not see in the first place, the danger of a poorly regulated inquisitiveness? She wanted to know how the fruit tasted. She found out, but six thousand years have deplored that unhealthful curiosity. Healthful curiosity has done a great deal for letters, for art, for science, and for religion. It has gone down into the depths of the earth with the geologist and seen the first chapter of Genesis written in the book of nature illustrated with engraving on rock, and it stood with the antiquarian while he blew the trumpet of resurrection over buried Herculaneum and Pompeii, until from their sepulchre there came up shaft and terrace and amphitheatre. Healthful curiosity has enlarged the telescopic vision of the astronomer until worlds hidden in the distant heavens have trooped forth and have joined the choir praising the Lord. Planet weighed against planet and wildest comet lassooed with resplendent law.

I say nothing against healthful curiosity. May it have other Leyden jars, and other electric batteries, and other voltaic piles, and other magnifying-glasses, with which to storm the barred castles of the natural world until it shall surrender its last secret. We thank God for the geological curiosity of Professor Hitchcock, and the mechanical curiosity of Liebig, and the zoological curiosity of Cuvier, and the inventive curiosity of Edison; but we must admit that unhealthful and irregular inquisitiveness has rushed thousands and tens of thousands into ruin.

Eve just tasted the fruit. She was curious to find out how it tasted, and that curiosity blasted her and blasted all nations. So there are clergymen in this day inspired by unhealthful inquisitiveness who have tried to look through the keyhole of God's mysteries—mysteries that were barred and bolted from all human inspection, and they have wrenched their whole moral nature out of joint by trying to pluck fruit from branches beyond their reach, or have come out on limbs of the tree from which they have tumbled into ruin without remedy. A thousand trees of religious knowledge from which we may eat and get advantage; but from certain trees of mystery how many have plucked their ruin! Election, free agency, trinity, resurrection—in the discussion of these subjects hundreds and thousands of people ruin the soul. There are men who actually have been kept out of the kingdom of heaven because they could not understand who Melchisedec was not!

Oh, how many have been destroyed by an unhealthful inquisitiveness! It is seen in all directions. There are those who stand with the eye-stare and mouth-gape of curiosity. They are the first to hear a falsehood, build it another story high and two wings to it. About other people's apparel, about other people's business, about other people's financial condition, about other people's affairs, they are overanxious. Every nice piece of gossip stops at their door, and they fatten and luxuriate in the endless round of the great world of tittle-tattle. Whoever hath an innuendo, whoever hath a scandal, whoever hath a valuable secret, let him come and sacrifice it to this Goddess of Splutter. Thousands of Adams and Eves do nothing but eat fruit that does not belong to them. Men quite well known as mathematicians failing in this computation of moral algebra: good sense plus good breeding, minus curiosity, equals minding your own affairs!

Then, how many young men through curiosity go through the whole realm of French novels, to see whether they are really as bad as moralists have pronounced them! They come near the verge of the precipice just to look off. They want to see how far it really is down, but they lose their balance while they look, and fall into remediless ruin; or, catching themselves, clamber up, bleeding and ghastly, on the rock, gibbering with curses or groaning ineffectual prayer. By all means encourage healthful inquisitiveness, by all means discourage illy-regulated curiosity.

This subject also impresses me with the fact that fruits that are sweet to the taste may afterward produce great agony. Forbidden fruit for Eve was so pleasant she invited her husband also to take of it; but her banishment from Paradise and six thousand years of sorrow, and wretchedness, and war, and woe paid for that luxury. Sin may be very sweet at the start, and it may induce great wretchedness, afterward. The cup of sin is sparkling at the top, but there is death at the bottom. Intoxication has great exhilaration for awhile, and it fillips the blood, and it makes a man see five stars where others can see only one star, and it makes the poor man rich, and turns cheeks which are white red as roses; but what about the dreams that come after, when he seems falling from great heights, or is prostrated by other fancied disasters, and the perspiration stands on the forehead — the night dew of everlasting darkness—and he is ground under the horrible hoof of nightmares shrieking with lips that crackle with all-consuming torture? "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; but know thou that for all these things God will bring thee into judgment!" Sweet at the start, horrible at the last. Go into that hall of revelry, where ungodly mirth staggers and blasphemes. Listen to the senseless gabble, see the last trace of intelligence dashed out from faces made in God's own image. "Aha! aha!" says the roystering inebriate; "this is joy for you; fill high your cups, my boys. I drink to my wife's misery and my children's rags and my God's defiance." And he knows not that a fiend stirs the goblet in his hand and that adders uncoil from the dregs and thrust their forked tongues hissing through the froth on the rim. Sin rapturous at the start, awful at the last.

That one Edenic transgression did not seem to be much, but it struck a blow which to this day makes the earth stagger. To find out the consequences of that one sin, you would have to compel the world to throw open all its prison doors and display the crime, and throw open all its hospitals and display the disease, and throw open all the insane asylums and show the wretchedness, and open all the sepulchres and show the dead, and open all the doors of the lost world and show the damned. That one Edenic transgression stretched chords of misery across the heart of the world and struck them with dolorous wailing, and it has seated the plagues upon the air and the shipwrecks upon the tempest, and fastened, like a leech, famine to the heart of the sick and dying nations. Beautiful at the start, horrible at the last. Oh, how many have experienced it!

Are there here those who are votaries of pleasure? Let me warn you, my brother. Your pleasure boat is far from shore, and your summer day is ending roughly, for the winds and the waves are loud-voiced, and the overcoming clouds are all awrithe and agleam with terror. You are past the "Narrows," and almost outside the "Hook," and if the Atlantic take thee, frail mortal, thou shalt never get to shore again. Put back, row swiftly, swifter, swifter! Jesus from the shore casteth a rope. Clasp it quickly, now or never. Oh, are there not some of you who are freighting all your loves and joys and hopes upon a vessel which shall never reach the port of heaven? Thou nearest the breakers. One heave upon the rocks. Oh, what an awful crash was that! Another lunge may crush thee beneath the spars or grind thy bones to powder amid the torn timbers. Overboard for your life, overboard! Trust not that loose plank nor attempt the wave, but quickly clasp the feet of Jesus walking on the watery pavement, shouting until he hear thee: "Lord, save me, or I perish." Sin beautiful at the start—oh, how sad, how distressful at the last! The ground over which it leads you is hollow. The fruit it offers to your taste is poison. The promise it makes to you is a lie. Over that ungodly banquet the keen sword of God's judgment hangs, and there are ominous handwritings on the walls.

Observe also in this subject how repelling sin is when appended to great attractiveness. Since Eve's death there has been no such perfection of womanhood. You could not suggest an attractiveness to the body or suggest any refinement to the manner. You could add no gr[ace]ness to the gait, no lustre to the [eye], sweetness to the voice. A perfec[t] made her a perfect woman, to be th[e] panion of a perfect man in a [per]fect home, and her entire nature vibr[ated] accord with the beauty and song of [Para]dise. But she rebelled against God's g[ov]ernment, and with the same han[d with] which she plucked the fruit she la[id hold] upon the world the crimes, the w[oe, the] tumults that have set the universe a-y[elling].

A terrible offset to all her attr[action]ness. We are not surprised when [we see] men and women naturally vulgar [fall] into transgression. We expect th[e peo]ple who live in the ditch shall ha[ve the] manners of the ditch; but how sh[ocking] when we find sin appended to st[ately] education and to the refinements of [polished] life! The accomplishments of [Mary,] Queen of Scots make her patron[age of] Darnley, the profligate, the more ap[palling]. The genius of Catharine II. of [Russia] only sets forth in more powerful c[olors] her unappeasable ambition. The [trans]lations from the Greek and the L[atin of] Elizabeth, and her wonderful qu[alifica]tions for a queen, make the more [glaring] her capriciousness of affecti[on and] her hotness of temper. The great[ness of] Byron's mind makes the more al[most] Byron's sensuality.

Let no one think that refinem[ent of] manner or exquisiteness of taste or [superi]ority of education can in any wise [apolo]gize for ill-temper, for an oppressive [spirit] for unkindness, for any kind of sin [or] obedience Godward and transg[ression] manward can give no excuse. [Accom]plishment heaven-high is no apol[ogy for] vice hell-deep.

My subject also impresses me w[ith the] regal influence of woman. Wher[e] Eve with this powerful influenc[e over] Adam and over the generations th[at] followed, it suggests to me the [mighty] power all women have for good [or] evil. I have no sympathy, nor ha[ve] with the hollow flatteries showere[d on] woman from the platform and the [press]. They mean nothing; they are accep[table] nothing. Woman's nobility cons[ists] the exercise of a Christian influenc[e]. when I see this powerful influence E[ve] upon her husband and upon the [whole] human race, I make up my mind t[hat] frail arm of woman can strike [a blow] which will resound through all e[ternity] down among the dungeons or up [among] the thrones.

Of course, I am not speaking of [the] sentative women—of Eve, who ruin[ed the] race by one fruit-picking; of Jac[el who] drove a spike through the head of [Sisera] the warrior; of Esther, who ov[er] royalty; of Abigail, who stopped [David] by her own beautiful prowess; of [the] who nursed the world's Saviour; of [the] mother Lois, immortalized in her [grand]son Timothy; of Charlotte Corda[y who] drove the dagger through the heart [of the] assassin of her lover; or of Marie [Antoi]ette, who by one look from the bal[cony of] her castle quieted a mob, her own s[on] the throne of forgiveness and wo[n] courage. I speak not of these ext[raordi]nary persons, but of those who, u[nam]tious for political power, as wive[s and] mothers and sisters and daughters, [cling] to the thousand sweet offices of ho[me].

When at last we come to calcul[ate the] forces that decided the destiny of n[ations] it will be found that the mightie[st and] grandest influence came from home. [Jochebed] the wife cheered up despondency [and fa]tigue and sorrow by her own sym[pathy] and the mother trained her chi[ld for] heaven, starting the little feet on th[e way] to the Celestial City; and the sist[er by] their gentleness refined the mann[ers of] the brother; and the daughters we[re] gent in their kindness to the aged, thi[s] wreaths of blessing on the road tha[t the] father and mother down the st[eep] years. God bless our homes! An[d may] the home on earth be the vestibule [of the] home in heaven, in which place n[o] all meet—father, mother, son, dau[ghter], brother, sister, grandfather and [grand]mother and grandchild, and the [whole] group of precious ones, of whom we [shall] say in the words of Charles Wesle[y]:

One family we dwell in him,
One Church above, beneath;
Though now divided by the stream
The narrow stream of death;
One army of the living God,
To his command we bow;
Part of the host have crossed the flood
And part are crossing now.

Bssing the Famine Cargo!

(Continued from First Page.)

rar-ment, as she will make a straight ur which will carry her soon into the p

T following letter from a missionary o s been nearly forty years in India, read with interest:

Editor of Christian Herald:

M attention has just been called to a tement of Mr. Kittredge, late of Bom- y, which he says that not a person in as died of starvation by the present i. With any limitations I can think annot help regarding the statement eying a most erroneous impression th American reader. It has been my

EV. GEORGE T. WASHBURN, D.D.

ve in India for nearly forty years. two famines, terrible in their re- ut neither of them as widespread isastrous as the present one, and India just as this one was coming have been in charge of a camp of ine sufferers and an orphanage of orphans, and have distributed nds of dollars in food, grain, cloth- l other aid. I have seen dead men the road, starved to death, and l e woman, at least, who was just crawl from her village to my s where doles of rice and money ere eing distributed, receive her dole ney, stagger a few steps down the en fall, and die before sustenance e obtained. And yet, neither of es amines was so wide spread in ex- threatening in its approach, and l eason to believe, so deadly in its as the present one.

B the man to report as an eye-witness s of starvation, is not a gentleman e city of Bombay. I can under- how Mr. Kittredge, living in Bom- the centre of government resource mmerce, and where grain is at hand, e foreign and native community is prent stirred to philanthropic activity rince, should see no deaths that he ttribute to bare hunger and noth- e. The most of those who die of are not fortunate enough to escape ervention of any and every disease die of starvation. They die of rion all the same; but they die of p, diarrhœa, dysentery and fever, dozen complaints which unwhole- and unnatural food and reduced al give occasion to. I have nursed hises by the score, to see the large y of them die, notwithstanding care d and appropriate medication.

f r. Kittredge had traveled through ecti s a little remote from railroads, e food can with difficulty be dis- d, he would have been obliged to od his statement in regard to those istr s or to prove it to the satisfaction t Indian public, who are giving eel o people whom they believe to be n of starvation. Native people do g e for love of giving to Pariahs and e er castes, among whom the severest nt xists; and yet, natives, civilians, ss naries, Christians and heathen, all re ging by the hundreds and thousands f ees, to aid to relieve those whom e dian newspapers and the govern- nt fficers tell us are starving.

GEO. T. WASHBURN.

N York City, June 6th, 1897.

FAMINE INQUIRIES ANSWERED.

DURING the progress of the India Famine Fund, we have received a large number of letters from our readers, inquiring as to many matters of interest in connection with the Fund. As these are of general interest to all who have been associated in the movement, we give space below to a number of the more urgent and important:

Q. Is the statement of Mr. George A. Kittredge, to the effect that no one has died of starvation in India during the present famine, true?

A. It is not. See letter of Dr. Washburn in this issue.

Q. How many deaths from starvation will the present famine result in?

A. It is difficult to give accurate figures, though it will unquestionably be several millions. Julian Hawthorne, who has just returned from the famine districts of India, announces that it is officially admitted that thus far there have been three million deaths from starvation.

Q. Are the pictures of emaciated men and children, which from time to time have appeared on the Famine Fund pages of THE CHRISTIAN HERALD, overdrawn?

A. They are not. Most of the pictures which appeared in THE CHRISTIAN HERALD were made from photographs taken by Mr. Benjamin Aitken, our representative in India, or by resident missionaries, for the purpose of illustrating the terrible character of the suffering. The camera cannot lie. It will not reduce a well-fed man to a skeleton, any more than it will clothe a skeleton with flesh. Many of the original photographs can be seen in the office of THE CHRISTIAN HERALD. The picture representing a dying man surrounded by vultures and jackals, is taken from the Illustrated London *Graphic*. As we stated when we published it, the artist who drew the picture wrote that he was an eyewitness of the scene he depicted.

Q. Is the famine nearly over, or does it show signs of abatement?

A. If the reports of the government relief works, as published in the London *Times*, and other official reports in the public prints of England and India, are any indication of the famine condition in India, we should say, in view of the fact that the number of dependants is gradually increasing, that the famine is worse than it was three months ago. Many of the missionaries right in the famine field agree that the famine has not yet reached its climax, and that no abatement must be looked for before December next.

Q. Did a Foreign Missionary Board return to THE CHRISTIAN HERALD a large remittance intended for the relief of the famine sufferers?

A. No. One of the Boards, not having any available funds to pay cable charges, wanted to *mail* its apportionment from the Famine Fund, but owing to the urgent need of *immediate* help, THE CHRISTIAN HERALD did not consent to such an arrangement, and *cabled* the money at its own expense. Since then, the same Missionary Board has intimated its perfect willingness hereafter to cable at its own expense any further appropriation it may receive.

Q. I have a dear relative acting as missionary in the Bilaspur district. Can you tell me whether there is any suffering from famine there, as I would like to send some money for relief of temporal necessities?

A. Miss Mary D. Adams, Missionary in charge of the station of the Church of the Disciples at Bilaspur, writes us under date of May 11th:

I send you to-day several pictures of famine sufferers. They tell their own sad story of hunger, some of them being literally living skeletons only. They are typical of many others to be seen all over the Central Provinces and in many parts of India. I should like to show a lot of these poor sufferers sitting at a dinner supplied by Christian America, but for the present I cannot do so. I shall be glad to receive any help you can send to the people and shall regard the work as a sacred one put into my hands by the Father on high, working through his people.

Q. What is the basis of apportionment by THE CHRISTIAN HERALD of the Famine Fund among the Missionaries in India?

A. We invariably first consult the secretaries of the Foreign Missionary Societies which are represented in the famine districts, and obtain from them the names of the missionaries who are particularly active in relief work. The missionary boards thus far consulted have been the following: Presbyterian, Congregational, Baptist, Methodist, Christian (Disciples), Reformed Presbyterian, Woman's Union Missionary Society, Missionary Alliance, and the Salvation Army. In addition to the information obtained from these sources, we are largely guided by reports from the famine field, obtained by our correspondents, and from our representative residing in Calcutta, and by the advice of missionaries now on furlongh in this country, who labor in India. We are also aided by the prayerful consideration of letters received from missionaries who have already been helped by the Fund and by direct appeals for help.

Q. Are not the British authorities abundantly competent to meet the situation?

A. All the reports received from India agree that the Indian government is doing everything in its power, and that, but for the very efficient help it renders, the death-rate must have been inevitably higher; yet the mere fact that 3,000,000 people have already died, is the best proof that they are by no means masters of the situation. Lord Dufferin, formerly Viceroy of India, recently wrote:

I cannot conclude without appealing to those who may read these lines, on behalf of the suffering multitudes who, at this very moment are in the throes of as dire a calamity as ever visited the human race . . . The share still left to be performed by public charity is almost illimitable.

Mrs. Mary S. Winsor, wife of the Rev. Richard Winsor, American Board Missionary, at Sirur, Poona District, writes us under date of May 7th:

Our hearfelt thanks are sent for what you have done; again we pray that you will give us this great blessing—the opportunity to save the children. I write in haste to get this letter off by this mail for parents are dying and children are suffering, and will perish by the hundreds and thousands *for the Relief Camps do not save them. Many die in connection with those very Relief Works* . . . Do not let the children die as they are dying all over India all around us. Come to their rescue.

Q. Is there any other agency for the collection and transmission of moneys intended for the relief of the famine sufferers of India?

A. The entire India Relief work of this country is conducted under the auspices of THE CHRISTIAN HERALD. A great many agencies have contributed to the magnificent results attained. Readers of the *Sunday School Times*, *Golden Rule*, *Epworth Herald*, and Chicago *Advance*, and active relief committees in various centres, operating under instructions or in response to appeals received from THE CHRISTIAN HERALD, have largely swelled the Fund sent in by individual contributors. We know of no other paper, or society, or organization operating independently of THE CHRISTIAN HERALD. In Canada, a fund aggregating $50,000 has been raised by the Montreal *Star*, which was the first in the field on this side of the ocean.

Q. What caused the delay in shipping the grain to India, and in the departure of the *City of Everett?*

A. FIRST: Bad roads, which made it impossible for the farmers to get the corn which they had pledged to the railroad station. SECOND: The difficulty experienced by the Honorable Secretary of the Navy in securing an "AMERICAN" vessel, as required by the provision of the original Bill, granting free transportation.

Q. How much money has THE CHRISTIAN HERALD thus far cabled to India?

A. With the remittance mentioned in this issue of the paper, the sum of **$100,000** free and clear of all deductions, has been sent and is now being distributed in about fifty missionary centres, by over seventy men and women who have consecrated their lives to the Lord's service and who labor unceasingly for the salvation of souls, far away from home and kindred, enduring all sorts of privations for Jesus' sake.

Q. How many people are supposed to be suffering from the effects of this famine in India?

A. Mr. Benjamin Aitken, our representative in India, estimates that 150,000,000 persons are seriously affected, but the Indian Government will not admit that more than 80,000,000 are suffering. But even at the lower estimate, it is safe to say that this famine is probably the worst that has ever struck the earth since the beginning of time.

Q. What is the per centage of expense in connection with the handling of money sent for the relief of India famine sufferers?

A. We cannot give accurate information at this time, but it is infinitesimal. In due time, a carefully itemized and properly audited statement of receipts and expenses will be published, at the close of the Fund, in the columns of THE CHRISTIAN HERALD.

Q. I notice in the daily newspapers that you have relinquished the idea of sending a cargo of grain by way of the Red Sea. What have you done with the corn contributed?

The corn sent East has been or will be sold, and for every bushel sold, a corresponding quantity was purchased to complete the cargo of the *Everett*, which has on board 90,000 bushels. Thus, every corn contributor to the Fund is represented in corn, as originally intended, but the corn goes by way of the Pacific, instead of the Red Sea.

Q. Do the great Protestant missionary societies operating in the India field know of the sufferings on their mission fields?

A. The great Protestant Missionary Societies do know, and here and in England are doing their utmost to relieve the suffering. Dr. James L. Barton, Secretary of the *American Board*, writes us: "On behalf of the suffering millions of India and our missionaries who because unable to furnish relief, suffer with them, I want to thank you for the liberal contributions which you have raised, and are forwarding to the missionaries." Bishop Thoburn, of the *Methodist Episcopal* Church, says: "This famine differs from all others recorded in history in the fact that *it affects almost the whole empire*. We already have orphans enough upon our hands to use up all the funds that will have been sent in." Mr. Chas. W. Hand of the *Presbyterian Board*, writes us under date of May 25, 1897, thanking us for contributions, and telling us that he had received a letter from Rev. H. M. Andrews one of their missionaries in India, earnestly pleading on behalf of himself and his fellow-missionaries for funds to feed the starving people around their stations. Dr. Duncan, Secretary of the *Baptist Missionary Union*, writes: "I am amazed at the extent of your efforts for Indian relief. It is a most blessed work and the Lord will reward you for this service to the sick and starving. Our missionaries will be only too happy to co-operate with you." Dr. A. McLean, Secretary of the Missionary Board of the *Church of the Disciples*, writes us: "Our missionaries are living on two meals a day, and giving the rest to the starving people. I believe THE CHRISTIAN HERALD never did a better work than when it undertook to send relief to the starving people of India."

A Veteran Missionary.

Rev. Geo. T. Washburn, D.D., whose portrait we publish on this page, has done nearly forty years of hard service in the cause of missions in India and few men not actually born in the country know its condition so thoroughly. He with Mrs. Washburn went to India in 1859 as missionaries of the American Board. They joined the Madura Mission and for ten years had charge of a district comprising numerous villages in which there were Christian congregations. The two missionaries entered energetically into the work, conducting schools and evangelistic services among the villagers. At the close of this period there was need of help at Pasumalai, the centre of the educational work of the mission, and Dr. Washburn was invited to take the position. He has remained at that post with occasional visits to the United States to the present time.

FAMINE FUND NOTES.

The details of the $40,000 just cabled from THE CHRISTIAN HERALD Relief Fund to our American Missionaries in India, will appear in next week's issue.

Contributions to the India Fund from people who give neither State nor town, will be acknowledged next week, as in this week's paper we acknowledge only those whose addresses are known.

Among the contributions to India, lately received, is one of $1,000, sent by a missionary society in the West, with the express stipulation that the names of the givers be not published, and that the gift be cabled to our faithful missionaries in India. Both conditions will be observed, although it would have given us pleasure to name the generous donors.

THE SUNDAY SCHOOL

REVIEW OF THE QUARTER.

Sunday School Lesson for June 27. Golden Text: Matt. 24: 14. The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations.

THREE groups of four lessons each are contained in our quarter's review. Of the first four, three are concerned with Peter and his doings, and one with the formation of the Antioch church; the second four are occupied with Paul's ministry and travels: the third four deal with certain ethical and doctrinal matters. The first two groups are historical, and we learn from them how the Church behaved under the storm of persecution which followed the martyrdom of Stephen. One would have expected that the scattering of the first feeble followers of Christ would have extinguished the dim, flickering light of the new faith. Some of the members of the Church had seen the Lord and heard his gracious words, but the larger number had heard of him only through his Apostles. Separated from each other, with no written record of the Gospel, there was a danger that they would lose interest in Christ and his work. Our quarter's lessons are interesting, if for no other reason, because they show how this danger which menaced the infant faith was averted. This light was not to be hid under a bushel. As we read, we accept the test of Gamaliel: (Acts 5: 38), "If this counsel or this work be of men it will come to naught; but if it be of God ye cannot overthrow it." At this day there are four hundred millions of Christians and their numbers are increasing in every generation. That is the issue of the Rabbi's test.

Thirteen of the twenty years covered by the Book of Acts are occupied by the first two groups of lessons. They are historical, but it is history of the Scriptural order. It is not a mere recital of facts and events, but history written with a purpose. There is spiritual teaching all along the course. Luke, who undoubtedly wrote the book, is less concerned about making a complete narrative, than in setting down such facts as will show the character of the Apostles' teaching and the circumstances which were, in his view, most momentous to the progress and development of the Church. We should have been glad to know many things about the period which he does not disclose. We would like to know how the mother church in Jerusalem conducted its affairs, where it worshipped, how it was governed, and many other things about which our historian is silent. But none of these matters could have helped us as the history which Luke wrote has helped us. It would seem as if Luke's design was to leave the future church free to take the form that might suit it best. Uniformity surely was not sought. No directions are given anywhere as to church government, or manner of worship. The Holy Spirit was given; faith in Christ and union with him were insisted upon, and all the details were left to development. The great tree which Christ saw growing from the smallest of seeds (Matt 13: 32), was not to be fettered in its growth. But it was to grow rapidly. At the end of these thirteen years its branches covered the region of Asia Minor and already the seeds had been carried by travellers who had been converted into Europe.

The first group of four lessons comprises: Peter working miracles; Peter preaching to Gentiles; Peter delivered from prison; and the planting of the Church at Antioch in Syria. The mighty power which Christ had imparted to his people, and which the Holy Spirit had quickened into vigorous life, was making itself manifest. These unlettered, uneducated men were not to stand idle, nor to keep the light to themselves. They had probably not the faintest conception of what Christianity was to be to the world; but they could testify and this they did. They declared what they personally knew by experience, and there was no ambiguity about their utterances. All the diffidence and uncertaint which had characterized them during the life of their Lord, disappeared and they spoke and acted with boldness and power.

It was, however, in the period covered by the second group of lessons that the era of expansion really came. It is significant that it did not originate in the mother church at Jerusalem, but at Antioch, the youngest and most mixed, racially, of the churches. Not only did Antioch give to the followers of Christ the name by which they have ever since been known, but it initiated the new movement through which it has since developed. Antioch sent out missionaries. That fact reveals the character of the Church. The people there fasted and prayed; and it was therefore a devotional church. The result was not abortive. It did not end only in increased piety, but in a practical, aggressive activity. Here Paul and James could meet on common ground. Here was the faith Paul commended, issuing in the works that James demanded. This is the kind of revival that brings forth great things.

In the Antioch Church, it was not only the new movement that was momentous, but the character of the men commissioned. Paul and Barnabas were called to the van. The new impetus came from the two men, and finally from one of the two. That impetus was to be felt through the centuries. Modern Christianity is what Paul made it. In him the infant Church found the guide it needed to attain the conquest of the world. He brought to his work intense piety, zeal and profound scholarship. It was he who most fully apprehended the principles of Christ's mission and showed the significance of the record of the Gospels. From him we learn, as the other Apostles could not teach us, how Christianity was the development and the consummation of Judaism. He showed that the old religion contained the kernel which, stripped of its husk, would grow to the tree which should spread its branches through the whole earth. The simple narratives of the Gospel were necessary to give us the portraiture of the Christ; but it is to Paul's epistles that we go for the theology that is the body to the spirit. Our second group of four lessons introduces to us this remarkable man, beginning his missionary career; preaching to the Jews; preaching to the Gentiles; and going to Jerusalem to win for the Church its freedom.

The third group comprises the lessons on: Faith and Works; Sins of the Tongue; Paul's Advice to Timothy; and Personal Responsibility. These lessons shed light on the church life of the period by the glimpse they give us of the questions which were then occupying the Christian mind. Some of these questions have changed their form since that time, but the principles laid down by the Bible writers are so broad that they can be applied to the present situation. They all indicate the necessity of a true spiritual union with Christ and of a broad tolerance as to external rites, ceremonies and observances.

Whosoever believeth. (Acts 10: 43.) Peter had learned his lesson. God had taught him as he admitted not to call anything common or unclean. Having learned this much, "Whosoever" was a good word to use. Sailer, afterwards Bishop of Regensburg, was preaching on one occasion in a country church, the rector of which laid great stress on rites and ceremonies. Sailer preached salvation to all who would repent and believe. The rector, at the conclusion, announced that he would preach himself in the evening as Sailer had opened the doors of heaven much too wide. "He is an excellent hand at bandages," the rector added, "but a poor operator." Sailer was a humble man and took the reproof in good part. "It may be so," he said, "but there are more people cured by the bandage than the knife."

Believed and turned to the Lord (Acts 11: 21). "I remember," says a clergyman, "while at college receiving an invitation from the great man of the county to his house to a dinner, and to see some choice

TARSUS, THE BIRTHPLACE OF THE APOSTLE PAUL.

souvenirs of travel. He had been on a tour around the world, and thinking that we young men would be interested in his curiosities, he sent us a general invitation and added the dinner as an attraction to young men who in those days did not often get a good dinner. There were two parties of us, and some friends had lent us vehicles. We drove away together in high spirits. It was a lovely day and the road led under great trees and through a beautiful country. The other vehicle got ahead of the one I was in and was lost to sight. Presently we met a man who seemed to belong to that neighborhood, and we asked him how far it was to the squire's mansion. He said we were on the wrong road. We should have turned out about a mile farther back. We turned around and drove back, took the turning described, and reached the mansion in due course. But the other party did not come. When we returned to college at night we found that they, too, had met the countryman and had inquired of him, as we did. But they did not turn back. They were enjoying the pleasant drive, and they thought there would be a turning farther on that would lead them to our host's mansion. I have often thought how like this is to the way the Gospel message is treated. There are many who believe, but do not turn, and they never get to heaven."

The Lord hath sent his angel and hath delivered me. (Acts 12: 11.) Deliverance comes in many and strange ways, for God has all nature at his disposal and can use his own means to work his will, when he desires to deliver his children. One remarkable instance occurred during the Napoleonic wars. On the day b re Easter Sunday, in 1799, the town of el- kirche was horror-stricken by seei a French army of 18,000 men, under as sena, come against it. The town cc il was hastily summoned to decide at should be done. Some members ed immediate surrender, others urged n measure of defence, and others some ng different, but all were desperate. re meeting broke up with nothing done each member was instructed to be the following morning. "To-mor said the old dean, "is Easter Sunday. have been reckoning our own stre and have found it to be nothing. I turn to God. Let us have service as and beseech God to deliver us." Council agreed, and at dawn the of every steeple rang out the joyous that greeted the Easter morn. Ma heard the joy-bells, and asked wha occurred. His officers could not tell but the rumor spread that in the nig Austrians had come to the relief c town. In alarm, Massena broke u camp, and before the bells had c ringing, the French army was in full re God had answered prayer.

To bridle the whole body. (James "Why do you look so weary?" said a addressing a Christian friend, who re "How do you think a man would l for a long time he had been keep order and taming two falcons, two two hawks, a snake and a lion, and dition had to wait on a sick man? should think that a man who had be ing all that, would be very tired." duties," said the Christian, "are qu harassing. Two falcons would give no more trouble than I take to kee eyes, lest they rest on things that be hurtful to my salvation; two hares need no more restraint than do m that are quick to run after evil; two would not be more difficult to trai my hands have been in God's servi snake could not do more mischief th tongue would do if it were not kept guard; and no lion is so difficult to s as my heart with which I have wa fight for years. The sick man I h wait on is myself and, I have no eas in supplying my own wants."

How great a matter a little fire kin (Jas. 3: 5). A newspaper account of rible accident at Cincinnati was he "An inch of iron the cause of fatal ter." The account goes on to de the accident on the inclined plane a cinnati, by which several were kille as many wounded. "The cause c wreck was a little piece of iron not than a inch long that became lodg the cut-off valve, and was found i morning by the men who took th chinery apart. How it came there, r knows. It was not broken off from the surrounding machinery, as far a even been ascertained. By occupyi space required for the rod to move so disarranged the machinery as to r it impossible for the engineer to sh the steam." So there are moment actions in life, seemingly small and nificant in themselves. But the sou started on some downward track; moment the momentum increases when effort is made, it is found th power of control over the will is and the result is spiritual and e disaster.

He that in these things serveth is acceptable. (Rom. 14: 8.) This general rule covering the whole life. find very sincere Christians in the v churches. They do not agree as t tism, nor style of worship, nor cl government, nor many other thing when their hearts are right with Go are accepted of him in spite of thei ferences. When a governess was w for the children of George III. of land, a certain Scotch lady named bell, was recommended to the King. sent for her and told her that he pro to appoint her to that lucrative and able position. She was very modes told the King that the royal ch should be taught many accomplish about which she was ignorant an vised him to appoint some more le lady to the post. "Madam," he sai wish you to accept the position be you are a good woman. We can hir fessors to teach the things you have tioned, but I want a right-principled son to have charge of the children. easily buy accomplishments, but I c buy principles."

GENERAL VIEW OF MOUNT HERMON, NORTHFIELD, MASS.

NORTHFIELD COUNCILS.

Moody's Arrangements for the Entertainment of Christian Young People and Christian Workers During the Summer.

WHAT is an Evangelist's vacation? Ideas differ on the question. Mr. Moody's notion of a vacation may be learned from the programme he has issued of the meetings which are to be held at Northfield during the next three months. For fifteen years past, the summer at Northfield has been a season of spiritual refreshing. It has been Mr. Moody's custom to gather around him Christian workers in various fields, and in the charming retirement of the lovely country-resort to sweet counsel with them. A man as busy as Mr. Moody usually is during the months of the year, preaching almost daily and often twice a day, might have been expected to spend his vacation in some form of recreation as different as possible from his ordinary way of life. He would not be happy or contented in any other way. He suspends his ordinary activities only to get new strength to resume them. Especially does he seek increase of spiritual power, and it is to this that his vacation is devoted. There are precedents even in Christ's life when he withdrew with his disciples. "Come ye yourselves apart to a desert place and rest a while," was such an invitation that the great Master gave. Christ addresses to those who, like Moody, are laboring for the redemption of the world. Many have accepted his invitation in bygone years, who have come away from the charming retreat strengthened in body and soul for their work, with faith increased and their zeal intensified. In many far-off cities and country districts, the impetus gained under the shade of those Northfield trees has been felt in the unction and power of Gospel preaching and manifold activities.

The visitors come to Northfield in response to a call so as to bring together at the same time workers of the same character. On Monday the group from the colleges will assemble. Students from the seats of learning in this and other lands who are preparing for the pulpit, or the learned professions, will meet in conference and Bible study. Meetings are held in the Auditorium or in the open air, morning and evening, as in former years, and the afternoons are given to recreation. Among the prominent professors who have promised to be present for the young men and assist in the informal discussions that will take place, are: Dr. F. L. Patton, President of Princeton; Rev. Alexander McKenzie, D.D., of Cambridge, and Dr. Henry Van Dyke and Dr. A. F. Schauffler, of New York. All information about this Conference may be obtained from Mr. H. W. Georgi, 40 East Twenty-third Street, New York.

Following this Conference will come an assembly of young women, beginning July 9. The specific aim of this Convention is to train college women for leadership in organized Christian work among their fellow students; to consider the problems of Christian work among city young women; to give practical direction to missionary work, and to deepen spiritual life. Dr. A. T. Pierson, Dr. R. A. Torrey, Mr. John R. Mott, Mr. R. E. Lewis, of the Student Volunteer movement; Mrs. J. S. Norvell, late of China, and Miss E. K. Price, of the Y. W. C. A., of Chicago, will take part in this Conference. It will continue about two weeks, and inquiries about it may be sent to Miss Carrie B. Wilson, 126 State St., Chicago.

A third Convention, to meet July 29, will be that of Christian Workers, which is one of the oldest Northfield gatherings. In these meetings the major Christian doctrines are presented by able Bible students; plans and methods of Christian work are discussed by the clergy and lay-workers; various Christian enterprises are represented, and the promoting and deepening of the spiritual life is especially sought. The following speakers and teachers are expected among others: Rev. Geo. H. C. McGregor, London; Rev. Campbell Morgan, Birmingham, England; Bishop Newman, Washington, D. C.; Mr. W. H. Stanes and Mr. V. D. David, the Tamil evangelist, India; Dr. H. C. Mabie, Boston; Rev. A. C. Dixon, Brooklyn; Rev. R. A. Torrey, Chicago, and Rev. C. L. Scofield, Northfield.

Besides these, there will be a Young Men's Christian Association encampment, open during the months of July and August. The camp will be on the lower slope of Notch Mountain, within easy reach of the auditorium. Mr. Moody acts as general host and will participate in all the Conventions. It is impossible to exaggerate the benefits which have been derived in past years from these seasons of peaceful retirement, when the servants of Christ meditate together on the truths of Christianity and gain new power from the enduement of the Holy Spirit.

TALCOTT LIBRARY, NORTHFIELD.

NORTHFIELD AUDITORIUM.

Was this the Oldest Sunday School?

It is generally claimed that the first Sunday School, in the modern sense of the term, was that established by Robert Raikes of England. This, however, is disputed by Rev. W. T. Scott in an article in the *Ladies' Home Journal*. He asserts that John Wesley established the first Sunday School at Savannah, Ga. "In connection with his other labors, which were indeed prodigious, Wesley soon after his arrival in Georgia, in 1736, began to provide for the Sunday School instruction of the children of the parish. His devotion to children at times almost amounted to infatuation. Children were likewise equally attached to him, as shown in their intercourse with him. Both on week-days and Sabbaths he gave no little attention to educational work. As a preliminary labor on the Sabbath, before the evening service, he required them to convene in the church, at which time he catechised them thoroughly and furnished them with additional teaching from the Bible itself.

In the present Wesleyan Memorial Church in Savannah, Georgia, there is a Sunday School room into which hundreds of children crowd for Sunday instruction. The original class was less in number, but it was unquestionably the first Sunday School in the world. When taught by Wesley it numbered between sixty and seventy-five scholars, but from all accounts there were few, if any, Indian boys in his classes.

A very high authority, Sir Charles Reed, M. P., LL.D., of England, is clearly of the opinion that this Sunday School was the first founded in the world, and that it antedates by a half century the secular instruction of Robert Raikes at Gloucester, England, as well as the first school in America upon Raikes' plan, which was established in New York City."

Mont-Lawn Ready to Open.

Its Gates will Swing Wide Next Week for Our Little Tenement Waifs.

THERE are hundreds of pale-faced little children, living in the New York tenements, up hot alleys and in stuffy, ill-ventilated courts, who are counting the days that must elapse before the opening of our Children's Home at Mont-Lawn. Opening day is with them always a big annual event since it ushers in the pleasant season of summer outings, when they can leave the hot pavements and foul-smelling slums behind, and luxuriate amid the flowers, the cool woods and the thousand other attractions of the country. As for the Home itself, it never looked lovelier than now. The surrounding woods are alive with sweet songsters, and the flowers are nodding in readiness for little hands to pick them and weave them into garlands or bunch them into "posies." All the swings are up and the grass on the wide-spreading lawn has been trimmed and looks like a great velvet carpet.

Our little chapel, where the sweet childish voices have been raised so often in

AN AIRING FOR TENEMENT BABIES—A SCENE ON THE NEW YORK DOCKS

songs of praise, looks very inviting: the dormitories are cool and sweet with their snowy coverlets and pillows, and in the large dining-hall one seems to hear a faint echo of the merry clatter that fills the place when the family of some two hundred and odd boys and girls are at meals. Outside on the east lawn, the great marquee tent has been spread and soon it will be alive with as gay and happy an assembly as ever gathered under the canvas. Matron Collins and her staff of workers have made the Home so bright and cheerful, so clean and wholesome looking that it will cost the little folks many a pang to tear themselves away from it when they set their faces cityward again.

Although the Spring has been a cool one, New York has already had a touch of torrid weather and the usual summer scenes of children crowding about the docks and public squares can already be witnessed. They are glad to go anywhere to escape the close, enervating heat of the crowded tenements. Our photographer has shown (in the illustration on this page), how some of the future candidates for a ten-day stay at Mont-Lawn pass the hot June afternoons and evenings. Once in the country, well fed, well housed and slept, and kindly treated, these little ones will be real boys and girls for a time and will get as near to nature and her joys as it is possible to come. The first contingent will go to the Home within a few days.

The following contributions for the work of the Children's Home have been received:

Prev. ack'd	$324.70
Chas H Cole	2 50
Mrs M Taylor	2 00
Maellon, Brooklyn	1 00
Kemple Eliza	2 50
Mrs L H Johnson	3 15
Wm Warlow	25
S S Class & Teacher, Grafton	1 10
M C Merryman	2 00
Rollin B Heaton	1 00
Jane St M E S S, New York	13 25
E B Hemingway	1 00
Alma, Poynette	50
Total	$335.20

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Partnership in Religion.

HUGH MILLER says he wondered how the nailmakers in England could drive the nailmakers of Cromarty from the market, until he found that the men of Cromarty had to compete with the English men and women both; that is, that the women-folk as well as the men-folk were engaged in this manufacture. It is just so in religion: the man who has the help of his women-folk in religion will outdistance all competition not so favored. God made woman to be a helpmeet for man in religion, as Burns expresses it of life: to climb Zion's hill together. It is hard singing alone. In harmony two voices encourage each other. And wife and husband together can always beat the devil, so to speak, as to family religion. They can drown him with singing.

COMMUNITY OF PROFIT.

In partnership, this is essential. There may or may not be community of money, goods, labor or skill. One may give the money, another the plant, another the labor, and a fourth the skill, but whatever the profit, in order to partnership that must be common. It is so with religion in the family: the benefits cannot be appropriated by husband or wife. They are for the family. How often you hear a man say, "My wife does the religion for this family." But, that does not make family religion. There is no partnership, there is no community of profit. Even the children suffer. There cannot be silent partners in this partnership.

SILENT PARTNERSHIP.

This is sometimes attempted in family religion. But, in silent partnership, capital is furnished. What is the capital of the silent partner in religion? Well, the money to pay the pew-rent, the benevolent contributions, any other contingent expenses. This is the usual interpretation. The husband says to his wife: "You create the religious atmosphere, do the praying with the children, bring them up in the admonition of the Lord, and I will pay the bills." But, does such capital get into the partnership? Does not gilt, money, need to be consecrated by prayer? Can money be set over against spiritual vision, spiritual example, spiritual life? How does God who is covenanter reckon this attempt at silent partnership?

FOR BETTER OR WORSE.

Well, this contract implies that each partner shall do his best, and through the storm of fate together, whatever that may be. It is a contract that closes only with life. Some people select their marriage companions with as much carelessness as they would select a partner in a dance. In the dance of life sometimes the measure is a very difficult one, and the partners do not keep step to it or to each other; sometimes the music stops or changes into a minor. They are no longer partners gliding across a waxed and polished floor, but climbing an uphill road, or even walking together to a secluded spot, where is uttered the phrase: "Dust to dust." That was in the contract; one of its implications. For better or worse!

"JOHN ANDERSON MY JO."

We regard that as about the sweetest love song ever written. The partners have got along into the sixties or seventies. The almond tree is in blossom. The daughters of music are brought low. Those that look out at the windows are darkened. There is rheumatism in the case. But neither wishes the partnership dissolved. They have had children in the home-nest, but these have taken to themselves wings and builded themselves other nests. There is little for them to do. The strong men have bowed themselves. Other shoulders have taken the burdens. Is there still profit in the partnership? Ay, they say to each other with the poet:

Grow old along with me,
The best is yet to be,
The rest for which the first was made.

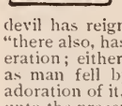
Executive Good Manners.

PRESIDENT McKINLEY means to keep the peace with the other branches of the Government. We will guarantee that if at the end of his four years of office any member of the House, any Senator is out of sorts with him, it will not be the President's fault. Evidently, he does not mean to make machine appointments. Take the new representatives of this Government to England and France, the best gifts of that kind in the President's power, they had no political backing. And, yet, when first mentioned, they approved themselves as ideal appointments. And when Mr. Platt has a candidate, it is Andrew D. White for Germany. The high tone of the President communicates itself to the political leaders. What do politics owe to Andrew D. White? The country owes him a debt; not a party.

The people who elect the different Departments of Government have a claim upon them, as to good manners. A surly or ungentlemanly official, endangers public interests. The collision between the two great Republican leaders, a few years since, was the indirect cause of the assassination of a President. It is not too much to say, that in the management of public affairs, all personal considerations should be suppressed, or waived. What right has the Chief Executive, or a member of the House or the Senate to allow public business to be arrested or impeded, because he has a personal difference with some other public official? It is just as immoral in him as to allow a battle to fail, simply to spite a brother officer.

Theologians find the need of a Trinity in their systems of theology. This Trinity works harmoniously; each divine person fulfilling his own function in the salvation of men: else, there would be nothing done. There is something like it in human government. The Executive, the Legislative, and the Judiciary Departments need to work in unity. The people inform the law-makers what laws they want. Their Representatives are elected to make them. The Judges pronounce upon their constitutionality. The Executive sees they are carried into effect. And so we have a government. There is no other way of securing one. The Executive alone is not the Government; nor the Law makers alone; nor the Judiciary. But, the Trinity which embraces them all is the Government.

The Worship of the Serpent.



THE serpent and the tree! That is the conjunction we find in every race and every faith. Indeed it may be safely asserted of all false religions "the trail of the serpent is over them." "Wherever the devil has reigned," says Bishop Stillingfleet, "there also, has the serpent been held in veneration; either as god, oracle, or charm. And as man fell by the serpent, so also by his adoration of it, he has continued to fall, even unto the present day."

It is undoubtedly the oldest of all idolatries. Bel, or Ob-el, "Serpent Lord" was a favorite god of the Babylonians, Assyrians, Canaanites, and of all the countries lying between the Great Sea and the Euphrates; and the history of Bel and the Dragon, in the Apocrypha, is a vivid picture of the worship of Bel, in the days of Daniel. A serpent coiled at the root of a tree, is the design of the oldest Tyrian medals; and eleven cities of Asia Minor, had the serpent for an ensign. Tradition says that St. Philip killed the great serpent, which the people of Hierapolis worshipped by his prayers; and founded there, one of the earliest Christian churches.

Persian mythology represents the good and the evil principles of life, by two serpents; and Cashmere, had at least seven hundred places where this creature was worshipped; as for China, the serpent, under the name of the Dragon, intersects every phase of religion, politics, social and domestic life. On the sceptre and diadem of the emperor, on the pots and clothing of the humblest citizen it is found.

Hindostan gave to serpent worship a grim and awful power. The merciless Juggernaut is a seven-headed dragon; and the fifth day of the month Srvana is "sacred to the gods in the form of serpents." Coming westward, we find that Egypt, the mother of all superstitions, has always venerated the serpent. Not fifty years ago, Bishop Pococke saw the worship of the serpent "Heredy" at Raigny, in which worship he says "both Christians and Turks believe." If we look through Greek and Roman mythologies, we shall be startled at the prominence given to the serpent, and it is further to be noted, that many of their great men gloried in the idea that they were the sons of serpents.

There is little need to enlarge on the terrible prominence given in Scandinavian mythologies to the serpent. To this god, our own British and Saxon ancestors offered up their bloody rites; and Dr. Deane thinks that it was against serpent-worship rather than serpents themselves, that St. Patrick exercised his apostolic zeal. The royal standard of Denmark was a serpent; and in Poland, the idolatry lingered until Jerome of Prague ordered the serpents kept as household deities, to be burned. In Italy as late as A. D. 688, the Bishop of Benevento melted into a sacramental chalice a golden serpent which the people had worshipped.

In America the traces of this universal idolatry are equally prominent. Mexico had her serpent god, and even the purer Sabianism of Peru annually offered a human sacrifice to the serpent. The great mounds of Ohio and Iowa are really serpent images; and Purchas in his *Pilgrimage*, says he found among the Virginian Indians the snake-head dress of their priests to be almost similar to those worn by the priests of Isis and Bacchus. And anyone who is much among the Southern negroes of this very day may find many traces of this ancient idolatry mingling with the Christian creeds they profess.

In the Old Testament the serpent is too fatally evident. It lies there at the foundation of all sin and sorrow and suffering, and the Jews showed the strangest infatuation for this worship, even though it demanded the sacrifice of their children. Not until the days of Hezekiah did they cease to burn incense unto the memorial brazen serpent; and even during the first centuries of Christianity, there were such frequent blendings of this emblem in religious, sepulchral, and personal adornments, that Clemens passionately reproved Christian women for wearing bracelets and jewels fashioned in the likeness of this creature, a fault that Christians of the present day are by no means guiltless of, and which in some years easily within the memory has amounted to a decided fashion.

The mass of information on this subject is simply stupendous and covers every nation in every era of the world's history. How shall we account for this universal and persistent idolatry of a creature neither beautiful, wise, nor beneficent? Only on the ground that the Mosaic record is a true, a literally true, record. Then the history of serpent-worship is the history of the unity of the human race, the history of that mighty warfare which began when enmity was put between the woman and the serpent, and which shall only end when "that old serpent, which is the Devil, shall be bound so that he deceive the nations no more." The day arrives! For serpent worship has now fled into the darkest corners of the earth, where are still the habitations of cruelty; and the Cross, which is the Tree of Life, has been planted for the healing of the nations.

Amelia E. Barr

BRIEF NOTES.

Dr. S. D. Tonge, of Laconia, Ark., is s... to acknowledge on his behalf, the sum of ... lars sent to him for distribution among ... erers by J. A. H., Veteran's Home, Waupa...

The attendance of ministers at th... leyan Conference, which is to open in Lee ... land, on July 20th, is expected to be ver... Some 1,200 applications have already been ...

Rev. F. B. Meyer has accepted the vi... tion of many ministers to give a series of ... in New York, Boston and other cities. His ... ments, however, will not permit of his co... fore midwinter.

The California Episcopate is to have ... Cathedral, the first steps toward which h... been taken in San Francisco. It will be i... missionary work, the organization known ... Mission of the Good Samaritan" being tur... as a nucleus for that purpose.

Mrs. Florence Babbitt, an energetic ... of the Ladies Society of St. Luke's Chur... lanti, Mich., is doing an excellent mission... in placing Bibles, prayer-books and hymna... various depots along the lines of railroad ... gan, at convenient places where they may ... and used by waiting passengers.

The permanent Committee on Arb... appointed by the National Arbitration C... has issued an appeal to the American pe... testing against the rejection by the Sena... International Arbitration Treaty, and ask... labor earnestly to the end that the will of ... ple concerning arbitration may be embodi... propriate legislation.

Dr. Lawes, the well-known missio... New Guinea, gives a most cheering accou... progress that has been made in that islan... the last twenty-two years. There are no... churches and schools in places where th... darkness and savagery existed; there ... scholars in connection with these schools, ... men and women are professed followers ...

The opening of the Auditorium a... Grove, N. J., for the season, is fixed for J... Holiness meetings will be held daily in t... nacle, led by Rev. J. R. Daniels. The Yo... ple's meeting will be held daily at 9 A. ... Rev. C. H. Yatman. Dr. Hanlon will ... Bible class every Sunday at 2.30 P. M. and ... man will preach at 7.30 P. M.

The City of Toronto, Can., has nov... three local battles on the question of Sund... cars. In January, 1892, and August, 189... Sunday car party won, but last month th... car party mustered all their available fo... outvoted the opponents of Sunday surfa... travel by 321 majority. The result is said ... been a surprise to the advocates of a que... ance of the Lord's day in the old Canadia...

The Board of Missions of the M... Episcopal Church, South, reports total re... the past year as $478,327, including $244,4... eign missions, an increase of $7,105; $1... domestic missions; $18,000 by the Wom... sonage and Home Mission Society, and $... the Woman's Foreign Mission Board. I... foreign fields the Board has 105 mission... cluding wives); and 268 native helpers.

Judge Sheldon of the Suffolk (Mas... rior Court, in rendering a decision on a re... in Boston, announced as a dictum t... that "theosophy is not a religion." This ... it appears, is accepted by the leaders of th... Henry B. Foulke, one of the foremost The... declares: "It is not a religion, but a stu... ence." Having neither form nor definitio... both object and classification.

Rev. Alexander Maclaren, the c... English divine, has recently been offered ... brew Professorship at the Regent's Park ... with the co-pastorate of Bloomsbury Ch... has, however, refused the tempting hon... ring to continue a life of Christian activ... his present congregation. Dr. Maclaren ... signally honored by the Free Churche... completion of his half century of minister...

In a recent statistical compilation, ... the relative numerical strength of the ... Protestant denominations, H. K. Carroll ... gives these comparative figures: Methodi... and colored), 5,653,289; Baptists, 4,153,85... terians, 1,460,346; Lutherans, 1,420,935; ... 1,003,672; P. E., 636,773; Congregational... 557. Last year the gain was: Methodist ... Baptists, 85,318; Disciples, 80,000; Congre... ists, 20,000; Episcopalians, 19,930.

The Rev. David S. Schaff has ... cently elected to the chair of church ... Lane Seminary, Walnut Hills, Ill. He ... the late Prof. Philip Schaff, who was pr... the American committee on Bible revi... professor in the Union Theological Sem... New York. The Rev. David Schaff has ... tified with his father's literary enterprise... was co-editor of Schaff & Herzog's ency... and other standard works.

Rev. William James is opening his ... at Belle Island, Conn., for Christian work ... this season. Last year many a tired a... laborer in city slums enjoyed a one or t... rest at this pleasant resort. A cordial w... given, as far as the accommodations and ... permit, to missionaries and workers who ... to pay for their board. Mr. James would ... to receive contributions from friends to e... to receive many more of these worthy g... year. They may be sent to him at Box 61 ... ton, Conn.

Rev. John Henry Barrows, D.D., ... just returned from a tour in India, in w... his observations, makes special note of ... that the harshest criticisms of missiona... come not from non-Christians and na... from Europeans and Americans. He say... ridiculous appears the claim sometimes ... America that men of intelligence, that ... of the Brahman caste are never conv... Christianity. Have I not seen a Brahma... ing Christ in the bazars of Benares? H... seen a whole row of Christian Brahma... pews of a native church in Ahmednagar; ... not sat for an hour in Poona with a Brah... told me the story of his conversion to Chr... have I not listened to addresses from nati... tians in India, addresses so able and vigo... I longed to have such men and women ... fore our churches in America?"

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Purdy, Mrs J G..... 2 00
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" Troy 15
" Troy 50
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" Troy 25 00
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Epw League, No Rose 1 11
Epw League, Stamf'd 10 00
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Jr League, Evans 50
Jr League, Remsen 11 06
Jr League, Whitesboro 40
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W C T U, Wassaic 2 00
" Mold chancy 6 19
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Y P S C E, Grace Chapel, Jamestown 5 00
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" Pres ch, Marcellus 9 04
" Trinity Pres ch, Manlius 3 00
" Ref ch, Lodi 7 22
" Pres ch, Middle-field Centre 2 00
" Ref ch, Millbrook 5 00
" Shepherd Settlement, Marcellus 3 84
" Ref ch, Montgomery 2 50
" Pres ch, New Berlin 5 00
" 1st Bap ch, Perry 15 25
" 1st Bap ch, Perry 5 50
" No Bapt ch, Rochester 7 75
" St Regis Falls 4 30
" 2d Ref ch, Schenectady 6 00
" col, So Valley 3 00
" So Valley 5 00
" Vernon Centre 7 40
" Wassaic 5 00
" Pres ch, W Fayette 7 09
" 1st Ref ch, Wyantskill 3 51
" Patauknnk 3 00
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Stone Hill Society 2 60
A S S class of Pres ch, Lancaster 2 50
Bapt S S, Bath 75 00
Bapt SS, 2d Pres ch, Middletown 8 11
Bapt S S, Stockton 1 80
S S, Bilsborrow 16 50
Black Pond Union SS, Highland 1 75
Bonneyhill, Bapt S S, Hubbardsville 1 75
Boys' Bapt S S class, Elba 50
S S, Brearley Hill 1 45
Mary Bullard's class 5 00
Butternut Bapt S S, Gilbertsville 7 50
Child'n of Prim dept Pres SS, Mexico 85
Class 5, Beth Pres ch Buffalo 3 50
Class 6, Pres S S, Hammondt 2 25
Class 50, Tompkins av Cong SS, Bklyn 1 00
Cong & Bapt ch's and S S's, Brookton 6 00
Cong S S, Watertown 2 64
H Crowthers S S class 74
Mrs Davis class, Sterling Place SS 4 00
E A G ch SS miss fund N Y City 5 00
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Heukes Bridge S S, Springville 5 60
Helpers S S class Jackson Sanitarium Dansville 21 60
Helping Hand circle, 1 Bapt SS Hempstead 5 00
M E SS, Highland 4 18
Pres SS, Highland 2 00
Hope chapel S S and f ds, Salisbury Mills 23 56
Mrs Mary J Johnson's SS class, 2 Bapt ch 3 25
Lincoln class, 1 Bapt ch, Tyrone 7 25
Miss List's school, 80
Lloyd Ave M E SS, Highland 1 51
Maine Bapt SS 75
Bapt SS, Marion 9 04
Members 1 Pres S S, Dunkirk 5 00
M E SS & Ep League Brewerton 2 80
Mission sch, Sherwood 1 50
M E SS, Morton Cors 75
M E SS, Oswego 10 00
M E SS, Youngsville 1 86
Minst at SS, Canton 1 17
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Mor SS, Gifford 28 42
New Berlin S S 8 00
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Pres S S, Johnstown 50 00

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Prim dept Bapt S S, Marion 2 09
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Rensselaer st Mission 15 00
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7th Ave United Pres SS, N Y City 25 00
Smith st Sch'l House, Mahopac Falls 9 00
Sodom Union S S, Brewster 2 30
So Main st Mission SS & Ladies Gleaners, Gloversville 20 00
SS, Lonisville Ldg 2 00
S S, Pearl Creek 2 75
S S, Scribner Hollow, Hunt'r 4 00
S S class, Bklyn 2 00
S S class of little girls, Mt Vernon 6 00
SS sch dist 8, Lockp't 10 00
S S of Bap ch, Maine 13 65
S S of Bap ch, Thropsville 6 19
SS of 1 Bap ch, Ft Ann 7 18
S S class & teacher, Greenway 4 25
S S of 1st Cong ch, Lisbon 11 42
S S of Immanuel ch, Prohibition Pk, SI 10 00
S S of 1st Pres ch, Canton 10 00
S S of 2d Ref ch, Syracuse 3 50
Mrs Sweet's S S of 61 boys, Glens Falls 1 50
Tabernacle M E S S, Greenpoint, Bklyn 7 35
Teacher & cl of Jr SS of Ref ch, Schoharie 1 26
Trinity M E S S, Poughkeepsie 2 08
2 Infant ef & dist sch, Akron 2 00
Union SS, Centreville 2 70
Clara VanVetchen's S S class 1 05
Village Bap SS & C E Soc, Cazenovia 17 80
Vineyard av M E SS, Highland 1 45
Westminster S S, Utica 30 00
S S, W Vienna 2 00
White Mills Union SS, Chatham 6 60
M E S S, Winfield 3 00
Hope chapel & friends, Salisbury Mills 50
Valloitta Sngs chapel, Atton 5 50
Bapt ch, Bath 8 98
Bapt ch, Kingsbury 3 40
" Mt Hamford 6 00
" Philadelphia 4 00
" Walworth 18 00
Central Bap ch, Syracuse 64 20
Christian ch, Rural Grove 3 12
Cong'l ch, Phila 6 00
Cong'l ch, So Granv'l 6 00
1st Bap ch, Hermitage 4 00
1st Pres ch, Goshen 64 80
" Gouverneur 49 00
" Victor 32 00
First 7th Day Bapt ch, Alfred 55 94
Free Bapt ch, Urbana 3 65
Genesco 1st Pres ch, Lakeville 12 00
Junc st M E ch, N Y City 2 00
Jane st ch, N Y City 26 23
M E ch, Harpersfield 5 00
" Philadelphia 22 00
" So Dover 3 50
Pine Grove ch, Fulteney 4 50
Pres ch, Chester 13 00
" Onondaga 11 37
" Ontario 10 00
" Plessis 11 25
Baptist ch, Preston Hollow 3 60
Ref ch, Ft Plain 32 11
" Glen 15 00
" Glen 50
2d Halfmoon Bapt ch, Clifton Park 7 00
Mott Ave M E Ch, Yarysburg Free Bapt Church 32 00
2d Pres ch, Middletown 41 82
Trinity M E ch, Po'keepsie 1 68
Pres ch, Windsor 11 50
Woodside Pres ch, Troy 23 50
A Christmas, Butler 5 00
A Christmas invalid, Brooklyn 1 00
A family, Niskayuna 7 50
A lady, N Y City 5 00
A member of the Peoples ch, N Y City 5 00
Infidel, Leonardsville 10 00
Anonymous, N Y 15 00
A servant of the master, Congers 5 00
A student, Ithaca 1 00
A widow, Owego 1 00
Bklyn Brothers, 5 00
Cash, Bath-on-the-Hudson 1 00
Cash, Binghamton 10
Cash, Binghamton 25
" Binghamton 10
" Binghamton 25
" Binghamton 50
" Binghamton 10
" Binghamton 25
" Binghamton 50
" Binghamton 25
" Binghamton 25
" Binghamton 25
" Binghamton 50
" Binghamton 25
" Bklyn 1 00
" Claverack 1 00
" Hoosick Falls 5 00
Charity, W Lebanon 1 00
Cheerful Givers, N Y C 1 35
Christian M E, Vernon 1 00
Citizens of Sheldrake 3 00
Citizens of York 191 95

NEW YORK CONCLUDED.

Collection at mass meeting, Theresa 20 66
Few members of Pres ch, Hannibal 8 00
For Christ's Sake, Accord 5 00
For Christ's Sake, Troy 2 00
For Jesus' Sake, Buffalo 2 00
For Jesus' Sake, W Charlton 1 00
From a child of God, 1 00
From Lonisville, St Law River Rd from Bluff Pt to Sturgeon Bar 5 00
From 2 sisters, Penn Yan 4 00
From 2 sisters, Rossin 2 00
Inasmuch, Spencerp't 3 00
India Relief Corps, Canandaigua 241 40
In member of father, mother & brother, Kingston 10 00
In memory of mother, Evan's Mills 1 00
In memory of mother, Lyons 2 10
In memory of Norie L Marean 2 00
Interested family, Lawrenceville 2 25
In the Master's name, Bklyn 1 00
In the name of Jesus, Buffalo 1 00
Local Relief Com, Trumansburg 15 00
Mad Sq Miss children, N Y city 1 00
Mother & daughter, Brookfield 1 00
Mother & daughters, Vohocs 1 00
Mother & 2 daughters, Dobbs Ferry 3 00
Mother & daughter, Poundridge 3 00
Mother & son, Clerm't 1 00
Mother & son, W Troy 1 00
Mothers Meeting, Missionary Box 4 70
Neighborhood, Jefferson Valley 7 60
No matter who, Coventry 2 50
Old Anne Bap Home, N Y C 1 00
Old Ladies House, Poughkeepsie 1 35
One of Christ's Children, Gravesend 1 00
One of many, Niagara Falls 1 00
"One-tenth," H E W Rochester 1 00
One who has faith in Jesus, N Y C 1 00
One who wishes to win others to Christ, Bkn 3 00
Private contribution, N Y C 12 75
R S C A, 1 employees, Rome 13 55
Result of an address by Miss Margt W Leitch at Lafayette Ave Pres SS, Bklyn 185 81
Roslyn Heights Seminary, Roslyn 12 19
6th st Moravians, N Y 10 00
The K D's of Immanuel Bapt Ch 5 00
Two mite givers, Batchellerville 1 50
Two sisters, Astoria 8 00
Two sisters, Coila 2 00
2 sisters, King Ferry 1 00
Prayer meeting, VanBurenville 5 15
Widow's mite, Newb'g 1 00
Willing workers, Newburgh 1 00
Young ladies Bible cl, Dutch Ref ch, New Paltz 10 00

Total N. Y. $5,772 55

PENNSYLVANIA Contributions.

Achen uch, Mr N 50
" Achenbach, S T 50
Aebeson, Kate 1 00
Adams, Jennie 1 00
Adams, Mrs S C, Collected by 2 10
Adams, Wm 6 00
Adamson, Mr & Mrs T H 4 00
Adamson, Mr & Mrs J H 2 00
Ake, John 25
Alberg, Charley 25
Alcorn, J H 50
Alexander, P J 10
Allard, David 10
Allen, J T 1 00
Allen, Mrs R A 10
Allen, Robt 1 00
Allison, Cyrus 1 00
Allison, Miss Elizab'th 50
Amacher, P 05
Amery, Otto 25
Amey, Arthur 10
Anderson, S 50
Anderson, Valentine 25
Angle, W J 50
Angle Bros. 2 20
Anstey, Mrs L E 1 00
Apple, Dr & Mrs A A 10 00
Apple, C A 1 00
Archer, Elvah 2 51
Arncke, Mrs Dorothy 5 00
Arncke, Geo B 2 00
Arncke, Henry 2 00
Arney, Mrs W J 1 00
Arnold, Dr 3 50
Arnold, J W 5 00
Arnold, N T 2 00
Arnold, Laura 23
Arnold, Paul 02
Artherholt, Mrs J 1 00
Artman, I L 2 00
Ashhurst, A 1 00
Atwood, E J 50
Atwood, Mr & Mrs Wm L 2 00
Aughanbaugh, Mrs 15

Bailey, E M & Son 1 00
Bailey, Mrs E 2 00
Baird, Mrs J W & dau 2 00

PENN. CONTINUED.

Baird, Mabel 20
Baird, Mary M 50
Baird, Mintz 50
Baizler, Wm 50
Baker, Ruth 2 00
Baker, Mrs Sarah J 1 00
Baker, W B 1 00
Balmer, Sam'k 50
Bankard, Mrs Jas 5 00
Bannen, Mr 5 00
Bard, Geo 1 00
Bard, W 25
Bard, Wilson 1 00
Barner, J L 1 00
Barton, Alice 50
Baxter, Mertie 2 00
Beamer, Mrs Maria & family 5 00
Benn, Jno E 25
Beattie, J Allen 1 00
Beavard, J G 1 00
Behee, Mrs E 1 00
Beck, Miss 2 00
Beck, Miss C 1 00
Bedat, Maggie 1 00
Bedell, W V 25
Beebe, I S 50
Beebe, R E 50
Beecher, H W 50
Beahmer, Mrs F H 1 00
Behney, Jos 25
Beiler, Mrs C J, sister & children 2 25
Belcher, Mrs W E 3 00
Bell, Mrs Jane R 5 00
Bender, J W 75
Benhum, J M 50
Bennett, F E 25
Bennett, Dr F G 1 00
Bennett, Hy A & wife 2 00
Bensing, Jacob K 25
Berg, C D 50
Berg, Ellen 50
Berg, Mary 50
Bergen, Rev S S 25 00
Beringer, L 2 00
Berwick, Bella 05
Bibby, Grace 1 06
Bibby, J K 1 00
Billings, Geo E 50
Bingham, Mrs 25
Bisbop, Harry 25
Bittner, Mrs S J 1 00
Black, Annetta E 13 03
Blain, David W 25
Blair, E H 50
Blakeway, El 50
Blough, Jas L 1 00
Boal, Mrs 1 00
Bobst, Miss C 50
Boehm, Pearl P 1 00
Boeshore, C H 10
Boeshore, E B 10
Boeshors, Edwin 1 00
Bogert, Mrs 10
Boher, John E 1 00
Bohwer, Henry M 1 00
Bold, Miss Clara 1 00
Bole, R A & wife 1 00
Bolland, C N 26
Bolles, F W 50
Bolles, Mrs Frank F 50
Bolles, Henry 50
Bolles, Ruth S 1 00
Bolvin, Anthony 50
Bonney, F L & family 1 50
Booth, W 50
Borlund, S P 2 00
Borsert, F R 1 00
Bosserman, C O 5 00
Bostwick, Martha 40
Bosworth, F A 1 00
Bosworth, Geo W 50
Bouder, Frank 25
Bovard, Mrs Jas 50
Bowen, S S 10
Bowers, Mrs A C 1 00
Bowers, Mrs A J 1 00
Boyd, Mrs Florence 50
Boyer, J S 2 00
Brady, Miss 2 00
Brand, Robt M 2 00
Brandt, C E 1 00
Brechbill, John H 2 50
Brickell, Mrs Sam'l 50
Bredbauer, Mrs W M 1 00
Brenneman, H 1 00
Brick, Harry W 2 00
Bricker, Mrs A S 1 00
Bridges, Mrs 1 00
Brindle, Mary R 2 00
Brinde, Mary A (Through) 5 00
Brink, E S 25
Brink, G W 1 00
Brink, Mrs Jennie 25
Brink, Verne 25
Britton, Elmer 50
Brokens, Mrs 10
Bronson, E D 25
Brooks, Chas 5 00
Brown, Mrs 25
Brown, Mrs D R 75
Brown, Jas R 1 00
Brown, R Cooper 50
Brown, Susan 35
Brown, Mrs Wm 50
Browning, A E 25
Browning, Dora L 25
Browning, Roy 10
Brownlee, Annie M 50
Brinton, W M 3 00
Bruner, Mr 10
Bryenton, Wm 1 00
Bryenton, Mrs Wm 1 00
Bryner, Ira L 1 00
Buchanan, Malcolm 1 00
Buck, Ellie 25
Buck, Samuel 1 00
Budd, Mrs 5
Buloch, Jas 25
Bunker, Mrs John 25
Bunting, Mrs K H 2 00
Burd, G F 5 00
Burger, C V 1 00
Burkman, Miss Clara 35
Burleigh, Mrs 1 00
Bushong, M R 50
Bussard, Olive 2 13
Byars, W A 1 00

Cadwalader, Mrs Anna J 25
Cagey, Lewis D, Collected by 2 35
Caldwell, Edw 50
Caldwell, Mrs Jas 1 00
Caldwell, Robt 10
Caler, Ira 1 00
Callet, Clementine 1 00
Campbell, G E 2 00
Campbel Mr 10
Campbell, Mrs A E 3 00
Campbell, Asbury 10
Campbell, Mrs E & Son 1 25
Campbell, Frank 10
Campbell, J A 10
Campbell, J L 1 00
Campbell, J W 50

PENN. CONTINUED.

Campbell, Mrs Jos & Class 1 05
Campbell, Martha 30
Campbell, Paul 15
Campbell, T J 25
Campbell, Mrs T J 25
Canneld, Geo 25
Canfield, J J 50
Canfield, Vista 1 00
Canfield, W E 25
Carl, J P 50
Carlson, C H 2 00
Carman, Mrs A E 50
Carpenter, W C 5 00
Car, Mrs Frank 25
Carter, C A 50
Caswell, P S 50
Chaffman, Mrs 10
Chaffee, Omer H 50
Chalfant, S P 5 00
Chamberlain, N W 1 50
Chapin, B T 50
Chase, Miss G A 2 15
Childs, Mrs 1 00
Childs, G W 5 00
Churchill, P 2 00
Clair, S K 1 00
Clark, Alex 1 00
Clark, E J 25
Clark, H C 3 00
Clark, Mrs J E 1 00
Clayeomb, Samuel E 2 00
Cleveland, Mora 25
Clever, Geo 1 00
Clever, Mrs Geo G 38
Clever, S K 1 00
Clever, W H 25
Clippinger, Alex 50
Clippinger, R M 25
Cobie, Mrs E E 5 00
Colbert, Miss E S 5 00
Coleman, Anna 20
Coleman, Le Roy 1 00
Confer, Mr Loyd 1 00
Conklin, Miranda 2 00
Conner, G M 50
Conte, Louise L 1 00
Cooke, T S & Galbraith, M 2 00
Cool, Jessie 25
Cool, Mrs W H 25
Cooper, Mrs M 25
Corbin, Mrs W J 1 00
Cornish, M E 2 00
Corsin, Mrs Jos 10
Coulter, Mr Robt 5 50
Cowan, J 2 00
Cowan, Rebecca S 1 00
Cox, F 1 60
Cox, Mrs Jennie 75
Cox, John L 50
Crabtree, C H 10
Crane, I J 1 00
Crawford, F E 1 00
Crawford, Mrs & Marin Forsyth 2 00
Cree, Jonathan 1 00
Cromwell, Mrs L 1 00
Crossman, Mrs G H 50
Crone, Charlie 05
Crone, Elmer 12
Crone, Emma J 25
Crone, Jennie E 38
Crone, Lincoln 05
Crone, Mary J 1 00
Crone, Wilson 05
Crooks, Miss 1 00
Crooks, Mr 5 00
Crooks, Miss Eva 50
Crooks, Mrs Sarah 1 00
Crouthamel, Elvin 15
Crouthamel, Laura 10
Crouthamel, Mr & Mrs T A 75
Curtis, Hannah R 5 00
Cuthbert, T A 1 00

Darmon, Mrs A L 1 00
Davi, Felix 15
Davidson, Mrs Jennie 1 00
Davidson, J M 1 00
Davies, Elizabeth H 1 00
Davies, S H 2 00
Davies, Mrs Will 50
Davis, Mary E 1 50
Davis, S L 3 00
Dawes, Jno 25
Dawes, Mrs Solomon 1 00
Dayton, Mr & Mrs Watson 2 00
Dean, E W 50
Dean, C 10
Deck, Hiram 10
Deck, Jas 15
Decker, Mrs Wilson 1 00
De Haven, Absalom 2 00
Deihl, H G 25
Deihl, Mrs J C 50
Demming, Henry C 1 00
Denworth, Raymond 25
De Schwemitz, Mrs O 1 00
DeWitt, J W 5 00
Dia, I N 50
Dick, Andrew 1 00
Dick, Lloyd M 5 00
Dick, Thomas 2 00
Diettrich, H J 10
Diffenbacher, C H 3 00
Dillaye, Miss H A 67
Ditzler, Hy 10
Dixson, Miss Mary C 5 00
Dodds, Elizabeth 50
Dodds, Margaret 50
Dodson, Mrs B H 2 00
Dohner, Benj F 2 00
Dolbeare, Miss 3 00
Doner, Sarah 1 00
Dorland, J M 5 00
Douds, Miss M E 2 00
Douds, Miss R A 1 00
Donges, Ida; Katie Kline, Hat'e Coover, Sallie Rauch, Bettie Uhrech, Jennie Royer 5 00
Downie, R M 5 00
Dowrick, N 50
Drum, M L 1 10
Drumbore, Mr & Mrs A K 1 00
Dubbe, Edward 10
Dull, Edna 10
Dunbar, Phil S 51 30
Duncan, Alex 2 00
Duncan, Amanda 50
Duncan, David 1 00
Duncan, Howard 50
Duncan, Sam'l 25
Duncomb, Maurice 8 05
Dunlap, Anna F 5 00
Dunlap, Minnie A 50
Dunn, Miss J E 5 00
Burgn, G W 1 00
Dyer, Nellie 2 00
Dyer Sisters 5 00

Earl, Mr 20
Earley, Miss S 1 00
Eartle, Miss 25

PENN. CONTINUED.

Eberly, David 1 00
Eckels, G M D 1 00
Ecroyd, Jamez 5 00
Edder, J C 50
Edwards, C M 1 00
Edwards, John 1 00
Edwards, Mrs M E 50
Elder, Mary 1 00
Eldredge, E V 2 00
Ellicker, G W 1 00
Ellinger, Mrs J H 50
Elliott, Hattie 50
Elliott, Mrs J S 5 00
Ellis, Mrs M 1 00
Ellis, W A 50
Ellsworth, O L 50
Ely, Master Biron 50
Enlet, David E 6 67
Engle, Marie 1 00
Erician, Mr 5 00
Enwer, Nannie 10 00
Erskine, Geo E 3 30
Eshemen, Dovy 2 00
Etschman, Gussie 3 00
Etter, Mr 5
Etter, Mrs A W 1 00
Evens, Mrs Wm 50
Ewing, A A 1 00
Eyer, F O & wife 1 00
Eyler, E S 1 00
Eagleson, Nana B 1 00

Fadden, Mrs S H 6 00
" Fairbank, Edna 10
Farmer, Harry 1 00
Farmer, N & wife 2 00
Farris, Mrs L M 50
Farris, Mrs M L 50
Fay, Mr Ed 25
Feather, J 1 00
Feltmiller, Fred 25
Fencil, Mrs W H 1 00
Ferguson, Mrs H 1 00
Fink, E 1 00
Finley, Bertha, Ella, Bessie & Maud 3 30
Fiorry, Mrs Eliz 10
Fisher, Florence 1 00
Fitch, A B 5 00
Fitzgerald, W 10
Fleming, F B 2 00
Fleming, G E 1 00
Flemmin, John 50
Flennen, Mrs L 1 00
Flepson, D 2 00
Flickinger, Mrs 25
Floyd, Jane 2 00
Floyd, Mary 1 00
Floyd, Sam'l 1 00
Foglesonger, H H 1 00
Foglesonger, W D 1 00
Foglesonger, F L 15 79
Foglesonger, Ed 1 00
Food, Alexander 10
Forbes, R G 1 00
Foresman, Mr & Mrs E P 3 00
Forgy, Mrs K R 1 00
Forker, Mary L 1 00
Foss, Mrs A D 3 00
Foster, M A 2 00
Foster, Thos 1 00
Fowler, Eliza E 2 00
Fox, Elmer 10
Fox, Luther 1 00
Frankenfield, Alice 1 00
Frankenfield, Katie 50
Frantz, Mrs Mathias 25
Fredrickson, Andrew 25
Fredrickson, John 25
Freed, W A 5 00
Freleigh, Mrs Frances 50
Freleigh, Harry 10
Frey, A D 1 00
Friedel, Fred'k 1 75
Fritz, A R 1 00
Fritz, J C 10
Fritz, Jacob 25
Fritz, Mrs Jacob 93
Fry, Miss Carry 25
Fry, J F 25
Fryer, Wm O 1 00
Fuller, Amos 1 00
Fuller, Fred 50
Fullerton, J D 50
Fullmer, Mrs Mrs A K 2 00
Fulton, Rev A E 25
Fulton, Blanche 25
Fulton, Miss Emily A 6 00
Frye, O G 2 00

Gage, C H 50
" Gage, Wm H 1 00
Gamble, Anna C (colby) 3 60
Gamble, Mrs Jennie 5 00
Garber, Mrs S A 25
Gardner, Paul D 10 00
Gardner, Mrs Lewis 50
Gates, C H 1 00
Geiger, Melinda 3 00
Geisenberger, Florence, Florence Brecht 3 00
Gellatly, Mrs 25
George, Dr & H 25 00
Gerhart, Jacob G 20
Gerhart, L S 50
Gettell, Jennie G & Blanche Gilgn 45
Getty, Ethel G 35
Gibson, Eliz, Ena Hartman, Irene Balliet, Esther Thompson, Martha Thompson (collected by) 9 17
Gibson, Mrs Jno 1 00
Gibson, Mrs Mary 1 00
Gilbert, Mrs M A 1 00
Gilkerson, H S 1 00
Gilkerson, Mrs B S 1 00
Gill, Mrs 35
Gill family 4 00
Gillett, E W 2 00
Gillman, Mrs Susan 1 00
Gipe, Mr 5
Gish, C L 10
Gish, Newton 1 00
Gish, H L 25
Gish, Mrs Sophia 10
Gitter, C C 50
Glasgow, Geneva 1 00
Gleasnes, F E 10
Glenn, Mrs Belle 2 00
Glenn, W M 1 00
Glick, J L 1 00
Glick, S F 6 00
Glover, Mrs 10
Goff, May 1 00
Good, I 15
Good, Thos 25
Goodell, J H 50
Good§, Annie 1 00
Gordon, David 1 00
Gorsuch, J W 50
Gosborn, N J 1 00
Gough, H R 1 00
Gourley, Mrs M J 50
Grabill, E L 2 00
Granger, Emma C 2 00

PENN. CONTINUED.

Grant, D
Grason, Miss Na
Graybill, I B
Grazier, H H & w
Greg, Mrs Jas
Gressler, Mrs Ma
Griffin, Mr & Mrs
Griffin, Mary A
Groft, Lizzie
Grove, Charlotte
Grumbine, Wm
Grumburg, Mrs F
Gnun, Mrs A W
Gutekunst, Miss
ence's S S class
Guth, Mr

Haas, Mrs
Hass, Charlie
Haas, Mammie
Hain, Mrs
Haiu, Miss L
Haines, S & R
Hale, Thos
Hall, R Dawson
Hall, Mrs Wm S
Halsey, Dr C C
Hamilton, Nana
Hamilton, Mis
Evelya
Hammond, H H
Hammond, Mrs I
Hand, Mr
Handlin, Charlie
Haner, Luther
Hanlin, Jas
Haring, Mrs H
Harlan, Mrs C M
Harmon, Mr
Harp, Misses F
Anna
Harrer, Edith
Harriger, Emory
Harriger, Mrs Ha
Harriger, Henry
Harriger, Maggie
Harriger, Thos
Harrower, Bros
Hartley, Mrs Wm
Hart, Mrs S L
Harter, Frank
Hartman, C F
Hartman, Maggie
Hartzell, N B
Harvey, M S
Harvey, M W
Hatter, Wm
Hautler, Hellen
Hausston, Wm B
Hawk, H R
Hayes, E S
Hazlen, R H
Hebshman, A F
Heffelfinger, T C
Heil, Mrs Jas
Hellerman, John
Helm, Florence
Henderson, Miss
Henderson, J L
Hendle, Mrs
Hendrick, Albe
Henry, Rev G C
Hepfer, Charlo
Herman, Mr & Mrs
Hess, B
Hewit, Mrs E A
Hibbard, Mrs Pa
High, Katie
High, Lizzie
Hill, J, collecte
Hines, Geo W
Hines, R C
Himmelreich, V
S S cl & frien
Pres ch
Hoch, J F
Hoch, Oliver
Hochersmith, J
Hoffman, Miss
Hoffman, D H
Hoffman, Rev
Hoffman, Rev J
Holland, D T
Hallenbach, Mr
Holler, Mrs A I
Hongland, Mrs
Honser, Miss
Hoover, Mrs A
Hoover, Dr Pl
Hoover, Mr & M
Hoover, Z S
Hopkins, F M
Horrocks, John
Hostetter, Abr
Houer, W F
Hongh, W G
Houser, Henry
Howard, Daisy
Howard, Mrs H
Howard, Nellie
Huff, Mrs Dan
Hull, Mary F
Hunsicker, C
Hustin, Mrs S
Hutchinson, Da
Hutchinson, H
Hutchison, Jas
Hutchison, Jas
Hutchison, Net
Hutchison, Mr
Hutchison, Th
Hutton, Josep
Hutton, Mrs S

Irwin, Joha
Irvin, Mrs
Irvin, J U

Jackson, Mrs
Jackson, A M
Jackson, W of
Jacob, Mrs Ja
Jacob, S
Jacoby, Mr
Jarret, Mrs H
Jarvis, Wm
Jayne, Mr
Jeffery, Mrs T
Jeffries, Agne
Jeffries, Eliz
Jeffries, Jno
Jener, Margt
Johnston, Mrs
Johnson, Geo
Johnson, Jane
Johnson, Mrs
Johnson, S W
Johnson, Sam
Johnson, Stove
Johnson, Viole
Johnson, W M
Johnston, Mrs
Johny, P
Jones, Miss A
Jones, T R
Joseph, Mrs

Penn. forward $ 957 00

Pe... Forward $1,037 00
K...erer, Mrs G D. 2 00
K...ann, D A ... 50
Kat...Frances... 5 00
Kateam, B... 3 00
Kau...Mr... 50
Kay, M... 5 00
Kay...J V ... 1 00
Kay...Mrs Julia A. 1 00
Kel...Charlotte... 10
Kel...Mrs I... 25
Kel...Amanda E... 1 00
Kel...r, Mr & Mrs ... 2 00
Kel...has & Tom ... 3 00
Kel...Barrilla... 2 00
Kel...Lewis & family 4 00
Kel...Amandus ... 1 00
Ke...W C... 50
Kel...Mrs Jennie... 50
Kenz...Miss Annie E. 5 00
Kendy, Jno ... 1 00
Kendy, Jno & Mike Rick... 10
Kendy, Jos ... 1 00
Kendy, Mrs Thos.. 1 00
Kendy, Mrs Wm A 1 00
Kenger. H... 25
Ken...Mrs A B... 15
Ken...Mrs W J ... 2 50
Ken...L... 10
Kenrt, Mrs Am'da 1 00
Ker...Mrs M E... 1 00
er...W... 1 00
...ers M W ... 1 00
Ker...Mrs Geo K, ...ected by... 2 00
...erter. G W, ...ner & daughter. 7 00
...s. W C ... 2 08
...es. Mrs S V & ...lson... 1 00
Ker...G ... 15
Kin...Mrs Anna N 5 00
Kir...ason... 1 00
Kirkside, R Estella. 3 00
Kirkside, S A ... 5 00
Kirkside, Mrs J A.. 1 00
Kirkpatrick K. ... 25
Kir...R L ... 1 00
Kir...Mrs W C ... 1 00
Knedenider, Mrs ... 1 00
...oc Jacob, H ... 1 00
...od Ulysses... 50
Kol...lrs ... 5 00
Kno...r, Sanil ... 25
Kop...Francis ... 2 00
Kos...David... 1 00
Kos...Harry ... 1 00
Kru...Mary P ... 3 00
Kuh...Mrs Sarah ... 30
Kul...n, Mrs Guse ... 2 50
Kul...Rebecca ... 1 00
Kul...Amos ... 25
Kur...K & wife. 2 00
Kur...Clara M ... 1 00
Kur...Gillie... 1 00

La...Mrs Louisa ... 1 00
...ne, Miss L ... 50
...ers Janet & dau 2 00
Lan...dr & Mrs A W 1 00
...n John ... 25
Lan...ry, E L ... 25
...p Miss... 50
...r, A A ... 1 00
...s, B J ... 50
...s, Frank ... 50
Lan...n, Mrs & dau 2 00
Lau...n, B F ... 1 00
Lau...rs, Carrie B ... 1 00
Lau...rs, Mr & Mrs S M 1 00
Lau...rs, Mrs Sarah J 1 00
...L S... 1 00
Law...n, Harry... 1 00
Lee...Gibson ... 1 00
Lee...Lizzie... 1 00
Lee...Pressly ... 2 00
Lehn, J S ... 1 25
Lehn, J W ... 50
Len...F, father & ...ther ... 30 00
Leo...d Emily ... 1 00
Leo...d, Mr & Mrs G W 1 00
...ers S C ... 25
...ere, Mrs S C ... 25
Lest...A... 15
Les...Mrs Annie M 25
Les...Katie A ... 10
Lesrt, Mary J & Sadi Aber ... 2 00
Len...Mrs E ... 5
Lew D R ... 1 00
Lig...er, Noy I & ...parts ... 1 00
Lin...J B ... 50
Lin...Margt ... 1 00
Lin...H T ... 1 00
Lin...stone, H B ... 3 00
Liv...ton, W P ... 50
Log...Miss... 25
Log...Charley ... 5
Log...Charlotte ... 5
Log...Geo ... 5
Log...Isabella... 5
Log...Mrs Lizzie M. 1 00
Lon...ohn ... 1 00
Lon...Mrs Josias ... 25
Lon...Linnie ... 25
Lon...ecker, Carrie. 50
Lon...ecker, Ida M. 5 00
Lon...ecker, Nellie 1 00
Lou...y, Miss Maggie 2 00
Low...n, Miss M A ... 50
Low...n, Mrs R E... 50
Luc...A ... 10
Luc...A ... 50
Luc...... 10
Lud...k, Miss Rebecca 50
Ludg, Emma E ... 1 00
Laf...liss Ruth ... 50
Lut...r, F ... 50
...ot Mrs R A ... 1 00
...aut A ... 5 00
...ed A D ... 50
...go H C ... 1 00
...go John M ... 5 00
Lyt...Wm ... 50

Mallister, Mrs ... 1 00
...McAulis, Mrs E 25
Mc...is, J D ... 5 00
Mc...ne, Alex ... 25
Mc...ne, Jas ... 5
Mc...dless, J L ... 5 00
Mc...rel, W A ... 1 10
Mc...ury, Jas ... 1 00
Mc...n, H Curtis ... 1 00
Mc...y, J T ... 1 00
Mc...llen, Mrs W C. 1 00
Mc...lland, C W ... 1 00
Mc...lland, J W ... 10 00
Mc...skey, W F ... 45
Mc...nett & Bro... 2 00
Mc...key, E A ... 1 40
Mc...cken, Prof Wm I 00
Mc...y, J & family .. 2 00
Mc...a, Miss Hattie. 50
Mc...ady, Robt B... 1 00
Mc...ady, Robt P... 1 00

PENN. CONTINUED.

McCreary, Dr & Mrs J 12 40
McCreary, Mrs & Mrs SC 1 00
McCune, E J ... 5 00
McCune, R F ... 50
McCune, Mrs Rachel 5 00
McCutcheon, Mrs Eliz 1 00
McFarland, Mrs A J. 1 00
McFeetus, Jno ... 1 00
McGarvy, Rachel ... 50
McGary, W P ... 1 00
McGee, D ... 1 00
McGee, H H ... 25
McGee, Mrs H H ... 1 00
McGee, Lillian ... 25
McGee, Lucille ... 25
McGee, Mrs Martha.. 25
McGee, P P ... 50
McGee, R F ... 25
McGee, Thos ... 50
McGill, D F ... 5 00
McGinniss, Miss Rena (collected by) ... 4 00
McGinity, Mrs A S... 25
McGuffey, Hattie ... 1 00
McHenry, Walter... 50
McKee, Jos C... 10 00
McKeesporter, A ... 1 00
McLaughlin, W F ... 1 00
McLean, A S ... 1 00
McLean, Mrs C F ... 1 00
McLean, Geo S... 1 00
McMillan, R ... 1 00
McNalb, John... 1 00
McPherson, Edw ... 50
McPherson, J W, Jr. 50
McPherson, J W & son 2 00
McVay, M T ... 1 50
Macbae, Mame O ... 1 30
Macmillan G E ... 5 00
Magee, Mrs ... 1 00
Magness, James ... 50
Mahaffey, Mrs E ... 25
Mahaffey, Robt ... 1 00
Maize, Miss Eliz ... 25
Malcolm, Mrs J L ... 5 00
Mandwelle, Mrs... 30
Manville, C K ... 25
Mapes, Mrs M V ... 50
Marion, C A ... 50
Margam, M K ... 1 00
Markie, Miss Annie. 5 00
Markward, Mr ... 75
Markwood, Mr ... 3 95
Marley, F G ... 50
Martin, Miss Elma G 5 00
Martin, Mrs J O ... 1 25
Martin, Lula ... 10
Martin, W J ... 1 00
Martz, Anna ... 10
Masninick, Geo ... 19
Matas, Claire ... 10
Matas, Clyde ... 10
Mateer, Belle ... 30
Matlack, Mary ... 1 00
Matten, E P ... 50
Matthews, Mrs A B 5 00
Matthews, Miss A ... 1 00
Matthews E ... 1 00
Maude, Jno W ... 1 55
Maybee, E N ... 50
May's, Wm, class of 1st M E ch ... 1 80
Mead, Helen M. ... 50
Means, J M ... 2 00
Means, Josephiua A. 1 00
Means, W D. ... 2 50
Mears, Sarah ... 2 00
Mechling, J J ... 20 00
Meixell, Mrs Jacob & daughter ... 1 00
Melins, D A ... 00
Melroy, Mrs Jennie ... 2 00
Menk, Mr Henry ... 1 00
Menk, Mrs Henry... 1 00
Mendenhall, Rev... 1 00
Mendenball, Gertrde 10
Mercer, Mr B P ... 5 00
Merryman, M C ... 3 00
Mertz, Mrs J W ... 1 00
Metcalf, Harry A ... 10
Metcalf, Mrs Maggie. 25
Metz, M ... 50
Metzger, Mrs J L ... 3 00
Messenger, Joe ... 5
Metzgar, I W, Prin. Holidaysburg Pub Schools ... 10 00
Mickey, W A ... 1 00
Mickle, C W ... 1 00
Miers, Mr... 5
Miles, Mr & Mrs J N. 5 00
Miner, Anna H ... 10 00
Miller, Miss Carrie... 1 00
Miller, Chas ... 50
Miller, Mrs Chas S.. 5 00
Miller, E F ... 25
Miller, Eva ... 50
Miller, F H ... 25
Miller, G ... 50
Miller, H V ... 2 00
Miller, Mrs Harry ... 50
Miller, Jno A ... 10 00
Miller, Nellie ... 15
Miller, S P ... h00
Miller, Mr T ... 2 00
Mills, Mrs H D ... 25 00
Mills, S Sr & wife... 2 00
Minick, C G ... 1 00
Mitchell, D T ... 1 00
Mitchell, Mr & Mrs E 50
Mitchell, Mrs Florence... 1 00
Mitchell, Mrs M ... 1 00
Mitchell, Mrs S A ... 2 00
Robertson, W H ... 1 00
Robinson, Mr & Mrs G 25
Robinson, J D ... 25
Robinson, Mrs Jas. 1 25
Robinson, Jas B ... 50
Robinson, Roy, Ollie & Willard ... 15
Robinson, M F ... 3 00
Rodkey, Emma ... 5 00
Rogers, Allen ... 2 00
Rogers, Mrs Louisa 2 00
Rogers, Mrs M C ... 50
Rohrer, A ... 2 00
Romick, Oron ... 10
Rose, Wm ... 1 00
Ross, C B ... 25
Ross, John L & Mary E 1 00
Ross, Mrs R S ... 1 50
Rote, S A ... 5 00
Rouff, L B ... 3 00
Roycroft, Eliza ... 2 00
Royle, Mrs E. ... 75
Ruden, Chas ... 25
Ruffener, Annie ... 25
Ruger, John ... 1 00
Rummel, Chas L ... 1 00
Runk, L G ... 1 00
Rush, E P ... 1 00
Ruthrauff, Mrs E ... 2 00
Rutrowski, Mike ... 25

Sally & John ... 1 00
Sander, Mrs A M 50
Saritz, Annie A 5 51
Saxton, Miss, Misses Brigbam & Wrigbt. 5 65

PENN. CONTINUED.

Saxson, T S ... 1 00
Saylor, Mrs F E ... 1 50
Schader, Attie I ... 1 00
Scheetz, Frances. ... 15
Scheetz, Mr & Mrs G. 50
Scheetz, Stella. ... 25
Schenks, Mrs Prim cl's of Falling Sp'gs Pres church ... 4 25
Schuck, Annie ... 1 00
Schuck, Emma ... 1 00
Schuck, L D ... 1 00
Schuler, H A ... 2 00
Schultz, Adolph R ... 1 00
Scott, Mrs B & friends 5 00
Scott, Jas ... 1 25
Scott, W M, Misses M D & Elizabeth ... 12 00
Secrist, Mrs L K ... 1 00
Seifert, Edw ... 50
Seitz, Clarence B ... 2 00
Seitz, I H ... 1 00
Sellenberger, Sam'l S 10
Shaeffer, Wm ... 25
Shafer, M D ... 2 00
Shaffer, W ... 25
Shaner, Scott ... 1 00
Shank, Mrs Jacob ... 1 00
Shannon, Mrs Jos ... 1 00
Shapley, Joel ... 20 00
Shapley, W E ... 2 20
Sharp, H; Hullihan, E; Lyons, A; Sharp, E; Remalay, C ... 50
Sharp, W J ... 1 00
Shaw, Mary Florence 2 50
Sheaffer, Rev W J ... 50
Sheelny, Joe ... 50
Sheets, Mr & Mrs D 1 00
Sheibley, A, Sr ... 1 00
Sheibley, A, Jr. ... 50
Sheibley, Mrs Jane ... 1 00
Shenk, Gertrude ... 1 00
Shep, Adam ... 25
Shields, Mrs Caroline 1 00
Shinlever, Mrs H ... 4 00
Shipton, Miss Jennie 1 00
Shirley, Mrs Anna D 1 00
Shiveley, J B ... 1 00
Shollenberger Eva F 50
Shook, Tena ... 5 00
Shrom, Jacob ... 1 00
Shuey C C ... 5 00
Shullenberger, J B ... 50
Shullenberger, R B ... 25
Shullenmyer, C ... 25
Shumaker, Beulah ... 25
Shupe, Mrs D W ... 1 00
Shupe, Walter ... 1 00
Siebert, Mrs J S & dau 1 00
Siegrist, Sam'l ... 1 00
Sides, Mr & Mrs John 2 00
Siechrist, Ward ... 21
Simanton, Mrs C ... 2 00
Simpson, Beckie ... 25
Simpson, Iva ... 25
Simpson, J H ... 25
Simpson, Annie ... 25
Simrell, Mrs Stanley 5 00
Sinclair, N K ... 25 00
Singer, Mrs ... 2 00
Singer, Mr ... 1 00
Singer, Miss S W ... 5 00
Sisson, Geo ... 5 00
Skelly, Peter ... 25
Slack, Mr ... 50
Small, Estella ... 2 00
Small, Wm ... 25
Smiley, B M ... 5 00
Smith, Mrs A J ... 1 00
Smith, Miss Anna ... 30
Smith, Mrs Annie M 1 00
Smith, Bryan ... 50
Smith, Chas L (col by) 13 00
Smith, Clarence O ... 2 00
Smith, I Grant ... 50
Smith, Mrs Geo ... 1 00
Smith, Gulielma ... 3 00
Smith, Rev H H ... 15
Smith, Jane ... 2 00
Smith, Jos B ... 1 00
Smith, Lizzie A ... 5 00
Smith, Mary H ... 2 00
Smith, Mate ... 25
Smith, Mrs Olena ... 1 00
Smith, Susan B ... 5 00
Smith, Mr & Mrs Thos 1 00
Smith, W A ... 25
Smock, Mrs J ... 1 00
Smudski, Stan ... 25
Snow, Mrs Read ... 25
Snyder, Miss Grace ... 25
Snyder, H ... 50
Snyder, Wm R ... 12 00
Solver, F W ... 1 30
Souder, A K ... 5 00
Sowers, E D ... 1 00
Sparks, Thos W ... 10 00
Spencer, Miss S ... 2 00
Spitler, S F ... 10
Sproats, Mrs Isaac ... 1 00
Spotts, Estelle, & Ethel Rogers ... 7 00
Springer, E B ... 5 00
Sproul, Mrs Mary J & Maggie ... 5 00
Sprout, Emma C ... 2 00
Squires, A C ... 1 00
Staley, B D ... 25
Staley, Mrs Stephen 5
Stanford, E ... 1 00
Stanton, Mrs Frances 25
Stauffer, Jacob ... 25
Stearns, Mrs John ... 1 00
Steele, A W ... 1 00
Stehman, J G ... 10 00
Stenger, Mr & Mrs D 25
Stephens, Beolia ... 2 00
Stephens, Thad ... 50
Stephenson, Cath ... 2 00
Stephenson, Emma ... 1 00
Stephenson, Jas ... 2 00
Stephenson, Jennie ... 1 00
Stephenson, Mrs S ... 1 00
Stephenson, Wm ... 1 00
Stevens, Callie ... 2 00
Stevens, F J ... 1 02
Stevens, John ... 2 00
Stevenson, Jas ... 2 00
Stevenson, Richard 10 00
Stewart, Chas P ... 1 00
Stewart, Geo H ... 10 00
Stewart, J M ... 25
Stewa t, R E ... 5 00
Stillwagner, Mrs E ... 1 00
Stilwell, Obe ... 1 00
Stine, Jno C ... 50
Stiner, Mr ... 5
Stocker, Miss ... 50
Stolzfur, E B ... 50
Stolzfur, I K ... 2 00
Stone, Mrs R W ... 1 00
Stover, Jennie ... 20
Stover, Nellie ... 50
Strain, Rev Hugh ... 50
Strain, Mrs Mary ... 3 00
Strange, Mrs W ... 1 00
Stratton, Mrs Oscar. 25
Strouse, Anna ... 10

PENN. CONTINUED.

Strouse, Sarah ... 50
Strong, Jennie ... 2 50
Strong, Mrs M J ... 1 00
Strong, Wm ... 1 00
Strouse, Anna ... 1 00
Stewart Edwd ... 1 00
Stutzman, Mc through) 6 50
Styus, Mrs L A ... 1 00
Suiter, Rosana E ... 10 00
Sult, Mrs Walter ... 1 00
Sunderlin, E M ... 25
Sunderlin, Sannie ... 25
Sunness, C ... 1 00
Swan, Mrs ... 1 00
Swart, John B ... 5 00
Swayze, Clark ... 50
Swayze, Mabel & Eliz ... 75
Sweet, Mr ... 5
Swick, Mrs H M ... 1 00
Swift, Mrs Martha ... 1 00

Taggart, C L ... 1 00
Tate, Margaret. 1 00
Tauffer, Raymond A. 75
Taylor, Grant ... 50
Taylor, H H ... 3 00
Tay or, John S ... 1 00
Taylor, Norton ... 50
Tchay, Matilda & Mrs Wm ... 1 50
Teeter, Miss Alice L 1 00
Thayer, H S ... 2 00
Thomas, Laura ... 50
Thomas, Mary ... 1 00
Thompson, Mrs ... 1 00
Thompson, A A ... 1 00
Thompson, Mrs M E. 1 00
Thompson, Miss S ... 1 00
Thorman, Morris ... 25
Tompkins, Horace ... 50
Tompson, G H. ... 50
Tobias, Amos ... 25
Torbert, Mrs Kate... 5 00
Torbert, Miss S K ... 1 00
Torrens, J J ... 1 00
Torry, M L ... 2 00
Towers, Mrs J A ... 1 00
Tranch, Clara ... 10
Tranch, Ella ... 25
Tranch, Edwin ... 25
Tranch, Herbert ... 25
Tranch, Ira ... 20
Tranch, Mamie ... 10
Tranch, Samuel ... 6
Tranch, Susie ... 10
Tranch, Mrs Wm H ... 50
Tranch, Wm H ... 50
Trancb, Willie ... 10
Tranger, H R ... 50
Tranger, Mrs H R ... 25
Tranger, Walter ... 10
Tranger, Mary ... 1 00
Trimble, Mrs Emma. 30
Trimble, John ... 1 00
Tritle, Luther ... 5
Troxell, Mrs Ephraim 5 00

Uhrich, Mrs V ... 1 00

Vandegrift, Gertrude M (Through) ... 2 00
Van Valin, C A ... 2 00
Van Valin, C A ... 1 00
Van Valin, C A ... 1 00
Van Valin, C A ... 1 00
Vaughan, Mrs Annie 25
Voise, Mrs E M ... 1 00
Vury, Mrs L L ... 25

Wagner, J C ... 1 00
Wallace, J C ... 2 00
Walker, Dr Julia ... 25
Wallace, Mrs G H ... 50
Walp, Jacob ... 10
Waiters, Emil ... 25
Waltman, Jos ... 3 00
Wambold, Miss L R 1 25
Wantz, Mr's S S class of the young men of the Evan ch ... 1 50
Warner, M E ... 50
Warner, S P ... 25
Warner, Simon ... 1 00
Watland, Mrs J ... 25
Watland, Mrs Thos ... 30
Watrous, Louise ... 1 00
Watson, Miss Esther 35
Watson, Mrs S A & dau 2 00
Wayn, W E ... 25
Weakley, Mrs H K ... 7 00
Weaver, A F ... 50
Weaver, David ... 25
Weaver, J H ... 1 00
Weaver, Sam'l ... 50
Webster, Mary S ... 1 00
Webster, Maud ... 10
Weidner, Laura & Myrtle ... 1 00
Weigle, Miss J ... 1 26
Weikel, C A ... 1 00
Weinhold, Jesse ... 25
Weiss, Mrs G A ... 1 00
Weller, Henry ... 1 00
Wells, Mrs E S ... 5 00
Wenger, A H ... 1 50
Wenger, H O ... 1 50
Wenger, Joe S ... 1 44
Wenger, M M ... 2 00
Wenger, Mrs ... 1 00
West, Wm ... 1 00
Wetzel, Carl ... 25
Wetzel, Edw ... 1 00
Wetzel, Frank ... 25
Wetzel, Hattie ... 10
Wetzel, Henry ... 25
Wetzel, T R ... 25
Wheaton, S A ... 1 00
Wheeler, Albert ... 2 00
Whestler, D P ... 1 55
Whisler, S B ... 1 10
White, Mr & Mrs D 5 00
White, H L ... 1 00
White, J C ... 50
White, Mrs Mary L 10 00
Whitbread, Mr ... 5 00
Whitmore, Laura ... 1 00
Whitney, Florence ... 1 00
Wightman, W ... 1 27
Wightman, Mrs W ... 50
Wildrick, S L ... 1 00
Wilford, Annie M ... 1 00
Wilhelm, Belle ... 50
Williams, D S ... 5 00
Williams, Daniel ... 25
Williams, E G ... 1 00
Williams, J M & wife. 1 00
Williams, Mrs M C ... 25
Williams, Marshall ... 4
Williams, M F ... 1 00
Williams, Rev R E ... 1 00
Williams, R T & Roht 3 00
Williams, S ... 5
Williams, Sam'l F ... 3 00
Williard, Mrs Mary E 2 00
Willis, Wm ... 1 00
Wilson, R ... 15
Wilson, Mrs ... 20
Wilson, C B ... 50

PENN. CONTINUED.

Wilson, Geo ... 8
Wilson, Mrs S C ... 50
Wilson, Mrs S S ... 50
Wilson, T N & wife ... 2 00
Wilson, Thos ... 50
Wilson, Prof W H ... 50
Winders, Mrs Eliza ... 25
Winn, Anabella E & Elizabeth C ... 20 00
Wintsch, Mollie ... 2 25
Witherspoon, Mrs ... 50
Witle, Miss Alice ... 1 00
Witmer, Rutb ... 75
Wolf, H K ... 10
Wolf, Jno H ... 25
Wolf, Richard ... 25
Wolfe, Charlie H ... 50
Wolfe, E A ... 50
Wolfe, J E ... 2 00
Wolfe, Mrs W E ... 1 00
Wolk, Miss ... 1 00
Wonnacott, Miss I ... 10
Wonnacott, Mr & Mrs Z A ... 75
Wood, Jno J, col hy ... 2 00
Wood, Julia A ... 5 00
Woodley, Earl ... 25
Woodley, Mrs ... 1 00
Woodruff, A E ... 1 00
Woodruff, Clara ... 50
Woodruff, P E ... 1 00
Worden, Mrs M E ... 50
Work, Mrs Jas A ... 50
Work, R J ... 50
Work, Robt ... 25
Work, Mrs Silas ... 50
Wregley, Miles ... 25
Wright, Mrs A B. ... 1 00
Wright, B L ... 1 00
Wright, Howard L ... 25
Wright, John ... 1 00
Wright, Mr & Mrs M 1 00
Wright, Wm ... 3 00

Yankey, Mrs Gus ... 5
Yeckley, Edna & Elsie ... 2 00
Young, Mrs Wilbert. 1 00
Yost, Edith ... 10
Yount, Miss Laura ... 50

Zearfos, J S ... 1 00
Zellars, Wm ... 1 63
Zellers, Miss B ... 25
Zellers, Mr R ... 50
Zerger, J E ... 3 00
Zetty, Annie ... 1 60
Ziernick, Antoni ... 25
Zigner, R B ... 1 00
Zoa, Jno ... 52
Zook, C K & Bro ... 2 25
Zook, Mary ... 1 00
Zook, Noah ... 50

Pennsylvania Anonymous.

Arthur, Hopbottom ... 50
Benoni, Ridgway ... 25
Eloise, New Castle ... 2 00
Ernhart, Phila ... 5 00
Clara A & Little Ethan, North East ... 1 00
Ida Hopbottom ... 25
John, New Franklin. 5
Little Jacob, ... 50
"Little Le Roy." ... 1 00
"Mc Donnell," Phila 1 00
Marguerites, Phila. 1 00
May & Lillian, Williamsburg ... 50
"Myra," Mansfield . 1 00
Onima, Phila ... 25
Little Ray, Hopbottom ... 5
Reese Redburn ... 50
"Reinhold, "Mahanoy City ... 2 00
Miss Sanna, Gillman. 1 00
William, New Franklin ... 10
A & B, Phila ... 1 00
A C B, New Alexandria 5 00
A & D, Chesnut Hill 4 00
Mrs A E J & d'ughter 1 00
A E W, Easton ... 1 00
A F G, Homestead... 50
Mrs A J, Phila. ... 1 00
A J R, Phila ... 2 00
A L W, Greensburg . 1 00
A M W, Phila ... 1 00
A N, Phi'a ... 1 00
A N T, Nicetown Lane, Phila ... 5 00
A R L, Hayfield ... 2 00
A R W, Somerton ... 10
A S B ... 1 00
A S P, Phila. ... 1 00
C E, Phila ... 50
C E K, Phila. ... 1 00
C K T, Nicetown Lane, Phila ... 1 00
Mrs C L K, Covingt'n 1 00
"C S," North Hope.. 2 00
C W, Phila. ... 1 00
D, Ingleside ... 1 00
Mrs F E S, Tunkhannock ... 2 00
E H, Shrewsbury ... 1 00
E & L, Brookville ... 1 50
Mrs E L B, Lottsville 1 00
E M, Lancaster ... 25
Mrs E T M, Erie ... 26
E V H, Phila ... 1 00
Mrs F J F, Lykens . 1 00
G, Apollo ... 10 00
G D M, Cochranton . 1 00
G & L, Armordale ... 1 00
G W M, Jr, Moore ... 1 00
H K S, Worcester ... 10 00
H M, Pittsburg ... 2 00
H N F, No Wales ... 1 00
H N, New Castle ... 1 00
H R T, Norristown ... 30
H W G, Frnitville ... 1 00
J A W, Pleasantville. 12 00
Mrs J B J, Corsica... 1 00
Mrs J B R, Greensb'g 1 00
J C, Hopewell ... 25
J C, York ... 10 00
J E ... 1 00
J E G, Erie ... 1 00
J E G, Kishacoquillas 1 00
J H B, S S class ... 1 00
J H G, Homestead. ... 50
J M B, Roxboro, Phila 1 00
J W, Pleasantville Phila ... 1 00
Mr & Mrs K. Lykens. 1 00
L E K, Germantown. 3 00
L K W, Mt Carmel .. 1 00
L L M, Phila. ... 1 00
M & F, Phila. ... 2 00
M F Y, Washington . 5 00
M I B, Lovell sta ... 1 00
M J P, Glen Mills ... 3 00
M K E, Phila ... 5 00
M L W, Media ... 1 00
M S W F, Montrose 5 00
M T U, Cbeltenham 10 00
P R, Phila. ... 50

PENN. CONTINUED.

R H S & Friends, Germantown. ... 5 10
R W C Y & H W, Perkasie ... 3 50
S A, Chester ... 1 00
S A S, Richmond ... 1 00
S E L, Lemasters ... 1 00
S & M, Strasburg ... 2 00
S M H, Chalfont ... 1 00
Mrs S S M ... 1 00
T P E, Parkesburg ... 5 00
Mrs W B R ... 1 00
W H W, Mr & Mrs, Yocumtown ... 1 00
W P, Phila ... 1 00
X, Kennett Square ... 1 00
X Y, Emberton ... 1 00
X Y Z, Media ... 2 00
—, Allegheny ... 75
—, Allentown ... 25
—, Alverton ... 10 00
—, Ashbourne ... 1 00
—, Bath ... 5 00
—, Beaver Falls ... 5 00
—, Bethlehem ... 1 00
—, Blue Rock ... 5 00
—, Canton ... 2 00
—, Carbondale ... 3 50
—, Chester ... 20
—, Coatsville ... 5 00
—, Danville ... 1 00
—, Ebensburg ... 1 00
—, Edwardsdale ... 5 00
—, Ft Washington ... 20
—, Harrisburg ... 50
—, Huntingdon ... 5 00
—, Honey Brook ... 1 00
—, Jeannette ... 1 00
—, Lamartine ... 1 50
—, Le Raysville ... 1 00
—, McKeesport ... 1 00
—, Middle Lancaster. 3 00
—, Mt Jackson ... 50
—, Norristown ... 1 00
—, Oil City ... 3 00
—, —— ... 2 00
—, Phila. ... 5 00
—, Phila. ... 1 00
—, Phila. ... 25
—, Redburn ... 5
—, Redburn ... 25
—, Scranton ... 1 00
—, Shirleysburg ... 1 00
—, Washington ... 5 00
—, Wattsburg ... 50
—, Waynesburg ... 2 00
—, Williamsport ... 1 00
Friend, —— ... 1 00
" Allegheny ... 5 00
" Allegheny ... 1 00
" Berwick ... 25
" Bridgeville ... 1 00
" Conshocq ... 2 00
" E Stroudsburg . 10 00
" Elizabeth ... 1 75
" Erie ... 9
" Ft London ... 15
" Ft London ... 50
" Hockersville ... 10
" Honeybrook ... 50
" Lancaster ... 1 00
" Middletown ... 1 00
" Box 74, Moore ... 1 00
" New Bloomfield. 2 00
" NewCumberl'nd ... 50
" Phila ... 2 00
" Pittsburg ... 15 00
" Pittsburg ... 1 00
" Pittsburg ... 1 00
" Reading ... 1 00
" Shawmut ... 1 00
" Sugar Creek ... 25
" Tyrone ... 2 00
" Upland ... 1 00
" Warren ... 1 00
" Westgrove ... 1 00
" Williamsburg ... 25
" Zion's Grove ... 2 00
" Pres ch, Hollidaysburg ... 5 00
Friend of Kimberton. 2 05
Friends, Williamsp't 10 00
" Bethlehem ... 2 50
" Sonderton ... 13 09
" Shippensburg ... 50
" Girardville ... 2 50
" Cortez ... 2 00
" Orwigsburg ... 8 00
" Braddock ... 8 90
2 " Cbambersburg. 4 00
" Allegheny ... 2 00
Friends in Chester ... 1 75
A Christian friend. ... 1 00
Union ... 1 00
Friend of India, Phila 60
Friend of the sufferers 1 00
A friend to the hungry, Carlisle ... 1 00
Sympathizing friends, Allentown ... 8 00
The kind friends of Pine Grove ... 8 00
1 H N, Carlisle ... 1 00
" Bainbridge ... 1 00
" Bakerstown ... 5 00
" Burgettstown ... 1 00
" Cochranton ... 2 00
" Harrisburg ... 5 00
" Hatch Hollow ... 25
" Lebanon ... 1 00
" New Franklin ... 10
" New Frankiin ... 10
" New Franklin ... 10
" Phila ... 25
" Pleasant Unity. 2 00
" Pottsville ... 1 00
" —— ... 1 00
" Phila ... 50 00
" Sharon Centre ... 50
" Warren ... 1 00
" W Grove ... 2 00
In Jesus' name, Leacock ... 25
In Jesus' name, McAleysfort ... 5 00
In Jesus' name, Cbatham ... 1 00
In Jesus' name, Allentown ... 1 00
In Jesus' name, Lillie, Ft London ... 25
In Jesus' name, Union City ... 2 00
In Jesus' name, Walter's Park ... 2 00
In the name of Jesus, Kennett Square ... 1 00
In meu of S Fearon Glessner, Blanchf'd 1 00
Reader, Harrisburg 2 00
" Huntersville ... 25
" Phila ... 50
A reader of C H, Hunterstown ... 1 00
A Herald reader, Linden Hall ... 1 00
Constant reader, Progress ... 1 00
An old subr, Gettysb'g 1 00

PENN. CONTINUED.

Subr, Danville ... 1 00
" Dick ... 2 00
" Harrisburg ... 25
" Leechburg ... 1 00
" Petersburg ... 1 00
" Petersburg ... 1 00
" Phila ... 2 00
" Pittsburg ... 1 00
" Scranton ... 1 00
" Tidioute ... 5 00
', —— ... 2 00
2 sympathizers, —— ... 2 00
A party in sympathy, Riegelsville ... 2 00
One who is in sympathy, Glen Mills ... 50
YPSCE, Lower Tuscarora Pres ch, Academia ... 13 00
St Paul's Jr C E Soc, Adams ... 8 00
YP Soc of 8th U P ch, Allegheny ... 7 62
Bethany YPS of C E, Allentown ... 5 00
YPSCE Soc, Alverton ... 10 00
YPSCE, Amberson's Valley ... 2 00
Brookside Bap Miss & YPSCE, Aston Mills ... 7 42
Salem United Brethren C E, Beautiful . 5 42
Jr C E Soc, Beaver Center ... 1 50
C E Soc, Presby ch, Naberth ... 4 00
Boys' Brigade, 2nd Pres ch ... 5 00
C E Soc Normal Sch, Slippery Rock ... 45 75
Refd Miss Soc, Zionsville ... 1 10
Willing Workers' Circle K Daughters ... 4 00
C E Soc, Schodac" ... 2 00
Jr Endeavor, Pres ch, Parise ... 3 50
Bapt C E Soc, Parker Ford ... 1 00
Circle of Ministering Ten, Philadelphia . 5 00
YPSCE, St Marks' Ger Ref ch, Phila 7 30
C E Messiah M E ch, Philadelphia ... 7 00
YPSCE Alpha Bap Mission, Phila ... 5 00
JSCE, St Mark's Ger Ref ch, Phila 6 20
Students' Volnnteer Band, Norman Med College, Phila ... 12 00
Whatsoever Circle, I H N, Philadelphia . 2 00
Hope Mission Band, Pbiladelphia ... 2 00
Jr Soc of C E of Scots, Presby ch, Phila ... 2 50
The YP Ass of Manlua Bap ch, Phila . 3 00
YP Soc C E Lawrenceville Pres ch, Pittsburgh ... 21 04
YP Soc of 4th Pres ch, Pittsburgh ... 20 00
St Andrews' Branch of Jr Aux Miss Soc, Pittsburgh ... 10 00
Jr E L, Port Perry ... 2 00
Willing Workers of Pottstown ... 22 40
YPSCE, Pulaski ... 17 50
Berean Bapt C E Reading ... 5 00
Sr & Jr C E Soc, Rohesonia ... 6 50
Jr E L, Saegertown .. 1 00
Christian Alliance, Sebnecksville ... 5 00
Sr End Society, Selins Grove ... 4 00
Jr End Soc of Evan Lut ch, Selins Grove 2 00
C E Soc, Sinking Springs ... 15 82
Willing Workers, Sonderton ... 5 00
Ladies' Aid Soc of Pres ch, Strasburg 5 00
Zwinglian C E Soc of Trinity Ref ch, Tamaqua ... 10 50
YPSCE, Bapt ch, Turtle Creek. ... 2 55
P of H of Grange, No 1019, Valley ... 2 00
Keystone League of C E, Walnut Bot, m 3 50
Lutheran League, Washingtonville, ... 20 25
Epworth League, Waymart. ... 5 89
Wayside Cir of K D of N Pres ch, Phila 5 00
Copeland C E Soc, West Chester ... 7 11
Presby C E Soc, West Huntington ... 1 00
Presby C E Soc, West Huntington ... 5 30
YMCA, West Phila 3 00
Wheelock Cir Miss Soc of Presby ch, Sbarpsburg ... 5 00
YPSCE of Bethany Pres ch, Willia'sp't 1 25
Epworth League, M E ch, Wrightsville . 5 41
Jr C E Soc of Luth, ch York ... 1 00
Y P meet of M E ch, Zollarsville ... 5 75
Fairview Union S S, Altoona ... 2 05
Union Sunday School, Beduminster ... 10 98
U S S, Morwood ... 10 00
M E S S, Bearr ... 9 35
Pres S S, Bellefonte 22 82
College Hill R P S S, Beaver Falls ... 4 50
Sun'y School, Bergen. 15 00
Central Moravian S S, Bethlehem ... 58 30
S S classes of the Moravian Sem & Col for women, Bethlehem 25 00
Union Bapt S S, Brady's Bend ... 7 33
Bethany Presby S S, Bridgeville ... 31 45
Trinity S S, Buffalo Mills ... 5 00
McAllister Union S S, Carlisle ... 14 00
CYPSCE, Bethlehem 25 00
Penn. forward $3,684.85

Penn. Forward $3,684.56

Cumberland Presby
S. Carmichaels . 2 52
Fitz Hill Sun School,
Coles Creek . . . 2 25
Pres S S. Coalspring 8 15
Pres S S. Covington 3 00
Wakefield Y P S C E,
Germantown . . 3 00
Ladies Mission & Aid
Soc. Beaver Ctr 15 00
Helper Circle of K D,
Bethlehem . . 1 00
Hearts Ease Circle of
K D. Bethlehem 2 00
Nitschmann Anna Circle of K D. Bethlehem . . . 5 00
Jr C E Soc of W Beth
Moravian Chapel,
Bethlehem . . 1 00
Zinzendorf Circle of
K D. Bethlehem . 1 00
Watchful Circle of K
D. Moravian ch,
Bethlehem . . 5 00
Lend a Hand Circle of
Moravian ch, Bethlehem 5 00
Miss Soc of M E ch of
Blairsville Inter 9 00
Y P S C E Blue Ridge 3 00
Woman's Missy Soc. 2d
United Brethren ch,
Braddock . . 11 00
K I C E Brownstown 5 00
Beech Flats C E Soc,
Canton . . 2 11
McAllister Keystone
League of C E, Carlisle 12 00
C E Soc, Centerville 7 20
Aid Soc, Ctr Moreland 2 00
WCTU, Cherry Flats 5 50
King's Sons & Dau's
of Pres ch, Cherry
Tree 6 00
Y P S C E, Christiana 5 00
United Pres L Soc,
Cochranton . 7 00
Bethel Y P S C E,
Crete . 7 00
C E Soc, Crugs Run 24 75
Jr EL St Paul's Meth
ch, Danville . 3 00
J S C E. Dorchester
Temple 8 40
W C T U. Doylestown 2 00
C E Soc. Duncansville 5 00
Lamel Hill C E,
E Smithfield . 17 00
Epw League of M E
ch, E Stroudsburg 16 65
Epw League M E ch,
E Stroudsburg . 7 16
C E Soc Pres ch,
E Stroudsburg . 5 25
Normal Sch Y W C A,
E Stroudsburg . 12 00
Normal Sch Y M C A,
E Stroudsburg . 1 84
Sr & Jr C E Societies,
Pres ch, Elizabeth. 2 50
Emanuel ch Evang
Asso . . 5 50
Trinity Y P C U. Encorline . . 4 95
Jr Mission Band of U
P ch, Etna . 10 00
Epw League, Factoryville . . . 7 17
Y P S C E, Fraser . 8 00
Jr Epw League of M
E ch, Freeport . . 1 00
Somerville C E Soc,
Germantown . 20 00
Jr C E Soc, Gladwyne 1 34
Y P S C E of 2d Refd
ch, Greensburg . 10 00
YPSCU, Greenbnrr 1 00
Jr End of Pres ch,
Grove City . . 5 50
Jr C E Soc, Grove Cy 20 00
C E Soc, Grove City . 8 81
Center C E, Grove Cy 3 12
Jr C E Soc, Hallstead 2 50
St John's C E Soc,
Hamburg 155 23
Jr C E Soc, Hamburg 5 00
Y P C U Hanover 10 00
Jr & Sr Soc of C E of
Bethany Chapel,
Harrisburg . . 5 47
The Ladies Hanover
Missy Soc, Harshaville 5 00
Mission Band, Indiana 5 00
St Jas Lutheran Jr
Soc, Hellam . . 2 50
Union Soc of C E,
Haydentown . 5 00
C E Soc of 1st Pres ch,
Huntingdon . 32 77
Missy Soc & Mission
Band, Huntingdon 37 00
C E Soc of 1st Pres ch,
Huntington . . 1 73
Jr League of Weaver's
Chapter No 3940,
Hyndman . 3 00
C E Soc Hyndman 1 00
Y P S C E, Indian Creek 5 00
Women's Missy Soc,
Jeannette . 9 00
1st United Brethren
Y P S C E, Jeannetown 14 00
C E Soc Kerrmoor 8 46
Jr Y P S C E, 1st Pres
ch Kittanning . 5 00
Y P S C E, 1st Pres ch,
Kittanning . . 26 25
Y P S C E, Laughlintown 2 00
Epw League of Leighton 5 00
C E Soc of 4th St Pres
ch Lebanon . 2 00
W C T U, Lewisburg 3 00
Y P S C E of Pres ch,
Livermore . . 17 00
Epw League & other
Lumber City . 2 54
Y P S C E, 1st Pres ch,
McDonald . . 8 00
Lutheran Ch Soc,
McKeesport . 14 00
Pres Y P S C E,
McKee's Rocks . 6 00
Jr C E Soc, Mahaffey 1 00
Birthday Mission Bd
Manchester . 1 00
Church . . 85
Covenant Jr C E . 4 00
Media Run C E Soc 5 40
Mission Band Ref ch
Meyersburg . 16 60
King's Daughters H M
League Monterey 2 00
Kings Daughters
Montrose . . 2 00

PENN CONTINUED.

C E Soc of 1st Pres ch,
Mt Jewett . . 6 50
C E Soc, St John's
Luth ch of Blackhole Valley, Muncy
Stn 61 87
Circle of King's Dau's
& Sons, Narchand 2 50
Y P S C E of Pres ch,
New Galilee . . .17 30
C E Soc of Luth ch,
New Millport . 9 51
Women's Missy Soc,
New Brighton . 5 00
Mission Band of Luth
ch, New Kingstown 3 35
The W H & F M Soc
of Luth ch, New
Kingstown . 12 75
YPSCE of 1st Bap ch,
Norristown . 15 50
Jr YPCU of U B ch,
Oberlin 2 00
Y P C U, Oregon . .25 00
1st Bapt C E Soc . . 3 00
4th Luth ch C E Soc . 8 50
YPSCE 1st Pres ch . 5 00
Grace Luth ch C E Soc 12 00
C E Soc of Christ's
Evang Luth ch . . 3 30
Second United Breth
ch C E Soc . . 5 00
St James' Ger Luth
ch, Martin Luther
Soc 5 00
Luther League, 1st
Luth ch 5 00
Ladies Pres Missy Soc,
Juniata 2 00
Broad St Pres Y M
Soc 5 00
Y M C A & Y W C A,
State Normal Sch,
California . . 21 42
Mt Pleasant M E S S,
Dillinger . . 5 00
Lower Providence
Pres S S, Eagleville 21 00
Pres S S, E Brady 11 62
Pres S S of Carmel,
Edge Hill . . 3 80
S S, English Center 2 64
Young Ladies of Pres
S S, Finleyville 20 00
St John Union S S,
Fogelsville . . 10 00
Union S S, Garfield 5 72
Christ ch SS, Germantown 25 00
M E S S, Greenboro 15 36
Mt Olive S S of M E
Greenboro . . . 4 15
Mapleton M E S S,
Greenboro . . . 1 84
St Johns Union S S,
Honsum . . . 7 00
The United Evang SS,
Jacksonville . 4 15
Ellen Chapel SS, Lewiston 9 29
M E S S, Lincolnville 3 05
Union S S, Loganville 12 10
Evang Luth & Ref SS,
Lyon 5 00
Pres S S, McKee's
Rocks 14 00
Valley S S, McMinn .11 00
S S, Marchand. . . 2 50
5th St M E S S, Phila 5 00
Greenway Union Mission S S, Phila 12 50
6th Pres ch S S, Pittsburg 71 77
Carson R B S S, Pleasantville . . . 75
U B S S, Pleasantville 4 64
Phillips City S S,
Renfrew 7 50
Trinity Lutheran S S,
Riverton . . .10 00
United Brethren S S,
Rixford . . . 5 25
Bapt S S, Rush . 1 00
Sabbath sch entertainment, Saltsburg 3 19
Zwingli Ref S S
Sonderton . .10 00
Union S S, Spring
House . . . 6 32
Union SS, Star Junct 6 00
Class No 6, Oakland
MESS, Susquehan'a 7 25
1st ME, SS, Susquehanna 18 00
Westminster Pres SS,
Wilchester . . 11 50
Meth SS, West Hickory 6 44
1st Pres SS, W Newton 20 00
Westminster SS, York 9 00
A class of little children in M E ch, W,
Bridgewater . 1 25
Busy Workers S S cl,
Butler . . . 2 60
From a class of small
boys, Finleyville 1 30
Bible cl, Foxbury 16 46
Ethe LaSure, A S S cl 3 00
SS teacher & scholar,
Friedensburg . 1 34
" " . . 3 00
SS class, Phila
Class of Little Tryers of St John's Luth SS, Phila . . . 2 00
SS class, Harrisburg 1 00
No 7 school Manhall 2 00
Normal of Dr Price's
Training sch Phila 6 25
Class of boys, 2d Bapt
ch, Phila . . 1 00
S S No 8, Carlisle 1 00
Epp Prim school,
Ridgway . . 55
Students, State Normal sch W Chester 60 00
SS class of Presby ch,
Greenford . . 1 50
Class Indian Creek
SS, Harleyville . 14 10
SS of N. 25, Lebanon 1 00
Jrs of Franklin Fidelity sch, Williamsport 1 50
Luth ch Bethlehem 5 91
1st United Breth ch 12 00
New Hope ch Butler 36 00

PENN. CONTINUED.

Thompson Mem ch,
Brownsburg . . . 16 00
Pres ch, Camptown . . 9 00
Raccoon ch Presbytery, Candor 42 00
Union C P ch,
Canoe Ridge . . . 2 00
Pres ch, Canton . . 10 00
1st Pres ch, Canton 43 00
Basket coll, Cumberland Presby church,
Carmichaels . . . 5 00
Cedarville United Ev
oh, Allentown . 8 38
Pres ch, Cochranton 22 02
Union Pres ch,
Colcraine 25 50
Pres ch, Coyode . 8 10
Pres ch, Curwensville 33 60
Dunkard Breth ch . 6 87
Pap ch, E Stroudsb'g 5 40
Sectarian ch,
Ellicottsburg . . .24 75
Meth ch, Fairview . . 1 30
Cong of the Darby
Pres ch, Glenolden 7 10
Harrisville Pres ch 29 00
Zion's Luth ch
Hollidaysburg . 5 15
Hopewell Pres ch . . 7 61
Pres ch, Ingram . . . 7 50
Pres ch, Jimnata . 5 85
1 Pres ch, Lansdowne 14 00
Salem Ev Luth ch of the General Synod,
Laurelton . . 14 57
Pres & M E ch,
Lawrenceville . . . 7 50
Bethany United Ev ch & SS, Lehighton . 42 00
Effort of 5 churches,
Lititz . . . 70 12
St Paul's Luth ch,
Millville 1 50
M E ch, New Bedford 2 00
Hopewell Pres ch,
New Bedford . . . 4 00
So New Milford Bap ch 3 00
Pres ch, New Salem 11 26
Class 16, 1st Presby ch,
Norristown . . 3 00
Bethany Tab Ref ch,
Norristown . 11 50
Presby ch, No Sewickley 12 00
Members 1st Pres ch,
Oil City . . . 5 50
New Hope Presby ch,
Phila 6 61
Third Presby ch . . 16 40
Second Presby ch . . . 15 25
First Presby ch . . 18 95
Fifth Ave M E ch . 1 50
Eighth Ave M E ch 18 85
Walnut Avenue Meth
church . . . 2 20
Chestnut Av Meth ch 2 00
First M E ch. 19 50
Second Luth ch. . . . 19 05
Memorial Baptist ch 7 30
Christ Ref'd ch . . 22 55
Trinity Ref'd ch . . 4 00
First Ch of God . . 4 50
United Presby ch . 7 60
Broad St Presby ch 8 40
Cong of Covenanter,
Parnassus . . 16 80
United Ev Churches,
Perkasie & Quak Un 5 00
19th St M E ch, Phila 5 00
Pleasant Unity Pres
ch 10 00
Pres ch, Pleasant Un 7 25
Swedes' Cong'l ch,
Ridgway 32 63
Pres ch, Shenkleyville 6 00
Simpson M E ch . . 4 10
U P ch, Slippery Rock 32 00
Cong, Pres ch, Tioga 2 00
Class 10, Bap ch, Upland 11 00
Luth Cong, Blue ch,
Upper Saucon . . .36 65
Presby ch, Utica . 17 00
Ref'd Presby Cong,
Wilkinsburg . 2 00
Westminster Pres ch,
York . . . 3 00
Cash, Clearfield . . 50
" " . . 50
" Ft London . 15
" Keller's ch . 3 17
" Leacock . . 60
" Mahaffey . 50
" " . . 10
" New Franklin . 25
" " " . . 5
" " " . . 5
" " " . . 10
" " " . . 10
" " " . . 10
Symp'th'zer, Olyphant 1 00
" Phila . 1 00
" Pittston . 1 00
Sympathizers, Bellwood . . . 2 00
Sympathizers, Pittsburg 50
Cash, Ridgway . . . 10
" " . . 50
" " . . 50
" " . . 5
Sympathizers, Sherman . . . 1 80
Cash, Shippensburg 1 75
" " . . 25
" " . . 25
" " . . 2 00
" " . . 2 25
" " . . 50
" " . . 2 00
" " . . 1 45
Mite Box 2960, Sagertown . . . 65
Mite Box 2951, Sagertown . . . 65
Mite Box 2952, Sagertown . . . 18
Mite Box 3087, Allentown . . . 7 70
Mite box of David F Imlet . . . 12 35
A Kings Daughter, Bryn Mawr . . 1 00
A Kings Daughter, Honeybrook . . 1 00
A Kings Daughter Lebanon . . . 2 00
A Kings Daughter Philadelphia . . 1 00
2 Kings Daughters Mont Alto . . 3 00
A Chr Endeavorer Birchardsville . 5 00
An Epworth League Harrisburg . . 1 00

PENN. CONCLUDED.

Few Little Girls,
Glen Rock 50
5-year old boy,
Sharon Center . . . 50
A Mite, Easton . . . 2 00
Mite, Philadelphia. . . 1 00
In memory of Mary
Gertrude Tarentum 1 00
In memory of Nellie,
Philadelphia . . 1 00
In memory of Raymond, Alburtis . . . 1 00
Grove City & vicinity 90 50
Citizens of Fairview 2 00
Citizens of Minveh,
Seward . . . 1 05
Citizens of Light Str't 5 00
Belgian podnhiion,
Charlegoi . . . 3 60
Audience at Academy
conference, Ercildown 6 00
Concert Fund,
Henderson 27 88
Relief commemoration, Grove City 447 18
Quarns Bros' Employes 13 03
Steamers engine ro'm
crew, Erie. 18 00
For Our Savior's Sake,
Philadelphia . . . 3 00
For our Mother,
Harrisburg 10 00
Children of Warren . 25 50
A Christian mother,
Hooversville . . 1 00
Father and daughter,
Lawsonham . . . 7 00
From one who is interested, Bristol . . 1 00
A working girl,
Strondsburg . . . 50
Two boys, Timicula . 9
4 little folks, Miles Grv 4
Teacher, Scranton . . 1 00
A thank offering,
Olyphant . . . 5 00
My boys and me,
Phila 2 00
A woman pensioner,
Oil City 1 00
Candy kitchen,
Ridgway 10
With God's blessing,
Bethlehem . . . 1 00
A cup of cold water,
Titusville . . . 1 00
Bon-Ton millinery,
Chambersburg 1 00
Miscellaneous 30
Entres nous, Phila . . 2 00
Junior, So Wmsport. 2 00
Crumbs, Madison . . 2 10
Sister, Huntersville. . 1 00
Husband & wife,
No Hope 50

NEBRASKA CONTINUED.

Bradley, Rev H C 6 00
Breese, Orren 50
Breese, Mrs Orren . . 50
Bridges, J W 1 00
Brown, Ernest 1 25
Brown, Mrs E G . . . 2 00
Brown, Hettie J 1 00
Bukema, D 2 00
Burkett, Earl 30
Butterworth, Miss L . 25

Carlson, A G 25
Carlson, A Y 25
Carlson, A Y 2 56
Carlson, Mrs A Y . . 1 25
Carlson, Mrs C . . . 1 00
Carlson, G 50
Case, Floyd T 1 00
Cass, A E 1 00
Cause, Z 50
Chilcote, J H & S . . . 1 00
Chime, Ches 25
Clark, Mrs Ella, Alfred & Jay 1 00
Cole, C 50
Corliss, Frank . . . 50
Cressman, Rev E 1 00
Crilly, S 1 50
Cuttings, H P C, M F & Guy 1 00

Dahlberg, Mr Peter 25
Darby, Mrs J E. 50
Darby, Rev J E 50
Davenport, Mabel . . 15
Davis, Willie 29
Deaver, Mrs 50
Diminsky, J J 5
Dixon, G O 50
Dodge, Hattie 47
Donelson, H A 25
Dority, Frank 25
Dorris, A C 50
Dye's, Miss M S Class Omaha 7

Edwards, C A 25
Edwards, F 25
Ellinger, Wm 7 05
Ellingsworth, W J . . 25
Ellis, B U 2 00
Ellsburg, Miss E's S S class 71
Elson, Chris 50
Emerson, Mrs Will . 25
Erh, Geo W 25
Eshelman, John 1 00
Ewingsworth, J M . . 25

Falkeni, E 50
Ferris Lizzie . . 25
Fay, Mrs R 25
Foe, E H & son . . 18 20
Forberg, Miss Ellen 1 00
Forberg, Miss Ida . . . 1 00
Forbes, Wil D 50

NEBRASKA CONTINUED.

Lofgren, Mr E C 25
Long, Mrs C C 50
Lundberg, Rev A . . . 50
Lundin, F A 50
Lunsinger, Miss Amy
Parks, Mrs Maud . . 54

McArthur, Jas . . . 1 00
McClenegham, T 25
McKnight, J B . . . 25
McLaughlin, Mrs I . 50
Macinturf, Mr. . . . 5 00
Macinturf, Mrs . . . 1 00
Mack, Mr. 50
Mapes, Chas 2 35
Marti, D B 1 00
May, D G (colle'ed by) 10 00
Merrick, A 1 00
Miller, Mr & Mrs D . 1 00
Miller, F P 25
Miller, G M & wife . . 2 50
Miller, Merna 90
Miller Bros Co 50
Moon, C & family . . . 2 05
Moran, Roht 5 00
Morrison, Robt 4 00
Myers, Mrs E R . . . 25

Nespr'stek, A M . . . 25
Neshit, Frank . . 25
Nesbit, Mrs J S 50
Nicholson, J G 50
Nixon, John L 2 00
Nixon, Wm 4 00
Norris, Coralie 1 07
Norsnorth, W F 25

Oaks, Miss Charl'te 1 00

Pine Belle 25
Pain, Geo F . . . 25
Palmer, Grace 25
Parker, Ed 1 00
Parker, Edna 5
Parker, Elizabeth . . . 5 00
Parker, Ella 30
Parker, Ina 25
Parker, Jesse 5
Parker, Thos 1 00
Parker, W M 5 00
Parpenter, A 25
Pearson, Joe 25
Perry, Miss S H 7 80
Person, Mrs Ed 2 00
Peter, J N 50
Peters, Laura 50
Peterson, C E & N A 5 00
Phelps, Susie C 1 00
Pierson, Elsie 1 00
Prindle, Mrs L A . . . 1 00
Purchase, Mrs W W E 1 00

Rankin, O S 25
Reed, Jessie M 30
Remley, Mrs Honor . 1 00
Reynolds, F 50

NEBRASKA CONCLUDED.

I E H, Emerson 1 00
K L C E, Dawson 13 00
L A C, Long Pine 1 00
L O M, Wisner 10
S C W, Arcadia. 50
W C C, Mrs. Stamford 25
—, Bruning 2 00
—, Patterson Hastings 5 00
Friend, Fairbury . . . 48
" Waterloo 48
Friend of the sufferers
Leonie 1 50
Friends, Fairmount . . 5 00
I H N 2 00
" Deshler 6 60
Constant Reader,
Grand Island 1 00
Juvenile class Fairview S S, Ansley . . 72
Infant class Fairview
S S, Ansley . . . 56
Y P S C E, Arlington 4 55
Swed Ev Soc, Bristow 5 00
Plainview K L of C E,
Cambridge . . . 3 05
YPSCE, Cedar Rapids 2 65
Pres Y P S C E, Central City 5 00
Y P S C E, Creston . 2 00
" Creston . . . 28 20
Cong C E Soc & others,
Fremont 10 00
B Y P U, Fremont . 5 50
C E Soc of 1st Pres ch,
Public sch children,
Fremont 22 54
C E Soc, Gibbon . . . 2 00
Union YPSCE, Guide
Rock 9 00
Prairie Flower Y P S
C E, Hampton . . . 18 00
YPSCE, Inaville. . . . 4 00
" of Indian Creek . 3 00
Mission Band of Pres
ch, Kearney . . . 3 00
Jr & Intermediate C
E of Cong ch, Leigh 10 29
B Y P U, Lorton 4 91
Mt Carmel C E Soc . . 1 00
Jr YPSCE, Nebr City 1 50
Jrs of Cong ch, Neligh 2 50
J S C E, No Platte. . 1 00
Sarmaster Pres ch & Y P S C E, Ocerton 3 25
YPSCE, Paxton 2 00
Y P Ch, St James . . . 1 00
Shickley Union Y P S C E. 2 36
Cong Jr S C E, Weeping Water. 2 00
Jr Ep League, Ewing 2 15
Cong S S, Arcadia. . . 5 00
Pres S S, Bellevue. . . 3 78
Fair View S S, Elm
Creek 2 25
Primary class of Pres S S, Hastings. 2 01
Chapel S S class No 10, Hastings 50
United Brethren
Class, Orchard. 5 00
Presby S S, Osmond . . 2 00
Day School at Harmony, Sacramento 80
Sunday School, Sacramento 7 70
3 Women, Ponca . . . 5 00
Chr Endeavorer, Republican City 1 00
Ragan Congregation,
Holdredge. 5 00
Citizens of Pella and
Panama . . . 107 95
M E Prim cl's, Sutton 2 50
Wahoo Cong S S, Wahoo. 3 25
E Lillian Union S S,
Walworth. 4 00
Country Union S S,
Waverly 75
Lakeside S S, Waterloo 1 50
M E Ch, Adams . . . 16 00
Bapt Ch, Farnam . . 15 50
German Pres Ch, Rosemont 5 00
Ch of God, Weissert 5 00
W Hamilton Cong Ch 8 00
Cook M E ch 2 00
Evangelical Alliance,
Arnold 4 00
In memory of Katie,
Blue Spgs 2 00
Selfishness, Hmmb'dt 1 00
Calvary Bapt Farther Lights, Omaha . . 1 00
Nebr. Total, $810.61

N. HAMPSHIRE

Contributions.

Adams, Carl H . . . 2 00
Avery, A W . . 2 00
Adams, Mrs Chas, & Emma McCarroll . 2 00

Baldwin, Geneva . . 2 00
Barnes, I E . . 2 00
Ballard, Mrs J H . . . 1 00
Barrett, A J 1 00
Batchelder, Mrs L A 5 00
Beal, Mrs Flavel . . 1 00
Bell, Ada M A friends 7 00
Bennett, Mattie M. . 1 00
Brown, Miss C N . . . 1 00
Bun, Wm T 5 00
Burtt, Elizabeth . . 1 00

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Clement, A H . . 2 00
Chilford, M A 2 00
Converse, Mr & Mrs S A 3 50
Cowan, Agnes 2 00

David, Mrs Mate. . . 1 00

Emery, S H 1 00

Felch, Mrs Lucinda 3 00
Flanders, W J . . 50
Freese, Olive E . . . 1 00
Frost, Mr & Mrs F. . 50
Frost, M E 1 00

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Hawks, E A 7 50
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Hadley, Mary A . . . 5 00
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Harrington, Mrs R S 5 00
Harris, Wilson E . . 1 50
Hoyt, Mrs W S 50
Hutchinson, Isabel . . 1 00

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Judkins, Mrs C J. . . .
Knowlton, F S, col b
Karr, Mary . . .

Lane, Clara A . . .
Lawrence, W T
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Longley, Mrs J B. . .

McDole, Theo, col
Marsh, J E F
McFarland, Mary F
Marshall, C G . . .
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Morrison, Mrs H K
Morrison, Mrs H K, collected by . .
Morrison, Mrs H K
Moulton, F P . . .
Moulton Bros . . .

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Sherman, Cecil
Smith, Lonsa F
Snow, Conrad F W
Leslie F
Spaulding, Mrs De
Spaulding, Morna
Marjorie . . .
Stebbins, W A . . .
Swain, C . . . .
Swallow, A F . . .
Swallow, Mrs F W

Tenney, Eliz S . . .
Terrill, B F
Thomas, Sevilla . . .
Tripp, J L's S S Cl.
of 1st Cong ch. . .

Upton, Mrs E F
others . . .

Weudell, Miss C
Willder, A M
Washburn, Mr & Mrs A G . . . .
Wilkinson, Mrs C I
Woodbury, Eliza . .

New Hampshire Ano

Bertha & others,
Franklin . . .
Ethel Y, St Sauveu
"Fide," Lakeport
Flint, Candia . . .
A M, Bristol
D B C, Warren
E L L,
E L S, So Deerfield
H A P, Lebanon
I E G, Hudson
L A B, Greenland
M C, Manchester
M M C, Goffstown
M P, Lyme Centre
—, Lakeport. . .
—, Littleton . . .
—, Manchester
—, Sutton . . .
—, Somerworth
—, Portsmouth
Friend, Franklin
" Hanover
" Mason . . .
" Peterboro
" Peterboro
" Washington
Friends, Lyme Cer
" Pembroke
3 " Epping
I H S, E Tilton
" Farmington
" Vineland . .
Reader, Laconia
A C H Reader
Reader of C H, Lel
Snbr, Bennington
Fitzwilliam Cong
2d Cong ch, Keen
Peoples Christian
Laconia . . .
Free Bapt Ch, So
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boro . . .
Collected in No 3
Dressmg Room
Sister Ida, Centre
Barnstead . . .
2 little grandchild
Gilford . . .
An Interested pe
Milton Mills
Jesus' name, Sa
A Christian End
orer, Hampton
From an Endeav
Milford . . .
Christian Endeav
So Barnstead
Mite box No 681
Local crusade
Antrim . . .
N. H. Total, $

STARVING INDIA.

Oh, India! Oh, India! thy people helpless lie, [and dry,
They have no grain for want of rain, their fields are parched
Oh, India! Oh, India! thy people sink and die!

Oh, India! Oh, India! to us thy peoply cry,
In their sore need for help they plead, Oh, save them or they die!
Oh, India! Oh, India! why should we let them die?

Oh, India! Oh, India! must thy poor people die?
With plenty blest, how can we rest and spurn their starving cry,
Oh, India! Oh, India! how can we let them die?

Chickasaw, Iowa. DAVID W. HINE.

People of Apollo . 34 88
" No Sheshequin . 2 40
Citizens of Newton, Hamilton & Wayne townships 140 75
A nurse, Phila . . . 5 00
Woman, Scranton . . . 1 00
A widow, Muncy . . . 1 00
A widow's mite,
Patrons 1 00
Willing Helpers,
Carsonville . . . 3 10
Willing Helpers,
Enterline . . . 1 95
People's prayer meeting, Kimberton . . 5 32
Yours in Christ . . . 50
Pa. Total $7,317.66

NEBRASKA

Contributions.

Albut, U G 5 00
Anderson, Alf'dN 50
Anderson, Miss Aug. 1 00
Anderson, H M. . . . 25
Anderson, Hulda. . 1 20
Anderson, M . . . 2 00
Anderson, S P . . . 25
Anderson, Susie Ida (collected by) . 1 50
Anderson, Y 50
Andrews, Mrs Emma 1 00
Arnold, Matt 50
Axling, Rev N E . . 5 00

Babcock Mrs C W 1 00
Buck, G R . . 50
Backer, H . . . 25
Backlund, A A . . 25
Baker, Mr A D . . 1 00
Baker, Mr Frank . 25
Baker, Grace . . . 25
Baker, Mr John . . 50
Baker, Johnie . . . 25
Baker, Mrs Martha 1 00
Bakewell, Mrs Ellen 2 00
Bakewell, G C . . 2 00
Baldwin, A R . . 10 00
Balle Geo C . . . 10 00
Barnard, W A . . . 50
Barnes, Frank . . 10
Barnes, R D . . . 1 00
Bartholomew, Mrs D F 50
Bartholomew W J . 50
Benson, August . . 1 00
Bird, F M 50
Blake, Nettie . . . 1 05
Blanchard, Laura . 25
Blanchard, Maud . 25
Blomquist, Frank G 25
Bock, Hotchkin . . 50
Bonnell, Inez . . . 62
Borg, Miss Lana . 1 00
Botts, Elsie E . . . 5

Ford, Webster . . . 87
Fruber, Core 50
Frank J S 75
Frunk, Sadie 25

Gessford, Mr & Mrs Geo B . . 2 00
Gardersleeve, Mrs C E 5 00
Gillespie, A . . . 85
Gloster, D M 1 00
Goble, Mrs L C . . . 1 00
Goosic, Jas E 1 00
Granger, Frank . . 10
Graves, Guy 50
Gren, Mr & Mrs H . 1 00
Griffith, E 5 00
Gwinn, J E 2 00

Hamilton, S A 50
Harrison, M P . 1 00
Harrison, Chas & S S Ch Class 2 00
Harry, John 1 00
Harry, R S 50
Harry, Mrs Rachel . 1 00
Hawley, D O & wife . 2 00
Hawley, T E & wife . 3 00
Haworth, Mr & Mrs G 50
Hedges, S J 1 00
Hensell, Rev W A . 1 00
Herrington, Mrs J G 1 00
Holcombe, J R . . . 1 00
Holm, M 50
Holmes, B B 25
Holmes, Mrs W R. . 1 00
Holzmart, A 50
Horlson, Frederick . 50
Horton, Mrs T E . . 1 00
Hull, Mr & Mrs W W 1 00
Hutchinson, Mrs R A 1 00

Imm, Mrs Minnie . . . 1 00

Johns, J 1 00
Johnson, Miss A 1 00
Johnson, Anton . . 50
Johnson, Rolf. . . 25
Jones, H C 25

Karr, G T 25
Kaufman, S S. . 50
Kenyon, Laura A . . . 1 00
Kerlin, Mrs S D . . 5 00
Kilpatrick, R . . . 1 00
Kilpatrick, S D . . 1 00
King, Z 1 45

Labart, Lary 15
Langdear, Mrs H L 2 01
Lansing's, Mrs Class 88
Leach, Anna . . . 25
Leslie, Eva & Edith Spencer . . 1 03
Lewis, S 25
Land, Ethel 25
Lloyd, E G 50

Renolds, Mrs J B . 75
Reynolds, J W . . 50
Rhoenfield, Mr . . 50
Robb, Mrs Nellie. . 1 00
Robertson, Mrs J M 1 00
Robinson, Mrs J C . 1 00
Robinson, Mrs Lewis 50
Royce, Mrs. 25

Samp, Chr. 1 00
Sampson, JA & M E 1 00
Scott, Mrs S M . . 25
Seabury, A P . . . 5 00
Seaman, Mrs A J . . 1 00
Sears, Mr & Mrs N O 2 00
Seaton, Edith . . . 1 06
Shannon, Mrs L W . 50
Sheliabager, J J. . . 50
Simms, Geo, through 9 35
Smith, J 50
Smith, Sherman . . 70
Snyder, Mr & Mrs A 5 00
Spaulding, E J. . . . 50
Stanard, J G (col by) 11 50
Stallard, Mrs F W . 1 00
Steffen, Bert . . . 20
Stevens, Mrs E A . . 5 00
Stewart, Mrs S E . 1 00
Strahle Bros . . . 50
Svenson, Mr Elias . 1 00
Swanson, August . 50
Swanson, Helen . . 12

Tappe, E 2 00
Tattersall, R . . 25
Toxword, Mrs C . . 1 00

Viming, Elmer . . . 50
Vizzard, Mrs S . 1 00
Vogt, Fred 25

Way, Byron . . . 10
Way, Herbert . . 10
Way, Mrs W A . . . 50
Webster, Jack collected by . . 20 29
West, E G 50
White, Jennie B. . 2 00
White, Ott 5 00
Whitney, C A . . . 1 00
Whitney, Grace . . 25
Wiedraenders, Rev C E . . . 50
Winder, Mrs Mary . 2 05
Wood, Mrs E . . . 90
Woods, Wm, col by . 5 50
Wyatt, Ella 10

Youngberg, Axel . . 50

Nebraska Anonymous.

A N, Tobias . . . 3 00
C S S J, Bushville . 1 00
E M, McC Tecumseh 5 00
E W P, Omaha . . . 5 00
G & F, Bloomfield . . 5 00

THE BIBLE AND THE NEWSPAPER

Memorial of a Philanthropist.

WISE, far-sighted benevolence such as Peter Cooper practised in New York could not go unrecognized without ingratitude. The good old man may, as reported, have been content to have no memorial of himself besides the institution that bears his name, but the people who were aided by his benefaction and the people who admired his public career would not rest satisfied until a fitting memorial of the philanthropist was erected. A committee to receive contributions was organized soon after his death occurred, and it was interesting to witness the many of the poor who had profited by the educational facilities Peter Cooper's munificence had provided, came to add their mites to the fund. A series of unfortunate accidents delayed the realization of the project, but at last the memorial is in place and has been unveiled with appropriate ceremonies. It consists of a bronze statue of the philanthropist by the eminent sculptor, Mr. St. Gaudens, with a pedestal and accessories designed by Mr. Ware, the architect. It stands appropriately in the little triangular garden on the front of Cooper Union, where it will be seen by the people whom he loved and whom he planned to help. At the exercises preliminary to the unveiling of the statue many of his descendants were present, and it was announced that by their generosity the work commenced by the founder of the Institute would be continued and extended and that permanent provision had been made for its perpetuity. The well-known story of the founding of Cooper Union was told anew and the pathetic words of the grand old man who had never been able to forget his own struggles to get an education told how he had determined that if ever he succeeded in business he would provide for the aspiring poor boys and girls of his native city the opportunity for which he so ardently longed in his own childhood. When wealth came to him, he did not forget his resolve, but planted his educational institution right in the heart of a district where such boys and girls abound, and his later years were gladdened by knowing how thoroughly it was appreciated and how well it was used. When he went to his grave in his ninety-third year he had proved the truth of the wise man's declaration as to the wisdom that he himself sought all his life:

Length of days is in her right hand; and in her left hand, riches and honor. (Prov. 3: 16.)

South American Pest.

Entomologists are concerned about the arrival in Philadelphia of a new bug which is not in any of their collections and is by no means a desirable importation. Specimens were taken from the hold of the Italian bark Albertina, from Rosario, which is unloading a cargo of bones collected from the great slaughter houses in Argentina. The bugs have several legs, are covered with hair and are extremely repulsive in appearance. Captain Dill, master of the Albertina, was warned at Rosario of the destructive nature of the insect, and, acting on the advice of the health officers, had the hold of his vessel whitewashed, using ten barrels of quicklime, in which was stirred nearly a hundred pounds of arsenic. The officers of the vessel are confident that the woodwork of the vessel would have been so eaten that the vessel would have been lost at sea before reaching this port had it not been for this precaution. This is shown by the condition of pieces of timber which were not treated with arsenic, and which were found to be honeycombed with holes in most cases full of the living larvæ of the pests. Doubtless, precautions will be taken to prevent their spread through the country. Everyone understands how much mischief may be done by destructive creatures that can eat bones and wood. It would be well if we were similarly on our guard against the entrance and spread of pernicious doctrines and books and all forms of sin which destroy the very soul so that their victims cry as did the patriarch:

I am like a rotten thing that consumeth, like a garment that is moth-eaten. (Job 13: 28.)

Fighting Sailors Forget Duty.

A free fight among a crew on board a wrecking vessel came near causing the death of a diver on June 4, near Beach Haven, N. J. The captain of the vessel put on his leaden boots and his diver's suit to go down to examine the position of a wrecked vessel. He had scarcely reached bottom and commenced his work when a dispute arose on deck. One of the sailors objected to the assumption of authority on the part of the mate, whom the captain had placed in command while he was absent. The two men roundly abused each other, and eventually came to blows. The sympathies of the crew were divided, and while some took the part of the mate, others defended the sailor. Soon all of the crew were engaged in the fight, and even the man who was working the pump which kept the submerged captain supplied with air, took a hand in the struggle. He was fighting as fiercely as the others, when the situation of the captain dawned on his mind. He called on the crew to leave off fighting and help him draw the captain to the surface. They, too, realized the consequences of their inattention to duty and the unfortunate man was drawn up. He was in a critical condition, and for some time it was feared that life was extinct. They divested him of his diving suit and worked over him for over an hour before he recovered consciousness. They say that he was neglected for only a few minutes, but to the captain, gasping for breath at the bottom of the sea, it seemed like an age that he suffered through the cessation of the pumping. It is a mercy that his life was spared. When strife begins it occupies the attention to the exclusion of other people's dangers. Ministers who are fond of heresy-hunting and disputation often forget this and while they are contending over minor questions souls who need gospel preaching suffer.

The servant of the Lord must not strive: but be gentle unto all men. . . . That they may recover themselves out of the snare of the devil. (II. Tim. 2: 23-26.)

Tired of Exile.

An embezzler for whom search has been made throughout Europe and South America voluntarily surrendered a few days ago to the New York police. Six years ago he was the most trusted employe of a banking and brokerage firm on Broadway, New York. He lived at New Brunswick, New Jersey. His life had been exemplary and his friends in the city and his neighbors in the country all believed him to be a wealthy man. Early in 1891 they were surprised by his suddenly breaking up his home and selling his furniture. It was stated, in explanation, that he was going to Europe for a vacation, and that during his absence his wife and family would board in New York. The man actually did go to Europe, and his employers learned that he never intended coming back. They received a letter from him which he gave to the pilot to mail and which reached them when he was safe in mid-Atlantic, confessing that he was a defaulter, and stating that he had absconded because his wrongdoing could no longer be concealed. They made an examination of his books but found them in good order and with no sign of a shortage. They were coming to the conclusion that he was crazy, when a discovery was made which confirmed his letter. One of their customers sent them instructions how to invest sixty thousand dollars standing to his credit with them, but they found that he had only twenty thousand dollars to his credit. Then it was realized that although the absconding employee's books were apparently correct, he had been taking the money and stock of customers and converting them to his own use. The police were put on his track and European detectives were set to work, but the man eluded them. Finally, when all hope of arresting him was abandoned, the man came of his own accord and gave himself up. He said he was tired of exile and longed to be once more in his own land. It is expected that he will make partial restitution and will submit to a term of punishment, but he appears to be relieved by his surrender. Many a man has had the same sense of relief when he has given up his sins and has cast himself unreservedly on the mercy of God.

THE NEW STATUE OF PETER COOPER AS IT APPEARED ON DECORATION DAY.

He looketh upon men and if any say I have sinned and perverted that which was right and it profited me not, he will deliver his soul and his life shall see the light. (Job 33: 27.)

The Yerkes Telescope Wrecked.

News comes from Wisconsin that the Yerkes telescope, the wonder and glory of the American astronomical world, has had a narrow escape of being ruined. The elevating floor has fallen to the bottom of the great dome, where it lies at an angle of forty-five degrees, with one edge on the floor and the other against the guides that carry the ponderous counter-weights. The workmen say that it will take the whole summer to remove the wreck and put in a new floor. In falling the big wreck stripped away the winding stairway from the carrying column, but happily the fall did not injure the instrument, though it will not be possible to use it until the floor is replaced. The accident is said to be due to bad workmanship in the construction. This is almost inconceivable, as the telescope is of inestimable value, its lens having involved the work of years. That the safety of a thing so precious should have been imperilled by defective work in the flooring on which it rested, is unpardonable. We all realize that the utmost care ought to have been exercised to protect the delicate and invaluable instrument from such a catastrophe, and blame the people who were responsible for the faults of workmanship which made it possible. It is a pity that we do not realize our own responsibility in an analogous case. Although we know how precious the soul is and that its loss is irretrievable, we are at no pains to preserve the body, which is its tenement, from sin which undermines its safety:

Know ye not that your body is the temple of the Holy Ghost? . . . . Therefore glorify God in your body and in your spirit which are God's. (I. Cor. 6: 19, 20.)

Buried Treasure Unearthed.

An astonishing story of the discovery of buried treasure comes from Jacksonville, Fla. Some months ago a party of men describing themselves as scientists arrived in Florida and settling upon a small island off the coast, began to make a series of excavations. One of the servants of the party was a negro who overheard conversations among the members of the party which convinced him that the object of the search was not purely scientific. He kept a close watch on the party and one night followed them to the woods where they began digging at a place which had been located during the day. After several hours hard work he saw them lift out of the hole a large iron-bound box which when opened, revealed a quantity of gold coins. The negro's cupidity was excited and the next day, he stole their charts and disappeared. He remained in hiding until the party, helpless without their charts to continue the search, had left the neighborhood. Then he returned and took service with a lumberman near Jacksonville. He fell sick soon afterward and was nursed by the lumberman who won his gratitude by continued kindness. To him the negro told his story and exhibited the stolen charts. The lumberman was incredulous at first, but eventually became eager to prosecute the search. The two went to the island and dug at various places indicated on the charts. At last their efforts were rewarded by the discovery of another chest full of Spanish doubloons. They were anxious to keep their find secret, and decided not to attempt to turn the ancient coins into currency in the neighborhood lest other people should be led to search. The negro proposed to go to Savannah, Ga., with the treasure, for the purpose of exchange, and the lumberman agreed. After waiting for some time for him to return and hearing nothing the lumberman grew anxious about his share of the treasure which he said was worth over $30,000 and told his story, begging that the police make a search for the negro. Suddenly the lumberman, too, disappeared and it is conjectured that by some means he found the negro and secured his share of the money. Since his departure several parties have been digging about the island but being without the charts have not succeeded in finding anything. No one appears to know who buried the money or how the charts were obtained. It is evident, however, that they were prepared by some one who had accurate information and that the only way to find the treasure is to study the charts. It is so with that better treasure which rewards the seeker after spiritual blessings. They succeed who follow the guidance of God's Word:

Search the Scriptures for in them ye think ye have eternal life. (John 5: 39.)

THE FAMILY AND HOME CIRCLE

TRIPOLI AND ITS PEOPLE.

A World-Old Seaport that Stood in Patriarchal Days—Its Present Condition.

AS Damascus, the principal city of Syria, was a populous and important centre in the time of Abraham—2,000 years B. C.—so several other Syrian cities are of like antiquity. Aleppo, Beirut, Tripoli were all settled early in the world's history. The last-mentioned is a port forty miles northeast of Beirut. Its buildings are mostly of stone, and the town contains many remains of early and mediæval architecture. It is believed to be one of the oldest cities on the globe, having been founded by the Phœniceans. It has witnessed many vicissitudes, having been repeatedly besieged in the early centuries of the Christian era, affording rich spoil to its enemies. In the twelfth century, during the Crusader wars, it suffered greatly by a protracted siege.

Like most other Eastern cities, Tripoli is cosmopolitan as to population. With thirty odd thousand inhabitants, probably a majority are Greeks, with many Syrians and Moslems, and a few Christians. Visitors to Tripoli are reminded of the Crusades by the fact that at different seasons of the year many pilgrims still pass that way, journeying to the sacred places of the Holy Land. There is an old Crusader castle in the place that looks grimly grand amid its setting of lemon, apricot, orange, and apple trees. Another feature—hardly an attraction—that may interest the visitor, is a penitentiary under Turkish military control, in which many of the most violent and desperate criminals have been confined.

Roaming about the streets of modern Tripoli, and noting its comparative insignificance, one can hardly reconcile the present condition of the city with the traditional claim that it once was one of that splendid group of ports which included Tyre and Sidon, the richest of the ancient East. Dull enough and dead enough are all three now, in contrast with any of our stirring American sea-coast cities or those of Europe; yet there once went out from those venerable shores fleets and great multitudes of seamen, merchants and traders to do business with Carthage, Venice, Cadiz, Alexandria, and the ports of the Nile, some of which have long since passed from magnificence to ruin.

Tripoli is an interesting city in many ways. Here one can study human character in the different nationalities to advantage, and here, with the blue waters of the Mediterranean lapping the shores, the traveler can rest awhile with a degree of comfort and enjoyment. There are many places well deserving of a visit in the ruined old city: great volcanic ridges beautiful fertile vales, and cool, inviting groves, with rich and varied combinations of color that delight the eye.

THE ANCIENT PORT OF TRIPOLI, SYRIA.

Fidgety People.

With many people, fidgeting becomes a fixed habit, before they are aware of the fact. It is one that often proves distressing to friends and acquaintances and painful to the victim as well, yet it is exceedingly difficult to overcome. On this subject, a thoughtful writer says: Apart from the fretful temper and ill regulated moral temper which it discovers, it exerts physical and mental effects which are deplorable. The life of the nerves is eaten out by this habit, brain power and heart power, which ought to be used to good purpose, are devoured—gradually gnawed away, by the trifling corrosions of these specks of fidgeting. The victim of this habit ought, for the sake of himself as well as for the sake of others, resist and overcome it. Especially where this impatient habit of speech betokens a nervous breakdown, in its incipient stages, it should be remembered that no surer way can be found to hasten the prostration and make it chronic, than through an intemperate and fretful tongue. Time, strength, patience, nerve force, and moral character are all wasted by the fidgets.

Caste Among Christians.

A lady in Centerville, Iowa, writes us: "There is a great deal being said and done in our large cities about poor girls, and homes are opened for them. We wish something could be done to draw out Christian sympathy and respect for those who have to earn their living by sewing or washing in people's kitchens. If these girls who are making an honest effort to support themselves and often to help aged or invalid relatives, could be treated in a way to encourage them in doing right; if they could be made to feel that their work entitles them to the same respect as those that work in other ways, provided they do it well, and that honesty and industry, and virtue are of more value than riches, there would be little need for homes for fallen girls. I had a conversation with a young man from a large city. He said if he visited a poor girl who washed in people's kitchens, he could not go with the higher class that separated themselves from the poor. Shame on a Christian nation that looks at things in such a way! If we would all follow the golden rule by doing unto others as we would have them do to us, we would do away with caste in this Christian land of ours."

While what our correspondent writes is unquestionably true in a sense, yet we believe there are very many Christian people in our land who draw no such distinction. They regard all labor as honorable, no matter how humble. It is only among the shallow and worldly portion of society that the poor and uncultured are denied recognition.

Martha Washington's Girlhood.

In her charming volume on *Women of Colonial and Revolutionary Times*, Anne Hollingsworth Wharton gives this attractive picture of the youth of Martha Dandridge, the little Virginia maid who was destined in later years to become the spouse of Washington:

That little Martha Dandridge could play upon the spinnet, we know, as she spoke, in after life, of giving lessons upon that instrument to her granddaughter; and that she was an apt pupil in the mysteries of cross, tent and satin stitch, in hem, fell, and overseam,—and indeed in all such feats of the needle as were considered essential to a young lady's equipment for life in the youth of our great-grandmothers,—is proved by the careful instruction in the arts of "stitchery" which she bestowed upon her granddaughters. We may also be quite sure that her manners were unexceptional, as such accomplishments then formed a more important part of the education of a young Virginian lady than the circle of the sciences. The Dandridge and other estates upon the Pumunkey were near enough to Williamsburg to allow their owners to enter into the social life of this place, which shared with Annapolis the honor of leading the Virginia fashions of the day. If the English Surveyor of Customs wrote from Annapolis of the extravagance of its inhabitants and the beauty and grace of its women, another traveler about the same period descanted upon the number of coaches that crowded the deep sandy streets of Williamsburg, while the charms of its daughters have more than twice been "sung in song, rehearsed in story."

Value of Female Education.

In our day, the education of girls has become, in a sense, quite as important as that of the boys. With the extension of woman's field of usefulness and the multiplication of female industries, the necessity has arisen of equipping her for the battle of life in a manner that will develop her best qualities. Mary C. Stetson, a leading authority on the subject, writes: "Whatever trains and develops a young girl into a stronger and nobler womanhood will help her in any position which she may be called upon to fill. In childhood our girls should have the same preliminary training as the boys. They should be encouraged to play with their brothers. Boys grow more gentle and considerate by this association, while the girls gain in vigor and force. Indeed, this exchange of courtesies we find all through life, first in play, next in the co-educational schools, and lastly in the new homes that are made.

"If a daughter is delicate, she should not be crowded with work. Let her education take a longer time. There is no need of hurry. Why cannot the truth be recognized that the years of training are are the most beautiful years of life? They are full of hopes and aspirations which beautify the soul even if they are never fully attained. The wise mother will do all in her power to extend this delightful period. A thorough education makes it possible for a young woman to enter almost any occupation she may desire. For those who have been brought up tenderly it is not always pleasant to be compelled to care for themselves, but it is a thousand times better to be able to do so in an emergency than to eat the bread of dependence."

GOD'S BLOSSOMS.

GOD lends white blossoms to the wild
To beautify and cheer,
For perfumed buds are fair to view,
And birds' glad songs to hear
But when the blue sky leaden grows,
And frosts of winter come
Should we rebel because that God
Calls his white blossoms home?

God places by our side oft times
Companions who entwine
Soft silken cords of happy love
About your heart and mine
And when the angel Death swoops down
And softly whispers "Come"
Should we rebel because our God
Calls his white blossoms home?

CHILDREN AND MONEY.

THE celebrated divine, Dr. T[illotson], Bishop of Winchester, has, at [a] ent times, given much wholesome vice to parents concerning the trai children, but nothing he has ever written could be more pertinent present time than these words up need of giving children a proper a[p]tion of the value and uses of mone

"Where the one aim of the he family is plainly seen to be to rich; and when the constant bu his talk is on the power and imp of money; his children will inevit trained for their father's mamm ship, and the air of filthy lucre th breathe will insensibly impregnat moral character. If, on the othe they see money treated as a m utter indifference; if before the day by day expenses are incurred means to meet them, and the last q ever asked about anything is wha cost, there will be a tendency in th direction to impair the quickness moral sense in money matters ge habitual self-indulgence will seer the natural order of things, and for anything, will mean instantly t procure it. No doubt in many there are what may be called he ideas about money: some are born others extravagant; and be the stances of life what they may, the bias will assert itself from the nu the grave. But a great deal may by carefully educating children in value of money as means to There are various ways of doing some of them will at first be dis ing. Different characters must b ently treated, and an age, which n suitable for one young person to be with money, might be very unsuit another.

"The chief thing, however, t parents should din into their c memory, and impress on their con almost from the first hour they able of understanding it, is the mi bondage, and even disgrace th with debt. Borrowing seems so e lending so natural, and youth is with hope, and conscious of integr is only for a short time and payn easily be made; and who need But a tendency of this kind sh burned out of a young man's n with a hot iron. It is a fault which an inflexible sternness is the kindest, and the only effective An indulgent easiness in the early youth may foster a habit which alyze the sinews of robust acti reduce ultimately its victim to temptible condition of being mendicant or a thief."

Facts for Young Bible Students.

We frequently receive letters as to the number of times certai and expressions occur in the Bi these are generally from young we give the following compact tion for their benefit, trusting tha serve for future reference: The B tains 3,586,489 letters, 773,692 word verses, 1,189 chapters, and 66 boo longest chapter is the 119th Ps shortest and middle chapter t Psalm. The middle verse is th the 118th Psalm. The longest in the 8th chapter of Isaiah. T "and" occurs 46,277 times; the wor 1,855 times. The 37th chapter o and the 19th chapter of II. Kings a The longest verse is the 9th of chapter of Esther; the shortest the 35th of the 11th chapter of Jo

PATIENCE.

s Us and Benefits and the Considera-ions hich Tend to Promote its Exercise.

Among the qualities that mark differences of character, that of patience must be reckoned one of the chief. Whether it is shown in the endurance of pain, or in bearing reverses of fortune, or in eav ent, or in submitting to exasratin associations and environment. or wai g for some expected advantage—indi tes strength of character. It is we who fret and repine and bewail ir fe. There are conditions which re ght in striving to change. It is lw s well to remain quiet under y e and imposition. Our civil e ious liberty would never have s cured if our forefathers had subdheekly to tyranny and oppres-it even in resistance, it is the ntian who conquers most surely. e patient in his struggle and n be easily discouraged. True ng does not imply supine inaction. may e combined with energy and ro activity; but it is never allied c rolous, unavailing complaint, it the still more common fret-ss hich wears out so many lives. erlife there are what are called y places." Things do not run th our plans go awry, the hopes nt tained are disappointed, our lans fail. Then is the time st if we can bear the inevitable th unalterable and maintain a ert spirit under trial, our troubles thr sting and become a whole-te discipline. There are some sick ns hich teach a lesson to all who r tm. There is one in New York in hich for many years a bright, en creature has been lying helpy never in gloom or impatience. ar night the hours pass, bringing b len of pain and weariness, yet ch rful spirit never quails or re-s ler the affliction. The strong hhealthy, harried and worried by s vations, go into that room and shaed by the spectacle they see e. Other homes there are where the ene is of another order. The widw other toiling to support her erls children; the drunkard's s. bring the daily shame and huati of her lot; the helpless dedamaking no retort to the capris ult-finding of an arbitrary emyer n a hundred ways the lesson patnce is being taught and the exple patience is set.

is nowever, especially in spiritual tter hat the writer of the epistle is nsog patience in the passage asiate with the topic (James 5: 7-20). is iting to a people scattered and ec d and oppressed, and he bids n b patient and not murmur, and nuc them that the farmer who has n l seed waits in patience while it ated by the early and latter rain l a r long months the grain springs rns and comes to the harvest ch wards him for all his toil and ing He bids them show like pace. or their reward is sure. He ld ve them cheer themselves with co iction that all wrongs would ntu y be righted, all evils removed, gri nces redressed. We may build enc n the same basis. Nothing proes tience so surely as faith in God. knd that our lives are in his hand, n ning happens to us without his wl e, and that no burden will ever te which will be too heavy for us to r h his help—this is to have a ndan on which patience can be ed. "My grace is sufficient for *thee*," n g urance which ought to give us n in ll trials. Like the child at school, ng sagreeable tasks. the benefit of ch cannot understand. but conscious a ing and wise father has directed m. Christian may take all the ills fe tiently, in the firm faith.that they pa of the discipline which God sees e n essary for his spiritual develop-nt. f our supreme desire is for that d hich means purity, peace and ver e shall not be rebellious under dis line of life, having the assurance t "a things work together for good to m o love God."

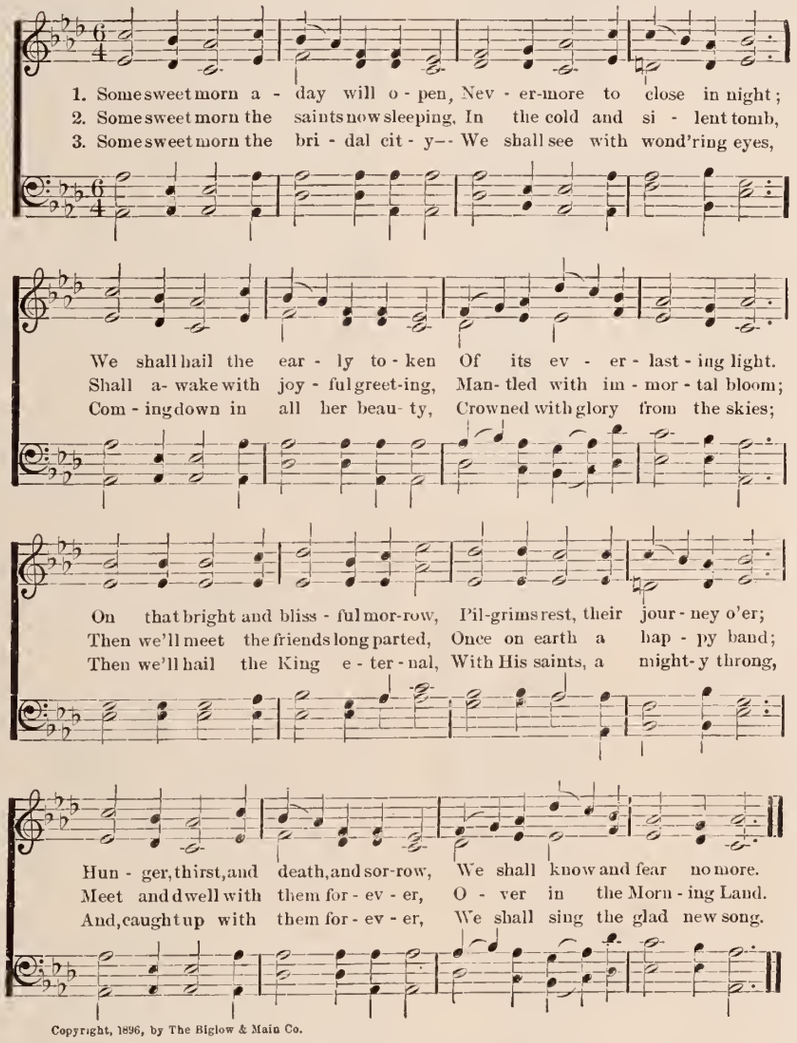
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Some Sweet Morn.

"The morning cometh."—Isa. 21: 12.

Rev. E. P. Marvin. Ira D. Sankey.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co.

HIS COMING.

OH, so often we are weary
'Mid the hurry, care, and strife,
And our souls are ever longing
For the higher, better life.
And in prayer and aspiration
Oft we lift our hearts and say,
I am waiting for your coming,
Blessed Jesus, night and day.

For thy glorious returning
With the angels fair and bright;
Oh, our hearts are ever yearning
When our faith will change to sight
Heaven's King and heaven's glory
Coming down to earth once more;
Oh, the sweetness of the story!
Let us read it o'er and o'er.

Like a bridegroom he is coming,
Rescued souls will be his bride;
Are our lamps all trimmed and burning,
That we may with him abide
In the many mansions holy.
Jeweled walls and streets of gold,
Gathered with the meek and lowly,
Safe forever in his fold?

No more going out forever,
No more sorrow, no more tears;
Death and pain can harm us never
Through the glad eternal years.
In the glory of his presence,
Which now lights the jasper sea,
We will meet the long-lost dear ones
Waiting there for you and me.

THE REAL.

(For The Christian Herald.)

WHAT is Life,
And what are the things that are real
In this strife?
It all seems
Like the visions that over me steal
In my dreams.

When I give
All my thoughts to this wonderful strife
That we live,
There are times
When I feel there is more of this life
Than these climes.

In the street
All is turmoil and care; and the face
That we greet
Is a mask.
And the real is unknown—not a trace
Of their task.

When I see
The fat cattle that graze in a nook
Or on lea.
And the birds
When they come down to drink at the brook
With the herds,

I then feel
That the books and the things that we read
Are not real,
But this world
Is the book where we read what we need,
All unfurled.

JOHN CECIL GRAY.

The Prophetic Programme.

The Place of the Present Time on the Prophetic Chart.

BY REV. JOHN JONES.*

STUDENTS of prophecy go to the Bible to find out from the general survey of the world's history from creation to restitution a reply to the two questions: Where do we stand at present in the Prophetic Chart? and is the course of events following the lines indicated in the Bible?

A reply to these questions is found in Daniel's prophecy of the seventy weeks of years (Daniel 9: 27). Sixty-nine of these weeks, constituting 483 years, were foretold to commence with the rebuilding of Jerusalem and to reach unto Messiah Prince—that is, unto the time of his appearance to Israel; and after the three score and two weeks, Messiah was to be cut off but not for himself. Then ensues a long gap or interval, which has not yet terminated; and the seventieth week still remains unfulfilled, and stands postponed until the latter end of this Gentile dispensation. It will eventually be fulfilled by the Prince that shall come (verse 24), some great powerful Prince making a sort of concession of Jerusalem and Judea to the Jews for a term of seven years; for "he shall confirm a covenant with many [of the Jews] for one week of years, and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation." He will undertake to be the friend and guardian of the Jews, to reinstate them in their own land; and they will recommence their morning and evening sacrifices and oblations in a rebuilt Jewish temple; but in the midst of the seven years he will break the covenant and institute a persecution of both Jews and Gentiles alike during the latter three and a half years, until finally "he comes to his end between the two seas upon the glorious holy mountain: and is broken without hand" (Daniel 11: 45; 8: 25).

Hence we now stand very near to the close of the intervening gap between Daniel's sixty-nine weeks of years, and the momentous seventieth week upon the brink of which we tread. And we are advancing onwards rapidly towards the ultimate crisis of this age, which is intimately connected with the restoration of the Jews, the general falling away or apostacy from the Christian faith, and the development of the personal Antichrist or man of sin (II. Thess. 2). I see the gathering forces of this crisis in the active propagandism of the three unclean demon spirits—namely, Antichristian infidelity and spiritualism, lawless democracy, and intriguing Jesuitical superstition, which are predicted to go forth at the present time to gather all people to the war of the great day of God Almighty (Rev. 16: 13). I discern the premonitory seething of its ingredients in the social agitation and internal heaving of the nations, in the tide of moral corruption setting in upon society, in the incurable heresies more and more infecting the various branches of the Church, in the increasing tendency to change, innovation, and unrest that is unsettling individuals, harassing communities, and disturbing entire lands.

In the midst of this abnormal and menacing complication of affairs, our first and foremost duty is to expect, and to live in readiness for, the personal coming of Christ to translate to heaven his watching and waiting people, in order that they may escape the desolating judgments and calamities that are to signalize the era of Antichrist. The significant language of our Saviour's repeated injunctions to us to watch for his second advent incontestably implies that certain great privileges will be the reward of those who do watch, but will be forfeited by those who do not.

The warnings and exhortations to watch for the advent of Christ in order to escape the great tribulation, are rendered almost null and void if the unwatchful and unfaithful are to escape by translation, just as much as the watchful and the faithful; and, in fact, such an erroneous notion tends to encourage unbelief and neglect of vigilance in reference to the personal coming of Christ.

* From his article in the *Prophetic News* for May. For sale, price six cents, by J. E. Jewett, 77 Bible House, New York.

SUNDAY SCHOOL CONTEST ENDED.

Names of the Champions Announced and Prizes Awarded—Roll of Honor Prizes —Close of a Remarkable Competition.

AFTER a friendly contest extending over a period of several months, and involving correspondence from almost every part of the United States, our Sunday School championship competition has at last reached a conclusion. As was announced at the beginning of the competition, the 1st of June was fixed as the date after which no new entries would be received. Consequently, with the present issue of THE CHRISTIAN HERALD, the contest may be regarded as at an end. The conditions were these: That each competing Sunday School pupil should send full name and address, and also record of consecutive attendances at Sunday School up to February, 1897, such record to be certified by the Pastor, Superintendent, or Sunday School teacher. *A single absence* it was explained would vitiate a record; and the attendances must be continuous and uninterrupted.

ANNIE P. JOHNSON,
338 CONSECUTIVE ATTENDANCES.

Hundreds of letters were received and many remarkable records came to light which would otherwise have remained unknown. It is beyond question that the contest has resulted in creating a healthy spirit of emulation among Sunday Schools throughout the land, and that many hundreds of scholars will be inspired to greater zeal and fidelity in their attendance and studies by the example of the splendid records others have made.

In considering the claims of the numerous contestants, care has been taken to do justice to all. A small number of the entries have been disqualified by absences during the five years preceding February 1, 1897, but wherever a doubt has existed the pupil has received the benefit of it. This especially applies to the Honor list.

In the Prize Competition for male scholars, the first prize has been awarded to **Samuel Winterton,** of the First Baptist Sunday School, Keyport, N. J., who has a record of **thirty-three years and sixteen weeks,** or **1732** consecutive attendances, vouched for by Mr. S. Gilhuly, teacher. The first prize for female scholars has been won by **Mrs. Emma Corbet,** of Biddle Memorial Mission Sunday School, Carlisle, Pa., with a record of **twenty-four years,** or **1,248** consecutive attendances, vouched for by Mr. Geo. Bridges, Superintendent. These fortunate competitors will each receive the following valuable prize:

ELEGANT LARGE ART BIBLE (London Edition)—with nearly **one thousand superb illustrations,** bound in genuine seal—Divinity Circuit—kid lining, red under solid gold edges, with thumb index and appropriately inscribed; **Value $25.00.**

The second prize for male pupils has been awarded to **George H. Glasgow,** of Central Church Sunday School, Rochester, N. Y., with a record of **thirty years** or **1560** consecutive attendances, vouched for by Mr. John H. Elliot, Superintendent. The second prize for female scholars is won by **Miss Martha Givler,** of Grace U. B. Sunday School, Fairview, Pa., with a record of **twenty-two years** and **four weeks** or **1148** consecutive attendances, vouched for by H. W. Neidig, Secretary. These second prize winners will each receive the following:

ELEGANT LARGE ART BIBLE (general description same as the other Bible), bound in Divinity Circuit, Palestine Levant, Grained Leather Lining, Red Under Gold Edges, not Indexed, and appropriately inscribed; **Value $18.50.**

Our Roll of Honor is a long one and is given here in full. It will doubtless lead thousands of readers, as a very large number of scholars are personally interested in this branch of the competition. Every scholar on the list, which appears in the next column, having qualified in accordance with the terms of the competition, and a clear record of not less than five years or 260 attendances, will be presented with a superb, illustrated New Testament, beautifully bound in Divinity Circuit, with red under gold edges. The Honor Roll is as follows:

Abbot, F. A.
Adams, Wm. C.
Adlam, Louisa.
Alhany, Margaret C.
Ames, B. D.
Anderson, S. J.
Ayres, Chas. J.
Baker, Edith M.
Baker, Florence L.
Banks, Henry T.
Barkman, Nellie L.
Bate, Albert.
Beecher, Herbert R.
Beery, Wilmot.
Beisel, Gertrude.
Benson, Bertha.
Benson, Minnie.
Berger, Chas.
Bevaa, Geo.
Beyerle, May A.
Beyers, Maggie.
Bickors, Carl.
Birdsey, Linus.
Bisbing, Albert W.
Bishop, Wm. D.
Bitzer, Florence.
Bitzer, Miss.
Bolean, Ada
Bowman, Dan'l L.
Bowker, Dan.
Boyd, James.
Boyd, Samuel.
Boynton, Geo. E.
Boynton, Mrs. G. E.
Bradley, Fred'k.
Bradley, John.
Bradley, Wm.
Bradstreet, Ernest.
Bradstreet, Harlan P.
Brandauer, Ernest.
Briggs, Joseph B.
Brinkman, Allen.
Brook, Katie.
Brooks, Geo. A.
Brown, Henry.
Brown, S.
Bullock, Jasper M.
Bullock, Pearl M.
Burrc, John W.
Busteed, Mary E.
Byram, Edith.
Cannon, Grace.
Carnall, Lottie.
Christina, H.
Clark, DeWitt.
Clark, Emily A.
Clark, Lydia P.
Cope, Joseph.
Cope, June.
Cornman, Grace.
Cornman, H. L.
Cornman, Lizzie.
Crankshaw, Ella.
Crankshaw, Mary.
Crawford, L. B.
Davie, Laurie.
Davies, Thos.
Deare, Lizzie.
Deaver, Clara.
Demarest, Sherman.
Drake, E.
Drake, Jos.
Drake, Maude.
Durnell, Edith.
Durnell, Wm.
Eastland, Jr., J. C.
Eba, John H.
Edmonds, Claude.
Edmund, Bertha.
Edmund, Jennie.
Eggling, Fred.
Elliott, Esther.
Elvidge, Wm.
Emison, Gertrnde.
Faison, B. F.
Falk, Otto.
Fetters, Bruce.
Fetters, Harry.
Fetters, Philip.
Fisher, Fred.
Flinn, Neha.
Ford, John.
Fowker, Gertrude.
Fox, Elijah.
Fox, Jos.
Frank, Henry.
Gensemer, Maggie.
Geyer, Lena.
Gingrich, Harry.
Givler, Florinda.
Glazier, Sadie.
Glover, James.
Gotwalt, Geo. W.
Gourlay, Henry S.
Graham, Edward.
Grant, Fred'k H.
Grosz, Katie.
Grosz, Margaret.
Grover, Percival.
Gunn, Horace E.
Hall, Herbert H.
Halsey, Ruth. E.
Hammer, Anna.
Handy, Wm. A.
Hardin, Kate.
Jaeger, Helen.
Jaeger, Henry.
Jenkins, John.
Jenkius, Thos. L.
Johnson, Annie P.
Johnson, Carl.
Johnson, Edna.
Jones Isaac.
Keddy, Alex.
Keely, Maggie.
Kempf, Chas.
Kennedy, Mamie.
Knapp, C. L.
Koym, Louisa.
Krupp, Franklin.
Kulp, Albert.
Leonard, Jas.
Lewis, Robert.
Little, Vernie.
Lockwood, Harry.
Lohr, Albert.
Lohr, Chas.
Lohr, Daisy.
Long, Amanda F.
Love, Blanch.
Lyth, Mary.
MacDonald, Emeline.
MacDonald, Sarah.
Mackerell, Chas.
Mackerell, James.
Malsberger, Edward.
McCullough, Jaune.
McCullough, Thos.
McCullough, Will.
McDowell, Maud.
McIntosh, Allen.
McIntosh, Jeannie.
McIntosh, John.
McIntosh, Robert
Mahaffy, Lily.
Mahaffy, Mabel.
Mahaffy, William.
Manstield, Mrs. A. C.
Maxwell, Bessie.
Meldrum, Chas.
Mertz, Sophie.
Mitchell, Clara E
Mitchell, Mary S.
Mitchell, Myrtle E.
Mitchell, Roy C.
Moffat, Lillian.
Monson, Philip.
Morgan, Harris.
Morgan, Lizzie.
Moseley, Jennie G.
Mountjoy, J. H.
Mullin, Mrs. C. C.
Musser, Mrs. E.
Musser, Odi.
Myers, Ida B.
Naylor, Dora.
Newham, Alma W.
Oltsman, Clara.
Orris, George.
Owen, Clyde.
Owen, Raymond.
Palmer, Chrissie.
Patterson, R.
Pennington, Anna M.
Pickering, George A.
Pickering, Theodore.
Person, P. A.
Poe, Annie.
Poe, Martha.
Postle, Stuart.
Powers, Jennie.
Putman, W. F.
Rector, Eddie.
Reed, Edith G.
Reimer, Mamie.
Rentrew, Lizzie.
Richards' Alvin.
Richards, Herbert.
Ritchie, Edith H.
Roberg, David.
Roberg, Philip.
Robson, Allen.
Rogers, Sarah F.
Rosenmire, Minnie.
Rothenberger, Eddie.
Sachs, Howard J.
Sanders, Clyde.
Scott, John.
Shackliter, Lulie.
Schanfele, Everett.
Schlegel, Henry.
Schlegel, Jacob.
Scott, Goldsmith N.
Scoville, Maud R.
Shepard, Julius.
Shertz, Walter.
Shultes, Louisa.
Shultes, Minnie.
Slinn, Jos. A.
Slinn, Lavinia.
Slinn, Mary E.
Sloop, Chas.
Smith, Porter L.
Snedeker, J. Seymour.
Sneider, Paul.
Snyder, Sallie M.
Sparrow, Lawrence.
Stagg, Peter H.
Steinmeier, Wm.
Stern, Nellie C.
Stumme, Chas. P.
Surbeck, Freddie.
Swift, Mrs.
Taylor, Alice.
Terry, Clarence.
Terry, Dolly.
Terry, Laura
Thorne, Belle.
Tolley, David R.
Turner, Adelaide.
VanAtta, Ida.
Walker, Clarence.
Walker, W. A.
Walton, Florence.
Walton, Mrs. Elize.
Weidiwelt, Martha.
Weiland, John.
White, Thomas.
Winlow, Geo.
Winlow, Lou.
Witmer, Dr. E. H.
Witmer, Howard.
Witmer, Mabie.
Witmer, Howard.
Woglom, Geo. T.
Woods, Mary.
Young, Howard.
Young, Jacob R.
Harrington, Mrs. M. A.
Harris, Gwinnie.
Hart, Rufus.
Haynes, Rollin, J.
Hays, K.
Hege, Lottie.
Heeny, Agnes.
Heeny, May.
Hiden, Wm.
Hergesheimer, Elsie.
Hershleb, Lulu.
Higgins, Florence.
Highley, John.
Hill, Nellie.
Hitzel, Alida.
Hoadley, Ruth.
Hogentogler, Jos. F.
Holman, Maud.
Hood, Flora.
Hyers, Myrtle.
Imel, George.
Imel, Nellie.
Ingram, John S.
Imig, Frank.
Imig, Lizzie.
Isle, Kittie.
Isle, Margaret.
Jackson, Lottie.
Jaeger, George.

This competition has also brought us many letters from superintendents who have sent their records, not wishing, however, to enter the list in rivalry to the Sunday School pupiis. The most remarkable of these records is that of Mr. Chas. Phister, Superintendent of the M. E. Sunday School of Maysville, Ky. Mr. Phister is seventy-eight years old, and has attended Sabbath School as scholar, teacher or superintendent for the past seventy years, without a single absence.

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

REDOM FOR MOTHERS.

AUGHTERS do not mean to be so, but they really are very provoking at times, at least some of them are. They seem very often to forget that mothers like to have their own way in the ke to dress as they please, go y choose, and in a general way own lives. There are, in fact, of daughters—one is the ver seems to get beyond child- who, far from asserting herself, on her mother to the end of the I have known women forty years did not appear able to buy a a hat for themselves without her's advice, and I remember ss set of girls whose ages were between forty and fifty, and er presumed to make the tea or position of a chair, or do any rge thing in the house without to their queenly old mother, who ruled the house with a rod of

type is the opposite of another ls who behave in a very differ- er, and who most lovingly, but e time most tormentingly take selves to order all things in life mothers. The mother wishes to the daughter thinks it is too too cold, or that mother would it till to-morrow. The mother certain color: the daughter t color very unbecoming and ng to go with her mother's hair nd the poor old lady is so upset tions and suggestions that she no comfort in her life.

no doubt, are apt to make mis- once in awhile even the most other may assume an attitude daughter resents. There are so whom their children never They seem to think that sons ters who are really men and e still under nursery guidance. other mothers who are simply their strong-willed children. en take on a note of patronage anner toward this gentle, self- mother. Her little fads are amusement; her amiable weak- tolerated but are not treated ect; and the young people tram- mother's most cherished wishes eriuiness which is very hateful es of the observer who knows ther is hurt and grieved, though loyal to say so. She, indeed, and for her children, and has xcuse for their sins of omission ission, an excuse her friends te accept.

ld remember that we can have nother in this world, and that his gone out of it the most un- most compassionate, the most most beautiful love which is safed to a human being will be er from us. Remembering how bore us in pain, cradled us in took care of us in the feeble- ldhood, toiled and saved for us d by day, surely we cannot be o generous, and too self-forget- reatment of her.

ople who are capable of occa- t and heroic acts of self-denial rce in the daily intercourse of to be thoughtful about the little h make or mar happiness. It h to a mother to find her chil- shielding her from discomfort can, and she prizes the shield- more if it be tactful and if it be ed on that it prevents her from gs which she desires. Make y smooth and easy in the little s, make it possible for her to ter plans, help her in every way an; and be assured that you regret on any day of your life n you have accorded and the ou have shown to your mother.

Where there comes to the mother grown old, the necessity of leaving her own home and becoming a member of another family, making her home, as the phrase is, with John or with Mary, there needs to be the greatest care that she shall miss nothing of the old comfort, and that, so far as possible, she shall have the independence of movement which she had while under her own roof. It is always a wrench for a mother, however old or feeble, to give up the management of her own home. It is the more so if she must leave that home and become only one, and a subordinate one, in the household of a daughter-in-law or a son-in-law. In these circumstances let hers be the pleasantest room in the house, let the grandchildren delight in ministries of comfort, let her have the flowers and the books she loves, and let her go about and take up little household tasks as she may choose. If it is her pleasure to potter about in the garden, by all means show her that you love to see her there among the flowers, and if she have a faculty (as no doubt she has) for making pastry and bread and various delicacies in the kitchen, do not prevent her.

Somewhere I read a pathetic story not long ago of an old mother whose children were so determined that she should never do a single thing, but she should simply sit with folded hands in her best gown while they waited on her, that their very attentions made her desperately unhappy. Once they were suddenly called away and obliged to leave home at so short a notice that they could get no one to come and take their place in waiting on the mother. She could hardly restrain her excitement and impatience until they were out of sight, and no sooner had the railroad whistle assured her that they were safe on the train than she hastened to the kitchen as fast as her feet could carry her, made a great fire, and for hours together baked everything she could think of! She staid up all night, and was worn out but perfectly delighted.

I knew an old lady who, at seventy, one day was seen hanging out a large washing in the garden. The neighbors were very much shocked, as they knew that she was considered far too feeble to engage in any work, and especially in work so hard as this. But it transpired that in a family emergency her active daughter had been called in another direction and mother had at once rushed to take a hand in the work she had formerly enjoyed.

Margaret E. Sangster

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THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER XIV.

Jessie's Hard Lesson.

FOR three years there were only such changes in the Lloyd and McAslin families as would naturally flow from the tide of events which had thrown their destinies together. Mrs. Lloyd and Alice remained abroad, wandering at their leisure, from one famous city to another, and doing good in many small, unobserved ways, only known to themselves, and the recipients of their benevolence. For Mrs. Lloyd was no longer solely occupied with her own soul and her own salvation; she had discovered that they who wish to go to heaven alone are not likely to get there. Solitary prayer and meditation on her own spiritual condition, though not abandoned, were subordinated to that active faith in God which proves itself by continual help to man. She had taken into her heart as the ideal Christian life, that little saying of St. Peter's about Jesus of Nazareth—"a man approved of God, who went about doing good."

Alice was her cheerful and ready helper. Her great delight was in the musical facilities offered in European cities, and these very facilities were frequent opportunities for the wisest charity. Through them she was brought naturally into contact with refined and educated people, suffering the straits and pangs of unconfessed poverty—young women, mostly of her own land, struggling bravely against unconsidered necessities—deluded with false hopes—despairing for some slight encouragement—home sick, poor and friendless, and many of such cases found help and hope from Alice Lloyd.

The chagrin and disappointment resulting from her relationship with Lord Medway, had slipped from her mind like a disagreeable dream, and the slow, sweet hours passed in gaining knowledge and in doing good, brought her only that content which is another name for happiness. The one thorn in her heart was her treatment of John McAslin. The wound others had given her was healed: the wound she had given herself still pained her. She felt that she had been unjust to John. She had thrown upon him a faithlessness she alone was to blame for. She had ignored rights John might reasonably have claimed, and then been angry with him for the manly reserve that made him choose to bear his suffering alone. She still loved—for a first true love is not easily slain—but she did not hope. She was sure John had forgotten her, and she never spoke of him, for the feeling that comes with the revelation that all is over, is gathered silently into the heart.

Sometimes there came a letter to Mrs. Lloyd from John, but it was solely on business. He was now Steve's lawyer, and the manager of all his immense property, and occasionally circumstances came up in which it was necessary to consult Mrs. Lloyd, or to obtain her co-operation. These letters had the clear, straightforward tone of John's nature and methods, but they never exceeded the legitimate courtesy of the position. Every one of them gave Alice pain. For a day or two after the receipt of any missive from John, she abandoned her heart to vain longing and regrets, and to despairs hard to control and vanquish. One day while thus suffering she suddenly became very homesick.

"Mother," she said, "I want to go back to America. We have been a long time away."

"Then we will go back, Alice. I, too, shall be glad to return. The wish has been lying in my heart for a long time. I will write to Steve this morning and see if he can come and help us. We have gathered so many treasures, and these it will be necessary to pack properly. Then there are the Custom House liabilities and formalities which I do not understand, and would not dare to face."

"Do you think Steve will come?"

"I am sure he will come if he is able."

"Jessie may stand in the way."

"Not of Steve's duty. And I think Steve will consider our comfort his duty."

So the letter was written, and it reached Steve one morning as he was eating his

(Continued on next page.)

Have You Asthma or Hay Fever?

Medical Science at last reports a positive cure for Asthma and Hay-fever in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvellous. Rev. J. L. Combs, of Martinsburg, West Va. writes that it cured him of Asthma of thirty years' standing, and Hon. L. G. Clute, of Greenly, Iowa, testifies that for three years he had to sleep propped up in a chair in Hay-fever season, being unable to lie down night or day. The Kola Plant cured him at once. Mr. Alfred C. Lewis, editor of the *Farmer's Magazine*, was also cured when he could not be blown for fear of choking, being always worse in Hay-fever season. Others of our readers give similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma or Hay-fever we advise you to send your address to the Kola Importing Co., 100 Broadway, New York, who to prove its power will send a Large Case by mail free to every reader of *The Christian Herald*, who needs it. All they ask in return is that when cured yourself you will tell your neighbors about it. It costs you nothing and you should surely try it.

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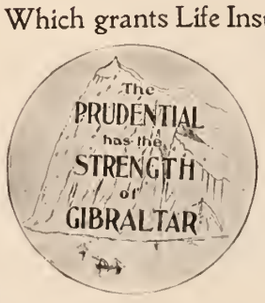

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TE KING'S HIGHWAY.

(Continued from preceding page.)

k t. Strangely enough, there was a r him from Mrs. McAslin also. e still retained his habit of early g, and as it was near the noon r nen Jessie usually appeared, a tar breakfast was inevitable. Some- es s little son Jack took his bread m: beside him, and sometimes the rse rought little Miss Lucy for her er morning kiss; but as a regular e eve took his breakfast with his t ughts, or the daily papers. His e letter pleased him very much l ed to see her and his sister, and nd with all his soul, for some law- ar desirable change. He felt as s hole best being was in a state rr hy; he had even ceased to rebel st life that was yet an intolerable n To go to sea! To feel the fresh 's in his face! To throw out s emory dinners, and dances and ! Oh, what a miracle of relief it e! He had not one hesitation e journey. He was only too for so good an excuse for it.

ly he remembered his wife, and darkened his sunny face. For on between them had become a mal one. Steve still loved her. ee loved her husband perhaps far n she knew. But before all love mily duties, Jessie put her social s It had been a very pronounced st dy success. She had reaped all o rs of that "leadership" which had h ambition; but with these honors e obligations which gave her no f personal affections, and which de- so much from her, in mere physi- rength, that she had no ability to cul- r home pleasures. They slipped r grasp; they were delayed from y, until they gave her a sense of a and were then relegated to some s ant. She was carrying a cup full m, but there was nothing satisfy- n , and she was just beginning to s o much to her own heart.

a ery morning as she came down e had stepped into her nursery s ed her babies and felt in their e nd embraces a purer joy than all a ation of fashionable crowds had g n her. "I will go to Lloyd Park e k," she thought, "and with the watch the spring break into lilies l s. I am tired to death and I look —most haggard—in the morning will tell Steve to have the house e der. He will be pleased at that. f ow, he hasn't had much to please o long time!"

e d not expect to see her husband. w usually with John at that hour: n she opened the door of the k t parlor. Steve was sitting there. s f: had lost its happy glow; he e doubled, and as Jessie entered his i luntarily fell upon the open letter s ide. She said "good morning." Ste answered the greeting; then he r mother's letter and gave it to e read it with a look of annoyance d e ened to anger.

c not possibly go to-day;" she said, e rew the irritating message on the e. You know, Steve, that this ball to r esse Kara will be the ball of the son My dress is ready for it, and it c a mint of money. I am in the e Quadrille, and my absence is p y it of the question."

S ll from your mother's letter to me, u imagine she was very weak and

Ty oid fever leaves every one who t ry weak and sick. I am sure I e s every earthly thing I could think t shape of wines and delicacies. I e been out twice to see her."

Flo has been with her five weeks and s w compelled to go to her home." lo has not the obligations I have." he as a husband and three babies." he ad all her children with her. I e ow mother endured them. They s oisy they gave me a headache, my aveling dress was utterly ruined e y little fingers."

Di ou read the letter through?"

No, did not. I saw it was the same c plaint—why don't you come and s ? I am tired of it. I go as often I ca"

The you do not know what is said out ur father?"

"Is t re anything wrong with father?"

"He is losing his eyesight—that is all—losing it so rapidly, that your mother says, if you do not come soon he will never see your face again. He asks constantly to see you."

"Poor father! I will go to-morrow or the next day."

"Go to-day, Jessie."

"I cannot go to-day. Why do you ask me, Steve? Do you want to make me miserable? It is too bad! No one seems to have the least pity on me. Yet I am sure no one is more weary and worn out. My engagements have been something frightful the last month—the pace is simply killing me!"

"Then stop it. You are not forced to such a treadmill. There is no sentence of 'hard labor' against you. Stop it all, Jessie! Oh, how good it would be to get into the country and live like sensible human beings once more!"

"Indeed it would."

"Do you really mean that, Jessie?"

"I do."

"Thank God then!"

"I said to myself, as I came down-stairs, that I would ask you to get Lloyd Park ready for us. I want to take the children there and let them see the spring come—now, what are you hesitating about? I thought that for once I would be asking you to do the thing you wanted to do."

"I'll tell you, Jessie. There is a little contretemps—something quite unlooked for. Mother and Alice are coming home, and they are sure to go to the Park when they return. You know it is mother's own house. But I will tell John to look for a beautiful place and buy it for you."

"The idea of your mother and Alice coming from Europe when every other person is going there. That is precisely their way. And you have grumbled in season and out of season about my devotion to city life: yet the moment I wish to go to the country there is 'a little contretemps.'"

"Can I help it that mother is coming home?"

"I dare say, you are delighted."

"I am. I love my mother, and if you loved yours, you would go to her this very day. At any rate, your poor father's case—"

"Steve, mind your own affairs. I am quite capable of 'honoring my father and my mother' without your advice. If you know anything you know that this ball, of all others, is indispensable. I must go."

"Can't you run out and see them for an hour? You can take the six o'clock train home, and be in time for the ball."

(To be Continued.)

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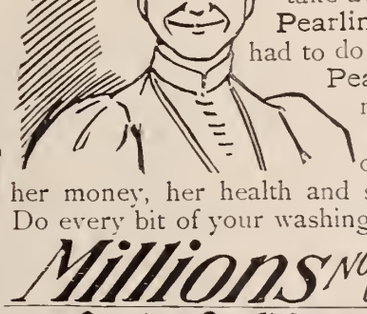

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Yours truly,
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CURES NERVOUS HEADACHE.

Gorham, N. Y.

Dear Sir: I was afflicted with nervous headache which caused me trouble with my eyes. I bought one of your Electric Brushes, tried it, and found it relieved me. I continued using it, and it not only relieved me, but has cured me of the trouble.

Yours truly,
Mrs. JAMES MATCALF.

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CURES PAIN IN THE HEAD.

Gorham, N. Y.

Dear Sir: I was troubled with a severe pain in my head and left temple, caused by sunstroke. I tried your Electric Brush, and it relieved me instantly. I bought one and have used it daily since. It benefited me greatly.

Yours truly,
J. D. THOMPSON.

IT IS WITHOUT AN EQUAL.

Boston, Mass.

Dear Sir: Enclosed find $2.00, for which send me by return mail the Electric Hair Brush of that price. I have been using one of your hair brushes for several years, and consider it a very fine article. It has no equal.

Yours truly,
GEO. F. PAYNE.

NO BRUSH EQUAL TO IT.

Natchez, Miss.

Dear Sir: I have used your $3 Hair Brush for years and there is no brush equal to it. My hair is abundant and free from dandruff, and does not fall out. It is also glossy and nice. Yours truly,
Miss ORLEAN FORBES.

USED IT FOR YEARS.

Earlville, Ill.

Dear Sir: Some years since, I used one of your Electric Hair Brushes, and was much pleased with it. I now want one for my daughter, whose hair is falling out badly. Please find enclosed $1.10.

Yours truly, Mrs. W. R. MANN.

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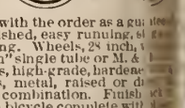

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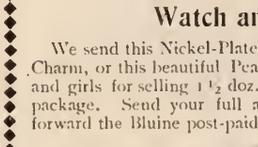

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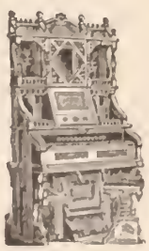

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OSPEL TRIUMPHS IN PERSIA.

ristian Missionaries have Accomplished in the Shah's Empire in Sixty Years—oseph Writes of the Religious and Social Life of the Moslems and Nestorians.

MOTHER AND CHILD.

N the letter printed below, from the pen of Hannah G. Yoseph, THE CHRISTIAN HERALD's medical missionary representative in Persia, a new and interesting light is shed upon the moral and social aspect of affairs in the kingdom of the Shah. She writes as a careful and judicious observer of the progress her native land is making toward religious enfranchisement. It is a slow process this, of transforming a heathen despotism into an enlightened one, but the progress already made under the influence of consecrated missionary effort encourages the hope that splendid triumphs await the faithful workers for Christ who labor in this most interesting portion of the great Asiatic field:

OROOMIAH, PERSIA, May 3.

In order to have your readers understand the present status of mission work in Persia, I will ask them to look back sixty years to a time when there were no missionaries among the Nestorians. There was only one woman who could read and write; there were no schools; each clergyman and bishop trained and taught his own successor, who was almost always a relative of his own. ervice was conducted in the ancient Syriac tongue which was only under- the clergy and sometimes even they could not translate it. People were nd buried in a tongue which they did not know. As a nation, they had, and no part or voice in government, except in paying heavy taxes. During the their landlords forced them to work in the rice and wheat fields without pay. ns did not dare to use the same cloth for garments that Mohammedans used. fear of the Mohammedans, Christians used even to wear their new clothes old. People were robbed at their own door-step and would not dare to re- were glad to escape with their lives. A Moslem would say to a Christian: e, carpen- el, just let our shoes ee if they (if they ew, of), or he k for his any other which he Iohamme- ied, and y with it, victim meekly , but t offer re- the gov- is forced into such d to pun- offenders. presence naries has nch to alle- condition ians. Mis- es have chools for boys in every vil- here is a Semin- rls and a or men. ave also spital and y where treated ardless of xty years re were volumes to written and pray- ks (each twenty- ounds). burial and on the marriage service, all in the ancient Syriac. Now, the iptures can be found in almost every Nestorian home, printed in modern In a village (not very far from this city), of 2,000 inhabitants, there are now hools. The Presbyterians have one church and three schools, the Nestori- one church and two schools, the Mohammedans one school and a mosque. Armenians have one church and no school. Seven or eight languages are d spoken in this village. Ancient and modern Syriac, Persian, Arabic and Turkish, Armenian, English, and a dialect of Hebrew are read and spoken. What a school for a student of languages! And it is only a sample of many other villages.

Zenana work is yet exceedingly limited and dangerous to the workers and attendants. Still, there are skilled workers who are watching for every opportunity and are sowing the Gospel seed. Most of the Mohammedans, especially the women, love to hear the story of the Cross. They find it wonderfully fascinating. At these meetings they throw aside their veils, no men being present. They sit on the floor and the "missionary woman" reads "the old, old story." If you watch you may see some crying and some slapping their chests and their faces, as a sign of sorrow, sympathy and wonder at the divine love and its power to heal the sick and to forgive sins. One woman in a corner whispers to one in front of her: "Is it true that Issa (Jesus) died for men and he was so good?" And her friend shakes her head and lifts her hands and face towards heaven and says, "Wallah, I do not know, but that book says so." Christ's teaching that "whosoever shall smite thee on the right cheek, turn to him the other also," to them is a stumbling-block, for they have shed the blood of the witnesses of Jesus for more than 1200 years. It seems hard to understand it. Still there are those among them who seem thirsty and hungry for real love and the love of Christ and his suffering fascinates them, and compels them to seek light in secret, like Nicodemus of old. And others come for fishes and loaves and are caught in the net. To-day, if there was religious freedom in Persia there would be many among our people who would become Christians of their own free will.

A FAMILY OF PERSIAN KOORDS.

PERSIAN PEASANT VILLAGERS, ENGAGED IN WEAVING MATS.

The trials and difficulties of a Moslem who becomes a Christian are severe. He is an outcast from society; his personal property, his wife, and his children are taken away from him; even his life are not safe and any moment he may loose it. Killing an apostate and confiscating his property is even yet considered a great privilege. A few years ago, when Aga Yan was killed, Mohammedans fought

(*Continued on page 504.*)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

James T., Reading, Pa. Is not New York the greatest city on earth, in point of population?

No. London has about 4,250,000, New York now about 3,200,000, and Paris has probably a million less than New York.

A. G. M., Cornwallis, U. S., referring to the inquiry as to the name of David's mother, writes:

See 1. Chronicles, 2nd chapter, 13th to 17th verse; read Jesse's offspring; then see 11. Samuel 17th chapter, 25th verse. Therein you will find David's mother's (Nahash) name coupled with the sisters of David.

This inference, however, is not quite conclusive, for these reasons: 1. The rabbinical tradition is that Nahash and Jesse were identical and the Talmud so declares. 2. Dean Stanley's *History of the Jewish Church* (vol. 2, p. 50), states that Nahash was the King of Ammon, and that his wife was afterward the wife of Jesse. The name might be borne by either sex. The whole question as to the real name of David's mother is therefore, in the opinion of the ablest commentators, still in doubt.

Mr. J. P. Waterbury, Mass. 1. What was the estimated number of victims who were killed by Turks and Kurds in Armenia? 2. How much does it cost to train, teach, and support an Armenian child in the care of the missionaries?

1. Dr. Grace Kimball, who conducted THE CHRISTIAN HERALD'S relief work at Van and who is now the resident physician of Vassar College, estimates that 50,000 adults, men and women, perished in the massacres, and that they left 100,000 orphans. 2. About $25 to $30 yearly; probably slightly less in some places.

C. A. C., What is the origin of the saying: "Robbing Peter to pay Paul?"

It is a saying which had its origin in an event occurring over three centuries ago, when, in 1540, the Abbey Church of St. Peter, Westminster, England, was advanced to the dignity of a Cathedral, and ten years afterward it was joined to the diocese of London and its estates appropriated to the repair of St. Paul's Cathedral.

F. B., Dalton, City, Ill. Is is right for a Board of Trustees to prohibit entertainments or concerts to be given in a church by home talent when the same wish to charge a door fee?

The Trustees have discretion in all such matters, and it rests with them to decide whether the proposed entertainment is a proper one. There are many reasonable objections to church entertainments which you will find fully discussed in a little book on the subject published by A. W. Hall, Syracuse, N. Y. If is not to be supposed that the Trustees would decide captiously and without due consideration.

Reader, Verona, Mo. Who is the "he" mentioned in Acts 7: 38?

Stephen referred to Moses. If you look at the preceding verse, you will see that he uses the same form of expression, merely substituting the pronoun for the name.

S. S. S., Ohio. When, where, and by whom was Paul put to death?

This question has already been repeatedly answered. Dionysius of Corinth (A. D. 170), says that Peter and Paul suffered martyrdom in Italy together. Eusebius repeats a tradition that Paul was beheaded at Rome in Nero's reign. Clemens Romanus, Tertullian, Caius and others adopt the same tradition substantially.

F. Hepheus. What are the seven wonders of the world?

The Colossus of Rhodes, Pyramids, Temple of Diana at Ephesus, Hanging Gardens of Babylon, Statue of Jupiter Olympus, Mausoleum of Artemisia, and Pharos of Alexandria.

Reader, Ripon, W. Va. How can a person overcome bashfulness caused mostly by thinking he is the object of universal attention?

Cultivate the society of persons of your own age and try to have a share in their conversation. A good plan is to join a debating club and become an active speaking member. Theories won't overcome bashfulness, but persistent effort on these lines will greatly aid you in doing so.

"A Minister," Md., writes this on a most interesting question:

I would like to ask a question concerning the Scripture reference used in answering question No 2, by "One in Sorrow." The question was: "Do our loved ones who are saved really know and see us here? Are they sent to earth on errands of mercy and love?" The reference Heb. 12: 1 seems to teach that the saints in glory are witnesses of the race of Christians for the goal. But is Heb. 1: 14 a good answer to the question, "Are our loved ones sent to earth on errands of mercy and love?" It reads: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The verse above this indicates that "they" refers to the angels and not to the saved of mankind. Our saved ones do not become angels, for they are an order of God's heavenly creation. Christ is said to take on him "not the nature of angels, but the seed of Abraham."

Rev. R. Ashley Cake, the Life-Saving Station Evangelist of Port Republic, N. J., writes to thank many of our readers for the kind interest they have taken in his work and for contributing toward its support.

Miss I. B., Austintown, O. In a choir of eight, where three or four are unable to read music, and in fact do not know when they make a discord, is it our duty to permit the whole choir to sing at funerals or special services, when we all share the discords, simply because it wounds some of their feelings when only four sing?

No. Let them take the same trouble and pains to learn correctly the music they are to sing as they would take in any other matter of importance. What is worth doing for the Lord is worth doing well, and those of the choir who cannot sing correctly, should be respectfully requested to vacate their seats until they learn to read music correctly, which is an easy matter with a proper instructor.

DRYING COFFEE ON A PLANTATION AT CORDOVA, MEXICO.

Cordova is a small town of the sister republic, with a population of less than 10,000, and is about fifty-seven miles inland from Vera Cruz. Its coffee lands are among the finest in the country. The neighborhood abounds in antiquarian remains, and some beautiful specimens of ancient carving and pottery have been unearthed there.

L. S., Owego, N. Y. Who is the present Emperor of China, and when was he born?

Tsai-Tien, the ruler of 386,000,000 souls, was born in 1871, succeeded to the throne 1875, and assumed control of the government in 1889.

Sister Sarah, Thayer, Kan. 1. My husband holds a position in life which throws me more or less in society. I have a poor command of language, and cannot carry on a conversation intelligently with anyone. Often I cannot think of anything to say, and am so nervous that I sometimes fail to express my opinions for want of proper words, when I do think of something to say. My husband is a public speaker. 2. Should a preacher's wife shake hands every time she meets a friend, if it be as often as every day?

1. Store your mind with information by a course of reading, and then, together with some friend with whom you are at ease, talk of some of the subjects of which you have read. Follow this course patiently and persistently, varying the topics, and soon you will be able to express yourself clearly. To acquire the art of a skilled conversationalist one must give years of effort. It comes as a gift to only a few. 2. No; it is not at all necessary, and would be deemed effusive and in very bad taste.

Jessie P., Paterson, N. J. Who was Lucullus and what was his history? I read of him lately, but cannot find anything about him.

He was a rich Roman soldier (B. C. 110-57) who became noted as a gourmand and glutton. It is said he expended as much as $8,000 on a single meal by himself alone, and Horace tells us that he had 5,000 rich purple robes in his house. There are many stories regarding his vanity and indulgence of appetite, some of them probably untrue.

Anne B. R., Madison, Ind. Will you please state in THE MAIL-BAG how much money has been sent to India through your paper?

$100,000 to date, for distribution by some seventy missionaries at over fifty relief stations.

Mary W., Lancaster, Pa. I am greatly interested in your Sunday School missionary work among the children in the West and also in your beautiful Christ-like work at the Home in Mont-Lawn which I see you are preparing to open for another summer. To whom shall I send contributions for these two causes?

To THE CHRISTIAN HERALD, 92 Bible House, New York. All contributions for the causes named will be acknowledged in the paper

L. C. E., Nyack, N. Y. What did Paul mean by speaking (1. Timothy 1: 20) of delivering certain people to Satan?

It appears that the Apostles possessed some mysterious power, unknown to us, of disciplining unworthy members of the church. There is a still more circumstantial reference to this power in 1. Cor. 5: 5. It appears to have included, in addition to excommunication, some form of physical suffering which it was hoped would operate as a discipline to bring them to repentance. This suffering the Apostle attributes to Satan, as he did his own affliction of the thorn in the flesh which he says (11. Cor. 12: 7) was a messenger from Satan to buffet him.

Believer, Des Moines, Ia. When you speak of no man being able to lead an absolutely sinless life, do you base your belief on the opinion that God is not able to keep from sin those who trust in him?

No that is not our opinion and you must not charge us with holding it. God is able to do many things that he will not do. He is able to keep men from sin, but it is not his habit to treat them as automatons. He could save the whole world by any act of his will, but he takes the slower, but more noble course of drawing men to himself. He would have men choose him and seek him. As in the Parable of the Prodigal Son, the father might have locked his son up and prevented him from going to the far country; but he would not do so with his son. The son might go if he wished and when he wished to return he was welcomed back, but no compulsion was used. God deals so with men. He will not by an act of his power relieve his children of the necessity of watchfulness and resistance to temptation, making them as it were sin-proof. They must watch and pray, and he will help them to resist. The question of men leading a sinless life, is one of fact not of their ability to do so.

Reader, Greensburg, Pa. 1. Must not a person who wishes to be a Christian study the Bible rather than read it? 2. In Exodus it says that if you do certain things you will go to hell, and not in any place in that book does it say anything of forgiveness. The New Testament teaches of such forgiveness. Would you call that a contradiction? 3. Can a person go to heaven if he does not belong to a church? 4. What is the fate of a person when he dies, who was never baptized or confirmed?

1. Mere perfunctory reading will not be helpful. The Scriptures should be studied or "searched" carefully and prayerfully. There are now so many aids to Bible study that the work is made much more simple than it was a generation ago. 2. No, it is not to be taken as a contradiction. The Mosaic dispensation was under the law; that of Christ is under grace. 3. Undoubtedly he can; but that is not to be made an excuse for ignoring or neglecting the ordinances of religion. We are expressly commanded, in many passages of Scripture, both in the Old and New Testament, to worship the Lord in his ordinances (See Heb. 10: 25; Deut. 4: 10; Acts, and many other passages.) 4. The ordinances and obligations which it is the duty of everyone confessing Christ to observe and undertake. Neglect of such ordinances on the part of one who has the opportunity publicly confess Christ and declare his commitment to his church on earth is inexcusable (See Matt. 28: 19, 20; Acts 2: 38 and 10: 33.) etc.; also, Rom. 10: 9, 10; John 7: 13

Mrs. E. R., Dayton, O. Is it anywhere stated the soldier was who struck Jesus with his while the Saviour hung on the Cross?

The name is preserved traditionally as Longius, and it is added that the spear was brought by Joseph of Arimathea to Britain, King Pellam, a kinsman of Joseph.

S. S. Teacher, Brooklyn, N. Y. What did Paul had Paul for claiming to be a Roman some places he claims that he was a Jew, a Pharisee.

His claim was perfectly valid and inherited from his father. (See Acts 22 Jew or a man of any other nationality acquire Roman citizenship by some distinguished service or in some cases by purchase as in the passage already quoted. There are plenty of men now who could answer the inquiry as to themselves that they are American citizens, yet as to race are Jews. Roman citizenship was highly valued and it was frequently useful in protecting a man from injury as it was in Paul's case.

Student, Adrian, Mich. Was the belief in the immortality of the soul common among the ancient Jews?

We do not find it directly and explicitly stated, but some passages would be incomprehensible without such a belief. We would say, in reading them, that the man who wrote them must have believed that death was not the end all. Saul appears to have believed that Samuel still lived when he appeared to the witch of Endor. (1. Samuel 28: 20.) The writer of the Epistle to the Hebrews says (11: 16), that the patriarchs desired a heavenly country. Job and the Psalms and the Prophets there are many passages which indicate that the belief was prevalent.

Subscriber, Scranton, Pa. Who is the "woman" referred to in Rev. 17: 1, 3, 5?

Protestant Expositors believe that the Church of Rome is referred to. The reference to the seven hills (Rev. 17: 9), is quoted in confirmation of this. She is often called "the City of the Seven Hills." The reference to her imperialness is also quoted in confirmation. The reference to the persecution of the Church in England, France, and Spain. The allusion to her vicious character is supposed to refer to her alliances with worldly sovereigns, especially with the last Antichristian potentate with whom she will be in league until he and the other ten kings whose power they wield casts her off. (See Rev.

Sufferer, Aurora, Ill. I am much grieved by the refusal of an Episcopal minister to officiate at my marriage. I am divorced because I am a divorced woman. My former husband is still living. He told him truly that my husband was the guilty party as was proved at the trial, but that did not remove his disability. Do you consider I was wrong in asking another minister to marry us?

No, we believe that the injured party in case of that kind is justified in marrying again. The misconduct of the other party, in our opinion, dissolves the marriage. This was of the kind mentioned by our Lord (Matthew 5: 32.) It would be an act of injustice if a husband or wife were prevented from a new marriage by the misconduct of another. That would be making the innocent suffer for the guilty.

Inquirer, Jersey City, N. J. Why did not the translators of the Bible write in conformity with the rules of grammar? The use of "whom" for "who" is especially surprising and has been retained in the Revised Version.

It was hoped that the Revised Version would have corrected the old fashioned practice but the Revisers had been instructed to follow the style of language in the Authorized Version and did not feel at liberty to make the change. The American Committee recommended that it be made. If you look at the list of suggestions at the close of the New Testament you will see that number seven refers to this change. The strongest conservative objection to making any change was not absolutely necessary was overcome in this case unwisely as it appears to us.

Subscriber, Cincinnati, O. No, we do not sell them. Write to the proper parties.——Mrs. A. Crosse, Wis. Answered the same question.——Subscriber, Callaway, Mo. He is not supplied.——H. J. A., Sudley, Springs, Va. We think it would not be wrong, but somewhat out of taste. Some might criticise it as had taste. Mrs. A. Sherman, Tex. It would be unwise to take such a step until you feel that at least a certain income is assured—sufficient to meet your needs.——G. A. B., Anderson, Cal. Already answered in previous issues.——A. S. W., Mass. 1. Yes, a good exercise of industry and ingenuity. 2. Too many to enumerate. 3. It is a story. Mrs. E. L. Collins, Winchchester, Mass. now supplied.——Mrs. A. G. H., Butte, Mont. About forty or forty-five days.——E. C., N. Y. We do not know them.

CUBA'S HOPE UNDIMMED.

The little Island still Struggling for Liberty — Our Government may Call Spain to Account on the Ruiz Case.

ALTHOUGH, during the last few months, the announcement has repeatedly come from Spanish official sources that the "insurrection" in Cuba had been effectually suppressed and the island pacified, the actual facts disclose a different state of affairs. Since the death of Maceo, the young patriot general the Cuban cause has not lacked.

Gomez, confidently predicted. Gomez, the Commander of the Cuban forces, has been more active than ever, and despite his age and his many campaigns, seems across as vigorous as any of the younger men who command under him. He is a very skilful leader, and in view of the overwhelming numerical superiority of his forces, he has conducted a remarkable campaign. His bands have pressed forward almost to the very gates of Havana, and have carried terror into those provinces where Gen. Weyler's troops were supposed to be strongly posted.

Defeat after defeat has been inflicted upon the Spanish columns, although no important battle has been fought in many months. The warfare is altogether of the guerrilla order, the strength of Weyler's forces making this course necessary on the part of the insurgents.

Almost every Cuban mail brings to this country some new and startling story of cruelty inflicted upon the helpless Cuban peasantry by the Spanish troops under the name of military law. Reconcentrados, as unarmed non-combatants are designated, are driven from their homes and across country to territory designated by Gen. Weyler, ostensibly on the pretence of keeping them out of harm's way and to prevent them from aiding the Cubans, they are held as prisoners and subjected to the most degrading indignities. Any attempt to resist this outrageous programme is punished with instant death, and many hundreds of cases are cited as attesting the thoroughness and cruelty of Weyler's wholesale deportation of the miserable creatures. Executions at Havana on summary military process continue, and many well-known and influential persons have been placed in prison on the charge of being insurgents or of actively sympathizing with the Cubans. Over thirty prominent individuals are now incarcerated on such charges, and the probability is that all will be sentenced to death, after a farcical trial, in obedience to Gen. Weyler's request. It is intimated that Spain will request the United States Government to withdraw a number of active Cuban sympathizers who are now in this country, which, it is said, for Cuban freedom. What policy will be pursued by the administration in such a contingency remains to be seen; but it is believed that such a request would aid in precipitating a crisis of impending crisis in Cuban affairs, and that a firm refusal to deliver these men to death would be the answer.

In the matter of Dr. Ruiz, the American citizen whose life was sacrificed by Weyler's order, our State Department has made full investigation and procured two official reports on the subject—one by Consul-General Lee and the other by the Spanish Consul at Philadelphia. It is highly probable that our government will make this a test case, and insist upon apology and reparation by Spain for the Ruiz affair. Firm action will assuredly be taken; for the purpose of upholding the honor of the flag; at the same time nothing will be done that can be construed as an attempt to unduly coerce a power now involved in many difficulties. Concerning the probable attitude of the administration on Cuban affairs generally, a well-informed journal says:

Whether there will be a display of naval force or a demand for an ultimatum is in doubt. The government would lean toward moral rather than other forces. But the demand will be made and the answer must be satisfactory. The question does not involve a mere individual wrong, but the honor of the country and the inviolability of the flag. The President believes the solution of the Cuban question will be found in granting to Cuba the rights granted to Canada and the Cape Colonies by Great Britain. The President will maintain that in the interest of humanity, of the peace and honor of Spain, and of the rights of Americans, so long in peril of war, devastation and rapine, Spain should in some form, by American mediation or otherwise, end a business which, however we view it, casts a ghastly shadow over the closing century.

Late news from Cuba is that the recent operations have been favorable to the insurgents, whose bands are swarming in the Santa Clara province and around Havana itself. Several days ago another large filibustering expedition was safely landed, in the face of a hot fire from a Spanish gunboat. There is much suffering and privation everywhere on the island as a result of the protracted war and the policy of Gen. Weyler in preventing the cultivation of the ground. Meat of the poorest quality brings in Havana $1 a pound, and is exceedingly scarce.

Our photographs on this page are of timely interest. The trio of leading spirits in Cuba's war for freedom are Salvador Garcia Cisneros, Marquis of Santa Lucia, President of the Cuban Republic, Tomas Estrada Palma, President of the Junta, and Gen. Maximo Gomez, Commander-in-chief of the forces in the field. Other illustrations present types of the Cuban soldiery.

BATTLE OF PERALEJO, SKETCHED ON THE FIELD.

ENCAMPMENT OF A REGIMENT OF CUBAN TROOPS.

A GROUP OF CUBAN STAFF OFFICERS.

PATRIOTISM.

Suggestions for the Christian Endeavor Topic for July 4. Deut. 32: 1-18.

WHY should we study the historical books of the Old Testament? The question is often asked and with apparent reason. Seeing that the Hebrews are no longer a nation, but as a race are parts of many nations, their early history does not offer the attractions that are offered by the history of nations which are now exercising a potent influence over the world. But it has a merit of its own, unique and attractive to the devout mind. The historians of the Hebrew people were men who saw God in all the national events. The prosperity or adversity which by turns came upon Israel were not, in the opinion of these writers, due to the tariff or the currency, or unwise legislation, or to any of the causes to which we look when we try to account for national vicissitudes. They believed that the nation prospered when it reverenced and served God, and when adversity came upon the nation, they attributed it to the fact that the nation had forsaken God and had turned to idolatry. Probably there were men at that time who could account in other ways for all these calamities, and the Bible writers would know of the fact, but they disdained to notice these minor causes and went straight to the original Cause. It is this which makes their works such interesting and profitable reading. But can there be any parallel between nineteenth century life in the United States and the life of a nation whose besetting sin was a lapse into idolatry? We are never tempted to worship Baal, Moloch, or Astarte. We do not multiply our Gods. The trouble with us is not in breaking the command: "Thou shalt have no other Gods beside me," but rather in having no God at all. Yet our hands are not clean as to idolatry. There are scenes witnessed in the saloons of our great cities that are very much like the worship of Bacchus; in our exchanges, like the worship of Mammon, and in our licentious resorts, like the worship of Venus. To us the old prophets speak as they did to their contemporaries. They warn us that the nation that does these things will have to suffer. God has not changed his nature, nor has he granted to us the immunity he would not grant to the chosen people.

The foundations of our nation were laid by men who held the same belief. The Pilgrim Fathers were men steeped in Old Testament lore. They believed that God governed the world in their day as he governed it in the days of Manasseh and Hezekiah. Later generations have put God farther away. Yet there has been enough in our history to prove to us that God still guides the world. If that doctrine is offensive to modern ears we may put it in another form: There is, then, an eternal law that national unrighteousness works its own retribution. The Christian part of the nation in many States held aloof from politics for so long, that the control of the Government fell into the hands of the most unscrupulous element, and things have been done that have made us blush for our land. We have seen our legislators and public men grow rich on bribes and the tribute of vice. We have seen dishonest and unprincipled men in high office, and have learned how heavy is the penalty we have had to pay for our neglect of duty. In many ways we have been punished because we kept silence and allowed evil deeds to be done without daring to protest. If the Christian men of every State insisted on righteous government, if they refused to yield to the party lash and made it known that they would not vote for immoral men, such men would not be nominated. With a very little trouble, there might be organized a religious voice which would be as potent and would command as much respect as the saloon element now does. This trouble we ought to take, and if we are too lazy, or too indifferent, we need not be surprised if there is scandal in our legislative halls and corruption in our executive offices. Our country is worth saving and it can be saved only by good men standing together and insisting that God's will shall be done and God's law shall be the law of our land. True patriotism requires at least this much from every Christian citizen. Our fathers fought and bled to win our freedom; we ought at least to do our part to keep our land from falling under the power of the devil.

THE METROPOLITAN PULPIT

VICTORIA'S JUBILEE.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Esther 5: 3. - - - } **What wilt thou, Queen Esther?**

THIS question, which was asked of a queen thousands of years ago, all civilized nations are this day asking of Queen Victoria. "What wilt thou have of honor, of reward, or reverence, or service, of national and international acclamation? What wilt thou, the Queen of the nineteenth century?" The seven miles of procession through the streets of London day after to-morrow will be a small part of the congratulatory procession whose multitudinous tramp will encircle the earth. The celebrative anthems that will sound up from Westminster Abbey and St. Paul's Cathedral in London will be less than the vibration of one harp-string as compared with the doxologies which this hour roll up from all nations in praise to God for the beautiful life and the glorious reign of this oldest Queen amid many centuries. From five o'clock of the morning of 1837, when the Archbishop of Canterbury addressed the embarrassed and weeping and almost affrighted girl of eighteen years with the startling words, "Your Majesty," until this sixtieth anniversary of her enthronement, the prayer of all good people on all sides of the seas, whether that prayer be offered by the three hundred millions of her subjects or the larger number of millions who are not her subjects, whether that prayer be solemnized in church, or rolled from great orchestras, or poured forth by military bands from forts and battlements and in front of triumphant armies all around the world, has been and is now, "God save the Queen!" Amid the innumerable columns that have been printed in eulogy of this Queen at the approaching anniversary, — columns which, put together, would be literally miles long,—it seems to me that the chief cause of congratulation to her and of praise to God has not yet been properly emphasized, and in many cases the chief key-note has not been struck at all. We have been told over and over again what has occurred in the Victorian era. The mightiest thing she has done has been almost ignored, while she has been honored by having her name attached to individuals and events for whom and for which she had no responsibility. We have put before us the names of potent and grandly useful men and women who have lived during her reign, but I do not suppose that she at all helped Thomas Carlyle in twisting his involved and mighty satires, or helped Disraeli in issuance of his epigrammatic wit, or helped Cardinal Newman in his crossing over from religion to religion, or helped to inspire the enchanted sentiments of George Eliot and Harriet Martineau and Mrs. Browning, or helped to invent any of George Cruikshank's wrathful cartoons, or helped George Grey in founding a British South African Empire, or kindled the patriotic fervor with which John Bright stirred the masses, or had anything to do with the invention of the telephone or photograph, or the building up of the science of bacteriology, or the directing of the Roentgen rays which have revolutionized surgery, or helped in the inventions for facilitating printing and railroading and ocean voyaging. One is not to be credited or discredited for the virtue or the vice, the brilliance or the stupidity, of his or her contemporaries. While Queen Victoria has been the friend of all art, all literature, all science, all invention, all reform, her reign will be most remembered for all time and all eternity as the reign of Christianity. Beginning with that scene at five o'clock in the morning, in Kensington Palace, where she asked the Archbishop of Canterbury to pray for her, and they knelt down, imploring Divine guidance, until this hour, not only in the sublime Liturgy of her Established Church but on all occasions, she has directly or indirectly declared, "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only begotten Son." I declare it, fearless of contradiction, that the mightiest champion of Christianity to-day is the throne of England. The Queen's book, so much criticised at the time of its appearance, some saying it was not skiltully done, and some saying that the private affairs of a household ought not so to have been exposed, was nevertheless a book of vast usefulness from the fact that it showed that God was acknowledged in all her life and that "Rock of Ages" was not an unusual song in Windsor Castle. Was there ever an explosion of fire-damp in the mines of Sheffield or Wales and her telegram was not the first to arrive with help and Christian sympathy? Is President Garfield dying at Long Branch, and is not the cable under the sea, reaching to Balmoral Castle, kept busy in announcing the symptoms of the sufferer?

I believe that no throne since the throne of David and the throne of Hezekiah and the throne of Esther has been in such constant touch with the throne of heaven as the throne of Victoria. From what I know of her habits, she reads the Bible more than she does Shakspeare. She admires the hymns of Horatio Bonar more than she does Byron's "Corsair." She has not knowingly admitted into her presence a corrupt man or dissolute woman. All the coming centuries of time cannot revoke the advantages of having had sixty years of Christian womanhood enthroned in the palaces of England. Compare her court surroundings with what were the court surroundings in the time of Henry VIII., or what were the court surroundings in the time of Napoleon, in the times of Louis XVI., in the times of men and women whose names may not be mentioned in decent society. Alas! for the revelries, and the more than Herodian dances, and scenes from which the veil must not be lifted. You need, however, in order to appreciate the purity and virtuous splendor of Victoria's reign to contrast it somewhat with the gehennas and the pandemoniums of many of the throne rooms of the past, and some of the throne rooms of the present. I call the roll of the queens of the earth, not that I would have them come up or come back, but that I may make them the background of a picture in which I can better present the present septenarian, so soon to be an octogenarian, now on the throne of England, her example so thoroughly on the right side that all the scandal-mongers in all the nations in six decades have not been able to manufacture an evil suspicion in regard to her that could be made to stick: Maria of Portugal, Isabella and Eleanor and Joanna of Spain, Catharine of Russia, Mary of Scotland, Maria Teresa of Germany, Marie Antoinette of France, and all the queens of England, as Mrs. Strickland has put them before us in her charming twelve volumes; and while some queen may surpass our modern queen in learning, and another in attractiveness of feature, and another in gracefulness of form, and another in romance of history, Victoria surpasses them all in nobility and grandeur and thoroughness of Christian character. I hail her! the Christian daughter, the Christian wife, the Christian mother, the Christian Queen! and let the Church of God and all benign and gracious institutions the world over cry out, as they come with music and bannered host, and million voiced huzza, and the benedictions of earth and heaven, "What wilt thou, Queen Esther?"

Another thing I call to your attention in this illustrious woman's career, is that she is a specimen of high life uncorrupted. Would she have lived to celebrate the sixtieth anniversary of her coronation and the seventy-eighth anniversary of her birthday, had she not been an example of good principles and good habits? While there have been bad men and women in exalted station and humble station who have carried their vices clear on into the seventies and eighties, and even the nineties of their lifetime, such persons are very rare. The majority of the vicious die in their thirties, and fewer reach the forties, and they are exceedingly scarce in the fifties. Longevity has not been the characteristic of the most of those who have reached high places in that or this country. In many cases their wealth leads them into indulgences, or their honors make them reckless, or their opportunities of doing wrong are multiplied into the overwhelming, and it is as true now as when the Bible first presented it—"The wicked live not out half their days." Longevity is not a positive proof of goodness, but it is *prima facie* evidence in that direction. A loose life has killed hundreds of eminent Americans. A loose life is now killing hundreds of eminent Americans and Europeans. Look! all ye who are in high places of the earth, and see one who has been plied by all the temptations which wealth and honor and the secret place of palaces could produce, and yet next Tuesday she will ride along in the presence of seven million people, if they can get within sight of her chariot, in a vigorous old age, no more hurt by the splendors that have surrounded her for seventy-eight years than is the plain country woman come down from her mountain home in an ox-cart to attend the Saturday marketing. The temptations of social life among the successful classes have been so great that every winter is a holocaust of human nerves, and the beaches of this tossing sea of high life are constantly strewn with physical and mental and moral shipwreck. Beware! all ye successful ones. Take a good look at the venerable Queen as she rides through Regent Street and along the Strand, and through Trafalgar Square, and by the Nelson Monument. What is the use of your dying at forty, when you may just as well live to be eighty? If you are doing nothing for God or the race, the sooner you quit the better; but if you are worth anything for the world's betterment, in the strength of God and through good habits, lay out a plan for a life that will reach through most of a century. How many people are practically suicides from the fact that their gormandizing or their recklessness or their defiance of dietetics and plain sanitary law cuts short their days! Indeed, so great is the temptation of those who have bountiful tables and full wine closets, that Solomon suggests that instead of putting the knife into the meat on their plate they direct the edge of it across their throat. Proverbs 23: 1: "When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite." I believe more people die of improper eating than die of strong drink. The former causes no delirium or violence and works more gradually, but none the less fatally. Queen Victoria's habits, self-denying and almost ascetic, under a good Providence, account for her magnificent longevity. It may be a homely lesson for a sexagesimal anniversary in British palaces, but it is worth all the millions of dollars the celebration will cost, and the laborious convocation of the representatives from all the zones of the planet, if the nations will learn the sanitary lesson of good hours, plain food, outdoor exercise, reasonable abstinence, and common-sense habits. That which Paul said to the jailer is just as appropriate for you and for me,—"Do thyself no harm." And here let me say no people outside of Great Britain ought to be more interested in this Queen's Jubilee than our nation. The cradles of most of our ancestors were rocked in Great Britain. They played in childhood on the banks of the Thames or the Clyde or the Shannon. Take from my veins the Welsh blood and the Scotch blood, and the streams of my life would be a shallow. Great Britain is our grandmother. We have read in the family records that without our grandmother's consent, her daughter, our mother, left home and married the genius of American Independence, and for a while there was bitter estrangement: but the famil rel has ended and all has been fo and we shake hands every day ac seas. At this queenly anniversa authorized representatives will offe ing in Buckingham Palace, and o ships will thunder congratulation i lish waters. They are over there, our bone and flesh of our flesh. It our John Bunyan, our Wilberfor Coleridge, our DeQuincey, our Jo ton, our John Wesley, our John Kn Thomas Chalmers, our Bishop Ch our Latimer, our Ridley, our Walte our Daniel O'Connell, our Robert B our Havelock, our Henry Lawren William E. Gladstone, our Queen V Long live the daughter of the Duc Kent!

Again, this international occas presses me with the fact that wo competent for political governmen God calls her to it. Great fea been experienced in this count woman would get the right of s and as a consequence, after awhile, might get into Congressional ch perhaps, after awhile, reach the Magistracy. Awful! Well, bette your perturbations, as you look ac sea, in this anniversary time, and a woman who for sixty years h over the mightiest empire of all ti ruled well. In approval of her ment, the hands of all nations a ping, the flags of all nations wav batteries of all nations booming here! Men have not made such derful success of government th need be afraid that women shou take a turn at power. The fact men have made a bad mess of i most damnably corrupt thing on American politics after men have all their own way in this country hundred and twenty-one years, things being equal, for there a among women as well as among say other things being equal, wo generally a keener sense of what and what is wrong than has ma naturally more faith in God, and better how to make self-sacrific would more boldly act against in ance and the social evil, and wors might come to this country than a Court room and a Senate Chambe House of Representatives in wh manly voices were sometimes hea men had better drop some of the s of our pompous gait and with a li of superciliousness thrust the thu the sleeves of our vests, and be les hensive of the other sex, who see the Lord's favorites from the fact has made more of them. If wom possessed an influential and co vote on Capitol Hill at Washing in the English Parliament, do yo that the two ruffian and murderous of the earth could have gone on u time with the butcheries in Armc Cuba? No! The Christian nation have gone forth with bread and m and bandages and military relie Abdul Hamid would have had n to sit on, and Weyler, the comman sassin in Cuba would have been th a prison as dark as that in which t dered Dr. Ruiz. I am no advocat male suffrage and I do not know wh would be best to have it; but I pc to the Queen of Great Britain nation over which she rules as pr woman may be politically domin prosperity reign. God save the whether now, on the throne in L ham Palace, or in some time to c American White House.

And now I pray God that day - morrow, the uncertain skies of E so economic of sunshine, may pour light upon all the scene, and that s day when, in Westminster Abb girlish Queen took in one hand t tre and in the other the orb of there may have been no day so h that one in which she shall this v ceive the plaudits of Christendon she be strengthened in her aged ride the whirlwind of internationa ment, and her failing vision be il with bright memories of the p brighter visions of the future, an she quits the throne of earth have a throne in heaven, and as th of the Eternal Palace are swun may the question of the text soun enraptured ears, "What wilt thou Esther?"

B as all of us will be denied attend- cen that sixtieth anniversary corona- n invite you, not to the anniversary coronation, but to a coronation it- f-aye, to two coronations. Brought awe are, to love as no other form of vernment that which is republican and m ratic, we, living on this side of the a, annot so easily as those living on the side of the sea, appreciate the two ro tions to which all up and down the you and I are urgently invited. Jon of you have such morbid ideas of n that you think of it as going down to dark cellar, or out on a barren com- on or as a flagellation; when, so far on dark cellar, it is a palace, and in- ad of a barren commons it is a garden, s with the brightest fountains that re ver rainbowed, and instead of flag- n it is coronation, but a coronation ei eclipsing the one whose sixtieth n rsary is now being celebrated. It great day when David, the little g no was large enough to thrash Go- b ok the crown at Rabbah—a crown g a talent of gold and encircled precious stones—and the people i, "Long live the king!" It was a a ay when Petrarch, surrounded by l patrician youths clothed in scarlet, ei d from a senator the laurel crown, e people shouted, "Long live the t It was a great day when Mark b put upon Cæsar the mightiest tiara a e earth, and in honor of divine au- ri Cæsar had it placed afterward on h d of the statue of Jupiter Olympus. w a great day when the greatest of n men took the diadem of Charle- g and put it on his own brow. It great day when, about an eighth of i from the gate of Jerusalem, under sk allid with thickest darkness, and on o tain trammeled of earthquake, and e a on fire with the blasphemies of a . crown of spikes was put upon the i and agonized brow of our Jesus. t particular coronation, amid tears b od and groans and shivering cata- made your own coronation possi- e. aul was not a man to lose his equi- i . but when that old missionary, th looked back and inflamed eyes, got s t se of the crown coming to him, and g to you, if you will by per nce and faith accept it, w t into ecstacies, and his or es flashed and his crook- l k straightened as he do Timothy, "There is d for me a crown of gh ousness," and to ri ians. "These athletes t obtain a corruptible, we ir rruptible' crown." And th Thessalonians he speaks t crown of glory," and to e lippians he says, "My l crown." The Apostle ete catches the inspiration c es out, "Ye shall receive cr n of glory that fadeth t ay," and St. John joins th apture and says, "Faith- t death, and I will give ee crown of life." and else- er exclaims, "Hold fast, t man take thy crown." ow! crowns! crowns! You n expect, in coming here to-day, to it ted to a coronation. You can ar believe your own ears; but in e ne of a pardoning God and a sac- rit Christ, and an omnipotent Holy ar and a triumphant heaven, I offer h e a crown for the asking. Crowns! ow! How to get the crown? The ictoria got her crown, on her knees. th gh eight duchesses and marquises, in oth of silver, carried her train, and w dows and arches and roof of the e shook with the Te Deum of the ga n full diapason, she had to kneel, h to come down. To get the crown pa on and eternal life, you will have kn , you will have to come down. Yea! sto says that at her coronation not only e re assembly wept with profound oti , but Victoria was in tears. So w have to have your dry eyes moist- ed th tears, in your case tears of re- nta e, tears of joy, tears of coronation, d y will feel like crying out with Jere- ah, Oh, that my head were waters and e es fountains of tears." Yes, she s d ing the ceremony seated for awhile a l y stone called the Lia Fail, which, I re ember it, as I have seen it again and again, was rough and not a foot high, a lowly and humble place in which to be seated, and if you are to be crowned king or queen to God forever, you must be seated on the Lia Fail of profound humiliation. After all that, she was ready for the throne, and let me say that God is not going to leave your exaltation half done. There are thrones as well as crowns awaiting you. St. John shouted, "I saw thrones!" and again he said, "They shall reign forever and ever." Thrones! Thrones! Get ready for the coronation. But I invite you not only to your own coronation, but to a mightier and the mightiest. In all the ages of time no one ever had such a hard time as Christ while he was on earth. Brambles for his brow, expectoration for his cheek, whips for his back, spears for his side, spikes for his feet, contumely for his name, and even in our time, how many say he is no Christ at all, and there are tens of thousands of hands trying to push him back and keep him down. But, oh! the human and satanic impotency! Can a spider stop an albatross? Can the hole which the toy shovel of a child digs in the sand at Cape May swallow the Atlantic? Can the breath of a summer fan drive back the Mediterranean euroclydon? Yes, when all the combined forces of earth and hell can keep Christ from ascending the throne of universal dominion. David the Psalmist foresaw that coronation, and cried out in regard to the Messiah, "Upon himself shall his crown flourish." From the cave of black basalt St. John foresaw it, and cried, "On his head were many crowns." Now do not miss the beauty of that figure. There is no room on any head for more than one crown of silver, gold, or diamond. Then what does the Book mean when it says, "On his head were many crowns?" Well, it means twisted and enwreathed flowers. To prepare a crown for your child and make her the "Queen of the May," you might take the white flowers out of one parterre, and the crimson flowers out of another parterre, and the blue flowers out of another parterre, and the pink flowers out of another parterre, and gracefully and skilfully work these four or five crowns into one crown of beauty. So all the splendors of earth and heaven are to be enwreathed into one coronal for our Lord's forehead—one blazing glory, one dazzling brightness, one overpowering perfume, one down flashing, up-rolling, out-spreading magnificence—and so on his head shall be many crowns.

The world's best music will yet be sounded in his praise, the world's best architecture built for his worship, the world's best paintings descriptive of his triumphs, the world's best sculpture perpetuate the memory of his heroes and heroines. Already the crown woven out of many crowns is being put upon his brow. His scarred feet are already ascending the throne. The grandest throne of all time and all eternity is the one that Christ is now mounting. The most of us will not see the consummation in this world. But we will gaze on it from the high heavens. The morning of that consummation will arrive and what a stir in the holy city. All the towers of gold will ring its arrival. All the chariots will roll into line, the armies of heaven which John saw seated on white horses passing in infinite cavalcade. The inhabitants of Europe, Asia, Africa, North and South America, and of all islands of the sea, and perhaps of other worlds will join in a procession compared with which that of next Tuesday will not make one battalion, the Conqueror ahead, having on his vesture and on his thigh written "King of Kings and Lord of Lords:" and when he passes through the chief of the twelve uplifted gates, all nations following, may you and I be there to hear the combined shout of Church militant and Church triumphant.

Until the mightiest Musician of heaven shall compose an anthem worthy of that coronation, an anthem chanted by choirs standing on "sea of glass mingled with fire," accompanied by harpers with their harps, and trumpeters with their trumpets, the hundred and forty and four thousand joining in the chorus, I say, until that "Grand March" is composed, we had better stick to Isaac Watt's old hymn, which the five thousand natives of Tonga, and Fiji, and Samoa sang when giving up their idolatries for Christianity:

Jesus shall reign where'er the sun
Does his successive journeys run.
His kingdom stretch from shore to shore,
Till suns shall rise and set no more.
Let every creature rise and bring
Peculiar honors to our King.
Angels descend with songs again,
And earth repeat the loud Amen.

IMMIGRATION DEPOT ON ELLIS ISLAND, NEW YORK HARBOR.
SCENE OF THE CONFLAGRATION ON JUNE 15.

STARTING THEM IN LIFE.

The Institution to be Erected at Mayesville, S. C., for Colored Children.

OUR readers who have contributed toward the erection of a building for the Mayesville Industrial Institute in South Carolina, will be glad to learn that the prospects of the realization of this excellent project are bright. The earnest endeavors of the colored people of that section to help the children of their own race to obtain an education, are meeting with general sympathy and encouragement from who have done so much already in the poor little church, which has hitherto been their only place for teaching, this building, plain and unadorned as it is, seems a veritable educational palace. There is something very pathetic in the almost child-like joy with which they look forward to the building of this new hall of learning.

It is estimated that about eight or nine hundred dollars are needed to complete the building fund, so that the Institute may be opened free of debt. This is a comparatively small sum for the realization of so great a blessing. There must be more than a thousand persons who have sufficient sympathy with so praiseworthy an effort to give one dollar each to bring it to successful realization. The proprietor of THE CHRISTIAN HERALD has consented to take charge of the fund, and Dr. J. E. Stevenson, the Presbyterian minister of Mayesville, Dr. Mayes the well-known physician of that town, Dr. Dana of Boston, Mass., and Dr. Asa Blackburn, pastor of the Church of the Strangers in New York who knows the Mayesville section well and cordially endorses the project, are all taking a deep interest in the enterprise, and will spare no effort to make it a success.

We heartily commend this Fund to our readers. It has in it the best kind of philanthropy, inasmuch as it is designed to help the colored race in that section to help themselves. It originated in the efforts of a few colored people who had managed to get an education, to teach the colored children who were less fortunate than themselves. The response showed how earnestly the little untaught creatures desired such help. They came in such numbers and from such long distances that there could be no doubt of the existence of the need. The work has been done and done successfully; all that remains is to give it permanent shape and a home which shall for generations to come be the starting-point to these colored children of a useful, happy, and prosperous career. Every contribution to the Fund will be acknowledged in these columns, and we trust that in a very few weeks sufficient will have been received to erect the building.

PROPOSED BUILDING FOR THE INDUSTRIAL INSTITUTE OF MAYESVILLE, S. C.

On this page we give a picture, from the architect's plans, of the building it is proposed to erect. As will be seen, the trustees have wisely determined to spend no money in ornament, but to have a plain, useful, substantial edifice, specially adapted to educational purposes. The ground plan provides for the main recitation room, a library, a room for the kindergarten class, reception room, matron's office and a number of rooms for the industrial education of both sexes. The upper story will contain more class-rooms and accommodations for boarders.

To the brave, self-denying teachers, their neighbors. A practical evidence of this is that Col. T. B. Johnston, of Sumter, S. C., learning that his land at Mayesville was desired for the site of the new building, spontaneously offered the trustees an acre worth at a low valuation two hundred and fifty dollars, for one hundred dollars. He did this as a mark of his appreciation of their efforts for the elevation of their race, and with sincere wishes for their success. The trustees gladly availed themselves of this liberal offer, and so the first step has been taken toward raising the long-desired building.

Immigration Depot Burned.

Many readers of this journal are familiar with the missionary work that has been done at the large government immigration depot on Ellis Island, New York harbor, concerning which we have published illustrated articles at different times. In the early morning of June 15, the main building, which was used as a reception hall for the immigrants, was destroyed by fire. There were about 1500 immigrants of many different nationalities but chiefly Italians, on the island at the time, besides a large force of government employees. As the building was a frame structure throughout, it was soon consumed. Many tugs came to the aid of the imperilled people on the island, and soon all were removed to places of safety. Even the hospital patients were taken out safely. The municipal fire-boats poured great streams of water on the blazing buildings but to little purpose, and the local fire department on the island was found totally inadequate.

Ellis Island is a Government station under the direction of the Treasury Department. Last year, 263,709 immigrants came through Ellis Island. The immigration depot will doubtless be rebuilt at once on a more substantial basis than before.

THE SUNDAY SCHOOL

First Converts in Europe.

Sunday School Lesson for July 4. Acts 16: 6-15. Golden Text: Psalm 119: 130.

BY MRS. M. BAXTER.

It will be remembered that when Paul had appealed to Barnabas to accompany him in visiting the brethren left behind in their first great missionary journey, the strife about Mark had led to the separation of these two brethren who had been called by the Holy Ghost unto this line of service together. It is significant that it is said of Paul and Silas that they departed, "being recommended by the brethren unto the grace of God," (Acts 15: 40), while of Barnabas and Mark such is not recorded. Barnabas sailed to Cyprus where they had first commenced, and Paul went by land in a northerly direction, throughout Syria and Cilicia, confirming the churches. In retracing the route he had taken with Barnabas, Paul came to Derbe and Lystra, and in the latter city found his beloved Timothy, who from that time became as a dear son, than whom Paul had no man like-minded. (Phil. 2: 20). The fruit of this journey was manifest: "The churches were established in the faith, and increased in number daily." Such is

THE NORMAL CONDITION

of a healthy church. Throughout his former journey, we never read of any difficulty experienced by Paul in obtaining clear and precise direction from the Lord. Now there comes a change, the guidance given by the Holy Spirit is only negative. The chosen witnesses of the Gospel who were under the charge to go "into all the world, and preach the Gospel to every creature" (Mark 16: 15), were now "forbidden of the Holy Ghost to preach the Word in Asia. . . They assayed into Bithynia: but the Spirit suffered them not." What did it mean? Was the Holy Spirit grieved by the contention with Barnabas, and must Paul be humbled and dealt with as a little child whose guidance by the parents is so largely negative? Or was God exercising his servant's faith, and putting him to a test whether he would obey, and remain quiet and confident in his God, when it might seem to him that precious time and precious opportunities were being wasted? Probably both were true. Strife and divisions are among the works of the flesh (Gal. 5: 19, 20), and even if Paul had been in the right, it would have glorified God more had he left him to deal with Barnabas. And God the Holy Ghost, in his jealous love for the Apostle Paul, may have withdrawn for a time his more positive direction that this precious instrument might learn, through this humiliation, to walk more softly, and in more dependence upon his God.

Paul was loyal: he stood the test: neither his love to souls nor yet his great natural energy of character betrayed him into a step of disobedience. He did not argue that the directions of the Spirit were contrary to the express command to go into all the world, but meekly and lovingly he obeyed, and passing by Mysia, came down to Troas. Now he could be trusted again with positive direction. "A vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." Some might think a mere vision too slight an indication to follow in such a crisis. When a man is

SURE HE IS GOD,

intently watching for an indication of his will, God will show whether a vision is from him, or whether it is one of those dreams which come through a multitude of business," (Eccl. 5: 3). The apostle was no longer in doubt. He had followed the negative guidance which he had received until he had been brought to the seashore. The cry of the Macedonian was from the other shore of the same sea; what could he do but take ship? Paul and his little company "assuredly gathered that God had called them to preach the Word in Asia." In such journeys we are not told how the apostle and his companions traveled, how their fare was paid, or whether they worked their way. In the work of the first missionaries finances seem to have had no place. The use of the pronouns "us" and "we" lead us to conclude that Luke the physician was with them in this voyage. He probably remained at Philippi, until Paul's later visit, after which again the use of "we" (Acts 20: 6), indicated that Luke left Philippi for Asia with Paul.

God's blessing was on this first missionary journey into Europe. No shipwreck as in Acts 27. Paul's tests just now were on another line. "We came with a straight course unto Samothracia, and the next day to Neapolis, (a seaport of Macedonia), and from thence to Philippi, which is the chief city of that part of Macedonia." How should they proceed? What should be the first steps taken by

MISSIONARY PIONEERS?

They were in that city "abiding certain days." What did they do there? We are not told how Paul's company were

RUINS ON THE SITE OF THE ANCIENT CITY OF PHILIPPI.

employed, but we can take it almost for granted that it was in prayer. By this time they had discovered a place where prayer was wont to be made, for Philippi being a colony, the knowledge of the true God had penetrated there.

Finding, as it seems, only a company of women, Paul sat down and spoke to them. Was it, could it have been, the prayers of this little group of women which led God to send his chosen instrument so far? Was it the prayers of a few women which first led to the preaching of the Gospel in Europe? Who knows how many important issues for the kingdom of God have hung upon the prayers of a few simple weak ones, unknown on earth but registered in heaven! Lydia, one of this little band of women, was well known as a woman of business, a seller of purple. She was one of the colonists, having come from Thyatira in Asia Minor, where, probably she had met with some disciples of Christ. This woman "worshipped God," and may have stirred up the little group of women around her to cry to God for some one to teach them the way of the Lord.

The words of Paul met the long felt need. God had brought together the earnest seeker and the God-sent teacher, and the first living stone of the infant church in Europe was thus laid. Hers was a simple, but thorough conversion. God opened her heart, she attended to the things which were spoken by Paul, and she was baptized and her household. The Word of God, the things which were spoken by Paul had entered into and taken possession of her opened heart, and at any risk to her business or her personal reputation, she and her household confessed Christ publicly by baptism. This was a conversion after God's own heart and after Paul's own heart. It was only a woman, some may say. God knew that: he knew what he did when he chose a woman to be the first European Christian. Lydia has had her sisters in later times, and during the whole history of the Church in Europe there have been anointed women whom the Lord has called, from time to time, to bear witness for him, when their brethren have not been small enough or weak enough for him to use. The foundation of the Church in Europe was well laid, but when the Son of Man cometh, shall he find the faith in Europe?

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

A MOMENTOUS event is described in the lesson. The introduction of Christianity into Europe has had a more potent influence on human destiny than have battles or revolutions or social convulsions. Whether Paul contemplated taking this step when he started on his journey is doubtful. In his conversation with Barnabas, about it, he merely proposed going over the route of their former missionary tour and visiting the churches already planted. But now that his hands were set free by the council at Jerusalem, and he had no reason for apprehending the silly and vexatious intermeddling of the Judaizing sticklers for the law, he may have cast a longing eye on distant lands. Or it may be, as Luke seems to imply, that the bold project of entering Europe was not in his original plan. His companion was Silas, or Silvanus, one of the two men sent by the Jerusalem Council to corroborate Paul's report of the decision about the Gentiles. He had remained at Antioch after the object of his mission was accomplished, and when the quarrel with Barnabas left Paul without a companion, Silas was ready to accompany the Apostle. It must have caused Paul a pang to separate from his old friend to whom he was indebted for many kindnesses; but he was never so ardent a lover of peace as to sacrifice principle to maintain it. To the last, he had a keen sense of his rights and the disposition to fight to secure them. He who boasted in one of his epistles that he withstood Peter to the face because he was to be blamed, was not likely to yield to Barnabas. He had his own opinion of Mark, a man who had deserted the party on the former tour, and he did not want to have any more to do with him. As Barnabas persisted, apparently having a truer estimate of Mark's character, the idea of a joint tour was abandoned, and Barnabas with Mark as his companion went to Cyprus, his native land, and we hear no more of him in Luke's narrative. Paul appears subsequently to have discovered that he was mistaken as to Mark, for in his letter to Timothy (II. Tim. 4: 11), he expresses a wish to have the young man with him and admits that he was profitable, or useful, in the ministry. This shows that even an inspired Apostle when he found that he had been mistaken was not too great to acknowledge his error.

Setting out with Silas, being recommended by the brethren, (from which we conclude that the church at Antioch took the side of Paul in the dispute), Paul went northward into Galatia, where he turned westward along the Roman road. In some way, either by vision or providential indication, they received direction as to the course and passing the places where the road branches off toward the north, to the south, they kept on toward the western coast. On their way they left the decree of the council with the church, so that if any of the Jews should come the people might not be disturbed by them. At Lystra, Timothy, whose conversion we noticed in a previous lesson, was added to the party: and Troas, a town on the coast of the Ægean Sea, about four miles from the site of ancient Troy and near the Dardanelles, Luke appears to have joined them. This is not directly stated, but as from this point on, he uses the pronoun "we" instead of "they," we infer that he accompanied the three travelers. It has been suggested that an incidental phrase in one of the letters, that Paul was sick and therefore the company of a physician would be welcome. At Troas a peculiar invitation awaited them. Paul had a vision in which a man of Macedonia, a region which included in European Turkey, begging them to come there. Accepting the vision as divine guidance they crossed the sea, a voyage of sixty-five miles, to Neapolis, the port of Philippi. The ruins of wall and an ancient gate show where Philippi once stood. It was named after Philip, the father of Alexander the Great, but at the time of Paul's visit it was a Roman city. The Jews appear to have no synagogue there, but were accustomed to meet for prayer at a place outside the walls, as in other Roman cities. Thither, as was his custom, Paul went on the Sabbath, and conversed with the women who made up the congregation. One convert at least was made there, as others. Luke's habit was to select typical incidents, so it may be that there were other converts, but Lydia's conversion is the only one mentioned. She is described as a seller of purple of the city Thyatira, that is to say, Thyatira was her birthplace. She evidently resided in Philippi, as she entertained the missionaries. The incident indicates that in the city and probably through the colony women had a more independent position than in Oriental lands. Lydia was in silk, selling either the dye or dyed fabrics, possibly both. We do not hear anything about her in the New Testament, but her conversion is interesting as being the first in Europe of which there is any record.

Whose heart the Lord opened. Dr. S. Robinson, speaking of Lydia's conversion, says: "There were five good evidences of its being genuine: . . . a good heart; an open mind; an open mouth; an open hand; and an open house." Wherever Christianity goes it does good, and the people are the better for it. Since these first missionaries to Europe found their first convert grateful and hospitable, so the missionaries of our day have found gratitude in the heathen to which they have carried the Gospel. When MacFarlane visited New Guinea a people brought him a large present of provisions. He asked the meaning of it. An old chief replied, turning to his men: "Look here! See how we have been changed since missionaries came to us. Formerly when white men came, they had to come armed to the teeth; now we can land safely without fear to do harm to us. Look at those men afraid of another island swimming to the shore. A few years ago they would have been killed and eaten as soon as they came ashore. Now they are well received and helped by our people. The missionaries have taught us how to live."

The Spirit suffered them not. When Christ promised the Holy Spirit to us, that he would be a guide, and we find him guiding these first missionaries to the place where people were waiting to hear the message of the Gospel. Even B. Hooker, describing his voyage across the Gulf of Mexico, gives a typical illustration of such guidance. As the ship went down, a cold and furious blast from the north came upon us. The darkness became intense. Here and there were shoals and other dangers. Great anxiety prevailed among all on board. Suddenly came a shout from the sailor on the yard, "There's the light!" That joyful sound rang through the ship, to the great relief of every passenger. The direction of the steamer was now known. Anxiety was over and quietness in the ship of safety was restored. We were once more on the quiet waters of the river.

THE FAMILY AND HOME CIRCLE

TWO CHINESE HOLIDAYS.

The Christian, the Other Heathen, and Both Took Place in New York. A Strange Contrast.

RATHER a striking contrast of two widely different phases of Chinese life in America was afforded in New York a few days ago. On a bright and breezy June Monday, shortly after 9 o'clock, a large party of gaily-dressed children assembled on an excursion dock on the East River. The occasion was the annual picnic of the Brooklyn Chinese Sunday Schools. There are nine in all, and every school was represented by a full attendance of pupils and teachers, the full attendance of Chinese being about 600. All the arrangements were in charge of a committee of five, elected by the Chinese schools, the committee being Wong Gow Mow Sing, Liu Chu, Chu Loung and K. Kew. Besides the Chinese there were about 300 white persons, men and women, who are interested in the doings of the Sunday Schools, and many of whom are warmly interested in the evangelization of the Chinese who come to this country. It was a very merry party that steamed up the Hudson to Tompkins Grove, and no more enjoyable time could have been planned. The Chinamen, whose employments confine them indoors all day long, were delighted with the outing, and returned to the city in the evening invigorated and refreshed, and with the memory of a pleasant day happily spent. Another outing of a similar character is now being planned by the New York Sunday School Union, which will take out the pupils of the Chinese schools in the metropolis for a day at Manhattan Island. On that occasion the Chinese Consul and staff will honor the occasion with their presence, and the Pell Street evangelist band will also be there to assist in the religious service. Every year witnesses new interest in the Chinese Sunday School work, and it is unquestionable that the spiritual results are even greater than formerly. Quite recently a new Mission and Sunday School was opened by native Chinamen for the benefit of their countrymen in Pell street, the very centre of Chinatown.

During the same week in which the Christian Chinese were enjoying this outing their heathen fellow-countrymen were making extensive preparations for a holiday of a very different sort. In anticipation of the approaching 1500th anniversary of the birth of Kwan Yung and Kwan Pung, two very celebrated Chinese saints, all the heathen Celestials prepare to visit the "joss house" in Mott street, arrayed in their finest raiment, and to spend a whole day in feasting, incense-burning and making offerings to the gods. Large sums were spent in this heathen observance, and the Chinese priests must have reaped a rich harvest of gifts through the superstition of their dupes.

Truly a strange contrast this, between these two holidays; the one a happy, wholesome, innocent outing under pleasant auspices and amid Christian surroundings; the other, a stifling, gloomy, heathenish orgy before painted idols in a heathen temple, in the heart of the capital city of Christian land!

Judicious Praise.

There are times when it is wise and best to give a word of praise to a child, for without such a word the little heart may sink with discouragement. A father walked up to a map his little son had hung and pinned on the wall. He stood before it a long time in silence, and in silence walked away. The little fellow was sitting in the room, and his father knew he was there. He was watching with his eager child's eyes, waiting anxiously for a word of approval. As none came, his poor little face fell unhappily. Straight into the next room walked the father, and said carelessly: "Robert has drawn a very clever little map in there. Look at it when you go in." "Did you tell him it was clever?" asked a judicious listener.

"Why, no. I ought to have done so. I never thought to mention it." The unspoken word meant little to the father, but a great deal to the child, whose heart would have been cheered even by a hint that his work was appreciated.

Man's Friend the Horse.

Mrs. T. T., of Marblehead, Mass., writes this voluntary pledge:

I will do all I can to prevent the dumb creatures from being abused. If we see them abused and keep silent we are doing wrong. I believe we should speak a word in favor of those who cannot speak for themselves. When I see a horse being whipped by a man my indignation and pity are aroused and I cannot help speaking. The horse knows more than the man that is whipping him. I have seen men, when backing a team, if it did not go just where they want it, they vent their spite on the poor horse by beating and sometimes by kicking it. Would a man abuse a child when it gets contrary as I have seen them abuse a horse?

Be Careful of the Eyes.

Constant strain in an artificial light is the worst thing for the eyes. In our large cities and towns, the fierce glare of the electric light, indoor or out, is a severe test to the optic nerves, and the general use of electricity for illuminating purposes may not improbably result in increasing the proportion of ophthalmic disorders. Concerning the care of the eyes, an optical expert furnishes these simple hints: Do not write, nor read, nor sew, or do any sort or work which requires an effort from the eyes or in an insufficient light. If compelled to do so, always close the eyes from time to time. The colors most restful for the sight are green and blue. Do not surround yourself by colors too strong. Red is blinding. Prefer the softer tones in textures, in furnishings. A great contrast of color is equally fatiguing. The light ought to come from the side and not in the face. One ought to write on tinted paper and to read books only well printed. It is unwise to read in the railway car, in a carriage, in walking, in bed, or when recovering from an illness. Milton is said to have become blind by the excessive use of his eyes during an attack of dyspepsia. The best hygienic conditions are important; damp neighborhoods often produce weakness of vision.

Domestic Points of Difference.

There are in every household, certain topics, which, when they are discussed, always give rise to differences of opinion. This being recognized, it is wise to avoid them, especially if they are not essential to domestic peace and happiness. How foolish it is, says a recent writer, to have these stock subjects of disputation, about which there is always friction and irritation, amounting, perhaps, in the course of years to positive alienation. It is not well to expect too much of others, being mindful of the fact that we ourselves make large demands upon their patience or toleration. Very beautiful is it when two people, after some trifling experimental knocks and jars, have settled down in mutual adaptation and adjustment, having thoroughly learned the art of living together in close accord.

Two birds within one nest;
Two hearts within one breast;
Two souls within one fair,
Firm league of love and prayer
Together bound for aye, together blest.
An ear that waits to catch
A hand upon the latch;
A step that hastens its sweet rest to win;
A world of care without,
A world of strife shut out,
A world of love shut in.

A CHINESE SUNDAY SCHOOL EXCURSION.
(Sketched by a "Christian Herald" Artist.)

"Rose Day."

One of the prettiest features of the Victorian Jubilee in London this week is the universal display of roses, the British national flower. It has been proposed that everybody taking part in the celebration shall wear the national floral emblem, and the additional proposition is made that June 22d shall hereafter be known throughout the Queen's domains as "Rose Day," in honor of the jubilee. In some parts of our own country there is a growing interest in the observance of a "Rose Sunday" in mid-June, when the "American Beauties," "Marechal Neils" and other splendid varieties are in their loveliest bloom.

OUR NEIGHBORS AND OURSELVES.

O WHAT a selfish, cruel thing
This captious old world is!
Our neighbor plainly sees our faults,
And clearly we see his.

We think our neighbor's vision dull,
We think our own is keen;
We think ourselves so generous
While he is small and mean.

We've time to see how others err,
We've time to criticize;
We seize upon each other's "motes,"
With "beams" in our own eyes.

We see the motives of our friends
And hastily condemn;
They have no charity for us,
And we have none for them.

We think there's no church quite so good
As that where we belong;
And others think their own is right
And all the rest are wrong.

O what a blessed world 'twould be
If we should exercise
The love that hides another's faults—
His good to recognize!

How sweet a thing might life become
If we could gladly own
That other people might be right
And not ourselves alone.

If we could but unselfishly
Acknowledge honest worth—
Rejoicing in another's joy—
Then heaven would be on earth.

If vanity and pride were dead,
If selfishness could cease,
God's kingdom then would come with power—
His reign of love and peace.

O God, possess these hearts of ours—
Let sin no more benumb—
But let thy will be done on earth—
O let thy kingdom come!

Vineland, N. J. MRS. FRANK A. BRECK.

SCOWLING.

DON'T scowl, it spoils faces. Before you know it, your forehead will resemble a small railroad map. There is a grand trunk line now from your cowlick to the bridge of your nose, intersected by parallel lines running east and west, with curves arching your eyebrows; and O, how much older you look for it! Scowling is a habit that steals upon us unawares. We frown when the light is too strong and when it is too weak. We tie our brows into a knot when we are thinking, and knit them even more tightly when we cannot think. There is no denying there are plenty of things to scowl about. The baby in the cradle frowns when something fails to suit. "Constitutional scowl," we say. The little toddler who likes sugar on his bread and butter tells his trouble in the same way when you leave the sugar off. "Cross," we say about the children, and "worried to death," about the grown folks, and as for ourselves, we can't help it. But we must. Its reflex influence makes others unhappy.

We should possess our soul in such peace that it will reflect itself in placid countenances. If your forehead is rigid with wrinkles before forty, what will it be at seventy? There is one consoling thought about these marks of time and trouble—the death angel almost always erases them. Even the extremely aged in death often wear a smooth and peaceful brow, thus leaving our last memories of them calm and tranquil. But our business is with life. Scowling is a kind of silent scolding. It shows that our souls need sweetening. For pity's sake, let us take a sad iron, or a glad iron, or smoothing tool of some sort, and straighten these creases out of our faces before they become indelibly engraved upon our visage.

A Boy's Religion.

If a boy's religion be good for anything at all, it is unfeigned, and it will be found in a majority of cases, that it comes from his mother. Every boy needs religion—not a gloomy, morbid religion that makes him moody and nervous and unnatural, but a bright, cheery, practical trust in the Christ of the New Testament, as the natural companion of a boy, as his helper in the struggle with temptation, as the link between the beautiful world without and the heart within, every boy ought to have. When you deprive him of it by trying to teach him theology first, or by requiring that he shall feel—or say that he feels—just the same sort of religious experience at conversion that you went through, you do him untold wrong. A boy's instinct is a pretty safe guide, if you give him the Bible and a Christian mother.

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Victoria's Jubilee.

IT is beautiful to see how many nations join in celebrating Queen Victoria's Jubilee. It is common in our land to deplore the fact that in monarchies the accidents of birth decide who shall reign. But, is that worse than the accidents of politics? Could poorer or more unfit people get office than those who at various times in various departments have held authority in this country? Both republican and monarchial forms of government have their advantages and defects, and which shall finally take possession of the world, or whether neither of them shall become the universal government, is known only to him who is ruler of nations and to whom thrones and presidential chairs are only footstools. May Victoria keep the throne until someone by every qualification of intelligence and virtue and faith in God is prepared to mount it.

Years ago, in a railway train going from London to Liverpool, an Englishman said to me: "I do not see how you Americans endure a change of ruler every four years. I should think it would keep your nation in a state of perpetual uncertainty." My reply was. "The American form of government is not charged with as many uncertainties as the English form. Having elected a ruler, he is sure to stay in authority for four years, if he lives, while in your country any year a change of sentiment on Irish home rule, or a question of war with some foreign nation may throw one administration down and lift another, and now it is Gladstone and now it is Salisbury. Political changes are not so sudden in America as they are in England."

So I answered my fellow-traveler. Still, I think England has the best form of government for her, and the United States the best form for us. If we don't like ours, we can go there, and if they don't like theirs, they can come here. It is becoming quite frequent now for Americans to decry American institutions. These critics have been abroad long enough to get a foreign accent and ape foreign customs, and come home with enough airs to make their presence a disgust, and then ventilate their anti-Americanisms. My wonder has been why they stay here among all our American barbarisms, when transatlantic passage is so cheap, and they could so easily be spared from a residence on this side of the sea. The simple fact is they know there are no skies arched like the American skies, and no land where society is struck through with such contentment as here, and that the opportunities which open in our country are grander than any other the sun shines on. It is the easiest place to make a living, and more liberty is granted to a man while he behaves and quicker justice seizes him if he don't. Long live the republic!

Need of a Divine Help.

WE do not believe there ever was a real atheist in all the world. Napoleon was on a ship's deck bound for Egypt. It was a bright, starry night, and as he paced the deck, thinking of the great affairs of the State and of battle, he heard two men on the deck in conversation about God, one saying there was a God and the other saying there was none. Napoleon stopped and looked up at the starry heavens, and then he turned to these men in conversation, and said: "Gentlemen, I heard one of you say there is no God; if there is no God, will you please tell me who made all that?" If we have no God to comfort us when our fortune goeth, and we look upon the graves of our children, and our houses are desolate, what will become of us? What a sad thing it is to see men all unhelped of God, going out to fight giants of trouble; no closet of prayer in which to retreat, no promise of mercy to soothe the soul, no rock of refuge in which to hide from the blast. When the swift coursers of trouble are brought up, champing and panting for the race, and the reins are thrown upon their necks, and the lathered flanks at every spring feel the stroke of the lash, what can we do on foot with them? How can we compete with them? If having run with the footmen they wearied us, how can we contend with the horses?

Humiliation and Exaltation.

IT is only as we humble ourselves that God will exalt us. The Pharisee whose prayer was self-glorification, how did he go down to his house? He took none of the peace of God down with him. He thanked God for the things he was not: that he did not grind the face of the poor; that he was true to his wife; that he did not collect taxes for the Romans. He found all his satisfaction in this. How was it with the other one who went to the temple, at the same time? He went down to his house justified. God accepted his prayer and said, Go in peace! What was his petition: "God be merciful to me a sinner!"

We may approach repentance by calling to mind our own sins. Perhaps that is the more usual way. But, there is another process. "Not knowing that the goodness of God leadeth thee to repentance." Our meditations on the scenes of Gethsemane and Calvary, sad though they may be, when we think of what the Saviour suffered for us, are really meditations on God's unspeakable gift. What the Saviour suffered is only preliminary to his present glory, yes, man's future glory, all of which is expressive of his goodness. Our sorrows are to be associated with the goodness of God. In the end, we must take the cup of salvation and call upon the name of the Lord!

There are works that are meet for repentance; the repentance of the heart. What I pray, I say to God in words. What I do, I offer to God in deeds. Look over the year since the last season. You have neglected your Bible, your church-services, the prayer-meetings, the weekly lecture, the gift upon the Lord's altar. You have, perhaps, done far worse than this. In covenant with God, as one of his people, look at the manner in which you have kept, shall I not say, have broken your covenant. From this summer how shall it be till the next one? We go into the future world by these annual stages. How many more summers God will grant us none of us can tell. Perhaps this will be the last. Oh what a glorious unfolding would come to the church of the living God, if she came up from the sepulchre, leaning upon the arm of Him who is the Resurrection and the Life!

A BASKET OF BERRIES.

ALAS! for those to whom a berry is not a berry, who have no midsummer day-dreams among their vines, who can read no antique poems, or taste no flavor of antiquity, in their plate of ripe red strawberries!

No wonder the Latins called them *fragaria*. How fragrant they are! Is it not pleasant to think that they were indigenous to the wild green woods of England, and that our painted Celtic ancestors found them around their wicker huts? Roman soldiers, Saxon thanes, Norman barons, prudent monks, English men and maids of all stations, and all ages, have been familiar with this delicious berry. Ah! memory has no more subtle spell, than we can find in a basket of strawberries! Not only a red, but a white and green strawberry used to grow wild in England. The scarlet strawberry is a native of Virginia and was brought to England in 1625. Chili gave an excellent variety to France, and Alpine Switzerland has a delicious native berry. And here is a hint that may be worth something to American cultivators who live near the sea-shore. In the Isle of Man, they cover the plants in winter with sea-weed, and the result is a prodigious increase in the size of the fruit.

No fruit has so many poetic memories as the strawberry. It is the rose of fruits. Shakespeare frequently mentions them. What American in London, can pass by Ely Place in Holborn, without seeing the street converted into a garden, and the pavement into rows of strawberries.

> My Lord of Ely, when I was last in Holborn,
> I saw good strawberries in your garden there;
> I do beseech you send for some of them!

quoth Richard the Third to the bishop, in that scene of frightful calmness which precedes his burst of thunder against Hastings. His sending the bishop to get him some strawberries, just before he assails Hastings with furious and unjust abuse, is one of those subtle but natural felicities it took that splendid mystery, William Shakespeare, to think of.

There is no poet that can overpraise them; they deserve all the good things that can be said of them, and the old writer is not wrong when he says, "God has not made a better berry, though doubtless he might have done so." Let us then eat and be thankful! Perhaps in the fields of Heaven and on the hills of God, we may hereafter find our favorite berry, sublimated, and beautified with the taste of Paradise in them.

The raspberry which many think nearly as fragrant and delicious, also grew wild in English woods from the earliest times, but neither Tussar nor Gerard, though familiar with the red raspberry in the sixteenth century, mention the white rasp. This variety came undoubtedly from Antwerp. The gooseberry does not appear to have been known to the ancients. Gerard calls it *feaberry*, a name I have heard given to it, forty years ago in Yorkshire. It received the name of gooseberry from being used as sauce to young, or green geese. It was brought from Flanders in the same year as Henry the Eighth received the title of Defender of the Faith, and even as late as the reign of Elizabeth its leaves were eaten as a salad by those who could not afford to send to Holland for a lettuce.

The blackberry was well know to the Romans. Pliny tells us that the propagation of trees by layers was taught the ancients by the bramble bush:

> Some bow their vines which buried in the plain,
> Their tops in distant arches rise again—*Virgil.*

They were also aware of the medicinal qualities possessed by blackberries in all diseases of the mouth and throat. Another wild berry which they shared in common with us was the whortleberry, or bilberry, or huckleberry; to which both Virgil and Pliny give the name of *vaccinium*. The Highlanders of Scotland eat them with milk as we do, but they also make of them a jelly flavored with whiskey, which we do not do. The Duke of Athol, a little more than a century ago, discovered a pure white variety growing in the woods between his seats of Blair and Dunkeld. Cranberries are found all over the world in marshy places. England, which has a small, fine variety, imports them largely from America. She has also of late years cultivated a kind called snowberry, which is pure white, and was brought from Nova Scotia, though it is also found in the swamps of her newly-acquired territory, Cyprus. This cranberry has a perfumed taste like *eau-de-noyau*, or bitter almonds.

The mulberry is mentioned several times in the Bible, and Ovid celebrates it, in his famous story of Pyramus and Thisbe. It was introduced into Europe from Persia, and was more esteemed by the Romans than any other fruit. It did not reach England until 1548, but the trees then planted at Sion House are still alive. A few years later both black and white mulberries were growing all over England. James the First greatly favored this tree, and large numbers of it were planted in his reign. One of these old mulberry gardens was the rendezvous of fashion during the Commonwealth, and is now Arlington Street. The mulberry grows well in America. There are immense native groves of it in Texas, and it is worthy of remark, that it breeds no vermin and harbors no caterpillar, except the silk-worm.

See then how easy it is to eat our berries to the romance and the fair humanities of the older world: for berries touch our common history at many points, though hap[py] man or woman who can also link t[hem] with their own peculiar idyl—with [the] of summer holidays and childish fr[olics] and love's young dream. Such can [taste] the delicious juices, the days when li[fe] sunshine, and they loved to wander [in] get sunbrowned and eat berries.

Amelia E. Barr

BRIEF NOTES.

The Rev. John G. Paton, D.D., [has] sented to the Victorian General Assem[bly] the proceeds of the sale of his well-kn[own] "Life in the Hebrides."

The railroad between Jaffa and J[erusalem] carried last year nearly seventeen thousa[nd] freight. It would be interesting to kno[w] this was ever exceeded in Solomon's time.

There are now in London seve[n] Young Men's Christian Associations w[ith] membership of 13,697. There are now in [the] 6,466 centres—an increase of 234—with [a] ship of 515,000.

The Rev. Dr. J. Wilbur Chapman, [of] the Bethany Presbyterian Church, Ph[ila.] has received a call to succeed the Rev. [Dr.] Pentecost, in the pastorate of the [New] Presbyterian Church, London.

Mrs. Maggie VanCott has begun a [series] tent services at Catskill, N. Y. The me[et]ings already attracting wide attention, especia[lly] the non-churchgoing, and there is goo[d] manifest of an early ingathering of souls.

The colored Baptists of this cou[ntry] last year $41,897 for education, $35,320 fo[r] and $210,794 for miscellaneous purpo[ses] have church property to the value of $9,7[42,] school property to the value of $2,028,650.

The different kinds of Presbyte[rians] South Africa have united in one General [Assembly] in which the Free Church, the Unite[d] terian, and the separate Presbyteries [of] Cape Town, and the Transvaal are repre[sented].

Chaplain Laslett of the State Pen[itentiary] Fort Madison, Iowa, writes us that he c[an use] the numbers of THE CHRISTIAN HE[RALD] readers can send him. There is no pap[er] come nor one for which there is so great [a need] in the institution. Postage or expressag[e must] ways be prepaid by the senders.

A Reunion of the Students of [the] School at Providence, R. I., is announce[d for] 22. This is the one hundred and thirte[enth] versary in the annals of the institution a[nd] with sincere pleasure that the arrangen[ts] made for the return of its children to j[oin] sports of youth, reminiscences and congr[atu]

Evangelist E. R. Nance has been [in] meetings at Monroe, Neb. Sixty persons [have] conversion at the meetings. Nineteen ba[ve] made a church connection. Twelve of t[hese] were received by baptism. Mr. Nance [left] Monroe to Oconee. Major Cole is still [in] the State and has had good meetings at B[ell]

Bishop Thoburn of India has s[uffered] painful accident. While riding a hill [in] Naini Tal recently, he was thrown and [his] arm. Mrs. Thoburn, who was with him, [is a] ful surgeon and she set the arm on the s[pot] a sign-board from the roadside as a sp[lint.] bishop was able to return to his home wh[ere] cal surgeon took charge of the case.

A talented Hindoo Christian, Dr. Ra[ma]chandrayya, of Madras, is now in this c[ity] a lecture tour. Dr. Ramachandrayy[a] equally distinguished as a jurist and auth[or] on Missionary Life, Child Life, and Pub[lic] India. He is associated in his work wi[th] N. Thomssen, a missionary of ten years' [ex]in India. He may be addressed at 242 W[est] street, Baltimore.

The Annual Report of the British [and] eign Bible Society shows an income o[f] about $10,600 more than that for the [last] year. From the depot in London there w[ere] 1,780,993 copies, and from depots abroa[d] making a total of 3,776,133 copies in Bibl[es,] ments and portions. The total issues in t[he] two years of its existence is over a hu[n]fifty-one million volumes.

People who are disposed to impute i[m]motives to Christian workers will have [a] culty in accounting for the entrance of Mr [and] Nettleship, of Newark, N. J., into the ev[an]field. Mr. Nettleship has just resigned h[is] Assistant Secretary of the Prudential [Life] Company of America to become an evang[elist.] commences his labors in England and Sc[otland] expects to begin work at home after a br[ief] the other side the Atlantic.

As we go to press the Christian [Ende]Societies of New York are eagerly watchi[ng for] *Britannic*, on which Dr. F. E. Clark is [coming] homeward. The New York societies ar[e] bold their semi-annual rally on June 18, [at] that by that date Dr. Clark would be [in] Clark has had a hearty welcome during [his] the-world tour from Europe, Asia, and [Africa,] it is in his own land, where he is best k[nown,] the warmest affection is felt for him.

The Church Army of England h[as had a] year of great prosperity. The number [of] lists, nurses, and colporteurs has increas[ed] to 504. The Army has no shelters, but [its] home work is approved by the Charity [Organization] tion Society and the Prison Commission[ers.] year's income has been over $380,000, [of] $30,000 from the sale of property and st[ocks.] expenditure, $350,000. The year comme[nced] a deficit of $9,000, which has been turn[ed into a] surplus of about $23,000.

The United States Consul at Zanzi[bar,] ing home about the recent emancipati[on of] slaves in that country, says: "It was t[he] many persons that the effect of free[dom] would be to throw many thousand negro[es] own resources, and that great suffering a[nd] tion would ensue for three or four years: [but] what I can see not one person will suf[fer in] slightest degree. In my opinion, not ten [per cent.] of the present generation of slaves will be [the] masters."

THE BIBLE AND THE NEWSPAPER

Attempted Assassination.

PARIS was startled on Sunday June 13 by the news that an attempt had been made to assassinate M. Faure, President of the French Republic. The President was on his an open carriage to attend the t Longchamps, when the attack m was made. He was proceeding e Bois de Boulogne, and had the place where, thirty years ago, hot at the Czar, when a bomb was under his carriage. It exploded ud report and for a moment there eral consternation until it nd that no one had been he President retained his and passed on as if nothoccurred. The bomb was up in the roadway. It was sy affair, consisting of a ipe about six inches long inches in diameter and alf an inch thick. It had aded with powder and swan he perpetrator of the outpears to have made his es- A detective, who was near Psident is said to have seen b-thrower and pursued him; crowd seeing him run, mis- n for the would-be assassin seapon him with canes and um- The other policemen rescued bised and bleeding from the angry rs, who would have lynched him. ce made three arrests of men who spected of throwing the bomb, but gave satisfactory accounts of es they were released. An impresprevails that the crime has no political nce, but was the work of a lunatic. osition journals unkindly suggest whole thing was organized by the ent, as a stage trick to arouse sympathy: and one journal before ge was perpetrated, declared that ce were arranging for some such s attack to be made on the Presi- his however is scarcely credible, as ld no advantage accrue to the Gov- from such a plot. In former times have been imputed to some ar- alist or imperialist: but now the natical members of both parties re that the republic is too firmly es- d to be overthrown by a crime. nothing could change the form nment but the misconduct of the bans themselves. It is with gov- s as with individuals: their undoes not from their enemies, but ir own iniquity. To every fallen ent, as to every lost man, the s words apply:

y and thy doings have procured these o thee. (Jer. 4: 18.)

Rsian Tragedy.

interesting facts about the recent ec'n Southern Russia are given by Leatieff in a communication to the rk *Herald*. It appears that in hborhood of Tiraspol there is a f a strange fanatical sect known askolniki, the leader of which was eautiful woman named Vera Maka- ho was known to the sect as Sis- Vilia. One of the beliefs of the is that the only way to inherit eter- is by self-denial, the suppression hysical appetites and desires, by on, self-torture, and at the end of rse, self-destruction. The existo the sect came to the attention of orities at the last census. The tors could not obtain any answers members of the sect to the ques- y were required to put. The refused to tell them the number, nd ages of their children. Sister ad told them that the Govern- ordered the census in order to m members of the Greek Church, if the children's names were en- y would be claimed by the priests hurch, and their souls would be lost. All who refused the information required by law were imprisoned. Sister Vitalia among them. There another peculiarity was discovered. The members of the sect would not eat. They believed it was a mortal sin to eat out of vessels which had ever been used by unbelievers. They would have starved to death in prison rather than eat the food provided for them, if the Governor, becoming alarmed, had not ordered their release. It appears that the Tiraspol branch of the sect, under the teaching of Sister Vitalia, came to the conclusion that they were ripe for heaven. The survivor of the group, Feodore Kovaleff, says that they longed for the crown of martyrdom, and demanded that he give it them by burying them alive. He was less fanatical than the others, but under their persuasions he yielded. Six persons, including his wife and two children and Sister Vitalia, went down into his cellar, and there Kovaleff buried them alive in the sticky mud. He says that his only regret, as he saw their faces lighted with faith and ecstasy, was that he could not lie down and be buried with them. The police found the dead bodies in the cellar, as Kovaleff said. He desires to die, and hopes he will be executed, but he will probably be sent to an asylum for the insane, although on all other questions but religion he is perfectly rational. But in religion—like those whom at their own desire he put to a cruel death—he is most irrational. If they had understood the character of God better they would have known that it is not by self-torture, or by self-immolation that he is pleased. The prophet's words still need to be proclaimed the dark places of the earth:

What doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God? (Micah 6: 8.)

M. FAURE, PRESIDENT OF FRANCE—SCENE OF HIS ATTEMPTED ASSASSINATION ON JUNE 13.

A Novel Weapon.

The police of Lynn, Mass., are looking for a half-blinded highwayman who has been terrorizing bicycle-riders and pedestrians for some time past on the outskirts of the city. The injury to his eyes was incurred in the pursuit of his business. The proprietor of one of the drug-stores of the city, who is an enthusiastic bicyclist, had occasion a few days ago to visit a friend at Salem, and being detained, was riding home after ten o'clock. On his way, he noticed some person among the trees by the roadside giving a peculiar shrill whistle which sounded like a preconcerted signal. About half a mile farther, he came to a dark place in the road, where he deemed it prudent to go slowly. He had heard of the attacks on bicyclists, but at that time he was thinking more about avoiding obstructions than of possible attacks. He was just emerging from the shadow, when he caught sight of a figure crouching by the roadside, and the next moment a stout cane was thrust between the spokes of his wheel and he was thrown off. He managed to fall on his feet and was prepared for his assailant who came to him with the gruff demand to give up his watch and his pocketbook. He put his hand in his pocket as if to comply, and drew out a syringe filled with ammonia. He discharged the contents full in the highwayman's face. The man gave a yell of pain and put both hands to his face. The bicyclist jumped in the saddle and pedalled with all his power toward Lynn. He arrived safely without further molestation and reported his adventure to the police who are trying to catch the highwayman, now with the clue that he must be suffering from the effects of the ammonia. Probably no one but a druggist would have thought of this novel mode of defence, but it answered the purpose. So it has been in other conflicts. As David prevailed over the giant with a sling and a stone, so in Christ's warfare no man need think himself powerless against evil: he has some gift, or some power, which he can use better than another against the enemy, and these powers are not so ineffectual as they appear.

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. (II. Cor. 10: 4.)

Stellar Mineral.

A scientific journal discussing the various theories about the origin of Ærolites, calls attention to a remarkable fact disclosed by the scientific analysis of the meteoric stone which fell near Ossawatomie, Kans., four years ago. The assayer who analyzed it found in it igneous rock, iron and graphite; but about one-fourth of the mass consisted of a metal unknown to the professor, and, so far as he is aware, unknown to the human race. It is of minute crystals, perfectly white, resembling snow in appearance; but its specific gravity is four times as great as that of gold. It is both malleable and ductile, but could not be worked without great power, as it is exceedingly tough. It is very sensitive to electricity. When a single wire connected with an electric fan was applied to it, the strange stuff started, was convulsed like some living thing, and as suddenly became quiescent. The most interesting result of the analysis, however, was furnished by the spectroscope. Its rays, when the metal was subjected to great heat, gave the same lines as those found in the spectrum of the sun, which proceed from some strange substance to which the name helium has been given. No one knows what kind of metal helium is: the only thing known about it is that it exists in the sun and that no metal on earth known to scientists gives the same lines in the spectrum. It seems probable that this crystalline substance is helium, and if so, the question arises whether the ærolite from which it was obtained was cast off from the sun or from some other planet or star. It may be that all the celestial bodies have the same element in their composition. Of that we cannot be sure, but the presence of this strange metal and its identity in the spectrum with the lines of the sun, show that the stone is not of this world but is of celestial origin. The analysis of the Christian's character should yield an analogous result. It ought always to contain so large a proportion of love and kindness as to prove that it is part of the divine nature:

By this shall all men know that ye are my disciples if ye have love one to another. (John 13: 35.)

Checks in a Junkshop.

A tiresome search has been going on for several days over acres of waste paper in the junkshops of Chicago for some missing checks and drafts worth six thousand dollars. It appears that in packing the safe one night in the county treasurer's office, a basket containing the checks sent in by a number of property-owners in payment of their taxes was inadvertently left outside. The colored janitor found it there the next morning, and concluding that it contained waste paper, emptied it into a sack and sent it away with other waste to the junk shop. It was not long before the loss of the valuable papers was discovered and steps were taken to recover them. A list was made of all the junk-dealers who buy the waste paper from the offices, and two men were detailed to each store to search for the papers. A more tedious, uninviting task cannot well be imagined, but it was prosecuted until one of the searchers in a Desplaines street store fished out the whole of the precious papers. If men will take so much trouble and persevere in disagreeable work to find lost money, Christians ought not to be deterred from seeking in the slums and the abodes of vice and poverty the lost souls which are far more precious.

What man shall there be among you that shall have one sheep, and if it fall into a pit, will he not lay hold on it and lift it out? How much then is a man better than a sheep? (Matt. 12: 11.)

Insidious Anodynes.

A warning to persons who are in the habit of taking patent medicines and of treating themselves for real or fancied ailments, was issued a few days ago by Dr. George F. Shrady, the famous New York physician. The doctor has found a large increase of late among the habitues of opium, morphine and cocaine and has set himself to discover the cause. He believes that it is not due as it formerly was to the prescriptions of physicians, who have now learned that there is a serious danger in prescribing anodynes for their patients. They know that it is better for the patient to suffer pain than to acquire the knowledge of a drug that may enslave him. But while the physicians have been more careful, the public has gained the knowledge of these dangerous anodynes in other ways. Dr. Shrady says that many of the remedies advertised to alleviate pain induce an appetite which is worse than the pain itself. Multitudes of men and a still larger number of women have in this way become victims of an insatiable craving which demands to be periodically satisfied with ever increasing doses. The remedy gives them relief from suffering and they have recourse to it whenever they have a headache or any trifling malady until they become so accustomed to taking it that they cannot do without it. Many of these remedies contain opium, morphine or cocaine and the patient unconsciously contracts in taking them, an appetite which he cannot shake off when he tries. The last state of that man is worse than the first, and the physicians have acted wisely in keeping from the knowledge of their patients the drugs which, while giving temporary relief from suffering, enslave and destroy them. The faithful minister, too, is often placed in circumstances when his people desire comfort, which it is his duty not to give. He has to tell unpalatable truths and turn a deaf ear to appeals for false hope.

Who say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits. (Isa. 30: 10.)

THESE ALL HELPED STRICKEN INDIA.

Their Gifts of Corn are Now on the Way to Calcutta—A Splendid Record of Christian Generosity—The Corn Cars Received—Bishop Thoburn's Cablegram.

ONE OF MANY CORN CARS THAT CAME FROM THE WEST.

PROBABLY no mission of succor and mercy in which a people ever engaged has afforded more joy and delight in the doing, than has the work of aiding suffering India. Churches, schools, societies, village communities and little groups of Christian men and women all over the land, have worked and prayed together, till the result has been a great harvest of help which the good relief ship *Everett* is now carrying over the sea to Calcutta—a city now doubly afflicted, in view of the recent earthquake. The *Everett's* cargo is valued at $60,000, and it has been insured in the Atlantic Mutual Insurance Co., which has generously agreed to reduce the premium one-half, thus practically making a donation of $425 to the Relief Fund. All who have had a share in the work will watch with interest for news of the food-ship's arrival.

When the decision of the Fund managers to send money, instead of a second cargo of corn, was communicated to the Secretary of the Navy in Washington, that official promptly sent this reply:

NAVY DEPARTMENT, WASHINGTON,
June 8th, 1897.

My dear Sir:—I am in receipt of your letter of the 7th inst., and believe that you have taken the right course in sending money instead of grain. Very truly yours,
JOHN D. LONG.

LOUIS KLOPSCH, Esq.

This approval has been echoed on every side. Missionaries and others, who have had experience in India, unite in declaring that the delay in securing a second steamship made it inexpedient and even unwise to send a cargo of corn from New York to India at this late season, and that the better course was to send money instead. Letters of congratulation on the change were also received from U. S. Senator Hale, Speaker Reed and others who had helped the work in Congress.

In order that the local appropriations may be made in strict accordance with the necessities of the case, **an Inter-denominational Relief Committee** has been formed in India, under the Chairmanship of Bishop J. M. Thoburn, with headquarters at Calcutta. To this Committee the sum of $40,000 has been cabled from the Relief Fund, as stated in last week's CHRISTIAN HERALD. We had hoped to receive in time for this issue a cabled report announcing just how this money had been apportioned, but the committee, presumably, has preferred the more economical method of sending their communication by mail.

The reasons why we selected this course, in the future work of the Relief Fund in India, were:

FIRST. That at this distance it is impossible to accurately determine the exact extent of the suffering in any one district, and this can be readily done by a Committee on the field.

SECOND. It avoids duplication, as the Committee organized represents all the American Protestant missionaries in India.

THIRD. It can administer the Fund more prudently and promptly and can therefore achieve better results, than would be possible under any other arrangement; and

FOURTH. The existence of such a Committee creates a local centre in India, to which all the missionaries operating in connection with the Fund will be directly responsible and to which detailed reports of their work in the various districts will be submitted, these reports, in due course, to be published in the columns of THE CHRISTIAN HERALD for the information of the Fund contributors and our readers generally.

The choice of Bishop Thoburn, as head of the Inter-denominational Committee, gives general satisfaction. His cabled message gives evidence of the hearty zeal with which he enters upon the work before him. It is as follows:

"NAINI-TAL, INDIA, June 15.
"KLOPSCH, New York.
"I accept gladly. God bless you!
THOBURN."

Probably no selection that could have been made would have been so cordially welcomed by all the missionaries, both at home and abroad. Rev. Dr. C. C. Creegan, of the American Board of Commissioners for Foreign Missions in New York City, said: "I consider Bishop Thoburn one of the greatest missionaries of modern times—a man who has the confidence and respect of Christian people of all denominations. No better man in all India could have been selected for the work."

As some have asserted that the statements of mortality and suffering received from the missionaries were overdrawn, we give space to this extract from a letter from Lord Radstock, the well-known evangelist. The writer says:

"Some seem to imagine the famine is over; but few seem to realize that at this moment a part of that empire, with a population equal to that of Great Britain and Ireland, are living in districts where there is actually not enough food to maintain life.'

"Nor is this all; for in the Central Provinces there is only one relief station for every 280 square miles, and the weak or those enfeebled by famine cannot get there, while an enormous number of others, from caste feeling, or from unwillingness to abandon their homes, refuse to seek government relief. And house-to-house visitation by the missionaries is the only way of saving life. I have figures which show **that over 100,000 died in one district last year of famine** out of 2,300,000 population.

"The missionaries in their endeavors to relieve the suffering are battling against overwhelming odds, and are most inadequately supported. Let me give a few facts out of very many. Even one and a-half years ago some parents were selling their girls in one district, and villages were depopulated. In one district **this year 200 a month were dying of starvation;** in another **thirty a day were dying** in the Government poorhouse; in another, people who have been living on roots and berries now have not even these.

"Owing to the enormous area (250,000 square miles) where crops have failed, leaving only half a crop, or even a quarter crop, there is a general rise of prices; so that in large districts not reckoned by the Government of India as being in the thirty seven millions of 'famine area,' prices are 200 or 300 per cent. above the normal. The consequence is an awful lingering starvation going on. **Hundreds of thousands have died.** In one district the magistrate said he could collect 8,000 orphans, and this showed that their parents (at low estimate 8,000) must have died; besides many others of the children, who must have died in large numbers, for they die first. In one orphanage, **150 died in three months** after they were received, having been enfeebled by previous privations.

"And yet all this must get worse, as there can be no more grain till after the autumn crop is gathered. The rains coming next month will develop fever, smallpox, and cholera later. I believe all the Christian funds together do not reach $250,000—little more than enough to gather, house and clothe the 8,000 orphans alluded to in one district. Unless speedy help is given much more generously, it is feared that missionaries will have to refuse the orphans who will be offered to them by hundreds next month. And what will become of those orphans? They will die because of the ignorance or indifference of many who bear our Lord's name, and who practically say of their fellow-subjects, 'Am I my brother's keeper?'"

Special acknowledgment is due to all our friends who took an active personal interest in the movement to send corn to India, all of whose offerings are fully represented in the cargo of the *City of Everett*, which sailed, according to programme, from San Francisco on June 12 for Calcutta.

THE CORN OFFERINGS.

Below is the record of the cars of corn for which bills of lading have been received up to June 12, together with the car numbers and consigners' names. Each of these gifts is represented by a corresponding quantity of corn in the *Everett's* cargo, now on the way to India:

State.	Town.	No. of Cars.	Consigner.
Can.,	*Ottawa,	7823.	A. M. Brown.
Del.	Bridgeville,	1388.	Wilbert Layton.
Del.	Milford,	—,	B. J. Salvage.
Ga.,	*Athens.	19454.	Hodson Bros.
Iowa,	*Ackley.	1751.	John Ratt.
Iowa,	*Bassett.	9826.	John Foley.
Iowa,	*Chicasnw,	——.	Davis W. Hine.
Iowa,	*Cromwell.	1234.	Rev. T. L. Kiernan.
Iowa,	Des Moines.	30 Cars.	IndianRelief Com.
Iowa,	Farnhamville,	52916, 3972.*	Charles Beacham.
Iowa,	*Ionia.	2379.	Quaifo, Hine & K.
Iowa,	Monica.	65232.	David Smith.
Iowa,	Orange City,	48374, 35496.	J.W. Muelenburg.
Iewa,	*Prescett.	11415.	A. R. Miller.
Iowa,	*Shenandoah,	13722.	Rev. M. Waddell.
Iowa,	*Shenandoah,	3172	T. H Reid.
Iowa,	Sydney,	3128, 236.	Rev, Jule Jeffrey.
Iowa,	Vinton,	4507, 2064.	M. H. McNie.
Iowa,	*Van Wert,	1190,	Rev. S. Sampson.
Iowa,	*Winfield,	2397,	Hoyt Sherman.
Iown,	*Wellsburg,	——,	J. S. Loggett.
Iowa,	*Wilton.	15854, 1290,	C. W. Norton.
Ills.,	Biggsville,	19885,	Rev.J.A.Renwick.
Ills.,	Bloomington,	22237, 4155,	P. Whitmer.
Ills.,	Bloomington,	3005, 5360,	P. Whitmer.
Ills.,	Georgetown.	1585,	P. H. Smith.
Ills.,	Lansing,	84673,	John Einengburg.
Ills.,	Leaf River,	5092.	G. L. Wiley.
Ills.,	Leaf River,	24723,	G. L. Wiley.
Ills.,	Marley,	9294,	H. H. Berry.
Ills.,	Martinsville,	7678,	A. E. Kepford.
Ills.,	*Medea,	18870.	Albert N. Porter.
Ills.,	Ocoya,	3146,	W. A. Marsh.
Ills.,	Oneida,	32099,	W. S. Pritchard.
Ills.,	Shawneetown,	7465.	Alex. Dunn.
Ills.,	*Woodhull,	17463.	Rev. L. L. Lewis.
Ind.,	Carmel,	4878,	John R. Collins.
Ind.,	*Curryville,	3261.	Geo. W. Drum.
Ind.,	*Fairland,	66421,	J. E. West.
Iud.,	Kokomo,	77461,	H. W. Vrooman.
Ind.,	*Muncio,	848, 3065.	J. E. Haffner.
Ind.,	New Corydon,	772,	G. Martin & Son.
Ind.,	Rockville,	——,	Geo. W. Rohm.
Ind.,	Red Key,	3639.	Jay Grain Co.
Ind.,	Valley Mills,	11503,	J. J. Millhouse.
Iud.,	Waterloo,	16625,	W. E. Ingalls.
Kans.,	*Almena,	619,	W. L. Howe.
Kans.,	Burlingame,	19489,	James Oliver.
Kans.,	*Burr Oak,	5233,	India Relief Com.
Kans.,	*Dellphos,	28592,	Hurd Clendenin.
Kans.	Fairview,	4293,	O. H. Clark.
Kans.,	Jarbals,	16699,	J. H. McCune.
Kans.,	*Lebanon,	2962,	J. T. Hall.
Kans.,	Leona,	1414,	J. H. Bingham.
Kans.,	*Leonardville,	38536,	Rev M. Manshardt
Kans.,	McPherson,	19488,	T. W. Cole.
Kans.,	*Mankalo,	51526,	W. G. Howell.
Kans.,	*Moran,	11772,	Mrs. G. Barton.
Kans.,	Partridge,	17914,	L. V. Slusor.
Kans.,	*Seneca.	27380,	H. W. Kendall.
Kans.,	Smith Centre,	22394,	S. C. Stephens.
Kans.,	Stafford,	13631,	D. W. Hills.
Kans.,	*Summerfield,	12805,	C. H. Mitchell.
Kans.,	Webber,	14439,	M. Jennings.
Mich.,	Brooklyn.	5781,	F. D. Newcombe.
Mich.,	Burlington.	6751,	W. J. Wilcox.
Mich.,	Butternut,	13906,	Mrs.A.J.Holcombe.
Mich.,	*Castleton.	6590.	F. C. Smith.
Mich.,	Fowlerville,	19560,	Mrs.S.E Voorhees.
Mich.,	Homer.	13809.	Aimee M. Barker.
Mich.,	Hudsonville,	156.	E. A. Smith.
Mich.,	Marshall,	47061.	P. E. Bergeman.
Mich.,	New Era,	72051.	Frank Veltman.
Mich.,	*Salem.	5738,	Thadeus Leland.
Mich.,	Sandfield,	12012.	N. E. Gibbs.
Minn.,	*Chaska.	——,	Rev A. Abell.
Minn.,	*Hutchinson,	416, ——,	Niel Leerskow.
Mo.,	Axtell,	20734.	J. M. Bird.
Mo.,	*Grant City,	2368.	Duncan McRuer.
Neb.,	Avoca,	2479, 4316,	Grace Cantryman.
Neb.,	*Bellwood,	71520,	India Relief Com.
Neb.,	Bloomfield,	42432.	E. H. Norton.
Neb.,	*Cozad,	44048,	T. J. Mills.
Neb.,	*Elwood,	19805,	L. L. Ayers.
Neb.,	*Enstis,	10129,	H. C. Lee.
Neb.,	Hansen,	39327,	Mrs. S. C. Hansen.
Neb.,	*Holdredge,	18810,	C. O. Cole.
Neb.,	Lexington,	40410,	George Gering.
Neb.,	*Liberty,	1321,	J. C. Mahon.
Neb.,	Loomis,	674,	D. F. Crete.
Neb.,	Loomis,	14039. 4,	W. O. Bell.
Neb.,	Palmyra,	18717,	M. D. Welch.
Neb.,	Pawnee,	4634.	Harrington.
Neb.,	Stamford,	21393.	W. C. Iler.
Neb.,	*Wilsonville,	26677,	Rev. R.
Nob.,	Waterloo,	34836,	B. B. Ivey.
N. J.,	Blawensburg,	10207,	T. R. Sker
N. J.,	Millstone,	538,	Rev. T. S.
N. Y.,	*Fort Plain,	44640,	J. H. C.
N. Y.,	*Hector,	50735,	W. B.
N. Y.,	Middlesex,	61864,	Rev. O.
N. Y.,	Trumansburg,	7473,	L. S. B.
Ohio,	Adena,	3278,	Rev. L.
Ohio,	*Bluffton,	6311,	A. D.
Ohio,	Covington,	891,	F. G. M.
Ohio,	Cadiz,	13205,	J. M.
Ohio,	*Centreburg,	10679.	C. H. I.
Ohio,	Caledonia,	25819.	C. L. I.
Ohio,	Cedarville,	84505,	Andre
Ohio,	Forest,	15146,	A. D. I.
Ohio,	*Fredericktown,	1664.	L. B. A.
Ohio,	*Greenville,	242,	Henne
Ohio,	Hicksville,	3572	Geo. I.
Ohio,	Jamestown.	12140,	David
Ohio,	*Leipsic,	15984.	Rev. J.
Ohio,	Mount Sterling,	36430,	J. G.
Ohio,	*Marshallville,	10696,	S. P. S.
Ohio,	Mt. Pleasant.	3230,	J. K.
Ohio,	Mt. Blanchard,	14746,	Rev. W.
Ohio,	Millford,	3853,	M. Ch.
Ohio,	*Mount Cory.	6839.	Levi F.
Ohio,	*New Carlisle,	1394,	C. D. S.
Ohio,	Noggle,	25440,	W.C.M.
Ohio.	North Lima,	3340,	Rev. H.
Ohio,	Orville,	9038. 2159,	Rev. I.
Ohio,	Piqua,	70462.	F. G. M.
Ohio,	Plain City,	11753.	E. H.
Ohio,	Salem.	5088 3179.	H. G.
Ohio,	Trenton.	10238,	Rev. H.
Ohio,	Utica,	44207, 34175,	J. H. I.
Ohio,	Upper Sandusky.	11182,	John
Ohio,	*Vaughnsville,	616,	D. A. I.
Ohio,	*Wanseon.	5113,	Young
Ohio,	Wellsville,	64553,	W. S.
Ohic,	*Wooster,	71550,	James
Ohio,	*West Milton,	16517,	J. K.
Ohio,	Wharton.	16302.	Rev. I.
Ohio,	West Milton,	6173,	J. K.
Ohio,	Xenia,	75504.	J. P.
Pa.,	Allentown,	64055,	J. A. S.
Pa.,	Allentown,	4254,	J. A. S.
Pa.,	Allentown,	11430,	J. A. S.
Pa.,	*Berwick,	10619,	Geo. I.
Pa.,	Clintondale,	15055,	Mrs. J.
Pa.,	Fairview,	288D.	Rov. F.
Pa.,	Gordonsville.	78279,	Jacob
Pa.,	Mercer.	12110, 15814,	John
Pa.,	Mercer,	11069, 12865, 12944,	John
Pa.,	Montrose.	9773,	Miss S.
Pa.,	New Wilmington.	6322,	Sadie
Pa.,	Norristown,	1532.	Dr. W.
Pa.,	Norristown,	2016.	A. W.
Pa.,	Reedsville,	76691.	Rev. S.
Pa.,	Transfer,	50450, 90183,	W. G.
S. D.,	Madison.	32432, 22684.	J. P.
S. D.,	Piermont,	19358,	O. F.
Vt.,	Cnstleton,	3577.	B. E.
Wis.,	Arena,	4878.	Geo. I.
Wis.,	Mazomanie,	72862.	V. R.
Wis.,	Ogdensburg,	4393,	E. E.

Miscellaneous.

No B. O. L. or Advice Note Recei
Car No. 9826. Car No. 7602.
Car No. 41430. Car No. 228—
Car No. 17832, 5028. Car No. 8414.

*These cars have not yet arrived.

India has now entered on her ... suspense. In a few days it will ... whether the present suffering ... tinue and increase for another ... whether relief may be expected ... ber. If the wind known as t... west monsoon brings rain th... there will be a harvest four or fi... hence. We are thankful to lea... cable dispatch on June 12th. ... Madras rain had begun to fall. ... cations of its spreading northwa...

NEW ACKNOWLEDGMEN...

Alabama	$ 346 30	Montana	1 ...
Alaska	12 00	Nebraska	810 ...
Arizona	132 30	Nevada	...
Arkansas	96 77	N.Hampshire	524
California	1,260 20	New Jersey	108
Colorado	503 28	New Mexico	8
Connecticut	1,075 48	New York	77
Delaware	58 05	N. Carolina	90
Dis.Columbia	160 61	N. Dakota	44
Florida	220 50	*Ohio	180
Georgia	670 84	Oklahoma Ter	
Idaho	43 45	Oregon	15
Illinois	4,351 11	Pennsylvania	91
Indiana	950 35	Rhode Island	30
Indian Ter	42 34	S. Carolina	44
Iowa	1,893 18	S. Dakota	47
** May 19 issue	1,919 35	Tennessee	19
Kansas	2,480 49	Texas	97
Kentucky	1,389 85	Utah	4
Louisiana	134 07	Vermont	61
Maine	410 61	Virginia	75
Maryland	400 17	Washington	160
Massachus'ts	2,892 56	W. Virginia	36
Michigan	1,839 02	Wisconsin	600
Minnesota	891 65	Wyoming	
Mississippi	330 92	Canada	10
Missouri	833 70	Foreign	15

Remittances received, defective in name and address, acknowledged in this issue ... 7

Total New Acknowledgments $ ...
Previously acknowledged ... $ ...

Total to June 1st ..... $ ...

* Erroneously reported in our footings $11,866 64.

iscllaneous Contributions

TOTHE INDIA FAMINE FUND.

NG the progress of the Relief work, umber of contributions were received, ny of which were unaccompanied by of the Senders or the State or Town n the gifts were sent. It was not prac- t classify these contributions and pub- simultaneously with others whose send- all the usual data. We have now ese unidentified gifts on a single page. been that the contributions. thus sent te **$2,439.81**.

eo A, Pepper
w.....1 00
Mr C, Barnard.. 1 00
Sschita ... 1 00
ina B ... 1 00
s o W..... 1 00
J..... 50
s H R..... 5 00
..... 1 00
M Swansea..10 00
f Cambridge. 1 00
ara 4 00
A..... 2 00

.....5 00
lrs W.... 20
A m..... 25
A L..... 2 00
e..... 25
a A..... 25
Br..... 25
& Mrs R W 2 00
Unia 1 00
N..... 1 00
A J 5 00
ie..... 50
Leonora.... 1 00
We..... 50
achel..... 2 00
S..... 1 00
D J..... 40
N E A..... 2 00
Gorr's Har. 1 00
Scott L. E 1 00
E..... 50
I. & Friends 4 00
J. Blauvelt.. 5 00
erence..... 25
H E.. ... 50
s..... 25
P Wareham. 5 00
Juo..... 2 00
Parnassns.. 2 00
..... 1 00
a. Il.....19 00
eatrice..... 1 00
acob..... 2 00
Rhoda 5 00
a & Robin-
o..... 3 20
Bie..... 1 00
orMrs Sason.. 1 00
M D..... 1 00
Joh S 1 00
M R S..... 1 00
les & Lewis... 20
r & Mrs G W 1 00
A..... 1 00
M..... 25

lary..... 3 00
r. C..... 1 00
M..... 2
M..... 3 60
M.: Mrs Geo H 1 00
Mr & dan Julia 2 00
& Mrs W H 5 00
t R..... 1 00
s H..... 1 00
Mrs..... 5 00
n..... 1 00
Mrs H..... 1 00
M..... 1 00
A..... 2 00
ily..... 5 00
arah..... 1 00
..... 1 00
rs..... 2 00
M..... 5 00
dam 1 00
w's H 25
n's A..... 25
r M. Wellman.. 20
rs..... 50
Dr & Wilcox
..... 1 05
ng da C & her
Co..... 1 60
ngth MissAnnie, 3 00

s. I F S..... ... 1 00
avt Mary A,
po Point..... 1 00
ets..... 05
hn S..... 1 00
A..... 1 00
Mnd Mrs S H. 1 00
Nathan &
R ville.....20 00
M S. Methuen 3 00
Halls Run. 25
do..... 1 00
n..... 2 00
H y, Spgfd .. 3 00
n, F..... 1 00
wor Martha..... 2 00
Mrs..... 25
r, L..... 1 60

. I & H A & Miss
E Menger..... 6 00
M W M & Mrs
er..... 2 00
le & May J 2 00
od. C..... 2 50
sons C E 4 00
mual D..... 5 00
s. M E W..... 1 00

uso R Hg 1 00
Field Miss Emma. 3 00
e, L..... 25
e, M T..... 25

MISCELLANEOUS CONTINUED.

Flander, W J.. 20
Flemly, J. N 50
Flinner, Mrs L & children 1 25
Floyd, S J..... 1 00
Ford, L O 1 00
Ford, Margaret..... 05
Ford, Sarah 50
Fowler, C E..... 1 00
French, Mrs LE, Cul. hy 8 00
Frey, E L..... 1 00
Findley, Wm..... 1 00
Frink, Mrs F..... 1 00

Gallier, Theodore..... 25
Gerow, Mrs E..... 25
Gibson, Mrs E R and family..... 2 50
Gilbert, F..... 3 50
Gilkey, Mrs Wm 1 00
Gill, Mrs Kate W.....10 00
Glover, M..... 1 00
Gooch, Mrs C W..... 1 00
Goshen, Mrs A P..... 5 00
Gosbing Mr and Mrs WH 1 50
Green, Mrs I S, Santa Cruz 2 00
Green, J J, New Haven. 2 00
Greene, Eva G, No Wilbraham..... 25
Greene, Mrs I E, No Wilbraham..... 75
Gregory, C..... 1 00
Gregory, Mrs C..... 1 00
Gregory, Harry..... 10
Gregory, Katie..... 25
Gregory, Maggie..... 25
Gregory, Mary..... 25
Gregory, Tom..... 15
Greiner, A. Hanover.... 1 00
Griffing, J C, Gay..... 50
Griffing, Milton, Goy... 25
Griffith, Mrs S F..... 1 00
Grover, Eliz H, & S S.. 3 00
Gumphery, Mrs Mike... 50
Gundy, Mrs R E..... 1 00

Hall, Claire 01
Hall, Clarence R.. 10
Hall, Mrs E L..... 25
Hall, Mrs J E..... 1 00
Hall, L C 2 00
Hammond, M C 5 00
Hanna, Carman 05
Hanna, Mnrrell..... 10
Hanna, Nnna..... 1 00
Hanna Ralph..... 10
Hanny, P..... 1 00
Hanson, Hans, Willie, Maggie, Johnnie and Mary 25
Harris, F M..... 2 00
Harrison, J H and Wif.. 2 00
Harsh, Issaae..... 2 00
Harte, R..... 1 00
Harvey, Miriam..... 1 00
Harvey, Jno, Morgan Park 50
Mrs GR Haven's SS Class. 1 00
Hay, Wm..... 3 50
Hayes, Mr Toue..... 1 00
Hazlett, Mrs C..... 75
Heron, G. Keota..... 3 00
Hicks, Carrie A..... 1 00
Hilme', C, De Kalb..... 1 00
Hillary, Mrs M J..... 5 00
Hinderholtz, M J and Family, Woodworth... 2 10
Hoagland, Mrs W D..... 60
Hobbs, R G, Through..38 02
Hodgdon, Mrs A P..... 2 00
Hogg, Mrs R..... 55
Holland, Mrs E..... 1 00
Honck, Minnie..... 25
Howard, Mrs Abbie A... 1 00
Hoyler, Rev Clement.. 3 00
Hoyt, Thos H..... 5 00
Hovey, Robt..... 2 00
Hnbbard, Mrs H W..... 1 00
Hubbell, Robt..... 1 00
Hutchins, E L..... 2 00
Hutchins, E P..... 2 00
Hutson, Mr & Mrs F C.. 1 00

Iles, Rhoda 50
Iles, Sarah..... 50
Irvin, Mrs Jno..... 1 00

Jackson, Mrs S..... 1 00
Jennings, Mrs G B.. 1 00
Johnson, Mrs J A..... 1 50
Jones, Mrs A Lipscomb. 1 00
Jones, G L..... 1 00
Jordan, E B..... 5 00

Kaler, Mr & Mrs Wm 1 00
Karnes, Owen..... 1 00
Keenin, Jennie..... 1 00
Through F H Keller.....44 15
Kelley, John..... 2 00
Kemp, Anne..... 25
Kerr, M & Son..... 1 00
Kingsley, D A..... 2 00
Kirby, Mary H..... 2 00
Kise, J L..... 50
Kitcart, D..... 4 00
Kroodman, Raymond... 50

Lad, Miss..... 05
Landrum, B..... 25
Langdon, Florence & fd 1 60
Langley, Mrs M R 20
Lawson, Mrs S..... 2 00
Layman, Mrs I..... 1 00
Lemair, Lillie, ... 1 00
Lemke, Amanda & Austin Martha 2 00

MISCELLANEOUS CONTINUED.

Leonard, Mrs E..... 1 00
Lindjren, John 25
Lindner, F..... 50
Lichtie, Mrs C R..... 5 00
Loath, T R..... 25
Locke, Mrs..... 50
Longstreet, Jas A..... 5 00
Londen, G..... 50
Lnsardi, Ida..... 10

McCabe, O M..... 5 00
McCoy, Maria A... 2 00
McDowell, M E 1 00
McEachron, Mary L ... 1 00
McKay, Mary L..... 50
McKenzie. Mrs Libbie.. 1 00
McKinnon, W 5 00
McLee, Mrs Geo..... 1 00
McMillin, Mrs Mary W. 1 00
Madill, John A 5 00
Malory, Mrs J Frank... 5 00
Marahle, Mrs F A..... 1 00
Mastin, Mrs S..... 25
Matthews, Mrs Sarah I.. 1 00
Maxwell, Willis..... 50
Maylott, Lucy D..... 25
Merriman, W M 25
Miller, Bessie A..... 25
Miller, Helen W. 25
Miller, Henrietta..... 25
Miller, Isabel T..... 25
Miller, Mrs John 1 00
Milroy, B A J..... 1 00
Mininger, Mr & Mrs Wm H 2 00
Mitchel, M S..... 2 00
Moore, Emery..... 25
Moore, Ethel..... 5 00
Moore, Mr & Mrs Silas, 75
Moore, Mrs Stephen, 1 00
Moore, Mrs T..... 25
Morrison, F G..... 10 00
Morrow, E J & Rhoda.. 2 00
Moses T..... 50
Moulton, Mrs L R..... 1 00
Mullery, Mrs M M..... 3 00
Myers, Mrs Jennie..... 1 00

Nahr C W, Mrs..... 1 67
Nelsun, Miss..... 35

Olen, Kit S 5 00
Olsen, Miss Sarah. 25
Olsen, Carrie Miss. 50
Olsen, Josephine..... 1 00
Orn. M E..... 2 00
Ort, Mrs Eliza. 3 00
Oswald, Wm..... 1 00

Palmer, H C Mrs 1 00
Pape, A..... 1 00
Park, J N Mrs..... 5 00
Parker, A L..... 2 00
Parker T..... 1 00
Payne, Mrs A A, Son and Daughter 5 00
Pendley Elmer N Mrs. 10
Penney Frank L..... 1 00
Pepper Jos & crew..... 3 50
Perry Geo A..... 50
Perry Jno J..... 25
Peterson N..... 5 00
Phelps, H..... 1 00
Plank Eva..... 1 00
Plath Mr Henry..... 50
Plummer, A P 25
Pool Mrs H H..... 50
Porten Mrs & family, 1 97
Powell Mrs M..... 1 00
Preston Mrs E..... 45
Preston Mrs M..... 50
Prichard Mr & Mrs Hugh 5 00

Rae, Mrs Jas 1 00
Raiusford, A O.... 2 00
Ramsay, Hannah J..... 3 00
Raunn, A..... 1 00
Randall, Mabel, Nita & Nelson..... 2 80
Rebman, Miss Anna K. 1 00
Reoman, Miss Ella D... 1 00
Rebman, Mrs Ella K... 2 00
Rector, C..... 2 00
Reichard, J Davis..... 1 00
Reid, F..... 1 00
Reypua, Owen G..... 50
Rhoads, Mrs G W..... 2 00
Rice, Mrs John.....10 00
Rice, M E..... 1 00
Richardson, W..... 1 00
Rick, Margaret C..... 1 00
Robenson, Jno..... 1 00
Robinson, C W..... 2 00
Robinson, Geo W.....20 60
Rogers, Paul K..... 05
Rosevear, Thos..... 1 00
Rosini, Christine..... 50
Ross, Bessie M & friends 3 00
Rowan, Mrs Mary A 1 00
Roxie, Hattie & Willie.. 50
Ryder, Elizabeth..... 1 00

Sanderson, C L E & Nellie 1 50
Sanford, B P..... 2 00
Saxe, Miss Hattie 1 00
Scott, A D..... 6 00
Scott, Mrs Eliza..... 1 00
Scott, Lizzie 25
Scott, Mrs R G and dau. 2 00
Shaw, M 1 00
Shead, Mrs H..... 1 00
Shearer, R A 1 00
Shepardsou, Wilder and Marguerite..... 1 00
Sherhondy, Jas..... 50
Shier, Mrs..... 25
Shillih, Mrs M A & Miss Clara..... 2 00
Shuman, Mrs Elizabeth. 1 00
Sinclair, Mrs James. ... 2 00
Smith, Mrs A E..... 1 00
Smith, Archie 10 00
Smith, Mrs M E..... 1 00
Smith, Newton..... 1 00
Smith, Norman 10 00
Smith, Mrs Thos..... 25
Snively, Mrs H..... 1 00
Snoddy, F A..... 25
Snowden, Rev R B..... 1 00
Snyder's, Dr. Class of 1st Trin Cong'l Ch....15 00
Soule, Horace J..... 5 00
Sparrell, Elizsbeth M... 2 00
Spencer, R H..... 1 00

MISCELLANEOUS CONTINUED.

Spiegel, Addie..... 1 00
Spieriug, F..... 1 50
Stanton, Amelia K... 3 00
Starrie, Mattie 25
Stephens, J..... 25
Stewart, Mrs C M..... 1 00
Stewart, Harriet..... 1 00
Stewart, Mrs L..... 1 00
Stitley, W S..... 50
Stodart, Georgie..... 05
Stowe, S..... 2 00
Sturting, Mrs E R ... 4 00
Summerson, Mrs..... 25
Swan, Jane R..... 10 00
Swart, Henrietta and Lizzie 1 00

Taylor, John..... 1 0.
Taylor, Oliver..... 1 00
Tewksbury, Mrs Emeline..... 1 00
Thomas, E..... 1 00
Thomas, M E..... 1 00
Thompson, Mrs 25
Thompson, E M..... 1 50
Thomson, Mrs Mariou.. 1 00
Thorn, Mrs S M..... 5 00
Throp, Mrs R V..... 1 00
Tinkham, Mrs C G..... 50
Tolley, W A..... 1 00
Tracy, Mrs J E..... 1 00
Trotter, Mrs A..... 1 00
Tuttle, Mrs Dr J B..... 84

Utter, W V 1 00

Vallette M A, Glen Elder 1 00
Van Oken Mr & Mrs N, Highwoods..... 1 00
Van Enon Mrs R C..... 3 00
Van Pelt C A Mrs..... 1 00
Van Siclen G S, B'klyn. 1 00
Vansifer John, Halls Run 10

Waidner Louis A. Balto 40 00
Walker A & B Mitchelsville..... 1 00
Wallace C K..... 1 00
Walton S Mrs, Palmyra. 3 00
Warduer Lydia Mrs, Reber..... 1 00
Warrenfeltz E M 1 00
Waterman D A Mrs, Thomas A Mrs..... 2 00
Watts Mrs R, Alton.. .. 1 00
Wants C, Balto..... 25
Wautz S, Balto..... 25
Weber W C, Peprer Grove 25
Weller Geo T, Pine Bush 1 00
Weller Mrs J M, Pine Bush 1 00
Wenzel, Miss S..... 1 00
Werts, E B, Hall's Run. 40
Werts, Elith R..... 13
Werts, T Z, Hall's Run. 25
West, Mrs L B..... 1 00
White, Mrs Florence .. 1 00
Whited, Mrs E, Jones.. 5 00
Whiteley, Mr & Mrs F. 1 00
Whitford, Mrs E W .. 1 00
Wilber, Mrs S A, Amboy 5 00
Wilcox, Mrs D 1 00
Wilkes, Mrs S A..... 1 00
Willi, Mrs Louisa 1 00
Williams, I W..... 5 00
Williams, Rev J 25
Williams, Mrs W T..... 5 00
Williamson, J D..... 50
Wilson, Mrs Francis M. 1 00
Wilson, Mrs H M..... 1 00
Wilson, Mrs N B..... 50
Wineland, M Miss..... 25
Wood Iva Collected at School, Traverse City. 1 20
Woolston, Mary..... 1 00
Wolford, Ruth..... 05
Wood, Mrs Hecta..... 34
Wood, W H Mrs, B'klyn 1 00
Worthington, Mrs J. B.. 1 00
Wrigbt, T..... 2 00

Yates, Miss Alice..... 1 00
Yerrington, Mrs E 10
Yonng, Mr Geo..... 1 00
Young, Jane & Nettie... 1 00
Young, Mrs Roht..... 1 00
Pineville girls prayer meeting, collected by Mrs Eunice Younts... 3 30

Zahriskie P G, Mrs Ridgewood 5 00

Miscellaneous Anonymous.

Chrissie & Louis..... 50
Elden..... 50
Frank, Newark..... 1 00
Freena..... 10
Gertrude..... 10
Gracie F, Northfield..... 10
Harry, Toronto..... 10
Haskell, Bradford..... 2 01
Hayden, Toronto..... 05
Little Howard..... 10
Italia..... 25
Jessie M, Qnebec..... 1 00
Miss Birdie, Pansy and Pearl, De Kalb..... 25
Violet, Reed's Mills..... 1 00
Wm P, Jackson..... 1 00
A & G H B C..... 1 00
A B, Brooklyn..... 2 00
A C, Wohnrn..... 5 25
A E H 1 00
A K E, Germantowu..... 1 00
A M, Somerset..... ..10 00
A M K, University..... 2 00
A M S, Natchez..... 1 00
B B, Brookville..... 1 00
B D, Brattleboro..... 5 00
B B B..... 1 00
C, —..... 1 00
C R, Kalamazoo..... 1 00
C C, Chester Centre..... 1 00
C C R, New Medway.... 5 00
Mrs C E G, Rosemont... 1 00
C P E W, Harrington... 1 00
C W..... 1 00
E A B, Northport..... 1 00
E E and R J R..... 1 00
Mrs E E C..... 2 00
E F L..... 1 00
E H, Chicopee..... 1 00

MISCELLANEOUS CONTINUED.

E J, New Bedford..... 1 00
E L, Sergeantsville..... 5 00
E L F, Attleboro 1 00
E M, Mrs, Sherman..... 75
E M F, Northfield..... 25
Dr E P N..... 2 00
E S J 2 00
F A C, Baaver Rixer.... 1 00
F G J C, South River... 1 00
F L C 1 00
F N C, Wallingford..... 50
G A W, Monroeville.... 1 00
G M B, Beaver River.... 2 00
G W H, Meadville..... 1 00
Mrs H St, Freemont .. 5 00
H, Minneapolis 1 25
H B F, Jacksonville 1 00
H E A Mrs, Brookland.. 2 00
H H S..... 50
H M P..... 1 00
I C R..... 1 00
I H S..... 2 50
I W & F A R..... 2 00
J C & J S C 4 00
J E O..... 1 00
J H B..... 1 00
J M C, Schenectady..... 1 00
J M S..... 2 00
J S, Natchez..... 1 00
L B, Snshan..... 1 00
L B K..... 5 00
L C J, Mt Holly..... 1 00
L M G, Center Moriches 1 00
M A B 35
M C D..... 1 00
M E B 1 38
M E S..... 1 00
M H..... 1 00
M L B, Stillwater..... 1 00
Mrs M L M 1 00
M O W, Reidville..... 1 00
M W, Pleasant Grove... 1 00
N F W 2 00
N W A, Mrs, Salem..... 1 00
P J M 1 00
P S, Brooklyn..... 2 00
R, Aesthampton Beach. 1 00
R B & wife 5 00
R H S, Westchester 2 00
R M, Pittsburg 1 00
S A S, Charlotte 1 00
S B..... 1 00
S B M U S A 1 00
T L C Mrs, Danbury..... 1 00
W..... 1 00
W, Flatlands, L I 1 00
Mrs W B R, Van Wert.. 50
W M M, Amsterdam.... 5 00
X Y Z, Deuison..... 1 00
X Y Z, Knoxville..... 25
X Y Z..... ..10 20
X Z..... 1 00
—, Batavia..... 1 00
—, Bloomfield..... 1 00
—, Bowling Green... 1 00
—, Boydton..... 1 00
—, Coran..... 1 00
—, Covington..... 50
—, Cuba..... 4 00
—, E Waterloo..... 50
—, Fairview..... 1 00
—, Ft Wayne 1 00
—, Halifax, N S..... 1 00
—, Honston Hghts.... 2 00
—, Marcellus Falls.... 2 00
—, Monnt Carmel..... 3 00
—, Natchez, Miss..... 1 00
—, New Castle 10 00
—, Norwich, O 1 00
—, Oberlin..... 8 75
—, Ogdensburg 2 00
—, Ramapa..... 3 00
—, Santa Rosa..... 1 50
—, Syracuse..... 1 00
—, Torrington 2 00
—, Wenton..... 1 00
A Friend,..... 50
Friend..... 3 00
A Friend 3 00
A Friend 1 00
Friend, Brooklyn..... 1 00
A Friend, Carbondal.... 1 00
Friend, Centre Line..... 1 00
Friend, Chatham..... 25
Friead, Clay Centre.... 5 00
Friend, Colorado Springs 2 00
A Friend, Columbia..... 2 00
A Friend, Cranford..... 25
Friends, Duxbury 4 00
Friend, Gay..... 10
A Friend, Keene..... 25
Friend, Lowell 3 00
Friend, Monson 1 00
A friend, Peckville 50
Friend, Poughkeepsie .. 1 00
Friend, Salem..... 1 00
Friend, Welling on 25
Sympathetic friend, S G 5 00
Friend of the poor starving ones of India 5 00
A friend to the suffering. 5 00
Collected among friends. 8 60
Friends in Whitman, E. Whitman..... 1 00
Friends in connection with 835, Killingworth 3 50
Friends, W Chester..... 1 00
Friends 2 25
Friends 55 50
Friends 2 00
Two friends, Chambersburg 2 00
Two Friends, —..... 1 00
Three Friends, Norfolk 2 00
Three Friends, —..... 1 50
Wisconsin Friends..... 1 50
In His Name, Anderson 50
In His Name, Bloomingport..... 2 00
In His Name, Bklyn.... 2 00
In His Name, Centre Brook, Ct..... 1 00
I H N, Jersey City..... 1 00
In His Name, Lebanon 1 00
In His Name, Middleburg..... 2 00
I H N, Monson..... 10 00
I H N, Oak Parke..... 1 00
In His Name, Victor .. 2 00
In His Name, W New Brighton..... 1 00
In His Name, Westou... 50
In As Much..... 4 00
In As Much, So Deer Isle 1 00
In Christ's Name..... 1 00

MISCELLANEOUS CONTINUED.

In His Name..... 2 00
In His Name..... 2 00
In His Name..... 1 00
In His Name..... 25
In His Name..... 50
In His Name 1 00
I H N..... 1 00
In His Name..... 1 00
In Jesus Name, F P..... 1 00
In Jesus Name..... 1 00
In Jesus Name, N L.... 1 00
In the Master's Name, Springfield..... 2 00
In memory of Little Jonnie, New Haven.. 5 00
In memory of my darling Mabel, Santa Cruz ... 1 00
In memory of David Dutwiler, Wrightsville 1 00
In memory of Mrs Catherine Rehman..... 1 00
A Reader, —..... 2 00
A Reader, Albany..... 1 00
Reader, Fremont..... 1 00
Reader, Lapidum..... 1 00
Reader, Lewisson..... 1 00
Reader, Lineville..... 1 00
A Constant Rdr, Groton. 2 00
A Constant Reader, — 5 00
An Earnest Reader. — 50
A Reader of C H..... 4 30
Christian Herald Reader Rockland..... 1 0.
Christian Herald Reader, 1 00
Rosehnd Reader..... 1 00
Readers of Golden Rule, Bennett..... 60
A Subscriber..... 1 00
Subscriber..... 50 00
A Subscriber, Claremont 1 00
Subscriber, Kalamazoo.. 1 00
Subscriber, Scranton ... 1 00
A Subr of the S S Times 1 00
A Subr and Friend, Concord..... 1 00
Sympathizer, Woodhvn. 2 00
Sympathizer..... 30
Sympathizer of Poor ... 25
Waverly Bap C E 4 00
Y P S C E, Beaver Dam. 4 00
Bear Creek Y P S C E .. 2 50
Y P S C E, Benuington. 2 00
Jr C E Soc Ref Ch..... 10 00
Judge Not Circle of Kings Daughters and Friends..... 8 64
Y P S C E, Chippewa Lake 10 00
Hope Lodge 197, I O G T.. 2 00
Doe Lake Lodge of G T.. 13 25
Y M C A & Y W C A College of Emporia..... 5 00
Y P S C E, Eddytown... 91
W C T U, Frankford... 2 00
Epw League, Fowlerville 3 40
Fairview Chap of E L .. 8 00
Y C S C E, connected with Gruv Cong Ch ... 5 00
C E Soc, Hamilton, In.. 5 40
Y P S C E 1st Presby Ch Lake View, Chicago..25 00
Endeavor Soc of E Lawrence Christian Ch.... 6 50
K L C E, Loganville.... 8 00
Kings Daughters and friends, Lndlow Centre 15 00
Lusardie School Dist ... 1 91
E L of W Ave M E Ch.. 14 25
South Epw League. Mt Calvary M E Ch..... 7 51
Y P S C E, N Kennebunk 18 00
Daring Class of Cong Church, Pacific Grove. 3 00
Jr C E Soc of Paris, 3 Spring Presby Ch... 3 00
Jnnior C E Soc, Passaic Bapt Ch 2 00
Sunshine Workers of Pitman Grove..... 76
U B S S, Sewickley.....10 50
Ladies Relief Soc of the Rio Grande vicinity. 5 00
C E Soc Bapt Ch, Watervilie..... 4 22
Jr Endeavor of Grace Meth Ch, Watervilie.. 3 00
Y P S C E Easter Offering, Westminster..... 3 05
Miss Soc, Wilkiusburg..18 00
Y P S C E of the United Presby Ch 1 78
Y P S C E Madison St Presby Church..... 2 05
An Epworth Leaguer.... 5 00
The Baylor College Miss Society 20 00
Broad St Presby C E Soc.12 00
Mission Band, Gilboa... 6 00
Acorn Sabbath School.. 25
Brethren S S Bklu Mis.. 2 00
Cedar Yale M E S S....10 57
Clark Mills M E S S.... 6 00
Eddytown S S..... 1 00
Friendship S S..... 50
Fairplay Union S S..... 3 57
Class M E S S Livermore Falls 1 00
Gospel Union S S..... 2 65
Hermine U B S S.....16 25
New Utrecht Refd S S..10 00
Patterson Hts Mis'n S S. 6 60
Running Water Un S S . 40
Hopewell Union S S 1 56
Collection S Auburn S S 4 00
Sugar Hill Presby S S.. 5 75
Transit Bridge SS Easter collection..... 2 85
W Cumberland M E SS. 2 50
Wolf Run Union S S....13 00
A Small SS Class, Linville 10
A Class of Little Girls of Hough Ave Refd Ch.. 5 00
Little Boys of 2 SS Classes 1 st Pres Ch, J C.. 2 20
Class 11 of 1st Presby SS, Kittanning..... 1 50
Boys Prim Class Menomonie SS, North Danvers. 82
Class No 6, 1st Refd Ch. 65
Prim Class Cong S S.... 3 05
Poke Run Ch, Blairsville32 22
Easter Offering Col, Burnside M E Ch..... 3 35
Clifton & Crescent Hill Cb Col..... 2 00

MISCELLANEOUS CONCLUDED

The Ebenezer United Ev Ch, E Greenville..... 8 25
Inf Dept S S Brightwood Union Ev Ch..... 65
Christian Ch, Eddytown 3 26
Meth Ch, Hollidaysburg. 2 00
Cong'l Church, Marblehead 5 54
Easter offering Grauoy Cong. Ch..... 25 00
Easter Offering, Middlebury F B Church..... 4 46
Union Church, N New Portlan l..... 3 37
Pres Church, Rock River Presbytery 23 00
Church, St James Br.... 1 00
Free Bapt B 5 00
Helper of Jr Endeavor of Grace Meth Ch..... 2 00
Dropped in Collection Basket 1st Bapt Ch....10 00
Members Linn Creek Ch, by J P Hell..... 5 00
M E Church, W H M S Commerce St..... 1 00
Entertainment by Miss L I Mattern & pupils Center Sch..... 15 00
Anonymous 1 00
Anonymous 5 00
Anonymous 50
Anonymous 1 00
Anonymous 20
Anonymous 75
Anonymous. 40
Anonymous 2 00
Anonymous 1 00
Anonymous 5 00
Anonymous 29
Anonymous 1 00
Anonymous 1 00
Anonymous 1 00
Anonymous 2 00
Anonymous 3 00
Anonymous 2 50
Anouymous 1 00
Anonymous 50
Anonymous 50
Anonymous 50
Anonymous 1 00
Anonymous 2 00
Anonymous 2 00
Anonymous, —..... 2 50
Bucks, —..... 1 00
Hugnenot, —..... 2 00
Jehovalyerch, —..... 50
Humanity. —..... 2 00
A Christian, —..... 5 00
Unity, —..... 1 00
Pilgrims, Balto..... 85
Promptorga, —..... 1 00
Dein Eigen, —..... 1 00
Conscience, Centralia... 1 00
Lady, —..... 15
Colored Girl..... 15
A Bermndian, Hamilton 1 00
Mite Box 31..... 2 65
Mite Box, Eddytown.... 28
Ack Mite Box 12..... 2 00
A Chr Endeavorer..... 1 00
A Cheerful Giver, K C A 2 00
From One of His Lambs 25
From One Who Wishes She could do More.... 2 00
Cash, Somerville..... 3 00
Cash..... 1 00
Cash..... 10
Cash..... 25
Cash 25
Cash 25
Cash, Glen Riddle..... 1 50
Cash Jr. Rondout 1 00
Cash, Shiremanstown .. 1 00
No name. 1 00
A little sister & brother E Killingly..... 1 00
A Grandmother, Hyde Park 1 00
One who loves Jesus, Jordan 2 00
One who loves Jesns, Lansinghnrgh 1 00
One for whom Christ died, Vacoma..... 1 00
One who is greatly interested in Missionary work, E Prospect..... 1 00
One who is in sympathy with them, Vally..... 2 00
For Christ's sake..... 5 00
For Christ's sake..... 1 00
For His sake, Br Patch 2 00
For Jesus' sake, Hale... 7 00
For Jesus' sake, Leivasy 12
Family in Denver..... 5 00
Denver Family..... 75 00
One of God's Poor..... 15
A King's Daughter..... 15 00
Mother, Lillie & Jessie.. 2 70
Mother & Daughter..... 5 00
Mother & Dan, Leavenworth City..... 1 25
Mother & Dau, Rye..... 3 50
Mother & 2 Young Daughters..... 3 00
Wife & Husband, Monniville..... 2 00
Husband & Wife..... 2 00
Husband & Wife..... 45
Employees of Tannton Hospital..... 2 40
A Servant of Christ, Brattlehoro..... 46
Sister in Christ, Empire. 1 00
A Widow, Waterloo..... 50
An Old Widow, Minneapolis..... 1 00
Poor Widow, Cohocton 1 00
The Widow's Mite..... 1 00
Widow's Mite..... 1 00
A Widow's Mite 1 00
Widow's Mite..... 10 00
One who believes in the Golden Rule..... 5 00
Widow's Mite, Central Falls..... 1 00
The Widow's Mite, Oberlin..... 2 00
Helpers..... 3 85
Divided Lunch..... 60
To feed one of Christ's little lambs..... 1 00
Poor women who loves Jesus..... 1 00
Total Miscel.....$2,439.81

Gospel Triumphs in Persia.

(*Continued from First Page.*)

with each other as to whose the privilege of inflicting the first dagger stroke should be. A few Nestorian women, who were Mohammedans, through the influence of zenana workers have with their husbands been converted to Christianity.

Of late the Presbyterians have turned their attention to the Armenians and Jews. The mission work in Persia is very slow. One reason is because there is such a wide channel between and not much sympathy among the workers and the natives. If Mohammedans are to be brought to Christ, Christian workers ought to live in closer contact and more sympathy for their nation, customs and habits. The need for workers is great, the encouragement among them is also remarkable.

Socially, the condition of the women of Persia is a most interesting study.

After marriage, they wear the *yashmak* or native veil over the lower part of the face, covering the mouth, as a sign of complete subordination to their husbands under all circumstances, right or wrong. "A woman's voice must not be heard by men or old women," is a familiar saying. If you ask why the *yashmak* was instituted, the answer comes, "because of woman's tongue. She talks too much." On the other hand the women themselves will say: "Because, once upon a time, many years ago, there was a very handsome woman with a beautiful chin and mouth, and for the love of her a monk broke his vow and lost his soul. Since then, the heads of families in Christian communities have induced their married ladies to veil the mouth and chin." Of course, this is a mere legend, but it is nevertheless true that sometimes for twenty years after her marriage, a woman does not speak above a whisper, and occasionally even whispering is forbidden. They are silent except by signals with head and hands, and it is a wonder that they do not lose the voice and power of conversation altogether. Our educated women, however, don't consider themselves bound by such traditions, and they have more or less disregard for the use of the *yasmak*.

PARSEE MERCHANTS.

A PROCESSION OF FANATICAL PERSIAN MOSLEMS, BEATING THEIR BREASTS.

About eight P. M. supper is served upon a wooden table, four inches high and about three and a half feet long and three feet wide. Instead of a table-cloth, flat cakes of bread are laid down, and a bowl of soup and meat with cheese and pickles as accompaniments. We all eat from the one bowl with our fingers, using neither knives nor forks. The thin cakes of bread are so pliable that they can be twisted into any shape desired and used for carrying the food to the mouth; but it is quite an art to do this skilfully, without disaster to one's dress.

Our hostess' home is a building of thirty feet by twenty, and only fourteen feet in height. Its board floor is carpeted and serves the three-fold purpose of sitting-room, eating-room, and bed-room. Sometimes it is even used as a kitchen, and there are homes in the mountains which, like the Ark of Noah, use the general room as a place for the fowls and domestic animals. Some houses I have known to contain the beasts of the fields, creeping and jumping creatures, and even snakes find an abiding-place among the beams and pillars, and lay their eggs in the recesses. There are no time-pieces in the ordinary Persian home, but the crowing of the cock wakes the household, and its screeching solo serves as an alarm. Dinner is announced by the lowing of a cow, and supper-time comes when we hear the flapping wings of the flying creatures, as they steal to their night's rest. Most of the houses are built of sun-dried brick and easily crumble. In Persia, architecture, especially in the villages, is far from attractive, and the squatty appearance of the houses surprises one who has been used to the sky-scrapers of New York. Suffering and persecution through centuries have aided in producing a style of architecture peculiar to itself, and in some villages the dwellings are so closely set together that one can walk over the roofs from one end of the place to the other. These village homes have no windows: instead the roof is perforated with two or three small round openings, which serve as ventilators. Volumes of black smokes and foul air ascend through these openings, and sunshine, fresh air, snow and rain pour in at them, summer and winter. In winter, the houses are exceedingly cold, but the occupants keep near the *tandoor* as much as possible. People don't have much to do during the winter months—especially the men folks, so they have plenty of time to set their feet against the *tandoor* and enjoy its warmth.

In many houses there is in the wall a *kawy*, or small window, just big enough to admit a man's head. It is five feet above the floor, and is used as a post of observation to warn the inmates of the approach of an enemy or the presence of danger. At the west end of the general room is the kitchen. The *tandoor* is a cylinder of red clay, usually about four and a half feet in length and three or four feet wide on top. This clay, after being well burned, or baked, becomes black with a smooth, shining surface. A place is dug in the floor in which the *tandoor* is set and it is then used for baking, cooking, and warming purposes. Near it usually stands the family cradle, an affair of most venerable pattern. Usually the house is in charge of the mother or the wife of the oldest son. She is a good house keeper, rises betimes in the morning, about five A. M., kneads her dough for an hour and covers it warm by the *tandoor* while waiting for it to rise. She then goes to the well with jar on shoulder. She washes her face and hands in the overflow streamlet, comes home, makes a fire, and begins to cook for the day. She makes the dough into small round balls, puts them on a clean cloth near the stove, and next rolls the balls until they become very thin. Then she takes the dough in her hands and very carefully and skilfully throws it from one hand on the other, until it becomes almost as delicate as paper. It only takes a few seconds for each cake to bake thoroughly. Then it is quickly taken off and thrown on a clean cloth, and it is ready for serving. Our housewife then sets her pots in the *tandoor* to keep warm for dinner and supper. She sweeps and cleans up a bit, freshens her own toilet somewhat and then sits down at her spinning machine, or her loom, for she weaves carpet, sews, and embroiders, knits and crochets. During the spring and summer she plants the seed, weeds the cotton fields and vineyards, reaps with her sickle the wheat and barley, picks the grapes and makes them into raisins and molasses, and fills the store-house with good things for the winter.

HANNAH G. YOSEPH.

COMMON MODE OF MULE TRAVEL IN PERSIA.

TRAINING CISAMBA BOYS.

FROM Dr. W. T. Currie, the eminent medical missionary, who is laboring in Central Africa, comes the following encouraging report of his progress in giving technical training to the boys of his station. As will be seen, he hopes not only to teach them how to support themselves and improve their condition, but to present an object lesson to the natives of the effect of Christian association. Dr. Currie writes:

"You will be pleased to know that we are pressing forward steadily, if not as rapidly as we would like. The disturbances in various parts of Africa do not affect us. Our relationship with the Portuguese and natives is very friendly.

"Under the instructions of Mr. J. D. Smith, our young men are sawing good boards, and making them into window sashes, doors and furniture. We have work on hand now, to keep the carpenter department going for one year; and we expect it to be nearly self-supporting.

"The ladies, ever eager to do a little more for Christ, have added to their other work, a kindergarten for the very young in the neighborhood, and every morning a crowd of as happy little blacks as you will find anywhere, gather in that school.

"We are giving special training to the young men engaged in Evangelistic work, in the hope of fitting them for greater usefulness in the growing work in which they are engaged. As it is, they are now fully able to hold their own with any young men in the country, in every honest and manly calling of native life; and the people know it. In the past, many spoke tempt of our school and declared would become old women, the be unable to carry a load, build or trade. This is all changing. the leading native traders put the other day, I thought I ought to boys to school at the coast, and they have come back knowing a l tuguese; but they are drunkards respect their own father; and fools. If I had sent them to they would likely have turne be men. We find great encou in this. We firmly believe th can send a band of intelligent manly, well behaved young Chri lows, in and out among the villa will do more to lead the people than a dozen foreign missionaries

Build Up Hea

By nourishing every part of yo with blood made pure by takin Sarsaparilla. Then you will ha mental, bodily and strength. Then y not fear disease, your system will r sist scrofulous tende attacks of illness. will know the absolute intrinsic Sarsaparilla. Thousands of cures prove the unequaled merit

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Hood's Sa pri

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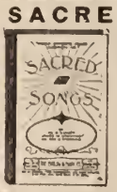
Hood's Pills are tasteless, tive. All drug

SACRED SONGS



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B. M. Woolley, M. D., Box 487, A

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

...ero From the Wigwam.

...H appearance of Chief Joseph, who is perhaps the most famous American ...dian now alive, at the recent Grant ...ol exercises in New York City, re... ...y mind very interesting personal

CHIEF JOSEPH.

...nces. Chief Joseph and myself ...s of the same splendid mountain ... the Northwest, and though he is ... of years older than I, through ...yhood I had a great admiration ...nd have often seen him in his ...enanhood, when he was as fine a ... of the plains chieftain as could ...ned. Absence from the Western ...s has given me a sort of fellow... ...gth Chief Joseph. When I read ...yrs since of ...le to the army ...rs made at a ...n he was ...me down in the ...sily Indian ...t: "Give me ...ittle moun... ...a I will die ...en I could ...s in the tears ...m thy. ...ey fought for ...h the white ...a patriotism. ...n has been ...me with suc... ...s father re... ...d the early ...re and set... ...h unsus... ...of generosity ...e spirit of ...manly fel... ...ip. The Nez ...s ided them... ...having re... ...d Lewis and ...ke Bonneville. ...nd other ...e in with the ...friendship. ...on ver having ...fie their promises. Up to the time of ...ph outbreak, though a number of ...Pees had been killed by white men, ...of white man had ever fallen at the ...of Nez Perce.

...sep's father joined with the other in... ...and t chiefs in a formal treaty, con... ...ed the Walla Walla valley in 1855, ...ic the Indians gave up all claims to ...un rge tracts of lands. Old Joseph ...ced to this contract on the express ...dath that the Wallowa and Imnaha ...s could remain to him and his chil... ...fo er. Soon the white men wanted ...e lleys, and another treaty was ...e n several chiefs, but Joseph re... ...d to ave anything to do with it, and ...no even present; but these valleys ...ha been guaranteed to Joseph on the honor of the United States Government were by this new treaty taken from him. Joseph's own parable, by which he illustrated the cruel injustice of this treatment cannot be improved upon. Said he: "A man comes to me and says, 'Joseph, I like your horses, and I want to buy them.' I say, 'I do not want to sell them.' Then he goes to my neighbor and says, 'Joseph has some good horses, but he will not sell them,' and my neighbor says, 'pay me and you may have them.' And he does so, and then comes to me, and says, 'Joseph, I have bought your horses.'"

Despite all justice and reason, marauders poured into this beautiful country, the home of his youth, and United States troops were sent to compel Joseph and his people to remove to a strange reservation. Imagine the agony of brave-hearted men and women in an emergency like that. Yet with a breaking heart Joseph concluded to move. In his own language he says: "I said in my heart that rather than have war, I would give up my country. I would give up everything rather than have the blood of white men upon the hands of my people."

It was not easy for Joseph to bring his people to consent to move. The young men wished to fight. At this time Chief Joseph rode one day through his village with a revolver in each hand, saying he would shoot the first one of his warriors to resist the Government. Finally they gathered together their herds of cattle and horses and began to move. A storm came and raised the river so high that some of the cattle could not be taken across. Indian guards were put in charge of the cattle left behind. White men attacked these guards and drove away the cattle. Joseph could no longer restrain his men: that was the birth of the Nez Perce Indian war.

Nothing in the history of modern warfare surpasses in daring, genius, and bravery the exploits of Joseph, the Nez Perce Chief. General O. O. Howard, who conducted the great pursuit, pays the highest possible tribute to his generalship. Joseph, after being defeated in a bitterly contested battle, led his great caravan of two thousand horses or more, on which were women and children, the aged, the wounded, the palsied and blind, by a seemingly impossible trail, interlaced with fallen trees, through the ruggedest mountains to the Bitter Root Valley, where with the cool wisdom of a Von Moltke or a Grant, he made a treaty of forbearance with the inhabitants, passing by settlements containing banks and stores, and near farms rich with stock, but taking nothing and hurting no one. So he pushed on; he crossed the Rocky Mountains twice, the Yellowstone and Missouri rivers, and was within one day's march of Canada when he was taken.

During all this time the United States Government had thousands of soldiers in the field, under veteran officers, and had spent many millions of dollars in coping with this brave young hero.

Yes, why not say hero? If we were reading of Roman or Grecian wars, we should certainly consider it something magnificent, in a race that had been trodden under foot for a hundred years, that it was still able to compel such respect for its patriotic devotion to home and kindred.

If Joseph had been of less noble spirit, he need never have suffered capture. He himself says: "We could have escaped if we had left our wounded behind. We were unwilling to do this." And then he adds with bitter sarcasm, "We had never heard of a wounded Indian recovering while in the hands of white men." A little company did slip away and escaped across the line. When the Government sent a commissioner over there to ask them to come back, a squaw named, "The-one-that-speaks-once," wife of "The-man-that-scatters-the-bear," stood up in the council and said: "I was over at your country. I wanted to raise my children over there, but you did not give me any time. I came over to this country to raise my children and to have a little peace."

I hope that Joseph may grow old gracefully and that it may be true of him, "that at even-time there shall be light."

The Calcutta Earthquake.

INTELLIGENCE comes by cable of a severe earthquake in Northeastern India on June 12. In the city of Calcutta great damage was done, and the seismic disturbance extended far into the central provinces, inflicting wide-spread injury to property. Thousands of buildings were shaken to their foundations, walls and ceilings cracked, and many are in ruins. In Calcutta hardly a building within the city walls escaped uninjured.

Prior to the earthquake the weather was excessively hot and abnormally oppressive, even for India. Towards evening these conditions became more marked and the shock followed. It was one of the most extensive earthquakes India has experienced in many years, and it will be a considerable time before the full results are ascertained. At Manipur (one of the relief stations of THE CHRISTIAN HERALD India Famine Fund) the ground opened and a railway train on the Assam & Bengal line was capsized. No loss of life is mentioned in the dispatches, probably owing to the meagre details of the earthquake thus far received, but later news will doubtless disclose the fact that numbers have perished.

Following close upon the plague and famine, this new disaster is causing additional distress in many parts of India. In Calcutta the condition of many European and Eurasians, as well as that of thousands of natives, is declared to be pitiful. The cable states that thousands of them are homeless and starving, and it is abundantly evident that the Viceroy's Famine Relief Committees, already burdened with the care of millions of famine sufferer, will now have an added responsibility of equal urgency in assisting the earthquake sufferers. Till now, Calcutta has been spared by the plague, but the earthquake seems to have inflicted such serious damage to the sewer system that the whole city is permeated by vile odors, suggesting a condition that may produce an epidemic, in the present intensely hot weather. A second seismic shock would almost lay the entire city in ruins. Apprehension is felt concerning the results in the interior, as the oscillation of the earth is believed to have been even more severe inland than at points where it was felt on the coast.

An extraordinary sunset followed the earthquake—so remarkable, according to the cable, that it amazed even the terror-stricken people of Calcutta, who regarded it with dread lest it should portend another shock. At Jacobabad, near the Belochee frontier, the thermometer marked 126 degrees in the shade—a temperature, as far as records show, unprecedented in India even during the hottest months of the summer season.

CLIVE STREET, ONE OF THE CHIEF THOROUGHFARES IN CALCUTTA, INDIA.

Cable dispatches say that there is scarcely a building which was not injured by the earthquake of June 12.

HALL'S
Vegetable Sicilian
HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

R. P. HALL & CO., Props., Nashua, N. H.

SOLD BY ALL DRUGGISTS.

3,000,000,000 times

is the inconceivable number of beats that the heart makes in an ordinary life-time. To accomplish this enormous task that healthfulness dictates, requires strength and vigor. W. C. Birkhead, Marysville, Mont., says: "For eight years my heart troubled me; I was short of breath, had palpitation, smothering sensations and severe pain in region of my heart; could not lie on left side.

DR. MILES'
Heart Cure
Has Restored Health

and permanently cured my trouble" Druggists guarantee first bottle benefits or money refunded.

Dr. Miles Medical Co., Elkhart, Ind.

MONEY MADE IN A MINUTE.

I have not made less than $18.00 any day while selling Centrifugal Ice Cream Freezers. Anyone should make from $2 to $3 a day selling cream and from $2 to $5 selling freezers, as it is such a wonder, there is always a crowd wanting cream. You can freeze cream elegantly in one minute and that astonishes people so they all want to taste it, and then many of them buy freezers as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can sell ice cream and the freezer sells itself. My sister makes from $4 to $6 a day. W. H. Baird & Co., Dep't 283, Sta. A, Pittsburg, Pa., will mail you full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day, or if you wish, they will hire you on liberal terms.

TACHYGRAPHY PAYS! Best system of shorthand. Instruction book 10 cts. Lessons by mail 10 cts. each. BAKER'S RELIABLE SHORTHAND COLLEGE, Decorah, Ia.

Asthma and Hay-Fever Cure.—Free.

We are glad to inform the readers that a sure specific cure for Asthma and Hay-fever is found in the Kola Plant, a new botanical discovery from the Congo River, West Africa. Many sufferers report most marvelous cures from its use. Among others, Mr. Alfred C. Lewis, Editor of the *Farmers' Magazine*, and Rev. J. L. Combs, of Martinsburg, West Va., were completely cured by the Kola Plant after thirty years' suffering. Mr. Lewis could not lie down at night in Hay-fever season for fear of choking, and Mr. Combs was a life-long sufferer from Asthma. Hon. L. G. Clute, of Greeley, Iowa, writes that for eighteen years he slept propped up in a chair, being much worse in Hay-fever season, and the Kola Plant cured him at once. It is truly a most wonderful remedy. If you are a sufferer would advise you to send your address to the Kola Importing Co., 1164 Broadway, New York, who to prove its power will send a Large Case by mail free to every reader of THE CHRISTIAN HERALD who needs it. All they ask in return is that when cured yourself you will tell your neighbors about it. It costs you nothing and you should surely try it.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER XIV.

Jessie's Hard Lesson.

"CAN I perform a miracle?" Jessie demanded. "No matter how much will I have, for such an undertaking I have not the strength."

"Then I think I will go for you," said Steve.

"All right! You may as well go there as loaf around John's office.'

"Jessie, I must go to Europe next Saturday."

"What do you say?

"I must go to Europe. Mother and Alice need me."

"I need you, too."

"You can get along very well without me, Jessie. I am only needed to escort you to drawing-rooms, or hold your fan or bouquet. John will look out for a country place if you really wish one, and there you will have no use for me."

"Don't be absurd Steve! And for heaven's sake don't look so lackadaisical and lassloru."

Then Steve shrugged his shoulders, and rose to leave the room, and Jessie set down her coffee cup and looked curiously into the pained, sombre face of her husband. He was going out with the listless trail his thoughts induced when she called him back.

"Steve," she said, "if you see mother tell her I will certainly come to-morrow or the next day."

"I shall not go to see her—I could not give her such a message."

"You are as disagreeable as you usually are."

"Is there any other thing I can do for you?"

"Stop in at Thorley's and order some orchids for me."

"Anything else?"

"Don't get your ticket for Europe. I want you here."

"Mother has asked nothing from me for three years, Jessie. I am now going to Europe to bring her safely home."

"You shall not go."

"I shall assuredly go to Europe on Saturday next, as you will go to the ball to-night." And the declaration was a true one, though neither of them at that hour knew how awfully true it was.

Then Steve went down-town to talk with John about a country place, and to take a passage for England, and Jessie leisurely finished her breakfast and glanced at the headings of the daily papers. Before she left the room she lifted again her mother's letter, and this time read it to the last word. It pained her, and it angered her. "Why didn't mother put off writing for one day longer?" she mentally exclaimed—"Then I would have answered her letter in person—I want to do right—but every one and everything is against me. I am sure I have been very good to father and mother, and Steve has done everything in the world to make them happy; mother knows my days are cut into fifty pieces—she is unreasonable—and that is the long and the short of it. Poor father! I am sorry for him! He was always so cheerful and so patient, and so hardworking, so happy to get us any little pleasure; as for Flora it is easy for her to be at home; one place is as good as another to a woman in her position; what disagreeable children she has!"

Then she rang the bell, and ordered her carriage, and went down to Tiffany's to see if her opals had been reset to her satisfaction. She expected Steve to be at home for dinner, but he was not present; so then she concluded he had gone to comfort her mother after all. "It would be just like him!" she whispered, and it did please her to think of the duty being done; did please her that anyone would do it for her; for she was not willing in any way to weary or disappoint herself in order to fulfil it. Nor was she angry with herself for her selfishness. She was only angry with destiny for not arranging her duties at convenient times, and with her mother for putting before her as a duty what she wished to regard as a kindness, within her own time and convenience.

It was an unpleasant day altogether. The nurse said the children were cross; the housekeeper had trouble in the kitchen; there were some disagreeable callers, and when her dress came home and was tried on, several alterations were needed. She had determined to rest herself and keep her mind as composed as possible, and after all she was in such a state of nervous tension that she could not begin dressing, until some restorative had been taken. She ordered a cup of strong tea, and poured into it a stimulant. It was not an habitual thing with her; she knew it was destruction to her complexion, and that it always produced in her an exaltation of feeling that approached recklessness, but she considered that there would be plenty of time before leaving home, for this exaltation to become a pleasant languor or high-bred *ennui*.

But the contradictious, annoying spirit which had dashed all the day was not exorcised by her personal stimulation. Two things were specially aggravating—Steve's absence, and the sick headache of her maid. "Steve," of course "has missed the train," she reflected, "and now he cannot be home until it is full time for me to leave the house. I shall have to wait for him. It is too bad," and just as she came to this conclusion she was told that her usual dresser was "unable to lift her head and that Corinne," the French nurse, "would take her duty at Madame's toilet."

"It is a part of the whole day's misfortunes," she thought, as she gloomily seated herself before the glass:—"the Lloyd's coming back just at this time—mother's sickness—father's calamity—Steve's going away when I want him to take charge of our removal to the country—the house in insurrection—sick children—sick maid, and Corinne to dress me for the ball of the whole winter! I wonder what evil star is over me?"

Poor Corinne had a bad hour of it. The beautiful dress on which French modistes had exhausted their taste and skill, was declared to be "an abominable failure." It was too tight. It was not becoming. It was bad style. In vain the opal necklace flashed its sprite-like flames above the gorgeous silk and lace; Jessie was thoroughly dissatisfied with her appearance. However, there was at last one good thing—she heard, through all her grumbling and complaining, Steve's strong, quick step, and she sent Corinne to tell him that she was already dressed and waiting for him.

As the girl hurried on her mission Jessie suddenly remembered that she had not examined "the hang" of the dress. She arranged the glass for this purpose and walked off to see the effect of the long train. The lights were above her head. She wanted light lower down. She lifted two of the wax candles burning at the side of her mirror, and set them on the floor. The next moment she was in the midst of mounting flame. Piercing shrieks filled the house, though she retained her self-control and tried to stifle the blaze. It was impossible. She herself was burning, and with the crazy impulse of unspeakable terror and agony, she fled towards the door.

At that moment Steve came leaping down stairs to her rescue. Once before, in California, he had heard those shrieks of burning humanity, and he divined what calamity had now produced them again in his ears. In his flight he had seized a blanket and in this he enfolded her. Servants were already flying hither and thither for doctors; but it was some minutes ere Steve mastered the flames, and could carry his insensible wife to her bed.

His own hands and face were burned, but he knew it not. His suffering was all for the agonized woman, who came but too soon, to the knowledge of the intolerable pain she was enduring. In fifteen minutes there were half a dozen physicians at her side, and she was told that her life depended upon her self-control and resistance to the shock she had received.

Fortunately Steve's injuries were but surface burns, but it was an awful night in that darkened room where the beautiful Mrs. Lloyd lay moaning in woeful agony, the dreadful hours away. The opals had been taken from her scorched throat, and the magnificent dress was now only a mass of burned and torn fragments. But the ball of which she was to have been the particular star, went blithely on. The news of the event spread rapidly, and most of the dancers were well aware of the tragedy. They talked about it in whispers for a few moments. They said "Poor Mrs. Lloyd!" And they waltzed till daybreak at the ball for the Princess Kara.

CHAPTER XV.

Coming Back.

There was now no question of Steve's going to Europe for his mother and sister. They left their pictures, bronzes, china, &c., &c., in proper storage, and returned at once to America. But they were not able to give either sympathy or assistance as Jessie positively refused to see any one but her husband and her hired nurses. Her fate remained for two weeks in a balance that the smallest trifle might turn to the grave; but her extreme physical suffering probably saved her life. For pain is a great conservator of nervous strength. It draws the scattered life forces all to the centre of being, and rallies them for a last desperate effort for existence. In Jessie's case, at least, this was the result finally attained; but her convalescence was delayed by a very severe attack of fever.

So that chamber of luxury and beauty in which she had dressed herself so magnificently for admiration and for triumph, became for weeks and months a place of almost inconceivable sorrow and suffering. Ah! If life could throw open to us beforehand its long suites of chambers! If from some secret station we could see the halls of tragedy and the rooms of retribution we should have to inhabit, how terribly the anticipation would haunt us! But there is instead the blessed certainty that God reserves calamities in his own hand to inflict them in due season, and that he never tortures us in advance of the due season.

It was a terrible summer; but Steve bore it with a love and patience that was almost divine. No fretfulness, no unreasonableness moved him to a harsh voice was ever the voice of impatience and affection. His touch was gentle as a mother's, and deft and easy as that of a man strong to lift, and to bear. Through the long, hot days, and the sultry nights he sat at her side and ministered to her smallest want. Only while she slept would he leave her for such rest or refreshment as he could obtain in those precious moments. And he did not lose heart or hope. For at first, she seemed unmindful of his devotion. He remembered that he had read that is the most exacting of feelings, and he hoped for the hours of rest which he knew were coming. At length, one night, there came a messenger to her. It was on a night of heavy night, with not a breath of air to stir the lace draperies of the open window of the room. The nurse was asleep on a couch, and Steve sat by the bedside watching his wife. The fever had been at its height, and left her wan and weak, and almost without hope. As Steve looked at her in the dim light he doubted whether she lived or died, for she breathed it was not perceptible to the senses. He knelt down and, holding her hand, prayed inwardly for her soul.

Slowly she opened her eyes and looked long and solemnly at him. Then she turned her gaze with one brief glance with love and pity, but he did not speak. He thought it was her last farewell, and would not break that sacred silence by speech. He answered her soul with his soul. She closed her eyes and then opened them. "Steve," she said

(Continued on next page.

Smouldering fires of old disease

lurk in the blood of many a man, who fancies himself in good health. Let a slight sickness seize him, and the old enemy breaks out afresh. The fault is the taking of medicines that suppress instead of curing disease. You can eradicate disease and purify your blood, if you use the standard remedy of the world,

Ayer's Sarsaparilla.

Overwork, worry and nervous excitement are ruining the health of thousands. By its peculiar curative power Hood's Sarsaparilla makes pure blood and steady nerves.

Consumption

If you value your Life

Or the Lives of those nearest and dearest to you,

Read!

"What I have seen of God's healing power through you demands of me that I speak for the good of others."

DEAR MR. CONGREVE.—As a rule I have no fa... vertised remedies; but it must now be some t... years since I saw in the person of one of my stu... effects of your Balsamic Elixir. He seemed a ... door, but he lives now, a strong, hearty man. S... I have seen in many, very many instances, the m... results following your medicine. I do not go by ... but I testify to what I have seen with my own ey... lieve that you have saved numbers from Consun... have friends with coughs and weak lungs, who ... your medicine with sincere gratitude. Personall... most useful in the case of wearing cough. V... tantly do I give testimonials for publication; b... you this as your due. What I have seen of God ... power through you, demands of me that I spea... good of others. I have those around me whose ... value, and they are living witnesses that yours ... beneficial preparation. Yours heartily,

Spurgeon.

"Westwood," Beulah Hill, England.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read my book on Consumption of the Lungs and Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis; together with accounts of nearly 400 successfully cured cases, *any one of which may be like yours*, to be had post free for 25 cts., or the book will be sent free with every first order for **$1.00** bottle of **Congreve's Balsamic Elixir.**

The above letter from the late ... preacher, C. H. Spurgeon, is one of th... of testimonials to the wonderful curativ... ties of my **BALSAMIC ELIXIR**, w... only cures consumption, but gives ins... permanent relief in cases of Asthma, ... Bronchitis, La Grippe and all Chest af...

It acts like a charm in ordinary ... Cough, Sore Throat, Whooping Coug... &c., and should be kept in every home.

GEO. THOMAS CONGREVE, 150 Nassau St., New York, and London, En...

Mention this paper.

TE KING'S HIGHWAY.

ntinued from preceding page.)

nent his ear close to her lips
e I am going to live: God has
s me."
she was stronger she spoke again
s omise. It was on one Sabbath
while the bells were ringing for
nd the avenue was very quiet.
the verge of life, Steve," she
stood on the outermost shelf of
arrier of rocks and a great abyss
tiless water was below. A rush-
r pushed me closer and closer to
g I was almost over. Then I
oice crying to me: 'Soul! Soul!
passing in thee now?' And I
er: 'I fear to die.' And the Voice
'ou shalt not die, but live,' and
was naked and terrified, and I
o: 'Cover me with Thy mercy,
Christ!" Then a deep sleep wrapped
, and when I opened my eyes I
kneeling by my side, and I knew
I come back to you, Steve."
y respects she came back a
woman, though conversion was a
tardy miracle in Jessie's case.
souls God says a word, and they
sensible Presence and feel the
f His face on them ever after:
others assurance and obedience
t of sorrow, and pain, and bitter
e. Jessie had to stand upon
tous, which commands the coun-
oth worlds, ere she felt through
shly dress.

ight shoots of everlastingness.

d to come under that "over-be-
ch we call the supernatural: a
be reverenced, and not mocked
n at the base of the highest spirit-
acty, lies always the supernatural
en. She had to accept a lesson that
l her to the dust and shook her
tpest, but which also exalted her
uds and steadied her like a frost.
er fore this experience had her love
happiness, for she had never
anything for those she loved:
she spent the days of her con-
sce e in making plans which rested
cher own happiness—but on the
u of others.

e st symptom of this change was
her conduct toward Mrs. Lloyd
Ae. When they returned from
ope nd found that their service would
accepted, they retired to Lloyd
d waited there for the issue of
e. Steve could find no time to visit
n. at John went frequently. At
h ook only messages from Steve,
day came when Jessie also remem-
ed I thanked them for their haste to
, a their consideration and patience.
er r refusal to accept the sympathy
y o red.

oc the end of September it was
od ssible to move Jessie to a beauti-
co y home which Steve had bought
he, She was even then painfully
e. d the bright beauty of her face
u rgone the flame and not yet out-
n's shrivelling influence. But her
er had taught her many priceless
ngind among them, the value of a
d n's love. All her vague contempt
Ste was turned into a kind of rever-
e. he remembered her unkindnesses
hin her carelessness of his comfort.
ncference to his desires, with a re-
se e could not lock out of her heart.
ur rstood when too late that he had
m r everything to make her happy,
th these rich gifts had only made
se h. Yes, she was forced to admit
t in arried life a sin against love, is
ne is as a sin against fidelity.
nd h, how delightful was that day
en e could at last escape from that
w house, whose every room held
r mories and inaudible echoes of
fer . In it Steve's father had stum-
a g a dark and dreary road to find
gr e, and in its splendid chambers
h gone to the very gates of hell.
ven she had passed out of its wide
tal id she feel as if her sentence of
feri had been fully reversed. And
r t was the roomy house to which
e rried her! It was in the midst
fin gardens, and eastward it looked
t ocean. As she approached it
t son and daughter, who had been
ny eks there, came running to meet
w all the joyful abandon of their
hd. Her mother and her blind
her tood in the doorway to welcome her, and Mrs. Lloyd and Alice took her to their hearts as they had never before been able to do. Every soul, indeed, that had walked with her to the shoal of life, rejoiced to have her back again. They had bought her with the great price of their prayers and watching; and they loved her, because they had prayed for her.

What she said to all whose love she had wronged and slighted was for God to hear. Between her and the pardoning Christ it was a confidential, perhaps a speechless confession; and on her mother's breast, and folded in her father's arms, there was no need for many words between their hearts and Jessie's. John, she had already seen often, and he had long ago forgiven her, both for Steve's wrongs and his own. He joined the family party in the evening, and then Jessie was not long in discovering that there was a very sweet understanding between Alice and her brother. It had been growing all summer. Old love is a dangerous thing to touch. It flames at a glance, and John and Alice had not escaped, nor even desired to escape this danger. While Jessie lay so ill, though there had been a tender renewal of their interest in each other, there had been no explanations.

(To be Continued.)

Thronging to Mont-Lawn.

Our Children's Home Open and the Tenement Waifs Getting Ready for their Midsummer Outing.

PREPARATIONS for the opening of our Children's Home at Mont-Lawn are now complete, and when our readers peruse these lines, the first party of tenement children will be already on the way there, if not actually in possession. Rev. Dr. A. D. L Jewett, the owner of the beautiful property on which the Home stands, has this year generously renewed the privilege he has extended to the work during the last three seasons, and placed the ample buildings and grounds at the disposal of THE CHRISTIAN HERALD as freely as before, so that our army of children will be once again provided with a delightful summer shelter and grounds where they can romp and roam to their heart's content. It is expected that the number of wee folks to be accommodated this year will average as high as at any season since the work began.

As many of the children who arrive at Mont-Lawn come in dilapidated clothing and shoeless, the Matron and staff will be pleased to receive any gifts of clothing and footwear that may be forwarded by friends of the work. These should be suitable for boys between the ages of six and ten and girls from six to twelve, and can be addressed to the Matron of the Children's Home, Mont-Lawn, Nyack, N.Y. All money contributions should be sent to THE CHRISTIAN HERALD, Bible House, New York, and will be fully acknowledged in these columns.

Contributions have been received in aid of the Children's Home as follows:

Prev. ack'd	$352.95
—, Meadow Grove	3 00
Alice J Nichols	1 00
E V Hubbard	7 00
Mrs W. Chanute	6 00
M L H, Highmount	1 00
R G C, San Jose	3 00
Florence Geisenberger & Florence Brecht	2 00
A Friend of children of Christian Alliance, Greenpoint Branch	5 00
Friend, Chauncey	2 00
S S class of girls, Chelsea	2 50
Miriam Myrick	1 00
Mrs M Gilbert and daughter	5 00
Y W C A, Kentucky State College	3 00
Mrs J C Clark	5 00
Little Edgar, Springfield	4 00
H W R, Struble	2 00
A woman friend, San Francisco	1 00
A King's Daughter, Worry	50
Mrs H C Moore	2 00
Mrs T A Murry	2 00
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From the Press, Columbus, Ohio.

One of the many persons in Columbus, Ohio, who have been benefited by the use of Dr. Williams' Pink Pills for Pale People is Miss Jerusha McKinney, of 50 South Centre Street. Miss McKinney is well and favorably known, especially in educational circles, as she has been for a number of years, a faithful and progressive school teacher.

For some time she has been very ill and the sufferings and tortures endured by her for months have been unusually severe.

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"The first indication that I had that anything was radically wrong with me was about three years ago. I suffered the most excruciating pains in different parts of my body and was almost crazed at times. My sleep was disturbed by horrible dreams and I had begun to waste away to almost a shadow. To add to my other afflictions the malady assumed a catarrhal turn and I was soon a victim to that horrible as well as disgusting disease. I consulted the family physician, who gave me some kind of a nostrum and I was foolish enough to imagine that it benefited me. I followed the advice of the physicians but noticed no perceptible improvement in my condition, and was about to despair of ever becoming a strong and well woman again.

"Some of my lady friends were calling on me one afternoon, and before them I happened to mention my troubles, when one of them recommended that I try Dr. Williams' Pink Pills for Pale People. I had never had any faith in medicines of that kind and paid but little attention to the suggestion. It was not long after this, however, that I again heard the pills highly recommended, by several persons, and then it was that I decided to give them a trial and purchased one box of the pills. I soon began to notice an improvement in my condition and before the whole box had been taken my health was so much improved, that I was about ready to begin singing the praises of Dr. Williams' Pink Pills for Pale People.

"I was not yet thoroughly convinced and decided to wait awhile before growing enthusiastic over the results, and had begun on the second box before I was confident that I had at last found a medicine to meet the requirements of my case. I discontinued my calls to the physicians and have left them alone since. I am now as well and strong as I ever was in my life; am entirely free from all pains and never felt better in my life. I eat regularly and sleep like a babe. No more are my slumbers haunted with fearful dreams and when I retire at night I go to sleep at once. I regard Dr. Williams' Pink Pills for Pale People as my salvation, and would recommend them to all ladies troubled as I was. The pills are more than what is claimed for them and anyone giving them a trial will soon come to the same conclusion regarding their merits that I have."

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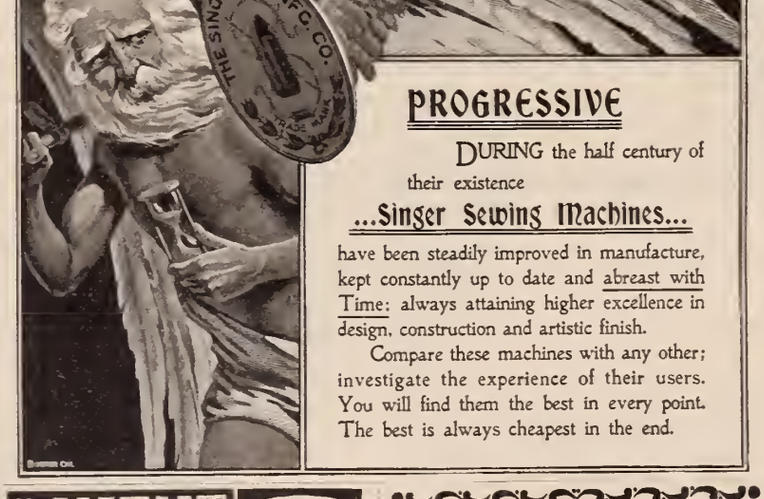

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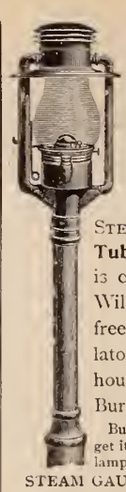

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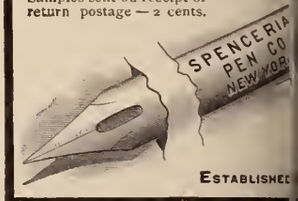

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

BIBLE HOUSE, NEW YORK.

De Witt Talmage, D.D., Editor.

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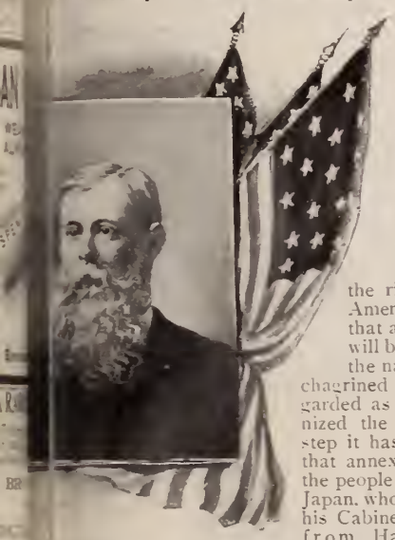
NEW YORK, JUNE 30, 1897.

VOLUME 20.—NUMBER 26.

PRICE FIVE CENTS.

HAWAII MAY COME IN.

The Heathen, Beautiful "Paradise of the Pacific" Seeks Annexation—Outlines of the Treaty—A Land of Great Gospel Possibilities and Material Wealth.



PRESIDENT DOLE.

HAWAII, the loveliest of all the island groups of the Pacific, and the most progressive, has sought annexation to the United States. A Treaty of Annexation has been prepared, signed by our Secretary of State and by the representatives of the little island republic, and laid before the Senate with every prospect of ratification. Unless some unforseen and radical change occurs in the programme, within a very short time Hawaii will be incorporated in the Union and her people be in the full enjoyment of the rights and privileges accorded by the American Constitution. It is not expected that any very serious obstacle to annexation will be encountered in any quarter. Britain, the nation most directly interested, although chagrined at the loss of what she may have regarded as a prospective acquisition, has recognized the right of our government to take the step it has taken, especially in view of the fact that annexation has been repeatedly urged by the people and government of Hawaii themselves. Japan, whose large emigration President Dole and his Cabinet decided to exclude from Hawaii after a certain date, has protested against the adoption of the mid-ocean republic by our fam- States under the protection of s and Stripes. This pro- wever, will probably be tically adjusted be- e two governments. ntries have made pid progress in ion and Christi- Hawaii. In- e whole group ds has been e finest mis- a and educa- elds the world e seen. Even he arrival of ionaries, in the rt of the cen- people of these ad already heard. h traders, of the man's God" and had tired of their own idols

ENTRANCE TO THE HARBOR OF HONOLULU.

wrought a revolution in the religion of the island group, for on an October day in 1819, a great bonfire was made of the images, and idolatry was declared forever abolished from Hawaii.

But though these islanders had thus boldly immolated their once-beloved idols and abjured their ancient faith, they were still in spiritual darkness, for they were utterly without a religion. No one had yet brought the Gospel of Jesus to Hawaii. What they had heard from the traders, while it had doubtless precipitated the fall of the old heathen worship, had not enlightened the islanders, and they were in the peculiar position of a people without a God. They were, however, in a receptive attitude and eager for the truth, and when on March 31st, in the following year, the American brig *Thaddeus*, landed the first Christian missionaries, Hiram Bingham and Asa Thurston, two devoted men of God, they were heartily welcomed by the simple Hawaiians. Their preaching was blessed beyond all expectation and a remarkable spiritual awakening resulted. Hundreds were converted and baptized in a day, and soon many thousands of the once savage people became pious and exemplary Christians, sincere in their profession of faith and consistent in their lives. Churches, chapels and schoolhouses sprang up at many different points in the island group, and within a few years, they were conducted partially at least, by native teachers. These have multiplied and now there are many beautiful schools in the islands, besides a number of flourishing churches with good-sized congregations. The Hawaiians, in turn have become missionaries, and have given the Gospel to many of the Chinese and Japanese who have come to the islands during the last ten or fifteen years. It is estimated that the present population of the islands includes 24,000 Japanese, 20,000 Chinese, 15,000 Portuguese, 3,500 Americans, besides 40,000 native Hawaiians, and many half-breeds.

VIEWS IN HAWAII, THE PACIFIC ISLAND TERRITORY WE PROPOSE TO ANNEX BY TREATY.

THE WATER FRONT OF HONOLULU—FORT STREET, A LEADING HONOLULU THOROUGHFARE—WAILUKI, ON THE ISLAND OF MAUI.

wood and stone." They realized that their images were impotent, meaning- ngs, the work of men's hands, and that the priests who strove by every eans t command to maintain the prestige of the old heathen religion, were impos- rs. This became a fixed conviction in the minds of the people, and it quickly

Since that memorable day when Hawaii, having burned her idols, embraced Christianity, there have been two other days in her history almost equally

(*Continued on page 511*)

QUESTIONS AND ANSWERS.

W. T. S., Worcester, Mass. What is the name of a sentence that reads just the same right or left? Like this which I wrote years ago, and it has gone all over the country, "Red rum & murder. I have lost the word.

It is a palindrome (from the Greek *palin* "backward," and *dramein* "run."

E. A., Vernon, Tex. Is there not a soul in man which is a distinct entity? If so, why should the soul have suffered in Adam's case, when it was the physical man that did the eating of the forbidden fruit? Does God punish one man for the sin of another?

You cannot separate the responsibility for sin, apportioning some sins to the soul and some to the body. There is no need to argue about Adam, when our own experience is so much more pertinent, and in this, Adam was only a type of ourselves. Luther used to tell the story of a bishop who was also an archduke. One day he uttered an oath, and when some one looked astonished, he asked why the man stared. "To hear a bishop swear," was the reply. "I swear," said the bishop, "as a prince, not as a bishop." To which the other replied: "When the prince goes to perdition, what will become of the bishop?" The soul is a consenting party to the sins of the body. It is defiled and degraded by bodily sin, and is justly punished for not maintaining order. The soul should be supreme, and when the body, which is allied to the animal world, craves indulgence in forbidden things, the soul ought to restrain it. If it does not, it has abdicated its functions and deserves punishment. God gave man a soul that he might rise out of his brutal origin, and gave it power over the body and stands ready to give it more power if more is needed. One reason for the incarnation was to show men that they need not be dragged by the body into the mire. Christ proved that it was possible to live a sinless life in human flesh.

A. B. F., San Diego, Cal. Has any one in these days authority to do as Peter and John did (Acts 8: 17) in Samaria? Can the Holy Spirit be imparted by the laying on of hands?

It cannot. God will give the Holy Spirit to those that ask him (Luke 11: 13), and there is no need for any one to lay on hands, and no good can come of it. People who expect to receive the Holy Spirit through having any other persons' hands laid on their heads, will be disappointed. Pray for yourself and ask the prayers of others for you, but do not be deceived by the notion that a particle of good can come to you through any person laying his hands on your head. There is no rite or ceremony by which any man can impart spiritual blessing through physical contact.

Reader, W. Superior, Wis. 1. Is it right for Christians to read infidel books such as "The Mistakes of Moses," by Ingersoll? 2. Has Dr. Talmage written a book in reply to the above?

1. For those who are not well grounded in the faith or who are unable intellectually to combat the sophistries of infidelity, it is unquestionably dangerous to read such books, as they are specially designed to trap the simple and the unwary. 2. Yes.

J. W., S., Rock Rift, N. Y. Why did God suffer the serpent to deceive Adam and Eve causing all to become sinners?

The question is not worth your time in considering. It has been discussed for centuries without a particle of benefit to anyone. You may be quite sure that no one will go to perdition for Adam's sin. Everyone must give an account of himself to God. It is your own sins, not Adam's sin, that will involve us in the danger of punishment. Take care that you are never deceived and never permit your curiosity or your desire to see what sin and evil are, lead you to break God's law. Many young men have an ambition to know the world and they go into sinful places so as to know what they are like, and they frequently fall and are ruined. If you are on your guard against temptation you need not worry yourself about Adam and his sin. If a man of large estate drank and gambled until he lost it all, his heirs, in their poverty, would be wise if they did not spend their time in deploring their ancestor's conduct, but took care to avoid his faults and sought earnestly to regain the lost estate.

Subscriber, Mulberry Grove, Ill. As a Christian man suffering from a chronic complaint which hitherto medicine has failed to cure, would you advise my having recourse to divine healing?

We certainly would advise your earnestly praying God to heal you. But that is not what you mean. It is very certain that in all the institutions where patients have recourse to divine healing, some very wonderful cures have been wrought. It is very likely that you would be cured by that means. When there is no organic disease, and when the trouble arises from the organs not performing their proper functions, the patient is almost always healed when he seeks divine healing, if he is thoroughly in earnest. You remember what Christ said to the father of the epileptic child (Mark 9: 23): "All things are possible to him that believeth."

A TURKISH FAMILY ON PROMENADE.

This photograph represents a well-to-do Moslem family, of the rural districts, probably that of some official. The wives and children ride in the queer-looking carriage drawn by bullocks, while their lord and master follows on donkey-back.

P. W., Portland, Ill. 1. How can I obtain the International Teachers' Bible given by THE CHRISTIAN HERALD? 2. Will you please inform me why, if Christ was the Son of God he was called the Son of man?

1. You can obtain it by sending $3 for a year's subscription and the Bible will be sent to you as a premium. 2. Christ spoke of himself as the Son of man probably for one reason, because he wished to emphasize the fact of his humanity. Another reason, doubtless, was that he wished to be regarded as the culmination of human development, the representative of the human race. The definite article was used and he never spoke of himself as *a* Son of man, but always as *the* Son of man, as of the head of the race. Finally, he may have taken the title from Daniel's well-known passage (7: 13), in which he described Christ by that title.

S. E. F., Burlington, Ia. What is the earliest direct statement that Christians observed Sunday as the Sabbath?

There are references in the early fathers to "The Lord's Day," as the day the Christians observed, and there is good reason for believing that by this they meant Sunday, as they would scarcely call the Jewish Sabbath by that name. Justin Martyr is, we believe, the earliest writer who uses the word Sunday in reference to the observance. He wrote about 142. He says: "On the day called Sunday all who live in cities or in the country gather together in one place; and the memoirs of the apostles, or the writings of the prophets are read," etc. And again: "But Sunday is the day on which we all hold our common assembly." This way of mentioning it indicates that at that time the observance of Sunday as the Lord's Day was well established.

Subscriber, N. C. Is it not a violation of the moral law for a liveryman to hire out his horses for a Sunday ramble? The druggist keeps his store open for the benefit of the afflicted. Can he be blameless if he sell tobacco, cigars, cigarettes, etc., and might not the groceryman sell bread and meat as well?

It is impossible to judge such matters, without knowing all the circumstances. What might seem on the surface, to be a flagrant violation of the commandment, may appear, on further inquiry, to be something totally different. The command itself is clear and explicit, that the day is to be kept holy and no work to be done, except (as Jesus himself explained), they be works of necessity or of mercy. (See Matt. 12: 12; Luke 13: 15; John 9: 14; Matt. 12: 1; Luke 14: 1.) Certainly, nothing that is enumerated in your letter seems to belong to this category.

S. A. L., Mooresville, N. C. Is it right for members of other denominations (who do not believe in immersion), to frequent a place of public baptizing on Sabbath evenings, when they cannot consistently take part in the services? Such occasions here are attended by large "promiscuous" crowds.

If the adherents of one Christian denomination, from motives of curiosity or otherwise, choose to attend the public services of another denomination, there is no law, civil or ecclesiastical, to prevent them. We should think, however, that good church members, who believe in their own denomination, would stay at their own church home, instead of wandering aimlessly about in search of novelty or to gratify curiosity.

Student, Pittsburg, Pa. Have recent explorations and excavations in Bible lands resulted in discoveries which as a whole may be accepted as supporting the "higher criticism" themes?

On the contrary. Prof. Sayce, the most distinguished investigator of our day, says: "They establish the traditional, as opposed to the modern critical view of the antiquity and credibility and historic trustworthiness of the Old Testament records—more especially the Pentateuch. I have come to disbelieve thoroughly in the so-called critical view of the composition of the Pentateuch. I believe that substantially it belongs to the Mosaic age, and I see no reason why it should not have been written by Moses."

W. C. P., Lodi, Miss. How could Christ, by death, destroy him who had the power of death, as stated in Heb. 2: 14?

By bearing the worst that could be done to him, Christ showed himself superior to the last enemy. Suppose the governor of some island succeeded in holding all the people in terror by the threat of some mysterious punishment, such as immuring rebels in some particular fortress-prison where unknown tortures were said to be inflicted. The mere thre[at] be sufficient to keep them in subject[ion] if some brave man defied the Gove[rnor] fered the punishment and came out u[nhurt] the Governor's power so far as tha[t] concerned, would be destroyed. [This] point occurred when Kiolani climbe[d] waiian volcano Kileaua, and prov[ed to] terrorized Hawaiians that the priest[s] of the wrath of the goddess Pele [were] superstition. When the brave Kiol[ani] down from the mountain after s[pending] night on its summit, the power of t[he] was broken.

W. B. C., Zolfo, Fla. 1. What are your [views] whether there was any devil before [the] heaven as spoken of in Rev. 12: 7, w[ere] to have been concerning the body [of] (See Jude verse 9). 2. Is it the curre[nt] that the color of the negro race was [due] the curse put on Ham the father [of] (Gen. 9: 25) true? 3. In how many [cases] where does the Bible speak about th[e] of cousins? 4. To what religious der[ivation] does Rev. T. DeWitt Talmage, D.D.[,] belong?

1. Not before the apostasy of Sa[tan] as we have light on the matter. The existence of a spirit of evil is repe[atedly] forth in Scripture, but the first definit[e] of that personality is revealed in the the Temptation and the Fall. All the history of Satan beyond that which itself sets forth, is based on mere The passage upon which all this trad[ition] is Rev. 12: 7, 9. In 11. Peter 2: 4 we ence apparently to the same even[t] mentators, having only the light of sages and no more, have concluded t[hat] was originally of angelic nature, a[nd] the "princes of heaven," probably th[e] the archangels. How he became apo[state] fell has been t[he] of endless s[peculation] with little There is no s[cripture] ion held, sci[entists] speaking. M[ost] ent scholars b[elieve] first human dusky or bl[ack] curse referred dition of serv[itude] er than to co[lor] which is who[lly] a ter of climate [and] only mention ins (meaning is Luke 1: 36. is no referenc[e] riage. 4. Pres[byterian]

Reader, Castin[e]. What is th[e] of baptis[m] dead ments[?] 15: 29? 2. W[hat] u m n on prophecy [in] THE CHRISTIAN HERALD?

1. Several tions of this n[ot] passage have fered. None satisfactory. most common ed is that Pa[ul] tally refers, w[ithout] proval, to a tious practic[e] may have pr[evailed] the Corinthia[ns] It was that of ative of a pe[rson] had died unba[ptized] dergoing the hope that it might be reckoned to of the dead person. If that is the e[xact] Paul's argument would be: "You ev[en] lieve in a life after death, otherwise [why] not be baptized for your dead fri[ends]. Tregelles suggests a different expla[nation] volving only a change of punctua[tion] would have it read: "What shall the are baptized? [It is] for the dead i[f the] rise not at all. That is if Christ and[the] phets who testified of him are not l[ying] tism is a farce. 2. It will soon be res[olved] ularly. It has been difficult to make the extra matter about the Indian P[rince]

Appreciative Reader, Hudson, Mass. reports state. Personally we know not[hing] case. 2. Write Mrs. Rose Hawthorne L[athrop] 668 Water street, New York.——F. W., Lottery is gambling and should be avoi[ded] one claiming to be a Christian.——Ida Dak. "Passing around the hat" is a and time-honored form" of taking up a though hardly the most approved [method] M. M., Minn. Inquiry about Sabb[ath] answered.——C. S., H., Stoughton, Wis. book-binder ought to be able to fix it t[o] not, send it to us.——Pathetic, Chicago money was received and will be acknow[ledged] Mrs. L. M. B., LeRoy, Minn. It is no ——Mrs. J. H., Continental, O. We d[o] the concern.——J. A. N. It can think [of] even more things at once but cannot c[onsider] distinct operations simultaneously. [There] been rare exceptions where it is claimed written letters and conducted conversa[tions] same time.——G. C. Llewellyn. 1. We at some future time. 2. No, we do not are a help.——Subscriber, Glidden, Ia. mentary "sharp practice" and should mitted.——A. R., New London. None ——K. A. S., Rosencath, Miss. Already answered.——C. N. H., Long Beach, [Cal.] have no information on the matter. know is that his Ohio pastor speaks model Christian gentleman.

HWAII MAY COME IN.

(Continued from First Page.)

artible. The first was that on which e Republic was proclaimed in Honolulu. , having at a single stroke abol ed ne throne and entered the sister- od free and progressive popular gov- s. The second was the day on Taty of Annexation was signed in e by Secretary Sherman for the te States, and Minister Francis M. nd Special Commissioners Lorin

CAPT. COOK'S MONUMENT.

PROCLAIMING THE HAWAIIAN REPUBLIC, 1894.

bston and H.W. Kenney for Hawaii. e gold pen was used for the signa- es d then. after all had been com- e photograph was taken of the scene. message transmitting the treaty to e te. President McKinley stated that rporation of the Hawaiian Islands body politic of the United States e ecessary and fitting sequel to the n events which. from a very early t our history. has controlled the erc rse and prescribed the association th United States and the Hawaiian " He reviewed the history of that erc rse since 1820. when the first Am- n resentative agent was sent there. name the treaty of friendship and ce in 1826. In 1851. the cession of e nds was formerly offered to the t States and although not then ac- e this government proclaimed its preserve alike the honor and dig- the United States and the safety nment in Hawaii. The President es:

20 to 1893 the course of the United States be Hawaiian Islands has consistently fa- r autonomous welfare with the exclusion gn influence save our own, to the extent ng eventual annexation as the necessary f that policy.

Treaty which has been sent to the declares that the Republic of, cedes absolutely to the United te all rights of sovereignty over the aan Islands and their dependencies, are hereby annexed to the United te nder the name of the Territory of a;" and the latter also cedes all rts. harbors. buildings. military pents, etc. It is provided that the te States laws relative to public lands ot apply to Hawaii, and special s are to be enacted by the Ameri- Congress. All revenue from the sale Hawaiian lands. other than what is governmental purposes. is to be d for the advancement of public on in Hawaii. Civil. judicial and ta control shall be exercised by the te States. and all the necessary of- ppointed by the President in the anner. Hawaii's existing treaties her governments cease at once. nal governments are temporarily er in in force. and the customs sys- o. The United States assumes s public debt which is not to ex- ed 000,000. Chinese immigration un- er t Hawaiian laws is suspended. Five missioners. two being native Hawaii- ns, a to be appointed by the President co ider and recommend to Congress ch gislation as may be necessary con- cerning the territory.

Accompanying the message was a report from Secretary Sherman. opposing the annexation policy. He takes the ground that the act contemplated by the Treaty is not cession. "but union. involving the complete incorporation of an alien sovereignty into the body politic of the United States." He cites as a parallel instance the scheme of 1869 for the annexation of San Domingo. which was never completed.

Immediately after the signing of the Treaty and its transmission to the Senate. notification was sent by "the government to the British Foreign Office of its action with respect to the proposed annexation." Japan. through its minister at Washington. filed a formal protest against annexation. on the ground that it would operate injuriously against Japanese subjects in Hawaii. would repudiate pending claims by Japan. would affect customs duties secured by treaty. and would revoke perpetual treaty rights. Japan has various claims against the island republic which she does not desire to sacrifice. but it is not probable that her protest will create any complications that cannot be adjusted satisfactorily with the United States.

In the Sandwich or Hawaiian group there are in all twelve islands. They are the most northerly cluster of the great Polynesian Archipelago and extend about 360 miles from S.-E. to N.-W., lying in the Pacific Ocean between lat. 18 deg. 55 min. and 22 deg. 20 min. N., and longitude 154 deg. 55 min. and 160 deg. 15 min. West. Hawaii. the largest island. contains 4,040 square miles. but Oahu. being more central and having a good harbor. is the seat of government. The other islands are Maui. Kaui. Molokai. Lauai. Niihau and Kahulawe. In early days these islands had a dense population. and in 1832 a census gave the figures at 130,313. which has steadily decreased. The group was discovered by Captain Cook in 1778. and it was through the teachings of Cook and Vancouver that the natives were induced to abandon their idols.

One year after his discovery of the islands. Cook met with a tragical death at the hands of the natives. One of his ship's boats had been stolen. and Cook decided to compel restitution by seizing the person of the king. He landed with a crew of marines. but the natives attacked so vigorously that the boats were obliged to withdraw. Cook. being the last to retire. was struck down upon the beach and killed in the presence of his crew who were unable to aid him. A monument now marks the scene of this dark tragedy. which seemed to serve as a connecting link between the old and the new order of things on the islands.

Although the Hawaiians are unquestionably of the Malay type. they are among the finest races of the Pacific. physically and intellectually. Since being educated and Christianized. they have shown themselves capable of a high degree of civilization. They are even tempered and pleasure-loving. gentle in manner. and very affectionate in all their home relations. Their language is a soft. liquid tongue. with only five consonants. and an abundance of vocalic sounds. In manners and dress they are rapidly becoming Americanized. and their principal city. Honolulu. is not unlike some of our western seaboard towns. There are nearly 200 Protestant missionaries on the islands. and the total membership of the native churches is about 14,000.

HAWAIIAN GIRLS IN FLORAL GARLANDS.

THE BOWERY MISSION

and Young Men's Home.

Located at 105 Bowery, New York City.

Conducted under the auspices of The Christian Herald.

ONE hundred and fifty beds. Restaurant. and Free Dispensary. Women's Tea and Gospel Service, Saturday 2 P.M.; Gospel Meetings every evening in the year; Sunday Services, 10 A.M. and 8 P.M.

Recapitulation of last Annual Statement.

Gospel Meetings Held	469
Men Professed Conversion	3,427
Men and Boys Sheltered in Lodging House	40,768
Meals Served in Restaurant	588,321
Patients Treated in Free Dispensary (Opened Aug. 20, 1895)	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Prev. ack'd	$411.80
Mrs L G. Union Grove	1 00
R J H. Monticello	5 00
Jane M Watters	2 00
Mrs H A Bridges	2 00
Mrs H W Cork	50
Mrs Hattie A Requa	1 00
E C Rich	1 00
Miss A Preston	1 00
Mrs E M Phillips & daughter	1 00
T H Mulford	5 00
Invalid, Me	2 00
Pilgrim	5 00
Mrs C A Seymour	1 00
A A Fordham	5 00
Owen H Owens	1 00
—, Rochester	1 00
Jane Hope	5 00
S S Smith	10 00
Total	**$461.30**

All contributions for the Bowery Mission will be acknowledged in these columns.

A Venerable Southern Church.

ONE of the oldest and best known religious edifices in the South is the Episcopal Parish Church of St. Michael in Charleston, S.C. This church was established in 1751, and work on the

OLD ST. MICHAEL'S CHURCH, CHARLESTON, S. C.

building began in the following year. It was opened for divine worship Feb. 1st, 1761. In 1780, it was exposed to the fire of the British artillery on James Island. In the Civil War, the old church was struck four times by the Federal artillery on Morris Island and considerably damaged. In August, 1885, it was shaken and injured by a cyclone and in the great earthquake of August 31st, 1886, it was almost destroyed. Through the generosity of friends in South Carolina and other States the venerable building has been lately restored and is now as shown in our photograph. It is an imposing structure and is specially dear to the people of Charleston because of the many trying experiences it has undergone.

An Aerial Pulpit.

Near Caston, Wirt County, W. Va., is a huge rock, known as "The Devil's Tea-Table," which hangs over the river high above the valley. A few weeks ago Rev. John Bonnett, a mountain evangelist, announced that he would preach from this rock, naming a recent Sunday as the day for the service. During Saturday night and early Sunday morning the backwoodsmen and their families began gathering at the foot of the rock, and by eleven o'clock over 1,000 persons awaited the advent of the preacher, who soon appeared on the edge of the rock and delivered his sermon from a pulpit 200 feet above his congregation, his text being, "On this rock I build my church." It was the most unique and impressive service ever held in the State of West Virginia.

From Sea to Sea.

The following message was sent from California to Rev. R. Ashley Cake, the Life Savers' Missionary at Port Republic, N. J.. "I am so glad for the good work you are doing, and the sweet light you are carrying and shedding and the souls you are leading into green pastures. Tell the boys for me that I know what the sweet, abiding love of Jesus is, and if they want a contented, beautiful life and peaceful death to accept Jesus as their Saviour to-day and 'He will never leave nor forsake them.' This message from the Pacific to the Atlantic coast—and Jesus is everywhere." The mission work conducted by Evangelist Cake is supported by voluntary contributions, and is wholly undenominational. Much good has already resulted and many hearts have been led to Christ.

THE METROPOLITAN PULPIT

A TRIBUTE TO LAWYERS.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Titus 3: 13. **Bring Zenas the lawyer.**

THE profession of the law is here introduced, and within two days in the capital city 303 young men joined it, and at this season in various parts of the land other hundreds are taking their diplomas for that illustrious profession, and is it not appropriate that I address such young men from a moral and religious standpoint, as upon them are now rolling the responsibilities of that calling represented in the text by Zenas the lawyer.

This man of my text belonged to a profession in which are many ardent supporters of Christ and the Gospel. Among them, Blackstone, the great commentator on English law; and Wilberforce, the emancipator; and the late Benjaman F. Butler, Attorney-General of New York; and the late Charles Chauncey, the leader of the Philadelphia bar; and Chief-Justices Marshall, and Tenterden, and Campbell, and Sir Thomas More, who died for the truth on the scaffold, saying to his aghast executioner: "Pluck up courage, man, and do your duty; my neck is very short; be careful, therefore, and do not strike awry."

Among the mightiest pleas that ever have been made by tongue of barrister, have been pleas in behalf of the Bible and Christianity—as when Daniel Webster stood in the Supreme Court at Washington, pleading in the famous Girard will case, denouncing any attempt to educate the people without giving them at the same time moral sentiment, as "low, ribald and vulgar deism and infidelity;" as when Samuel L. Southard, of New Jersey, the leader of the forum in his day, stood on the platform at Princeton College commencement, advocating the literary excellency of the Scriptures.

Yet, notwithstanding all the pleas which that profession has made in behalf of God, and the Church, and the Gospel, and the rights of man, there has come down through the generations among many people an absurd and wicked prejudice against it. So long ago as in the time of Oliver Cromwell, it was decided that lawyers might not enter the Parliament House as members, and they were called "Sons of Zeruiah." The learned Dr. Johnson wrote an epitaph for one of them in these words:

God works wonders now and then,
Here lies a lawyer, an honest man!

Two hundred years ago, a treatise was issued with the title: "Doomsday Approaching with Thunder and Lightning for Lawyers." A prominent clergyman of the last century wrote in regard to that profession, these words: "There is a society of men among us bred up from their youth in the art of proving, according as they are paid, that white is black and black is white. For example: If my neighbor has a mind to my cow, he hires a lawyer to prove that he ought to have my cow from me. I must hire another lawyer to defend my right, it being against all rules of law that a man should speak for himself. In pleading they do not dwell upon the merits of the cause, but upon circumstances foreign thereto. For instance, they do not take the shortest method to know what title my adversary has to my cow, but whether the cow be red or black, her horns long or short, or the like. After that they adjourn the cause from time to time, and in twenty years they come to an issue. This society likewise has a peculiar cant or jargon of their own, in which all their laws are written, and these they take especial care to multiply, whereby they have so confounded truth and falsehood that it will take twelve years to decide whether the field left to me by my ancestors for six generations belongs to me, or to one three hundred miles off."

I say these things to show you that there has been a prejudice going on down, against that profession, from generation to generation. I account for it on the ground that they compel men to pay debts that they do not want to pay, and that they arraign criminals who want to escape the consequences of their crime; and as long as that is so, and it always will be so, just so long there will be classes of men who will affect, at any rate, to despise the legal profession. There are in that occupation, as in all our occupations, men utterly obnoxious to God and man; but if I were on trial for my integrity or my life, and I wanted even-handed justice administered to me, I would rather have my case submitted to a jury of twelve lawyers than to a jury of twelve clergymen. The legal profession, I believe, have less violence of prejudice than is to be found in the sacred calling.

There is, however, no man who has more temptations or graver responsibilities than the barrister, and he who attempts to discharge the duties of his position with only earthly resources, is making a very great mistake. Witness the scores of men who have in that profession made eternal shipwreck. Witness the men who, with the law of the land under their arm, have violated every statute of the eternal God. Witness the men who have argued placidly before earthly tribunals, who shall shiver in dismay before the Judge of quick and dead. Witness Lord Thurlow, announcing his loyalty to earthly government in the sentence: "If I forget my earthly sovereign, may God forget me," and yet stooping to unaccountable meannesses. Witness Lord Coke, the learned and the reckless. Witness Sir George McKenzie, the execrated of all Scotch Covenanters, so that until this day, in Gray Friars' Churchyard, Edinburgh, the children whistle through the bars of the tomb, crying:

Bloody Mackenzie, come out if you dare,
Lift the sneck, and draw the bar.

No other profession more needs the grace of God to deliver them in their temptations, to comfort them in their trials, to sustain them in the discharge of their duty. While I would have you bring the merchant to Christ, and while I would have you bring the farmer to Christ, and while I would have you bring the mechanic to Christ, I address you now in the words of Paul to Titus: "Bring Zenas the lawyer." By so much as his duties are delicate, and great, by so much does he need Christian stimulus and safeguard.

But how is an attorney to decide as to what are the principles by which he should conduct himself in regard to his clients? On one extreme, Lord Brougham will appear, saying: "The innocence or guilt of your client is nothing to you. You are to save your client regardless of the torment, the suffering, the destruction of all others. You are to know but one man in the world—your client. You are to save him though you should bring your country into confusion. At all hazards you must save your client." So says Lord Brougham. But no right-minded lawyer could adopt that sentiment. On the other extreme, Cicero will come to you and say: "You must never plead the cause of a bad man," forgetful of the fact that the greatest villain on earth ought to have a fair trial and that an attorney cannot be judge and advocate at the same time. It was grand when Lord Erskine sacrificed his attorney-generalship for the sake of defending Thomas Paine in his publication of his book called "The Rights of Man," while, at the same time, he, the advocate, abhorred Thomas Paine's irreligious sentiments. Between these two opposite theories of what is right, what shall the attorney do? God alone can direct him. To that chancery he must be appellant, and he will get an answer in an hour. Blessed is that attorney between whose office and the throne of God there is perpetual, reverential, and prayerful communication. That attorney will never make an irreparable mistake. True to the habits of your profession, you say: "Cite us some authority on the subject." "Well, I quote to you the decision of the Supreme Court of heaven: "If any lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

What a scene is the office of a busy attorney! In addition to the men who come to you from right motives, bad men will come to you. They will offer you a large fee for counsel in the wrong direction. They want to know from you how they can escape from solemn marital obligation. They come to you wanting to know how they can fail advantageously for themselves. They come to you wanting to know how they can make the insurance company pay for a destroyed house which they burned down with their own hands. Or they come to you on the simple errand of wanting to escape payment of their honest debts. Now, it is no easy thing to advise settlement, when by urging litigation you could strike a mine of remuneration. It is not a very easy thing to dampen the ardor of an inflamed contestant, when you know through a prolonged lawsuit you could get from him whatever you asked. Under the tremendous temptations that come upon the legal profession, there are scores of men who have gone down, and some of them from being the pride of the highest tribunal of the State, have become a disgrace to the Tombs court-room. Every attorney, in addition to the innate sense of right, wants the sustaining power of the old-fashioned religion of Jesus Christ. "Bring Zenas the lawyer."

There are two or three forms of temptation to which the legal profession is especially subject. The first of all is scepticism. Controversy is the life-time business of that occupation. Controversy may be incidental or accidental with us; but with you it is perpetual. You get so used to pushing the sharp question "Why?" and making unaided reason superior to the emotions, that the religion of Jesus Christ, which is a simple matter of faith, and above human reason, although not contrary to it, has but little chance with some of you. Oh, men of the legal profession, let me beg of you to quit asking questions in regard to religion, and begin believing. The mighty men of your profession, Story, and Kent, and Mansfield became Christians, not through their heads, but through their hearts. "Except ye become as a little child, ye shall in no wise enter the kingdom of God." If you do not become a Christian, O, man of the legal profession, until you can reason this whole thing out in regard to God, and Christ, and the immortality of the soul, you will never become a Christian at all. Only believe. "Bring Zenas the lawyer."

Another mighty temptation for the legal profession is to Sabbath breaking. The trial has been going on for ten or fifteen days. The evidence is all in. It is Saturday night. The judge's gavel falls on the desk, and he says: "Crier, adjourn the court until ten o'clock Monday morning." On Monday morning the counsellor is to sum up the case. Thousands of dollars, yea, the reputation and life of his client may depend upon the success of his plea. How will he spend the intervening Sunday? There is not one lawyer out of a hundred that can withstand the temptation to break the Lord's day under such circumstances. And yet, if he does, he hurts his own soul. What, my brother, you cannot do before twelve o'clock Saturday night, or after twelve o'clock Sunday night, God does not want you to do at all. Besides that, you want the twenty-four hours of Sabbath rest to give you that electrical and magnetic force which will be worth more to you before the jury than all the elaboration of your case on the sacred day. Every lawyer is entiled to one day's rest out of seven. If he surrenders that, he robs three—God, his own soul, and his client. Lord Castlereagh and Sir Thomas Romilly were the leaders of the bar in their day. They both died suicides. Wilberforce accounts for their aberration of intellect on the ground that they were unintermittent in their work, and they never rested on Sunday. "Poor fellow!" said Wilberforce, in regard to Castlereagh, "Poor fellow! it was non-observan of Sabbath." Chief-Justice Hale "When I do not properly keep th day, all the rest of the week is and unsuccessful in my worldly ment." Observance of the law of not only spiritually and eternall pays in hard dollars, or bank bill

Another powerful temptation gal profession is to artificial stimu one except those who have a audiences knows about the ner haustion that sometimes comes a The temptation to strong drink ap the legal profession at that ve Then, a trial is coming on. Thr ill-ventilated court-room, the b health has been depressed for for weeks. He wants to rally his He is tempted to resort to artifici lus. It is either to get himself himself down, that this temptati upon him. The flower of the bar, ruined in reputation and estate, said in his last moments: the end. I am dying on a borro covered with a borrowed sheet, built by public charity. Bury m that tree in the middle of the fie may not be crowded; I always h crowded."

Another powerful temptation legal profession is to allow the a duties of the profession to thoughts of the great future. Y very well that you who have so o others, will after awhile be put yourselves. Death will serve o writ of ejectment, and you will b these earthly premises. On tha the affairs of your life will be pre a "bill of particulars." No from a higher court, for this is th court. The day when Lord Ex tried for high treason; the day w House of Commons moved for peachment of Lord Lovat; the d Charles I. and Queen Caroline upon trial; the day when Robert was arraigned as an insurgent; when Blennerhasset was brought court-room because he had tried throw the United States Governm all the other great trials of the wo nothing compared with the grea which you and I shall appear, su before the Judge of quick ar There will be no pleading the statute of limitations;" no "turnin evidence," trying to get off ourselv others suffer; no "moving for a The case will come on inexorably shall be tried. You, my brot have so often been advocate fo will then need an advocate for Have you selected him? If sin, we have an Advocate—Jes the righteous. It is uncertain w case will be called on. "Be ye als

Lord Ashburton and Mr. Wall leading barristers in their da died about the same time. A fe before their decease they happe in the same hotel in a village, counsel going to Devonshire, going to London. They had seized upon by a disease which t would be fatal, and they reque they be carried into the same laid down on sofas, side by side, might talk over old times and the future. So they were carrie lying there on opposite sofas, th over their old contests at the then they talked of the future w which they must soon enter. It to have been a very affecting an interview between Mr. Wallace a Ashburton. My subject to-day side by side with those men in y fession who have departed this of them sceptical and rebellious them penitent, childlike, and Those were wandering stars, for reserved the blackness of dark ever, while these others went up court-room of earth to the thron nal dominion. Through Christ vocate, these got glorious acqu the other case, it was a hopeless An unpardoned sinner *versus* God Almighty. Oh, what disastro tion! Behold, he comes! The The Judge! the clouds of heave dicial ermine. The great white th judicial bench. The archangel's shall wake the dead; the crier: ye blessed—depart ye cursed, quittal or the condemnation. saw the dead, small and great, s fore God, and the books were op

A CRYING GOSPEL FIELD.

eat ed of Evangelical Work among the Indians of Peru and Bolivia—A Dark Nook of "the Neglected Continent—Dr. Wood's Missionary Tour.

"HT South America truly deserves e title of "the Neglected Conti- ent" in a spiritual and educational se. ery passing year more thoroughly rates. Protestant missions have e mparatively slow progress there. the dense ignorance and super- n f a very large proportion of the on—conditions fostered and en- by the Romanists, who have d the religious and to a large ex- aterial destinies of the country generations.

REV. DR. THOMAS B. WOOD.
DIRECTOR OF THE MISSIONS IN PERU.

we print a most interesting letter J. M. Spangler, a missionary in n which he sets forth in graphic the conditions of the Indians of Bolivia, whom the missionaries endeavoring to evangelize, with and support of friends in the States. This new, most attrac- worthy work is prospering. deserves the warmest co- n of all friends at home ire to aid in the spread of pel of Jesus among the un- zed races of the world.

* * * *

CALLAO, PERU, May 10.

t mountain regions of Peru Bolivia, far from the thorough- higher civilization, are ree million of Indians, in a ge easure the descendants of se nquered by Pizarro. Tak- s whole, they are perhaps the t r skins in the world. They well-behaved, easily governed. v industrious. They toil— le, old and young, male and ale—almost incessantly. They every nook and corner of , ten producing crops on ght almost inaccessible: and r ke an honest living under nditions wherein a white man d robably fail.

e omen go to and from their k the fields, knitting in hand. as lose no time. A woman wk all day at hoeing corn. erg or threshing the har- g stones, weaving, knitting, or hi else she knows how to do, for a ual to ten cents in American ne, and the highest wages a man re- ves arcely ever exceeds twenty cents . These people produce wheat, corn. ey potatoes, apples, pine apples, igs, chickens, llamas, vicugnas, e and a few cattle and horses. ey nufacture woolen cloth, blankets, ts. oes, hats, pottery, and other arti- s of ommerce. Were they well con- ed y an honest administration of law ce; were they well guided by hon- re ous teachers; had they anything e th opportunities higher civilization e e affords men, they would in gs no doubt rival the Anglo- xon hemselves.

The Indians are sadly misgoverned! ic s of the peace, placed over them as res tatives of law and order, often abuse them, and are said to shamefully rob them. White men have been allowed to sell them strong drink at enormous profits, with the result that a large number of these noble people have become drunken and degraded. The priests, at least in some districts, collect tithings upon everything produced, while there is no law to warrant such taxation. And more: if an Indian has a sick horse, or a sick donkey, or a sick child, or any bad luck, or any ailment of whatever nature, the priest is sure to put in an appearance: and for the consideration of a live sheep, or a vicugna, or something else of commercial value—even for a sheep skin, when he cannot get more—he will mumble meaningless Latin words to cure the disease, or stay the evil. When the Rev. Dr. Chas. W. Drees was passing through Bolivia, he saw a priest sprinkling the Indians with so-called holy water, at the rate of twenty-five cents for each one sprinkled. The priest, on beholding the doctor, gave him a sly wink, as much as to say, "I quite agree with you, my dear sir, that this is a fraud, but kindly keep quiet while I dupe these ignorant people and get their money."

The surface of these mountain regions is of the most wonderful description. After the table-lands of Thibet, these of which I write are the highest in the world. But, unlike those of Thibet, these are studded over with towns and villages having an altitude of from ten thousand to fifteen thousand feet. Lying within the tropics, the climate is temperate and delightful. All sorts of cereals and vegetables are produced in abundance.

The city of Cuzco is situated in a region of rare natural beauty, and enjoys a temperate climate at an elevation of 10,380 feet. Here, before Pizarro came with his Spanish cruelty, lived and reigned the Incas—the kindest and the noblest fathers these highlanders have ever known. After centuries of prodigious labor they perfected a remarkable system of agriculture. Not only was the fertile soil cultivated with great care, but the sandy wastes of the coast—never visited by rains, and only scantily watered by mountain streams—were made to blossom as the rose, by means of a system of irrigation the most stupendous the world has ever seen. Water was collected in lakes among the mountains, and led down the slopes, by canals and subterranean passes constructed on a vast scale, to sandy wastes which apparently had been doomed to sterility. The ruins of this vast system, as seen at this present day grandly testify to the industry, the ingenuity, and the patience of a great people. Their aqueducts were sometimes four hundred and five hundred miles long. They were tunneled through massive rocks, and carried across rivers, ravines, and marshy wastes of land. They were constructed of large slabs of stone, fitted so perfectly as to require no cement. And by means of these waterways large tracts of sandy wastes were converted into productive fields and rich pasture lands; and the whole coast teemed with a happy, industrious people.

All of this, however, has been destroyed. In the valley of Santa there once dwelt seven hundred thousand prosperous people: now it scarcely supports ten thousand. In the valley of Aculiama there were once thirty thousand; now there are only three hundred or four hundred inhabitants.

Evolution in this instance has worked backward. A great government was destroyed and a poorer one supplanted it; and the same is probably true in matters of religion. For under the Incas, the Indians were taught to believe in a Great Spirit, the Creator of the universe, who could not be represented by any image or symbol. They also believed in the resurrection of the dead. But now they are taught to believe in the pope as the viceroy of the Almighty, in the Virgin Mary, and in numerous wooden images. It is true that these Indians formerly worshipped the sun as a secondary deity, and that throughout the land altars smoked with offerings in sun-worship; but now they worship Mary, and they have in their homes, in their churches, and in many other places, public and private, a great array of images, held sacred and bowed down to by all; and on special occasions processions of men, women, and children with uncovered heads and every attitude of reverence and devotion, follow some great images of wood, from which they implore blessings, while the air is made sickening with the fumes of incense.

Dr. Wood has recently visited the highlands of Peru, where he explained the doctrines of the Bible every night for a week in one of the principle centres. The priest were furious, and did everything they could to prevent him, but in vain. The meetings were well attended and the people were anxious to receive instructions. The Doctor also visited La Paz, the Capital of Bolivia. It is his opinion that these great fields can, with prudence, now be occupied. He is training some very faithful, native, local preachers here in Callao, who, whenever the money is forthcoming for their support, will be sent to preach the Gospel to these highlanders.

The prayers of the readers of this journal are requested for the blessing of God upon its projects, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

A GROUP OF HALF-BREED PERUVIAN INDIAN GIRLS IN HOLIDAY ATTIRE.

HIGHLAND INDIANS OF PERU.
A HIGHLAND TYPE—UPPER AMAZONIAN—BRAZILIAN FORESTER.

Gospel Wagon Mission.

Gospel Wagons have now been used in city and country, for street services for several years and are regarded by Christian workers as a success in soul-saving. A new departure has been made by Rev. A.S. Orne of Syracuse, N.Y., who after a year's trial declares he believes it to be one of the secrets of success in the modern missionary movement. Mr. Orne and family left Haverhill, Mass., on May 23d, traveling through Massachusetts, Vermont, New York, Pennsylvania, Maryland, District of Columbia, and arriving in Virginia in November, where they spent 4 months. Every class and condition of humanity were thus reached from the humble home in the country to the residents at the national capital as well as to prisons and poor-houses, saloons and school-houses, railroad yards, brick yards, hop and harvest fields, state and county fairs, circuses, canals and summer resorts. Hundreds of religious papers including THE CHRISTIAN HERALD and many others, and also thousands of tracts were placed in the hands of eager readers.

OUR CHILDREN'S HOME

At Mont-Lawn, Nyack-on-the-Hudson, N. Y.

Conducted under the Auspices of The Christian Herald.

GIVES over 2,000 neglected "Slum Children" a ten days' outing every summer. Over 200 beds, chapel, play-room, dining-hall, school-room, baths, lawn, and 70 acres of grounds. Matron and staff of caretakers and medical attendant. Regular religious services held.

2,300 tenement children received, sheltered, fed, taught, and (in many instances) clad at Mont-Lawn last summer at an average cost of $3 per head, including transportation.

This beautiful Charity (which is now open for the summer), costs annually between $7,000 and $8,000 for its support. $10 pays for a ten days' mid-summer outing for three children. Contributions of clothing and boots and shoes for boys of six to ten years and girls of six to twelve years should be sent to the Matron at Mont-Lawn, Nyack, N. Y. All contributions of money can be sent to THE CHRISTIAN HERALD, 92 Bible House, N. Y., and will be duly acknowledged.

The following contributions have been received for our Children's Home:

Previously acknowledged	$416 95
Amelia P Moore	1 00
—, Lafayette Ave, Brooklyn	50
An aged subr, Saratoga Springs	5 00
Anonymous	3 00
Mary J Gates	40 00
Mary Williams	10 00
Friend, Waynesboro	6 00
For Christ's sake, Lexington	50
—, Anaheim, Cal	1 25
Friend, Morris	6 00
Mrs E B Monroe	50
J Schoenherr	2 00
J H N, Manchester	1 00
—, Dansville	5 00
Mrs Geo Irvine	6 00
A J Cole	5 00
Theo Price	3 00
No Manchester Union	6 00
Mrs C L Bowden	4 00
E J Lee	10 00
A Sub'r, Turbotville	2 00
Mrs Hattie E Grose	1 00
King's Daughter's Mich Agricultural Coll	3 00
Mrs R S Gay	1 00
Thos Buffam	1 00
Mrs Campbell	1 00
Jane Hope	45 00
Henry G Meyer	1 00
Mrs L A Bower	5 00
Daisy D Nettleton	50
Mrs M E Watkins	10
Mrs W L Agee	10
Clarice Watkins	10
Owen Watkins	10
Daisy Watkins	10
Helen Watkins	15
Janie C Watkins	1 00
M C, Birmingham	10
Total	**$589 95**

THE SUNDAY SCHOOL

Paul and the Philippian Jailer.

Sunday School Lesson for July 11. Acts 16: 22-34. Golden Text: Acts 16: 31.

BY MRS. M BAXTER.

THE house of Lydia had become the little commencement of the Church at Philippi, but Lydia's family and her guests still went to "the place of prayer" (Acts 16: 16, R. V.), by the riverside, where probably other inquirers were to be met with and led to the Lord. A certain maid having a spirit, a Python (R. V., literally a soothsaying demon), met them. Just as in the present day in China, India, and Africa, such a one brought her master gain by soothsaying. The medicine men of heathen Africa, the fakirs of India, as well as many who exercise sorcery in Asia and the adjacent countries, gain much money from the people who in their superstition and fear come to them in sickness and trouble.

The poor girl followed after Paul and his company, crying: "These men are the servants of the Most High God, which show unto us the way of salvation. And this did she many days." The evil spirits which came out of many in the time of our Lord, knew him: "Devils also came out of many crying out and saying: "Thou art Christ the Son of God." And he, rebuking, suffered them not to speak, for they knew that he was Christ. (Luke 4: 41.) The Lord Jesus could dispense with such witnesses, and so could Paul, and yet this "Apostle of the Gentiles," was in no hurry to rid himself of this embarrassment; he waited till all was ripe; and many days passed by during which this same strange witness drew the attention of men to the servants of God. Thus the work of God became advertised in Philippi, and the way made for its further conquests. What the Lord may have taught Paul during these days of waiting, or how he could have understood his Lord who had so often been in the same position, we can only know as we ourselves are privileged to enter into fellowship with his sufferings. That beings created for the very purpose of being indwelt by God should become the obedient and helpless instruments of demons, serving them as their voices, expressing in their features and in their gestures the character of these lost spirits must have been a deep grief to the Master. At last the moment was come when Paul was free in his God to go forward. One day, he "being grieved turned and said to the spirit: I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

The demon was cast out, but her masters saw all their earthly hopes blighted. Gain was their great end; it was little matter to them that the spirit which possessed the poor girl was an evil spirit, and that she was tormented by it, but they must have their gain whoever might be the sufferer. These men easily persuaded the magistrates and the multitude that these foreigners, Paul and Silas were dangerous to their city; and without any trial or semblance of justice, the magistrates rent off their clothes and gave command to beat them. After this they handed them over to the jailer, who, following in the wake of the magistrates and people, treated them with the utmost severity. How gladly would Satan have extinguished the smoking flax of this little infant church at Philippi! But Paul, seeing things in the light of the Holy Spirit who possessed him, saw his God permitting all, and believed from his heart that all things were working together for good to him and to his companion who loved God (Rom. 8: 28), and that the Church which God had used him to plant would not be rooted up.

How should men of faith act in such circumstances? When a man of faith has his eyes on God all things take a different color. It was under no tremendous strain of will, but simply the natural outflow of hearts filled by God with joy, even at such an hour, that Paul and Silas "prayed and sang praises to God." Wakened up from their sleep by prayer and praise—unusual sounds where oaths and curses, bitter and angry words were wont to reign — the prisoners were astonished. And how much more so when the walls began to rock, the earthen floor of the dungeon heaved, every bolt fell back, every door was opened, and the galling chains under which they had groaned fell clanking to the ground! What had caused such a subversion? God had heard the prayers of two men who trusted in him! This God then was true. Irrefutable proof that their God lived!

The last to awake in the prison that night was the jailor. The prayer and the praises had not reached his ear, but he saw the open doors and the fallen chains, and that he had lost all his power over his prisoners. Only disgrace and death awaited him by the law if his prisoners should escape. Dishonor was worse than death to him; and he drew his sword to commit suicide. But the very man on whom magistrates and people had heaped scourging reproach and imprisonment, whom he himself had treated with barbarous severity, cried out: "Do thyself no harm, for we are all here." This was an earthquake more tremendous in its results than that which had opened the prison doors. The jailer beheld, for the first time in his life, a man who loved his enemies, and who returned good for evil. He saw, in fact the Christ of God dwelling in his servant, Paul, and all the foundations of the man's being shook as those of the prison had shaken. Calling for a light he sprang in, and trembling before his prisoners, he fell down before them; yes, before God in them. Then he himself, forgetting his terror at being found untrue to his charge, brought them out, and from his awakened heart cried out, "Sirs, what must I do to be saved?" "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house." Was this all? Yes; truly, for an awakened conscience; for real faith lets God into the soul. And the jailer's house became a praying-place and these prisoners, preachers of the Word of the Lord, and the night which followed the day of persecution and suffering was turned into day by the light which came into many souls.

At midnight the cry of the awakened jailer went up, and the same hour of the night many things happened; he took them and washed their stripes, and now the life which he had been ready to sacrifice to his pride before was laid on the altar of his God. He was baptized, he and all his straightway; so confessing him who had bought him with his blood. After this Paul and Silas could eat, while the new converts, including perhaps even all the prisoners, for we read of none of them that they escaped, rejoiced believing in God. Thus the enemy was worsted, and the Church in Phillippi largely augmented by the very circumstances which threatened to be detrimental to it.

Had the news of what had happened reached the magistrates? Probably this was the cause that they sent to the jailer, not to execute him for failing to keep his prisoners securely, but with the command to let them go. But now it was Paul's turn to show the very men who had charged him with unlawful conduct that it was they, and not he, who had broken the law. They have beaten us openly and uncondemned, being Romans, have cast us into prison, and now do they thrust us out privily? Nay verily, but let them come themselves and fetch us out. And God ordered that it should be even so. And thus the populace which had been so excited against them but yesterday, had the public proof that the magistrates had been in the wrong. Thus reproach was diverted from the Christians.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE good work so hopefully begun at Philippi by the conversion of Lydia, was suddenly and unexpectedly interrupted, and the pity of it was that an act of Christian compassion should have been the cause. One of those wretched creatures known to the people of that day as a demoniac, had been following Paul and his companions about the streets, attracting public attention to them by her cries. She appears to have been of the type mentioned in the Gospels, specimens of which Jesus cured. She had fallen into the hands of unscrupulous men, who made a livelihood out of her affliction. Why she followed Paul is not stated, but she persistently acclaimed him a servant of God. At last, being weary of the annoy-

"Thrust them into the inner prison and made their feet fast in the stocks."

ance and being sorry for the girl, he miraculously cured her, and as she could then be of no further use to her employers, they held themselves aggrieved. There was probably no remedy for their grievance under the Roman law, but it was easy to incite a popular tumult against foreign Jews. They availed themselves of the common prejudice, and the rulers, supposing them to be common disturbers of the peace, stripped them and ordered them to be publicly beaten, apparently giving them no opportunity of defence. After this they were sent to prison. The jailer receiving special orders to keep them safely, put them in the inner prison, usually a horrible pestilential hole where there was neither good air nor light. Paul and Silas, smarting with their beating, were subjected to this cruel treatment. Their spirits, however, were not depressed. They spent the night in prayer and praise, to the evident astonishment of the other prisoners, who probably had never witnessed such conduct in prisoners before. While this was going on, came the earthquake, the doors of the prison opened, and the fastenings of the prisoners were loosed. The jailer awakened by the earthquake and seeing the prisoners unbound, would have killed himself, knowing that it was a capital offence on the part of a jailer to lose his prisoners. But Paul reassured him as to that danger. But the jailer was concerned about another matter. He wanted to know what he must do to be saved. It is difficult to understand his putting the question. Possibly the cries of the leptic girl may have suggested it. Evidently it was his eternal safety that he was inquiring about, and Paul gave the answer which has been the text of many a sermon since that time. His answer was brief and to the point, but Paul supplemented it with further explanation. The jailer believed and gave proof of his sincerity, by trying to undo some of the mischief that had been done. This is always a good sign. He took the prisoners and washed their lacerated backs. If he was concerned as to giving account to his superiors of this kinding, he was relieved by receiving a message not charging them. Possibly the rule was not being beyond superstition was alarmed by the earthquake. But he would not accept of the release offered. He felt the humiliation of the beating keenly, and indeed he never got it. Writing long afterwards on one time, he said he was shamefully treated at Philippi (1. Thess. 2: 2.) Some explanation he could have and he insisted on it. The rulers terrified at what they had done—knowing that to beat a Roman citizen at all was an unpardonable offence and to imprison him without a trial was still worse—were anxious to appease them and prevent their appeal to Rome for redress. Paul accepted the humiliation as an apology and after a brief farewell visit to Lydia and the believers he left the city. It would appear that Luke was probably Timothy remained behind to continue the work, for in the further story of time, Luke resumes the narrative, the pronoun "they" instead of "we," and speaks of Paul and Silas as if they were alone. Thus the first European town to hear the Gospel rewarded those who had brought the life-giving message with ill-usage.

All the doors were opened and every one's bands loosened. Some doubt has been expressed as to whether it is possible for an earthquake to have this effect. Professors say, however, witness the such results from an earthquake in 1881, while on a tour in Asiatic Turkey. The mode of securing doors was by a bar resting in staples which were fixed in the doorposts. When the earthquake came, the doorposts fell apart, the bars to the ground and the doors opened. More than this, the earthquake so shook the prison that the stones were loosened, and the staples to which the prisoners were fastened could be drawn out. As a matter of fact, the earthquake opened the prison doors and every man's band was loosened.

What must I do to be saved? Moody tells the story of a miller who one night was rowing down the stream to his mill. The night was warm, the man tired. He let the boat drift awhile and fell asleep. He was awakened by the roar of the water rushing over the mill-dam. In an instant he realized the peril of his position, and seizing the oars began to pull for his life against the current. He knew full well that if he went over that dam, it was sure and instant destruction. So he tried to swing the boat toward the shore, but nearer and nearer he went to the dam. At last, by a mighty effort he got alongside the steep and rocky bank. He caught a tree and held to it for dear life. He tried to pull himself up by it, but he felt it begin to loosen and he desisted, but the tree held, and while he clung to it the boat continued to be carried toward the dam. Then he shouted loudly, "Help! Help!" Presently he heard a response and a rope was lowered to him from the top of the dam. Should he let go the twig which kept him from death and seize the rope? The issue depended on whether he believed in the man who held the rope. He was virtually staking his life on his belief. But he did not hesitate; he seized the rope and was drawn up. "Now that is what I say, loose everything else and trust to Christ

MISSIONARIES IN COUNCIL.

ie A ual Reunion at Clifton Springs, N. Y., of Missionaries on Furlough of many ıtionalities and Retired Veterans for Conference and Social Intercourse.

NE of the most interesting and impressive gatherings of the year is that of the International Missionary Union, which has of late made its rendezvous at Clifton Springs, N. Y. Four- o these reunions have taken place, e h becomes more representative d me delightful than its predecessors. e c ect of the Union is to bring into m ication, and once a year into per- sociation, missionaries of many on ties and of different denomina- s, d to unite with them the veterans h e returned from the spheres of ors to spend their declining years e ative land. To men and women h e the missionary spirit and have t their lives to the missionary se. ese annual reunions are seasons e d communion. Here they meet l ikeminded with themselves and y at most blissful of all relations. c panionship of kindred spirits. It an i piration, too, to look over the faces me nd women whose names are high th roll of honor in the missionary ld nen and women who have given st years to the toil of the service ea en lands, and are now only wait- th call of their Master to receive r ard in his presence. The younger s ries, weary with labor in the field, ttin a brief furlough for rest and recu- rati at home, are inspired by meeting ese nored veterans and hearing from eir s the stories of their struggles and eir umphs. Dr. J. T. Gracey, who tiat the movement, could not have ne more kindly and thoughtful thing an arranging such reunions. The cou gement they give and the impetus ey i part and the holy unction they are e m ns of bringing from the Source of En gy, are felt for years afterward in nely tations in Africa, Asia, and the land of the Southern Seas. Dr. and Mrs. Henry Foster, too, are entitled to the thanks of the Christian world for the splendid hospitality which gives free and generous welcome year by year to these honored guests, whose presence is a benediction to their home.

This year one hundred and fifty-five missionaries accepted the annual invitation to the reunion. Representatives of twenty-five nationalities and twenty-one missionary societies were in the gathering, showing how the love of Christ and enthusiasm in his service overleap all lines of separation and produce a common brotherhood in his name. In this gathering, differences of nationality and of sect are forgotten, and brother hails as brother the Christian missionary whose work is a common bond of endearment. For one week—from June 9th to 15th—they were in constant and harmonious association, listening to papers on missionary topics, reports of progress in various fields, and discussing the questions and problems arising in fields of missionary service.

The picture on this page is a photograph of this interesting assemblage, taken at the recent meeting. It is almost invidious to mention a few names out of so many which are deservedly honored in the churches, but a few conspicuous in the picture may be formally introduced to our readers.

Dr. Cyrus Hamlin, who began his missionary life in Turkey sixty years ago, and was the founder of Robert College at Constantinople, was the Nestor of the convention. He was always heard with the greatest interest and attention. His intimate knowledge of Turks, Armenians and other orientals of the Moslem empire, with his keen intellect, makes him an authority among writers and speakers of this country on the "Eastern Question." Dr. Parmelee was an eye-witness of the massacre of the Armenians at Trebizond, and gave to the convention a graphic account of the horror. Dr. Farnsworth, of Cesarea, has labored for nearly forty years in Abyssinia and Syria. Mr. Waldemeier is a native Syrian. There were also present the Misses Abe and Sudo, Japanese ladies, who have recently taken their degrees of M.D., and are soon to go back to Japan as medical missionaries. No less than eighty of the men and women whose portraits are in this picture are leaving for foreign lands, and at the closing meeting of the Union, Dr. Hamlin gave them a special benediction and farewell.

and Dr. Bartlett, of Smyrna of the American Board, long resident in Turkey, threw much light on the Turkish question. Dr. G. W. Wood began his mission work in 1838 at Singapore, and at Constantinople in 1842. Afterwards Dr. Wood was a Secretary of the American Board. Dr. Gulick belongs to the historic Gulick family of Hawaii, but Dr. Gulick was himself for twenty-one years a missionary in Spain. Rev. J. K. Wight belonged to the American Presbyterian Mission in China. Mr. Higgins is about sailing for the Baptist Telegu Mission in India. Rev. E. S. Booth belongs to the Japan Mission of the Dutch Reformed Church. Miss Sites is the daughter of the late Nathan Sites of the M. E. Mission in Foo chou, China. Miss Thayer is the daughter of Dr. and Mrs. C. C. Thayer, formerly of Turkey. Dr. Merritt was a medical missionary of the American Board in China. Mrs. Belden is the widow of Rev. W. H. Belden, the late Secretary of the International Missionary Union. Ding Ming Wong, of Foochou, was a delegate, representing the Christian students of China, on his way to the "World's Federation of Students," at Northfield. Mr. Waldemeier belongs to the Friends. He

A Brave Prelate.

THE death of Lord Plunkett, Archbishop of Dublin, is a matter of interest to Christian people of other lands and other communions than his own.

THE LATE ARCHBISHOP PLUNKETT.

His sturdy Protestantism, his valorous defence of the truth and his manly sympathy with the persecuted and oppressed endeared him to Christian people all over the world. He was not a scholar and was indifferent to the erudition which is the pride of so many of his brethren on the Episcopal bench, but like his great Master, the apostle of the Gentiles, he preached Christ crucified and gloried in the Cross. Through-

Photographed at Clifton Springs, N. Y.

THE INTERNATIONAL MISSIONARY UNION.

The centre of the picture, near the bottom, is J. T. Gracey, D.D., President of the I. M. Union. Right back of him is Cyrus Hamlin, D.D.; to the right of Dr. Hamlin (as one looks the icture) is Geo. W. Wood, D.D.; next to the right is Rev. J. K. Wright; next to the right is T. Waldemeier, and next is Mrs. Waldemeier. Next to the right is Rev. W. V. Higgins; xt os. H. Gulick, D.D. (standing); next to the right (standing a little above), Rev. E. S. Booth. By the side of Mr. Booth is Miss Sites. To the left of Dr. Hamlin (as one looks at rtu is W. A. Farnsworth, D.D., and Mrs. Farnworth. Next to the left is Rev. Lyman Bartlett. The lady standing below, at the extreme left, is Miss Thayer. By her side stands Rev. C.W. Mott, M.D. In the centre of the picture, towards the upper side, is Ding Ming Wong. To his right is Rev. M. P. Parmelee, M.D. To Mr. Wong's left, just above, is Mrs. H. Belden.

THE BIBLE CONFERENCE.

The twenty-first annual meeting of the Niagara Bible Conference for Bible study will be held at Niagara-on-the-Lake, Ontario, Canada, for seven days, beginning July 7th. All the sessions are devoted to study, with devotional meetings. The subjects this year are the Minor Prophets and Paul's Letter to the Churches. Other subjects will pertain to the enlargement of Christian life and to world-wide evangelism. The following teachers will be present: Drs. Erdman, Goodwin and Parsons, Professors Moorehead and Streeter, and Messrs. Howard, Needham and others.

out his life he was identified with the Evangelical party in the church and showed cordial liking for men of other denominations who were preaching the pure Gospel. Born in 1828, he early devoted himself to the service of Christ. For twenty years after his ordination, he was a plain country clergyman, laboring zealously in the ordinary clerical duties of his parish. The confusion which followed the disestablishment of his church in 1869 placed Protestantism in Ireland in peril, and it was mainly through Plunkett's efforts that the cause was saved. He became Bishop of Meath, and was afterwards raised to the Archbishopric of Dublin. In this capacity he incurred the condemnation of the Romanizing party in the church by consecrating Cabrera the Protestant champion in Spain, as a Bishop. Whether Plunkett exceeded his powers is still a question in dispute, among those who are sticklers for the Apostolic Sucession.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
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T. DeWitt Talmage
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B. J. FERNIE. G. H. SANDISON.
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Where to Go.

THE question is coming up in many households as to the best mode of vacation. We shall all need rest. The first thing to do is to measure the length of your purse; you cannot make a short purse reach around Saratoga and the White Mountains. There may be as much health, good cheer and recuperation in a country farm-house where the cows come up every night and yield milk without any chalk in it. What the people of our cities need is quiet. What the people of the country need is sight-seeing. Let the mountains come to New York and New York go to the mountains. The nearest we ever get to heaven in this world is lying flat down on our back under a tree, looking up through the branches, five miles off from a post-office or a telegraph station. But this would be torture to others. Independent of what others do or say, let us in the selection of summer recreations study our own temperament and finances. It does not pay to spend so much money in July and August that you have to go pinched and half-clad the rest of the year. The healthiest recreations do not cost much. In boyhood, with a string and a crooked pin attached to it, we fished up more fun from the mill-pond than one summer with a fifteen-dollar apparatus we caught among the Franconia Mountains. There is a great area of enjoyment within the circumference of one dollar if you only know how to make the circuit. More depends upon ourselves than upon the affluence of our surroundings. If you are compelled to stay at home all summer, you may be as happy as though you went away. The enjoyment of the first of August, when we go off, is surpassed by nothing but the first of September, when we come home.

God in the Home.

THE first thing to do with a lamb is to put it in the arms of the Great Shepherd. Of course we must observe natural laws. Give a child excessive meat diet and it will grow up sensual; catechism three times a day, and sixty grains in each dose won't prevent it. Talk much in your children's presence about the fashions, and it will be fond of dress, notwithstanding all your lectures on humility. Fill your house with gossip, and your children will tattle. Culture them as much as you will, but give them plenty of money to spend, and they will go to destruction.

But while we are to use common sense in every direction respecting a child, the first thing is to strive for its conversion, and there is nothing more potent than family prayers. Your son may go to the ends of the earth, and run through the whole catalogue of transgressions, but he will remember the family altar, and it will be a check, and a call, and perhaps his redemption.

Family prayers are often of no use. Perhaps they are too hurried. We have so much before us of the day's work, that we hustle the children together. We get half through the chapter before the family are seated. We read as if we were reading for a wager. We drop on our knees, and are in the second or third sentence before they all get down. It is an express train, with amen for the first depot. We rush for the hat and overcoat, and are on the way to the store, leaving the impression that family prayers are a necessary nuisance, and we had better not have had any gathering of the family at all. Better have given them a kiss all around; it would have taken less time, and would have been more acceptable to God and them.

Family prayers often fail in adaptedness. Do not read for the morning lesson a genealogical chapter, or about Samson's setting the foxes' tails on fire. For all the good your children get from such reading you might as well have read a Chinese almanac. Rather give the story of Jesus and the children climbing into his arms, or the lad with the loaves and fishes, or the sea of Galilee dropping to sleep under Christ's lullaby. Stop and ask questions. Make the exercise so interesting that little Johnny will stop playing with his shoestrings, and Jenny will quit rubbing the cat's fur the wrong way. Let the prayer be pointed, and made up of small words, and no wise information to the Lord about things he knows without your telling him. Let the children feel they are prayed for. Have a hymn if any of you can sing. Let the season be spirited, appropriate, and gladly solemn.

Family prayer also fails when the whole day is not in harmony with it. A family prayer, to be worth anything, ought to be twenty-four hours long. It ought to give the pitch to all the day's work and behavior. The day when we get thoroughly mad, upsets the morning devotion. The life must be in the same key with the devotion.

Right Side and Wrong Side.

THERE are many persons who from childhood, while they may not be at all petulant, yet show a sad and melancholy turn of mind which seems ineradicable. Although their lot may be comfortable, they have, all their life long, the appearance of having met with afflictions. Others from infancy are light and happy. They romp, they fly. You can hear their swift feet in the hall. Their loud laughter rings through the house, or in the woods bursts into a score of echoes. At night you can hardly hush their glad hearts for slumber, and in the morning they wake you with their singing. Alas! if they leave you, and wake you no more in the morning with their sweet song; if the color go out of the rose, and its leaves fall; if angels for once grow jealous, and want what you cannot spare; if packed away in the trunk or drawer there be silent garments that once fluttered with youthful life, and by mistake you call some other child by the name of the one departed! Ah me! Ah me!

Like most garments, like most carpets, everything in life has a right side and a wrong side. You can take any joy, and by turning it around, find troubles on the other side; or you may take the greatest trouble, and by turning it around, find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once, nor does the greatest of life's calamities. The earth, in its revolutions, manages about right; it never has darkness all over at the same time. Sometimes it has night in America, and sometimes in China; but there is some part of the earth constantly in the bright sunlight.

The Bondage of Debt.

SOCIETY slaughters a great many young men by the behest, "You must keep up appearances; whatever be your salary you must dress as well as others; you must take wine and brandy as many friends, you must smoke as costly cigars, you must give as expensive entertainments, and you must live in as fashionable a boarding-house. If you haven't the money, borrow. If you can't borrow, make a false entry, or subtract here a bill from a bundle of bank-bills; you will only have to make the deception a little while; in a few months, or in a year or two, you can make all right. Nobody will be hurt by it; nobody will be the wiser. You yourself will not be damaged." By this awful process a hundred thousand men have been slaughtered for time and slaughtered for eternity.

Suppose you borrow. There is nothing wrong about borrowing money. There is hardly a man but has sometimes borrowed money. Vast estates have been built on a borrowed dollar. But there are two kinds of borrowed money. Money borrowed for the purpose of starting or keeping up legitimate enterprise and expense, and money borrowed to get that which you can do without. The first is right, the other is wrong.

The Bible distinctly says the borrower is the servant of the lender. It is a bad state when you have to go down some other street to escape meeting some one whom you owe. If young men knew what is the despotism of being in debt, more of them would keep out of it.

Death's Terrors.

WITH many of us it is a bright, sunshiny day of prosperity. There is not a cloud in the sky, not a leaf rustling in the forest. No chill in the air. But we cannot expect all this to last. He is not an intelligent man who expects perpetual daylight of joy. The sun will after awhile near the horizon. The shadows will lengthen. I have heard it said that we ought to live as though each moment were to be our last. I do not believe that theory. As far as preparation is concerned, we ought always to be ready; but we cannot always be thinking of death, for we have duties in life that demand our attention. When a man is selling goods, it is his duty to think of the bargain he is making. When a man is pleading in the courts it is his duty to think of the interests of his clients. When a clerk is adding up accounts it is his duty to keep his mind upon the columns of figures. He who fills up his life with thoughts of death is far from being the highest style of Christian. But there are times when we can and ought to give ourselves to the contemplation of that solemn moment when to the soul time ends and eternity begins. This ought not to be a depressing theme.

On earth with many of you the evening is the happiest of the twenty-four hours. You gather about the hearth. You talk and laugh and sing. You recount the day. You plan for the morrow. You have games and repartees. Amid all the toil of the day, that is the goal for which you run, and as you take out your watch or look at the descending sun, you thrill with the thought that it is toward evening. So death comes to the disciple! What if the sun of life is about to set? Jesus is the day-spring from on high; the perpetual morning of every ransomed spirit. What if the darkness comes? Jesus is the light of the world and of heaven. What though this earthly house does crumble? Jesus has prepared a house of many mansions. Jesus is the fountain that is never exhausted. Jesus is the evening star hung up amid the gloom of the gathering night.

BRIEF NOTES.

Evangelist Henry Varley has been ... meetings in the First Baptist Church at ... olis, Minn., Rev. W. B. Riley, Pastor, a ... on June 6th union services in St. Paul, ...

"The Bethlehem" is the successor ... Berachah," the Christian Alliance Hom... 250 W. 44th street, New York, and is ... upon the same principles as the elder ir... Mrs. McDaniels Wallour is the matron ir...

Rev. James D. Paxton, formerly ... delphia, has returned from Paris, and h... little time among his old friends. Mr ... speaks with much enthusiasm of the wo... the students of Paris, in which he and his ... been engaged.

After two or three years of effort ... government in their city, the Christian En... of Toledo, O., succeeded this year in a ... resulting in the choice of a Christian ma... jority on the police board, and two-thir... aldermen and councilmen.

Mr. Norollah, who is a converted ... Jew, and a missionary to the Jews, re... numbers of Jews in Persia are selling the ... and after converting them into money ... off to Palestine because they believe th... vent of their Messiah is nigh at hand.

The Bowery Mission dispensary ... joyed the medical assistance of Dr. Marc... of Rock Island, Ill., during the past fe... Dr. Ramser came to New York recently t... extra course of study in the New York ... and during his stay rendered valuable s... the Mission dispensary.

Hon. Thomas F. Bayard, late mi... England, has brought back with him ex... ductions of John Bunyan's chair, of th... of *Pilgrim's Progress*, and of the writte... which led to his imprisonment in Bedford ... has presented these interesting articl... Second Baptist Church of Wilmington, D...

The abolition of slavery in Zanzib... ing put in force. Compensation is to be ... for slaves legally held, and if Zanzibar ... to meet the expenditure, help is to be ... England. The clauses as to compens... said to have ... de the Arabs receive t... without discontent, and there is reported ... probability of resistance.

Grace Baptist Church, Brooklyn, ... Rev. W. J. Mosier is pastor, is sending o... missionary. Miss Mary Hitchcock, wh... South Africa. Farewell services were held ... It will not be long before the church will ... a fourth worker to the foreign field, as a ... been started for Miss Hitchcock's sister G... has also volunteered for foreign labor.

Rev. Sheldon Jackson, D. D., the M... of the Presbyterian General Assembly, w... viewed as to his missionary life, said: "... ganized over one hundred churches. At ... Mission station in Minnesota there were ... byterians. My first communion was just ... men and myself. Then I went into the ... the Board on a salary of $300, on which ... times suffered."

Dr. T. J. Barnardo celebrated reco... thirty-first anniversary of his homes. Th... report showed that the number of waifs ... during the year had been 14,591; the ... of children maintained and educate... children sent to the colonies, 686. It ... proved that of the children sent to the ... those who turn out to be failures do not e... per cent. of the whole.

Redeemer Church, of New Haven ... is conducting foreign missionary work at ... has erected a building called Welcome H... midst of a dense foreign population, and ... nually three thousand dollars to carry on ... Services in different languages, education ... mothers' meetings for women of various ... ties, a reading room and boys' clubs are a... activities carried on. The hall cost $25,00...

Professor Gilbertson of the Christ... lege at Lahore, India, says that out of 30... in the college, thirty-seven are true Christ... seventeen are pledged to active service, ... begun this service by taking charge of spe... ings in a public hall where they read, ... sing. These meetings are well attended ... last for two hours. The students also ... neighboring villages and hold services. ... one cultivated Bengali lady working in La... visiting places where it would be impossi... foreign missionary to go.

Dr. L. W. Munhall's services at P... Cal., have been largely attended. Eleven ... were associated in the work. Meetings ... in various parts of the city for women onl... other places for children, the latter cond... Mr. Chester Birch. Meetings for men ... held in Hazard's Pavilion. The evening ... were held in the churches in turn, begin... the First Presbyterian church. An invit... been sent to Dr. Munhall to hold special ... in the Metropolitan Temple, New York, ... during the summer, and it is hoped his ... ments will admit of his accepting.

A remarkable revival is reported ... Writing to the *Interior* from that land, ... Coan says: "In some places audiences of ... gathered, and in other places 700. In ... the churches have been crowded, and ... great many have been turned away for ... room. Mr. Shedd and Mr. Labaree have ... all they possibly could, and the native ev... have done excellent work. I can safely ... the accessions to the church should be t... in the history of this station; I hope that ... not fall short of five hundred. Some chur... already doubled their membership.

Protestant churches in Madagascar ... ing a hard time under the domination ... French Government. The Jesuit priest... ticularly active. A newspaper correspon... ing from the island, says that he recent... four churches which for twenty years h... well attended. Three of the four are n... and empty, the natives being afraid to ... known that they are Protestants, as th... charge Protestants with instigating rebe... the fourth church the congregation was ga... discuss a proposal to go over to the Rom... olic faith in a body. The advocates of th... frankly declared they had no wish to beco... olics, but as their pastor had been shot, ... the only way of saving their lives.

THE BIBLE AND THE NEWSPAPER

THE RECORD REIGN.

NEWS from the other side of the Atlantic for two weeks past has been mainly about the celebration of Queen Victoria's diamond jubilee, which appears to have oc- e attention of continental capi- st as much as her own. Every t a distinguished representative the celebration and personally ate the royal lady on the comple- the sixtieth year of her reign. rivalries and animosities appear been laid aside for a time, to do the aged monarch, whose per- ations have always been kindly teous to other peoples and their Amid all the disputes and inter- complications of the past sixty Queen has so conducted herself gh position as to win general re- al sincere esteem. Her influence exercised on the side of peace arty, and to any nation in trouble athy has gone out in graceful, fashion with a promptness and nsincerity that won the public rt. The result is seen in the cordiality ach foreign courts, which have no English policy, have joined in the celebration. But the most nota- ure of the pageant was the tesentation from the outlying sections e Empire. The variety of types of an race attracted to the cere- were practical evidences of the tent of British rule. From a compiled statement it appears th British flag waves over an area hort of one-fifth of the globe, and people who acknowledge fealty e ueen are more than one fifth of rth's inhabitants. No nation in ste, or in history, approaches this rd in rapid development, and it is ural hat this landmark should be cele- ed, ith considerable national enthusi- e cable, however, says that rumors e in current in the past few weeks Queen's age and infirmities have se upon her more heavily of late. she yearns for the rest and quiet e cannot enjoy while she occupies thne. A recent cablegram, which, ev lacks authoritative confirma- s that the celebration of last ll practically close the Queen's a brilliant reign. It states that her es has decided on abdication in r the Prince of Wales, and will nd e remainder of her life in retire- To one would grudge her the well- ed pose, though it must be said to hor that her subjects would hear ch step with genuine regret. Her n s strengthened the tie between re and people and given the mon- new lease of life. It would seem th if her heirs fulfil the conditions, th promise given to David may be ee to the Queen:

y ldren will keep my covenant and my mo hat I shall teach them, their children al sit upon thy throne for evermore. : 12.)

ant es of Uniforms.

nts to the White House recently st rised to see a veteran usher who elhis office through many adminis- n, wearing a uniform for the first . Is common enough in the private ses f wealthy citizens to have the e nd other servants clad in livery, n e White House, the ushers and sen rs wore ordinary clothing. The t ange suggested the question. e the new President was develop- aristocratic tastes and aping the man- an customs of the European nobil- In iry, however, elicited the fact a re practical reason was the basis e ange. Visitors from a distance o n embarrassed in the crowd at Executive Mansion, not knowing how reac the President, or the Private reta , or members of the clerical e. ooking around for some one to whom to address an inquiry, it was difficult to ascertain who had the duty of directing the strangers. The idea of a conspicuous uniform to be worn by the officials was suggested and has been adopted. The result has been satisfactory. Visitors can now see at a glance who are officials, and can apply to them for guidance in reaching the President or members of the Executive staff. When an awakened soul wants to find the way to God, it is an advantage if his servants are so clearly recognizable that an inquiry may be put to them at once without hesitation and be promptly answered. The distinguishing mark of service in their case is not in the garments but in the life.

By this shall all men know that ye are my disciples if ye have love one to another. (John 13: 35.)

A Dog in a Dentist's Chair.

A dentist in New York had a patient that was difficult to manage, in his hands last week. One of the most famous dogs in the city, is a big St. Bernard of pure breed. He is a son of the illustrious dog who won the prize of five thousand dollars and promises to be as famous as his sire. Some few days ago he neglected his food and became sullen and irritable. These are always ominous symptoms in a dog as they are the first signs of rabies. His owner, a well-known dentist, was much concerned about the condition of his big pet, and called in a doctor. The examination of the animal revealed the cause of his indisposition. One of his great teeth was decayed. The dog evidently had the toothache and did not like it any more than human beings do. His owner felt equal to the task of dealing with that malady himself, so he took his pet with him in his car riage the next morning when he went to his office. His assistants held the dog in the chair, while the dentist applied his little whirring excavator. The dog was uneasy, but he submitted without protest until the drill struck the nerve, when with a fierce howl he shook himself free and jumped out of window to the pavement, twelve feet below. Before the dentist could reach the street, the dog was tearing wildly towards his home. The next morning when the carriage came, the dog hid himself under a lounge, but by dint of much coaxing and dragging he was gotten into the carriage and was led into the dental establishment. His master would not take any risks this time, so the dog was put under anæsthetics. The dentist worked on the tooth more at his ease and, before the animal recovered consciousness had the cavity filled with gold. The dog, on coming to himself, felt with his tongue for his aching tooth and was evidently perplexed by the strange sensation, but was apparently greatly relieved. He has resumed his usual meals and seems none the worse for his experience. It was natural for a dog to resist treatment for his cure, because the beneficent motive of his master could not be explained to him, but the Christian ought not to be restive when painful or disagreeable discipline is applied to him for the extirpation of the evil in his nature.

ALBERT-EDWARD, PRINCE OF WALES, ENGLAND'S FUTURE KING.

Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore and bindeth up: he woundeth and his hands make whole. (Job 5: 17, 18.)

Strange False Pretences.

A French medical journal reports an extraordinary issue of a prosecution in Paris. The law in that country is very severe against men who practice medicine without proper qualifications. There are quack doctors there as elsewhere who sell patent medicines, and there is no law against their doing so, but the line is drawn at their writing prescriptions for patients. Recently the police commissary was notified that in an aristocratic quarter of the city a quack doctor was regularly prescribing for the patients who visited him. The officer immediately proceeded to the house indicated and there found the man magnificently installed in a suite of sumptuously furnished apartments. The outer rooms were crowded with well dressed and apparently wealthy persons who were waiting their turn for admission to the consulting-room. He arrested him, and hurried him before a police-court judge. The prisoner asked for a private interview with that functionary and after some hesitation it was accorded. At the close, to the amazement of the policeman who made the arrest and thought he had a clear case, the prisoner was discharged without even being put on trial. A reporter succeeded in solving the mystery. The prisoner had produced a regular physician's diploma from the most famous French University, showing that its holder had received a first-class education, had passed his examination with honor, and had been duly authorized to practice medicine. He said that after leaving college he had established himself as a physician, but no patients came and the doctor was soon face to face with starvation. Noticing that the quack doctors around him were prospering, he joined their ranks, carefully concealing the fact of his holding a diploma. Immediately the tide turned, his rooms were crowded with patients and he was in a fair way of making a fortune. He had begged the judge not to let the fact of his holding a diploma be known. He said that all his patients would desert him if they knew that he was a properly qualified physician. The same perversity characterizes the world in spiritual matters. Men will not go to God for enlightenment, but to spiritualists, fortune-tellers, and other charlatans:

When they shall say unto you seek unto them which have familiar spirits and unto wizards that peep and that mutter, should not a people seek unto their God? (Isa. 8: 19.)

A Dangerous Quicksand.

Numerous complaints were sent in recently to the Department of Public Works in New York of annoyance from noises at night. Residents on the East side of the city complained that they were awakened at unseasonable hours by workmen employed by the city hammering and clanging on metal in excavations under their houses. A delegation was organized and the irate citizens eloquently laid their grievances before the mayor. Then the cause of the trouble was explained. In making a sewer in that section of the city a quicksand had been found and it was in activity. The city surveyor feared that whole blocks of residences, some of them being flat houses in which lived many families, would be either swallowed up or overturned. The only effectual way of dealing with the quicksand was to lay caissons at short distances apart. This had been done and the work had been carried forward day and night because the danger to the people was serious and imminent. The facts had been concealed from the public lest there should be a panic. There will be no more complaining of the noise. The people will be glad to have the work go forward in the night, even if it does keep them awake, because they know it is insuring their safety. Perhaps there would be a similar cessation of repining under the dispensation of God's providence, if we knew what dangers to our spiritual and eternal safety they are intended to avert.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness. (Heb. 12: 11.)

Nature's Own Defence.

A remarkable discovery which it is thought will revolutionize the system of medical research is described in the New York *Herald*. A physician states that for years he has been grappling with a problem that has taxed all his skill. He found that it was easy to destroy in his laboratory the microbes which are the germs of typhoid and other diseases. He applied the same methods in the patient's body which had been successful in killing the microbe in the laboratory but he was not successful. The patients grew worse and died. There was a flaw somewhere and the physician set himself to discover how it was that a poison which would kill the microbe in a glass tube in his laboratory would not kill it when found in the patient's intestines. He discovered that nature has armed the body with the power of killing, or eliminating, the microbe, or of depriving it of its mischievous powers. The antiseptic administered to destroy the microbe was destructive also of the power of defence which nature had provided. In normal conditions and in a healthy constitution the physical organism might be trusted to deal with the invading microbe in one of its three modes of warfare. It sometimes failed, because the patient was depleted in strength, or because while the battle was raging, he made mistakes in his diet which gave aid to the enemy. Having made this discovery, the physician tried to ascertain the best means of increasing nature's power of resistance. Concentrating his attention on the typhoid microbe he learned that cold baths and copious drinking effected this result. Neither practice had any effect on the microbe but they strengthened the natural forces and gave them vigor for their fight with this particular microbe. With this mode of treatment the deaths from typhoid diminished from nineteen in every hundred cases to four. The physician states his belief that a similar discovery may be made as to pneumonia, diphtheria, grip, and other germ diseases, and that the true course of medicine is to reach in each case the discovery of the means, not of killing the microbes, but of strengthening nature and enabling her to get rid of the invader in her own way. The treatment of spiritual disorders should proceed on the same principle. The evil thoughts which are the germs of evil life cannot always be excluded, but they need not be welcomed and entertained. They stay to do their evil work only in minds where there is no other tenant to dispute possession with them.

When he cometh he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven spirits more wicked than himself and they enter in and dwell there. (Matt. 12: 44.)

THE FAMILY AND HOME CIRCLE

WESTERN RANCH LIFE.

It Has Many Drawbacks as well as Attractions—A Training-School Full of Perils for the Young.

RANCH life on the great grazing grounds of the West, although painted in roseate hues that appeal to and attract the young imagination, has many drawbacks and dangers that ought to be told with equal frankness.

It is a great mistake to sacrifice truth for mere picturesque effect, and the writer or journal guilty of so doing is sowing the seed of trouble and sorrow in many homes. We have heard lately of a case where the only son of a very worthy family, after reading a glowing article on the life of a cowboy, determined to sacrifice his education and prospects, and lead the picturesque life of a cow-herd. To the parents, such a decision must prove very painful, as they doubtless had hopes of a brilliant and useful future for their boy, where he would not be thrown into contact with the thousand and one temptations, the vicious associations and the wicked companions he is liable to encounter in such a life as he has chosen. It is undeniable that there is a charm for the youthful mind in the freedom and comradeship of ranch life. Home duties and restraints seem irksome, by contrast with the liberty of the ranch, and the young lad, seeing its attractions but none of its faults, too often throws caution to the winds and leaves his home and friends for the new career. A very brief experience—a few weeks at most—will be sufficient to undeceive him. If he has lived in a quiet country home, in or near some village, beside dear friends and church privileges, he will value them now, if never before, when he is far from home and friends and the sound of church bells. He will soon be ready to admit that ranch life is not the paradise he pictured; that the herders are by no means to be envied, being for the most part drudges, with no opportunities of social enjoyment and culture, seeing little of books, with scant facilities even for ordinary cleanliness and whose duties, lately so picturesque in his eyes, are really limited to "keeping track" of the herd the whole season, and seeing that it does not stray off the land. Indeed, it would be hard to find anywhere, a task more monotonous than theirs, which keeps them practically close prisoners on the ranch for many months, with the exception, perhaps, of an occasional pay-day, which is too often an occasion of wild indulgence. Once a year there is a "round-up," when all the cattle are counted and branded, and this is usually followed by a similar outbreak.

Ranch life is beset on every side by vicious influences and it is not surprising that the herders are, in the main, ignorant and shiftless, though brave and kind-hearted. It is a false glamor that leads young people from good homes and prospects to take up a course from which the bitterness of disappointment will in all likelihood result.

CATTLE HERDSMEN AT DINNER ON A WESTERN RANCH.

The Value of Concentration.

A distinguished teacher, in illustrating the value of concentration, or "singleness of purpose," used to relate this classical incident to the boys under his charge: Drono, desiring to test his scholars' use of the bow, prepared an imitation vulture and placed it on a tree. Then calling them all, he showed them the bird, and ordered them to bring their bows and shoot at it. "When I speak," he said, "let the one I command shoot it in the head." The eldest was called first to take aim, and the teacher asked, "Do you see the vulture?" "Yes, I see it," was the reply. "Can you see me, the tree, or your brothers as well?" was the next inquiry. "Sir," the youth replied, "I can see all of you." Displeased at this the teacher then said, "You cannot take aim. Move off." The rest of the disciples, one after another, were thus repulsed till he called Aurjoon and told him to try. Taking aim, he awaited the word of command; but the teacher asked, "Can you see me, the tree, and the vulture, too?" "Sir, he answered, "I can see the bird, but nothing else." Drono was delighted at this, and asked, "How much of the vulture do you see?" and the disciple answered, "Nothing but his head." Then receiving the word of command, he shot the arrow and brought the bird to the ground. The master of archery embraced his scholar, and rejoiced as one victorious in battle.

How to Make a Room Fragrant.

Many housewives do not know what a "rose-jar" is, and still more, perhaps, never saw one. It is an article prepared with very little trouble, which any housekeeper can easily make, which will keep a room sweet and delightfully fragrant for years. A lady tells how it is made: Take a half-peck of rose leaves and place first a layer of leaves, then a sprinkling of salt, until you have used the half-peck of rose leaves and a half-pint of salt. After five days have elapsed the leaves will be nearly dry. Then add three ounces of coarsely ground allspice, and one ounce of stick cinnamon broken into small pieces. Then allow it to stand one week, turning daily. After this, place in a permanent jar, adding one ounce of allspice, half a pound of fresh dried lavender blossoms, the rose leaf stock, one ounce of cloves, one ounce of cinnamon, two grated nutmegs, one ounce of ginger root sliced thin, half ounce of anise seed, ten grains of finest Canton musk, two ounces of orris root sliced thin, one ounce of the essential oil of rose geranium, half an ounce of each of the essential oils of jessamine, lavender, lemon, verbena, musk, violet, rosemary, and bergamot. Add from time to time, as convenient, rose water, cologne, extracts, etc.

This is kept in a sitting-room or parlor, or any other room that may be selected. Put the mixture in a fancy jar with a lid. Keep closed, but open once a day to odorize the room. The perfume is delightful, and will last for many years.

THE CHILDREN UP IN HEAVEN.

"THERE'S a dear little girl coming home to-day!
Oh, what do you think the angels say?"
Said the children up in heaven;
"There's a dear little girl coming home to-day!
She's almost ready to fly away
From the earth we used to live in.
Let's go and open the gates of pearl,
Open them wide for the new little girl,"
Said the children up in heaven.

"God wanted her here, where his little ones meet,"
Said the children up in heaven.
"She shall play with us in the golden street;
She has grown too fair, she has grown too sweet
For the earth we used to live in;
She needs the sunshine, this dear little girl,
That gilds this side of the gates of pearl,"
Said the children up in heaven.

"So the King called down from the angels' dome,"
Said the children up in heaven.
"My little darling, arise and come,
To the place prepared in thy Father's home,
To the home that my children live in;
Let's go and watch at the gates of pearl,
Ready to welcome the new little girl,"
Said the children up in heaven.

"Far down on the earth do you hear them weep?"
Said the children up in heaven.
"For the dear little girl has gone to sleep!
The shadows fall and the night-clouds sweep
O'er the earth we used to live in;
But we'll go and open the gates of pearl;
Oh! why do they weep for their dear little girl?"
Said the children up in heaven.

"Fly with her quick, O, angel dear!"
Said the children up in heaven.
"See, she is coming! Look there! Look there!
At the jasper light on her sunny hair!
Where the veiling clouds are riven.
Ah! hush! hush! hush! all the swift wings furl;
For the King himself at the gates of pearl
Is taking her hand, dear, tired little girl,
And leading her into heaven!"

Jasper, N. Y. —ARTHUR T. BRUEN.

THE AGED QUEEN

There must have been general in England when it was rumored

AN ANNUAL ROUND-UP ON A WESTERN RANCH.

few days ago, that the aged Que
toria had been afflicted with bl
and that, though she might hear th
of acclaim from her patriotic subj
ing the great jubilee procession, sl
never see their faces again. Fort
the reports of her blindness are
lieved to have been greatly exag
She can probably see as clearly
old folks of seventy-eight. Vict
always been a popular personage
people. Although small in stat
has a dignified presence and a m
ly and engaging manner. "I ar
small for a Queen," she used to
although courtesy usually nam
height as five feet two, the littl
and a few others in the secret ki
she was only four feet eleven inc
Sir Edwin Arnold quotes the Bi
Peterborough as saying that V
face has become "almost divine"
subjects. Although a rigid disci
in all matters of court etiquette,
kind at heart and so
seize every opportunity
kindness, that this ge
fection for her is no
wondered at. She ha
had a remakably fin
ory and was able to rec
after the lapse of man
Ladies who have be
sented at Court, ha
surprised at a singl
dropped by the Queer
showed that she rem
them, though she prob
not seen them or heard
since childhood.

A Young Girl's Feather Pe

Can a robin be t
talk? We know that t
little bird is a clever
and exceedingly intelli
this story, which rea
from Albany, N. Y., i
one that will awake
interest among bird l
far as the robin is co
Miss Bartlett, a young
Wooster street, that
cording to a conte
has a talking robin th
wonder of the neigh
She found the robin
sidewalk in front of her home a y
The bird had toppled out of its n
being too young to fly, was in i
great danger of being killed by ca
caught the bird, took it into her ho
vided it with a cage, and soon
tenderly attached to it. The
thrived, and watched with eager
all the actions of the family. E
spring the robin surprised its
by imitating speech. Under the
ter's careful training, the conte
avers, it is now able to say a nu
words intelligently. The words
up! Hurry up!" it utters with
ness. The robin also successfu
tates the whistles of a variety
Thus far, however, it has not bee
learn any tunes. We wonder if
our readers have ever heard of a
case.

A Mother's Prayers.

There is no such time for a
impressive display of her love an
ness toward her child as in the
earliest years of his life. The rec
of a mother's prayers often has a h
him which he neither can nor wou
away from.

MISSIONARY SERVICE.

Responsibility of Individual Christians for the Conversion of the World.

Every Christian ought to be a missionary at heart. Though he may not go out to heathen lands to carry the message of the Gospel, there is an abundance of missionary work to be done within [illegible]. No one with a heart to work [illegible]dle. In all our great cities there [illegible]le as thoroughly heathen as can [illegible] in Africa or China. Even in [illegible]ler towns and in the country many who do not know by ex- the power of the Christian [illegible] sometimes requires greater [illegible] patience to bring them into the [illegible] than it does those who have [illegible]ard the Gospel message. The [illegible] is as precious as the other, and [illegible]rld is to be won for the Saviour. [illegible]nestic heathen must be brought [illegible] as those "who are not of this [illegible]There is not the fascination or [illegible]nce about going into a neigh- [illegible]se, or into a mission service, [illegible]e is in braving the dangers of a [illegible]mob, or the terrors of an Afri- [illegible]e, but the one work needs to be [illegible] much as the other. We have [illegible] a christian man and his wife stand [illegible]t-corner in New York speaking [illegible] to a throng as hard and callous [illegible] promising as ever assembled [illegible] a street preacher in India. [illegible]ests, ribald retorts, and brutal [illegible]s were hurled at them, and that [illegible] a woman, who might have been [illegible]g comfortably at home over a book, [illegible]y taken a stroll through the park [illegible]day's work in earning a liveli- [illegible]nt out to face that treatment in [illegible] that some poor lost soul might [illegible]ll turn to God. Others there [illegible] do a different kind of work as [illegible] in its way and as noble. The [illegible]ong the children, among the [illegible]ong the vicious and depraved, [illegible]scharged prisoners, and among [illegible]mployees—all this waits to be [illegible]the Christian with the mission- [illegible] in his heart. It is part of the [illegible]k of winning the whole world [illegible]t which is the object that takes [illegible]ionary across the sea; the mes- [illegible]sage same, and the same power is [illegible]e to make the work effective in [illegible]ase as in the other. The great [illegible]e missionary spirit, the willing- [illegible]testify for Christ in the sphere [illegible]r lot is cast.

[illegible] the Christian takes upon him [illegible]e of Christ, he enlists as a sol- [illegible]dis war. Whether he remains [illegible] or goes on foreign service, [illegible] and obligations are the same. [illegible]r he may be stationed, his duty [illegible]note the interests of the king- [illegible]every means in his power. If [illegible] some quiet country village, he [illegible]ned in seeing that the cause of [illegible] prospering there and that new [illegible]are being enlisted to take the [illegible]e the veterans who grow old and [illegible]. He is in a town many forms [illegible]gressive work are open to him. [illegible]e them ought to have his aid. [illegible]cially for the devoted, consecrated [illegible]a women who have gone out to [illegible]e lands to preach the Gospel ought [illegible]ow our sympathy. They should [illegible]remembered in our prayers and their [illegible]s should be strengthened by our [illegible]. There is scarcely a missionary [illegible]ty to-day that has not offers of serv- [illegible]h it cannot avail itself of. Some [illegible]r responsibility for the conversion of [illegible]ld can be discharged by contribut- [illegible]ing the treasury and inducing others [illegible]ntribute. Missionaries are crippled [illegible]re icted in their work by the poverty [illegible]e boards; other missionaries might [illegible]ser out if there were only funds to [illegible]ir expenses. What must Christ [illegible]t what fact? He gave his life for [illegible]ld they do not know of it because [illegible]re not money enough to send the [illegible]s the perishing millions. Even in [illegible]owland, the plea for money to give [illegible]rian education to colored children [illegible]e South often falls on deaf ears. [illegible]e need of money is urgent and impera- [illegible]e. [illegible]e who cannot go to carry the [illegible]spel to a heathen land or to the [illegible]e of his own land, may serve [illegible]ca e by replenishing the treasuries.

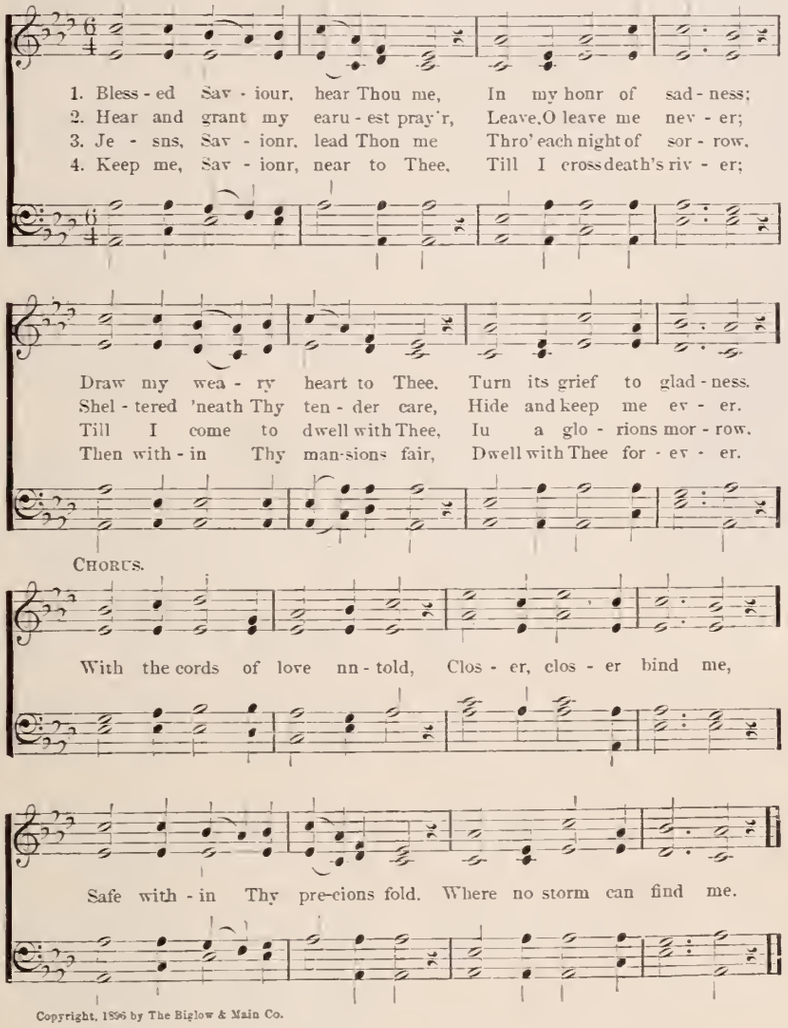
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Hear Thou Me.

"Hear my Prayer, O LORD."—Ps. 143: 1.

LYMAN G. CUYLER. IRA D. SANKEY.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co.

THE PATH.

WITH tear-dimmed eyes and varied fears,
We slowly cross the flood of years—
Till in some rosy sunset glow,
We quit these rugged roads below,
And greet the mount of God.
Could life's sharp crags be brought so low,
And smoothed wherein they bruised us so.

Then heaven's path would be a plane
To easy run without the pain,
And thorns our feet have trod.
Let him be praised who set the stones
And goads of which creation groans.
Some time they'll bring a greater weight
Of glory just beyond the gate.
Where sits the throne of God.

Secor, Ia. —O. M. H.

IN HIS HANDS.

"*Though he slay me yet will I trust him.*"

GOD holds the future in his hand.
Oh, heart of mine be still!
His love will plan the best for thee,
The best tho' light or dark it be.
Then rest thee in his will.

God holds the future in his hand.
Why should I shrink or fear?
Through every dark and cloudy day
Yea, all along my pilgrim way.
His love will bless and cheer.

God holds the future in his hand
And I can trust his love.
The past declares his faithfulness,
His eye will guide, his heart will bless
Till I am safe above.

God holds the future in his hand,
I leave it all to him.
I know one day he will explain
The wherefore of each grief and pain,
Though reasons now are dim.

Bradgate, Ia. —J. J. JOLLIFFE.

THY WILL BE DONE.

THY will be done, thy will, thy will;
Although it may with anguish fill
My heaving breast, I trust and say
Thy will be done, my God, to-day.

Thy will, thy will be done, O God;
Although it hide beneath the sod
The darling of my heart and home;
Thy will, though I be in the gloam.

Thy will be done, thy will, thy will;
E'en though like early frost it kill
The roses of my inmost heart;
I trust my God, while they depart.

Thy will be done, thy will, my God;
I bend submissive to thy rod;
Through scalding tears I look above,
And know, O God, that thou art love.

Thy will be done: my will I yield
Until thy purpose be revealed.
The struggle, now, O God, is past,
And peace abides with me at last.

Submissive to thy will I'm blessed,
For thy will, gracious God, is best.
No evil can my soul betide,
Because in thee, my God, I hide.

Noank, Conn. —W. C. MARTIN.

THE LAST KING.

The Identity of the Eighth King of Revelation Who will be the Last World Ruler Before Christ Comes.

BY GEORGE H. PEMBER.

IN John's description of the Beast, the seven heads are said (Rev. 17: 10, 11) to signify seven kings, while the Beast himself represents an eighth. Of these eight monarchs, we are told that five had already fallen, that one was in existence when John wrote, and that a seventh was yet to come; and then an eighth, who would be one of the seven, and would be so identified with the World-power, so perfect an exponent of the popular will, that he is not called a head, but rather the very Beast himself.

The five kings are said to have fallen. From the use in the Apocalypse of the verb "to fall" we may, perhaps, infer that they died by violent, and not by natural, deaths.

In the description of the thirteenth chapter, we are told that names of blasphemy were upon the seven heads of the Beast. This apparently indicates that each of the seven kings, as well as the eighth, who is the Beast, would set themselves forth as gods to the world. So far, therefore, we seem to have the following data for the identification of these kings: They are all monarchs of the fourth, or Roman, World-power; five of them had already died by violent deaths, before John saw the vision; a sixth was reigning at the time of the vision; the seventh and eighth were yet to come; all were, or would be, worshipped as gods.

Now, so far as we can judge from their history, the five who had fallen were probably Julius Cæsar, Tiberius, Claudius, Caligula and Nero. The sixth was doubtless Domitian, during whose reign John appears to have received the revelation. He was the last of the twelve Cæsars, and directed the second persecution of the Church.

Between the sixth and the seventh it may be that a considerable space of time intervenes; there is possibly a hint of this in the words, "The other is not yet come; and when he cometh, he must continue a little while." Perhaps he is still in the future; but there are some reasons for believing that he has already appeared in the person of the first Napoleon.

In regard to the eighth king, we seem able, by putting together the information of the thirteenth and seventeenth chapters, to deduce the following particulars. The seventeenth chapter describes him as one of the seven kings—that is, one of them resuscitated. And, this being the case, there is no mention of an eighth head, but only of an eighth king. In the thirteenth chapter also there is no notice of an eighth head; but John perceived that one of the seven had been slain unto death—that is, had been unmistakably slain—and while he was gazing upon it, the head revived, and thus plainly indicated the meaning of the statement in the later vision that the last king "is of the seven."

Thus the eighth king is one of the seven raised from the dead; and, accordingly, it is said that the Beast which represents him will ascend out of the abyss, or place of the dead. By keeping this in mind we shall understand his ultimate fate, and also that of the False Prophet; for being both of them re-incarnated spirits, and having, therefore, already experienced the first death, they are not, when seized at the height of their rebellion, cast into the abyss, but hurled alive into the lake of fire and brimstone. For it is appointed unto men once to die, and afterwards comes the judgment.

Again: John is told of the Beast which is the eighth king, that he "was, and is not, and is about to come up out of the abyss, and to go into perdition." Or, in other words, he had been upon earth before John saw the vision, was then in the place of the dead, and would in future time ascend therefrom, and head the great rebellion which would cause him to be consigned to everlasting perdition. Therefore, this terrible being, who will a second time trouble the world, cannot be the sixth or seventh king, but must be one of those who had already fallen at the time of the vision.

MISSIONARIES GRATEFUL.

Remittances from "The Christian Herald" Relief Fund Enabling Them to Save the Lives of the Starving People The Chairman of the Committee of Distribution.

LETTERS recently received from the devoted men and women who are feeding the starving people around their stations in India, with food purchased with the money contributed by our readers, show how grateful they are for the timely aid thus rendered. Many of them have begun relief work on so extensive a scale that they frankly admit that they have no time to write more than a brief expression of heartfelt thanks, as they are so busy in arranging for the relief of the sufferers. Extracts from a few of these letters we print on this page. Our readers will notice with satisfaction that in several instances the money arrived in time to succor Christian people who having been ostracized for confessing Christ, were in dire need. In many instances, the missionaries plead for further remittances—Mr. Powell, the Baptist missionary, especially asks for more help because of the suffering around him—and all are anxious that the good work they have begun should not be interrupted. Long before this, our latest remittance of forty thousand dollars has reached the Inter-denominational Committee for distribution. Messrs. Thomas Cook & Sons, the well-known tourist agents of Broadway, New York, kindly undertook to cable this remittance at their own cost, thus relieving the Fund of all telegraphic expenses. This generous help should have been acknowledged in our last week's issue.

BISHOP J. M. THOBURN.

That the help, thus sent, was badly needed to carry the people over the hard time which must elapse before the crops now being sown can grow and ripen, there is abundant evidence. One convincing proof is that the number of persons on the Government Relief Works is now over four millions, a larger number than have ever been maintained since the beginning of the famine. In spite of this help and in spite of the relief given by the missionaries, large numbers are dying whom it has been impossible to reach. Rev. Robert Wilder of Poona, who is now in New York, says that he has just received a letter from India which says that the people are dying by hundreds.

On this page we print a photograph of Bishop J. M. Thoburn, who is Chairman of the Interdenominational Committee which is distributing the fund of forty thousand dollars cabled by THE CHRISTIAN HERALD to India. Bishop Thoburn is a native of Ohio. He was educated at Allegheny College and went to India in 1859. During his work as a missionary he edited the *Indian Witness*, and thoroughly familiarized himself with missionary work in all parts of India. In 1888 he was elected Bishop of India by the General Conference which in that year assembled in New York.

The following extracts from the letters of missionaries in India will be read with interest:

Rev. William Powell, Baptist missionary of Neusarapetta, in the Madras Presidency, writes:

I am very grateful indeed to you, for your kindness in sending this money for our people. I will see that it is spent to the very best advantage of the people and the mission.

On the banks of the river Krishna, near Bezwada, which is a part of my field, about four hundred Christians had their houses and crops washed away by the great floods in August last, and many of them have not been able to rebuild their homes through lack of means. Their crops were so completely washed away that they are now without hardly a meal a day. Neither is there any work whatever to be had at present in these parts. I have appealed to Government for assistance for them, but failed to get any for them, to rebuild their houses. Their wells were also filled up by these floods, and at present they are put to great inconvenience for water.

In the south-west part of my field also, on account of the failure of the rains in August and October, the crops entirely failed. In this part about five hundred of our Christians are really in want of food. These people will hardly be able to get a day's labor until next July, when the rains are expected. The money which you have kindly sent me I intend to use to help those people to rebuild their homes, clean out their wells, and buy seed for the next crop. To the very poor, sick and aged, I will distribute food and clothes, also a little money; but labor alone will be given to the able-bodied, Christians or non-Christians.

Rev. H. Forman, of Fatehpore, in the North-west Provinces, writes:

I have read in THE CHRISTIAN HERALD, of April 7th, that you contemplated sending a steamship loaded with grain from San Francisco. Help for the people of India could certainly take no more practical form. And beyond this the fact that this is done in the name of Christ, is a testimony which the people are not blind to. An old woman said yesterday, here in the relief camp in our mission compound, "Jesus Christ has our stomachs filled,"—using the causal form of the verb, i. e., that which one does through an agent. I hope to be able to get some of the grain for our poor here. This is one of the sorely stricken districts, and the doctor was telling me yesterday that the death rate per mille is higher here than in any other district in North India. We have almost four hundred persons in the mission compound, whom we are providing for with the money sent out by Christian people. The pressure of the famine is becoming more and more distressing as the hot season advances, as indeed was clearly foreseen must be the case. We are having many applications daily for admission.

The following are the names of those who contributed for the famine-stricken people of India the gifts of corn which were forwarded in cars as per list in last week's issue:

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Rhynsburger, C, Pella, Ia

Sage, A H, Oshkosh, Wis
Sampson, Rev S, Van Wert, Ia
Shafer, Rev Theo, Millstone, N J
Shelley, A H, Barry, Ill
Shelton, C D, New Carlisle, O
Sheriff, J M, Cadiz, O
Sherman, H, Singmaster, Jgie, Pa
Shirk & Strick, Kan
Simpson, J W
Skinner, JW
Slasor, Rev ridge, Kan
Smith, D, Mo
Smith, FC, C
Smith, FA, Hu
Smith, LF E
Smith, PH, Ge
Smith, S P, M
Snyder, Mrs ville, Mich
Stambach, W F
Stephens, GH
Stevens, S C, tre, Kan
Stone, G S, A
Stone, Thos, I
Stryker, FA, I N J
Swope, O M, Be

Thomas, Rehull, Ill
Thompson, R, Perry, O
Thompson, R
Thompson, V nie, Wis
Troub, Geo B
Tucker, J G
Twinem, L A

Van Antwer Sterling,
Vance, Rev J Ia,
Van Diest, C
Veltman, F N
Vorhees, Mrs. Mich
Vrooman, H Ind

Waddell, Rdoah, I
Wade, W E, I
Waite, O M,
Washburn, D,
Welch, M D,
Welty, A D, I
Wendell, O, I
West, J E, Fr
Whitmer, P, Iton, Ill
Wilcox, B E,
Wilcox, Rev Vton, Mich
Wiley, G L, Le
Wiley, S N, N
Wolff, J, Kes
Woodcock, J Neb
Wyeth, T E, S

Yule, Geo, S

Reduced Rates to San Francisco via Pennsylvania Railroad on Account of Christian Endeavor Convention.

The Pennsylvania Railroad Company announces that, for the Christian Endeavor Convention to be held in San Francisco July 7 to 12, it will sell special tickets from all points on its system at greatly reduced rates. These tickets will be sold June 27 to July 2, and will permit of stop-over at Denver and points West. Returning, passengers must reach original starting point not later than August 17, 1897.

For specific rates, conditions, and full information apply to nearest ticket agent.

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Because the nerves are weak and easily excited and the body is in a feverish and unhealthy condition are fed and nourished by puce, r Hood's Sarsaparilla gives swee ing sleep because it purifies and e blood and builds up the system.

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Is the best — in fact the One True Blo All druggists. $1; six for $5. Get o

Hood's Pills cure liver ill take, easy to o

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National Lead Co., 1 Broadway, New York.

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

...e Birth of Liberty's Hymn.

...SHALL never forget an afternoon in the Boston Theatre, on the occasion of an Author's Reading, given in the aid of a fund for the Longfellow Memorial. Of the splendid group that ...thered on the platform to read ... own writings, three of the stars

MRS. JULIA WARD HOWE.

...eatest magnitude have been trans... the sky above the sky. ... Russell Lowell was a most strik... that afternoon, and read in ad... a short poem of his own com... or the occasion. Longfellow's ... of the Ship." He was not a ... der from the elocutionist's point ... but that splendid head is photo... on my mind, and the tones of his ... ne back as but yesterday. Oliver ... Holmes, cheerful as always, shed ... from face and eye as a bouquet ... sheds fragrance. His reading of ... cy Q." gave universal delight. ... William Curtis, the last of that ... anslated literary saints, read from ... id I" with a graceful dignity which ... im like an atmosphere. ... those who still remain none was ... with more expressions of pleasure ... aps no reading aroused such en... as Julia Ward Howe and her ... of "The Battle Hymn of the Re...

...remember another occasion when ... her own story of how that im... roduction was conceived. It was ... stormy times of 1861, when in ... with Dr. S. G. Howe, her heroic ... than whom a more daring and ... nt man America never produced. Mrs. Howe was visiting Washington. The city was surrounded on every side by soldiers and they had been compelled to make their way to the Capitol through lines of guarding sentries. One day, in company with Dr. James Freeman Clarke and his wife, Dr. and Mrs. Howe were escorted out to the front to see the army, but were driven back by a sudden attack on the part of the enemy. Mrs. Howe was greatly impressed by the long lines of soldiers, and the devotion and enthusiasm which they evinced. They were singing as they marched, "John Brown's Body." James Freeman Clarke, seeing Mrs. Howe's deep emotion, which was evinced by her intense face, said:

"You ought to write some new words to go with that tune."

"I will," she earnestly replied.

She went back to Washington, went to bed, and finally fell asleep. She awoke in the night to find her now famous hymn forming in her brain. It took such tremendous hold upon her that she could not wait until morning, but got up and wrote it down in the gray dawn. What sublime and splendid words they were she wrote. There is in them the spirit of the old prophets. Nothing could be grander than the first line.

Mine eyes have seen the glory of the coming of the Lord.

In the second verse one sees through her eyes the vivid picture she had witnessed in her afternoon's visit to the army.

I have seen him in the watchfires of a hundred circling camps:
They have builded him an altar in the evening dews and damps:
I can read his righteous sentence by the dim and flaring lamps:
His day is marching on.

In the last two verses there was a triumphant note of daring faith and prophecy that was wonderfully contagious, and millions of men and women took heart again, as they read or sang it, and caught its optimistic note.

He has sounded forth the trumpet that shall never call retreat.
He is sifting out the hearts of men before his judgment seat:
Oh, be swift, my soul, to answer him! be jubilant, my feet—
Our God is marching on!"

This hymn which was destined to have such world-wide appreciation, won its first victory in Libby Prison. It was printed in the newspapers, and a copy of one containing it was smuggled into the prison where many hundreds of Northern officers and soldiers were confined. Among these was the brilliant Chaplain C. C. McCabe, now Bishop McCabe. The chaplain could sing anything and make music out of it, but he seized on this splendid battle hymn with a frenzy of delight. It makes the blood boil again in one's veins with patriotic enthusiasm to hear him tell how the tears rained down strong men's cheeks, as they sang in the Southern prison, far away from home and friends, those wonderful closing lines:

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me:
As he died to make men holy, let us die to make men free,
While God is marching on.

...e all Readers.—The New Cure for ...dy and Bladder Diseases, Rheu...tism, etc.

...st...d in the last issue the new botanical dis... ...y, Alkavis, is proving a wonderful curative in ...ases caused by Uric acid in the blood, or dis...ered condition of the Kidneys and urinary organs. ...*New York World* publishes the remarkable ...ry of Rev. A. C. Darling, minister of the gospel ...ord, Constantia, New York, cured by Alkavis, ...e says himself, he had lost faith in man ...me...ine, and was preparing himself for cer... ...n. Similar testimony to this wonderful ...ready comes from others, including many ...suffering from disorders peculiar to woman... ...e Church Kidney Cure Co., of No. 418 ...rth Avenue, New York, who so far are its only ...ts, are so anxious to prove its value that for ...introduction they will send a free treat... ...Alkavis prepaid by mail to every reader of ...*Christian Herald* who is a Sufferer from any ...Kidney or Bladder disorder, Bright's Dis... ...Rheumatism, Dropsy, Gravel, Pain in Back, ...Complaints, or other affliction due to im... ...perfection of the Kidneys or Urinary Organs. ...Send all Sufferers to send their names and ad... ...the company, and receive the Alkavis free. ...Its wonderful curative powers, it is sent to ...them freely.

...thousands write that they have been given ...rich blood and strength by Hood's Sarsaparilla. It is ...great blood purifier, consequently is the true ...nerve tonic. It gives renewed vigor.

and Miss Patrunky are direct from Germany. Mr. Fallscheer, whose parents have long been missionaries in Nablous, has taught the past three years in Bishop Gobat's school in Jerusalem, and has command of the Arabic language, which is not, however, much used in this city.

More commodious rooms have been rented for the "Lepsius Girls," as the household has been steadily increasing during the winter and spring, and our Harris Girls have taken the former Lepsius Home.

Another house has also been rented with the plan of dividing our much-crowded household of 111 boys. This plan we early decided upon, even while waiting the decision as to whether the Germans should have a share in support of the boys, or whether we retained all for support by American funds. It now seems to us that we shall be able to about equally divide the boys, which will leave a very good number for the capacity of our American Home, with the "Summer Home" additions, and those on the east and west by recent purchase of rooms adjacent to our building.

THE BOYS' HOME AT OORFA.
WHERE THE CHRISTIAN HERALD'S "ORPHANS ARE CARED FOR.

Twenty of our boys are provided for by funds secured by Mr. Wistar who was here about a year ago, and on his return interested the "Friends" of U. S. A. in our children. We consider the remainder of the household, with the exception of about a half dozen who are supported by individuals in England and the U.S., as THE CHRISTIAN HERALD children, and will endeavor regularly and freely to inform you of these. We are very thankful that so many are likely to remain directly under our care; all have become very dear to us: all are healthy, active children, still only when asleep or assembled for family prayers. A lull occurs three times a day, when they are gathered about the dining-tables. At Easter the people use eggs freely, yet I was surprised when our steward gave 4,800 as the number purchased for the orphans that week. They had, besides these, on the tables as part of the regular food, four each in bright colors to play with, and eat when they pleased. I could but contrast these happy little ones with the general condition of a year before, when we dispensed a very small amount of "yagh" (native butter) to our widows and orphans, feeling they had need of it for nourishment and were unable to buy for themselves. We were almost alarmed then that the bill ran up to £40, and the needy on the list exceeded 2,500. Now most of these are in very tolerable circumstances, through the aid we are able yet to continue in fortnightly dispensings from our "shop" of a few drams of yagh, salt, soap, and a little wheat, with the small sum of cash to get it ground for flour. Then there is the work given in our several industrial departments, by which most of the women and girls can earn a partial support. We have two hundred in the silk embroidery, more than seventy in the handkerchief department and a set of weavers and spinners in the carpet line of rugs and kelims, besides the cotton spinning (that is a standby for such as can do only that simple work their grandmothers and the generations before them did). They are a people most worthy of our aid. I consider it a privilege to serve them personally and to be one with our many American people in the good work.

CORINNA SHATTUCK.

Armenian Aid.

The following contributions to the Armenian relief work have been received:

Prev. ackd.	$8,318.66	Elsie Wendling	50
Y P S C E, Courtland	1 25	Willie Wendling	50
Mrs H C Moore	1 00	John Brown	5 00
In Jesus Name.		John S Murchison	2 00
Benton Harbor	1 00	Suhr, Turbotville	2 00
Henry, Esther, Lewis & Baby Ruth, Wash	5 00	Margeurite, Stockton	12 00
John Weisgerber	2 00	Friend, Bedford	1 00
Mrs M J Sheldon	2 00	Dean, David	25
Mrs A S, Portland	1 00	Entries in issue of April 7th transferred to India Famine	
Mrs F P Holloway	1 00		
Syn. S., Woodhaven	1 00		
S S, Port Gamble	5 00	Fund, (see page 481,	
Mrs A H S, Waitsfield	1 00	June 16th issue).	
M P E, New Haven	2 50	Jas Binns	50
C T Hawxhurst	50	Gary Lunt	50
Sch in Normal S S		Dinah Unthank	50
1st Pres Ch.		Louis Dysart	25
Wilkesbarre	1 00	**Total**	**$8,364.94**

Our Little Wards at Oorfa.

Miss Shattuck Writes of the Destitute Armenian Orphans for whom our Readers have Provided.

IN a letter from Oorfa, Turkey, dated May 11th, Miss Corinna Shattuck gives these interesting details of the work among the orphan children:

The German friends sent by Dr. Lepsius (two gentlemen and a lady) arrived May 25th. They have been in our home studying the language they will need here in Oorfa, and becoming acquainted with the dear children in the three Orphan Homes; also in every possible way assisting us in the work and care which press heavily upon my associate, Miss Chambers, and myself. We rejoice that these new co-laborers are deeply spiritual and most efficient and practical persons. All have had experience as teachers. Mr. Eckhard

Poor Pilgarlic,

there is no need for you to contemplate a wig when you can enjoy the pleasure of sitting again under your own "thatch." You can begin to get your hair back as soon as you begin to use

Ayer's Hair Vigor.

WOMEN AS WELL AS MEN CAN MAKE MONEY.

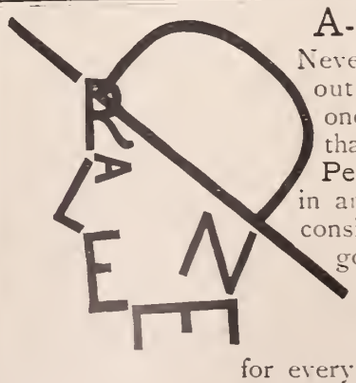
I have an ice cream freezer that will freeze cream perfectly instantly. The cream is put into the freezer and comes out instantly smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made, and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity and you can sell from $2 to $4 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. W. H. Baird & Co., Dept. 283, Sta. A., Pittsburg, Pa., will send full particulars and information in regard to this new invention on application and will employ good salesmen on liberal terms.

COZY BABY SEAT.

Can be readily attached to or taken from any bicycle. Does not interfere with rider. Adjustable for children of all ages. Combines lightness of weight with perfect safety. If your dealer does not have it, order direct, and we will forward express prepaid upon receipt of price **$2.50.**

GEO. HILSENDEGEN, Manufacturer, Detroit, Mich.

A-head of Pearline?



Never! Not a bit of it! That is out of the question. Probably not one of the many washing-powders that have been made to imitate Pearline would claim to excel it in any way. All they ask is to be considered "the same as" or "as good as" Pearline. But they're not even that. Pearline is to-day, just as it has been from the first, the best thing in the world for every kind of washing and cleaning.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 524 JAMES PYLE, New York.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER XV—Continued.

Coming Back.

THERE are strong and inscrutable ties that unite, without our seeing how or when, and John's words were not all of their intercourse. For though he said nothing of love, but "dear Alice," his glance prolonged the impression of the simple address, and went where speech could not reach.

To take the heart by surprise! Oh, this is the way of love! There had been no intention in John's mind of speaking to Alice on that day. He thought it was yet too early, but when the hour arrives, the deed set for it is always accomplished. She came into the room just after John's arrival, and her presence affected him with an indescribable delight. Her easy dignified manner had in it something maidenly, impossible to be described, and as she passed John, the air seemed to imbibe that fragrance it does from a swaying flower. He rose to meet her, and she looked at him with eyes of a religious purity and a sunshine on her face that came from a far sunnier glow within.

He was suddenly impatient to know his fate. He asked her to walk in the garden with him, and she went, though she knew well what he was going to say to her. She only wondered that he had not spoken before. Silently, hand in hand, they strolled to the outermost wall, and leaning over it, watched the sea, and listened to its voice among the rocks—deep and melancholy as a page out of Beethoven. The air around them held a caress of scent; their eyes met; their fingers touched, and John said as he interlaced them:

"This little, white, warm hand! Give it to me! I love you, Alice! If you will be my wife, I will love you more and more, as long as I live!"

And Alice answered:

"I love you, John! I have loved you ever since we met. I will be your wife."

All the words they said were these words. Their feeling was too deep and too sincere to need superfluities. It was an hour of perfect understanding and perfect bliss, and they lengthened it until the shadows fell coldly upon them, and the lights shone in the windows of the house, and they knew that inquiry must soon be made for them. Then they went into the midst of the gathered family, and John told the story; there was no need to tell. It had been guessed by every one, and every one was glad in its promise and happiness. Suddenly Steve spoke:

"There is one thing, John," he said, "one thing to be greatly desired, and that is that you should be married immediately and live happy ever afterwards. I think you had better look to this end, and at once; for Alice's fate has a trick of breaking off her marriage."

The words were said in joke, but taken up very seriously. There was indeed no necessity for delay, and many reasons for not delaying. The principal one was a purpose in Steve's mind of taking a long sea journey. His health had been much impaired by his terrible vigil. It was imperative that he should have an absolute change; and the strength of that solitude and segregation which was his soul's native air. The woods and the sea called him with a voice that he could not deny. They called him whether he was sleeping or waking, and he trotted and pined like a wild bird in a cage, for the freedom they only could give him.

Jessie had been the first to urge this change, but when once it was spoken of, every one that knew and loved Steve recognized its wisdom. So it had come to be an understood thing that as soon as the winter was over, Steve should go round the world in such leisurely fashion as might occupy a twelve months if he so wished. Therefore it was quite natural that John should object to a delay so unnecessary. And when lovers have a point to carry, they generally succeed in carrying it. At any rate, John did. He was of course supported by Steve, and not seriously opposed by either Mrs. Lloyd or Alice. So the bliss that he had not dared to hope for, came by patient waiting, and one bright morning, just before Christmas, Alice Lloyd became the bride of John and happiness.

Early in the following spring, Steve began to prepare for the voyage his soul desired. He and John had many long conferences, and John was much astonished at the care and thoughtfulness for the future the usually careless Steve manifested. He made some remark about this peculiarity, and Steve answered:

"I am not sure, if I shall ever come back home again, John. I wish above all things the continuance and prosperity of the charities we have begun to be assured and placed beyond dispute. It is right also that my own affairs should be put in such shape that Jessie may not have a single anxiety about money matters—or the future."

"What makes you have any doubts about your return home? Have you had any presentiment of death? If so, do not leave New York."

"My death is in the hands of Him who is as much in one place as another. And I am constrained to go. The thought of freedom has become a passion that I cannot control—that I do not desire to control. Only Jessie could keep me here, and Jessie is perfectly willing that I should have that respite from conventional life which is now an imperative demand of my nature. I want liberty. I want to be free. I want it so much that I think the whole world will be too small for my craving. Only eternity can satisfy it. Why, John, if I say but the word 'freedom' my whole nature sings to it."

"A desire so imperative is more than a desire. It is a command, Steve."

"I think so, John."

"Then God go with you!"

"I shall not get beyond his guiding and preserving hand."

So the preparations for this journey went steadily forward and at length the time fixed for Steve's departure arrived. On the night before it, John and he sat together, long after the household were asleep. Steve had been very quiet and thoughtful all the previous week, for grave and momentous questions, relating to the future of his family and his many benevolent enterprises, had been constantly occupying his mind. John, however, understood his friend—at least he understood that Steve had a great nature, never quite at home on this earth. He was at best an exile with the "homeing" passion, stronger than any lure that this life could offer him. Indeed Steve himself was frequently aware of being something of an enigma even to those who loved him best. He had thoughts and feelings often about which he did not care to speak. That very night as he had stood with his family watching the sun set, and listening to their remarks about the beauty of the scene, he had been intensely conscious of what others had not been conscious of. For even to John the setting sun was only a yellow disk, disappearing in a purple and golden glory, but to Steve the heavens had been opened and he had seen a vision in those marvelously tinted clouds, of dazzling temples and the crowded pinions of cherubims, and the multitude no man can number. And this vision though seen "through a glass darkly" had made him homesick and silent, because he feared to be misunderstood.

"What are you thinking about, Steve," at length asked John, "Are you quite satisfied with the arrangements made for carrying on the work in your absence?"

"Yes—and no. Ought I to leave the whole weight on your shoulders, while I seek my own health and happiness?"

"But while you are seeking your own, you will find for others. You intend, do you not, to examine the charities of the great European cities, in order to adopt any really good idea?"

"I do. And I shall keep you posted, John, for if I find a good thing, you must carry it forward at once. No need to wait for my return. And, by-the-by, I was through a State Institution for the Insane yesterday, and I noticed over all the doors of every department, this admirable motto—'Put yourself in his place.' John, the best of stewards, the most faithful of philanthropic workers, needs such a reminder constantly. Would the men and women we have put in charge, be any worse for such a noble order, ever before their eyes?"

"I think they would be much better. It would help us, every one. Say that an unemployed workingman came for money to go to Pittsburg, would he not be likely to get it, more kindly and cheerfully, if our agent 'put himself in the man's place?' I am sure he would. And the same result would follow, in all the branches of 'The King's Highway Fund.'"

"The Unemployed Workman! Oh John, he is as great a tragedy as Hamlet or the Œdipus. How is the Land Scheme going on?"

"Not as rapidly as I wish it was. Men do not want to take the least obligation, and men who do not want to take an obligation so easy, and so self-respecting as you have made it, are not the men who will build up cities in the wilderness, and make the desert blossom as the rose. If you gave them the land absolutely, without pay, or even promise to pay, they would not value it, or cultivate it—yet, that is what the majority want."

"I know," said Steve with a smile as sad as it was merry—

Divide the land among the people,
And give it them quite scot free;
To Bridget ten acres, to Pat ten pole,
And a thousand to Mrs. O'Shea.
Answer me now and say,

What would they do with it, John?"

"Sell it for as much cash as they could get. Still the settlement is growing; and a good charity must grow; it cannot be manufactured."

"Well, don't get discouraged John. It is enough for me to have that failing. So often I say to myself, 'how small a space I fill in this great teeming world of laborers! How little I can do! How marred that little is by my ignorance and inefficiency!' And then my soul is weary and hopeless of its work, and only prays to be counted with those worshippers 'who lie before God's altar and are still.'"

"No! no Steve! It is not our duty to weigh our work or its results. When you feel this spiritual lassitude, then is the time to bid your soul arise and join that nobler band whose worship is not idle, and dumb, and fruitless. Neither you nor I would be happy in the passive joys of contemplation: we want no lotos land of musing, mystical worship; we want the wages of going on and of doing good with every sense we have—or shall have. I expect great things from your European investigations."

"You will be disappointed, John. As far as I can read or hear, America is already in the van of charitable Christian work."

"In the van let her always be."

"Yes, in some senses. But the van is not always the best place, because it is not the men who press to the van who are the most reliable and serviceable. Now I should always be there with my unsatisfied ideals and longings and my enthusiasms, urging men to impossibilities; but you, John, you are where the leader ought to be—just ahead of the great central force. From there you direct those that are too impetuous, and draw on those who have become weary."

(To be Continued.)

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

TE FOURTH OF JULY.

ISTINGUISHED by a name and a numeral, our American Independence day comes smilingly on to us, in the vanguard of the mid-summer's heat and a er of the mid-summer's glowing d abundant joy. Perhaps we er spent a Fourth of July under ies. Until we do, I question we ever realize how unspeakably that bit of bunting, flying from nd steamer and borne aloft before g men on our gala days.

cheers for the red, white and Aye, a hundred cheers, men, with es leaping faster and the blood g with pride and gladness, for, in n land, one's heart remembers d turns to it yearningly and often. ndependence Day should serve as ion for revivifying our patriotism. not for nothing that the old He- ere accustomed over and over to children the story of how they it of Egypt, how they were led the desert, a pillar of cloud before day, and a pillar of fire by night; y were fed with angel's food, the ined on their camp straight from nd how at last they were brought the promised land." The con- petition of the national history an intense national pride and loy- ch struck deep roots into the past, the Jew's best inheritance, sent her to son, the long ages through. nnot do better than to imitate the s in this, and tell again and again of our country to our children g people. A good investment for of growing children is a trust- istory of our nation, and around ook, as for instance, "The Ameri- olution," by John Fiske, might be the lives of Washington, Lincoln, nd other statesmen, the poems of ow and Whittier and Lowell, the f Emerson and of Holmes, and er fiction is racy of the soil. Where cannot themselves afford to ac- e books, they should avail them- s the nearest library, and the home uld be nourished on literature spires love of the native land, love stitutions which spring from lib- enlightenment, and love of the flag.

turn back a leaf in the familiar d read it now on the eve of our g Fourth.

nd that the Declaration of Inde- e was unanimously adopted by f the thirteen colonies on the f July, 1776. New York deferred n in the matter until the ninth of, en she, too, came into the brave mn league and covenant, by which rted our opposition once and for- taxation without representation, the cords that hitherto had bound e mother country.

wer the country the Declaration ived with bonfires, with the ring- bells, and the firing of guns, and chlight processions. Said Samuel "the people seem to recognize this n as though it were a decree pro- d from heaven."

No sudden impulsive act was this to which the brave signers of the Declaration set their hands. It was the culmination of eleven years of irritation, of struggle against injustice, of resistance to tyranny. John Fiske sums up the narrative of these trying times by the observation that "for the dignity, patience and moderation with which the Colonists had borne themselves, history hardly affords a parallel." There are many grand and noble figures on the splendid page which keeps that period green in memory, but foremost on the canvass for all time is that of our heroic George Washington, of Virginia first, next of the Union, next of the whole wide world.

As mothers, we are unworthy our high calling if we fail to impress on our sons and daughters both, the true grandeur of the men who formed this republic, and the true beauty and value of a free land, where the will of the people rules. The day has gone by when an autocracy can flourish anywhere. Waves sweeping upward on the shores of time, are laden with the flotsam and jetsam of outworn despotisms. Republicanism is bound to win all over the globe.

Teach the children patriotic songs. As they gather around the piano, let somebody strike up a ringing strain and let the family join in the "Star-spangled Banner" and "Yankee Doodle," and "Columbia, the Gem of the Ocean." Bring the lads and lasses up on "My Country, 'tis of Thee." A sage said, "Let me make the songs of a nation, I care not who makes its laws!" From the lore of the cradle, and the memories of the hearthstone, and the lips of the mother, and the atmosphere of the home, and the public opinion of a community, where home life is on a high plane, comes a sentiment stronger than mere enactment, a sentiment which makes law powerful and liberty secure.

In my childhood, we eagerly anticipated the Fourth of July. The children went to bed on the night of the third, and the town was like any other town, plain, and prosaic. But when we awoke in the morning, to the boom of cannons nearby, or the long soft rolling thunder of guns in the distance, lo! flags were floating everywhere, and houses, spires, schools were in bloom with brave, bright color. The drums were beating and the bugles were blowing. Soldiers marched in procession. So did the boys and girls: the girls in white frocks with bright sashes: the boys in white trousers, with blue coats and gilt buttons. We all wore our red, white and blue rosettes. We heard the Declaration read in a sonorous voice by some magnate. Ministers prayed, orators spoke. We sang till the clouds in the blue sky seemed to shake with the choral strains. We ended with "Praise God from whom All Blessings Flow." And the children of to-day could not be better taught, nor more admirably trained than by a similar course of proceedings now. To stimulate patriotism should be part of every parent's, of every teacher's duty, and I rejoice as I see the flag flying from the school-house the land over; I rejoice whenever I hear fresh young voices upraised for God and liberty.

Margaret E. Sangster.

A Castaway Redeemed.

Many striking testimonies are given at the nightly Gospel meetings in the Bowery Mission, New York. One evening lately, a young man recently converted gave the following testimony: "My wife on her death-bed made me promise to meet her in heaven. After her death I began to drink and wandered far away from God. I had often read in THE CHRISTIAN HERALD of the Bowery Mission, and I left my home determined to come here and give myself to God. The testimonies at the Mission made me more earnest, and when the invitation was given the thought of my promise to my dear wife urged me forward to the mercy seat, and kneeling I cried to God for help and strength and power to overcome. I was delivered and have now been kept for three months. My father is a deacon in our church. I managed to keep from him the fact of my drinking; but he is rejoicing with me to-night because of my restoration to God and my church duties."

BOOKS RECEIVED.

The Lowly Nazarine; a Story of Christ, by Leroy Nixon. Pp. 368; price $1. Published by J. S. Ogelvie Pub. Co., New York.

The House of Dreams; handsomely bound, gilt top; pp. 297; price $1.25. Published by Dodd, Mead & Co., 151 Fifth Ave., New York.

Julian M. Sturtevant; an Autobiography, edited by J. M. Sturtevant, Jr. Pp. 349; published by the Fleming H. Revell Co., New York, Chicago and Toronto.

The Stand-By, by Edmund P. Dole, Assistant Attorney General of Hawaii. A story of life in a New England village. Pp. 230; price $1.25. Published by The Century Co., New York.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICE: BIBLE HOUSE, NEW YORK.

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VOLUME 20.—NUMBER 27.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, JULY 7, 1897. PRICE FIVE CENTS.

SAVING THE TENEMENT CHILDREN.

Mont-Lawn Home Crowded with Little Weaklings from the Hot City Tenements—Hunch-backed Johnny's First Outing—The Boy who had "Never Seen the Country"—How the Golden Mid-summer Days Pass at our Children's Home.

IN the third floor of a dingy rear tenement in East 75th St., New York, lives John M., a little, deformed boy with his aged grandmother. Johnny's father, mother and grandfather are all dead and the wee, humpbacked lad and the old woman have been left to fight the hard battle of life alone—a strangely assorted pair. Life in that rear tenement home has none of the sweetness and joy and sunshine that are found in happier households, where the parents have been spared to their children. Yet the old grandmother buckles to it with a stout heart and by doing jobs of house-cleaning and "day's work," she contrives to earn enough to "keep the life in" herself and her dead daughter's child, but a full meal or a bountiful table are things the little fellow never sees. He sometimes thinks the old grandmother harsh, because she seems unkind to him and would probably be glad to have him safely provided for elsewhere; but the hunchback, with his pale face and sunken cheeks, is not big enough to realize the terrible struggle the old woman has had all these years. Such struggles end in pauperism and the Potter's Field. It was by all odds the most fortunate day of Johnny's life when he met one of our good missionaries, who was engaged in carrying out the neediest slum children for a outing at Mont-Lawn. His poor pinched face and misshapen body appealed to her sympathy, and he was soon booked for a ten days' outing. To his amazement, his old grandmother consented, and was arranged that he should be taken down town to the Bible House by the missionary next afternoon at 10 o'clock with a party of other children. That night the little hunchback hardly slept. He was so anxious to go to the country—that mysterious place of which he had heard the children speak, but had never seen with his own eyes—that he left home as soon as he was dressed, at 6 A. M., and found his way to the elevated railway station, where he sat down to wait. There the good missionary found him seven and a half hours afterward, and he greeted her with a smile that showed he had all along had implicit faith in her coming. She brought him with the others to the Bible House, and having no idea of green fields and trees and waving grasses, he thought he had already reached the country. He was nearly famished, and one of the clerks generously gave him her own lunch which he swallowed in big mouthfuls, making appreciative remarks between the bites. In the afternoon, he sailed up the lordly Hudson on the steamer *Chrystenah* with the other children, and his eyes opened wide in wonder and admiration at the sights. Everything was a revelation to this little lad, whose life had been cooped up within brick walls and in hot alleys and courtyards. And when the wagons with the new arrivals drew up before the Home, and the other children ran out to give them welcome, the wee hunchback stood mute with amazement—it was a fairy-land, all so new and wonderful. Several days passed before he became quite accustomed to his surroundings. This poor, lame little boy is a type of hundreds of others who, in the course of the present summer, will be sheltered, fed and cared for by Matron Collins and her staff at Mont-Lawn.

Miss Helen Collins, the Matron of our Children's Home, and who now is serving her second summer in that capacity, is a trained missionary of six years' experience. She has been actively identified with THE CHRISTIAN HERALD and its charitable work for the last five years. The Matron's staff is a most efficient corps of young women of Christian character, superior education, and practical training in philanthropic work. Several have already been with us in previous seasons, while others are now passing their first summer at beautiful Mont-Lawn. Miss Emma Weidenkoff of Cleveland, O., is now in her second season at Mont-Lawn. Miss Jessie Thomas is a New Yorker by birth and has served two seasons at the Children's Home. The same is true of Miss Lizzie Silvernagle of Brooklyn. Miss Lillian Drane is a public school teacher, of eleven years' experience, and is also in her second missionary season. Some of the new members of the staff are graduates of training schools, and several intend to take up the life-work of a missionary in foreign lands. They are Miss Myrtle Higgins, a relative of Mr. Dwight L. Moody, the celebrated evangelist and now a student of the Moody Institute at Northfield, Mass; Miss Cora Holmes, of Lockhaven, Pa.; Miss Isabel Trowbridge, a student of Vassar College and a member of the famous missionary family of which the late Rev. Dr. Trowbridge, President of the Aintab College, Asia

(Continued on page 527)

WELCOMING TENEMENT WAIFS AT OUR CHILDREN'S HOME.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Inquirer, Paterson, N. J. 1. To whom can I send verses to have music set to them so that they will be inserted in the hymn books? 2. Are there any correspondence schools for training young men to become clergymen?

1. Almost any composer will do such work, if the hymns are good. Prices range from $3 to $10. 2. Write to Rev. Dr. Torrey, Moody Institute, Chicago.

Subscriber, Boise City, Va. 1. Do you think a telegraph operator will be held accountable for working on Sundays when, if he had his wish, he would not do so? 2. Do you think it right for a gentleman to call on a young lady Sundays—that is if they are engaged and are very much attached to each other?

1. Your own conscience must decide whether the Sunday work is an actual necessity, and whether it so interferes with your exercise of church and other privileges peculiar to the day, that you would be justified in changing. An outsider cannot advise in such matters. We do not believe in Sunday work; yet we must recognize that certain classes of work may be indispensable as society is now constituted. 2. Merely social calls we should regard as out of place on that day. A call for the purpose of accompanying to church is a different matter.

G. E. B. What is a person to do who has led a wicked life, but has been forgiven through Christ, if he is still troubled by remorse?

Bear the remorse until by God's grace a happier state of mind is produced. You remember that significant record (Mark 14: 72) about Peter's denial of Christ: "When he thought thereon he wept." When you rejoice over sin forgiven, and are overcome with wonder and gratitude at God's magnanimity in forgiving you, it is quite natural and proper that you should grieve that you had ever offended a Being so good and kind. The forgiveness should lead you to love God more than others do, and to rejoice in his marvelous goodness and mercy. It should also lead you to be very watchful against relapsing into sin, and to make great exertions to render service to One who has forgiven you. You should also be very tender and charitable toward others. Do not let remorse incapacitate you for labor, but rather operate as an incentive to service.

J. J. A., Ellenville, N. Y. Is it right for a Christian who has a fair business to add to this a summer boarding-house by which he is deprived of a good deal of his Sabbath and weekly church privileges, being busy most all the while Sundays attending to the wants of his guests?

There must be boarding-houses, and people must eat Sundays as well as week-days; so this being the case, we think it much more desirable that such places should be conducted by Christians, than by non-Christians. Besides being a positive advantage to the boarder, in a moral sense, it affords the conductor a rare opportunity of carrying his Christian principles into practice in a new field. There are places (like Ocean Grove and others), where such businesses are carried on without the slightest interference with the exercise of anyone's church privileges.

A. J. H., Jacoma, W. T. Should you see one who is a minister of the Gospel drinking intemperately, and it has been a known fact for years), would it be wrong for any conscientious member to leave such church on that account?

Such a case should be dealt with by your session or Presbytery. It is hardly possible that any spiritual benefit can result from ministrations rendered under such conditions. Leaving the church should be thought of only when all other means to effect a change, including the pleadings, prayers, and remonstrance of church officers and people, have failed.

S. P., Baltimore, Md. 1. Is it permissible for a pastor, editor or public speaker to appropriate the ideas of another, even though he clothe them in his own language? 2. How far may one borrow or adopt the language or ideas of another without being open to the charge of plagiarism?

1. Wherever the same language is employed credit should be given to the original author. There is no exclusive proprietorship in ideas, but were a speaker to bodily appropriate the line of argument of another, even though he varied the language, he would certainly make himself liable to the charge of plagiarism. 2. This is a question for a literary jury to decide. Shakespeare borrowed and adapted much, and so also did almost every distinguished author, as far as known, including the poets, from Homer down. They took older compositions and imbued them with new artistic life and meaning. The rule seems to have been in such cases, that if a writer improved upon his original, the charge of plagiarism did not lie.

R. A. I., Santa Barbara, Cal. I have read with a great deal of interest the articles published in your excellent paper in regard to "Mormonism." There are at present about five hundred Elders of the Mormon Church, going up and down our beautiful State, trying to convert us to Mormonism. There are two here and they are working hard to prove that they are right and everybody else is wrong. When they called on us, we referred them to the articles published in THE CHRISTIAN HERALD, Dec. 23, '96; Jan. 20, '97; Feb. 3, and Feb. 14, also June 2. They said that they were not correct, and were not true at all in regard to their belief. They said that did not teach polygamy, etc. If the statements in your paper are true, these men are the greatest hypocrites I ever met, but they seem very fair indeed and stick close to the Bible and there is but very little difference in their views of religion as set forth by the Bible and our own. The only difference I can find in conversation with them is their Latter Day Prophets and the laying on of hands after baptism for the reception of the Holy Spirit. Of course they believe in the Book of Mormon but that comes from their prophets.

You need be under no apprehension as to the entire accuracy of the articles published. Their author is Gen. John Eaton, a prominent Government official and educator and for many years resident in Utah in an official capacity. He may be addressed at the Concord, Washington, D. C.

Mrs. J. C. C., Petitcodiac, N. B. Can. What does the Psalmist mean by "presumptuous sins" in Ps. 19: 13?

Presumption, when having reference to conduct or moral action, implies arrogance or irreverence. When it relates to religion in general, it means a bold and daring confidence in God's goodness, without obedience to his will. Presumptuous sins must not be confounded with sins of infirmity, or ignorance, or of sudden temptation. They are sins committed and repeated in violation of a known law, done with knowledge and deliberation, in opposition to the warnings of conscience, and with the delusive idea that they can be repented of afterward, when God will surely pardon them. Among presumtuous sins may be enumerated these: to profess religion without principle; to ask God's blessing and yet go on in sinful living; to search out and run into temptation; to be self-confident and complacent concerning one's spiritual condition, though no effort has been made to set the heart right with God, and to arraign the goodness and justice of the Almighty, instead of finding in our own sinful hearts the cause of our misfortunes. Persistent drunkenness, profanity, Sabbath-breaking, and licentiousness are properly classed as presumptuous sins, when the sinner is one who knows the law and wilfully violates it, excusing his offense on the ground that God is too good and kind to punish such doings on the part of his mortal children.

S. L. R., Society Hill, S. C. What does it cost to send money to India? It is rumored that it takes nine-tenths to deliver one-tenth.

If the money is sent by mail, the only expense would be the trifling percentage charged by the banking firm for converting dollars into rupees. If sent by cable, it costs considerably more, but on sums of over $1,000, such expense would not exceed one cent on a dollar, so that at least ninety-nine cents would be delivered in India for every dollar transferred. In the matter of THE CHRISTIAN HERALD India Relief Fund, we pay all expenses involved in the cabling or transferring of the money, and for every dollar which we send to the missionaries, or to THE CHRISTIAN HERALD Interdenominational Committee, (under the Chairmanship of Bishop Thoburn), the full equivalent in rupees, without any deduction whatever for cable charges or exchange or transfer, is delivered into the hands of such Committee.

A HIGH-CASTE FAMILY OF CEYLONESE NOTABLES.

This photograph represents a family group of a noble Kandian house, the male members being hereditary chiefs of the Singhalese. Their religion is Buddhism. It will be noted that while the women dress like their native sisters in India, the men wear a very peculiar costume; among the oddities of which may be mentioned wide "bishop" sleeves, remarkable head-dresses, and combs of silver and tortoise-shell in their hair, which is worn long and rounded up behind, somewhat after the fashion of a Chinaman's queue. No woman is allowed to wear a comb in her hair among these people, that privilege being monopolized by the other sex exclusively.

W. B. R., Perkasie, Pa. What became of Pontius Pilate after he had given Jesus Christ into the hands of his enemies to be crucified?

Josephus, the Jewish historian (in his *Antiquities*, book 18, chap. 4, sec. 1,) relates how he persecuted and defeated the Samaritans, and they complained to Vitellius, governor of Syria, who sent Pilate to Rome to appear before Cæsar. Eusebius adds that Pilate soon afterward, wearied with misfortunes, killed himself. There are various traditions as to his death. One is that he was banished to a northern province, and there died; another that he became a recluse on Mount Pilatus, and in despair plunged into the lake.

Earnest Inquirer, Shelton, Conn. What do you think the Judge of all the earth will say to the man who pays two dollars a week for cigars and gives five cents to starving India?

We would not condemn, but rather commiserate such a case. Such spiritual blindness (to say nothing of the lack of human feeling) is pitiful indeed, and would seem to show that the first rudiments of the Christian character—mutual helpfulness, love of our fellowmen—were hardly yet understood. There are many people who, from their youth up, seem to have been accustomed to giving to God's work just as little as possible—a petty coin out of their abundance. Such giv... know the real heartfelt joy that spri... giving, where the gift means *sacr...* the giver feels the draft upon his ... yet gives gladly and confidently, kno... God loveth the "cheerful giver." dia's need, we belive it to be the dut... Christian man or woman to aid in ... that distressed country and in stre... the hands of our devoted missionari... boring there. Your question may be ... by referring to Prov. 11: 24, 25; Lu... Ps. 112: 9; Prov. 14: 21; Col. 3: 14... 7; Prov. 21: 13, and like passages.

George A. F., Hawksville, Ont. What i... tal of the Greater Central American ...

The proposed "Greater Republic ... tral America is the projected union ... mala, San Salvador, Honduras, N... and Costa Rica. The last-named S... ever, is not yet fully won over to th... There is no central capital of this ... States.

M. A. S., Evanston, Ill. How can yo... the statement that Asa hated God w... plicit statement (1. Kings 15: 14), th... heart was perfect with the Lord all ...

You must remember that Asa ha... been reproved for taking matters i... hand and showing distrust of Go... Chron. 16: 7-10), and had been ve... with the prophet who reproved hi... him in prison and punishing others... parently were of the same mind as th... He repeated his fault in his sickness... haps if we knew the kind of physicia... sulted, we should understand why G... angry with him. As the prophet to... the first instance, he of all men, had ... look to God in an emegency, as God ... to his rescue in a sore st... temper the king showed ... proof justifies the stater... he hated God, though in l... years he had done some ... things. The writers of C... and Kings were doubtless ra... to him for these thing... courtly fashion praised h... good he had done, and o... the evil.

R., Canandaigua, N. Y. ... Paul's meaning in referri... 11: 22) to people eating ... ing? 2. Was the instru... the Lord's Supper a co... Was Luke present at t... tion of the Lord's Supp...

1. There seems to h... some disorder in the C... church. We gather that e... tices of the clubs and soc... become mixed with the c... dinances. Rich men were ... their own bread and wine ... claiming precedence ov... poorer brethren. Paul t... to satisfy their physical ap... home and not come to th... table with animal, but w... ual desires. 2. Paul re... these verses the circums... the institution of the ordi... his words are generally ... this day as the most suit... of liturgical administrat... these he adds a warnin... hypocritical profession. ... nance is intended for C... and no others. What ri... anyone else to join in a ... pecially designed to comm... Christ's death? If you w... ing a memorial service fo... loved father, would you not consi... outrage for a person to intrude who ad... spised and neglected that father all hi... 3. No; only the Apostles were pre... Luke was not an apostle.

J. C. The French is Marie, and the ... the same——Tormented wife. Your case ... liarly sad one. Why not speak frankly to u... band and try to reach an understanding h... decide to take the step suggested in your ... Sub'r, Jackson Co., O. It seems to be ... innocent frolic.——R. B., Manchester, Ia. ... members are, we believe. 2. It would ... ingly bad taste to do so.——Subscrib... Springs, Fla. If what you state be actu... is very strange doctrine indeed and very ... ble.——J. R. E. It would be very difficu... to do so.——Reader, Holmdel, N. J. Se... Jewett, Bookseller, Bible House, New Y... B. W. Any letter to the composers you ... addressed to our care will be forwarded.—... J. J., Richmond, Va. We have not the ... tion desired.——Subscriber, Pittsford, N. ... are certainly not the best selections that ... made for such posts of spiritual responsi... Chas. J., Smith Lake, Minn. 1. The ... Fund is closed. 2. Paper and Bible toge... $3.——S. E. P., Chualar, Cal. Yes, the ... nine photographs.——A. L. S., Madison ... nothing wrong in it. Bodily exercise is ... at times and if it be taken in the form of ... relaxation, surely it need not be conde... I. D. F. It means Canticles.——H. E. S., ... O. It is imagination with a slight histo... ——Farmer, Geneva, Tex. Write fully to ... Sunday School Union, Philadelphia, Pa.; ... Talbott's Station, Tenn. Write to the P... General, Washington, D. C., with all the ... Miss E. S., Woodbury, N. J., please send ... to Miss E. A. Ladd, 9 Bowen avenue, D... Mass.——Grace M., Jewell, Kan. We do ... the concerns you mention.——Subscrib... Minn. The whole history of the Anneke ... gation has been published in full in th... press. It is a long story, and we have no ... discuss it here.

Saving the Tenement Children

Continued from First Page.)

Miss was the distinguished head (Miss Barbridge was born in London, but has lived nearly all her life in distant Arizona; Miss Ella V. Jones, is another

CHILDREN LEAVING THE BIBLE HOUSE FOR OUR CHILDREN'S HOME.

graduate of Vassar College and a young woman of beautiful Christian character; Miss Elsveagh Wharton, a native of Pennsylvania and a fine musician, and Mrs. Mary V. Russell, a young Quakeress from Indiana. Each member of the staff has personal care of about fifteen children and all are devoted to their young charges and are remarkably docile and obedient; and all visitors are struck by the evident affection of the youngsters for their gentle guardians, who are their companions in play, their monitors in all matters of behavior and their instructors in those simple undenominational religious duties that form an essential feature of everyday life in the Children's Home.

It is a refreshing sight to watch the groups of children at play on the great lawn in front of the Home building. Every hour from sunrise till sunset is a revel of frolic and healthful amusement. The seventy odd acres of woodland, field and greensward afford ample room for all to enjoy themselves to their heart's content. Wherever one turns, groups of happy folks can be seen at their games and the air is melodious with their innocent laughter. Here are a score or more at the swings, there a "bakers' dozen" are playing at rubber quoits, and yonder a group is screaming with fun over "Ring-a-lay." Beanbags, marbles, "jacks," stilts, croquet, "hooples," "ringers," skipping, jumping, each have their knots of players, and across the road in the big meadow by the chapel and lavatory, is the much-mooned swimming pool, whence issue shouts of splashing and floundering, as the bathers make the most of their time before the next contingent comes to take possession of the pool. The boys and girls bathe on alternate days. Then there are other enjoyments, farther afield, when the youngsters go botanizing or leaf hunting, under the guidance of some member of the staff, who can tell them all about the flowers and leaves they are picking. And such posies as the girls can find in the Mont-Lawn woodlands! Many city children—some of whom, at eight, have never been in the country in all their little lives—however widely their tastes may differ on other things, are all alike in their passionate love of flowers. Their armfuls of daisies, buttercups and fern with here and there a bunch of wild roses or tiny forget-me-nots, or perhaps a few belated wood-violets, are to them treasures beyond all price.

Although there is a doctor within call at the home, for emergencies, the position is a secure, for the invigorating breezes at Mont-Lawn and the pure atmosphere of the hills banish all sickness. The fare is plain but wholesome and nourishing. At the morning meal there is an abundance of fresh milk, wheaten grits, oatmeal or hominy, sweet, wholesome bread and butter, fruit, "cereal" coffee and fresh eggs. Dinner is served at noon and consists of meat, potatoes, sweet corn or other vegetables, pie or pudding and bread. At six o'clock supper is served with plenty of bread and good, rich milk. Appetites are always sharp, and the clatter of knives, forks, and spoons, is fairly outdone by the incessant chatter of our little guests as they eat their meals. Yet all are exceedingly well-behaved. After the "grace before meat," which is sung by all in unison and with right goodwill, the meal proceeds, and the viands are consumed with a relish that would make a dyspeptic envious. Good food, good air, plenty of exercise and amusement, and sweet, unbroken sleep, work wonders with the slim, pale-faced little tenement tots, who come to the Home. Long before their outing is ended, the glow of health tinges their cheeks and their little, puny frames are filled with new life and vigor.

One of the pleasures to which our little folks look forward with eager anticipation is a wagon ride. These occur daily, and the big Home wagonette, supplemented usually by a second vehicle, is filled with laughing youngsters, who are driven off some half a dozen miles or more still farther away among the Rockland hills. Each child has at least two such rides during his ten days' stay at Mont-Lawn, in addition to the ride to and from the dock when arriving at the Home and departing.

At the present writing, there are in the neighborhood of two hundred little guests at Mont-Lawn, and fresh arrivals are coming almost daily, while others, having ended their outing, are being returned to their homes in the city.

We would remind our readers that this worthy charity, to which they have contributed in past seasons, is dependent largely upon voluntary gifts for the success of its efforts among the poor children of the slums. Three dollars cover the entire cost of an outing for a little tenement boy or girl, including expense of transportation to and from the Home, and food, shelter, medical attention, and all incidentals while there. To be able to bring a ray of real sunshine into the heart of some of these forlorn little ones—"God's poor"—is a privilege which, when availed of in the Christian spirit, results in blessing to both. We invite the co-operation of our friends in this midsummer benevolence, which in past years has brought joy to thousands of sad little souls and brightened lives that were all too dark and gloomy. Precious memories of these golden summer days and of the kind treatment experienced at Mont-Lawn, will last through the lifetime of many a child, and the Gospel teachings at the Home may, under divine blessing, be made the means of transforming many young lives, and making of these waifs noble Christian men and women.

The following contributions have been received for our Children's Home:

Previously acknowledged	$589 95
A mite	1 00
Mrs Sarah D Dwyer	9 00
Jennie P Smith	2 00
In the Master's name, N Y City	3 00
Collected through Miss Valentine	2 00
Willing Aid Soc, Bapt S. S., Westfield	3 00
Edna L Murphy	1 00
Mrs. Eunice Cooley	5 00
Junior C E Soc, Cranford	3 00
Cora Cunningham	3 00
Clinton Cunningham	3 00
Raised by Edith Wylie, Annie Cornet, Pearl Lang, May Hollahan, Gussie Russell, Bessie Seargeant, and Franz Kendrick	14 00
In Memoriam of Louis P Tibbals	0 00
Entre Nons Club, Brooklyn	5 75
F E Long	1 00
The Lord's money, Dudley	1 00
Mrs S Hunt	3 00
Proceeds of Musicale by Mrs Henry E Browne	36 50
M O S, Nantucket	1 00
Jr League, Wesley Ch, Bath	3 00
No Name, Belmar	10 00
Justin M. Copeland	10 00
C B Pulver	5 00
Mary W Sargent	1 00
Two Friends, Nichols	6 00
Total	**$729.20**

All contributions will be acknowledged in THE CHRISTIAN HERALD, and should be addressed to 92 Bible House, New York. Gifts of shoes and clothing for the children should be sent to the Matron of the Home at Mont-Lawn, Nyack, N. Y.

BELIEF IN CHRIST.

Suggestions on the Christian Endeavor Topic for the Week Beginning July 18. John 4: 46-53: Acts 16: 25-34.

Human ideas of the adequacy of a remedy for any given malady or affliction are not always reliable. We can imagine the jailer, in the second of the two passages associated with the topic (Acts 16: 25-34), being disappointed with Paul's answer to his question: "What must I *do* to be saved?" He was not required to do, but to *believe*. This way of attaining salvation, is seldom satisfactory to any one at first sight. Whether the salvation to be gained be salvation from the penalty of sin, or from its power, or from its taint, the inadequacy of the remedy appears glaring. It would seem much more reasonable for the sinner to suffer something, or do some meritorious work, that he may win salvation and, to some extent, purchase it. Like Naaman, he turns away from the remedy with the conviction that it cannot be effectual. But is it so inadequate a remedy as it appears? Apart from the fact that it is the divinely appointed way of salvation and as such to be accepted by sinners without criticism, it commends itself on examination and on practical experiment, to our reason. We find that it is true that, "as a man thinketh in his heart so is he." Belief can do more to transform life than action. We know how it is in our own experience. A mother sending her boy to the great city to live, knows that his obedience to her, his regular attendance at church and Sunday School afford no grounds for hope that he will be protected from the temptations that will surround him. But if the boy really believes in Christ and the truths of Christianity, she is at peace. The most blameless life counts for little in comparison with sincere faith. It is so in other matters. A patient may send for a physician, but if he does not believe in him he will get little good from his treatment. A lawyer who has not the confidence of his client is handicapped in the management of his case. The man who believes in a person, or in a principle, is worth more in a political campaign, than a more eloquent hired speaker, who has no convictions. Belief inspires a man, holds him true, makes him consistent, gives him energy, makes him self-sacrificing. It is no unimportant matter. Then, on the other side, when we look at the character of Christ, think of his divine purity, his hatred of sin, his scorn of hypocrisy, his tenderness to the erring, his patience and forbearance, and ask ourselves what belief in such a Being implies, we see how much it means. It does not seem so unreasonable to hear that if we believe on him we shall be saved. Belief on him will make us like him, and being like him we shall be saved from impurity, from selfishness, and shall be worth saving eternally. The fact has been proved again and again in the experience of Christian ministers and workers. After appeals to the reason of men have failed, after a man has shown himself impervious to all considerations, as to his own ruin, or to natural affection, and he continues in sin reckless of all consequences to himself and to his family, the preaching of Christ has moved him and faith in Christ has transformed his life. To those who believe, Christ has proved the power of God and the wisdom of God.

WEE CANDIDATES FOR MONT-LAWN.

Our Royal Siamese Visitors.

EUROPEAN governments are preparing to give gracious welcome to his Majesty, the King of Siam, who is now on his way to visit several of the capitals. Before leaving their own country, the King and Queen together performed the ceremony of opening the first section of the Korat Railway, which has recently been completed between Bangkok, the Capital, and Ayuthia. It was built by English contractors and is one of the most important lines of Siam's growing railway system. The first sod of the Korat Railway was cut by the King in March, 1892, and the first section measures about four and one-half miles. The opening of this section by the King and Queen was made the occasion of much pomp and heathen ceremony. Bangkok was crowded, and there was a lavish display of decorations. On their arrival at the Bangkok terminus the King and Queen proceeded to the Royal pavilion which had been erected. There the King lit the long wax candles on the altar, and having bowed to the Buddhist priests, proceeded to the rails to fit the spikes and bolts. As he began to drive the spikes the priests chanted the prayers usually recited at State ceremonies. The King drove in two spikes and fastened bolts at the end of the rails, using for the purpose a gold hammer with an ivory handle and a gold spanner with a handle covered with velvet. The Queen then went to the other end of the rail, and was also handed a set of implements, which she used in the same manner.

THE KING AND QUEEN OF SIAM AT A RAILWAY OPENING.

THE METROPOLITAN PULPIT

SAVE THE CITIES.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Ezek. 27: 3. - - - { **O thou that art situate at the entry of the sea.**

THIS is a part of an impassioned apostrophe to the city of Tyre. It was a beautiful city—a majestic city. At the east end of the Mediterranean it sat with one hand beckoning the inland trade, and with the other the commerce of foreign nations. It swung a monstrous boom across its harbor to shut out foreign enemies, and then swung back that boom to let in its friends. The air of the desert was fragrant with the spices brought by caravans to her fairs, and all seas were clett into foam by the keel of her laden merchantmen. Her markets were rich with horses, and mules, and camels from Togarmah; with upholstery, and ebony, and ivory from Dedan; with emeralds, and agate, and coral from Syria; with wine from Helbon; with finest needlework from Ashur and Chilmad. Talk about the splendid state-rooms of your Cunard and Inman and White Star lines of international steamers—why, the benches of the state-rooms in those Tyrian ships were all ivory, and instead of our coarse canvas on the masts of the shipping, they had the finest linen, quilted together and inwrought with embroideries almost miraculous for beauty. Its columns overshadowed all nations. Distant empires felt its heart-beat. Majestic city! "situate at the entry of the sea."

But where now is the gleam of her towers, the roar of her chariots, the masts of her shipping? Let the fishermen who dry their nets on the place where she once stood; let the sea that rushes upon the barrenness where she once challenged the admiration of all nations; let the barbarians who build their huts on the place where her palaces glittered, answer the question. Blotted out forever! She forgot God, and God forgot her. And while our modern cities admire her glory, let them take warning at her awful doom.

Cain was the founder of the first city, and I suppose it took after him in morals. It is a long while before a city can get over the character of those who founded it. Were they criminal exiles, the filth, and the prisons, and the debauchery are the shadows of such founders. New York will not for two or three hundred years escape from the good influences of its founders—the pious settlers whose prayers went up from the very streets where now banks discount and brokers shave, and companies declare dividends, and smugglers swear Custom-house lies; and above the roar of the drays and the crack of the auctioneers' mallets is heard the ascription —"We worship thee, O thou almighty dollar!" The church that once stood on Wall street still throws its blessing over all the scene of traffic, and upon the ships that now their white wings in the harbor. Cities are not necessarily evils, as has sometimes been argued. They have been the birthplace of civilization. In them [illegible] liberty has lifted up its voice. Athens, Corinth, and Pisa, and Venice. The congress of the representatives of the cities in the legislatures of Europe was the death blow to feudal kingdoms. Cities are the patronizers of art and literature—architecture popular to its British Museum in London its Royal Library in Paris, its Vatican in Rome. Cities hold the world's sceptre. Africa was Carthage, Greece was Athens, England is London, France is Paris, Italy is Rome, and the cities to which God has cast our lot will yet decide the destiny of the American people.

At this season of the year, I have thought it might be useful to talk a little while about the moral responsibility resting upon the office-bearers in all our cities—a theme as appropriate to those who are governed as to the governors. The moral character of those who rule a city has much to do with the character of the city itself. I have noticed that according to their opportunities there has really been more corruption in municipal governments in this country than in the State and national legislatures. Now, is there no hope? With the mightiest agent in our hand, the glorious Gospel of Jesus Christ, shall not all our cities be reformed, and purified, and redeemed? I believe the day will come. I am in full sympathy with those who are opposed to carrying politics into religion; but our cities will never be reformed and purified until we carry religion into politics. I look over our cities and I see that all great interests are to be affected in the future, as they have been affected in the past, by the character of those who in the different departments rule over us, and I propose to classify some of those interests:

In the first place I remark: Commercial ethics are always affected by the moral or immoral character of those who have municipal supremacy. Officials that wink at fraud, and that have neither censure nor arraignment for glittering dishonesties, always weaken the pulse of commercial honor. Every shop, every store, every bazaar, every factory in the cities feels the moral character of the City Hall. A merchant may stand in his store and say: "Now, I'll have nothing to do with city politics; I will not soil my hands with the slush;" nevertheless, the most insignificant trial in the police court will affect that merchant directly or indirectly. In the city of New York, Christian merchants for a great while said: "We'll have nothing to do with the management of public affairs," and they allowed everything to go at loose ends until there rolled up in that city a debt of nearly $120,000,000. The municipal government became a hissing and a by-word in the whole earth, and then the Christian merchants saw their folly and they went and took possession of the ballot boxes. I wish all commercial men to understand that they are not independent of the moral character of the men who rule over them, but must be thoroughly, mightily affected by them.

So, also, of the educational interests of a city. Do you know that there are in this country about seventy thousand common schools, and that there are over eight millions of pupils, and that the majority of those schools and the majority of those pupils are in our cities? Now, this great multitude of children will be affected by the intelligence or ignorance, the virtue or the vice, of Boards of Education and Boards of Control. There are cities where educational affairs are settled in the low caucus in the abandoned parts of the cities, by men full of ignorance and rum. It ought not to be so; but in many cities it is so. I hear the tramp of coming generations. What that great multitude of youth shall be for this world and the next will be affected very much by the character of your public schools.

I have also to say that the character of officials in a city affects the domestic circle. In a city where grogshops have their own way, and gambling hells are not interfered with, and for fear of losing political influence officials close their eyes to festering abominations—in all those cities the home interests need to make imploration. The family circles of the city must inevitably be affected by the moral character or the immoral character of those who rule over them.

I will go further and say that the religious interests of a city are thus affected. The Church to-day has to contend with evils that the civil law ought to smite; and while I would not have the civil government in any wise relax its energy in the arrest and punishment of crime, I would have a thousand-fold more energy put forth in the drying up of the fountains of iniquity. The Church of God asks no pecuniary aid from political power; but does ask that in addition to all the evils we must necessarily contend against we shall not have to fight also municipal negligence.

I demand that the Christian people who have been standing aloof from public affairs come back, and in the might of God try to save our cities. If things are or have been bad, it is because good people have let them be bad. That Christian man who merely goes to the polls and casts his vote does not do his duty. It is not the ballot-box that decides the election, it is the political caucus; and if at the primary meetings of the two political parties unfit and bad men are nominated, then the ballot box has nothing to do save to take its choice between two thieves! In our churches, by reformatory organization, in every way let us try to tone up the moral sentiment in these cities.

I take a step further in this subject, and ask all those who believe in the omnipotence of prayer, day by day, and every day, present your city officials before God for a blessing. If you live in a city presided over by a mayor, pray for him. The chief magistrate of a city is in a position of great responsibility. If in the Episcopal churches, by the authority of the Litany, and in our non-Episcopate churches, we every Sabbath pray for the President of the United States, why not, then, be just as hearty in our supplications for the chief magistrates of cities, for their guidance, for their health, for their present and their everlasting morality?

But go further and pray for your Common Council if your city has a Common Council. They hold in their hands a power splendid for good or terrible for evil. They have many temptations. In many of the cities whole Boards of Common Councilmen have gone down in the maelstrom of political corruption. They could not stand the power of the bribe. Corruption came in and sat beside them, and sat behind them, and sat before them. They recklessly voted away the hard-earned moneys of the people. They were bought out, body, mind, and soul, so that at the end of their term of office they had not enough of moral remains left to make a decent funeral. They went into office with the huzza of the multitude. They came out with the anathema of all decent people. There is not one man out of a hundred that can endure the temptations of the Common Councilmen in our great cities. If a man in that position have the courage of a Cromwell, and the independence of an Andrew Jackson, and the public spiritedness of a John Frederick Oberlin, and the piety of an Edward Payson, he will have no surplus to throw away. Pray for these men.

Yes, go further, my friends, and pray for your police. Their perils, and temptations, best known to themselves. They hold the order and peace of your cities in their grasp. But for their intervention you would not be safe for an hour. They must face the storm. They must rush in where it seems to them almost instant death. They must put the hand of arrest on the armed maniac, and corner the murderer. They must refuse large rewards for withdrawing complaints. They must unravel intricate plots, and trace dark labyrinths of crime, and develop suspicions into certainties. They must be cool while others are frantic. They must be vigilant while others are somnolent, impersonating the very villainy they want to seize. In the police forces of our great cities are to-day men of as thorough character as that of the old detective of New York, addressed to whom there came letters from London asking for help ten years after he was dead—letters addressed to "Jacob Hayes, High Constable of New York." Your police need your appreciation, your sympathy, your gratitude, and, above all, your prayers. Yea, I want you to go further, and pray every day for prison inspectors and jail-keepers,—work awful and beneficent. Rough men, cruel men, impatient men, are not fit for those places. They have under their care men who were once as good as you, but they got tripped up. Bad company, or strong drink, or strange conjunction of circumstances, flung them headlong. Go down that prison corridor and ask them how they got in, and about their families, and what their early prospects in life [illegible] and you will find that they are ver[illegible] like yourself, except in this: th[illegible] kept you while he did not restrain [illegible] Pray God day by day that the m[illegible] have these unfortunates in charge [illegible] merciful, Christianly strategic, a[illegible] means of reformation and rescue. [illegible] years ago a city pastor in New Yo[illegible] called to the city prison to at[illegible] funeral. A young woman had con[illegible] a crime, and was incarcerated, a[illegible] mother came to visit her, and died [illegible] visit. The mother, having no hor[illegible] buried from her daughter's pris[illegible] After the service was over, the imp[illegible] daughter came up to the minister of [illegible] and said: "Wouldn't you like to [illegible] poor mother?" And while they s[illegible] the coffin, the minister of Christ [illegible] that imprisoned soul: "Don't you [illegible] day, in the presence of your mothe[illegible] body, as if you ought to make a v[illegible] fore God that you will do differe[illegible] live a better life?" She stood fo[illegible] moments, and then the tears rolle[illegible] her cheeks, and she pulled from he[illegible] hand the worn-out glove that she h[illegible] on in honor of the obsequies, and, [illegible] bared her right hand, she put it u[illegible] chill brow of her dead mother, an[illegible] "By the help of God, I swear I will [illegible] ferently. God help me." And sh[illegible] her vow. And years after, when [illegible] told of the incident, she said: "Wh[illegible] minister of the Gospel said: 'Go[illegible] you and help you to keep the v[illegible] you have made,' I cried out, and [illegible] 'You bless me! Do you bless me? [illegible] that's the first kind word I've hear[illegible] years;' and it thrilled through n[illegible] and it was the means of my refor[illegible] and ever since, by the grace of G[illegible] tried to live a Christian life." [illegible] there are many amid the criminal [illegible] that may be reformed. Pray for t[illegible] who have these unfortunates in [illegible]

My word now is to all who may [illegible] hold any public position of trust [illegible] city. You are God's representative [illegible] the King, and Ruler, and Judge, s[illegible] in his place. O, be faithful in t[illegible] charge of all your duties, so tha[illegible] all our cities are in ashes, and the[illegible] itself is a red scroll of flame, you [illegible] in the mercy and grace of Christ re[illegible] for your faithfulness. I wish now [illegible] hort all good people, whether they e[illegible] governors or the governed, to m[illegible] grand effort for the salvation, the [illegible] cation, the redemption of our Am[illegible] cities. Do you not know that th[illegible] multitudes going down to ruin, to[illegible] and eternal, dropping quicker tha[illegible] drop from my lips? Grogshops [illegible] them up. Gambling hells devou[illegible] Houses of shame are damning the[illegible] let us toil, and pray, and preach, a[illegible] until all these wrongs are righted. [illegible] we do we must do quickly. W[illegible] rulers, and on the same platform, [illegible] at last come before the throne of [illegible] answer for what we have done for [illegible] tering of our great towns. Alas if [illegible] that day it be found that your h[illegible] been idle and my pulpit has been [illegible] O, ye who are pure, and honest, an[illegible] tian, go to work and help to m[illegible] cities pure, and honest, and Chris[illegible]n.

Lest it may have been though[illegible] am addressing only what are ca[illegible] better classes, my final word is t[illegible] dissolute soul to whom these wor[illegible] come. Though you may be cover[illegible] all crimes, though you may be [illegible] with all leprosies, though you m[illegible] gone through the whole catalogue [illegible] iquity, and may not have been in [illegible] for twenty years you may hav[illegible] nature entirely reconstructed, an[illegible] your brow, hot with infamous p[illegible] and besweated with exhausting in[illegible] ces, God will place the flashing co[illegible] a Saviour's forgiveness.

Who is that that I see coming? [illegible] his step. I know his rags. Who is [illegible] prodigal. Come, people of God: [illegible] go out and meet him. Get the b[illegible] you can find in all the wardrobe. [illegible] angels of God fill their chalices an[illegible] to his eternal rescue. Come, pe[illegible] God, let us go out to meet hin[illegible] The prodigal is coming home. The [illegible] alive again and the lost is found.

> Pleased with the news, the saints be[illegible]
> In songs their tongues employ;
> Beyond the skies the tidings go,
> And heaven is filled with joy.
>
> Nor angels can their joy contain,
> But kindle with new fire;
> "The sinner lost is found," they sin[illegible]
> And strike the sounding lyre.

CHRISTIAN ENDEAVOR'S HOSTS.

A [illegible]ghty Gathering Representing Nearly Fifty Thousand Societies of many Nationalities and Aggregating Nearly Three Million Members.

THE date of this issue of THE CHRISTIAN HERALD is the red-letter day of the Christian Endeavor year. The great International Convention which this year assem[illegible]es in San Francisco, holds its first meeting to-day. From all parts of the

PRESIDENT CLARK.

country and from foreign lands, delegates are [illegible]ve been speeding toward the rendezvous. [illegible]c four hundred are expected from New York, about the same number from New Jersey, about eight hundred from the Pennsylvania sec[illegible]n, while Western [illegible]a will furnish [illegible]rge delegations. [illegible]o the preliminary notices sent [illegible] San Francisco, [illegible]t extent of accommodations re[illegible]ired by the various States, it appears probable that the convention of 1897 will not be [illegible]ny of its fifteen predecessors in numbers. Many, of course, in the Eastern States who have been in the habit of attending the Convention of former years will be unable to spare the time and money for the journey to San Francisco; but [illegible]e places will doubtless be filled by Christian Endeavorers in the West who hitherto have not been able to attend the Boston and New York conventions.

Arrangements [illegible]r the reception [illegible]f the expected [illegible]s have been [illegible] progress more than a year, the San Francisco people being hospitably intent on having their friends [illegible]hty welcome. It is not an easy matter to receive and entertain from twenty to thirty thousand guests, who is about the number of the delegates at recent Conventions. The committees, however, have planned carefully, foreseeing every contingency likely to arise, and are not afraid of more coming than they can comfortably provide for.

The plans for State Headquarters are different from those adopted at any previous Christian Endeavor Convention. The Mechanics Pavilion, which will be one of the principal meeting places, will be the location of all State Headquarters as well. The States have been grouped together in the location of headquarters and each group of States will be the guest of a group of societies.

Upon the arrival of delegates at the San Francisco ferries, they will be escorted by the Reception Committee direct to the Mechanics' Pavilion, where they will register at their State Headquarters. They will then be escorted to their hotels.

The California Headquarters, which will occupy all the north and part of the east gallery of the Pavilion, will be splendidly decorated throughout the Convention. Here, in the intervals of the meetings, receptions will be tendered each day by the California State Union to visiting States.

Two large pavilions have been secured for the meetings. By holding them simultaneously and providing equal attractions the crowd will be divided and none will be disappointed. Mechanics' Pavilion is so large that speakers could with difficulty make themselves heard: but its dimensions have been reduced by partitioning off part of its space for committee rooms, leaving accommodation for about nine thousand persons. Woodward's Pavilion will hold about seven thousand more.

The programme for the Convention promises to be one of the best ever provided. Its chief features are as follows:

The Convention will open on Wednesday night, July 7th, with meetings in eight of the largest churches of San Francisco and one meeting each in Oakland and Alameda. The topic for these meetings is, "The Life Filled with the Spirit."

On *Thursday* morning, simultaneous meetings will be held in the Mechanics' Pavilion and in Woodward's Pavilion. At these sessions, besides the addresses of welcome and suitable responses, President Clark will deliver his annual address and General Secretary Baer will present his annual report. Thursday afternoon will be given up to denominational rallies, and twenty or more of the churches of San Francisco will be used for these important meetings. On Thursday evening the general topic of christian citizenship will be presented in addresses upon the following subjects: "Christian Endeavor and the Saloon." "Christian Endeavor and Social Purity." "Christian Endeavor and Sabbath Observance." "Christian Endeavor and Political Righteousness." "Christian Endeavor and Good Literature."

MECHANICS' PAVILION CHRISTIAN ENDEAVOR HEADQUARTERS.

On *Friday* morning the programme provides for practical addresses and open parliaments on fundamental principles of Christian Endeavor. In Woodward's Pavilion the general topic will be, "Loyalty to the Church." In the Mechanics' Pavilion the following topics will be considered in addresses by practical men: "Christian Endeavor Extension in Country Districts." "Christian Endeavor Extension in Large Cities." to be followed by a symposium on "The Essentials of a Model Christian Endeavor Society." On Friday evening the general subject will be, "Christian Endeavor Fellowship."

On *Saturday* morning, in Woodward's Pavilion, the State secretaries are to be heard from in a symposium on the topic, "How May We Make the Committee Work in Local Societies More Effective?" In the Mechanics' Pavilion, State presidents will be invited to offer brief practical suggestions on "How Can We Interest the Young People and Pastors in the Organization of Junior and Intermediate Societies?" In each auditorium Treasurer Shaw will speak on the topic, "The United Society of Christian Endeavor: What It Is and How it Works."

At the adjournment of the morning sessions at the two auditoriums, the Endeavorers will proceed to Van Ness avenue, where an open air demonstration will take place. Four speakers' stands will be erected, one in each of four connecting blocks.

On *Sunday* the Endeavorers will attend the regular church services, and the pulpits will be occupied by visiting clergymen.

In the afternoon there will be three meetings of great importance—in the Mechanics' Building an evangelistic meeting for men only, to be addressed by evangelists and ministers: in Woodward's Pavilion a meeting for women only; in the First Congregational Church a meeting for ministers and church officers, for the deepening of the spiritual life. In the evening will be the regular Christian Endeavor prayer meetings, to be followed by the preaching services in all the churches, addresses to be delivered by visiting delegates. Special care is being taken in arranging for these meetings.

On *Monday* morning the time will be given to the evangelistic and missionary influences of Christian Endeavor. There will be addresses upon the following topics: "Home Missions." "Foreign Missions." "Systematic and Proportionate Giving to God." "City Evangelization." "The Claims of the Ministry Upon Young Men." The afternoon will be given up to a second "school of methods." Never before have two afternoons been given over to committee conferences. It is done this year so that all the various committees' methods may be carefully discussed and that such advance movements as the possibilities of the Juniors, the Intermediate, the Mothers', the Senior societies may be brought before the delegates. At these times the work among the sailors and soldiers, light-house keepers and life-savers will be thoroughly presented. The Junior rally will be held on Monday afternoon in the Mechanics' Pavilion. The closing sessions of the Convention will be held on Monday night in the Mechanics' Pavilion and Woodward's Pavilion. Rev. George F. Pentecost, D.D., will preach one of the Convention sermons, and President Clark and Secretary Baer will preside and conduct the closing consecration meetings.

OFFICERS AND CHAIRMEN OF COMMITTEES OF THE CHRISTIAN ENDEAVOR CONVENTION.

GEO. P. LOWELL, Pres. Alameda Co. Union. A. M. BENHAM, Music. PURCELL ROWE, Pres. Golden Gate Union. C. B. PERKINS, Decoration.
C. Z. MERRITT, Finance. J. S. WEBSTER, Vice-Chairman. J. A. WILES, Printing.
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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

FAMILY LOYALTY.

QUITE apart from household love, which is taken for granted in every family, is a certain quality of loyalty which holds kith and kin together. While human nature is what it is we need never expect that people of the same family living together in the intimacy of home will always escape friction and irritation. The very candor and unreserve of home life leads people to speak hastily, puts a check upon politeness, and has as its result domestic jars. They are to be regretted and even deplored, for it is a strange weakness of human nature which makes possible the seamy side in so many of our closest relationships. Brothers and sisters are very apt not only to see faults in each other, but to speak of them plainly. Even mothers and daughters do not always live in perfect amity and agreement, and in the most affectionate households there will now and then be a little breeze of ill temper or a break in the perfect harmony.

All this, however, may go on and yet may be pardoned if there is a high ideal of loyalty which leads those of one blood to stand firmly for each other in the face of the world. The old proverb has it that "blood is thicker than water," which being translated simply means that those of a family or clan are bound by their relationship to make common cause against all outside disturbers of their peace and stand firmly together for the one roof tree.

A high ideal of family loyalty will preserve us from ever telling disagreeable family secrets. If there is some member of the household who yields to temptation or whose ways are trying, the rest are bound to conceal his faults so far as they may from those beyond their gates. To speak of the faults of a person's own family, or of any member in public, is to do a decidedly ungenerous as well as underbred thing. We ought to maintain the family honor, and to defend everyone belonging to us with all the power we possess.

The greatest tenderness should exist in our minds with regard to the impression our dear ones make on those who know them but slightly. Great injustice is done to children by the thoughtless retailing of their faults to outsiders by persons within the home. I have known an instance in which a young man arriving at full age has been embarrassed and hindered from securing a good position in business simply through thoughtless speeches made about him in a somewhat irresponsible childhood—made, too, by a member of his own family. A child may pass through a phase of untruthfulness, of jealousy, possibly of dishonesty, and yet outgrow those faults and if properly trained and treated reach a useful manhood. But the fact that his family have bruited his errors far and wide will act very unfavorably in his case.

There may of course arise occasions when it is necessary to tell the absolute truth about people, even those belonging to us, but ordinarily the mantle of silence and of charity should be thrown over all failings so far as the world outside is concerned.

One sometimes sees in a family a queer streak of loyalty towards one member. Sometimes the mother, again the father, again a brother or sister is the object of passionate devotion on the part of all, and whatever this favored one may do he or she is quite safe and may expect to have the best construction put on everything and the best treatment in the eyes of everybody. Singularly, it is not always the sweet and amiable person who is thus selected as the object of loyal love. Ill temper is quite often at a premium in this world, and you will find that the one in the family who really rules is the one whom it is rather unsafe to stir up, because she will make it very uncomfortable for the others if she does not have her own way. This is all wrong, and should not be for a moment tolerated, but while homes are what they are we shall find that the most aggressive personality in the family is the one which carries all before it.

Sometimes there is one person in a set of brothers and sisters who seems fated never to get on, through some incapacity or eccentricity. While others succeed he always slips a little way back and never is able to secure that safe foothold which means in the end success and substantial advancement. Let the others rally round such a one and help him to the utmost extent of their ability. The family bond demands this. The family bond demands, too, that every member of the circle shall be insured so far as possible against unkind criticism; that one shall never be ashamed of one's own flesh and blood; that one, on the contrary, shall always to the end of time uphold the family honor.

Should it chance that some member of the family makes an unfortunate marriage—and this happens sometimes—the fact being accomplished the wise and judicious way is to adopt the new member into the clan, not making a break, nor holding aloof, nor in any way showing one's distaste for the new relationship. This is a hard doctrine and many do not accept it. Probably more family feuds occur through discontent with the new element brought into this connection than in any other way.

In the spring a young man's fancy
Lightly turns to thoughts of love.

and this all-round fancy may very easily fall upon some girl whom his mother would not have chosen for the youth. The old cry of Rebecca, "I am weary of my life because of the daughters of Heth," is repeated over and over again in our modern lives. But after all a man chooses his wife for himself and not to please his mother and his sisters, and if he have arrived at full age—and equally if a daughter being of age, decides on a certain man for her husband—both son and daughter must be allowed to act according to individual judgment, and the courses they pursue should not be allowed to bring alienation and discord into the family circle Mr. Stowe used to tell of an old deacon who said that he had assured his wife once for all that he loved her, and therefore there was no need of his ever repeating it. We are all better for being told over and over again that we are loved by those who are around us, and the home in which there is no demonstration but only icy reserve and an absence of tender words and caresses is a very desolate place.

Margaret E. Sangster

INDIA'S CRISIS.

Three Months Waiting for Harvest Still to be Borne—Can the Stricken, Suffering Survive?—The Testimony of Missionary Eye-Witnesses.

HOPEFUL as are the reports of harvest prospects, which come from famine-stricken India, it is evident that the missionaries and philanthropists dread the crisis which must come before the harvest can be gathered. The number of sufferers increases daily, recruited from classes which had some savings on which they had lived hitherto. These savings are now exhausted by the long pressure of famine prices, and now the well-to-do classes are timidly and reluctantly asking for help. They shrink from applying to the government, knowing that it will offer them nothing but toil of a kind peculiarly offensive to a self-respecting native, and in associations that to them are worse than death. The missionaries know of multitudes of such cases, and many of them are in Christian homes. These have a strong claim upon them, and the missionaries feel it incumbent to help them and do it with more pleasure than they feel in relieving the improvident class. It will be very gratifying to our readers to realize that through their liberality, the American missionaries have the means of engaging in this Christ-like work. The forty thousand dollars now being distributed by our missionary committee, will aid many of these sufferers and enable them to survive the weary months of waiting for the harvest.

POST-OFFICE SQUARE IN SIMLA—INDIA'S ARISTOCRATIC SUMMER RESORT.

On this page we give a picture of a scene in Simla, the summer resort of the official and wealthy classes which at this time of the year is crowded by a society beyond the reach of famines. It should be said to their honor that in this time of trouble, they have given both in money and in personal labor with unprecedented liberality for the relief of the afflicted people.

On the next page are a number of photographs recently received from our missionary almoners, every one taken during the past three months. They refute, as the camera only can refute, the wicked stories which have been circulated by people who sought to find excuse for not helping to relieve the fearful suffering. The pinched faces, the bare bones and the distended stomachs of people who, to allay the pangs of hunger, have eaten earth and weeds which they could not digest, tell their sad story with a force beyond the possibility of contradiction. To these we add the following letters from Christian men who have been eye-witnesses of the suffering:

INDIA'S GREAT NEED.

Rev. Robert P. Wilder, of Poona, India, who is attending the Northfield Conference, writes THE CHRISTIAN HERALD:

I am very glad on reaching America to see that you are raising money for the famine sufferers in India. The need is very great, and though the Govern working wisely and earnestly, it is to reach all who require aid. I ha famine sufferers in British and nat ritory and can assure you that th all the money we can send them. **sands are dying** and there is no pos of a harvest until September or

"You are wise in distributing th through missionaries, since ther been sad cases of fraud at Gov relief camps in spite of the watc of Government officials. The aries and native Christians will se distribution of funds personally ar onstrate to the sufferers that the of Christ are interested in the b well as the souls of men. The has not had such an opportunity in tury to reach India with the Gos faithful now we shall soon reap harvest of souls.

Yours in Christ's Service
ROBERT P. WI

Rev. C. Harding, the American missionary at Sholapur, writes:

The blessing of many who are ready will certainly come upon THE CHRISTIAN HERALD, and upon those who have sent such donations to India through your agency.

In the great famine twenty years a works were delayed until multitudes were and too far gone to be brought back t seems, as I remember those days, like nightmare, for the dead and dying were us. The government now is wiser and mane, at least in our region, for in the pre ne, relief works were opened as soon as tress began, and thus in the Sholapur dis more than 100,000 people have been kept some months past. Many of these are tomed to such work as is now offered to t the exposure in the hot sun, with the ten frequently at 110 degrees, and the extra night of bringing water and fuel, often fr tance, and of grinding the grain for bread—all these things are telling upon t of these people. And since most of t works will be closed early in June, if the comes, it seems certain that a time of gr fering is just upon us, and I expect to spe of my time during the next three months ing cases of extreme want.

The earnings on the relief works are cient for daily food, and we have given the money sent us for clothing, where it needed. Others who have work which th leave, and which only partly supports the helping to a small extent, and thus they alive. Besides these, there are about two of our Christians in a native State eig from Sholapur, and the native Governm supplies no relief work for the famishing **Christians naturally look to us for h it is a great joy that we, through your un are able to supply their needs.** I inten these Christians shortly, and I am sure knowledge that kindred hearts ten thousa away have been moved to send them awaken their gratitude. And those w given so liberally to this fund will, if th hear the words of the Master, "Inasmu have done it to the least of these my bre have done it unto me."

Mrs. Carrie P. Bruere, of Coonoo the following history of some of t ferers she is sheltering:

A boy of the farmer caste, aged abo years. Before the famine, his parents wer ered well-to-do, as they owned cattle. famine came, and this boy with his par elder brother were obliged to go out beggi father became reduced to a skeleton and the street. He was found by his caste pe buried him. The mother, who was weak died after eating leaves and fruit of s The boy then tried to steal grain, but wa Through the kindness of some man he leased and sent to me.

Another boy belongs to the shoemaker c about seven. His father died in his home ation. One of the sons ran away, and this brought by the mother and given to the ary. The boy says his mother is dead asked how he knew, he says, "Because n seen her since." A third boy, about six y lost his father and mother. Both died tion. When he came to us he had been fo ging on the streets. A fourth belongs to th maker caste. He is nine years old. H died of starvation, when his father dese and his brother and sister. The sister bro to some Sahib. He was sent from Mahab Central Provinces. These are specime The histories of all are much the same. M lost both father and mother.

Rev. J. O. Denning, Narsingpur,

Thank THE CHRISTIAN HERALD fr their donations. May the Lord bless then I expect to put a part of the money in re and part on the care of orphans. I think be agreeable to the friends who sent it. quaintance of mine, Dr. R. G. Hobbs, is c India with corn. I hope he will come s the money that can be sent us will be need various objects of relief.

Rev. J. Lampard, writing from Tal, on May 13, says:

The famine increases in severity as time I believe that between three and four mil now receiving Government relief. Sickne increasing. The short water supply is cau breaks of cholera especially on relief wor large numbers are gathered together an aggregate very large numbers of people dying weekly.

MISSIONARY PHOTOGRAPHS OF THE FAMINE SUFFERERS OF INDIA.

The realistic productions of the camera are the answer of the devoted American missionaries to those critics at home who have charged them with exaggeration, and who have given the existence of famine in India. These glimpses of suffering justify all the sympathy and help that have come from Christian America. We have reproduced only a few of many photographs of the same tragic character received by late mails. The scenes depicted above are: 1. Newly arrived famine children at the Meerut School. 2. Famine Children at Meerut. 3. Some of the Meerut children after being cared for. 4. Famine children at the M. E. Mission Orphanage, Allahabad. 5. A pitiful group from Bilaspur. 6. More famine objects at Bilaspur. 7. In the last stages of famine. 8. Famine adults and children. 9. A sufferer supported by Salvation Army officers (too weak to stand to be photographed).

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
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Associate Editors.

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Hawaii and Cuba.

WE hate jingoism and spirit of conquest, but annexation we believe in. Our United States Government has two big pockets not yet filled. The Sandwich Islands may be put into the one and Cuba in the other. The time will come, perhaps not this year, perhaps not next year, but nothing can hinder the consummation. Cuba was once a part of this Continent and was snapped off by a great convulsion of nature. By great political convulsion it may again become a part of us. The prominent men of Hawaii are the sons of American missionaries. That which was planted by those missionary ancestors is now coming up. The four million dollars of indebtedness we assume will be of little importance compared with the hundreds of millions of value annexed.

No one who has not visited them can appreciate the luxuriance of those islands. Enough palm leaves to crown all the world's victors, enough sugar to sweeten all the world's beverages, enough bananas to pile all the world's fruit-baskets, enough cocoa-nuts to powder all the world's cake, enough pomegranate to crimson all the world's hedges, enough flowers to garland all the world's beauty. We do not invite the Sandwich Islands or Cuba to become a part of this nation, but when they knock at our door let us in good Christian neighborhood say, "Come in!"

Preliminaries.

BY common consent the exercises in the churches going before the sermon are called "preliminaries." The dictionary says that a "preliminary" is that which precedes the main business. We do not think the sermon ought to be considered the main business. When a pastor at the beginning of the first prayer says "O God!" he has entered upon the most important duty of the service. We would not depreciate the sermon, but we plead for more attention to the "preliminaries." If a minister cannot get the attention of the people for prayer or Bible-reading it is his own fault. Much of the interest of a service depends upon how it is launched. The "preliminaries," are, for the most part, the time in which people in church examine their neighbors' clothes. Milliners and tailors get the advantage of the first three-quarters of an hour. "The preliminaries" are the time in which to scrutinize the fresco, and look around to see who is there, and get yourself generally fixed.

This idea is fostered by some elocutionary professors who would have the minister take the earlier exercises of the occasion to get his voice in tune. You must not speak out first. It is to be a private interview between you and heaven. The people will listen to the low grumble, and think it must be very good if they could only hear it. As for ourselves, we refuse to put down our head in public prayer until we find out whether or not we are going to be able to hear. Though you preach like an angel you will not say anything more important than that letter of St. Paul to the Corinthians, or that Psalm of David which a pastor may read to the backs of the heads of the congregation. Laymen and ministers, speak out! The opening exercises were not instituted to clear your voice but to save souls. If need be, squeeze a lemon and eat troches for the sake of your voice, before you go to church; but once there, make your first sentence resonant and mighty for God. An hour and a-half is a short time anyhow to get five hundred or five thousand people ready for heaven. It is thought classic and elegant to have a delicate utterance, and that loud tones are vulgar. But we never heard of people being converted by anything they could not hear. It is said that on the Mount of Olives Christ opened his mouth and taught them, by which we conclude that he spake out distinctly.

God has given most Christians plenty of lungs, but they are too lazy to use them. There are in the churches old people hard of hearing who, if the exercises be not clear and emphatic, get no advantage save that of looking at the blessed minister. People say in apology for their inaudible tones: "It is not the thunder that kills, but the lightning." True enough; but I think that God thinks well of the thunder or he would not use so much of it. First of all, make the people hear the prayer and the chapter. If you want to hold up at all, let it be on the sermon and notices. Let the pulpit and all the pews feel that there are no "preliminaries."

Sabbath School Workers.

THE present generation is very nearly being given up to money-making and indulgence. Our chief hope of the redemption of the world is in the coming generation. They are as splendid a collection of boys and girls as ever skipped and romped, trundled hoop and played ball. But they will go right along in the footsteps of their predecessors unless a strong tide shall set in from the Sabbath Schools. The churches do not reach the young to a very great degree. We ministers have to be learned and profound and mysterious in order to keep our reputation, and get the anticipated Doctorate. Consequently the children sleep in church, or kick the foot-stool, or snicker right out in uncontrollable mischief.

To the Sabbath Schools we look for the redemption of the children. Light them up with song and anecdote and good cheer. Let not the male teachers spend the hour of Sabbath School in stroking their whiskers, nor the female teachers in arranging their back hair, nor the librarian in casting languishing glances at the young ladies who take half an hour to find a book that they do not want, nor the superintendents in violent ringing of the bell and scolding for order, themselves most needing to be called to order. When teachers or superintendents lose patience till they are red in the face and are snappish about the Lord's work, they had better go home. Let us have our Sunday Schools aflame with love and zeal. Our recent Sabbath School competition showed how earnest, how faithful and devoted these children are, their attendance records eclipsing anything that could have been anticipated. Let us garner these young souls for God before Satan comes along. Get the chickens under warm sheltering wing, for there are hawks in the sky.

Ought we to Wear Mourning?

THIS is a question that from the earliest days of Christianity has, at times, agitated the Church. It was specially dominant in the first centuries, when every divergence from Jewish or Pagan rites was almost an act of faith. Now the Jews, after the death of their relatives, wore sackcloth during their time of mourning, which lasted from seven to forty days. They sat on the ground, and ate their food off the earth; they neither dressed themselves, nor made their beds, nor went into the bath, nor saluted any one. This excess of grief rarely lasted long; then a great feast was made for the surviving friends of the dead; or the bread and meat were placed upon his grave for the benefit of the poor. (Tobit 4 : 17; Eccles 30 : 18 and Baruch 6 : 27.)

It was natural for the Christian, with the hope set before him, to oppose this despairing sorrow, and we find St. Jerome praising those who partially abandoned it; while Cyprian declares he was "ordered by Divine revelation to preach that Christians should not lament their brethren, delivered from the world, nor wear any mourning habits for them, seeing that they were gone to put on white raiment, nor give occasion for unbelievers, by lamenting those as lost whom we affirm to be with God."

As the Church lapsed from its simplicity into forms and ceremonies, vestments of all kinds, and for every purpose and occasion, gained importance; and the first serious protestation against mourning garments came from the Quakers. To these spiritual men and women it seemed absurd to wear black garments for those whom they believed had put on everlasting white. The majority of the early Methodists held the same opinion, though in a less positive form. It is remarkable, however, that Christians alone assume the woeful, despairing black garments which seem to denote not only the loss of life, but the end of hope. Ancient Egypt wore yellow in memory of departed friends; the Greeks and Romans used white garments for mourning; the Chinese also consecrate white to the services of death, and the Mohammedans wear blue because it is the color of the visible heavens.

Therefore I ask, if we must wear a distinct dress to typify our sorrow, why black? Black has now become objectionable, from having lost all the sacred meaning it once possessed. It is no longer the livery of grief. The blonde belle wears it, because it sets off her fine complexion; the brunette, because it admits of the vivid contrasts, so suitable to her brilliant beauty. The prudent wear it, because it is economical and lady-like; and all women know that it imparts grace and dignity, and drapes beautifully; so for these and many other reasons, it has within the last fifty years become an every-day dress, one just as likely to express vanity as grief.

The reasons set forth by the Quakers for its abandonment cover the ground, and are at least worthy of our consideration. They are: First, that mourning had its origin in a state of barbarism, and prior to the revelation of "Life eternal through Jesus Christ" and is therefore not to be observed in civilized and Christianized countries. Second, that the trappings of grief are childish, where the grief is real, and mockery where it is not. Third, that mourning garments are absolutely useless, for if they are intended to remind us of our affliction, true grief needs no such reminder; if to point out our grief to others, they are an impertinence, for true sorrow courts seclusion; and if as a consolation, they are only powerful to remind of an irrevocable past. Fourth, their inconvenience. Too often the house of death is turned by them into a busy work-shop; and the souls bowed down with grief, made to trouble themselves about mourning ornaments and becoming weeds. Fifth, their bad moral influence; the gracefulness of the costume stills the grief that ought to be stilled by religion; and as in a large family there must be many mourners in form only, the equivocation of dress, is a sort of moral equivocation. Sixth, their expense. This is really a great item in the resources of the poor, and often straitens for years; besides causing them in the hour of their desolation, to be so worried and anxious about the robing of the body, as to miss all the lessons God intended for the soul.

The advocates for mourning plead the veiling of the heavens in black at the death of Christ; and the universality, and continuance of the custom, in all ages, all countries and all faiths. I am aware that the subject is one in which strangers cannot intermeddle; the question when it arises must be settled by every heart individually. But at least, if mourning garments are to be worn, let us not defeat every argument in their favor, by fashioning them of the richest stuffs, and in the most stylish manner. This is to ticket them as the thinnest of mockeries. And after all if we approve mourning, and wish our friends to hold us in remembrance after death, can we not find a better way than by crape and bombazine? Yes, crape and bombazine wear out, and must finally be cast off; but the "memorial of virtue is immortal. When it is present, men take example of it, and when it is gone, they desire it: it weareth a crown, and triumpheth forever."

Amelia E. Barr

BRIEF NOTES.

Two French Protestant missionaries, Escande and Minault, have been brutally n in Madagascar.

The $236,000 necessary to secure Mr feller's gift of $250,000 for the liquidatio debt on the Baptist Missionary Societies, almost made up as we go to press, and t will probably be pledged before the date Mr. Rockefeller.

The two hundred and twenty-eight versary of the Presbyterian Church of bridge, N. J., was celebrated on June 20. service was held in 1669. The first churc was a very rude structure, was built in 16 present edifice has been in use since 1803.

Bishop Tucker, of Central Africa, w just returned from his diocese for the tra of some business, says: "I have been a t for twenty years. In Africa a teetotaler fitted to cope with the climate than even moderate drinker.

The camp meeting at Sing Sing, N. commence Thursday, August 5th, and con days. The Rev. Thomas Harrison and the C. Morehouse are to have charge of the Bishops Andrews and Newman and othe ment preachers are to be present.

Hon. John G. Brady, the new Gove Alaska, was formerly a Presbyterian missi the Territory. He subsequently severed nection with the Board to work as an inde missionary. Dr. Sheldon Jackson and ot sionaries speak very highly of the result Brady's mission work.

At a recent meeting in London at speaker delivered an eloquent address wrongs and sufferings of Ireland, describi thetic terms the poverty of the people, speaker rose and remarked incidentally brewery in Ireland had divided among holders as the profits of the year no less t and a-half million dollars.

An outlaw who was hanged in Pike last week spent much of his time since he demned in making a striking cartoon of t of his ruin. It represents a number of sitting playing cards at a table on which liquors of various kinds are in bottles an Under the sketch are the words: "This message to all my friends. Beware!"

The first instalment of the million which the Baroness de Hirsch has promis Hirsch fund, for the benefit of the poor York, has been received. It is one-four whole gift. It is expected that it will b some way to promote the removal of pe the city to the country, either by aiding rent and stock farms or in some other wa

Dr. William H. Whitsitt, Presiden Baptist Theological Seminary, whose enc article on baptism has stirred up his bret been requested by the Kentucky Baptist tion to resign his office. In the course of Dr. Whitsitt stated that English Bapt tised springling prior to the year 1641. known whether the trustees of the Sem yield to the vote of the Association.

An effort is being made to raise f the purchase of a large tent, or moval nacle, in which to continue in New York t listic meetings commenced by Mr. D. L and continued by Dr. A. C. Dixon and isters and evangelists. It is estimated th sand dollars will be needed. Dr. A. C. South Oxford street, Brooklyn, will be gl ceive contributions.

The Ritualists are making progres land in their efforts to Romanize the Episcopal Church. The *High Church* its annual report, shows that the daily E celebrated in 500 churches, that incense 337, and that ritualistic vestments are wor It says that a large advance in the eucha the confessional is reported; but regret is that prayers for the dead and extreme u not making the headway that could be wi

A Paris dispatch from Georgeto says that the General Association of Baptists there, adopted a resolution decl one engaged in the liquor business or sal icating liquors should not be retained fellowship, and that the churches retai members should be denied representati association. As there are a great many tillers and wholesale dealers in the Bapti in Kentucky this resolution is in the n bombshell.

Rev. R. G. Pearson's meetings at Va., were remarkable for the number of c and for the benefits to church-members. journal says of the results: "Many ol were adjusted and many hearts made h lighter for this reason. There was a gen ing up in all religious work. Every pas city, who was in town, worked shoulder der with the evangelist; and those wh sent urged their members to be earnes assistance."

"The most subtle and deceitful ho ever existed, and one which wrecks the of many a young girl's life," writes D Dwight L. Moody, in the June *Ladi Journal*, "is the common delusion that can best reform a man by marrying him mystery to me how people can be so blin hundreds of cases in every community tering homes have fallen and innocent been wrecked, because some young girl sisted in marrying a scoundrel in the hop him. I have never known such a union, a seen hundreds of them, result in anything ness and disaster."

The ladies who were elected las Jamestown, Kan., to fill all the offices of from Mayor down, have had to use violen til their pledges. They promised that if elected they would rid the town of sa gambling-houses. After a legal fight months, they had to confess themselves that line. One notorious saloon cou closed. The women armed themse hatchets and demolished the building. tures and furniture were chopped to piec beer and liquors emptied into the gutter. cial notice was posted on the ruins of the threatening similar vengeance on any run another saloon in the town.

THE BIBLE AND THE NEWSPAPER

MENELIK'S RECEPTION.

HOW far Menelik, King of Abyssinia, is able to appreciate the tributes paid to him by the European powers, is not known, but if he does understand the meaning of the visits he is receiving, he must feel flattered by the attention. A short time ago distinguished guests from Russia waited upon him; France, in the person of Prince Henri of Orleans, has gone to his court to tender friendship; and now England has sent an embassy, escorted by imposing personages and their tributaries in India. Menelik must consider himself a person of importance. It is not long since European powers were speaking contemptuously of him as a bare-footed negro; but now he is referred to with respect as "the Negus," "the King of the Kings of Ethiopia," and "the Emperor." So much has come from the victory over the army of Italy at Adowa, and the dignity with which he conducted the subsequent negotiations with that government. Menelik has given convincing proof to all whom it may concern, that he is in no need of that peculiar kind of "protection" which European powers are so ready to give to all other potentates on the dark Continent. Menelik appears to be able to protect himself not only against his enemies, but what African kings find more necessary, as well as more difficult—against his friends. He receives the diplomats who come to him with much courtesy, and is not overwhelmed by the condescension of the powers in thus courting his favor. The English mission was received by him at his residence at Addis Abbaba. Its members were taken into a large hall, the ceiling of which was of thatch, supported by pillars. Chairs were brought for their accommodation, the king having learned that Europeans use those articles. He himself, he prefers the cross-legged attitude, but as he sits on a kind of high dais approached by steps, and overhung with a gorgeous silk canopy, there is no humility about his posture. He was dressed in a black silk burnous, embroidered with gold thread, and his head was covered with a white turban after the manner of Hindoos, but the covering was far less voluminous and elaborate than those they wear. Around him the princes, warriors and high functionaries of his court were picturesquely grouped, all showing him the utmost respect. The embassy had brought a letter from the Queen, which was handed to him by the chief of the mission, Mr. Rennell Rodd, with a courtly speech, translated by the interpreter accompanying the embassy. Menelik replied in his native language, which was translated into French by his own interpreter. After the formality, the Emperor talked freely with his visitors about their journey, and asked many questions indicating intelligent interest in European affairs. He is reported to have expressed a wish to negotiate a treaty with England, which he said should be ratified by France, Germany and other governments having interests in his neighborhood. It was not pleasant, Menelik said, to have hard parties carving up his empire without consulting him. He impressed his visitors as a shrewd, good-humored, capable man, not likely to be easily outwitted. So large are the European powers manœuvring to get possession of the largest share of Africa, that Menelik has need of all his wisdom to keep his country out of their clutches. He has good reason to distrust their proffered friendship, and to be cautious about accepting their advice. It is a pity that it should be so, for it may cause him to distrust the cousels of the envoys of the King of kings, which are disinterested, and, if he accepted them, would tend to the highest welfare of himself and his people.

Blessed is the nation whose God is the Lord. (Ps. 33 : 12.)

To Reach the Pole.

Lieut. Peary has secured from the Government five years' leave of absence for Arctic exploration. In talking with a New York reporter last week, he gave a rough sketch of his plans. He proposes to start next week on a preliminary excursion to give notice to the Esquimaux to lay in an extensive store of walrus-meat for the dogs, and skins, and furs, and other necessaries. He will return in September and then begin collecting the provisions to last five years, organizing his party and getting together the scientific instruments that will be needed. By March of next year he hopes to be at the head of navigation with his vessel and to land his supplies. A village will be established at the point of landing as a base and thence the march northward will begin. A whole year will be occupied in transporting provisions and supplies on this march, forming depôts at various stages, so that when the time comes for the final march to the pole there will be no need to carry provisions for the return journey as the explorers will rely on finding at the depots the supplies that will be deposited in advance. The Lieutenant expects that at the end of the year he will have his last depot within 360 miles of the pole fully provisioned. This will be March, 1899, if his present plans are carried out. From that point he intends to carry forward supplies by short stages on a single sledge, returning to camp and removing it piecemeal until a point is reached from which a dash can be made for the pole. He feels confident of success and his hope is based on the fact that he will not be hampered on his final march, by having to take with him the supplies for a long journey. He will rely on the provision that he will deposit beforehand. The Christian in his journey through life may take a hint from the explorer's plan. His needs have been foreseen by his Heavenly Father, and at every stage of his journey he will find ready for his use not the supplies that he has laid up, but the grace which God will give for his daily need:

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Matt. 6 : 34.)

Sued Her Father.

A remarkable suit was tried last week in the Second District Civil Court in Brooklyn, N. Y. It was brought by a married lady of that city against her father, to recover a bicycle. It appeared from the evidence that her marriage was opposed by her father. Finding that his parental authority did not prevent her keeping up the acquaintance with her lover, he tried the effect of bribes. He offered a gold watch and chain and one of the best bicycles in the market if she would finally discard the young man. She agreed and gave her promise to see him no more. But as the novelty of the gifts wore off, she regretted giving the promise and, after a few months renewed the engagement, and finally married him clandestinely. She left the bicycle behind when she went away to be married and her father kept it. He would not be reconciled to his daughter and when she sent for the bicyle he refused to let her have it. Thereupon, she entered suit to recover it. She was obliged to admit under cross-examination that the gift had been conditional and that she had not fulfilled the conditions. In view of that fact her suit was dismissed. She probably thought her father would not defend the suit and that she would get the bicycle as well as have her own way about the marriage. There are many people who act in the same way about religion. After renouncing the world and accepting Christ, they long for the pleasures they have given up, and try to make the best of both worlds—an attempt doomed to failure.

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. (Matt. 6 : 24.)

MENELIK, EMPEROR OF ABYSSINIA, RECEIVING QUEEN VICTORIA'S LETTER FROM HER EMBASSY.

The Belgian Disaster.

Ominous news of a massacre in the Congo Free State is published by the Belgian journals. They report that an expedition under Baron Dhanis which left Matadi in July of last year for the hills, has been utterly destroyed and that Baron Dhanis and all his officers have been killed. The expedition comprised, beside the white men, about two thousand armed natives. They were to establish stations along the boundary of the State, which runs from north to south, to build forts and garrison them, hoping by that means to prevent the incursions of the Mahdists into the Congo State. Among the native forces engaged in the expedition were a number of men of the Batetela, or Balussu, nation, who were esteemed as brave fighters and had done good service in engagements with slave-stealing Arabs. Baron Dhanis appears to have left a contingent of these picked men with others in each of the stations he established during the past year. Many of them still remained with the advancing main column, and for some reason not yet made known, they grew discontented. On February 15, while the force was at Dirfi, they rose in mutiny and killed Captain Leroi and every white man in camp. They then set off southward toward their homes, picking up on their way their fellow countrymen at the various stations. At every station there was a fight, in which the white commandant and his men were killed. News of this series of massacres was slow in reaching headquarters and when, at last, Baron Dhanis heard of what had taken place, the mutineers were fifteen hundred strong. Collecting all the faithful troops at hand, he immediately hurried forward with all speed toward Stanley Falls to intercept the revolting column. It now appears that he and his troops have also fallen victims, and the mutineers flushed with victory are calling other tribes to their help and threatening the Congo State. As it will be several weeks before reinforcements can reach the field, there are grave apprehensions of the mischief that may be done in the interval. The danger arises from the fact that the mutineers are drilled and armed with European weapons. It is a pity that the Belgians took that method of civilizing the natives. If they had adopted the methods of the missionaries and had taught them to love instead of to fight, this danger might have been averted. They are learning by sad experience the truth of our Lord's warning:

They that take the sword shall perish with the sword. (Matt. 26 : 52.)

A Cripple's Race with Fire.

A local journal publishes a matter-of-fact story of an act of heroism performed on a mountain on the Virginia line. The Richmond, Va., reporter says that a boy named Tim Olin, who lives high up on the mountain, is well known among the scattered inhabitants through a misfortune which some years ago deprived him of both legs. His courage and cheerfulness in his crippled condition have made him a favorite everywhere he goes. He hobbles about on his artificial limbs, always ready to do a service or to do any kind of work that he can get. About three weeks ago his work took him to the top of the mountain and he stopped on the summit looking down on the other side. As he gazed, a fire commenced in the woods far below him. It burned rapidly and spread with fearful velocity. The boy knew that directly in its path there was a large frame house in which the only inhabitants were two old women and their blind brother. There was little probability of the old people knowing anything of the danger which menaced them. Without considering what pain and weariness the journey would involve to his mutilated limbs, the boy set off down the mountain side in the hope that he would reach the house before the fire cut off the escape of its inmates. Nerved by the danger and stimulated by the sight of the approaching fire which seemed to get fiercer every moment, he hurried on. It was a race with the flames and he a cripple. Twice he fell, but he was up again in a moment and hurrying on. The flames had reached the edge of the farm when he entered the door, almost fainting with fatigue. He aroused the old women and helped them harness their horse. In a few minutes the blind old man was brought out and the poor frightened creatures were flying before the pursuing fire. They reached a place of safety where the old women told how they had heard of their peril and leaving all their property had saved their lives by the flight. The poor boy's effort had not been in vain. If every Christian was as much in earnest in warning people who were in danger of eternal destruction, how many might be saved!

If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. (Ezek. 33:8)

THE SUNDAY SCHOOL

Paul at Thessalonica and Berea

Sunday School Lesson for July 18. Acts 17: 1-12. Golden Text: Acts 17: 11.

BY MRS. M BAXTER.

THE god and prince of this world did not allow the invasion of his kingdom by God's "chosen vessel" Paul without raising all the opposition possible. As with his Master before him, so with this Apostle, the chief opponents to the Gospel were the religious people of the day, the leaders of the Jewish synagogues. In Philippi, as we have seen, this was not the case; the enemy came more openly to the front in the case of the possessed girl, now that he saw the Word which he so hated, and which had vanquished him in the wilderness, penetrating into a new quarter of the world. He was permitted, however, to succeed in driving Paul and his companions out of Philippi, but the church which was founded there remained, and the living stones which had there been quarried were lost to the enemy forever.

Passing through Amphipolis and Apollonia the missionaries arrived at Thessalonica, where was a synagogue of the Jews, and Paul, as his custom was, went in unto them and for three Sabbath days reasoned with them

FROM THE SCRIPTURES,

opening and alleging that it behooved the Christ to suffer and to rise again from the dead: and that this Jesus, whom, said he, I preach unto you, is the Christ. (Acts 17: 1-3, R.V.). The matter of Paul's discourses, as well as his authority, was the Word of God in the Old Testament. Jews were supposed to know the Scriptures. "Ye search the Scriptures and in them ye think ye have eternal life, and they are they that testify of me" said our Lord. (John 5: 20, R.V.) Paul opened them, and on the ground of Scripture illuminated by Scripture, as the Holy Spirit lit it up, he alleged that the Christ, whom they all expected to be a reigning Christ, must suffer and rise again from the dead. Having clearly proved this, he pointed to him as the Christ who had suffered and risen again.

The evidence to honest, unprejudiced minds was incontrovertible, and there ran from heart to heart of those that were "persuaded," in that European synagogue, the glad consciousness, "We have found the Christ." "Him of whom Moses in the law and the prophets did write" (John 1: 41, 45.) "Some" of these were Jews, "a great multitude" were Greeks, "of chief women not a few." The Gospel came to these "not in word only, but also in power and in the Holy Ghost, and in much assurance" (1 Thess. 1: 5.) The very description implies that there is such a thing as the Gospel coming "in word only." There were, even in Paul's day, some unsatisfactory conversions. Perhaps they were the exception then: are they not in these days of a backsliding church rather the rule than the exception? Why should missionary work have born such fruit then? The messengers were men full of the Holy Ghost and empty of themselves. The [illegible] were virgin soil. This people had not learned, as many in our so-called Christian lands have learned, to hear the Gospel without accepting it, to know the way of truth without walking in it, and the Thessalonians had seen no un-Christ-like Christians. Paul could testify of these converts, "Ye became imitators of us and of the Lord." And this from the outset of their spiritual life. This was

NORMAL CHRISTIANITY.

They began not only to make use of Christ for their soul's salvation, but to imitate him. No less a model would serve for those healthy babes in Christ. They saw Paul, Silas and Timothy walking in the way they taught, they saw that following Christ was not simply a doctrine, but a life and a power. They saw it could be done, and they gave themselves up to the Holy Spirit to work in them conformity to Christ. The purpose of their life was no more to do the best for themselves. They had "turned to God from idols (their own self-life included) to serve the living and the true God and to wait for his Son from heaven." (1. Thess. 1: 9, 10). Many of the modern hymns which are full of the peace and joy which they make the end and aim of believing in Christ, would have shocked these early believers; self seeking was foreign to them, they lived not unto themselves but unto him which died for them and rose again.

The power of God manifested in Paul's ministry these three Sabbath days in Thessalonica moved the envy of the Jews. Their Bible readings and exposition produced no such effect. Wherefore? Just because they brought their own wisdom to bear on the truth of the living God instead of yielding themselves up to it. It became a thing outside of themselves, instead of being "spirit and life" (John 6:63) within them. When men yield themselves up to the spirit of jealousy, it becomes a possession, they are no longer their own masters, Satan deceives them; the god of this world blinds the minds of them that believe not (II.Cor. 4: 4), and they see all things through the color of their own self interest and self-worship. The Jews felt injured that while they had not spiritual power, this man Paul who came among them should have power to transform lives. If such lives were the true samples of godliness, then their own lives and teaching were a failure. This they would not admit. When men yield themselves up to an extraneous influence, they lose control of themselves. Where was the dignity of these representatives of Abraham, when to accomplish their purpose of silencing and bringing trouble upon Paul, they "took unto themselves certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar? God permitted that they should go so far as to assault the house of Jason, where they expected to find the missionaries; instead of which Jason and some of the new-born Christians were already privileged to bear the brunt of persecution and to suffer for the name of Christ.

The charge against the foreign teachers was characteristic. "Men which have turned the world upside down are come hither also." Would to God the Christians of to-day were turning the world upside down! Alas, alas, it is the world in this day which turns the church upside down. The old plea of danger to the Roman government, urged in the accusation of Christ, was brought forward again here. Security was taken of Jason and the rest and then they let them go.

But the brethren had managed to send away Paul and Silas by night unto Berea. This early test of their faith was a great strength to the infant church at Thessalonica, only three weeks old. Understanding their calling to deny themselves to take up their cross and to follow Christ, (Matt. 16: 24), they did not in any way pity themselves or think a strange thing had happened unto them, (1. Pet. 4: 12), when they were persecuted. They received the Word in much affliction with joy of the Holy Ghost, so that they became an example to all that believed in Macedonia and Achaia, and paved the way for the preaching of the Gospel in all the country round. Meanwhile, Paul and Silas, no way disconcerted by the persecutions at Thessalonica, did in Berea as they had done there. But in this city they found a ready mind in the Jews themselves.

THESSALONICA, NOW KNOWN AS SALONICA, IN ROUMELIA.

trade as a weaver and the people of Philippi twice sent him a present. (See Philippians 4: 16.) On the Sabbath he went to the Synagogue and proclaimed his message. It was his usual argument, when addressing Jews. The prophecies, properly understood, indicated that Messiah would be a sufferer, and that Christ had fulfilled them. "Opening and alleging," Luke says. Bengel paraphrases the phrase as "cracking the nut and producing the kernel." He appears to have won some converts among the Jews, principally women, and a much larger number among the non-Jewish people. His epistle refers to the number who had turned from idols (1. Thess. 1: 9), from which we conclude that his work was most successful with the Gentiles. This was to be expected, as by this time the pagan world had become disgusted with the absurd and incredible mythology which was the prevailing religion. But the Jews who did not believe, grew envious and stirred up a riot, calling in the aid of the loafers in the market-place, with whom usually they would not associate. The opponents of the Gospel often find themselves in degrading company. Paul appears to have been staying with Jason, who was a relative of his, and the mob attacked the house. Failing to find Paul, the mob took Jason and made a complaint against him for harboring the Apostle.

Incidentally, it is worthy of notice, that complaint was made to the *politarchs* (translated, rulers). It is an uncommon word, but recently an ancient arch was found at Salonica, bearing an inscription which refers to the rulers as *politarchs*. This shows how accurate and circumstantial Luke was. The complainants did not show their envy in their accu[illegible] They became very loyal on a sudd[illegible] pretended that Paul had been pre[illegible] sedition. That is a very common [illegible] To this day the opponents of the [illegible] do not show their true motive. Th[illegible] usually concerned about liberty, or [illegible] the workingman having his Sund[illegible] rest and pleasure, or some such pl[illegible] is likely to attract public sympathy. [illegible] gave security, that is, became bail [illegible] missionaries, apparently undertakin[illegible] they should quit the city. This t[illegible] in the night, to avoid attack from th[illegible] They went on, still westward, to r[illegible] distant about fifty miles and a [illegible] town, where they would be pr[illegible] There they went into the synago[illegible] usual, though one would have t[illegible] that their experience would have le[illegible] to avoid these places of worship. [illegible] says the people were more noble, [illegible] less prejudiced, than those of T[illegible] lonica. They listened and teste[illegible] statements of the Apostle. Pa[illegible] dently liked that course. He was [illegible] much afraid of honest investigat[illegible] some modern teachers are, who in[illegible] people accepting their doctrines or [illegible] They made many converts here, t[illegible] their enemies from Thessalonica, l[illegible] of their success, followed them and[illegible] Paul had to be hurriedly sent away [illegible] humiliating to follow his history [illegible] think how often good men such [illegible] have like him, been driven away [illegible] people whose welfare they sought. As [illegible] great writer has said: "No matte[illegible] quiet a city was, when they entere[illegible] was sure to be in an uproar whe[illegible] left." There was valid reason for [illegible] cusation that they turned the wo[illegible] side down; but, then, it needed to be [illegible]

Searched the Scripture daily [illegible] those things were so. Dr. Tying t[illegible] story of the singular conversion of [illegible] fidel. He was called to visit a dyi[illegible] in Philadelphia and found her sin[illegible] calm and even joyous in her faitl[illegible] her husband was an infidel. Just [illegible] last she took a little well-worn Bibl[illegible] under her pillow and put it in he[illegible] band's hands. She asked him, "[illegible] know what I am doing?" He [illegible] "You are giving me your Bible." [illegible] she said, "not *my* Bible, *your* Bible re[illegible] it." Soon afterward she breath[illegible] last. A few days later the widowe[illegible] band called on Dr. Tyng. "I wan[illegible] he said, "I have been reading my d[illegible] Bible. I never read it before. I[illegible] wonderful book. It seems to be [illegible] expressly for me. It must he [illegible] otherwise it could not have told [illegible] much about myself. I want to be [illegible] Christian."

Another King, one Jesus. On t[illegible] of it that must have been a dar[illegible] charge looking very much like se[illegible] But if Paul's teaching were prope[illegible] derstood Cæsar himself would no[illegible] objected to it. A king could have [illegible] ter subjects than men who owe all[illegible] to Christ. A young man came to A[illegible] from England to establish a factory [illegible] employer unhesitatingly placed [illegible] hands a large sum of money. "A[illegible] not running a great risk?" one [illegible] friends asked. "When that youn[illegible] gets on the other side the Atlantic [illegible] there to hinder his starting in busi[illegible] his own account with your capital? H[illegible] you taken any security for his bein[illegible] to you?" The employer said: "Ble[illegible] no. I never asked him to be loyal [illegible] I doubt if he would have promise[illegible] had asked. I have better securit[illegible] that. He is a sincere Christian a[illegible] be loyal to his Lord. That is enou[illegible] me. Following Christ, as I am s[illegible] will, he will never defraud me."

These that have turned the wo[illegible] side down. What a tribute that [illegible] the power of a few uneducated, [illegible] spicuous men. It is a well-know[illegible] that in nature the most powerful e[illegible] are those which work quietly. Pr[illegible] Tyndall, describing the chemical ac[illegible] the waves of ether mentioned t[illegible] markable fact, that the waves whic[illegible] up to this time been most effec[illegible] shaking asunder the atoms of co[illegible] molecules are those of least mec[illegible] power. "Billows," he instructively [illegible] "are incompetent to produce effects [illegible] are readily produced by ripples." [illegible] in the sphere of morals. The in[illegible] of a woman or a child has often suc[illegible] where eloquence and learning an[illegible] have failed. God has chosen the [illegible] things to confound the mighty.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

HEROIC Christianity has had its examples in every age, and not the least in these early days of persecution. The great Apostle, accompanied by Silas and perhaps by Timothy, went forward when driven out of Philippi. Bruised and beaten and imprisoned, we might have expected him to turn back in discouragement, but he was not the kind of man to give up a mission because it was dangerous. Keeping his face westward and travelling about thirty miles a day, he went on to the beautiful city of Thessalonica, which, now known as Salonica, is built on the side of a hill overlooking the Archipelago. There was a Jewish place of worship there and so Paul halted. There would be an audience there which would understand his message. We infer from his remarks in his epistle to this church (1. Thess. 2: 9), which is probably the oldest book in our New Testament, that his funds were exhausted. He evidently found work at his

THE FAMILY AND HOME CIRCLE

uba's Hapless Children.

nds of them Orphaned by the War an many Coming here—Christian Work ar g the Spanish-speaking People.

NE of the saddest results of the long war in Cuba is the unfortunate condition of thousands of children whose parents have perished in the protracted struggle. At point where the conflicting armies e et, the greatest sufferers have been *ficos* or non combatants—the large peaceful and industrious agricul whose homes have been desolated, lds ravaged and their belongings sly destroyed. While many who rmerly *pacificos* have been forced e Cuban ranks and fallen in the ousands of others have met a cruel he hands of the Spanish soldiery. ance of Gen. Weyler's grim policy erminating the rebels." In many ven the women have not been and the little children, or- and helpless, are now a spec- r the pity of the civilized Letters from Cuba and nce brought by the Captains ning steamers, state that the n of the poorer class of Cu the wasted towns and villages le, and that women and chil- great numbers are in a t destitution. Sickness in forms is also ravaging the nd the lack of food, clothing dicine is adding to the general Thus far the Spanish au- s seem to have taken no meas- relieve the distress. Our own however, have taken pity on icted ones and no little aid ady been sent to them from ited States. Besides this, ce has been afforded to many e the country, and a refuge n open to all who have thus eeded in coming to American s In Florida, and especially at in that State, many of the ave been received and kindly or. Rev. Mr. de Cova, a mis- rker at Tampa, has interested hristian people in the refu- d is now conducting an excel- ritable work among them. w Christian ladies, Mrs. C. M. Selden and her sister Miss Strong, who have had many experience as missionaries the Spanish-speaking peoples M co. are now conducting a most de- it religious and educational work in n, mainly among these Cuban ref- es! In 1886 they began work alone in rk, by house-to-house visitation the Spanish-speaking people. La- the work grew, a committee of e Christian ladies organized "The ical Aid Society for Spanish work N York and Brooklyn" with Mrs. as superintendent and Miss Strong e ier, and with headquarters at 126 e street, Brooklyn. Gospel meetings e ld for the "strangers in a strange d nd a Sabbath School was opened t r children. Lately, this work has eco largely Cuban, many refugees he ever-faithful isle" being sent to Society by persons who knew of its ns. During the past year, a num- o Cuban orphan children have been n the Society for support and re- care, and the work of the Society atly broadened in consequence. g classes for the orphan children e en opened. At the present time e a large training class of girls whose ge ge from five to sixteen. A num- r he been baptized and made confes- n their faith in Christ since entering e ls. With three exceptions all in the las e Cubans. Nearly all have event- ful hories. One girl was taken by her oth to Gen. Weyler in Cuba to plead for the liberty of her uncle who was in prison. Her pleading was in vain. She is a child of unusual promise. She and six others in the group were destitute refugees from Cuba. Two girls are the daughters of a Dr. Gaston who was active in a former revolution in Cuba. Another is a daughter of a Cuban for whose head a price was offered by the Spanish government. The group of boys shown in our photograph, with one exception, are children whose fathers at one time could have provided liberally for their education, but the war made them penniless. One is a boy who, with his five orphaned brothers and sisters, was without a friend in the world. He is a boy of great promise and intelligence, yet at times a sadness painful to see in one so young oppresses him, as he remembers the awful scenes in his own country—the beating of women and children by the soldiers and his own parents' terrible fate. A score of other boys, now in the Society's care, have similar stories.

Every week brings new applications to the Society for the admission of other Cuban orphans, robbed by the war of their natural protectors, but the work is is already overtaxing its resources. With sufficient aid from those interested in the welfare of these unfortunate Cuban children, it would be practicable to extend the work so as to receive many more orphans to be educated and trained for Christian service. Any reader who desires to learn further of this deserving organization can do so by addressing Mrs. Selden, the Superintendent.

YOUNG CUBAN EXILES, MADE ORPHANS BY THE WAR.

A Palace in Sky-Land.

Such is, in truth, the new residence of Mr. Vanderbilt, at Biltmore, near Asheville, N. C. It is situated in the mountains, and one might almost add, among the clouds. Its millionaire owner allows the public to visit his grounds and admire the palace, though it is not everyone who gets a glimpse within the chateau where he has stored many treasures of art and history. No king, nor queen, nor prince, nor lord, on this earth has a more magnificent palace than this young man has built for himself high up among the mountains. He has spent more than $4,000,000 on it, and intends to expend $2,000,000 more, and if he lives to enjoy it, it may cost him all of $10,000,000 before many years. He has 180,000 acres, and can travel thirty-five miles in a straight line from his door without reaching the boundaries of his estate. Mammoth driveways and cycle roads run everywhere, and there are miles of them, carefully graded and kept smooth. There are no little children in the Biltmore home, for its owner is a bachelor; no motherly or sisterly society to give it brightness and sunshine. Yet it is a lovely place, and in its grand and commanding situation might have been, in some earlier age, the castle of some stern, feudal lord. It is a centre of attraction for all who happen to visit Asheville or its vicinity.

Mourning Etiquette in Japan.

In the Mikado's country, the ceremonials incident to court etiquette are so numerous and exacting as to be monotonous. It is learned that a recent unconscious infraction of the laws of Japanese etiquette, committed by several European governments, had caused the Mikado much sorrow and no little chagrin. Some time ago his esteemed mother, the Dowager-Empress, died, and the fact was duly communicated to all the courts; yet the only courts which took the trouble to express condolence with the Mikado were those of Spain and Belgium, which ordered court mourning for ten days. Neither Emperor William, Queen Victoria, Emperor Franz Josef, King Umberto, nor even the Czar sent any expression of sympathy to the Mikado for the loss of his imperial mother. The Japanese court, since 1881, has carefully gone into mourning for two German Emperors, for two Czars, for a King of Spain, of Portugal, and of Holland, for a Dowager Empress of Germany, an ex-King of Spain, and even for Prince Henry of Battenburg. Naturally the Mikado thinks that Japanese courtesy has been ill-requited.

A Wise Princess.

Among the many anecdotes of Queen Victoria, recalled during the Jubilee, there is perhaps no one more beautiful or instructive than this, which is related of her childhood. From early youth, she seems to have been possessed of the noble, sensible, conscientious characteristics of her mother. It is said that while quite young she discovered, by examining a genealogical table, that she was heir to the throne of England, and that when she realized the fact she said to her teacher, "There is much splendor, but there is more responsibility;" and then she added, in a solemn tone, "I will be good." It is said that during her public career she has never been known to shrink from a duty. Once when urged by her ministers to sign a document because it was expedient, she replied in her quiet, firm way: "I have been taught to judge between what is right and wrong, but 'expediency' is a word I wish neither to hear or understand."

"THE OLD BOOK ON THE STAND."

I LOVE it, the beautiful, dear old Book
As it lies on the stand in my study's nook.
With its promises sweet and its visions grand,
The beautiful, dear "Old Book on the Stand."
'Tis my mother's Bible—this Book so dear—
On its leaves are traces of many a tear.
'Tis worn with use, and 'tis yellow with age,
But every page is a sacred page.

For her own dear hands turned them to and fro,
In the far off years of the long ago.
Precious indeed is that Book divine,
And precious memories round it twine.
And though its covers are broken and worn,
And its pages soiled and defaced and torn,
It has done its work for a hundred years,
It has lifted our sorrows and calmed our fears.

And the Chart by which mother sailed out to sea,
Is certainly good enough for me! [sea.
Sailed out to sea, with the sails all set,
And the light on her face—I can see it yet!
Radiant and sweet—as she sailed away—
To the harbor safe of eternal day!
Do you wonder I touch with reverent hand
The beautiful, dear "Old Book on the Stand?"

Brooklyn, N. Y. —J. AUSTIN SHAW.

SPOILING CHILDREN.

IT isn't a difficult task to spoil a child. No great art is demanded to accomplishing this result. Make all the nurses wait on him and fly at his bidding, writes Dr. Talmage. Let him learn never to go for a drink, but always have it brought to him. At ten years of age have Bridget tie his shoe-strings. Let him strike auntie because she will not get him a sugar-plum. He will soon learn that the house is his realm, and he is to rule it. He will come up into manhood one of those precious spirits that demand obeisance and service, and with the theory that the world is his oyster which with his knife he will proceed to open. But if the child be insensible to all such efforts to spoil him, try the plan of never saying anything encouraging to him. If he do wrong, thrash him soundly; but if he do well, keep on reading the newspaper, pretending not to see him. There are excellent people, who, through fear of producing childish vanity, are unresponsive to the very best endeavor. When a child earns parental applause he ought to have it. If he get up head at school, give him a book or an apple. If he saw a bully on the play-ground trampling on a sickly boy, and your son took the bully by the throat so tightly that he became a little variegated in color, praise your boy, and let him know that you love to have him the champion of the weak. Perhaps you would not do right a day, if you had no more prospect of reward than that which you have given him. If on commencement-day he make the best speech, or read the best essay, tell him of it. Truth is always harmless, and the more you use of it the better. If your daughter at the conservatory take the palm, give her a new piece of music, a ring, a kiss, or a blessing. Never withhold due meed of praise.

The Desire for Amusement.

There is in every good thing a right use and an abuse, says a writer in *The Religious Telescope*, and in amusement it is the abuse that is to be condemned because it is harmful. The thirst for amusements which causes the husband to spend his evenings at the club, while his wife is left to watch over his children in loneliness at home, is a crime against the home and an insult to womanhood. A few years before, this man forsook all other society and devotedly spent his evenings in the company of and wooing her who in her unsophisticated innocence supposed that he was sincere and really did and always would prefer her company to all others. Now he leaves her alone through the long, lonely evenings, while he finds amusement with "gay fellows, well met." Is such a one a manly man? Are his amusements innocent? In selecting his society and amusements the man who is truly a Christian will be careful not to go where he cannot ask God to go with him. Where amusements are wisely chosen by young Christians (and there are plenty of such amusements and associations), they can as cheerfully pass into glory amid the merry ring of laughter, as from the solemnity of a prayer-meeting, or the calm and quiet of a sick chamber.

A Shelter Amid Strangers.

The "American Girls' Club in Paris" and its Surroundings—Spiritual and Material Comforts for those who Need them—A Worthy Institution.

AVENUE OF THE CHAMPS ELYSEES, PARIS.

It is but a few years ago since an American clergyman, Rev. W. W. Newell, called the attention of Mrs. Whitelaw Reid, wife of the then American Minister to Paris to a number of particularly pitiful cases of want and distress among the American female students residing in the French capital, and these two warm-hearted Christians thereupon combined their efforts to provide against future emergencies of the kind. The result of the labors of the one and of the generosity of the other took the form of what is now known as the "American Girls' Club" in the Rue de Chevreuse, a veritable god-send in many ways to our young country-women whom the love of art or the ambition to secure an independent competence has impelled to settle in the great *Ville Lumiere*, the City of Light, as the Parisians fondly love to term their native place.

How many an American girl reaching Paris with the scantiest means has decided to "do in France as the French do," or rather to do in the Latin Quarter as the Bohemians do! Instead of taking quarters among her own people or even in an inexpensive French boarding-house where at least her meals would be served hot three times a day, she has preferred to settle down in the *chambre garnie* or furnished room in some rookery, devoid of all comfort and home-like appearance, and for her food she has started to frequent the neighboring restaurants. Naturally enough she speaks no French and so everybody takes advantage of her, and soon she finds expenses ahead of her allowance. As her means decrease, she has to devise new methods for making extremes meet, and as her rent cannot be cut down further, the pruning process has to be performed on her expenditure for food. She now has to be satisfied with a trip to the *charcutier* or delicatessen dealer from whom she obtains a few cents' worth of sausage or potted meat; and occasionally she buys a cake at the baker's. These meals she partakes of in her own dreary attic, where the wind and the rain oftimes penetrate the crevices of the walls, adding to the general desolation and discomfort. But what matters all this to her, for the *nuit* she is independent. While her head holds out under these distressing circumstances, the poor girl manages to stand the situation. It is only when lack of proper nourishment and exposure to elements, added to overwork at the *atelier*, bring on sickness and stretch her on her back that she realizes her forlorn and helpless condition, surrounded by strangers in a foreign land, and unable to make her wants and sufferings known. It was just such cases as these that touched the heart and opened the purse of the American's wife, causing her to lay the foundation of the institution of the Rue de Chevreuse which at the present day has cared within its walls many female students from the other side of the Atlantic.

AT THE GATEWAY OF THE AMERICAN GIRLS' CLUB, PARIS.

The institution, I should explain is a philanthropic but not a charitable one in the ordinary sense of the word. The whole object of its founders would be set at naught if the accommodation it affords were gratuitous and the very class they desired to reach would hold itself aloof from its portals. For let me say at once that the bevy of bright young women whom I encountered on the day of my of visit to the institution last week, as a representative of THE CHRISTIAN HERALD, were not of a kind to accept charity from anyone. Without belonging to the exaggerated type of American girl student described above, they are independent enough to pay their way under all circumstances.

The headquarters of the Girl's Club has a forbidding aspect from the outside. Like most houses in old Paris it is grimy with age, smoke and dust, but within its doors, the whole scene changes. We find ourselves in a quadrangle, on three sides of which arise the stately, though irregular buildings of the institution, on the fourth, an old-fashioned gateway with an iron-bar railing. Everything is bright and cheerful here, the pretty bed of flowers in the centre of the yard and the creepers and exotic plants around the gateway and on the balcony imparting a veritable charm. Outside is another garden with a swing in the centre, and a few steps further stands the little American house of worship built of corrugated iron and known as St. Luke's Chapel.

It was the time for afternoon tea when I arrived at the institution and the amiable superintendent, Madame Cressoniere, an Anglo-French woman of distinguished mien ushered me into the tea room on the ground floor. Here, around a steaming samovar, they sat, our girl workers from the great Western republic, the nervous and alert Southerner, the self-confident and progressive maiden from the West, the practical, positive, somewhat hard headed New Englander. It was a refreshing sight in this strange land: for the moment one could fancy one's self back in America. The tea with the dainty slices of graham bread and fresh butter as served gratis daily at five. This feature the institution also owes to the generosity of Mrs. Whitelaw Reid. The other meals are charged for at very low rates.

The boarding of the inmates is excellent, and the rental far lower than in any lodging house. The spacious and comfortable reading-room is stocked with the best American, English, and French publications, and on a large board between the two windows are daily attached numerous announcements and advertisements of benefit to the inmates. There is, moreover, a "red room" and a "blue room" for whiling away spare hours, and a fine large reception room for receiving visitors. The little chapel, a few yards away, was constructed in 1891, as an outcome of the joint action of the Rev. Mr. Newell and the Rev. Dr. Morgan, rector of the handsome American cathedral in the Avenue del'Alma, and it has so far proved a great success in attracting the American girls, and even the male students of the Quarter. The present rector, the Rev. Dr. J. Van Winkle is a newcomer, but an apparently earnest worker and certainly a man of sympathetic personality, who has already endeared himself to many of his flock.

It would be unjust to conclude this article without mentioning Mesdames Monroe, Lamson, and Luckmeyer, three prominent members of the American colony in Paris, who compose the Board of Trustees, for it is to their indefatigable endeavors and liberality that the present prosperity of the institution is in large part due.

V. GRIBAYEDOFF.

Paris, June 10.

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S. R. BECKWITH, M.D., 114 Fifth Ave., New Yo

n the River of Silver.

ipse of Beautiful and Prosperous rgentina and Buenos Ayres, its Capi City.

ROM Rev. W. P. McLaughlin, D.D., one of our leading missionaries in South America, now stationed at Buenos Ayres, Argentina, we have received the following very interesting letter de- pe of "The Golden City of the e Land," and the beginnings of Gos- k there:

Were in our prosaic days can city so ci in country so mythical exist? re the banks of the River Plate, so e at a swift steam launch takes three rs) pass from shore to shore. Here magnificent city which now is ap- ng 800.000 and in less than a at will have 1.000,000 souls. Argen- ans the 'Silver Land,' and Rio de . the 'River of Silver,' and Buenos city of healthy breezes), with its et docks, its public palaces and pri- ansions, its colossal banks and e ous commerce is indeed a Golden A hundred years before the Pil athers, its foundations were laid. he wilderness, as by magic almost, ficent city has risen. Now you avenues, brilliant with the electric pacious and splendid as those diate from the 'Arc de Triomphe bile.' It is a cosmopolitan city, a abel of tongues. You hear the dialect of Tuscany, the polished of Paris (for it is claimed that in hey do not speak French), the or's guttural of the Rhine, the tongue akespeare spake,' almost all other es of earth, and on every side of the rhythmic dialect of Spain. eamers arriving and departing y keep the city in close touch thought and movement of the The great daily papers are admir- their full cable service and in their al tone.

public school buildings of the city ny of them palaces with marble es and finest architectural con- a. Speaking of splendid buildings, it is somewhat of a digression, the ervoir should be mentioned. Its er magnificence can be judged when own that on the adornment of the ter alone $500.000 in gold was spent. tional University is strongly estab- hile a flourishing system of Nor- ools exists in the city and the ies. There is a great National Li- pen daily to all for consultation, jority of the books are French,

E RIVER PLATE.

ug Spanish volumes our and all other lan- age are found.

T most numerous me in the city is the al n. After that me the Argentine, xt e French, after at e English and ern in about equal ml s, then a sprink- o ll other nations.

e nglish-speaking mer s the most prominent in colossal ter ses. It has engineered and built e gat docks, it controls and runs the reat ailroads, it owns the colossal ank and ships to all quarters of the orl he live-stock and produce of the ertil stancias.

T American element is small. Eng sh a Scotch predominate. In the 'American Church,' which is one of the oldest and most flourishing in the city, the membership is almost entirely composed of English and Scotch people. The English-speaking element deserves great credit for its public spirit in all things. There are first class schools denominational and private for English children, the British Hospital is an institution which will compare with any hospital in the world. 'Prince George's Hall' is the finest in the city, with its marble stair-cases, its frescoed walls, its soft electric lights—a veritable fairy palace. There are two large musical societies among the English people. They render every year the great Oratorios and other classic music. Lately, all were astir with preparations for the 'Diamond Jubilee.' The 'American Church' will have a celebration which will equal any of the rest. The English press must not be forgotten, there are three dailies, and a score of weekly and monthly publications.

"In the city and suburbs there are twenty English speaking churches, all self-supporting. The First Methodist Episcopal Church is commonly called the 'American Church.' It was founded sixty years ago, the first pastor being Dr. John Dempster, renowned in his denomination later for being the pioneer in founding its schools of Theology. The pastor preceding the present incumbent, Rev. Thomas H. Stockton, died here five years ago after a pastorate of nine years. He was the son of Dr. Thomas H. Stockton, the noted pulpit orator, once chaplain of the United States Senate. The 'American Church' is a handsome structure in the centre of the city. It cost with the ground $125.000 gold. Nearly all the material in it (all of the wood) came out from the United States. It was built mainly by its own members and is entirely supported by them. It has one of the finest pipe organs in the city run by a Lundell electric motor. The church is noted for its music. Bishop Vincent when here a few weeks since said the singing was 'glorious.' The church and parsonage are both lighted by electricity, being the only church so far in the Republic so lighted. The Methodist Episcopal Church is doing a great work among the Spanish-speaking people. It has an extensive system of schools supported mainly by the Woman's Foreign Missionary Society. In Argentina and the neighboring Republic of Uruguay it has sixty congregations. There is no limit to the possibilities of Protestant work here. Religious liberty is guaranteed by the constitution and expression of opinion is as free and safe as in the United States.

W. P. McLAUGHLIN,
American Church, Buenos Ayres. S. A.

THE NATIONAL BANK, BUENOS AYRES.

AN INDIAN VILLAGE IN ARGENTINA.

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clotheless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

AYER'S Cathartic Pills

SUGAR COATED.

Do You Doubt

that our Hair Brush will do all we claim? Give it a trial. If you do not find it to be all we represent, after six months' use, send it back to us and your money will be cheerfully refunded. You risk nothing.

Dr. Scott's Electric Hair Brush

IS WARRANTED TO CURE

Nervous Headache in 5 minutes! Bilious Headache in 5 minutes! Neuralgia in 5 minutes! Dandruff and diseases of the scalp! Prevents falling hair and baldness! Makes the hair grow long and glossy!

Prices No. 1 Hair Brush, $1. No. 2 Hair Brush, $1.50 No. 3 Hair Brush, $2. No. 4 Hair Brush, $2.50 No. 5 Hair Brush, $3.

Quality the same in all; the price differs only according to size and power.

For Sale at Druggists and Dry Goods Stores.

Ask for Dr Scott's; take no other; or we will send on approval, postpaid, on receipt of price and ten cents for postage, and if you are not well satisfied with your bargain, write us and we will return the money.

"The Doctor's Story," a valuable book giving information concerning all our goods, sent on request.

Agents Wanted. Quick sales. Liberal pay. Satisfaction guaranteed.

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DIREFUL RHEUMATISM

Cured by a New Remedy.

15,000 Trial Packages FREE

To the Readers of this Paper.

For Rheumatism

that foe of mankind, I have a simple remedy which has proven its wonderful curative power in thousands of apparently hopeless cases, in fact, so pronounced have been the cures, that multitudes of former sufferers consider it natures antidote for rheumatism. Many a bedridden person, also some, who walked on crutches regained their health through this marvelous cure and in order that every similarly afflicted reader or their friends may learn about it, I will gladly mail them a Trial Package with directions for use and information Free, even if more than 15,000 should apply. Distressing cases of rheumatism from 20 to 40 years standing yielded to the benign influence of this remedy of which I mention a few: In Pittsburg, Ind., it cured a druggist whose rheumatism dated back as far as the civil war. In Kenterville, Idaho, it cured a man who was bedridden for 15 years. In Fountain City, Wis., it cured a man who suffered for 33 years notwithstanding employing 7 physicians. In Seguin, Texas, it cured a man who was afflicted for 41 years. In Amsterdam, N. Y., it cured a lady (Mrs. P. Persohn) who nearly became insane from pain. Mrs. John D. Engel, 1316 Patterson Ave., Baltimore, Md., was cured after suffering for 9 years, of which she spent 2 years on crutches. Mrs. M. Uebe in Windom, Minn., writes: I am 62 years old and was cured after suffering for 22 years. The original letters of above cures, besides thousands of others can be seen at my office. No one should despair but write for a Free Trial Package and other information. Address:

JOHN A. SMITH,
No. 188 Summerfield Church Bldg.
MILWAUKEE, WIS.

NEW DRESS SET, 10c.

A new and beautiful design set including pair of ball end rigid link Cuff buttons, 2 studs, 1 collar button and new patent belt retainer; in 14 K Roman gold or sterling silver. Extra heavy plate. Worth 35c in any store. To give you an inkling of our 1,000 Bargains we send complete set and large catalogue postpaid ONLY 10 CTS. 3 for 25c. Ingersoll & Bro., Dept. 65 Cortlandt St., N. Y. City.

A BOON TO THE AFFLICTED! HEADACHE and NEURALGIA Cured to Stay Cured by Using DR. RIGGS' MARVELLOUS CAPSULES. NEVER FAIL.

No Opium or other Narcotic
Result of 35 years medical practice.
At druggists or by mail, box 12 capsules 25 cts.
J. V. RIGGS, M.D., AMSTERDAM, N. Y.

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER XV—Continued.

Coming Back.

"JOHN," continued Steve, "this very afternoon I got a new idea, and whatever comes or goes, it is to be carried out. No man is better fitted to carry it out than you are, and I am much amazed you have not long ago suggested it to me."

"What is, then, this new idea that I ought to have suggested long ago?"

"I want us to own and publish a newspaper—a good paper that will represent God and the people. I want a paper that can go where the preacher cannot go. Have you considered what a power a few sheets of well-filled paper may become? Why, John, there is no earthly, moral power equal to it."

"The preacher—"

"I do not underrate him; but you have to go to the preacher and the paper comes to you. If the weather is stormy and the church is far away, the congregation consider that they must dress for church, and get their best clothes spoiled and a cold perhaps into the bargain. The paper preaches to them at their fireside and in their six-days' coat. The paper permits them to talk back to it. They say to one another as they read it—'Listen to this, mother,' or 'What do you say to that, father?' They discuss its theology and ethics freely among themselves, and everyone feels interested in a sermon they have a share in. Again, the preacher gives us the truth through one man's heart and mind; the paper speaks to us through a great many hearts and minds. The preacher is very much restricted as to subjects; if he goes too far afield, he is afraid to offend; the paper speaks out boldly, and 'stop my paper' won't stop it from speaking the truth. John, we must have a paper. Call it *The King's Highway* and let it tell us all that is being done on that great thoroughfare—good and bad."

"Have you thought of the expense?"

"To be sure I have. You know something about publishing a paper. You know what backing it will need. The Lloyd estate is good for it."

"Amen! Now what is to be the spirit of this great paper?"

"It is above all things to be tolerant, and to be the organ of the poor and the needy. It is to speak for the oppressed and the suffering in all lands. If there is a wrong or a sorrow at our antipodes, it is to point out the wrong and comfort and relieve the sorrow, and that without regard to race, creed or color."

"Amen! What else?"

"Give the people a good sermon and a good, clean love-story. Men and women never tire of either."

"A love story?"

"Yes. Old and young read love stories, nor will they ever tire of them until they tire of April's ever-returning mystery of daffodils and crocus buds. Women especially will read love stories; give them pure sweet tales of home and home affections, and say a word or two specially for the women, something that has grown out of woman's joy and sorrow and manifold trials and experiences. John, I am astonished we have not thought of this wonder-working paper before!"

"So am I. Now about the price, Steve?"

"Make it so good that every one must have it, but so cheap that every one can pay for it."

"You will lose money—lots of it in that way."

"The same thing was said when cheap postage was proposed but cheap postage has not yet ruined the Government. But suppose I lost money in this way, it would not be lost. No, sir! It would be money out at the best interest ever humanity pays."

"Is it to advocate any special creed?"

"God forbid. Unless it could show to all mankind how every cause and creed might be combined by love:

Yet not forget
The fountain whence they rose,
As filled with many a rivulet
The lordly Hudson flows.

Steve was by this time in a fever of enthusiastic foreseeing. He would hear of no such word as "failure," and when John reminded him of the large sums already disbursed and the large sums necessary for carrying on all his plans, Steve was in no way disconcerted.

"I have to give for two," he said, "for I am sure, if my father could come and speak to me now, he would say, 'pay all that I owe to the poor, Steve. Pay it with both hands.' I have five millions left, and you tell me it is increasing. I cannot use it myself. My wife and children cannot use it. Do you want me to bury it in a napkin, and add dollar to dollar, until its very weight will sink me to the lowest hell?"

"God forbid, Steve."

"Then help me to do good with it, John."

"Have you fully told me all your mind; Is there no lingering wish or even fear?"

"I was wondering to-day, if we had given prominence enough to the Locomotion Fund. I am sure, John, that speedy locomotion for the unemployed is as necessary as hospitals for the sick."

"I think you are right. I will have more said about it."

"Get the paper to talk as quick as you can."

"I will. Anything else? You know we may not have another opportunity for this discussion in many months."

"We may never have another opportunity. I have been much struck with the power of music and song over those poor fellows in the Bowery Mission. Into all our charities, John, get as much music as you can—psalms and hymns and holy songs. I think, myself, that even in heaven, King David must remember 'The Lord is my Shepherd,' and be happier for having sung it."

He rose as he spoke, and John rose, and the two men went to the window and looked out over the tossing ocean. There were tears in both their eyes, and Steve passed his arm round John's neck, and John looked into his friend's bright, eager face, and then broke quite down.

"Oh, Steve! Steve!" he cried; "do not go away! do not go! I cannot bear to lose you! Oh, my friend! my dear, dear brother!"

And Steve embraced him, and with great emotion said softly, "I am so glad to hear you speak thus, John. I knew you felt it, but oh, it is good to hear it said. I wish men were more often able to throw aside all restraint, and say the kind and noble things they feel." And then both remembered at the same moment, the same words, and smiling, said them softly together—

O God! That men would draw a little nearer
To one another! They'd be nearer thee;
And understood.

CHAPTER XVI.

"Thy Kingdom Come."

Before noon next day, Steve was out on the sea, and his family had to take up their life and order it to his absence. That sense of the irrevocable which always depresses those whom the ocean sunders, paralyzed the day of parting. No one could do anything, yet all made it a point of honor to affect a feeling of pleasure in Steve's holiday. Even Jessie bravely fought back tears, and showed Steve a parting face radiant with smiles. But in spite of this assumed satisfaction—perhaps because of it—the reaction was a definite depression. It was the middle of the week, but John could not buckle to work, and the whole family went back with Jessie, and gave the day up to conversation and speculations about Steve.

The first two weeks were the hardest. After they were over, letters began to come with an unexpected regularity, and the lassitude of regret grew rapidly into an enthusiasm of expectation. Every one wished to do something great and unusual before Steve's return. Jessie resolved to build some additions to the house, and to make her flower-garden a wonder and a delight. When Steve came back it should be to a home that would make him forget all other homes—a home such as she had heard him long for, with rooms large, sunny and airy, and without too much furniture in them, and a garden full of solitary walks, redolent with fruits and flowers and musical with bees and birds. She recalled all his desires, and was determined to bring them to pass.

John had the paper on his mind. There

(Continued on next page.)

Asthma and Hay-Fever Cure.—Free.

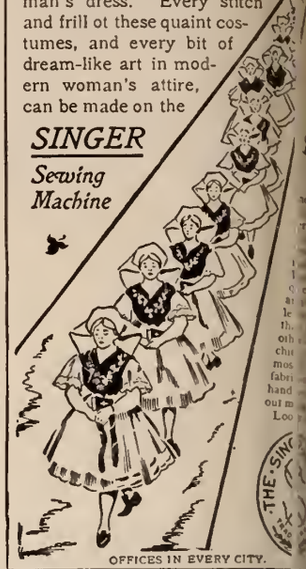
We are glad to inform the readers that a sure specific cure for Asthma and Hay-fever is found in the Kola Plant, a new botanical discovery from the Congo River, West Africa. Many sufferers report most marvelous cures from its use. Among others, Mr. Alfred C. Lewis, Editor of the *Farmers' Magazine*, and Rev. J. L. Combs, of Martinsburg, West Va., were completely cured by the Kola Plant after thirty years' suffering. Mr Lewis could not lie down at night in Hay fever season for fear of choking, and Mr. Combs was a life-long sufferer from Asthma. Hon. L. G. Clute, of Greeley, Iowa, writes that for eighteen years he slept propped up in a chair, being much worse in Hay-fever season, and the Kola Plant cured him at once. It is truly a most wonderful remedy. If you are a sufferer would advise you to send your address to the Kola Importing Co., 1164 Broadway, New York, who to prove its power will send a Large Case by mail free to every reader of THE CHRISTIAN HERALD who needs it. All they ask in return is that when cured yourself you will tell your neighbors about it. It costs you nothing, and you should surely try it.

Boils, pimples and other eruptions mean bad blood and bad blood means danger. Hood's Sarsaparilla taken in such a condition means good health a keen appetite and sound sleep.

The Spreewälderin Costur

seems quaint and curious compared with the American woman's dress. Every stitch and frill ot these quaint costumes, and every bit of dream-like art in modern woman's attire, can be made on the

SINGER
Sewing Machine



OFFICES IN EVERY CITY.

8% Absolutely Safe Municipal Securi largely by best Banks and Trust Write for details. ROBERT E. & CO., Equitable Building, Boston,

Hay-Fever

CHANGE OF CLIMATE as a means of relief from this distressing malady is, at best, ***uncertain, annoying,*** and ***expensive.*** It never ***cures,*** and the relief is but temporary. Year by year the benefit is less, and new places have to be tried. Business interests suffer because of enforced absence; your family may have to suffer because deprived of necessaries in order to pay your bills; you suffer yourself if you return "ahead of time."

NOT SO with our patients. They can stay at home in comfort, carry on their usual occupation, and perform their duties; have relief from the terrible itching, burning, sneezing, coughing, wheezing, and distress for breath; can sleep sound, and awake refreshened; and best of all, can be

CURED TO STAY CURED.

"Having suffered acutely from Hay-Fever for twenty years, and finding relief only in Europe or the mountains, it needed only ten days' trial of your treatment to find perfect relief. I took the medicines six weeks last season and their effect upon my system was constantly beneficial in every way. I sleep, eat and work better than ever, my complexion is clearer than for years, and during the past winter, although the weather has been very trying, I have been absolutely free from any colds or cough." RALPH EMERSON, 131 Tremont St., BOSTON, MASS.

"I did not send you a report of my condition because I felt so well that I discontinued the use of the medicines. I sincerely know how to thank you for the good results your medicines produced in making the dreaded Hay-Fever and Asthma bearable to me. Every year during the Fever season, I have had to leave the city at great expense and inconvenience to myself and then suffered from the Asthma on my return. I tried every remedy suggested by friends, had operations performed upon my throat and nose, but to no purpose. Since I started to take your medicines, August 7th, I have been absolutely free from Asthma and remained quietly at home, happy and grateful. If you desire, you may publish this in order that your medicines may do for other sufferers what they have done for me." Respectfully yours, REV. M. MESSING, Oct. 9th, 1896. No. 285 N. Delaware St., INDIANAPOLIS, IND.

Send for Examination Blank and 136-page Book on Asthma and Hay-Fever, with **2,000** references. Address

DR. HAYES, Buffalo, N. Y

THE KING'S HIGHWAY.

(Continued from preceding page.)

enty of journalist talent in New nd money enough to buy it, and e weeks, *The King's Highway* flecting on paper, the work done, be done, in order to drive Apollyon great thoroughfare, and prepare it coming of the Lord of Hosts. was sitting at breakfast one morn- the Salutation Inn, at Ambleside, he first number came to him. He proud of it, that he could not eat mouthful, and instead of loitering vely land a week or two, as he in- he was moved to go at once to and Edinburgh, and see what he could find worthy of its pages. fter all, his own forecast was in n only too true. Go where he he was dashed by the spirit of nomy observable in all European s. It seemed to him that they had and that their service was chilled mped by this necessity. In all his o John, he magnified the charities wn country. Putting them against older lands, he felt compelled to hat they had nothing to learn in and a great deal to teach, in a s rendering of theories.

d," he wrote, "that charitable are hard to enter, and when the are surmounted, I have only a f pity and disappointment. In spects, I think the criminals of are better cared for than the nd I have come to the conclusion, t the charities of any land should genous, should spring from its onditions and necessities. I think l could go through Europe and many ideas worth appropriating; , we could not go through the f New York with our eyes and n, and not find more good roads ity than we could possibly oc-

ount of experience led him very this estimate. He spent some Norway, Sweden, Germany and ter leaving England; but was ressed with the bitterness of the hey had to struggle with, and the cy of their resources for such a Asia saddened him still more. s sufficient for such widespread he asked despairingly. Finally, ed to return to his own vineyard, e it the centre of his labors and —"beginning first at Jerusalem" at New York—and yet not for- ose whom it was possible to help w York.

ting with his charitable investi- ad been many sweet retirements solitude he loved. The lonely nd mountains of Scotland, the alleys of Norway, the deserts of e isolated stations of India, and ery gardens of Japan, had all some sweet, secret place of re- these experiences, his soul grew fect stature of the sons of God, as solitude was to him, he still it, the low, sad music of human- hus he rose from the plane of all I do to be 'saved,'" to the far e of "Lord, what wilt thou have ? What is it that thou requirest ?"

e day while sitting in a very of beauty and sweetness near suddenly felt that he must arise sensuous dream, and go for- here to, and for what purpose, not, only that his days of rest r. Then he started for San immediately, and as soon as he ress of civilization round him, ts spirit. A telegram to Jessie irst thought, and he found the of telegrams and railways to nt. This telegram brought a to Steve's home; the glad news eedy return rang through the grounds, and stirred every one nd delight. How eagerly then ched for the letter sure to follow m. It came as quickly as pos- y word in it glowing with love tation.

d take the first train home, my " Steve wrote, "but there are our people in this vicinity, I see. They helped me in my d nursed me when I was sick less. I may never get so far , and at any rate, dear wife, I come here and not remember them. And alas! I have already heard, that one good woman needs my remembrance sorely. Since she watched me through a severe fever, her husband has died, and she is now making a hard struggle to find bread for her children. But oh, Jessie, my darling, after the joy of gratitude, the joy of seeing you! The joy of the children! The joy of home and work and friends! I am so happy, I cannot say how happy I am!"

And Jessie was not much disappointed at the delay. "It is just like Steve," she said, between laughing and crying, "and Steve is right, is he not, John?"

"I am sure he is, Jessie," answered John. "Steve may never be in San Francisco again, and it would wound these old friends, if he did not call on them. And if they need his help, the sooner help is given, the more welcome and gracious. At the very longest, Steve should be home in nine or ten days."

Everything in life now worked to that happy expectation. In nine or ten days Steve would be home. The spring was in all its glory, the shrubs just budding, the tulips and daffodils getting ready to blow open, and in nine or ten days the fruit trees would be like great white bridal bouquets of blossoms. Jessie was satisfied with the garden, and she went through her house, room by room, adding a touch of color, hanging a picture in a better light, filling the vases with fresh flowers (for in her heart she expected Steve much earlier than John said) and watching the children, lest they should do anything which might mar the spotless beauty of their appearance.

Neither did she neglect herself. She desired, as every good wife does desire, to be fair in her husband's eyes, and there were still some traces of that terrible ordeal by fire that she had undergone. Her fine coloring had never returned, and perhaps never would, and she was yet a little lame, and perhaps always would be so, but apart from these drawbacks she was a handsome woman. True religion makes women handsome, for nothing is surer than that a lovely soul illuminates and makes beautiful the body it dwells in. Jessie also knew the value of becoming costumes, and her fresh spring toilets of green and white, with little suggestions of amber or pink, carried out that symphony of color in which Nature had clothed the whole world around her.

In Jessie's heart there was a faint disappointment, when on the evening of the eighth day Steve did not appear. But she was far from acknowledging it. Steve's last letter to her had said he might leave on the following day, and so he could have reached home. But he did not, and there was no letter or telegram to explain the delay. Two more days passed to the same disappointment and silence. Jessie was now angry, and a little fearful, the more so, as John came out to ask her, if she had received any word from Steve. He affected a cheerful confidence in "all being right," but Jessie had a sickening dread that something was wrong.

The dread grew and spread. Mrs. Lloyd and Alice came to inquire of Jessie the next day, and John, now really anxious, followed them. He cautiously admitted that Steve might be sick, and he thought some telegraphing ought to be done, if it was only to satisfy themselves that there was nothing seriously wrong, and as all urged this method of relief, John immediately put it in practice. The hotel from which Steve had written was first interrogated, and the answer was perplexing. "Mr. Lloyd was here for four days. His trunks are still here and await orders." A great terror spread swiftly from heart to heart. Telegrams flew to and from every station on the route home, but no information was obtained. Then John went West to make such search as love and gold could make.

In the meantime, Jessie was nearly frantic with a thousand fears. She tried to pray and could not. She had made John promise if he found Steve sick, to telegraph for her, and she walked restlessly about the room, with her bonnet and cloak lying on the table, ready to start for her husband's side at a moment's notice. But John could not find a trace of Steve. At the hotel he was well remembered, but from the moment he passed out of its doors, no sign of him could be discovered. Fear deepened into despair, and the awful silence of uncertainty and suspense, nearly broke their hearts.

(To be Continued.)

A PIONEER SHOEMAKER.

WORKING AT HIS TRADE ALTHOUGH EIGHTY-FIVE YEARS OLD.

Mr. James McMillen, of Champaign, Has Followed the Shoemaker's Trade All His Life—Every Day at His Bench Working with Apparently the Same Vigor as a Young Man—A Sketch of His Life.

From the Gazette, Champaign, Ill.

At the advanced age of eighty-five years, James McMillen, of 112 West Washington street, is one of the most active men in Champaign, Illinois. Mr. McMillen is a pioneer citizen of the city, and his form is as familiar on the streets as that of any citizen of the town. All his life Mr. McMillen has followed the trade of shoemaker, and every day finds him at his bench, bending over his work with apparently the same vigor he commended when he was a young man.

He has a little shop on North Wright street, in the vicinity of the University of Illinois, and he is the official shoemaker, as it were, for the students of that institution.

About a year ago Mr. McMillen was absent from his bench for several weeks, and his familiar form was missed along the streets. The local newspapers announced that he was dangerously ill. For months he was a sufferer, but finally he appeared again at his shop, and has lost but very few days since then and none, perhaps, on account of sickness. His friends were surprised to see him out again, and they were more surprised when he told them the cause of his recovery.

There was no small amount of local interest in his case, and a reporter visited him, to have him relate the story.

"I feel," said the spry old gentleman, "that I owe my life to Dr. Williams' Pink Pills for Pale People. Something like a year ago it appeared to me that I was almost a physical wreck. I was suffering from a disease of the kidneys. A thick scurf had formed on the bottoms of my feet and my ankles were terribly swollen and inflamed. In fact, they reached such a condition that I could not walk, and it looked as though my days were numbered.

"I read in the newspaper testimonials from people who claimed to have been cured of kidney trouble by the use of Dr. Williams' Pink Pills for Pale People, and thought that it would do me no harm to give them a trial. I bought a box of them at the drug store and began taking them according to directions. It may seem strange, but it is a fact that I felt the benefit of them almost as soon as I began to take them. After I had taken a few pills my urinal discharges became almost as black as tar and I noticed at the same time that the pain and soreness were leaving my kidneys.

"A few days later the swelling began to go out of my ankles, and at the end of five weeks it had entirely disappeared, taking with it that terrible scurf which had formed on the bottoms of my feet and caused me so much trouble. I continued to gather my lost strength, and at the end of six weeks I felt entirely recovered and resumed my work at the shop. I think I took from four to five boxes of the pills and have taken none since."

Mr. McMillen's residence on West Washington street, is more than a mile distant from his shop, but nearly every day he walks the entire distance, morning and evening, and he could not do this if that swelling still existed.

Mr. McMillen has no backwardness in talking of the merits of Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills for Pale People contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are sold in boxes (never in loose form, by the dozen or hundred) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

STAMPED Shawknit ON THE TOE
TRADE MARK.

Remember that no Stocking will wear well or look well that does not fit well.

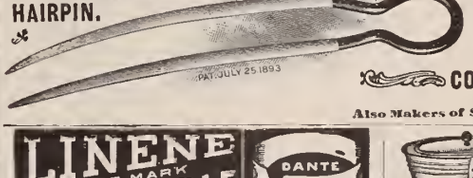
The SHAWKNIT is the Best-Fitting.
It is the only Stocking that is
Knitted to the Shape of the Human Foot.

Descriptive Price-List, free, to any applicant.

The Trade-mark Shawknit is stamped on the toe.

Shaw Stocking Co., Lowell, Mass.

THE LADIES' DELIGHT.
THE "HOLDFAST" ALUMINUM HAIRPIN.



Pronounced by all using them **the Best Hairpin Made.** Curved to shape of head and locks in hair, so **It Cannot Fall Out.** Smoother and lighter than Tortoise Shell or Horn, and many times stronger. Will not split or break; size, 2 3-4 inches, polished or in black. Also 3 3-4 and 4 1-2 inches, with heavy prongs, for braid or bonnet use. Apply to dealers or send **10 Cents** for sample of 6 small or one large.

CONSOLIDATED SAFETY PIN CO.,
Box 10, BLOOMFIELD, N. J.
Also Makers of STEWART'S DUPLEX SAFETY PIN.

LINENE TRADE MARK REVERSIBLE COLLARS and CUFFS.

ARE NOT TO BE WASHED.
Made of fine cloth in all styles.
When soiled, reverse, wear again, then discard.
Ten collars or five pairs of cuffs for 25 cents.
They look and fit better than any other kind.
ASK THE DEALERS FOR THEM.
If not found at the stores send six cents for sample collar and cuffs, naming style and size.
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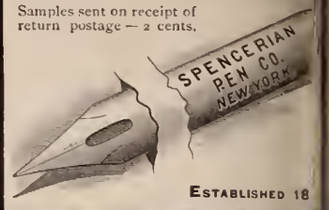

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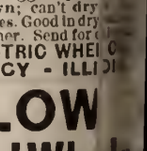

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AND SIGNS OF OUR TIMES

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VOLUME 20.—NUMBER 28.

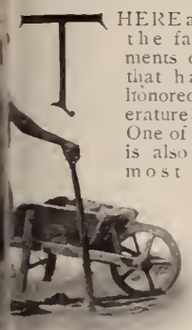
...T. De Witt Talmage, D.D., Editor.

NEW YORK JULY 14 1897.

PRICE FIVE CENTS.

HUSBANDMEN OF THE ORIENT.

Their Implements and Methods but Little Changed in Many Centuries—The Egyptian Plough and that of Other Eastern Lands.



...AN ORIENTAL LABORER.

THERE are few among the familiar implements of husbandry that have been so honored in Bible literature as the plough. One of the oldest, it is also one of the most important of agricultural contrivances, and although the improved modern plough is vastly more efficient than the old, the same principle that was characteristic of the plough of earlier times in the East, is found in the very latest product of our great agricultural implement manufactories, whose output reaches almost every part of the civilized world.

Egypt, the mother of science and invention, claims the honor of being the first nation to use the plough, and it was undoubtedly one of the first countries to be ...under cultivation after the Flood. What implements were employed by the ...vians, from the time of Cain, who was "a tiller of the ground" (Gen. 4:4), and ...ceeding generations, up to the time when the Ark rested upon Ararat, and ...rwd, it is now impossible to determine, although it is not unreasonable to con... that, even in those days, a rude form of the plough may have been in use. ...t Ancient Egypt was made wholly of wood, and was of the simplest form. It con... ...ed a "share," two handles, and a pole or beam, which was inserted into the ...er end of the "stilt," or base of the handles, and was strengthened by a rope connecting it with the heel. There was no coulter, but the point was probably shod with either bronze or iron. Two oxen drew it, being guided by a long goad in the hands of the ploughman. In the oldest representations of the Egyptian plough, no reins are shown, but the oxen were sometimes led by one laborer, while another held the plough handles. The yoke was substantially the same as that shown in our picture, being a cross-bar of wood about five feet in length, and padded at either end where it rested upon the withers of the animals. Ploughs almost identical in construction are seen to-day in many parts of India, in Arabia, Persia, Asia Minor (among both Turks and Armenians), and even in China. In Palestine, the plough in common use differs very little from that of Egypt, and both bear evidence of a common origin.

Our photograph shows an Egyptian husbandman at work in the fields. It is the season of ploughing, and the laborer hitches up his ox-team to the quaint wooden plough, almost under the shadow of the pyramids—the oldest of earthly monuments. Along the Nile are many villages like that shown in the illustration—low-lying, flat-roofed huts, largely of mud. An old historian has written: "The river of Nile is the happy genius of the Egyptian soil," and the great fertility of the country along its banks and in the lowlands enclosed by its branches, has brought together a scattered population of agriculturists who dwell in these mud-villages in apparent contentment, cultivating crops of maize and other grains, besides onions and garlic.

Effective missionary work has been done among the dwellers along the Nile by the United Presbyterian Church of America, and also by the Church Missionary Society, the former having stations as far up the Nile Valley as Assouan. Through these efforts, many of the natives have been brought into the Gospel fold.

...Specially for "The Christian Herald."

A PLOUGHMAN OF THE VALLEY OF THE NILE, EGYPT.

QUESTIONS AND ANSWERS.

M. N., Burlington, Wis. When and by whom was the Apocrypha separated from the Bible?

It was done by common consent in Reformation times, though the Apocryphal books were still bound up with the Bible, but classed apart. In Luther's German Bible, the doubtful books were grouped together under the general title of "Apocrypha." Wickliffe, in his Bible, applied the same term to all except the canonical books, and Cranmer did also. They are now separated in all the popular versions used by the English Protestant Churches.

S. J. S., Philipsburg, Pa. Seeing that India has been guilty of gross and wilful ignorance and idolatry, is it not endeavoring to frustrate God's purposes for enlightened people to relieve them now that they are suffering from famine, plague and earthquake?

Christ taught us (Luke 13: 1-5) not to argue that calamities were proofs of heinous sin on the part of the sufferers. We must not be rash in presuming that national troubles are God's judgments for sin. Even if your contention could be proved, we are taking a Christlike course in alleviating the misery of the sufferers. God judgments are remedial—intended to bring men to repentance. There is no way so likely to insure that end in this case, as to show the people of India, by practical sympathy, that Christianity is a kind and blessed faith. So far from frustrating God's purposes, we are taking the very best measures to promote them, seeing that he has no pleasure in the death of the sinner, but rather that he turn from his evil way. These calamities will probably prove beneficial to India, because of the new light that the people will receive as to Christianity, from the gifts of sympathizing Christians. When they compare the attitude of Christians with the indifference of heathenism, they will realize its superiority.

T. A. M., Henry, Tenn. It is reported here that Dr. Talmage has said, in one of his recent sermons, that the world is constantly growing worse, and that if iniquity continues to increase at its present rate, in another century the Christian religion will not be known on the face of the earth; I should like to know whether this statement is true or not.

It is not only untrue, but the facts are just the other way. Dr. Talmage looks on the bright side of things and sees in the spiritual progress of the world the greatest encouragement to hope for a world-wide Christianity. He has given expression to this view in his sermons repeatedly.

H. E. M. Olla, La. Do you consider a minister makes a proper request when, officiating at an ordinary prayer-meeting he asks all who have been born again to rise to their feet? It struck me as not being modest.

The form of the request was perhaps not the best that could have been used. Every man who has been born again ought to know of the fact. The change is so radical that the subject of it might be expected to be conscious of its having taken place. Yet we can conceive of some persons being present who had been born again who would not feel justified in rising. It is not modesty, but doubt, that would prevent their responding. Many persons who have been born again are conscious of so many faults and failings that they doubt whether the great change has really taken place. When a very wicked man turns to the Lord, he is usually quite sure of the fact because of the difference in his feelings. But when a person has had religious training from childhood, and has led a good moral life, he is sometimes unable to name the time of his conversion and has doubts of having experienced it. Yet it may be quite genuine. Probably the minister in question would have gained a more correct knowledge of the standing of his hearers if he had asked those to rise who loved the Lord and were trusting in him for salvation.

Mrs. N. E. P., N[illegible], O., writes:

In your paper of [illegible] I observed the question [illegible] "Who was the author of the expression, 'Beautiful [illegible]'?" I remember hearing my mother [illegible] of a deep snow which [illegible] the east and [illegible] has been [illegible] W. W. [illegible], looking [illegible] the living has been laid [illegible] as the widow [illegible].

S. G. K., N[illegible], Ore. M[illegible] powerful Christians hope to have [illegible] the Holy Spirit in seeking truth.

The Holy Spirit is certainly promised in answer to believing prayer (See Luke 11: 13). You will find an account of his work in John 16: 7-15. But the fact should not lead any one to be intolerant, or unreasonable. It is conceivable that a man might be so convinced that he is led of the Spirit to believe or do certain things, as to make grievous errors. He might believe himself infallible. The best and wisest men have in the past made that mistake. The humble, childlike believer seeks enlightenment and it may come to him through a preacher, or through private study, but he should keep his mind open to new light and should never assume that because he has reached a certain conclusion after prayer, that he is necessarily right. He may have been misled by ignorance or prejudice. In his talk with Nicodemus, (John 3: 8), Christ compared the operations of the Spirit to the movement of the wind, which could not be controlled or directed. You see this sometimes in revivals where you cannot account for one person being converted while another remains unmoved. But you may be quite sure that whenever any one sincerely desires the Holy Spirit's influence God is more ready to bestow it than we can be to receive it.

I. A. B. Carmi, Ill. How is it that Dr. —— affirms the plague and famine are not as bad as represented? I believe him wofully mistaken.

Those who make such statements either do so from crass ignorance or from a disposition to misrepresent. The facts as set forth in THE CHRISTIAN HERALD are absolutely correct in every particular, being the statements of the missionaries in the field, who know what they are writing about.

Constant Reader, Bacon Hill, N. Y. Was it not unleavened bread that was used at the institution of the Lord's Supper? If so, should not unleavened bread be used now?

What does it signify? Nothing could be more foreign to Christ's spirit and teaching than the character which certain churches give to this simple meal. There is nothing occult or mysterious about it. Christ was founding a kingdom or society, and wished his followers to have some way of showing their membership in it. He would not have them forget that they were Christians. He bade them join together in a simple meal, which was a common way of acknowledging equality and brotherhood. They were to come as Christians and eat and drink together in token of their being united in a common bond of love for him. It was not to be an elaborate feast, but to consist of the common constituents of the ordinary meal of that time. As they ate the broken bread they were to think of his body which was broken for them, and as they drank the wine they were to remember how his blood was shed for them. To make a mass of it and invest the details with importance is to miss the majestic simplicity of Christ's conception and his purpose in instituting the ordinance.

MOSES, THE LEADER OF ISRAEL.

This remarkable work of art is the production of an American artist, Mr. A. W. Twitchell, of Hurstville, N. Y. It was his aim to delineate the strong, heroic character of the great Israelitish leader of the Exodus, and the conception was strengthened by several journeys abroad, from which the painter returned with his mind enriched with the spirit of the "old masters," and full of his subject. The canvas was the work of years, being taken up at intervals as the inspiration came. Many have seen it in Mr. Twitchell's home gallery, and it has been greatly admired by art connoisseurs. The painter's daughter (through whose courtesy we have been permitted to procure this photograph) writes of it: "The intention was to picture Moses on the the top of Mount Nebo, from which he is looking out on the Promised Land, the eyes to express great longing, softened into resignation to the will of God." We are fortunate in being permitted to lay before our readers this masterpiece of American art which has never before been published, and which competent critics pronounce the finest ideal head of Moses in existence.

M. N., New York. Is not the fact that Paul was a member of the Sanhedrim proof positive that he was married?

It is not certain that he was a member of that body. If he had been a member, a man so prone to boasting, as Paul was, would scarcely have failed to mention the fact when, in such passages as Philippians 3: 5, he was enumerating his distinctions. The only ground we know of for presuming his membership, is his statement (Acts 26: 10), that when the Christians were put to death, he gave his voice, or vote, against them. This does not seem to be sufficient evidence when we have t[...] it against other statements. He is d[...] (Acts 7: 58), as "a young man," an ex[...] which would probably not be used [...] member of the Sanhedrim, the men[...] which were to be "middle-aged, tal[...] looking, and the fathers of children.[...] too, was it is generally believed, only a[...] fore he became ineligible for electio[...] conversion. If you read the seventh [...] of the first epistle to the Corinthians, [...] not believe that the writer of it was a [...] man.

Subscriber, Terre Haute, Ind. Where [...] often does the Bible speak of keeping [...] or record of social, spiritual, or busin[...] actions, or anything of that sort?

See Dan. 6: 2; Matt. 12: 36; and 18: [...] 33: 13; Acts 19: 40; Luke 16: 2; Ez[...] and 6: 2; Esther 6: 1; II. Sam. 8: 16; [...] 18: 15; II. Chron. 34: 8; Is... 36: 3, a[...] passages.

Mrs. M. E. D., Antioch, O. Will you k[...] me any information you can thr[...] columns of your paper concerning th[...] Way," near Rome, where it is supp[...] the Apostle was beheaded?

Ostia was a city of ancient Latium [...] port of Rome, being situated at the [...] the Tiber. In the days of the emp[...] populous and opulent, and the highw[...] ing thither from Rome was called by [...] mentioned. Changes in the coast [...] obliterated the old landmarks, and [...] of Ostia are more than two miles [...] sea. The modern village (a small [...] half a mile from ancient Ostia.

C. A. B., Jr., Yonkers, N. Y. Is Rev. Dr[...] in any way connected with the pa[...] *The Union Gospel News*, of Clevela[...]

He is not, in any way whatever. [...] nected with only one paper, and th[...] CHRISTIAN HERALD, of which he is [...]

M. A. R., Lakeland, Fla. "One in sor[...] the question (in a previous number of T[...] BAG), "Do our loved ones who are sa[...] know us? Are they sent to earth on [...] mercy and love?" and is referred to [...] and Heb. 1: 14. "A minister" takes the[...] this refers to a different order of the he[...] ation, and not to the saved of mankind: [...] 22: 9 conclusively settles the question t[...] where the angel says, "For I am thy fell[...] and of thy brethren the prophets."

Constant Reader, Blooming Grove, [...] read of everlasting punishment, are [...] lieve that the lost soul continues i[...] forever, or that it is destroyed at onc[...]

The terms which Christ used to de[...] doom of the impenitent are sufficie[...] ble whether you take it one way or [...] He evidently knew that it was inc[...] in its horror, as he spoke of the cutt[...] a right hand as being a light thing i[...] ison. Whether the fire is real or s[...] or whether the soul continues to [...] perishes, as some contend the words [...] ond death" imply, he does not tel[...] object was not to satisfy curiosity, b[...] us of the doom being appalling. [...] were so emphatic that they ought t[...] with an earnest desire to avoid su[...] ment whatever form it takes.

Subscriber, Boston, Mass. 1. What is [...] of Corea, particularly along the coa[...] and in the vicinity of Seoul? 2. H[...] population? 3. Can I find a hist[...] country in the public library?

1. The climate is temperate, and [...] compared by Percival Lowell to t[...] own Eastern seaboard. 2. About [...] 3. Yes, in any good library.

Reader, Chicago, Ill. I beg to offer [...] vices as rain-maker in India to stop [...] there. I can refer you to the pub[...] this city.

What India needs is not an ordina[...] such as science might be able to pre[...] the use of chemicals or explosives, [...] nge. We do not believe science [...] reached the point where it can con[...] mosphere to the extent necessary [...] relief, although it might be able to [...] uable aid in isolated localities.

J. W. G., Plain City, O. The veil of [...] was the thick curtain which covered t[...] to the Holy of Holies, which in the for[...] contained the Ark. (See II. Chron. [...] Questioner, McCulloch's Mills, Pa. [...] know it the books are the same, but we [...] to advertise them, as we do not appr[...] teaching. Christian Science differs [...] healing in principle. Divine healing [...] that Christ will cure the sufferer no[...] when he was on earth. Christian Scien[...] we understand it, is based on a belief [...] effort of the mind disease may be elin[...] Reader, S. C. There can be no harm [...] there should be no familiarities. Pro[...] should guide in such matters.—Subsc[...] Minn. Yes.—W. J. T. F., Russell, K[...] Jewish book of doctrine. 2. Certainly [...] scheme for a universal language whic[...] was deemed impracticable. 4. Questi[...] derstood. 5. Turkey India, Arabia. [...] Rev. G. A. B., Bedford, Mass. The sam[...] sometimes be used two or more times [...] word.—W. A. B., Locust Spring. [...] swered in a recent issue.—Subscri[...] Mich. We have not his address.—[...] dalia, Mo. Her family name is Guelp[...] husband, Wettin.—Subscriber, St. [...] The best aid to Bible study is the *Hel[...]* with the International Teacher's Bibl[...] can supply. These *Helps* combine *Ha[...]* *cordance, Biblical Gazetteer*, and H[...] in one and are invaluable to the studen[...]

NEW YORK'S EARLIEST CHURCH.

Nicholas, within "Fort Amsterdam" and its Offspring—The Dutch Reformed Church in America—A Venerable Denomination and its Progress.

REV. JAS. M. FARRAR, D.D.

THERE are few features in our history as a nation that possess greater interest than those which relate to the growth of the great religious bodies of America. Tracing the early beginnings and gradual expansion of the various Protestant denominations, one cannot help being struck by the remarkable advance that has been made in every line of spiritual work during the passing years. One of the most interesting records of the growth and development of denominational work, is presented in the *History of the First Reformed Protestant Dutch Church of Breuckelen* (now known as the First Reformed Church of Brooklyn), from 1654 to 1896, compiled by order of the Consistory by Mr. Henry Whittemore. After briefly tracing the origin and growth of the Reformed Church in Holland, whence the American church sprang, Mr. Whittemore tells us of the first religious services ever held on Manhattan Island. Nineteen years after Hendrik Hudson, in his ship *The Half Moon*, entered New York Bay, a company of godly Dutch colonists met in an upper room over a mill. It was a solemn and historic occasion. One can picture the f earnest men, gathered in that place and there, under the leadership of e Michaelius, organizing the pioneer church, which was destined, in after years, so great an influence on the religious life of the nation. In 1633, Rev. Everardus had succeeded in gathering a substantial congregation and a plain church building was erected on the banks of the East River, on the site now s No. 33 Pearl street. In 1642 the little colony had so increased that a new er church was built of stone with "a roof of split oaken shingles, a tower and ercock." This edifice known as St. Nicholas Church, accommodated the people for over half a century and was often used

NTERIOR OF THE SUNDAY SCHOOL ROOM.

ying-point and a refuge in many an alarm n attack. Situated within Fort Amsterdam, s sit, stone church forms a prominent feature ld prints of New York in the early days of e l ch occupation. The historian proceeds:

e arly settlers brought with them the Bible, the ec m and two persons called *Krank bezoekers* or *roosters* (consolers of the sick), viz.: Sebastian e Krol and Jan Huyck, who, in the absence of a s gathered the people together and read to them t ssages of the Scripture, suitably arranged for on and comfort. But in 1628, the Rev. Jonas h us arrived, and in the summer of that year for- y ganized a church which has had continual exis- e this day, and is with reason supposed to be the strotestant church on this continent. In 1664, the n urrendered to the British, and New Amsterdam n New York; but this fact did not affect the rights ne urch, which under the new government, retain- ls former privileges. The conquerors required, e . to have worship in their own tongue, and, ac- di , the chapiain of the English forces officiated: a e had no proper place in which to celebrate di- e ice, an arrangement was made by which he could t Church in the Fort." After the Dutch had end- h own morning worship, the Church of England ic was read to the Governor and the garrison. s tom continued for more than thirty years.

ut churches were organized in 1642, at Fort Or- e hany), and in 1654 one at Flatbush, and another r klyn, L. I. Others were afterward established g e Hudson River and in the Mohawk Valley, as l i in New Jersey and Pennsylvania; and by 1771, e n per had reached seventy. The growth of the de- in ion was retarded by its dependence upon Hol- d ministers, and by the retention of the mother gu n public service when English was generally and e gly spoken. Up to 1772, the churches had been je o the control of the ecclesiastical authorities in Holland, but in that year the connec- n w severed and the American Church was made independent and self-governed. While s Church accepted the standards, polity and usages derived from Holland, she has always co d additions to her ministry or membership from other evangelical bodies. Not a few f the have become strongly attached to her character and order, and by their loyalty have re th increased her strength and influence. Her chief characteristics have been and are, alou for doctrinal truth, insistence upon an educated ministry, unyielding attachment to her own views of faith and order, and a large charity for all others who hold to Christ, the Head.

Since those early days, the progress of the Dutch Reformed Church in America has been steady and uninterrupted. It is one of the most influential of all the Protestant denominations. At the present time it maintains the following institutions:

Theological Seminaries: 1, At New Brunswick, N. J.; 2, at Holland, Michigan; 3, at Arcot, India. Colleges: Rutgers College (formerly Queen's), at New Brunswick, New Jersey; 2, Hope College, at Holland, Michigan; 3, North-western Classical Academy, at Orange City, Iowa; 4, Pleasant Prairie College, at German Valley, Illinois.

A PIONEER DUTCH CHURCH ON LONG ISLAND.

In the year 1655, the First Reformed Protestant Dutch Church of Brooklyn was regularly organized simultaneously with one at Midwout or Flatbush. Governor Petrus Stuyvesant designated Dominie Polhemus as minister, and the people pledged him a salary of 1040 guilders ($416.66), a year. The preacher undertook to conduct alternate services at "Midwout, Amerslooort, and Breuckelen," but the people of the latter place demurred, complaining that they had only a fifteen-minute service once every two weeks. A separate church was accordingly organized at Breuckelen, in 1660, with Dominie Henricus Selyns as pastor. The first church there was erected in 1666, in the middle of what is now Fulton street, and the Dutch West India Company presented it with a bell.

During the period from 1666 to 1802, much progress was made and a long line of faithful pastors filled the colonial pulpits. A Second Dutch Reformed Church was built in 1766, and, in 1792, Dominie Schoonmaker delivered the first sermon ever preached there in the English language. The third edifice was erected in 1807 and the fourth in 1833. In 1867, the words "Dutch Protestant" were dropped from the denominational title.

PULPIT OF FIRST REFORMED CHURCH.

FIRST REFORMED CHURCH, BROOKLYN, N. Y.

At the present time the largest, most spiritually active and vigorous Reformed Church in Kings County is that on Seventh avenue and Carroll street, Brooklyn, of which Rev. James M. Farrar, D.D., is now pastor. Dr. Farrar was pastor of the Fourth United Presbyterian Church of Philadelphia, where for six years he conducted a most successful pastorate, before being called to Brooklyn.

He began work in his new field in September, 1890. In eight years the entire character of the membership has changed and almost every Protestant denomination is now represented on "common ground." Broad evangelical methods of Gospel teaching have been introduced and the result has been a wider measure of usefulness than ever before.

Rev. Dr. Farrar is a native of Pennsylvania, where he was born in 1853. He studied at Westminster College in that state and also at Princeton Theological Seminary and was ordained in 1878. His church is a very beehive of Christian activities and its large Sunday School, its societies, circles, fraternities and other auxiliaries, inspired by his example, are full of zeal and energy for the Lord's work.

Our photographs of the beautiful building which is now occupied as a Temple of worship by Dr. Farrar's congregation are interesting as showing the architectural progress of the Dutch Reformed Church, since the early days of the Reformation. It is one of the grandest religious edifices in the City of Churches, its main auditorium, chapel, organ, memorial windows and general decorations being finished in a style that harmonizes well with the sacred purpose for which the building was designed.

THE METROPOLITAN PULPIT

THE SECRET OUT.

Sermon by Rev. T. De Witt Talmage, D.D., on the Text: I. Sam. 15: 14. - - -

And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

THE Amalekites thought they had conquered God, and that he would not carry into execution his threats against them. They had murdered the Israelites in battle and out of battle, and left no outrage untried. For four hundred years this had been going on, and they say, "God either dare not punish us, or he has forgotten to do so." Let us see. Samuel, God's prophet, tells Saul to go down and slay all the Amalekites, not leaving one of them alive; also to destroy all the beasts in their possession—ox, sheep, camel, and ass. Hark! I hear the tread of two hundred and ten thousand men, with monstrous Saul at their head, ablaze with armor, his shield dangling at his side, holding in his hand a spear, at the waving of which the great host marched or halted. I see smoke curling against the sky. Now there is a thick cloud of it, and now I see the whole city rising in a chariot of smoke behind steeds of fire. It is Saul that set the city ablaze. The Amalekites and Israelites meet; the trumpets of battle blow peal on peal, and there is a death-hush. Then there is a signal waved; swords cut and hack; javelins ring on shields; arms fall from trunks, and heads roll into the dust. Two hundred and ten thousand men wave their plumes and clap their shields, for the Lord God hath given them the victory.

Yet that victorious army of Israel is conquered by sheep and oxen. God, through the prophet Samuel, told Saul to slay all the Amalekites, and to slay all the beasts in their possession; but Saul, thinking that he knows more than God, saves Agag, the Amalekitish king, and five drove of sheep and a herd of oxen that he cannot bear to kill. Samuel comes and asks Saul the news from the battle. Saul puts on a solemn face, for there is no one who can look more solemn than your genuine hypocrite, and he says, "I have fulfilled the command of the Lord." Samuel listens, and he hears the drove of sheep a little way off. Saul had no idea that the prophet's ear would be so acute. Samuel says to Saul, "If you have done as God told you, and slain all the Amalekites and all the beasts in their possession, what meaneth the bleating of the sheep in mine ears, and the lowing of the oxen that I hear?" Ah, one would have thought that blushes would have consumed the cheek of Saul! No, no! He says the army—not himself, of course, but the army—had saved the sheep and oxen for sacrifice; and then they thought it would be too bad anyhow to kill Agag, the Amalekitish king. Samuel takes the sword and he slashes Agag to pieces; and then he takes the skirt of his coat, in true Oriental style, and rends it in twain, as much as to say, "You, Saul, just like that, shall be torn away from your empire, and torn away from your throne." In other words, let all the nations of the earth hear the story that Saul, by disobeying God, won a flock of sheep but lost a kingdom.

I learn from this subject that God will expose hypocrisy. Here Saul pretends he has fulfilled the divine commission by slaying all the beasts belonging to the Amalekites, and yet at the very moment he is telling the story, and practicing the delusion, the secret comes out, and the sheep bleat and the oxen bellow.

A hypocrite is one who pretends to be what he is not, or to do what he does not. Saul was only a type of a class. The modern hypocrite looks awfully solemn, whines when he prays, and during his public devotion shows a great deal of the whites of his eyes. He never laughs, or, if he does laugh, he seems sorry for it afterward, as though he had committed some great indiscretion. The first time he gets a chance, he prays twenty minutes in public, and when he exhorts, he seems to imply that all the race are sinners, with one exception, his modesty forbidding the stating who that one is. There are a great many churches that have two or three ecclesiastical Uriah Heeps.

When the fox begins to pray look out for your chickens. The more genuine religion a man has, the more comfortable he will be; but you may know a religious impostor by the fact that he prides himself on being uncomfortable. A man of that kind is of immense damage to the Church of Christ. A ship may outride a hundred storms, and yet a handful of worms in the planks may sink it to the bottom. The Church of God is not so much in danger of the cyclones of trouble and persecution that come upon it as of the vermin of hypocrisy that infest it. Wolves are of no danger to the fold of God unless they look like sheep. Arnold was of more damage to the army than Cornwallis and his hosts. Oh, we cannot deceive God with a church certificate! He sees behind the curtain as well as before the curtain; he sees everything inside out. A man may, through policy, hide his real character; but God will after awhile tear open the whited sepulchre and expose the putrefaction. Sunday faces cannot save him; long prayers cannot save him; psalm-singing and church-going cannot save him. God will expose him just as thoroughly as though he branded upon his forehead the word "Hypocrite." He may think he has been successful in the deception, but at the most unfortunate moment the sheep will bleat and the oxen will bellow.

One of the cruel bishops of olden time was going to excommunicate one of the martyrs, and he began in the usual form—"In the name of God, amen." "Stop!" says the martyr, "don't say 'in the name of God!'" Yet how many outrages are practiced under the garb of religion and sanctity! When, in synods and conferences, ministers of the Gospel are about to say something unbrotherly and unkind about a member, they almost always begin by being tremendously pious, the venom of their assault corresponding to the heavenly flavor of the prelude. Standing there, you would think they were ready to go right up into glory, and that nothing kept them down but the weight of their boots and overcoat, when suddenly the sheep bleat and the oxen bellow.

Oh, my dear friends, let us cultivate simplicity of Christian character! Jesus Christ said, "Unless you become as this little child, you cannot enter the kingdom of God." We may play hypocrite successfully now, but the Lord God will after awhile expose our true character. You must know the incident mentioned in the history of Ottacas, who was asked to kneel in the presence of Randolphus I.; and when before him he refused to do it, but after awhile he agreed to come in private when there was nobody in the king's tent, and then he would kneel down before him and worship; but the servants of the king had arranged it so that by drawing a cord the tent would suddenly drop. Ottacas after a while came in, and supposing he was in entire privacy, knelt before Randolphus. The servants pulled the cord, the tent dropped, and two armies surrounding looked down on Ottacas kneeling before Randolphus. If we are really kneeling to the world while we profess to be lowly subjects of Jesus Christ, the tent has already dropped, and all the hosts of heaven are gazing upon our hypocrisy. God's universe is a very public place, and you cannot hide hypocrisy in it.

Going out into a world of delusion and sham, pretend to be no more than you really are. If you have the grace of God, profess it; profess no more than you have. But I want the world to know that where there is one hypocrite in the Church there are five hundred outside of it, for the reason that the field is larger. There are men in all circles who will bow before you, and who are obsequious in your presence and talk flatteringly, but who all the while in your conversation are digging for bait and angling for imperfections. In your presence they imply that they are everything friendly, but after a while you find they have the fierceness of a catamount, the slyness of a snake, and the spite of a devil. God will expose such. The gun they load will burst in their own hands; the lies they tell will break their own teeth; and at the very moment they think they have been successful in deceiving you and deceiving the world, the sheep will bleat and the oxen will bellow.

I learn further from this subject how natural it is to try to put off our sins on other people. Saul was charged with disobeying God. The man says it was not he; he did not save the sheep; the army did it—trying to throw it off on the shoulders of other people. Human nature is the same in all ages. You cannot throw off the responsibility of any sin upon the shoulders of other people.

Here is a young man who says, "I know I am doing wrong, but I have not had any chance. I had a father who despised God and a mother who was a disciple of godless fashion. I am not to blame for my sins—it is my bringing up." Ah no! that young man has been out in the world long enough to see what is right, and to see what is wrong, and in the great day of eternity he cannot throw his sins upon his father or mother, but will have to stand for himself and answer before God. You have had a conscience, you have had a Bible, and the influence of the Holy Spirit. Stand for yourself, or fall for yourself.

Here is a business man. He says, "I know I don't do exactly right in trade, but all the dry-goods men do it, and all the hardware men do this, and I am not responsible." You cannot throw off your sin upon the shoulders of other merchants. God will hold you responsible for what you do, and them responsible for what they do. I want to quote one passage of Scripture for you—I think it is in Proverbs: "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."

I learn further from this subject what God meant by extermination. Saul was told to slay all the Amalekites, and the beasts in their possession. He saves Agag, the Amalekite king, and some of the sheep and oxen. God chastises him for it. God likes nothing done by halves. God will not stay in the soul that is half his and half the devil's. There may be more sins in our soul than there were Amalekites. We must kill them. Woe unto us if we spare Agag! Here is a Christian. He says: "I will drive out all the Amalekites of sin from my heart. Here is jealousy—down goes that Amalekite. Here is backbiting — down goes that Amalekite;" and what slaughter he makes among his sins, striking right and left! What is that out yonder, lifting up his head? It is Agag—it is worldliness. It is an old sin he cannot bear to strike down. It is a darling transgression he cannot afford to sacrifice. Oh, my brethren, I appeal for entire consecration! Some of the Presbyterians call it the "higher life." The Methodists, I believe, call it "perfection." I do not care what you call it; "without holiness no man shall see the Lord." I know men who are living with their soul in perpetual communion with Christ, and day by day are walking within sight of heaven. How do I know? They tell me so. I believe them. They would not lie about it. Why cannot we all have this consecration? Why slay some of the sins in our soul, and leave others to bleat and bellow for our exposure and condemnation? Christ will not stay in the same house with Agag. You must give up Agag, or give up Christ. Jesus says, "All of that heart or none." Saul slew the poorest of the sheep and the meanest of the oxen, and kept some of the tinest and the fattest, and there are Christians who have slain the most unpopular of their transgressions, and saved those which are most respectable. It will not do. Eternal war against all the Amalekites; no mercy for Agag.

I learn further from this subject that it is vain to try to defraud God. He thought he had cheated God out of sheep and oxen; but he lost his crown, lost his empire. You cannot cheat God out of a single cent. Here is a man who has made ten thousand dollars by fraud. Before he dies every dollar will be gone, or it will give him unrest. Here is a Christian who has been largely prospered. He has given to God the proportion that is in charities and benevolences. But when comes to the reckoning, and he comes to ali away from you. How often has been that Christian men have had estate, and it is gone. The Lord came into the counting-room and said, "I have allowed you to have all this property for ten, fifteen, or twenty years, you have not done justice to my children. When the beggar called you, you hounded him off you when my suffering children appealed you for help, you had no mercy. You asked for so much, or so much, but did not give it to me, and now I will it all."

God asks of us one-seventh of our time in the way of Sabbath. Do you think we can get an hour of that time wholly and fully away from its true object? No. God has demanded one-seventh of our time. If you take one hour of that time, that is to be devoted to God's service, and instead of keeping his Sabbath, using it for the purpose of writing up your accounts, or making worldly gains, God will take an hour from you in some unexpected way. God says to Jonah, "You go to Nineveh." He says, "No, I won't. I'll go to Tarshish." The sea would not carry him. It is God's sea. The winds would not obey him; they are God's winds. Let a man attempt to do that which God forbids him to do, or to go into a place where God tells him not to go, the natural world is as well as God is against him. The lightnings are ready to strike him, the rocks ready to burn him, the sun to smite him, the waters to drown him, and the earth to engulf him.

Those whose princely robes are wrought out of heart's strings; those whose houses are built out of skulls, and whose springing fountains are the arteries of oppressed nations—have they succeeded? Have they cheated God? The last day will demonstrate—it will be found out on that day that God vindicated not only his justice and his mercy, but his power to take care of his own rights and the rights of his Church, and the rights of his oppressed children. Come, ye martyred dead, awake! and come up from the caves where folded darkness hearsed around the chains like cankers peeled the skin, and wore off the flesh, and ate on the marrowless bones. Come, ye martyred dead, from the stakes where you were burned, where the arm uplifted for mercy fell into the ashes, and the cry of pain was drowned in the snapping of the flame and the howling of the mob! From valleys of Piedmont and Smithfield Market, and London Tower, and the Highlands of Scotland. Gather in grand procession, and together clap your bloodless hands, and together stamp your fleshless feet, and let the chains that bound you in dungeons all clank at once, and gather up the flames that burned you in one lifted arm of fire, and plead for a judgment. Gather all the tears ye ever wept into one lake, and gather all the sighs ye ever breathed into a tempest, until the lightning piercing chain-clank, and the tempest-sigh, and the thunder-groan, announce heaven and hell and heaven a judgment! Yes, I believe that day God will vindicate his own character and vindicate the cause of the oppressed and the oppressed! It will be seen that day that though we may have cheated our fellows, we never have succeeded in robbed God.

My Christian friends, as you go into the world, exhibit an open-hearted Christian frankness. Do not be hypocritical in anything; you are never safe when you are. At the most inopportune moment the sheep will bleat and the oxen will bellow. Drive out the last Amalekite of sin from your soul. Have no mercy on any sin. Down with your sins; down with your worldliness, pride; down with your worldliness. I know you cannot achieve this victory in your own arm, but Almighty grace is sufficient—that which saved Joseph in the pit; that which delivered Daniel in the lion's den; that which shielded Shadrach in the fiery furnace; that which cheered Paul in the shipwreck.

A CHURCH ON THE WAVES.

. Paul Floating Bethel and its Noble Work for Christ—A Centre of Gospel Activity—How its Work has Expanded.

TWO or three minutes walk from the Union Depot in St. Paul, Minn., brings you to the Floating Bethel, a large boat anchored on the Mississippi river. The St. Paul Bethel Associa- s organized in December, 1872, as r lt of several conferences held in r ns of the Y. M. C. A., to consider q stion of reaching the unchurched ss Rev. Robert Smith was elected pl n. He had devoted his time to ac g on the levee, visiting the river ns nd lumber camps, and holding re- services as opportunity offered. . Wimabear, Assistant Superin-

T S OF BETHEL CHILDREN.

e of the West- Se an's Friend e came to St. l d outlined p of work on r thels, and as e t of his vis- th ocal society s ized. or urteen years . obert Smith ore as mission- a chaplain g ost efficient ut he con- tl elt that his as crippled w t of a per- e home. In f ing the need e Mr. Smith gr , and Rev. R ierce was os s his suc- so He at once m ced looking a itable place ere permanent he ome could st ed. Rev. Mr. Frankland, General pe endent of the Western Seaman's e recommended the building of a at Bethel, as a home for the work St. aul. A year later, the contract s l for the building of the present the oat, and it was completed and fic d May 3d, 1891, at a cost of from en eight thousand dollars. The die Auxiliary Society was organized the pring of 1891, and through their rit efforts the boat was furnished o ed as a Bethel Home. In August tha ear Rev. D. Morgan was elected pe endent of the Bethel. The Ladies' xili y Society organized an Industrial hoo and a Mothers' Afternoon Tea, a nglish Coffee House was opened pte er, 1891.

The ethel had one sad experience, ing arly destroyed by fire last July. r loved ones passed away from h. e of whom was a faithful mis- nar nd Bethel worker, and another a ar ng daughter of Dr. and Mrs. By earnest effort, and with arts yal to God, the managers reop- ed t Bethel in September.

The ethel Sunday School was organ- d in fay 1891, with ten scholars and ee chers. Its numbers are now four ndr scholars and thirty-five teachers. ore an seven hundred have been en- lled, but having been helped in the Bethel many are now interested in missions which have been started nearer their homes. The Boys' Brigade, under the direction of Mr. James Smith, numbers seventy members, who meet once a week on the Bethel to drill. When recruited they take a three-fold pledge, promising to abstain from tobacco, intoxicating liquors and profane language. Since its organization, boys who formerly spent their Sundays on the streets or in places of sin, are now attentive scholars in the Bethel Sunday School. It is believed that by thus interesting the boys and teaching them to be quick to think and act and to promptly obey, much good has been accomplished among them. The Christian Endeavor Society numbers twenty-seven members, with Mr. Geo. Engel as leader. They have a fine record and their efforts have resulted in the conversion of many. The Junior League, with the Misses Fletcher as leaders, is also a brave, earnest little band. Temperance meetings are held every Friday evening with good results, many having signed the pledge, while many more have promised to live Christian lives.

The Bethel Industrial School is an other excellent feature of the work. It has a very large attendance, the young girls meeting once a week through the winter months. They are taught to sew and model articles of clothing, and on pay ment of five cents the article upon which they have worked becomes their own. There is also a sewing day for the mothers, which is carried on in much the same manner, the women being taught to cut and make and remodel clothing.

THE ST. PAUL FLOATING BETHEL.

The Mothers' Afternoon Tea has proved a blessing and a help. Many hundreds of women have come under the influence of good at these gatherings. None are so fallen that the Bethel is closed to them. The invitation to all is "Come!" The meeting is opened at 2:30 p.m., with singing and the Lord's Prayer. This is followed by a practical talk upon some one of the many topics of interest. Short addresses on the duties of motherhood, the training of children, on temperance, and on helpfulness to others, are a few of the topics touched upon at these meetings.

An artesian well supplies water for the Bethel, for baths and a swimming pool, and Wednesday afternoons and Friday evenings the baths are free. At other times the charge is ten cents. As soon as the "Friendly Inn" was opened many of the tramp class flocked to it, expecting to be housed and fed free; but it was deemed unwise to give strong men food and lodging, and it was decided that twenty sticks of maple wood should be sawed twice in two for a night's lodging, or a meal. Good wholesome food, and as much as is desired, is furnished. This has been a very successful manner of working, and it has been extended to the unemployed of the city. Over a thousand were thus helped. Lodgings are furnished at ten cents a night or fifty cents a week and meals at seven cents.

More room is needed in all departments of the Bethel as its work broadens. Many thousands more may yet come under its helpful influences.

GIRLS AT WORK IN BETHEL INDUSTRIAL SCHOOL.

YOUNG PEOPLE IN COUNCIL.

Two Great Conventions in Session this Week in Toronto and Chattanooga, Tenn.

THIS is celebration week for the young people in two great denominations. On July 15 the Epworth League begins its convention at Toronto and the Baptist Young People's Union begins its convention at Chattanooga, Tenn. In both cases the meetings continue until Sunday, July 18.

The League has grown with marvelous rapidity, and its Convention will undoubtedly show the excellence of its work. Beginning on the lines of its elder sister, the Christian Endeavor Society, it has developed in its operations with the originality and energy peculiar to the Methodist Church. Its philanthropic extension is particularly notable, and has proved, as such work always does, a blessing to those who do it as well as to the beneficiaries. Like the Christian Endeavor Society, the League has also given special attention to foreign missions, and this subject occupies the most prominent place in the programme of the Convention. Besides this, the Departmental work is to have a more conspicuous place than heretofore. Eight conferences are to be held simultaneously on Friday morning in Massey Hall, the chief auditorium. The Theatre of the Normal School, and in six churches to take up the various phases of this work. Each will doubtless attract the delegates who in their home Leagues serve on these respective Committees. The subjects are Spiritual Work, Literary Work, Social Work, Finance, Mercy and Help, Correspondence, the Juniors, and Missions. In each practical papers will be read and opportunities will be given for discussion. At each meeting, too, there will be a Question Drawer for the convenience of delegates who want advice but do not wish to speak. Sunday, the closing day of the Convention, will be a great day. The pulpits of the city will be given up to visiting Methodist ministers, and there will be love feasts, sunrise prayer meetings, mass meetings, and farewell meetings in nearly all the churches.

The key-note of the Baptist Convention at Chattanooga, is the word "Stewardship." This will be considered in its various aspects as to personal service and the consecration of property. Among the papers to be read are: "Human Stewardship," by Dr. MacLaurin, of Detroit, Mich.; "Person, not Proxy," by Dr. Helin Jones, of Louisville, Ky.; "The Best Investments," by Dr. F. W. Parsons, of Marshalltown, Ia.; "The Stewardship of Money," by Dr. O. C. S. Wallace, of Toronto; "The Stewardship of Service," by Dr. B. A. Greene, of Evanston, Ill.; "The Stewardship of Culture," by Dr. C. S. Gardner, of Greenville, S. C., and the "Convention Sermon," by Dr. J. B. Hawthorne, of Nashville, Tenn.

The business of the Convention will include the presentation of the Prize Banners for excellence in the Christian Culture Courses of the Union; the presentation of reports from the officers of the Union and the conferences of State, Provincial and Associational Officers, of Junior Leaders, and of Christian Culture graduates, and the announcement of educational plans for the ensuing year. On Friday and Saturday there will be Sunrise prayer meetings in five churches and on Lookout Mountain, and the whole Convention will conclude with a great mass-meeting at which Rev. C. E. Woelfkin, of Brooklyn, will deliver a Consecration Address, and there will be a Consecration Service with roll-call of States and Provinces.

The results of Conventions such as these must be as far-reaching as they are beneficial. Young people attending them come in contact with fellow-workers, who are fighting the Lord's battle in their respective neighborhoods, and learn from them how the great war is being prosecuted and gain new inspiration for service in their own fields.

A VIEW OF YONGE STREET, TORONTO.

THE SUNDAY SCHOOL

Paul Preaching at Athens.

Sunday School Lesson for July 25. Acts 17: 22-34. Golden Text: John 4: 24.

BY MRS. M. BAXTER.

THE brethren from Berea, who had succeeded in saving Paul from the persecuting Jews who had pursued him from Thessalonica, brought him by sea to Athens. This was a soil unlike any other in which he had been sent to sow the seed of the Word. Beautiful, artistic, refined, graceful, cultivated Athens! So sees man! Full of idols! So saw the man of God. The Apostle had sent word to Silas and Timothy to come to him with all speed, and while he waited for them his spirit was stirred within him when he saw, not the exquisite beauty of the statuary, the perfect proportions of the architecture, the perfection of the painting, in form and color, but the stamp of the world and the flesh and the devil upon all that met his eye. A city, the renown of which for learning and art had gone out into the whole of the known world, was in the eyes of Paul.

WHOLLY GIVEN TO IDOLATRY.

What should Paul do? How attack this fortress of the enemy? He "disputed in the synagogue with the Jews and the devout persons, and in the market daily with them that met with him." At Thessalonica Paul had reasoned with the Jews out of the Scriptures, and a great, deep and lasting work was done in only three days of such ministry. At Berea again it was the word which had been the power of God to convince the Bible-searching Jews and Gentiles in the synagogue. There at Athens no mention is made of the Scriptures, no quotation from them is recorded. Did Paul in some measure come under the power of the intellectual atmosphere in which he was placed, and substitute at Athens disputing and arguing about the truth for the plain unvarnished Word of God which it was his wont to use as his one weapon, his strong sword of the Spirit? Certain it is that the results of his work in Athens were the least remarkable in the whole of his missionary work, and we are led to conclude that this may be accounted for less from the difficulty of the circumstances than from the absence of the Word of God, the entrance of which brings light.

The most cultivated and learned of men are not won to God more easily by learned and cultivated Christians than by those that are simple and untaught. It is the spirit of God who does the work, and he knows how to choose his instruments. He can make use of the power of adaptability which some possess by nature, but the same power, used by man, is powerless to do the work of God. Possibly Paul thought he must meet the Athenians on their own ground. He learned once by the Spirit of God a divine adaptation in the spirit of a servant. (See 1 Cor. 9: 19-23.) Like his Master Paul came down to all that he might lift them up. But in [illegible] we do not come down, we meet [illegible] on their own level.

In other places Paul had always seen [illegible] to Christ before the [illegible] and thus proof of [illegible] present as evidence of [illegible]. It was not so at Athens. But here, as elsewhere, the Gospel met with strong opposition. Certain philosophers of the Epicureans and of the Stoics encountered him. The pride of the human heart [illegible] to disparage [illegible] what [illegible] "What will this babbler say?" was their remark when they heard the resurrection, "he seems to be a setter forth of strange demons." They brought him before the Court of the Areopagus, and Paul addressed this renowned assembly. It was

A GREAT OPPORTUNITY.

But it would seem as though [illegible] human adaptation, learning against learning, and philosophy against philosophy, characterized his speech; there was something of an appeal to man as man, it was a splendid argument, but it was not so much, as in most of his discourses, the authority of a man sent from God. The Apostle commenced by commenting on the worship of the Athenians, saying that they were "too superstitious." He had noticed among their altars the inscription, "To the unknown God," and taking occasion by this he said, "Whom therefore ye ignorantly worship him declare I unto you." Thus paving the way, he told them of the living God. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands as though he needed anything, seeing he giveth to all life and breath and all things." It was one of the strongest arguments which could be addressed to human reason. Thousands of missionaries are continually using it. Yet when the heart is not gained, however much the mind may be convinced, the man remains an idolater still. If I acknowledge this true God, says the natural heart, I must bow to him, and it suits me better to have a god who is dependent upon me, on whom I can confer what gifts I will, to whom I can pray when I am in trouble, and whom I can set aside when I will. I cannot have a god who is to be really my master. How do I know it he would treat me well? The superstitious heathen fear their gods, but have no respect for them as being superior to themselves; all their worship is degrading, there is nothing elevating in heathen worship.

Paul went on to say, God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed [for their appointed seasons], and the bounds of their habitation, that they should seek the Lord." Here is the purpose and vocation of man's life that he should seek the Lord. God has created man with possibilities of intercourse with him. A man who does not seek the Lord is no more than an intelligent animal; the most noble part of his being has not come into play. But how is a heathen to seek the Lord? Paul shows "that they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us." Instances of this feeling after God, this recognition that there is one true God, and this intense cry after him, have been found by missionaries in many parts of the world in isolated cases among the heathen, showing how the Spirit of God works even among them.

And now Paul, instead of quoting, as was his wont, from the Word of God, quotes from the Greek poets. "For in him we live and move and have our being, as certain of your own poets have said, for we are also his offspring." How likely it would seem to us, would such words be to convince these Greeks; they would see that Paul had been a student, and that he was familiar with their literature; he was not "a base fellow," as they had thought. He appealed to them on the principles which they professed to hold; can they remain unconvinced? Alas! for the most part they did. All this human power did not bring them into the presence of God, [illegible] those strong words of Peter did the Jews, when, on the day of Pentecost, he had brought up Scripture after Scripture, and then showed the assembled company their guilt in having crucified the Christ. Then men were "pricked to the heart;" now, in Athens, it was otherwise; little heart work was done.

What followed? "When they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter." But no church was founded at Athens. God, however, did not leave his Word without witness. Certain men clave unto him and believed. One of them was "Dionysius the Areopagite." It was something that one in that august assembly should be on the Lord's side, "and a woman named Damaris, and others with them." The converts were so few that the names of two are mentioned. This was not so elsewhere.

RUINS OF THE ACROPOLIS AT ATHENS.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

A NEW view of Paul's wonderful personality is presented in the lesson. His behaviour when brought face to face with idolatry in its most cultivated form; and his oration when hurried, without time for preparation, into the presence of the most learned and critical audience of that day, are alike interesting and instructive. Art had reached its highest perfection in Athens, and its marvels were identified with its religion. In the streets, no point of vantage was left unadorned with the statue of a god. There were three thousand of these statues, besides the smaller ones in the houses and gardens of the citizens. Their exquisite grace and beauty has been the admiration and the despair of modern sculptors. The most beautiful of all stood in the Parthenon, a statute of Athena, forty feet high, the face, hands and feet of pure ivory, and the draperies of gold. Every known deity had its statue and altar, so that as Petronius, the Latin poet, satirically said, it was easier in Athens to find a god than a man. Besides these, lest there might be in existence some god not known to the people, who feeling himself slighted at having no recognition, might wreak vengeance on city, altars were erected to an unknown god, and when the plague broke out, the people, uncertain what God to propitiate, offered sacrifices "to the God concerned." No wonder that seeing for the first time "a city wholly given to idolatry," Paul's spirit was stirred within him. However, he pursued his usual course, reasoning (not disputing as our version has it) with the Jews in their synagogue and with the devout persons, probably Gentiles, who had been attracted to them by the purity of Jewish monotheistic doctrine. But [illegible] were other opportunities of deliveri[illegible] message. The market-place in [illegible] was a common meeting-place whe[illegible] philosophers and teachers were [illegible] tomed to go, to talk in Socratic f[illegible] with the people. Thither Paul we[illegible] with the statues of the gods arou[illegible] the temples open on every side, [illegible] with the people he met, doubtless p[illegible] out to them the absurdity of their w[illegible] How long this continued we are n[illegible] but at last his teaching became kn[illegible] the leading philosophers of the city [illegible] Epicureans, who lived for pleasure [illegible] self-indulgence, and the Stoics, wh[illegible] fessed to despise outward conditio[illegible] expected as their highest attainmen[illegible] absorbed after death into an imp[illegible] godhead, were the chief schools of [illegible] ophy. To them Paul seemed a [illegible] babbler—a splitter of hairs, as we [illegible] say, but he might be worth hearing [illegible] haps he had stumbled on some ne[illegible] So they courteously invited him to [illegible] the Areopagus, the chief council [illegible] city. His address was the master[illegible] a Christian orator. We have only [illegible] line of it in our lesson, but it d[illegible] consummate tact and skill. We [illegible] have expected Paul to be out [illegible] element in addressing an audienc[illegible] posed of men so different from t[illegible] whom he usually spoke. It wou[illegible] been useless to quote t[illegible] ish Scriptures to an [illegible] nian audience, which [illegible] have derided him and [illegible] But, taking his tex[illegible] Cleanthes, one of the [illegible] poets, he preached t[illegible] the God to whom th[illegible] as he reminded them, [illegible] built an altar—the u[illegible] God. His sermon wa[illegible] tern to preachers for [illegible] It began as Peter b[illegible] Pentecost and, as all [illegible] ful preaching must [illegible] with something the a[illegible] believed and then g[illegible] to higher truths. T[illegible] lieved that man was [illegible] spring of God, then i[illegible] the father from the ch[illegible] should not think of [illegible] insensate marble. [illegible] beautiful it might be [illegible] worshipped an unkno[illegible] and it was he th[illegible] preached. In this s[illegible] way he avoided con[illegible] the offence of pre[illegible] strange gods, which [illegible] capital offence at th[illegible] By well chosen word[illegible] his hearers to the [illegible] point of righteousne[illegible] judgment by Ch[illegible] death. So long as [illegible] course dealt with the [illegible] they listened, but wh[illegible] gan to show them th[illegible] accountability they [illegible] tence and the audien[illegible] up. But Dionysius, [illegible] his judges was wo[illegible] considering the dignity of an Ar[illegible] in Athens, was no small triumph. [illegible] him, only one convert, a woman, [illegible] tioned by name, but there were ot[illegible] eventually a church was forme[illegible] became influential and did valu[illegible] vice to the cause of Christ.

Certain of your own poets ha[illegible] It would have been worse than u[illegible] quote Scripture to the proud Are[illegible] who despised the Jews and the[illegible] Paul enlisted their attention by [illegible] an authority they did respect. T[illegible] the poet Cleanthes who wrote:

> All things that are we greet with prais[illegible]
> 'Tis meet that mortals call with one
> For we thine offspring are, and we al[illegible]
> Of all that live and move upon this e[illegible]
> Receive the gift of imitative speech.

In quoting from these lines Pau[illegible] his heaven-given wisdom, as the how illogical it was for men to [illegible] things that they had made with t[illegible] hands.

Certain men clave unto him and [illegible] In the year 125 the church wh[illegible] planted at Athens became a vig[illegible] tive church. Some of the most [illegible] books on Christianity emanated [illegible] members. Tradition says that [illegible] became the pastor of it and tha[illegible] faithful even to death. His [illegible] among the early martyrs.

SHELTERING INDIA'S STARVING WIDOWS.

stitution Established by Pandita Ramabai Crowded by Widows and Little Girls—Ramabai's Early Sufferings—Letters from Grateful Missionaries.

NEXT to the children, the greatest sufferers by the famine in India have been the widows, whose lot under the most favorable circumstances is always pitiful. prejudice is strong against their cting a second marriage, even when, y often happens, their deceased hus- were boys of six or seven years old ed before married life began. rly widows cast themselves into the which their husbands' bodies were ed, believing that only in that way ey rejoin them in the next life. So ve was this practice that in the 17, when public opinion was stirred it, it is on official record that seven d widows thus perished in Bengal In 1829 the British authorities ted it by statute, thereby causing a f opposition from the religious of the people. They persisted, r, and a further statute provided trial of any person assisting or ng at such a sacrifice of life, on arge of culpable homicide. Since e the widows have been permitted , but their heads are shaven and main a burden on the hands of relatives. In time of famine these ents were the first to feel the pinch city. Their lot aroused the sympa- that noble lady, Pun- mabai, who dur- education in country won pect and al affec- many rican ches. efforts return native ere di- spe- o the ion of tering arges. othes ds them es them tian edu- The num- no have ap- d to her for during the w months have se- tried the good lady's ut she has received all me, relying on God to y the means. THE RISTIAN HERALD sent housand dollars from , which would do o relieve her anxieties. 's page we give a por- this brave lady with e of her surrounded of her widows. Two ppear in the vignette. econd, the intelligent n the left, wearing a scarf, is Ramabai's ssistant, whose ser- esh the educational n of her work have ost valuable. With e give also two pict- s a "Famine widow," ra name, the first as she s, most unclothed, with y head and attenuated so miserable that she o lamented that her ood came after the hen death by fire have put a speedy end sufferings; the other s of the same woman e had enjoyed a year Christian care and kind- Ramabai's work et- s kind of transforma- d its beneficence is s to the most sceptical.

PANDITA RAMABAI AND HER CHIEF HELPER—TEN OF RAMABAI'S WIDOWS.

Ramabai was herself a famine child. the last great famine in 1877 she was a her teens the youngest and best child of her parents who were of ch aste. Gradually all their money was ent for food, the famine prices be- ng ten, as now, advanced beyond the reach of the poor. She saw her father die of starvation; then her mother fell with the fever that comes of hunger and died pitifully pleading for only a morsel of bread. Then her elder sister died of the same awful want and Ramabai and her brother wandered through the country seeking work. Finally they reached Calcutta where the brother obtained employment; but the months of cruel suffering when he and his sister often were unable to get food for four or five days at a time had undermined his constitution and he too died. Ramabai was left alone, but her beauty and still more the learning, which had won her the coveted title of Sarasvasti, brought her friends who cared for her. Ultimately she married a Bengali gentleman and for about a year and a half she tasted the sweets of domestic happiness. A baby girl came to bless the union, but sorrow seemed reluctant to relax its grip on the devoted woman. After a brief illness her husband died and again Ramabai had to face the world and support herself and child. Through the kindness of friends she was enabled to go to England, where, for a year or two, she supported herself at a college at Cheltenham by teaching Sanscrit. Then she came to America and spent five years in practical work. Her heart was set on giving relief to the widows among her people, and her pathetic story of their lot won the sympathy of Christian people wherever she went. When she returned to India she took with her sufficient funds to establish the home, the name of which, Sharada Sadan (the abode of wisdom), became dear to many a hopeless widow. Chiefly through American gifts Ramabai has been enabled to carry on this home to the present time. Again the country is passing through the horrors of famine, and Ramabai has, with the sympathy born of bitter experience, held out her sheltering arms to women and girls who are suffering as she suffered. We are sure that our readers will be glad that a portion of their gifts has gone to so good a woman to help her continue and extend her beneficent work.

Writing of her work in the present famine, Pandita Ramabai says: "It is impossible for the Government officers alone to look after the little children and to protect the virtue of young women and girls. There is a large field of work for me and for you, if only we undertake to do it. Old people and middle-aged persons and delicate women who are unable to break

TARA, A FAMINE WIDOW, BEFORE RECEPTION.

TARA, AS SHE LEFT RAMABAI'S HOUSE.

twelve baskets of stone, and carry it to the appointed place, and who cannot get their wages at the Relief Camps unless they do so much work every day, need our help. The sad sight of aged men and delicate women stretching forth their sore hands and begging you to help them, pouring out their sorrows into your ears, and lamenting over their hard fate, while their tearful eyes look straight into yours to find out if there were a particle of sympathy for them, is altogether too much to bear for a person having a heart of flesh.

"Why do not good Christian people in England and America send money to the missionaries in this country, who are so anxious to help the poor people, and are trying hard to do as much as they can for them, but cannot do more for want of means? The great motherly heart of missionary ladies is yearning for the dying children and other poor of the Central Provinces. Let benevolent people send generous donations to them for feeding and caring for the Lord's little ones. Men can do much, but all godly women must come forward at this time, and care for little children and protect young women whom the Government officials are not able to help and care for. It is woman's work and cannot be left to the officers and their subordinates. My sympathies are excited by the needs of young girl-widows especially, at this time. To let them go to the Relief Camps and Poor Houses, or allow them to wander in the streets and on the highways, means their eternal destruction. I humbly request you to pray for me and mine, that we may be made strong in the Lord, and walk by faith and not by sight."

Rev. Robert Wilder, Presbyterian Missionary at Poona, to whom we are indebted for the photographs of Pandita Ramabai, and her widows, speaks in the highest terms of her character and work. He has personally witnessed her efforts on behalf of her unhappy sisters, and has seen the results. He says that the training she is giving the poor waifs fits them for useful careers, and that many who have heard of Christ through her will become missionaries to their Hindoo sisters whom American and English missionaries could never reach.

At the same time that help was sent to Ramabai, a remittance was sent to Rev. T. S. Johnson, of Jubulpur, who has been thirty-five years laboring in India under the auspices of the Methodist Episcopal Board. In acknowledging its receipt he says: "In all the thirty-five years of my work here I have never seen anything to compare with the present condition.

"We are right in the very worst part of the famine: the crops in these parts have been almost a failure for four years and great numbers had perished from starvation before it was recognized that we were famine-stricken. **In parts of the district the death rate is 626 out of 1,000 for the year,** where the average rate is 50 to 1,000 for the year. The distress is beyond description.

"Beside being associated with Relief Committees in general relief work, we are doing what we can to give homes to orphan children. We have provided for several hundred of them; and many hundreds more right around us must be provided for or perish. To provide premises for and to undertake the support of these helpless ones a great financial responsibility must be assumed. Our missionary society is so heavily burdened that it cannot authorize additional expenditure and a great question now facing me—as well as others—is, shall I personally assume this additional responsibility or let the helpless children at my door perish? I have already assumed a great deal and must confess I no not now know what to do. Merciful Father, direct me!"

Bishop Thoburn writes: "I called a large committee of eighteen missionaries in order to get the fullest possible reports and to provide for a wide and careful distribution of the funds. As the famine fluctuates, growing worse in some districts and abating in others, I have called a second meeting for next week in order to revise our basis of distribution and provide for new contingencies which have arisen. The prompt and very generous help sent to India by THE CHRSTIAN HERALD has been fully appreciated, and I need hardly say it has been most timely. The reports received late last night indicate that the number of starving people receiving relief from Government had increased over 150,000 during the week. We are now watching with intense eagerness for reports of the coming rains, which usually begin in Southern Ceylon about this date, and slowly work their way along the Southwestern coast of India. We cannot hope for any abatement of the famine until these rains begin, but after they fully set in we must wait four months until seed can be sown and the various crops grow to maturity and be harvested. You will thus see that at the very best *the situation is still extremely grave.*"

Col. Ishwa Das, of the Salvation Army, writes: "We have received the remittance of $500 and thank you for the same. Our command in North India comprises the North-West Provinces and Oudh and the Punjab, and, as you are probably aware, they are the parts of India most affected by the present famine. To see the famine at its worst it is necessary to go into the valleys, amongst the agricultural classes. This explains why some newspaper reporters and tourists come out to India, visit the large cities and see so little of the famine."

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
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Social Sins.

THE curse of modern society is the millionaire libertines. Society takes the small offenders over its knees and gives them old-fashioned chastisement, but after a man reaches a certain height in wealth and political honor he is allowed a special system of morals and the ten commandments are abrogated. All honor to those who rub off the disguise! God is no respecter of persons and what is right for one is right for all and what is wrong for one is wrong for all. Depend upon it, the lower classes will not be purified till the upper classes are purified. Sin in high and honorable place is a compliment to iniquity. People are imitative and they copy, and if they cannot have as fine horses and as brilliant turnouts, they will at any rate have the license and the dissipation of those more favored of fortune. I know that there is an attempt in some quarters to relax the moralities and suit the theory of what is right or wrong to popular habits. But the world has never seen any system of morals worth the paper they were written on except the Bible. Conform society to that standard and all prosperities will attend. Conform society to any other standard and blasting disintegration will be the consequence. As exposure of vices must precede their cure, I say: Turn on all the lights! Don't let us try with pieces of court plaster to heal wounds that need to be probed. Let there be a glare of conspicuity on all wrong-doing. Let all the morning, all the evening and all the weekly newspapers publish it.

It is too late to shackle the printing press, either in England or America, and most certainly so when it fights in defense of the purity of the domestic circle. An elegant mode of handling sin will never overcome it. You cannot drive back this host of sin with toy pistols. The evil must with machine be clutched and strangulated. Gay sheet and long continued blows, not wax assaults, let out with thunderbolts for sledge hammers. And let me say by way of encouragement that the right side will be the winning side. It does sometimes seem as if the wrong were to be overcome with arms, and that the sanctities are to be shuffled. But while the agencies of evil are busy, even more the agencies of good are busy to prevent. It is only a question of time when society shall be reclaimed. If the conflict is sad, let us stand our feeble efforts when God made a break water that will dash back the surges of municipal abomination. Beside that, we toil not in our own strength. It seemed insignificant for Moses to stretch his hand over the Red Sea. What power could that have over the waters? But the East wind blew all night, the waters lifted into two glittering palisades, one on either side. The billows reared as God's hand pulled back upon the crystal bits. So we go forth and stretch out the hand of prayer and Christian effort over these dark, boiling waters of time and suffering. Aha! aha! says the deriding world. But wait! The winds of divine help will begin to blow, the way will clear for the great army of Christian philanthropists, the glittering treasures of the world's beneficence will line the path of our feet, and on the other shore we will be greeted with the clash of all heaven's cymbals, while those who resist and deride and pursue us will fall under the sea and there will be nothing left of them but here and there cast high and dry upon the beach the splintered wheel of a chariot, or thrust out from the surf the breathless nostril of a riderless charger. God speed the day!

The Shower of Degrees.

HOIST your umbrellas. The time of year when the colleges rain honorary degrees upon the people is at hand. We generally have the first sprinkle about the end of June, but the shower of titles is apt to last all summer, and a great many get soaked. No minister is safe. Especially if he be getting dull and his people are tired of him, the kindly neighboring ministers will sign a petition and send it to the president or faculty of the college, asking for the bestowment of the honor. Some of the most learned and effective men of our time have not happened to get hit, while scores, innocent of theological attainment and mental power, have been covered all over with degrees. We cannot be condemned as being envious in this matter, for we have the title, and will show it to any one who will come to our house, but as for letting the document go out of our possession, we cannot, lest we never get another, and thus be ruined.

We only write by the way of imploration to the colleges, that this year they make the shower of degrees as light as possible. Many of our ministers are in poor health and nearly worn out with work, and it is unreasonable to put upon them additional burdens. It is an awful thing to put a modest country dominie under honors which shall compel him to be great and profound like other D. D's.

About Grumblers.

WOULD it not be well if all the grumbling of the world could be delegated? Instead of having the spirit of complaint so broadly spread through the world, why not a few do all the fault-finding? When such an arrangement can be made, one pulpit will do all the grumbling for all the pulpits in the town; one newspaper all the grumbling for the journalists; one prominent citizen the grumbling for all the citizens. Such an one becomes the pet growler of the community. All the scandal-mongers carry to him forage. They feed him with all the disagreeable things of the community. His capacity for offal is awful. They rub him down with the ragged edge of a slander. Job describes this wild ass of the forest as snuffing up the east wind. Like others of his kind, he eates thistles. These champion growlers of communities do all that kind of work, leaving others nothing to do but to be agreeable—Delightful arrangement! Let us have the fault finding in Church and State done by a committee. Take the most powerful "bear" out of Wall Street and let him do the croaking for all the brokers. Take some ecclesiastic, who has swallowed his religion cross wise and got it stranglingly fast in his windpipe, to hunt down all the heresy, real or fancied. Get some one newspaper to do all the work of mauling reputations, exposing domestic infelicities, and reporting divorce cases. Let one female "gad-about," gathering all the gossip, put it up in bottles properly labelled, and peddle it about from house to house in small phials for those who could stand only a little, or in large bottles, as it may be required. Let her be known as the championess of tittle-tattle. So men and women might delegate to one or more the disagreeables of the world.

Pleasures of the Country.

WE congratulate those who can live in the country. Jesus loved the country. We find him among the mountains and sitting by the sea. He pressed a lily in his sermon. He caught a bird for a text. He walked in the garden the night of his capture. So it is a good sign when a Christian finds company, and suggestiveness, and refreshment in the beautiful things of God's world. There may be means of grace in a hyacinth or japonica. It is well when in the small door-yard of a city residence a patch of luxuriant grass is cultivated, or a clematis is taught to climb. A man can preach better of love and faith and heaven when there are camellias on the pulpit. It is no evidence of weak sentimentality when a Christian loves natural beauty. Jesus resorted to a garden. No doubt Christ selected the garden of that country-seat as a place for private devotion. He who has no spot for secret prayer is a starveling Christian. He is a fool who tells the world everything. There are prayers that belong only to God's ear. Better have some place consecrated to private prayer. Chose a pleasant place if possible—not the garret, not the cellar, but a room warm, lighted, cheerful. There is no use in penance.

A Rough Sea.

WHEN a man becomes an ordained minister of the Gospel he nowise surrenders his rights of citizenship. Some of the best ministers of religion in all denominations are discussing political principles in public halls before excited assemblages, and they ought not to be reprehended for so doing. When a candidate is received into the ministry the hands of ordination are put upon his head and not upon his mouth. Ministers of religion, if they wish to take the political field, have good precedent and clear back. Rev. Dr. Emmons of Massachusetts, spoke freely about Thomas Jefferson as a candidate for the Presidency and Rev. Dr. Mayhew declared what he thought of the repeal of the Stamp act. As for myself, while I have discussed the great questions of Christian patriotism and public welfare as much as any of my ministerial brethren, I have done so always in the pulpit and have never felt called to take the partisan platform. What I say on the great theme of public morality and national interest I prefer to say where no political party can either dictate or be held responsible.

But what position should a Christian layman take in a time when municipal, State, and national interests are under discussion? An active part in politics, if his own good, morals are sufficiently established to warrant it. Politics is a rough sea on which frail barks had not better venture. With the best intent and the determination to reform politics, I have known good men start out in an election campaign and at the close of two or three seasons of such work they were confirmed drunkards. So we have record of a missionary who went from this country to India to convert the Hindoos, but the Hindoos converted the missionary. If, however, your habits of integrity and sobriety are thoroughly fixed go out in the strength of God and help in the political contest. There are times when a man can as thoroughly serve God in a political meeting as in a prayer meeting. If we leave to the unprincipled demagogues to decide who shall rule, what will become of us?

BRIEF NOTES.

Dr. Barrows, who has just returned from India, said at a recent meeting that Christ is making giant strides in India, and although triumph may not come immediately, it is sure tined to conquer the land.

A Bible Conference of the character those held at Northfield and Niagara, will at Watertown, Wis., August 9-16. This is to modate Western friends who are unable so far East as the scene of the former con

The American Bible Society has just the Book of Psalms translated into the N language by Mrs. A. E. W. Robertson, Creeks and Seminoles of the Indian Terri the New Testament in the Tonga lang people in South-eastern Africa, translate Rev. E. H. Richards.

Dr. Chauncey Brewster, of Brook been elected Bishop Coadjutor of Connect has accepted the office. Dr. David H. Gre Bartholomew's Church, New York, h elected Bishop-Coadjutor of the diocese Island, but has declined to give up his w grows more important from year to year.

The aid given by Christian Endeav eties in the cause of missions increases f to year. Last year an aggregate of nearl was given by 10,408 societies. The largest from the Christian Endeavor Society with the Clarendon Baptist Church, Bost $1,437. The Calvary Presbyterian was se $1,016.85.

Miss Helen Kellar, the deaf, dum blind student of the Arthur Gilman Schoo bridge, Mass., passed her preliminary ex on June 29 for admission to Radcliffe Miss Kellar was examined in French and among other studies. Most of the girls t languages in their final examinations. Kellar took them in her preliminary orde

We regret to hear of the sudden Rev. William S. Langford, D.D., the Ger retary of the Domestic and Foreign M Society of the Protestant Episcopal Chu Langford's whole-souled devotion to the missions, his courtesy and his kindly di won him hosts of friends who will mourn He had held the office for ten years and its duties the most valuable service.

It is gratifying to learn that the a the Baptist Mission Boards for $236,000 the conditions on which Mr. Rockefeller to give a quarter of a million dollars, more than met. The cash and promise ceed $250,000. Some six or seven resident York gave five thousand each. Sub ranged down to fifty cents. As the del Boards amount to $486,000, the Boards w small balance in their treasury, which novel experience for them.

Mrs. Maude Ballington Booth, of the can Volunteers, writes us that in her wo prisoners she has found large numbers ea deem their past, and who are trusting in G strength to live a new life. Her chief diffi finding employers willing to take the refo and give them a start. She asks if ther Christian farmers among our readers w take a boy and give him a chance to wor back to an honest living. If there are, communicate with Mrs. Booth at 34 Unio New York.

Persecution of the Jews has broke Persia. According to advices just recei State Department from the United States to Persia, the Mohammedans in Tehera recently invaded the Jewish quarters of and inflicted the most shocking maltreat the residents. United States Minister learning of the persecutions, appealed in of humanity to the chief of the Shah's M interfere and stop the outrages. Th promised to do so, but, according to the persecutions continued until after the o to protect the helpless victims had ex their money.

The Women's Christian Temperan calls attention to the following measure passed indicating the progress of reform nois a Police Matron Bill has been pass ing to cities of over 16,000 inhabitants, a stringent Temperance Education Bill. M sota a bill has been passed prohibiting sion of anyone under the age of twenty to dance-houses, concert saloons, or where intoxicating liquors are sold or g In Iowa liquor bills have been pronounc lectable. Anti-cigarette bills have been Tennessee, Massachusetts, Kentucky, C and Indiana.

Mr. John Willis Baer, in the cour report to the Christian Endeavor C gave the followins statistics: England societies; Australia, 2,424; Scotland, 4 311; India, 250; Ireland, 169; Madag France, 68; Mexico, 100; Japan, 60; W 63; Turkey, 41; China, 53; Africa, 32; 32; and so on through a long list, with 7,919 societies. In addition, all Canada societies. The total for 1897 is 50,785 soc a total membership of 3,000,000. Of its t tary State and Provincial streams in th that have over one thousand local societ sylvania still leads with 3,443; New Y Ohio, 2,383; Illinois has now passed to place with 2,013; Ontario, 1,783; Indi Iowa 1,330; and Michigan, with 1,071, fo time is entitled to a place in this cl figures do not include the Junior societi

The International Christian Wo sociation will conduct a summer assembl of the Bible and practical methods of work, at Mountain Retreat in the mou Western North Carolina, a short dist Asheville, for ten days beginning July association held its international conv Atlanta several years since, and is w favorable known throughout the South. section the larger number of delegates w tend the assembly are expected. Rev. Tomkins, Rector Grace Church, P R. I., is President of the association, a other officers are, Rev. David Allen Springfield, Mass.; Charles N. Crittent York; John S. Huyler, of New York Wilbur Chapman, D.D., pastor of Bethan Philadelphia; Weston R. Gales, evange noke, Va., and Rev. John C. Collins, New Haven, Conn.

THE BIBLE AND THE NEWSPAPER

SLAIN BY TREACHERY.

WAZIRI WARRIOR.

THE cable brings news of a disaster to a British force in that wild and half civilized region lying between British India and Afghanistan, which is inhabited by the Waziris. A political officer of the Anglo Indian Government was sent last month into the district to select a site for a new outpost and to collect a fine due for some misconduct on the part of the local government. He was escorted by native troops with British officers. They were courteously received by the Waziris and encamped at the village of Maidda Khan the chief man of the tribe, spread luncheon for the visitors. The officers were dining and had just finished the meal, when a number of men opened fire upon them from numerous small towers which had been erected for the protection of the village. So short was the range and so well directed was the fire, that six of the British officers fell dead as they sat, and nine other three were severely wounded. The escort of Mohammedan Sikhs was attacked simultaneously by about one hundred members of the tribe, and one officer and twenty-two men were slain and twenty-seven others were wounded. The survivors succeeded in escaping from the village, but were followed by the tribesmen. The Mohammedans behaved with great steadiness. For about four miles they continued to retreat across the open country, carrying their wounded comrades, while their enemies, under cover on each side, poured a galling fire upon them. The Waziris were reinforced as the retreat went on, until there were about fifteen hundred men engaged against the little Mohammedan force. The latter would have been annihilated if it had not been for help from Datta-khel, where the sound of the firing had given warning of the disaster. The appearance of this help encouraged the Waziris; and a detachment of them, which was coming over the hills to cut off the retreat, returned home on hearing a shot. The little force effected its retreat without further molestation, and reached Datta-Khel in safety. The Waziris are a warlike race that have never been brought under subjection, but operated with equal readiness against the Afghans on the west and the British on the east. Nominally they were under the government of the Ameer of Afghanistan, but he had never been able to control them, and was in continual dispute with the British on their account. Some time ago he made an arrangement with the Anglo-Indian Government by which he was relieved of responsibility for the unruly Waziris, and the British undertook the charge of them. Probably the Waziris were unaware of the change. They were surprised when, after one of their raids, they were required to make restitution. The insignificance of the compensation asking the demand may have misled them as to the power of their enemy and decided them to the consequences to themselves of an act of treachery. They are probably now congratulating themselves on their prowess, little knowing how severe will be their punishment. The situation is plain enough to us to induce a feeling of pity for the men who have thus provoked a power capable of inflicting a terrible punishment. It is so that the Christian regards the reckless and persistent offenders against God. He knows how awful must be the doom of those who defy him and despise his government.

Thou thoughtest I was altogether such an one as thyself: but I will reprove thee. . . . Consider this ye that forget God, lest I tear you in pieces and there be none to deliver. (Ps 50: 21.)

Finding Egypt's First King.

From M. de Morgan's story in the New York *Herald*, it would appear that he has found the body of the first king of that first dynasty of Egypt, who reigned about 6897 years ago. M. de Morgan's success in finding the mummies of King Amenemhat II. and Princess Naub-Hatep two years ago, encouraged him to make further search in the neighborhood of Abydos and along the Nile valley between the ancient city and Thebes. His search has been rewarded by the discovery of a tomb which he believes to be older than any yet opened. It was covered deep with the sand of ages, but when that was cleared away a huge quadrangular elevation was laid bare. Prying out one of the huge stones, an opening was disclosed, through which a subterranean passage was reached. M. de Morgan and his party descended a long gloomy tunnel from which galleries turned out at intervals. Pursuing the main tunnel, the walls of which were elaborately carved with figures of fishes, turtles, and birds, they came to a suite of twenty-one large rooms. The central room was evidently the most important. A beautifully carved statue in wood stood at the head of the sarcophagus, representing a man of fine proportions. On the walls were inscriptions and pictures cut deep into the stone, portraying the king's life from the cradle to the grave. The inscriptions on the sarcophagus were in figures much older than any others yet deciphered, and their shape, and especially the lines enclosing the name of the king, which are usually oval, but in this case were square, indicated that the king belonged to the first dynasty. If, as seems probable from the position and grandeur of the chamber, it was the tomb of the founder of the dynasty, the body must be that of Mena, who, according to Manetho, reigned nearly five thousand years before Christ. He reigned sixty-two years and was if we trust the pictures, a king mighty in war and magnificent in peace. We may judge what care must have been expended in the preservation of the body by the fact that it remains intact at the close of nearly seven thousand years. The Egyptians thought that immortality depended on such preservation. They had not the better hope which supported the great Apostle and made him indifferent to the disposal of his body.

For we know that if the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands eternal in the heavens. (II. Cor. 5: 1.)

BANNU, IN WAZARISTAN, NEAR THE SCENE OF THE RECENT MASSACRE.

An Unwelcome Tenant.

A lady who lives a few miles from Binghampton, N. Y., has had an unpleasant experience. She is a maiden lady who takes a great pride in the immaculate cleanliness and tidiness of her home. A few weeks ago she went on a visit to her sister who lives in another town, and locked up her home. Shortly after her departure, a tramp passing, noticed the unoccupied appearance of the house and effected an entrance. He made himself quite at home, built a fire in the kitchen, killed and cooked the lady's chickens, smoked in her parlor, and slept on her best bed. He found plenty of household stores, and there were vegetables and fruit in her garden which he used freely. For two weeks he lived in the house unmolested, dirtying and defiling the rooms and the furniture which were the owner's pride. The whole house reeked with his tobacco smoke, which is the lady's special abomination, and the signs of his foul presence were everywhere to be seen. His stay, however, came to an abrupt end when the lady's brother, calling to see her, found him there and handed him over to the police. The lady was sent for and was almost distracted by the spoliation of her pretty home. Her annoyance can easily be understood, but she will soon restore her house to its former condition. It is not so easy to rid the heart of its bad lodgers and remove the signs of their stay. When evil thoughts and passions take possession of the soul, it is difficult to eject them, and their pollution is too often permanent. They who have once been delivered need to exercise constant care lest they return.

When he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there. (Luke 11: 25, 26.)

Novel Surgery.

A medical journal publishes the report of an extraordinary surgical operation performed at Parma, Italy. This operation was nothing less than the washing of a patient's heart, removing from it impurities which would in a short time have caused fatal disease. The operating surgeon used a new apparatus, recently invented by Professor Riva. After making the necessary incision, Professor Verdelli first cleaned the pericardium of the patient, a twelve-year-old boy, of the pus which had there accumulated, and then proceeded to wash the heart with a strong solution of borax. The operation was entirely successful. No such operation has ever been attempted before, and the eminent physician has received numerous appreciative communications relating to his skill from surgeons all over Europe. We may hope that a youth who has had his life saved by having his heart washed, may have his soul saved by the cleansing of his heart from moral impurities, so that he may enjoy eternal life. This he may have by offering David's prayer:

Create in me a clean heart, O God. (Ps. 51: 10.)

Eophones for Revenue Cutters.

The appropriation by Congress of twelve thousand dollars for supplying revenue cutters with eophones, concedes the practical value of those instruments. The eophone is a sound-catching device, its purpose being the determination with accuracy, in a fog or darkness, of the location of sound, both as to the direction and distance. It is formed of two bell-mouthed receivers, placed one on each side of a sheet of metal or other material, extending some distance in front of the receiver. A tube from the left-hand sound receiver is placed at the left ear of the person operating the eophone, and a tube from the right hand receiver at the right ear. When the sound is heard with equal plainness in both ears, the instrument is pointing in the direction of the sound; when, however, the sound is heard with greater plainness in one ear than in the other, the instrument is pointing at an angle with the direction of the sound. The sensitiveness possessed by this peculiarity of construction is said to be very remarkable. The instrument is attached to the top of the pilot house, the tubes from the receivers being brought inside the house for use by the pilot. The eophone warns the pilot of the approach of danger and of its location. That is all that is necessary, as he will shape his course to avoid it. Unhappily, so much cannot be said of moral and spiritual dangers. Men do not avoid them, though they know of their existence and have been warned against them.

He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy. (Prov. 29: 1.)

Asleep at His Post.

A singular escape from accident occurred on the Baltimore and Ohio Railroad near Cumberland, Md., recently. A locomotive was in use near some brick-works shifting freight. Two cars, one of which was a caboose and the other laden with lime, were run on to a siding while the locomotive went to bring up other cars to make up a train. While he was attending to his duty the engineer saw, to his consternation, the two cars glide slowly along the siding on to the main line where there is a steep grade. When they reached the grade their speed rapidly increased and they were soon flying at a furious rate toward Cumberland eighteen miles away. The engineer put on all his steam and started in pursuit. He knew there was a flagman in the caboose, so he whistled for brakes, but there was no response. He continued the pursuit until he reached a sharp curve, which the runaway cars passed safely, but the engine was derailed and went some distance ploughing the track before it could be stopped. Happily no one was hurt, and the runaway cars came to an up-grade which brought them to a standstill just outside Cumberland. It was almost the only hour of the day when such an accident could have occurred without involving a deplorable loss of life. As it was, a work-train on the line had been side-tracked only a few minutes before the runaway cars went flying along the track. A subsequent inquiry elicited the fact that the flagman in the caboose had fallen asleep and had not been awakened by the wild ride, or by the whistles of the locomotive. He may be thankful that his nap did not cost him his life and the lives of others. He doubtless thought himself secure when he went to sleep, as many do who travel the downward road of sin. They, too, are often unconscious of their peril and heedless of the warnings of those who would save them. There are many who are in need of the Apostle's solemn warning.

Awake thou that sleepest and arise from the dead and Christ shall give thee light. (Eph. 5: 14).

THE FAMILY AND HOME CIRCLE

HAPPY GUESTS AT MONT-LAWN.

How the Glorious Fourth was Celebrated at Our Children's Home—"Little No. 6,000."

INDEPENDENCE Day is always a joyous occasion at Mont-Lawn, and this year it was celebrated in truly patriotic fashion. Immediately after breakfast on the "glorious Fourth," the children—considerably over 200 strong—gathered around the Liberty Pole and sang with sturdy enthusiasm, "The Star Spangled Banner," while a beautiful new silk flag, the gift of Dr. Klopsch, was raised, its graceful folds floating out on the breeze that came up from the valley of the Hudson. At ten o'clock, the youngsters assembled in the chapel, where for an hour patriotic exercises were held, consisting of readings, recitations, and the singing of patriotic songs. Then came the distribution of firecrackers to the boys and torpedoes to the girls, and the rest of the forenoon was an uninterrupted carnival of pleasure for the children. At noon a special dessert of good things was served in honor of the day, and the afternoon was devoted to games, which occupied the hours pleasantly till the early evening meal. This was supplemented by a dish of delicious ice-cream for every one of the children, and then, with the approaching dusk, came the great event of the day, to which the little folks had been looking forward with eager anticipation for over a week past—the fine display of fireworks which Dr. Klopsch provides for the Home children every Fourth of July. This year the show was especially brilliant, with a number of combination exhibition pieces, including the "Fire Fly Dart," "The Peacock's Fan," "The Merry Frolic," and a dazzling assortment of pin-wheels, colored sky-rockets, roman candles, mines, bouquets of flowers, and vari-colored lights. There were many exclamations of wonder and delight as the Mont-Lawn heights and the entire valley down to the river, were illuminated by the alternate glow of green, red, blue, yellow and white. Several hundred spectators witnessed the exhibition, a number being guests who had come to the Home during the early evening, while others were residents of the surrounding country, who had been attracted by the pyrotechnic show. By nine o'clock the last firework had been exploded, the visitors had gone, some in carriages, some on foot, and the peaceful calm of a summer night prevailed. In the dormitories, the tired but happy, children, having said their good night prayer, were simply tucked in between cool, white sheets and all were soon fast asleep and living over again in their dreams the pleasures of the day.

There are wonderful possibilities for the artist or photographer at Mont-Lawn. The groups of merry children at their sports, racing over the grass, swinging or picking wild flowers; the juvenile procession as it forms on the lawn and marches to the little chapel to the rat-tat-tat of the drum; the "trooping of the colors," a pretty semi-military manœuvre in which both boys and girls join, on their way to the flag tent, all carrying American flags and chanting "Old Glory" as they hit past the flag pole—these are scenes with the highest art of the painter. But what camera or brush can reproduce the sparkle that dances in the eyes of the children, the sweet cadence of their voices in hymn and song, the pealing laughter such as one cannot hear in city alleys, but which wells up naturally to the lips of even the children of the slums when they are amid green woods and flowery lanes? If the patrons who contribute to the support of the Home could but see the children to whom they have given such a pleasant holiday—little waifs like Johnny M—— the hunchback, and wee, lame, barefooted and ragged tots, who are simply wild with delight every waking hour of the long summer day—they would utter a prayer of thankfulness as they recalled the Divine words: "Inasmuch as ye have done it unto one of the least of these. . . . ye did it unto Me."

AT THE SWINGS.

LITTLE JOHNNY M., THE HUNCHBACK.

(Who had never seen the country till he went to Mont-Lawn.)

Among the arrivals at the Home during the week was one who had the distinction of being the six thousandth child received at Mont-Lawn since the Home first opened in 1894. Little Rachel K. is a sweet and gentle child, pleasing in disposition and with a bright intelligent face. She is not yet thirteen, but her heart has already been given to Christ. She declares with childish determination that she means to be a missionary and work for the Master. Rachel, who is the eldest of a family of six poor tenement children, is a prime favorite with all at the Home.

During the last two weeks, the intensely hot weather has caused much sickness among the poor tenement children of the city. Scorching sidewalks, oven like alleys and close courts are not conducive to either health or happiness, and the little ones are more the victims of such conditions than the adults. Their poor, weakly bodies, and their wan, pinched faces, must touch the heart of anyone who visits in a tenement quarter at this season of the year. To save the lives of as many of these little ones as possible, and to give them a brief season of happiness such as only a few of them have ever known, is but a part of the mission of our Fresh-Air Fund. At Mont-Lawn the children are in a Christian home, where, in addition to grand physical advantages and healthful recreation, they are taught to understand simple spiritual truths; and the seed of true religion thus prayerfully sown, influences the whole life and character afterward.

We trust, with the aid of our readers, to be able to send a large number of needy tenement waifs to Mont-Lawn this year and with that object in view we invite all who have the cause of the helpless little ones at heart to contribute as liberally as possible. All gifts will be promptly acknowledged in the columns of THE CHRISTIAN HERALD.

Drawn by a Mother's Prayers.

In a well-known church (so the pastor relates) a new convert lately came to confer with the session, and he was asked what sermons were the special means of his awakening. He answered very simply that his change was not due to any sermons or recent means, but to his mother. She had been in her grave more than forty years. She had died in the bloom of her beauty and maternity when he was a boy of six. But, he explained, she was a Christian woman, and she had begun, when he was a mere child, to instruct her eldest born in the truth. It was the power of those teachings over his infant mind, and especially of the dying scene, which were the instruments for bringing him back to God. When this young mother was about to die, she had gathered her little flock at her bed-side, she laid her dying hand upon h had charged him, her first-born, his mother's God and remember structions. That hand had been head ever since, through the long his worldliness; he had felt always, and it was this which brought him back to God.

WEE FLOWER-GATHERERS.

WHERE'S MOTHER?

BURSTING from the school o This is what the children sa Trooping, crowding, big and sma On the threshold, in the hall, Joining in the constant cry Ever as the days go by— "Where's mother.

From the weary bed of pain This same question comes again From the boy with sparking eye Bearing home his earliest prize; From the bronzed and bearded s Perils past and honors won— "Where's mother

Burdened with a lonely task, One day we may vainly ask For the comfort of her face, For the rest of her embrace. Let us love her while we may, Well for us that we can say— "Where's mother

Scrap Books for Childr

THERE are times, in every h when the little folks, g wearied of their playthings doors and out, cast about the anxious enthusiasm of childl some new amusement. These hours when the thoughtful mo draw the youngsters to herself a a pair of old scissors, some pictu old illustrated papers, and sever of good stout manila paper, sh how they may compile such book as will afford many hours o Mary J. Strayer, in *The Home Co* gives a few simple rules for the m a child's scrap book. She says:

"A shoe box will serve nicely ceptacle for the pictures. Now tablet of the heavy paper, if pos inches in length by six in width. en the leaves and fold them in pa ways. Sew these inside a stron paper cover cut the same size. little books containing ten pages made, and if sewn with bright col or worsted, are made still more a Supply the child with smooth pa small brush, and teach him to t neatly. Show him the impor placing the picture straight, an in the middle of the page. H a lot more about playing t thing else, ther his first book be Book." Decor cover t (rather i it under rection) the n that of t in ink. him to his ta judgme lecting t est and tectiv ions, tall over as pasted afterwar may in many lessons. "Work may be pictures children in any oc

Naturally follows Book" and valual in importance of quiet. An "Exerci may also be made time the little wo become quite pr classifying pictures. Let him m illustrating the three kingdoms. him with an old geography or tw will soon have little volumes il occupations of men, queer peo babies, odd vehicles, bridges, e visits a menagerie or show, he t a book containing pictures of a saw. These cannot fail to pleas

TRUE WORSHIP.

ly Worship Acceptable to God and Beneficial to the Worshiper.

Nothing is more remarkable in the history of religion than the tendency to artificiality and the mechanical. It appears through the ages like the action of a powerful spring, or the gravity f a eavy stone. Prophet after prophet t et his denunciation of it, yet no n was his voice silent in death, than e ople turned from heart religion to n and creeds and rites and cere- n . Orthodoxy was held in higher e than sincerity. The stamp on the a as of more importance than the of the metal. If the man observed ms. was regular in attendance at worship, if he could use the cur- rases of theology correctly, was in his opinions, and especially if t es were punctually paid, his place cure in the roll of religious men. quiry as to his private life, his dis- n, and h s personal purity was im- nt. Christ found these conditions e came and pronounced woe upon He set no limits to his denuncia- n. The men who were in the high c were whited sepulchres, beautiful h t, but full of death and corruption Their long prayers, their endless ions, their ostentatious almsgiving ere sgusting to him, and he who had only of tenderness and affectionate solici- r the open sinner who repented, had g but withering scorn for these sin- s ho concealed their wickedness be- he cloak of punctilious observance. L er did the same work in his day. nd vicious men trying to compound th d, by offering him the mass and the m penitence instead of the clean life d pure heart. Wesley and White- d ad to take up the burden; and in y, the same teaching has to be from many a pulpit. In spite of es eiterated warnings, there are mul- who with incurable perversity mis- d tand the service God requires of ple. It is not long since a traveler t Tyrol found bandits who lived by y and murder, yet were very partic- r t to eat meat on Fri lays. Among s es there are many whose hopes for r life are based on the fact that m riest has sprinkled them and some sh has confirmed them, or that they r aptised by trine immersion, back- r r forward movement, or that they s e the seventh day instead of the first s t Sabbath, or that years ago, they n hrough an agony of contrition at m evival me ting and found peace.

T lo, or to suffer, is always easier than b b Opinion and orthodoxy and observ- c re so much less costly than charac- r. f men could be saved by attending m ecclesiastical building where "divine erv is performed," no one need be t. To go through prescribed forms d take part in ancient, time-honored er monies may be conducive to right liv- g, d no one should utter a word against er Christ had nothing to say against ay, or fasting, or almsgiving, but if eo supposed that merit was to be ain by them, or that God would accept en n the place of heart-religion, they er making a fatal mistake. In the pas- ag elected for the topic (Matt. 6: 1-15). es referred to a class which left Go l nt their consideration entirely in their se ances. They did them to be seen n. In some of our fashionable es and in some that are unfashion- le he same class may be seen now. We as he said almost scornfully, "they v e their reward." They are seen of n nd are respected for their piety; they ave the thing they sought and noth- ng re. The thing they were supposed o b eeking—the approval of God, they to r get. We realize the fact in our ym ves in the family and the home. Wh father would be satisfied with a son wh words were respectful and who obe l the rules of the household, if there was love in his heart and if his life was fici s and his disposition coarse and gru How much more is character essen- tial hen we approach One, to whose sigh he thoughts and intents of the heart are ked and open! The service of the lips one without the service of heart and life n never satisfy God.

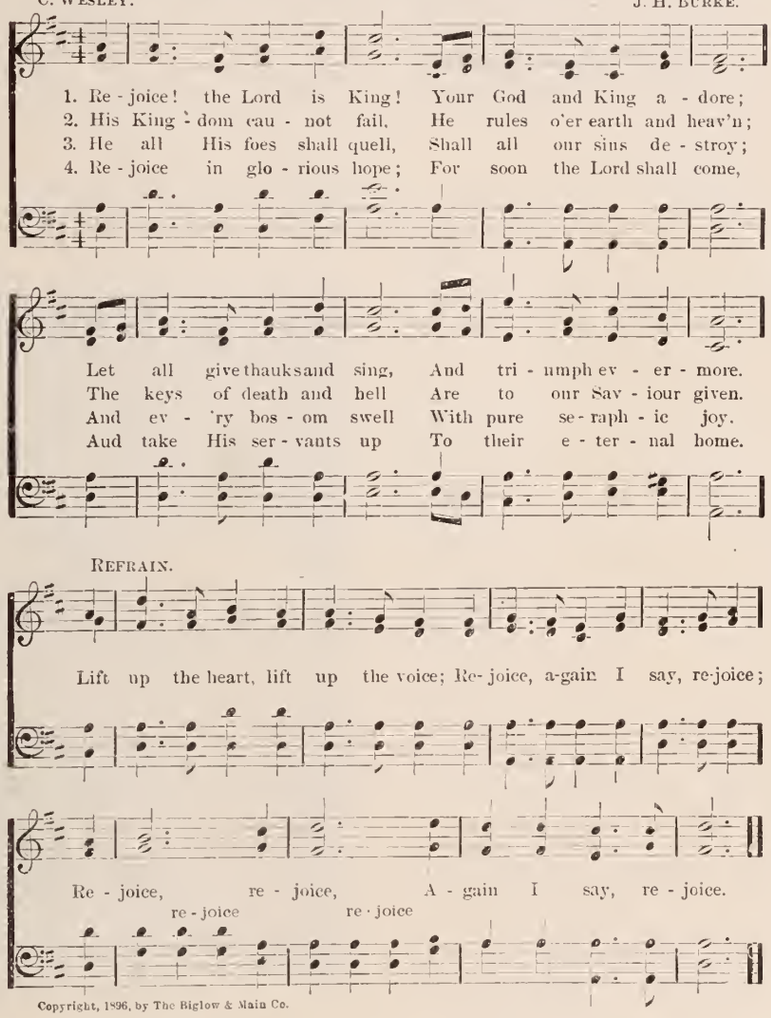
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Rejoice! the Lord is King!

"Rejoice in the Lord always: and again I say, Rejoice."—PHIL. 4: 4.

C. WESLEY. J. H. BURKE.



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From the new book "SACRED SONGS NO. 1." By per. of The Biglow & Main Co.

MY TRYST.

"O that I knew where I might find him."

FAITHFULLY keep my tryst with God,
And softly steal up the stair,
And ponder a page of the blessed Word,
And cast at his feet my care.

I seek the place where the faithful few
Are gathered for praise and prayer,
No voice from heaven, no cloven tongue,
Yet the Lord himself is there.

I set apart his holy day,
Barring out the great world's din;
And the Lord fulfils his promises,
The opened door entering in.

For my heart cries out for thee, O God,
And I long for the living bread;
For the seed thou didst sow in my stony heart,
Is a growing thing, not dead.

So I see my God in moon and star,
He shines on me through the day;
I hear his voice in the passing wind,
And the waves that plash in the bay.

I see my God in my daily lot
As I follow the path he trod.
To live and love reveals his face,
For life and love are God.

—MRS. MARY W. BOARDMAN.

SEEK THE LORD.

SEEK the Lord while he is near thee,
Seek him while he may be found,
Seek the Lord while he will hear thee,
Let his grace to you abound.

Seek the Lord, O, early seek him,
Now his loving call obey:
He bestows abundant pardon—
Seek the Lord to-day—to-day.

Seek the blessings of salvation,
And you shall not seek in vain,
'Twas for you from earth's foundation
Christ, the Lamb, for you was slain.

Seek the Lord, your sin confessing,
Seek the path the Saviour trod,
Seek the Lord and know the blessing
Of a soul at peace with God.

Seek the Lord—O, now believe him—
Seek the way to heaven above:
Seek the Lord, no longer grieve him,
Do not slight his dying love.

Vineland, N.J. —MRS. FRANK A. BRECK.

LIGHT AT EVENTIDE.

FAINT not, the miles to heaven are few,
Short is the onward way,
Until we reach the bound of life
At close of earthly day.
Many the weary heads that lie
Upon the Saviour's breast.
But there is room for all who come,
For yours, among the rest.

Beloved, when you reach life's end,
Death's valley dark to sight,
You'll find the shadows flee away—
At eventide 'tis light.
"A light that ne'er on sea or land"
Shone with its pure sweet ray.
Fills all the vale with wondrous charm,
The dawn of heavenly day.
The Saviour's face, Death's waters gilds
With—His own glory bright,
It is the shining there because
The Lord himself is light.
No night shall follow this sweet morn,
There shall be no more pain,
No aching heart—earth's notes of woe
Lost in joy's long refrain.

Berlin, Mass. —PHEBE A. HOLDER.

Our Closing Dispensation.

Indications in Scripture that this is the Last Age, and that it is Nearing its Close.

BY REV. FRANK WHITE

IN considering this subject I have taken the term dispensation in its popular or true sense, yet not excluding its more Scriptural use of economy, or a particular form of the divine administration, ordered with a view to the fulfilment of his purpose "who worketh all things after the counsel of his own will, to whom be glory forever."

The Jews divided all time into "this age" and "that which is to come," the Advent of their Messiah marking the transition from the one to the other. This twofold division is expressly sanctioned by the Scriptures. Both our Lord and his Apostles observe the same distinction. (Luke 18: 29, 30.) "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife or children for the Kingdom of God's sake, but he shall receive manifold more in this present time and in the world [age] to come life everlasting." (In Eph. 1: 20, 21), The Apostle Paul speaks of Christ as "raised from the dead and set at God's right hand in the heavenly place, far above all principality and power and might and dominion and every name that is named, not only in this world [age] but also in that which is to come.

So in Titus 3: 1, 12: "For the Grace of God, that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (age).

This last Scripture is one of the very many which determine the future limits of the present dispensation. It is in harmony with the Jewish belief that the conclusion of this age and the commencement of the age to come are inseparable from our Lord's revelation in glory. It also shows that no intermediate object of hope is presented to a suffering and expectant Church.

Our honored brother, Dr. Saphir, compared the several periods preceding Messiah's advent to so many bridges under which the stream of time ran to finally meet in the fair Millennial Waters. Within the span of this bridge are several successive arches, each complete in itself. The first arch extends from Adam to the flood. The second arch, from the flood to the call of Abraham. The third arch, from Abraham to Moses. The fourth arch, from Moses to Christ. The fifth arch, from Christ to the first Resurrection, and the time when he shall come to be glorified of his saints, and admired of all of them that believe.

We are living under the last arch, widened, may I so say, by Israel's rejection of Messiah. On us "the end of the ages" —and may we not say the end of the end of ages are come—not only the last days, but the last hours of these last days. We say this, not from chronological comparisons but because of the rapid development of significant events, and the presence, so strongly marked, of those moral features, which from the word of inspiration, we are told, must characterize the time of the very end.

In the last days, perilous, difficult, embarrassing, times shall come, says the Apostle Paul; and then follows a description of these times—and a fearful picture it is. But study it, look not only at its general outlines, but its minutest details and then say, Is not the professing Christianity of our day surely, rapidly, developing into its exact likeness? The increasing spirit of opposition to a distinctive Christianity—the systematic substitution of a lie for every precious Gospel truth, betokens the time of the end and the hour of the manifestation of that wicked one whom the Lord shall destroy with the brightness of his coming.

Equally express is the teaching of II. Thess. 1: 1, a portion full of consolation to afflicted and persecuted saints; for it reveals, as their ultimate portion, rest, sweet rest—rest in the sense of complete exemption from tribulation and suffering. But when? That is the question. Mark the answer: "Rest with us when the Lord Jesus shall be revealed from heaven [not sooner, not later] with his mighty angels in flaming fire."

THE KING'S HIGHWAY

A STORY OF THE BROADER CHRIST-LIFE

WRITTEN SPECIALLY FOR THE CHRISTIAN HERALD

BY AMELIA E. BARR.

CHAPTER XVI Concluded

Thy Kingdom Come.

FORTUNATELY there were late photographs of Steve, and John gave these to men who were familiar with the country, and lavished gold in searching every foot of ground in the city and in the adjacent towns and villages. Nothing came of the quest, and finally John was compelled to return home. Still he would not give up hope. He reminded Jessie of Steve's erratic impulses to seclusion, and of that habit he had of sinking his identity in some workmanlike disguise; and he thought it probable that he had done so, in order to visit his old friends, and that while in this condition, he had fallen sick in some out of the way place, unable to communicate with his friends.

But even this hope died as weeks and months went by, and no word or token came from the lost man. Jessie utterly succumbed to the long strain of suspense and despair. She lay prostrate and speechless, while forgotten days and forgotten opportunities of loving-kindness called to her in sad remorseful repenting. Oh, if just once more, she could hear Steve's strong, rapid step coming towards her! If just once more, she could see him open the door, and look at her with his smile so full of love and truth! Only once! Only once, that she might tell him how dearly she loved, how sorry she was that she had ever grieved, or under-valued him! For now bygone hours tortured her. They showed her what they had expected from her, and what they would have given her. And it was too late! Steve's face, as she had often seen it, with a longing disappointed look, haunted her desolate heart. He would come back no more. She had deceived his hopes so often, and now death, in some form or other, had taken him away forever! She recalled times when she might have made him so happy, and she had doled him out the poorest kind of compensation. She remembered times when she had profited by his generosity, only to protect her own selfishness. He had loved her, and she had wounded him cruelly. Twice she had made him weep. Certain words she had said, certain looks she had given, secret forgotten unkindnesses, all at once became alive, and all said to her "Too late! Too late!" Alas! the irreparable has this magic freshness, and the soul compelled to remember the love it has wasted and wounded, suffers from such refinements of tenderness, real heart-rending. One hour! Jessie prayed for. One hour, of the many hours, in which she had made Steve unhappy. Only one hour, to tell him how sorry she was, to ask his forgiveness, and kiss her pardon from his lips. No! No! Neither to-day, nor to-morrow, nor throughout eternity, would she find one of the many hours she had spent in making miserable the heart that loved her so truly and so unselfishly.

Thus full of wretched remorse and anxiety, the months went by, and it was again spring. Then one day, a dark, rough-looking man entered John's office. He sat down in a chair opposite him, and looking calmly into John's face, said:

"I was with him to the end. I saw everything. I heard the last words he spoke."

"You mean Mr. Lloyd?" asked John, looking at his visitor with sorrowful fear.

"I mean the man I called Steve. He called himself 'Steve Sandy McLaurin, of San Francisco, told me you wanted to find him. Well you can't find him, and I am glad of it. He is far beyond the law and the lawyers. He is at the bottom of the Pacific Ocean, and he is better there than in your clutches—and more. I wouldn't believe Steve ever did anything wrong, not if you swore yourself black and blue over it."

"Stop, my friend!"

"I am Steve's friend, not yours."

"I am Steve's friend. I am also his brother."

"Oh! that's it!"

"If you believe that Steve Lloyd is wanted for anything but love and honor, you are much mistaken. And if you are telling me that Steve is dead, thinking to lead me on a wrong scent, let me tell you, it is a great cruelty. His mother and wife and sister and children and I, myself, still keep a hope of his return. Do not for God's sake kill that hope, unless you have sure and certain knowledge of his death."

"I have."

"What is it?"

"I saw him die."

"Where? How?"

"I'll tell you. I met Steve when I was second engineer on the *Alaska*. We were mates and friends and I loved him. Who could help loving him? I don't take to people in general, but I took to Steve, and I loved him. It is no matter to you what fortune took me to 'Frisco, but I was there looking for a job, when one morning I saw Steve on the street, and he was so bright and handsome that I could not help but say, 'God bless you, Steve! I'm out of luck and very shabby, and you needn't speak to me; but I am glad to see you looking like the gentleman you are and always were.' Well sir, if I'd been the richest man and the greatest man in the world, Steve couldn't have been more set up to meet me. He asked me where I was staying, and I said at Sandy McLaurin's, and he said, well then he'd stay there, too. We talked a bit, and then agreed to meet at Sandy's for supper at six o'clock, and I never thought for a moment that he was going to quit the first hotel in the place to come to me."

"Stay. Do you remember the date of this meeting?"

"To be sure. It was on May the sixth of last year."

"Yes," said John, sadly; "the proprietor told me that he paid his bill on the afternoon of the sixth, and said he would come for his trunks later."

"Well sir, he intended to do so, no doubt; but just after I left Steve, the captain of a coast steamer stopped me, and asked if I would run his engines down the water about thirty miles the next day. He was going to take a party of women and children on a picnic to some big orange grove. I said I would go and I begged Steve to come with me; and I begged him so hard that he finally consented, though I could see he didn't want to go. And he told me he intended taking the ten o'clock train at night for the East, but I assured him we would be back by eight at the latest, and so he would have two hours to come and go on. He thought it would be enough and so went with me."

"Do you remember the name of the place?"

"San Justa, but it is nothing of a place, only some big gardens and a grove and a few houses. All went well enough, the women had tea-parties under the trees, and the children ate fruit and danced and played; but the captain spent the day in a drinking house, and when he came aboard he was reckless and quarrelsome. There was a full moon though, and it was light as day, yet I felt in myself that something was going to happen. I told Steve so, and asked him to keep the captain in sight. Half an hour afterwards, a big steamer struck us, and went straight ahead."

"But she stopped to see what damage she had done?"

"No, she didn't, and I can't blame her much. She was badly hurt herself, and our captain gave her such blaspheming ill-words as were not fit to get help with; and very likely they thought, if we needed help, we would have found decent language to say so. Any way, we were left alone and I knew what was coming. I went on deck, and the first thing I saw was the cowardly captain and crew putting off in a boat, and Steve standing by the gunwale, with an iron bar in his hand, threatening to brain any man who got into a boat, while there was a woman or a child to save. I saw him standing on the sloping deck of the fast-sinking ship, helping them into the boats, while the water rose to his knees—and higher—and higher—but he got every woman and child safely off; and he went down with a blessing on his lips."

Both men were weeping, and John could not utter a word. The stranger continued, "I had stood by him and helped him all I could, and he saw me in the water just as he was sinking, and he called out: 'Good bye, David! God help, and save, and bless'—that is all. But it is enough to comfort you I hope." Then seeing John take out his check book, he added, "Stop that. I heard about the reward, but I wouldn't touch a penny for nothing in the world."

"Take your expenses at any rate."

"I will not. I was coming to New York on my own affairs. While Steve was living I would have done anything for him heart and hands could do free and welcome. It isn't likely I'll pocket money for a kindness to the dead. What do you take me for? I am sorry enough for those who loved him, but he died a good death. No man could die better than Steve did. Tell them that; and good bye, sir!"

Then John sat still with his eyes covered, but seeing the whole tragedy. He understood the situation, the strong arm which would work miracles of salvation, the kind encouragement to the weak, the sunny trust that at the last moment could pray for help for another rather than for himself;—and he could weep no longer. He thought of his friend as knocking all his life long at a door not opened—longing and wistfully watching—and then suddenly—a door opened into heaven, and a Voice heard saying, "Come up hither." No, he could not weep for Steve. The long yearning of his heart for freedom was stilled. His soul had slipped the bonds of its incarnation. Steve was forever among the Freedmen of God.

So the agony of the long waiting was at last over. The grief not sure was now certain. And in spite of his grief he found grace to say, "Thank God for a death so noble." It was best now, that all who loved Steve should know the truth. He went out at once to Jessie's home and found Mrs. Lloyd and Alice sitting with her. She had not been expecting John, and the moment he entered she divined the news he brought.

"What is it, John?" she asked in a whisper. "Is Steve dead?"

"Steve is alive forever!"

Then sitting down by the three women, and mingling his tears with theirs, John told the story of Steve's heroic death. "He gave his life a ransom for many lives, for the helpless women and children who would have been left to perish if Steve had not stood at the sinking gunwale for them. There is nothing to weep for in such a death:" and yet John bowed his head and wept bitterly.

Then a marvellous thing took place. Jessie, who had been prostrate in a silent despair for weeks, suddenly rose to her feet, and with clasped hands and uplifted

(Continued on next page.)

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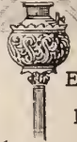

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HE KING'S HIGHWAY.

(Continued from preceding page.)

s. a rapture of rejoicing, gave God ior Steve's glorious discharge from sorrows of mortality. "I can weep e. There is a better way before m." she cried, stretching out her d to him. "Show me how to stand e's place. You know what good e planned. I will carry them out ward. I consecrate my life to this m. As Steve's wife. I too often as Steve's widow I will pay to the r. long as I live, the debt of love I e n. Steve, I know, has left me all essed. I give with all my heart n ion dollars of it as a thank-offering for the love he gave, and for the has taken away—blessed be the the Lord!"

sed be the name of the Lord!" re are joys and triumphs for those mit. With heart crushed, and on borders of despair, Jessie found to say, "Thy will be done," and moment the song of the redeemed st in the Lord made her glad. eeping she turned to work, from ght of herself and her own sorrow ought of others, and the sorrows s. In as far as she took Steve's e the labors of *ing's Highway*. she gave with a and: and not oney, but time, influence and any charities, eard of before. s day—like an ee stream among dows—from her d hands—(har- ing for their ob- nameless, little- l trials of wife- nd motherhood. ghood.

rst she worked e thought of h her soul; but rose higher, to ght of God; and sometimes dis- ad, when every chor drags, the of God steadies vering heart, y strengthened elped by Mrs. nd Alice, who her right hand r left, the three are constantly eparing the way ord, and lifting gates of holi- that the King may come in, le in our cities, and fill the whole th righteousness, and peace, and ment.

good day is coming! Coming in ali oppositions and discourage- The work Steve and John began ently and steadily forward. The nions soon became too little for its es, and Mrs. Lloyd and Alice and hers have added to the fund. The ces of sin are being broken down, rough places of suffering smoothed dged over; and the day of the at hand! John knows it, and he wearies nor falters in well-doing, pires him, and humanity inspires d if his heart ever fails him for a e, he has but to cast his eyes up- d around. For all around—over eth and on the lintels of the door, r the seal of their work, and on the gi of every paper, is the grand pro- tic motto Steve chose for it: "*Thy gdom Come.*" It is even carved on tone of the exquisite portrait of re which Mrs. Lloyd has given to the e the charities he founded; and s, but to gaze on that radiant face a virtue from it. Often he whis- s he stands before it:

ste! You have been a pillar of fire me still I can hear you say, 'Be strong, n, be strong, and again, be strong!' e, kind soul, by what shore tarri- th now?

In some far shining sphere
Conscious or not of the past—
Still thou performest the Word
Of the Spirit in whom thou didst live."

And to this joyful certainty, all who love Steve still work, having in their hearts a sure and certain hope that he "in some far shining sphere" is working with them in the great end towards which all creation travaileth together—

Thy Kingdom come, Thy will be done,
On earth, as it is in Heaven.

THE END.

A Jewish Massacre Feared.

A recent cable dispatch from Teheran, the Persian capital, brings the startling rumor that the Mollahs, or Persian Mohammedan priests, are urging a general warfare on the Hebrews in the Shah's dominions. "Sayid Rayhan Allah (the Mollah) has planned the extermination of all the Hebrews in Persia," the news declares. "He has summoned the chief rabbi and informed him that Hebrews must accept the Mohammedan faith or he will do all that he can to oppress and exterminate them." The dispatch adds:

"He has formulated a series of restrictions, directing that every Hebrew must have all his hair cut off, must never ride an animal throughout the city, must wear European dress, and must wear a mark to distinguish him from the Mohammedan. Hebrew women must veil. A Hebrew must not build a house higher than his Mohammedan neighbor, and the entrance to the house must be distinguished from the Moslems'. He is not to come out of his house on a rainy day, and is not to touch certain food. When a Hebrew dies any relative who is a convert to Mohammedanism may possess all his property. A Hebrew who, having once accepted Islam, renounces it, will be put to death.

PERSIAN MOLLAHS OR PRIESTS.

"Fanatical Moslems attacked the Hebrew quarter on May 9 and pillaged the houses, dragged every Hebrew inmate out and brutally beat them, and cut off their hair, and put red patches on their clothes. Many Hebrews have accepted the offer of Islam in order to save their lives. Hebrews cannot leave their houses, and Hebrew women have been assaulted and their houses plundered. A final attack for the extermination of all the Hebrews is feared.

"The Hebrew quarter is guarded by soldiers, but the persecution is so terrible that it is almost beyond the power of the government to protect. The situation is so grave that the Shah has abandoned his intention of going to Europe. The government has ordered a mark, with the word 'Moosaih' (a follower of Moses, a Hebrew), to be written on it, to be worn by every Hebrew to distinguish him from a Moslem."

The Mollahs are expounders of both civil and criminal laws and of the religion of the state. Under them are the cadis or judges. The "sadr" or chief of the Mollahs, is a sort of Mohammedan pope, and if he should be disposed to heed the clamor of the fanatics, the worst fears of the Hebrews may be realized. Persia has been tolerant to its subjects in matters of religion of late years, and the new complexion of affairs may indicate a serious change of policy throughout the empire.

A Famous Hymn Recalled.

Quite recently a writer in an English publication called attention to the fact that Toplady, the author of the world-famed hymn, "Rock of Ages," became editor of *The Gospel Magazine*, in 1775, and that the hymn appeared in its pages in March 1776 under the expressive title: "A Living and Dying Prayer for the Holiest Believer in the World." It was the favorite of the late Prince Albert, and Mr. Gladstone has exercised in connection with it his powers as a translator. Replying to a query as to where Toplady got the expression "Rock of Ages," the Rev. J. Noyes writes that he must have taken it from Isaiah 26: 4 (see the margin A. V.).

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Recapitulation of last Annual Statement.

Gospel Meetings Held	469
Men Professed Conversion	3,671
Men and Boys Sheltered in Lodging House	40,768
Meals Served in Restaurant	588,321
Patients Treated in Free Dispensary Opened Aug. 20, 1895	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Prev. ack'd	$461.30
Friend, Soudan	1 00
Mrs Henry Breck	2 00
F A Flower	1 00
Grace A Graham	5 00
Mrs Amorett Lewis	1 00
Mrs Mav J Clark	1 00
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M J Bryant	50
Jennie P Smith	2 00
Jas Tiernan	3 00
Two friends, Nichols, N Y	2 00
The Lord's money, Dudley, Mass	2 00
Total	$501.65

All contributions for the Bowery Mission will be acknowledged in these columns.

THE PRESENCE OF GOD.

"The Lord is nigh unto all them that call upon him." Psalm 145: 18.

CAN it be true, I wonder,
As true as it is sweet,
That God, the great All-Father,
Will come if I entreat?

That neither sin, nor weakness,
Will keep him from my side,
But 'neath the wings eternal,
In peace I may abide?

And e'en if death should rob me
Of all I love the best,
The "God of comfort" near me,
I surely still am blest.

His ear is ever open,
He hears the faintest cry;
To all who call upon him,
The Lord our God is nigh.

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HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

The Heroism of the Pastor.

THE life of a true Christian minister is like an iceberg at sea, in that by far the largest portion of it is hid from the public gaze. When one thinks of the heroism of a minister, he is likely to think only of his faithfulness to conscience and the Gospel, in his public

THEODORE L. CUYLER, D.D.

sermons or addresses. There is room enough for heroism there, and there have been many conspicuous examples of such courage in the past, and despite occasional criticisms, I do not believe there is any reason to fear that there is a letting-down in courageous fidelity on the part of the Christian ministry.

The greatest temptation that comes to the minister to be easy and indulgent, and lacking in heroic faithfulness, is in the opportunities of pastoral work. More souls are won, or lost, in hand to hand or face to face struggles, than in the public congregations. The temptation to be a pleasant friend, a genial companion, a good fellow, and nothing more, to the members of his congregation, is a most insidious one to many ministers of the Gospel. One may be all these things that have been mentioned, and yet have added to them the crowning grace of heroic loyalty to the great mission of his life, to save the souls of his people, and win and keep them to personal fellowship with Jesus Christ.

One of the most honored and conspicuous examples of such heroism is witnessed in the career of that Nestor of the American pastorate, Dr. Theodore L. Cuyler. This is the more marked in Dr. Cuyler's case, because he had all those qualities which would be likely to tempt him away from what many men regard as the drudgery of pastoral work. His brilliant service in the Christian press is known and read of all men. He is at once the most voluminous and brilliant of all the contributors of religious articles to the newspaper press of the past generation. He has always been in great demand as a preacher and platform speaker, and that in the face of all this he should have held himself steadily day by day through his long pastoral career, to faithful pastoral visitation, in which he sought with infinite tact and sympathy and yet with fearless honesty to Christ, to warn and rebuke, and win men to Christ is an illustration of the highest heroism.

The result is that there is many a home in Brooklyn to-day where the family altar is established, and where Christ reigns supreme, that never could have been captured even by Dr. Cuyler's vivid and forceful sermons, but were stormed and won by that persistent personal effort that rang their door bell again and again, and reinforced the truth proclaimed on the Sabbath by pungent, heart-searching conversation. Many and many a young man in the "City of Churches" has said to me, while his face glowed with a tender light, "I am one of Dr. Cuyler's boys;" and when these "boys" have come to be gray-headed grandsires, long after the good doctor is wearing his crown in heaven, they will still recall with loving reminiscence the pastor who knew all their names in the big church, and made all the children feel that they were his boys and his girls.

The good doctor once said to me in a conversation about pastoral work, that while a sermon scattered like a shot-gun, private conversation could be sent straight to its mark, like the ball from a rifle. He relates how he once spent an evening in a vain endeavor to bring a man to a decision for Christ. As he was about to take his departure, the gentleman whom he had been seeking to win, took him upstairs to the nursery to show the faithful pastor his beautiful children in their cribs. This was the doctor's golden opportunity. After looking on the little sleepers with loving admiration, for a moment, he turned to his host and said tenderly: "Do you mean that these sweet children shall never have any help from their father to get to heaven?" The arrow went straight to its mark. The man was deeply moved, and in a few weeks became an active member of the church.

Another instance shows his mingled tact and courage in seizing upon an opportunity to carry his point for the good of a man's soul. Dr. Cuyler had called on a rich merchant in New York, on a very cold winter evening. As the door opened for him to leave, the piercing wind swept in to the hallway, and he said: "What an awful night for the poor!" The merchant shivered at the remark, and asking the doctor to wait a moment, stepped back to his library, and bringing a roll of bank bills, he said: "Please hand these for me to the poorest people you know!" A few days later Dr. Cuyler wrote to the merchant the grateful thanks of some poor families whom his bounty had relieved in their great distress, and added: "How is it that a man who is so kind to his fellow-creatures, has always been so unkind to his Saviour as to refuse him his heart?" That single sentence was blessed of God to the merchant's salvation. He immediately sent to Dr. Cuyler to come and talk with him, and at once gave his heart to the Master. He has been a most valuable and gracious Christian man ever since. He assured Dr. Cuyler that he was the first person that had talked to him about his soul in nearly twenty years. The heroism of the pastor did more than a thousand sermons had been able to do to win him to open loyalty to Christ.

The best part of it all is that this kind of heroism is within the reach of every living ambassador of the Lord.

BOOKS RECEIVED.

The Myths of Israel; by Amos Kidder Fiske; pp. 355; price $1.50; published by The Macmillan Company, 66 Fifth Ave., New York.

The Old Testament under Fire; by A. I. F. Behrends, D.D., S.T.D., an answer to some of the Higher Critics showing that the attacks on the authority and genuineness of the book are unwarranted; pp. 249; price $1.50; published by Funk & Wagnalls, New York.

A Sunshine Trip; glimpses of the Orient; extracts from letters written by Margaret Bottome. Pp. 215; price $1. Published by Edward Arnold, 70 Fifth Ave., New York.

Have You Asthma or Hay Fever?

Medical Science at last reports a positive cure for Asthma and Hay-fever in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, West Va., writes that it cured him of Asthma of thirty years' standing, and Hon. L. G. Clute, of Greeley, Iowa, testifies that for three years he had to sleep propped up in a chair in Hay-fever season, being unable to lie down night or day. The Kola Plant cured him at once. Mr. Alfred C. Lewis, editor of the *Farmer's Magazine*, was also cured when he could not lie down for fear of choking, being always worse in Hay-fever season. Others of our readers give similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma or Hay-fever we advise you to send your address to the Kola Importing Co., 100 Broadway, New York, who to prove its power will send a Large Case by mail free to every reader of *The Christian Herald*, who needs it. All they ask in return is that when cured yourself you will tell your neighbors about it. It costs you nothing and you should surely try it.

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

The Queen's Jubilee.

SOMEBODY showed me the other day a number of very interesting photographs of Queen Victoria, whose Diamond Jubilee was celebrated with great pomp in London. The first repre- her Majesty as a plump, round- by; the next showed a tour-year in bib and tucker and daintily feet; another was the picture of lassie; then came the Queen as ed at her accession to the throne. the single portraits was any ely, however, than the one you tle while ago in THE CHRISTIAN , showing Victoria, taken about central figure in a group com- her sons and daughters and ildren. This is absolutely cap- and wins every heart. How or Queen Bess, whose weary The Queen of Scots hath a fair I am but a barren stick!" always our hearts, though, forsooth Eliz- ad suitors in plenty, and treated kingly, and might have married chosen! But Victoria's great mehow seems only to begin with kith and kin, and to widen out in the families of the English- world. A tiny body, she carries ght proudly and nobody can mis- t grace born of governing herself rs, begun long ago, for she came preme dignity of England at the ghteen.

ther pictures that I saw were her as bride, wife, youthful mother. ow, going through the various the woman's life and the queen's re from her young days till the pres- t. I mused on them long and I would take them for my text.

nd's queen appeals to us who look grandeur with simple republican efly as a good, even a great wom- Victoria's long reign, covering sixty s, as witnessed wonderful changes. on the map of Europe, but in dis- inventions, arts and applied There were no matches, for ex- hen she began to reign. These tle implements have been intro- nce that now distant day, and o longer carefully cover up their they go out, and the lighting by tinder, and by long sticks dipped ur which immediately preceded on lucifer match are now remem- ly by the aged.

hetics and antiseptic dressings for have come to pass in surgery since ous Queen ascended the chair of t no other thing distinguished sty years, this were enough to make our Te Deum Laudamus. For what agony of anticipated pain, guish of dire suffering was in- the cutting away of a tumor or er in any surgical operation before rm was mercifully applied to the g of sensibility and the complete pain in such cases. And up to a riod, many patients died of blood g who are now saved because Dr. troduced the antiseptic treatment now universal. Praise God from l blessings flow, for these great ndid advances in the field of the rt.

g Victoria's reign we have seen ning chained and made man's slave.

legraph, the telephone, the trol- e mention them we think how we granted our flying about on cars horses or visible engines in front e how we complacently sit in New d converse with our friend in a how we telegraph to the ends of th, under the sea, over the moun- , that distance is practically anni- nd space is a matter of little im- . Our clothing is sewed on a m, our letters are written on an- other, our eggs are beaten, our meat is minced, our potatoes are pounded, our grain is reaped, our newspapers are printed on machines, of which we knew only the merest alphabet when the youthful Queen began to reign.

Our ocean-travel a matter of weeks sixty years ago, is now a-scudding over the Atlantic's ferry at race-horse speed, and the fine steamers are palaces replete with every luxury. Our land journeys are no longer cold in winter and scorching in summer, for our parlor cars are home-like in their appointments and we may go where we will with little inconvenience, and great pleasure.

As for house furnishing it has increased in tastefulness since Victoria's early days when at least in this country gloomy hair cloth and solemn rep maintained funereal state in everybody's parlor. Indeed everything has advanced in elegance and beauty since the little lady took the sceptre into her dainty hands.

But it is as wife, most loyal to that good and tender husband who too early passed away, Albert the Good, who bore so well "that fierce light which beats upon a throne," that we admire Victoria. And next as mother, so gentle, so devoted, so wise, so benignant, that as mother and grandmother nearly all the royalties of Europe revere her. Somehow her motherly character looms largest before us, and we feel that in the great Jubilee, all English speaking peoples had taken part, either as spectators or sympathizers, and they honored the great lady not only but also the dear loving mother, whose sons and grandsons and sons-in-law and cousins and nephews surrounded her in a brilliant and stately body-guard as she went on her regal way, in the pleasant light of June. Queen's weather was hers, the fine sturdy old gentle-woman that she is, full of grace and full of pluck, and still holding her own in the end of the century as in its earlier days.

The mother-country has had three long reigns in which women bore rule. Queen Anne, Queen Elizabeth, Queen Victoria, all had reigns of exceptional magnificence. It would seem that the womanly distinctions of patience, of attention to detail, of good sense in choosing counsellors, and of knowing when to let well enough alone have stood the royal ladies in good stead.

In literature, what pomp of names we find adding lustre to Victoria's reign. What great statesmen have aided her, what great soldiers have fought for her, what great preachers have spoken in her pulpits, what a galaxy of famous men, still here, or gone to the majority, add splendor to her record! Across the seas we reached our hands in loving congratulation to Victoria of England and of India, and said of her on her Diamond Jubilee, we American mothers and daughters, "God save the Queen!"

The sixty years, two full generations pray observe, have brought about a great change of feeling between England and America, and a better understanding the one of the other, though still it is not sufficiently strong to have made possible the great forward step in civilization which we had hoped for, when we still thought "Arbitration" would become a fact, instead of a vision. But bitterness on the one hand, and scorn on the other have passed away, and we seldom see or hear expressions of animosity once commonly heard in public speech, and familiar on the lips even of childhood. It is to be regretted, indeed, that the swing of the pendulum is a bit too far in the other direction, and we notice a silly imitation of things and ways that are English, when our own American ways are really better. It is no credit to anybody to adopt a transatlantic method or pronunciation, or affect a transatlantic fashion of any kind, unless there is improvement in the first, and progress in the second. So must conservative people think, and among them we are enrolled.

Margaret E. Sangster

Sad Orphans at Van.

Dr. G. C. Raynolds, American Missionary at Van, Armenia, writes to THE CHRISTIAN HERALD the following interesting description of a recent event among the orphans at the mission: "On the first of May (O. S.) the teachers arranged a little festival in the enlarged school room, and the orphans and day pupils together nearly filled the room, their number amounting to over 600. The teachers of two other schools were invited and a number of essays were read, with the intention of making it a happy and even gay occasion, but the shadow of the terrible scenes, now so near their first anniversary, still rest so heavily on the whole people that they could not be thrown off, and even the essays called forth more tears than smiles.

"Last Saturday we put the boys into their Sabbath clothes (neat suits made of blue mixed cotton cloth manufactured and made up in our own shops), and they look very well and were truly thankful. Just before time for our Sunday morning service, I heard multitudinous footsteps coming this way, and looking out saw that the boys were being drawn up under my window, and so I opened it and sat in it, while they sang a hymn composed by one of their number, giving expression to their thankfulness. Each boy had a flower in his button-hole. It was a very gratifying sight and touched us deeply."

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc. Free.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Kidney and bladder disease of ten year's standing, and Rev. Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of 418 Fourth Avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative power

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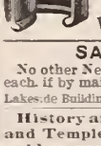

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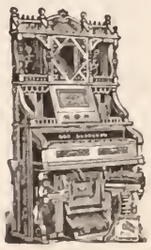

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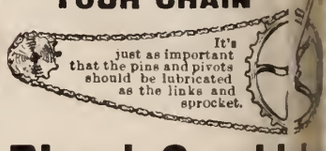

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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ev . De Witt Talmage, D.D., Editor.

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ABDUL HAMID DEFIES ALL EUROPE.

He Threatens to Re-open the War Against Greece, and Refuses to Give up Thessaly—The Powers to Take Coercive Action.

THE Autocrat of Turkey, Sultan Abdul Hamid, whose reign has already passed into history as the worst known to either Europe or Asia in a century, has once more assumed an attitude of te ptuous defiance of the powers. c for months t ive been la- n to arrange f permanent coetween Tur- nd Greece. ng overrun es y with his p the Sultan m the right of q st, and has t ly declared i ention of i the occu- e territory in all opposi- . This the Eu- pea governments e pparently re- e to prevent, t result is a ri is complica- n Constanti- e between the h medan gov- m t and the ei embassies. t ow far the pe of the Eu- pen Cabinets p mit the Sul- to unchecked is a question which any n solve—and the solution may not ably be the first note of a war in ch history will repeat itself, and all aro will be once more arrayed against e in el Moslem power. Should such eve come to pass, the result would rdly ail to be the sweeping back of the Moslem race from European soil to their natural habitation in Asia, and the riddance of an evil potentiality, which has blighted civilization in a very large part of the whole world for over a thousand years.

SULTAN ABDUL HAMID.

At the close of the late war with Greece, and when the victorious Turks had entered Thessaly and driven the disheartened and outnumbered Greeks to their last stand near the ancient pass of Thermopylæ, peace negotiations were begun. King George's government voluntarily submitted its case to the powers to make terms with the Porte, but during the months that have elapsed since Edhem Pasha's armies halted, the Sultan has opposed every proposition advanced by the Council of Ambassadors who represent the European Concert, looking to the arrangement of a lasting peace. It had been announced by the powers, at the beginning of the war, that neither Turkey nor Greece would be permitted to benefit territorially by the result. In accordance with this declaration it was agreed, after the war, that Turkey should have an adequate indemnity, and that the Sultan's troops should be withdrawn from Thessaly, the united powers, in behalf of Greece, consenting to the rectification of the Greco-Turkish frontier. To this Turkey promptly demurred, declaring that it would consider no frontier north of the Salamvria river — a boundary which would add to the Sultan's dominions the greater part of the occupied province. This conclusion was formally announced by the Turkish Ministerial Council in a report to the Embassies, to which was added the conviction that it was impossible to come to terms with the powers, and that the sooner hostilities were resumed against Greece, the better.

Such an attitude on the part of Turkey was not wholly unexpected by the powers. It is known that the Sultan's armies in Thessaly have been receiving constant augmentations in artillery, cavalry and infantry, and that Edhem Pasha had been advised from Constantinople to hold himself in readiness for the resumption of the war at a moment's notice. This he has done, and his troops are prepared to advance instantly on the Greek position at Thermopylæ, should such an order come from Constantinople. This is the Sultan's threat: to reopen the war, and after forcing the last position held by the Greeks, to march with his triumphant legions upon Athens and dictate his terms of peace from the Greek capital and from King George's palace. To this course he is being strongly urged by the rampant military party in Constantinople, who will hear of nothing short of the thorough humiliation of the Greeks, and who hold that Turkey should not submit to any interference designed to deprive her of the spoils of conquest—as Japan was robbed of the fruits of her victorious campaign against China.

This defiance of European authority by the Sultan's Government is well understood in Constantinople to have the open approval of Abdul Hamid personally. He has repeatedly declared that Edhem Pasha should have been in Athens long ago, and added that if concessions "are not made (by the powers as representing Greece), I shall give the order to advance, and dictate my own terms from the Acropolis." He believes he has "nothing to fear from the powers." He has trifled with and even snubbed their ambassadors. In view of this state of affairs the six powers—Russia, Germany, Austria, Britain, France

(Continued on page 559)

THE IMPERIAL CITY OF CONSTANTINOPLE AND THE BOSPHORUS—THE MOSQUE OF YENI DJAMI.

QUESTIONS AND ANSWERS.

Reader, Medina, O. 1. What is the distinction between a Jew, and a Gentile? 2. How old was Daniel when he was led into captivity?

1. The word "Gentile" (*goyim*), was applied by the Jews to other nations than themselves, to imply that all such nations were more or less barbarians, and foreigners, and to distinguish them from the "specially favored people." Originally the word was used to refer to any nation, including the Jews themselves. 2. Jerome says he was a boy when taken to Babylon, and Ignatius asserts that he was twelve years old when he entered the king's service.

W. D., G., Riverside, Cal. 1. Do you know of a single instance of a person being cured by Christian Science as practised by Mrs. Eddy? 2. If Christian ministers were as consecrated and devoted now as the apostles were, could they not work miracles?

1. We do not happen to know of such a case, but we have no doubt that there are many such cases. The connection between the mind and the body is so close that it is possible to affect the body through the mind. If the body has all its organs, but is suffering because one of them is not doing its work, or because it is doing it inefficiently, it may get relief if some strong mental emotion can quicken or stimulate that organ. You may have read of cases of utter helplessness, where at the cry of "Fire!" the patient has risen from his bed and walked, after years of incapacity. 2. We believe there are many Christian persons fully as consecrated and devoted as the Apostles. The Apostles did not receive the power to work miracles because of their devotion, but to enable them to do a work requiring superhuman power. When you consider that the commission to make Christianity known throughout the world was given to such men as they were, you will see that they needed special gifts and credentials, and these Christ conferred upon them. If an emergency arose in our day, Christ might confer the power again, but he now prefers to have men use the ordinary powers of human nature. But he gives spiritual power, and you may see men whose natures are transformed under preaching that seems to us by no means extraordinary. The change of the drunken, vicious man to a sober, virtuous man is a greater miracle than the healing of the lame man by Peter (Acts 3: 1-9).

Anxious Inquirer, Philadelphia. 1. What is meant by being in the vine and not bearing fruit (John 15:2)? 2. If, as stated in the fourth verse of that chapter, the branch cannot bring forth fruit of itself, why should it be threatened with being taken away in the second verse?

1. Do you not know persons whose religion seems genuine, yet whose lives do not recommend the Gospel, and who make no effort to win souls for Christ? Christianity was never intended to be a selfish religion. The man who is simply content with the conviction that his soul will be saved and is careless about the souls of those around him is a fruitless branch. 2. God does not operate by compulsion. The most successful soul-winners know that the power is not in themselves. But they seek to win souls and God uses them. Even the graces of the Christian character—another kind of fruit—are not self-produced; but the man who makes the effort to attain them finds himself divinely helped. He does not and cannot bring forth fruit of himself, but if he does not bear fruit it is his own fault, because God will help those who long to bear fruit. The parging is a painful process, but it is necessary to avoid the worse fate of being taken away.

Miss Lida F. Hewett, Leslie, S. C., writes: With a Christian's love and gratitude, I thank your readers for the many responses to the appeal for literature in the Wallis Ranch Sunday School, De Witt county, Texas. I have received valuable papers, cards, lessons etc., from Illinois, Wyoming, New York, New Jersey, Maine, Ohio, Pennsylvania, North Carolina, Montana, New Hampshire, Mississippi, and Louisiana.

B. W. R., Waukon, Ia. 1. Can a person be a Christian and use liquor moderately? 2. Should a man going into the ministry have always possessed the highest character or does it matter what he has been?

1. Liquor, like everything else in this world, poisons included, has its uses, but these are mainly medical. It is not an article of food nor a necessity, and there is no excuse for the indulgence of a habit which, even in its most temperate aspect, is pernicious, morally and physically, like all other sinful indulgences. The Bible admonishes us to avoid all such practices, and especially to avoid drink. The "temperate drinker," who believes he is doing no wrong in tampering lightly with this great evil, should remember that he is incurring a double responsibility—risking the wreck of his own soul and body, and also leading others by his bad example, to a like fate. (See Cor. 8: 9 to 13; and 10: 21, 31, 32; Rom. 14: 21; Matt. 18: 6, 7, and other passages.) 2. The Lord chooses his own instruments, and sometimes makes what seems to mortals a strange choice. Saul was a persecutor and "the chief of sinners," before he became Paul the faithful apostle. Thousands have been taken from the ranks of sin and after undergoing a change of heart, have become valiant captains in God's army. John Bunyan, the converted tinker; John Newton, once infidel and libertine; Richard Weaver, the drunken pitman, and thousands on thousands of others have been called from the depths of sin to become active workers for souls. Every mission in the land can point to once notorious sinners now redeemed and laboring as preachers and evangelists, and not a few as regular pastors. The fact that some of our ablest spiritual leaders, in all ages, have been thus chosen, demonstrates that a man's past sins, when pardoned through redeeming grace, should not weigh against him among Christians, since all are sinners and under condemnation by law.

J. H. H., Repanpo, N. J. What was the names of Cornelius' two servants and the soldier he sent with the message to Peter who dwelt at Joppa?

Their names are nowhere mentioned in Scripture nor in any of the earlier writings.

G. A. H., Winchester, N. D. 1. Is it possible for a person to become so indifferent to the Holy Spirit's influence as to hear the Gospel every Sunday and be unmoved by it, being quite satisfied owing to his conscience not troubling him? 2. If a man leads a good, clean life and is kind and benevolent, but does not accept Christ, will he be saved?

1. It is quite possible. Paul describes such people (1. Timothy 4: 2) "as having their consciences seared with a hot iron." They are people very difficult to win, because their armor of self-esteem cannot be easily penetrated. 2. It is not for human beings to set bounds to God's mercy, but it seems to us that mercy has not been promised to such a man. Christ said, "no man cometh to the Father but by me." Peter said, (Acts 4: 12), "neither is there salvation in any other." He is like the man in the Parable of the Wedding Garment (Matt. 22: 7-13) who refused the dress provided by the king. He prefers to plead his own merits at the bar of God, rather than the merits of Christ and we do not think much of the value of the plea. God having provided a way of salvation, is not likely to approve a man who "climbs up some other way." (John 10: 1).

M. H., Udora, Okla. If a man takes up a serpent and it bites him, must he conclude according to Christ's words (Mark 16: 17, 18), that he is not a true believer?

No, he should draw no such inference from the fact. A serpent will bite a believer just as readily as an unbeliever. Christ's promise was kept (see Acts 28: 3-6), but gradually as the necessity for signs and wonders ceased, the power was lost. All through Christ's life he insisted that the miracles were merely his credentials. They were merely to convince the people that he had divine authority for his teaching. They were worked not as an end in themselves, but that people seeing them might believe in his teaching. As the child age, for which such wonders were effective, passed away, the value of miracles ceased and men came to understand the spiritual nature of Christianity and to learn that safety and helpfulness in spiritual things were the fulfilment of the promise.

F. E. L., Jefferson, Me. Will friends recognize each other in heaven? 2. Do you think little children will grow up in heaven? If so, how shall I recognize my little child who died recently?

1. There is very little revealed on which to base an answer to your question; but our faith in a loving Father leads us to believe that this universally coveted power will be granted to us. Paul's assurance of companionship with each other and with Christ (1. Thess. 4: 17), would be meaningless if we were unable to recognize each other. 2. We cannot conceive of spirit growing. It may develop. The spiritual body which God will give may resemble the earthly body sufficiently for recognition, as Christ's body after his resurrection was recognizable. The difficulty you apprehend would certainly arise in the case of a mother dying and leaving an infant behind her who grew to maturity after her death. But why try to speculate on these details? Faith covers the whole ground for him who trusts the promise that God will not withhold any good thing from those who love him.

Methodist Student, Washington, D. C. I notice the statement in the press that a number of the sayings of Christ which are not in the Gospels have been discovered. Is not this a Roman Catholic trick? Do not the Gospels contain a full report of his words?

No, the Gospel of John closes with the statement that there was much that was not contained in that Gospel and John thought had not been recorded. (John 21: 25.) Paul mentions (Acts 21: 35), one of his sayings that is not in any of the Gospels: "It is more blessed to give than to receive." Clement and other ancient writers refer to expressions which are not in our Gospels. It is quite possible that some were taken down and were overlooked by the Evangelists when they wrote their Gospels. We understand that the papyrus you refer to contains eight of Christ's sayings, two of which are undecipherable.

SPECIMENS OF ORNAMENTAL POTTERY OF THE ANCIENT INCAS.

These remarkable relics (called "Huacas" by the Peruvians), were unearthed at Cuzco, Peru, and the originals are now in the National Museum, at Lima. They are ornamental domestic jars or vases, of the latest Inca period, and are probably about 400 years old. The finest specimens were taken from the ruins of the "Temple of the Sun." Various animals are represented: the dog, the parrot, frog, swan, fish, pig, &c., and one vase is a grotesque delineation of a mother and children. These are among the most perfect examples of ancient art yet found in the Western Hemisphere.

Important Notices

Some Premium Offers Withdrawn

We cannot supply to **new** Subscribers a plain gilt-edged Bible, which heretofore we were offered with THE CHRISTIAN HERALD for one year at $2.

We cannot supply to **new** Subscribers Margaret E. Sangster's "Home Life Made Beautiful."

We cannot supply to **new** Subscribers Marion Harland's "Home of the Bible."

Of the above three books we have enough left to meet, for the balance of the year, the requirments of our own Renewing Subscribers, and THE CHRISTIAN HERALD always makes an effort to protect its subscribers first. Therefore, the above premiums are **still available** for present CHRISTIAN HERALD Subscribers renewing in the middle of the year, but we cannot fill orders from new subscribers for any of the above premiums.

Premium Propositions Still Open.

Until further notice the following offers are open to both old and new Subscribers:

1st. THE CHRISTIAN HERALD Library for 1897—ten beautiful and exceedingly valuable volumes aggregating 3,200 pages, in a handsome bookcase,—and THE CHRISTIAN HERALD for one year, for $3.

2d. The International Self-Pronouncing Teacher's **Bible** with red under gold edges, thumb-indexed, silk-sewed and leather bound, together with THE CHRISTIAN HERALD for one year, at $3; and, of course,

3d. THE CHRISTIAN HERALD without any Premium for one year at $1.50.

How to Get Premiums Free.

We are frequently in receipt of communications from persons who desire to obtain Premiums, but who cannot afford to pay for them, yet who would be willing to procure new subscribers in payment if such a proposition would commend itself to us.

Now, if any of our friends who desire to procure either the 1897 Library or a Thumb-indexed Bible will send us **Three New Annual Subscriptions,** Premium or non-Premium, in return therefor, we will present them with their choice of an **1897 Library,** ten volumes aggregating 3200 pages and handsome bookcase, **or** a **Thumb-Indexed,** Silk-sewed Self-pronouncing Teacher's **Bible,** with red under gold edges.

Three to One.

Please bear in mind that it takes **three subscribers,** with or without Premium, to earn either **one** of the two **Premiums** mentioned, and that the offer will hold good only as long as our stock may last.

It is almost needless to add that **commissions** can be allowed under this or any other Premium offer.

We beg especially to direct the attention of all our friends who contemplate availing themselves of this opportunity to the fact that we cannot supply new subscribers with the gilt-edged Bible, or "Home of the Bible," or "Home Life Made Beautiful," as has already been set forth at the beginning of this list.

* * *

W. P. L., Hampton, N. H. How long do you think the Children's Home open?

About twelve or possibly thirteen weeks from 'mid-June to 'mid-September.

Subscriber, St. Anne de Prescott. Would you kindly give name of a book that would help studying the Bible—a good Bible helper.

The best in existence is the *Bib Hel* bound in with the International Bible which can be secured by readers of this journal, at $3.00 with subscription for one year included.

R. A. McP., Harrisburg, Pa. I see it stated in many daily newspapers, that Victoria is the oldest monarch who ever sat on the British throne. What are the facts?

The oldest Queen, but not the oldest monarch. George III was 82 when he died. George II was 77. Victoria is 78. No king or queen of England has exceeded 75.

C. H. Barnes, Arkansas, Ont. There is an old story told which runs something like the following. A certain monarch at one time made a decree that under which, if broken, the criminal would lose both his eyes. It so happened that one of the king's son broke the law and rather than have his father become blind he had one of the eyes of his own destroyed and one of his own. Where is the source of the story?

Possibly some of our readers can tell us the source of this legend.

W. H. Bussow, missionary to [illegible] W. I., for whom copies of THE CHRISTIAN HERALD and aid was asked, gratefully acknowledges replies from the readers of this paper. He will explain the need to those who will write him at Dabadai, Trinidad, W. I.

LIGHTING TEPEE AND CABIN.

How the Devoted American Sunday School Union Missionaries are Carrying forward the Gospel amid the Mountains and Valleys of Oregon.

PIONEER work, in many of our Western States, has already lost much of its attractiveness, and nea all of its perils, owing to the rapid set nent of the public lands and the extraordinary increase of population. There re ill many localities, however, where rir val woods and virgin soil have not a l to attract the adventurous immi- and in such sections — often amid scenes of the wildest grandeur imaginable—he has

LITTLE SUNDAY SCHOOL SCHOLARS IN OREGON.

xtend with difficulties and dangers rysimilar to those encountered by e rdy pioneers of twenty-five and fifty ar go. But even in such remote settlemen the red man is no longer feared, as ere is savage ancestors. Homes and arm in those lonely localities, are someevery far from the nearest church or ny School, but very many of them ited by the energetic missionaries t American Sunday School Union. mo of the letters written by these mis nies tell most interesting stories of ei xperience in spreading the Gospel or Indians and whites in the Western d Rev. W. R. Winans, who is laborng long the Indians of Oregon, writes: M of the Indians in Oregon are on reservatio ; but there are a few scattering ones o ve where and as they can in different art, f the State. There are five reservations: le ande Ronde, the Siletz, the a Springs, the Umatilla, and e amath. They are in differ- t rts of the State, and quite dance apart, except the ra e Ronde and the Siletz. e two are on the coast and fa t, and the other three are ast the Cascade Mountains. I ve visited all five, except the ra e Ronde, but not all with the am r equal care. I have preach- to e Indians at all I have visd, xcept the Warm Springs. e reservation has religious w rk carried on within its bounds mo or less continuously.

Th Indian's eye, taste and fancy r ads, and trinkets, and im- ages nd bright colors, and blankets, iliate, and at once take up the same barbarous and idolatrou forms, fancies and presentations hich are prominent in Rom- s and this makes it hard for ro tantism to compete with Ro ism in gaining the attention of th Indian. Not long ago I was d hat at the Government ho on the Siletz reservation we the teachers is a nun, who goes bout dressed in her Papal garb On this reservation there are rhaps 500 Indians, and, possibly 100 of them belong to the Met dist Episcopal Church. This chu now has a minister living at reservation, who divides his time etween the Indians and the whi who are situated about eight miles away. He is the only Protestant min er, and at present has no church building. e expects to have one as soon as funds are ilable and the building can be erected.

I another letter, Missionary Winans gives some details of his Sunday School la ng work. "In one typical farm house whi I visited (nearly in the centre of the tate of Oregon), I urged the occupar to start a Sunday School, but I fou that my presence was not welcome. I sl t by a straw stack that night, among curi g thrashers. Afterward I preached and organized a Sunday School in the neighborhood. The country is a very rough one."

Concerning one of the illustrations on this page the missionary tells this incident:

There is a passage way back and the dark place in the foliage is the opening to it. The nearest regular preacher and preaching-place were forty miles off. The people had not had any opportunity to have several of their children baptized, and asked me to baptize them, which I did. We organized a Sunday School there. It is at the mouth of the South Fork of the John Day River. At the head of this South Fork is a place called Izee. It is named, post-office and all, from the letters I and Z, with which a stockman used to brand his cattle. For intelligence and refinement its young people are beyond the average for such isolated and backwoods places. In going my rounds, a good old Presbyterian lady with trembling voice if not tears, told me how anxious she was that somebody would come there and do something. Her boys had promised her a new calico dress, but she would do without her dress another year if they would pay some preacher to come there and preach.

Another missionary, Mr. Thomas Lain, located at Muscogee, Indian Territory, gives us this glimpse of border experiences:

Rock Grove Sunday School house was built last summer purposely for the Sunday School which was organized in a grove nearby. Not more than two religious services had been held in the neighborhood, previous to my meeting. Rock Grove is in the Cherokee nation, Indian Territory. At another place named Kelleyville, in the Western part of the Creek Nation, Indian Territory, I addressed the people, and organized a Sunday School in the street, while men sat about with their Winchester rifles, in anticipation of outlaws. But a good work was begun.

Rev. W. H. Gill, another of the A. S. S. U. faithful workers, is laboring among the Salt River Pima Indians, in New Mexico. The spiritual interest increased so greatly that Mr. Gill and his family found it best to go out and make their home among them, where he could carry on more effectually the work of teaching them. A church is being built, and a few acres of desert put under irrigation for their home. At present they are living in a tent, but hope before winter to be able to build a small adobe house. One of Missionary Gill's converts and helpers is a young Indian girl who writes this remarkably interesting letter:

Dear Friends: Brother Gill, the missionary, left home with his Mexican helper on the 2nd inst., expecting to be gone a month. We hear of him on the Santa Cruz River. He is afflicted with a severe carbuncle on his right wrist, making it painful to write, and he has asked me to write you a letter. I am an Indian girl who came to aid Mr. and Mrs. Gill in bringing these Salt River Pimas to the white people's way of living, and above all to bring them to Christ. I came here on the 29th ult., and the following day was Sunday, and about 10:30 A. M. we had our meeting under an arbor. On our way to the arbor I was asked if I could interpret, and I said "I'll try." So when the Pimas were seated on the ground and the white people on a seat made of a long board, we sang some familiar hymns. Mr. Gill preached and the Pimas listened attentively.

A VINE-SHELTERED HOME

AN OREGON FARM-HOUSE.

A few days after I first interpreted, two old men came to our tent and were talking about me, and finally they said that some English words expressed the meaning differently from Pima language, but yet mean a right thing. They hope they can get much good, even if not plainly said in Pima. They said they understood me when I interpreted, but one word did not seem to be used right. It was where we speak of the heavenly home where all who strive to do and bear things for Christ will live and be saved.

Pimanam, one of the chiefs, who is about ninety years of age, says he thinks many will accept Christ. He is one of the men who did not quite understand how we could be saved after we die. He seems to understand now. One day he came to our tent and asked me to tell Mrs. Gill that he wished to talk to her. He said he had never killed a white man, had never stolen anything and had not drank for three years. He now accepts Jesus and believes he will be a very happy man when he dies. Pimanam prayed that God might be in the home of every Indian, and that many might accept Christ. Others have talked to me in the same way. EFFIE COOK.

When we consider the blessed results that flow from the ministries of these zealous workers for souls, it is not difficult to understand why they are so warmly welcomed in the newer sections of those States and territories most recently opened to white settlement. Sunday Schools and churches have been established among whites and Indians alike, from New Mexico to Oregon, and thousands bless the day when the missionary comes in Jesus' name, to preach the Gospel to the dwellers in Indian tepee or white man's cabin.

Every passing year sees hundreds of new centres of Gospel activity founded by these tireless workers, who (like our own Sunday School missionary in the Southwest), deem hardship an honor, and privation pleasure, when they are endured for the Master's sake.

We heartily commend the support of the American Sunday School work to our readers. It is a most worthy cause, and one that should not be neglected. Any inquiries or contributions sent for that purpose to the Rev. E. P. Bancroft, Secretary, 111 Fifth ave., N. Y., will receive prompt acknowledgment.

AN INDIAN TEPEE AND A MISSIONARY'S CABIN AS NEXT DOOR NEIGHBORS IN OREGON.

Abdul Hamid Defies all Europe.

(*Continued from First Page.*)

and Italy—are now considering the adoption of coercive measures. Lord Salisbury is said to favor peremptory action, which would compel the Sultan either to abandon his purpose of resuming the war, or of confronting the fleets and armies of united Europe. Russia, too, is said to be disposed to energetic measures, and so also is France. The Austrian Ambassador, acting for all the foreign ministers, has presented a note to Tewfik Pasha, the Sultan's Minister of Foreign Affairs, stating that unless the Porte consents to discuss the strategic frontier proposed by the powers, the ambassadors will join in requesting their governments to take steps to compel Turkey to listen to the voice of Europe. To this note the Sultan has replied with a contemptuous silence. He has, however, appealed individually to France and Austria requesting their aid and influence in securing Turkey's interests, and both governments have replied, urging him to accept the terms of peace proposed by the powers.

Meanwhile, the greatest activity prevails among the European navies, and a grand naval demonstration in the Bosphorus at an early date is expected. There is much apprehension felt in Constantinople, whose Moslem population is so excited against all Europeans, that a wholesale massacre might be precipitated by any movement looking to the coercion of Turkey by the European navies. It is undoubtedly true that a very large proportion of the Turkish people inflated by their recent military successes in the field, confidently believe that the Sultan's armies are able to fight all Europe, and this opinion seems to be shared even by the advisers at the palace. Europe is far from desiring war: but the strain is so intense at present and the whole situation so critical, that a day might precipitate a crisis such as some of the powers at least have long and earnestly striven to avert.

THE METROPOLITAN PULPIT

SALESMEN AND SALESWOMEN.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Acts 16: 14 and Prov. 22: 29.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened.

Seest thou a man diligent in his business? he shall stand before kings.

THE first passage introduces to you Lydia, a Christian merchantess. Her business is to deal in purple cloths or silks. She is not a giggling nonentity, but a practical woman, not ashamed to work for her living. All the other women of Philippi and Thyatira have been forgotten; but God has made immortal in our text Lydia, the Christian saleswoman. The other text shows you a man with head, and hand, and heart, and foot all busy toiling on up until he gains a princely success. "Seest thou a man diligent in his business? he shall stand before kings."

Great encouragement in these two passages for men and women who will be busy, but no solace for those who are waiting for good luck to show them, at the foot of the rainbow, a casket of buried gold. It is folly for anybody in this world to wait for something to turn up. It will turn down. The law of thrift is as inexorable as the law of the tides. Fortune, the magician, may wave her wand in that direction until castles and palaces come; but she will, after a while, invert the same wand, and all the splendors will vanish into thin air.

There are certain styles of behavior which lead to usefulness, honor, and permanent success, and there are certain styles of behavior which lead to dust, dishonor, and moral default. I would like to fire the ambition of young people. I have no sympathy with those who would prepare young folks for life by whittling down their expectations. That man or woman will be worth nothing to Church or State who begins life cowed down. The business of Christianity is not to quench but to direct human ambition. Therefore it is that I utter words of encouragement to those who are occupied as clerks in the stores, and shops, and banking houses of the country.

In the first place, I counsel clerks to remember that for the most part their clerkship is only a school from which they are to be graduated. It takes about eight years to get into one of the learned professions. It takes about eight years to get to be a merchant. Some of you will be clerks all your lives, but the vast majority of you are only in a transient position. Either in the store or bank where where you are now, or in some other store or bank, you will take a higher position than that which you now occupy. So I feel I am now addressing people who will yet have their hand on the helm of the world's commerce, and you will turn it this way or that; now clerks, but to be bankers, importers, insnrance company directors, shippers, contractors, superintendents of railroads—your voice mighty "on Change" standing foremost in the great financial and religious enterprises of the day. For, though we who are in the professions may, on the platform, plead for the philanthropies, after all, the merchants must come forward with their millions to sustain the movement.

Be, therefore, patient and diligent in this transient position. You are now where you can learn things you can never learn in any other place. You see every day the folly of people going into a business they know nothing about. A man makes a fortune in one business; thinks there is another occupation more comfortable, goes into it and sinks all. Many of the commercial establishments of our cities are giving their clerks a mercantile education as thorough as Yale, or Harvard, or Princeton are giving scientific attainment to the students matriculated. The reason there are so many men foundering in business from year to year, is because their early mercantile education was neglected. Ask the men in high commercial circles, and they will tell you they thank God for this severe discipline of their early clerkship. You can afford to endure the wilderness march, if it is going to end in the vineyards and orchards of the promised land.

But you say: "Will the womanly clerks in our stores have promotion?" Yes. Time is coming when women will be as well paid for their toil in mercantile circles as men are now paid for their toil. Time is coming when a woman will be allowed to do anything she can do well.

The second counsel I have to give to clerks is that you seek out what are the lawful regulations of your establishment, and then submit to them. Every well-ordered house has its usages. In military life, on ship's deck, in commercial life, there must be order and discipline. Those people who do not learn how to obey will never know how to command. I will tell you what young man will make ruin, financial and moral; it is the young man who thrusts his thumb into his vest and says: "Nobody shall dictate to me, I am my own master; I will not submit to the regulations of this house." Between an establishment in which all the employees are under thorough discipiine and the establishment in which the employees do about as they choose, is the difference between success and failure—between rapid accumulation and utter bankruptcy. Do not come to the store ten minutes after the time. Be there within two seconds, and let it be two seconds before instead of two seconds after. Do not think anything too insignificant to do well. Do not say, "It's only just once." From the most important transaction in commerce down to the particular style in which you tie a string around a bundle, obey orders. Do not get easily disgusted. While others in the store may lounge, or fret, or complain, you go with ready hands, and cheerful face, and contented spirit to your work. When the bugle sounds, the good soldier asks no questions, but shoulders his knapsack, fills his canteen and listens for the command of "March!"

Do not get the idea that your interests and those of your employer are antagonistic. His success will be your honor. His embarrassment will be your dismay. Expose none of the frailties of the firm. Tell no store secrets. Do not blab. Rebuff those persons who come to find out from clerks what ought never to be known outside the store. Do not be among those young men who take on a mysterious air when something is said against the firm that employs them, as much as to say: "I could tell you something if I would, but I won't." Do not be among those who imagine they can build themselves up by pulling somebody else down. Be not ashamed to be a subaltern.

Again, I counsel clerks to search out what are the unlawful and dishonest demands of an establishment, and resist them. In the six thousand years that have passed, there has never been an occasion when it was one's duty to sin against God. It is never right to do wrong. Do not, because of seeming temporary advantage, give up your character, young man. Under God, that is the only thing you have to build on. Give up that, you give up everything. That employer asks a young man to hurt himself for time and for eternity, who expects him to make a wrong entry, or change an invoice, or say goods cost so much when they cost less, or impose upon the verdancy of a customer, or misrepresent a style of fabric. How dare he demand of you anything so insolent?

Again, I counsel all clerks to conquer the trials of their particular position. One great trial for clerks is the inconsideration of customers. There are people who are entirely polite everywhere else, but gruff and dictatorial, and contemptible when they come into a store to buy anything. There are thousands of men and women who go from store to store to price things, without any idea of purchase. I call that a dishonesty on the part of the customer. If a boy runs into a store and takes a roll of cloth off the counter, and sneaks out into the street, you all join in the cry pell-mell: "Stop thief!" When I see you go into a store, not expecting to buy anything but to price things, stealing the time of the clerk, and stealing the time of his employer, I say, too: "Stop thief!"

Then a great trial comes to clerks in the fact that they see the parsimonious side of human nature. You talk about lies behind the counter—there are just as many lies before the counter. Oh, lay not aside your urbanity when you go into a store. Treat the clerks like gentlemen and ladies—proving yourself to be a gentleman or a lady. Remember, that if the prices are high and your purse is lean, that is no fault of the clerks. And if you have a son or a daughter amid those perplexities of commercial life, and such a one comes home all worn out, be lenient, and know that the martyr at the stake no more certainly needs the grace of God than our young people amid the seven-times-heated exasperations of a clerk's life.

Then there are all the trials which come to clerks from the treatment of inconsiderate employers. There are professed Christian men who have no more regard for their clerks than they have for the scales on which the sugars are weighed. A clerk is no more than so much store furniture. No consideration for their rights or interests. Not one word of encouragement from sunrise to sunset, nor from January to December. But when anything goes wrong—a streak of dust on the counter, or a box with the cover off—thunder-showers of scolding. Men imperious, capricious, cranky toward their clerks—their whole manner as much as to say: "All the interest I have in you is to see what I can get out of you." Then there are all the trials of incompetent wages, not in such times as these, when if a man gets half a salary for his services he ought to be thankful; but I mean in prosperous times. Some of you remember when the war broke out and all merchandise went up, and merchants were made millionaires in six months by the simple rise in the value of goods. Did the clerks get advantage of that rise? Sometimes, not always. I saw estates gathered in those times over which the curse of God has hung ever since. The cry of unpaid men and women in those stores reached the Lord of Sabaoth, and the indignation of God has been around those establishments ever since.

Then, there are boys ruined by lack of compensation. In how many prosperous stores it has been for the last twenty years that boys were given just enough money to teach them how to steal! Some were seized upon by the police. The vast majority of instances were not known. The head of the firm asked: "Where is George now?" "Oh, he isn't here any more." A lad might better starve to death on a blasted heath than take one farthing from his employer. Woe be to that employer who unnecessarily puts a temptation in a boy's way. There have been great establishments in these cities, building marble palaces, their owners dying worth millions, and millions, and millions, who made a vast amount of their estate out of the blood, and muscle, and nerve of half-paid clerks. Such men as—well, I will not mention any name. But I mean men who have gathered up vast estates at the expense of the people who were ground under their heel. "Oh," say such merchants, "if you don't like it here, than go and get a better place." As much as to say: "I've got you in my grip, and I mean to hold you; you can't get any other place."

Oh, what a contrast between those men and Christian merchants who to-day are sympathetic with their clerks — when they pay the salary, acting in his way: "This salary that I give you is not all my interest in you. You are an immortal man; you are an immortal woman; I am interested in your present and your everlasting welfare; I want you to understand that, if I am a little higher up in this ... I am beside you in Christian sympathy." Go back forty or fifty years to A. T. Tappen's store in New York—a man whose worst enemies never questioned his honesty. Every morning, he brought all the clerks, and the accountants, and the weighers into a room for devotion. They sang. They prayed. They exhorted. On Monday morning the clerks were asked where they had attended church on the previous day, and what the sermons were about. It must have sounded straight that voice of praise along the streets when the devotees of mammon were counting their golden beads. You say, A. T. Tappen failed. Yes, he was unfortunate like a great many good men; but I undertake stand he met all his obligations before he left this world, and I know that he died in the peace of the Gospel, and that he is before the throne of God to-day—forever blessed. If that be failing, I wish we might all fail.

There are a great many young men and young women who want a word of encouragement,—Christian encouragement. One smile of good cheer would be worth more to them to-morrow morning in their place of business than a present of $15,000 ten years hence. Oh, I remember the agony of apprehension and the tremor of entering a profession. I remember very well the man who greeted me in the ecclesiastical realm with the tip ends of the long fingers of the left hand; and I remember the other man who took my hand in both of his and said: "God bless you, my brother; you have entered a glorious profession. Be faithful to God and he will see you through." Why, I feel this minute the thrill of that hand-shaking, though the man who gave me the Christian grip has been in heaven twenty years. There are old men here to-day who can look back forty years ago, when some one spoke a kind word to them. Now, old men, pay back what you got then. It is a great thing for old men to be able to encourage the young. There are many young people in our cities who have come from the counties, from the granite hills of the North, from the savannas of the South, from the prairies of the West. They came here to get their fortune. They are in boarding-houses where everybody seems to be thinking of himself. They want companionship, and they want Christian encouragement. Give it to them.

My word is to all clerks: Be mightier than your temptations. A Sandwich Islander used to think when he slew an enemy, all the strength of that enemy came into his own right arm. And I have to tell you that every misfortune you conquer is so much added to your own moral power. With omnipotence for a helper, and the throne of God for a fulcrum, you can move earth and heaven. While there are other young men putting the cup of sin to their lips, you stoop down and drink out of the fountains of God, and you rise up strong to thresh the mountains. The ancients used to think that pearls were fallen rain-drops, which, touching the surface of the sea, hardened into pearls, then dropped to the bottom. I have to tell you to-day, that storms of trial have showered imperishable pearls into many a young man's lap.

After the last store has been closed, after the last bank has gone down, after the shuffle of the quick feet on the Custom House steps has stopped, after the long line of merchantmen on the sea have taken sail of flame, after Washington and New York, and London, and Vienna have gone down into the grave where Thebes, and Babylon, and Tyre lie buried, after the great fire-bells of the judgment day have tolled at the burning of a world—that day, all the affairs of banking-houses and stores will come up for inspection. Oh, what an opening of account books! Side by side, the clerks and the men who employed them. Oh, that will be a great day for you, honest Christian clerk. No getting up early; no retiring late; no walking around with weary limbs; but a mansion in which to live, and a realm of light, and love, and joy over which to wield everlasting dominion. Hoist him up from glory to glory, and from song to song, and from throne to throne; for while others go down into the sea with their gold like a millstone hanging to their neck, this one shall come up the heights of amethyst and alabaster, holding in his right hand the pearl of great price in a sparkling, glittering, flaming casket.

THE MODERN JEW IN HIS ANCESTRAL HOME

BY HON. SELAH MERRILL D.D. L.L.D.

JERUSALEM, A CITY OF GRAVES.

Its Vast Silent Population—Burial Customs of the Various Nationalities and Creeds.

DURING my long residence in Jerusalem I never became reconciled to the Oriental method of conducting funerals. I never saw one without feeling in a degree shocked at the haste with which the body, after the breath had left it, was taken to the grave, and at the lamentable lack of quiet and order which attended the burial. My previous ideas of moderation and solemnity on such occasions, of respect for the living and the dead, were wholly at variance with all that I saw or heard. At such times we, (i. e., Americans), are slow and sedate in all our movements; the Oriental is quick and hasty. After death we wait considerable time before burying; the Oriental buries as soon as possible. We are quiet in our expressions of grief, while the Oriental is loud and boisterous. If, for example, a person dies in the early part of the night, he is buried as near the following morning as possible. If a person dies before daybreak, he is buried before noon, although occasionally there is a delay till afternoon. If a person dies in the morning or before noon, he is always buried before night. The burial follows the death as soon as the grave can be made ready. Let my readers imagine what a shock it would be to them, were they to leave home in the morning, having said good-by to a certain neighbor and on returning in the evening be told that that neighbor was dead and *buried!* Such an experience is not infrequent in Jerusalem. While the funeral services are over, just a few hours only after a friend or a neighbor has ceased to breathe, much of the solemnity of death is taken away. I am sure that this was the effect on myself of these hasty funerals.

THE PAUPERS' BURYING-PLACE.

It is only the Protestants that invariably bury their dead in coffins. In recent years the Latins have done so as a rule, with very many exceptions, but it is the rare exception where the Greeks use a coffin—say in the case of some distinguished person, while they are never used by the Mohammedans or Jews. Thus, ordinarily, no time is required to get ready a coffin, for none is needed, and a shop where undertaker's supplies can be bought is a thing unknown. Whatever crape or black cloth is needed can be purchased at one of the small dry goods stores, and whenever a coffin is to be used, a carpenter can in a few hours put the rough boards together.

A singular thing among Orientals is their indifference to disease. Measles which sometimes carries off hundreds of children, fevers of various kinds, and even small-pox, which is very prevalent and to a large degree fatal, are thought as lightly of as ordinary colds are with us. A person dies of small-pox in the room where the family live: his body is handled and his clothing divided and worn by the friends without its being cleansed. Such cases I have known. But no one thought that anything improper had been done. In case of death by small-pox, there is no privacy in the funeral; the body is carried exposed through the streets, and is considered just as harmless as if the person had died of old age; at least no one ever thinks to the contrary. In the long list of human sicknesses, the only one that Orientals are afraid of is the cholera. Let a rumor be started that cholera is approaching from Baghdad or elsewhere, and the entire native population becomes panic stricken at once.

When a coffin is used, the lid is removed so that the body is exposed as it is being carried to the grave. The body, when no coffin is used, is carried on a bier, and, in case of Mohammedans, is always covered. At the head is a post a foot or more in height, fastened to the bier, on which is placed the head-dress, red fez, or turban, white or green, as the case may be, of the deceased. If the deceased is a woman, her veil is tied over the top of the post and a small colored scarf is wound about it. The Jews have a sort of stretcher, a piece of canvas fastened to two long sticks with no crossbars to keep the sticks apart. The body in its every-day clothing is laid on the stretcher, and frequently without any covering is carried to burial. Both Mohammedans and Jews always carry the body on the shoulders, while Christians carry it in their hands. It is very common for Jews to bury their dead at night, which other sects do not do. When Christians carry a body to the grave they chant music in low dull tones, while the Mohammedans have hired mourners who cry aloud and shriek as the procession passes along. The body of a Moslem is carried very slowly to the grave, and never in a straight line, but always zigzag; their idea is that the spirit of the deceased wishes the body to be kept back from burial as long as possible.

THE AMERICAN CEMETERY ON MOUNT ZION.

The Jewish burial committee hire a man to dig a number of graves, say a dozen or more, by the job, and as persons die they are buried in these graves in the order of their death, with no reference whatever to families or family lots. The last part of this statement is true likewise of Mohammedans and Christians, although they do not contract for a number of graves to be dug at once.

Until about six years past, the Greeks, Latins, and Armenians buried in different parts of an open field on Mount Zion, south of the south wall of the city. The American cemetery, in the same field, was the only one that was inclosed by a wall. As these graves became crowded, the plan was adopted of digging up the bones of recent interments, levelling the ground, and starting afresh. A large section of the Greek ground was thus remodelled, and a ghastly pile of skulls and bones collected, of which, before they were finally removed, I took a photograph. This, of course, is not the place to exhibit such a picture. A very few bodies were reinterred, but in the great majority of instances all signs of burial places were wiped out. On the new ground they began to bury in order, one body next to another, as soldiers are buried on a battle-field.

The same thing was done by the Latins. A few faint voices said it was not right, but the only vigorous and effective protest was from a high-minded Catholic who had resided twelve years in England and had there learned something about liberty of action and what the sacredness of burial-places meant. He was so eloquent in his denunciations of this outrageous sacrilege that the high officials of that Church stopped their work of desecrating graves. This man had a true Lutheran soul, and the few Protestants who were cognizant of the facts wondered at his boldness.

Our American cemetery on Mount Zion holding the dust of some of the earliest missionaries of the American Board to that country, among them the wife of the Rev. Dr. Wm. M. Thomson, the mother of Wm. H. Thomson, M.D., of New York, was purchased and occupied upwards of sixty years ago. The soil to the depth of six feet is composed of rubbish which in former times was carted there and dumped, perhaps after some battle, for this deposit is full of human bones.

THE JEWISH CEMETERY ON MOUNT OF OLIVES.

At first the English buried their dead (this was when there were very few foreigners in the city), with the Americans, but for many years they have had a burial-ground of their own, a beautiful place under the south brow of Mount Zion. The American cemetery is, as I have said, on the top of Mount Zion, and there also are the cemeteries of the Greeks, Latins,

A MOHAMMEDAN FUNERAL.

Copts, Armenians, Abyssinians, and Syrians. On the east slope of Mount Zion there are a few graves of Karite Jews, but with this exception the Jews bury on the western slope of the Mount of Olives. This graveyard covers eighty or perhaps one hundred acres, and the area is increasing year by year, for the death rate among this section of the inhabitants is unusually high. All these myriads of graves face the Temple and the Holy City. The Mohammedans have a cemetery under the east wall of the city, another small one on the top and north slopes of Calvary Hill, and a third called "The Turkish Cemetery," west of the city around the Upper Pool of Gihon. The Germans bury with the English, except those belonging to the German colony about one mile from the city, who have a *Gottesacker* of their own.

The Pauper Tomb on Calvary Hill, of which an illustration is given, is wholly unlike anything that exists with us. One notices a curious, oblong, rounded place, formed of earth and stones, rising three or four feet above the ground. At one end it appears simply like a pile of stones and a person might pass it without observing that it was different from hundreds of other heaps of stones with which the country abounds. But this arch-shaped mound is really the roof of a pit which is the burying-place of paupers.

But what a vast graveyard is Jerusalem itself! Sometimes on Sunday afternoon I have gone to the city wall above Zion Gate, whence a wide view over Jerusalem and the surrounding country is obtained, and tried to picture to myself the scenes of other days, when great multitudes were gathered round these walls, bent upon destruction. Many times this has been true during the thirty centuries since the Jebusites held the place. How many soldiers have been slain in the shock of battle! How many people have died in the twenty-six sieges Jerusalem has undergone! That under Titus, in the year 70 of our era, cost upwards of one million lives. Where were all these myriads upon myriads buried? Or was the work too great for the living to accomplish, so that the bodies lay and perished where they fell? Out of the earth itself, army after army seems to rise and pass before me, till all these sacred hills are covered with living men. What a place of the dead! Is there any other cemetery on earth like it? Yet not a trace of these countless hosts remains.

SELAH MERRILL.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

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Solution of the Labor Question.

IT is not a question which can be solved. Or, if solved to-day, like Banquo's ghost it comes back for solution to-morrow. When we used to ride on steamboats they carried barrels of ballast which were rolled from one quarter on deck to another, according as necessity required. It is so with the labor question. There would be no labor question if the condition of laborers and their families in the United States were not better than their condition anywhere else in the world. The question is, how to make wages which are sufficient for the absolute wants of nature meet the demands of advancing civilization. The laboring man in the United States has to educate his children. They want what other children have. Perhaps they are smarter—an American word—than the children of his neighbors. Their schools have introduced them to the treasures of literature; so they want Shakespeare and Milton, Tennyson and Browning, Bryant and Longfellow; they want Scott and Dickens and Cooper on the family bookshelves. Well, they want tennis rackets and cycles—things not absolutely necessary, but good for their unfolding; good to help them keep pace with their associates. This laborer had no such wants in his boyhood. The children of his native land to-day, of England or Ireland or Germany, who are growing up there as his children are growing up here, have no such wants. The labor question here is different from what it is there. The American laborer is bringing up children in a new atmosphere, surrounded by new environments. He must have more wages. The barrel of ballast must be rolled to a new quarter on the deck.

Hon. Carroll D. Wright, in his recent address at Dartmouth College, puts it all in a nutshell, thus:

"There is no solution to the labor question. It means the struggle for a higher standard of living. It always has existed, and it always will, so long as ambition lasts. It doesn't mean how wages are going to be increased or hours of labor shortened.

"The labor question changes as conditions and environments change. Under the iron law of wages, as announced by Ricardo, it is a struggle simply to secure barely enough of food, raiment and shelter to preserve the working physical machine, the rule being that wages ought not to be paid over the bare necessities.

"To-day the standard of living of the ordinary wage receiver involves margins above the iron law of from ten to fifteen per cent., out of which margin is to be found what are now called spiritual necessities, means of leisure, reading, music, recreation, etc., so that the demand of the worker in all civilized countries is for expansion of their margin. He feels entitled to this because society has insisted upon educating him, giving him a taste for higher things, making him a social and political factor; in fact, fitting him for membership in a democratic community."

The Nineteenth Century Woman.

GOD'S idea of woman is that of a help-meet for man; humanity crowned, completed by the union of husband and wife. And yet only a part of the female sex ever can participate in this divine consummation; only a part can know the sweet and elevating discipline of home-life. Because of this, in part, at least, has come the modern determination of woman to be more independent of man; the tendency toward self-help. What will be the result of this upon woman's character, upon man's character, upon social questions—industrial questions, too—it is difficult to anticipate. Probably there will be no general modification that can be foreseen, perhaps none that is distinctly indicated. There will be sporadic cases that seem to prove something, without proving it.

It does not make woman any less a woman to ride a cycle, to steer a yacht, to row a boat, to ride after the hounds; nor does it make her any less a woman to graduate at Wellesley or Smith or Radcliffe. We met a young lady educated at Oberlin, who married a lawyer who was her classmate in college, and though she rides a tandem with her husband and drives a carriage loaded with guests, does it seem to affect her ladylike bearing, her ease or her grace in her own home. Her mother had been warned that such might be her fate, if she went to an institution where young men and young women were educated together. Her reply was, "What of it? Marriage is of God. Home-life is the best life. God's idea of woman's sphere is the true one. Let her have a chance to see what men are and to compare them in the class-room. It is a better place than the ball-room. Can he think? Can he hold his own in a class of a hundred young men and women who are pursuing college studies?" Sensible, Christian mother. And the kind of match made shows that Oberlin is a good place to find a good and sensible husband. Let us not be afraid. This larger liberty and larger culture of woman may surprise us, and set us to conjecturing. But He who made woman for man made no mistake, and knows how to secure the best results.

The Third Time.

IN Matthew we read, "And he prayed the third time, saying the same words." This threefold prayer indicates the perfect humanity of our Lord. In flesh and blood as he was, he accepted human conditions. One human condition in prevailing prayer is perseverance; perseverance in saying the same thing.

If you have watched the history of successful legislation in Congress, of successful suits in the Courts, it has this peculiarity. One failure is not accepted as defeat. When the prophet said to the king, "Smite upon the ground," the unuttered condition of success was not in the smiting alone, but in the repeated smiting. He was to have victories to correspond to the number of his blows. The Saviour, who is the model in prayer as well as action, says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Notice the change of word, but still the exhortation repeated three times. "And he prayed the third time."

We are in the days of our flesh. Let us not be surprised, if it is our lot also, to offer up prayers and supplications with strong crying and tears; to watch thereunto with all perseverance and supplication; to come under the obligation. "Men ought always to pray and not to faint.'

Trees of Wonder and Worship

THERE are no objects in nature that blend so wonderfully in the spiritual aspect of our humanity as do trees. Of an elder creation, they were present at the birth of man, and their green shadows and protecting foliage were both the home and the temple of Eden. That trees should have been objects of idolatry is not remarkable, it is even wonderful that their worship did not altogether supersede that of images. For there is something infinitely more suggestive of Deity in the stately trunk and bending boughs, life-like motion, and whispering leaves, than in the uncouth idols made from the mutilated wood.

The prominence given in the Bible to trees, from the first of Genesis—where we are introduced to that wondrous Tree in the Garden—to the sealing of the Apocalypse, and the revelation of the "tree of healing for all nations" is a very remarkable one. Most famous of all is the Apple tree, the fruit of which "brought death into the world and all our woe." I have pointed out in a previous paper, that not only Scripture, but universal tradition, assert this fact; that not only the Greek Aphrodite but the great Northern deities lie under it, and that still further back, among the primeval races of Assyria and Egypt, the same tradition is written on their vast monuments. In Arabian tales, it has the gift of healing; and the Mohammedans place it in the hand of Azrael, the angel of Death, that its perfume may separate the soul from the body. Both Jewish and Mohammedan legends assert, that when Adam was dying, he received a branch of the tree of which he had eaten, with directions to plant it, and a promise that it should bear fruit of healing. From this tree came Aaron's rod, and the pole on which the serpent was lifted in the wilderness. For centuries it lay in the pool of Bethesda, imparting to the water its healing properties; but rising to the surface before the Crucifixion, it was taken by the Jews for the Cross of Christ. Another common opinion is that the Cross was made of aspen wood, and that ever since the Crucifixion her leaves have shivered with horror at the awful weight she had to bear.

In the Old Testament the Oak has a very interesting history. Under this tree, or a Terebinth, Abraham received his heavenly guests on the plain of Mamre. Jacob hid his strange idols under an Oak at Shechem, while he went up to Bethel to build an altar to God, who had "answered him in his distress" and it was probably under this very Oak, Joshua set up a stone to commemorate Israel's promise "The Lord our God will we serve, and his voice will we obey." Under an Oak in Ophrah, an angel communed with Gideon and "did wondrously." Isaiah, Ezekiel, and Hosea all reprove Israel for making idols of Oak, and offering burnt incense under these trees; indeed all through the historical and prophetical Scriptures, there is a constant protest against the idolatry connected with Oak trees.

In Grecian and Scandinavian mythologies the Oak is equally sacred. The dark, dense groves of Dodona, in their dusk and silence interfused, gave out their mystic sentences; and there are in various parts of England, at this day, remains of the thick groves of Oak in which our own ancestors cut the sacred Mistletoe, and offered sacrifices to Thor and Woden. Indeed to the ancient Briton the Oak tree was inexpressably sacred; and St. Augustine took advantage of this feeling, and first preached "Christ crucified" to the court of Ethelbert, under the shade of one of these sacred trees.

The Olive had early a peculiar sanctity. God might have sent an angel to Noah with a pledge of a restored world, but he sent an Olive branch. The Cherubim that overshadowed the Sacred Oracle in the Temple, were of this wood; and among the Olive groves shading Gethsemane, Jesus wrestled with the anguish of his approaching sacrifice.

The Cedar with its "fair branches," and "shadowing shroud," its "high stature," and its "top among the thick boughs" is described by Ezekiel in some wonderful verses, chapter 39, verses 3-10. It was the chief wood used in building the temple; and Job, David, and Solomon, and all the prophets, speak of it in terms of praise and honorable comparison.

I have not left myself space to write of the Willows, the White Thorn, the mysterious Ash or the lovely Myrtle; a branch of which Adam is said to have brought in his hand out of Eden; for I desire to close this paper with the Palm; the tree that has been for centuries the emblem of victory and rejoicing. The very mention of it recalls Elim, and Jericho and the shadowing fruitful trees on Mount Ephraim, where Deborah dwelt. It figured largely in all Jewish festivals, and its carved image beautified both the early and the latter temple.

When Zion's King came to her, and that "very great multitude" went out to meet him with hosannahs, then the Palm spoke for all the trees of the forest, and shouted "Victory!" The peculiar species so honored was doubtless the date palm. The Church in all ages has sanctioned this opinion; and Christians buy the leaves in the spring for Palm Sunday, and Jews buy them in the autumn for the Passover. Where no Palms are procurable, humbler trees often supply their place; thus Goethe says:—

In Rome upon Palm Sunday, they bear true Palms;
The Cardinals bow reverently, and sing old Psalms.

Elsewhere the psalms are sung, mid olive branches;
The holly tree supplies their place, among the avalanches.

And to the Palm tree is added one grace above its fellows—it is planted for eternity. St. John, in the Apocalypse, shows us the redeemed of all nations, clothed in the garments of beauty and holiness, and waving the palms of triumph.

This subject is by no means exhausted indeed I have but introduced it. Trees blend in the most wonderful manner with the Oriental and Scandinavian mythologies; and may be traced in the ever-recurring union with the Serpent, not only throughout the Bible, but in the sculptures of all times, and all nations.

Amelia E. Ba_

BRIEF NOTES.

Out of ninety missionaries sent out by the Congo by the Baptist Society, thirty-two are now in the Congo district.

The smallest diocese in the world is said to be that of St. Helena. Besides the Bishop, Dr. Thompson E. Welby, whose salary is $900, only three clergymen.

Two Chinese women educated in the Mission Schools of Pekin have been elected delegates to the International Council of Women to be held in London next year.

Bishop Tucker, of Uganda, has mastered two of the nine languages spoken by the people in his diocese. It is about fifteen hundred miles long and contains nearly fifteen million persons.

Protestant workers report that in many parts of France a spirit of inquiry is abroad among Roman Catholics and notwithstanding the fierce opposition of the priesthood, the people are searching the Bible to find out the truth.

The Board of Church Erection of the Presbyterian Church, since its organization, has distributed $3,500,000, and has aided in building more than 5,000 churches. The whole number of churches, as given in the Assembly's Minutes of last year is 7,575.

At the recent commencement of Franklin College, New Athens, O., there were twelve graduates in the Classical, Philosophical and Scientific courses. It is worthy of notice that the whole number not one uses intoxicants or tobacco. Fourteen of the graduates have given themselves to the ministry.

The Church Zenana Mission in China loses two valuable workers by the recent wreck of the *Aden*. Miss Weller and Miss F. M. Lloyd were on their way home for rest after six years' toil when they were lost in the wrecked steamer. Miss Weller had been working at Ku-Cheng, the town hallowed by the blood of the missionaries murdered about two years ago.

Taylor University, at Upland, Indiana, has recently taken in charge the Chnizei Seminary, the largest Methodist school in Japan. It now has an associate college of Taylor University. Dr. Reade, in communicating this news, adds: "We shall graduate two Japanese students this year. Taylor University deserves hearty congratulations on its enterprise as well as on its excellent work.

A beautiful Long Island farm has been opened for the exclusive benefit of the working women of the Brooklyn Young Women's Christian Association. This opportunity for a summer outing is provided by Mrs. Kate A. Jamieson, daughter of the late Chas. Arbuckle, into whose home the farm fell on her brother's death. The farm is situated a short distance from Brentwood, L. I.

The Brotherhood of the Kingdom, a new denominational order of men who are pledged to the promotion of religion in everyday life, held its annual conference at Marlborough, N. Y., from Monday, August 2, to Friday, August 6. Professor Williams, Rev. Samuel Z. Batten, Ernest H. Crosby, and a number of other well known Christian workers took part in the proceedings.

A company of Christian Endeavorers from the Broadway Baptist Church, Cambridgeport, Mass., hold weekly meetings in a rescue mission in Boston, providing a free lunch for the men in opposition to a free-lunch saloon in the neighborhood. These meetings have resulted in many conversions, and in several cases accessions to the church. The Endeavorers make it a practice to secure employment for the converts when possible.

Major D. W. Whittle has returned from the other side the Atlantic and is in Boston again conducting a series of noon meetings at the Bromfield Street Church. He speaks daily upon evangelistic themes, and goes into churches as opportunity offers to gather evening audiences interested in Mr. Moody's colportage work among prisoners. On June 27 he supplied Park Street Church pulpit and evening.

Dr. Harry Guinness, speaking at a missionary meeting, recently, characterized as "infamous" the administration by the Belgian Government of the Congo State, where the Congo Bololo society is at work. Forced labor traffic, he said, destroyed the condition of the natives hardly distinguishable from slavery, and he scarcely wondered at the galling treatment to which they were subjected precipitated a revolution.

Japan has, according to the Protestant report of a census of Christian charities taken February, twelve theological seminaries, with 111 students; twenty-nine boys' schools, with 1,800 students; ten women's training schools, with 252 students; fourteen kindergartens, with 52 teachers; fifty-six day or night schools, mostly for the poor, with 2,788 scholars; ten orphan asylums with 604 inmates; thirteen homes for various classes with 235 inmates; fifteen hospitals and dispensaries.

The method of dividing the instruction in the Chautauqua Summer College into Schools will be continued during the coming season at Chautauqua. More than a hundred courses will be offered in all departments of collegiate instruction under professors from Yale, The University of Chicago, Johns Hopkins, University of the City of New York, Northwestern University, University of Michigan, Purdue, Ohio, Kenyon Hamline and others. President Harper will continue in charge of the graduate work, and will give a course of mid-year lectures, beside regular instruction in the School of Sacred Literature.

THE BIBLE AND THE NEWSPAPER

ESUVIUS DISTURBED.

ABLE dispatches from Naples report ominous disturbances from the great volcano, which at various periods of the world's history, has overwhelmed the surrounding country with structive fires. For some weeks st arthquakes have been felt in widely- ted places, the most serious being at June 12, in Calcutta. It is signifi- hat such seismic disturbances have r. preceded or acccompanied an out- a from Vesuvius. There is conse- ly all the more uneasiness about the est signs of activity in the volcano. e can foresee from one hour to an- he when there may be an eruption. ut can be said, is that the volume of o which rises from the crater, is pi increasing and convulsive throbs ve been felt as of subterranean ex- s is. Of late years the eruptions been more frequent than in earlier e but of far less intensity. Nearly h eruptions have been chronicled the past two and a-half cen- ie though none of them at- ne the proportions of the out- rea of 1631, when the lava est ed several villages and aus the death of eighteen thou- andpersons. Nor was this so le as the famous eruption of D), when Pompeii and Hercu- en were destroyed. In the m eruption, however, the re- rkble feature was its sudden- ess The molten lava poured m revasses on the sides of the ou ain without the usual pre- n ry escape of smoke and use Then, as now, the base of he v cano was bordered by an al- os continuous line of populous vi and the inhabitants were rp ed by the inundation of lava d e escape of many of them t . Prior to that time there s eruption on an average once a ntury, but since then, scarcely ceas a period of twenty years ss without an outbreak of rea or less intensity. One of he st remarkable was the erup- on f 1882, which did little dam- ge t caused a panic among the eop of the vicinity. An Amer- n aveler who happened to be Nples at the time, took advantage of ga ot wind, which blew the smoke and shes eaward, to crawl up to the edge of he ater and look in. He says that the igh was terrifying in the extreme. The urf e of the molten rock was like a hor- le ea, tossing in fury and torn twice n a minute by exploding gases, which hurl dust and pellets to a height of eve hundred feet. Some of the frag- en a foot or more in diameter exploded s ty rose and made a great rent as ey ell on the mountain side. When- er ere was a momentary cessation of e nd, the hot vapor struck the spec- tor producing a scalding sensation, like at aused by steam, and almost suf- ca him by their sulphurous fumes. Meawhile, the sides of the crater pal- ta and throbbed, so he grew alarmed est should be shaken from the side and e hurried away from the scene in alar That was about fifteen years ago and ce then the activity of the volcano as creased, but is now again gathering its f es as if preparing for another out- rea Special prayers are being offered t Roman Catholic inhabitants of the alle to St. Januarius and St. Agatha, who e superstitiously supposed to have pow to prevent an eruption. Scientific obse ers, on the other hand, explain that the nnels leading to the crater are gorg with molten lava, which prevents the prisoned gases harmlessly escaping and is their struggle to find a vent that caus the explosions now heard. That is d btless the true explanation, but it contains nothing reassuring to the imperilled people, who if they were better instructed would cease appealing to the saints and address their prayers to God for protection:

He looketh on the earth and it trembleth: he toucheth the hills and they smoke. (Ps. 104: 32.)

A Tree Walled Up.

One of the most remarkable attempts to preserve a tree has been made by a citizen of New Jersey. Outside his home is a fine elm tree which tradition credits with the age of two centuries. A few years ago he noticed that some insect was at work on the trunk, and in spite of his efforts to protect the tree from its tiny enemies, they succeeded in eating its heart. On the following Fourth of July a spark from the fire-works set fire to the dry interior and destroyed much of it. But the fire was extinguished before it spread to the branches, and it effectually cleared the tree of its insect devourers. Only a thin shell of bark remained on one side, and only a small thickness of wood and bark on the other. Before the autumn winds the tree shook, and it seemed certain that in some winter storm it must fall. It was then that the citizen, whose house it shaded, made his original device to preserve the tree. He set a mason to line the trunk with bricks, and fully one-half of its thickness is now solid masonry. The tree flourishes around its brick heart, and this year seems to have taken new life. As it was not in human power to renew the living wood that the tree had lost, probably no better course could have been pursued than this of giving it stability. It is well for us that when the evil in our natures has been removed by the Holy Spirit, as the insect pests were removed by fire from this tree, we are not left to human devices for the renewal of our hearts. God fulfils his promise:

I will put a new spirit within you I will take the stony heart out of their flesh, and will give them a heart of flesh. (Ezekiel 11: 19.)

THE VOLCANO VESUVIUS, NOW THREATENING ERUPTION.

Dogs Provided For.

A press dispatch from Chicago reports the contents of a will in which a dog is legatee. The testator is a retired sailor. He instructed his lawyer to make a will leaving $1,700 for the support of his dog, and constituting a Guarantee Company trustee for the amount. The dog is to be properly cared for out of the income from the money, and at his death the principal and any unexpended income are to be paid to the testator's sister. The old sailor said: "I do not mean, after my death, to have my dog kicked and cuffed about the world as I have been." By a curious coincidence, public provision was made for another dog about the same time. This was at Mamaroneck, N. Y., where a dog has made an enviable record. He arrived in the town with a tramp about ten years ago and has since made it his home, boarding at the hotels in town. He patrolled the streets at night and actually caught a burglar who was robbing the savings bank and held him until the constable arrived. Twice he discovered fires and alarmed the inmates of the burning houses, in one instance only just in time for them to save their lives. Three times he has rescued children from drowning and has done other valuable services. Recently an ordinance was passed by the trustees condemning all unlicensed dogs to be shot, but when it was pointed out to them that it would involve his death, as he had no owner to pay for a license for him, they added a clause to the law, specially exempting this particular dog, specified by name, from the operation of the law. Thus even a dog may have a character entitling him to grateful recognition. Young people who are ambitious may learn a useful lesson from it. The sure passport to honor is in service. Neither beauty nor wealth can win favor so surely as self-sacrificing effort for the benefit and the advantage of others.

Do they not err that devise evil? But mercy and truth shall be to them that devise good. (Prov. 14:22.)

A Double Identity.

Physicians are taking a deep interest in a patient who is undergoing treatment in a hospital at Binghampton, N. Y. The patient is a tall, beautiful, golden-haired girl, thirteen years of age, who recently recovered from a severe illness. After her recovery, she was afflicted with hysteria and gradually a peculiar mental condition developed which, so far as is known, is without precedent. There is a duality of consciousness, making her mentally like two persons. She can read and memorize at the same time, and can recite verses which she declares she does not know. The two parts of her mind appear to act independently of each other, and one is not conscious of what is done by the other. She said she could not see out of her left eye, and experiments proved that she could not. Yet, there was nothing abnormal about the eye, and the physicians who attend her found that the eye did see, though one part of the brain received no impressions from what the eye saw. She frequently writes sentences while engaged in conversation on a totally different topic, and is not aware that she has been writing at all. The two parts of the brain act simultaneously on different lines and appear to be entirely independent of each other. The girl appears to be wholly unconscious of the operations of one part of her mind, and to be incredulous of what she has said or done by that part. The doctors think that further study of her case may give the clue to the action of some notorious criminals, whose crimes are inconsistent with their ordinary disposition and conduct. This is a new mental phenomenon, but Christian men have long been familiar with a similar spiritual condition. The Apostle describes under very similar terms the duality of spiritual life, in which there are not only two distinct entities but entities inimical to each other:

I delight in the law of God after the inward man: but I see a different law in my members warring against the law of my mind and bringing me into captivity. (Rom. 7: 22, 23.)

A Baggage Lottery.

The sale of a quantity of unclaimed chests, valises and parcels by a railroad company is recorded in the New York *Sun*. It is a curious commentary on the credulity of people who attend such sales that they are willing to buy old bags and bundles that, as far as they can see, give no indication of being of any value. Unclaimed baggage is sold in this fashion every year by some of the railroads and express companies, and the total receipts of such sales are as a rule much in excess of the real value of the articles sold. It occasionally happens that a man buys a trunk for a small price and finds inside of it jewelry or money, and such luck always spurs on a lot of people, each of whom expects to find something of value. In one of these sales of unclaimed baggage the fiercest bidding was over a prosperous looking trunk. It was strongly made and although not heavy the speculators who examined its exterior concluded that it contained articles of value. One of them finally secured it for $55 and promptly pried it open. His disgust was only equalled by the glee of the unsuccessful bidders when he found within it a disjointed human skeleton, undoubtedly the property of some medical student. It is easy to understand the chagrin of the purchaser when, instead of the gold and jewels he hoped to find, he found only these relics of death. Multitudes have experienced a similar disappointment, but infinitely more disconcerting, when they discovered the real nature of the prizes which they gained by sin.

He knoweth not that the dead are there. (Prov. 9: 18.)

A Glove Marriage.

An extraordinary ceremony which took place in Amsterdam, with a counterpart in Africa is reported by the New York *Herald*. It appears that a young man left Holland some years ago to serve in the telegraphic department of the Transvaal. It had been his ambition to make a certain young lady in Amsterdam his wife if he ever attained to prosperity. But when success was achieved, he was unable to leave his work for a journey to Holland. In this difficulty a marriage by proxy—known in Holland as a glove marriage—was suggested. The details were all carefully arranged, the difference of time exactly calculated, and continuous cable connection between Pretoria and Amsterdam secured. The bridegroom and his friends assembled in the Hotel Kruger. An operator using a wire from the cable notified the lady's family in Holland that all was in readiness, and the reply came that the ceremony would then begin. In the Amsterdam mansion a friend of the bridegroom made the responses, and when the time came to clasp hands, produced a glove belonging to the bridegroom, which he had worn. The proxy holding one end of the glove and the bride the other, the promises were exchanged and the ceremony completed. A cablegram from the bride to her husband, six thousand miles away, gave him her wifely greeting, to which he responded. There was a wedding feast in Pretoria and another in Amsterdam, and the cable was kept busy with congratulations. Then the bride said farewell to her family and went on board the steamer to begin her voyage to her new home. The custom of the glove marriage dates back to old Dutch colonial days, when they were more common than in these times of rapid and cheap journeys. But there is a contract far older that resembles it in many of its particulars. Many a tearful farewell to mourning loved ones assembled around a death-bed, is like that bride's good-bye to her family, merely the parting with one who goes to Him who has long been loved, and to enter the mansion prepared before the foundation of the world.

In my Father's house are many mansions . . . I go to prepare a place for you . . . that where I am ye may be also. (John 14: 2, 3.)

STILL SUFFERING IN INDIA.

An Appeal by Cable for More Help for India's Starving Millions—Dr. Bryan's Experience

MADRAS, India, July 10, 1897.
"Wire more famine relief. NEWCOMB."

THE above urgent appeal for help reached THE CHRISTIAN HERALD office on July 10 from Rev. John Newcomb who with his wife is laboring under the auspices of the Baptist Missionary Union at Cumbum in the Madras district of India. As Mr. Newcomb had already received five hundred dollars and

A BUNYAH'S STORE.

as we had been confidently assured by Baptist publications that there was no famine, nor likelihood of any in the fields occupied by missionaries of the American Baptist Union, his cable-message is distinctly ominous. It shows that the area of the famine is extending and is reaching districts which were supposed to be safe from its inroads. It is gratifying to think that this journal was not misled by optimistic opinions and had already provided Mr. Newcomb and his devoted brethren in that district with the means of grappling with the dread monster at its first appearance. Another five hundred dollars has already been sent to the missionary whose need of further help must have been very pressing to cause him to go to the expense of a cable dispatch.

A pathetic story of sorrow and suffering is told by Miss M. E. Bryan, M. D., who called at the office of THE CHRISTIAN HERALD on July 10, to express her thanks for the help rendered to her in her work in India by its subscribers. Dr. Bryan has been laboring for five years past, at Bareilly, in the North-western provinces, and has just returned to her native land for a brief period of rest and recuperation. The greater part of that time has been spent in the Hospital there, for Dr. Bryan is fitted by ability and training to minister to the body as well as the soul. Her work brought her in contact with some of the worst cases of suffering, which, she says, bad as they were, and numerous as they were, did not approach the horrors seen in the Central Provinces. Referring to a picture of a skeleton of a man supported by two Salvation Army officers, which appeared in this journal on July 7, she said: "I saw just such a man near the railroad station, the day I came away. They are on all the roads on their way from their villages to the cities in the hope of finding employment. The farmers who employ them in the good times have no work to give them, their ground is parched, their seed is eaten, their cattle are dead and these poor helpers must either starve at home, or wander away to the cities to get work. Many of them die by the way. Some are brought by some kindly person to the hospital, but very often when they arrive, they are beyond human help. Gangrene of the stomach sets in as the result of the decay in the structure of the stomach. Having no nutriment it shrivels and decays and when that stage is reached there is no remedy."

Dr. Bryan was one of our missionary distributors. "We were enabled," she said, "to take in over a hundred famine children. Some are orphans, some had been turned out of doors by their parents when all means of supporting them failed. They were poor, listless little creatures, when they came, and it was necessary to feed them very carefully. They were so ravenous that they would have over-eaten and died if we had not restricted them. It was necessary to put them in a part of the compound apart from the other children, lest their pitiful condition should lead the well-fed children, in their kindness, to give them their own portions of food. It is marvelous to see how soon they change. In a few days they look well, and you can hear them laughing and singing at their play. There are any number of these children who might be rescued. I have seen them on the streets and in the bazaars searching among the dirt for a stray grain that has been dropped. Many of them contract disease by eating offal or anything that will alleviate the awful pangs of hunger. It is a grand work to take them and give them food and Christian teaching. They will grow up to carry the Gospel to their race. The Mohammedans and Hindoos have realized this fact, and have protested against our taking any more orphan children from the relief camps. They have made so much disturbance about it that in many instances the superintendent of the relief camp has forbidden the missionaries taking in more children. The Mohammedans and Hindoos who are protesting would rather the children died of starvation than live to become Christians. Though we are thus debarred from succoring those children, there is no lack of supply. Parents often bring their children themselves, and there are many without parents who are wandering about half-starved."

Dr. Bryan has had very pleasant association with Mrs. Lawson, of Alligarh, and Mrs. Jackson, in Bombay, who are both engaged in this work among the children, which is really the most hopeful department of Christian missionary work in India. She believes that if money were given freely to those ladies and others doing kindred work, Christianity would make great advance through the children.

"The poverty of these people," says Dr. Bryan, "is extreme. A man who becomes a servant to a white family often receives the equivalent of only one dollar a month as wages, and he frequently has a wife and children to be kept out of it. The woman sometimes contributes a little by weaving or some such occupation, but that help is very precarious. Where the income is so small, you can easily see that when he goes for his supply of grain to the bunyah, the retail grain merchant, and gets only fifteen pounds for his rupee when he has been accustomed to get forty-five, or at the worst thirty-six, the man and his family must be in sore straits. There is no doubt that the bunyahs have raised their prices more than was justifiable. It is their opportunity of making a fortune and if their customers starve to death, they are not worried over it. I believe the corn you have sent will be heartily welcome. It may cause the bunyahs to reduce their prices. Many of the people know how to use it, as it is the equivalent of their maize. They will need your help for at least a year yet, as even if the rains come, as we hope, there are so many farmers who have no seed to sow nor any cattle left alive for ploughing."

Rev. W. O. Ballantine, the American Board's missionary, at Rahuri, India, writes:

I have pleasure to acknowledge the receipt through the treasurer of our Mission of another $500 from your subscription list. I am very thankful for this, and shall spend the money in addition to the ways already mentioned in my last, in taking care of homeless and friendless boys and girls. As the famine increases in severity, many are in great distress and straits about their children, and come to us begging us to take their children, and thus leave them free to earn a bare living for themselves. The fathers and in some cases the mothers of some of these children, have died from overwork and starvation, and these children we feel especially called upon to help, if possible.

The rainy season is now close upon us, and is much longed for and prayed for by all classes of the community. But with all its desirableness, it will undoubtedly be also the means of great suffering for many, as they have no means of shelter, and the rain will cause much discomfort as well as disease. All cases that come to us we are trying to relieve to the best of our ability, and are thankful enough to you and the Christian public of America, that we have the means at our command to enable us to do so to some extent, although to attempt to relieve all the distress in this whole region would be a matter requiring more than human effort could accomplish.

AWAY FROM THE KILLING HEAT.

Hundreds of Tenement Waifs Enjoy Life-Giving Breezes at our Children's Home.

DEATH is reaping a wide swath among the little tenement children of New York, these sweltering July days and nights. As the mercury reaches up toward the nineties, and streets and sidewalks radiate intense heat, life in the more thickly populated sections of the metropolis becomes almost intolerable, and everybody who can do so, tries to get away somewhere, to a region of cooler and purer air and comparative comfort. But what of the quarter of a million of tenement children, who pass year after year of their young lives in the same annual mid-summer torture—a fiery furnace, indeed, and one from which there is, for the majority, no escape." The few thousands who are taken to the country every year form only a fraction of the great army of "the children of poverty," to whom every summer means a struggle against sickness, if not with death itself. To such little ones, the comfort and the joy of a ten days' outing at Mont-Lawn rob the summer of most of its terrors, besides strengthening the frail bodies against becoming sick and enervated by the torrid heat.

It is astonishing to witness the transformation a vacation at Mont-Lawn produces in the little tenement children. Once in the country, and far from the hot, sickly, foul-smelling rookeries which many call "home," they throw off all care, and with it their listlessness and pallor also disappear. The photographs on the next page will interest our readers, as showing, more faithfully than mere words can do, how our little guests pass the time at Mont-Lawn. Usually the sail up the Hudson River, from the hot city to the cool, verdant country, awakens all the latent enthusiasm of the children. An animated group is seen (in one of the photographs) viewing the noble scenery from the awning-covered deck of the steamer *Chrystenah*. Another picture shows the little folks already absorbed in the delights of country freedom and innocent play—at the swings, tree-climbing, and the game of "cane-ring." These and many other sports provided for the youngsters, are all prime

FAMINE SUFFERERS WAITING RELIEF.

favorites. One photograph presents, with spirited effect, a section of the "grand march" from the chapel, or, it may be, to the big dining tent, where keen appetites never fail to do justice to the wholesome food.

Little Rachel K——, the six thousandth child at the Home, was the happiest of girls last week, for she had secured not only a delightful holiday for herself, but for her brothers and sisters as well—all being found eligible as candidates for a ten days' outing at Mont Lawn. They make together a very pretty group—the six children, with thirteen-year chael as the "little mother." The are Isabel (11), Morris (10), Lily tilda (6), Sarah (fifteen months), a all live in Henry street, in the populous East-side of New Yo chel, who is a very bright talker remarkable story. Her parents a lievers, and, much against their she some time ago began to attend services at the Mariners' Templ York, where, after a time she g heart to Jesus.

She listened to the testimonies and older converts, and with the thusiasm of childhood, she took one day, to stand up and tell, wit ple eloquence that touched all h her own change. The face of t brightened as she spoke, and th heard her felt that the words ca her heart. Rachel never tires o ing of Jesus and the happiness in his keeping. She visits the Mission, the Mariners' Temple different missions in New Yo Brooklyn to tell of her love fo and his wonderful goodness to h graduated from Grammar Schoo in June, and will now attend a school, as it is her purpose to b medical missionary to Jerusalem, may work among her own race, t and labor for their conversion. I is beautiful and might well put many an aged Christian to th "When graduation day came," plained, "I had not received a dress as I expected, and was com appear in my only dress—this you wearing now. Besides, I didn't prize I had striven for. Thes may seem little to others but to meant a great deal; and it was thought of Christ's love for me abled me to bear the disappointn to feel satisfied that he knew w best."

For one so young Rachel ha responsibilities. At home she cooking and helps otherwise, worked very hard to prepare brothers and sisters for Mont-Law she wished to have them look n clean. The story of little Rach that should be an inspiration t people everywhere.

Contributions in aid of the wor Children's Home will be gladly and all will be promptly acknowl these columns. The following su been contributed:

Previously acknowledged	28
Eddy J	
Morley, Mrs E	
——, Anaheim, Cal.	
Joslin, Mrs E W	
Meyers, Miss Mary	
Miss Round's S S class	
M M B, Brooklyn	
M G, Portis	
Van Zandt, M M	
Subr, Morrison	
Mother and daughter, Clyde	
O M D, Ala	
I H N, Lancaster	
Read Mrs E E	
Mary L Wright	
Mrs Ann Fuller	
S S Birthday box, Ft Calhoun	
M A H, Brooklyn	
Miss Tompkins	
Miss Gilliam Farley	
C E C, Hudson	
C C & B B H, Mercer	
B G Bryan	
Mrs Hargrave's Class	
Mrs S Z Beam	
A Friend, Lafayette	
W J Flanders (through)	
Mrs A B Harlow	
Mrs Edwin Fonda	
Friend, Waddington	
Rachel M Huston	
Mr & Mrs T R Pearson	
R Knenstler	
King's Daughter, Mercer	
Rev Wm Gay	
——, Hackensack	
Friend, Tarrytown	
Well-wisher, New London	
Friend, Newtown	
M A Hines	
Friend, Dawson	
R P R, Binghamton	
The Pansy Club, Cambridge	
Miss J A Wright	
Mrs C L Walker	
Mrs Emma Batchelor	
Mr and Mrs J W Godbold	
Golden Rule Circle of K D, Mariner's Ha	
Girls' Mission Band Presby Ch, Succasu	
Charlotte, Elizabeth & Wilhelmina, Ruth	
Total	

Contributions of Clothing.

1 package clothing from Mrs. Robert bam; In His Name, Painesville, 23 dre old lady In His Name, package; Mrs. E lock, box of clothing; Lydia Hinkamp clothing; Whatsoever Circle of K. D. box; Ruth Hall, Grace and Helen Slep Ginton, Maud Kinsey, and Maggie St. box; Friends, Grafton, box; Mrs. E. 18 gingham dresses and 13 skirts; Mr Brager, package.

LITTLE TENEMENT GUESTS AT OUR CHILDREN'S HOME AT MONT-LAWN.

1. In the Swings. 2. Assembling for the Grand March to the Dining-Tent. 3. A Shady Nook on the Steamer "Chrystenah." 4. Playing at "Cane-Ringing." 5. Improvising a Swing.

THE SUNDAY SCHOOL

Paul's Ministry in Corinth.

Sunday School Lesson for Aug. 1. Acts 18: 1-11. Golden Text: I. Cor. 3: 11.

BY MRS M. BAXTER.

HOW unlike are God's ways to those of men! Man would have judged that the learned disciple of Gamaliel was far more adapted to deal with the cultured Athenians than with the commercial Corinthians or Ephesians or the barbarous people of Melita. And yet it was in Athens that the record of results is the smallest perhaps of all the labors of this Apostle of the Gentiles! He left Athens for Corinth, the great commercial city of Greece, and here, in accordance with his usual custom while in Europe he sought for and found work whereby he might support himself that he might "make the Gospel of Christ without charge." On the Sabbath days, as he had done previously at Thessalonica, he went into the synagogue to teach.

In Athens there was no persecution, but no sooner did Paul begin to preach in Corinth than persecution broke out. His appeal now was directly to the Jews. "And when they opposed themselves and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles." It will be remembered that in his first missionary journey, at Antioch in Pisidia, Paul and Barnabas had said to blaspheming Jews: "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." But now a second time the truth entered more deeply into Paul's heart that God had called him to bear his name before the Gentiles. (Acts 9: 15). This time Paul took

A NEW STEP.

Dear as were his people to him, and ready as he was, if it could have been, to be even accursed from Christ for his brethren, (Rom. 9: 3), he did at this time just what would be calculated to injure his prestige with the priestly powers at Jerusalem and with the rulers of the synagogues wherever he should travel. He departed from the synagogue as his place of teaching and went into the house of Justus close by. This could only look like opposition, but Paul may have learned a lesson from his comparative want of success at Athens which bore fruit now, for he afterwards wrote to the Corinthians speaking of this time, and said, "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of man but in the power of God." (I. Cor. 2. 3-5). In such a spirit it was not difficult for him to brave all the misconception and contempt which might come upon him from the scribes and Pharisees, that he, a Jew, should open a kind of rival synagogue to teach the Scriptures in a way unauthorized by the powers.

God honored him in this, for his time for such a step had come, and one of the first fruits of this move was the conversion of the ruler of that very synagogue which he had left. "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Paul was more and more laying down his own life, and as he taught others he was himself learning in the school of Christ; his own wisdom was once his very life, now he would know it no more; his prestige as a Jew had been his very life, now the cross of Christ had crucified to him both his own wisdom and his religious reputation. But God was with him and his life in God deepened: it was life out of death; the life of God out of death to his own life.

It was just at this juncture that the Lord "spake to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." And in face of all it cost him and the continued opposition of the Jews, he continued a year and a half teaching among them.

But this was not going to last much longer. The prince of this world will not relinquish any part of his dominions without a struggle. The jealous Jews were an easy prey, and the great adversary stirred them up to make an insurrection against Paul so that they apprehended him, and brought against him the indictment that he "persuaded men to worship God contrary to the law." Gallio was a just judge; in his eyes the law was not made to distinguish between creeds, but to judge of good or evil deeds. Thus Gallio declined to be judge of such matters, and he "drove them from the judgment seat." "But they" (R.V., that is the Jews, or A.V., the Greeks) took Sosthenes, the present ruler of the synagogue, and beat him before the judgment seat. Thus we learn that yet another ruler of the synagogue had become a believer in Jesus, else he would not have been persecuted.

THE SITE OF ANCIENT CORINTH.

But the time of Paul's ministry at Corinth was drawing to an end, he had done there the work which God had given him to do, and the Lord whose he was and whom he served, wanted him elsewhere. His epistles to the Corinthians are clear evidence of the condition of this Church of Corinth. Having learned his lesson, he teaches the Corinthians how God sent him to preach the Gospel, "not with wisdom of words, lest the cross of Christ should be made of none-effect" (I. Cor. 1: 17), and after showing how it is "the foolishness of preaching" which saves them that believe because "the foolishness of God is stronger than men, and the weakness of God is stronger than men," he tells them that "not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are."

In his own humiliation, as crucified with Christ, Paul laid the foundation, Jesus Christ, deep in this Church of Corinth. He could build upon this foundation the expectation of the Lord's coming. He could bring out the wonderful teaching of the Body of Christ (chap. 12), after having first shown that our human body must take its rightful place as a living sacrifice. "Ye are not your own, for ye are bought with a price," to be a temple of the Holy Ghost (I. Cor. 6: 19, 20.) He shows the wonderful independence of the members of the body, and how the whole body, head and members, is Christ (verse 12.) Wonderful truths are given in this Epistle. Then the teaching of the resurrection and the transfiguration of our bodies in a moment, in the "twinkling of an eye at the last trump." (I. Cor. 15: 51, 52.) Then his wonderful look into the future where he sees, beyond the millennial reign of Christ, the conquest of "the last enemy," death, when there shall be a new heaven and a new earth wherein dwelleth righteousness."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

WHEN we read that Paul, the energetic, restless missionary, stayed a year and a half in Corinth, we naturally inquire what there could have been in the city to hold him there. It could not have been the natural beauty of the place, though it was singularly beautiful. It stood on a level plain, at the foot of a mountain, on the narrow neck of rocky land which unites Morea to the northern part of Greece. It was an ideal situation for a commercial city, accessible on both sides by sea and on the great highway of traffic by land. The Romans had destroyed it with all its art treasures about two hundred years before Paul's visit, and after allowing it to lie desolate for a century, had rebuilt it with great magnificence, and had peopled it with a colony of merchants, freedmen and slaves. Its unrivalled opportunities for trade had attracted capitalists and manufacturers and workmen of all crafts. There was a resident population of about four hundred thousand, and a floating contingent of visitors who came for business or pleasure. The city was as famous for its wealth as Athens was for its learning; but it was famous, too, for its immorality. Nowhere, probably, on earth at that time, was there a city in which so much money was spent in vile orgies. The very religion of the city was vicious. There was a temple there to Aphrodite, the Greek Venus, the worship of which was shamelessly corrupt. Merchants who came there and sold the cargo of a ship have been known to spend the whole proceeds on the wicked women who officiated in the temple. Not a promising field we should have thought for the Apostle. But he settled down there, and, hearing in a vision that there was much people for the Lord there, he stayed to bring them in. The possibility of winning souls was the attraction which kept the Apostle at Corinth. In addition, there was a special need for his stay in the condition from which his converts were won and the temptations which surrounded them. They needed his oversight and the fortitude which his continued presence gave them. We know, from the letters he wrote them how much anxiety and distress some of them caused him, and how deeply grieved he was by the scandal which soon after his departure disgraced the church. Paul, as usual, began at the synagogue, but his work there seems to have been brief. The Jews opposed him and he ceased to arg wi them, and commenced meetings i joining house. He was graduall earn ing that his most hopeful field w portion of the synagogue congr which consisted of proselytes. were Gentiles who had been a from the surrounding heathenism purity of Jewish monotheism. Th less prejudiced than the Jews, and wi accepted a faith better than heat were prepared to accept a still bett in Christianity. Justus was proba of these, and Crispus may have b other. The latter as chief ruler synagogue was an important conve appears to have been deposed f office, as farther on in the chap thenes is mentioned as holding it probably been elected to succeed

Paul departed from Athens. his hearers had said, "We will h again of this matter," but there two parties to such an arrangeme never know when our last opport accepting the Gospel may come. a legend that when the Magi were way to worship the infant Christ, a expressed a wish to accompan They consented, but she wishe her house in order first, and as th not wait for her, it was arranged should follow them when her w done. But when she was ready they were out of sight and she c overtake them. So she missed th tunity that only came once in the history of tendering homage to th Son of God.

He was of the same craft. A father, however wealthy he might expected to have his son taugl handicraft, by which in an emerg might earn an honest livelihoo was taught the art of making t which, to this day, are used for purposes and by travelers in that The cloth of which they are woven from the hair of the Cilici Whether Paul was a weaver of t or made the tents from the cloth not told. Perhaps he may have do When he learned the art, he prob not expect ever to maintain himse but in Corinth he found it usef Silas and Timothy came, when seem that he was able to give hi tirely to preaching. They brought him help from the other "How much are you paid for this a sceptical cynical man asked on speakers at a mission, recently. cent," was the reply. "How do yo "The same way that you do— work." "Then, why do you come it is not to earn money?" The was significant: "Because I love low-men and want to give them thing there is in the world."

A certain Jew named Aquil presence of Aquila and his wife in was due to one of the caprices of imbecile emperor Claudius. The was not permanent. When Pa his epistle to the Romans short ward, Aquila and Priscilla had (see Romans 16: 3). Perhaps t people thought themselves hardly this peremptory edict expelling th Rome; but what a blessing it To have the daily companionshi Apostle Paul for a year and a magnificent compensation. Whe den, the missionary, was on his w New Zealand home, his ship was at the Isle of Wight. Marsden over the delay, but he went ash preached. The sermon was the converting one hearer. She after came the famous "dairyman's da whose biography written by Leg mond has been blest to many soul

No man shall set on thee. Th ance must have been very comfo Paul and it is remarkable that Co one of the few places that he le tarily and in peace. He generall fly to save his life. Inglis describe cident which illustrates the kind tection that God can interpose for vants. A lady was aroused from a pecking at her window. Going for the cause, she saw a beautifu fly fluttering inside her room ne glass. Outside, was a bird maki ous darts at it. The butterfly wa ened and the bird was puzzled. understood the sheet of plate glass them which kept the butterfly as the bird was a hundred miles awa

THE FAMILY AND HOME CIRCLE

MOTHERS OF PERSIA.

Their Not Likely to be Improved Under the Present Shah—The Persecution of the Nestorians and Hebrews.

NESTORIAN BOY.

JUDGING from the news published in our last week's issue, the outlook for the peace and continued prosperity of the Christian population of Persia is not reassuring. Should the Shah's government permit the fanaticism of the Moslems to run unchecked, we may soon have chronicle accounts of the persecution of the Persian Nestorians and Hebrews as distressing as any that have come from other Moslem-ruled lands in recent years. Our readers have a special interest in the Gospel work that is now being carried on in Persia at the present time, as in the letters that have appeared from time to time from the pen of Dr. Hannah Yoseph, our special correspondent and medical missionary, some very graphic and instructive incidents of that work have been given.

The appeal to the women of Persia that Dr. Yoseph's efforts are specially addressed—not only for the Nestorians, but the mothers and daughters of Moslem and Jewish families as well. With her message of healing to the sick body, she also conveys a message of love and encouragement of the very soul. In the Christian household, like that shown in our photograph, where she is seen seated in the centre of a group of Nestorians), she is warmly welcomed, but she finds many opportunities to do Zenana work in Mohammedan homes, where the story of "gentle Issa" (Jesus) is told to women and girls, to whom it is all new and strange and wonderful.

A medical missionary who has labored among the Mohammedans said: "If there is any Christian influence among Mohammedans, it is due to the Christian doctor. Christians ever expect to convert Mohammedans to Christ, it will have to be the tough Christian medical men and women. Iron doors of caste, society, religious hatred, personal and national ill-will, melt away before a physician as snow before a summer sun. His office is considered as sacred and honored as that of a priest, and his influence is immense second only to the highest and greatest in the land."

It is just, in the interest of Christianity and humanity, that the impending persecution of all non-Mohammedans in Persia be averted, and that the comparative religious toleration which marked the reign of the late Shah may be continued under his predecessor, thus assuring the Christians of the homes of Persia and the message of the Gospel in that ancient land.

Some Doubtful Economies.

There are many economies that can be classed as absurd, and on the other hand, there are economies that seem to be used as a pretext or justification for the most contemplated extravagance. It requires an exceptionally judicious mind to know where to economize and where to spend. It is frequently the way of thrift to spend with a lavish hand, because the return stifles the expenditure. The woman who laboriously darns a gingham apron, when she can make a new one in little more time, and when the material costs but ten cents, is decidedly wasting her assets or estimating her time at the same standard as the work of a Chinese coolie. The mended apron will not wear the quarter as long as a new one, and it had better be devoted to dustcloths or to some other purposes of cleaning where a soft, old rag is required. The picking up of pins is certainly a doubtful economy. Almost all of us have some pet economy. Some people will hoard old dresses of wool which they have no time to clean, and which would not be fit for wear if they were cleaned. The result of this hoarding is an interesting collection of moths. The hoarding of newspapers may be classed among the same extravagant fancies. They merely collect dust. The saving of fruit and vegetable cans, except to paint and use for flower-pots, is absurd. An old tin can is usually a menace to health. A hundred such petty economies are indulged in by thoughtless women, who imagine that thrift can come from such foolish hoarding.

The Value of Laughter.

Laughter has an important place in hygiene. Learn to laugh and smile. Have a cheery word for all comers and you will be liked by everybody. Laugh out loud, if you please. It may be artificial at first, but it gets to be natural after awhile. Hide your pains and aches under that laugh. The world has troubles of its own and can't stop to coddle yours. The good-humored man or woman is always welcome, but the dyspeptic or hypochondriac is not wanted anywhere, and is considered a public nuisance.

DR. YOSEPH SURROUNDED BY A GROUP OF PERSIAN PEASANT WOMEN.

The Old-fashioned Garden.

There is something very pleasing in the recollection of the old-fashioned gardens of our own childhood, especially at this season, when every garden and woodland bank is abloom with color. The writer of these verses will awaken many precious memories:

Oh, for the dear old-fashioned posies,
Growing close by the kitchen door;
Poppies soft to bring forgetting,
Balm and mint for a spirit sore.

Heart's-ease, sweet for hearts that are aching;
Ragged robins and four-o'clocks;
Marigold and wealth uncounted,
Cabbage roses and hollyhocks.

Sunflowers tall, that turn their faces
Out to the west as the sun goes down;
Morning-glories that close and cower
Under the rays of his burning frown.

Oh, for the dear old-fashioned posies,
Growing close by the kitchen door,
And for the loved familiar faces
Gone from our gaze forever more.

Music and Worship.

There is a very wide distinction between music and worship, which it would be well for us to recognize. When we go to church or to any service in which praise forms a part, all voices should join in the strains. An old legend relates that a band of monastics who had no voices and no idea of music, were filled with regret that their service was so imperfect. One day they found a little boy lying outside of the chapel door. They took him in and educated him and to their joy they found that he had a splendid voice. In due course he was ready to take part in the service, and the old men thought that it was the most glorious they had ever attended. That night their spiritual leader asked why they had forgotten their evening hymn. The old men replied that they had not forgotten it; on the contrary, they had had a most magnificent service. "Magnificent it may have been," said the leader, "but not one sound of worship has entered heaven this night." In listening to the singer they had forgotten the object of the service. Let us take the lesson to ourselves, lest in our admiration of the beauties of the material world we forget the spiritual, and so grasp the bubble and lose the crown.

Disappointments.

"I do not pretend to be a superior scholar in the school of providence," said Rev. Theodore L. Cuyler, "but many of the best lessons of life have been taught me by disappointment. One lesson we have all learned is that this world was not made and is not managed only for us. If it were, then the sun would shine just when we wanted a fair day, and the rain would fall when our garden needed to be watered. But we have found that God goes right on and orders things as pleaseth him, without consulting us. And when our plans were thwarted, and a little Marah began to bubble up in our hearts, that stern schoolmaster, Disappointment, said to us, 'Don't be selfish. This world was not made for you alone. Your loss is another's gain. The rain that spoiled your new mown hay made your neighbor's corn grow; the fall in grain or in dry goods will help yonder poor widow to feed and clothe her children more easily.' Wherefore we were reconciled to our losses, and the little Marah began to taste sweeter."

"Sense Games" for Children.

That lover of children, Froebel, laid great stress on "sense games" in his book for mothers, writes Katherine Beebe. He would have them train the senses of their children to acuteness and discrimination by means of play. In one kindergarten this idea was carried out last fall by means of the fruits so abundant at that time. A number of these were provided, the number suited to the ages and abilities of the children, who named them and counted them, and also drew them with colored chalk. One child's eyes being blindfolded, another child hid one of the fruits. It was then the turn of the blinded one to guess which fruit was missing, and if he guessed correctly he was "heartily cheered": if his guess was wrong he tried again another time. This was played as long as the children were interested, and on another occasion a game of guessing by feeling the fruits, filled a merry half hour.

THE OLD PATHS.

Ask for the old path, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. 6: 16.

I ASK for the faith of my fathers,
I ask for the paths that were trod,
By Abraham, Moses, and David,
And all the old prophets of God.

I seek not a plan of salvation,
Where merit of mine hath a place;
I want the old-fashioned salvation,
That saveth the sinner by grace.

I ask for the God of my fathers,
Whose promise forever is true;
The God of my only salvation,
A Refuge for me and for you.

I ask for the path of my fathers,
That leadeth to heaven's bright goal
The old way of life everlasting,
Where I may find rest for my soul.

I ask for the God of my fathers,
Who comforts in time of distress,
Who liveth forever and ever
The hearts of his people to bless.

Vineland, N. J. —MRS. FRANK A. BRECK.

Happy Children.

ONE of the secrets of happy childhood is occupation. In dealing with our children at THE CHRISTIAN HERALD'S Fresh Air Fund Home at Mont Lawn it is aimed to keep them always busy at something. There are no children to be found there standing about listless and unemployed. Recreation is occupation, and whether they are playing at any of their child-games on the lawn, flower-gathering or leaf-picking in the woods, or singing in the little chapel, the visitor is always sure to find them occupied.

Froebel long ago discovered that occupation was the key-note to a child's happiness, says an observant writer. Bearing this in mind, a mother may help herself almost unlimitedly in the care of her children, particularly on a journey, which restless children often make a serious trial to their guardians. A pencil and a pad of paper have proved the best sort of nurse-maid to one mother on many an otherwise difficult railroad trip with her little son. In a Hudson River train lately another mother was noticed converting the restless fatigue of her young pair, a boy and girl, into contented and happy occupation with the aid only of a time-table map. It was a sufficiently large affair, when opened, to show a dozen States, and the ingenious woman improvised a game which completely absorbed her charges. Each in turn selected a city, the other endeavoring to discover its whereabouts, the mother letting the child who had not chosen guide her pencil as a pointer over the map, the other child following its course with the significant words "hot" or "cold," as the location of the place selected was approached or receded from.

For an hour and a-half the game was kept up with unabated interest on the part of the children. Peals of laughter and exclamations of eager excitement greeted the halting progress of the improvised pointer. It is safe to say that the mother will see that a time-table map is in her traveling-bag every time she sets out on a journey with her active youngsters. The same principles can be profited by for rainy days in the summer outing. Some simple, easily carried games or devices for children's entertainment will be found invaluable.

The Queen and the Children.

One of the prettiest sights of the recent royal Jubilee in London was at Constitution Hill where were gathered 10,000 children associated with the public schools, under the care of some 2,000 teachers. The children in their many-colored clothes, with the trees as a background, afforded a most picturesque scene. Several hours elapsed when the cry was raised "The Queen!" First came an escort of Indian Princes, and then the royal carriage, in which was seated the Queen, the ex-Empress of Germany, the Princess Beatrice and the Duke of Connaught. A halt being made there was a momentary pause, and the leading representatives of the schools were presented. Each in turn was introduced by the Duke of Connaught to the Queen, who bowed her acknowledgments. Then came the national anthem. Victoria being moved almost to tears by the singing of the fresh young voices. It was a scene to live in the memory of the ten thousand children who were present.

"GOD'S PORCELAIN."

WRITTEN SPECIALLY FOR "THE CHRISTIAN HERALD."

By EDITH FERGUSON BLACK.

Author of "A Princess in Calico," and other Stories.

THE sultry day had burned itself out and the sun was slowly dying in a mass of purple clouds. Down near the river the heat had blazed with a scorching glare that made the pavements feel like red-hot plough-shares, and now hung in heavy, stifling waves over the crowded tenement houses. Out in Lincoln Park the tigers lay panting, and the polar bears plunged up to their necks in their ponds or kept up a weary march around their enclosure in the vain hope of escape.

On one of the benches fronting the water a woman sat knitting. The large bundle of denim trousers on the bench beside her was tacit evidence that she belonged to the mighty army of the unknown who drag out a livelihood beneath the grinding curse of the sweat shops. A dress of rusty black, in which she had mourned for her mother three years before, an old felt hat which did duty summer and winter, and a pair of stout boots, guiltless of any attempt at shape, completed her attire. Her hands were large and bony, the knuckles swollen and red from years of incessant toil, and the deep seams in her fingers cried to heaven for vengeance on the system which grows fat upon the life-blood of the poor. Her hair, of a dingy straw color, was drawn into a tight wisp at the back, her sunken eyes were faded and almost colorless from their efforts to follow the lines of countless button-holes by the light of a wretched lamp, and her jaw bones stood out from her hollow cheeks with startling distinctness. She was bent and misshapen, and rheumatism had laid its relentless hand upon her so that she limped painfully as she walked. She was old and poor and homely. The world crushed her beneath its iron heel, the boys jeered after her in the streets, and she had once overheard a medical student describe her to his fellows as an anatomical monstrosity, but her soul was filled with the peace which passeth knowledge, and on her heart was graven the hidden name God gives to his chosen.

She sat drinking in the beauty and the freshness while her practised fingers tossed off unseen stitches on the sock of coarse blue wool which she was knitting for the only relative she possessed—her father. An afternoon in the park was the one treat which she allowed herself. She did not count it a lost day, since she had to break into it to go to the shop for a fresh supply of garments, and she lived on the remembrance through the rest of the week, when the tenement seemed unbearable and she felt weak and ill. She had always had an unconquerable longing for the country, with the dim cool shadows among its forests, its rippling brooks, the fragrance of its meadows, and the sweet breath of the cow, as she remembered it in the far distant past, before her parents had forsaken beautiful New Hampshire for the hurry and bustle of Chicago.

Suddenly her knitting dropped in her lap and she leaned forward breathless. A vision had flashed upon her beauty-loving soul. A young girl and her lover stopped near her to admire the view. 'Lizer Ann had never even dreamed of such loveliness before. She grasped it all in her quick, comprehensive way. The dress of soft, rich silk, shot through with flashes of light which glowed and shimmered in the sun, the suede gloves of delicate pearl, the dainty shoes, the hat with its graceful garden of cream-colored plumes, and the rich lace parasol. She laid these away in her memory. She would take pleasure from them later on; they were only the accessories, what she wanted was the face. Was there ever such a face! So sweet and rich and tender in its ever-changing expression, with great brown eyes which glowed and sparkled until 'Lizer Ann's heart melted within her with a keen aesthetic joy that was almost pain. She watched the play of the exquisitely-curved nostril, the curve of the lip over the dazzling teeth, the bewitching, dimpled cheeks and the perfectly formed ears, like tinted shells, about which the brown hair clustered lovingly in curling waves. A subtle perfume smote upon her senses. She was seized with a sudden fit of trembling. Then the vision passed and she was left alone with her blue woolen sock and the denim trousers on the bench beside her.

"GOD WILL HELP, FATHER," SAID 'LIZER ANN, SOOTHINGLY.

She watched lovingly as the beautiful girl strolled along the broad paths and finally was handed by her lover into a handsome carriage in waiting and whirled away. There was no touch of envy in her grand, sweet soul.

"She's a bit of the Lord's porcelain," she murmured; "'twas good of Him to let me have a look at it."

Her eye was caught by a glimpse of white under a shrub near by. She went over to it and picked up a fragment of gossamer and lace, filled with the same subtle perfume that had overpowered her a moment before.

"Why, it's her's!" she cried softly—"her hankercher, and she's dropped it!"

She held it reverently in her toil-worn hands, while the delicious fragrance rose about her and intoxicated her with delight. She caught sight of a name and bent her head to spell out the delicately traced letters.

"Muriel Hazelton." Yes, that was she of course. How the name fitted her! Muriel Hazelton. She whispered it lovingly as though it belonged to her. Then she contrasted it with her own. Muriel Hazelton; Eliza Ann Hobbs.

"I said she was a bit of the Lord's porcelain!" she cried exultantly, "And I'm an old piece of delft, full of cracks and chips; but then He's made us both, and He makes no mistake in His patterns. I'm a Hobbs and a hobbler," she continued with a soft merriment that had no bitterness; "And she, she walks as I think the angels must when they're not using their wings."

The shrill scream of a steam whistle brought her back to the present. She must hurry or her father would have to wait for his supper. She folded the handkerchief as well as she could with her roughened fingers and put it safely in her bosom. She could not hope to return it, she could find no trace and the idea of the city directory or an advertisement was beyond the limit of her thought. Then she lifted her heavy bundle and limped slowly out of the Park, counting herself richer than when she had entered it—richer by the memory of a face.

Her father was late, and the scanty supper of dried fish, weak tea, and bread was ready before she heard him coming slowly up the stairs which led to the wretched place they called home. He sank wearily into a chair near the door. She noticed with a pang how old and feeble he looked.

"Its all up with us, 'Lizer Ann," he said in a low, hopeless tone; "they've given me the sack at the wharf."

"Father!" she cried. "Why, father, you can't mean it!"

"Old men don't count nowadays. They've ben a cuttin' me down for awhile back, and I knew when they giv' me this job of watchman they couldn't git no lower, but I didn't think it of 'em to turn me off so! They say they-'ve only ben keepin' me on out o' kindness—kindness—after me a workin' faithful for 'em nigh on to thirty years! God help us, 'Lizer Ann, whatever will we do?" He burst into tears—pitiful tears, which a man only sheds when his heart is breaking.

She crossed the room to where he sat, put her arms about him and laid his head against her brave, true heart.

"God will help, father; don't hurt Him by doubting. Come and have your supper and you'll feel better."

"They said they caught me napping," he broke out again, "that was the excuse. I do feel powerful drowsy some days, but they might have passed it by, after me a workin' faithful for 'em nigh on to thirty years!"

She stroked the white hair with a strange new dread in her heart. The rough hands were wondrously tender.

"Poor father! It's no wonder you're tired! You've had a hard life. You shall stay home with me and there'll be no one to find fault with you for sleeping. Don't you fret. I can put in some extra time on the pants and there's plenty of work at the shop now. God is good, father."

That night 'Lizer Ann did as John's disciples of old—she "went and told Jesus." She had made light to her father of the loss of his wages, but only God knew what it meant for them both. She worked to the limit of her strength as it was. Would it be possible to do any more? And if her father fell sick!—she shut her eyes then resolutely, with the tears still upon the lashes—

"God never asks us to do impossible things. We're His sparrows; He knows when the trees grow bare;" and so she fell asleep.

Her father fretted a good deal. He had never expected to be a burden on her, he said.

"Don't!" she answered, gently. "Think

(Continued on next page.)

Scrofula Cured

Hood's Sarsaparilla Just Was Needed.

"I have taken Hood's Sarsaparilla for scrofula troubles and it has given me relief. I find it drives away that tired feeling and it is just what is needed when the system is run down. I gladly recommend Hood's." CHARLES A. BAKER, Little Utica, New York. Remember

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Is the Best—in fact the One True Blood Purifier.

Hood's Pills cure all liver ills. 25 cents.

Royal makes the food pure, wholesome and delic s.

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Dear Sirs:—An old friend m handed me a couple of small vial f Tartarlithine some time ago and r on myself, having suffered fro R matism for several years. I ass y was so pleased with its effects th I cured a full sized bottle, and sin a it I have been entirely free fro R matism during the past year. observed that it is not surpasse y other preparation as a PRO r EFFICIENT diuretic; besides it is eas to administer. Please send m a f bottles for use among my patient ffi with Rheumatism.

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URIC ACID POISON

Eminent medical authorities em ti attest the claim that

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IS A NATURAL SPECIFIC fo URI ACID POISONING in its varie embracing Gout, Rheumatism, L Stone of the Kidney or Bladder, ri Disease, Neuralgic Affections, Prostration, Nervous Headache, Dyspepsia, etc., etc. In other c also this poison shows itself in of various parts of the body, Drop sion, an unnatural Drowsiness Convulsions, and not infreq sudden and fatal in effect. Used a mon beverage or table water it found a sure PREVENTIVE of al arising from URIC ACID POISON

BUFFALO LITHIA WATER

is for sale by Grocers and Druggists Pamphlets on application.

Proprietor, Buffalo Lithia Spri s, Va Springs open for guests June 15 to

"GOD'S PORCELAIN."

(Continued from preceding page.)

years and years you have worked

nexorable conscience rebuked her t lie. She could not remember e when she had not worked for

weeks slipped by. Autumn had d winter was approaching. 'Lizer ded unceasingly from dawn till mid- ht. Her father went out occasionally for odd jobs, often bringing back some starving soul he had met he way. There was always enough more with 'Lizer Ann; if there was one knew it but herself. But he st to stay with the brave daughter ll always a cheery word to drive shadows. He slept a great deal. her at first, but she grew accus- d it. The poor have no time for t.

Sunday they spent at the mission. er enjoyed the singing and for n it was a taste of heaven. Her umbered peacefully beside her, e carefully brushed blue coat he d from other days, giving voice to n "hallelujahs" during his rare in- s of consciousness: their meagre posed under the seat in a card- oe box, but 'Lizer Ann felt no physical food; she had meat to ich the world knew nothing, her ved softly, fed by the sunlight in and her face was touched with a of the glory which Moses' wore came down from the Mount.

ergyman in charge of the mission er out to a friend one day.

face is my standing argument of r of the Gospel of Jesus over the s of environment:" he said.

erstand," answered his friend, "it without words."

ver forgot Muriel. She carried kerchief always in her bosom, e in a piece of silver paper which had picked up in his wander- seemed to keep her warm. She ender thoughts of her beautiful o the seams of the denim trous- and very night the toil-worn, hunger- hild of the people knelt in her attic to plead for heaven's rich- ngs on the girl who was clothed and fine linen and who fared sly every day.

a bitter winter. Out in the sub- snow lay piled in high drifts and of coals went up. 'Lizer Ann every nerve to meet the added f expense, for her father must Long hours after he had gone e sat stitching, till the needle from her benumbed fingers and ng chill struck to her heart. At came a day when her father attempt to leave his bed. She angements with a neighbor to him occasionally and then start- look for a physician.

you tell me who is the best doc- city?" She put the question a policeman whom she knew by

ndolph," was the prompt reply, aste time going to him, he only quality."

ried on unheeding. Her father ve the best.

breathless when she reached 's Central Station. Dr. Ran- d out of the city. The train eaving. She sank into a seat. e in her body ached with a dull, pain: a mist came before her and numbness seemed to be creep- er limbs. She started forward. keep well for her father's sake. about her. A fat woman sat in r with three children and a seat cels. How happy they seemed! e legs of a turkey protruding t their baskets. Everyone seem- erriment. They all had furs and k wraps. She was the only vered. She thought of Muriel der smile on her pinched face. y she must be to-day! Then out of the window. The sky n grey, stray whiffs of snow e air and close beside the track, igan fumed like an imprisoned ing great sheets of spray in futile wrath against the mas- es which were piled in rugged along the shore. Then the train slowed up and the conductor called her station.

She was shown into a handsome reception room filled with people, waiting, as she must wait, to catch the ear of the celebrated physician. Abashed she sank into the nearest chair. All the occupants of the room had greeted her entrance with a silent stare—cold, contemptuous, quizzical, supercilious, wondering. Every face expressed one or the other of these, and 'Lizer Ann, with her keen intuitions, read them all and sat looking down at her purple, swollen hands, while a surge of crimson flooded her cheeks and a confused singing sounded in her ears.

"They think I've no right here," she said to herself, "he's their doctor and they're all rich folks." She remembered the warning of the policeman. "He only 'tends the quality." "Perhaps I was wrong to come, but I'll do the best I can, for father's sake. He can only say 'No,' and that won't hurt me." She shivered with dread at the apprehension. It was a terrible ordeal, for she was naturally timid.

After a long time she gained courage to lift her eyes. No one noticed her in the least. Dr. Randolph's patients prided themselves on being perfectly well bred. Three ladies sat at a table writing; the gentlemen were buried in their newspapers; on a sofa at the end of the room two college girls kept up a merry conversation in whispers, while their aunt smiled indulgently behind the covers of her book. A very young woman sat beside a colored nurse, who held her baby, its little body strapped on a board in the first long misery of spinal disease; a young man was amusing a little fellow of four with a picture book; while just near him sat a beautiful child of eight—her golden curls fell in happy contrast over her rich fur cape with its hood of crimson silk, but the dark shadows under the blue eyes and the tiny crutch at her side told their own pitiful story. Her face was full of a patient sadness which made 'Lizer Ann's heart ache, and a great longing came over her to take the little creature in her arms and give her the love which she felt sure she looked for in vain from the haughty mother, who shook her royal sables so impatiently and glanced with such an air of ennui at her diamond-studded watch.

At intervals a servant opened a door which led into the doctor's consulting room and the patients entered in order of precedence. At last her turn came and she rose trembling.

The room was large and lofty, several fine pictures hung upon the wall, a magnificent St. Bernard lay stretched upon a rug in front of the fire, which snapped softly, a table of plate glass in a mahogany setting was covered with rows of shining instruments and at a desk a fair-faced girl in the costume of a nurse was busily entering names and data in a large record book.

Dr. Randolph was too thorough a gentleman and a physician to evince any surprise at his humble visitor. He would simply tell her he never paid any visits except to a few special patients.

"What do you wish, madam?"

He had a kindly face, though people called him reserved and cold. They said he had lost his heart to his profession and cared nothing for men or women, except as they became subjects for his skill.

"It's father, sir," cried 'Lizer Ann through quivering lips, while the tears glistened in her faded eyes. "Could you spare time to see him? I know its asking a favor, but I'm afraid he's dying!"

Something in the pathetic figure and the trembling tone, so full of love, checked the words which were upon his lips. He took her address and asked the nature of her father's illness.

"I will call," he said, "at three." Then he held the door open and bowed her into the hall.

"Just as if I'd been a princess!" said 'Lizer Ann to herself as she hurried home, happy in the thought that her father would have the best.

(To be Concluded.)

Mayesville Industrial Institute.

The Board of Trustees of the Industrial Institute of Mayesville, S.C., has elected R. H. Dana, Esq., and Rev. Howard N. Brown of Boston, and Dr. Asa Blackburn to membership. The interest these gentlemen have taken in the effort to give the Board a new building thus receives recognition. The colored people of Mayesville are doing a noble work under great difficulties and any contribution sent to the fund will be given to a deserving cause. Subscriptions sent to this office will be acknowledged in these columns.

Hay-Fever

CHANGE OF CLIMATE as a means of relief from this distressing malady is, at best, *uncertain, annoying,* and *expensive.* It never *cures,* and the relief is but temporary. Year by year the benefit is less, and new places have to be tried. Business interests suffer because of enforced absence; your family may have to suffer because deprived of necessaries in order to pay your bills; you suffer yourself if you return "ahead of time."

NOT SO with our patients. They can stay at home in comfort, carry on their usual occupation, and perform their duties; have relief from the terrible itching, burning, sneezing, coughing, wheezing, and distress for breath; can sleep sound, and awake refreshened; and best of all, can be

CURED TO STAY CURED.

"Having suffered acutely from Hay-Fever for twenty years, and finding relief only in Europe or the mountains, it needed only ten days' trial of your treatment to find perfect relief. I took the medicines six weeks last season and their effect upon my system was constantly beneficial in every way. I sleep, eat and work better than ever, my complexion is clearer than for years, and during the past winter, although the weather has been very trying, I have been absolutely free from any colds or cough." RALPH EMERSON, 131 Tremont St., BOSTON, MASS.

"I did not send you a report of my condition because I felt so well that I discontinued the use of the medicines. I scarcely know how to thank you for the good results your medicines produced in making the dreaded Hay-Fever and Asthma bearable to me. Every year during the Fever season, I have had to leave the city at great expense and inconvenience to myself and then suffered from the Asthma on my return. I tried every remedy suggested by friends, had operations performed upon my throat and nose, but to no purpose. Since I started to take your medicines, August 7th, I have been absolutely free from Asthma and remained quietly at home, happy and grateful. If you desire, you may publish this in order that your medicines may do for other sufferers what they have done for me." Respectfully yours,
Oct. 9th, 1896. REV. M. MESSING,
No. 285 N. Delaware St., INDIANAPOLIS, IND.

Send for Examination Blank and 136-page Book on Asthma and Hay-Fever, with 2,000 references. Address

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IS WARRANTED TO CURE

Nervous Headache in 5 minutes! Bilious Headache in 5 minutes! Neuralgia in 5 minutes! Dandruff and diseases of the scalp! Prevents falling hair and baldness! Makes the hair grow long and glossy!

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Quality the same in all; the price differs only according to size and power.

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Ask for Dr Scott's; take no other; or we will send on approval, postpaid, on receipt of price and ten cents for postage, and if you are not well satisfied with your bargain, write us and we will return the money.

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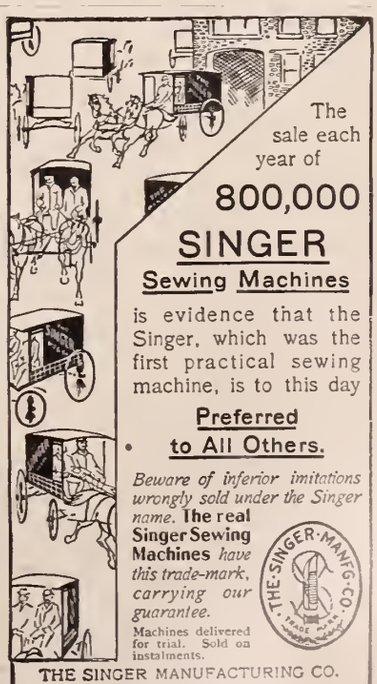

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OFFICES IN EVERY CITY.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

Taking Summer Boarders.

THERE are still in this busy age and in this hustling period—when business goes on with rush and bustle, and men and women alike have forgotten what repose means—there are still quaint places in the country where there are silences that may be felt. In the sweet summer weather when the roses are in bloom, and the daisies "peep up here and there and everywhere," there are old farm-houses, white, with green blinds, with trees tapping in a friendly way against the panes, and sociable little wrens flitting about the porch and the eaves, and a grey cat purring and blinking in the sun, ready to pounce on the birds if she get a half chance.

I never see the stealthy feline manner of suddenly seizing the prey, which the velvet-footed, claw-sheathed creature of the cat tribe has in common with panthers, tigers, lions, and other savage animals, without a wonder that so many people love cats. For nobody is indifferent, you know, to this mysterious, familiar personage who dwells within our gates. People either like or dislike a cat, and you often see a house divided against itself, solely by reason of the witcheries of Madame Puss. A mother may shudder and shrink from a cat, a daughter may worship the same being, with the fervor of an ancient Egyptian.

One woman gathers up her skirts and jumps on a sofa whenever a cat walks into the room. Another sits comfortably at her sewing machine with one cat on her work-basket and another on the skirt of her dress. I am speaking of real people, not imaginary ones, and I aver that a cat has something uncommon about her, to have the queer influence she has on the human race. She is, of course, a hunter, and she cannot help her instinct to catch birds, but she is thwarted in this when I am around, unless she is too quick for me.

This is a digression. We were talking about pleasant homes in the country where such women live as I have in mind, and it occurs to these women that, as times are hard, and money is slow to come, they may as well eke out an insufficient income by taking summer boarders.

It is a perfectly natural thing to do. The house is large. You have plenty of milk, and eggs, and vegetables. You will have to work harder than you usually do, for six or eight or ten weeks, but that you will not mind, when you take into account the nice little sum you will have in the bank at the end of the season. City people with children to bring up; young married people who do not wish a gay place where they must dress and be always in public, and quiet old ladies who like seclusion, are on the look-out for exactly such accommodations as you have to offer.

Mother talks it over with father, who sits down in the back kitchen, listens and reserves his opinion. He knows it will be settled in the end just as mother has meant it should be from the first, yet nevertheless she enjoys a discussion, and is happier for feeling that she has gained her point over a little good-natured opposition. Susie and Mary have something to say, too; the whole family are drawn into the conversation before early bedtime arrives and "night pins her sable curtain with a star."

The girls will have the heavier end of the work, for mother is not so strong as she used to be, and she must be spared. An advertisement is put in the paper, and letters come in reply, and one day father harnesses up and drives to the station, and returns with the jolly load of boarders bent on having a good time.

In the first place if you do take outsiders into your home, remember that it is a commercial transaction, and you must give a fair return for the price on which you insist. Ask a fair price—you should not be underpaid. Then, in essentials, see that your inmates are made comfortable. Determine for one thing to eliminate flies and mosquitoes of which twin pests flies are by far the worst. Flies on the table, flies in the bedroom, flies processioning about the walls, and, horror of horrors, dropping into the milk or the tea, are a sign of poor housekeeping, and are enough to drive a fastidious person into a lunatic asylum.

Screens in every window and in the outer doors, care to dispose of every fly who creeps in when a screen is out or ajar, and you can successfully fight against and overcome this plague of summer living. Do not make light of it. Flies *are* a dreadful pest and clean people cannot abide them in the house. In a mosquito haunted region, have wire nettings around your verandas, as well as screens in your windows.

Provide lamps in profusion. Send your guests big pitchers of hot water in the morning for their baths, and see that they have ice water in their rooms at night. Let the beds be as good as possible and do not be economical with towels, of which there should be plenty, with fresh ones every morning to replace those which have been soiled. Avoid new towels, stiff, slippery things which are a weariness to the flesh. Have the toilet appointments as tidy and complete as possible, and in the every-day care of rooms see that nothing is overlooked or neglected to which attention should be given.

About the table. Notice that city people who go to the country, leave behind them the cream of the markets, and are used at home to vegetables and fruit freely used at every meal. The charm to them of your garden is that things are so fresh, that they have not lost by packing and transportation the dewy sweetness of mother earth's last kiss. Have vegetables, and berries, and fruits freely, and set the table with daintiness as to dishes and linen. Desserts of pies and cakes may be omitted, if you have always fruit in some form.

Another caution. If you live in a part of the country where you can procure help, be sure that the better wisdom will be in paying a strong woman to assist you than in doing everything yourself. I have seen the roses fade from a young daughter's cheek, and a stoop come into her shoulders from the heavy work and long strain of a housefull of boarders all summer, often with the addition of her father's hired farm-hands to cook for besides. It is poor policy to kill one's self over a cooking stove if it can possibly be avoided.

Margaret E. Sangster

Turkish Ignorance.

It is hardly possible to conceive of a more densely ignorant people than the Turks. In many parts of the Ottoman Empire, the people have not the slightest knowledge of the affairs of the outer world. *The Haik*, an Armenian journal published in New York (in the English and Armenian languages) by Dr. M. S. Gabriel, a scholarly Oriental, relates this incident illustrative of Turkish ignorance: "Dr. Trowbridge, the lamented president of the Central Turkey College at Aintab, told me that, in 1862, while going from Trebizond to Constantinople, he made, on board of the steamer, the acquaintance of a notable Turk, who, on learning from Dr. Trowbridge about the civil war in the United States, asked him whether the kings of America had got permission of the Sultan to wage war." Turkish ignorance is dense beyond American belief."

DELIGHTFUL SUMMER TOURS.

Two Tours to the North via Pennsylvania Railroad.

For the convenience of those who seek the most attractive way of spending a Summer holiday, the Pennsylvania Railroad Company has arranged two delightful tours to the North, under the personally-conducted tourist system, July 27th and August 17th. The points included in the itinerary and the country traversed abound in nature's beauties. No matter how much may be expected, one cannot be disappointed in Watkins Glen, Niagara Falls, Thousand Islands, Quebec, Montreal, An Sable Chasm, Lakes Champlain and George, Saratoga, or the Highlands of the Hudson.

Each tour will be in charge of one of the company's tourist agents, assisted by an experienced lady as chaperon, whose especial charge will be unescorted ladies.

The rate of $100 from New York, Brooklyn, Newark, Trenton, Philadelphia, Harrisburg, Baltimore, and Washington covers railway and boat fare for the entire round trip, parlor-car seats, meals *en route*, hotel entertainment, transfer charges, carriage hire—in fact, every item of necessary expense.

For detailed itinerary, tickets, or any additional information, address Tourist Agent, Pennsylvania Railroad Company, 1196 Broadway, New York; 860 Fulton Street, Brooklyn; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

MY REFUGE.

LORD, when my spirits are depressed,
When tempests rage within my breast,
I look to thee, my one true Friend,
On whom I always can depend.

Naught else can comfort in my grief,
Nor give my breaking heart relief;
But Jesus, Thou art my retreat,
I find in thee my comfort sweet.

Deprived of friends or faced by foes
To Jesus I my heart disclose;
In every need to thee I fly,
And thou, my Friend, art ever nigh.

So come what may of trouble here,
Deep wound of heart or scalding tear.
I fly to thee, O Christ, for peace,
And at thy feet my troubles cease.

Noank, Conn. W. C. MARTIN.

BOOKS RECEIVED.

In India; translated from the French of Andre Chevillon, by William Merchant; pp. 265. Published by Henry Holt & Camp, New York.

Castle Meadow. A story of Norwich a hundred years ago, by Emma Marshall; pp. 286; price $1.25; published by The Macmillan Company, 66 Fifth Ave., New York.

In this Present World; by George Hodges, author of "Christianity between Sundays," "The Heresy of Cain," etc. Pp. 223; price $1. Published by Thomas Whittaker, Bible House, New York.

Mischievous Goodness, and other Papers. A series of articles on difficult passages of Scripture, by Charles A. Berry, D.D. Pp. 144; price 50 cts. Published by Thos. Wittaker, Bible House, New York.

History of the Church of the United Brethren in Christ; by Rev. Daniel Berger, D.D. Pp. 682; with portraits and illustrations. Published at the U. B. Publishing House, Dayton, O.

The Modern Reader's Bible; the Chronicles: Ezekiel, Jeremiah. Bound separately, fifty cents each. These handy little volumes are part of the series which when completed will contain the whole Bible with some of the Apocryphal books. Each volume contains an introduction by the editor. The text is practically that of the Revised Version. Published by Macmillan & Co., 66 Fifth Avenue, New York.

The Woman, The Man, And The Pill.

She was a good woman. He loved her. She was his wife. The pie was good; his wife made it; he ate it. But the pie disagreed with him, and he disagreed with his wife. Now he takes a pill after pie and is happy. So is his wife. The pill he takes is **Ayer's.**

Moral: Avoid dyspepsia by using

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To the Readers of this paper.

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It is the only Stocking that is **Knitted to the Shape of the Human Foot.**

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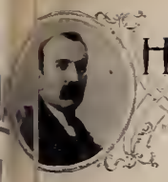

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

Grandpa Sampson's Mail-Bag.

For more than twenty years, the Rev. William Sampson has been the Chaplain and Superintendent of the Children's Aid Society and Industrial School and Home, in the city of Cleveland, Ohio. He was an old man when he became, but these twenty years of caring for the children have freshened him and renewed his youth, so that though the alma-

REV. WILLIAM SAMPSON.

nac says he is eighty-three, the glow of youth is on his heart and in his eyes.

There is no work more fascinating, nor more full of promise and hope for the future, than that which ministers to the needs of poor and homeless children. Every little child that comes into a home like this has some interesting story. Even when parents and other evils degrade and bring many families to poverty and wretchedness. Although surrounded with moral misery, the child is not to blame. In other cases the mother dies and the father is unable to keep the children together. From such sources and many others little waifs are thrown out like the waste who loves them, without a place to lay their heads. In his spirit, in his dear love, William Sampson gloats with a mother like tenderness over every such child, with as much eagerness as a gold miner who has found a precious nugget. In this home they are taught habits of cleanliness, civility of manners, respect for age and the sanctity of religious worship, together with such industries as are adapted to their capacity. Over five thousand children have received instruction and help in the years that are gone, and four-and-twenty-six hundred of these boys and girls have been placed in good homes in different parts of the country, where they have had a fair chance for noble lives. The lads and lasses, happily placed in homes, out on the farms and in the villages of the great West, shower their fond letters on this good man who has been such a benediction to them. I have been entering into this mail-bag, and the letters are so fresh and redolent of breezy life, and sincere childish affection, that one cannot wonder that Grandpa Sampson renews his youth as he reads them. Here is one from a boy, from which take these lines: "I had a swamp and bought me $7.25. I put it to corn and potatoes, and had fourteen bushels of corn and twenty bushels of potatoes." Then he adds something about the pure life of that country settlement. "I want to tell you about my surroundings. There is not man in this locality who has any bad habits, such as drink and profane language." Not a bad place that for a boy in his teens, and of fourteen.

Here is a little girl who bubbles over with: "I am happy as a bird, and I go to school every day, and I have such a good teacher. I sold my lamb and I got three dollars for it, now I have got four dollars and twenty cents."

Here is a pathetic little touch, in a letter from a little colored boy: "How many children have you? How many colored boys and girls? I am trying to be good, grandpa, so that when I die I may meet you in heaven." All through these letters and at the close of every one of them there are expressions like these. "Love to you, grandpa," "I love you and would like to have your picture," "I shall always have pleasant memories of you, you dear grandpa Sampson," "Thank God that he raised up grandpa Sampson," "Lots of love to grandpa!" and so on with ever varying phrase, but breathing the same spirit of gratitude and love.

This mail-bag is Grandpa Sampson's constant garden of delight. I never see him, but I think how happy this old Christ like hero will be in heaven, where so many children are gathering every year.

"Sayings of Christ" Discovered.

A remarkable "find" appears to have been made by Messrs. Grenfell and Hunt (of the Egypt Exploration Fund), while excavating on the edge of the Libyan Desert. It consists of a papyrus leaf five and a-half by three and a-half inches in size, remarkably well preserved, and clearly written in uncial characters of the ancient Greek. It dates about the year 200. The leaf contains eight sayings, each beginning with the words "Jesus saith." Following is the translation as cabled to the New York *Sun*:

The first saying is:

"Jesus saith: And then thou shalt see clearly to cast out the mote that is in thy brother's eye."

This is identical with Luke 6: 42.

The second saying reads:

"Jesus saith except ye fast to the world ye shall in no wise find the kingdom of God: and except ye keep the Sabbath ye shall not see the Father."

This being at variance with the accepted teachings of Christ, it is suggested that it is perhaps a Jewish forgery committed with a view to supporting the Jewish Sabbath. Perhaps it is an erroneous report.

The third saying reads:

"Jesus saith: I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken and none found I athirst among them. And my soul grieveth over the sons of men because they are blind in their heart."

The fourth saying has perished, only one word remaining. This is the Greek word for beggary. As this was not used by Christ in any Gospel, the logion if we had it would be new.

The fifth saying, which contains certain gaps, reads:

"Jesus saith, wherever there are [here occurs a gap] and there is one [gap] alone I am with him. Raise the stone and there thou shalt find me; cleave the wood and there I am."

The latter part is entirely new, and it is expected that it will arouse controversy.

The sixth saying coincides in part with Luke 4: 24:

"No prophet is accepted in his own country; neither doth a physician work cures upon them that know him."

The seventh saying is similar to Matt. 5: 14, but is incomplete, and reads:

"Jesus saith: A city built upon the top of a high hill and stablished can neither fall nor be hid."

The eighth saying is undecipherable.

Asthma and Hay-Fever Cure.—Free.

We are glad to inform the readers that a sure specific cure for Asthma and Hay-fever is found in the Kola Plant, a new botanical discovery from the Congo River, West Africa. Many sufferers report most marvelous cures from its use. Among others, Mr. Alfred C. Lewis, Editor of the *Farmers' Magazine*, and Rev. J. L. Combs, of Martinsburg, West Va., were completely cured by the Kola Plant after thirty years' suffering. Mr. Lewis could not lie down at night in Hay-fever season for fear of choking, and Mr. Combs was a life-long sufferer from Asthma. Hon. L. G. Clute, of Greeley, Iowa, writes that for eighteen years he slept propped up in a chair, being much worse in Hay-fever season, and the Kola Plant cured him at once. It is truly a most wonderful remedy. If you are a sufferer would advise you to send your address to the Kola Importing Co., 1164 Broadway, New York, who to prove its power will send a Large Case by mail free to every reader of THE CHRISTIAN HERALD who needs it. All they ask in return is that when cured yourself you will tell your neighbors about it. It costs you nothing, and you should surely try it.

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A Life Saved.

A FOND DAUGHTER WAS NIGH TO DEATH.

Frank B. Trout Tells a Reporter of How His Daughter's Life Was Saved. All Parents Should be Interested in This Narrative.

From the Evening News, Detroit, Mich.

Using as a nucleus for his investigation the rumor that the life of the daughter of Frank B. Trout, well known in Detroit, Mich., real estate circles, had been saved, a reporter called on Mr. Trout at his office, 103 Griswold Avenue. Mr. Trout showed some hesitancy in giving his opinion for publication, but finally said: "Circumstances and a father's love for his child forced me to try Dr. Williams' Pink Pills for Pale People, but not until the whole medical profession had exhausted their skill. At the age of fourteen we had to take our daughter from school owing to her health. Before this she had been in the best of health, happy and in the best of spirits. She began to fall away and became pale and languid. She was so weak that she would fall down in a faint every time she tried to walk unsupported. The best of physicians attended her, but she continued to grow weaker and seemed to be gradually fading away.

"When she was fifteen she weighed only ninety pounds, and the doctors said it was anæmia. Several physicians said she might outgrow it, but that it would no doubt terminate in consumption. No doctor we had could help her, and we concluded ourselves, we must lose our child, as she was growing weaker every day.

"We had tried all the well-known remedies, and finally about a year ago I bought a box of Dr. Williams' Pink Pills for Pale People and took them home. That day I had read of a case about the same as my daughter's, and decided to give them a trial, though I must confess I did not have much faith. Before she had taken all of the first box we noticed a change for the better. She, however, gained strength daily and looked brighter. Every one noticed the change, and I bought two more boxes for her.

"When she had taken two boxes she was strong enough to leave her bed, and in less than six months was something like herself. To-day she is entirely cured, and is a big, strong, healthy girl, weighing 130 pounds, and has never had a sick day since.

"I do not think she uses them now, though I always keep them in the house. My wife and I have recommended them to our neighbors, and sent a few to another young girl who seems to be in the same condition as my daughter. Had not Dr. Williams' Pink Pills saved my daughter's life, I would not recommend them to any one. I know they do all and more than is claimed for them, and I am glad to recommend them to the world. I know Dr. Williams' Pink Pills for Pale People saved my daughter's life, and that is enough for me."

F. B. TROUT.

Subscribed and sworn to before me this fourth day of March, 1897.

ROBERT E. HULL, JR., *Notary Public*,
Wayne, County, Michigan.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

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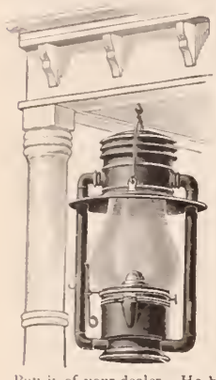

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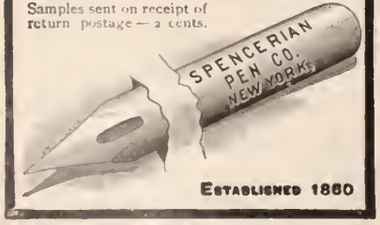

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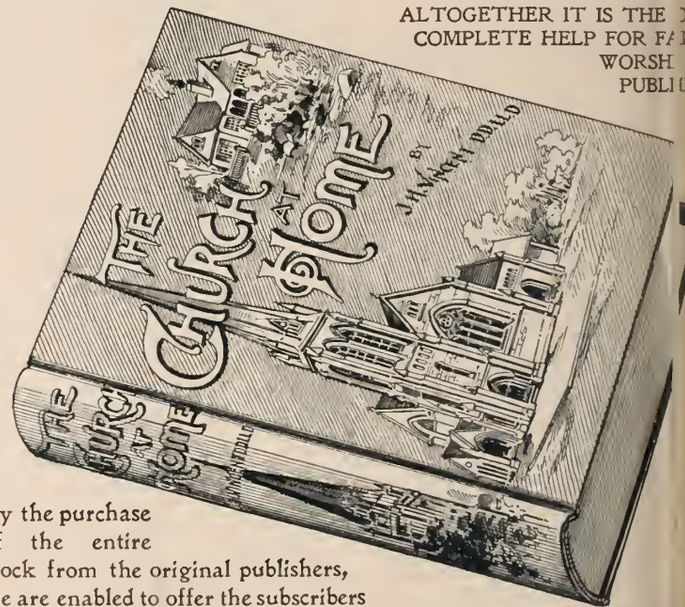

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AND SIGNS OF OUR TIMES

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R T. De Witt Talmage, D.D., Editor. NEW YORK, JULY 28, 1897. PRICE FIVE CENTS.

OUR ORPHANS AT OORFA.

Sixty-five of the Armenian Massacre Children, Miss Shattuck Writes, Owe their Rescue and Support to our Readers—A Work Rich in Blessing.

BISHOP HOREN, OORFA.

NEARLY a year has passed since the readers of THE CHRISTIAN HERALD became specially interested in the noble rescue work conducted among the Armenian orphan children by Miss Corinna Shattuck, the American missionary, in the venerable city of Oorfa. It will be remembered that Oorfa (the ancient Edessa, and traditionally claimed to be identical with Ur of the Chaldees,) was the scene of one of the most appalling massacres of modern times, nearly 5,000 Armenian Christians having perished there by Turkish and Kurdish swords two years ago, at a time when the whole country was deluged with Christian blood. Miss Shattuck at that crisis bravely stood between her mission students and the ...erers, and they were divinely protected. After ...massacre the defenceless orphans of those who ...alien were left to Moslem hands, and it was esti...al that thousands of Christian children had been ...k into Mohammedan homes, and forced to abjure ...parents' faith. Miss Shattuck, and the other good ...naries in Armenia have since been able to rescue ... of these helpless little ones, and in their support ...education she has been greatly helped by our ...rs, who have contributed liberally to her work ...h the Armenian Relief Fund. The letter from ...n printed below, will be read with keen interest ... who have had a share in this blessed work of ...rescue, and specially welcome will be the news that ...ive of the orphans now in her care at Oorfa are ...n there as "CHRISTIAN HERALD Children"—little ...rtals, saved from misery and worse than death, ...n our friends' generosity. Miss Shattuck writes:

"OORFA, TURKEY, June 25, 1897.

...ear 'Christian Herald' Friends:—I cannot give you ...ll letter I wish to-day, but desire to keep you all in ...thy with our state. We ... within a week, given over ...t new Lepsius Home fifty ... household. We were ...l a great crowd, and the ... were not in order for ...ny. With the exception ...aew provided for by Eng...riends, and the twenty ... Wistar and his Friends ...ers), the remaining sixty-...e call our 'CHRISTIAN ...LD orphans.' I will en... to make you well ac...ed with them. I enclose ...tograph of a group of ...en, just as they came to ...n the village of Severek. ...a representation of all as ...have come in from ...l. We have urgent let...om the three towns, Sev... Adayaman, and Birijik, ... us to take more. We ...eceived forty-six from ...k, twenty-seven from ...man and twelve from ...ri. These are scattered ...n our four Homes, but ...n the school-yards daily, ... attend the community ...s. I have thought you ...e interested in know...mething about our ... teachers, and also re...g our School Commit...e. One young man, a ...er of the Committee, ... general charge of our ...s, the American Home, ...brother of our pastor. ...r member of our ...ttee has recently left ...n as Government clerk, which he has held for fourteen years, to take the ...n we offered him in the Lepsius Home for Boys. His good wife was equally ... to undertake the responsibility, though she has two little daughters she must ...th them to the crowded home. We rejoice that so good a father and mother have been found for these boys. The German friends are also all we could desire for those in general charge, their own home being next door to that of their boys. Many of the little orphan boys are yet under the care of the female teachers, two of whom are married and have had several years of experience, while three are 'massacre widows,' dependent on their earnings for support; the betrothed lovers of two others were killed, the father of another, and the mother of one, and all are in some degree bereaved. These teachers and the Relief Committee were invited by us to a mountain picnic soon after the arrival of our German co-laborers, and during Easter vacation. We were puzzled to know what we could do with our boys, all but six being mere children, and too young for the long tramp. Then, too, we wanted the house-mothers to come together for a day of rest and relief from the care of the children. Girls we arranged for in their homes, under the care of responsible assistants, and sending salaams to the aged bishop in the monastery, asked if he could endure the noise of our boys for the day in his yard. Gladly he received our children, and very safe we felt about them in that enclosure. One of our teachers was invited to take along his camera, and we present you the party seated for lunch before the cave on the mountain side.

CORFA RELIEF COMMITTEE—MISS SHATTUCK IN CENTRE.

OUR RESCUE WORK AMONG THE ARMENIAN ORPHANS.

A GROUP OF ORPHANS FROM SEVERET, AS THEY APPEARED AT THE CORFA HOME—A MOUNTAIN PICNIC.

"As it was the first occasion of our going out for such a purpose since the disturbances, we could not properly go without guards. The Pasha pleasantly granted our request for the 'regular' soldiers, who were so long with me during our besiegement, and who were so faithful during the awful days. Our six oldest boys served as waiters at table, and the day was greatly enjoyed by us all.

"I enclose a view of the city, in which is plainly seen the great church where the thousands perished. It cannot be used in its present state, and the Armenians have not means to repair it. It is a monument of their sorrow and distress. Meanwhile the temporary arrangement for worship is inadequate, and many are hungry for the Word of comfort. We assemble one group of our children every Thursday and Sabbath morning for worship after the custom of the fathers of those who are of Gregorian parentage. All attend regularly with us also in our church. In both they hear God's Word, and in both places is true heart worship. We rejoice in the rich spiritual blessing which is the outcome of the terrible sorrow. We expect our children—yours and ours—to grow up to be good Christian men and women prepared for the work God gives them. Your continued sympathy, aid, and prayers are invited. Schools soon close and vacation work and play must be systematized. I must tell you later how we succeed in working out the problem. Sincerely yours, CORINNA SHATTUCK.

(Continued on page 575.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Constant Reader, Kittery's Point, Me. Can you give me the number of Sabbath Schools and Sabbath School scholars in United States, in England, and also in the world at the present time?

In 1896 in the United States 121,797 schools, and 9,088, 506 scholars; in 1897, 132,639 schools and 10,890,092 scholars. In England in 1896, 37,201 schools and 5,976,537 scholars. In the whole world in 1896, 223,186 schools, and 20,239,007 scholars.

W. E. K., McZena, O. What should a man do who sincerely desires to be a Christian and enjoy the peace that passes understanding, but who is afraid of failure and is distressed by doubts as to his state?

He should direct his thoughts, away from himself, to Christ. No man is healthy who is continually feeling his own pulse and watching his own symptoms. Perhaps he is too anxious about his own peace and happiness. If he were more anxious to do Christ's will and made more efforts for the good of other people, he might make more progress. Peace and happiness are not ends to be sought in the Christian life; they come through faith and love when they are not sought. He should study Christ, try to realize his nature and what he did for him, and how he wants the men whom he saves to live in the world and try to do that. His good deeds do not save him; it is Christ who saves him, but good works are required of him and in doing them for the love of his Lord and forgetting himself he will get peace and happiness.

Henry T. C., Phoenix, Ariz. Would you give as much information as possible about the stone in the English coronation chair, called the "Stone of Destiny," or "Corner-stone of Nations," said to be the one Jacob used for a pillow? (see THE CHRISTIAN HERALD of June 2d, page 445): Those who recognize in the great Anglo Saxon race the ten lost tribes of Israel, see in the occupancy of the English throne the fulfilment of the promise to David found in Psalm 89: 3, 4.

To this letter Mrs. Amelia E. Barr has furnished the following reply:

"The Stone of Scone." On this famous stone all the kings of Scotland were crowned for a thousand years. But before it was carried to Scone, it was an ancient stone of record, and most solemn designation. It stood first in Argyleshire and it was King Kenneth in the Ninth century who took it to Scone and enclosed it in a wooden chair. Its form is flattish, two feet long, one broad and six inches thick. It is without form or beauty, jagged in every direction and of darkish color. The tradition that it was Jacob's pillow and came to Scotland by way of Spain and Ireland is well known. Its removal to England was by the hands of Edward the First who brought with it the whole of the Scotch regalia and offered crown, sceptre, rings, etc., and the holy stone at the shrine of Edward the Confessor. The gold and silver and gems have long since disappeared; the stone has been made a part of the British Coronation regalia. A lengthy and most curious investigation into the whole history and wanderings of this famous stone may be found in the *Gentleman's Magazine* (vols. 51 and 52). It is, however, too long to transcribe here.

AMELIA E. BARR.

Subscriber, Davenport, Ia. 1. How do you designate nationality, by birth or by the government which protects one? 2. Is a German, after he has been naturalized here, a German still, or is he an American? 3. Does our government protect our missionaries' children who are born in heathen lands as well as the missionaries themselves? 4. Are children born to our American missionaries in China called Chinese, or are they Americans born in China?

1. One's nationality (i. e., connection with any particular nation) may be changed, but a German, or Frenchman, or Briton by birth, though one might change his allegiance from one government or nation to another, may still be designated by the country of his birth, thus: a German-American, French-American, &c. 2. He is a naturalized American citizen. 3. Certainly, the children of American citizens born while parents temporarily reside abroad, are American citizens also, and entitled to full protection. 4. Americans born in China

W. G. H., Greenwich, N. Y. Is there any authority in the Bible for bringing into the Church of Christ such societies as the Christian Endeavor and Epworth Leagues?

The object of those organizations is to cultivate piety in the members, to save young people from temptation, to give them the support of companionship in the Christian life, to encourage active and aggressive Christian work and other most desirable objects. All these things are directly in accord with the Word of God. Any means to promote those ends are legitimate. Both those societies have been blessed of God to the conversion of many. Ministers have testified that their churches have been strengthened by the societies. For each and every part of their work they can find Scriptural authority. The captious critics who opposed them at the outset have been put to shame by the good accomplished through their means.

J. E. D. G., Raymond, Minn. 1. How is 1. Samuel 27: 11-21, describing Saul's visit to the witch of Endor, to be understood? 2. Do the spiritualists of modern times have the same power? 3. Could not a better plan be adopted for the selection of the Sunday School Lessons? 4. Is there any possibility of overcrowding the mind with spiritual things on Sunday? 5. Is any plan possible for bringing about a union of Christian sects?

1. It cannot be understood, at this distance of time. The woman may have been a deceiver. You must remember that Saul did not see the apparition, and had only the woman's word for it. 2. We do not know what their methods are. Some of them have certainly been detected in trickery. 3. Most people think so, and new men have been put on the Committee in the hope that they will be able to suggest a better plan. 4. It is certainly possible, but we do not think many people are in danger of it. 5. Several have been suggested, but the sects show little disposition to accept them. An organic union seems impracticable, but perhaps they may eventually co-operate in Christian work. That appears to be practicable, and may be a first step toward closer union.

J. W. G., Kill Creek, Kans. 1. Do Presbyterians or members of any other church believe, as a minister I have heard declares they do, that there are infants in hell a span long? 2. If a person cannot name the day or year of his conversion, must he conclude that he has not been converted?

1. We do not know of any church that believes in so horrible a doctrine. The Assembly catechism does not teach it. Happily, of late years, Christians of all churches have been too busily engaged in planning ways and means for reaching the unconverted and preaching the Gospel to them, to give so much attention as was done some fifty or a hundred years ago to the unprofitable subjects of Divine sovereignty, election, etc. 2. No, he should draw no such inference. There are many people who from their childhood were so near the kingdom of God that they do not know when they crossed its boundaries. Men of depraved habits and strong sensual passions, living lives of sin, would know the day of their conversion, because the turning to God worked so great a revolution in their lives, but happily their experience is not the rule for all. Many very eminent Christians have been unconscious of the change of heart, so gradual was it.

B. F. W., Baltimore, Md. Can you inform me where I can find the following story: A king once sent a number of small children to wash their hands. The girls washed up to their elbows, the boys only washed their hands. As they were all dressed alike, that was the way he took to discover their sex.

It is one of many legends told concerning the visit of the Queen of Sheba to King Solomon, and of the methods she employed to test his wisdom. These legends are found in the ancient Jewish writings.

Reader, Camp Verde, Ariz. Can a person who has taken the Christian Endeavor pledge consistently join in dancing?

There is no explicit prohibition of dancing in the Christian Endeavor pledge, but we think that a person who earnestly and honestly tries to live up to it, will have no inclination for dancing. The object of the pledge and the spirit it is intended to promote, is to raise the member above such amusements. No person who is seeking spiritual development would think of dancing. It is an amusement fit only for worldlings, and it often debases them.

M. M., Millersburg, Ill. Does not it appear inconsistent with the character of God that he should condemn his creatures to eternal punishment? Is it not more probable that he will give them another opportunity?

Do you not think that question may be left for the future to determine. We have no ground given us for expecting that God will give another opportunity. He may do so, for there are no limits to his mercy, but it is an awful risk to run. Our duty is to accept the opportunity that is offered now and not to speculate on the possibility of there being another. The terms of the offer read to us like those of a final offer, and as if there would never be another. We cannot conceive of God being inconsistent. The punishment of the impenitent seems to be not so much an infliction by God, as the result of choice on the part of the sufferer. You may have a boy at school, in spite of all warnings a advice, neglect his lessons and gi time to play and idleness. Can he bla teacher or his parents, if at the end school life he is ignorant and is unfit fo fession? If a young man voluntarily ates with men of foul life and coarse m and acquires their habits, do you blan fined lady if she excludes him from her If a child who has been warned against ing a hot stove and has had the conseq explained to him, avails himself of absence of his mother to lay his hand glowing metal, he must not blame his when he suffers. If he is so badly burn he loses his hand, he goes through life n because of that momentary act. We blame the mother, or charge her with inconsistent. All her love cannot sa from the consequences of his own per When a man deliberately chooses si being warned of the consequences, fuses the offer of pardon and regene what can God do with him?

Miss Bessie L. J., Chatham, N. Y., writ

I have seen several articles in your M about the wearing of birds' feathers. A lea the Massachusetts Audubon Society gives statement of the case. There is also an Society in New York, and any who help in the bird protection are invited to jo dress Miss Emma H. Lockwood, 243 W street, New York.

J. H., Strayhorn, Miss. Can a man or live a more consecrated life single or Can he do better service in the cause single than married?

The answer to both questions must upon circumstances which the writer d seem to have taken into account. M sons might be able to do more effectiv tian work singly than if married, while might be energized to greater activity association of a Christian helpmeet conditions have their advantages ar drawbacks, but there is no eviden Christian marriage ever prevented th opment of Christian character and Spurgeon, Moody, Gordon, and a others eminent in the Lord's work n mentioned in support of this view It probable that those cases in which, peculiarities in temperament, &c., r would operate as a hindrance to spiritu form a very small minority of the wh

J. B. T., Milford, Ill. I belong to the Church, but am so far out in the cou having no way to go am not able t services there, so I go to the Methodi being close to me. When they admin Lord's Supper, I go forward, kneel wi and join their endeavors. Am I rig doing?

Entirely right. You would do w neglect the opportunity, since all ar children.

Mrs. M. D. F., Middletown, N. Y this interesting letter regarding the the mother of a Christian and mi household:

Mrs. Densnap was my mother and she l heaven March 25th. She was very fond CHRISTIAN HERALD and her paper w the last things she asked for. She was few days of seventy-eight years. She w devoted Christian and church-goer. W sixteen years old, she joined the church William R. Williams, a sketch of whose published some time since. Mr. Will married her in 1838 to her husband, Geo nap, who died in 1873. There were nine six of whom reached maturity. The olde ter died in 1881, in Gaboon, Africa, where labored as a missionary for six years.

Subscriber, Milo, Me. 1. Should a teac Sunday School class continue to te there has been no conversion in th years that he has had charge of it? the teacher to know whether it is h continue the work or resign it to othe

1. We would rather advise greater ness and more prayer for the conv each individual scholar, than giving work. We do not believe that the ness and efficiency of the teacher ca be accurately estimated by results. deal of good may have been done, owing to home influences or social tions, the work may not have come to The good may be seen later. 2. In t way as he learns his other duties. If needs to be done and he is willing to way seems to be open. God does no responsible for results. He holds us ble for doing our duty and using all th with which he has endowed us. If w the results may be left to him. Mis have in some cases labored for ma without a conversion, and then the has come suddenly, and it has been that the past years were not so ineff they seemed.

W. Van H., Avenue, Pa. The Bible H Fourth avenue, between Eighth and Nint —Subscriber, Peck's Run, W. Va. N not heard of it, and it sounds nonsensica There are too many such organizations a —Subscriber, Brooklyn. We know of schools.—Vermont Reader, St. Johns Yes, to all three questions.—A. M Falls, Me., writes to thank the Shut-In S sending her THE CHRISTIAN HERALD. New York City. Esther, we believe.— Newark, N. J. Even conceding the cl mention, we still regard the character Victoria's reign and influence as justified in missionary enterprise and Gospel prog earthly government is perfect.

ON THE TRAIL TO NEVADA FALLS, YOSEMITE VALLEY.

This striking photograph presents one of the many similar scenes of natural grandeur, that attract the tourist in "America's Wonderland," as the Yosemite region has been justly called. At this season of the year the Yosemite is usually full of visitors, many of whom will see the original of our illustration, as they pass through the canyon to the falls beyond.

OUR SWEET BLIND SINGER!

Fanny Crosby, in her Old Age, Tells of her Life-work for Christ—Author of Four Thousand Hymns—Her New Book Just Issued.

FANNY CROSBY.

I HAVE been asked to tell the readers of THE CHRISTIAN HERALD something about myself and my poetic work, and especially concerning those efforts of my muse that have been dedicated to the cause of Christ. I consider THE CHRISTIAN HERALD the grandest of all Christian newspapers, and am glad to be asked to speak through its columns. It would be speaking truthfully were I to say that the talent for versification has been with me ever since earliest childhood and I believe the genius of poetry was born with me. At eight years of age, I began composing, my first poem being a simple little effusion, dealing with my own condition. It was:

O what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be;
How many blessings I enjoy
That other people don't!
To weep and sigh because I'm blind,
I cannot and I won't.

This youthful declaration of principles—though others may smile at it—I have kept steadily in view, and I suppose the dominant key-note of my character has been cheerfulness throughout. At all events, my friends who know me best so regard it.

During the first part of my poetic experience, I wrote on a great variety of subjects, but my recollection is that they were principally merry ones, reflecting the lightheartedness within me. When I was fifteen years old, I entered the New York Institute for the Blind, where I remained as pupil for twelve years, becoming a teacher there in 1847, and held that position until 1858. These years were the developing years of my life. My poetic instinct and vivid imagination found ample room for expansion and exercise, and my friend Mr. Hamilton Murray, a finely educated man, with much literary taste, aided materially in this development. It was a part of my daily exercise to make poetic paraphrases of selections taken by my instructor from some of the old, standard poets, and I can safely say that in the course of these exercises I became thoroughly acquainted with the works of Milton, Addison, Pope, Dr. Young, Cowper, Wise, and a score of other famous poets. I learned to recognize and analyze their peculiar style and treatment and to paraphrase them with a skill that was highly commended. Apart from such exercises, I engaged in other compositions, many of them designed to be humorous, and all of a light and agreeable nature. Some dealt with my immediate surroundings, my schoolmates, and other familiar topics, for even in those early days, I found my mind soaring cloudwards, and it was very difficult to keep it down to earth. One of my compositions, I remember, excited no little interest and amusement. I entitled it, "Musical Sounds," and it was descriptive of the various calls of the New York streetvenders. Some of my poetic effusions written in the Institute were a sort of poetic persiflage, which I would compose while combing my hair in the morning or performing some other duty that did not of itself require a mental effort. Occasionally I would soar into blank verse. Yet it was an indulgence, but I was very fond of writing blank verse at that time, and still think that some of my best work in a purely literary sense, has been done in that form.

I recollect on one occasion that Mr. Murray, my teacher, had set me a task to paraphrase some verses on "Morning" by N. P. Willis. I had somehow failed to respond to this demand, not feeling any inclination to write. About noon, my instructor called me: "Fanny, have you written those verses?" "I have not, Mr. Murray," I replied quietly. "Well, Fanny," said he, "you understand no verses, no dinner. It is now fifteen minutes to twelve." At twelve o'clock I had my paraphrase complete and the task was finished to Mr. Murray's entire satisfaction. I can repeat it even now, word for word, as well as the lines of Willis on which it was based, and some of my friends have been kind enough to say that they preferred mine to the original. It was a task in which my fancy, once let loose, had wings enough to expand at will. As I have before stated, I was fond of ascending to the stars, and once there, it was not an easy matter to get me down again to our common-place, every-day, literal world.

After 1851 I wrote a number of pieces for Dr. George F. Root, the celebrated musical composer, and in his autobiography he has generously expressed his indebtness to me for these contributions. Besides well known hymns, I wrote for Prof. Root also many songs that were at one time sung everywhere. Among them I may mention "Rosalie, the Prairie Flower," "Hazel Dell," "Proud World, Good-by, I'm Going Home," "Music in the Air," "Never Forget the Dear Ones," etc.

But there came a time when I began to write more seriously and with higher purpose. All my life a Christian, from my earliest conscious moment I had been impressed with the beauties of nature, as I understood them, with the love that surrounded and kept us, and with the goodness of our Heavenly Father. Besides, this spiritual tendency has been fostered and strengthened by the instructions of my teacher, who, in his selection of poets for me had chosen those whose writings possessed the highest spirituality. The Bible to me was my most familiar book. I had committed to memory the first four books of the Old Testament, also the four Gospels, and these doubtless influenced my poetic career to a greater extent than all other literature combined.

In 1863 I was requested to write a poem for the Rev. Peter Stryker, the famous evangelical preacher of that time, and I composed "The Old Year." Mr. Stryker was so pleased with what I had written that he gave me a letter to Mr. W. B. Bradbury, who was then having musical services for the young, and I wrote for Mr. Bradbury the first of that long series of hymns which I have been composing during the last thirty-five years, without intermission. Mr. Bradbury, I should explain, was the leading writer of Sunday School song music in the United States, being the pioneer in that particular field. Our acquaintance was a most agreeable one, and while it lasted I became more and more drawn to the writing of spiritual songs exclusively. On his death in 1868, by a strange coincidence, the hymn selected for the funeral was the one I had first written—my earliest Gospel hymn:

We are going, we are going
To a home beyond the skies,
Where the fields are robed in beauty,
And the sunlight never dies:

After the death of Mr. Bradbury, I became associated in similar work with Robert Lowry and W. H. Doane, and subsequently with Biglow & Main, for whom I have written during many years past a long list of Gospel hymns. I have counted among my warmest friends nearly all of those who have been foremost in the field of religious musical work: Philip Phillips, Theo. E. Perkins, T. F. Seward C. G. Allen, Hubert P. Main, John R. Sweney, W. J. Kirkpatrick, Silas J. Vail, Geo. C. Stebbins, and the sweetest of all our Gospel singers, Ira D. Sankey.

One of the precious recollections of my life is an episode which brought me into contact with that bright and shining spirit, Frances Ridley Havergal, whose genius had long held my admiration. In the "Poet's Corner" of one of my books, I had expressed a wish to meet Miss Havergal, to clasp her hand and to kneel together at the same shrine. Her reply came to me, over the Atlantic, a sweet surprise. One of her verses reads:

Sweet blind singer over the sea,
Tuneful and jubilant; how can it be
That the songs of gladness, which float so far,
As if they fell from the evening star,
Are the notes of one who never may see
"Visible music" of flower and tree,
How can she sing in the dark like this?
What is her fountain of light and bliss?
Her heart can see, her heart can see!
Well may she sing so joyously!
For the King Himself, in His tender grace,
Hath shown her the brightness of His face;

I presume that I have written in all between 4,000 and 5,000 hymns. If I were asked to indicate which of my poetic children I preferred—which of all the thousands is the most attractive—I would have no hesitation in saying that I considered that, for all the purposes of the Gospel hymn, "Safe in the Arms of Jesus" is the best I have written, or ever will write. It is a heart poem—a simple and direct expression of absolute faith.

Four volumes of my poems have now been published, the first, issued in 1844, being, "The Blind Girl and other Poems," the second in 1849, called, "Monterey," the third, "A Wreath of Columbia's Flowers," and the fourth (just published by The Biglow & Main Co., New York) called, "Bells at Evening."

I leave to others a critical characterization of my work. It is sufficient for me to say that I prize, as a great privilege, the opportunity the Lord has given me, through the exercise of my peculiar talent, to reach so many hearts. I shall always be grateful that He led me to that special work, and gave me a share, however humble, in the harvesting of precious souls.

FANNY J. CROSBY.

* * *

Bells at Evening and other Verses, by Frances J. Crosby, is the modest title of the new volume of poems by this most gifted and spiritual singer. It is a volume of 192 pages, and contains two excellent half-tone portraits of the author. The book is neatly bound in cloth and copies will be supplied at 50c. postpaid by Biglow & Main, publishers, Ninth st., New York.

THE CITY OF OORFA, FROM THE EAST.
1. GREGORIAN CHURCH. 2. PROTESTANT CHURCH AND ORPHAN HOMES.

OUR ORPHANS AT OORFA.

(Continued from First Page.)

One of our godly American missionaries, Rev. W. C. Dewey, who was at his post in Mardin, Mesopotamia, during the series of terrible massacres by the Turks and Kurds in 1895-96, is now on a visit to his home and friends in the United States. Dr. Dewey's station at Mardin was the scene of an outbreak early in the recent troubles, and his life was repeatedly in peril, but he was divinely protected through it all. Before leaving the East, he visited to Oorfa, and gives this interesting and encouraging account for the information of the readers of THE CHRISTIAN HERALD:

TEACHERS OF THE ARMENIAN ORPHANS AT OORFA.

I reached Oorfa Friday morning. We were there until Saturday afternoon about two o'clock, that is, a little more than twenty-four hours. We had heard a good deal about Miss Shattuck's heroism and pluck in the terrible massacre that had taken place there, but had no conception of the magnitude of the work she was doing. Miss Shattuck herself took me around, but first Miss Chambers took me to visit the school. They have 1,800 children in the school, without distinction as to creed, and the teachers also, I believe, are employed whether they are Protestant or Armenian. These schools are all under Miss Shattuck's direction, or perhaps now under Miss Chambers' direction, as Miss Shattuck has been turning over some of the work to her, and the Gregorians, as well as the Protestants, accept anything that these ladies consider best for the interest of the school, and so, generally, they are working in hearty sympathy and accord. Services are held in the Gregorian Church at which the Protestant preachers take part, Protestants and Gregorians attending; and the same way with the Protestant Church. I saw the great church, in which it is supposed that at least 3,500 people were killed, with its burned and blackened pillars. An Armenian priest showed us over the waste places, and we saw where the bodies were buried after the massacre. They were all put in a large pit and covered over. The women have made it a wailing-place. They came there to mourn, and finally they allowed the missionary ladies to cover it with flowers.

Then Miss Shattuck took me around to where she had women at work. Some were weaving rugs of different grades, sizes, and qualities; others were learning to make a new kind that might be profitably disposed of. Some were embroidering, manufacturing handkerchiefs. She is doing a large work in manufacturing rugs, handkerchiefs, and embroideries of various sorts. She sends them to Mrs. Bowen at Constantinople, who disposes of them at various places in Europe. They are trying to make the work self-supporting, to put these widows and orphans in the way of supporting themselves. She also took me to a little room where her Committee-men meet, to show me something of the way the accounts are kept, and I am sure everything is most carefully looked after. Accounts are kept with scrupulous exactness, and I believe she is able to tell you just what she has spent in any one line of her work.

Then in the evening, three young Germans who have recently been sent out by Dr. Lepsius' Committee to take care of certain orphans, came in. They seemed to be efficient workers. After dinner the boys living in the same yard were called into the sitting-room for evening prayers. They came filing in until 111 were squatted on the floor before me. An Armenian teacher conducted the devotions, the children joining in the singing with hearty good-will. Then I had the privilege of saying a few words to them, after which they came up in line, shook hands with me, and bade me "good night" in English. It is very touching to see these little fellows appear before a large company, after the terrible experiences they had been through, and to see them so cheerful, contented and happy. The next day we saw them playing in the yard, and wondered how Miss Shattuck was able to stand so much noise, but she seemed not to mind it at all.

THE METROPOLITAN PULPIT

RETURNING PROSPERITY.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Lamentations 3: 39, - - - Wherefore doth a living man complain?

A CHEERFUL interrogatory in the most melancholy book of the Bible! Jeremiah wrote so many sad things that we have a word named after him, and when anything is surcharged with grief and complaint, we call it a jeremiad. But in my text, Jeremiah, as by a sudden jolt, wakens us to a thankful spirit.

Our blessings are so much more numerous than our deserts that he is surprised that anybody should ever find fault. Having life, and with it a thousand blessings, it ought to hush into perpetual silence everything like criticism of the dealings of God. "Wherefore doth a living man complain?"

While everything in our national finances is brightening, for the last few years the land has been set to the tune of "Naomi." There has been here and there a cheerful soloist, but the grand chorus has been one of lamentation, accompanied by dirges over prostrated commerce, silent manufactories, unemployed mechanism, and all those disorders described by the two short words, "hard times." The fact is that we have been paying for the bloody luxury of war, more than thirty years ago. There were great national differences, and we had not enough Christian character to settle them by arbitration and treaty, and so we went into battle, expending life and treasure, and well nigh swamping the national finances; and North and South, East and West have ever since been paying for those four years' indulgence in barbarism. But the time has come when this depression ought to end—yea, when it will end—if the people are willing to do two or three things by way of financial medicament, for the people as well as Congress must join in the work of recuperation. The best political economists tell us that there is no good reason for continued prostration. Plenty of money awaiting investment. The national health with never so strong an arm or so clear a brain. Yet we go on groaning, groaning, groaning, as though God had put this nation upon gruel, and allowed us but one decent breakfast in six months. The fact is the habit of complaining has become chronic in this country, and after all these years of whimper and wailing and objurgation, we are under such a momentum of snivel that we cannot stop.

There are three prescriptions by which I believe that our individual and national finances may be cured of their present depression. The first is cheerful conversation and behavior. I have noticed that the people who are most vociferous against the day in which we live are those who are in comfortable circumstances. I have made inquiry of those persons who are vociferous in their jeremiads against these times, and I have asked them: "Now, after all, are you not making a living?" After some hesitation and coughing and clearing their throat three or four times, they say, stammeringly: "Y-e-s." So that with a great multitude of people it is not a question of getting a livelihood, but they are dissatisfied because they cannot make as much money as they would like to make. "Oh!" says some one, "are you not aware that there is a great population out of employment, and there are hundreds of the good families of this country who are at their wits' end not knowing which way to turn?" Yes, I know it better than any man in private life can know that sad fact, for it comes constantly to my eye and ear. But who is responsible for this state of things?

Much of that responsibility I put upon people in comfortable circumstances who, by an everlasting growling, keep public confidence depressed and new enterprises from starting out and new houses from being built. You know very well that one despondent man can talk fifty men into despondency, while one cheerful physician can wake up into exhilaration a whole asylum of hypochondriacs. It is no kindness to the poor or the unemployed for you to join in this deploration. If you have not the wit and the common sense to think of something cheerful to say, then keep silent. There is no man that can be independent of depressed conversation. The medical journals are ever illustrating it. I was reading of five men who resolved that they would make an experiment and see what they could do in the way of depressing a stout, healthy man, and they resolved to meet him at different points in his journey; and as he stepped out from his house in the morning in robust health, one of the five men met him and said: "Why, you look very sick today. What is the matter?" He said: "I am in excellent health; there is nothing the matter." But passing down the street, he began to examine his symptoms, and the second of the five men met him and said: "Why, how bad you do look." "Well," he replied, "I don't feel very well!" After awhile the third man met him, and the fourth man met him, and the fifth man came up and said, "Why, you look as if you had had the typhoid fever for six weeks. What is the matter with you?" And the man against whom the stratagem had been laid went home and died. And if you meet a man with perpetual talk about hard times and bankruptcy and dreadful winters that are to come, you break down his courage.

Some people are so overborne with the dolorousness of the times, that they say we shall have communistic outrages in this country such as they had in France. I do not believe it. The parallel does not run. They have no Sabbath, no Bible, no God, in France. We have all these defenses for our American people, and public opinion is such that if the people in this country attempt a cut throat expedition, they will land in Sing Sing, or from the gallows go up on tight rope. I do not believe the people of this country will ever commit outrages and riot and murder for the sake of getting bread. But all this lugubrosity of tone and face keeps people down. My hearers and readers, representing as you do all professions, all trades, and all occupations, if you should resolve never again to utter a dolorous word about the money markets, but by manner and by voice and by wit and caricature, and above all by faith in God, to try to scatter this national gloom, do you not believe the influence would be instantaneous and wide-spread? The effect would be felt around the world. For God's sake, and for the sake of the poor and for the sake of the employed, quit growling. Depend upon it, if you men in comfortable circumstances do not stop complaining, God will blast your harvests, and see how you will get along without a corn crop; and he will sweep you with floods; and he will devour you with grasshoppers; and he will burn your city. If you men in comfortable circumstances keep on complaining, God will give you something to complain about. Mark that!

The second prescription for the alleviation of financial distresses is proper Christian investment. God demands of every individual, State, and nation a certain proportion of their income. We are parsimonious! We keep back from God that which belongs to him, and when we keep back anything from God, he takes what we keep back, and he takes more. He takes it by storm, by sickness, by bankruptcy, by any one of the ten thousand ways which he can employ. The reason many of you are cramped in business is because you have never learned the lesson of Christian generosity. I am in sympathy with the man who was to be baptized by immersion, and some one said: "You had better leave your pocket-book out, it will get wet." "No," said he, "I want to go down under the wave with everything. I want to consecrate my property and all to God." And so he was baptized. What we want in this country is more baptized pocket-books.

I had a relative whose business seemed to be failing. Here a loss, and there a loss, and everything was bothering, perplexing, and annoying him. He sat down one day, and said: "God must have a controversy with me about something. I believe I haven't given enough to the cause of Christ." And there and then he took out his check-book and wrote a large check for a missionary society. He told me: "That was the turning-point in my business. Ever since then I have been prosperous. From that very day, aye, from that very hour, I saw the change." And, sure enough, he went on, and he gathered a fortune. The only safe investment that a man can make in this world is in the cause of Christ. We often see men who are tight-fisted who seem to get along with their investments very profitably, notwithstanding all their parsimony. But wait. Suddenly in that man's history everything goes wrong. His health fails, or his reason is dethroned, or a domestic curse smites him, or a midnight shadow of some kind drops upon his soul and upon his business. What is the matter? God is punishing him for his small-heartedness. He tried to cheat God, and God worsted him. So that one of the recipes for the cure of individual and national finances is more generosity.

Once the man finds out that secret, and he goes on to fortune. There are men whom I have known who for ten years have been trying to pay God one thousand dollars. They have never been able to get it paid, for just as they were taking out from one fold of their pocket-book a bill, mysteriously somehow in some other fold of their pocket-book there came a larger bill. You tell me that Christian generosity pays in the world to come. I tell you it pays now, pays in hard cash, pays in government securities. You do not believe it? Ah, that is what keeps you back. I knew you did not believe it. The whole world and Christendom is to be reconstructed on this subject, and as you are a part of Christendom, let the work begin in your own soul. Strike, then, a balance for God. Economize in anything rather than in your Christian charities. There is not more than one out of three hundred of you who ever give enough to do you any good, and when some cause of Christianity—some missionary society or Bible society or Church organization comes along and gets anything from you, what do you say? You say, "I have been bled," and there never was a more significant figure of speech than that used in common parlance. Yes, you have been bled, and you are spiritually emaciated, when if you had been courageous enough to go through your property and say: "That belongs to God, and this belongs to God, and the other thing belongs to God;" and no more dared to appropriate it to your own use than something that belonged to your neighbor, instead of being bled to death by charities you would have been reinvigorated and recuperated and built up for time and for eternity. God will keep many of you cramped in money matters until the day of your death unless you swing out into larger generosities.

People quote as a joke what is a divine promise: "Cast thy bread upon the waters, and it will return to thee after many days." What did God mean by that? There is an allusion there. In Egypt, when they sow the corn, it is at a time when the Nile is overflowing its banks and they sow the seed corn on the waters, and as the Nile begins to recede this seed corn strikes in the earth and comes up a harvest and that is the allusion. It seems as if they are throwing the corn away on the waters, but after a while they gather it up in a harvest. Now says God in his word: "Cast thy bread upon the waters, and it shall come back to thee after many days." It may seem to you that you are throwing it away on charities, but it will yield a harvest of green and gold—a harvest on earth and a harvest in heaven. If men could appreciate that and act on it, we would have no more trouble about individual or national finances.

Prescription the third, for the cure of all our individual and national financial distresses: a great spiritual awakening. It is no mere theory. "Well," you say, "what has spiritual improvement and revival to do with monetary improvement and revival?" Much to do. The religion of Jesus Christ has a direct tendency to make men honest and sober and truthful telling, and are not honesty and sobriety and truth-telling auxiliaries of material prosperity? If we could have an awakening in this country as in the days of more than Edwards of Northampton, as in the days of Dr. Finley of Basking Ridge, as in the days of Dr. Griffin of Boston, the whole land would rouse to a higher moral tone, and with that moral tone the whole business enterprise of the country would come up. Godliness is profitable for the life that now is as well as for that which is to come. But, my friend, do not put so much emphasis on worldly success as to let your eternal affairs run loose ends. I have nothing to say against money. The more money you get the better, if it comes honestly and goes usefully. For the lack of it, sickness dies without medicine, and hunger find its coffin and the empty bread-tray, and nakedness shivers for clothes and fire. All this cant that is made against money as though it had no practical use, when I hear a man investing in it, it makes me think the best home for him would be an everlasting poor-house! No, there is a practical use for money; but while we admit that, we must also admit that it cannot satisfy the soul, that it cannot pay for our ferriage across the Jordan of death, that it cannot unbar the gate of heaven for our immortal entrance. Yet there are men who act as though packages of bonds and mortgages could be thrown off for a mansion in heaven, and as though gold were a legal tender in that land where it is so common that they make pavements out of it. Salvation by Christ is the only salvation. Treasures in heaven are the only incorruptible treasures. Have you ever ciphered out that sum in loss and gain, "What shall it profit a man if he gain the whole world and lose his soul?" You may wear fine apparel now, but the moth of death will flutter it like rags. Fine linen spun and a threadbare coat have sometimes been the shadow of robes white in the blood of the Lamb. All the mines of Australia and Brazil, strung in one necklace, are not worth to you as much as the pearl of great price. You remember, I suppose, some years ago, the shipwreck of the *Central America*? A storm came on that vessel. The surges trampled the deck and swept down through the hatches, and there went up a hundred-voiced shriek. The foam on the jaw of the waves. The pitching of the steamer, as though it would leap a mountain. The glare of the signal rockets. The long cough of the steam-pipes. The hiss of extinguished furnaces. The walking of God on the wave. O, it was a stupendous spectacle! But that ship did not go down without struggle. The passengers stood in lines trying to bail it out, and men used to toil tugged until their hands were blistered and their muscles were strained. After awhile a sail came in sight. Few passengers got off, but the most went down. The ship gave one lurch and was lost.

So, there are men who go on in life a fine voyage they are making out of it. It is well, till some euroclydon of business disaster comes upon them, and they go down. The bottom of this commercial sea is strewn with the shattered hulks. But because your property goes, shall you go? O, no! There is coming a more stupendous shipwreck after a while. The world — God launched it six thousand years ago, and it is sailing on; but some day it will stagger at the cry of "Fire!" and the timbers of the rocks will burn, and the mountains flame like masts, and the clouds like sails in the judgment hurricane. God will take a good many off the deck and others out of the berths, where they are now sleeping in Jesus. How many shall go down? No one will know, but it is announced in heaven one day: "Great wreck of a world! So many millions drowned!" Because your fortunes go, because your possessions go, because all your earthly possessions go, do not let your soul go! Make the Lord Almighty, through the blood of the everlasting covenant, save your souls.

Little Waifs at Mont-Lawn.

Flocking Away from the Heated City to Our Children's Home.

THESE sultry midsummer days, when all humanity seems melting, and when the little children of the tenements seek the sickly shade of the foul

A MERRY GROUP AT OUR CHILDREN'S HOME.

alleys and close courtyards as a playground, it is a pleasure to look around at the company of happy youngsters at our Children's Home. Mont-Lawn's pure breezes and abundant shade put all idea of torrid heat out of the question, and the little ones who romp and play there all day long and sleep the sweet deep sleep of tired childhood at night, forget for the time at least, the hot streets and the still hotter rooms whence they came. One of our poets in sympathetic verse (which we publish on this page) has made eloquent appeal in behalf of the children, and no word of ours is needed to add to the force of his language. When it is remembered that for the trifling sum of three dollars, a child can be made absolutely happy for ten days, besides receiving lasting physical and moral benefit, the opportunity for a Christian service to "one of these little ones" seems golden indeed. There are at present nearly 200 little guests in our Children's Home, many of them orphans, and almost all "children of poverty" in the absolute sense. There are among them little toddlers who, incredible as it may seem, are to a large extent, the "support" of their widowed mothers, every penny they earn as newsboys being duly turned in to the slender home purse. Shoeless, coatless, and sometimes even hatless, they come to us with faces running over with smiles of gleeful anticipation of a ten days' visit. There are little girls too, who have already learned the meaning of toil, since even children must work, to keep the wretched home. And there is besides, a contingent of weaklings, who have been heavily handicapped by sickness in early life with deformation. To all such the outing is a rare and a very highly valued boon.

Two artists have given us two scenes in striking contrast, both from the life. The one of tenement children playing in the overflowing gutter of a hot street, and the merry ring of youngsters on the greensward at Mont-Lawn tell their own story. While every day of the seven has its special pleasures for our wee guests at Mont-Lawn, special delights are reserved for Friday, when the little ones join with greatest zest and unanimity in the simple religious exercises of the day. These consist of the singing of hymns—all the children joining—and short, entertaining addresses suited to the mental capacity of the hearers and calculated to be helpful and stimulating to all. The fact that the children join so heartily in these exercises is the best evidence that they enjoy them to the full.

Some of the addresses delivered are practical, and nearly all contain moral lessons more or less simple and attractive. One of the Home Missionary talks last week, in a short talk, told the little listeners all about five different kinds of people we meet, viz: Mr. Always-to-be-depended-upon, who was represented by a phial full of pure crystal water; Mr. Most-always-to-be-depended-upon, whose phial had a little sand and grit at the bottom that caused it to be a trifle mixed when shaken; Mr. Sometimes-to-be-depended-upon, whose phial (the phials representing the hearts or natures of the individuals) held a dingy mixture, but would clear up after awhile; Mr. Hardly-ever-to-be-depended-upon, whose phial was muddy and full of dirt, and lastly, Mr. Never-to-be-depended-upon, whose phial was choked with a black, inky ooze, and hopelessly opaque. From these phials the speaker drew illustrations of character, as to temper, honor, piety, truthfulness, etc., showing that total cleansing could only be effected by emptying out all the contents of the foul phials and filling them like the first, with pure, limpid spring water, emblematic of the regenerating power of Divine love and grace in the sinful human heart. It was an illustration readily understood by the little ones, and keenly appreciated.

One day lately, amid the sweltering heat, there came to our Home at Mont-Lawn thirty little tots whose ages varied from the two-year-old toddler to the little maid or man of seven. They are all children from the poorest homes of the lower East Side; mere babies, most of them, the sons and daughters of mothers who go out to wash or scrub or sew by the day, and who are compelled to leave their little ones at the Catharine Mission Nursery. There they are put in cool cotton pinafores and kept safely till their mothers call for them at night. As the heat has been specially hard on the little ones, the good nurses were glad to take advantage of the kind invitation to send them to Mont-Lawn. Contributions in aid of the work at our Children's Home are acknowledged on page 587 of this issue.

THE TENEMENT WAIFS.

Written for "The Christian Herald."

Oh, send them away from their want and despair,
Oh, let them enjoy God's free sunshine and air,
Oh, let the fresh breeze fan each feverish cheek,
Oh, help them, for oh, they are helpless and weak,
In their loathsome prison, oh, why let them stay,
From want and from wretchedness send them away.

Oh, send them away from the foul, stifling air,
To fields that are fragrant, to woods that are fair;
Oh, why let them perish when help is so nigh,
Oh, help them or, oh, they must suffer and die,
Oh, they are so helpless, oh, send them away,
In want and in wretchedness, why let them stay.

Oh, send them away from their sad cruel fate,
Oh, why let them suffer, oh, why let them wait;
Oh, send them away for they sicken and die,
Oh, help them, oh help them, as helpless they lie,
Oh, fly to their rescue, oh, do not delay,
From want and from wretchedness send them away.

DAVID W. HIXE.

THE GUTTER AS A PLAYGROUND.
A SCENE FROM LIFE IN AN EAST-SIDE NEW YORK STREET.

Their's the Martyr's Crown.

Two Knights of the Cross Lay Down their Lives in the Master's Service—Escande and Minault the Victims of Religious Intolerance in Madagascar.

FRENCH Protestant society has been stirred to its very depths recently by the terrible news from Madagascar—the brutal and mysterious assassination on May 20th of the two well-known and distinguished evangelical missionaries, Benjamin Escande and Paul Minault, in the mountainous regions of Ankaratra, twenty miles south of Antananarivo. Aside from the personal loss to their large circle of friends, and to the Christian cause, there are circumstances connected with the sad event that place it beyond the category of ordinary tragedies of the kind.

I have before me some documents obtained from the French Missions Society which shed a curious light on the conditions prevailing in that far-off island. For the reader's general information let me say that in consequence of Jesuit intrigues and machinations and the resulting disturbances among the native population last fall, the French resident general, a Protestant named Laroche, was recalled by the government, and the whole country was placed under military rule, General Gallieni being appointed governor. Of this official, it must be averred, that although an Anglophobe, to the point of laying hands on the property of numerous British missions and of endeavoring in every way to thwart and molest the English as such, in matters of religion he has shown himself to be both fair and impartial. To maintain the principles of liberty of conscience was no easy task, as the reader will judge for himself, by the following extracts which I translate in condensed form from the letters received by the Missions Society shortly after the General's appointment and before he had had time to interpose his authority. The writer is Benjamin Escande, one of the victims of the late tragedy.

REV. B. ESCANDE.

REV. PAUL MINAULT.

I was called to Fenoarive the other day by certain events of serious import, (says he), to wit, the imprisonment of five Protestant hovas who were only released upon agreeing to become Catholics, also the *kabary* (official declaration) of a French Lieutenant with a Jesuit father by his side, acting as interpreter to the effect that all the children of the district must be sent to the Catholic schools! . . . In many villages threats of death have been made against Protestants who refused to be converted, and at Ambodiafotry, the emancipated slaves have been menaced with a return to slavery in case they attended the Protestant services. Two native evangelists, admirable Christians, were thrown into jail on the false accusation of having expressed the hope that the English might return. At Antanamalaza, things are in a bad state, owing to the violent hostility of Lieut. Col. X, who stands in with the local Jesuit father and helps him all he can. He openly proclaims that although liberty of conscience may exist for all, those who desire to please the French should embrace Catholicism! Recently he wrote a letter of congratulations to the inhabitants of a village who had followed this advice. This letter the Jesuit father read in public on market-day with a lieutenant standing by, as if to give official countenance to the proceeding.

Here we have an extract from a letter written by the Norwegian pastor, Engh, from Betafo, in the province of Betsileo, which has been largely evangelized by the Norwegian missions.

We are passing through troublesome times, (he writes); messenger after messenger brings us the worst of tidings. I never entertained a very high opinion of the Jesuits, but I never thought them as bad and as violent as I see them to-day. The natives are positively terrorized by them and by threats of what will occur if they do not rally to the orders of Father Felix. One day he says publicly that if they do not join his church they will be shot down by the soldiers; another day he holds out threats of imprisonment in irons and of the confiscation of their goods. Hardly had M. Alby (the Government Agent) left than the followers of Father Felix began a tour of the villages, entered the houses and declared that they had been commissioned by the government to enter all the children upon their registers as Catholics . . .

Such was the situation in Madagascar only a few months ago. It has not bettered much since, in spite of Gen. Gallieni's laudable effort to put an end to this unheard of regime of religious intolerance. The growing exigences of the situation made it an exceedingly imperious necessity for the French Missions Society to take up the waning cause of Protestanism, and the first step in this direction was the departure at the end of March for Madagascar of five missionaries from the home country, Messrs. Mondam, Ducommin, Delord, Meyer, and Minault. All these were tried men, most of them having seen service in other parts of Africa or elsewhere in the colonies. The missionary party arrived at Tamatave, the seaport of Madagascar, on April 15th, and reached Antananarivo thirteen days later.

The last news from them prior to the terrible tidings of their death is contained in a letter written by M. Escande to his cousin, M. Elisee Escande, a clergyman of the Reformed Church in Paris. It is dated May 11.

MM. Minault and Escambe whom General Gallieni has himself described in a personal dispatch to the Societe des Missions Evangeliques in Paris as "dying as soldiers, victims of their devotion and their zeal," were never destined to reach the end of their journey. The details of their assassination are very meagre as yet. The first dispatches stated that the murderers were *jahavalos*, or rebels against the government, but it is well known that the Betsileo has been free of these depredatory bands for some time. The poor mutilated remains were recovered two days after the tragedy by a detachment of infantry guided to the spot by some of the native carriers who had fled at the commencement of the attack, which was undertaken from an ambush carefully prepared beforehand. There is little doubt in the minds of Protestants of France that Jesuitism is at least morally responsible for the terrible event.

Paris, July 2. V. GRIBAYEDOFF.

THE SUNDAY SCHOOL

WORKING AND WAITING FOR CHRIST.

Sunday School Lesson for Aug. 8. I. Thess. 4: 9-18; 5: 1, 2. Golden Text: John 14: 3.

BY MRS. M BAXTER.

THE Apostle Paul preached a full Gospel. It was not only the pardon of sin, free justification by faith in the blood of Christ (Acts 13: 38, 39; Rom. 3: 24 26), but also freedom from the dominion of sin (Rom. 6: 1-14), and from self. (II. Cor. 5: 15). He preached also, and practised healing for the body (Acts 14: 8, 10); the impotent man had faith to be healed when he heard Paul speak. And that he taught the expectation of the Lord's coming, and the need to be blameless before him at his coming, his two epistles to the Thessalonians, as well as many of his other writings, abundantly testify. The Thessalonians from the very first understood the true spirit of the Gospel of Christ: they "turned to God from idols to serve a living and a true God, and to wait for his Son from heaven." (I. Thess. 1: 9, 10).

Paul, in writing to them, appeals to them as those who are looking for the Lord: he appeals to them to walk worthy of God who hath called them unto his kingdom and glory (I. Thess. 2: 12): he calls them his joy and crown of rejoicing . . . . in the presence of our Lord Jesus Christ at his coming, and prays that God may stablish their hearts "unblamable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints." (3: 13). This church was yet young; devoted indeed, whole hearted and consumed with zeal. But young churches are like young Christians, they need balance. While they "sounded out the Word of the Lord, not only in Macedonia and Achaia but also in every place [their] faith to Godward was spread abroad," (I. Thess. 1: 8), yet they needed Paul's exhortation, "Study to be quiet, and to do your own business, and to work with your own hands as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." (I. Thess. 4: 11 12).

How many young Christians who are full of zeal for souls fret against the precious, needful discipline of daily toil, working with their hands; and they think that since God blesses them to souls, they ought to be released from secular occupations which necessarily take up so much time and strength, that they may give all their time and strength to the evangelistic work, into which they put all their heart. They think they are important to the cause of God, and that the more they are freed from the drudgery of ordinary work, the better it will be for the cause of God. There never was a greater mistake. Paul the apostle, who certainly was not behind any of our modern evangelists in zeal or in spiritual power, "for the Gospel's sake," lest he should "hinder the Gospel of Christ," that he might "make the Gospel of Christ without charge" and "abuse not [his] power in the Gospel," (I. Cor. 9: 23, 12, 18), worked with his own hands for his daily bread.

It is also highly significant that our Lord himself, until he was thirty years of age, worked steadily at the carpenter's bench; and certainly the time was not lost, for he did always those things which pleased his Father (John 8: 29). It is just the very tests of ordinary daily life which afford continual proof of the reality of the life of Christ within us. If such tests were needed by our holy and beloved Lord, that it might be proved undeniably that in his human life the very divine life of God had been perfectly manifested, and the human will continuously laid down, how can the same school be dispensed with in us his followers? If he who was "without sin" (Heb. 4: 15), and yet possessed of a human will (John 6: 38), must needs have such an exercise for thirty years before he was perfected (Luke 13: 32; Heb. 2: 10; 5: 9), who are we, if we think we need a less discipline than the Lord Jesus himself?

Another danger was threatening this young church. Intense in their expectation that the Lord might come any day they feared that those amongst them who died in Christ would be losers. Paul, in leading them to look for the coming of the Lord, had said nothing about death, because the Lord had left no message about it. He had said on the contrary, "I will come again, and receive you unto myself." (John 14: 3). Thus this church, intent on the expectation that he would come, were in a hopeless state of sorrow over their believing friends who had died. And the apostle writes them, "Sorrow not even as others who have no hope of our Lord's return; as surely as Jesus died and rose again, so surely will they who sleep in Jesus rise again. That which happens to the Head of the body must happen to his members — God will bring them again when he comes.

Do not sorrow for them, for "this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall in no wise precede (R.V.) them that are fallen asleep." Paul writes, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord (not the coming of the Lord to them that wait for him unto salvation, Heb. 9: 28), his day—which includes his coming for his own, the great tribulation and his millennial kingdom,—so cometh as a thief in the night." A thief comes when he is least expected; "When they shall say, Peace and safety; then sudden destruction cometh upon them and they shall not escape." When in the history of the world, was there ever such a time of saying, "Peace and safety" as just now?

Meanwhile let us take the encouragement which God gives us through the apostle: "Ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light and the children of the day; we are not of the night, nor of darkness." That which we know is coming and for which we are looking, cannot take us unawares; if our treasure is in heaven, that day can rob us of nothing. The day which brings destruction to the world brings deliverance to those who have lived as "pilgrims and strangers" (I. Pet. 2: 11) in the world, and whose citizenship is in heaven, our "redemption draweth nigh." (Luke 21: 28). But therefore let us not sleep as do others, let us be never off our guard; let us "watch and be sober." If ever there was a time when this is needed it is just now, when so much strange fire is abroad in the churches. "Let us who are of the day be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation" (his coming). He has appointed us to obtain this salvation; he "died for us that whether we wake or sleep we should live together with him," sharers of his life in time and in eternity.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE letter to the Thessalonians, from which the subject of the lesson is taken, is interesting as being the oldest Christian writing of which we have any record, with the possible exception of the message from the Jerusalem Council described in Acts 15. Paul had gone to Thessalonica — which under its modern name of Salonika, was frequently mentioned in the dispatches during the war between Greece and Turkey—direct from Philippi. Still suffering from the beating and rough usage he had received there, he no sooner entered Thessalonica than he began to preach. How long he stayed we do not know, but evidently some time beyond the three Sabbaths to which Luke refers. When he was driven away by persecution, he left behind him the nucleus of a church, one which, next to his beloved church at Philippi, held its place in his heart. He was anxious about the young converts, fearing they might give up their faith in the storm of persecution which raged about them. He tried to visit them again, but something prevented him. Finally, unable to bear suspense any longer, he sent Timothy to them and went on to Athens alone. Timothy visited them and then rejoined Paul, who by that time, had gone on to Corinth. The report that he gave the Apostle relieved his mind on some matters, but occasioned him anxiety on others. He therefore wrote them, praising and encouraging them for their fortitude and energy and giving them cautions about certain dangers which, as he perceived from Timothy's report, menaced the church. This is the letter, written about the year 50, which we know as the First Epistle to the Thessalonians.

A CHAMBER IN THE CATACOMBS AT ROME.

One of the dangers against which he cautioned them was a misapplication of his own teaching. We gather from Luke's account that Paul had made the kingdom of Christ more prominent in his address than the Cross of Christ. The people heard him and became so much absorbed in the idea of Christ's return that they neglected their business, ceased to work and became a burden on their brethren. Paul deprecated such results from his teaching. He tells the people to go quietly on with their work, supporting themselves, as they had seen him do. The idea of monasticism was repulsive to this active, energetic man. The notion that a man must withdraw himself from secular affairs in order that he may live a life acceptable to God was in his opinion a mischievous blunder. Christ at his coming could not find them ready for him in any better way than in doing honest work. A second mistake which Paul sees it necessary to co[rrect] was the way in which they mourned [for] the dead. The Thessalonians gri[eved] over their friends because they feared [that] in dying they would miss the glo[ry of] Christ's coming. They need not w[orry] about that, Paul tells them. The[y] will be raised before the living are t[rans]formed. The dead in Christ have [lost] nothing; their immortality is as su[re] as that of those who are alive when Chr[ist] comes. As to the time of Christ's co[ming] there is no need to write anything. I[t will] be precisely at the time when peopl[e are] least concerned about it. But the im[pres]sion his readers got from his words [was] one of the Lord's coming being very [near] and they evidently thought it useless [to] begin any important work. Paul therefore wrote them a second time. The d[rift] in both letters was clearly to turn [their] minds from vain speculation and [idle] waiting, to practical work and puri[ty of] life. The same lesson needs to be [taught] now as has been proved repeatedly [in the] history of the church.

Concerning them which are asleep. [This] phrase became the common meth[od of] describing the dead. It occurs freq[uently] in the inscriptions over the resting [places] of the dead in the catacombs, "He [sleeps] in peace," "The sleeping-place of El[pis]," "The sleeping-chamber of Aurelia," [and] such inscriptions are found everywh[ere] those subterranean chambers of the [dead]. One of the inscriptions bears a da[te] more than twenty years after Paul's [letter] to the Thessalonians was written. [The] catacombs consist of chambers fro[m] to seventy-five feet underground, con[nected] by long passages varying in heigh[t from] six to twelve feet, and in width fro[m three] to six feet. In their rocky walls, as th[e] walls of the chambers, niches are ho[llowed] out, one above another, in whic[h the] bodies of the dead were laid. Und[er the] Roman Campagna there are fort[y] such catacombs. In all it is est[imated] that the passages measure from ei[ght] nine hundred miles, and afforded [burial] places for over seven million p[eople]. Many martyrs were secretly buried [there] and the inscriptions in their case m[ark] the sufferings and dangers of the sur[vivors].

Will God bring with him. These [words] turn our attention away from the [dead]. If God is going to bring the dead in [Jesus] with him, it follows that they are [not] the grave, otherwise they would b[e] already. He will bring them to a g[lorious] reunion. In the *Life of Faraday* [there] an interesting incident mentioned [as a] symbol of the difference in the p[hysical] and spiritual life. It is a specta[cle] witnessed in the churchyard of Oberh[asli] Switzerland. The friends of so[me] buried there had been too poor to [erect] gravestone, or even to affix a met[al] to the wall; but they could not b[ear] their beloved dead should have n[o mark] over the grave. They had therefo[re] written name and date and a loving tes[timony] on a piece of cardboard and fasten[ed] it a piece of wood. But they knew th[at] and sun would soon obliterate [the] record, so they fastened a little ro[of] it. Inside the roof a caterpillar ha[d] a corner in which to go through its [chry]salis stage. There it had burst its [way] ing body and had flown away a b[eau]. The empty caterpillar skin had [been] behind, but the butterfly was gon[e]. neath the sod was the human sh[ell] which the spirit had flown away. [Each] one was a counterpart of the other.

To do your own business. A [man] calling one morning on one of his [friends] who was a miller, found him cover[ed with] dust and his hands so soiled that [the] ler would not shake hands with [the] vered pastor. He apologized for [being] found in that condition but, as I [have] said, he did not know of his [visit]. "True," said the pastor, "I took [no] surprise, there is no need to apolo[gize]. only hope my Master, when he co[mes] a thief in the night, will find me [in] condition, going about my work. [A] similar spirit was the old Puritan [Da]port of Stamford, Conn., who, [one] when one of the legislators alarme[d] sudden darkness which overspr[ead] sky during one of the sittings of th[e] proposed that the house adjour[n]. seemed that the day of judgme[nt] come. Davenport said that if as [a] league thought, the judgment day [had] deed come, he would like to be f[ound] his place doing his duty and there[fore] moved that candles be brought.

FEEDING INDIA'S MILLIONS.

The "City of Everett" at Manila—Bishop Thoburn's Relief Committee at Work—The Viceroy's Ominous Report—The Salvation Army's Distribution.

NEWS has come of the safe arrival, at Manila in the Philippine Islands, of the *City of Everett*, the steamer laden with the corn given by CHRISTIAN HERALD readers for the relief of starving India. On July 16, Rev. R. G. Hobbs sent a cable message to this office giving the welcome intelligence that the vessel had reached that port all well. So large a part of her long voyage had then been so successfully accomplished, that we may hope that by the time these lines are in the hands of our readers, the vessel will be safe at Calcutta and the corn will speedily be in the hands of the missionaries for distribution.

REV. J. F. HOLCOMB ON A FAMINE RELIEF EXPEDITION.

How welcome this gift will be, we may gather from the ominous news cabled by the Viceroy of India on July 13. He reports that the monsoon on which the crop of harvest depended had died away on the 25, and that the weather throughout the country had then become fine. The earth was enjoying a good supply of rain. Since then rain has begun falling again on the west coast and in Southern Bombay and Mysore. The Viceroy adds: "A fair amount of rain has fallen in the last three days in the Central Provinces, Upper Bengal, and the North-West Provinces, but Bombay, Deccan, and Madras are still without rain.

"If the monsoon again advances the damage will not be very great, but the situation is serious where large areas have been sown. Elsewhere the work of sowing has been suspended, and many persons are returning to the relief works. There is a great scarcity of fodder in Bombay, Madras, Hyderabad, Berar, and part of the Central Provinces, and prices are gradually rising." When we consider that the districts the Viceroy describes as being without rain contain fifty-four millions of people, it is easy to see how serious this report is. There is evidently not yet given cause, but the situation may well cause the deepest anxiety.

We are glad to learn that thorough measures are being taken by the Inter-denominational Committee under the presidency of Bishop Thoburn for the systematic and careful distribution of the money contributed by the readers of THE CHRISTIAN HERALD. The following letter just received from the Bishop shows that no time has been lost in getting the committee organized and finding out the relative proportions of destitution in each field:

NAINI, TAL., June 22, 1897.

D. Dr. Klopsch:—I received your cablegram in due time, and cabled, saying I would gladly accept the duty of organizing a committee as you requested. I have already written to parties representing various missions and hope to have the work completed in a week. Our own Methodist missionaries have been organized for two months or more, and their part of the work can quickly be adjusted. There will be delay, however, in the case of others, owing to the wide distribution of the missionaries. I have only time this morning to send you a line, as the mail leaves in an hour, but will write more at length.

Yours sincerely, J. M. THOBURN.

We are indebted to Rev. J. F. Holcomb Presbyterian Missionary at Jhansi, for a photograph which is reproduced on this page. Mr. Holcomb is seen sitting in front of the hut and the native preacher—a fine Christian character who accompanied him on his relief tours—is standing under the tree. He was rescued in a famine when he was a child, and was brought up in the Mission. The other natives in the picture are a group of Saharayas, the poorest of the poor, of whom there are about ten thousand in Mr. Holcomb's district. When it was known that he had relief to distribute, the famished crowd surrounded him "like a pack of hungry wolves." He adds, "On our last visit to Ranipur so rapacious was the crowd of hungry people that we almost despaired of being able to control them long enough to enable us to complete the distribution of aid."

Very effective work is being done by the Salvation Army in the relief of the famine sufferers. Miss Catherine Bannister, one of the officers of the Army, to whom a thousand dollars from THE CHRISTIAN HERALD Relief Fund was sent, sends us with a photograph of a group of sufferers, a letter stating that the relief works in the Poona and Satara districts, under her supervision, are now feeding from **1,800** to **2,000** starving persons weekly. There are in all ten relief stations, employing between 500 and 600 persons. Much apprehension is felt, as no grain can be harvested until September. She writes:

The famine, as you will doubtless be aware, is not so acute at this side, as it is in the C. P. and N. W. P., yet it is certain that without the timely help received, our people would many of them have died of want; and whole communities have been broken up, through wandering away in search of help. The coming two or three months will probably be a season of great strain, until the approaching harvest can be reaped.

Among those who have rendered signal service in the India Relief movement, the members of the India Relief Commission for Iowa deserve special recognition. Hon. Hoyt Sherman, Chairman of the Commission, is a brother of Hon. John Sherman, Secretary of State. Major E. H. Conger, one of the members, is the newly-appointed Minister to Brazil, and Rev. L. A. Harvey, Mr. J. D. McGarraugh and Mr. G. L. Godfrey are all well-known and influential in their respective circles. Mr. Godfrey is Secretary of the Commission. Chairman Sherman recently forwarded a report to the Governor, showing that the Commission, within a period of about four months, had received from all sources and forwarded to India through THE CHRISTIAN HERALD, $5,415.72, and had, besides, shipped 9,318 bushels of grain west (for the California cargo). Right nobly has Iowa done her duty in behalf of famine-stricken India. In next week's issue we shall take pleasure in laying before our readers a more extensive outline of the Iowa report, which will be found of general interest.

WOMEN AND CHILDREN WAITING THE DAILY DISTRIBUTION OF FOOD.

A VETERAN FALLEN.

The Death of Rev. E. H. Stokes, D.D., the Famous Leader of the Ocean Grove Camp Meeting Association.

THE Methodist Episcopal Church has suffered a bereavement in the death of Dr. Stokes, of Ocean Grove, N. J., which will be mourned in many a home beyond the limits of the church. Dr. Stokes was known and respected by Christians of all creeds with whom he came in contact at the famous resort by the sea. He was the recognized host of that great gathering which assembles annually to gain physical and spiritual recuperation on the New Jersey shores. Of late years he had given all his time and energies to perfecting the advantages of this Mecca of Methodism and had enjoyed the gratification of seeing the realization of his great project, the completion of the vast Auditorium which involved an outlay of $70,000. That was the crowning triumph of more than a quarter of a century of able administration. He witnessed this year the arrival of the usual host of visitors and took part in the inauguration of the season. He was present at the Independence Day celebration, when his nephew, Senator Edward Stokes of Millville, delivered the annual oration, but at the close of that day, he was stricken with illness and was unable to leave his house afterwards. For the first few days of his sickness little alarm was felt, but before the close of the week it became evident that there was danger of collapse. On Sunday, July 11, petitions were offered at all the meetings for his recovery, but there was no improvement. He continued to suffer until the evening of July 16, when he died.

The eighty-two strokes of the Association bell on Friday evening imparted the sad news to the people on the grounds, and symbolized the years of the useful life just closed in death. Dr. Stokes had proved that there are exceptions to the Psalmist's dictum as to the gloom of life extended beyond the four score years. He was in his eighty-second year, and was strong and vigorous for his years. He was the son of Quaker parents, and was born at Medford, N. J. During his residence in Philadelphia, where he was sent to learn the trade of book-bindery, he attended the Sunday School connected with the Union Methodist Church. He was early converted under the preaching of Rev. Charles Pitman, and at once entered upon Christian work. He became a class leader subsequently in his native town, and in 1843 received a local preacher's license. He continued to work at his trade up to that year, but in April, at the suggestion of Presiding Elder Charles T. Ford, he bade farewell to business and entered the ranks of the ministry. At the next conference held at Trenton, he with several others, only two of whom survive him, were received on probation. His first charge was on the Medford Circuit, and he afterwards held important charges in other parts of New Jersey. He organized the Pitman Grove Camp Meeting Association; and in 1869, the Ocean Grove Association of which he was elected President and held the office until his death.

THE LATE REV. E. H. STOKES, D.D.

The funeral on July 19 was a most impressive spectacle. Fully ten thousand persons were present, and there were few dry eyes in the assemblage as Bishops Fitz-Gerald and Newman spoke of the character of the dead veteran. At the conclusion of the services the audience passed in single file by the casket to take a last look at the familiar features. The body lay in state until midnight, a guard of honor composed of members of the Camp Meeting Association surrounding it. The interment took place on July 20 at Haddonfield in Dr. Stokes' family plot.

Free to all Subscribers.

For twenty-five names with full post office addresses, carefully written on **one** side of the sheet, each name representing an **adult Protestant** Church member, we will send, free of all expense, a beautiful Lily of the Field, grown in Galilee, Palestine, gathered there last spring, and pressed and mounted by Rev. Harvey B. Greene, who personally superintended the work while in the Holy Land.

The names sent in under this offer must be new names, must not have been sent in last year, and must each represent a different family, no two living in the same house.

All the names must reach THE CHRISTIAN HERALD, Bible House, New York, before August 31.

On the face of the envelope the words "For the Million Edition" must be distinctly written on the lower left hand corner, and no other business of whatever nature must be referred to in communications which contain these lists of names, as they are handled in a separate Department.

The "Lily of the Field" will be promptly forwarded on receipt of the names, and special attention is directed to the fact that these names must represent **Protestant Church members of different families, no two living in the same house.** We prepay all expenses.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
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God's Choice of Things Despised.

GOD takes his good things out of Nazareth. His best speakers are Galileans. His sons of thunder are fishermen. They draw their nets in the Sea of Galilee, and then are sent to Rome, to fish in the Tiber, to London, to fish in the Thames, to New York, to fish in the Hudson, to Washington, to fish in the Potomac. God takes unlearned and ignorant men. A few years they company with the great Teacher, and then men take knowledge of them. They have caught the art of arts: how to save souls!

Why is this? That no flesh may glory in his presence. God does not divide his glory with another, even the best of men. Not even with Jonathan Edwards or Thomas Chalmers, or Melancthon, or Calvin, or Saul of Tarsus. It is enough for man that God uses him. Simon the Sorcerer wanted to buy into God's kingdom; to have a material interest in the gift of the Holy Ghost. The Apostle pronounced him still in the bonds of iniquity. The man who would have God use him must walk humbly; must not be exalted above measure; must expect some thorn in the flesh to keep him in his place.

What's in a Name.

THE cruiser *Marblehead* lately received especial honors from the town, after which she was named; the little old-fashioned port, built upon the rocks, that make the ribs of New England. The name is worthily bestowed. For, when we had no nation and no navy, Marblehead was alive. The large mansion on Prospect street where Commodore Tucker used to live is still called by his name. It is said that when the express messenger with his commission rode up to his door, the gallant seaman with rolled up sleeves and tarpaulin on his head, was engaged in doing "chores" around the house. "Is this the greeting of the messenger, Mr. Tucker, fellow, can you tell me where the 'Honorable' Samuel Tucker lives?" "Hoo-raw-de, hoo-rable! The 'honorable' Tuckers live in Salem, I am the only Samuel Tucker here." The messenger delivered the commission to him. Commodore Tucker commanded the sloop of war *Thorn* and the frigate *Boston*. It is said he took more prizes, fought more sea-fights and gained more victories, than almost any naval hero of the period. This heroism of Commodore Tucker and Captain James Mugford Jr., and others makes it especially appropriate to attach the name *Marblehead* to this graceful cruiser, within a few years constructed by the government.

Value of Education.

THE speeches now made by the young men at commencements are far superior to those of our boyhood. The old humdrum about Greece and Rome has been exchanged for harangue about things of here and to-day. The sylphs and dryads and naiads and the gods have gone out of business. Longfellow turns out to be a better poet than Homer, and Bancroft a better historian than Herodotus, and we have fifty orators who can beat Demosthenes. The absurd halo has melted from the brow of the ancients, and the old philosophers could not keep up with a class in our Polytechnic or Packer. College education has been revolutionized and the mind of the student is not so stuffed with the heavy baggage of Latin and Greek that he has no room for practical every-day information. Look at the graduates of this year and last year and next year, and you will find vast improvement in physique. By regatta and baseball and gymnasium and military drill, a class of healthy men is launched for the voyage of life from the dry dock, instead of those crazy crafts that were loaded to the water's edge with physical infirmities enough to sink them before they get out as far as quarantine. In many of the institutions a great advancement has been made in the fact that male and female education go side by side, just as God intended it. He put the two sexes beside each other in Eden. He puts them beside each other in the family, and why not in the colleges? Besides, judging of old times by the fashion plates of other centuries, the granddaughters are far superior to the grandmothers, and the fuss which they used to make a hundred years ago over a very good woman shows us that feminine excellence, which is common now, was rare then. At the beginning of this century a woman was considered well educated if she could do a sum in rule of three. Algebras and geometries were to her inaccessible heights. Now look at the books in all departments of knowledge under the arm of the schoolmiss. This land will not be what it ought to be till woman has equal opportunity for thorough education with man.

The Marriage Supper of the Lamb.

NOT long ago in the heart of the highlands of the Hudson, we saw a most beautiful wedding ceremony. On the landing of an immense staircase in a splendid mansion, as at an altar, beneath a huge wedding-bell shaped out of roses, two young people who had been attached to each other since childhood, plighted their vows in the name of the Father, the Son, and the Holy Ghost. A special train ran from New York up to the locality. A vast assembly of people, including a distinguished preacher, a singer who was as pure as she was distinguished, and a group of young men and women who had officiated as groomsmen and brides' maids, then repaired to a tent on the lawn to partake of refreshments. The bride's grandfather, a clergyman of eighty-seven years, had pronounced the young couple husband and wife, and the old-time Washington pastor of the bride's parents, the minister who had twenty-six years before united them in marriage, and who had assisted in the ceremony, were there. Down on the Hudson, with gala-day streamers, floated the beautiful yacht that was to bear away the bridal pair. It was all like a beautiful dream.

There were certain prerequisites to presence there. First, there was the invitation. Amid many thousands who might have been invited, only a few hundreds were selected. Old friends and tried friends, friends who had long been family friends, young friends who had grown up from childhood with the nuptial pair; the friends of that venerable grandfather, in whose experience was fulfilled the promise: "With long life will I satisfy thee and show thee my salvation." Then, there was the acceptance of the invitations. The abbreviation: R. S. V. P., was appended to all the invitations. For provision has to be made for all the guests. Then, there was the effort to come. That special train that pulled out of the Grand Central carried no one who had not accepted the invitation and taken his seat in the elegant Wagner.

The Marriage Supper of the Lamb; to this we are all invited. Still there is room. Have we accepted the invitation? Have we received that return-card—the witness of the Spirit—which signifies that we are regarded a guest? And when the King comes in, shall we be found having on the wedding-garment?

A Nation's Ebenezer.

THIS nation, thus far, has had help from God. It records its "Hitherto hath the Lord helped us." He helped us when as yet we were no nation; when we stood December 22d, 1620, on the wintry shores of New England, half of our number to disappear within the next half of a year. We have just received back from England the log-book of the *Mayflower's* voyage. It belongs to us and to our children forever. All our progress from that date to this is the nation's log-book. It is well that the idea of the nation is becoming more and more emphatic. The story of our own history is what the nation needs. God is in this history's heroic manhood, heroic womanhood. We have had great crises. We have emerged from them in safety; yes, in triumph. George Washington was the culmination and product of our Revolutionary period.

America has given history a new conception of patriotism. The old Roman type was still selfish. Cæsar was willing to become Emperor. As Shakespeare puts it in the mouth of Casca: "He put it by thrice, every time gentler than the other; and every putting-by my honest neighbors shouted." We had no such leaders in our Revolutionary times: least of all our Washington. If such a man as Aaron Burr was a possibility, it was only to make his infamy greater by the contrast. The American type of patriotism is pure. Our public men have always risen to the greatness of the occasion. In 1861 we did not know that we had such men as crowned the Colonial period, in all our borders. But the occasion brought them to the front. And, five years later, we saw Lincoln taking rank with Washington.

The present period is still a period of anxieties. But there are great and good men in the seats of power. Indeed, to put American responsibilities upon Americans makes them walk more circumspectly; makes them shape themselves symetrically and after the great American type. Washington and Lincoln are to live forever as the American ideals. For this we can say as a nation:

Here we raise our Ebenezer,
Hither by thy help I'm come.

* * *

The Patriarch Khrimian, though persecuted and disgraced by Turkey, was beloved and trusted by the Armenians; the Patriarch Izmirlian, favored by the Porte, was almost universally regarded with distrust by Armenians. Izmirlian's former private secretary has lately been preaching in New York City, and those who knew his antecedent associations were not surprised that he should violently attack the missionaries and accuse them of responsibility for all of Armenia's troubles. Rev. Dr. Markarian's tirade will find no sympathetic echo here. Any Armenian, prelate or layman, who stands out as the apologist of that monster assassin, Abdul Hamid, and endeavors to cover up his crimes by attacking the missionaries, is false to the interests of his own nation and to humanity at large.

BRIEF NOTES.

A further wonderful discovery of pa[illegible] announced, ranging from the first to the six[illegible] tury A.D., four thousand in all, which it w[illegible] years to decipher.

A census of the Russian Empire, t[illegible] ever taken with official authority has just be[illegible] pleted. It states the entire population as [illegible] 113, of whom 64,016,280 are males, and o[illegible] females.

Reports received by the Immigrati[illegible] Bureau show that the number of immigran[illegible] arrived in this country during the eleven [illegible] ended May 3, 1897, was 210,271. This is a d[illegible] as compared with the same period last [illegible] 105,038.

Another Social Settlement is to be [illegible] in New York. It will be under the charge [illegible] vary Protestant Episcopal Church. A h[illegible] East Twenty-Second Street has been pur[illegible] and will be remodeled for the purpose. [illegible] pected to be ready for occupancy about No[illegible]

The United Brethren, representing t[illegible] Moravian body, has assumed charge, by arra[illegible] with the London Missionary Society, of [illegible] in German East Africa as a Mission centr[illegible] an important field, there being no other Pr[illegible] mission nearer than Utengule and Rungu [illegible] of Lake Nyassa and eighty miles away.

At the twenty-fifth anniversary of the [illegible] Mission, recently held in Paris, the welc[illegible] nouncement was made that the heavy [illegible] fifteen thousand dollars, which had so h[illegible] the committee, has been practically clea[illegible] through the generous help of friends i[illegible] Britain, France, America and other count[illegible]

Official reports show that the num[illegible] marriages in France decreased from 280,66[illegible] to 282,918 in 1895, the number of births fro[illegible] to 834,173, while the deaths increased fro[illegible] to 851,986. It is now proposed to offer as[illegible] for the encouragement of marriage a dec[illegible] the term of army service for married men.

The first summer assembly proje[illegible] Jewish people is now in session at Atlant[illegible] N. J. It began on July 23 and continu[illegible] August 8. A Jewish Chautauqua Society h[illegible] in existence for three years, and in this sum[illegible] sembly its aim is "the presentation to Je[illegible] others of Jewish thought and Jewish teachi[illegible]

It is estimated that fully twenty-fi[illegible] sand Epworth Leaguers attended the rec[illegible] vention in Toronto. The report shows [illegible] aggregate membership is now a million an[illegible] Among the speakers at the convention [illegible] Hon. A. S. Hardy, Attorney-Gen. of Ontari[illegible] ident McKinley sent a congratulatory teleg[illegible]

The report comes from Japan tha[illegible] tempt is being made there to follow the [illegible] set by India in the Brahmo Somaj and to [illegible] a new religion which shall be a combin[illegible] elements from Christianity, Buddhism an[illegible] cianism. It is to omit the divinity of Chris[illegible] venerate him as a Great Teacher, to disca[illegible] cles and the doctrine of the Trinity and th[illegible] ment.

We are asked to remind our reade[illegible] the sixty-sixth annual camp meeting will [illegible] at Sing Sing, N. Y., on August 5, and will [illegible] ten days. It is in charge of Rev. Thomas [illegible] and Rev. A. C. Morehouse. Among the [illegible] who will take part are Bishop J. P. N[illegible] Bishop E. G. Andrews, and Mrs. Maggie V[illegible] All information may be obtained by ad[illegible] Mr. W. H. Ely, Sing Sing, N. Y.

Mr. H. Arzumanian arrived in Ne[illegible] last week from Armenia. He has been a [illegible] teacher in Persia and Russia, and is well ac[illegible] with five languages. He had a narrow e[illegible] his life in getting out of his native land [illegible] wife and his two children. He has reac[illegible] country in a needy condition, and would b[illegible] find some occupation in which his educati[illegible] be of use, and whereby he could maintai[illegible] and family.

The fourth biennial convention [illegible] World's Woman's Christian Temperan[illegible] will meet in Toronto, Canada, Oct. 22 to [illegible] rangements for this meeting of the repre[illegible] women of many lands are progressing rap[illegible] the interest and enthusiasm are deepenin[illegible] lands. Miss Slack, Secretary of the [illegible] Union, has sent out her official call for the [illegible] tion, and delegates' names are coming in [illegible] parts of the globe.

The Japanese Christian Endeavor C[illegible] tion met again at Kobe, where the first co[illegible] was held. In five years the number of soci[illegible] doubled and 20 out of the 60 sent deleg[illegible] others sent reports. Resolutions were [illegible] looking to more energetic extension of th[illegible] ment and the holding of a special mee[illegible] prayer in the autumn. A very pleasan[illegible] gathering at the Kobe College for Girls [illegible] the meetings of the convention.

The Chautauqua Assembly has rec[illegible] sued a thirty two page pamphlet giving ful[illegible] tailed information in regard to the course[illegible] in the various schools, and a handsome pr[illegible] in the form of the advanced number of "T[illegible] tauqua Assembly Herald," containing t[illegible] programme for the season and informati[illegible] gard to the various clubs and classes o[illegible] during the summer. These will be sent up[illegible] cation to the Secretary, Mr. W. A. Duncc[illegible] tauqua, N. Y.

A glowing description of Zionism fr[illegible] pen of Rabbi Rosenberg is printed by t[illegible] York *Sun*. Quoting Dr. Herzl, he says: [illegible] Jews who are willing to have their State [illegible] to have it." He points out that no nation [illegible] been able to assimilate the Jew, though [illegible] good citizens of every county where th[illegible] and that there is no just or rational ou[illegible] their condition but that of restoration to P[illegible] Beside which, the promises of the Bible [illegible] phatic on the subject.

Christian Workers have been h[illegible] Convention this week at Bell Island, Con[illegible] William James, whose work at Elim Hom[illegible] Island we have described in former numbe[illegible] journal, has erected a large tent in a shady [illegible] which three meetings were held each day. [illegible] was Christian Endeavor Day. July 21 th[illegible] Rescue Missions was the subject. The [illegible] was Temperance Day. The next day [illegible] Schools. Monday, July 26, was the ch[illegible] and was devoted to Foreign Missions.

THE BIBLE AND THE NEWSPAPER

RUSSIA'S GUESTS.

VISITORS of illustrious rank are expected by the Czar in the near future, and rumor is busy with the difficulties he is grappling with in arranging for their entertainment. The King of Siam, ...s been making the tour of Europe, ...to St. Petersburg before returning ...wn land. Although it is ostensi... ely a personal and friendly visit, ...e reason to believe that the king ...o enlist the good offices of ... the relations of France and Siam. ...g keeps in touch with European ...nd is well aware that the Czar's ...e is all-powerful with the French ...ent. If it could be exerted to ...e France still further diminishing ...itory, the king would be very ...t will be easy for the mighty ...potenaate to deal with his Asi... ther sovereign, but he has a more ... task in receiving another guest ...isit is being arranged. ...ench Parliament has ... large sum of money to ... President of the Re... Russia in a manner ... his illustrious posi... he susceptibilities of ...ch people will be hurt ...elent Faure is not re... ith the honors usually ... to sovereigns of the ...s. It is expected that ...r will appoint the ...t colonel of a crack ... regiment, and will ...elans for his entertain... a magnificent scale. ... Pntersburg and Mos... according to rumor, ...ss unprecedented fes... and the reception is to ...r object lesson, to all ... may concern, of the ...s of friendship which ...e Empire to the Re... A third visitor whose ...s anticipated is the ...pe William of Germany. ...e arrival, as originally ... would have coin... ith that of the Presi... has required some ...ul diplomacy to prevent ...barrassing a meeting. ...Eperor himself is cred... desiring the meeting. ...e pe of bringing about ...cial relations between ... and France, but the French ...e ould have resented it, and there ...ere to be a becoming interval be... ...e visits. The Continental jour... ...ibute an interested object to the ...r's visit, also. It is alleged that ...Ereror is anxious to arrange with ... a plan of mutual agreement for ... n to British policy in the Orient, ...cy with respect to China and ...nd to pledge Germany's support ...a and France in the Egyptian ...an questions in return for Rus... s port of German designs on ... Whether or not the Emperor has ... scheme in mind may be doubted ...t significant that the public should ...ea y suspect these potentates of de... s inst each other. One might wish ...at eir deliberations a word of coun... ro a great and good king might ... ir ears:

...ow therefore, O ye kings; be instructed ...g the earth. Serve the Lord with fear. ..... Blessed are all they that put their ... n. (Ps. 2: 10.)

ent: Rays in the Custom House.

...e rench government has been util... t newly discovered light as a de... ver the custom-house. It has long ...en spected that articles which should ...y u were being smuggled into France ...g the parcels-post. Every package ...requ d to be labelled with a statement ...its ntents and a declaration as to their being duty-free. The government officials decided one day recently to make an experimental investigation with the Roentgen rays. Thirty packages, all declared to contain no dutiable articles, were put aside for examination. It took only fifteen minutes to examine them all, and twenty-seven of them were condemned. In some instances the package was marked "lingerie," but the under-clothing formed an unimportant part of the contents. Carefully wrapped inside were watches, or jewelry, or cigarettes, or matches, or gloves, or some other dutiable articles. Some of the articles were in packages said to contain only fruit, or cake, or books. Proceedings were ordered at once against the senders, as smuggling is a very serious offence in France. It is safe to predict that these smugglers will not try any more such tricks in France, now that they know what means have been adopted for their detection. Yet men are slow to learn the same lesson in dealing with God although they know that his all-seeing eye pierces the covering of sanctimonious observance with which they cover their sins.

A SCENE IN MOSCOW, RUSSIA'S ANCIENT CAPITAL.

Woe unto them that seek deep to hide their counsel from the Lord and their works are in the dark and they say, Who seeth us? snd who knoweth us? (Isa. 29: 15.)

Diamond Making.

An explanation of the process of making artificial diamonds is given to the New York *Herald* by Prof. William Crookes, the inventor of the Crookes tube which is used in the production of Roentgen rays. The plan adopted is to take a small quantity of pure iron and pack it with pure charcoal in a carbon crucible. The crucible is then put in the body of an electric furnace. A powerful arc, absorbing a hundred horse-power, is formed close above it between carbon poles, causing the iron to melt and mingle with the charcoal. After a few minutes' heating at an inconceivably high temperature, the glowing crucible is plunged into cold water. In solidifying, the iron is subjected to enormous pressure, under stress of which the dissolved carbon separates in a transparent crystalline form. This is the diamond. The diamonds hitherto made by this process are microscopic in size, but their nature is precisely the same as the diamond of the mines. Prof. Crookes thinks that the process was similar in the case of the natural diamond. He says, in some far distant epoch, in some convulsion of nature, there must have been the heat and pressure and then the eruption which brought the jewels near to the surface. The professor appears to have discovered a process of nature in learning how diamonds can be made. The experience of some Christians seems to teach us that God's jewels are made in a similar way. In the intense fire of temptation and the crushing weight of sorrow and care, the soul is evolved which God will treasure.

They shall be mine saith the Lord in that day when I make up my jewels. (Mal. 3: 17.)

The Submarine Boat.

A successful test was made July 11 of the *Holland*, the new submarine vessel Commander Kimball of the Navy Department, came to Elizabeth, N. J., to witness the test. He and Inventor Holland and a few volunteers entered the turret, and the water-tight doors were closed. The sinking tanks were opened and the water was let in. The vessel gradually sank out of sight. She went down and rested evenly on the bottom. After a short stay the compressed air was released and the water which had sunk the boat was blown out through the wonderful valves which are the peculiar feature of the boat. The *Holland* rose gracefully to the surface as her inventor predicted, and proceeded on a short trip as if she had never been under water. The men who went down in her say that the machinery worked perfectly. A further test is to be made in a week or two, when the *Holland* will make a voyage under water. If the vessel bears that test as successfully as this, it will be an enemy to be dreaded by a hostile fleet, as its approach cannot be detected. In the Christian warfare his most dangerous foes are temptations of that kind, which come suddenly and unseen. He alone is safe against them who has divine protection.

Be not afraid of sudden fear neither of the desolation of the wicked when it cometh: for the Lord shall be thy confidence and shall keep thy foot from being taken. (Prov. 3: 25.)

Would Not Sail with Jonahs.

A curious instance of superstitious belief in luck is reported from Australia. It appears that the *John Carey*, a trading brig with a crew of six men, was caught in a storm and sprang a leak. The men worked hard to save the ship, but were finally obliged to abandon her. Only one boat was left uninjured, and in this the six men rowed away. They were seen by the *Ladybird*, another trading vessel, and were taken on board. But the next day the weather grew foul again and the *Ladybird* was cast on a reef a total wreck. It was two days before a sail was seen. This proved to be the *Brightwell*, which also was engaged in trading. The signals of the castaways were seen, and a boat was sent to the reef to save them. It would not hold more than half the shipwrecked men, and those who got in were the crew of the *John Carey*. The boat was to come back for the others, but its crew were informed that there was no need to do so, as the remainder of the castaways preferred to wait for some other vessel. The captain of the *Brightwell* sent the boat back to give them another chance. But it was useless: the men refused to be saved. Being pressed for their reasons, they said they believed it would be certain death to sail with the crew of the *John Carey* whom they had rescued. They said that men who had been twice wrecked on the same voyage were Jonahs, and would never reach land, and would bring bad luck to any ship that took them on board. The notion was ridiculed, but the men were obstinate, and there was no alternative but to leave them on the reef and return to the ship. The event proved their folly. The doubly-shipwrecked men reached port safely, while those who were afraid to sail with them had not been heard from when the mail left. There is sometimes the same prejudice against companions in the voyage of the Christian life; but it is not excited so often by ill-luck, as by self-righteousness or differences of doctrine, or social condition. Christ's warning to the Pharisees should never be forgotten:

Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you. (Matt. 21: 31.)

The Alaska Eldorado.

Intense excitement has been produced in the mining regions by the reports sent during the past few days from the Klondike Camp, on one of the tributaries of the Yukon river, in Alaska. The news that gold had been discovered in large quantities was published last December and miners from all sections made a rush to the district. It looks now as if all who went will make fortunes. The reports describe a ravine thirteen miles long and not over a thousand feet wide at its widest part which is rich with gold. The coarse gravel varies from fourteen to twenty-five feet in depth and every pan of it, according to the report, contains gold, the lower depths, those near bed-rock, being the richest. One report sent from St. Michael's Island, near the mouth of the Yukon, says that a vessel had arrived there bringing forty-five miners each of whom was bringing as the result of his work gold dust and nuggets, varying in value from five thousand to a hundred thousand dollars. There was over a million dollars in the party. Other vessels which wintered up the Yukon are coming down with passengers in similar circumstances. One has twenty-five miners on board who have half a million dollars in nuggets among them. The largest nugget yet found is one worth $257. Several have been found worth about two hundred dollars. About seventy-five miners had reached St. Michael's Island with their treasure when the mail left. It is estimated that fully five million dollars worth of gold has been taken out during the past season. The district which has been worked is near the sixty-fifth parallel of north latitude and has an Arctic climate. The miners say that the hardships of life there are terrific. The rush, however, is so great in spite of this warning, that there are doubts whether there will be provisions enough to sustain life. The voyage up the Yukon has to be made before September, as the river in its higher reaches is closed by the middle of that month. The journey by land is extremely difficult and full of danger. It is feared that the excitement produced by the news will lead to many wild ventures which will make this the most disastrous of gold crazes. Many are sure to go who will perish by the way, or die of starvation and hardship after they get there. When there is the prospect of getting gold men are deaf to the warnings of people who know the difficulties and hardships involved, as they are deaf to other warnings on still higher authority.

But they that will be rich [illegible] and a snare and into many foolish [illegible] which drown men in perdition. [illegible]

THE FAMILY AND HOME CIRCLE

Our Hawaiian Neighbors.

They May Soon Become Our Brothers and Sisters by Adoption—Picturesque Hawaiian Homes and their Occupants.

BEFORE many months elapse, the little ocean republic of Hawaii—the Paradise of the Pacific—will probably be brought under the protecting and paternal care of our Union. Although the annexation proposition has developed a certain amount of opposition from Japan and a few other nations, whose rulers were themselves looking askance at the beautiful group of islands, with a view to a possible attachment in the future, it is not now believed that any serious obstacle will be interposed to the annexation programme, should our government ultimately decide to carry it out.

Popular interest in Hawaii and its people is steadily on the increase in the United States. We may soon be asked to take into our national household a race with a marvelous history; less than a century ago, naked savages, now civilized and peaceful, living in clean, fairly well built and well governed towns and villages, and with 15,000 church members and 28,000 to 30,000 school children. The Hawaiians accomplished two things which of themselves should be sufficient to hold the nation in lasting remembrance: they abolished idolatry voluntarily and peacefully, and accepted the Christian faith, and they abolished monarchicial rule in somewhat the same quiet determined fashion and adopted the republican form, paying us a compliment by taking our Constitution as a model.

Our photograph shows a native Hawaiian family group—not a home in the city, but a substantial and industrious household in the country. It is a beautiful land, rich in flowers, grains and fruits, and with splendid scenery. Dr. Talmage, when he visited the islands several years ago, enthusiastically called them "a heaven of flowers." The people are simple, straightforward, and energetic—not physically inert and debilitated, like some of the Pacific races. If annexation comes, it will develop the islands and open them up as a rich and attractive field for American immigration. American tourists will find in Hawaii unequalled attractions and the valuable products of the soil of these islands will have a ready market in our own cities, both on the Pacific coast and inland. After annexation the transforming process will begin, and before another generation of Hawaiians arises, the island group will have become thoroughly Americanized. The whole life of the nation will be quickened by the new contact and a future, bright with honor and dignity, will open up for the Hawaiian people such as their most ambitious statesmen in the past could not have imagined.

A HAWAIIAN GRASS HUT AND ITS OCCUPANTS.

Caged Songsters.

One of our readers, Miss Bertha V., of Newburn, Pulaski Co., Va., sends this note, apropos of a recent letter published in these columns, on a similar topic:

Reading in THE CHRISTIAN HERALD about Miss Bartlett's robin that can talk, makes me so sorry for the poor [illegible] caged bird. Its very loneliness makes it watch and imitate its mistress. How I wish she would give it its freedom! Let it fly out in God's beautiful sunshine and sing its praises to the Lord, that will be much more beautiful than imitating speech. I think one of the most pitiful sights is to see a bird in a cage. What have they done that they should be incarcerated? I wish I could persuade every reader of your paper who has a bird in a cage, to let it out and let it use its wings as the Lord intended. He did not make their wings to beat against prison walls, as I have seen them do.

As I write I hear the sweet robins sing. There is nothing sweeter to me than the song of the robin. Several years ago, two wrens built their nest and reared their young in a wall pocket in our bedroom. We left the window open day and night for them to come and go. When we would awaken at daylight, they would be bringing insects to feed their little ones. I loved to watch them—the happy little birds; but one beautiful Sabbath morning they took their nestlings through the window to a cedar tree and we saw them no more, but we knew they were free.

Don't Deceive the Children.

Never lie to a child. You may deceive it once, but at fearful cost, for the little one may never believe you again. I saw a mother, writes Mrs. B. F. Banta, attempting to give her child some medicine, saying: "Here is something good for baby." The baby opened its mouth and took the dose, but found out it was not good and tried to spit it out. After much pinching of baby's nose and rubbing his throat she succeeded in getting part of it down. I said to her, "Your child will never believe you again." That child will never trust its mother's word. If you think it will, after fooling your child in that way, offer it some sweetened peppermint and water, and tell it that it is good, and see how quickly it will refuse it. It has not forgotten the lie the mother told. That child has lost confidence in its mother, and its own moral nature is wounded.

What an Invalid's Prayer Did.

In your prayers forget not the stranger. Many confine their petitions too closely to their own household and kindred. Dr. Addison told how Henry Clay was led to seek salvation and join the church. It was through the influence of a lady, a stranger, who was an invalid, and who, upon being introduced to the distinguished orator, said to him: "I am very glad to meet you. I have prayed for you every day for years." These words followed Henry Clay day and night, until he finally yielded to the voice of the Spirit, and acknowledged as his the Saviour whom his invalid friend had found precious.

Women Breadwinners.

Our Census Bureau has been conducting a most interesting investigation as to the varied occupations that afford a means of livelihood to American women, and some instructive facts are now issued as the result. Thirteen per cent. of the workingwomen of our country are married. The records show a great increase in the number of women employed in all occupations with the solitary exception of domestic service, where the proportion of women has dropped from forty-two per cent. in 1870, to thirty-eight per cent. In earnings seventy-six per cent. of the women receive less pay than men for the same work, and sixteen per cent. receive higher pay than men at the same callings. As a rule they show greater adaptability than men for the work at which they labor.

Pernicious Reading.

Every parent should see to it, writes Rev. H. C. Trumbull, that his child is permitted no indulgence in the reading of high-colored and over wrought works of fiction presented in the guise of truth—with or without a moral; whether they come in books from a neighbor's house, or as a Christmas or birthday gift from a relative. Fairy tales are well enough in their time. Fiction has its place; but neither fancy nor fiction is to be tolerated in a child's reading in such a form as to excite the mind or to vitiate the taste.

A New Idea for the Kitchen.

A writer in the *Home Queen* gives a new idea for the use of the cook or housekeeper, and it is, fortunately, one that can be adapted to homes of small means as well as to the more affluent. It consists of a series of plainly marked cards, fastened together with a cord, like an ordinary calendar, ready to hang on a tack convenient to the kitchen range. On each of these cards are printed a few things to be remembered by the careless maid, who too often cooks things by guess. Beginners never can tell from a cook-book whether to use cold or boiling water, and if one is in a hurry, after a hard day's work, to prepare the dinner, how trying to hunt through the index of the cook-book for the needed information, which half the time you search in vain for. Many girls cannot understand the directions of a modern cook-book, but would appreciate and make good use of a set of these cards. A clever mother can easily make a set for the guidance of any daughter to whom she may wish to teach the art of plain, wholesome cookery.

On Grandpa's Farm.

When I was little, long ago,
Way out on Grandpa's farm,
I used to eat green apples and
I never thought of harm.

My sister Sue and Johnny Jones,
With many a merry shout,
Would put me in a basket and
Say: "Eat your passage out."

But since that time, I've grown so gray,
Poor sister Sue is dead,
And Johnny Jones—well, long ago
John Jones and I were wed.

Our life has been a happy one,
Life's stream serenely flows
John says 'tis health from eating fruit,
It may be so, who knows!

—*Fruitman's Guide.*

Protecting the Song-Bir[ds]

MANY of our friends have w[ritten] letters containing eloqu[ent] peals in behalf of th[e] creation, and more especially fo[r] three special favorites of the hum[an] dogs, horses, and birds. It will [be] ant news to those advocates of [the] to know that Massachusetts has [a] way in bird-protective legislati[on] that, for the future, the wearing [of] birds' plumes as ornaments will b[e] ishable offence in the Old Bay St[ate]. U. S. Senator George F. Hoar, [to] much of the credit for this hum[ane] form. He drew up a petition, wh[ich] ports to be signed by about thirty ferent kinds of song-birds, and caused to be presented in both H[ouses] the Massachusetts Legislature, w[ith] result that the enthusiasm of th[e] bers was aroused to an unusual [de] and they passed a bill to protect t[he] without a moment's delay. In t[he] petition, the sweet-voiced little s[ing]s are represented as saying:

We have hopped about the roofs ar[ound] in at the windows of the houses [we] built for poor and sick and hungry p[eo]ple little lame and deaf and blind child[ren] have built our nests in the trees; [we] many a song, as we flew about the [air] and parks you have made so bea[utiful] your children, especially your poor [to] to play in. Every year we fly a [long] over the country, keeping all the ti[me] the sun is bright and warm. And [we] that whenever you do anything the p[eo]ple over this great land between [the] and the great lakes find it [out] pretty soon will try to do [it] We know. We a[re] cans just the same as you ar[e] of us, like some of you, can a[ll] the great sea. But most of [us] like us have lived here a lo[ng] and birds just like us welco[med] fathers when they came he[re] many years ago. Our fath[ers] mothers have always done t[heir] to please your fathers and m[o]thers.

Thoughtless or bad people [are] ing to destroy us. They k[ill] us cause our feathers are beautif[ul] pretty and sweet girls, who, [we] think, would be our best fri[ends] our brothers and children so [that] may wear our plumage on [their] Sometimes people kill us for [mu]tonness. Cruel boys destroy [our] and steal our eggs and our yo[ung] People with guns and snar[es] wait to kill us; as if the p[oor] bird were not in the sky, ali[ve] a shop window or in a glass ca[se] goes on much longer all our s[ong] will be gone.

Now we humbly pray that [you] stop all this and will save us [from] sad fate. You have already m[ade] that no one shall kill a harm[less] bird or destroy our nests or [eggs]. Will you please make anothe[r law] no one shall wear our feather[s] no one will kill us to get th[em]. want them all ourselves. Y[our] girls are pretty enough with[out] We are told that it is as eas[y] to do it as for a blackbird [or] a hundred times over. We [will] your children to keep themselves [so] neat. We will show them how [to] gether in peace and love and to ag[ree] as do in our nests. We will build pret[ty] which you will like to see. We [will] about your garden and flower-beds—[we] like flowers on wings—without an[y] you. We will destroy the wicked i[n]sects worms that spoil your cherries and [the] and plums and apples and roses. W[e] you our best songs, and make the sp[ot] beautiful and the summer sweeter In a little while all the birds will [be] live with you again, and everybody [who] music will like to make a summ[er] with you.

Now, the example of Massach[usetts] affording practical protection to [birds] by prohibiting the wearing of the[se] ers, is one that deserves to be [followed] elsewhere. A similar bill was p[assed] the New York legislature last [year], failed to receive the gubernatori[al] ture. Dealers in all kinds of [millinery] say a great deal of what is not i[n] comes from the South.

Keep Your Temper.

Anger is hot blood. Anger is [sometimes] Anger is for the time being a co[mplete] emotion, fixing the mind's eye on [one] point against which it is specif[ically] rected, to the forgetfulness of [all] But punishment is a judicial ac[t] for a clear mind, and a cool hea[rt] fair considering of every side of [the]

BIBLE COMFORT.

he Provision Made in God's Word for the Afflicted and Sorrowing who have Faith to Use it. (Isaiah 12 : 1-6.)

There is no need so universal as the need of consolation. Even those who have the comforts of life in abundance, often need consolation. Into the rich man's home sorrow comes and his riches e inadequate to console him. Surde with every comfort that this d in give, he has the same need of on that the poor man has, and e get it from the same Source. In a e and the hut, in the home of the n, the business-man, the working- the pauper, trouble of one kind er makes its presence felt and the consolation is experienced. The roperty, the loss of friends, the reputation, the disappointments vations of life—by these and many enues, the iron enters the soul cry goes up for consolation. es a man bear trouble? When that, we know his character. e crushed by it and become de- Some rush to pleasure or to at they may forget it. Some to their aid a stoical philosophy, epts the event as one to which is liable and which must be ith what equanimity can be at- It is only the Christian that really oes, when trouble besets him. If fast to his faith, he has an in- ple reserve of consolation. The e his life is covered by the one p which explains the purpose of le He knows that every event that to him is known to his Heavenly rd and that without his consent no lan befall him. He knows, too, pline is the condition of sonship n he is able to regard his trouble hine, its sting is removed. In promise he has, that blessing e of it, turns the trouble into a stone heavenward and he re- the new power that he derives it He feels the sorrow; God does ect him to be callous; but like an t, docile child, he trusts his rd acquiesces in his will. There o oler like this faith.

ol encouragements to the exercise faith are given in God's Word, glow with promises, as the win- ens glow with the light of the Whatever the trouble may be that ses n the child of God, it has been see and an appropriate consolation provided. In every age and in constances, men have turned to it ort and have found it. Its writers re hat they might be enabled to ad- consolation. In personal and in affliction they learned the bitter- sorrow and they knew whereof ite. The Lord himself was "a sorrows and acquainted with d it was he who said: "Let not t be troubled: ye believe in God, also in me." Moses, Samuel, d, saiah, Jeremiah, all went through rce and their testimony to God is is. "Thou dost keep him in per- e whose mind is stayed on thee, she trusteth in thee." The New t writers were men of trouble, an they heard the Voice saying: ce is sufficient for thee." and ed at it was so. Out of the dark- voices come to us, pointing us e urce of Consolation and assuring ere are no circumstances, nor s even in death itself, in which it fa To the poor, they speak of en riches which may be enjoyed; to ced, they describe the refuge " strife of tongues:" to the sick, mise access to the tree of life, eaves are for the healing of the ns to the sorrowing, they tell of the w "God will wipe the tears from ce" to the tempted, they speak of wi is "touched with the feeling of n nities;" to the bereaved, they is hat they who are "fallen asleep Jesu will God bring with him;" and to yi, they hold forth him who said: am e resurrection and the life; he e eveth in me, though he were dead sh; he live." It is no empty boast Pa uses when he says: "Wherefore afor ne another with these words."

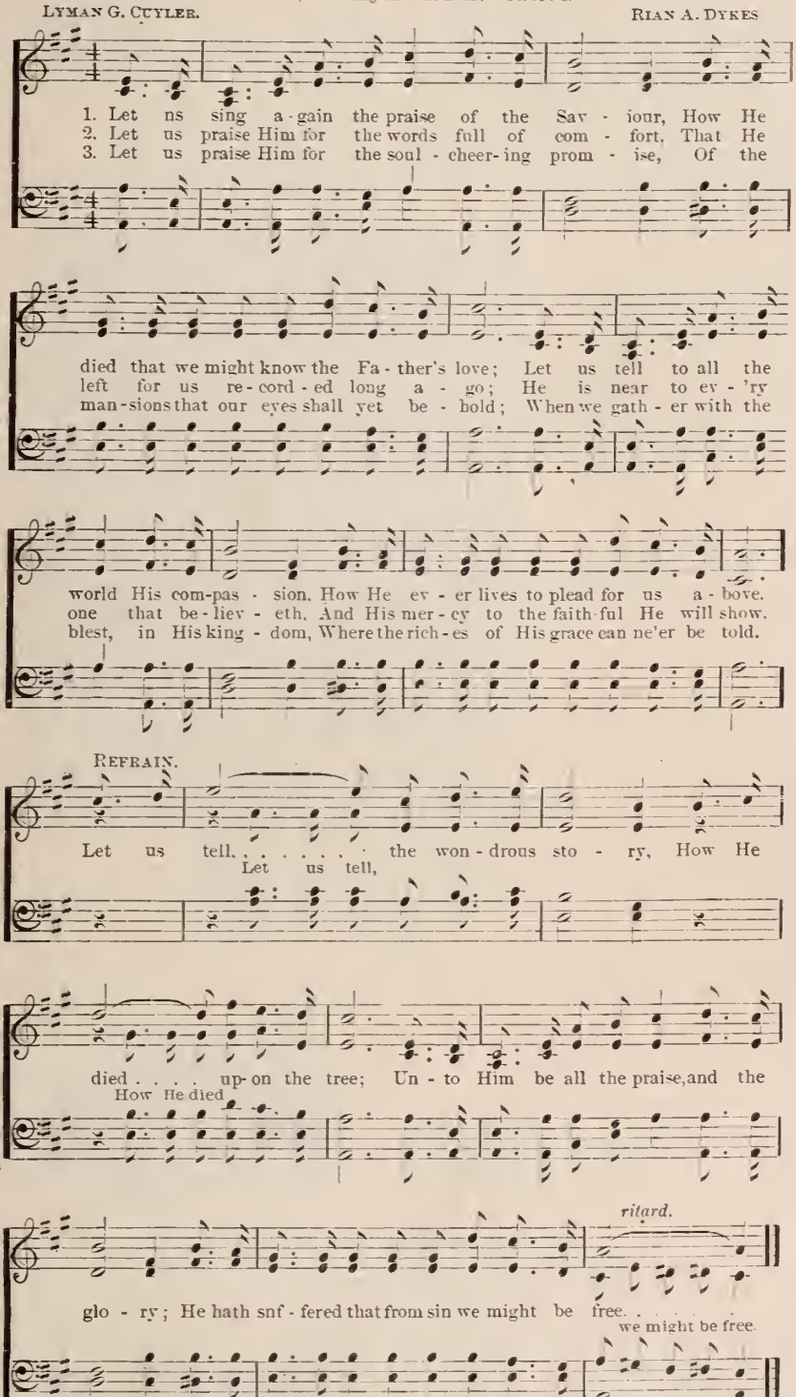
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Let us Sing Again.

"O come, let us sing unto the LORD."—Ps. 95 : 1.

LYMAN G. CUYLER. RIAN A. DYKES



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co

WHEN THOU ART SAVED.

WHEN thou by grace hast been
From darkness won,
And purified and cleansed from sin
By God's own Son,
Tell the precious news to others;
Tell to all thy suffering brothers
What Christ hath done.

Spread the glad tidings 'round,
And make it known,
That Christ new life hath found,
The way hath shown.
Tell to souls that need salvation,
Of the grief and tribulation,
He bore alone.

Say it was all for them
He bled and died;
And that he rose to be
Their Friend and Guide.
Say the barriers have been broken,
And the pearly gates are open,
Are open wide.

So walk that thou might'st be
A source of light,
To those who cannot see
The wrong from right.
Let thy life be pure and holy;
Serve thy Master, Jesus, solely,
The Lord of Might.

FLORENCE L. GRAY.

SIGNS OF OUR TIMES.

Indications National, Political, and Social of the Approach of the End.

BY REV. G. H. PEMBER, M. A.

WHEN the blue-grey clouds begin to gather in the sky and move towards each other, though we may as yet have perceived neither flash nor sound, we know that a storm is impending, and that the quiet hills and valleys will soon be startled by the forked lightnings and by heavily pealing thunder. "Ye hypocrites," said our Lord to the Pharisees, "ye can discern the face of the sky and the earth; but how is it that ye do not discern this time?" He spoke thus of his first coming, the signs of which are not nearly so fully depicted in Scripture as those of his second.

What, then, will he say to us if we fail to discover the secret of God in the things which are taking place around us, when we have so wonderful a commentary whereby to explain them? Even the statesmen, philosophers, and thinkers of this world are expecting great changes in its social and political condition. Surely, then, it becomes us to search and see whether the ceaseless preparations which are everywhere apparent, the tendency of opinions in matters civil and religious, and the generally unsettled and frequently lawless state of Christendom, do not show that the last times of our age have come: that the world will shortly be confronted by her despised but rightful and all-powerful King: and, therefore, that his Church—the living and the dead alike—no longer may but must, be speedily summoned to meet him in the air.

Were we floating on a broad river which at no great distance was hurling itself in mighty cataract to a lower level, what should we infer when we found that we were being borne along more swiftly by the quickening stream, when we perceived an ever-increasing agitation in the waters around us, and began to hear mingling with their tumult the sound of a deeper roaring? Should we not at once understand that we are already in the rapids caused by the terrific fall?

And have we not exactly described the present condition of the stream of time? For both the prophets and the Lord himself foretold a mighty catastrophe which would usher in a new age; a season of perplexity and trouble immediately preceding the times of refreshing from the presence of the Lord: a general disruption and disintegration of society, amid wars, tumults, and the most appalling calamities, to be followed by the glorious reign of the Prince of Peace.

And are not signs of approach to these predicted days of terror continually multiplying around us? Do not events, which were wont to float by in slow procession, now chase each other before our bewildered eyes with such rapidity that they pass away in months, or it may be even in weeks, instead of years? Have not the currents of public opinion ceased to originate merely in the schemes of a few princes and statesmen—and is not every country torn by antagonistic factions which drag the State, now in this direction, now in that? Nay, are there not also multitudes of private individuals, who have each his own nostrum for divers ills, ever agitating society by thrusting themselves into notice?

Doubtless one chief cause of all this dire confusion has been that very thing which the world regards as a cure for every evil—the spread of knowledge. Education of a certain kind has indeed become general; but, alas! not with the expected result, since morals seem at the same time to be degenerating in inverse ratio. For how common is the lack of truthfulness, and that not merely in commercial life, but in all ranks of society! And this evil does not only exist, but is recognized as a venial fault, if not an absolute necessity. The law, "Swear to thine own hurt and change not," has no popularity in the present age, and he who breaks it will find many defenders. The world has yet to learn that the solution of its difficulties is not in education.

(To be Concluded.)

"GOD'S PORCELAIN."

WRITTEN SPECIALLY FOR "THE CHRISTIAN HERALD."

By EDITH FERGUSON BLACK.

Author of "A Princess in Calico," and other Stories.

(Continued from last week.

DR. RANDOLPH came as he had promised, and with a fine instinct, charged her a dollar for the visit. He knew she would like it be'ter so. His regular fee was ten. The next day he came again as a friend and great would have been the wonderment of his fashionable South Side patients had they known that their lionized Doctor made time every day, in spite of his rush of engagements, to visit an old wharf porter in a tenement near the river.

He was very patient with the childish old man, telling him bright stories, until 'Lizer Ann began to wonder whether the rich people really knew him as he was.

By degrees some comforts found their way into the tenement. She guessed the donor but she did not attempt to thank him. She prayed for him instead. He treated her with the same fine courtesy he would have shown the wife of the President. That was Dr. Randolph's way.

At last he told her she must hold herself prepared for the ending. "I can save him from pain," he said gently, "but I can do no more."

She thanked him brokenly. He had already done so much. When he had gone she fell on her knees beside her father in an abandonment of grief. He was all she had in the world, and he was dying!

Then came the end and darkness!

When she grew a little stronger she went to see the undertaker. She must beg his patience. She could only hope to pay him by degrees. The man handed her a receipted bill.

"A gentleman paid it," he said, "the day of the funeral."

"God bless him!" she cried softly. After that Dr. Randolph's name was always linked with Muriel's in her prayers.

* * * *

The days and weeks kept on their ceaseless march towards the sleeping centuries and 'Lizer Ann adjusted her new burden of living to her tired shoulders. She was very lonely. As far as acts of kindness went she was neighborly, beyond that she had nothing in common with the other occupants of the tenement.

One morning she heard Dr. Randolph's well-known step upon the stairs and hastened to the door. He looked worried and anxious.

"I have a bad case of smallpox," he said, "a lady. My best nurses are all engaged. Will you come?"

"I am not fit," she said, humbly, "I am so ignorant."

"Nurses are born not made," he answered briefly. "You can obey me and your touch is tender. She is very young," there was a strange huskiness in his voice. "Will you do this to please me? I do not want to force you against your will."

"Why, doctor, if you think I can; I will be proud to please you."

"I knew I could count on you," he said with a rare smile, "and so I brought this." He pointed to a bundle he had laid down as he entered the room. "It will be better that they should think you are a professional. Can you be ready in an hour? Very well, I will call for you at twelve."

When she opened the bund'e she found a nurse's outfit, complete in every detail.

"Its just like him," she whispered, as she hurried her preparations; "he knew I had no clothes that were fit."

It did not seem strange to her that she should be sitting beside Dr. Randolph in his luxurious carriage. Her whole thought was one of gratitude for being permitted to serve him in his need. The carriage drew up before one of Chicago's palaces, and 'Lizer Ann ascended the broad stone steps. She noticed that a massive silver plate bore the name Waldorf, then she followed the doctor into the hall and up the low stairway with its carpeting of velvet pile. They were met at the door of the sick room by a young man whose haggard, handsome face told 'Lizer Ann it was his wife she had come to nurse. Where had she seen that face before?

"I have brought a nurse," said the doctor, introducing her.

Gerald Waldorf bowed and motioned a servant to show her to her room, then he and the doctor went into the sick chamber. She laid aside her cloak and bonnet and followed them. She did not know that she was treading on carpets brought at tremendous cost from the most famous looms of Europe nor that on every hand she was surrounded with the treasures of art; she only realized that she was there with the doctor, who had been her friend, to help him fight the enemy who laughs at social barriers and casts his dread shadow alike over hall and hut. There was a pathetic youthfulness about the figure on the handsome bed. As she came forward, the housekeeper, who had been sitting beside it, arose and left the room. She could not see the face, it was turned away from her and the room was dark. She listened intently to the doctor's directions. She would obey him to the letter. The young husband accompanied Dr. Randolph downstairs.

"Your nurse seems rather old," he ventured, "are you sure she is capable?"

"Perfectly. Otherwise I should not have brought her;" said the doctor curtly. "I will not disguise from you, Waldorf," he added more gently, "that this is a dangerous case and likely to prove a tedious one. What we need is not so much skill and brains and beauty but a woman with a heart."

The patient moaned and turned her head upon the pillow. 'Lizer Ann gave a cry of dismay. It was the face of her dreams—her beautiful vision!

Could it be possible that this was the radiant creature she remembered, tossing to and fro in weary misery, racked with pain, scorched with fever, with the wild mutterings of delirium beginning to break from her lips! She looked about the room anxiously. Was there no clue—nothing to tell her she was mistaken—that this horrible thing could not be? She lifted the silver trifles upon the dressing table but nothing save bewildering monograms met her unpractised eye. She caught sight at last of an ivory covered prayer book and with trembling fingers turned to the fly leaf. Just the name written in a clear, bold hand—Muriel Hazelton!

* * * *

The second stage of the illness had come and passed. The greatest experts in medical science that were accessible had been summoned by telegraph to a consultation, everything had been done that wealth and wisdom could do, but wealth and wisdom were alike dumb before the mighty power which wove its mystic meshes about the patient's brain and held her spirit sleeping betwixt the earth and sky.

Gerald Waldorf stood by his wife's bedside the picture of abject misery. His face was worn and his eyes heavy for want of sleep. He looked like an old man. The Doctor put his hand upon his shoulder.

"This is killing you, my boy," he said kindly, "I insist upon your lying down. Come." He led him to a sofa in an adjoining room and made him comfortable, then he came back to the bed and looked long and mournfully at the unconscious sufferer. For a moment he relaxed his iron mask of reserve and the strong face worked pitifully. He never dreamed that the homely nurse sitting on the opposite side of the bed, with her hand over her tired eyes, had read his secret, and, with innate delicacy, would not look upon his grief.

She went over to him at last.

"Is she much worse, doctor?"

"She is dying!" he whispered hoarsely.

'Lizer Ann shrank back as if he had struck her, then stood beside him cold and still. At last she touched him gently on the arm.

"We both love her," she said simply, "let us pray," and Dr. Randolph, a member of the most fashionable church in the city, knelt humbly beside her as 'Lizer Ann, heart to heart with God, pleadedfor Muriel's life.

"Take me instead, dear Lord,' she cried softly. "I am old and worn out and lonely, and she is so young and her life is so full, and everybody loves her! Take me, dear Lord! She's a bit of thine own porcelain and I'm only an old, cracked piece of delft."

When Dr. Randolph rose to his feet there were tears in his deep-set eyes.

"God bless you!" he said, huskily. "I leave her in your hands. I will be back as soon as possible."

'Lizer Ann spent the night upon her

(Concluded on next page.)

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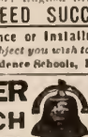

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Have You Asthma or Hay Fever?

Medical Science at last reports a positive cure for Asthma and Hay-fever in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous. Rev. I. L. Combs, of Martinsburg, West Va., writes that it cured him of Asthma of thirty years' standing, and Hon. L. G. Clute, of Greeley, Iowa, testifies that for three years he had to sleep propped up in a chair in Hay-fever season, being unable to lie down night or day. The Kola Plant cured him at once. Mr. Alfred C. Lewis, editor of the *Farmer's Magazine*, was also cured when he could not lie down for fear of choking, being always worse in Hay-fever season. Others of our readers give similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma or Hay-fever we advise you to send your address to the Kola Imparting Co., 166 Broadway, New York, who to prove its power will send a Large Case by mail free to every reader of *The Christian Herald*, who needs it. All they ask in return is that when cured yourself you will tell your neighbors about it. It costs you nothing and you should surely try it.

"GOD'S FORCELAIN."

(Continued from preceding page.)

...ees watching the face which had ...n so strangely dear, moistening the ... lips or stroking with gentle, rev... ...ch the hands which lay upon ...riet. All night she was praying ... The fever had gone, leaving a ...lyweakness which seemed to be ... fe away.

...ly the lashes, which had lain like ...e inges upon the pallid cheeks, lift... ...he rown eyes looked up at her with ...r o clear light and the sweet voice ...bly, "Have I been ill?"

... Ann's heart leaped within her but ... e was absolutely quiet as she ...et : "Yes, dear, but you're going to ... and then take a nice, long sleep." ...e pported her deftly as she gave ...ourishment, arranged her pillows ... smoothed her hair with the mes... ...ch born in all true nurses. Slow... ...wer the hand passed to and fro ...s ped altogether. Muriel had fal... ... deep, refreshing sleep.

...e ys that followed were full of joy ... Ann. She never left her patient ... snatch a little needed sleep. ...ee ed made of iron. She would sit ... spooning Muriel into a delicious ...ss by her soft touch upon her ... pport her in a comfortable posi... ...n the agony in her own cramped ...g w almost unbearable.

...ner saw such devotion!" said ... he accompanied the doctor to ... after one of his evening visits. ...s e antithesis of one's idea of a ...e. If Muriel's own mother had ... she could not have done more!"

...e one of God's elect," said the ...tefly—he rarely touched upon ...ngs—"The soul is in a rugged ...t it is one of the whitest souls I ..."

...s in the spacious chamber 'Lizer ... speaking softly.

...e ord has been so good—you'll be ... urself away to him now?" she ... l wistfully.

...wo you mean, 'Lizer Ann?"

...st you gave yourself to your hus... ... body and soul, to have him ...y and speak through you. There ...n work in the world for you. ...o beautiful people will listen." ... were only half as good as you. ...Ah!" Muriel laid her soft fingers ... coarse red hands. "You must ... she said humbly.

...e Ann," she said again after a ... r. Waldorf declares you shall ...e us. He thinks, next to Doctor ...p that we owe my life to you. ...y be satisfied to make this your ...

...a's eyes filled.

...ood you are!" she cried. "Its ...h the home, you know, its the ...ded!"

...ot to her room in a silent ecstacy ...aort had insisted upon relieving ...e night watches.) She felt ...izzy and sick, but she lay in a ...cefulness, forgetting the pain. ... possible that her old hard life ...eforever, that she should see ...ery day, should have the joy of ...

... much, dear Lord!" she cried. ...a I that thou shouldst bless me ...n hen, towards morning, she fell ...

...ke with a raging headache and ...er in her veins. She went at ... patient. Never had she waited ... carefully though she was ...ient. The horror of a great ...emed to be settling down upon ... the first time she shunned Doc...ph's keen professional gaze. ...e afternoon Muriel slept a good ...d e sat watching her with hungry, ...ey and with a great pain surging ...e.

... time came for Mr. Waldorf to ...he lingered lovingly over her ...s for her comfort through the ...riel smiled up at her.

...e such a tender creature, 'Lizer ... not made of glass."

...de you're a bit of the Lord's own ...n "You'll let him paint his own ...e or you where everyone can see? ...e you so beautiful, people will ...

...t your hands are!" said Muriel, ...ently sobered. "You are not well. 'Lizer Ann! You must take something. I will tell Gerald——"

"No, no," said 'Lizer Ann, quietly. "I will be better soon."

When all was finished she gave her a long yearning look, then she lifted one of the little hands, fresh from its bath of perfumed water, and kissed it humbly.

"The Lord keep you under his shadow," she said gently, and then she went away.

She staggered blindly on the way to her room, but there was no one in the corridor. When she reached it she fell on her knees—for the last time. It was one of the battle-grounds where God's saints win their laurels. The howling waves seemed to bear upon her soul, and through the roar of the tempest she heard the devil's mocking whisper, "Is this the best your God can do?" She lifted her swollen tear-stained face, over which the light of a hard won peace was breaking.

"Thou knowest best, dear Lord. I am thy child. Thy will, not mine, be done."

She crossed the room with uncertain steps to a writing desk, took a sheet of paper and wrote in a cramped, stiff hand.

SHE FLED LIKE A HUNTED CREATURE.

"I have got the sickness. Don't try to find me. It will not take me long to die."

She directed it to Mr. Waldorf. Then she crept painfully down the broad stairs, opened the front door and let herself out into the night. She cast a lingering glance at the room where Muriel was sleeping, then turned and fled like a hunted creature through the silent streets.

Great was Gerald Waldorf's consternation when a servant brought him the folded paper from the deserted chamber. In spite of her injunction, he did all in his power to find her, but beyond her nurse's costume, he had no clue. Dr. Randolph had been called away on important business the night before. In vain his agent searched the registers of the hospitals and the nurse's homes—'Lizer Ann was gone.

On Dr. Randolph's return to the city, he found the news awaiting him. He, too, began the search. When the next morning Gerald went to meet him, he saw he had been successful.

"You have found her?" he asked eagerly.

The doctor bowed his head.

"She was right," he answered gravely. "It did not take her long to die."

Muriel Waldorf lay back among her cushions, awaking slowly from one of her frequent naps. She was still very weak.

"Oh, Gerald," she cried softly, "I have seen her!"

Her husband, full of a new reverence for the treasure which had been given back to him from such deadly peril, kissed her tenderly.

"Seen whom, my darling?"

"Our angel, you know—'Lizer Ann. It seemed to me as I dreamed that the old world had passed away, and we were in such a wonderful place! Oh! I cannot describe it, it takes my breath away just to remember! Everything was bathed in such transcendant glory I could hardly look. Suddenly I heard a voice, oh, such a voice, saying, 'Come ye blessed of my Father, inherit the kingdom prepared for you.' After the voice, there came a hush and a silence, and then 'Lizer Ann—our own 'Lizer Ann—clothed in eternal youth and radiant with the beauty of her Lord, swept up through the hosts of shining ones and knelt at the foot of the throne."

THE END.

An Armenian Preacher's Exile.

Hambartsum Arzamanian is an Armenian teacher and preacher, a native of Elysabedapol, in the Russian Caucasus. With his wife and two little children, he was driven by religious persecution to leave his native home and seek an asylum in the west. He is a graduate of the American Presbyterian Mission School at Tabriz, Persia, and for thirteen years has been a licentiate of the Presbyterian Church. For several years he taught school in the mission at Tiflis. Mr. Arzamanian is twenty-eight years of age and is an earnest and willing worker. He is master of four languages—English, Persian, Armenian and Russian. He is now seeking an opening for service in this country and will be glad to hear from any one with that view. He can be addressed in care of this paper.

A Generous Ruler.

The late Rev. A. J. Gordon once related this beautiful incident: A Russian officer could not make his accounts come right: there was a heavy balance against him. In the rigid despotism of the empire he feared the consequences and the severe penalty if he could not make it good. Poring over the figures at his table one day, in his worry and despair, he began scribbling. He wrote on the paper before him, "Who will make up this deficit?" He fell asleep. The Czar passed: he saw the officer, and, curious, read the scrap of writing: he seized the pen and wrote underneath, "I, even I, Alexander." Who can pay the deficit of human sin? "I, even I," said Christ on the cross.

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BY MARGARET E. SANGSTER.

HOT WEATHER ETHICS.

HOT? Well, yes; we expect hot weather along by this time, we always have had more or less of it in summer, and though old people insist that the seasons are changing, they are quite unlikely in our day to change so much that we will see snow flying and ice forming in July in our latitude. I have experienced intensely cold weather in July and August myself, and very probably some of my readers have, but it was not at home: it was on the very top of Mount Washington, with a great fire roaring on the hearth, and the wind raving and howling like a hungry wolf outside, and as far as the eye could see, the great mountains tossed up in blue rounding waves, like the billows of the ocean.

But that was on Mount Washington! In our ordinary days, and our ordinary homes, about this season, the almanac tells us we may look for heated terms and humidity, and sultry nights and thunderstorms. And all over the land the fruit is growing ripe and sweet in the orchards, and the mower has cut down the fragrant grass, and the farmers have been busy in the broad meadows, and nature has been as energetic as a notable housewife in the fulfilment of her world-old, yet ever new, housekeeping for the generations who walk the earth.

The farmers' wives have reason to dread the summer, which often brings them larger families to toil for, hired people to cook for, hungry boarders to feed, and all sorts of added tasks. Often they have the minimum of help when they have the maximum of toil. They may well be worried and wearied when they must rise early and work late, and when seldom comes a respite till the summer is past.

But neither they, nor any of the rest of us, will make the time easier by scolding or fussing. Complaint furrows the brow, and seams the cheek, and puckers up the eyes, and purses the mouth, and harrows the soul, and makes you old while yet you are young. Do not suffer yourself, dear lady, to murmur if you can help it. The very effort to repress the fretful exclamation, to shut back the cross word, to look pleasant, will induce the beatific state of mind, when cheerfulness and courage come to the front. I know what I am talking about.

I know, no one knows better than I, what it is to feel that the day is asking too much, that strength cannot be equal to the demand. And I know that with a calm and resolute acceptance of the situation, a quiet going on with the work which is to be done, and an ignoring of discomfort, there comes to one the needed vigor, and the day goes by, and the night returns, and you lie down with a joyful sense of tasks accomplished and difficulties surmounted.

Nothing which comes into a woman's life from pie-crust to poetry is insignificant, and if it be taken in the right spirit, there is nothing which will not bring her occasion for thankfulness.

It is never best to get angry in warm weather. In a way, it is best not to get angry at all, although there is such a thing as righteous indignation, which one ought to feel when, for instance, she sees cruelty to a child, or any animal. God forbid that any of us should ever be indifferent to harshness or violence shown to little children, to brutality exercised toward our dumb friends, the horse, the cat, the dog. But, as a rule, patience and not passion would best dominate our moods during the summer solstice.

We may also as well go to church and Sunday School, and attend to our usual church and congregational duties during hot weather with faithfulness and without shirking. It is a fallacy to suppose that staying at home and fanning yourself will make you cooler, and more comfortable than you will be if you attend church. There, the windows will be wide open, the pew will be restful, there will be quietness and content in the atmosphere, and the service will lead your thoughts to elevated themes. You will forget the weather. You will go home stronger in spirit and in body for having worshipped God. And the same will result from your attendance on prayer meeting or on your class. You will feel the heat much less, if you will put it aside as a mere adjunct not worthy your thought, and go on with what you ought to be doing. "Wist ye not," may each of us say, as did the Boy Jesus in the temple, "That I must be about my Father's business?" With that high thought, why should we care for such details as heat or chill, wet or dry? We have our work to do, and God will bless us in its doing.

Where one can manage it, change of scene, a journey, a new abode for awhile, a visit to dear relatives, a slipping of the cables that bind us to routine, is very desirable. But there are always those who must tarry by the stuff, and there are worse places than our own homes for hot weather. Keep the house dark, and after the early morning keep it closed till the sun goes down. Exclude dust and flies. Do not drink too freely of iced or cold well water when you are very warm, nor overeat when you are very tired. Try not to carry too heavy loads. Roll off the burdens of anxiety which you must carry, and leave them at the dear Lord's feet. Do not depend on fans so much as on a quiet mind. If you cannot go on long journeys take little trips near home. Try to enter more than you have lately done into the joy of childhood and the serenity of old age. Accept the beautiful bright summer as a divine gift, and as the roses open and the lilies pour their incense, and the whole world is glad and alive and thrilled with music and perfume, let your hearts lift up a song to the Giver of all good.

I want the daughters to look out for the mothers in these summer days. Do not let them lose the chance of an occasional outing. See that the summer merry makings, the picnics and the drives include the parents as well as the young people. Mothers are so self-forgetful that they sometimes make daughters self-indulgent.

And, mothers, dearly beloved and honored, do not cloud life's sunshine for the juniors by fretfulness or vain repinings, or by yielding to moods of depression. For all of us, the motto should be, "Serve the present age," and "Be of good cheer."

Margaret E. Sangster

Poles in America.

In a recent address by Dr. H. A. Schauffler (Congregationalist), Superintendent of Gospel work among the Slavic population, of Cleveland, O., the speaker made some interesting statements. He said: "The Poles are coming to this land by tens of thousands. I have the list of seventy-nine Polish colonies in fourteen States of this Union. They are found in large numbers in many of our great cities. In Milwaukee, out of a population of 200,000, there are 20,000 Poles. The Detroit Congregational churches were the first to take up missionary work amongst the Polish people. This work has proved an undoubted success. How gladly some Poles receive the Gospel is illustrated in the case of a woman of whom Miss Ella Hobart, our Polish missionary in Cleveland, writes. Miss Hobart found her reading her Testament aloud with a little girl every day, and pointing out the specially fine places she had found in St. Paul's Epistles. The same woman had only fifteen cents in the house, and her husband had been out of work for several months. She insisted on spending seven cents of this for tracts, though assured that they would be loaned to her. She said, "No, they seem to speak to my heart better when they are mine." Another Polish women grasped Miss Hobart, pulled her into the house and burst into tears, not being able to pay a priest three dollars for the confessional. She had, therefore, been driven away, and when asked what she would do if three dollars were loaned her, she replied that she would never go back. "If all he wants is money, he can never save me." From that time she has never been in a Catholic church, but reads her Testament earnestly and with great comfort to herself.

SALVATION AND HEALING.

TO-DAY I rejoice in a Saviour of love,
Who showeth his mercy to me,
Who bringeth his wonderful life from above,
Salvation and healing so free.

The Lord in compassion gave sight to the blind,
He comforted all in distress;
And still he is healing—he still will be kind—
His suffering children to bless.

"He bore all our sickness," he "carried our grief,"
Our strength and our life he will be;
He knows every sorrow to give us relief,
Salvation and healing are free.

Praise him who delivers the sinner from sin,
And giveth the captive release,
Who tells of a kingdom where all men may come in,
The kingdom of health and of peace.

CHORUS.—Salvation and healing are free.
Salvation and healing are free.
God is ever the same, and his truth I proclaim,
Salvation and healing are free.

Vineland, N. J. —MRS. FRANK A. BRECK.

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New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and urinary organs. A remarkable case is that of Rev. A. C. Darling, of North Constantia, N. Y., as told in the *New York World* of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine, and was preparing to die. Similar testimony of extraordinary cures of Kidney and bladder diseases of long standing comes from many other sufferers, and 1200 hospital cures have been recorded in 30 days. Up to this time the Church Kidney Cure Co., No. 418 Fourth Avenue, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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Mrs Carrie Seiple, clothing: Ladies Miss. Soc. Refd Ch., clothing: —, Warren, clothing: Mrs Thos Mullica, clothing: Mrs Robt Cunningham, dried apples, pears and corn.

A MISSION TEACHER'S PERIL

IN a letter from Mrs. Mary B. Kilbon, a missionary at Adams, Natal, South Africa, to Dr. Frank E. Caldwell, 151 Henry street, Brooklyn, a very exciting incident is related, which Dr. Caldwell

ELIJAH AND THE EIGHT-FOOT SNAKE.

has communicated for the benefit of our readers. Mrs. Kilbon tells of the remarkable adventure of a young Zulu named Elijah M. Hlanti (who has been educated under the care of Rev. C. W. Kilbon, at the expense of Dr. and Mrs. Caldwell. Mrs. Kilbon writes:

"I send a photograph of Elijah holding a huge snake at full length. It is a black *mamba*, eight feet long, and was in the umbrella of one of our lady teachers one noon, when she picked it up to go from the schoolhouse to Jubilee Hall. The umbrella was left standing in the hall of the schoolhouse at the beginning of school. She thought it rather heavy, but providentially did not thrust her hand down to open it, before the head of a snake appeared, when she threw it from her and called two of the young men, who killed it. We feel that she had a narrow escape, as the bite of this snake is always fatal."

Writing further of the mission and its work, she adds:

"Each cottage has two tenements of two rooms each. Every man with a family is expected to build his own kitchen of bush timber. A glimpse of one shows at the right of the picture. The little chap looking on belongs to one of the students who has recently lost his wife. We have been greatly interested in the way in which he with the help of a young sister—a mere girl—looks after his children. I wonder if Mr. Kilbon has ever told you of the school here for native girls who have run away from their heathen homes, some seeking instruction and some to escape forced marriages. To me this seems one of the most needy objects in our work. The school numbers eighty-five, and all have thus far been accommodated in a house designed for a private family. Mrs. Ireland, who has charge of the school, feels that she cannot get on in such contracted quarters any longer. She wants three rooms, but feels that two she must have. More girls constantly come for admission, who cannot be received for want of room, and it is hard to send them away."

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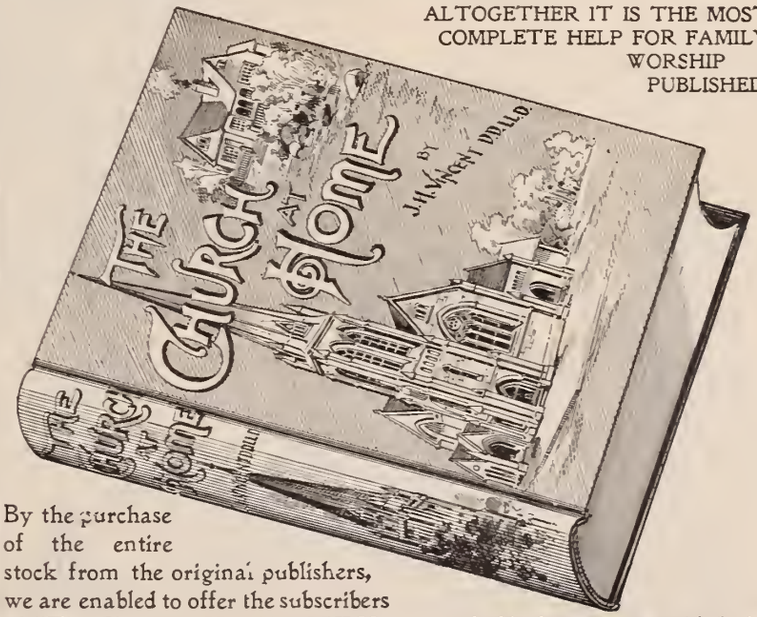

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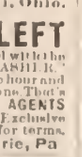

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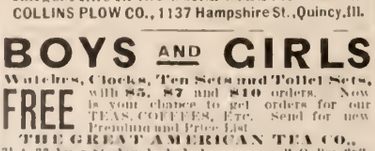

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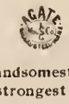

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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ev. . De Witt Talmage, D.D., Editor.

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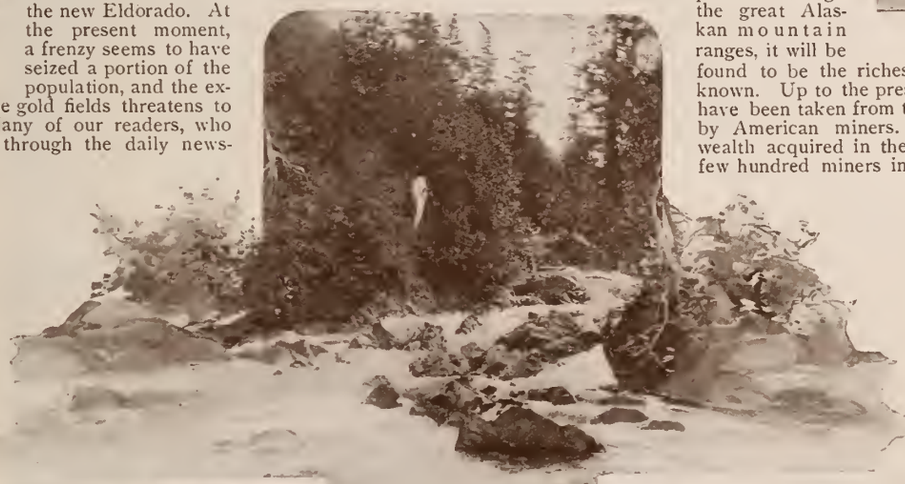
PRICE FIVE CENTS.

ALASKA'S GOLDEN FIELDS.

hous ds Flocking to the Frozen Eldorado of the Northwest—Untold Wealth in Sight—Perils and Privations to be Endured on the Journey and at the Mines.

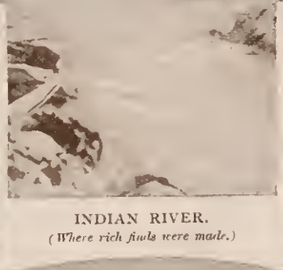
NOT since the days of the great gold discoveries in California, now nearly half a century ago, has there been such excitement as that which now prevails in this country and Canada, in consequence of the astonishing developments in the Alaskan gold fields. For many weeks past, the gold fever has been extending throughout Washington, California, and Oregon, and bands of adventurous men have penetrated the little known section of Alaska, near the boundary line, in the search for gold. Up to June last, little was thought of Alaska's mines by the public, although encouraging reports had been received from the gold-seekers from time to time. It was not until July that the news began to come which set the pulses of a nation throbbing with the gold fever and attracted thousands of fortune-hunters to the new Eldorado. At the present moment, a frenzy seems to have seized a portion of the population, and the exodus from the various States to the gold fields threatens to equal the great rush of 1849. Many of our readers, who have already become acquainted through the daily newspapers with the stories of wonderful riches of the Alaska fields, will be interested in knowing something concerning the region where these remarkable finds have been made. The present centre of excitement, Klondike, is about as far from San Francisco (reckoning by present methods of transportation), as the latter is from New York. It is reached by steamer from Juneau, the chief port of the Northwest territory, the latter lding across plains and ers, nd through two moun-



YOUNG NATIVES OF ALASKA.

Beaver, Salmon, and other tributaries) changes its course to almost due north on reaching a natural gorge in the McMillan mountains, and again to northwest as it approaches the boundary line that marks the division of American and Canadian territory. Near this point are the Klondike mines, where the extraordinary gold finds have been recently made. Across the border, on American soil, is Circle City, where there are also rich diggings, and the gold fields stretch out on both sides of the line over an area as yet undetermined, but which expert miners say will extend hundreds of miles in every direction, with the boundary between Klondike and Circle City as the centre. Prospectors who have been working on the American side assert that the indications point to the presence of gold in as great abundance upon our own territory as on that of Canada, and by following the course of the Yukon as it passes through the great Alaskan mountain ranges, it will be found to be the richest mineral field the world has ever known. Up to the present time, however, the richest finds have been taken from the Canadian fields, and principally by American miners. Some of the stories of sudden wealth acquired in the mines read like romances. Only a few hundred miners in all have returned from the Yukon, but the fortunes they have brought back in gold dust and nuggets have dazzled the multitude and inflamed the popular imagination. One steamer brought to Seattle $1,500,000 in Alaskan gold; another is said to have carried between $2,000,000 and $3,000,000. Individual miners are reported as returning with fortunes ranging from $50,000 to $100,000, and many have smaller amounts down to $5,000. Hired labor in the gold fields costs $15 per day, and food and other necessities are very dear. The

G ERAL VIEW OF JUNEAU CITY.



INDIAN RIVER.
(Where rich finds were made.)

AN ALASKAN MINING PLANT.

STEAMING AMID ALASKAN ICE-FIELDS.

THE ALASKAN GOLD EXCITEMENT—SCENES ON THE WAY TO THE NEW GOLD FIELDS.

n p es — the Chilkoot and the White ss— irty miles apart. This route, except ring e four months of the brief Alaskan me is exceedingly tedious, and in mid- er npassable owing to the deep snows in se cold, the drifts frequently running m f rteen to eighteen feet deep, and the rmo ter varying from thirty to sixty-five gree elow zero. There is also a water route navi ble eight months a year) up the Yukon er, ch involves traveling a much longer distance. It l been known for upwards of twenty years t th valley of the Yukon, the most famous of the thwtern rivers, was rich in gold. Surveys made by Can- n a American officials have established this beyond perad- ature but until pr nt year, a w enter- ing pirits have sought those bleak fields, swept by the biting Arctic winds, as a rce wealth. Rising in the Rocky Mountains of Northern British Columbia, Yu n, fed by numerous streams (including the Pelly, McMillan, Stewart, Lewis,

whole life of the men on the Yukon is one of hardship, peril and privation, all energies being concentrated on the work of digging as much gold as possible out of the ground, and getting rich quickly. Returning miners state that the first great "strike" in the Klondike field was made by George McCormack on Bonanza Creek on August 12, last year, and in one week seven claims were filed in that region. Forty Mile and Circle City, two other mining camps, soon heard the news, and a three-hundred mile stampede to the new mines was the result. Of the first two hundred claims staked on Bonanza and Eldorado Creeks, not one proved a blank, and Indian and Dominion Creeks nearby have proved almost equally rich. Single "pans" have yielded as high as $500, and nuggets, ranging from $15 to $230, have been found in greater abundance than in any other gold field in the world. One miner who returned to San Francisco displayed nearly $100,000

(Continued on page 591.)

QUESTIONS AND ANSWERS.

Subscriber, Clarion, Ia. 1. Is it customary for the pastor of a church to vacate his pulpit for one or more Sundays, without furnishing a supply, and without the consent of his congregation, when he has already taken his yearly vacation? 2. Has he any right to expect his regular salary for the time he has thus taken? What should be the reduction, if any, for lost time? At the rate of salary paid, or what a supply could be obtained for?

1. It is quite unusual; yet there may be circumstances that would be accepted as a satisfactory explanation. Such a proceeding, without good and sufficient reason, would be inexcusable. 2. An equitable arrangement would be for him to pay the cost of the supply, but all such matters could no doubt be arranged between preacher and trustees.

F. R. Honeywell, Carwood, Kans. 1. How are we to know that the King James Bible is the Bible originally inspired of God? 2. How long were Adam and Eve in Paradise after their transgression?

1. No one contends that the King James Bible was originally inspired of God. The translators were as liable to err as other men of equal erudition. But their work can be judged and it is remarkable that it was done so well. Although the ablest scholars of modern times have examined the original with minute care they have found no vital error in the King James translation. They have been able to amend it in many places, but it was substantially accurate. The most uncompromising advocates of inspiration, however, do not claim inspiration for it, but for the original. 2. The book of Genesis does not say and there is no other book professing to give authoritative information on the subject. Does it signify how long it was?

Rev. Charles F. Richardson, Ogden, Utah, writes:

I was exceedingly interested in your articles on Mormonism (written by General Eaton), and so far as I have the facts, I wish to endorse every statement in them. I enclose a pamphlet which is causing a great deal of interest on the part of the Mormons. If R. A. L. will send address, I will be pleased to send additional information.

Mr. Richardson's pamphlet is entitled: "Christian Fellowship: Ten reasons why Christians cannot fellowship the Mormon Church." It is a notable addition to our Anti-Mormon literature.

Anxious Inquirer, West Grove. 1. When Christ said (Matt. 18: 6) that it was better for a a man to have a millstone tied around his neck and be thrown into the sea than offend one of his little ones, did he refer to preachers? Is it so terrible to offend a preacher? I have heard the text so applied. 2. What is the unpardonable sin and where is it mentioned? 3. If a person commits a sin when his conscience tells him plainly that he is doing wrong, is that unpardonable?

1. The warning was as you will see by referring to the Revised Version against causing Christians to offend, not against offending them. It applies to persons who tempt young Christians and lead them to forsake Christ and give up their faith. Offending a preacher is not so heinous an offence as to call for such a warning. 2. The unpardonable sin is mentioned in Matt. 12: 25-32. It is generally believed to consist in ascribing to Satan the power which comes from the Holy Spirit. When Christ uttered the words he was indignant at the charge that he was in league with the devil. 3. No, that sin is not unpardonable. When a man does, he generally knows that he is doing wrong, unless he is stupid or ignorant.

A. J. C., Bonds Wash. I have been much distressed by the conversation of an infidel who makes statements I am not able to disprove. Please say if it is true that the Bible was given to us by Roman Catholics; that Christians do not do so much as medders to help the fallen; that Christ approved of people hating their own parents.

You must not expect to be able to disprove all the statements made by an infidel. Nothing is easier than to make false statements which from the nature of the case cannot be susceptible of refutation. There is no need to be distressed about it. There are many things in every-day life that you know to be true, but which you cannot prove, nor even explain. Neither you nor your infidel friend understands what light is, nor could explain the mystery of electricity. You have the broad fact that wherever the Bible goes, it brings liberty and righteousness and a better condition of society. The more a man governs his life by the Bible, the better man he is as a citizen, a husband, and a father. When you get such invariable results from a book, you are justified in believing it to be good and true. And when you recollect the assaults that have been made upon the Bible, and remember that it survives and is more read and studied than ever, you are justified in believing in its divine origin. As to the questions you put: The Bible was written before there were any Roman Catholics, and our translation was made by Protestants. Your own observation must convince you that the work infidels are doing to save and raise the fallen is infinitesimal compared with what is being done by devoted Christians. The directory of missions, hospitals, and orphanages in any city would furnish proof. Christ never approved of children hating their parents. The words on which the misrepresentation is based are in Luke 14: 26. Christ was speaking to people who could not follow him and obey their parents at the same time. He warned them that natural affection and family ties would come in conflict with fidelity to him and that wherever they were opposed, his claims must be paramount. It was a strong expression justified by the circumstances of the time. It was necessary that the people should understand that his service required them to be prepared to sacrifice property, family, and even life itself, rather than be false to him.

W. T. Heistand, Delaware, O. Cards are the implements of the gambler, just as much as dice, roulette, and *rouge-et-noir*. No Christian should touch them for two very sufficient reasons: 1. They have been a step to ruin for countless thousands and their use has caused widespread sin and suffering. 2. Because of the example to others who may be weaker than ourselves. There are many excellent games, like chess, draughts, etc., purely games of skill, and which may be enjoyed without the evils attendant upon games of chance, to which category all card games belong.

Subscriber, Lakewood, Colo. 1. Do you believe that Christ's blood was shed to appease the anger of God against sinful humanity? 2. Please explain the meaning of James 2: 10, 11, where he says that whosoever offends in one point is guilty of all.

1. We do not agree with that way of defining the doctrine of the atonement. The word "anger" is capable of being misunderstood in this case. If the Governor of a people made a law which the people admitted to be just and right, and provided penalties for those who broke it, it would not be fair when he inflicted the penalties on law-breakers to speak of him as angry with them. He might, so far from being angry with them, be sorry for them. You must have known a father who suffered more than his son when he punished him. The father might wish he could pass over his son's fault, but yet feel that in justice he could not, and he punishes him in sorrow, not in anger. If there was any way of avoiding it he would be glad to avail himself of it. When the human race transgressed, God found a way. He "so loved the world that he gave his Son." Christ did not die to appease God's anger but to save the world. 2. That all men are sinners and that no one can stand before God in any other light. No man should take credit for not committing murder as if he has stolen or coveted, he is a lawbreaker just as much as the murderer. He has broken one law and the murderer has broken another. Both are sinners and are in need of mercy.

Reader, Deemston, Pa. In the community in which I live the young folks have what they call "play-parties." These are always attended by respectable young folks and often largely by church members. Some persons (who are rather extreme in their views) condemn the parties, saying that the games played at them resemble dancing. Others whom I believe to be sincere Christians, attend and defend them. What do you advise me to do in the matter? I do not care much about the parties, but do not like to offend good friends who invite me to them by not going.

Young people need amusement, and provided the amusement selected is of the proper character, there should not be any unnecessarily hard restrictions imposed upon them. You have not stated specifically what the character of the amusement is, but the general attitude of the Christian church is one of opposition to all dancing, card-playing, gambling and theatricals. On these there should be no compromise. We advise you to read a little book entitled, *Church Entertainments*, by Rev. B. Carradine; published by A. W. Hall, Syracuse, N. Y.

QUEEN VICTORIA AND THE SUNDAY SCHOOL CHILDREN.

One of the most interesting incidents of the great London Jubilee was the greeting of the aged Queen by ten thousand Sunday School children on Constitution Hill. As Her Majesty's carriage drove past, the great army of children sang, and the cortege halted an instant to acknowledge the greeting. It was a scene worth preserving, and this was the moment chosen by the artist for the illustration, which we reproduce from the columns of the *London Illustrated News*.

Mrs. Edith M. Kilbuck, a missionary and occasional correspondent at Bethel, in distant Alaska, writes us as follows:

Your favor of March of this year came to hand with our yearly mail, and the order for $10 to be used in our work. Our work is a very trying one, but it is interesting and to those who give themselves and all to the work it is a promising and desirable field. My husband and I are happy in the work. We have learned to love the people, speak their language, and the Lord has blessed the efforts of his servants on this river so abundantly that we can but wonder and praise his name for his great goodness and favor. Many are the faces that shine with God's love, and many hearts and voices are raised to God in prayer, where a few years ago all was black darkness, superstition, and sin. My heart is happy and hopeful and my trust is strong in him who has been my stay all my life long.

Reader, Eagle Mills, N. Y. If a man is a backslider in heart, ought he not to discontinue attending church and going to sacrament? Would it be honest and right of him to sit at the Lord's table when he knows himself to have lost his faith? May he not serve Christ outside the church?

If he intends to serve Christ, his place is in the church where his services will be more effective than outside. To leave the church would be, in our opinion, to make a bad matter worse. As "a backslider in heart," he is in a miserable condition, but his interest and his duty are to seek forgiveness and restoration and to plead with Christ for an increase of faith. What would you say to a son of a kind and indulgent father who told you he had ceased to love his father and believe him and had lost all regard for his home? He asked your advice about renouncing his right and going forth among strangers? Would you not tell him he was foolish and recommend him to go to his father and confess his wrongdoing and remove the alienation? That is our advice. And one thing more: Unless you do not say so, we believe some sin is the root of the matter. Give that up; humble yourself in the way of forgiveness by practically showing repentance. That is a great deal better for you than quitting the church.

Constant Reader, Brooklyn, N. Y. A man preaching in a tent here is warning us that we are committing sin by working on a Sunday and says that we are breaking God's command. Is it possible that Christendom is offending God in this matter, as he says?

Pay no heed to such preachers. You may be sure that God will not be offended by people honoring the day on which the work of redemption was completed by the resurrection of his Son. The ridiculous literalism which would have us go back to the observance of the seventh day, on the plea of celebrating the day on which God rested from his finished work, does not deserve consideration. Those who believe that the world was made in six natural days of twenty-four hours might have to such a plea, but not intelligent men. On all sides, it would be difficult to absolutely determine which is the seventh day. The inhabitants of one of the Pacific islands were found to be observing Saturday as the Lord's day, under the impression that it was Sunday. They had kept faithful tally of the days on their journey thither, but had failed to take account of the difference of longitude, and were consequently a day out. The essential feature of the fourth command is the setting apart of a seventh portion of our time for the Lord, and even according to Talmudical law, the strictest of all laws, a man was absolved from all his duties when he was being on a journey, he lost count of the days and did not keep the seventh day as the Sabbath, but as long as he kept one day in seven, the Rabbis said that he was blameless. The new dispensation has a new day of observance, but it appropriately keeps a day of greater significance to Christians than the day which commemorated God's Sabbatic rest.

A. B. C., Muscatin, Ia. Is there anything in the Bible about what are called signs or signs of planting of any kind? Any signs in regard to the moon or moon to plant in?

Under the general designation of "grass" and "green herb" our translators are frequently referring to the Bible. The word "grass" in various passages where it occurs may be translated "herb" or "green thing," and in many passages, as in Gen. 1:30; 9:3; Psalm 37:2; Isaiah 19: 26. There is reference to sowing and planting, but the sole reference to the moon's influence on vegetation is in Deut. 33: 14

A. H. B., Baldwin's Mills, Wis. We wish the editor kindly expressed his opinion of the effects of reading novels. One pastor from the pulpit has denounced the reading of the best novels, saying that they unprepared young people by presenting life in an unreal light. He especially condemned "Ben Hur," and would not admit the excellence of such books as "Uncle Tom's Cabin."

To condemn all fiction or imaginative literature because some of it is bad, is unwise. The gift of imagination is God-given and when employed in a proper spirit and for the highest purposes, may be enjoyed by us all. Painter, poet, sculptor, novelist, are alike and with pure aims all can contribute their share to the happiness and betterment of mankind. The condemnation you mention is altogether too sweeping and indiscriminate. We fear that such a critic would have to cast out even Bunyan's famous allegory, *Pilgrim's Progress*, as a work of the imagination. While novel reading may, and often does, become a crying evil through over indulgence or the wretched selection of trashy literature, there are many excellent books of fiction whose moral helpfulness and educational value cannot be denied.

In a recent issue we published a very interesting statistical and biographical "Hint for Bible Students." W. A. S. (a reader in Ealing, England,) sends us this note, which we give space with pleasure:

May I add a few more interesting facts to those in the article on page 480, June 16: 1. The word "reverend" occurs only once, Psalm 111: 9. There are no words over six syllables. 3. Psalm 119: 21 has all the letters of the alphabet except "j."

John Bennett. We have read lately that the great trade depression in South Africa might be a very unwise thing for you to take a step you contemplate without securing reliable information.——Subscriber, Joppa, Md. Yes. 2. The time is uncertain, but probably more than half a century.——W. H. S., Bankhead. She has no right to marry; to do so would be to commit bigamy.——W. O. W., Johnson. This is a suitable subject for discussion here. You will find it fully explained in the encyclopedia.——Annie E. P., Boulder, Colo., and Mattie ——, Durham, N. C. Your letters have been read with interest and sympathy, but the great volume of correspondence prevents personal answers.

Alaska's Golden Fields.

(*Continued from first Page*)

in sl ing yellow nuggets of various sizes. and so in gold dust on a table in his roomat a hotel. Some had their wealth n bcies, others in sacks of stout cloth or canv, and a few, who had used up all other available means, carried the yellow d sh double paper packages in their pocks. The mines from which these almc fabulous "finds" came are described as g ped together in a valley or ravine some courteen miles in width and about seve niles in length, walled in by rocky ulrs, in many places 3,000 feet high. For his locality hundreds of great for- t ne have already been dug, and the yield seen unlimited. The work is all placer , and much of the gold has been

A STREET IN JUNEAU CITY.

SIGNS OF CIVILIZATION.

ounc n "pockets." One returning party siy-eight miners brought with them m londike to Seattle a ton and a-half go of a grade of fineness averaging 5 ir ounce, or about $2 per ounce rs than California gold. All the klasin gold is of this grade of fineness. dan of the fortunate miners were poor en o had ventured all in their Klon- ke periment, or who had borrowed the one for their transportation and outfit. wei oy on returning from the bleak re- on the mines to civilization and com- t, s expressed in a thousand extrava- nt ays. Before they left, almost all e cims within miles of the Klondike iver ad been taken up, and there were earl 5,000 people at the new diggings. few mers will be compelled to seek lo- atio elsewhere. Several prospecting arti had struck out southwest, toward Yme an territory, and reliable reports ate nat rich placer fields have been unc across the boundary, which will soon val those of Klondike.

The is another side to this story of he s den rush for riches, and it is a pe- alia sad one. All the returned miners ell o inconceivable hardships in the Yu- n lley. Last winter was regarded as us lly mild, yet the thermometer uncl seventy degrees below zero. Win- er las eight months, the open season be- ng fm May till August. The approaches n the mmer to the gold fields are through nora es, where the foot sinks in from el to eighteen inches at every step. nd t ground after September is frozen had that huge fires have to be built on t before the pick can be used. Wo the greatest problem among the mine The entire supply is controlled by t steamship companies, as no one se o bring supplies to the Yukon, con- sequ tly the miners are frequently face to fa with starvation. Many of the min- ers h e returned in broken health, the esul f long privation and exposure in he A tic climate.

Or miner, Mr. Frank Moss, is quoted as sa ng that no ordinary man can stand he h dships of that uncivilized region. Whe Moss went there four years ago he was a sturdy fellow, and six feet tall, but now, om hardships and privations he is ripp d for life and broken in health. In three ears he saw more than two thou- sand aves made in the Klondike basin, a fair majority dying from starvation. Anot r miner tells of 800 dying of starva- tion d exposure. All returning diggers unite warning those who have caught the "gold ever" against the dangers and priva- tions the Yukon mines, and the risk they run if they attempt to go there before next spring. Although the steamship companies have taken in large quantities of food, it is feared there will be much suffering at the mines next winter, and that many of those who have ventured there without due preparation and with insufficient means will succumb to direst want. No man, say the veterans, should venture there, unless he has "a ton of food and plenty of warm clothing." A temperature ranging from fifteen to sixty below zero is not to be successfully endured except by those who are well-fed and clad. Besides in winter, mining work is practically at a standstill, and there can be no prospecting, the creeks and gullies being filled with snow. With the opening of next spring, the influx of gold-seekers both by way of the Yukon and through the passes overland from Juneau will be so great that populous mining towns will soon spring up everywhere. Present transportation facilities too will be quickly improved and the journey will be made quickly. About $600 is required to defray the expense of transportation and equipment of one person to the Yukon mines, and this fact will necessarily prove a stumbling-block to thousands who are eager to go there. This includes the coming to Seattle, from Seattle to Juneau (725 miles), up Lynn canal (75 miles), and all other traveling expenses, including clothes, food, dogs, sled, tools (for boat-making), and general outfit. The distance from Juneau to the mines is 600 miles overland.

While we hear of the hundreds of miners who have reaped sudden riches in the gold fields, nothing is told of the great army of the unfortunate and disappointed. For one who grasps the glittering prize, a hundred go unrewarded, their arduous labor and long exposure in a bitterly cold climate bringing nothing but disappointment. Riches are not for all who go to Alaska and while we would not dissuade any from going who are able financially and physically to stand the strain, we believe those who, lured by the glitter of gold, leave home and friends, good prospects and pleasant surroundings, are very likely to have many regrets. Wealth, honestly acquired and properly used, may be a potent agent for good, but it can be secured at too great a sacrifice.

Our photographs of Alaska, in this issue, are peculiarly timely in view of the prevalent gold excitement. Juneau City and Sitka will doubtless both become traffic centres of considerable importance. An interesting view is that on Indian River, where some very rich "finds" have been recently reported. The Treadwell mine, on Douglass Island, is well known. Some of the other views afford glimpses of the characteristic Alaskan scenery—wild, rugged, mountainous. It is now twenty-one years since the first Alaskan mining camp was established at the mouth of the Stikine river, the next being located near Juneau in 1880. Other good mines, both quartz and placer, were found and worked on the Koyukuk river, at Anvik on the Yukon, on the Tanana, and Kuskokwim rivers and elsewhere, but those were insignificant in comparison with the magnificent yield of the newly-discovered mines in the interior of the country, which seems to be the richest and greatest auriferous basin on the globe.

THE TREDWELL MINE, DOUGLAS ISLAND, ALASKA.

The Czarina's Wish.

It is recorded in European journals that while the Russian imperial family was celebrating last Christmas, the Czar according to an old custom, desired the Czarina to express a wish that he might have the pleasure of gratifying it. She did so, and said she wished there might be more religious toleration in the empire. The Czar answered, smilingly, "That will come by and by." He did not forget his promise, but has issued an ukase cancelling that of his father, Alexander III., which ordered that every non-orthodox person in Russia who married an orthodox person, should sign a document declaring that he would baptize and educate his children in the orthodox faith. The ukase of Emperor Nicholas permits children of mixed marriage to be educated in the religion of their parents, sons in that of their father, and daughters in that of their mother.

VEILED ANGELS.

UNNUMBERED blessings, rich and free,
Have come to us, our God, from thee.
Sweet tokens written with thy name,
Bright angels from thy face they came.
Some came with open faces bright,
Aglow with heaven's own living light.
And some were veiled, trod soft and slow,
And spoke in voices grave and low.

Veiled angels, pardon! if with fears,
We met you first, and many tears.
We take you to our hearts no less;
We know ye come to teach and bless.
We know the love from which ye come;
We trace you to our Father's home.

—E. R. CHARLES.

COREA COMING TO CHRIST.

Wonderful Growth of Mission Work—Forty New Mission Stations Opened and Many Conversions Reported.

REV. MALCOLM C. FENWICK, missionary at Wonsan, Corea, whose letters have appeared from time to time in these columns, writes us this most encouraging letter, describing the spread of the Gospel in the Hermit Kingdom:

WONSAN, COREA, May 24, 1897.

It will cheer your heart, I know, to learn something of the results of Dr. Hall's life-offering, so far as we can realize them at present. You will remember the persecution that took place in Pyeng Yang the second night after Dr. Hall, with his wife, child, and household goods moved into the house previously purchased, in May, 1894,—how all the believers previously gathered were arrested, beaten, and threatened with decapitation, if they did not recant and deny Jesus,—how nobly Kim Chang Siky and Han Sak Chin, confessed the Christ,—how Kim was stoned all the way home after being released, falling exhausted into Dr. Hall's house bleeding of the brand-marks of Jesus,—how, after the battle, he was the only person, native or foreign, to minister to the wounded and dying, and how nobly he considered not himself. How Dr. Hall went into the West two weeks later with our beloved Moffett and saintly McKenzie, to minister to the suffering and dying. How gladly the natives welcomed the missionaries whom a short time before they threatened to kill. How Dr. Hall contracted fever on the battlefield and died. This much of the endurance of hardships of these good soldiers of Jesus Christ you have heard. It remains for me to tell you some of the results of the surrendered lives and preaching of the cross of Jesus.

News comes across country of thirty preaching stations opened in the surrounding villages, each assembly contributing its quota of sincere believers. Two weeks later another dispatch announces the opening of ten more stations. Thus the seed of the kingdom sown in the lives of Dr. Hall, Rev. McKenzie, and Mr. Han is yielding a goodly harvest. Of its genuiness character I do not propose to testify, but let others speak. It, however, has been my privilege to know something of the workers.

Dr. Hall's noble life is before us unsullied by unpleasant memories of any kind, beckoning us on. Mr. McKenzie's name still lives in the hearts of Coreans, and the church he gathered is still reported faithful. His refusal to accept offer after offer of salary, selling his library to procure passage money to the people he realized God would have him witness to, and steadfast perseverance to the end to lean only on God and encourage others to do likewise, are fresh in the memory of many, but perhaps the best proof we have of the germinating power of this "seed of the kingdom," is the tender affection the people for whom he labored and died continue to cherish for him. Of the trio who founded this great work in Pyeng Yang, only one now remains.

Corea's condition, Corea's sore need, Corea's opened door has come before you time and again in these columns. Not only does the province I have been writing of require many more workers, but in this province doors are open on every hand, and no one to enter them. We have only one missionary living outside of the port for any time, and he is beseiged night and day with enquirers. Others would hail the privilege of going as a great joy, but are tied here. The province to the south has only one missionary up to the present advice, and he only studying the language. The province south of that has three men missionaries and two lady workers, the largest and most densely populated province in the country still less, and two others still more meagerly supplied.

The missionaries are now received all over Corea with marked hospitality and given a careful hearing. I believe God has been leading and preparing the writer for the past seven years to enter upon a much larger campaign than is possible single-handed. The time has now come to act. Accumulated knowledge of the country and people, and the "tricks of the natives," as Corey used to say, enables me to state publicly that God has been pleased to place me in a position to build a comfortable reception home, large enough to accommodate eight workers for $500. Outbuildings and fences for $200. Seven years careful study and practice also enables me to state that a missionary can live comfortably and healthily in Corea for $300 per annum. The passage and outfit of each missionary would be about $400. I have done all I can single-handed to reduce the cost of living to enable the church to multiply workers here with the talents committed to her charge. I earnestly crave for you the great blessing of entering this open door. Let this be your prayer: "Lost thou want me in Corea, or is it thy will that I should send another, or engage in a ministry of prayer?" The Corean Itinerant Mission, Box 342, Toronto, Canada, will receive applications for workers. Pray for Corea, work for Corea and for the whole world—for the workers engaged and for those whom God will send. MALCOLM C. FENWICK.

THE METROPOLITAN PULPIT

A CART-ROPE INIQUITY.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Isaiah 5: 18, - - - - - Woe unto them that sin as it were with a cart-rope.

THERE are some iniquities that only nibble at the heart. After a lifetime of their work, the man still stands upright, respected, and honored. These vermin have not strength enough to gnaw through a man's character. But there are other transgressions that lift themselves up to gigantic proportions, and seize hold of a man and bind him with thongs forever. There are some iniquities that have such great emphasis of evil that he who commits them may be said to sin as with a cart-rope. I suppose you know how they make a great rope. The stuff out of which it is fashioned is nothing but tow which you pull apart without any exertion of your fingers. This is spun into threads, any of which you could easily snap, but a great many of these threads are interwound—then you have a rope strong enough to bind an ox, or hold a ship in a tempest. I speak to you of the sin of gambling. A cart-rope in strength is that sin, and yet I wish more especially to draw your attention to the small threads of influence out of which that mighty iniquity is twisted. This crime is on the advance, so that it is well not only that fathers, and brothers, and sons, be interested in such a discussion, but that wives, and mothers, and sisters, and daughters look out lest their present home be sacrificed, or their intended home be blasted.

No man, no woman, can stand aloof from such a subject as this and say: "It has no practical bearing upon my life;" for there may be in a short time in your history an experience in which you will find that the discussion involved three worlds—earth, heaven, hell. There are gambling establishments by the thousands. There are about five thousand five hundred professional gamblers. Out of all the gambling establishments, how many of them do you suppose profess to be honest? Ten. These ten professing to be honest because they are merely the ante-chamber to those that are acknowledged fraudulent. There are first-class establishments. You step a little way out of Broadway, New York. You go up the marble stairs. You ring the bell. The liveried servant introduces you. The walls are lavender tinted. The mantels are of Vermont marble. The pictures are "Jephthah's Daughter," and Dore's "Dante's and Virgil's Frozen Region of Hell," a most appropriate selection, this last, for the place. There is the *roulette* table, the finest, costliest, most exquisite piece of furniture in the United States. There is the banqueting room where, free of charge to the guests, you may find the plate, and viands, and wines, and cigars, sumptuous beyond parallel. Then you come to the second-class gambling establishment. To it you are introduced by a card through some "roper in." Having entered, you must either gamble or fight. Sanded cards, dice loaded with quicksilver, poor drinks mixed with more poor drinks, will soon help you to get rid of all your money to a tune in short metre with staccato passages. You wanted to see. You saw. The low villains of that place watch you as you come in. Does not the panther, squat in the grass, know a calf when he sees it? Wrangle not for your rights in that place, or your body will be thrown bloody into the street, or dead into the river.

You go along a little further and find the policy establishment. In that place you bet on numbers. Betting on two numbers is called a "saddle;" betting on three numbers is called a "gig;" betting on four numbers is called a "horse;" and there are thousands of our young men leaping into that "saddle," and mounting that "gig," and behind that "horse" riding to perdition. There is always one kind of sign on the door—"Exchange;" a most appropriate title for the door, for there, in that room, a man exchanges health, peace, and heaven for loss of health, loss of home, loss of family, loss of immortal soul. Exchange sure enough and infinite enough.

Now you acknowledge that is a cart-rope of evil, but you want to know what are the small threads out of which it is made. There is, in many, a disposition to hazard. They feel a delight in walking near a precipice because of the sense of danger. There are people who go upon Jungfrau, not for the largeness of the prospect, but for the feeling that they have of thinking, "What would happen if I should fall off?" There are persons who have their blood filliped and accelerated by skating very near an air-hole. There are men who find a positive delight in driving within two inches of the edge of a bridge. It is this disposition to hazard that finds development in gaming practices. Here are five hundred dollars. I may stake them. If I stake them I may lose them; but I may win five thousand dollars. Whichever way it turns, I have the excitement. Shuffle the cards. Lost! Heart thumps. Head dizzy. At it again—just to gratify this desire for hazard.

Then there are others who go into this sin through sheer desire for gain. It is especially so with professional gamblers. They always keep cool. They never drink enough to unbalance their judgment. They do not see the dice so much as they see the dollar beyond the dice, and for that they watch as the spider in the web, looking as if dead until the fly passes. Thousands of young men in the hope of gain go into these practices. They say: "Well, my salary is not enough to allow this luxury. I don't get enough from my store, office, or shop. I ought to have finer apartments. I ought to have better wines. I ought to have more richly flavored cigars. I ought to be able to entertain my friends more expensively. I won't stand this any longer. I can with one brilliant stroke make a fortune. Now, here goes, principle or no principle, heaven or hell. Who cares?" When a young man makes up his mind to live beyond his income, Satan has bought him out and out, and it is only a question of time when the goods are to be delivered. The thing is done. You may plant in the way all the batteries of truth and righteousness, that man is bound to go on.

This sin works very insidiously. Other sins sound the drum, and flaunt the flag, and gather their recruits with wild huzza, but this marches its procession of pale victims in dead of night, in silence, and when they drop into the grave there is not so much sound as the click of a dice. Oh, how many have gone down under it. Look at those men who were once highly prospered. Now their forehead is licked by a tongue of flame that will never go out. In their souls are plunged the beaks which will never be lifted. Swing open the door of that man's heart and you see a coil of adders wriggling their indescribable horror until you turn away and hide your face and ask God to help you to forget it.

The most of this evil is unadvertised. The community does not hear of it. Men defrauded in gaming establishments are not fools enough to tell of it. Once in awhile, however, there is an exposure, as when in Boston the police swooped upon a gaming establishment and found in it the representatives of all classes of citizens, from the first merchants on State street to the low Ann street gambler; as when Bullock, the cashier of the Central Railroad of Georgia was found to have stolen one hundred and three thousand dollars for the purpose of carrying on gaming practices; as when a young man in one of the savings' banks of Brooklyn, many years ago, was found to have stolen forty thousand dollars to carry on gaming practices; as when a man connected with a Wall street insurance company was found to have stolen one hundred and eighty thousand dollars to carry on his gaming practices. But that is exceptional.

Generally the money leaks silently from the merchant's till into the gamester's wallet. I believe that one of the main pipes leading to this sewer of iniquity is the excitement of business life. Men go into the excitement of stock gambling, and from that they plunge into the gambling-houses, as, when men are intoxicated, they go into a liquor saloon to get more drink. The agitation that is witnessed in the stock market when the chair announces the word "North-western," or "Fort Wayne," or "Rock Island," or "New York Central," and the rat! tat! tat! of the auctioneer's hammer, and the excitement of making "corners," and getting up "pools," and "carrying stock," and a "break" from eighty to seventy, and the excitement of rushing around in curb-stone brokerage, and the sudden cries of "Buyer three!" "Buyer ten!" "Take 'em!" "How many?" and the making or losing of ten thousand dollars by one operation, unfits a man to go home, and so he goes up the flight of stairs, amid business offices, to the darkly-curtained, wooden-shuttered room, gaily furnished inside, and takes his place at the *roulette* or the faro table. But I cannot tell all the process by which men get into this evil. A man went to New York. He was a Western merchant. He went into a gaming-house on Park Place. Before morning he had lost all his money save one dollar, and he moved around about with that dollar in his hand, and after awhile, caught still more powerfully under the infernal infatuation, he came up and put down the dollar and cried out until they heard him through the saloon: "One thousand miles from home, and my last dollar on the gaming table."

Many years ago for sermonic purposes and in company with the Chief of Police of New York I visited one of the most brilliant gambling houses in that city. It was night and as we came up in front all seemed dark. The blinds were down; the door was guarded; but after a whispering of the officer with the guard at the door, we were admitted into the hall, and thence into the parlors, around one table finding eight or ten men in mid-life, well-dressed—all the work going on in silence, save the noise of the rattling "chips" on the gaming-table in one parlor, and the revolving ball of the roulette table in the other parlor. Some of these men, we were told, had served terms in prison; some were ship-wrecked bankers and brokers and money-dealers, and some were going their first rounds of vice—but all intent upon the table, as large or small fortunes moved up and down before them. Oh! there was something awfully solemn in the silence—the intense gaze, the suppressed emotions of the players. No one looked up. They all had money in the rapids. Some of these men went by private key, some went in by careful introduction, some were taken in by the patrons of the establishment. The officer of the law told me: "None get in here except by police mandate, or by some letter of a patron." While we were there a young man came in, put his money down on the roulette-table, and lost; put more money down on the roulette-table, and lost; put more money down on the roulette-table, and lost; then feeling in his pockets for more money, finding none, in severe silence he turned his back upon the scene and passed out. While we stood there men lost their property and lost their souls. Oh, merciless place! Not once in all the history of that gaming-house has there been one word of sympathy uttered for the losers at the game. Sir Horace Walpole said that a man dropped dead near one of the clubs of London; his body was carried into the club-house, and the members of the club began immediately to bet as to whether he were dead or alive, and when it was proposed to test the matter by bleeding him, it was only hindered by the suggestion that it would be unfair to some of the players! In these gaming-houses of our cities, men have their property wrung away from them, and then they go out, some of them to drown their grief in [illegible] drink, some to ply the counterfeiter [illegible] and so restore their fortunes, some [illegible] to the suicide's revolver, but all [illegible] down, and that work proceeds day [illegible] and night by night. "That cart-[illegible] says some young man, "has never [illegible] wound around my soul." But ha[illegible] some threads of that cart-rope [illegible] twisted?

I arraign before God the gift enter[illegible] of our cities, which have a tende[illegible] make this a nation of gamblers. [illegible] ever you get, young man, in such [illegible] as that, without giving a proper [illegible] lent, is a robbery of your own soul [illegible] robbery of the community. Yet, [illegible] are appalled to see men who hav[illegible] in other enterprises go into gift co[illegible] where the chief attraction is not [illegible] but the prizes distributed among th[illegible] ence; or to sell books where the c[illegible] traction is not the book, but the p[illegible] that goes with the book. Son[illegible] these gift enterprises are carried o[illegible] name of charity; and some of you [illegible] ber at the close of our Civil w[illegible] many gift enterprises were on fo[illegible] proceeds to go to the orphans a[illegible] ows of the soldiers and sailors. [illegible] did the men who had charge of th[illegible] enterprises care for the orphans a[illegible] ows? Why, they would have [illegible] them to freeze to death upon thei[illegible] I have no faith in a charity which, [illegible] sake of relieving present suffering pe[illegible] a gaping jaw that has swallowed [illegible] much of the virtue and good princip[illegible] community. Young man, have not [illegible] do with these things. They only s[illegible] your appetite for games of chanc[illegible] one of two things: be honest or die

I have accomplished my object [illegible] you on the look-out. It is a gre[illegible] easier to fall than it is to get up [illegible] The trouble is that when men beg to [illegible] astray from the path of duty, they e[illegible] to say, "There's no use of my tryin[illegible] back. I've sacrificed my respecta[illegible] can't return;" and they go on un[illegible] are utterly destroyed. I tell y[illegible] friends, that God this moment, by t[illegible] Spirit, can change your entire na[illegible] that you will be a different man i[illegible] ute. Your great want—what is it. [illegible] salary? Higher social position [illegible] no. I will tell you the great want [illegible] man, if he has not already obtained [illegible] is the grace of God. Are there [illegible] have fallen victims to the sin tha[illegible] been reprehending? You are in a [illegible] You rush against the wall of this [illegible] and try to get out, and you fail; [illegible] turn around and dash against th[illegible] wall until there is blood on the gra[illegible] blood on your soul. You will ne[illegible] out in this way. There is only one [illegible] getting out. There is a key that [illegible] lock that prison-house. It is the [illegible] the house of David. It is the [illegible] Christ wears at his girdle. If you [illegible] low him to put that key to the l[illegible] bolt will shoot back, and the d[illegible] swing open, and you will be a free [illegible] Christ Jesus.

Oh, unhappy prodigal, what [illegible] ness this is for you, feeding swin[illegible] your father stands in the fro[illegible] straining his eyesight to catch t[illegible] glimpse of your return; and the c[illegible] fat as it will be, and the harps of [illegible] are all strung, and the feet free. [illegible] are converted gamblers in heave[illegible] light of eternity flashed upon th[illegible] baize of their billiard-saloon. In[illegible] of God's forgiveness they washe[illegible] their sin. They quit trying for [illegible] stakes. They tried for heaven and [illegible] There stretches a hand from hea[illegible] ward the head of the worst offen[illegible] is a hand, not clenched as if to sn[illegible] outspread as if to drop a ben[illegible] Other seas have a shore and [illegible] fathomed, but the sea of God's lov[illegible] nity has no plummet to strike the [illegible] and immensity no iron-bound s[illegible] confine it. Its tides are lifted [illegible] heart of infinite compassion. It [illegible] are the hosannahs of the redeeme[illegible] argosies that sail on it drop ancho[illegible] amid the thundering salvo of eter[illegible] tory. But alas for that man w[illegible] down to the final game of life and [illegible] immortal soul on the ace, while th[illegible] of God keep the tally-board; an[illegible] kings and queens, and knaves, and [illegible] are "shuffled" and "cut," and the [illegible] ended, hovering and impending o[illegible] discover that he has lost it, the fa[illegible] of eternal darkness clutching do[illegible] its wallet all the blood-stained wag[illegible]

OUR FUND STILL HELPING INDIA.

Another Fifty Thousand Dollars Sent in Response to Bishop Thoburn's Earnest Appeal—Julian Hawthorne's Graphic Story of Misery.

A CABLE message received July 24 from Bishop Thoburn contains the welcome intelligence that rain is falling generally throughout India, ex-

REV. T. S. JOHNSON, OF JABBALPUR.

cept in limited sections in the west and south, and that consequently the harvest prospects are considered good. To this, however, the Bishop adds the warning that the famine must necessarily continue until the seed now being sown can be harvested. The extent of this need must be enormous, as the Bishop reports that the money already sent has been distributed in fifteen missions and **fifty thousand dollars more are needed** at once. This sum was promptly cabled by the proprietor of THE CHRISTIAN HERALD and the devoted missionaries are now fully in arms for their fight with the enemy.

However thankful they are for the welcome aid that is rendered them, there is abundant proof. The *Examiner*, a Baptist journal, published last week a letter received from Mrs. Newcomb, the wife of the Baptist missionary at Chirum, to whom two remittances of $500 each have been sent from our fund, in which she describes the bitter suffering around the station, especially among the Christians, and speaks gratefully of the great boon it was to them when THE CHRISTIAN HERALD remittance arrived. The *Examiner*, commenting on this and other reports, says: "There may be a difference of opinion as to the action required of American Christians toward these famine sufferers of India; but there is no doubt that there is great distress in many districts, and the account given by Pandita Ramabai and others who have visited these stricken people, are heart-rending. We may throw the responsibility on the English government and refer these starving ones to the Famine Relief Works, but these are proven to be in some cases quite inadequate, we rejoice with the missionaries in their timely aid from THE CHRISTIAN HERALD fund. There can be no difference of opinion concerning the need of the world for the Bread of Life, nor any doubt that the Church of Christ is the centre of relief for this famine which ever confronts us."

Happily the difference of opinion of which our contemporary speaks has not manifested itself among the readers of this journal, who, with one accord have given generously in the name of Christ and in his spirit to feed this afflicted people. Everyone who has given, however small the sum, must rejoice that he aided in this noble work as he reads the pitiful stories of suffering which continue to pour in. One of the most thrilling is contributed to the *Cosmopolitan Magazine*, by Mr. Julian Hawthorne, who has recently returned from India and who describes scenes, not heard at second hand, but seen with his own eyes. Mr. Hawthorne was the guest during a part of his visit of Rev. T. S. Johnson, Methodist missionary at Jubbalpur, who is one of our missionary distributors and whose portrait appears on this page. Mr. Johnson has been nearly forty years in India and is the Presiding Elder of the Central Provinces.

Mr. Hawthorne writes: "Mr. Johnson drove me to the relief camp and poorhouse where there were scores of figures upon which I could scarcely endure to look. The fat of their bodies had first been consumed, then the flesh, leaving only gristle and sinew. Finally (what I should not have supposed possible) these also were attacked; there are left the shrunken veins, the nerves, which now but imperfectly transmit the impulses from the brain, which is itself anæmic and scarcely human; the wasted internal organs, and the skin, which is shriveled, cold, and dry to the touch. The abdomen, especially in children, is often largely distended, and tight as a drum, as if overloaded with food; and I have heard persons, looking at photographs of such, remark that these, at any rate, must have had a hearty meal. But it is not food, but the lack of it, which causes this distention. A child who reaches this condition hardly ever survives. The contrast between this abnormal rotundity and the emaciation of the limbs, chest and back, thalmia, which is among the consequences of starvation . . . Well, this is starvation.

"I thought of my own children when they were this age. Hindoos love their children, perhaps as much as we do. Hunger and hopelessness have brought them to the state where they will eat the food that might keep their children alive, and, when that is gone, abandon them. We can comprehend what this means of suffering only by supposing ourselves doing the same thing.

"The overseer told me that the number of persons on relief would be largely increased when the present rabi harvest was over. There had, it appears, been a small crop in this region, and all who were able to do so had gone to help harvest it.

"As we stood there talking, outside the neat little bamboo-and-matting huts which serve as offices for the overseer and his assistants, the sun set, and the multitude, parti-colored, ragged, naked, was drifting away over the dark plain, interweaving, streaming, murmuring and chattering. Some of them built little fires among the rocks to cook the grain. It was a strange scene—this homeless, gaunt, doomed throng, departing over the desolate wilderness in the gathering dusk. Many of them who lay down to sleep tonight would never arise again. I went home with the good missionary, who had invited me to spend the night at his bungalow; and when, before we went to bed, he knelt down and asked God to bless the poor heathen, I silently joined in the prayer with all my heart."

THE SAYINGS OF CHRIST.

The Newly Discovered Papyrus Leaf Containing Eight Alleged Sayings of Christ Written in the Third Century.

THE mail brings the fuller account of the discovery, already cabled, of the precious leaf containing the "Sayings of Christ," of which a translation appeared in this journal on July 21. We are now enabled to give our readers an exact reproduction of the photograph of both sides of the leaf as furnished by the discoverers, Bernard P. Grenfell, M.A., and Arthur S. Hunt, M.A. In the story they publish of their discovery, they say that while exploring, under the auspices of the Egyptian Exploration Fund, on the site of the ancient African city Oxyrhynchus, which stood on the edge of the Libyan desert, about 120 miles south of Cairo, they found the leaf in a rubbish heap. It was among a large quantity of other papyri, all of ancient date, most of them from sixteen to seventeen hundred years old. This is proved by the style of the writing, the shape of the letters, and the kind of contractions used, fashions not in vogue after the year 300.

The page was apparently torn from a book, as there is a folio number on it. It is written on both sides and is frayed at the bottom, showing that it contained originally one or more lines that are lost to us. It is evident, too, that the preceding page of the book contained more of the "sayings," as the first saying on the page we have is clearly a continuation and incomplete. In all there are forty-three lines on the two sides of the leaf, each line containing about four words. In some places the writing is obscure, and in some it is entirely obliterated. Two of the eight sayings it has been impossible to decipher, though on one of them the single Greek word for "beggary" remains, which indicates that it is a saying new to us, as there is no utterance of Christ in the Gospels containing that word. Of the remaining six, two are similar to passages in the Gospel of Luke, and one which is given in Matthew and nowhere else.

Interest, of course, concentrates on the three new sayings. The first of these reads:

"Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father."

This, if genuine, is possibly one of the expressions Christ used like those in Matt. 5: 21-44 to show the spiritual meaning of the commandments. The fasting of the Christian was to be from all worldliness, and the Sabbath to be observed was the Sabbath of faith described in Heb. 3: 1-11. Another of the new sayings is the third, which is a summing up of Christ's experience with mankind. It reads:

"Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them; and my soul grieveth over the sons of men because they are blind in their heart."

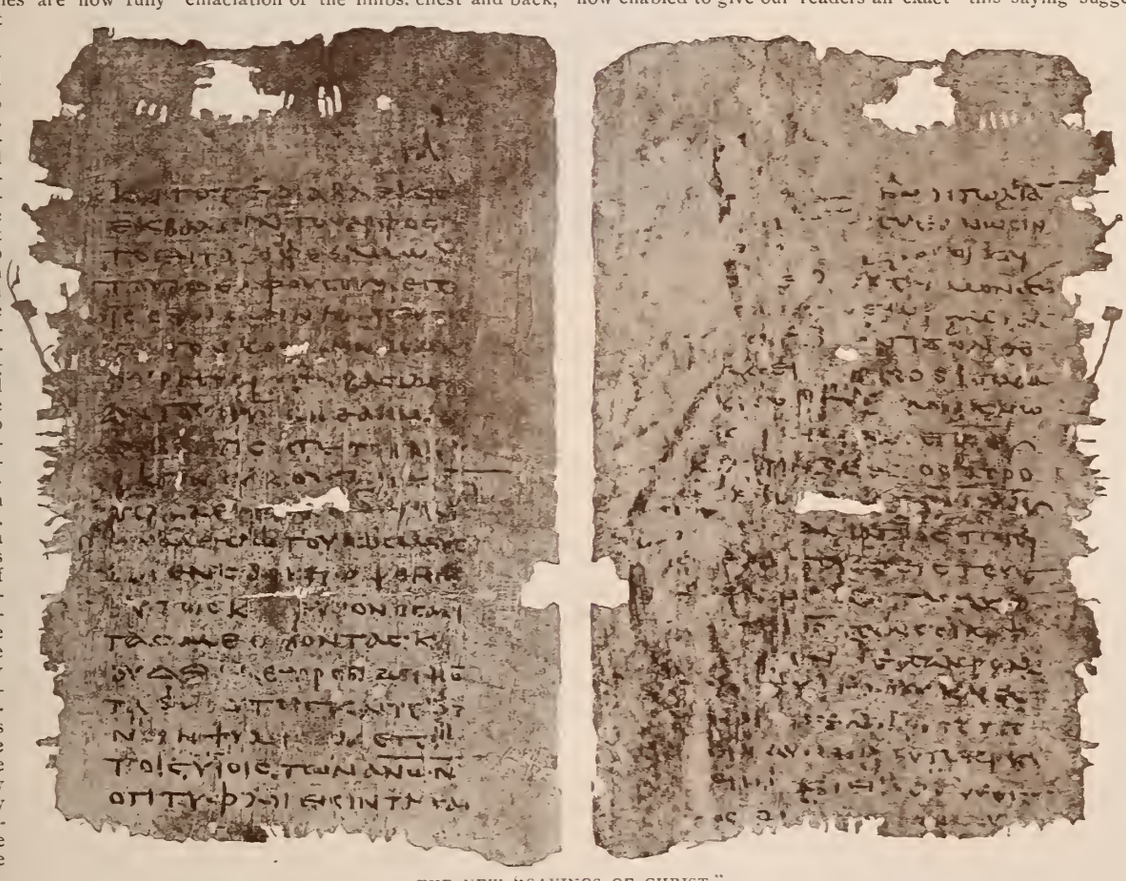
The unusual use of the past tense in this saying suggests the thought that it may be an extract from one of the apocryphal works, which purported to give a report of conversations held by Jesus with his disciples after his resurrection.

The third of the new sayings, which is the fifth on the leaf, is imperfect, several words being undecipherable. It reads:

"Jesus saith, Wherever there are . . . . and there is one . . . . alone, I am with him. Raise the stone, and there thou shalt find me. Cleave the wood, and there am I."

At first sight this saying looks like the work of a believer in pantheism, who wished to have some confirmation in reputed words of Christ. It has, however, been suggested by Prof. B. W. Bacon, in an article in the *Independent*, that we must look to Abraham building the altar of unhewn stone and cleaving the wood for the offering of Isaac (Gen. 22: 9), as the clue to the meaning of the saying.

Many interesting questions are raised by this important document. That it was written by a believer in Christ is probable, but on what principle of selection he made his collection of sayings and whether he knew of the existence of any of the Gospels that have come down to us is uncertain. Possibly a further search may bring to light other papyri which will furnish a clue to the character and associations of the writer, and so we may learn the motive which guided him in the selection of these sayings. Until then, ancient as they unquestionably are, their authenticity must be regarded as doubtful. At present there can be no test of them but that of agreement with the Gospels.



THE NEW "SAYINGS OF CHRIST."

(Photographs of the Two Papyrus Pages Recently Found in Africa by Grenfell and Hunt.)

is grotesque and horrible. I can compare these little creatures to nothing so well as to beetles: their legs and arms are like the legs of insects, and their movements slow.

"As for the faces of these children, nothing childlike remains of them. The dark skin is stretched on a fleshless skull; the lips are mere skin, and shrink back from the teeth; the eyes glimmer dimly in hollow sockets, unless, as is often the case, they have been eaten away by the oph-

THE SUNDAY SCHOOL

ABSTAINING FOR THE SAKE OF OTHERS.

Sunday School Lesson for Aug. 15. I. Cor. 8: 1-13. Golden Text: Rom. 14: 7.

BY MRS. M. BAXTER.

OUR human nature fulfils "the desires of the flesh and of the mind" (Eph. 2: 3.) The lust of the flesh is to please ourselves and to seek our own life. This is, Paul tells us, "according to the course of this world" [or age]; not only so, but also "according to the prince of the power of the air; the spirit that now worketh in the children of disobedience" (Eph. 2: 1, 2). The Divine nature, which was manifested by the indwelling of God in the human body of Christ, was the exact contrary; Christ pleased not himself (Rom. 15: 3), he did always those things which pleased his Father (John 8: 29). Far from fulfilling the desires of his flesh and of his mind, he sought not his own will, but the will of him that sent him (John 5: 30). The cross which he accepted voluntarily, and where he laid down his own life for every man, was but the crowning act and consummation of

A LIFE OF CRUCIFIXION

to his own will, which he had practised from the moment that he came into the world (Heb. 10: 5). By his wondrous life on earth, our beloved Lord proved that it was possible while in a human body, and subject to all the conditions of our human life, to live a life which is superhuman, a life of God in man. "He died for all, that they which live should live henceforth, not unto themselves, but unto him which died for them and rose again" (II. Cor. 5: 15). If the Holy Spirit reveals to us this wondrous possibility, and he will always reveal it to those who are teachable, and who will to do the will of God (John 7: 17), the whole tenor of the life will be changed. In such a life, abstinence and all other such questions remain open questions no more. It becomes impossible to weigh in the old scales; "What would I like?" is a question of the buried past. "What would Jesus like?" and "What would serve him and my fellow creatures?" become the absorbing themes of a Christ-filled life.

The Apostle Paul was writing the Corinthians regarding things sacrificed to idols. Should Christian men and women, who were bought by the blood of Christ, and filled with the Spirit of God, eat things sacrificed to idols, when by so doing others might be stumbled and think that thereby they were countenancing idolatry? Some had evidently argued: "An idol is nothing; I know there is but one God, and I eat this food, looking upon it as I do upon other food; it can do me no harm." Paul's answer was: "We know that we all have knowledge. Knowledge puffeth up, but love edifieth (or buildeth up). If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know." These are great principles; and they touch all our life. Knowledge which does not bring forth love has nothing solid in it, it only inflates, and every inflated thing must collapse sometime. Supposing in a heathen country, a Christian can sit down at a heathen feast, perfectly untouched himself by all the idolatry around him but, by his example, strengthening hundreds of heathens in their miserable superstition, is he guiltless? He dishonors God by his knowledge and ruins his fellow creatures. Paul says: "To us there is but one God, the Father, of whom are all things, and we for him (margin R. V., unto him), and one Lord Jesus Christ, by whom are all things, and we by him (R. V., through him). How be it there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol, and their conscience being weak is defiled . . . For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish for whom Christ died?"

Now let us apply this principle to the drink question, which in many countries cannot but be a burning question. And we might add the questions of smoking, light literature, indulgence in amusements, and any other things in which men in this age fulfil the desires of the flesh and of the mind. We take the drink question as a sample of the others, on account of the gigantic proportions to which it has extended. You are, you say, a Christian man. If so you are a Christ man, a living temple of God, you are "a new creature in Christ Jesus." You see all around you men, women, and children ruined soul and body by the drink because they have fulfilled the desires of the flesh and of the mind, until they have lost all control over themselves and have became slaves to the lusts they have fulfilled, and you say: "Well it is no temptation to me, there is no law against it. I drink moderately. I think it does me good, the doctors prescribe it, and so I think I have a right to take stimulant." And the poor slave who is tempted, who has no power in himself to resist that temptation, is emboldened by your example to take that which brings him under an awful power of the devil. Satan suggests to him; "Can you be wrong to follow the example of such a good Christian man?" And so he hurries his victim to hopeless perdition, making use of you as his abettor in the murder of a soul! Christian brother, are you guiltless? Would Christ in your circumstances have done this? You may never have thought of the weight of your influence upon others, but "none of us liveth to himself."

We are bound up with the lives of others voluntarily or involuntarily. Many eyes are watching us, our lives tell more than we know on others. But in the measure that Christ's life slays and supersedes ours, life from heaven flows through us to others, and in the measure that our own self-life gains the upper hand, death and corruption flow through us to others.

Oh, the responsibility of being a follower of Christ! But, oh, the unspeakable privilege! God seeks to find expression through our human lives, and to breathe out his wondrous life of love and self-surrender through us upon a world which is enslaved. If he has our whole heart, it will be life to us to live, not unto ourselves, but unto him. But just in the measure in which our self-life takes the precedence, God cannot find expression through us; self finds expression, and we become ministers of death. We are "for him," or unto him (I. Cor. 8: 6). Made in his image, with the glorious possibility of being forever one with him as the Father and the Son are one, shall we, for the fulfilling of the lusts of the flesh, in so miserable a thing as eating and drinking, forfeit such an inheritance, and injure our fellow creatures?

Our rights, our personal freedom are the poor arguments urged by many against denying ourselves in these unnecessary and baneful things. True Christian freedom is explained by the Apostle Paul to be the liberty to serve. "Brethren, ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5: 13.) The Apostle Paul was free from all men, yet he made himself servant unto all, that he might gain the more. (I. Cor. 9: 19.) All things were lawful to him, but all things were not expedient. (I. Cor. 13). But Paul did not consider himself or his rights, but Christ and his cause in a lost world for which he died. Is the following of Christ one thing for Paul in the first century and quite another for us in the nineteenth? It is a grave responsibility which the apostle lays on those who, without any consideration of others, eat meat in an idol's temple, "Through thy knowledge shall thy weak brother perish for whom Christ died," and he adds, "When ye so sin against the brethren and wound their weak consciences ye sin against Christ.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

CHRISTIAN ministers and teachers are often asked whether it is wrong to go to the theatre, to play cards, to buy ice-cream on Sunday, and about other practices, and to explain why it is wrong to do these things, if it is wrong. The Apostle Paul appears to have had similar questions addressed to him by his converts at Corinth. One question particularly perplexed them, and though it does not trouble us in this day, it is of special interest to us, because in deciding it, Paul laid down a principle which applies to the questions of our lives. It appears that when a man brought a beast to one of the idol-temples in Corinth and offered it as a sacrifice, only a part of the animal was consumed on the altar. The other part belonged to the temple and the priests. Some of this part was used in the temple feasts, but most of it was sold to the butchers, who put it in their stock and retailed it in the markets. A dispute appears to have arisen in the church about the consequences of eating such meat. Some regarded it as a deadly sin, and they were supported in their contention by the action of the great council at Jerusalem, described in Acts 15. That council, while agreeing to receive Gentile converts without circumcision, and declaring that they need not be subject to the Jewish ceremonial law, had expressly required of them that they abstain from eating meat that had been offered in sacrifice to idols. Others, who had more sense and no great respect for the Christians at Jerusalem, who had not been able to shake off the cerements of the old religion, appear to have contended that as an idol was nothing, the whole ceremony of sacrifice to it was a meaningless performance and need not be regarded at all. The meat was just as good as if it had never been used in sacrifice and no harm could come of eating it. The question was submitted to Paul for his final decision. There was one element in the case that weighed with him, which they had overlooked. This was brotherly love. Paul recognized that there were people in the Church who believed it was a sin to eat the meat and they were evidently sincere in the belief. The position of these people must be taken into account. If they ate the meat while their conscience condemned them, they might go farther and do other things which their conscience condemned and so a general laxity might ensue. No man can violate the dictates of his conscience without impairing the strength of his character. He feels that if he has done wrong in one matter he will not make his guilt much worse by doing wrong in other matters. Now lest such a result should ensue, Paul advises them to respect the prejudices of these weak brethren. The meat matter is of small account, but the fall of a brother would be a very serious thing. Therefore speaking for himself, he says if meat use his brother to sin, he would eat no [illegible] while the world stood. The gratifi[illegible] he might enjoy was of no account w[illegible] brother's welfare was involved. His principle is the logical basis of Chri[illegible] Temperance. There are some me[illegible] cannot drink a glass of wine without [illegible] ing another and getting tipsy. The [illegible] safety lies in not touching it at all. [illegible] they alone abstained, it would be a c[illegible] sion of weakness very painful to [illegible] respecting man. There would be a s[illegible] on him of which he would be ash[illegible] But acting on Paul's principle, the [illegible] tian man who is in no danger of g[illegible] tipsy says: "I will abstain, too; it w[illegible] courage my weak brother to take th[illegible] course. I will share the odium wit[illegible] if there is any, and do all I can t[illegible] him." It is a noble thing to do, [illegible] Christian, and it is a duty.

BAS RELIEF IN THE TEMPLE OF DELPHI.

Shall the weak brother perish? [illegible] man is affected by others and [illegible] others in his turn. When one f[illegible] drags down others and the su[illegible] spreads. Society is like the partie[illegible] climb the Alps. A rope is tied arou[illegible] waist of the guide, and from him [illegible] waist of a traveler, and from him [illegible] waist of another member of the r[illegible] and so on until all are tied by the [illegible] So if one climber slips and falls [illegible] held and saved from rolling down to [illegible] crevasse. An American writer desc[illegible] an ascent, says that a Western ma[illegible] third in the file of a party ascendi[illegible] Matterhorn. As they were goi[illegible] he saw the guide slip, and in a m[illegible] he was descending the slippery path [illegible] tween the guide and the Wester[illegible] was a Frenchman, wh[illegible] a knife to cut the rope [illegible] bound him to the guid[illegible] stantly the Western [illegible] struck the knife fr[illegible] hand with his alpen[illegible] and digging his heels [illegible] into the ice, braced [illegible] for the strain until the [illegible] could regain his feet, [illegible] saved his life. That [illegible] principle of Christian te[illegible] perance. In view of th[illegible] sands drifting to destr[illegible] there are some who [illegible] cut loose from them. [illegible] them go; but the Ch[illegible] course is to stand fi[illegible] hold the weak brothe[illegible] by the force of consist[illegible] stinence.

This liberty of yo[illegible] come a stumbling bl[illegible] A worthy Baptist deacon, the fat[illegible] four bright boys, was the only Ch[illegible] man in his town who opposed the t[illegible] ance movement. This was twe[illegible] years ago, and temperance then w[illegible] so strong as it is now. "I reme[illegible], says a friend of the family, sitting [illegible] deacon's table and hearing his ta[illegible] had just signed the pledge and the [illegible] disapproved of it. 'Why do you [illegible] yourself a slave?' he asked. 'Y[illegible] your hands by the pledge and su[illegible] your liberty in a manner unbecom[illegible] intelligent man. The manly cours[illegible] do as I am doing:—drink moderat[illegible] would not bind myself so that I [illegible] never drink if I wanted to.' I k[illegible] pledge, however, and the deacon l[illegible] his moderate drinking and, I supp[illegible] the day of his death, he was never to[illegible] cated. But the boys! Their sto[illegible] is sad one. They heard their fathe[illegible] talk about manliness and, of course, n[illegible] them wanted to be a slave, as the [illegible] called pledged abstainers. But n[illegible] them had the father's strength of [illegible] ter. One of them is washing dish[illegible] in a cheap restaurant, a drunkard who [illegible] toxicated whenever he has enough [illegible] to buy the liquor. A second was [illegible] from his horse and killed after a d[illegible] debauch. The third is serving a [illegible] State's prison for manslaughter com[illegible] under the influence of drink. The [illegible] alone escaped by signing the pledg[illegible] He was arrested for being drunk and [illegible] derly and was persuaded to sign [illegible] worse evil should come upon him. [illegible] was saved, and is leading a resp[illegible] life. The deacon's protest against [illegible] up his liberty was to my personal [illegible] edge the stone over which three [illegible] sons stumbled to ruin."

OUR WEE GUESTS AT MONT-LAWN.

How the Tenement Waifs enjoy their Outing—Sorry to go Back to the City—A Work in Which all may have a Share.

ITZ AND WILLIE.

A LONG, long summer day, with bright sunshine and cool winds from dawn till sunset: a romp in the fields, a berrying party in the woods, a game on the big lawn, three hearty meals to fill hungry stomachs, and the whole crowned with a night of sweet and dreamless sleep—such is the picture of a day among the nt waifs at our Mont-Lawn Home. t re is, besides all this visible enjoyent e unseen yet palpable influence of n Christian care and forethought, c each child feels and appreciates. n the moment the little lips are n in thanksgiving for "morning ceuntil they are done with lisping the p evening prayer which every child taht at the Home, they know that y e in loving hands, and that until v e returned to their own homes in b city all their wants will be supplied. y many of our little guests the ood and fields around our Children's m are a veritable wonderland. Those o ve never before been in "the coun- "(e little Johnny M—, the cripple boy din a recent issue), find new and unc d delight greeting them at every p. Freedom to come and go over the e lds and woods, to pick flowers and the berries, to wander at will in cool d iting places, far from the city's at d din, impresses the tenement boys l gs strangely. It is not an uncomon perience for a teacher to be asked es n after questo the owner- p the flowers, lds and the es nd it is not a an easy matsatisfy the un nterrogators.

At the present iti there are earl two hundred ener nt children at lor Lawn, and o graphs on s ge are fairly rentative of the d lumber.

Th wo little lads y io faces are ow at the begin- g f this page ave een great av tes at the m because of e bright and err dispositions. ey eemed to en- y erything to e llest extent. itz the older, hor the children le the "farmer- y," was especiall fd of gather- ng owers and kin long walks in the woods. When s vation was ended, he delayed about getti ready, and protested against going m out was hurried into the wagon at e y last moment. Little Willie, too, as ways happy at Mont-Lawn. He is kin rgarten boy from East Seventieth ee but until he came to the Children's om ad never been to Sunday School. e y after he arrived, he ran up to one of th teachers, saying, "Everything is brok on me, teacher; my hat is broke, my t sers is broke, my shoes is broke." But spite of his dilapidated condition he er yed life as thoroughly as Whittier's "ar ot boy," and cheered everybody with s merry laugh. The day before he left o Children's Home, some good friend sent box of clothing to Mont-Lawn, and Willie was washed up and dressed in clothes that were not "broken," so that the others hardly knew him as the "little ragged boy." His poor mother who came from Germany only a year ago and is trying to make a home for her children in the basement of a tenement house, was most grateful for what had been done for him.

Another photograph is that of Rachel K——the "little mother" of a poverty stricken home in lower New York. Rachel who is the oldest of six children, was overjoyed when she found she could have her little brothers and sisters at Mont-Lawn for an outing and the others were no less delighted. They are now back in their home again, having with them the pleasant memories of the golden days they spent at the Children's Home. The third photograph—a bevy of seven little tots—shows a typical eastside tenement group, but far brighter and happier than before they came to Mont-Lawn. They are Lena (the eldest, a girl of 12), Sophie, Rachel, Esther, Louis, Willie and Maggie.

Many of our little guests, after a stay at the Home, show a strong disinclination to go back to the hot and sickly city. They have learned to love the hills and woods, and above all the freedom they enjoy so much. They do not want to go home and resume the old dull, monotonous tenement life that is so deplorably unattractive. Of course, this resistance has to be gently overcome, and at last they depart to make room, amid tears and smiles, for new arrivals. Some of the letters the children write from the Home to their parents and friends are very touching. One

A BEVY OF SEVEN.

"LITTLE MOTHER" RACHEL AND HER CHARGES.

little tot of seven (Josie McC.). writes to her mother:

I hope you are feeling well. Emma and I are well. I get better food than I ever get home. Emma and I have good times. We all feel happy. Saturday we went picking raspberries. I picked over sixty and ate about ten. We did not get sick on the boat. I hope I can get leave off of Miss Collins to stay till the country is going to close. I hope I can be the last one, or next to the last one, who comes home.

A little lad (Willie K.). writes bluntly:

DEAR FATHER: I like it very much at the swings and in the lawn and all over the holl contry.

Willie's spelling may not be perfect, but his heart is in the right place.

Clothing and shoes are greatly needed for the boys—and garments and footwear suitable for little toddlers of from five to ten years will be welcomed, if forwarded by express, charges prepaid, to Matron Collins at Mont-Lawn, Nyack, N. Y. Any of our readers or their friends who are interested in this deserving charity may visit the Home any day and will be cordially received. Cash contributions in aid of the work should be sent to THE CHRISTIAN HERALD, Bible House, New York, and will be acknowledged in these columns. We trust that all who have the cause of the children at heart will help to give at least one little waif an outing.

The following contributions have been received for our Children's Home:

Prev. Ack....	$1,530.21	Mrs H M Eddy....	3 00
Wm Woodside.....	2 50	King's Dau. Circle,	
W D Craig.....	3 00	Amagansett	6 00
—, Setauket.....	50	In His Name, E	
Mrs L C Holden...	5 00	Orange	3 00
A E Brown	5 00	Myra E Cornforth.	3 00
Mrs J J Murray....	9 00	Mrs P L Burrows .	1 00
Friend to the cause,		Subr. Adairville....	3 00
Brandon	3 00	—, Louisville	3 00
Friends of little ones		Mrs I R Hill	5 00
Newport	3 00	E E M, Hill Grove.	1 00
—, Allentown	6 00	Children's Friend	
LawrenceG Spencer	5 00	Soc, N Y	3 00
One of His children,		Miss C Weiler.....	3 00
Empire	1 00	Ruby Giffin.....	75
Master's Helpers cir-		Ryan T Edward ..	1 00
cle K D, Newark.	18 00	Saved by Thomas	
K, Pawtucket	1 00	& Walter....	3 00
Kate S and Mrs Al-		Friend, Sondan....	3 00
fred W Baily.....	5 00	2 classes girls, Cong	
One who loves little		S S, Methuen....	3 00
child'n, W Charlton	5 00	Friend, Bridgeport.	3 00
C P, Sandusky.....	5 00	In Memory of Mild-	
Ansel Vincent.....	3 00	red, Somerville...	6 00
		Augusta Lawrence.	3 00
		Bertha Williams...	5 00
		Miss Linn Herbet..	1 00
		Miss Lillian Hughes	1 00
		Mrs Nosley	3 00
		M E Ladies' Aid	
		Soc, Luverne....	3 00
		L O Brightbill	3 00
		Mr & Mrs S C	
		Leonard	5 00
		A Country School	
		Teacher...	2 00
		Dr G Calvelli	5 00
		For His Lambs,	
		Nichols	3 00
		M C D, Ft Smith..	3 00
		Donald Carlisle....	3 00
		Will Carlisle.....	3 00
		Ruth Carlisle	3 00
		M Horne.....	1 00
		Anonymous.....	3 00
		Through J Freder-	
		ick Herbert.....	6 00
		Mrs M W Lewis ...	2 00
		Ella C Moser	2 50
		—, Winnebago ..	50
		H L, M D, Phila...	3 00
		I H N, Montrose...	6 00
		W J Flanders	25
		G E R, Maytown ..	3 00
		A little help, Phila.	1 00
		L A Treat.....	3 00
		Watson Curtis.....	6 00
		E M F, Bloomfield.	1 00
		Mrs M F Thompson	6 00
		Mrs Lockwood.....	5 00
		F E H, Catskill	3 00
		For his sake, Huds'n	6 00
		Mr & Mrs J M	
		Dungan.....	3 00
		Mr & Mrs F E W	
		Corry	5 00
		Mrs R S Gay.....	1 00
Geo Rank	2 40		
A B Meyers	3 00		
Mrs Mary Platt	4 00	**Total**.....	**$1,796.61**

Contributions of Clothing, etc.

Ladies Aid Society, Jamestown; A E Atherton; Miss Hullskamper; In as much Circle of K D, 2d Reformed Church, Hackensack.

A New Religious Sect in Persia.

Within the last two or three years a new religious sect of Moslems has arisen in Persia, known as "Babees." Rev. J. G. Wishard, an American missionary, writes concerning them:

"The thing, however, which impressed me most here was the large number of Babees who came to discuss 'The New Faith,' as they call their religion. In Resht and in other places I found these people in great number, and I am told that even in the sacred city of Mashed, under the very shadow of the great shrine, are not less than 4,000 Babees. It is certainly reasonable to suppose that the rapid growth of the sect in Persia will have a direct influence of some sort upon the propagation of the Gospel. Will it retard or advance the Lord's work? The opinion is held by many of our friends that anything that will cause a disintegration of the orthodox faith, or in other words, that will break the power of Islam, must advance us toward religious liberty. Its tenets seem to be broad enough to admit into its fold almost any one who is ready to revolt against the power of the high ecclesiastics of Islam. This is well illustrated by the fact that no Jew would be permitted to enter a coffee house kept by a true Moslem, yet here in Teheran, it is well-known that the Babee Jews frequent the coffee houses of Babee Moslems. This, by the way, is doubtless one of the causes of the recent persecution of the Jews here in Teheran."

What Iowa Did for India.

LAST week's issue of THE CHRISTIAN HERALD contained a brief reference to the report of the Iowa India Relief Commission, recently presented to

HON. HOYT SHERMAN.

Gov. Drake of that State. The report, which is signed by Hon. Hoyt Sherman, Chairman, and Messrs. G. L. Godfrey and J. D. McGarraugh, members of the Commission, sets forth in detail the work that has been accomplished for India. We make these extracts:

With the aid of members of the legislature, we secured the names and addresses of over one hundred persons resident in sixty different counties, who would co-operate with us in collecting donations of both money and corn and forward to proper destinations. Very unfortunately for the cause, as well as for ourselves, we discovered very soon that the quality of the corn grown last season was much of it poor, and in order to prepare it for a long and trying sea voyage through the tropics and in the hold of vessels without possible ventilation, and even for shipment on cars, we had to pass it all through a dryer. The only machine of that kind available for us was located at St. Joseph, Mo., and every pound of corn donated in Iowa for the relief of famine-stricken India, no matter from what point in the State it was received, had to be transported to that point for the necessary preparation for a sea voyage.

Every railway in the State proffered the use of their roads for a free haul of all grain donated. The railways of Iowa have responded freely and promptly to all calls for free haul made upon them, and their generosity and liberality enabled the people of the State to contribute in such large amounts to this worthy cause.

After referring to the obstacles the Commission encountered in securing transportation on the Santa Fe and the Pacific roads, and to the fact that after forwarding 9,575 bushels West, the balance of the corn on track and in elevator had to be sold, the report continues:

In making that sale, the Commission had to agree with purchaser to accept Chicago weights and inspection. The delay caused was very aggravating, though drafts were made against the sale and shipment at three different dates, amounting in all to $3,436.52 in favor of THE CHRISTIAN HERALD (Dr. Louis Klopsch, proprietor), and all the balance realized from that sale (and from others), will be sent to the same party for transmission to India for relief purposes—the sum due from the Chicago firm being $521.92, subject to adjustment and correction of errors in weights and prices for grain below grade in quality.

The attached list shows whole number of cars received from all points in the State with donations of grain, 79, containing in pounds 2,650,310.

Several sums of money, small in amount, are due from parties to whom corn was sold, but it was thought that it would be better to close up accounts, and forward all money on hand so that it might reach the famine sufferers as soon as possible, leaving for a future date the collection and remittance of the small sums still due. Carrying out this plan, I transmit to-day to Dr. Klopsch, CHRISTIAN HERALD, New York City:

Draft remittance from Bartlett, Frazier & Co., Chicago	$488.08
Draft remittance from Harroun Bros., St. Joe	415.44
Draft Col. G. L. Godfrey, Treas. of Coni ...	1075.68
Total remittance now.....	$1979.20
To this add remittance made during last month to Dr. Klopsch.....	3436.52
Making a total cash remittance from Iowa for the relief of starving India	$5415.72

This cash contribution is in addition to the grain forwarded directly to San Francisco, and sent from that city in a steamer (*The City of Everett*), chartered by the general government.

Nearly every dollar expended is for drying and preparing grain for shipment, the other expenses for postage, stationery, and printing being merely nominal, and not one dollar of it for clerical or other personal work.

Hon. Hoyt Sherman, Chairman of the Iowa Commission, is a brother of Hon. John Sherman, present Secretary of State. Major E. Conger, another member of the Commission, is the newly appointed United States Minister to Brazil. Altogether, Iowa, through its great-hearted people, has done a noble work for India and one that deserves the widest recognition.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage

EDITOR.

B. J. FERNIE, G. H. SANDISON,
Associate Editors.

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Policing the Bicycle.

THE bicycle has brought with it new conditions. It gives the mischievous man new facilities for working mischief. That mischief can be traced and punished only by policing the machine; only by a knowledge who owns a machine and what he does with it. In this country, there is little protection against the careless or irresponsible bicyclist. He can do a deed of mischief, commit a felony, even take the life of another, intentionally or by accident, and there is very little remedy or relief. We knew a lady, visiting in Washington city within the last two years, who was run over and left insensible upon the streets. The accident was fatal. The author never was discovered. We commend to our legislators some such police regulations as, according to an American correspondent of the New York *Evening Post*, prevail in Munich:

Every bicycle in Munich has to carry two metal numbers, one fastened to the handle bar and the other behind the saddle. These numbers are issued by the police authorities, and cost five marks ($1.25). They enable the police to identify and fine a rider who breaks a rule. If the rider runs over and kills any one, any person witnessing the act can take his number, go to the police office, and find out who he is, thus permitting the friends to begin suit for damages. Every one desiring to ride a bicycle must have a license, of course, and he has to pass an examination before it is given him. The numbers must be plainly in sight; no bundle on the machine is allowed to obscure them. The police instantly arrest a man who disregards any of these requirements. There are more than 15,000 licenses in Munich, and the utmost care as regards the safety of others must be used if they are to be saved from being forfeited.

Horatius Bonar.

IT is a suggestive fact that some of the most useful hymnologists have not been among the greater poets. And yet there is no worthier ambition for a poet, than to be permitted to voice the praises of Christian people. They are the people who will live forever.

I have come to the conclusion that, perhaps, the most conscientious of all English hymn writers is James Montgomery. And yet, probably, he would not be ranked by anybody as a great poet, the man who wrote, "Songs of Praise the Angels Sang," "Angels from the Realms of Glory," "Go to Dark Gethsemane," "Stand up and Bless the Lord," "Forever with the Lord," and some half hundred others of the best hymns now used by the Christian Church. Among all the great poems of Tennyson, you will scarcely find more than two or three that are suitable to sing in sacred worship; not more than one or two of Wordsworth; not one of Browning, only a single one of Mrs. Browning. And yet, as we have said, the enduring literature must certainly be Christian; Christian literature must have a large share in the life of the new heavens and the new earth.

Horatius Bonar, also, was content to devote the productions of his muse to the uses of the sons and daughters of God Almighty. He thought in verse, he felt in verse, he prayed in verse, Christian verse. Perhaps he was not so great a poet even as James Montgomery, but he has given the Christian Church: "I was a Wandering Sheep," "I Heard the Voice of Jesus Say," "Calm me, O God, and Keep me Calm," "Go, Labor on, Spend and be Spent." Horatius Bonar's daughter, Mrs. Dods, has recently published an article on the habits of her honored father in hymn-writing. The article appeared in *The Sunday Magazine*, has been copied by *Littell's Living Age* of July 10th, and will be eagerly read by all his friends in this country, as well as England.

Woman in Hebrew Literature.

THE Bible is unlike all other literature in its exaltation of woman. The usual treatment of woman even in the best of literature, uninspired, is depreciatory. As compared with man, she is the subject of various slurs and innuendoes. Even Shakespeare, who gives us two Portias, one from romance and the other from history, who gives us Desdemona and Miranda and a hundred other beautiful women, has given us Katharine in the "Taming of the Shrew," just as he gives us Shylock in "The Merchant of Venice;" as though the first were in a sense typical of woman, as the last of the Jew. He has made them both very unattractive.

Queen Elizabeth herself was not an ideal woman like the good Queen Victoria. And the difference between the two queens is largely the result of Christianity. Queen Victoria has changed the ideal of the queen in literature. As the ideal hero is now George Washington, so the ideal woman on the throne is a woman true to all her religious and domestic duties; a reverent and affectionate wife, a mother careful of the ways of her household, as well as a sovereign meeting all the obligations of empire. If we read the annals of history and story, we say of her, "Many daughters have done virtuously, but thou excellest them all."

Occupation as a Protection in Grief.

IN her Journal of life among the highlands of Scotland, Queen Victoria remarks upon the frequency of calamities during the season of recreation. She had just heard of the death of the Prince Imperial of France, and she thus expresses herself: "To think of that dear young man, the apple of his mother's eye, born and nurtured in the purple, dying thus is too fearful, too awful!" And then she writes: "Always at Balmoral, in May or June, dreadful news, or news of deaths of royal persons comes, obliging the State parties to be put off." It is implied here that calamity fixes upon the season of recreation to do its special work. The truth is that absence from scenes of active labor makes affliction more severe, because we have no relief from it, through preoccupation of mind. Death has all seasons for his own; has not much respect for State parties or royal personages. It is, doubtless, a blessing, when afflictions are sent to us at a time when we cannot realize their full force; when we are so occupied as to be protected against them.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

AN ENGAGEMENT FOR LIFE.

"NOT weary in well-doing." What a hard charge this would be, if it were not for the promise which lightens its conditions! For in what war do the soldiers never grow weary? never faint? never become discouraged? And there are peculiar discouragements in the Christian warfare. We have to fight enemies so cunning, so powerful, so numerous, so malicious that we may well tremble and exclaim, "I shall one day surely perish." Ah, but how many do we count Christ our Captain for? And the legions of angels? And the immortal God who has promised never to forsake us?

Still the service is long and strict, and our engagement is for life. We can have no furloughs, we can have no truce; and after every action our dead must bury their dead. Sword, helmet and shield have been given us, but we have no armor for our backs and no scabbard for our sword. If for a moment we should look behind us the enemy is ready to take advantage and wound us, so that we may fall; so night and day, in sickness and health, in joy or sorrow we must "watch." Is such a warfare possible? Yes, through Christ strengthening us; and "We shall reap if we faint not."

It is not only for our own sakes we must not weary in well-doing; there are many watching us, and our influence is contagious. The world is watching, not for something to admire, but for something to blame. We cannot give occasion to the enemies of the Lord to mock, we must let our constancy under adverse circumstances, "put to silence the ignorance of foolish men."

The children of the King are watching us; and some of them are very "little ones." Some also are weak, and woe to those who lay a stumbling-block in their path. The punishment for a soul-murder we know not, but the pitiful Christ said it would have been good for such an one never to have been born. Even if the children are poor and ignorant, we are told not to "offend against the generation of the upright," for who has made us to differ? We must make allowance for the unreasonableness of the ignorant, and still more for the fretfulness of such as are suffering the stings of poverty, or the pangs of bodily suffering.

Angels also are watching us. We are a spectacle unto them as well as unto men. A great cloud of these witnesses is watching us. And suppose there should be some of these angelic observers compelled to testify against us at the Day of Judgment! For they do watch us, though we see them not. Therefore, let us not compel them to become our accusers.

Above all these considerations there is another infinitely awful and solemn. "Thou God seest me." With that eye ever upon us, with that presence besetting us behind and before, dare we to say that his warfare is a weariness; his poor a burden too heavy to be borne; his word of none effect, his promises of reward either doubtful or worthless?

Christ might well have been wearied. Indeed, he did perhaps know something of this despondency of spirit, for he was touched with a feeling of all our infirmities. "How long shall I bear with you?" "Could you not watch with me one hour?" are questions having all the languor of heart-weariness in them. But though want of sympathy depressed, it did not restrain him, for it was not gratitude or appreciation of the present which enabled and strengthened endurance; it was "the joy set before him."

And God is so patient with us. He never wearies of our cry for help. Every day of our life he renews our mercies. No upbraidings accompany his forgiveness. No stipulations clog the free bounty of his gifts. Cannot we emulate such divine generosity in our dealings with those we seek to benefit? Say they abuse our kindness; have we not often done likewise? How much of the money which God gives us is wasted on the follies of fashion or the gratification of extravagant tastes? Say they do not improve the opportunities offered them. Are we so guiltless in this matter as to be able to cast a stone? Are all our hours improved? All our advantages accepted? Alas! there are many of us who think ourselves good Christians, who on sincere reflection would not tremble to say, "Forgive me my trespasses *as* I forgive," or even *because* "I forgive them who trespass against me."

Without faith, the most absolute faith in the promises of God, there is no work in this world so heartlessly discouraging as Christian work. The seed is cast, and the heavens seem as brass above it. But went not the sowers forth with prayer? Then it is not in vain. Tears shall soften dull, cold eyes; there shall be light on darkened brows; from mocking lips shall come smiles of peace and prayerful sighs. The sower may not see the grain growing, but the summer of his life shall come. He shall keep "harvest home" in ... where sower and reaper shall rejoice ...

So, then, be not weary in well-doing ... shall reap if we faint not!

Amelia E. Barr

BRIEF NOTES.

The number of missionaries of the ... Missionary Society is now 723, an increase ... the number at this time last year. Of this ... are men and 252 women.

At the beginning of the century th... could be studied by only one-fifth of th... population. Now it is translated into l... which make it accessible to nine-tenths ... world's inhabitants.

A communication to the New York ... says that the sum of $6,500 has been raise... untary subscription among the men of ... cago and Northwestern railway toward a ... A. building which will probably cost $25,0...

There is an odd love letter in the ... Museum—a proposal of marriage for th... an Egyptian princess, made 3,500 years a... in the form of an inscribed brick, and is ... the oldest, but the most substantial love ... existence.

Of the eight preachers at Westmin... bey during July, five were American P... Episcopal bishops, namely: Potter, of Ne... Walker, of Western New York; Thompso... sissippi; Whipple, of Minnesota; and Sey... Springfield, Ill.

Mrs. Saunders of Melbourne, the m... the two lady missionaries who were kille... Cheng, China, two years ago has offered h... the Church Missionary Society for service ... It was her intention to join her daughte... and the fact that they were called to lay d... lives for Christ has not changed her deter...

Cheering news of Christian progres... from Korea. Bishop Joyce of the M. E. ... reports that "all Korea is open to receive ... pel. Villages and larger communities a... for missionaries and other Christian work to ... struct them in the divine truth. We sho... seven new men."

Christian Endeavor Societies in ... States are taking a decided stand against ... cration of the Lord's Day. The *Advan...* one State Christian Endeavor Conventi... fusing by a large majority vote to listen to ... who had taken a Sunday train to meet his ... ment with the Convention.

It is interesting to learn that am... $253,031 contributed to take advantage ... Rockefeller's offer and deliver the Baptis... Boards of their burden of debt were subs... from foreign missionaries themselves. T... $2,293. When men are giving themselv... cause their gifts of money are doubly hon...

A manual of Baptist Home Missi... just prepared by Rev. H. L. Morehouse sh... the force of missionaries and teachers m... by the society for 1897 was 1,064. These ... represented seventeen nationalities, and ... educational work they control twenty-nin... for the colored people, four for the Ind... two for the Mexicans.

A clergyman in Indiana admini... reproof to the members of his choir recentl... had sat silent when he gave out the first ... the service, being offended at some fanci... The congregation sang it alone. The c... changed the second hymn, substituting fo... originally chosen, "Let those refuse to ... never knew our God."

The conversion of a Buddhist ... Japan is reported in a Boston journal. ... that the priest had been bitterly hostile to ... sionaries deriding them and their work. ... led him to read the New Testament. He ... himself unreservedly to Christ and is no ... his living as a weaver, having renounced t... hood with its emoluments.

Mr. Wishard is authority for the s... that Young Men's Christian Associati... been formed in twenty-five colleges in I... Christian conferences have been held at w... gates have been present from one hun... fifty colleges to study the methods of ... ployed in England and America. More t... hundred young men have become Chri... these conferences.

The Northfield Training School fo... Women has just completed its seventh ... work. Its object is to train young w... home-mission work as pastors' helpers, ... visitors, etc. Besides Bible-study, whi... principal feature of the course, instructio... in music, singing, domestic science, cooki... making and nursing, thus giving the pupi... ing which will fit them to become welcom... in the homes of the poor. Inquiries as ... etc., may be addressed to Miss Alice ... Northfield, Mass.

Ominous news comes from China ... missionary disturbances. The old libels ... the missionaries with child-stealing and c... der are again being circulated in the co... tricts. At Wu-Chen the premises of the ... conducted by the Brethren was attacked ... and utterly destroyed. The missionaries ... to the hills but were pursued. By the a... converts they eventually got away but ... them were slightly hurt. The names of ... sionaries are not given in the dispatch an... the riot.

Ocean Grove Summer School of T... holds its third annual session August 3-1... E. Price, the Dean, has arranged a brilli... of lectures. Prof. J. C. McCurdy, of the U... of Toronto, will lecture on the Old Te... Dr. George C. Purves, of Princeton, on ... Testament; Dr. Charles J. Little, of Gar... cal Institute, on Historical Theology; Dr. ... North Rice, of Wesleyan, on Physical ... Dr. George H. Morris, of Boston Univ... Pastoral Theology; and many other ... preachers have promised to deliver addre... particulars may be obtained by address... E. Price, 150 Fifth Avenue, New York.

THE BIBLE AND THE NEWSPAPER

TH RACE FOR THE POLE.

POLAR exploration is again arousing public interest, but this time in a new form. The long-talked-of balloon voyage of Prof. Andree, the Swedish

PROF. S. A. ANDREE.

front, has at last been attempted. On ... the professor with two companions made an ascent in his balloon from Spitzbergen. The wind carried the balloon in the direction of the Pole, and when passed out of sight it was moving apparently at a rate of twenty-two miles an hour. It was known that the professor had a number of carrier pigeons with him, and that when a few days after he set sail two pigeons were found bearing inscriptions on their wings to the effect that the Pole had been passed, it was thought that he had achieved success. His friends, however, declare that the pigeons are a fraud and were not the pigeons Andree took with him. News of the explorer is never expected and it may come either from Siberia or Alaska. He would have to travel about seven hundred miles to reach the Pole, and a still longer distance to the other side before reaching any place from which he could send news. The adventure is full of danger, but it has elements favorable to success. One feature of it is, that as there is no night in the summer of the Arctic regions, there is ample opportunity for uninterrupted observation. The air-currents, too, are said to be less variable in the far north. The meteorological conditions which have prevailed since his departure, are said by experts to encourage the hope that the balloon would carry his balloon directly over the Pole, but they do not expect to hear from him for several weeks yet, though news might come at any time, if explorations were realized. Andree's companions were Dr. Strindberg and Herr Ekholl. They took with them provisions sufficient for four months, besides delicate instruments, and a boat to be used in the event of the balloon descending to the sea. The balloon would not be altogether at the mercy of the wind, as it was equipped with an adjustable sail, which could give the explorers the power of diverting its course at an angle to the direction of the wind. It was estimated that the balloon could be kept afloat for thirty days, and that with a favorable wind not more than six days would be required to reach the Pole. The explorers believe that they have foreseen every difficulty that could arise and have provided for it. Just before starting, they wrote a telegram to the King of Sweden, who had taken a deep interest in the enterprise, and this was taken to Tromsoe in time for transmission to Stockholm by the vessel which had carried the explorers and their air-ship to Spitzbergen. They were in excellent spirits at the start, and were confident of success. The region they hoped to cross is utterly unknown to man. Formerly it was believed to be open sea, but of late, scientists have formed the opinion that it is covered with great hummocks of ice, and utterly desolate. The attempt to explore it began two hundred and ninety years ago, and has cost many lives. From the time when Henry Hudson set sail in 1607 "to find the North Pole," but could not get beyond Spitzbergen, to the present, the solution of the problem has been the dream of explorers. After the ineffectual attempts at the beginning of the seventeenth century, no efforts to penetrate the mystery, of any importance, were made until 1773, and little actual progress was accomplished until 1875, when Captain Nares reached a point about five hundred miles from the Pole. In 1882 Lockwood, of the Greely expedition, crawled about eleven miles nearer. But last year Nansen distanced all previous explorers by penetrating to within two hundred and fifty miles of the goal. Several expeditions are now preparing to start, and among them that of Peary has good prospects of success. If Andree has succeeded in surveying the region from his balloon, he will be able, even if he has not reached the Pole, to give information which will help some other explorer to reach it. At present the explorers do not know what difficulties lie between them and the goal of their ambition, but if Andree can tell them, they may be able to prepare for them and overcome them. They will heed his story and will not act toward it as men too often act toward Him who can show them the way to heaven:

Thus saith the Lord thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which teacheth thee by the way that thou shouldest go. (Isa. 48: 17.)

A Remarkable Memory.

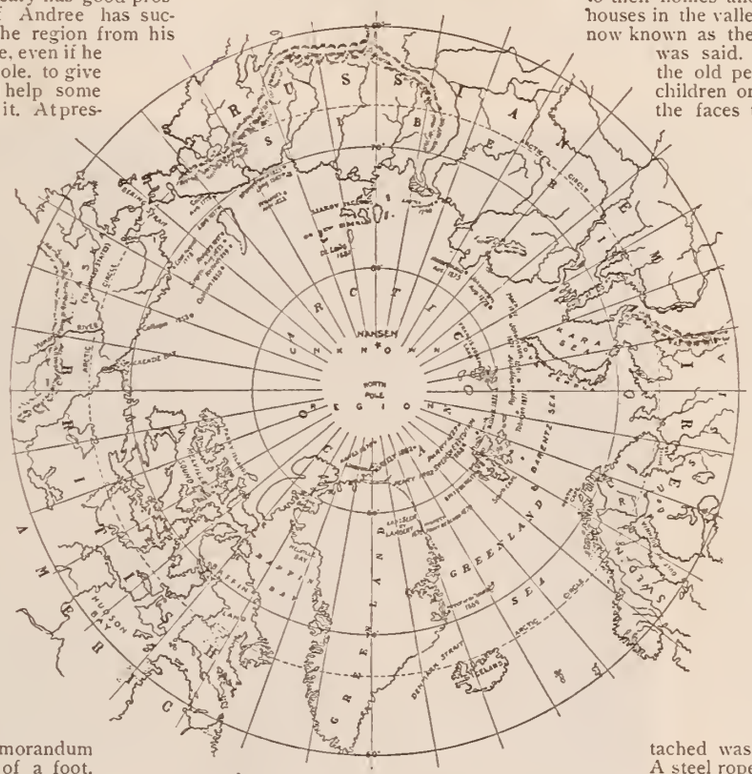
Two opinions about the memory of a shoemaker in California were expressed recently by two of his friends, and each of them quoted a fact in proof. One of them said that the shoemaker had never been known to make a memorandum of the measurements of a foot. He would take the measure and make a pair of shoes that fitted perfectly, and still more remarkable, if the customer wrote him after an interval of years, ordering a pair of shoes, he could make them exactly, without measuring the foot again and without any memoranda to guide him. There was no question as to the fact, for the test had been made repeatedly and the shoemaker never failed by a hair's-breadth. The other friend, however, told a story of the shoemaker which showed that his memory, so good as to his trade, was unreliable in other matters. He said that he had met him on one occasion at the railroad depot at Dixon, Cal., and seeing that he was bewildered, asked him where he was going. "That is what I cannot recollect," said the shoemaker. "I know I have to go somewhere but I cannot remember where." He took out of his pocket a number of letters and read them over to see if he could find any clue, but none of them called for him to make a journey. He was just returning home to inquire where he was going when he came across a paper in his pocket which refreshed his memory. It was a subpœna, and in order to obey it he was obliged to order a carriage as the train had left which would have taken him to the town where the trial in which he was a witness was to take place. There can be no question as to the wonderful power of his memory, but he did not use it in all matters. The possession of a facuity is not always a guarantee that it will be exercised when it ought to be. Christ reproached the people of his day, not for being without perception, but for neglecting to use it in matters of infinite moment.

When it is evening ye say it will be fair weather; for the sky is red; and in the morning it will be foul weather; for the sky is red and lowering. O, ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times? (Matt. 16: 2.)

Spiritual Telepathy.

Several remarkable instances of inexplicable impressions are given by Dr. John Watson (Ian Maclaren) in an article in the *Independent*. He describes one case in which in spite of a letter received in the morning from a sick friend announcing the abatement of his illness, he was so impressed with the imminence of his death that he traveled that night from Liverpool to Glasgow to have a parting interview with him. His impression proved correct; his friend had suffered a relapse and was dying. In another case, Dr. Watson while passing through a city street seemed called to go down a side street in which lived a family belonging to his church. There was no reason for him to call on the family, and as he approached the house he revolved in his mind an excuse for the visit. But the family had left the house and the new occupant could not tell him the number of the house to which they had gone, though he knew it was in the same street. Dr. Watson made an unsuccessful attempt to find them, and then reflecting that he knew of no occasion for his visit, he searched no farther and went on his other business. But that night he learned that at the time he was searching for his friend's home, the family was longing to see him, but had no messenger to send for him. A child had died suddenly and the minister was urgently needed to comfort the bereaved parents. The father telling him of the fact, said, "I wish you had been there; if you had only known." The pastor wished so, too, and blamed himself for not persevering in his search. A third instance was a sudden impulse in the midst of the work of preparation of a sermon to write to a brother minister, who was in trouble and offer to take his service for a certain day. Dr. Watson did not know that such an offer would be welcome and so did not write: but that very evening a letter came from his friend, asking the very help he had been impelled to offer. Other instances of a similar character have occurred in his experience, and he says that he does not remember one in which he was misled. Psychologists explain such monitions on telepathic principles, but there is Scriptural ground for a different explanation:

Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. (Isa. 30: 21.)



MAP OF THE POLAR REGIONS.

Showing the Farthest Points North Reached by Various Explorers.

Scaling the Enchanted Mesa.

Many romantic myths have been disproved by the daring feat of Prof. Libbey of Princeton in climbing the enchanted Mesa of New Mexico. The Mesa is a huge rock rising abruptly from the desert to a height of seven hundred feet. So perpendicular are its sides that no one until now has ever been able to scale them. All kinds of legends were told about the enchanted mountain. One was that the flat summit sixteen acres in extent was once the abode of the ancestors of the Acomas. It was said that they grew so numerous that it was necessary to cultivate land at the base of the mountain to support the tribe. The young men descended every day by a natural stairway consisting of a detached pillar like an obelisk which in some natural convulsion had fallen against the great rock. But one day while the young men were toiling in the fields below and only the old people and the children were in the home on the top of the rocky fastness, a great storm came up and washed away the sand from the base of the slanting pillar and it fell. The young men were never able to ascend to their homes and they built themselves houses in the valley and became the tribe now known as the Acomas. Nothing, it was said, was ever learned of the old people, the women and children on the Mesa. Gradually the faces that looked wistfully down from the summit grew fewer and at last none were seen any more and the Mesa was sacred to the dead. Even people who did not credit this wild story, believed that traces of ancient Aztec civilization would be found on the summit of the rock by any daring explorer who succeeded in climbing it and there were legends of vast treasures of gold accumulated there by the ancient people. There was, therefore great curiosity about the results of Prof. Libbey's adventure. His first attempt was made with gigantic kites but this failed. Then a brass cannon, borrowed from a life-saving station, was used and eventually a conical shot to which a rope was attached was shot over the Mesa. A steel rope fifteen hundred feet long was then drawn over with a pulley attached. A roughly constructed chair of boards was made and drawn up by means of the pulley block. A rock the weight of a man was sent up first to test the strength of the chair and the ropes and pulley. That being satisfactory, Professor Libbey was drawn up and reached the top safely. The remainder of the party followed and spent the day in exploring the great plateau. No remains of a village could be found and there was no relic to show that any human beings had ever lived there. Monuments of rock were seen resembling those raised by Indians ages ago, but it was uncertain whether they were not natural formations. There was no treasure, no archœological remains. The labor and expense and danger were fruitless. The stories which had been told of the Mesa were all fables. There are sceptics who tell us that a similar disappointment is in store for those who look for heaven at the end of their lives, but the Christian has no cause for apprehension. He can trust Him who said:

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." (John 14: 1, 2.)

THE FAMILY AND HOME CIRCLE

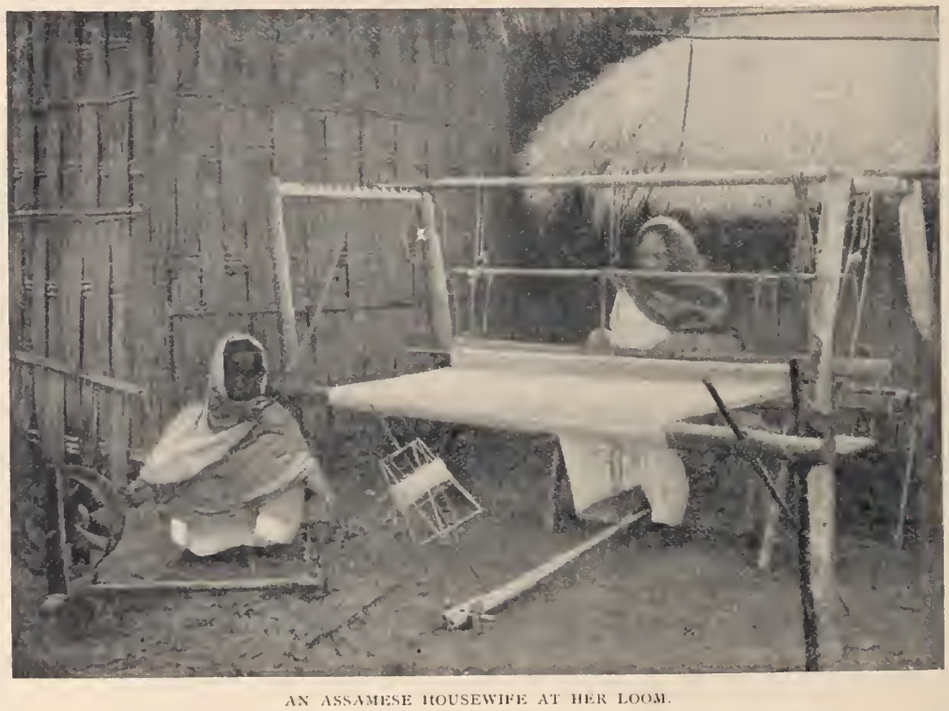
THE HOMES OF ASSAM.

A Country Known to Few, but with Many Attractions for the Traveler.

ONE of the least known of the provinces of British India is Assam, which embraces the upper valley of the Brahmaputra river for a length of over 500 miles from the point where it enters the north-eastern frontier. On the north are the sub-Himalayan mountain ranges, on the east the forests and mountains that separate the Indian Empire from northern Burmah, and on the south and west are still other mountain chains. It has a total population of about 4,500,000 souls. In former times, the Assamese were Buddhists, but some two hundred years ago they adopted the Brahmanist system, with its divinities, its caste, and its idolatry. Christian missions have made some progress among them, and there are now probably two or three thousand Christians in the country. The climate is temperate, and were it not for the fever-breeding marshes, might be healthy; as it is, the valleys are fatal to Europeans or Americans. The fertile soil (much of which is peculiarly adapted to tea-culture) supports a large agricultural population, and valuable crops of rice, cotton, mustard, &c., are raised.

The lives of the people, almost without exception, are very simple; their natural wants are easily supplied and their little holdings of land produce for their families all the necessaries for the average household. Our photograph on this page presents a scene that recalls those pioneer days in our own land, when the housewife and her help dressed, spun, and wove the flax with their own deft fingers, and fashioned it into garments for the household and into bed-sheets and table-linen. For many, many generations the brown-skinned housewives of Assam have been doing the same thing, with never a thought of any better implements than the rude spinning-wheel and the heavy, lumbering loom, with its weary shuttle forever passing from hand to hand. There is little doubt that the Assamese loom is older by many centuries than the looms of Europe, and that it probably came originally either from India or China.

Indolent and good-natured, the Assam peasants would, on the whole, be prosperous, were in not for the curse of opium, which has infected the country. They are lighter in complexion than the Bengali, and their black hair, flat faces, and high cheek-bones, carry a suggestion of Chinese physiognomy. Many of the younger women are strikingly handsome, but, as in other parts of the East, feminine beauty in Assam is short-lived, especially among the lower class. In their domestic relations they are gentle and affectionate, and it is pleasant to witness the universal respect paid to the aged, who are kindly cared for by their relatives and never allowed to become a burden on the community.



AN ASSAMESE HOUSEWIFE AT HER LOOM.

The Children and the Leaves.

When the leaves begin to fall, playthings are literally showered on those children whose eyes and hearts true sympathy has opened, writes Katherine Beebe. It is a commonly pathetic sight in autumn days to see a little child gathering the bright leaves with a wistful what can I do with-you expression, only to throw them away. If he brings them into the house, they are often unnoticed and uncared for, and the most he can expect is to have them put into a glass of water and forgotten. Kindergarten children bring leaves to their teachers by the bushel, and the wise use made of them in the child-garden can also be made of them at home. The names can be learned; guessing games can be played with them; they can be traced, drawn, and painted; beautiful borders and patterns can be laid with them; tea-tables can be decorated with them; wreaths and festoons can transform the child into an autumn picture for his father; they can also be pressed, varnished, and waxed. In our kindergarten the waxed leaves of last October decorate our tables during the rest of the year for birthday or other parties. Baskets of acorns will be gladly gathered if they can be used, and in many a city kindergarten they would be treasures indeed. The double acorn cups can be strung by slipping the string between the two cups. These productions give much pleasure to the children who have to find the double acorns to string them, as well as to the baby-brother, sister or neighbor to whom they can be presented.

Family Prayer Not Declining.

It has been the custom of irreligious people lately to assert that family worship is declining. A discussion of the subject recently led to a test, nineteen representative men being interrogated on the question; and the result has been to show that while in the busy money-making cities family prayer is more or less neglected, there is yet a great multitude of conscientious right-living and right-thinking people, who begin and end the day with God. On this subject the *Christian World* says:

> Common worship, to be real and helpful, requires a common consent, and this is too often absent in the family circles of to-day. The householder is often driven to ask himself whether he is justified in imposing in this way his own ideas on people who do not want them. That Christian people, whether heads or members of households, should do their best to permeate their circle with a Christian atmosphere is as obvious now as it ever was. What is not so obvious as of old is the method of doing it. Those in responsible positions should see to it that the religious expression of the family life should be very bright and helpful, and that the endeavor to secure the influence, in the home, of the law and mind of Christ, be without arbitrariness, or interference with the rights of the individual.

A Midsummer Hailstorm.

One of our readers, Miss Lida Macferran, of Topeka, Kan., sends us a most interesting photograph, which we reproduce on this page. She writes that the photograph was taken during the hailstorm of June 24 last. These hailstones, she adds, "are some picked up in our yard, and taken by time exposure as it was 6.30 P.M., when the storm was over. The bowl in the picture is over eighty years old. The average size of the hailstones was from eight to ten inches in circumference." We doubt whether much larger hailstones have fallen anywhere, during the present summer, at least. Exposure outdoors, during the fall of such missiles (each as big as a fair-sized orange), might result in serious injury to man or beast.

During recent thunderstorms in the Eastern states, hailstones as large as hickory nuts fell at Flemington, N. J.; and at High Bridge, in the same state, windows were broken and trees stripped of their leaves by hail. Nowhere, however, did the size of the hailstones equal that of those shown in the photograph. In New York City, also, during a recent thunderstorm, hail fell for several minutes, flattening themselves against window-panes and sky-lights and amusing pedestrians, but the hailstones were small compared with the Kansas product.

MIDSUMMER HAILSTONES (8 TO 10 IN. IN CIRCUMFERE
PHOTOGRAPHED AFTER A STORM AT TOPEKA, KAN., JUNE 2

THE OLD HOMESTEAD.

WHEN summer days are long and warm, I steer my course so true,
To where the mist-wreathed hills and lakes seem ever dim and blue.
For there, 'mid trees and blooming flowers, and rich and fruitful lands,
The quaint, old house where I was born, a quiet homestead, stands.
I tread a well-worn path once more, where 'neath low mounds so green,
Lie "Father," "Mother,"—so it reads—and "George, aged just nineteen."
The rest of us throughout the world, are scattered far and wide,
But in this quiet, lowly place, they're resting side by side.
I count full many a well-loved name that I have known of yore,
Of those who long have "fought the fight," but who have gone before.
And when my time on earth is done and I am called to go,
Just lay me in this dear old spot, with those I used to know. —ELIZA CARR.

OUR DUMB FRIENDS

VERY general attention has been directed to the action of the Massachusetts Legislature—referred to in last week's issue of THE CHRISTIAN HERALD—in responding to Mr. Hoar's eloquent appeal in behalf of the feathered songsters of that State. But, in the enthusiasm over the birds, we should not overlook the claims of our dumb friends upon our sympathy and protection. Many letters have already been sent to us on this subject, and we give space below to one just received from Mr. W. T. Wisner, of Bay Grove, N. Y., who writes:

> So much might be said on the half of our dumb friends, where there is such urgent need of reform in the care and treatment of these creatures, many of which seem so absolutely indispensable to us, that one hardly knows where to begin. Man is dependent, in many ways, upon the animals; the animals depend upon man for food, drink and shelter. How faithfully the noble animals fulfil the tasks required of them! But are not their valuable services often requited with cruel treatment, cruel blows, lack of sufficient food and proper shelter? How small a number of horses we see, have the appearance of being properly cared for, and how many show sad signs when they are justly entitled to kind and thoughtful care! The cruel check-rein, and the lashing whip could be wholly abolished, much would be gained. If the horse is well fed and cared for, he will not need the stimulus of the whip. It is important that children should be taught kindness to animals. The boy who is cruelly kind to his horse need not fear being kicked or bitten, and if the horse is badly frightened, a few kind words from the person he has learned to trust will many times prevent a runaway accident. It is a serious mistake to allow a child to torment a kitten or a dog, for the cruelty soon grows to be the cruelty of manhood. If we would have our children grow up noble, useful men and women, we must teach them that they are early taught kindness and love to all God's creatures. Surely, there can be no true nobility of character without these essential elements, gentleness, love, kindness and tender mercies are over all his works and "whatsoever a man soweth, that shall he also reap."

Royal Little Worshippers.

Queen Victoria regarded the religious instruction of her children as a sacred duty, not to be delegated to no one else. Of the little Princess Royal she wrote in a memorandum: "I am quite clear not only that she should have great reverence for God and religion, but that she should have the feeling of devotion and love which our heavenly Father encourages his dear children to have for him, and not that fear and trembling; and that the idea of death and an after life should be represented in an alarming and forbidding view, and that she should be told, as yet, no difference of creeds. I do not think she can pray only on her knees, or that those who do not kneel are less fervent and devout in their prayers."

TUMBLING-BLOCKS.

Indrces to Spiritual Development and to t: Development of Others which Hav to be Avoided.

Spiritual development was evidently in Christ's opinion the supreme object of being. In the passage associated with the topic (Matt. 18 : 1-14) and elsewhere in his discourses, he presents this as it must be self-evident. To him, position, wealth, social distinction ring, unimportant matters, in comwith entrance into the kingdom of Whether he spoke to Nicodemus, the national aristocracy, to the and Pharisees, the nation's teachrich young ruler, the poor fisherZcheus the publican, or the woman aria, he placed this fact at the t there is one thing and one alone f human effort, and that is the l-ward of the human soul. To ul regenerated and turned away animalism of its environment, to man set to longing for the heavor, as he puts it, "hungering hteousness," is the supreme object n. He considers that there is no high to pay for this. If a man at some habit or connection as as his right hand, or his right ered his progress. Christ would hi sacrifice it, that his soul might nted. The dearest thing in life ruthlessly cast off if it is a or a hindrance to the spiritual s As a racer divests himself of us garments, or a captain flings eight overboard in a storm to hip, so a man should give up any fatuation, which retards his adthe divine life. The more reluc to make the sacrifice, the more it is to make it. The possesne habit, or the connection may rong in itself, but if it proves a , it should be given up. The object in life is the develop he soul, and to promote it Christ ve us sacrifice every hindrance. s further. He would have us so l for the welfare of others that ake sacrifices to promote it. So s the responsibility of hindering and causing him to fall, that s that it is worse than having a or tied around his neck and being in the sea. The imagery is startling. for searching self-examination. blens which may have been re, ving been proved to be no hinus. may have to be cast-off if a hindrance to others. We are her's keeper in this. We are recognize our brother's difficulo take care that we do not add It is this principle which touches life in its sorest point. The h hinder progress now are difom those in Christ's time, but for the same treatment. The modern civilization must be met me self-abnegation. It is not to prove to our own satisfaction were not the worse for the drinking gla of wine, or a visit to the theatre, ng a ball. If our brother is inith any one of these and is being do to earth by them, he may find le to emancipate himself made seeing us indulge in them, and r conduct may be a stumbling-block . The boy going from his country the temptations of the city is in ger. He may lose his soul in e haunt. What can we do for he has seen us drinking intoxior, or sitting down to a game of t recollection of the fact and the e that no harm has come to us it, ay cross his mind when is away e and is assailed by temptation, be the cause of his entering ich he would otherwise avoid he may lose his soul. Just at nt when his fate hangs in the hen, if we knew his situation, ou plead with him to resist temptaan wrestle in prayer for him, our ex ple, may unknown to us, be the rmi factor which works his ruin. se mbling-blocks are serious mat. and he fact that we may lay them ittin y in our brother's way should ke u igilant in our conduct.

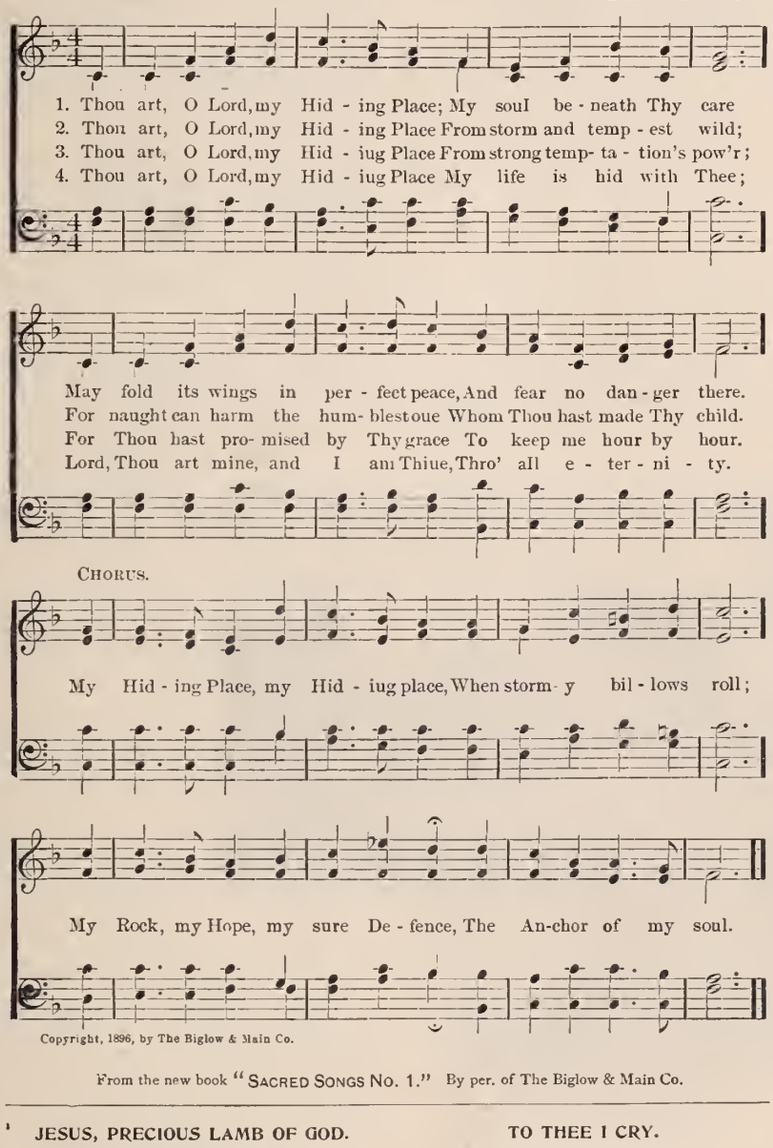
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

My Hiding Place.

"Thou art my hiding place."—Ps. 32 : 7.

R. HUTCHINSON. IRA D. SANKEY.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co.

JESUS, PRECIOUS LAMB OF GOD.

JESUS precious Lamb of God,
Let me feel thy presence near;
Storms and conflicts rage around,
Thou alone, canst bless and cheer.
Thou dost all my sorrows know,
Thou canst comfort and sustain,
In thy faithful Word, I trust;
Every earthly hope is vain.

Saviour, bid these storms subside,
Winds and waves thy voice obeyed;
Let me hear thy soothing words,
"It is I, be not afraid."
Let me feel thy promised peace
Falling on this troubled heart;
Scatter all my doubts and fears,
Stronger faith to me impart.

Jesus, precious, dearest Friend,
All my hopes are placed on thee;
Weak and worthless in myself.
Thou my all in all must be.
Sheltered 'neath thy sprinkled blood,
There my soul can safely rest;
Precious Saviour, Love Divine!
Be thou my abiding Guest.

Thou, though storms may bark assail,
And the tempests loudly roar;
With my Saviour guiding me,
I shall reach the shining shore.
Sin and sorrow left behind,
Tears forever wiped away,
Face to face with him I love,
Through a bright and endless day.

Stayner, Ont. MRS. W. J. KENNEDY.

TO THEE I CRY.

FATHER, let me cling to thee,
Little strength have I;
I am on a troubled sea,
Thou canst pacify.
Hear, O God, my earnest plea,
Heavenly Father, shelter me;
I can cry to none but thee;
Harken to my cry.

Leave me not in my distress,
Father, faithful Friend;
Come with all thy tenderness,
Thy poor child defend.
Often I am comfortless,
Sinking in my weariness,
Come my Father, then, and bless;
To my needs attend.

O, how lonely were my soul,
If thou part from me,
Worlds of wealth could not console
Or requite for thee.
If of wealth I had the whole—
Kingdoms were in my control;
I would spurn the wretched dole,
Thy dear child to be.

Father, just to thee I cling;
All to thee consign,
Sheltered underneath thy wing,
Safely I recline.
Thou my soul wilt safely bring,
To the land of endless spring,
There unceasing I may sing,
Of my Lord divine.

Noank, Conn. —W. C. MARTIN.

SIGNS OF OUR TIMES.

Indications National, Political, and Social of the Approach of the End.

BY REV. G. H. PEMBER, M. A.

(Continued from last week.)

BESIDES the signs already mentioned, of the existing conditions of society, which show how closely our age corresponds to the description Christ and the prophets gave of the last times, there are others no less significant.

The growing impatience and irritability of men, arising from the abuse of stimulants and narcotics, and the painful pressure and excitement of modern life, are beginning to manifest themselves in deeds of recklessness and violence, such as may be found in the records of any newspaper; while lawlessness and crime of every description are increasing, and often assume shapes difficult to detect or punish.

And over all sin and misery the giant forms of still more terrible woes are projecting their advancing shadows. Europe is armed to an extent hitherto unknown, and has been converted into a vast camp through the jealousy of the great Powers, which are simply waiting for an opportunity of carrying out their aggressive schemes.

Yet again, the rapid spread of socialistic principles among all the nations of Christendom, and the numerous secret leagues organized for their propagation, are giving statesmen grave cause to apprehend a revolutionary outburst which may shatter the whole framework of society.

Nor are physical commotions wanting to complete the resemblance. The last few years have been unusually prolific in violent storms and inundations destructive to life and property. Earthquakes are frequent, and the shocks, though at present comparatively slight, seem by their ubiquity to betoken a widespread disturbance in the bowels of the earth, which may culminate in some appalling catastrophe. Famines, too, have occurred in divers places; in India, in Persia, in China, in Morocco, and in several other countries, while various kinds of sickness and disease seem more than usually prevalent.

Now all these things—and many others which might be mentioned, do indeed forbode disasters and widespread distress, but not necessarily the last tribulation, the final death throes of the world. For earth has had her times of convulsion, suffering and change, in former days. God's sore plagues—war, famine, pestilence, and the beasts of the earth, have often desolated her lands in past years, and yet the end has not followed. Nay, were we to feel the solid ground trembling beneath us and behold the mountains lift up and cast into the sea, even such a sight would not in itself prove that the great day of the Lord had come.

Men have often forgotten this, and, when appealing to Scripture, have too frequently drawn their inferences from an exaggeration of one or more detatched texts, instead of carefully considering all that the prophets have spoken. Hence there have been many false alarms and panics.

A remarkable instance occurred at the close of the sixth century. At that time men had become so accustomed to the domination of Rome that they believed her power could only perish with the world itself. And so, when they saw her apparently in the pangs of dissolution, with her lands wasted by war, famine, and disease, to such a degree that many once populous places had become pestilential, they imagined that the world also had run its course, and that the laat dread judgment was near at hand.

Our duty, then, is to take heed that we be not carried away by vain excitements, of which there are too many in our day; but we must be still more careful to avoid the opposite extreme. It is better to be troubled by many false alarms than to be once taken by surprise. The inhabitants of earth must awake some morning to find that the day of the Lord is present: and as a snare will it come upon all those who have not understood the warnings of revelation. It is, then, our duty to pray for wisdom that we may understand, and for the power of the Holy Spirit that we may watch. Nor could words be stronger than our Lord's injunction: "Take ye heed," he said, "watch and pray: for ye know not when the time is."

A DOUBLE OPPORTUNITY.

A STORY FROM LIFE.

WRITTEN SPECIALLY FOR "THE CHRISTIAN HERALD."

By ANNIE L. HANNAH.

CHAPTER I.

WITH a long-drawn breath, and a motion of his shoulders as though throwing off some heavy burden, David Ransom paused and looked about him.

Free! Free at last to go where he would—but where was that to be?

There was nothing unusual about David's story, on the contrary it was pitifully commonplace. The old, old tale of sudden temptation under cruel pressure, followed by the fall which ended in those two bitter years of prison life. But now that his sentence was served out, what next? That was the question which flashed into the man's mind, as, leaving the highway, he turned off into a side road and flung himself at the foot of a great tree which dropped its gold and crimson leaves about him. It had presented itself to him repeatedly during those last weeks of his prison life, but he had always thrust it from him. Now, however, the time had come when it could be ignored no longer, when it must be faced and answered.

Had his mother been alive it is possible that he might have had faith to go to her, but she had died, "fortunately," he told himself bitterly, before his disgrace. He felt that he richly deserved all his punishment, and more than all that had come to him; and it was through no effort on his part that his sentence was greatly commuted. He would not have offered his blameless past as a reason why this should be; but his lawyer made much of it, and the judge, saw through the stony reserve which deceived others, and in pronouncing the sentence said some words for which the prisoner, though to outward appearance unmoved, blessed him in his heart.

In prison he worked with almost fierce energy at whatever was given him to do; welcoming the most severe and arduous toil, as though bodily pain and exertion might in some degree atone for the guilt of his soul.

And so the days and weeks passed away, the last day of his incarceration came and went, and David Ransom was a free man once more.

Free! He could have laughed aloud at the paradox. Free! with his hands tied! weighted down and compassed about with those two years of prison life? Who would employ a man whose last "character" was to be obtained from his jailer?

He had no right to be bitter, this man, this "common thief," as he called himself, acknowledging, as he did, that he had sinned with his eyes opened; but he was bitter nevertheless, and utterly hopeless as he looked forward into the future. He was no worse, he knew, than hundreds of men who daily infringe the spirit of the law, the letter of which he had broken; who richly deserved, but had escaped his punishment, thereby remaining blameless in the eyes which looked with disgust upon him. Among those was that man through whom he had fallen, and who still walked among his fellow men with his head held high, looking into honest eyes with bold, unflinching gaze. David might have exposed his duplicity had he been one to whom the punishment of the wicked brought satisfaction; but the man was husband and father to an innocent, lovely young wife and happy, laughing children, and he passed his opportunity by with a sort of proud satisfaction.

But what was there left for him? He had fallen once, and his whole life was to be ruined by what he knew himself to have been but a momentary madness. By nature he was honorable and upright to a degree, and had he but the opportunity, he would prove it.

But who would accept his view of the matter? Who would believe that a man who had spent two years, justly, in jail was to be trusted?

With a smothered cry he sprang to his feet and went striding up and down beneath the glowing trees, his strong, white teeth gnawing fiercely at his under lip; but presently he stopped suddenly as though struck by some idea, and thrusting his hand into the breast-pocket of his coat, brought forth paper and pencil. They had been returned to him, with his clothes, that morning, and that the edges of the paper were stained and darkened rather helped than hindered his purpose. Tearing off a blank sheet from a letter he seated himself again and deliberately proceeded to the composition of a recommendation. He had always written a good hand, and having done not a little clerical work in the jail, found no difficulty in that respect. He informed "whom it might concern" that David Ransom was a man of strict integrity; one who might be trusted in any family to an unlimited extent. As to his working capacity the reader was advised to let that speak for itself.

To this he signed a name invented for the occasion, and dated it from a not well-known town in California, some six months previous. That accomplished, he rose, picked up his bundle, and with a grim smile upon his handsome lips, continued his journey. With every intention to deceive he had amused himself by keeping strictly within what he knew would be the truth were he to be accepted on his credentials. If he were not—his face took on a dark expression. After waiting an hour, he took a train going into the heart of the country, and after riding fifty miles or more, left the cars and struck out in a direction in which, the station-master informed him in response to his apparently careless question, there was not another line for twenty miles. He stopped and bought some food at a small shop, and having refreshed himself with this, walked on, mile after mile, through groves and over meadows, by dancing brook and glimmering lake, through smiling valley and up and down the sweet slopes of gentle hills till finally, just before sunset, he found himself utterly spent and exhausted by his unaccustomed exercise. Then, and not till then, did he pause and look about him for some place in which to spend the night. He had passed through more than one small hamlet, by many and many a farm, but had refused to stop till he could go no further. But now that he was forced to acknowledge the limit of his endurance reached, he was glad to discover, on leaving a lovely woodland road, through which for half an hour he had been walking, that he was almost upon a fine old farmhouse surrounded by its barns and outhouses.

Here was just the place for him to pass that night, and many another night, if his plan proved successful. He had been brought up on his grandfather's farm and was quite competent to fill any position which he might be fortunate enough to secure. It was not his intention to present himself to the farmer at once. He felt jaded and depressed. After dark he might be able to secure a bed in some hospitable haymow; and in the morning, when rested and refreshed he would feel more ready to face what might be before him.

Leaving the road he entered a meadow skirted by a tangled thicket of blackberry and sumac bushes, and thus sheltered passed on till nearly opposite the farm. A man was busy about one of the great barns. Anxious to escape observation, David flung himself at full length beneath the hedge, and after eating what remained of his lunch, he lay gazing straight up, scarce moving till the stars began to twinkle "in the meadows of the sky." Lights shone through the farmhouse windows, and now a lantern flashed about the barn like a will-o'-the-wisp. An hour, two, three passed by and the lights were out. Chilled to the bone by the keen night air, and damp with dew, he rose stiffly to his feet and half walked, half stumbled across the road and up to the barn door.

HE FLUNG HIMSELF AT FULL LENGTH BENEATH THE HEDGE.

It was deliciously warm within from the stored up rays of the noonday sun; and the sweet breath of the hay came to greet him.

With little difficulty he found the ladder leading to the loft, and in another moment had mounted it, and presently had made for himself a snug and cozy nest in the sweet-scented, springy hay.

Down into its fragrant depths David curled himself, drew the hay up about his shoulders, and straightway fell asleep.

(Concluded next week.)

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

The Stranger Within the Gates

WHEN one goes away from home to pay even a friendly visit, there are certain obligations which belong to her as a guest. She is bound, for instance, to be courteous and amiable, to [illegible] and deaf to anything unpleasant [illegible] may occur in the family who are [illegible]rtaining her, to be as entertaining as [illegible]ssible and in every way to add to the [illegible]ne of those under whose roof she [illegible]es for a time. All well-bred people [illegible]erstand that no guest who is in the [illegible] pose will be indifferent to the rules [illegible]e household. If people have certain [illegible]ours for breakfast and dinner, she will [illegible]form to these, even if these are quite [illegible]erent from the hours she keeps at home. [illegible]he will never be late in fulfilling an engage[illegible]ment, she will be interested in the [illegible]s of her hostess, and when these [illegible]s come to call on her, or when they [illegible]w her polite attentions, she will manifest pleasure and will be as agreeable [illegible]e can to everyone whom she meets. [illegible]ill try to keep her room in order, and [illegible]h she may not find it necessary to [illegible]e her hostess of any cares, she will [illegible]nly not add to the burden of care [illegible] belongs to the keeping of every [illegible]se. If her hostess has no domestic [illegible] it will be quite in order for the guest [illegible]ing day, a week, or a month, to take [illegible]ge of her own room, and in any little [illegible]obtrusive way to assist the mistress in [illegible]tever she may be doing.

[illegible]at she will not always keep herself [illegible] the family; the ideal guest has re[illegible]es herself. She has her own en[illegible]ements, her letters to write, her books [illegible]ead, her walks to take, her occupations [illegible]ch will enable her at times to with[illegible]draw from the family and leave it to its [illegible]privacy and its own concerns. A [illegible]ou mother once told her daughter [illegible]was going away for the first visit [illegible]hor, "I cannot tell you how to be[illegible], except that of course you will be as [illegible]dulgent and thoughtful away from [illegible]e as you have been trained to be in [illegible]ow mother's house; but every fam[illegible]ies at times to be by itself, so be [illegible]ful that you are not always in evi[illegible]ence sometimes go away by yourself, [illegible]do not feel that you must always be [illegible]ithful."

[illegible]he situation is really not very different [illegible] a person becomes an inmate, either [illegible]business reasons or as a boarder, in [illegible]er family than one's own. If a [illegible]ng lady accepts a position as private [illegible]etary or governess or companion or [illegible]e to an invalid, she has of course cer[illegible]well-defined duties, and has hours [illegible]ch are presumably her own, in which [illegible]may do what she pleases and carry on [illegible]own affairs. In the hours which are [illegible]for and which belong to her employ[illegible]er she will of course conscientiously fulfill [illegible]y obligation. Even then as a member [illegible]e household she will always try to act [illegible]daughter might, or a well-bred woman [illegible]ys must, not putting herself obtru[illegible]sively forward nor hanging in the back[illegible]ound when there is anything which she [illegible]o could do in which she may make her[illegible]self useful and agreeable. People who [illegible]sometimes act as if the whole house [illegible]ged to them, the fact being that the [illegible]part which is really their own is the [illegible]one for which they pay; and no amount [illegible]of money paid gives one the right to be [illegible]ere to the comfort of others, boor[illegible]ish under in any way unladylike. The [illegible]word "lady" has fallen into disfavor of late [illegible]years, but it is a good old word to which I [illegible]am fond, which has its place. A woman [illegible]is truly lady when she is uniformly courteous, [illegible]thoughtful and considerate of others. No [illegible]one who is going this summer away from [illegible]home can expects to board in a private [illegible]family, or at a summer cottage, or in a [illegible]hotel, can afford to forget her ladyhood [illegible]wherever he may be.

[illegible]this world we are all bound up in one [illegible]nother. No one of us, on account of more fortunate environment or easier social position, has a right to look down upon or to be unkind to any other. If we are guests under the roof of an overburdened farmer's wife, guests by right of a weekly amount which we pay her, we still must endeavor by our promptness, our willingness to be pleased, our occasional taking upon ourselves of little duties which may relieve her, to make her life smoother and easier than it would be if we were selfish and churlish. Especially should the mother who has little children under her care remember this. I have seen children allowed to trample down the beloved flowerbeds which the mistress of the house had cared for as if they were the very joy and pride of her heart. We would seldom hear objections to the presence of children anywhere if they were taught, as they should invariably be, to have due regard for the rights of others as well as for their own pleasure. Even a baby may be persuaded not to pick "the lady's flowers."

We sometimes forget when away from home that our example is potential upon all who come within our sphere, and that no matter where we may be or what we may do, our influence is forever going on, teaching, molding, restraining, helping, uplifting, or down-pulling as the case may be. Sometimes there is in a home an aged person or an invalid whose weary days can be very much brightened if the persons staying there, with comparative leisure, will occasionally stop to say a kind word, to read a pleasant story, or in some way to show interest in the life that is dull and monotonous. Wherever we are, we are God's children, and it is our privilege to be God's sunbeams in this world of his.

There is one thing which people are not as careful in considering as they might be, and that is punctuality in making and meeting appointments. If you are going to a house some miles from a village, you should inform yourself with precision as to the arrival and departure of trains, and if you send word that you may be expected at a certain day and hour, be sure that you are there unless providentially hindered. A busy man leaves his work in the fields and drives over five or six miles to meet a woman who at the last moment has decided that she will not start until the next day. All the arrangements of his day are thus deranged, and this sort of heedlessness is a direct violation of the law which tells us to do as we would be done by.

In all matters of money one should be very prompt, and nothing is more an obligation on the part of the summer boarder (though this should not need to be said) than to pay her stipulated amount promptly when it is due, week by week, or month by month, according as she has made arrangements. Any little extra service which costs money should be considered when she is settling her bill, and she should not take for granted that any member of the family is to do anything for her which implies expense unless she is willing to pay for it.

Margaret E. Sangster

Asthma and Hay-Fever Cure.—Free.

We are glad to inform the readers that a sure specific cure for Asthma and Hay-fever is found in the Kola Plant, a new botanical discovery from the Congo River, West Africa. Many sufferers report most marvelous cures from its use. Among others, Mr. Alfred C. Lewis, Editor of the *Farmers' Magazine*, and Rev. J. L. Combs, of Martinsburg, West Va., were completely cured by the Kola Plant after thirty years' suffering. Mr. Lewis could not lie down at night in Hay-fever season for fear of choking, and Mr. Combs was a life-long sufferer from Asthma. Hon. L. G. Clute, of Greeley, Iowa, writes that for eighteen years he slept propped up in a chair, being much worse in Hay-fever season, and the Kola Plant cured him at once. It is truly a most wonderful remedy. If you are a sufferer would advise you to send your address to the Kola Importing Co., 1164 Broadway, New York, who to prove its power will send a Large Case by mail free to every reader of THE CHRISTIAN HERALD who needs it. All they ask in return is that when cured yourself you will tell your neighbors about it. It costs you nothing, and you should surely try it.

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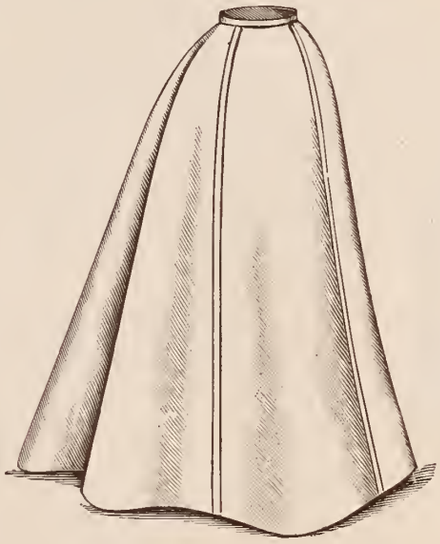

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HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

The Deaconesses' Sheet Fund.

THERE are many kinds of heroism. The most common kind, and the sort that is most easily appreciated, is the dashing, aggressive onslaught on the enemy. Some picturesque undertaking like Sheridan's ride from Winchester; a scene which lends itself easily to the canvas of the painter, the tongue of the orator, or the pen of the poet. Then there is another sort that we

MRS. ANNA E. HULL.

can all easily understand. It is the heroism of self-sacrifice.

Then there is the quieter, but none the less sublime heroism of the saint in the bondage of affliction. One with a soul large, and strong, and full of divine longing for the performance of noble deeds, and splendid achievement, that is shut in like Joseph in the Egyptian dungeon, or Paul in Nero's prison in Rome, or some fragile woman chained to her sick-bed through weary months of lingering illness.

There is a heroism of another kind from any of those I have mentioned. It is the heroic spirit exhibiting itself in little things, that may help to sweeten human existence.

I have just discovered a woman illustrating this remarkably helpful sort of heroism.

Mrs. Anna E. Hull is the large-souled and genial-natured Secretary of the Young Woman's Christian Association, in the city of Cleveland. She is one of those strong warm natures which seem to gather as they go through youth and middle age rich sheaves of experience and wisdom, which it is their joyous ability to impart to the young who find in them friend and leader. I remember in one of Phillips Brooks great sermons, he says that every experience of trial and grief we pass through in life, and come out, by the strength of God victorious, we are given the key to that trial, and are ever after able to unlock it, and show the way through to others. When I see a woman like Mrs. Hull, about whom I see young girls who are away from home and mother and the guarding associations of home life, flocking for sympathy and wisdom, I seem to see in her cultivated, sympathetic helpfulness, the shining keys hanging at the girdle that are able to unlock many a doorway that seems forbidding, and lead trembling feet through in safety to the brighter life beyond.

Mrs. Hull was at a Home Missionary meeting not long ago, and she heard a little talk given by one of the nurse-deaconesses concerning a poor sick woman whom she was nursing. The woman was very worthy but extremely poor, not even having sheets for the bed. The deaconess went on to relate how often it was the case in the homes of the very poor, that the luxury of clean sheets was unknown, even in cases of severe illness. The statement of the deaconess was a revelation to Mrs. Hull. She had known, of course, that the very poor must suffer many privations, but it had not occurred to her that here and there through the city were many poor sufferers who in times of hot fever and painful restlessness, never knew the soothing comfort that comes from drawing cool spotless sheets over the fevered body. As the good woman listened to the story of the deaconess, she remembered that at that very moment there were some splendid sheets lying in her trunk, souvenirs from her own happy housekeeping days now gone by, and she felt ashamed that they should be folded away in camphor, while God's poor children suffered for need of them.

She immediately went home and took the sheets out and sent them at once to the Deaconess' Home. Then she put a box on her writing-desk, and marked it "The Deaconess' Sheet Fund," and the money that can be spared goes into it, and her friends add to it as they can, and every time enough is gathered to buy a pair of sheets, they are purchased and hemmed and go on their way of loving ministration. God bless the Sheet Fund, and multiply the people who shall live in the same heroic cheerfulness to attack the lesser demons that afflict poor humanity!

Woman's Writes

Believe in Woman's Writes? Of course we do. Who could help it when women write such convincing words as these: "For seven years I suffered with scrofula. I had a good physician. Every means of cure was tried in vain. At last I was told to try Ayer's Sarsaparilla, which entirely cured me after using seven bottles." —MRS. JOHN A. GENTLE, Fort Fairfield, Me., Jan. 26, 1896.

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AGENTS Send **20 cents** for sample of "**Perfection Cake Tins.**" Catalog of new Household Goods, and *simple free* of our new specialty. *Great seller.* RICHARDSON MFG. CO., 6th St., Bath, N. Y.

DARNING MACHINE FREE.

Wishing to introduce our 16-page illustrated semi-monthly, FARM AND HOME, into every home where it is not at present taken, we will send it from now until **January 1, 1898,** for only **25 cents,** in silver or stamps, and to everyone subscribing immediately, we will send **The Imperial Darning Machine, free** and postpaid. The accompanying illustration gives but a faint idea of one of the **most useful inventions** of modern times. **With this** little machine you **can make a large darn in two minutes, against twenty** by the old way, whilst by it **the darn is woven right into the cloth,** leaving **no lumps, thicknesses, or botches,** the new part being **entirely uniform** and having an artistically finished appearance, **will all sides exactly alike.**

MENDS ANYTHING.—It not only **mends stockings and underwear,** but **table cloths, curtains,** and **fine silk goods** equally as well, and **is so simple** that **a child can use it.** Remember this is no toy, but **a well-made, correct** and **scientifically adjusted machine.**

This is a special limited offer, good only for **30 days. Subscribe now,** and the machine, put up in a neat box, with all instructions, will be sent you by return mail. Address, mentioning this paper,

FARM AND HOME, Springfield, Mass., or Chicago, Ill.

$300 Given Away

OUR NEW AND IMPROVED WORD SPELLING CONTEST.

We request that you carefully read all details below given of our new and improved word-spelling contest. The word now announced is **Geographical.** It contains twelve letters. Our offer is to give **$300 in cash prizes,** and an extra prize of a very choice book to persons who make smaller lists of words from "Geographical." This is the manner of compiling them: Heal, peal, leap, ape, grape, par, harp, clog, and so on; use these seven words and as many more as you can think of, but you cannot use a letter twice in the same word except **G** or **A,** and we will permit you to use these letters twice because they are repeated in "Geographical." After studying out all the words you can, write them neatly on paper, putting them alphabetically, For example, place all words that begin with A together, and so on, in order to facilitate the examining by our committee. No names of persons (such as Ralph), or names of places (such as Georgia), or other proper nouns, will be admissible, neither will we count abbreviations, prefixes, suffixes, obsoletes or foreign words. No words will be allowed unless they are printed in the dictionary section of "Woman's World Dictionary and Reliable Guide." We therefore advise you to send for this new book at once, so that you can compile your list of words successfully. In previous contests the prizes have been awarded to persons having access to all dictionaries, encyclopedias, directories and books of reference in large cities and colleges. **In this contest,** as the **"Woman's World Dictionary and Reliable Guide"** will be the guide and basis of comparison for all lists, this contest will give **every one an equal chance,** whether living in country or city. It makes the contest a simple one.

Prizes to be Paid.

For the most complete list of words sent us in accordance with our rules, we will pay **$100 in gold.** For the second largest list we will pay $50 in gold. For the next five largest lists we will pay each $10 in gold. Next twenty largest lists, $5 each. For every list sent us we will give a new edition of the famous and popular story entitled **"The Scarlet Letter,"** by **Nathaniel Hawthorne,** one of the most celebrated and fascinating books in American literature, neatly printed in good clear type, prettily bound and unabridged. This book, in cloth-bound form, has been sold at $1.25, but you get the full story free, postpaid, when we receive your list. We shall also award other high prizes; each same and of equal high valuation, to contestants who use our Dictionary, the only condition being that the recipient of a gift shall become a regular subscriber to **Woman's World and Jenness Miller Monthly**

Contest Ends Oct. 19, 1897.

This "Geographical" word-spelling contest will be closed Oct. 19, and your list must positively reach us not later than that date. This affords you ample opportunity to send now and secure the **"Woman's World Dictionary and Reliable Guide,"** and compile your list of words according thereto. We agree that every person who buys our Dictionary and compiles a list carefully shall receive a prize of good value in addition to the opportunity of earning one of the valuable cash prizes on conditions in above paragraph.

Read Every Word of This.

All lists of words entered in this contest will be examined according to the rules in the Dictionary Department of "Woman's World Dictionary and Reliable Guide."

A mint of information. This book excels, in completeness and comprehensiveness of value, any book of the kind ever published. It includes over **50,000** words which are fully pronounced; it a dictionary compiled up to this month with new words added. It includes a **Biographical Gazetteer** of the **World,** giving important information about every country on the globe, with populations, names of rulers, cities, areas, etc. It shows the values of foreign money, old coins, etc. It gives rules for spelling, also rules and directions that every one should learn. This compilation contains the essentials of etiquette in six books, teaching the rules of good society in public, in the parlor, dining-room, when courting and etc. Golden Rule helps. All about punctuation. **Guide** for making notes, receipts, due bills, etc., legally. How to write letters on business, love or social affairs. **Definitions** of foreign phrases. **Parliamentary** rules; how to conduct a meeting, speeches on many subjects, what to say at weddings, presentations, school ceremonies, etc. A Perpetual **Calendar,** which enables you to tell any day of the week for the last 200 years or for the next 100 years to come. The "Woman's World Dictionary and Reliable Guide" is handsomely bound in cloth, lettered in gold, printed in clear type on extra quality paper, and is in every respect a most important and valuable reference library. We will send it by mail, postpaid, upon receipt of 50 cents in silver or stamps. Address WOMAN'S WORLD PUB. Co., 22-24 North William street, New York City.

Closing Information.

After you have carefully compiled your list of words, send it to us, with **50 cents** to pay for three months' subscription to our charming, handsomely-printed, profusely-illustrated magazine, **The World and Jenness Miller Monthly,** and as soon as your list and subscription are received by us, the prize of the story, **"The Scarlet Letter,"** in book form, will be mailed to you. When the committee finally examines the lists, directly after Oct. 19, the $300 in cash prizes will be forwarded to contestants, and, as above guaranteed, we will also give prizes of high value to contestants who have used our Dictionary in addition to the opportunity to win valuable cash prizes for largest lists. If any mistakes, we shall send a correction for each Dictionary, which, when properly attached to your list, will insure your list to be given in accordance with the excellence of your list.

In conclusion, we assure you that we are perfectly trustworthy. We refer to over **$10,000 in prizes** of cash, etc., we award a year. We refer to any mercantile agency as to our reliability. If you have no agency in **New York,** ask him or her to call and investigate. We wish to also state that we give assurance, that we always refund money to any dissatisfied person. Address

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The Earth's Population.

WHAT will undoubtedly be the greatest census that has ever been taken since the beginning of history, was recently set on t by the International Statistical Institute in Berne. It is proposed to take a nsus of all the inhabitants of the globe, e results to be published on Jan. 1, 1901. e p pose is to include as far as possi- every human being upon the earth on artular day in 1900. Census-takers d explorers will be sent to the most dis- nt la s and every available facility will em yed to make the work a success. ussia with its vast population and its Tartar and Asiatic dependencies: China with her teeming millions; Africa, Afghanistan, Persia, Asiatic Turkey, the Arctic will be included in the enumeration. A European statistician, says:

"For many years past the common estimate of the number of the world's inhabitants has been 1,500,000,000—i. e., about thirty inhabitants to every square mile of land on the globe. If all these inhabitants could be arranged in a row, standing shoulder touching shoulder, there are enough of them to completely encircle the earth at the equator, where it is about 25,000 miles around, no less than 22 3-4 times! twenty-two complete circles of human beings, shoulder to shoulder, and three quarters of another such circle, standing round the globe where its girth is greatest—that is the spectacle that would be presented. But it is probable that the inhabitants of the earth are much more numerous than the estimate given above shows. One of the latest estimates made in Germany assigns no less than 1,700,000,000 as the population of the earth. That would add three complete circles to our imaginary rows of human beings ringing the globe. Taking 400,000,000 as the population of China (and that estimate may be much too small) there would be six globe encircling rings of Chinamen alone. There are unquestionably more Mongolians on the planet than there are members of any other race of mankind. Only by intellectual superiority do Europe and America hold the lead on the globe."

Head-ache is a dangerous disease, though generally considered of little significance, owing to the fact that comparatively few people understand its true cause or consequences. Thousands of people who are suffering from epilepsy, apoplexy, insanity, paralysis, weak minds, heart trouble, etc., have not the remotest idea that their disease is attributable to repeated or prolonged attacks of headache. The cause of headache is a derangement of the nerve centres of the brain, which in turn affect other portions of the body and develop serious and fatal diseases. Thus it will readily be understood why it is a most dangerous disease.

Dr. Miles' Nervine
Restores Health.

Mr. John J. Kirk, of Elkhart, Ind. writes: "I was a great sufferer from repeated attacks of headache that often obliged me to take to bed. Dr. Miles' Nervine entirely cured me." First bottle guaranteed to benefit. Book free DR. MILES MEDICAL CO., Elkhart, Ind.

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FREE TO BALD HEADS.
We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address,
Altenheim Medical Dispensary,
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A Dilemma
And the Way Out.

There are thousands of Hay-Fever and Asthma sufferers who cannot resort to a change of climate during their annual attacks, either because of the expense or because duties at home will not permit their absence. *They have to stay and suffer.*

There are many, also, who are year by year finding that places heretofore exempt are becoming less and less so, and they must *move on* to find new locations where they can escape the Hay-Fever fiend.

Now this is all wrong. When doctors tell you that Hay-Fever cannot be cured, they simply mean that *they* cannot cure you.

What is it that makes one man have Hay-Fever or Asthma and another escape entirely right by his side, exposed to the same pollen, same dust, same influences?

The dust is not the cause; the pollen is not the cause; nasal growths are not the cause.

The disease is in the blood and nervous system; and it is the *constitutional predisposition* that gives power to the dust or pollen or other exciting influences, to awaken the disease and make one man suffer while another goes free.

Our constitutional treatment for Asthma and Hay-Fever is addressed to this *pre-disposition,* and by *changing* the *constitution, eradicates* the *cause* and *cures* to *stay cured,* taking *out* of a man *that which makes him different from the man* who has no disease, and giving a robust body strong and healthful.

That these statements are correct, and that our treatment does just what we say, is testified to by thousands who have tried it and know whereof they speak. A few of the grateful words of former sufferers appear herewith. You can have the names and addresses of more than two thousand more if you wish them.

You cannot afford to neglect investigating this matter fully. Write to us for further information. Address

DR. HAYES, Buffalo, N. Y.

"I have not had Asthma since taking your treatment for six weeks in 1893, nor have I had any symptoms of it. You can put it in your Thesis that I am a well man."
T. L. RANDOLPH,
April 22, 1897. Cameron, Texas.

"I am glad to add my testimony to the hundreds of others, as to the benefit derived from your treatment last season. It is the only relief for Hay-Fever that I have found in thirty years. My general health is much better and have had no trouble with colds the past winter."
MRS. H. L. PHELPS, Springfield, Ill.

"I take this opportunity of making known the fact that your treatment last fall for Hay-Fever certainly did wonders for me. I am glad to lend you my name in your work for suffering humanity. I have suffered from boyhood with Hay-Fever Asthma until I found you last year. In former years the disease rendered me unfit for work or sleep. After beginning your treatment I had no Asthma at all and I felt much improved in every respect. I am now fifty years old."
A. M. CLOUD, Springdale, Tenn.

"Having suffered acutely from Hay-Fever for twenty years, and finding relief only in Europe or the mountains, it needed only ten days' trial of your treatment to find perfect relief. I took the medicines six weeks last season and their effect upon my system was constantly beneficial in every way. I sleep, eat and work better than ever, my complexion is clearer than for years, and during the past winter, although the weather has been very trying, I have been absolutely free from any colds or cough."
RALPH EMERSON, 131 Tremont St., Boston, Mass.

"In reply to yours of the 19th, will say that I cheerfully endorse and recommend your treatment for Hay-Fever. Having been a sufferer for eighteen years with an annual attack lasting from six to eight weeks, and after trying all remedies to which my attention was directed, I commenced using yours three years ago. The first year I was greatly helped by the treatment; the next season the attack was not so violent, and last season was so slight as to cause me very little annoyance. I believe that the treatment this year will effect a permanent cure."
J. W. BREWSTER, U.S. Commissioner for the Circuit Court, District of Colo.
Cripple Creek, Colo., March 31, '97.

"I did not send you a report of my condition because I felt so well that I discontinued the use of the medicines. I scarcely know how to thank you for the good results your medicines produced in making the dreaded Hay-Fever and Asthma bearable to me. Every year during the Fever season, I have had to leave the city at great expense and inconvenience to myself and then suffered from the Asthma on my return. I tried every remedy suggested by friends, had operations performed upon my throat and nose, but to no purpose. Since I started to take your medicines, August 7th, I have been absolutely free from Asthma and remained quietly at home happy and grateful. If you desire, you may publish this in order that your medicines may do for other sufferers what they have done for me." Respectfully yours,
REV. M. MESSING, 235 N. Delaware St., Oct. 9th, 1896. Indianapolis, Ind.

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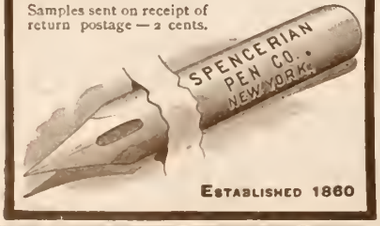

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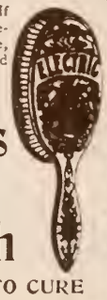

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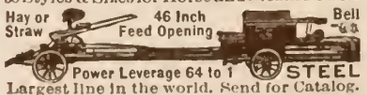

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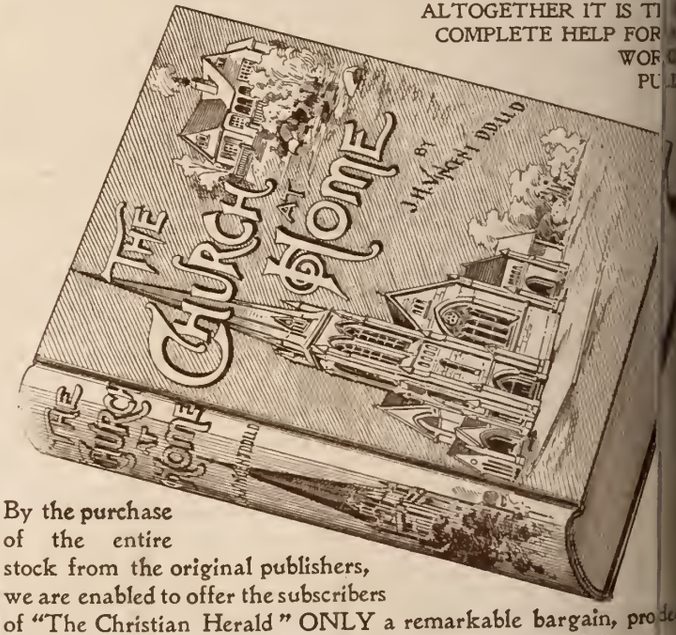

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Rev. De Witt Talmage, D.D., Editor. NEW YORK, AUGUST 11, 1897. PRICE FIVE CENTS

HOSPITALITY IN THE ORIENT.

How a Stranger is Welcomed in Arab and Syrian Homes—The Dinner Table and its Surroundings—An Arab Meal.

HOSPITALITY is one of the leading traits of Oriental character. With the Arabs, it is a part of their religion, and whether the host be Bedouin or city-dweller, the duty is equally incumbent upon him to extend to his guest the best his home affords, and to give him also complete protection while under his roof. In multitudes of Arab homes in the cities of Arabia Proper, as well as among the Syrian Arabs, who have adopted the Jewish mode of life, the rigorous rules of hospitality that prevailed in patriarchal times are still obeyed. The stranger must be welcomed, to drink coffee, or even water, or to break bread and eat salt together, establishes a sacred bond of amity. It is not strange, therefore, that even in the humblest of Arab dwellings in Cairo, Damascus or Jerusalem, the needy stranger usually finds a welcome, and a seat at the household table.

Everywhere in Egypt and Palestine, small, low, flat tables, of the same general character as that shown in our illustration, are in common use. In some parts of the Holy Land, the peasants—Arab, Syrian and Hebrew alike—use a flat, circular leather bag (through which a cord has been run), and at meal-time this bag is spread on the ground with a small wooden stool placed in the centre, to receive the principal dish, the other dishes being laid on the bag. In many homes, however, the bag is dispensed with and a table with platters to hold the chopped meat is used instead. Around this the entire family sit down in a circle, all squatting either on mats or upon the ground, each member having previously washed his hands with the most scrupulous care. Each diner takes a cake of thin dough (which has been baked on a hearth of heated stones), and rolling or twisting it with his fingers, dips it into the principal dish, a portion of which is conveyed to the mouth. When the tough, thin cake becomes soft, it is eaten with the rice or stewed meat, or whatever the dish may be. Everything is eaten with the fingers. Water is served at table from baked clay jars or pitchers of the same unvarying pattern so common in the east. After the meal, the crumbs and bits of refuse are thrown to the dogs or fowls, and the table set in a corner for future use.

There are many points of resemblance between the tables of the ancient Hebrews and those in use among the Arabs to-day. A feature of both was a piece of skin or leather spread upon the ground upon which the table was set. In Palestine at the present day the custom is to use a polygonal stool, called the *kursi*, about 14 inches high, surmounted by a tray—the *seniyeh*—made either of basket-work or metal and upon this the food is placed, the whole table being known as the *sufrah*. Under the tray on a mat, lies the bread and the water pitcher is conveniently near. In homes of a better class, a servant stands behind the diners to pass the water pitcher and wait upon any guest who may be present.

From the Persians, Greeks and Romans, the richest people of the East adopted many luxurious practices, among them the custom of reclining at meals. "Dinner-beds" were among the luxuries of King Ahasuerus' palace at Shushan, and special tables were placed in front of the couches or divans for the convenience of the guests.

Wherever any allusion appears in either the Old or New Testament to "sitting at meat," it is probable that the custom of reclining is implied. Among the poorer people, however, the old method of sitting around a common table is everywhere prevalent. In ancient Egypt, low chairs or stools were employed, on which the diners sat with the right knee raised to form a support for the hand. One or two guests generally sat at a table, though sometimes—as on the occasion of a high feast or banquet—the tables were often of sufficient size to accommodate a considerable number of persons.

AN ARAB FAMILY OF CAIRO AT THE AFTERNOON MEAL.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

C. A. C., Pepperell, Mass. "Go and preach the Gospel to every creature." Is the word creature limited to the human family, or does it include animals, horses, cattle, cats and dogs? Is there any moment or place where we many not "preach the Gospel?"

It means strictly the human race, in every clime, color and condition. This is the construction the leading Biblical scholars place upon the passages Mark 16: 15 and Col. 1: 23. In a still wider sense, however, we can construe it as meaning also that we should illustrate the Gospel of Christian love and kindness in our dealings with all created things. The life of the true Christian should be a daily and hourly exemplification of the Gospel.

S. D. E., Rockwood, Tenn. When, where, and why did the custom originate to bury the dead with their feet toward the east?

The earliest Christian churches faced eastward, and, even later, when this was not so general, the sacramental table was so placed that the worshipers facing it had their faces turned to the east. Baptism was also performed with the face toward the east and it became a recognized custom, in burials, to place the feet toward the east. In some countries, the last-mentioned usage still prevails. There are many and various reasons assigned by the early writers for this turning toward the east. Tertullian says that since people must worship toward some quarter of the heavens, they chose that which led them to Christ by symbolical representation. Furthermore, the east was considered the most honored part of the creation, the source of light and brightness, the scene of Christ's birth, of his ministry and his ascension, as it will be the scene of his second coming. The dead were accordingly so buried, that on rising at the resurrection, they might immediately face the scene of Christ's glory.

Reader, Gregory, Mich. 1. Was the name James of the New Testament originally Jacob and changed by translators to James to please King James? I heard a preacher say so. 2. If a wife voluntarily leaves her husband, asks the court for a divorce, gets her decree granted without contest by husband (by which I understand she puts away her husband Mark 10: 12), does the husband commit adultery if he marries any other woman?

1. The Hebrew name Jacob is the equivalent of James in English, and in the Old Testament translation (being direct from the Hebrew), the name was retained, while in the New Testament (being from the Greek and Latin), it was changed to James. 2. The state of things you recite would imply collusion, consequently the marriage of either party so divorced would be illegal.

H. G. C——, Pa. 1. Are we to understand from John 20: 23, that Jesus gave his disciples the power to forgive sins? 2. Has the Roman Catholic Church or any other church the right to exercise this power?

1. That is the only inference that can be drawn from the passage. It followed immediately on the strange incident of Christ breathing on his disciples and saying, "Receive ye the Holy Ghost." It was as if they were then qualified to exercise the power. 2. The utmost any Church can do, is to tell a man who is truly penitent, that his sins are forgiven. But that he can learn for himself from the Word of God. The assurance of the Church does not make it any surer, but it may satisfy one who is not sufficiently taught to know it for himself.

J. V——, Bethesda, N.B. 1. If the first chapters of Genesis are inspired how does the [illegible] evening and morning [illegible] the sun was created? 2. What attitude would the Christian take as to the theory that man is an evolution from the lower animals?

1. The [illegible] morning are the Jewish mode of reckoning the day. The days of Genesis [illegible] have been long periods and not ordinary days of twenty-four hours. Geology corroborates Scriptural account of the order of [illegible]. 2. [illegible] wait for the discoveries of science. The theory of Evolution has much to support it, but as yet there is no absolute proof. Even if the theory should eventually be proved it would not account for the soul. There must have been a time when God, according to the account in Genesis, "breathed into his nostrils the breath of life and he became a living soul." The distance between man and the most intelligent monkey is enormous and can be accounted for only by the intervention of God. Bear in mind that the Bible was not written to teach science.

L. T. P. Do you not restrict divine power when you speak of the persons divinely healed being sufferers from functional, not organic disease?

No, we do not restrict divine power. We have no doubt of God's being able to heal organic disease. We believe, however, that some of the cures attributed to Divine Healing, are really effected by other means. We can understand that if a man has all the organs of his body in a healthy condition, but some of them not performing their functions, he may be cured by a mental process. If he believes thoroughly and sincerely that God will cure him in answer to prayer, his faith may save him. It may give him an impulse which will start the sluggish organs into activity. A sudden fright will sometimes do the same thing. This is not divine healing, but it is faith healing, and it explains the cure of many of the people who think that God has healed them. There are other cases, however, which cannot be explained in that way.

L. S, Lowell, Mass. Who are the Mennonites who sent so much money to India?

It would be impossible, in a brief paragraph to give a fair account of them, but it may satisfy you to state a few facts. Simon Menno, from whom they take their name, was a Protestant minister in Friesland about 1535. After quitting the Roman Catholic Church he traveled through Holland and Germany, encouraging the persecuted anabaptists. He finally settled at Oldeslohe, in Holstein, where he died. His followers have many points of harmony with the Society of Friends, such as their opposition to war and their objection to take an oath in giving evidence. They administer baptism by pouring, and to adults only. Their fundamental doctrine is that Christ's kingdom is a visible church or community, into which only holy and just persons are admitted, and which is, or ought to be, exempt from civil control. They exercise rigorous discipline over their own members, and are remarkable for the Godly simplicity of their lives and the purity of their conduct.

A GROUP OF NATIVE CHILDREN IN ALASKA.

Neither these youngsters nor their Indian parents are at all disturbed by the "gold fever" that is now attracting thousands of fortune-seekers to that arctic section of our territory. It has been remarked by prospectors that even a mountain of gold would not move the imperturbable natives. The Indians say of certain locations: "There much gold;" of others, "more gold" and (philosophically) of still others, "Too much gold!" These natives have not yet learned to worship gold as too many of the white men do.

"A King's Daughter," writes as follows:

We are in the thick of haying. I have a hearty crew of haymakers for which to prepare meals and luncheons. To-day, the heat of sun and cook stove seemed almost unbearable as I cooked and dished the dinner. At noon, the men came in, hot and fractious, and bled to their places about the long table. When the last dish of food was ready and placed for them, I was free at last, while the girl waited on them, to seek a cool place and rest. I threw myself in the open doorway of the front hall, hoping to meet a fresh breeze blowing off from the river, but leaf and grass blade stood motionless, wilting in the scorching heat.

Some one had dropped the day's mail on the hall floor, and reaching for the nearest paper it proved to be THE CHRISTIAN HERALD of issue July 21. I forgot the heat, the work, my weariness, in studying that picture of Sultan Abdul Hamid. It is not the face of a good, kind man. Greed, cruelty, deceit and passion lurk in every feature. I thought of all the woe and desolation this ruler has caused, defying not only the Powers of all Europe and America, but that of God.

I thought of our missionaries enduring far greater heat than we in our New England homes are suffering these heated summer days; enduring privation, exile, abuse and martyrdom that precious souls in that far-away, sin-cursed country may be brought to Christ.

Nothing, absolutely nothing is impossible with God. Then let us all earnestly and persistently pray that the Holy Spirit may fall on Sultan Abdul Hamid with such mighty power that his wicked heart shall be changed, and right and peace reign in his kingdom.

A. L. Lorraine, N. Y. What is the form of idolatrous worship in India, Burmah, and China? Do they practice cruelty in their service, or sacrifice human beings?

In India, idolatry assumes a multitude of forms, including ancestor worship, worship of various images of wood and stone, also rocks and trees, etc., to which sacrificial offerings are made. There are thousands of so-called deities, and every tribe has different objects of adoration. The Karens of Burmah worship the spirit guardians of the living, and believe that not only human beings but plants, implements, etc., have their appropriate *La*, or spirit. They offer sacrifices to the unseen spirits. The Chinese have a vast variety of idols, of wood, stone, and metal. They have tablets to ancestors, to the sun, moon and stars, and altars to gods of the planets, the earth and the elements, and sacrifices of grain, fruits and animals. Human sacrifices have ceased in India and Burmah, and do not now prevail in China.

H. W. M., Blue Ridge Springs, Va. How far is a Christian young man responsible for his influence on his companions? When he is careful to refrain from every wrong action, from participating in wordly pleasures, from joining in conversation of an immoral character, and from other things, in which any one might find cause of offense in him, does his responsibility cease there? Or does God require him to exert a positive influence for good

A true Christian is a soldier and he must be equipped for active service. The passive, do-nothing, though he may be a believer, is the poorest sort of Christian; whereas the active, zealous, earnest man or woman, who labors for the advancement of the Kingdom, is promised rich blessing (See Daniel 12: 3; also James 5:20). It is not enough to have the light in your own soul; you must let it shine (Matt. 5: 14, 15, 16). Testimony, not silence; work, not inaction, is the secret of Christian success. We must be sowers of the seed, workers in the vineyard, exerting a positive influence upon all with whom we come in contact.

In a recent issue, the following question (from H. Barnes, Arkansas, Ont.), was propounded in THE MAIL-BAG:

A certain monarch at one time made a law under which, if broken, the criminal was to lose both his eyes. It so happened that the king's son broke the law and, rather than have his son become blind, he had one of the eyes of his son destroyed and one of his own. Where can I find the story?

Rev. H. W. Bennett, M. E. Church, Fort Wayne, Ind., replies as follows:

This story is given by Foster in his *Encyclopedia of Illustrations*, Vol. E, No. 224; Vol. H., No. 6,017. Zaleucus, King of the Locrians, etc., supposed to have lived the seventh century before Christ, etc. It is a "stock illustration" for books and sermons on the Atonement.

A. Collins, Pittsburg, Pa., writes on the same subject:

The story C. H. Barnes refers to, relating to the king and his son, who, with the latter gave an eye that a transgression might be atoned for, must be a very old one, whether founded on fact or not. I remember having heard it given as an illustration more than thirty-five years ago, and since.

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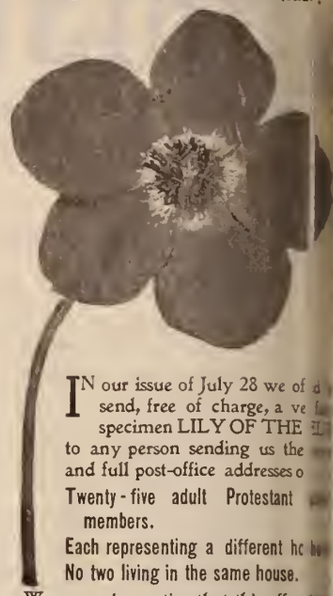

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The LILY OF THE FIELD reaches its perfection in Galilee and it was there that Harvey B. Green, the famous skilled botanist, with [great] care gathered the perfect specimens which THE CHRISTIAN HERALD now offers. He caused them to be dried and pressed, and conveyed to New York, and now they have been handsomely mounted by hand for our use, each mount bearing a perfect, natural flower, the actual blossom direct from the land of our Saviour.

This is an exceptional offer and no reader of THE CHRISTIAN HERALD should fail to take advantage of it.

Care must be taken by our friends who last year kindly undertook to supply us with a number of new names, that they do not send duplicates of these names this year, which of course would involve us in great trouble and much needless confusion.

Let all the names be fresh names and be sure to have the full Post Office address of each one. Write LEGIBLY on one side of the paper, and be sure to write on the lower left hand corner of the envelope the words—"For the Million Edition."

No other business of whatever nature should be referred to in the communication which contain these names, as they are handled in a distinct and separate department.

This is the last call and unless it is promptly heeded you will surely be too late.

* * *

R. S. G., Danville, Va. 1. They are [various] ons to give here. 2. We believe not. *Medical Record*, New York.——E. M. [No] reason in the world why they should not, provided the entertainment is a proper one, as you describe.——Subscriber, Portsmouth. [The] question is one which can only be answered by Omniscience.——Charles S., New [York]. 1. There is no information on the subject than that contained in the Bible. 2. "U. S." stamped on government blanks and other articles were humorously said by soldiers to stand for "Uncle Sam."——D. W. C. [Ill.] You should inquire of the local authorities. Rachel Davis, Philadelphia. Write to President, Trade Schools, Cooper Union, N. Y.——Subscriber, Atlantic, Ia. Send to [us] care Biglow & Main, Ninth St., New York, and give information on all three points named in your letter.——Ida Davies, Steuben Co., [Ind.] has been repeatedly answered in THE MAIL-BAG.——Reader, Corleyville, Va. It is a matter without a difference and cannot be regarded as to state it, as other than a "social call."

A BABIES' PARADISE.

G. Talmage Writes of a Visit to "The Creche," where many Puny Lives have been Saved—A Boon for Working Mothers.

R. ANNIE S. DANIELS, Medical Director of the New York Infirmary for Women and Children, a great specialist in children's diseases, and who has done so much for the women of City as well, is now in Europe on erved vacation. She says of the cribed below: "I know of many whose lives have been saved by use of the hospitalities of the This was enough to warrant insand so the writer crossed the Ferry at One Hundred and inth street and the Hudson River cliff, N. J. About 1500 feet south rry house he found a beautiful age with an attractive lawn, and ul breeze from the Hudson blowthe mothers and children who ing a little respite from the sti- of the city. One others said, "I ould stay e time." said, s a ace e ns

TINY CHARGES.

n s" New eople ll the or rompthe grounds. be hard to imhore pleasant or site so near rk City. Miss Fidelia Warner, an, has been in charge for a numfeasons, and is now doing what o keep the cottage attractive and children happy. She is also a urse, and so able to give hints to ers in the care of their children. years of its existence the Creche had a single accident, which is arkable.

e Mason Cottage" on the grounds t of Mrs. Josiah Mason Fiske, erected it in memory of her hus- celebrated flour merchant. It is a Swiss chalet, the first floor of one, about which the ivy is beo cling, and the second of wood, overhanging the stone, and with shady portico at the front. The e finished in wood, the dainty ith blue curtains and hangings ware permits an almost family around the open fire-place. The hen is large enough to supply the the children who bring their own t may have it warmed, and also ilk and simple food at nominal Upstairs the rooms are airy. a bath-tub for the babies, another four cribs which have been doth all necessary linen by the adies' Bible Class of the Episcoch, the Sunday School and Party of the Presbyterian Church, ember of the Roman Catholic all of Englewood, N. J. bs are not being used very much s the weather permits the hambe swung, but they provide for d doubtful days, or for children not sleep in a breeze. This charen provided for a particular class been omitted in all other fresh-air in fact it was started by them y found that they could not pro- such emergencies. There are summer homes, there are excurthe sea shore, there is our Chilome in Nyack, but there is nothor those mothers who must work day, or for those children who are to go alone, or for babies who sick and who must have a change once or die—and the last excursion has sailed, or there is no money to pay the fare to one of the near resorts. The Edgewater Creche fills this niche, and 48,757 mothers and infants have been already refreshed by its means. We might tell many touching stories of tenement-house babies whose lives have been saved by this charity—fathers out of work, mothers with only an hour or two to spare, and children saved by the timely breeze over the water.

The Creche was started in June 1886, after a conference of workers from St. George's Church, Grace Church, the New York City Mission Society, the New York Working Girls' Vacation Society, the *Tribune* Fresh Air Fund, the St. John's Guild, the New York Infirmary for Women and Children, and the Children's Aid Society. It began humbly with a cottage and a tent on Bedloe's Island on the parade ground under the Statue of Liberty. In those days, and even now, "one dollar gives ten children a chance for life," as the early appeals were worded. A letter was written to M. Bartholdi, the designer of the statue, and he kindly replied, giving his consent that the Creche should be named after him. It has borne that name through all its vicissitudes, until at last it has a settled home with a new name to describe its present location at Edgewater. A letter from one of the subscribers to the funds is quite interesting and deserves to be read:

My mother informed me that when I was an infant I was struck with summer sickness and that the doctor said that my life depended on my being immediately taken out of the city, and that my father took her and me to Bedloe's Island, where I immediately recovered. This is the same spot as that upon which the Bartholdi Creche was established and for the same purpose. I suppose that at that time it was a military post, as it is at present, and that my father was allowed to take me there because he was a major of artillery. And this occurred in 1805.

After two seasons the United States sent a battalion of soldiers to Bedloe's Island and the Creche was driven out. Ward's Island was then in charge of the Commissioners of Immigration, and they kindly gave their consent to the placing of the tent on Ward's Island, until after two years they became United States officials, and the ground was leased to the city for an Insane Asylum. This proved too much and the Creche moved out. Yet during their first four years the attendance was 9,300 in all. The Creche next found refuge on Randall's Island, remaining there a number of years and constantly growing in popularity. In 1894, 4,366 mothers and infants took advantage of it: In 1895, 11,767, making about 200 every day. In the latter year the Sultan of Turkey was one of the subscribers, sending $50 towards its funds. The city institutions were growing the meanwhile, and in 1896 no place could be found where the Creche might pitch its moving tent, so the work was temporarily abandoned, and all efforts were applied to securing a permanent home. A site was selected, a lot purchased and a cottage erected, and now the tent is folded up and a thing of the past. The mothers are already finding their way to the new quarters and are delighted with its privileges. The cable cars on the East side and the Boulevard cars on the West side make Fort Lee Ferry easily and cheaply accessible, and the tickets which are supplied through the various churches and charities and hospitals cover the ferriage and admit to the privileges of the cottage and grounds. The work is entirely supported by subscription through Chas. D. Kellogg, Secretary and Treasurer, at 105 East 22nd street, New York, and the Board of Trustees practically represents the original societies that started the movement eleven years ago.

None of our readers need be in doubt after this as to what to do when they hear of mothers and children who need immediate relief from the oppressive heat of the city, and those who prefer to pay their own expenses will find a welcome at the Creche, and that God's air is free, if God's children can only get where it blows.

G. E. TALMAGE.

THE MASON COTTAGE AND ITS SURROUNDINGS.

SWINGING IN "HAMMOCK ROW."

A MERRY GATHERING ON THE GROUNDS.

Believing Prayer.

George Muller's whole life has been a remarkable illustration of the power of believing prayer. In relating some of his spiritual experiences recently he wrote this interesting experience: "When it pleased God sixty-two years since to lay the orphan work on my heart, I asked God for money for helpers, for a suitable house, and even for guidance as to furnishing. In all these matters he helped me, until at last in answer to prayer everything was ready for the reception of orphans. I then fixed a time to be in the vestry to receive applications for their admission. I sat there half an hour, an hour, an hour and a half, two hours, and not even a single applicant appeared.

"On my way home I said to myself, 'You have sinned. You have asked for money, for caretakers, for a house, for help to furnish, but you have not asked for orphans.' I locked the door of my room, and, casting myself down, confessed that I had sinned in not attending to this command of God, and that I deserved to be confounded in the whole business. I examined my heart, as I had done many times before, as to whether I really sought the glory of God in this matter, until in honesty of heart I could say, 'I do seek not my own honor; if thou couldst be more glorified by putting me to shame in bringing the whole to naught, I am content.' After I had been on my face for a long time I rose up, assured that God would yet send the orphans for which I had now asked.

"Next morning the first application came. Before a month had passed forty-two were received, and since then over 12,000 more. By the grace of God I learnt the lesson which I have never forgotten these sixty-two years, and I have been acting accordingly always since."

THE METROPOLITAN PULPIT

MAGNETISM OF CHRIST.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Isaiah 9: 6, - - - - - } **His name shall be called, Wonderful.**

THE prophet lived in a dark time. For some three thousand years the world had been getting worse. Kingdoms had arisen and perished. As the captain of a vessel in distress sees relief coming across the water, so the prophet, amid the stormy times in which he lived, put the telescope of prophecy to his eye, and saw, seven hundred and fifty years ahead, one Jesus advancing to the rescue. I want to show that when Isaiah called Christ the Wonderful, he spoke wisely.

In most houses there is a picture of Christ. Sometimes it represents him with face effeminate; sometimes with a face despotic. I have seen West's grand sketch of the rejection of Christ; I have seen the face of Christ as cut on an emerald, said to be by command of Tiberius Cæsar; and yet I am convinced that I shall never know how Jesus looked until, on that sweet Sabbath morning, I shall wash the last sleep from my eyes in the cool river of heaven. I take up this book of divine photographs, and I look at Luke's sketch, at Mark's sketch, at John's sketch, and at Paul's sketch, and I say, with Isaiah, "Wonderful!"

I think that you are all interested in the story of Christ. You feel that he is the only one who can help you. You have unbounded admiration for the commander who helped his passengers ashore while he himself perished, but have you no admiration for him who rescued our souls, himself falling back into the waters from which he had saved us?

Christ was wonderful in the magnetism of his person.

After the battle of Antietam, when a general rode along the lines, although the soldiers were lying down exhausted, they rose with great enthusiam and huzzaed. As Napoleon returned from his captivity, his first step on the wharf shook all the kingdoms, and two hundred and fifty thousand men joined his standard. It took three thousand troops to watch him in his exile. So there have been men of wonderful magnetism of person. But hear me while I tell you of a poor young man who came up from Nazareth to produce a thrill such as has never been excited by any other. Napoleon had around him the memories of Austerlitz and Jena, and Badajos; but here was a man who had fought no battles; who wore no epaulettes; who brandished no sword. He is no titled man of the schools, for he never went to school. He had probably never seen a prince, or shaken hands with a nobleman. The only extraordinary person we know of as being in his company was his own mother, and she was so poor that in the most delicate and solemn hour that ever comes to a woman's soul she was obliged to lie down amid camel drivers grooming the beasts of burden.

I imagine Christ one day standing in the streets of Jerusalem. A man descended from high lineage is standing beside him, and says, "My father was a merchant prince; he had a castle on the beach at Galilee. Who was your father?" Christ answers, "Joseph, the carpenter." A man from Athens is standing there unrolling his parchment of graduation and says to Christ, "Where did you go to school?" Christ answers, "I never graduated." Ha! the idea of such an unlearned young man attempting to command the attention of the world! As well some hour-long village on Long Island shore attempt to arraign New York. Yet no sooner does he set his foot in the towns or cities of Judea than everything is in commotion. The people go out on a picnic, taking only food enough for the day, yet are so fascinated with Christ that, at the risk of starving, they follow him out into the wilderness. A nobleman falls down flat before him, and says, "My daughter is dead." A beggar tries to rub the dimness from his eyes, and says, "Lord, that my eyes may be opened." A poor, sick, panting woman pressing through the crowd, says, "I must touch the hem of his garment." Children, who love their mother better than any one else, struggle to get into his arms, and to kiss his cheek, and to run their fingers through his hair, and for all time putting Jesus so in love with the little ones that there is hardly a nursery in Christendom from which he does not take one, saying, "I must have them; I will fill heaven with these; for every cedar that I plant in heaven I will have fifty white lilies. In the hour when I was a poor man in Judea they were not ashamed of me, and now that I have come to a throne I do not despise them. Hold it not back, oh weeping mother; lay it on my warm heart. Of such is the kingdom of heaven."

What is this coming down the road? A triumphal procession. He is seated, not in a chariot, but on an ass; and yet the people take off their coats and throw them in the way. Oh, what a time Jesus made among the children, among the beggars, among the fishermen, among the philosophers! You may boast of self-control, but if you had seen him you would have put your arms around his neck and said, "Thou art altogether lovely."

Jesus was wonderful in the opposites and seeming antagonisms of his nature. You want things logical and consistent, and you say, "How could Christ be God and man at the same time?" John says Christ was the Creator: "All things were made by him, and without him was not any thing made." Matthew says that he was omnipresent: "Where two or three are met together in my name, there am I in the midst of them." Christ declares his own eternity: "I am Alpha and Omega." How can he be a lion, under his foot crushing kingdoms, and yet a lamb licking the hand that slays him? At what point do the throne and the manger touch? If Christ was God, why flee into Egypt? Why not stand his ground? Why, instead of bearing the cross, not lift up his right hand and crush his assassins? Why stand and be spat upon? Why sleep on the mountain, when he owned the palaces of eternity? Why catch fish for his breakfast on the beach in the chill morning, when all the pomegranates are his, and all the vineyards his, and all the cattle his, and all the partridges his? Why walk when weary, and his feet stone-bruised, when he might have taken the splendors of the sunset for his equipage, and moved with horses and chariots of fire? Why beg a drink from the wayside, when out of the crystal chalices of eternity he poured the Euphrates, the Mississippi, and the Amazon, and dipping his hand in the fountains of heaven, and shaking that hand over the world, from the tips of his fingers dripping the great lakes and the oceans? Why let the Roman regiment put him to death, when he might have ridden down the sky followed by all the cavalry of heaven, mounted on white horses of eternal victory?

You cannot understand. Who can? You try to confound me. I am confounded before you speak. Paul said it was unsearchable. He went climbing up from argument to argument, and from antithesis to antithesis, and from glory to glory, and then sank down in exhaustion as he saw far above him other heights of divinity unscaled, and exclaimed, "that in all things he might have the pre-eminence."

Again: Christ was wonderful in his teaching. The people had been used to formalities and technicalities; Christ upset all their notions as to how preaching ought to be done. There was this peculiarity about his preaching: the people knew what he meant. His illustrations were taken from the hen calling her chickens together; from salt, from candles, from fishing-tackle, from a hard creditor collaring a debtor. How few pulpits of this day would have allowed him entrance? He would have been called undignified and familiar in his style of preaching. And yet the people went to hear him. Those old Jewish rabbis might have preached on the side of Olivet fifty years and never got an audience. The philosophers sneered at his ministrations and said, "This will never do!" The lawyers caricatured, but the common people heard him gladly. Suppose you that there were any sleepy people in his audiences? Suppose you that any woman who ever mixed bread was ignorant of what he meant when he compared the kingdom of heaven with leaven or yeast? Suppose you that the sunburned fishermen, with the fish-scales upon their hands, were listless when he spoke of the kingdom of heaven as a net? We spend three years in college studying ancient mythology, and three years in the theological seminary learning how to make a sermon, and then we go out to save the world; and if we cannot do it according to Claude's "Sermonizing," or Blair's "Rhetoric," or Kames's "Criticism," we will let the world go to perdition. If we save nothing else, we will save Claude and Blair. We see a wreck in sight. We must go out and save the crew and passengers. We wait until we get on our fine cap and coat, and find our shining oars, and then we push out methodically and scientifically, while some plain shoresman, in rough fishing-smack, and with broken oar-lock, goes out and gets the crew and passengers, and brings them ashore in safety. We throw down our delicate oars and say, "What a ridiculous thing to save men in that way! You ought to have done it scientifically and beautifully." "Ah!" says the shoresman, "if those sufferers had waited until you got out your fine boat, they would have gone to the bottom."

The work of a religious teacher is to save men; and though every law of grammar should be snapped in the undertaking, and there be nothing but awkwardness and blundering in the mode, all hail to the man who saves a soul.

Christ, in his preaching, was plain, earnest, and wonderfully sympathetic. We cannot dragoon men into heaven. We cannot drive them in with the butt-end of a catechism. We waste our time in trying to catch flies with acids instead of the sweet honeycomb of the Gospel. We try to make crab-apples do the work of pomegranates.

Again: Jesus was wonderful in his sorrows. The sun smote him, and the cold chilled him, the rain pelted him, thirst parched him, and hunger exhausted him. Shall I compare his sorrow to the sea? No; for that is sometimes hushed into a calm. Shall I compare it with the night? No; for that sometimes gleams with Orion, or kindles with Aurora. If one thorn should be thrust through your temple you would faint. But here is a whole crown made from the *Rhamnus* or *Spina Christi*—small, sharp, stinging thorns. The mob makes a cross. They put down the long beam, and on it they fasten a shorter beam. Got him at last. Those hands, that have been doing kindnesses and wiping away tears—hear the hammer driving the spikes through them. Those feet, that have been going about on ministrations of mercy—battered against the cross. Then they lift it up. Look! look! look! Who will help him now? Come, men of Jerusalem—ye whose dead he brought to life; ye whose sick he healed; who will help him? Who will seize the weapons of the soldiers? None to help! Having carried such a cross for us, shall we refuse to take our cross for him?

Shall Jesus bear the cross alone,
And all the world go free?
No; there's a cross for everyone,
And there's a cross for me.

You know the process of ingrafting. You bore a hole into a tree, and put in the branch of another tree. This tree of the cross was hard and rough, but into the holes where the nails went there have been grafted branches of the Tree of Life that now bear fruit for all nations. The original tree was bitter, but the branches ingrafted were sweet, and now all the nations pluck the fruit and live for ever.

Again: Christ was wonderful in his victories.

First—over the forces of nature. The sea is a crystal sepulchre. It swallowed the *Central America*, the *President*, the Spanish Armada as easily as any ship that ever floated on it. The inland seas are fully as terrible in their wrath. Galilee, when aroused in a storm is overwhelming, and yet that sea crouched in his presence and licked his feet. He knew the waves and winds. When he beckoned they came. When he frowned, they fled. The heel of his foot made no indentation on the solidified water. Medical science has wrought great changes in rheumatic limbs and diseased blood, but what human muscles are entirely withered no earthly power can restore them, and when the soul is once dead, it is dead. But here is a paralytic—his hand lifeless. Christ speaks to him, "Stretch forth thy hand!" and he stretches it forth.

In the Eye Infirmary, how many diseases of that delicate organ have been cured! But Jesus says to one born blind, "Be open!" and the light of worlds rushes through gates that have never before been opened.

Nature is his servant. The flowers he twisted them into his sermons; the winds—they were his lullaby when he slept in the boat; the rain—it hung its jewelling on the thick foliage of the parable; the star of Bethlehem—it sang a Christmas carol over his birth; the rocks beat a dirge at his death.

Behold his victory over the grave. The hinges of the family vault become very rusty because they are never opened except to take another in. There is a door on the outside of the sepulchre, but none on the inside. Here comes the Conqueror of Death. He enters that realm and cries up. "Daughter of Jairus, sit up;" and she sits up. To Lazarus, "Come forth:" and he came forth. To the widow's son he said, "Get up from that bier;" and he went home with his mother. Then he snatched up the keys of death, and hung them to his girdle, and cried until the grave-yards of the earth heard him. "O Death! I will be thy plague! O grave, I will be thy destruction!"

But Christ's victories have only begun. This world is his, and he must have it. What is the matter in this country? Why all these financial troubles? It never will be permanent prosperity in this land until Christ rules it. The land was discovered for Christ, and must cities shall be evangelized, and our north, south, east, and west shall acknowledge Christ as King and Redeemer, we never have permanent prosperity. What is the matter with Spain? with France? with all of the nations? All the congresses of nations cannot bring quiet. When governments not only theoretically, but practically acknowledge the Saviour of the world, there will be peace everywhere. In that day the sea will have more ships than now, but there will not be one "ship of war." The foundries of the world will be filled with mightier industries, but there will be no moulding of bullets. Printing-presses will fly their cylinders with greater speed, but there shall go forth no more political trash. In laws, in constitutions, in social change, in scientific laboratory, on land as in heaven, Christ shall be called Wonderful. Let that work of the world's regeneration begin in your heart, oh reader!

It is a beautiful moment when two persons who have pledged each other heart and hand, stand in church, and have the banns of marriage proclaimed. Father and mother, brothers and sisters gather around the altar. The minister of God gives the counsel; the ring is set; God and heaven witness it; the organ peals forth, and amid many congratulations they start out on the path of life together. Oh, that this might be your marriage day! Arise, arise up, immortal soul. Thy Beloved is coming to get his betrothed. Jesus stretches forth his hand and says, "I will love thee with an everlasting love," and you reply, "My Beloved is mine, and I am his." I put your hand in his; henceforth and for ever. No trouble shall part you—no time can chill your love. Side by side on earth, side by side in heaven! Now let the blossoms of heavenly gardens fill the house with their redolence, and all the organs of heaven peal forth the wedding march of eternity. Hark! "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills."

FRANCE'S BUSIEST CITIZEN.

A Glance at the Public and Social Life of President Felix Faure—One Day's Presidential Routine — The Multifarious Duties of a Conscientious Executive.

(From Our Special Correspondent.)

THIS being the *saison morte* in the French Capital, the Parisians are congratulating themselves on having at least one interesting subject to occupy their minds. That subject, as the reader guess, is the forthcoming trip of President Faure to Russia. Ah, what a quantity of ink they are spilling in the discussion of the event! The papers are delving into its minutest details and are discussing the momentous question, already on the occasion of the President's visit, whether the Chief Magistrate was justified in exchanging his claw-hammer suit of black for a gorgeous gold-laced uniform. Even the manner of expending the extraordinary credit of 2,000,000 francs for the expenses of the journey, furnishing the journals with details and opportunities, and thus we learn that the bulk of this sum will be placed to his credit in a St. Petersburg bank, while the balance in the shape of bright gold pieces, from the mint, will accompany him in a thick leather bag.

President Faure, being therefore a man of the moment in the intense sense of the word, the reader will not feel averse to learning a few facts regarding the daily life and regime in that palatial House of the French democracy, known as the Elysee. Those who might be inclined to think that with his one hundred thousand dollars annual salary, and the free use of three or four of the oldest and most sumptuous palaces in Paris, he passes his time in luxurious ease, will be surprised to learn that, possibly without any exception, he is the most hard-worked Frenchman alive. As a personal friend has just described in a recent article: "From the moment he awakens in the morning until the time he retires, a well-earned repose, Felix Faure does not waste a single minute of his time."

He rigorously observes at least the second part of Benjamin Franklin's famous precept. He rises early, winter and summer alike. Every day past five his valet raps at the door of the little bedroom at the corner of the Rue Ste. l'Honore and the Rue de l'Elysee. Half an hour later M. Faure appears in the courtyard in riding costume, prepared for his matutinal canter through the Bois de Boulogne. Nothing short of a cyclone would interfere with this habit, for the President is an ardent horseman and a well-round sportsman besides. As a hunter he has few rivals, and he is also a first-class swimmer. At Havre, his native place, they tell of a trial he made, when a young man, to swim across the mouth of the Seine, six miles in width, and how he succeeded without having once seeking rest in the small craft that accompanied him across.

The furnishings of the President's bedroom are simplicity itself. An iron bedstead with highly polished brass knobs at the four corners, a couple of rockers and a big sofa chair, and that is all, unless we include the pictures on the wall of Madame and Mademoiselle Faure, and a miniature baby's portrait, the child of Mademoiselle Berge, the President's married daughter.

In accordance with the etiquette of the official mansion, the Chief of State is accompanied from the start by an adjutant who awaits him at the bed-room door. He is saluted by the guard on duty, both when he enters a rougham and are driven rapidly through the *Arc de Triomphe*, and from there to the circular space near the Bois reserved for horse-back riders. There the Ecuyen *ecuyer*, Monjarret is in attendance with the President's favorite chestnut mare, and presently M. Faure with his aid-de-camp on his left and a groom in the rear may be seen cantering around the Bois towards Muette and Suresnes, even as far as Bagatelle, where they obtain a passing glimpse of the cavalry and artillery detachments that usually exercise at that hour. After this, they return to their starting point, and re-entering the brougham the President makes for home to attend to the numerous duties that await him.

It is a busy time the first citizen of the republic has between nine o'clock and twelve, especially Tuesdays and Saturdays, which are Cabinet days. The first hour is devoted to the mail, both the private and official correspondence. This occurs in a work-room directly overlooking a mass of handsome rose trees in the garden. One of its doors opens on the room of the general secretary, General Tournier; another on the office of M. Le Gall, chief of the President's bureau, both of whom personally submit the matters of business in hand, including documents for signature and official communications from the various ministries. Shortly before ten on the days in question, the President leaves his office and passes into a large apartment ornamented with enormous mirrors and decorative panels. It is the Ministerial Council Room, and at its long table in the centre covered with green baize cloth, most of the members of the Cabinet take their accustomed places as soon as the Chief appears. He indulges in a few minutes preliminary chat with one or two of their number, and then drops into a seat at one end, having the President of the Council directly opposite him. Thereupon the seance begins.

The Cabinet Council is one of the most important of the presidential functions, often demanding exceptional tact and patience, especially in times of crisis, which are not infrequent in France. M. Faure's natural urbanity and *finesse* have stood him in good stead on many of these occasions, when a show of impatience or feeling would have led to serious consequences. He is said to compare favorably in this respect with his predecessors, even with the veteran Grevy, a past-master at handling recalcitrant ministries.

Mondays and Thursdays are devoted to audiences. Between ten and twelve there appear in the great audience chamber, a gorgeous appartment hung with heavy red draperies, tapestries, paintings of historical scenes and candelabra, a whole procession of high officials, superior officers, men of note in the political, artistic and literary world, as well as delegations who desire the President's presence at public ceremonies. On Wednesdays his morning ride is curtailed to some extent because at nine o'clock he must attire himself in a Prince Albert coat and start with his secretary and bureau chief in an open carriage on a tour of inspection of the city barracks, hospitals, and charitable institutions. This inspection is a three hours' task of itself. Upon his return, he finds lunch ready for him, and he may consider himself lucky if the table is decked with but three covers, one for himself, the others for his wife and daughter. Frequently considerations of State impose the presence of utter strangers at this family meal.

The private dining-room is as unpretentious in its furnishings as the President's bed chamber, and the table appointments are such as might be found in the house of any *bourgeois* family. The Faures are solid, substantial middle-class French people. They care little for luxury, but everything in their private apartments speaks for a love of comfort. Both mother and daughter are simple in their tastes as in their attire, and society has little attractions for them. Unless guests be present, the dinner consists of but four courses, soup, fish, meat with a salad, and dessert. Three quarters of an hour is the extreme limit of time the President allows himself to remain at the family table—for he cannot eschew his cup of black coffee, before resuming the cares of State once more. This brief period of relaxation over, he must once more return to his dressing room and don his full-dress suit, with the grand sash of the Legion of Honor.

A SIMPLE REPUBLICAN RULER—M. FAURE, PRESIDENT OF FRANCE, BUSY IN HIS OFFICE.

At the approach of two o'clock P. M., he descends into the Audience Chamber to hold his official receptions, at which the guests are often personages of the highest rank, embassadors, special envoys, even foreign potentates. These receptions are grand affairs in their way, accompanied by no little military display, especially if the visitor be a member of some royal family or a king himself. On these occasions Montjarret has all he can do to prepare the great carriages of State, which are sent out to convey the distinguished guest and his suite to the official home of the French President. Blue-coated coachmen, and outriders with powdered wigs and white stockings, a squadron of cuirassiers resplendent in steel breast-plates and brass helmets, form the setting to the picture, and almost recall the luxurious regime of the Empire. In the meanwhile a lively scene is being enacted in the courtyard. A battalion of infantry in full-dress uniform, headed by a Colonel, has arrived at double-quick step, and lined up along the sides. A company of musicians have taken up a position under the veranda, and the corridors and vestibules are rapidly filling up with military men and attaches in brilliant uniforms bespangled with crosses and decorations. By-and-by the cuirassiers are seen approaching from the Avenue de Marigny with the visitor's carriages, which enter the yard amid a general presentation of arms and a dipping of the colors. The reception takes place in the great hall already alluded to, and terminates with a collation.

At the conclusion of these functions the President usually finds time to take a spin with his wife and Mademoselle Lucie in the Parc Monceau or down the Champs Elysees, but he must be back by five o'clock to attend to the signing of the various official documents and occasionally to interview visitors who have a claim on his attention. His happiest moment is the dinner hour for then for the time he has ceased to be the official slave. For a brief period he is simple Monsieur Faure once more, or as he likes to hear himself called "Grandpapa" Faure; for one of the joys of his life is the little child of Madame Berge a boy of seven years. Madame Berge and her husband very frequently attend these family dinners and they would never think of leaving the youngster behind. He is the "Baby McKee" of the household, cute and entertaining and of a very lovable disposition. It is related of him that when his favorite goat was found dead in its stable, killed by an English mastiff, he refused to use the little carriage again in which the animal had escorted him around the Champs Elysees. He did not wish to be reminded of his pet's sad fate. The carriage was therefore given to a good woman who drives childen about and it can now be seen daily with the proud inscription: "A gift from Monsieur le President de la Republique."

President Faure is not a man of extraordinary intellectual power, much less a genius, but he possesses that which far greater men than he have lacked — a well-balanced mind, plenty of common sense and deliberation and last but not least, a high sense of duty and of the heavy responsibilities that weigh upon him. In short, he is above all a "safe" man in one of the most trying and delicate situations it is possible for mortal to be placed in.

Paris, July 26. V. GRIBAYEDOFF.

The Lord's Share.

A traveler in Ceylon, accompanying a missionary on his pastoral visits, noticed as they walked through the garden that some of the cocoanut trees were marked "X." On inquiring why they were so marked, the native Christian answered: "Because every 'X' tree is devoted to the Lord." He also noticed that his wife, as she cooked the noonday meal, threw a handful of rice into the pot for each member of the family, and then two handfuls into another pot standing near. The traveler asked why the two handfuls were put into the other pot; the wife replied, "That is the Lord's rice pot, and I remember him when cooking each meal."

Serving Day and Night.

A foreign missionary recently told of a woman who, on a school teacher's salary of one thousand dollars, lived on one-half, and with the other half supported a substitute in China. She then felt that "she was really two persons, and had carried out her lifelong, devoted desire to be a foreign missionary."

She received a letter nearly every week from her substitute, prayed for her by name every day, and realized the truth of what a friend of hers had said, namely: "This teacher serves the Lord twenty-four hours a day, and thus practically lives the life of the angels, who serve him day and night; for at the antipodes her substitute is working while she sleeps."

THE SUNDAY SCHOOL

CHRISTIAN LOVE.

Sunday School Lesson for Aug. 22. I. Cor. 13: 1-13. Golden Text: I. Cor. 13: 13.

BY MRS. M. BAXTER.

CHRISTIAN love is not sentimentality. Sentiment is too often mere self-indulgence. The love of God in Christ is intensely real, solid and practical. As it is divine, no elements of corruption are in it, and nothing can turn it to hatred. God can afford to love those who hate him, he can afford to love those who do not understand him. "God is love." In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him (I. John 4: 9). Thus we see that human love which delights in that which pleases and gratifies it, but which turns to hatred when it is disappointed, is quite another thing from divine love. The love of God can only be ours as Christ himself dwells within us, and lives out his life of love in us.

The apostle Paul in I.Cor. 12 had taught the wondrous lesson of the Body of Christ, "which is the Church," (Col. 1: 24), and he had spoken of the gifts of the Spirit to the Church, and exhorted, "Covet earnestly the best gifts." But he adds a most significant word, "Yet show I unto you a more excellent way," (I. Cor. 12: 31): this is the way of love. And he proceeds to make some very startling statements. The most powerful preaching, even with "the tongues of men and of angels" is mere sounding brass and tinkling cymbal, if love, after God's own pattern, and God's own nature, is not the life of our life. The gift of prophecy and the most profound understanding, even of spiritual things, reaching to all mysteries and all knowledge, and even that wondrous faith which links us to God, possessed in a degree which could "remove mountains," by a man like Paul if without divine love, leaves him with the humbling confession: "I am nothing."

And if, added to all this, such a man even as Paul should deprive himself of everything he possessed to feed the poor, and in addition, should suffer martyrdom by fire with the greatest devotion and heroism, and yet not have divine love, he says, "It profiteth me nothing." Paul saw and understood the utter failure of the human. He knew there could exist the most wonderful eloquence, which was nevertheless inspired by human zeal and energy, and that the man thus gifted might fail utterly in manifesting the true spirit of Christ under some vexatious test.

It is easier to be a martyr for one hour, even though it be to be burned at the stake, than it is to suffer long days, weeks, months, years, with those who live with us, and whose dispositions are a continual test to us: contradictious persons, who persist in always misunderstanding, taking things the wrong way, and compromising us with other people. Our Lord endured the contradiction of sinners against himself (Heb. 12: 3), and he was always the Lamb "which openeth not her mouth" (Isa. 53: 7), he suffered long and was kind, he was "not easily provoked." Human nature cannot bear a strain of this kind. It is only as Christ is in us that we can bring forth such fruit.

Human nature can do a great deal of philanthropic work, and can manifest the greatest devotion, or long at it gets credit for it, and to boot, it has the self-satisfaction which this gives to itself, but only Christ in us can do it quietly and unknowingly, a life of spiritual without the smallest self-satisfaction or the smallest credit from others: just doing that which pleases God, who sees in secret. How much the Lord Jesus must have suffered himself to be misunderstood when he had heard of the sickness of the Lazarus whom he loved, and of the sorrow of Martha and Mary, and yet, by the will of his Father, and out of the truest love to them, tarried yet two days where he was, until Lazarus had died, and the sisters had mourned for him four long days! How many, in whom God is not dwelling, would for their own reputation's sake, have acted differently! It seemed so unfeeling: it might do the faith of the sisters so much harm, etc., etc. But Jesus was filled with that love which seeketh not her own. He knew that divine faith and divine love can stand any test, and out of that love he followed his Father's will in letting them suffer, that they might learn to understand the resurrection.

Human love is open to envy; it keenly feels how it is treated; divine love is utterly independent of how it is treated, for it seeketh not its own, and therefore cannot envy and cannot feel wronged; it is only self in us, and not Christ, which can feel hurt. Human love is self-conscious and thus it can vaunt itself, be puffed up, and behave itself unseemly. But divine love can boast only in the Lord; it sees all things in relation to him, whereas human love sees all things in relation to itself.

Human love can be suspicious, but divine love is unsuspicious; it does not without good reason suspect evil in others and therefore "believeth all things." We are apt to judge others by ourselves: there are always some very dark corners in the lives of those who are habitually suspicious. But divine love "hopeth all things"—yes, sometimes against hope. It is difficult for divine love in us to give up hope for a fallen brother or sister; it remembers the unspeakable love of God to us. It "rejoiceth not in iniquity, but rejoiceth in the truth," even at a cost to itself. God is truth, and Christ in us makes us transparent, so that we must get at the truth about ourselves however humbling it may be, and we must rejoice when the truth comes out about others that God may be free to bless them.

Divine love "beareth all things," "endureth all things." How many there are who say, I can bear anything when I know it comes from God, but how can I bear injustice from men when I know I am in the right, and it does harm to the person who injures me to let him think he succeeds in his ill-doing." "I say unto you that ye resist not evil" (Matt. 5: 39), is the Lord's decision. Divine love sees the hand of God in permitting everything that happens, and knows that "to them that love God all things work together for good" (R.V.), to them that are called according to God's great purpose to conform us to the image of his Son (Rom. 8: 28, 29), it looks "not at the things which are seen and temporal, i. e., the way in which the matter touches him personally, but at the things unseen and eternal, the end which God has in view. By this means it becomes perfectly easy to bear any wrong.

Love never faileth; the elements of eternity are in divine love; it is "strong as death" (Cant 8: 6), stronger than death, for he who is love has burst the bonds of death. Everything gives way before divine love. Prophecies, tongues, knowledge, are only temporary gifts imparted to man for a purpose and for a time; but love is no creature, no gift of God, love is God himself and therefore cannot fail. What a question of questions is it for us whether or not this divine love is ours; whether or not Christ dwells in our hearts by faith, whether or not we are laying down our own life so that the life of Christ may expand and supersede entirely our own human nature and character. As we die to our own self-life, in obedience to God's Word, and by the power of the Spirit of God, divine love takes possession.

All the gifts of God are partial. We know in part and we prophecy in part. We ourselves are only a part, and a small one, of the body of Christ, finite indeed! But divine life is one perfect life in all the members, and it lifts us into the infinite. "When that which is perfect is come that which is in part shall be done away." Paul adds, speaking personally, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things." As a devout Jew under the law Paul was much greater in his own eyes than now, but he sees that true manhood is to have Christ formed in us.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

WHEN Paul said, at the close of the chapter preceding the lesson, that he was about to show his readers a more excellent way than the attainments he had been describing, he proved his inspired insight. He saw that the very essence of Christian character was love. Faith and eloquence, and the power to work miracles, and even the fortitude of martyrdom were not be compared with this divine quality. It is the one indispensable element of Christian life. Paul compares it with everything that is admirable in Christian character and pronounces it superior to them all. More than that, a man is nothing without it, though he have all the other gifts. It is not the passion for one individual, to which the word is often applied, but the loving nature. This is the keystone of the arch, the essential thing on which all else depends. There was need to insist upon it, for men are slow to learn the fact and, even to this day, it is not perceived as it ought to be. The fact that our translators rendered the word "charity" in our Authorized Version shows that they had missed Paul's meaning. Charity is but a part of love, and, as Paul is careful to point out, it may be exercised without love. We know that it is so, for the giving man is often cold and heartless, seeking only glory to himself, and caring nothing for the person to whom he gives. The eloquent man may be hypocritical, the learned man may be unsympathetic, the man of strong faith may care nothing for his fellows, and the martyr may suffer out of pride and obstinacy; but the man who loves has reached the highest attainment possible to humanity, for he has become like God, for God is love. The peculiarity of Christianity is that it lays less stress on doing, than on being. It goes to the root of character, assured that if the man becomes good he will do good. It supersedes all law, for he who loves God will serve him, and he who loves his fellow man will not injure any one. To a child desiring to live a good life, and useful, this is the thing to be mended. It is the key to all the bl accessible to a human being. If comes a loving soul he will be gentle, humble, kind, generous, un courteous, charitable, and we know person having those characteristic loved. In the home, in the works the town, one such person is a b His influence blesses all whom it t If every one who becomes a Ch were to strive after the possession character, the church would becor centre of "sweetness and light" th thew Arnold depicts as the ideal fulness. How is such a characte attained? It seems impossible to love, and we have the idea that it taneous. But it is not always s know that a bitter, censorious, ha levolent man is responsible for his tion. He indulges it, gives it exp and it grows, as all other things do The converse is true. The loving tion may be developed. John tells we love because Christ loved us, a is no better way of acquiring the tion than to think much of him, of acted and spoke: of his kind a gentle words, his friendliness, his r to help those in trouble, his sympa the sorrowing and the fallen. To ber all that he has done for us, a to try to be like him. To be as f can in our small circle such as That is the best ambition we may acquire the loving

"WITH THE TONGUES OF MEN AND OF ANGELS."

Hopeth all things. On senses in which we use t charity, is included in Pa ception of love. Whe person's character is di we speak of the lenient an view as the charitable on our duty to take this viev think as kindly as possib No sacrifice of truth nee volved. There are good well as evil in all charact were only as quick to s History tells us of a pain being required to paint a of Alexander the Grea not paint him without scar which disfigured head, but painted him head resting on his h fingers of which covered Another painter having the portrait of a hero blind of one eye refused him, as he was requested, eyes, but painted him blind side turned away spectator. A man with Paul recommends, descr character of another, wo on his good qualities an veil over his faults. W great Duke of Marlboro his opponent, Lord Bol eulogized him. When s charged him with being ent, he replied, "Marlbor so great a man that I qu his failings."

Charity never faileth. Eliot, Apostle of the Indians, said close of his life when all his power had failed and even his hearing were almost gone: "I th that though my understanding my memory is defective and my is weak, my charity holds out. grows rather than fails." Missio all men of love. It is remarka after they have given their labo heathen land and have come out, they continue to pray for t tion of the land in which they h and suffered. Their love for t never faileth. Livingstone die knees, and there cannot be any to the subject of his prayer.

Charity suffereth long. One redeemed from drink and other far on in life, said: "I wore o tience of every one, but my moth employer after another cast me workman as I was. One te worker after another tried me hope. Our clergyman said I wa less case. At last the only one w me kindly and encouraged me to was my mother. She had suffe my ill-conduct more than anyone would not let me go. Why? it was because she loved me n anyone else did."

THE FAMILY AND HOME CIRCLE

1,000 BABIES MADE HAPPY.

Over Little Tenement Pilgrims to Mont-Lawn Enjoy the Golden August Days.

"SEONE has said that happiness is the birthright of every child. If this is true, then how many thousands children there are who are cheated out their own! There is no sadder sight in the world than that of the lean, hungry-looking faces of the children of the very poor in the tenement children of the east-side of New York, who live in wretchedness and misery during the intense heat of the summer months. Many of them are motherless, and too often are found with scarcely enough vitality to make existence—sickening with the stench of the tenement and foul air of the meanest streets of a great, overcrowded city. THE CHRISTIAN HERALD rejoices with its readers that it is able to respond to the appeal that goes up from those little hearts, and is sending them away from the slums to the cool, green fields and woods of Mont-Lawn, where, for a short time at any rate, they can forget their misery and revel in the pure air and bright sunshine.

What a picture they make—those wee little tots of ours! At the first clang of the supper bell two hundred children troop out of their dormitories. It does one's heart good to see their smiles, as they think of the good times they are going to have all day long and for ten long days to come. As they fall into line, each one singing in the sunlight, one recalls the lines of Tennyson:

"Little heads, running over with curls,
Like the flowers, and be their sun.

At the sound of the second bell, the boys politely stand aside, that the girls may march through the line and go first into the dining-room where the meals are served. As the little maids march by, every boyish head goes off, and they greet each other with a pleasant "Good morning."

One sometimes wonders where these well-trained youngsters manage to put all the food! Small mountains of bread and butter disappear and oceans of milk are consumed before one has time to think of it. Recently, there came to Mont-Lawn two little lads who, when they went to the table, ate so much that the teachers were afraid they would be ill. They devoured the food like famished wolves. Afterwards, the matron received a letter saying that they had almost nothing to eat for two days before they came!

Every morning and afternoon when the weather is fine, the children are taken for drives in the big stage. They take the greatest interest in everything they see along the road, from a hen with her brood to the grand old country-houses standing in the midst of smooth lawns and stately trees. All sorts of questions are answered.

Among our guests at the Children's Home lately were a batch of "pink babies," so-called because each wore a pink pinafore. Thirty of these little tots went to the Home from the Catherine Street Nursery one hot night in July. Many of them had never been in the country before, and they were simply wild with delight when they drove up from the steamer *Chrystenah* along the country roads. After they had arrived at the lawn and had eaten supper, they could hardly be induced to go to bed. The "pink babies" were here, there, everywhere; rolling down the banks, running across the lawn, swinging, jumping, hopping as though they intended to make good use of that one evening, lest they should wake up in the morning and find their visit to the country a dream instead of a reality.

When they were presently collected, the teachers found that one child was missing. There was a general search, and by-and-by, Sam, a cunning, bright-faced little fellow, of four, was found in a field across the way, busily employed digging up earth worms and laying them side by side in a row, though, much to his surprise they would not stay straight when placed, but persisted in getting themselves into the queerest shapes. He was saying, "Oh, poor little fing, oo aint got anyone to pay wif."

When the time to go home grew near, one little maid said, "Oh, teacher, please let me stay until the country closes." She evidently had the idea that with the coming of winter, the earth opened and swallowed the country.

There has been no sickness of any kind among the children, and those weak ones who came to Mont-Lawn in poor health have been greatly benefited. These outings are the means of saving many a tender little life, and they bring joy and happiness to all.

Contributions in aid of our Children's Home work will be promptly acknowledged in these columns. The following sums have been received:

Mrs E M Yow	50	B B B, Lebanon	1 00
Mrs Nettie C Bell	50	Grace Boyse	1 00
C E Wilmarth	3 00	Mrs Mary Leckie	3 00

A GROUP OF THE "PINK BABIES" AT OUR CHILDREN'S HOME.

These dear little tots are all from the Catherine Mission Nursery on the East Side of New York. They are children of poor mothers who leave them daily at the Mission, while they go to work for a livelihood. The cotton pinafores are supplied by the Nursery.

Prev. Ack.	$1,796.61	Mrs J F Staples	3 00
Mrs E S B Cleaver	3 00	J Henry Shepherd	3 00
Cent'l Bap ch, Springfield	3 00	M L Briggs	1 00
A subr, Lewiston	3 00	Mrs A M Brown	1 00
A friend, Weymouth	6 00	Mrs S A Cochran	3 00
Lydia Frost	3 00	Mrs Eliza Hawes	3 00
Mrs Levi Andrews	1 00	Mrs Annie Hare	3 50
Western, Eureka	1 00	Mrs Alice Strike	1 50
Mrs J A Benedict	6 00	Mrs J B Olds	1 00
Donald Patterson	1 00	Mrs H D Baldwin	6 00
Elizabeth V Harrah	3 00	Bessie H Gray	25
In mem of a loved one, Barton	2 00	N H Dailey	50
Alice M Pollitt	3 00	L H M, N Y City	3 00
Mr & Mrs R D Sheppard	2 00	Clara E Vannauker	3 00
Louisa Adlam	50	Mrs E M O, Hattiesburg	3 00
A friend, Milroy	2 00	A friend, Norwood	6 00
Rv&MrsHW Curtis	2 50	Mrs M J Clapp	3 00
Mrs C A Chapman	3 00	For the Master's sake, Fort Worth	1 00
L Irene Bowman	1 00	M, N Y City	10 00
F Loesch son&dau	3 00	—, New York Mills	4 00
S F M, Hedgerville	10 00	—, Maquoketa	1 00
N, Terrell	50	Mrs A C Anderson	1 00
Thank offering, Santa Cruz	3 00	Jos D Mitchell	3 00
Sis, Southern	6 00	F, Lancaster	3 00
Friend, Nol ansing	10 00	Maria Patrick	3 00
A L B, Fishkill-on-Hudson	1 00	J M Greely	6 00
		J C A, St Joseph	3 00
		Mrs H J Tostebe	3 00
		Total	$1,967.86

A Monster Bicycle.

France claims the credit of devising the greatest bicycle the world has yet heard of. A bicycle for 2,000 riders is to be built for the Paris Exposition of 1900. It is said that the machine will be higher than the tallest building, and will, in fact, be a great building itself.

It has two large entrances, one at the bottom of each of its wheels, cut through the tires. Winding stairways lead from the doors up the front and back of each wheel, through the front and rear standards, to the backbone of the machine. Thence spiral steps ascend to the handle-bar and saddle. The stairs are lighted throughout by numerous windows of quaint design, through which great variety of views can be obtained as the sight-seer mounts to the top of the structure. As he is constantly turning in his ascent the outlook changes with every step, and he enjoys a magnificent natural panorama. Particularly fine will be the prospect from the windows of the handle-bar. On the saddle is a broad platform, around which runs a strong steel rail. Here, while the warm weather lasts, open air banquets will be held for the entertainment of eminent visitors. The backbone of the big wheel will contain a really marvelous apartment. This will be a grand saloon, scarcely as many spans in width as it is yards in length. It will be a marvelous structure and will attract many visitors.

Siam's Sickly Climate.

Siamese royalty, on its tour around the world, will have an excellent opportunity of contrasting the climatic conditions of other lands with those at home. Beautiful as Siamese scenery is, it is marred by the malarious and deadly atmosphere, which, combined with tropic heat, is fatal to most foreigners. An average shade temperature of eighty-five degrees during about ten months of the year in Bangkok is accompanied, for at least six or seven of these, by damp so depressing that for many hours of each day existence becomes a burden, and sustained thought almost impossible. The Siamese seldom attempt to do anything through the hottest hours of the day. The king sleeps through those hours awaking again about five o'clock with the sudden coolness of approaching sunset.

Cabinet and court, and, in fact, nearly every Siamese in the land who can do as he pleases, follow the royal example in this; and the Cabinet sittings are held through the night. Even the sturdiest Europeans suffer and degenerate if they persistently forget that life in tropical plains must go slower than at home. Many a tombstone in the Bangkok cemetery, and some nameless graves in the jungles and swamps of the interior, attest this fact. A low level of vitality is so inevitable that the common Siamese excuse for non-appearance, "mai sabai" ("not well"), creates no remark and no special interest. In Siam it is normal to be ill.

THE FIRST BABY.

Written for "The Christian Herald.

SWEETEST baby ever born,
Camest thou one winter morn;
Came right from the skies above,
Weighted with a wealth of love,
Watted all the way along
By the holy angels' song.

Ne'er can I forget the day
When, like to a heaven-ly ray,
Of the blessed sunlight bright!
Camest thou, all dressed in white,
With thy golden little head
Nestling in the trundle bed.

Still I see thy eyes of blue,
Hear thy gentle little "Coo."
Happy days! my baby sweet,
When we both, with willing feet,
Every wish of thine fulfilled,
Every baby sorrow stilled.

O! thy mother's love for thee,
As she rocked thee on her knee,
Clasped thee to her gentle breast,
Soothed thee oft to sleep and rest.
How the memory of it still
Makes my heart-strings sweetly thrill!

Precious baby, gentle "dove,"
Filling both our hearts with love;
As roll on the precious years,
Will our eyes o'erflow with tears?
Or our fondest hopes come true?
Shall we live again in you?

Brooklyn, 1897. —J. AUSTIN SHAW.

Princess and Pauper.

ONE of the many incidents of Queen Victoria's early life that have been made public apropos of the recent jubilee is the following, the truth of which is vouched for by Mr. A. T. Story, who has personal knowledge of the circumstances: When Victoria was a little maid of seven or thereabouts, her heart was set on a certain doll which she had seen in a shop window. She had to wait, however, until she could save the price (six shillings), out of her pocket money. At last the day came, and the coveted doll was paid for and received. With the precious treasure upon her arm, she bade the shopkeeper good-afternoon, and was about to step from the door, when a poor, miserable-looking man met her eye. He seemed as though he were going to speak to her, but though his lips moved, no sound came from them. He stood aside to let her pass, a mute appeal in his sunken cheeks and quivering chin. "Did you wish to speak to me?" asked the little maid, staying her steps. Encouraged by her voice, the man said, "I am very hungry. I would not ask for help if I were not ready to sink with hunger." "I am so sorry. I have no money or else—" His lips trembled forth a humble "Thank you, lady;" then he went on his way. "Stay!" murmured the little owner of the new doll. There was a quiver in her childish voice and a moisture in her eyes. "Wait a minute, please." She stepped back into the shop, approached the woman behind the counter, and said: "Oh, please, do you mind taking the doll back and keeping it for me a few days longer?" "Certainly I will," replied the shopkeeper; "and you wish me to return you the money?" "Yes, if you please." This was done, and the little maid, hurrying out of the shop, placed the money in the hands of the starving man. He was like one thunderstruck. In a low earnest tone, though loud enough to reach her ear, he said, "If the Almighty made you a queen it would not be more than your goodness deserves!" Then he hobbled away to satisfy his hunger.

Five Generations Meet Together.

In a private home in the village of Tottenville, Staten Island, a remarkable family reunion took place lately. The occasion was the ninetieth birthday of Mrs. William Smith, and at the gathering in her honor no less than five generations were represented. At the head of the table sat the venerable dame, now six years a widow. She poured the tea and recited some verses in response to many congratulations. She received many handsome presents, among them being a beautiful blue Delft vase. She has seven children living, twenty-six grandchildren, twenty-seven great-grandchildren, and one great-great-grandchild.

I do not work my soul to save,
That work my Lord has done;
But I will work like any slave,
For love of God's dear Son.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

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Midsummer Coolness.

EVERYBODY talks of our phenomenally cool midsummer—the thermometers down to fifty and a lightly clad population shivering at the unseasonable temperature. But nature usually equalizes these matters, and as we have already this season had fiercely hot days, we will doubtless shortly have others equally warm. Plenty of hot weather for everybody: for the farmer to make his crops grow, and for the hundred other occupations that depend for success or failure upon the thermometer behaving itself in a respectable and orderly manner. There are days when, as far as possible, people have kept within doors, or walked on the shady side of the street. But even in such days, we can have but a faint idea of what the people suffer crossing a desert or in a tropical clime. The head faints, the tongue swells, and deathly sickness comes upon the whole body when long exposed to the summer sun. A whole caravan press on through the hot sands. "Oh!" say the camel-drivers, "for water and shade!" At last they see an elevation against the sky. They revive at the sight and push on. That which they saw proves to be a great rock, and camels and drivers lie down under the long shadows.

A tree, when in full leafage, drops a great deal of refreshment; but in a little while the sun strikes through, and you keep shifting your position, until, after awhile, the sun is set at such a point that you have no shade at all. But go in the heart of some great rock, such as you see in Yosemite or the Alps, and there is everlasting shadow. So our Divine Rock, once covering us, always covers us.

It is our misfortune that we mistake God's shadow for the night. If a man come and stand between you and the sun, his shadow falls upon you. So God sometimes comes and stands between us and worldly successes, and his shadow falls upon us, and we wrongly think that it is night.

As a father in his garden stoops down to kiss a child, the shadow of his body falls upon it; and so many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his infinite and everlasting love.

OUR SUNDAY SCHOOL CONTEST.

The Prizes all Duly Sent to the Successful Competitors—Art Bibles that will be Treasured and Handed Down as Heirlooms.

WHEN THE CHRISTIAN HERALD, several months ago, published the Sunday School record of a little Western boy, it was not anticipated that it would result in a competition, national in character, and which would attract attention in Sunday Schools throughout the entire Union. Yet this was precisely what did take place, and the wonderful records of Sunday School attendance that were sent to this journal and published in its columns, were a pleasant revelation to all interested in Sabbath School work. For the purpose of encouraging the competitors, a series of handsome and valuable prizes was offered by THE CHRISTIAN HERALD to the successful contestants. Several weeks ago, the competition closed, the awards were made, and now we take pleasure in announcing that all the prizes have been forwarded to the winners in this unique contest. There were four **Grand Prizes,** viz.: a first and second prize for male scholars, and a first and second prize for female scholars. Besides these, there were awarded **287** Roll of Honor Prizes to pupils having a record of not less than 260 consecutive attendances. All these prizes are now in the hands of their legitimate owners, who have won them by such splendid records of faithful attendance as have nowhere been equaled.

On this page is a photographic representation of the first prize for male scholars, awarded to Mr. Samuel Winterton, of the First Baptist Sunday School, Keyport, N. J., whose unsurpassed record of thirty-three years and sixteen weeks, or **1732** consecutive attendances is fully vouched for. The first prize for female scholars was won by Mrs. Emma Corbet, of Biddle Memorial Mission Sunday School, Carlisle, Pa., with the magnificent record of twenty-four years, or **1248** consecutive attendances, vouched for by Mr. George Bridges, Superintendent. These fortunate competitors have each received a magnificent Art Bible, elegantly bound in genuine seal, lined with kid, with thumb index, and containing nearly one thousand superb illustrations. It is conceded by experts to be the finest Art Bible ever issued, and one of the richest and most perfect specimens of bookmaking yet produced. Such a Bible will outlast whole libraries, and can be handed down as a precious heirloom to children's children. The inscription on the flyleaf of Mr. Winterton's prize is reproduced above. Similar inscriptions appear on all four of the Grand Prizes.

FIRST PRIZE
awarded to
Mr. Samuel Winterton
Whose Fully Authenticated Record
of 1732 Consecutive Attendances
Stands Unequaled.
With the Cordial Appreciation
and Hearty Christian Salutation of
Miss Klopsch
New York, 1897.
Proprietor
The Christian Herald.
Numbers VI: 24-25-26.

FAC-SIMILE OF INSCRIPTION ON FLY-LEAF OF FIRST PRIZE.

THE ART BIBLE—FIRST PRIZE IN OUR SUNDAY SCHOOL CONTEST.
ACTUAL SIZE, OPEN FLAPS, 11¾ INCHES BY 17½ INCHES.

The second prize to male pup... was awarded to Mr. George H. Glas... Central Church Sunday School, P... ter, N. Y., whose splendid record o... years, or **1560** consecutive attenda... vouched for by Mr. John H. Elliot, ... intendent. The second prize for ... scholars was won by Miss Martha ... of Grace U. B. School, West F... Pa., with a fine record of twe... years and four weeks, or **1148** cons... attendances, duly attested. These ... prize winners have each received ... gant, large Art Bible, in size, fini... quality of printing and illustratio... lar to the first two Grand Prizes ... bound in divinity circuit, Palesti... vant, lined with grained leather, ed... under gold, and appropriately insc... altogether a superb Bible, which w... pleasure to the possessor.

The Roll of Honor was a long o... was published in full in a recen... To these scholars were sent 28... trated New Testaments, beautifully ... in divinity circuit.

Throughout the contest, the m... mirable spirit was everywhere sho... was a friendly rivalry that has ... in giving a very perceptible stim... Sunday School work even in th... distant parts of the Union.

BRIEF NOTES.

A call for a Convention has been is... three of the four Colored Presbyteries of t... ern Presbyterian Church. The object is ... ize a Colored Presbyterian Church. An ... made for contributions to aid in the orga...

Rev. Dr. S. L. Baldwin, the veterar... ican missionary to China, lately on furlo... has returned to his field. Dr. Baldwin ... Baldwin will write an interesting series ... trated letters concerning the social li... Chinese for publication in THE CHRISTI... ALD during the coming fall and winter m...

A Prophetic Conference is being h... week at Toccoa, Ga., under the auspic... Southern Presbyterian Church. Rev. C... Nisbet, of Toccoa, is chairman of the C... of Arrangements. The call issued is to al... interested in the subject, to meet ... Word of God on the Second Coming of ... to pray for the enlightenment by the Holy ...

The Statistics of the Presbyterian ... just issued by Dr. W. H. Roberts, sho... crease during the year of churches to 7,6... is 58 added during the year. The numbe... municants has increased from 943,716 t... The additions on confession of faith h... 57,011. There are 7,129 ministers, which i... than last year. Contributions for all pur... year aggregated $13,298,067, of which $68... for Foreign Missions.

News of the wreck of the Metho... sion steamer, *Meda*, has reached Vancou... The brief message says that the steame... on board a large number of religious ... from Fiji, struck on the north-east coa... Guinea and went to pieces. None of ... board have been heard from, and it ... that they were either drowned or ... cast on some desert island.

The International Anti-Alcoh... gress holds its biennial meeting th... Brussels, the capital of Belgium, it ... braces representatives of the Germ... English and Slavic races. The ... representative this year is Mrs. ... Hunt of Boston, Mass., the auth... plan for scientific temperance edu... public schools. A very cordial ... has reached Mrs. Hunt signed by ... dent and Secretary of the Congres...

Mr. W. M. F. Round, Secr... the Prison Association of New ... nounces that a Prison Exhibition ... ference will be held at the As... Rooms, 135 East Fifteenth St., ... October 7-9. The Exhibition w... models of prisons, relics of hist... ons and crimes, portraits of pris... ers, articles made by former ... etc. Several eminent speakers ... to part in the Conference.

Interesting lectures on Jo... yan are being delivered in ... cities by Mr. Richard H. Poy... is now on a visit to this co... Poynter comes from Elstow, ... yan's town, and is Superint... the Bunyan Sunday Schoo... town. He has already pr... Plymouth Church and Ha... Baptist Church and the M... Baptist Church and other c... New York and Brooklyn, ... desiring to avail themselv... visit to hear about "the ... dreamer" from one who ... knows the subject, may address Mr. ... 362 Tompkins Ave., Brooklyn, N.Y.

A report was published by the N... journals on July 30 that an accident ha... at Middletown, O., where Dr. Talmag... turing. It was stated that the platfo... neath the weight of the crowd, and th... mage was seriously injured. A telepho... sation with the authorities at Middl... same evening promptly relieve the anx... by this report. It appears that although ... form did give way, no one was hurt ... Talmage continued his lecture. Anot... which needs contradiction is one, widely ... that Dr. Talmage has resigned his charg... ington, D. C. Dr. Talmage authorizes ... ment that there is no truth whatsoever in ... He has not resigned, has no intention of ... the relations between him and the chur... fectly happy and he expects to be in h... the conclusion of his summer vacation ... ber 12th.

THE BIBLE AND THE NEWSPAPER

RELICS FROM EGYPT.

DIGGING on the banks of the Nile, at a place called Deshasheh, about fifty miles south of Cairo, Professor Flinders Petrie has made an extremely interesting discovery. He found a cluster of tombs dating over five thousand years ago. They belonged to the fifth dynasty of Egyptian kings and were evidently constructed to serve as burial places for most distinguished princes. The peculiarity of the contents of the tombs was, however, the strangest feature of the discovery. They contained none of the mummies which are usually found in Egyptian tombs. Instead there were rude boxes containing bodies. It is evident that at that place and period a different mode of disposing of the bodies of the dead was in vogue from that which was adopted later. Prof. Petrie thinks that the bodies were cut up and the flesh entirely removed. The bones were then dried and wrapped carefully in cloth and placed in the boxes, on which was inscribed the name of the deceased. These statements made by Herodotus, Diodorus and other authorities Prof. Petrie points to the belief that cannibalism may have been practised as a religious rite, in early days. The tombs contained also models of the dead which show that at a comparatively late date, long before the period generally assigned to the time of Abraham, the art of sculpture was already a well-known art and the sculptors had attained considerable skill. Their work is interesting as showing how men looked in Egypt five thousand years ago. One of the tombs contained the bones of Nenkheftka a Prince and royal priest and those of his wife Nefersens and their son who died in his youth. There was a wood statue of the son alone, and another a group of himself and his wife. Why so much care and expense should have been expended upon the bodies when they were intended to be buried with the dead, was a mystery to the explorers, but it has been discovered that the ancient Egyptians had a belief which explains it. They thought that every human being consisted of several component parts which were separated when dead. One of these was the soul, which went on a long pilgrimage; another was the intelligence or mind, which was confined in space; and a third, which they called the "Ka," the vital principle which remained in the tomb with the remains waiting until the various parts after the interval of thousands of years came together again. The statues were prepared as a habitation for the Ka and, in order that it might feel at home in them, the features were taken to make them exactly like the deceased, even the defects and deformities being carefully copied. In one instance the statue was that of a man and dwarf, exactly corresponding to the mummy by which it stood. It is remarkable that in so remote an age they grasped the doctrine enunciated many centuries afterward by the Apostle Paul, that death is a dissolution and not annihilation of being, and had tried to supply the need which he declared God would provide for.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens. (2 Cor. 5: 1.)

Strange Bequest.

The eccentric wish of a German American woman was carried out in Hoboken, a few days ago. She was the Secretary the Independent Frauen Verein, a benevolent order, composed exclusively of women holding its meetings in a hall in that city. She was one of the most popular members of the order and was seldom absent from the meetings which were enlivened by her gaiety and good humor. When she was attacked by the illness which ultimately proved fatal she had a presentiment of death and sent for her lawyer to prepare her will. After disposing of the bulk of her property she made several small bequests one of which was a sum of money to the Frauen Verein to be expended in an entertainment in her memory. A week after her death there was to be a supper and a dance and a keg of beer was to be drunk. She sent for the president of the order and the owner of the hall in which the meetings were held and informed them of her bequest and made them promise that her wish should be carried out. After her death they kept their promise. About twenty-five of the members attended on the day appointed. A keg of beer and a supper were provided and after the eulogium on the deceased secretary had been pronounced, there was a dance as she had wished. The members tried to enjoy themselves, but the depression was general and there were few dry eyes in the room that night. The members felt that they had lost a friend and they had no heart for feasting and merry-making. There is no real comfort in bereavement, but in the faith that looks forward to reunion in Christ. All creature comforts fail then, as all have proved who have tested the old reasoning:

If the dead rise not, let us eat and drink, for to-morrow we die. (1. Cor. 15. 32.)

OBJECTS 5500 YEARS OLD, RECENTLY FOUND IN A TOMB AT DESHASHEH, EGYPT.

1. Statue of Nenkheftka.
2. Portrait of Nenkheftka, a Prince and royal priest.
3. Group of Nenkheftka and his wife Nefersens.
4. Skull of Nenkheftek, son of Nenkheftka.
5. Bowl with pottery stand for food offerings in tomb.
6. and 7. Necklaces, amulets, etc.
8. Scribe's palette.
9. Baskets of palm fibre for carrying earth.
10. Mallet and chisel of wood, used for excavating graves.

Death in the Storm.

A remarkable fatality occurred in a New Jersey town during the storm of July 29. A young man had occasion to leave his home to go to his work on the other side of the town and could not wait for the heavy downpour of rain to abate. He carried one of the modern style of umbrellas which have a steel rod running through the handle. This he held down closely over his head so as to protect his shoulders from the rain. He could see the pavement, but his umbrella prevented his seeing ahead of him. But there were few persons on the streets, so he was not likely to come in collision with any one and he was familiar with his road. There was one danger in his path, however, that he knew nothing of. The wind had blown down a telephone wire and it had fallen across an electric light wire and the loose end was dangling within two feet of the pavement. As the young man hurried along, his umbrella tip just touched the swaying wire. Instantly there was a bright flash and he fell prostrate and helpless to the ground. He gave one convulsive struggle and then lay still. When the policeman on duty on the block reached him he was quite dead. A black line ran from his hand up his arm and down his back showing the path the electricity had taken through his body. The measure he adopted for his protection from the storm proved the means of his death. It is so sometimes in the storms of life. Many a man in trouble has resorted to means of deliverance which have proved a curse to him. It was the reproach of the Jews uttered by the prophet:

Woe unto him that go down to Egypt for help (Isaiah 31: 1.)

Indian Justice.

In the course of some reminiscences of life among the Indians, published by a New York journal last week, an incident is related of ingenious retributive justice. The writer, a New Hampshire man, says that in his youth he saw a great deal of the Penobscot Indians, near his father's homestead. Among them was an Indian of acknowledged bravery and highly respected by his tribe. But he was liable to go on a prolonged spree and when maddened by drink would commit outrages of which he would be ashamed when he became sober. During one of these outbreaks he came home in an ugly humor. His squaw foolishly reproached him and in a paroxysm of rage he attacked her and did her injuries so terrible, that both her feet had to be amputated. He was brought before the council of the tribe and the general opinion was that he should be put to death; but one of the elder chiefs interposed: "No shoot him now;" he said, "let him live as long as squaw live: he carry her when she want walk; when squaw die, then we shoot." The old chief's advice was taken and punishment was postponed. The Indian was given to understand that so long as his wife lived he would not be punished, but he must treat her kindly and carry her whenever she had occasion to travel. So the man had to carry the squaw from place to place as the tribe moved. He hated the duty and hated the obloquy that it brought upon him, but he dare not ill-use her, much less kill her, because he knew that his own life depended on hers. He knew that when she died the tribe would kill him. Such retribution is not possible among white men, but the principle is often seen in operation. There are old and middle-aged men to be seen everywhere whose lives for years have been burdened with the consequences of the sins of their youth. God did not punish them at the time, but suffered them to live on to bear the results of their dissipation and iniquity. Young men might learn from them the lesson to which they pay no heed when the Bible declares it, that postponent of punishment must not be taken for immunity.

Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil. (Eccles 8: 11.)

Stopping a Runaway.

Among the reminiscences of a railroad man recently published, is a strange story of escape from a collision. It was on the road between Harrisburg and Canandaigua, N. Y. The engineer was taking three carloads of passengers to Sunbury one dark night, and was making regular schedule time when he was startled by the conductor coming to him with the news that the headlight of a locomotive could be seen from the rear of the train. It was coming at a furious rate and seemed likely to overtake them. The engineer went to the rear to look and concluded from the fact of no lights appearing behind the pursuer, that it must be a runaway engine. The conductor bade the engineer put on all the steam the engine could carry, and in a few minutes the train was whizzing along at a rate that terrified the passengers. But still the pursuing locomotive's light crept closer. At last a bright idea struck the engineer. He knew by experience how a little grease dropped on the track would retard speed. Calling the conductor he told him to search for some kind of grease. Fortunately two cans of lard oil were found and these were poured on the tracks from the platform of the rear passenger coach. The device worked perfectly. The headlight of the pursuing locomotive grew dim in the distance. As soon as it was safe to do so, the train was stopped and backed up to solve the mystery. Then a strange sight was seen. There stood one of the finest engines on the road puffing and snorting, its wheels whizzing around, but making no progress. The oil on the tracks had completely baffled its destructive power. The effect of throwing oil on the troubled waters has passed into a proverb, and it would seem that there are times when good may result from throwing it on the tracks. Many of the collisions which disturb the Church of Christ and hinder its work might be avoided by the same tactics. An angry opponenent is often foiled by kindness and suavity.

A soft answer turneth away wrath. (Prov. 15: 1.)

The Yellow Fever Microbe.

News comes from Montevideo, the chief city of Uruguay, of a discovery which should have very important results. Dr. Sanarelli, a disciple of M. Pasteur, who has been in the city for several months studying the yellow fever, reports that he has discovered the microbe which causes the disease. Ever since Pasteur's discovery of the remedy for hydrophobia the hope has been entertained that a similar means of curing yellow fever, cholera and other plagues might be found. It was believed that the same principles of treatment would cure them if the microbe which produced them could be found and identified. Dr. Sanarelli has attended many cases of yellow fever in Brazil and Uruguay since he completed his studies in the Pasteur Institute in Paris and crossed the Atlantic to practice on this side. He has diligently sought the microbe, and at last has found it. He says that it is found in certain parts of the stomach of the victim, where it propagates with incredible velocity and soon kills the sufferer. Under the microscope it is seen to be similar in shape to the bacilli that produce diphtheria and tetanus. Dr. Sanarelli succeeded in isolating a number of specimens and propagating them artificially. With these he inoculated animals, which in a few hours developed yellow fever symptoms and died. Having discovered the microbe, he is now studying it to find the surest method of destroying it, and believes that in a short time he will have in his hands an infallible remedy for the dread scourge. If he succeeds, the people of the districts in which the disease does its fatal work will account him a benefactor and will use his remedy. They will not act as people do who suffer through sin, which is fatal to both soul and body.

The heart of this people is waxed gross and their eyes they have closed, lest haply they should perceive with their eyes ... and I should heal them. (Acts. 28: 27.)

THE SPIRIT OF CHRIST.

How it May Control the Life and Conduct and May Transform the Character.

Two kinds of persons are contrasted in the chapter associated with the topic (Rom. 8:1–18)—those who walk after the flesh and those who walk after the spirit. So diverse are the two lives, in their effects in this world and their consequences beyond the grave, that it might be supposed there would be no difficulty in recognizing each life—that it would be possible to tell at a glance the one from the other. It is possible in many cases. There are some lives so gross and sensual, so sordid and debased, that they declare their character to all around. There are others so unselfish and elevated that they are evidently a walk in the spirit. But with the great majority of people in a Christian land and in the churches, there is an overlapping of motives and principles of conduct that renders it difficult to decide whether they are walking after the flesh or after the spirit. They live so near the frontier of the two kingdoms that we do not know to which they belong. Doubts on the subject may disturb even the persons themselves. The self-indulgent Christian, conscious of high aspirations, yet conscious, too, of faults and failings, has often reason to ask himself the question of the topic: "Have I the spirit of Christ?" It is a most important question, for as the Apostle says, if ye live after the flesh ye must die. It is not a question of past experience, of baptism or of church-membership, nor even of repentance and faith, but one of life and conduct. The spirit of Christ is to show itself in our actions and words. And it will show, if we let it have liberty. The motive force of our lives will assuredly control their trend unless it be repressed. The reason that so many people live near the frontier is that they check the impulses of the spirit of Christ within them. Such a question as this may arise: Shall I go to a place of amusement, or shall I spend an hour at the bedside of a sick friend? The flesh clamors for gratification, while the impulse of the spirit is to the performance of the duty. If I yield to the flesh its power over my life is strengthened; if I obey the impulse of the spirit I gain in spiritual power. Every man's life is a battle-ground between these elements and there is no peace for him until he yields the mastery to one or the other. He may either turn to the animal or rise to the spiritual. His own interests, his own advantage may be the object of his life, or he may be dominated by the spirit of Christ which leads him to forget himself and try to give pleasure to others. The choice rests with himself but he must remember that if he has not the spirit of Christ he is none of his. The man who lives to the flesh is like a man who, having a piece of leasehold property which must revert in a few years to its original owner, spends all he has in beautifying and adorning it and at the end of the term finds himself penniless and without a home. When the body is laid in the grave after a life in which its gratification has been the chief business, the soul goes out impoverished and without vitality. It is then that not a threat of arbitrary punishment, but a settlement of cause and effect that [illegible] makes when he says, if ye live after the flesh ye must die. For the answer to the question of the topic we must look to our [illegible]. Which power holds supreme control? To which do we habitually yield? We cannot change our own hearts but we can yield our lives so habitually to the divine impulse, that we are changed into Christ's image and reflect his character. This is to have Christ's spirit, and to begin on earth the life which will go on through eternity. It is a life painful to the flesh, but full of joys that the world cannot give. For its full fruition we must wait until we awake in his likeness and enter into his presence.

OUR RELIEF WORK IN INDIA.

Missionaries Busy Distributing "The Christian Herald" Relief Fund among the Starving Men, Women and Children of India.

A CABLE message received from Singapore in the Malay Archipelago, sent by Rev. R. G. Hobbs, announces the arrival at that port of the Famine relief steamer *City of Everett* "all well." We are glad to see that the food thus sent by Christian people in America to feed the starving people will be heartily welcomed. In a letter to the *Indian Witness*, Rev. Henry J. Bruce, the American Board's missionary at Satara writes gratefully of the coming supply. He adds: "The poorest of the natives could easily pound, (or grind) it up and boil it into 'mush,' which would be a palatable and a life-saving boon to multitudes. I am very thankful that apparently, some American corn is coming to Bombay, and I have already sent in my request for a first instalment of fifty bags of it for Satara."

REV. MR. DENNING AND WIFE.
Volunteer Distributors, Narsinghpur, India.

The latest official reports of the famine are not encouraging. The Viceroy in his monthly statement to the English Government says that the number now on the relief works is 3,803,968 which is an increase of 524,968 since the preceding report. He adds that there had been "a partial failure of the west coast monsoon, which has rendered the situation again serious in certain districts." Our own information is of the same tenor. Last week a cable message came to THE CHRISTIAN HERALD, from Rev. J. E. Clough, the Baptist Missionary at Ongole, to whom five hundred dollars was sent from our fund some time ago. Mr. Clough asks that more money may be cabled to him and, as he uses the cable himself, it is evident that his need is serious and urgent. This appeal, following the other cabled request from Mr. Newcomb, another Baptist missionary in India, mentioned in a previous issue, is very significant. The fact that Baptist missionaries are clamoring for help shows how false a prophet was the Boston writer, who a short time ago boldly declared that: "There is no famine or any likelihood of famine on the fields of the Baptist Missionary Union."

On this page we publish the portraits of two of the faithful missionaries who for some time past have been serving voluntarily as relief distributors in connection with our Famine Fund. Rev. J. O. Denning and wife are missionaries of the Methodist Episcopal Church at Narsinghpur, in the famine centre, where, so Mr. Denning writes, there is great distress. The people are even selling their children for food. In his neighborhood there are 14,000 working on relief works and about 3,000 are being fed in the "poor sheds." The mission at Narsinghpur is doing its full share towards alleviating the distress, and the missionaries report a marked spiritual result among the natives that is very encouraging. At latest accounts, Mr. Denning had from 300 to 350 persons dependent upon him. The able-bodied men were earning their food by work, but the children and the aged and infirm were being fed gratuitously. Many people were begging him to give them work, and their number was increasing daily.

THE PORT OF SINGAPORE, IN THE MALAY STRAITS.

Singapore, the port at which our India Famine Relief steamship, *City of Everett*, last touched on her way to India, is the most important of the Straits Settlements, and lies on the southern shore of an island twenty-seven miles long and about fourteen in breadth. Our photograph shows the sort of fleet that always occupies the harbor, trading in nutmeg, cotton, rubber, pepper, coffee, fruit, indigo, and other products. It is a bright, picturesque, prosperous, and progressive place. Although so near the equator, the climate is exceedingly salubrious. The name (originally *Sinhapura*), signifies "Lion City."

From Rev. E. M. Gordon, m[illegible] of the Church of the Disciples at [illegible] in the Central Provinces there ab[illegible] an urgent appeal for help. Mr. [illegible] says he needs a thousand dolla[illegible] diately and we have cabled to [illegible] Thoburn's committee by whi[illegible] CHRISTIAN HERALD fund is b[illegible] tributed, a recommendation to su[illegible] Gordon's need. That it is ver[illegible] may be perceived from the fac[illegible] $500 cabled to him in June ha[illegible] been expended. Mr. Gordon [illegible] ghastly proof of the awful destitu[illegible] rounding him, in the following [illegible] from his diary for one week:

I give below one week's record of d[illegible] starvation under my own observation.

June 19, Saturday. Recently for fi[illegible] succession one person has died from star[illegible] day, under my personal observation, [illegible] concluded to record each case in my diar[illegible] To-day a man died by the river-side le[illegible] and girl who came to our orphanage.

June 20, Sunday. This afternoon a [illegible] found dead by the road-side in Donpara[illegible]

June 21, Monday. Bhuri, the girl of[illegible] who was in the hospital succumbed to th[illegible] starvation. She died this morning at [illegible] prolapsus of the bowel and dysentery. [illegible] trees also a man was found dead.

June 22, Tuesday. Under the tre[illegible] girl of four years died, she was being fe[illegible] starvation had done its work.

June 23, Wednesday. No deaths to[illegible] neighborhood to my knowledge.

June 24, Thursday. Antus' father [illegible] much emaciated, he was being fed by [illegible] late. In the evening, quite a young mar[illegible] dead under the trees.

June 27, Sunday. This morning, the st[illegible] I heard was that a man who was receiv[illegible] tons aid from us, had died. In the aft[illegible] others were found dead under the trees.

June 28, Monday. One [illegible] died this morning from th[illegible] starvation.

This is a week's record [illegible] mediate neighborhood, but a[illegible] you some idea of the fear[illegible] all around us.

Another point I must n[illegible] mention. We are thirty mi[illegible] railway, so that the dis[illegible] of necessity increase till n[illegible] ber, when importation will [illegible] In the meantime, prospe[illegible] from suffering are very de[illegible]

The same devoted [illegible] ary, writing to the In[illegible] ness of Calcutta, says I st[illegible] **the fact that people [illegible] dying from starvatio[illegible] in th[illegible] district.** In the poor-h[illegible] are 1,600 inmates, and ve[illegible] less **scores of people e[illegible] ing to the mission b[illegible] gal[illegible] receiving aid in on[illegible] va[illegible] the other.** From the l[illegible] bers who are wander[illegible] in acute distress, it w[illegible] to a newcomer that no m[illegible] being done, and yet l[illegible] the government is do[illegible] its power. There is [illegible] room for private reli[illegible] gratifying to think th[illegible] the relief of such suf[illegible] readers of this jou[illegible] done so much. The[illegible] publish this week sho[illegible] sections have respon[illegible] appeal. Following a[illegible] ber of contributions w[illegible] not be classified und[illegible]

In this issue we give a further list of acknowledgments of contributions classified according to States. Below is a summary of the totals of the various lists:

NEW ACKNOWLEDGMENTS.

Alabama	$ 103 10	Nevada	$15 00
Arizona	59 19	N. Hampshire	248 53
Arkansas	44 05	New Jersey	1576 70
California	495 82	New Mexico	23 00
Colorado	227 77	New York	2,219 63
Connecticut	316 31	N. Carolina	292 71
Delaware	22 25	N. Dakota	134 45
Dis. Columbia	25 70	Ohio	2,088 55
Florida	98 03	Oklahoma Ter	1 45
Georgia	252 07	Oregon	111 98
Idaho	22 80	Pennsylvania	2,763 09
Illinois	4,538 19	Rhode Island	50 50
Indiana	771 40	S. Carolina	157 63
Indian Ter.	13 00	S. Dakota	121 00
Iowa	2,144 16	Tennessee	140 00
Kansas	709 39	Texas	195 74
Kentucky	507 46	Utah	8 00
Louisiana	28 00	Vermont	281 45
Maine	418 34	Virginia	381 90
Maryland	202 25	Washington	132 73
Massachus'ts	867 97	W. Virginia	130 34
Michigan	710 11	Wisconsin	623 45
Minnesota	363 00	Wyoming	3 85
Mississippi	145 22	Canada	493 23
Missouri	435 07	Foreign	91 65
Montana	36 00	Mexico	54 00
Nebraska	1,201 91	Miscellaneous	192 70

Total New Acknowledgments	**$27,880 14**
Previously acknowledged	**$153,184 28**
Total to August 1	**$181,070 42**

Blair, Mrs	1 00
Blanding, Mrs G.	25
Boyd, Mrs A O.	58
Boyd, Mrs M W	1 00
Brewer, Agnes.	25
Carter, Elizbeth	2 90
Chaffee, Addie.	5
Chaffee, Mr & Mrs J J	1 00
Chaffee, Maggie	5
Chaffee, Waldo	5
Clark, Miss E H	1 00
Cleveland, Mr Mite Box in store.	51
Clifford, Maud E.	1 00
Coukling, Mary	2 00
Cook, Minnie E	25
Davis, David	50
Field, Mr	10
Fitz, Irma.	55
Fleshman, Alma	10
Fleshman, B A	50
Fleshman, Carl	25
Fleshman, Elsie	10
Fleshman, Lylo	25
Goff, Ray	10
Grubb, E C	1 00
Hockensmith, Cath'n	30
Hoskins, Mrs J	1 00
Hupp, O C	1 00
Jones, Mrs W E	1 00
MacDonald, F	1 00
Maine, Mrs H	3 00
Majors, Mr & Mrs	35
Norris, Nelie	25
Pinn r, Julia Agnes	1 00
Porter, Oliver	1 25
Rolnett, Nettie.	1 32
Schrader's, Mite Box in store	31
Stanley, Lydia	1 35
Sullivan, Mrs I. S S cl	1 00
Traum, Miss Ella	2 00
Walker, Frank	25
Wells, Earle A	1 00
Wells, James M	15
Wendling, Elsie	1 00
Wendling, Willie	1 00
White, W P. & Miss Ella McClellan, collected by	10 00
Willis, Mrs	
Mrs B J W.	
Miss C B, No	
C P C's child ton	
Miss E J R A	
"J." Waters	
M S, Castlet	
R P O, Bath	
Chipley —	
—, W Fair	
—, Woodle;	
Friend,	
Friend, Glen	
Friend, Nort	
Friends, Ora	
I H N	
I H N	
Reader	
Sympathizer	
Symp'zis, W	
C E So, Santa	
Y P S C E, Tremont	
An Ep Leag	
Duanesburg,	
ton SS, Ass	
Everett S S	
dale Bap t	
Anonymous	
Anonymous	
Friend in th of the Mast	
Friend in the the Master	
For the stary	
For starving	
Unnamed	
Gladstone H	
A Helper	
Poor old Mo	
From a friend	
Nurse, Bran	
From one w pathy is means are	
His child	
Mite Box 736	
Mite Box 19	
Mite Box 33	

Receipts for the India Famine Relief Fund, From June 1 to July 31, Inclusive.

NEW YORK

Contributions.

Harry 1 00
ams, A A 1 50
rs Jane 1 00
Miss Allie . . 50
r & Mrs Avery . . 1 00
. . . . . 10 00
Mrs. C. M 3 00
rph, Jr. Mrs W . . 1 00
Mr M 50
rs C, coll'ed by . . 2 00
Martha J 5 00
W E & wife . . 2 00
S. F 1 00
Mrs C J 1 00

K. Cynthia 50
ker, Mrs A 1 00
r C E 1 00
Mrs R A, col-
by 2 00
. Mrs H N 2 85
rs E 1 00
m A 1 00
l A 1 00
Geo J 1 00
Fred 2 00
erne 50
Mrs H N 2 00
Carr H 50
J H 5 00
d, Mrs Ira L . . 2 00
Geo 50
eBertha 4 65
Jessie E . . . 2 63
C A 50
Dr T P 68
y, Mrs G A 1 00
n, H 1 00
essie 4 00
Alice 2 00
Mrs Celia . . . 50
E F 1 00
Mrs F E 25
Mrs L 25
M 5 00
ss H M 5 00
Rev O F 15
sabeth 1 00

reW A 50
Cson, Eunice . . . 25
. 25
Wm 25
ss Lillie 50
Joo 5 00
. Mrs C A 2 00
n, Geo T 50
n. Mrs Jennie . 1 00
n, R W 5 00
. Sarah M 50
n, W E 60
. Wm T 1 00
aseving H 1 00
asc Irs Nellie 1 00
are earl 1 85
ark elbert 10
rk linnie 06
. Lillian 1 45
ert Geo B 5 00
s J L 25
chael 50
den . Nettie 10
dger. Mrs Ruth . . 1 00
dm. Miss F 50
s Sarah 1 00
e Mrs H L 50
laster Riley H . 50
Emerson 10
Seeber 10
le Vernie 05
. . . . . 1 00
W W 2 00
ss Mary 50
es, S 50
st Mary E 2 00
re Mrs Henry 5 00
gs, Mr J 25

M 50
ris, Rob R 1 50
r O S 68
B. Miss S 4 95
ecit Mrs Albert . . . 1 00
le Ira S 50
eann, Miss M 32
Mr A A 1 00
Mrs A S 25
Mrs Chas 1 00
g Mrs 1 00
rets. Miss Pris Hal . 1 25
rs R L 2 00
m 1 00
Mrs J E 1 00
esl Mrs N E 2 00
mas, Mrs Louis . 50
unn, Mrs 25
ary 1 00

at Mrs Anna R . . . 3 00
nger, Mrs. Fred
hildren 1 00
J 50
y Walter 3 50
rs H M 5 00
M C 2 07
e Mr Edwin 68
e Thos 25
Geo H 68
an Mrs Wm 1 25

F 50
nsworth, Janette 50
gton, Mrs M 1 00
Mrs Elmore . . 05
has 30
h, r & Mrs E G . . . 5 00
. Dan'l 50
. Mrs Martha . . . 1 00
A 30
Miss K B 7 00
Arch 50
ter 10
Engene 60
rost Irs L J 50
rost vina 70

Gar r, Mrs Fred . . . 2 00
dner, Mrs I 50
L J 50

NEW YORK CONTINUED.

Gardner, S M 25
Garrison, Minnie, May and Bertha 1 00
Giddings, Mrs Geo 25
Godfrey, Mrs A 1 00
Godfrey, Mrs A 3 00
Goodgion, Miss Gussie . 25
Goodgion, Miss Mabel . 25
Goodgion, Mrs W J 1 00
Goodrich, Mrs J 20
Gordinier, H W 1 00
Graves, Charlotte E . . . 50
Green, Dick 50
Green, I C 50
Green, Mr M D 35
Grover, Frank S 1 00
Gundlach, Rev C H 4 00

Hadsell, Mrs 10
Hagaman, C A . . . 3 00
Hagaman, C A 3 00
Hagaman, C A 3 00
Hagaman, C A 3 00
Hagaman, C A 3 00
Hagaman, C A 3 00
Hagaman, C A 3 00
Hall, Mr A 68
Hall, Mrs H D 2 00
Hamilton, Mrs Atta 25
Hamilton, Mrs W 1 00
Hancock, Willie G 25
Harnier, Henry 2 00
Harrison, W M 5 00
Hatch, Miss Belle 1 00
Hawxhurst, C T 50
Hayes, Mrs A J 1 00
Hayes, Arthur 10
Hayes, Claire J 10
Hayes, Lete M 10
Hays, Grace 10
Hedden, Polly & Betsey 35
Henderson, W B 50
Hickling, Fred 10 00
Hinman, Mrs W A 1 00
Hoag, Miss Olive 1 00
Hodge, Mr C 25
Holeur, E 50
Holley, Mrs H M 50
Holmes, Miss Ger 1 00
Holt, Mrs H 25
Hope, Mrs J 5 00
Hope, Jane 50 00
Horton, L 1 00
House, Margy 15
House, Mary 15
Hull, H D, Co 5 00
Humington, Fannie . . . 09
Hunt, Mrs C W 1 00
Hutchins, Mr Irvie 1 00
Ingersoll, A M 25 00
James, M T 25
Jamieson, J 25
Jenkins, E C 2 00
Jerow, Mr Jas C 68
Johnson, Carrie 10
Johnson, Rev J S 1 40
Johnson, Mrs N A 5 00
Johnson, Mrs R 3 00
Jones, Erie 2 10
Jones, Milton Pratt 1 50
Jones, Mrs R L & J D . . 1 00

Keller, D 5 00
Kendall Abbie B . . 1 00
Kendall, Mrs J 1 25
Kersch, Miss Martha . . . 1 00
Kilmer, Frances 25
Kilmer, Leonard 25
Kilmer, P L 2 00
King, Mrs Clarence . . . 25
King, Mrs Y P 25
Kinne, Mr and Mrs A R, Proceeds of Lawn Festival 5 50
Kitchen, Mr Thos 1 00
Klapp, S B 2 50
Klump, Mrs 25
Knickerbocker, Mrs L . . 2 00
Kuhn, E B 1 00

La Dow, Miss Marion and Grace S Fuller Col'hy 50
Lacey, Mina 25
Lafler, C 50
La Fountain, Miss Clara 25
Lahne, Mrs and others . 2 25
Lake, Miss 25
Lamberson, M E, Col'hy N Y City 5 00
Langdon, Anna 24
Lanphere, Mrs E J 2 00
Lapp, H 50
Latimer, Miss Mabel . . . 1 00
La Tourette, P 5 00
Lattin, Mrs J 50
Le Fever, Mrs James . . . 10
Lillie, Miss E C 1 00
Lincoln, Linna 90
Little, Miss Ch 2 00
Luca, Mrs E A 1 00
Lyon, Charlie 10
Lyons, Mr L 1 00

McBride, Alley 05
McClane, Jas 35
McGeoch, Mr & Mrs C A . 1 00
McGill, A 50
McIntosh, Mrs Lee 50
McKenzie, Mary 50
McNett, Richard 2 00
Mackey, Mr 2 00
Mapes, Mrs S S 1 00
Mannon, Mrs A L 1 00
Marsh, Mrs W T 5 00
Martin, Mrs Rob't 1 00
Martin, Mrs Wing and family 5 00
Mason, Mary R, thro'h . . 10 00
Mather Wm 40
Matthews, Hugh 25
Merion, Mr Fred S 1 00
Minor, C K 1 00
Monahan, Miss M B 1 00
Moore, M N, Col'hy 2 00
Moores, Mrs J H 3 50
Morgan, H D 1 00
Morley, Jno 60
Morris, C D 5 00
Mothersill, H 60

NEW YORK CONTINUED.

Newcomb, Mr & Mrs Niles, Rev Edw . . 50
Noggen, Mr Isadore . . . 50
Nystrom, E C 1 00

Obeck, A 1 00
"O'Brien Neighborhood," Irona . 4 00
Odell, Mr G H 68
O'Neill, Mrs 50
Oneil, Frank 50
Osborn, Chas 25
Osborn, Mrs S M 75
Osborn, Mr W H 1 00
Ostrander, Geo E 1 00
Oswald, Wm B 5 00
Ough, Mrs Josiah 1 00

Parker, Anna 1.50
Parker, Mr N 25
Payne, Mrs J 1 00
Pearce, Dr 1 00
Pearce, Jas 25
Peck, Marion G 1 00
Penny, Mr C W 68
Penny, Mr H 2 00
Perry, M S 3 00
Peterson, P G 1 00
Phalen, Mrs J C 30
Pierce, Miss 25
Pierce, F E 10 00
Pike Joel 60
Pine Grove S S, Pultney 75
Pinkney, Mr Lewis 1 00
Platt, Mr Theon 50
Price, Mrs M E 2 00
Prince, Mrs I A 1 85
Pritchard, Mrs D, collected by 3 00
Putnam, Mrs C 25
Putnam, Julia 25
Putnam, Laura 25

Ramhout, Mary L B . . 5 00
Ransom, Mrs E W 1 00
Richardson, Mrs C M . . 25
Ridge Road Union SS, Niagara Co 8 10
Robinson H M 25
Rockefellow, C H 25
Root, Mrs M L 75
Rosch, Lizzie 5 00
Ross, Mary W 3 50

NEW YORK CONTINUED.

Stone, A T 50
Stout, B 1 00
Streeter, C M, Col'hy . . 1 42
Strong, Miss Lucy J 10 00
Sturr, Miss Cresse 1 00
Swan, Miss H 50
Swartwont, E L 3 00
Sworts, Mr C 50
Synder, Mrs Frank 2 50

Taber, Mrs W H 2 00
Talman, J T 25
Tambling, Mrs C W 2 00
Taylor, Miss H A 1 00
Teal, Miss M J 1 00
Terhening, Mrs Chas . . 1 00
Thomas, Miss Annie . . . 50
Torrey, Albert 25
Travis, R H 5 00
Trickey, Mrs Fred S . . . 1 00
Trowbridge, Mrs B C . . . 50
Tuthill, Mr J M 1 00

Upright, Mrs D B, Ure, Geneveive . . 2 80
Usher, Miss C R 2 00

Vail, Mr C 50
Vail, Mr Geo 1 00
Van, E 40
Van, F B 1 00
Van Wagenen, Mrs J . . . 50
Vincent, Miss 2 00
Voorhees, Will 50

Waite, M K 2 00
Walsh, Mrs E C . . 2 00
Walters, Mrs B 25
Ward, Mrs Eva M 25
Warde, Lizzie 1 00
Washburn, Mr Dan 1 00
Watermah, Mark 50
Way, Grace 70
Webster, Geo C 3 00
Wendell, Carl 10
Wheeler, Jno 50
Wheeler, Mrs Theo 1 00
White, S W 1 00
Whitehead, Mr Frank . . 68
Whitman, Mrs A 50
Whitney, Will 1 00
Williams, O S 1 00
Wilson, C H 50

NEW YORK CONTINUED.

Mrs P L H Olean 1 00
Mrs R J H 5 00
Mrs R V C, Ontario 1 00
S A B, Fayette 2 00
S D W, Sing Sing 3 00
S N T, Fredonia 2 00
——, Bainbridge 50
——, Brooklyn 2 00
Contributions from Dansville 115 50
——, Ellenville 1 40
Hewes St, Brooklyn 5 00
——, Jordanville 1 00
——, Matteawan 1 25
——, Newark 50
N Y City 10 00
——, Orient Point 1 00
——, Setauket 20
So Bethlehem, Albany Co 3 00
Ticonderoga 3 50
Wawarsing 1 00
A Friend, Albany 2 00
Friend, Aquebogue 2 00
Friend, Ballston 1 00
A Friend, Chauncey 2 00
Friend "E," Brooklyn . 20 00
Friend, Deansville 5 00
A Friend in Edmeston . . 50
A Friend, Elmira 1 00
A Friend, Exeter 1 00
A Friend, Florida 1 00
A Friend, Ithaca 2 00
A Friend, Lowville 1 00
A Friend, Spruce Grove . 2 00
Friend, Troy 2 00
Friend, Troy 50
A Friend, Tupper Lake . 50
A Friend, Vienna 25
A Friend, Washingtonville 1 00
Friends of the Cause, Cherry Creek 1 30
Two Little Friends, Florida 50
Albion Friends, Howville 2 00
A Few Friends, Hudson . 2 00
Friends, Lansinghurg . . 3 00
Two Friends, Middletown 2 00
Friends, Morrisville 2 00
Friends in N Y City . . 6 50

NEW YORK CONTINUED.

Jr C E Soc, Hammond . . 1 00
C E Soc, Inwood-on-Hudson 7 00
Jr C E Soc Pres Ch, Holland Patent 11 10
Y P S C E, Beaver Dams 2 00
Y P S C E, Pawling . . 7 00
Y P S C E, Meadowdale 4 00
Y P S C E, So Lavonia . 10 00
Y P S C E, 1st Pres Ch, King's Ferry 15 65
Y P S C E of Wesleyan Meth Ch, Ontario 10 00
Jr End Soc of Refd Ch, Fort Plain 2 50
Jr End Soc of Pres Ch, Freeport 2 00
Jr Soc of 1st Pres Ch, Middletown 2 00
Jr End Soc of Morrisville Bapt Ch, Morrisville 2 00
Jr End Soc, 2d 7th-Day Bapt Ch, Alfred Sta . . 3 00
A Christian Endeavorer, Gloversville 1 00
Y P S C E Epworth League, Y P C U, Dexter 19 81
Jr E L of 1st M E Ch, Oswego 1 00
Junior League, Delta . . . 75
Epworth League, Fergusonville 2 51
Talcottville Epw League 6 00
Epworth League, Summit 3 25
From two Epworthians, Westhampton Beach . 1 00
Y P Soc of 1st Bap Ch, Fleming 11 50
Circle of King's Daughters 25 00
King's D'hters, Bridgehampton 11 65
Mizpah Circle of K D and Friends, Freeport 12 00
Hydesville King's Sons & Daughters, Newark 3 00
Lend a Hand Soc of K's Daughters, Hudson . . 2 80
King's Daughters, West Bethany 1 00
Busy Bees Circle of Reformed Ch, Queens . . . 25 00
Italy Missionary Ten of Park M E Church, Hornellsville 2 00
Towerville Home Lit'y Soc, Gerry 6 00
Union Missionary Society, South Lyons 5 00
W C T U, Little Falls . . 8 00
W C T U, Post Creek . . 5 00
W C T U, Gardiner . . . 1 15
W C T U, Little Falls . . 18 55
W C T U, Dryden 6 12
W F M Soc, 1st Congl Ch, Lockport 13 50
Young People's Committee Greece 52 60
M E & F B S Schools, Vine Valley 5 00
Children's Day Offering of No Syracuse Bapt S S 5 20
Union S S, Great Neck . 10 00
St John's SS, Lewisboro 6 00
2d Alfred Church S S, Pittsburg 11 00
Presbyterian S S, Mongaup Valley 1 00
Children's Day Offering from S S, E Pitcairn . 2 20
Do Good Band, Infant Dept, 1st Pres S S, Utica 2 00
A Sunday School Class, Springland 1 00
A Class in Presbyterian S S, Northport, L I . . 5 00
Presbyterian S S, Turin 5 46
M E S School, Roseboom 1 00
Collection by a S S of little girls, N Y City . . 1 00
SS Classes of Mrs Barnes & Mrs Oldring, Marcy Ave Baptist Church, Brooklyn 4 50
Emmanuel Cong'l S S, Watertown 3 78
Class 54, Bethesda S S, Brooklyn 15
Baptist S S, Kendaia . . 19 25
Baptist S S, Blue Point . 5 00
7th Day Baptist S S, Brookfield 5 00
Young Ladies' Bible Class of St Paul's Ch English S S, Buffalo . . 11 00
W Brighton S S, Rochester 5 25
Yates Co S S Association, Bluff Point . . . 1 82
Campbell Baptist S S . . 2 76
Citizens of Middlesex . . 2 85
Two Sisters, Massena Center 4 00
Two Sisters, Florida . . . 2 00
Four Mothers, Rome . . 12 00
Mother and Daughter, Clyde 2 00
For Jesus' Sake, N Y City 43 00
For Jesus' Sake, Jamestown 25 00
Three little girls, King's Station 05
From a Sailor, N Y City 1 00
Contribution, Thurman, 2 00
A few little girls, Durhamville 53
Anonymous, N Y City . . 05
Anonymous Livingston Manor 10 00
A family of three, Franklin 5 00
"Methodist," Hempstead 2 00

NEW YORK CONTINUED.

No Name, Tupper Lake 85
Yours, etc, Salem 5 00
One who is striving to follow Jesus 1 00
A Lady in Refd Ch, Canajoharie 2 00
Widow's Mite, Stony Brook 1 00
Three Golden Rulers, Saranac Lake 2 75
Grandma, Grandson & Granddaughter, Stapleton 1 20
Little Hall Children, Fieldhome 4
Mite Box 726, Shortsville 20
Mite Box 727, Shortsville 25
Mite Box 730, Shortsville 1 25
Mite Box 731, Shortsville 25
A Mite for India, Sharon Spring 1 00
Little Mites from Little Hands, Lowville . . . 1 00
In Memoriam of Mary, Worcester 1 00
From Two Young Girls, Holley 1 25
M E S S, Covington . . . 3 25
S S Class of Marcy Av Bapt Ch, Brooklyn . . 2 00
Class No 13 of Cong'l Ch, Ellington 1 24
Class No 9, Presb S S, Youngstown 2 50
Silver Stream S S, Newburg 7 50
Two Boys of Park Ave Chapel, Brooklyn 15
No Gage Union S S, No Gage 5 00
Bapt S S, Camden . . . 3 25
S S, Cameron Mills . . . 50
Class No 2, Cong'l S S, Hamilton 7 25
Dutch Refd S S, Fishkill 60
Presb S S, Fredonia . . . 10 00
Happy Hour S S, Overlook 1 50
S S Ch, Eastport 1 00
Bible School, Church of Christ, Troy 5 00
Townsend Baptist S S, Townsend 4 50
Class No 5 of First Pres Ch S S, Washingtonville 3 15
Washington Square S S, Hempstead 1 75
S S of Overlook 2 00
Cong'l Ch, Danby . . . 5 00
First Presby Ch, Lansinghurgh 2 00
Reformed Church, Warwick 36 83
Free Methodist Church, Port Clinton 2 00
Presby Church, Bergen 60 17
Members of Presby Ch, Bath 12 00
B Y P U Bapt Church, Greece 2 40
Children of Alvard Dist School, Homer 3 16
Presby Ch, Shortsville . . 34 30
St George's Church, N Y City 25 00
Methodist Ch, Bergen . 20 00
M E Church, Napoli . . . 2 50
M E Ch, Union Springs 5 63
M E Church, Charm Falls 9 40
Mite Box 1920 15
Mite Box 1923 25
Mite Box 1924 43
Mite Box 1925 01
Mite Box 1927 25
Mite Box 1928 23
Mite Box 1930 . . . . . 1 25
Mite Box 1931 07
Mite Box 1936 10
Mite Box 1937 31
Mite Box 1938 25
Mite Box 1940 . . . . . 1 00
Mite Box 1943 50
Mite Box 3193 . . . . . 3 14
Mite Box 3345 84
Mite Box 3346 61
Mite Box 3348 17
Mite Box 3349 26
Mite Box 3351 . . . . . 1 14
Mite Box 3547, Troy . . . 62
Members of Pres Ch, Hannibal 3 00
Reformed Ch, Nassau . . 18 63
Presbyterian Ch, Mecklenburg 18 00
Congregational Church, Gaines 8 00
Three Churches of Middleburg 12 64
M P Church, Eastport . 12 00
1st Presbyterian Ch of Unadilla 23 00
Children's Day Collection, Presbyterian Ch, Millerton 21 74
SS Collection, Children's Day, Presbyterian Ch, Millerton 19 20
Presbyterian Ch, Mecklenburg 2 00
Grace Baptist Church, Brooklyn 5
Cong'l Church, Java . . 2
W F M Soc of Royalton Chr Ch, Orangeport . . 3
M E Church, Sanitaria Springs 5
M E Ch, Bloomingburg 1st Pres Ch, Sandlake . . 1
Cash, Binghamton . . . 1
Cash, Binghamton . . . 1
Cash, Troy 1
Cash, Troy 1
Citizens of York . . . 3
Citizens of York . . . 3

For Total of this State See Page 614.

Rotch, Anna 1 00
Russell, Diana 3 00
Russell, Diana, and two little girls 3 02

Salsbury, Viola 50
Schenck, Mr J H . . 68
Scott, Mr 20
Scott, Alex 1 00
Scott, Alex 1 00
Scott, Mrs J 1 00
Scott, R 1 00
Serry, Henry 10
Shaffer, Miss E 1 00
Shaljian, Stephen 1 00
Shantz, M B 5 00
Sharp, Edward G 50
Shaw, Dr E V 68
Shaw, W H 70
Shean, Clifford 25
Shean, Ralph 25
Shepherd, W V, Thro . . 40
Sheppard, D W 60
Sherman, W A 50
Shields, W C 5 00
Shults, Walter O 3 00
Simmons, Mrs S S 1 00
Simpson, Mrs M 2 00
Slack, LeRoy 25
Sloat, Mr E S 68
Sloat, Mr O W 68
Smith, Mr 25
Smith, Alfred P 1 00
Smith, Clara E 1 00
Smith, E O 10 00
Smith, F E 1 00
Smith, Mrs G A 1 00
Smith, H D 5 00
Smith, Jennie P 3 00
Smith, Jno 1 00
Smith, L 50
Smith, Mrs M C 2 00
Somerville, F R 1 00
Soper, Mr & Mrs G E . . 2 00
Southworth, Burnap . . . 60
Spaulding, Mr Myron . . 50
Spencer, Miss Carrie . . . 1 00
Spencer, Wm H 1 00
Stadtfeld, Mr M 1 00
Standish, Harry 3 00
Stephens, Mrs H B . . . 1 36
Stevens, Mrs Dr 50
Stevens, Mrs Lottie . . . 1 00
Stewart, Mrs C M, Thro 2 00

Wilson, E 2 00
Wood, Mrs M 1 05
Woodruff, L 10 00
Wright, Mrs Caleb . . . 1 35
Wright, Miss Lavinia . . 1 00
Wyckoff, Mr J 50
Wyllie, Tena 1 00

Yates, J H 25

New York Anonymous

Proceeds of entertainment given by Mabel M Bradley, Mary W Titus, Lina M Huntoon, Florence Wadsworth, Helen Schlick Maude Schlick, Margaret Flynn, Clara Wilson, Mabel Melvin, Shortsville 2 00
Akin & Moline 68
Baby Lois, Brooklyn . . . 25
Carrie——, Ballston Lake 1 00
Dorothea 1 00
Elizabeth, Herkimer . . . 50
Emma & Glenn 1 00
"Grassmere" 5 00
Gertrude, Wallace 10 00
Lizzie, N Y City 1 00
Marion, Gordon & Helen, E Kingston 1 00
Diana, Russell & Sister 3 00
A S G, Almeda 1 00
A S M, Lansinburg . . . 5 00
A W Putnam 1 00
B & G, Cayuta 80
B M C, Chaumont 1 00
C A S, Binghamton 1 00
D A J, Stormville 2 00
Mrs F E C 3 00
J——, Smith's Mills . . . 1 00
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> "BLESSED are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."
>
> Rev. 22: 14.
>
> "He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor."
>
> Psalm 112: 9.

"OUT AND OUT."

By Pastor Thomas Spurgeon.

A MINISTER of the Gospel who is privileged to have a band of praying men about him (Alas! for the one who hasn't), was not a little astonished to hear one of them present a most original petition just before the pastor entered the pulpit. He was asking the Lord to fill his servant with faith and fire, and added, "O Lord, we beseech thee, *neutralize* all his powers of body and spirit!" Everybody said, "Amen!" for it was evident that the good brother meant *utilize*. There are some who in God's service seem to do their best to neutralize their powers. Earnestness consists in setting them at the disposal of our Good Master," and ourselves employing them to the full.

No one can afford to do without zeal in any of the walks of life, for competition grows keener every day, and those who work for God should not be behindhand in this matter. It is useless to think of laboring half-heartedly for Christ. They who do so are the greatest hinderers. Hurrying along the crowded side-walk to catch a train they who most impede you are not the passengers who are going in a contrary direction (you can generally dodge *them*), but the loiterers who are moving the same way at a snail's pace. Oh that the slow-coaches in our churches would at least stand aside, and let us get on. How apt we all are to get into grooves, and to run in ruts. Our service is all too often perfunctory and mechanical. The choir that was singing a Te Deum (not Jackson's, as it usually did), was suddenly surprised to find the organ voiceless, and when the blower was remonstrated with, he exclaimed indignantly, "Think I don't know how many puffs goes to a Te Deum!" With such fatal formality is much Christian work attempted. The government stroke takes the place of tireless activity.

Equally reprehensible is the slovenly style of service. True earnestness does the work well even if it does it quickly. The King's business requires haste, but it requires taste as well. Dexterity and sincerity are quite compatible with celerity. A willing mind and a burning heart will guide the cunning hand.

When Beau Brummel was asked how he managed to arrange his ties so exquisitely, he answered, "Because I give my mind to it." The pity was that his devotion had not a worthier cause. Some Christians have earned to themselves a good degree, so that they can truly place the letters O. O. after their names, and everybody knows that in their case they stand for Out and Out. But the same letters remind me of one who declared that he had been a Christian for three years *off and on*. What does O. O. mean in your case, dear reader—Out and Out or Off and On?

Off and on Christians remind me of the intermittent geysers that spring in certain warm corners of the earth. I visited one of these a few years back. I was accompanied by an old man as guide who, as it seemed to me, tried to "take in" some of the "greenhorns" from the country. Coming to one of the geysers the old rascal said, Listen to my incantation and you will see the Lord's water spring up almost at once." And, sure enough, it did so. He murmured and muttered wizard-like, and up shot the seething spray. But he knew that this particular geyser played its pranks regularly every few minutes, so he brought his party to the spot just before the performance was due. It was an intermittent geyser and the time for its activity was fully come. But oh how soon it was over! Presently he conducted us to one that was ever boiling. I confess I preferred the geyser that was always at it, and that is what I want to be as to my devotion to Jesus my Lord. There are some folks who come to the boiling point at a convention or during a revival, and then die down again. By and by there is another excitement, and up they go again, ever so high, but it doesn't last. This off and on earnestness is not worthy of the name. Oh! to be able to say with David, "My heart is inditing a good matter." The word he employed means "boileth, or bubbleth up"—like a geyser. So may our hearts ever be.

Moreover, that geyser is most to be admired which leaps warm and strong in the coldest latitudes. The Icelandic geyser is a better emblem of Christian earnestness than is that of my old friends in New Zealand, or of yours in the Yellowstone Park.

Oh, to be warm when all is cold around! Oh, to be earnest amid unconcern, and zealous when others are indifferent! Alas! we too often grow like our neighbors, and even the geyser becomes first lukewarm, then cold, and even frozen. Would to God a frigid Christian was as rare and impossible a thing as a frozen geyser. As certain also of your own ministers have said: The favorite psalm for the modern Christian is the twenty-third and especially the verse which says, "He maketh me to lie down." Of paddlers and dabblers we have enough. The service of God is as "waters to swim in." The world and the Church need men and women who will plunge headlong into the work. Take a header, man, take a header! God wants broken hearts 'tis true, but he demands all the pieces. I once asked some of Moody's students for a corner in their prayerful sympathy. Whereupon their dear leader said: "No, no, we won't give him a corner; let him come right in." I bespeak this whole-hearted welcome for my Master and his blessed service. We are almost too careful not to pass the bounds of propriety. Rules which prevent us from being earnest are better broken.

I am much of the mind of the good brother whom I heard pray, "Lord, make us courageous, and make us outrageous, too." Some will reckon this an outrageous petition, but I know the friend's meaning and am at one with it. Some of us don't see eye to eye with the Salvation Army in all its methods and tactics, but we would rather help the most *outre* of them than join the Stagnation Army, whose Fabian policy and want of "go" are gratifying to none but the devil.

We sadly need more enthusiasm. We have scarcely enough for ourselves, so we are seldom able to "enthuse" others. A visitor from your own great land lately told me that having returned from a visit to England, he was accosted by a man who said: "You have seen Spurgeon and taken him by the hand, then let me grasp yours;" and so saying he gave him such a grip as he is not likely to forget. Now, this man had never seen my father, yet he loved him. Moreover, he was not himself a Christian, yet he had caught something of the enthusiasm that was kindled at the Metropolitan Tabernacle. I rejoice to know that this interview and interest led to a ripening acquaintance and affection, and that ere long the admirer of C. H. Spurgeon became a lover of his Lord.

Oh, that we might learn the art of thus affecting even those whom we have never seen! In order to do this, we must be ourselves enthusiastic in no mean measure.

It is recorded of "The Master of Blantyre," who by the way was very fond of boating and yachting, that when he came to die, he said to the friends and retainers gathered round his bed, "Pull together lads, when I am gone;" and the closing words of the dying saint were, "Full steam ahead!" These are the orders that we also have received. In Christian work there must be accord and unanimity. There must be fire, fervor, and force as well. We need not fear shipwreck, for Christ is with us. "Full steam ahead!"

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Professed Conversions	5,437
Men and Boys sheltered in Lodging House	40,943
Meals served in Restaurant	628,673
Patients treated in Free Dispensary	2,300
Employment found for	1,200
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Attendance at Mrs. Bird's Women's Meetings	2,300
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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

HE SMALL BOY.

small boy is now enjoying his s mer holiday. This means that n her has him on her mind a e more constantly than is needful h pends six or eight hours a day It means that sister must have ce ith the presence in the house iful cyclone, full of life, energy n, and requiring a good deal of ter if he is to be kept happy

ay I give you a few hints of o do about this beloved small rs, dear mother, as well as a o about what you may do, with ent results?

thing, don't nag at Johnny. creature, boy or man, detests ore than he can tell you, more ther thing under the sun. It o ever since the days of Sol- A continual dropping on a very and a contentious woman are t is better to dwell in a corner se-top, than with a brawling a wide house." "It is better to e wilderness than with a con- d an angry woman." Truth to n generally dislikes an argu- s he carries it on himself, and o sacrifice everything in the the sake of peace.

nag at your Johnny, or at his igger and older John, who is nly a grown-up boy! Don't small man with too many don't confuse him with com- which there is no occasion. A w laws, and plenty of liberty, small boy will be happy and

oubt his word. Believe your en he makes a surprising state- I n't break a promise you make id never indulge in threats. moral weakness on your part. is compelled to punish the boy, alty be something sharp and d soon over with. For pity's such punishments as, "You your bicycle for the next two "You are not to go into your nonth," or, "You shall have no the next week." Two weeks, nonth—they are a good bit of your boy, and God forbid that eclipse it for him. If you im to bed in the daytime, do one with it, but the probability deserve the punishment more id does. If your government nly kind and firm, your self- ays perfect, your laddie would the ship to the helm to the f your will, and he would -government without severity friction.

the do's: I have not room for e on'ts.

after your boy's companions. quaintance with the little fel- s to play with, especially with older boy who is his hero! nerally a big boy to whom the ooks up, a big boy whom the imitates. Look well to your nions.

to the books and papers he s not safe to leave a boy's hap-hazard, or to his own ere are rattlesnakes coiled up ocent-looking books. There men to-day in prison for life nitiation in crime, whose first shonor came from the printed Look to your boy's reading! His enture, his delight in the mar- nterest in deeds of valor and loits are perfectly legitimate, n be gratified by authors who to develop along manly lines, every reason to guard against rs who are simply sensational, ve beyond that of excitement ary pleasure. Beyond any or evil, may be the bad book, hispering ill-thoughts and low fancies in the boy's ear. Beyond any other agent for good, may be the book of high moral tone, of pure and elevated thoughts, of fine style, lifting the boy to the high levels where the light of heaven dwells. Look out for your boy's reading.

Look out, too, that the small boy is welcome in the drawing-room and the sitting room. Let him stay where mother is, and bring his friends into the house, which should never be too nice, or too richly appointed for his occupation. A boy who is freely given a place to play in the house, or out of doors, will not deface furniture, nor slide down the balusters. A place of his own he should have, and if he sometimes makes a little more noise than you think quite opportune, never mind. Keep him happy and good. The two adjectives are nearly always found in conjunction, for the good boy is a happy one, and the happy boy is good.

Keep your small boy's confidence, encourage him to tell you the happenings of his day, and never be astonished at anything he says; at least not to the point of shocked amazement. Pleased amazement is rather flattering than otherwise.

Give the little fellow a chance to earn some money. Let him have his regular daily "chores," something which he is responsible for, and which he will be expected to attend to faithfully, but over and above this, let him weed the garden or go on errands or perform some allotted task, for which you will pay him. Nothing helps to develop real character in a lad more certainly than the having work to do which has a certain commercial value, work which is worth doing, and which is done well.

Lastly, bring the love and the fear of God to bear as a continual influence on your boy, not by word only, but by your own example, and always refer matters of which you and he are in doubt, to the test of: What Christ would say about this? What the Lord would have me do? Life which keeps hold on the invisible is the only life after all for us and for our precious children.

Margaret E. Sangster

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A STORY FROM LIFE.

WRITTEN SPECIALLY FOR "THE CHRISTIAN HERALD."

By ANNIE L. HANNAH.

(Continued from last week.)

CHAPTER II.

DAVID RANSOM opened his eyes with a start and looked bewilderedly about him the next morning. A long ray of sunlight was streaming through the dusty little window at his side, falling upon the piled up hay and the opposite wall of the loft.

Where was he? Surely these were not his prison walls! For a moment he lay where he was, utterly at a loss; but the realization of his position flashed in upon him and he sprang to his feet. He had slept far longer than he intended, as he knew from the position of the sun, and going to the ladder he peered anxiously down into the barn below. There was no sound of any one stirring, and descending cautiously he found to his infinite relief that there was no one there. It was the work of but a moment to open the door and step into the lane, where, just beyond, the wide old farmhouse lay basking in the rays of the morning sun. He put his hand into the pocket of his coat and finding the paper quite safe, turned and went up the flagged walk tapping at the rear door.

A sweet-faced woman of past middle age opened it.

"HOW GLAD I AM YOU SHOWED ME THIS PAPER," SHE SAID.

"Well," she said, pleasantly, "what can I do for you this morning?"

David took off his hat. "I would like to see the owner of this farm, if you please."

"I am the owner; I am Miss Rachel May; and where do you come from so early in the morning?"

David never could explain the impulse which prompted him to reply, albeit half defiantly: "I came from your barn; I have been sleeping there all night."

If he had expected to see any change in the friendly expression of the face into which he looked, he was agreeably disappointed.

"I am very sorry that was necessary," she said, "but since it was, I hope that you were comfortable."

Not to be found fault with for trespassing was more than David had hoped or expected. He had called himself a fool for thus running the risk of spoiling his chances of employment by such an acknowledgment the moment that the words left his lips. But to be asked if stolen quarters had met with his approbation proved too much for his well-developed sense of the ludicrous, and he laughed outright; a ringing, boyish laugh, such as had not been heard from him for two long years.

"Why, what's the matter?" asked the gentle-eyed woman in surprise, by no means unpleased at hearing this strange young man, and she like himself quickly. David replied that he had slept very well, and he would be glad if she would allow him to work in return for his lodging.

There was something about this woman which touched and interested him, but he was too bitter, and perhaps hardened, to be greatly impressed.

"Why, I don't know," Miss Rachel was saying, "I suppose that we could find something for you to do, at least Sam can; but first you must let me give you some breakfast, for I suppose," hesitating for an instant, "that you have no money?"

"No," David replied impudently, "I have not had a square meal since — and then realizing suddenly what he was about to say, he paused in some confusion.

"There, now, I thought that he was going to tell me!" exclaimed the little woman to herself. "He isn't a common tramp, that's easy to see, and when he isn't laughing, he looks dreadfully sad or discouraged or something. But never mind; there's no need of my knowing; the Lord will show me how to help him if that's what he sent him to me for. Well, you sit right down here while I get you some breakfast," she said brightly, "and we'll talk about the work afterward. There comes Sam now. I'll ask him what there is for you to do."

David glanced up quickly at the man who came slouching across the meadow toward the house, and recognized him as the person he had seen about the barn the night before. He returned the scrutiny with interest, and with a brief "morning," accompanied by a stiff nod of his head, he entered the house followed by Miss Rachel, who turned back to say to David: "I'll call you when the things are set on."

"It seems real sort of mean to make him work out a meal which isn't going to cost me a cent," concluded Miss Rachel, after giving Sam a hasty account in reply to his question regarding David; "but folks do say it isn't right to give even food to an able-bodied man that can work for it. You can find something to set him at, can't you, Sam?"

"There ain't no lack of something to set him at, Miss Rachel," he replied. "There's enough to be done, the land knows! But don't you think its a leetle mite risky? What 'kin you expect 'of a man what sleeps in your haymow without so much as 'by your leave?'"

"I guess I'll risk that," she responded cheerfully.

"All right. It's for you to say; I thought I'd just mention it. I'm agreeable to all help what comes my way, for my farm and yours is just a bit too much to manage comfortable," he added.

"Then I'm glad he came along," said Rachel heartily.

"I'm free to confess I've been put to it sence Dan'el was took, and the work has got the upper hand of me; but that aint sayin' 's this feller'll 'mount to anything, Miss Rachel."

"Well, well, give him the trial, Sam; he can but fail, as you and I have failed more than once."

"I like that!" exclaimed Sam with a grin, as he took himself off.

David ate the bountiful breakfast to which Miss Rachel presently called him, in utter silence, and when he had finished and risen from the table, thanking her with a glance which she did not understand, she said: "If you will go out to the barn now, Sam will tell you what you can do to help him, as you feel that you would like to work a little for me. But do not make it too long," she added kindly.

Again David gave her that glance, but she had turned away to replenish her stove and did not catch it.

"That man's got a lot of go in him, Miss Rachel," said Sam, coming into the kitchen an hour or so later." I 'llow I never see a better worker. He never offered to stop, neither, till I asked him if he didn't think he'd 'bout worked out that meal of victuals, and then he said he'd rather be working than not. So I thought I'd come in and see how you felt 'bout having me keep him on a spell longer."

"Its too bad for you to have all my work on your hands, Sam, and I hope that we shall find some one before long. But of course keep him as long as he can help you."

And so David stayed on, working till dinner time, and still Sam found work for him to do which promised to keep him busy till after dark.

(Concluded on next page.)

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DUBLE OPPORTUNITY.

(ntinued from preceding page.)

Rachel May was not deeply versed
e ays of the world, but she knew
o feel certain that there must be
stery surrounding this man who
s en into her barn, and had yet
e so great a capacity for good work
rong an inclination to keep busy.
o, as David Ransom rose from
after supper, she turned to him
gently: "Of course you must not
e nless you choose, but have you
e to sleep to-night?"

instant, with his arms folded
s breast, he looked down upon
ut a word; then he began to
wly and deliberately.

all this had not happened, I
ve stolen into your barn again
But now—" And he shook his

shall not sleep in the barn: there
room upstairs, and you are quite
to that:" she said quickly. Add-
am may find more work for you
norrow if you care for it?"

ore he bent upon her that long,
, inquiring glance. "How—how
are?" he asked slowly. "How do
that I may not burn your barn
our horses? How do you dare
e so?"

I don't know," she replied sim-
ning his glance. "Somehow, I am
l. You do not look like a man
d steal," she added brightly.

s face grew ghastly.

ose," he began hoarsely, "sup-
some one should tell you that I
e just that? That I had done
had been in prison for it?"

ld be very sorry to hear it. But
think that any one will ever tell
f you," smiling.

ened his lips to speak again, then
himself and putting his hand into
t drew from it the paper which
prepared the day before and
d. to her without a word.

ened and read it, then looked up
th a pleased expression.

glad I am that you showed this
e she exclaimed. "It proves the
what I was beginning to hope:
y are the very man for whom I
en looking. We have already
ur friend's advice and let your
sak for itself; and if you will stay
nd try for a week, I hope by the
at time we shall like one another
hat we will not wish to part. You
d all the work of a farm. Sam
ould you like to try?" And she
ier hand to him.

e a man dying of thirst thrusting
, with his own hands, the cup of
r held out to him! That is what
d ansom felt he was doing when,
his hands behind him he said
"Wait and hear what I have to
is morning I fully intended giv-
his paper to read and asking you
e employment on the strength of
after you had treated me as you
been so heavenly kind to me I
t up, for I could not lie to you,
ught that I might go away and
tell you what I am. But now
ave trusted me: have offered to
ep beneath your roof—you must
! Listen, then, and be thankful
not take your hand—your clean
st hand—in mine. That paper I
yself: yesterday I came out of
ere I have been for two years
tling! stealing another man's

asped hands gripped one another
ely till the nails cut through the

e hoped that she would reply?
oped, all unconsciously, that she
t judge him as the world judged
e that his heart went down, down,
ier continued silence? Perhaps,
as sure of but one thing: that the
ud which had surrounded him
r before been so black: the dark
er so appallingly dark as when,
d without lifting his head, he
om where he stood and moved
ward the door where his hat and
ung upon a peg. How long it
e thought vaguely, as one would
rivial things under the pressure
great calamity, since first he had
there. Hours! Why, it must
n days, weeks ago, so familiar

had he become with the great room, passing in and out of it, as he had done constantly during the day. Well, he should never see it again, or its gentle mistress who had made that day to him one never to be forgotten.

He lifted his arm to take down the hat, but as he did so felt a light touch upon his shoulder, and turning with a start found her standing at his side, her hand still held out to him, her eyes brimming with tears.

"It was brave and true of you to tell me, and I am so sorry for your trouble. You have done wrong, terribly wrong! I would not have you feel that less than you do; but I am sure that you are sorry—perhaps have always been sorry for it. It may be that because of—of the consequences of the wrong which you did, you will not find it easy to make a fresh start. Stay here with me, my poor boy, and let me help you make it."

"You—you do not despise me? You are not afraid of me yet?" He was breathlessly waiting her reply.

"Despise you? Afraid of you? Does God despise you? And what right have I to judge you? How do I know that, in your place, I should not have yielded to the temptation? No, no, it is not for me to take God's place! and he is so much more merciful and tender than I could be!"

The lifted arm had fallen to his side, and she took the hand between her own, pressing it warmly. Only for an instant, however, for he almost snatched it from her, and turning abruptly folded his arms against the wall, his face buried upon them.

"God bless you! God forever bless you!" he whispered. "You have made me believe in Him! You have made me repent my act as I never repented before!"

And then for a few moments there was silence in the great fire-lit room: a silence broken presently by that most piteous of sounds—the sound of a strong man weeping. But he lifted up his head by-and-by, and standing erect looked down upon her.

"I came in here this morning," he began, "a hardened man, bitter, discouraged, desperate, hating myself and God. I hate myself still, but a God who could have made you must be full of mercy! May he have mercy upon me a sinner!" And again he bowed his head, but this time in meekness and penitence of heart.

"Amen!" said Miss Rachel fervently. Then taking his hand again, and looking up into the eyes still wet with recent tears: "I am glad that you told me. I think that I can help you more because I know. But no one else shall ever hear unless you yourself tell it as you have told it to me."

He seized her hand then, almost crushing it in his grasp.

* * *

And so to David Ransom came the opportunity which he had craved: as he had promised, so as the days and weeks passed by, did he prove himself worthy of the trust placed in him. He proved it as I say, yet not in the proud self-reliant spirit in which that promise had been made: not in his own power or strength, but humbly, prayerfully, "and in the fear of God."

And so to Miss Rachel came her opportunity. An opportunity bravely accepted, nobly used.

For "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

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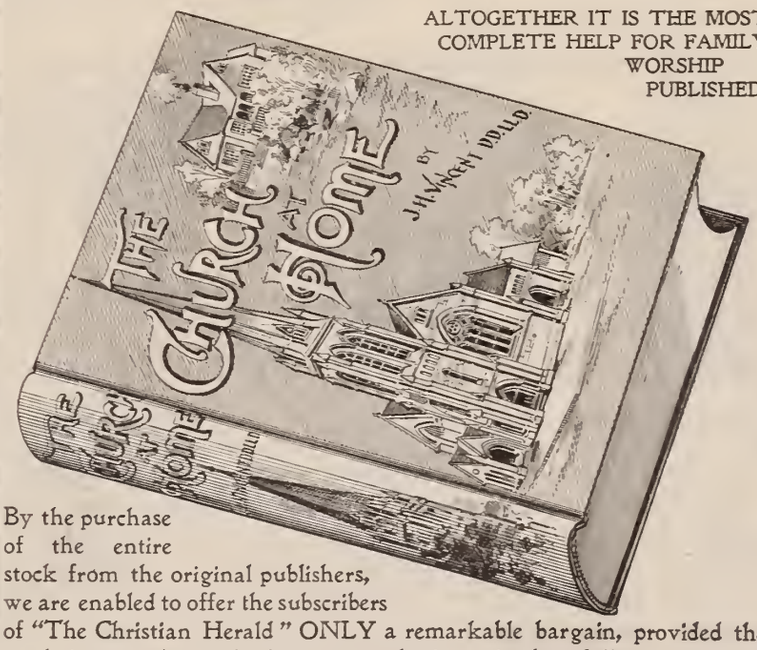

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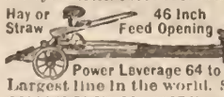

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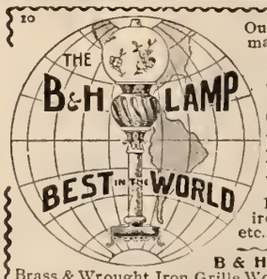

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AND SIGNS OF OUR TIMES

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VOLUME 20.—NUMBER 33.

ev. T. De Witt Talmage, D.D., Editor.

NEW YORK, AUGUST 18, 1897.

PRICE FIVE CENTS.

OUR RELIEF SHIP SAFE IN PORT.

of the "City of Everett" at Calcutta—Letters from Missionaries—Thousands of Lives Saved by the Famine Relief Fund.

as we go to press, the following legram is received:

..h, New York. CALCUTTA, Aug. 10

ed safe and sound with good cargo. Met Thoburn. Arrangements for distribu- rfect. Cargo more acceptable than ex- HOBBS."

will be welcome news to our readers r here, especially to those whose gifts c have freighted the gallant steamer de this magnificent gift to starving possible. It is extremely gratifying that Dr. Hobbs has found, as we d, that the corn will be welcome to e people and that there will be no loss ti in sending it to the famine- k districts.

* * *

No ords of ours could express so vivid- tne atitude of the starving people of dia r the gifts of the readers of THE RISTIAN HERALD, as do the letters we ceiv last week from the missionaries. The need has evidently been appalling and it still continues. Until the harvest is reaped from the seed which is now being sown in the provinces that have been blessed with rain, the pressure will be severe. The appeals to the missionaries are most urgent, and it would have been heart-breaking to listen to them if they had been unable to respond. It must be very gratifying to our readers to know that through their gifts these servants of Christ have been able to feed the hungry, and to show the people who know not Christ that Christianity is a religion of love and compassion. The English missionaries have received from their own land the means to alleviate the distress, and it is well that American missionaries have also been enabled to share in the good work. The natives must see now that the help which comes to them in their hour of need, is not the product of national feeling, but the outflowing of the love and sympathy of the Christian faith. Thus our Lord's name has been honored, and He who sees all things has been pleased as he has witnessed his people denying themselves that they may feed the hungry in his name.

The photograph we publish on this page was sent to us by the Rev. R. A. Hume, D.D., one of the American Board's Missionaries at Ahmednagar. It shows the people whom he has been enabled to support with the funds contributed by our readers. As will be noticed, the greater part of them are women and children, those who suffer most in such a calamity as that now desolating the afflicted land. In the rear of the group are a few men some of them aged, whose hoary locks call for consideration in such a time as this. Dr. Hume has personally superintended the work of relief and has taken care that the money has been made to go as far as possible. Following are some of the letters received from the missionaries:

SIRUR, India, July 5, 1895.

To the Editor of The Christian Herald, New York City, N. Y., U. S. A.

DEAR AND HONORED SIR.—How shall I begin to speak in view of the increased calamity that confronts us! The fears I had when I wrote you the 19th of March last we are now realizing. To help us still further, your second noble, splendid, timely gift of $500 has come, and we are devoutly grateful for it. So many of **the people say you have kept us alive,** yes, dear sir, THE CHRISTIAN HERALD. How shall I begin to portray the increasing distress on every hand! My hands and pen drop unable to present the scene.

The heavens are brass, the earth—and I am speaking of our Sirur region only now—scorched, the rains hold off from us, the cattle are dying all along the roads, and the fields which this time of year should be green, but are dark with drought. The people are flocking to us from all sides, almost wild with hunger. Mrs. Winsor and myself constantly say to each other, **what shall we do?** They come and offer their children, putting their hands on their stomachs, saying with plaintive tone and beseeching eye, "In mercy give us something to fill our stomachs, we are dying."

O how glad we are for the second $500;

(Continued on page 623.)

FAMINE-STRICKEN APPLICANTS FOR RELIEF AT THE AMERICAN MISSION, AT AHMEDNAGAR, INDIA.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Subscriber, Charleston, S. C. Is regeneration as taught by Christ to Nicodemus essential to the salvation of the heathen who have never heard the Gospel?

The salvation of the heathen has been a disputed question for centuries, and there is nothing to be gained by arguing about it. Our plain duty is to preach the Gospel to them, and we may well let the other question rest. We may be quite sure that God will deal justly with them, and that he will not hold them as being equally guilty with those who heard the Gospel and rejected it. Christ's command to preach the Gospel to every creature is the commission that concerns us.

Inquirer, Harrisburg, Pa. Who was the pioneer of modern missions in India?

William Carey was the pioneer in Northern India, his work having begun in Bengal in 1794. There were still earlier laborers in the South India Gospel field, however, Ziegenbalg, Schwartz, Schultze and Plutsche having spread the "glad tidings" in that section of India many years before the first missionary reached Bengal. Rev. Canon Edwards, of England, who has made an interesting study of mission work in India, is authority for this statement.

S. E. A., Baltimore, Md. 1. How can I know whether God has forgiven my sins? 2. I am very miserable on account of my sins, and life has lost all its sweetness. Is it God, or Satan, or my own conscience that keeps the thought of my sins before me continually?

1. We really do not know how you can be convinced if you are not willing to trust God's Word. You are assured (Isa. 55 : 7), that if the wicked forsake his way and return to the Lord he will abundantly pardon. In the New Testament you are told how God forgives sin through Christ. We do not see what more you can have. Less would satisfy you if it was a question of having your taxes or a fine remitted. If you have repented of your sins and renounced them, and pledged yourself in Christ's strength never to return to them, you may be sure they are forgiven. 2. We do not think that either God or Satan has anything to do with it. You are probably looking for some extraordinary experience on which you can rely, and you may never get it. You should take God's Word for it and be content. If you have repented and sought forgiveness, what you have to dread is not the punishment for past sins, but committing others. When a man has been forgiven once, he ought to be careful not to transgress again.

S. F., Brooklyn, N. Y. In our Quarterly Lesson leaf it is stated that "Athens was founded in B. C. 1556 or 3440 years ago." According to our calculation it would be 3453. Is the difference caused by the difference in the time of reckoning the birth of Christ?

No, it is caused by an oversight of the people who prepared the lesson leaf. They probably copied the figures from some publication issued thirteen years ago. There is no dispute as to there having been 1897 years since the era from which dates are calculated. This era was the year 754 of the Roman calendar, which dated from the founding of the city of Rome. There are several reasons for believing that Christ was born about five years before the year 1 of the Christian era. One is that Herod was alive at the time, and the Roman records show that he died three years before our era. Another is the decree for the taxing mentioned by Luke (2 : 1), which was the cause of Joseph and Mary being in Bethlehem at the time. There are reasons for believing that the decree was issued seven years before our era and went into effect in Judæa five years before our era. Another reason, is a calculation based on the remark of the Jews (John 2 : 20), "Forty and six years hath this temple been in building." Now we know from Josephus that the work of rebuilding began in 734-735 of the Roman era, or 20-21 years before our era. Forty-six from that date would be 26-27 A. D. And we know from Luke (3 : 23), that Jesus was at that time more than thirty years old. The probabilities from all these data are in favor of the year B. C. 5 as the year of our Lord's birth. You will find full information on all chronological questions relating to the life of Christ, in the able work by Prof. Samuel J. Andrews : "The Life of Our Lord upon the Earth," published by Charles Scribner's Sons, New York.

Orlando, W. P., Pott's Camp, Miss. Last Sunday our M. E. Church, South, was struck by lightning and burned up, (notwithstanding our earnest endeavors to save it), amid floods and almost waterspouts of rain. Last winter we were blessed with the services of Evangelist Bass, who held a revival resulting in the conversion of about fifty souls and the addition of nearly seventy members to the church, and the church has since been in much better condition and the whole community seemed changed and heavenward-bound. Some of our members say the devil destroyed the church and some say God destroyed it. Please enlighten us.

Your question revives the ancient and profitless argument on the authorship of evil. It should not be forgotten that natural evil is not necessarily the penalty of sin, but frequently proves to have been permitted in order that greater good may come through affliction and suffering. "The apparent disturbances of the physical world," says a reverend authority, "are likely to be reconciled with natural law, as science advances." The storm which wrecked your church building was probably felt with equal force and severity in many other directions, thus establishing the fact that it was a physical disturbance of extensive proportions, clearly attributable to natural causes and by no means limited to or supernaturally aimed at your edifice and congregation. See Luke 13 : 1-5.

A STREET IN THE JEWISH QUARTER, DOWNTOWN NEW YORK, ON A SATURDAY MORNING.

The locality shown in the photograph is the corner of Hester and Essex streets, and the time, the early forenoon hours of the Jewish Sabbath. All the stores and sidewalk stands are closed, the hucksters' carts have vanished, and the people who crowd the streets are dressed in their best and on their way to or from the synagogue. On other days, this locality is a confusing medley of sounds and one of the busiest neighborhoods in the populous east side.

Reader. Why was the name Saul changed to Paul, and when was it changed?

There are various theories, one being that he bore the name of Paul as a Roman citizen, and as one common among both Greeks and Romans, and similar in sound to Saul, his Jewish name. Another is that in becoming a Christian he simply followed an Oriental custom in assuming a new name at the time of his conversion to Christianity.

E. N. J., Corsicana, Tex. When does the nineteenth century close, or when does the twentieth century begin?

Immediately after 12 : P. M. Dec. 31, 1900, according to the common calendar. There is, however, a question as to the accuracy of the Christian calendar, some claiming that Dominicus Exiguus, the monk upon whose calculations it is founded, made an error of four years in the date of the birth of Christ. If this be true, the century would have begun after Dec. 31, 1895. See answer to S. F., Brooklyn, on this page.

Lester L. C., Woonsocket. Is it in sacred or profane history that we have the account of a fugitive (prophet or king) hiding himself in a cave and spending the night there. During the night a spider spun her web in the mouth of the cave and the dew fell on it. Next morning, the soldiers, seaching for the fugitive came to the cave's mouth, but seeing the spider-web wet with dew decided he could not be there and passed by without searching.

The story is not in sacred history. It is recorded of King Robert the Bruce of Scotland, and will be found in the histories of that country. It is, however, much older, and is related of Mahomet when fleeing from the Koreishites. It is doubtless even more ancient, and the same tale, in slightly different forms, is said to exist in several languages.

Mr. F. A Abbot, of Harrison, N. Y., in a letter acknowledging the receipt of one of our Sunday School Competition prizes, adds this grateful and unsolicited paragraph :

I have not the pleasure of your acquaintance personally, but as a newspaper man myself for forty years, I feel compelled to say that you get up a wonderful paper, and not one out of a hundred of your readers can really comprehend the labor and money expended, as well as personal sacrifice, that is embraced in each week's issue. No daily or weekly paper, secular or religious, is doing as much to make the world better and to relieve its suffering as THE CHRISTIAN HERALD is doing to-day.

W. H. W., Butternut, Mich. In our prayer-meeting recently we had a discussion as to the meaning of cutting off the right hand in Matt. 5 : 29. What are your views?

Christ evidently meant that if anything stood in the way of spiritual development it should be sacrificed though it were as precious as a right hand or a right eye. For instance : if a man was very fond of dancing or gambling when he was converted and he found, as he would, that the indulgence tended to alienate his soul from God, he must give it up. It would cost him some suffering, but he had better suffer than injure his soul. The supreme object in life is to get right with God and everything must be sacrificed that is in the nature of an obstacle to that attainment, even though the obstacle might be an innocent indulgence.

A. R. G., Galveston, Tex., and A. L., D., Lincoln, Wash. What becomes of the soul in the interval between death and the resurrection? Does it sleep in the grave, or go straight to heaven or hell?

There are three passages from which an inference may be drawn, in the absence of an explicit statement in the Bible. The first of these is Christ's assurance to the penitent thief : (Luke 23 : 43) "This day shalt thou be with me in Paradise." We are not sure what Paradise meant, but it was evidently a place of conscious existence, if it was not heaven itself. A second passage is contained in the parable of Dives and Lazarus (Luke 16 : 19-31). Some allowance must be made for the form of picture teaching Christ used, but he certainly described the rich man as being conscious and being able to see, hear, speak and feel at a time when his brothers were alive upon [illegible]. This indicated a conscious existence [illegible] soul prior to the resurrection. Th[illegible] passage is Paul's expression of a de[illegible] death (Phil. 1 : 23). He wished "to dep[illegible] to be with Christ." It is not likely [illegible] would have had such a wish if he expe[illegible] sleep until the resurrection. So acti[illegible] energetic a man would have wished [illegible] and work for Christ rather than to lie [illegible] scious in the grave. He clearly expect[illegible] as soon as he died he would be with Ch[illegible].

Subscriber, East Providence, R. I. 1. In [illegible] sence of both President and Vice-Pres[illegible] an organized society, what is the prope[illegible] to take in order to vote on necessary b[illegible] 2. Is it correct to speak of a lady as c[illegible] of a committee? 3. What is the pr[illegible] for a married lady to sign her name in [illegible] to an entire stranger?

1. If the meeting be regular and suf[illegible] respesentative in point of numbers, [illegible] elect a temporary Presiding officer a[illegible] ceed to business. 2. Yes; but she n[illegible] called chairwoman, if you prefer it. [illegible] less she be a professional woman an[illegible] habit of using her own name, the pr[illegible] customary way is to sign her "married [illegible] i. e., her own Christian name and her [illegible] name.

John C. W., Lyonshall, Man., Can. W[illegible] Greek religion? Are they Protestants [illegible] lics? Does their form of worship [illegible] that of the Jews of to-day? What are [illegible] doctrines of the Greek Church?

It has many features in common [illegible] Romish Church, although it rejects t[illegible] claim to supremacy and doctrinal a[illegible] It has no images, except the Cross. [illegible] festivals, liturgy, and rites generally [illegible] resemble those of the Catholic Chu[illegible] have no special resemb[illegible] those of the Jews. Th[illegible] doctrines are laid down i[illegible] ber of confessions of faitl[illegible] include the seven sacrar[illegible] the Roman Church. Ba[illegible] administered by trine im[illegible] and communion is adm[illegible] even to children.

1. How can we explain the [illegible] Noah, the only man [illegible] found grace in the eye [illegible] Lord, should become dr[illegible] soon after leaving the [illegible] What had Canaan done at [illegible] grandfather Noah sho[illegible] him?

1. He may have been [illegible] of the properties of the ne[illegible] there may have been so[illegible] cause not explained in t[illegible] ture story, which led to hi[illegible] dinary indulgence. 2. This [illegible] has often been asked, and [illegible] answer possible is that ' di[illegible] purpose must have guide[illegible] lips then as it did the [illegible] Jacob afterward." The [illegible] Ham — who saw the cu[illegible] upon the head of his you[illegible] — was doubtless heavier t[illegible] himself had borne it.

Jessie M., Trenton, N. J. [illegible] lighted at the splend[illegible] that have appeared [illegible] CHRISTIAN HERALD in [illegible] the animals and more [illegible] the singing-birds. We [illegible] pleased to hear from [illegible] is being done abroad in [illegible] beneficent crusade.

In the New York *Su*[illegible] is a lover of the birds), it [illegible] stated that the British So[illegible] the Protection of Birds [illegible] to preserve the songster [illegible] country. The "Wild Birds' Act" of [illegible] forced rigidly. Birds are being slaug[illegible] Italy to supply the London market [illegible] Italian people are awakening to th[illegible] protecting them at last. France, to[illegible] acted bird protective legislation, but [illegible] is known, Belgium, Germany, and ot[illegible] pean countries have done no hing in t[illegible]

A. J. B., Muscatine, Ia. To the incr[illegible] telligence of the masses, the wider spr[illegible] Gospel, and the divine blessing upon the [illegible] dom.——Subscriber, Hinsdale, Mass. [illegible] your questions in physical geograph[illegible] found in any atlas or encyclopedia.—— [illegible] J., Charleston, W. Va. It is pronounc[illegible] kwa, with accent on second syllable.—— [illegible] nedy, Shobonier, Ill. Information not [illegible] It sounds like Sterne.——Inquirer, Pate[illegible] is invited to send his verses to E. O. H[illegible] Louth, Kan.——Inquirer, Phila. Until [illegible] tember 10.——H., New Haven, Conn. [illegible] second-cousin on your mother's side—a [illegible] tant relationship.——H. H. Clark, Wis[illegible] is a reliable firm.——F. E. K., Peabo[illegible] Your question is not quite clear.——M[illegible] Clarenceville, Me. We hope to do so, bu[illegible] ally pressure of other matter crowds it ou[illegible] M. R., Minco, Ind. Ter. Not yet, but m[illegible] ——Mrs. Charles Berwick, Detroit. It [illegible] ably be produced in book form, but not [illegible] time.——W. H. M., Wellsville, Pa. Yo[illegible] the whole subject fully treated in any [illegible] cyclopedia.——Lelia J. W., Reeve, N[illegible] letter has been forwarded.——Investig[illegible] bury, Can. We have not the data ne[illegible] answer.——Reader, Crittenden, N. Y. [illegible] persevere in your missionary purpose by [illegible] using tact and gentleness, however, esp[illegible] dealing with such cases as you describ[illegible] B., Wonewoc, Wis. It stands for cha[illegible] D. H., Colorack. You must consult a [illegible] ——Subscriber, Ont., Can. It would se[illegible] to work of necessity.

IN A PALESTINE ORPHANAGE.

A Visit to Missionary Schueller's Famous Institute in Jerusalem—Hundreds of Poor Syrian Children Trained to Useful Christian Lives.

THE SYRIAN ORPHANAGE IN JERUSALEM.

REV. T. L. SCHUELLER.

An esteemed correspondent in Palestine, Mr. F. Vester, Sr., sends us the following interesting and encouraging letter, describing a phase of Christian work in the Holy City, with the accompanying photographs. Mr. Vester has dwelt many years in Jerusalem, and is highly esteemed by all citizens of all nationalities alike. He writes as follows:

"The Syrian Orphanage for Boys at Jerusalem is the largest establishment of its kind in the Holy Land, and I am sure a brief history of the institution and its work will greatly interest your readers. The aim of the institution is to give a home to orphan boys of Palestine and Syria. It was founded in 1860 by Missionary Theodore L. Schueller, after the terrible massacre of Christians in Damascus. Mr. Schueller at the time traveled through the country and gathered the poorest orphans into his Orphanage, which was then very small, consisting of only one large room and several small cottages. The founder had to labor under great difficulties; but with the help of God, he has since been enabled to raise his orphanage the largest establishment of its kind in the country, and to-day the number of inmates is 240, with ample accommodation for all.

"Besides Arabic and German, the orphans are taught a trade, which enables them after leaving the institution, to gain their living by honest work. The various trades are taught by European masters, and, in connection with this branch of the work there is also a school for the blind, of whom there are a great many in this country. The chief aim of the Orphanage, however, is to teach the inmates the principles of true Christianity and to bring them up in the fear of God. A good number of former pupils are now working in various parts of the Holy Land as native missionaries.

"Over 1,500 boys have found a home in this institution since its foundation, and all of them are full of thankfulness and gratitude for the advantages gained by their sojourn in the Orphanage. The good founder of the Orphanage, Missionary L. Schueller, died last year aged seventy-five, and his position as director is now filled by his son, the Rev. Th. Schueller.

"During the last few months, a new impetus was given to the good work by the Armenian question, and already ninety Armenian orphan boys have found a home here, and sixty more are expected to arrive shortly; but as the premises are too small to accommodate such a large additional number, new quarters are being erected for the Armenian boys in the institution's Farming Colony at "Bir Salem," near Ramleh. The work of the institution has, up to the present time, been carried on by the aid of Christian friends all over Europe, and it is hoped that these friends will continue to give their aid. God, who has obviously held his protecting hand over the Orphanage, will not fail to sustain it further and will surely move many hearts to give a helping hand to the promotion of this work."

Jerusalem, July 6, 1897. F. VESTER, SR.

ORPHANS IN CAMP ON A TRIP TO THE JORDAN IN 1897.

MODERN IDOLATRY.

Idols Commonly Worshipped in Christian Lands and their Power Over the Lives of the Worshippers.

At first sight it would seem that of all the commandments, the one least likely to be broken in these days is, "Thou shalt have none other gods before me." The tendency of the times is to get rid of God altogether, and not to multiply objects of worship. But when we consider what worship practically means, we have reason to doubt whether this commandment is generally kept. We do not worship graven images, it is true; but have we not suffered some thing to usurp God's throne? It might be well honestly and faithfully to find out what occupies the supreme place in our lives. Is there anything that we desire above all else? Anything to which we habitually sacrifice other desires? Is there anything that holds so high a place, that to receive it, we neglect family ties, or religious duties, or the claims of friendship, or health, or relaxation? Is there any pursuit, any ambition, any attachment that holds first place and takes precedence of all else? If so, we must plead guilty as to this commandment. We have an idol that stands before God. There are times when we are brought face to face with this question. When a long-sought object is nearly within our grasp, but to seize it we must do something which conscience condemns; when we realize that an association is degrading and that it separates us from God, and so ought to be severed; when a certain line of conduct is apparently the path of duty, but is one that would alienate friends and perhaps bring ridicule upon us—in such circumstances how do we act? Do we make loyalty to God the chief consideration, and sacrifice all else to that? The answer to these questions may give the clue to the idol, if there is one, in our lives. The story of Abraham and Isaac is continually being reproduced. God had no desire for the sacrifice of the lad. It was sufficient when the patriarch was willing to give him up at God's command. The father showed that even his love for his son was subordinate to his loyalty to God. We are not required to make such sacrifices; we are required only to keep such a law of subordination. The demand is not unreasonable. A father expects the same consideration from his child. If an indulgent father gives his son a bicycle, and the son becomes so infatuated with it that he will not go to school and will not come home at night at the hour his father appoints, and is continually being led into disobedience by his delight in his wheel, what is likely to happen? Will not the wise father take it from him? If the boy used it in moderation and continued to be obedient to his father, there would be no trouble, and the father would be glad that his son's pleasures were increased; but when the wheel becomes a source of alienation, then it must be removed. So it is in our own lives. We suffer the blessings God gives us to come between him and us. A lover, a wife, a child, money, fame, pleasure—any of these may become idols. When God sees "inordinate affection" creeping thus into the life of his child, he may leave him to the consequences of his folly or he may take away the idol, to save his child from being lost. The mischief is not in the things themselves, but in the love which makes them rivals of God.

Stundist Persecution.

Notwithstanding the Czar's promise to the Czarina, that greater religious liberty would be granted throughout his empire, there has thus far been no perceptible change. Russian persecution of Stundist Christians is being continued with unabated vigor, the Czar having recalled none of the draconic measures issued against these Russian Protestants during the last reign. Some Russian papers publish private testimonies of eye witnesses to the cruelties perpetrated upon the unfortunate Protestants.

One writer, a lady, says: "The village authorities take particular delight in passing sentence of flogging on the 'heretics.' A moujik of the village Komisarovka, by name Potap Goli, looked emaciated to the extreme, tortured, indeed, almost to death. This man had been flogged numerous times. On one occasion they watched his return and stopped him coming from a secret meeting of his brethren. It was an awful frost, and first of all they took off his boots and led him barefooted over the frozen mole-hills forcing him to count how many such hills there were over the vast field. This lasted wholly two hours. The legs of the victim finally got quite numbed, and he fell to the ground unable to move any further. Bleeding from several wounds, he was then dragged into a cottage, where a fiendish torture was applied to him. This consisted of a big sheet of paper rolled up like a cigarette, one end of which they put into his nostrils, igniting the other end. This remedy proved effective. The flame caught the moustache of the victim, and he began to move and groan, to the great amusement of the barbarians around him. This is not an exceptional case. In the official reports of the Government Procureurs at numerous trials, it was stated again and again that the Stundists were 'beaten with poles and iron pitchforks, were dragged out from their houses by their hair, their clothes torn, their mouths filled with mud, have been thrown and drowned in deep pools of water, have been forced and sunk in the earth up to their necks,' that 'women were stripped of their clothes, and, in that state, were beaten with cudgels, hay-forks, and iron bars.'"

"Thousands of Lives Saved."

(*Continued from first Page*)

but with the utmost care and economy it is vanishing immediately. Please, dear Dr. Klopsch, do see these plain figures: The population of this region, in which my wife and myself are the only missionaries, numbers 150,000. Thousands of these must die. They are flocking to our house daily, I may say hourly, and our hearts are sad and heavy at the sights that present themselves by these really starving people. It seems to me the least we can possibly do is to make an attempt to save 1,000 whom government aid does not reach. One thousand people out of the tens of thousands need 500 sheers of grain per day; this for a month of thirty days is 15,000 sheers or quarts, *i. e.*, a pint for a person. This, at the present rate will cost $1,000 a month.

These poorest of the poor here in this Sirur district, where they have only myself and wife to look to, must be cared for or die. Let me, in your name, raise a banner—"THE CHRISTIAN HERALD Relief Grain." It will be an object-lesson to the thousands who are flocking to us. We are using your money in the way you have so well suggested, and are purchasing grain and giving it out by measure to the families in distress.

Yours sincerely, R. WINSOR.
RAHURI, WESTERN INDIA,
July 8th, 1897.

To the Editor of the CHRISTIAN HERALD:

DEAR SIR; These last weeks I have been so busy trying to relieve some of the terrible suffering in this district, that I have not had time to write you of the work in detail. The daily sights here are almost too harrowing to write about, and it would be impossible for any pen to really describe the distress as it exists today. Going on the streets we see **people in all stages of emaciation**, some without hope, sitting by the roadside, or in the streets picking up grain that has been spilled kernel by kernel. Some are seen picking off the leaves of the Tamarind tree or the bitter fruit and seeds of several kinds of trees which in ordinary times are never touched by the very poorest of the poor. A woman with four children came to our house last week for relief, as hundreds of others are doing daily. She was of high caste, and had found nothing for herself and children to eat for four days, except the leaves and seeds of some tree. They all had a peculiar wolfish starved look. We fed them all, and the mother gave us one little girl to put in our school.

As to the distribution of money you have sent us, as long as the government relief works were open, we used our funds to supplement in cases of sickness, feebleness or great need among children, the small pittance earned at the works. For the last two months the distress has been so terribly increased that it was simply a matter of saving life by our giving. All able-bodied persons have been sent to the only relief works now open in this district. All that government would take on we have sent to the poorhouse. Our cases of greatest suffering have come from the Hill people, who live a few miles to the west of us. They are respectable people, very simple in their habits, who have been driven from their homes by extreme hunger. Yesterday a family of three generations, whose ages ranged from ten days to sixty years, came to our door. They were all in the last stages of emaciation, and so stupified by suffering as to hardly believe their eyes, when we gave them food. These people are very nearly naked, but their distress for food is so great, that we pay no attention to their lack of garments.

From early morning till late at night the driveway to our gate is crowded, the aged who after all their years of hardship and scarcity are now dying of actual starvation, mothers with helpless little children pinched with hunger, other children with neither mothers nor fathers, their ceaseless crying is even now going on as I write.

Every dollar that we receive for Famine Relief is regarded as a most sacred trust, and is used to do the utmost good possible. **Thousands of lives have already been saved by The Christian Herald Fund,** and the need is now greater than ever before, and will continue to increase until the rains come and a crop can be ripened. Believe me, yours sincerely, W. O. BALLANTINE.

THE METROPOLITAN PULPIT

SLAUGHTER OF MEN.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Prov. 7: 22, - - - - - - **As an ox to the slaughter.**

THERE is nothing in the voice or manner of the butcher to indicate to the ox that there is death ahead. The ox thinks he is going on to a rich pasture-field of clover where all day long he will revel in the herbaceous luxuriance; but after awhile the men and the boys close in upon him with sticks and stones and shouting, and drive him through bars and into a doorway, where he is fastened, and with well-aimed stroke the axe fells him; and so the anticipation of the redolent pasture-field is completely disappointed. So many a young man has been driven on by temptation to what he thought would be paradisiacal enjoyment; but after awhile influences with darker hue and swarthier arm close in upon him, and he finds that instead of making an excursion into a garden, he has been driven "as an ox to the slaughter."

We are apt to blame young men for being destroyed when we ought to blame the influences that destroy them. Society slaughters a great many young men by the behest, "You must keep up appearances; whatever be your salary. If you haven't the money, borrow. But there are two kinds of borrowed money: Money borrowed for the purpose of starting, or keeping up legitimate enterprise and expense, and money borrowed to get that which you can do without. The first is right, the other is wrong. If young men knew the despotism of being in debt, more of them would keep out of it. What did debt do for Lord Bacon, with a mind towering above the centuries? It induced him to take bribes and convict himself as a criminal before all ages. What did debt do for Walter Scott? Broken-hearted at Abbotsford. Kept him writing until his hand gave out in paralysis to keep the sheriff away from his pictures and statuary. Better for him if he had minded the maxim which he had chiselled over the fireplace at Abbotsford. "Waste not, want not."

The trouble is, my friends, that people do not understand the ethics of going in debt, and that if you purchase goods with no expectation of paying for them, or go into debts which you cannot meet, you steal just so much money. If I go into a grocer's store and I buy sugars and coffees and meats with no capacity to pay for them, and no intention of paying for them, I am more dishonest than if I go into the store, and when the grocer's face is turned the other way I fill my pockets with the articles of merchandise and carry off a ham! In the one case I take the merchant's time, and I take the time of his messenger to transfer the goods to my house, while in the other case I take none of the time of the merchant, and I wait upon myself, and I transfer the goods without any trouble to him! In other words, a sneak thief is not so bad as a man who contracts debts he never expects to pay.

Yet, in all our cities there are families who move every May-day to get into proximity to other grocers and meat shops and apothecaries. They owe everybody within half a mile of where they now live, and next May they will move into a distant part of the city, finding a new lot of victims. Meanwhile, you, the honest family in the new house, are bothered day by day by the knocking at the door of disappointed bakers, and butchers, and dry goods dealers, and newspaper carriers, and you are asked where your predecessor is. You do not know. It was arranged you should not know. Meanwhile, your predecessor has gone to some distant part of the city, and the people who have anything to sell have sent their wagons and stopped there to solicit the "valuable" custom of the new neighbor, and he, the new neighbor, with great complacency and an air of affluence, orders the finest steaks and the highest-priced sugars, and the best of the canned fruits, and perhaps all the newspapers. And the debts will keep on accumulating until he gets his goods on the 30th of next April in the furniture cart.

No wonder that so many of our merchants fail in business. They are swindled into bankruptcy by these wandering Arabs, these nomads of city life. They cheat the grocer out of the green apples which make them sick, the physician who attends them during their distress, and the undertaker who fits them out for departure from the neighborhood where they owe everybody when they pay the debt of nature, the only debt they ever do pay.

Now our young men are coming up in this depraved state of commercial ethics, and I am solicitous about them. I want to warn them against being slaughtered on the sharp edges of debt. You want many things you have not, my young friends. You shall have them if you have patience and honesty and industry. Certain lines of conduct always lead out to certain successes. There is a law which controls even those things that seem haphazard. I have been told by those who have observed, that it is possible to calculate just how many letters will be sent to the Dead Letter office every year through misdirection; that it is possible to calculate just how many letters will be detained for lack of postage stamps through the forgetfulness of the senders, and that it is possible to tell just how many people will fall in the streets by slipping on an orange peel. In other words there are no accidents. The most insignificant event you ever heard of is the link between two eternities—the eternity of the past and the eternity of the future. Head the right way, young man, and you will come out at the right goal.

Bring me a young man and tell me what his physical health is, and what his mental calibre, and what his habits, and I will tell you what will be his destiny for this world, and his destiny for the world to come, and I will not make five inaccurate prophesies out of five hundred. All this makes me solicitous in regard to young men, and I want to make them nervous in regard to the contraction of unpayable debts. I give you a paragraph from my own experience.

My first settlement as pastor was in a village. My salary was $800 and a parsonage. The amount seemed enormous to me. I said to myself, "What! all this for one year!" I was afraid of getting worldly under so much prosperity. I resolved to invite all the congregation to my house in groups of twenty-five each. We began, and as they were the best congregation in all the world, and we felt nothing was too good for them, we piled all the luxuries on the table. I never completed the undertaking. At the end of six months I was in financial despair. I found that we not only had not the surplus of luxuries, but we had a struggle to get the necessities, and I learned what every young man learns in time to save himself, or too late, that you must measure the size of a man's body before you begin to cut the cloth for his coat.

When a young man wilfully and of choice, having the comforts of life, goes into the contraction of unpayable debts, he knows not into what he goes. The creditors get after the debtor, the pack of hounds in full cry, and alas! for the reindeer. They jingle his doorbell before he gets up in the morning, they jingle his doorbell after he has gone to bed at night. They meet him as he comes off his front-steps. They send him a postal card, or a letter, in curtest style, telling him to pay up. They attach his goods. They want cash, or a note at thirty days, or a note on demand. They call him a knave. They say he lies. They want him disciplined in the church. They want him turned out of the bank. They come at him from this side, and from that side, and from before, and from behind, and from above, and from beneath, and he is insulted, and gibbeted, and sued, and dunned, and sworn at, until he gets the nervous dyspepsia, gets neuralgia, gets liver complaint, gets heart disease, gets convulsive disorder, gets consumption. For the sake of your own happiness, for the sake of your good morals, for the sake of your immortal soul, for God's sake, young man, as far as possible, keep out of it.

But I think more young men are slaughtered through irreligion. Take away a young man's religion and you make him the prey of evil. We all know that the Bible is the only perfect system of morals. Now, if you want to destroy the young man's morals, take his Bible away. How will you do that? Well, you will caricature his reverence for the Scriptures, you will take all those incidents of the Bible which can be made mirth of — Jonah's whale, Samson's foxes, Adam's rib—then you will caricature eccentric Christians, or inconsistent Christians, then you will pass off as your own all those hackneyed arguments against Christianity which are as old as Tom Paine, as old as Voltaire, as old as sin. Now, you have captured his Bible, and you have taken his strongest fortress; the way is comparatively clear, and all the gates of his soul are set open in invitation to the sins of earth and the sorrows of death, that they may come in and drive the stake for their encampment.

A steamer fifteen hundred miles from shore with broken rudder and lost compass, and hulk leaking fifty gallons the hour, is better off than a young man when you have robbed him of his Bible. Have you ever noticed how despicably mean it is to take away the world's Bible without proposing a substitute. It is meaner than to come to a sick man and steal his medicine, meaner than to come to a cripple and steal his crutch, meaner than to come to a pauper and steal his crust, meaner than to come to a poor man and burn his house down. It is the worst of all larcenies to steal the Bible which has been crutch and medicine and food and eternal home to so many. What a generous and magnanimous business infidelity has gone into! This splitting up of life-boats, and taking away of fire-escapes, and extinguishing of lighthouses. I come out and I say to such people, "What are you doing all this for?" "Oh!" they say, "just for fun." It is such fun to see Christians try to hold on to their Bibles! Many of them have lost loved ones, and have been told that there is a resurrection, and it is such fun to tell them there will be no resurrection! Many of them have believed that Christ came to carry the burdens and to heal the wounds of the world, and it is such fun to tell them they will have to be their own saviour! Think of the meanest thing you ever heard of; then go down a thousand feet underneath it, and you will find the headquarters of the meanness that would rob this world of its only comfort in life, its only peace in death, and its only hope for immortality. Slaughter a young man's faith in God, and there is not much more left to slaughter.

Now, what has become of the slaughtered? Well, some of them are in their father's or mother's house, broken down in health, waiting to die; others are in the hospital, others are in the cemetery, or, rather, their bodies are, for their souls have gone on to retribution. Not much prospect for a young man who started life with good health, and good education, and a Christian example set him, and opportunity of usefulness, who gathered all his treasures and put them in one box, and then dropped it into the sea.

Now, how is this wholesale slaughter to be stopped? There is not a person who is not interested in that question. The object of my sermon is to put a weapon in each of your hands for your own defence. Wait not for Young Men's Christian Associations to protect you, or churches to protect you. Appealing to God for help, take care of yourself.

First, have a room somewhere that you can call your own. Whether it be the back parlor of a fashionable boarding house, or a room in the fourth story of a cheap lodging, I care not. Only have that one room your fortress. Let not the dissipated or unclean step over the threshold. Though they come up the long flight of stairs and knock at the door, meet them face to face and kindly yet firmly refuse them admittance. Have a few family portraits on the wall if you brought them with you from your country home. Let no bad book or newspaper come into that room any more than you would allow a cobra to crawl on your table.

Take care of yourself. Nobody else will take care of you. Your help will not come up two, or three, or four flights of stairs; your help will come through the roof, down from heaven, from the God who in the six thousand years of the race's history never betrayed a young man who tried to be good and a Christian. I would say in regard to your adverse worldly circumstances, in passing, that you are on a level now with those who are first to succeed. Mark my words, young man, and think of it thirty years from now. You will find that those who thirty years ago now are the millionaires of this country, who are the orators of the country, who are the poets of the country, who are the strong merchants of the country, who are the great philanthropists of the country, the mightiest in church and state—all starting morning on a level with you, not in advance above, and you in straightened circumstances now.

Herschel earned his living by playing the violin at parties, and in the intervals between the play he would go out and look up at the midnight heavens, the fields of his immortal conquests. George Stephenson rose from being the foreman in a coal mine to be the most renowned of the world's engineers. No outfit, no capital to start with! young man, go down to the river and get some books and read of the wonderful mechanism God gave you in your hand, in your foot, in your eye, your ear, and then ask some doctor to take you into the dissecting room and illustrate to you what you have read of, and never again commit the blasphemy of saying you have no capital to start with! Equipped! Why, the poorest young man is equipped as only the God of the whole universe could afford to equip him. He has his body—a very poor affair compared with his wonderful soul—Oh, that soul! makes me solicitous. I am not so much anxious about you, young man, because you have so little to do with, as I am anxious about you because you have so much to risk, and lose or gain.

There is no class of persons that stirs my sympathies as young men in our cities. Not quite enough salary to go on and all the temptations that come from that deficit. Invited on all hands to drink and their exhausted nervous systems reeling to demand stimulus. Their religion caricatured by the most of the clerks in the store, and most of the operatives in the factory. The rapids of temptation and death rushing against that young man forty miles the hour, and he in a frail boat headed up stream, with nothing but a broken oar to work with. Unless Almighty God help them they will go under.

Ah! when I told you to take care of yourself you misunderstood me. You thought I meant you are to depend on human resolution, which may be dissolved in the foam of the wine cup, or may be blown out with the first gust of temptation. Here is the helmet, the sword of the God Almighty. Clothe yourself with panoply, and you shall not be put to confusion. Sin pays well neither in this world nor the next, but right thinking, and right believing, and right acting will take you in safety through this life and in triumph through the next.

I never shall forget a prayer I heard a young man make some fifteen years ago. It was a very short prayer, but it was a tremendous prayer: "Oh! Lord, help us. We find it so very easy to do wrong, and so hard to do right, Lord help us." That prayer, I warrant you, reached the ear of God, and reached his heart. And there are a hundred men who have found it—a thousand young men, perhaps, who have found out that very thing. It is so easy to do wrong, and so hard to do right.

I got a letter one day, only one paragraph, which I shall read:

"Having moved around somewhat, I have run across many young men of intelligence, ardent strivers after the will-o'-the-wisp, fortune, and of one of these I would speak. He was a young Englishman

wenty-three or four years, who came o ew York, where he had no acquaint- ns, with barely sufficient to keep a couple of weeks. He had been terly reared, perhaps I should say too terly, and was not used to earning his w , and found it extremely difficult to e y position that he was capable of l . After many vain efforts in this rtion he found himself on a Sunday evening in Brooklyn, near your church, about three dollars left of his small apital. Providence seemed to lead him ur door, and he determined to go in nd hear you.

e told me his going to hear you that g was undoubtedly the turning-point s life, for when he went into your h he felt desperate, but while listen your discourse his better nature got e mastery. I truly believe from what young man told me that your sound- g ne depths of his heart that night brought him back to his God whom s so near leaving."

It is the echo of multitudes. I am reaching an abstraction, but a great a . O! friendless young man. O! o al young man. O! broken-hearted man, discouraged young man, led young man, I commend to you r this day, the best friend a man ever He meets you this morning. Despise t at emotion rising in your soul; it is v ily lifted. Look into the face of r. Lift one prayer to your father's e to your mother's God, and this ng get the pardoning blessing. while I speak, you are at the forks t road, and this is the right road, and at the wrong road, and I see you start t right road.

O Sabbath morning at the close of rvice, I saw a gold watch of the renowned and deeply-lamented vio- is Ole Bull. You remember he died s island home off the coast of way. That ld watch he had d up day e ay through st illness, d en he said ompanion: N I want to this watch g as I can, d en when I ne I want o keep it up until it s my friend. r. orenus, in ew York, and ne will keep nd up until e is done, d en I want ch to go to oung son, special fa- ri .

T great musi- n ho more n y other artist had made the violin a and sing and weep and laugh and h—for it seemed when he drew the w ross the strings as if all earth and e shivered in delighted sympathy— at musician, in a room looking off e sea, and surrounded by his favo- e itruments of music, closed his eyes h. While all the world was mourn- his departure, sixteen crowded ars fell into line of funeral proces- n carry his body to the mainland. e were fifty thousand of his country- en athered in an amphitheatre of the s iting to hear the eulogium, and it d when the great orator of the day e entorian voice began to speak, the t usand people on the hillsides burst ars. O! that was the close of a e t had done so much to make the r happy. But I have to tell you, n nan, if you live right and die right, t s a tame scene compared with that c will greet you when from the gal- es of heaven the one hundred and y nd four thousand shall accord with r s in crying, "Well done, thou good d thful servant." And the influences t earth you put in motion will go w om generation to generation, the u es you wound up handed to your n, and their influences wound up n ded to their children, until watch nd ock are no more needed to mark e p gress, because time itself shall be o lo er.

FIGHTING SIN IN NEW ORLEANS.

The Work of the Union Gospel Mission Among the Vicious Classes in the Southern City—A Crusade Deserving Generous Support.

MANY readers of this journal are already acquainted with the excellent Christian work that is now being carried on in New Orleans by the Union Gospel Mission. Through many trials and vicissitudes, the Mission has lived and prospered, and at the present time its operations in the darkest quarters of the Southern City are being more greatly blessed than at any previous period of its existence.

Mr. A. E. Vail, the founder and General Superintendent of the Union Gospel Mission, writes for the information of THE CHRISTIAN HERALD readers this most interesting sketch of the work, whose headquarters are 725 Camp St., New Orleans:

Years of severe trial and arduous effort, cheered with great success from all spiritual points of view, convince me that God desires the continuance of this Mission. It is all the more needful that the beacons be maintained on the most dangerous reefs, no matter how exposed to hardships and dangers those who attend the lights. And it is no answer at all to say that such beacons, storm-swept and billow-bound, do not look so trim and tidy, and that the occupants are not so safe and comfortable as those in less exposed and less trying situations. This Mission is a light in a dark place, a beacon on a most dangerous reef, in a sea of raging waves, foaming out their own shame. It is situated in a neighborhood turbulent and disorderly, where the noises of mockery, opposition and studied insult sometimes drown the voices of prayer and exhortation, even to the indoor listeners. To have a policeman detailed for the suppression of disorder would cost us $2.50 per night, and for our regular services (three nights per week) would amount to something more than we sometimes collect in a month.

During a series of revival meetings, just closed, over a dozen conversions resulted. It is not the custom of the Mission to take public collections. As a rule they are never taken, except in an emergency, when extra expense is incurred. It is impossible to conceive of any Christian work where the Gospel is more literally "without money and without price" than with us. This Mission needs to be maintained because in a radius of about a hundred yards, there are five saloons where intoxicants are sold night and day, every day of the year, Sunday included, despite the law prohibiting their sale on the Sabbath. Until a little while ago, there were seven saloons dealing out "liquid damnation," but the nearest two have been discontinued, one by the death of the husband, the other, by failure of the proprietor. I have not counted the number of saloons within a radius of three or four blocks of our Mission, but I have no idea that there are less than between thirty or forty. There is no church where whites worship, within several blocks.

This Mission, through God, has been instrumental in saving scores of souls, even during its most trying ordeals. It has fed many an hungry one, clothed many naked, visited many sick, prayed at the bedside of many dying, distributed many thousands of tracts and copies of God's Holy Word, and it has been a source of comfort and blessing to many of its worshippers, who are now in heaven. Are not such fruits worth far more than the trials it has undergone? A most remarkable illustration of how God crowns endeavor was shown by our late revival services. A Baptist brother, living near by, used to attend our meetings very regularly. His prayers were burdened with supplications for loved ones who were indifferent about salvation and seldom or never came to our meetings. Ever and anon, he would solicit the prayers of the Mission in their behalf. Very recently he died. In our late revival, his son and wife were both converted and will join the Baptist church, of which he was an honored member.

The Union Gospel Mission is strictly a union Mission and undenominational. The active participants in its worship are members of several Protestant denominations: Protestant Episcopal, Baptist, Presbyterian, and Methodist Episcopal (Southern). Sectarianism is eliminated and no discordant note is ever heard in the joyful music of Christian brotherhood. We have learned the inestimable lesson of "keeping the unity of the spirit in the bond of peace," of "standing fast in one spirit, with one mind, striving together for the faith of the Gospel," and of becoming "all one in Christ.

The Mission has no support from any church or denomination, but depends solely on the free-will offerings of Christian people everywhere.

"All our co-workers are poor," Mr. Vail explains, "and have their own burdens to bear. The people in our neighborhood, too, are very poor, largely habitues or patrons of saloons. Our principal workers are devoted to their work, are uncompensated. If anyone asks how he or she can help us, we say, 'in any way.' Bibles, Testaments, copies of the Gospels, tracts, Sunday School papers, Berean Leaf Clusters (back numbers) pictures for children and clothing. We especially aspire to own our building (to cost about $3,000), as we have been renting for seven years. To some Christian possessed of a holy ambition to do a great work for God here is a chance. It would be an inexpressible help to us."

The large photograph which appears on this page was taken at a recent gathering of the Mission's young folks at the Lower City Park, one of the most picturesque of New Orleans breathing-spots, and particularly rich in its live oaks. Under one of those great trees many duels used to be fought — a wide-spreading tree, with branches sweeping the ground in all its circumference. It was the dark and bloody ground in bygone years, but the crack of the pistol has ceased and now the merry shouts of romping children are heard there.

A Monster Demonstration.

On July 20th the Salvation Army celebrated its thirty-second birthday at the Crystal Palace, London, in a remarkable fashion. Delegates were present from all parts of Great Britain and from every country on the globe, and the gathering in the great auditorium was one of the most picturesque and representative imaginable. Not only were many languages and nationalities represented, but many grades of society, from the poor, debased drunkard and criminal to the sober, substantial citizen of means. It is estimated that over 60,000 persons were present in all. There was a brass band of 4,500 pieces. One of the features of the celebration was the reading of a message from Queen Victoria, in reply to one that had been sent to Her Majesty by Gen. Booth, conveying jubilee festival greetings from the Salvation Army. In her letter the Queen expressed her appreciation of the humanitarian work of the organization in different parts of her empire, and trusted that "Divine guidance and blessing might accompany all its future efforts."

MEMORIAL SCHOOL-HOUSE AT CISAMBA.

How A Missionary Works.

A Sketch of the Varied and Successful Labors of a Devoted Medical Missionary in West Central Africa.

IN a letter just received from Dr. Walter T. Currie, acknowledging a contribution from THE CHRISTIAN HERALD toward the expenses of his mission work in Cisamba, in West Central Africa, is a description of missionary life, interesting to all Christian workers. It shows that the ideas sometimes entertained of the romance and adventures of missionary work are not always correct, and that there must be a great deal of drudgery for the faithful worker to undergo. There are, Dr. Currie says, about a hundred natives living around the station which is the centre of his circle of Christian influence. A few white traders have settled in the neighborhood, but none within a radius of ten miles of Dr. Currie's home, so the missionary seldom sees a white face save those of his helpers. The industrial work which was begun tentatively during his earlier years at Cisamba has developed and has proved beneficial in many ways. The boys who were trained as carpenters and builders under Dr. Currie's superintendence, are now in frequent request from other places, and wherever they go, they always leave behind them an excellent record of consistent Christian conduct. They can now make good adobe bricks, have thatched the mission building, and have cut down trees and made good windows, doors, etc. The ruling chief of a neighboring district has applied for their help in erecting a school-house, the entire cost of which he will pay out of his own pocket. He also proposes to pay the salaries of two of Dr. Currie's boys as teachers. Dr. Currie also maintains a blacksmith's shop, and hopes shortly to set up a flour-mill at the station. He has also a dispensary, in which some hundreds of cases were treated last year. Besides there are the schools, the senior and junior boys' schools, the same for girls, a kindergarten and a teachers' school for adults. From this last school native teachers have gone out, covering a circle around the mission with a radius of two days' march, and have preached in all the villages to audiences varying from two to three hundred. These villages Dr. Currie visits at stated intervals, as a kind of episcopal visitation. In four villages regular Sunday services are held by teachers whom Dr. Currie has trained.

A GROUP OF TEACHERS, PUPILS, AND ATTENDANTS OF THE UNION GOSPEL MISSION, NEW ORLEANS.

HAPPY TENEMENT WAIFS.

The Summer Pilgrimage to Our Children's Home at Mont-Lawn Now at its Height—Thousands of Little Lives Made Glad.

EACH passing week finds new faces at our Children's Home and new cares and responsibilities for the Matron and her staff of assistants. It is an endless panorama of children, some of

THREE LITTLE ORPHAN WAIFS AT MONT-LAWN.

them slim and puny, typical youngsters of the tenements; others more vigorous, but all equally jubilant at the prospect of spending ten whole days amid the daisied fields and cool woods overlooking the Hudson. When at the close of their term they return, browned and vigorous to the crowded city, they look back with grateful thoughts towards the Home where they have spent what in very many instances, has doubless been the happiest period of their little lives.

"Never was in the country before!" is a familiar story, and the frank, ingenuous way in which the little guests admit their unacquaintance with green fields and woods is both sad and amusing. Our artist, in a sketch from life, has cleverly shown the only glimpse three waifs had ever had of the country up to the time they came to Mont-Lawn. And there are many who never saw the woods even in pictures, and to whom everything at the Home is new and strange. Thousands of others like them, whose wee lives have been cooped up in tenement alleys, can be found in many parts of the great city. When a holiday comes to them through the goodness of some missionary worker who searches them out for our Children's Home, it is a thing never to be forgotten.

One of the events of the week at Mont-Lawn was the dedication of a bell which had been presented to the pretty little "Rockside Chapel" of the Children's Home by the Rev. Dr. Jewett, who generously grants the use of the buildings and grounds every year. There was quite an assemblage of visitors from the villages around at the ceremonial. On the bell, whose clear vibrant tones will hereafter summon our children to prayer and praise, this was engraved:

The Lord is my Shepherd.
IN MEMORY
OF
SARAH JEWETT,
DAUGHTER OF
REV. DR. A. D. T. JEWETT.
PRAISE GOD.
"Feed my Lambs."

Saturday is usually a gala-day at Mont-Lawn, and the little chapel resounds with the merry voices of the children in song and recitation. Many are remarkably clever mimics, and not a few are capital singers. Visitors are greatly entertained by the school songs, and the recitations, and the kindergarten exercises, and never fail to express their pleasure at beholding the perfect discipline and the joyful obedience the little ones render to their kind teachers.

Every cot in the Mont-Lawn dormitories is full, and the Home is crowded to its utmost capacity, compatible with comfort. We trust, however, before the season closes, to give health and joy to still other hundreds of little ones who are sadly in need of a short outing, and we cordially invite our readers to aid us by their contributions in making the number as large as possible. This request will not seem unreasonable when they remember that the total cost of a ten days' outing for a child, transportation and all other expenses included, is only three dollars! Never do our little guests forget in their evening petitions to ask for a blessing to rest upon those who sent them there, and it would go very hard with any one who saw those little heads bowed and heard the wee lips mutter their prayer in hearty yet reverent unison, to believe that their simple supplication could pass unheeded.

During the week the following sums have been received in aid of the work:

Prev Ack'd ..$1,967 86	Mary W Blake.. 3 00
Mrs I L Allen 10 00	Lambert Bewke's little girl.... 1 00
Carrie Heckenleply 1 00	C B A, Rockport... 4 00
Mrs T C Bacon.... 3 00	One interested, Boonville 1 00
Mrs E A Drew..... 3 00	Hannah R Curtis.. 5 00
A grateful heart, Lake Mills..... 1 00	Mrs Tucker..... 3 00
Primary Dept 2, Cong S S, Biddeford... 3 00	Louise Farnham.. 1 00
Susan Judson..... 4 00	Mrs C Sherwood... 50
Sara Judson 2 00	Mrs J D Ambrose.. 50
J Fowler..... 3 00	Lulu Moyer..... 3 00
C W Charles..... 3 00	Friend of children, Brooklyn 2 00
The Tenth Fund, Ocala 1 00	Wm Eicher..... 5 00
Mrs Eva Hamilton 50	S B K, Worthville. 1 00
Inasmuch, Evanston 3 00	F H, Lyme 1 00
Mrs D P Haynes .. 50	Wm Mooney..... 1 00
Mrs M Thatcher... 2 00	Mr & Mrs CH Caldwell 3 00
Saml Clelland 5 00	Martha Greaves.....10 00
Grace Davis 3 00	Nellie Greaves..... 50
W, Ohio 3 00	Jr C E S, Gloversville 3 00
Walter Stark 2 50	E M G, New Haven 1 00
M I M, Mt Vernon. 5 00	Mrs E R Schureman 3 00
Mrs Alex Young... 1 00	Jr S C E, Niskayuna 9 00
Silver Cross Circle, Windsor Locks .. 4 00	Mrs R Gatie 3 00
Jennie & Ethel White 3 00	Mrs M Wood..... 5 00
Mrs H Demarest .. 0 00	A R G Edwards ... 50
Mrs Wm Corsa .. 6 00	Misses Ferguson...10 00
Addie Carter..... 6 00	Bklyn friend, N Y.. 1 00
I H N, Los Angeles 50	—, Wheeling..... 25
Friend, Orwigsburg 50	Mrs M H Bergen .. 6 00
Katie Pierce 1 50	Infant cl Olivet SS, Brockton 3 00
Nurse, Poncha.....10 00	—, Derry Depot.... 1 00
Baby Dan, Laconia 1 00	X Y Z, Pitcher 3 00
L A Campbell & F V Strohsahl 3 00	Mrs S L Hart..... 2 00
Lena F Smith 50	Mr & Mrs P W Copeland..... 6 00
Olive K Bradt 50	Harriet P Porter... 1 00
Florence Churchwell 1 00	I. M Creager & wife 1 00
S A E, Ohio 5 00	M S Sanborn 1 00
W E Chandler ... 3 00	

THE ONLY "COUNTRY" THEY HAD EVER SEEN.

Mrs Geo F Morris' Class of Boys, No Cong S S.... 2 00	Constant reader Cl. Lancaster. 2 00
Jr C E Soc, Cong Ch, Littleton. .. 1 00	Mrs A E Simmons. 2 00
"Twinkling Stars," E Orange 3 00	Friend, Lynn ... 1 00
—, Cedarville ... 9 00	Mrs R McMechen . 6 00
Friend, Milford .. 6 00	Col by Ida M Sames & Olive Knipe ... 1 00
Mr & Mrs J Norris. 3 00	Mrs J E Bourn ... 3 00
Mary E Howell .. 1 00	Miss E E Sears ... 1 00
Francis S Howell .. 25	F C Wilcox ... 5 00
Theo & Inez J Morning ... 3 00	Reader, Peotone .. 3 00
Dexter S S, Lidgerwood ... 3 00	In memory of Mary, Worcester 1 00
A D Worthington.. 3 00	I. M T, Johnstown 10 00
	Mrs I. V Mowry & little daughter 1 10
	H I N, Wingroad 3 00

Friend, Flint..... 1 00	Sarah Agnew..... 3 00
Mrs J Abbe..... 1 00	Thos Daisley 4 00
Clarence J Abbe.... 1 00	J F M, Macksville.. 50
—, Sharon..... 3 00	James Kitto..... 3 00
Misses Wiestling .. 3 00	Chas S Teal 3 00
Mary A Wegg..... 3 00	Mrs Ida Brush..... 3 00
J S Knapp..... 2 00	Mrs Abigail Morrill 5 00
Romaine Johnstone 3 00	In mem of Fanny R 3 00
Mrs L B Knight... 6 00	Mrs A O Lane 1 00
H D S, Derry Depot 8 00	Mrs R F Fletcher.. 1 00
Lydia P Clark 1 00	Ent given by Anna, Ethel, & Harold Irving, Herbert Linda & Blanche Connelly 14 57
Mrs K M, Pleasant Hill 1 00	Olive Barnes 1 50
T W B, Balto 5 00	Harold Hatcher ... 3 00
Mrs E T C, Bklyn .. 1 00	A B, Lawrence 2 00
I H N, Providence. 3 00	H Clyde Hipple.... 1 00
Friend, Dorchester 1 00	Subr, Leechburg... 1 00
Mary Guy..... 1 00	Rose C Goode 1 00
Nancy Green..... 1 00	A Southern girl, Fayetteville... ... 1 00
W S, New Haven.. 6 00	Friend, Hopedale..10 00
J H & F E Hayt... 2 00	Nancy S Eppert... 3 00
Mrs L B Lindsley.. 2 00	L A Rathbun..... 1 00
Nellie A Childs.... 1 00	Reader, Pioneer.... 3 00
—, Holyoke 3 00	Mother, Hamilton.. 1 00
J M, Williamsfield. 1 00	3 little children, New Haven 3 00
Mrs C L Hulburd.. 2 00	Friend, Ft Stockton 2 00
Friend, Lynn 1 00	Lizzie Avirett..... 3 00
Mother, Hamilton.. 1 00	Mrs J B Curtis 5 00
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All contributions in aid of The Children's Home should be addressed to 92 Bible House, New York, and will be promptly acknowledged in these columns.

A Conjurer's Conversion.

In a recent revival address in England, the Rev. George Ringrose related this remarkable incident: The conversion of Robert Craig, the Scotch evangelist, was the most remarkable incident in the life of that interesting servant of the Master. In his youth Robert was a street conjurer and strolling player, and in the pursuit of his calling traveled through all the towns and villages of Great Britain. One night, while stopping at a cheap lodging-house in the East End of London, he met a fellow-craftsman, a quack doctor, whose principal prescription was nothing more mysterious than pills compounded of soft soap and flour. During their conversation, the "doctor" was looking over an old trunk, and by accident picked up a New Testament, which, with an oath, he tossed aside. "What's that book?" asked Robert. "A Testament given me by a missionary; you can have it, lad." Robert took it, and, opening the sacred pages, his eyes beheld the following words: "Nothing unholy can enter the kingdom of heaven!" The young conjurer read on, and that night, on his knees in the lodging-house, became reconciled to his Maker.

Having received the light of the Gospel, Robert Craig deemed it his life-mission to proclaim the glad news to others. His face shone like a benediction, for his countenance was illuminated with the eternal truth of God. He performed valiant evangelistic work in Holland for several years.

A TOWER AND ITS USE

MT. PROSPECT TOWER.

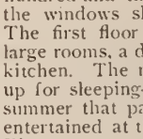
A MORE pictures spot for a summer's outing than the tower on Mount Prospect, near Binghamton, N. Y., will be hard to find. Here it is that a party of boys from the slums of New York are spending their outing. The tower, which is their habitation during their stay in the country, has a history worth relating.

The most notable series of union religious meetings ever held in Binghamton was held in the fall of 1893. There was no building in the city with a seating capacity sufficient to accommodate the thousands who were expected and who flocked to hear the noted evangelist, P. S. Mills, who conducted the meetings. Preparations for the occasion were accordingly made by the erection of a large temporary building. At the conclusion of the meetings, which resulted in the largest number of conversions ever accompanying the services held in that city, there was no further use for the building.

S. Mills Ely, one of the most liberal contributors to the support of the meetings, purchased the building and had it torn down and conveyed to the top near his summer home, and used the lumber to there erect a tower as a memorial of the greatest series of meetings ever held in the city. The tower structure is one hundred and thirty-five feet high, and from the windows show, is ten stories high. The first floor is finished off into three large rooms, a dining and living-room and kitchen. The next three floors are fitted up for sleeping-rooms. This is the case in summer that parties of waifs have been entertained at the tower as guests of Mr. Ely.

H. N. GARDNER.

Paul's Prayers for Himself.



Doubless many of the prayers Paul offered for himself were answered, but it is a singular fact that the only one that he mentions with detail was rejected. Even an inspired Apostle, appears, wanted something that God knew was better for him not to have. The thorn in the flesh, whatever it may have been, whether the ophthalmia it is usually thought to have been, or some other affliction, had to be borne. Three times, he tells us, he pleaded for its removal, but he had to learn that his duty was to regard to it was to bear it, support by the strength God would give. This is encouraging to all who are inclined to doubt their standing when God does not grant their petitions. It may be best for them, as it was in Paul's case, that God is giving them a higher blessing than the one they have asked.

Most of his recorded prayers were for others, for his spiritual children, the churches he had founded and for his opponents, his brethren according to the flesh, for whom his supplications seem to have been incessant. The good man's whole love goes out to the world is apt to be more concerned for others than for himself and we may be sure that in his own prayers his own needs were not the most prominent subject of petition. The worst one blessing, however, that it is fair to infer was frequently on his lips. In writing to the Ephesians he begs (6:19) that they will pray for him, not that he may be saved from persecution, not that he may be saved from hardship and peril, not for any of the things that are apt to figure prominently in the prayers of less consecrated men, but that utterance may be given to him that he might open his mouth boldly to make known the mystery of the Gospel. His desire was for increased capacity for service and for more power and courage to speak in his Master's cause. In seeking in other matters he set an example that we may wisely follow.

THE SUNDAY SCHOOL

Paul Opposed at Ephesus.

Sunday School Lesson for Aug. 29. Acts 19:21-34. Golden Text: Luke 12: 15.

BY MRS. M. BAXTER.

LIKE his Master before him, Paul's life was regulated from above. He did not choose or plan his own way. His ministry at Corinth was at an end, and taking with him his fellow-laborers, Priscilla and Aquila, he set sail for Ephesus on the way to Syria. At Ephesus he entered into the synagogue as he was wont, and reasoned with the Jews. Had he been master of his own plans, the desire of these Jews that he should remain with them might have influenced him to delay his journey to Syria, but he had his orders, and carried them out irrespective of any desire of his own, or of any circumstances favorable or unfavorable. Oh, the rest of a life in harmony with the known will of God! Oh, the power of knowing that that way must be right into which God has directed us, and the absolute certainty that he makes us responsible for all the consequences! Paul was, however, free to make a promise that he would return to Ephesus if God will."

Meanwhile he left behind him there his trusted helpers Priscilla and Aquila. It was no accident that just at this time Apollos, a man of no ordinary gifts, and "mighty in the Scriptures" should visit Ephesus and come, of course, to the synagogue. This man had some knowledge of Christ, but knew only the baptism of John. He did not yet know what it was to receive the Holy Ghost. Aquila and Priscilla, far less gifted probably in intellect and learning, saw that they had a ministry from God to this man. When a child of God, under the real discipline of the Holy Ghost, he has a humility which is quite free from the self-consciousness which accompanies human modesty. Divine humility does not compare itself with other people; human modesty does. Divine humility can trust God to make the way another's heart when God has sent him or a message to that other.

Thus it came to pass that Priscilla and Aquila had not to consider the flesh in the eloquent and learned Apollos; they had not to think that he might consider it presumptuous for such as they to attempt to teach him. God could not send them to him without preparing him to receive their ministry. When the Holy Spirit instructs us, we do not look on things as between man and man, but as always ordered or permitted by God. Thus they took him unto them and expounded unto him the way of God more perfectly," or carefully. And their ministry to him was not in vain. Passing over into Achaia, "he helped them much which had believed through grace, for he powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ" (Acts 18: 18-28, R. V).

God had special purposes for Ephesus. Paul was to remain a longer time in this, the most entirely heathen city than in any other, and his Epistle to the Ephesians was to be one of the deepest and the richest of all his writings. After his ministry in Antioch, and pastoral visits to the churches in Galatia and Phrygia, Paul returned to Ephesus. There "he found certain disciples, and said to them, "Did ye receive the Holy Ghost when ye believed?" These disciples had not so much as heard whether the Holy Ghost were given. Baptized into John's baptism, they knew the promise that he who should come after John should baptize with the Holy Ghost and with fire (Matt. 3: 11) but they neither knew Christ nor the Spirit. They were, however, willing learners; they were baptized in the name of the Lord Jesus, Paul laid his hands on them, the Holy Ghost came on them, their tongues were loosed, and they prophesied, i. e., they spoke unto men to edification, and comfort and consolation (1. Cor. 14: 3), a sure mark that the Holy Ghost had taken possession of them.

The quickening of disciples gives an impetus to the work of God. Backed by the witness of these God-filled lives, Paul "spake boldly in the synagogue." Thus the Holy Spirit is come to God's children. "He shall convict the world" (John 16: 8), and when the worldly heart is convinced or convicted of sin, it can no longer remain neutral; something happens, either it yields, and God takes possession, or it becomes hardened and opposes. This was the case with some in the synagogue at Ephesus. They spoke evil of the Way before the multitude, and Paul, loyal Jew though he was, left the synagoge and separated the disciples, who met with him in the school of one Tyrannus. Here Paul preached the Gospel every day for two years, God sustaining his indefatigable servant, for necessity was laid upon him, yea it was woe unto him if he preached not the Gospel (1. Cor. 9: 6).

It was the promise of Christ that when they preached the Gospel, signs should follow "them that believe" Mark 16: 15-18), and certainly in Ephesus he did confirm the Word with signs following. "God wrought special [i.e., extraordinary] miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out." The demoniacal rebuke of the sons of Sceva, one of the Jewish high priests, and the public burning of the books of sorcery, testify how high was the tide of spiritual life at this time in Ephesus.

RUINS OF THE THEATRE AT EPHESUS.

An intimation from the Spirit of God led Paul to see that the time of his ministry in Ephesus was drawing to a close and he saw before him as God's will, a journey through Macedonia and Achaia to Jerusalem; and farther in the future he "must also see Rome." But he must pass through the furnace before leaving the city and must see his beloved Ephesian converts in such danger that it would need all the reality of his knowledge of God to trust him, and leave them behind. The enmity of the Jews had arisen from spiritual pride. The persecution began at this time as in Philippi through the greed of Gentiles who lived only for earthly gain. What cared they whether their idols or the God whom Paul preached were true? Commerce and wealth had possession of their hearts, and all must give way to business considerations. The manufacturers of silver shrines to the heathen goddess Diana, was the leading industry of the city. Christianity was ruining their trade; the call for their goods was lessening, men would be thrown out of work, and they would stand it no longer.

Demetrius, one of the leading merchants, taking matters into his own hands, gathered together a crowd of those interested in the trade, and harangued them showing them that the commerce of the city was in danger and that the repute of the city and the magnificence of the renowned temple of Diana was also in danger and it was time they should make themselves heard. A great excitement was the result; the agitators cried out aloud in the streets, "Great is Diana of the Ephesians," and the whole city was filled with confusion. This was just what the agitators wanted. Everybody rushed into the theatre and a most disorderly assemblage began shouting, some one thing and some another, and many did not know what the stir was about. But the Jews and Christians were roughly handled, and Paul who wanted to go into the theatre was restrained both by the disciples and also by certain of the chief officers.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

ABOUT four years appear to have elapsed between Paul's departure from Corinth described in the lesson for August 1, which was the last of the lessons dealing with the history of the Acts, and this lesson, dealing with the riot in the theatre at Ephesus. During this period Paul had paid a brief visit to Jerusalem, proceeding there from Corinth and making a short stay at Ephesus by the way. At Ephesus, as usual, he went to the synagogue to argue with the Jews. Many people went to the magnificent city to see the great temple, one of the wonders of the world, with its columns of jasper, now in the mosque of St. Sophia at Constantinople, and its beautiful pillars of Parian marble, sixty feet high, each the gift of a king. But Paul's motto was, "This one thing I do," and to the synagogue he went. Here he had the novel experience of being urged to stay. It was not often that the people in a synagogue wanted to hear more of his preaching. But he was anxious to get to Jerusalem and, with a promise to come again, he proceeded on his journey. The object of his visit to the capital is mysterious. Paul was about the last person in the world that we should have expected to find making vows, but he appears to have done so. Some commentators have tried to make it appear that it was Aquila, not Paul, who made the vow, but the language will not bear the interpretation. The ceremony, which is prescribed in Numbers 6, involved his taking his shorn locks to Jerusalem and burning them in the sacrificial fire. The visit is described in the few words that, he went up and saluted the church; from which we conclude that he had a chilling reception, about which, Luke probably thought, the less said, the better. James and his ritualistic friends had little love for the great Apostle, and he went to Antioch where he would be among friends, to spend his brief interval of rest, before starting out on his third missionary journey. He seems to have made a rapid journey over the old ground in Asia Minor, visiting the churches planted on his first journey and then hurried to Ephesus to fulfil his promise. During his absence of probably nine months or a year, important events had occurred. Another great preacher had been there and by his eloquence had stirred the people. This was Apollos, a Jew from Alexandria, the famous Egyptian city named after Alexander the Great. Apollos is described as an eloquent man, but like many other men noted for their eloquence, he was deficient in knowledge. Paul's friends, Aquila and Priscilla, took him in hand and taught the orator much that he did not know before. He had gone on to Corinth when Paul reached Ephesus. Twelve men were left behind who had accepted the Gospel. They had trusted in Christ for the salvation of their souls, but like many men in our own day, they knew nothing by experience of the sanctifying influences of the Holy Spirit. Paul did not disturb their faith, but with the tact of a wise man, used the stage they had reached as a basis for further progress. One fault Paul set himself to correct which had serious consequences later. This was their belief in magic and charms and amulets. So successful was Paul in this effort, that the people abjured their sorcery and brought their books of magic to the value of nine thousand dollars, and publicly burned them. This act caused enmity in the vested interests, as reform generally does. The silversmiths and other trades did a thriving business in charms and amulets and models of the temple of Artemis, whose Ephesian name was Diana. Visitors to Ephesus bought these things and carried them away to their native lands to worship them and to use them as fetiches to ward off disease and calamity. Paul's teaching, as they were shrewd enough to see, injured this business. Demetrius, their leader, called the manufacturers together and warned them that their craft was in danger. But in order to give the agitation a general public interest, he based his attack on the plea that the great temple would be despised if Paul's teaching became popular. The same tactics are often pursued now. He succeeded in stirring up a riot which threatened to become dangerous, but which was quelled by the diplomatic speech of the town-clerk, or local scribe. This disturbance brought to a close Paul's visit, which appears to have extended over three years.

Our craft is in danger. Effective speakers are those who appeal to motives which have weight with their hearers. To the people of Ephesus, Demetrius talked about their great temple. To the silversmiths he said, "Our craft is in danger." We often hear eloquent attacks on the Churches, the Salvation Army, and the Temperance Societies. "They are so intolerant, so noisy, so officious," we are told. They would restrict people's liberty, and "rob the poor man of his beer." These are the public pleas; when the opponents of reform are talking among themselves, they are little likely to use such arguments. The real trouble is that there are so many businesses that reform would curtail if it did not destroy them.

They be no Gods which are made with hands. Mr. Roper, the African missionary, relates that a woman of Ibbadan was inclined to give up idolatry, but could not be persuaded to part with one idol, in which she had great faith. She had often prayed to it to take care of her and believed that it had protected her from many dangers. Mr. Roper reasoned with her and eventually a test of its power was agreed upon. The woman was going on a three months' journey, and before leaving, placed the idol in the middle of her hut. "Now," said she, "I shall see if you can take care of yourself." On her return she looked at the idol and found that it had been gnawed by rats. She immediately cast it out. A god that could not protect itself from rats, she argued, could not protect her.

He himself stayed in Asia for a season. We can understand how helpful to the converts such a sojourn would be. When Paul came to the city he found that they were in need of instruction, as the work of Apollos had necessarily been imperfect. A similar incident occurred in modern times. Dr. Chamberlain, of the Reformed Church, used to tell the story. He said that a Hindoo purchased from another native a Bible that the latter had obtained from a mission station. The Bible was the means of his conversion and that of his wife. They gathered the people of their village together and read it to them. Eventually a kind of church was organized, but without baptism or the Lord's Supper, the nature of which they did not understand. The Hindoo was known far and near among his people as the man with the book. Seven years afterwards a missionary traveling through the country found the church, and gave them further instruction. They were eager to receive it, and were received into communion.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

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Child-Study of Robert Browning.

IN Camberwell, England, where Robert Browning was born, and where for years he attended the Congregational Chapel as a worshipper, and student in the Sunday School, the teachers in the public schools have been encouraged to give their course in English literature to the children especially on Browning. It would not be expected that boys and girls of from eleven to thirteen would write very wonderful essays upon a poet, whom adult readers often find so obscure. And yet, an article in *The Academy* quotes the very satisfactory results of this effort.

Soon after the death of Longfellow and Whittier and Eugene Field, especial observance of their birthdays obtained in some parts of this country. American poets are very safe and wholesome teachers. It is true of them, as one of the little essayists of Camberwell said: "All great poets and writers are sent by God to deliver a message to us, which they do in pleasant form of poetry or prose." And if our American poets could be taught in the public schools of the towns where they were born, the pupils would be made acquainted with good literature and good morals at one and the same stroke. Let the thing be thoroughly tried in America. Let Cambridge begin with Longfellow, and Great Barrington with Bryant, and Irvington with Washington Irving, and Concord with Emerson, and Salem with Hawthorne. Let the birthplace of Dr. Holland do him a like honor, and see how happy the effect will be. We have literature whose study would be a benediction to our young people.

The Strength of the Hills.

MEN readily find God in the sublimer things of Nature. There are beautiful intervales along the Saco river in Fryeburg, Maine. They are favorite subjects with the landscape painter. It is so with the intervales in North Conway. But it is beauty which is their language, not strength. Strength we find in the hills. The poets treat the hills as the pillars of Nature's temples—as the ribs of Nature's skeleton. A man may have the same sense of his littleness when he climbs a high mountain as when he traverses the ocean. The ocean teaches him instability, uncertainty; shows him how untrustworthy are the winds and the waves. The mountains teach him how strong God is, and how strong He has made the earth. And what the hills suggest as their nature, they often do for him. They make him strong. How often it is, that what man loses in the life of the city, he regains from the life of the hills. This rushing away to the mountains for recovery from illness, from invalidism, is a correct instinct. In the habits of city life, man loses his strength. The food he eats, the water he drinks, the air he breathes, even the society with which he is most familiar, result in his degeneracy. The fable of the ancients, that one of their heroes recovered his strength whenever he touched mother-earth again, is grounded on truth. Get among the hills and the sights of the hills; live among the people who inhabit the hills; climb the hills, drink of the mountain brooks that course down their sides. The strength of the hills is God's; avail yourself of this strength, and throw physic to the dogs.

The Lost Ear.

A MAN cannot afford to lose one of his ears. There are so many sweet sounds in this world to hear, that we need all the faculties God has endowed us with to listen. The Lord Jesus knew what damages the stroke of Peter's sword brought to Malchus; so he stretched forth his hand and touched Malchus, and the ear was restored as perfectly as before it was cleft by the sword. There are thousands of people in the Church of God now, who have had their right ear cut off. They listen to the truths of the Gospel, and to the exhortations and prayers in devotional meetings, but it is with the left ear. There has been some influence at work to cut off the right one, and the religious service is wasted for the simple reason that they have not the right capacity to listen. We hear a great deal about good speakers and poor speakers, but we have yet to recognize in the Church of God that it requires just as much skill, just as much grace to hear aright as to speak aright. This occurrence which took place in the time of Christ—the sword of Peter hewing off the ear of Malchus—we see repeated again and again. The sword of prejudice—how often that cuts off the right ear! People come into religious meetings, and some man rises to speak for Christ; he is a thoroughly imperfect man; you know many unfortunate things about him; and you say: "That man cannot talk to me;" and although he may have a message from the skies you will not let him deliver it to your soul, because you do not like the man. You have met with him, perhaps, in the marts of trade; he has perhaps done things of which you could not approve; he has said things that did not meet your approbation, and because of that you reject the message he brings, forgetting the fact that Baalam had iniquity in his heart, and yet he brought a message from the Lord Almighty; and so even a very sinful man may tell a great and solemn truth. In other words, the sharp, keen sword of prejudice cuts off your right ear.

It is the simple fact that the vast majority of people who attend at religious services upon the Sabbath, go to hear how they like the minister; and the thought seldom occurs to their souls—"For this day's hearing I must give an account. Ten thousand times ten thousand years after that minister is dead and forgotten, I will be feeling in the eternal world, the grand, or the iniquitous result of this day's hearing." So that, when we stand in the church on the Sabbath, and talk to the people, or when men rise in the prayer-meeting to talk to their comrades on the road to heaven, they are conscious perpetually of the fact that there are scores of people who by prejudice have lost their right ear.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

Romance of the Bread-Basket.

No. I.

HOW many good housewives, standing with elbows bare over their bread bowls, remember that they are performing a part in a domestic rite touching the very gates of Eden. The story of the white wheat flour begins there, for God said unto Adam: "In the sweat of thy brow shalt thou eat bread." And it is a mystery we may well consider that in no place in the world does wheat grow naturally. Everywhere wheat will grow — in Lapland, seventy degrees north latitude; and at La Vittoria, two hundred and seventy-three toises above the ocean; but everywhere it must be sown and harvested in the sweat of the brow.

We are told in Genesis 26: 12, that "Isaac sowed the land and received the same year one hundred fold," and the story of wheat thereafter blends itself with all the loveliest of our sacred dramas of life. To name the word "Wheat," is to call up visions of Joseph and old Egypt; of Gideon on the threshing floor and an angel visitor; of Ruth gleaning in the wheat fields of Boaz; of Solomon feeding Hiram's men with a yearly dole of twenty thousand measures of wheat while they worked on the temple; of the wheat fields blowing on Judean hills and the Holy Jesus walking through them. And as these memories crowd on our consciousness, they will bring with them such gracious promises as "I will feed you with the finest of the wheat," or such pertinent queries as "What is the chaff to the wheat?" The Bible history alone of wheat may fill the heart and the head of the breadmaker, and add to every baking some personal means of grace, and to every loaf some subtle sense of antique flavor.

Aside from its Biblical history, the story of wheat is wonderful. Isaac sowed for a hundred-fold; but in Africa, a hundred-and-fifty and even three-hundred-fold was not uncommon; while the teeming graneries of Egypt, Nineveh, and Babylon are only to be likened to the wheat fields of our own Great West. From Africa wheat went to Sicily and then to Rome, where a chaplet of wheat ears was the first crown worn in that imperial city. It was the most sacred badge of the first priesthood instituted. Let us try to imagine the broad-browed, majestic Acca Laurentia, sitting on the hills around the new city weaving it for her son. Thereafter prayers were not offered without an oblation of wheat; for these worshippers of Jupiter knew that the homage of the heart is glad to express itself by the gift of the hand.

Wheat was probably taken to England by the Phœnicians in exchange for tin, since Cæsar found it growing there; but until a century ago, it was not plentiful or cheap enough to be the ordinary bread of the people. In the eighth century monks—and they had always the best of everything—ate only barley bread; and at the close of the eighteenth century, Eden says: The town of Carlisle was searched in vain for a loaf of white bread. In my own youth in England, the wheat loaf was kept for the master's table, and barley cakes in the Isle of Man, were the ordinary bread of the people. At the close of the seventeenth century wheat was taken to America, and now her immense granaries stand between the nations of Europe and their great dread of famine, or of having to exchange the white loaf for the brown.

How early mankind learned to leaven bread is unknown, but it antedates history. Chaldea claims the discovery, and the Chaldean bread was famous for its excellency. Egypt was very early acquainted with the process, for Moses interdicted it during the Passover. The art was not known to the Romans in the beginning of the Republic. They parched the ears of wheat or made a gruel of the meal, and it was not until 580 years after the foundation of the city, the first public bakeries were instituted. Public bakers, though important functionaries in all ancient nations, have never found favor among Anglo-Saxon peoples, unless circumstances of unusual growth compel their service. When the great manufacturing city of Manchester had a population of 90,000, she had not one baker's store; and in all the smaller towns of England every household yet bakes its own bread. There seems to be something so personal in bread that this feeling is easily understood. The hands of the mother have moulded it; she has put part of herself—her life, her thoughts, her love—into it; and there are few men and women, who do not retain to the end of their lives the belief that their mother's bread was the very best bread ever made.

Still it can do no harm to explain that the four main points in the making of good bread are now acknowledged to be the following: First, the setting of all the sponge at once. Second, having iron pans with very deep sides to prevent the escape of the carbonic acid gas from the baking loaf. Third, thorough and careful firing. Fourth, free exposure on every side to a current of cold air when taken from the oven, in order to prevent the warm vapor which rises from the hot bread condensing on the loaf. And yet, if every housewife should be given the same flour, and all follow the same rules, the bread of each would differ. Unconsciously every woman would put her own individuality into her bread; it would partake of the lightness or heaviness of her mood, and herein is the mystery of breadmaking, and the root of that unconsidered preference which we all have for the home-made loaf.

However, if the family bread has ... bought of a public baker, then there is ... ter way of deciding on the excellence ... ious makers, than by placing a piece ... in a saucer and pouring clean water ... The bread that absorbs the most wa... weighs the heaviest, is the best bre... any case, bread is the gift of God, ... mystery which we ought not to think ... of. From its white crumb is made t... son stream of life; the brawny mus... lovely flesh; yea, and the thoughts that ... and the words that burn.

Amelia E. Barr

BRIEF NOTES.

Rev. A. J. Diaz, M.D., the Cuban ... has arranged to go into Mexico to co-ope... the other forces in that field in giving th... to the Mexican in his own tongue.

Evangelist John H. Murray who h... organizing rescue missions in various par... country, is now laboring at Newburgh, N.... will be glad to assist pastors in revival wo... the coming fall and winter. Rev. B. Fay M... S. H. Hadley and other well-known worke... mend him highly.

Franklin College, at New Athens, ... taken a new departure in establishing a ... uate course for the degrees of Doctor of ... and Doctor of Philosophy. The step m... general approval and promises to be a de... provement on the present system of c... these as honorary degrees.

Professor Petrie has unearthed t... cheese cloths and muslins, the food basket ... mason's mallets, of the sons of the men ... the Pyramids. And Mr. Quibell, his ... young lieutenant, has laid bare the conte... image shop, and a clay model of a gra... was moulded by the fingers of a potter t... seph became ruler.

The Annual Convention of King's ... ters was held at Ocean Grove, N. J., on ... 3d. Bishop Fitzgerald, Dr. I. W. Mu... Dr. J. E. Price took part in the exercis... Bottome, the venerable President of t... was able to be present, and received a w... come. Mrs. Isabella C. Davis and Mi... Libbey presented the reports of the wo... Order for the year.

Commander Booth-Tucker of the S... Army is pushing his great colonization sc... which he proposes to take hundreds and t... of the poor of our large cities to the un... lands of Arizona, New Mexico, Colo... Southwestern Kansas. These lands are t... gated, and while he will begin in a smal... expects to make as successful colonies as ... mons have in Utah.

One of the most important branche... Church Army has separated from the N... management. This is the Massachusett... which will be controlled by an associatio... headquarters in Boston. The Presider... Francis B. Sears, of the Second National ... Boston. This is understood to be a temp... rangement pending the discussion of t... question of Army control in the Diocesan ... tion this fall.

A young lady who graduated from t... School of Denver, Colo., wishing to becom... dent at Vassar College, but being witho... opened a shoe-blacking establishment in ... furnished it nicely and hired boys to do t... Several friends came to her assistance, on... as cashier, another as buyer of supplies. ... is making money and feels confident th... end of September she will have sufficient ... carry her through college.

Dr. Asa Blackburn who succeeded ... F. Deems as pastor of the Church of the ... in New York is making an effort to raise ... the erection of a new church buildi... ground lease of the present building e... May 1, 1898, and as it is the Sailors' Snu... property and the church will not pay the ... rental demanded by the owners, it is pr... build a new church edifice. The new buil... probably not be far from the present site i... street.

The Scotch Plains Baptist Chur... Plainfield, N. J., celebrated, on August ... one hundred and fiftieth anniversary of ... ization. The present building, which is ... the church has occupied, was erected in 1... church has had thirteen pastors in the cou... long history, three of whom are still livin... it is an active and vigorous church is evid... the fact that it assists in maintaining ... missionary in India, another in Liberia, a ... large Sunday School and Christian E... Society.

The Christian Alliance Convention ... Orchard, Me., this year, has surpassed all t... gone before it in the numbers who have ... The meetings as usual have been mar... wonderful consecration and an enthus... service and for giving, which have ma... gatherings famous in former years. On ... August 8th, Dr. A. B. Simpson made hi... appeal for funds to carry on the foreign m... work of the Alliance for the year. Over ... thousand dollars was contributed in respo... appeal. One of the gifts was a certified c... twenty-five thousand dollars. When the c... baskets were examined, it was found that m... stripped off their finger-rings, gold chains, ... and lockets, and had given them to the Lo...

An effort is being made by J. Albert ... a negro of West Indian birth to found ... colony in Africa. He has selected the ... north of the Zambesi as the most suitab... not fit, he says, for white men, but he bel... negro could bear the climate and might ... His plan is to take from the West Indies ... United States a number of colored men ... constitution and unblemished character as ... a settlement. If the colony prospers, he w... vite more settlers. It will be necessary ... first contingent that each should have ... money to pay the cost of reaching the co... to support himself for a year. Mr. Thorne ... that if the success of such a colony were ... strated philanthropists would contribute ... send out emigrants.

THE BIBLE AND THE NEWSPAPER

SPAIN'S PREMIER SHOT.

EVERY civilized nation in the world was shocked when the news was received that on August 8 a cowardly assassin had shot down Senor Canovas del Castillo, the Premier of Spain. Senor ... had gone to Santa Agueda, at ...ar, a well-known health resort in ...h of Spain, to get the benefit of ...us sulphur baths there. He ar- ... August 3, and intended to remain ... ree weeks. As he was sitting, on ... in the gallery of the bathing- ... iting for his wife to join him for ... man walked up close to him and ...ely shot him with a revolver. ...assin fired three times, and Cano- ...e orward wounded in the head and ... He lingered for two hours and ...whout fully recovering conscious- ...he assassin was immediately ar- ...nd had a narrow escape from ... He is an Italian. He said that ... was Rinaldi, but it is believed ...h real name is Golli. ...is about twenty-eight ... age. He declared ...had no personal en- ...to Canovas, but had kill- ...n anarchistic princi- ...e is connected with ...t societies and has ...rt in demonstrations ...ce. England and Bel- ...t is significant that ...ery day of the mur- ...an Anarchist addressing ...ee g in Paris, declared ...ovas ought to be ... This shows that the ...nn had incurred the ...ty the Anarchists and ...rn the statement of the ...ass that the crime was a ...me. The dead states- ...w in his sixty-seventh ...ar has been prominent ... affairs for more than ...ves. He was the leader ...e Conservatives as Sagas- ...o the Liberals. It was ...y through his skilful ... ent that the royal ... as restored in 1874. ...r that time his influ- ...e he late king and the ...n is paramount. Cor- ...re ions between them ...e n been always maintained, but ... fully recognized his eminent abil- ...n new how great was his power and ...submitted to his guidance. Though ...o Sagasta in high moral principle ...as superior to him in his inflexible ...n he skill with which he controlled ...ns in Parliament. He was a firm ... Gen. Weyler and a warm sup- ...r his policy in Cuba. He never- ...s d all in his power to maintain ...relations with our Government ...m our minister's demands with ...es nd in a conciliatory spirit. What ...a hists can hope to gain by his ...d s not appear. They have never ... ny thing by their cowardly and ...r rders. All history shows that in ... in private affairs crime is apt ...o n the perpetrator.

...s ...ef shall return upon his own head, and ...ealing shall come down upon his own ... F:16.)

...atal ide.

...e the exhibitions of foolhardy ...g ich draw crowds of spectators. ...i, l termination in Brooklyn, N.Y., ...ugt 1. The proprietors of a pleas- ...gal n, which is usually filled with ...reekers on Sunday nights, had ...e a new attraction for their ...ons Prof. Ariel was to ride on a ...cle ver a live trolley wire, three ...ret feet long, stretched over two ...s, s enty-five feet high. The trolley ...pans were to charge the wire with five hundred volts of electricity. At nine o'clock the professor mounted to his perch at the top of the first pole, his body decorated with bulbs which the electricity would light by means of wires connecting with the trolley line. His bicycle had metal tires, grooved to fit the line, and as he started over his perilous passage, the bulbs on the wires of the frame became circles of parti-colored light and the lamps on his person shone out brilliantly. A large circle of white faces looked up at the daring performer as he shot rapidly across the three hundred feet of live wire and loud cheers greeted him. He bowed slightly in response and quickened his speed. He had almost reached the opposite pole when, without the slightest warning, he toppled over and fell to the ground. He was still alive when the attendants picked him up; but he died in a few minutes. His shocking death was degrading alike to himself and those who by their presence encouraged him to risk his life. All that he could hope for, apart from the money to be paid him for his feat, was to amuse the spectators. There is nothing to admire in the courage that faces death in such a cause, as there is in the intrepidity of men who dare die for their principles. It is noble to go forward in spite of such a premonition as the Apostles had.

As men doomed to death; for we are made a spectacle unto the world. (1. Cor. 4: 9.)

A Petrifying Spring.

A remarkable pool in Zapata County, Texas, is described in the San Antonio *Express*. It states that, guided by a ranchman from the lower Rio Grande, a party of hunters spent several days in the wildest part of the county. They camped one day on a dry arroyo, along the banks of which several large trees were growing. As there was no water in sight, the canteens of the party were emptied to supply water for dinner. But when these were exhausted, a more systematic search for water was made. At last a shout from one of the men announced success. He had found a spring under a shelving bank. Two or three of the men went down to it with the empty canteens. But they hesitated about filling them when they examined the little lake that filled a basin about four feet in diameter and three feet deep. The water was warm and had a milky appearance. One of the men picked up a branch of a tree, one end of which had fallen into the lake. He was astonished to find that the end that was in the water was quite heavy, and on looking at it, he saw that it was turned to stone. Several twigs and leaves which the wind had carried into the lake were raked out, and they too had turned to stone without their shape being in any wise changed. These were carried away as curiosities, but none of the water was used. The men preferred to go thirsty to taking into their system water having such powerful properties. It would be well if people were similarly averse to running the risk of taking into their hearts, the thoughts and passions which have like properties. The poet warns us against sins which "harden all the heart and petrify the feeling" and the Apostle mentions a hopeless condition which results from them.

Having their conscience seared with a hot iron. (1. Timothy 4: 2).

Protected by a Dog.

A crowd of sympathetic people at Bridgeport, Conn., a few days ago, were prevented helping a sick man by a dog. The man was prostrate on the sidewalk and was evidently in a fit. Several persons went to his assistance, but on approaching the man, a big Newfoundland dog which was by his side turned threateningly upon them. He would bend down and lick his master's face and howl, and would then make a dash at the crowd. He would suffer none of them to come within arm's length of his master. There was some talk of shooting him to save the man's life, as it was feared he might die for lack of medical assistance. But the dog was a fine, valuable creature and his fidelity to his helpless master touched the sympathies of the spectators. So a call was sent for an ambulance and it was hoped some one would come in whom the dog would have confidence. But just as the ambulance drove up, the sick man recovered from his fit and opened his eyes. The joy of the dog was unbounded. He licked his hands and capered around him. The man was unable to rise to his feet, but he had plenty of help then, as at his word, the dog allowed the sympathetic bystanders to come to his aid. He was helped to a drug-store, where he recovered sufficiently to walk home. The dog had evidently a poor opinion of humanity. He apparently thought, that the people who tried to approach him were more likely to do him harm than good. He could not be expected to know any better, but the same excuse cannot be made for wordly friends of the sin-sick soul who often try to keep from it the children of God who would administer to it the unfailing remedy.

Ye have taken away the key of knowledge: ye entered not in yourselves and them that were entering in ye hindered. (Luke 11:52.)

A House Sold for Two Dollars

There was a novel auction sale of real estate on the east side of New York City last week. All the houses on two blocks of East Houston, Pitt, Willett and Stanton Streets, 113 buildings in all, were sold to the highest bidders. A year ago, the city decided to lay out the two blocks as a park, and since that time has been buying the lots from the owners. Having secured them, the houses were put up for sale. Many of the houses were three-story brick buildings. When they were new, some seventy or eighty years ago, they were the homes of wealthy merchants and people prominent in New York society. There were other houses of a lower character, wretched frame structures full of vermin, leaky and unsanitary. They were all to be sold, and the buyers were a crowd of Italians, Jews, and dealers in second-hand building materials. The auctioneer asked fifty dollars as a starter for the first house to be sold, a four-story brick building on the corner of Stanton Street. There was a minute's hesitation, and then some one offered one dollar. The bids rose slowly to ten dollars, and after much urging by the auctioneer, forty dollars was obtained for the house, which originally cost more than five thousand. The prices gradually declined for other buildings in the row, until one—a three-story brick house—was sold for two dollars. Later, there was a revival, and twenty-two dollars was obtained for a house in good condition. After that sale, the prices again declined and the majority of the buildings went for five dollars each. The reason for the amazing shrinkage of values was that the buyers were bound by the terms of sale to tear the houses down and remove the debris within three weeks. People know better than to give much money for houses which must soon be destroyed. It is much to be wished that they showed the same wisdom as to their own being. Too many, who neglect their souls, lavish care on their bodies which must soon be consigned to the dust.

Take no thought for your life what ye shall eat; neither for your body what ye shall put on. The life is more than meat, and the body than raiment. (Luke 12: 22.)

Needs Identification.

A young Irishman had a peculiar experience in New York last week. He has been wandering about the country for about a year seeking employment, and has not been successful. He has received a liberal education, and has taken the full term of ten years in Maynooth College, Ireland. It was intended that he should become a priest, but he conceived a repugnance to the priesthood and determined to become a farmer in Canada. He settled in Manitoba, but did not succeed there. Early this year he came to the United States. He wandered from city to city, spending the little money he had left, until he reached Philadelphia, where he was stranded. His poverty became so severe that he was arrested as a vagrant, but was released when, in response to his appeals to his family, his father sent him a letter containing a post-office order for twenty-five dollars, and a relative sent a banker's order for sixty-three. Both were payable in New York, so he set out for this city, walking, as he had no money to pay his fare. He arrived at night and slept in an empty wagon, but congratulated himself that the morning would put an end to his hardships for some time. On presenting his order at the post-office, he was told that he must be identified in order to obtain the money. At the bank the same difficulty presented itself. He had not a friend in the city, nor a single person that could vouch for him. He appealed to the British consul and to other persons, but could get no help. A benevolent policeman found him a cheap lodging and paid for his bed and a meal, otherwise he would have been homeless again that night. At last accounts he was still wandering about the streets with the orders for eighty-eight dollars in his pocket, but without a cent to buy him a meal. A like difficulty sometimes prevents sinners obtaining the blessings their heavenly Father has provided for them. But in their case it is generally their own doubts and not the doubts of others that hinder them. They cannot be convinced that the invitations of the Gospel are for them, though they are broad enough to take in every needy sinner who desires them:

Whosoever will let him take of the water of life freely. (Rev 22: 17.)

THE POLITICAL ASSASSINATION IN SPAIN.

DON ANTONIO CANOVAS DEL CASTILLO.
(The Murdered Spanish Premier.)

ALFONSO XIII.

The boy King of Spain whose early reign has been clouded by disaster. He is now eleven years old. Being a posthumous child he has the unique distinction of being born an actual king.

MARIE CHRISTINA.
(The Spanish Queen Regent.)

THE FAMILY AND HOME CIRCLE

Pleasures of House-Boating.

It's an Economical and Delightful Way of Spending a Vacation—Steadily Increasing in Popularity Here and Abroad.

EVERY year multiplies the number of house-boats upon the rivers and smaller lakes of Europe and America. These floating summer homes—not to be compared with the magnificent ocean hotels of the great transatlantic liners, to be sure, but much cosier and more picturesque—are growing in favor in every country where they have been introduced. Undoubtedly the house-boat, as we know it, is a modification of the "dahabiyeh" of the Nile—the smooth-sailing, comfortable vessel which most travelers up "the ancient river of Egypt" from Cairo, usually prefer to any other means of transportation. But in our temperate climate, with no noxious Nile marshes, nor malarious fevers to guard against, the house-boat can be made as free and open to heaven's breezes in all good weather as though its roomy cabin and snug berths were only protected by a canvas awning.

Our photograph, taken during the midsummer holidays in England, presents a gay scene on the Thames river. A large house-boat party of probably several hundred young folks have anchored their craft under a shady bank, and are getting into position to view the university crews as they sweep past in their annual aquatic competition. Such a boat as the large one shown in the foreground of the picture is capable of accommodating a good-sized party. With a well-stocked larder, a capable cook and pleasant weather, there are almost endless possibilities for pure and wholesome enjoyment. All the arrangements are of the simplest description and are made with a view to coolness and comfort, rather than for display. Quarters in a house-boat, however small, are preferred by many to being cooped up in a room in a crowded hotel. Pure air, keen appetites and sound, refreshing sleep are among the many good things one is practically assured of, while spending the "dog-days" on a house-boat; besides, considerable pleasure and profit may be derived from sight-seeing, for with an occasional tow, long distances can be traversed in comfort and safety. You retire at night, while the vessel is still "tied up" at some locality which a few days' stop has made familiar, and you awake next morning and look out upon new scenes and strange faces. If the party has been well selected and the society on board is thoroughly congenial, there are few pleasanter ways of spending a holiday than in a good-sized, roomy craft of this description, along the banks of some picturesque river.

A HOUSE-BOAT PARTY AT HENLEY, ON THE THAMES, ENGLAND.

The Blessing of Cheerfulness.

Everybody likes a cheerful person, but to "take to" a gloomy taciturn, morose individual is like the liking for some repugnant medicine, an acquired taste. "A cheerful man (writes Rev. J. R. Miller) carries with him a fragrance in his presence and personality—an influence that acts upon others as summer warmth on the fields and forests. It wakes up and calls out the best that is in them. It makes them stronger, braver, and happier. Such a man makes a little spot of this world a lighter, brighter, warmer place for other people to live in. To meet him in the morning is to get inspiration which makes all the day's struggles and tasks easier. His hearty handshake puts a thrill of new vigor in your veins. After talking with him for a few minutes, you feel an exhilaration of spirits, a quickening of energy, a renewal of zest and interest in living, and are ready for any duty or service." Happy and wise then is he who cultivates the spirit of cheerfulness.

Don't Cage the Song-Birds.

Mr. W. Weston, a subscriber in Ontario, O., writes: "I cannot refrain from saying a word in favor of our song-birds. We do not need to cage the robin to learn its song. I have for several years rejoiced to hear them welcome Spring; and while I live in a country not far from cities and towns, I do not get lonely. The robin's first call is, 'Hurry up, Susie, hurry up! Hurry up, quick!' One comes to my very door and says, plainly, 'Marie, hurry up; hurry up, Marie!' too plainly to be misunderstood.

"I invited a niece to visit me and to hear her name called. 'Hurry up, Susie, quick!' I am of the opinion they can talk, and we fail to give ear to their sweet songs. My dear little linnet comes every summer to bathe and drink from a dish of water placed in my hanging baskets on the veranda. Now this linnet is raising a family close by the door, in my honeysuckle vine; yes, and within one foot of my balcony, where I keep my choicest house-flowers, the cat-bird chose a nook for a nest and we all were delighted. They perch upon a wee crab-apple tree and sing their pure, sweet songs while we eat breakfast and take tea.

"My wild birds (so-called) and my flowers are full of sweet lessons from a Divine hand. Let us protect the birds! On the Fourth of July, amid many noises from guns and fireworks, the birds seemed afraid. I opened my doors and began to sing and accompany my voice on the piano, when I was attracted by the birds that came to the nearest tree. I had a concert! Robin, linnet, cat-bird and sparrow, with a woodpecker on the roof beating time!

"Be gentle to the dear little birds."

Traits of Character.

Boys and girls must be educated for a purpose, and that purpose should be kept steadily in view. They should be impressed with the fact that they are to be the men and women of the future, and that in order to fulfil their mission with credit to themselves and profit to the country, they must be moral, upright, industrious, and frugal. Without these elements their education will be as apt to work harm as good.

How They Helped India.

Miss Ida Anderson, a reader in Gibbonsville, Idaho, writes this letter which is so timely, that we publish it in full as an encouragement to other young people in Christian work:

The teacher of our young people's class (composed mostly of young men and women of the working class), in our Sunday School, sometime ago asked each one of the class to earn a dollar for the benefit of the famine sufferers in India. The sum thus raised ($13.50) was forwarded some time since, but thinking that our example might inspire others, I send you a list of names of contributors and the way in which they earned the money:

Joe Addis and Will Crone worked regularly in a saw mill, but the others did extra work. Eva Odenwald set type; Aura Anderson cleaned a cellar; Grace Anderson, did general housework; Ida Anderson sewed for a neighbor; Mrs. R. B. Hughes, sewed for a neighbor; Mrs. Cannon washed for a neighbor; Josie Leabe did general housework; Laura McKenzie also did housework; Mrs. Green sold eggs, and Mrs. Geo. Hughes economized at home.

This is a record of loving Christian service which we take pleasure in publishing. When young folks set out in this admirable spirit, there is nothing they may not hope to accomplish.

Food as a Moral Agent.

Housekeepers by the food they provide, writes Dr. Talmage, by the couches they spread, by the books they introduce, by the influences they bring around their homes, are deciding the physical, intellectual, moral, and eternal destiny of the race.

The Captive's Song.

In a little book of poems, just issued, Rev. W. T. Sleeper of Worcester, Mass., devotes several dainty verses to a captive lark, whose feelings, in its prison, are thus described:

It was a captive lark's sweet lay,
That so arrested me.
It hushed the children's noisy play,
Drove toiling mother's care away—
A soulful melody.

His wings could find no room to fly,
His feet no open door,
But he could see the glorious sky,
With song could cheer the passers-by,
And Nature's God adore.

Thus boundaries my freedom balk;
Shut in by prison bars,
In narrow circle I must walk,
And bonds my aspirations mock,
Though thought transcends the stars.

MY HAND ON MOTHER'S FACE.

AS a baby small,
It was my way,
When rocked to sleep
At the close of day,
As the shadows grew
'Round the old fire-plac
To reach out my hand
For my mother's face.

The years passed on;
My school-days begun,
Lessons grew harder
Spite of frolic and fun;
But when I was weary
Of study or race,
I would reach out my ha
For my mother's face.

Then a young man I,
And tossed about,
'Mid right and wrong,
Joy, sorrow and doubt-
Seeking for fortune
As time grew apace—
Oh! to reach out my ha
For my mother's face.

Depending on self,
Ambitious for fame,
I sought worldly honor
And reaped but shame
The shadows fell deeper-
Sin, trials, disgrace—
I forgot to reach out
For my mother's face.

Then my heart cried out
In its anguish deep,
For the old fire-side
Where, rocked to sleep
Folded so safe
In her loving embr
I reached out my ha
For my mother's f

And a voice I heard
'Neath the chasten
"My son, give your
To your mother's
I found my Saviour
New life and grace
With my hand once re
On my mother's f

I'm an old man nov
And sitting alone-
The world behind m
And all outgrown-
I shall soon fall asl
By the "old fire-pl
To awake with my h
On my mother's fa

Brooklyn. MRS. F

Nature's Barometer.

It is worth while o
that many animals d
plants discern the
of a storm, sometin
hours ahead of its
rival. Horses an
stretch their necks nd
the air, chickens l
gether, and geese
cackle with unus
Sea-gulls will not
from land and all
birds fly very low
hover over the field
to skim the ground, he
ing birds, indoors nd
hush their song
storm breaks, and the caged ca
the farthest corner of its litt
Nor are the signs among the
less significant. The leaves of
seem to turn upside down,
maple's leaf shows its white
chickweed firmly closes its flo
the pine cone shuts up its
armor at the first approach of
expanding them again when
has passed. Finally, the clo
and wind are all infallible
Mist precedes many storms. a
rises steadily up the mountain
clears toward the valley, the
soon pass. If, however, the
up and down or clings to the l
the storm may be expected to
mentarily.

Starved Imaginations.

In the homes of the poor, f
reasons, the children seldom h
told to them, rarely if ever
books read, and never have mus
to their minds and hearts pr
them, writes Katherine Beel
quently the beautiful imagery
story is lost to them. Their in
are starved and their souls of
unawakened long past the tim
unfolding, while many powers
potentially in them, never have
tunity to be developed at all.

"ONLY NANCE!"

A TRUE STORY OF LIFE AMONG MOUNTAIN HOMES.

WRITTEN SPECIALLY FOR "THE CHRISTIAN HERALD."

By HULDAH HERRICK.

HE mountains were clothed in scarlet and gold, and trailed their gorgeous robes, even over the green fields which bordered the river. Their peaks, misty with rich coloring, were vaguely ed gainst the October sky. The ca t glints of color as it babbled ra d over the rocks; but when it res: in shady pools, the clear e cted a blaze of glorious hues.

"hool-miss" followed the tortuous of Jenck's Creek. Her horse way over the rough boulders, d re-fording the stream. She heed to his movements, only mating herself mechanically to e of gait.

dey a song broke the stillness boded there. Clear and melo- it pated down the narrow ravine, he "school-miss" from her ab- or

h s got a home—home—home!
h s got a home—sweet home!
th s got a home—sweet home!
Lo ! I want to jine ther angels,
ul home!

n turn revealed the singer. On ge a girl was plowing. There be scarcely a foothold upon the t she skiltully guided a vicious- le over the rocky field. It was gure. The scant skirts of her dress clung to stalwart limbs: bonnet in the last stages of di- concealed her face. There rtness and grace in the form. fulness in the voice which indi- yo n.

too far away for conversation, "hool-miss" rode on. She soon er destination. It was a log ing to the side of the mountain, had appointed a "neighborhood g. A pack of dogs announced by a wild chorus of fierce barks os. The master of the house ard, followed by a number of ldren.

t! Git erway! Shet up yer yer!" he growled to the dogs.

. Miss. Glad to see yer!" he hanged tone. "Light, an' cum ole woman's been powerful at the thoughts of yer cummin'."

ng her horse to the care of ame-faced urchins, he led the house. A woman came for- eet her—one young in years, care and sorrow.

cum, Miss," she said, simply. es of her voice and warm grasp d, gave greater assurance than

th woman was in the house. She k into the shadow, as they en- nconcealed the face of the child rsing. The "school-miss" went extended hand.

's your name?" she asked. An murmur was the only response, oman barely touched the prof- ha . Turning away, the "school- ca ht a look on her hostess' face, ibable look in which scorn, a contempt were blended. Mys- sh urned her attention to the chil- re was a crowd of them in the me were proudly introduced by y eir mother, and bid to "make a ers to the lady." Others were t into notice, only briefly in- ne bitter words.

y l air thet womin's young uns."
at look on the woman's face. "sch l-miss" comprehended the sit- he master of the house had ins of the men of the Old Tes- t f his example.

per was served in a smaller , w h was kitchen and dining-room, preparation the "school-miss" not f the house she was in. It was m like most of the mountain homes. There were no comforts—no attempts at adornment. A few splint-bottomed chairs, some three-legged stools and a rough table, completed the furnishing. The entire wardrobe of the family, not in present requisition, hung about the walls on wooden pegs. Over one of the beds hung a murderous-looking rifle, and beneath it, two revolvers and a belt of ammunition. Another gun was suspended over the fire-place. The room was heated by bituminous coal in a rude iron grate.

The summons to supper interrupted her survey. She was served with a coarse but wholesome repast: this she ate with the male members of the family (mountain etiquette forbidding the women of the home to eat at the first table). After it was over, she sat at the open door watching the reflection of the sunset upon the surrounding mountain tops.

As the soft shades of dusk concealed the encompassing peaks, the little congregation gathered. From mountain top and

NANCE LEFT THE HOUSE IN THE GREY DAWN.

"hollow," from "cove" and "crick" they came; fathers, mothers and children. The cabin soon filled. There was no other light than that of the coal fire.

The fitful light played over the assembly, now bringing a face out into prominence, again intensifying the shade upon it. It played upon the tender curves of infant faces; it caressed the fresh young faces of girls; it revealed the toil-worn looks of the women; it showed plainly the sin marks upon many a rough visage. While they sang their simple weird songs, the "school-miss" looked upon her hearers, feeling the poverty of their souls, and longing to aid them. Her attention was struck by a face in a dark corner of the room, upon which the restless light lingered lovingly. A small, well-formed head sat proudly upon a round, slender throat. A low, square forehead, with arched brows, beneath which clear blue eyes looked wistfully at her. The mouth was especially beautiful, with firm lines and bewitching curves. The chin was round and dimpled. About this face, tendrils of gold-brown hair glistened in the fire-light.

"Who is that?" she asked of her hostess who sat beside her.

"That? Why that's only Nance," was the surprised reply, as the woman's gaze followed her own.

The fire-light died away from the beautiful face, and the "school-miss" forgot it as she carried on the simple service. In heartfelt words she presented "Christ and him crucified" to the darkened souls before her. A keen sense of their ignorance and need, and a deeper sense of the great riches of God's love, drew the words from her lips with burning fervor.

How the light played upon the rapt faces! How it glistened in the earnest eyes, as though tears had reflected its glow. How it shone and lingered upon the rough cheeks. Were they moist? Deep-drawn breaths broke the stillness. Sobs came from sin-laden hearts. The master of the house hid his face in his hands. Through his fingers the tears forced their way. The guilty creature who usurped his wife's lawful place was sobbing bitterly. The wife, heart-broken and outraged, sat with face uplifted.

In the dark corner of the room shone a face like that of an angel. Nance was listening as to the voice of her Lord.

After the closing prayer and song, the little gathering silently dispersed. But far into the night the family sat about the open fire, discussing the truths which were so new to them. They felt their sinfulness and their need of a Saviour, but sin had taken too deep a root to be lightly plucked up.

Only Nance out of that household found peace in believing. Only Nance renounced sin and received the assurance of Divine forgiveness. As the "school-miss" watched her sweet face and studied her pure character, her heart went out to the girl, and she longed to transplant her to some more congenial surroundings; to some environment where the desires for nobler, higher things could be realized.

Nance left the house in the grey, early dawn, to resume her ploughing, and the "school-miss" saw her no more. She learned her simple story, however, from her hostess.

"Nance is my ole man's gal by his fust woman. She done left him—run off to Tennessee with ernuther man an' got married, when Nan war but a slip of er babby. She haint na'ar sot eyes on her from thet day. Nance is er good sort of er gal. She's er master hand ter wuk, and duz the heft of ther fa'am wuk, seein 's ez ther bain't no boys old ernuff yit ter tek it."

"Can she read?" asked the "school-miss."

"Law no. Nance haint na'ar ben ter skule. Thar hain't ben no time fer her ter go."

The "school-miss" learned enough to see the poverty of that young life. No pleasure, no attainments, nothing uplifting—just a never-ceasing round of heavy, manual labor.

"Why has Nance never married?" she asked: for the mountain girls usually were wed at thirteen or fourteen years of age, and it was remarkable for one to reach sixteen. Nance's age, unmarried.

"O, our Nance na'ar cared. She na'ar let ennybuddy court her. She jes netchelly 'spises sich foolishness, an hits er heap sight better fer her," said the poor woman, with a heavy sigh.

* * *

Six months passed ere the "school-miss" again ascended Jenck's Creek. Again the mountains were robed in beauty, the soft tints of early spring. The heart of the "school-miss" was too sore to notice it. A deadly fever had ravaged the country. Night after night she had watched with the sick and dying. Soul after soul passed through the "dark valley." One cold form after another was laid away in the little, scattered cemeteries. There seemed everywhere nothing but death and sorrow. An imperative summons from the head of Jenck's Creek came to her. Many were ill, some had died, others were dying; she was needed.

When she opened the door of the cabin the deathly smell of the fever made her recoil. Summoning up her resolution, she entered. A pitiful sight was before her. The wife lay weak and exhausted on one of the beds; a child scarcely a week old lay nncared for beside her. The father sat by the fire, emaciated, almost helpless, from his long struggle with the fever. Two of the children had been laid to rest in the rocky burial-place. Only a lad of fourteen and a girl of ten were there to care for the sick. The woman who had formerly lived with them had fled with her children at the first approach of the disease.

On a bed in a corner lay Nance. Her face was fever-flushed; the blue eyes bloodshot and vacant. The sweet lips were swollen and blackened by the dread secretion which always heralded death. The restless form tossed to and fro, and the uneasy hands plucked incessantly at the bed-covers. There was no recognition in her face as the "school-miss" bent over her.

The end was near. There was nothing to do, save to watch the young life flicker out. O the helplessness of it! So many lives had gone, that might have been saved by care and attention. The "school-miss" had nothing to give them, only the "corn-pones," the fried pork or the black coffee. No cooling drinks to allay the burning thirst, no nourishing food to strengthen the exhausted bodies. She could only watch by them and see them slip away, with no power to save or to help.

She cared for the others all the long night, coming again and again to look upon the poor, unconscious girl. They told her the story of her devotion and self-sacrifice.

"She war so faithful, war our Nance," said the father, in hoarse, broken tones. "She cud allers be trusted. She did er man's wuk on ther place, and allers war so chirker bout hit. How we uns kin do without her passes me. Ef twant fer her we uns wud na'ar hev pulled through this yere fever. She dun tuk keer on ther hull on us, an' she hed ther hull keer on ther stock, too. Night an' day, day an' night, she war up an' er doin'. Even arter the fever tuk her, she na'ar let on. She na'ar gin up ontil she dun dropped."

"She war' sich er good gal," feebly chimed in the mother: "Nance na'ar gin me er sass wud. An' wen ther young uns war tuk, Nance she talked ther best kind ter em. An' she prayed with we uns every night. Nance hed religion, Miss, ef enny mortal ever did. Do yer mind ther night she dun got hit, when you uns war er preachin' here?"

"An' only ther las' night she cud talk, she war er gwine on 'bout wat you uns dun tol' we uns, an' she med us all promise to live an' do better." And the poor father hid his face in his hands, and sobbed aloud.

"We do 'low ter do right arter this," said the mother, softly, and she looked at her husband.

The "school-miss" saw that peace and right had indeed entered into the family.

Towards morning she noticed a change in the unconscious girl. The flush of the fever left her face: it grew white and wan: a grey shadow crept over it. The eyes ceased their restless roving, and a look of recognition came into their depths.

"Do you know me, Nance?" asked the "school-miss," bending over her.

The dying eyes smiled, the lips moved. The "school-miss" bent her ear to catch the faint words.

"I her—got er—home—home—home"—faltered the girl.

And Nance had gone home.

* * *

"Only Nance," with naught but toil and hardship, neglect and abuse, here, but a child of God, and an heir of his kingdom there.

THE END.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

STEP-MOTHERS AND MOTHERS-IN-LAW.

HEARD a very pleasant thing the other day, said by a lad in his teens about his step-mother. This lady had evidently succeeded in winning his affections and gaining his entire approbation, for he remarked to some friends, "You ought to know my mother; she's just *smooth*." This adjective on the lips of a boy conveys the superlative of appreciation, and even though it be slang, is, coming from him, very convincing and expressive.

Perhaps it is because the step-mother treads on such delicate ground that she has been from early ages the object of aversion in literature, while in life she is apt to be looked upon with great suspicion and jealousy. When the step-mother walks out with her brood there are not wanting critical eyes to observe whether the children's dress is as trim and neat as it ought to be; whether they look happy and well-fed and are well-behaved; whether there is a difference made between the step-mother's own children and those of the first wife—in short, the poor woman falls under a sharp fire of criticism from the people who have a right to observe her doings, and from the people quite on the outside, who have no right in the matter at all.

In the fairy books it is always the step-mother who is cruel, hateful and unjust, who sets her step-daughters to spinning and weaving and scrubbing and untangling great skeins of silk, while her own girls complacently loll in easy chairs or walk abroad in silk attire. The fairy books simply voice the general opinion of humanity: that step-motherhood necessarily means clinging with great partiality to one's own offspring, to the children who are bone of one's bone and flesh of one's flesh. So it is really a very brave woman who assumes the office of step-mother, or else it is a very thoughtless one, who has little conception of the task before her.

Among the noblest women I have ever known, the sweetest, the most generous, the most utterly self-forgetful have been step-mothers, and they have borne the burden and heat of the day and brought up their husband's children with as much tenderness, fidelity and good common sense as an own mother could have done. Exceptions to this rule may be found. There are women whose self-love is so intense, and whose maternal natures are so narrow, that they should never undertake the charge of children. Possibly their instinct may tide them over hard times with their own, but they should not attempt the task of bringing up children who are not really akin to them. They cannot do it; they will be constantly unfair, and they will rightly incur the unkind comments of those who see them in a false position.

In the "Life of Maria Edgeworth" we find what may be called a glorification of the step-mother, quite surpassing anything else which I remember. In the first place, Mr. Edgeworth married when not yet twenty years old the daughter of a neighbor, a beautiful girl who proved uncongenial. Their few years of married life dragged along unhappily, the wife unloved and neglected, the husband keeping away from home most of the time. Three children were born to these parents, one of whom was Maria, the gifted novelist, whose works were among the finest earlier productions of the English novel. A few months after the death of Mrs. Edgeworth, Maria's poor mother, her husband found a mate whom he greatly admired and loved. Her name was Honora, and she proved not only a devoted wife, but a most enchanting and judicious step-mother.

After awhile, Honora died. In less than a year her place was taken by her sister Elizabeth, who became Mr Edgeworth's third wife. She, too, was a wonderful success as a step-mother, almost worshipped by the two sets of children who were there to receive her, and by her own children who came along in due course. Years passed, and she, too, followed her predecessors into the world of shadow. After a slightly longer interval the widower again married. The fourth wife proved as charming a step-mother to the large family as the others had done. She survived Mr. Edgeworth, and lived to an extreme old age. The relations between herself and Maria were singularly delightful and harmonious to the very end. The whole story is a very remarkable one; I think not to be paralleled in biography, yet a true tale of real life. At all events, such facile loving is hardly to our taste as that of the triumphant Mr. Edgeworth, who had an amazing faculty for making everyone about him his devoted slave. I doubt whether the woman of our period would so easily fall under his spell.

I have myself repeatedly known families in which there were two or three different set of children, all living together in the most beautiful and delightful amiability and harmony, so that there seemed really no difference in the love the parents had for their own children and for the children brought into the home by the circumstance of their parents marrying when each had already a little tribe to bring under the roof. The truth is that children are very loving, and very forgiving, and are easily conciliated, and if the mother in the step-mother's place acts in a sweet and womanly fashion, she will almost always draw them to her. But she must beware of selfishness; she must be careful in nothing to be petty or foolishly exacting; nor must she expect perfection from immature minds. The mother who is in heaven, no doubt if she can see from her serene home what is going on below, looks with special approval on the woman who steps in and takes kind and gentle care of the little ones she has left.

As for the mother-in-law, it is a little difficult to understand why there should be jealousy of her, poor lady! It would seem the most natural thing in the world for a wife to love her husband's mother, and for a husband to be partial to the mother of the wife. The qualities which have drawn the married people together must have existed in their mothers before them, and why there should ever be strained relations in the case one is puzzled to see. Still, it must be owned that mothers in-law are sometimes very imprudent. It is always well that they should not live in the same family with their respective sons in-law or daughters-in-law; no house is large enough to shelter two families. Many little tiffs which never become bickerings take place and pass by unnoticed if there is no alien element to criticise, resent or observe. A mother naturally takes up for a daughter or a son if a little word is said hastily or imprudently. Behold how great a matter a little fire kindleth; the very fanning of the flame which occurs through the presence of an observer is unfortunate. Usually mothers-in-law are tolerated with great complacency if they live in another town or another street, and although John is often sufficiently unwise to state that his mother's bread, cake and pies surpass those made by his wife, still, even this little thing may be passed over if she is not there to smile at the statement. Mary knows better, having womanly tact, than to quote her mother to John's annoyance.

Life is so short that tiffs and jars and quarrels should be dropped from it. It is the height of folly to waste the precious elixir of life by pouring it out like water upon the ground. Whatever we are we can at least dispense with fighting and with bitter and sarcastic words. To bear and forbear are good rules in all domestic relations.

Margaret E. Sangster

Railroads in Central Africa.

Mr. Francis W. Fox, a traveler who has just returned from a long journey to Central Africa, brings cheering news of the progress made in railroad-building. He says: "When I visited Uganda, in April, forty-five miles of permanent way had been laid, and were in good working order. The chief engineer, Mr. Whitehouse, stated that by the end of August he hoped to have the permanent way laid for a distance of 120 miles, and that by the end of 1898, the railway would be completed to Kikuyu, a distance of about three hundred miles from Mombasa. The climate is cool and healthy, and here a most important sanatorium for officials resident in East Africa will probably be established. Captain Slater, R.E., has already successfully constructed an excellent bullock and cart road to the Victoria Nyanza, a distance of about three hundred and fifty miles, so that when the railroad is open to Kikuyu the chief difficulties in connection with the transport of goods and passengers to Uganda will be surmounted, and the main purpose of this railway as a potent instrument for the administration and civilization of the vast lake districts of Central Equatorial Africa will be largely accomplished. About 4,000 laborers have been imported from India.

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Barefoots" Helped India.

IS SALLIE GASS, a Christian dy of Greeneville, Tenn., sends s a most interesting letter, to- her th the photograph that is repro- ed this page. As the example her er s forth is one worthy of emula- n. w ive it below in full:

GREENEVILLE, TENN, July, 10.

ristian Herald: — My Sunday l ss solicited the money I sent you ti ago for the India Famine. Alexan- e y at the back right-hand side, so- pennies and nickles $2.25 of the nt nt. The example of these little is rthy of imitation, and may arouse

TENNESSEE BOYS AND GIRLS WHO WORKED FOR INDIA.

classes to a greater work. Ours is a Sunday School, held in a public school ng, you see our financial advantages ote Yours in the Master's work,

SALLIE GASS.

he had many instances, during ndi Relief work, of self-denial and sacrificing, but none more touching this of a little group of poor school- ren, a country district, doing the r's ork in this simple, trustful way. wo will bring a blessing on all en- in

for Hindoo Wives.

LTHOUGH in some parts of India, though the light of the Gospel and th influence of Western civiliza- e t of the Hindoo women has gre y improved, the condition of wes f India is still little better than f very. Entire and abject de- nce pon the husband, obedience to ht wish, submission to his whims, sec sion which makes of life one mpanment, are all accepted as th duty of the Hindoo helpmeet. . uinness, an experienced mis- , es this unique sketch of a m the daily experience of a we:

ath in-law lives elsewhere usually, but of Ranee (the wife), and had told ent one day that he would allow her to sit the Mission-house some time. y we ressed the husband to carry out pni, and by dint of long persuasion cce d. "She will not see a man?" ied nxiously. "No, no; there is no the nana house." "She must not be in e street!" "You shall come with hi You shall see her safely shut up r e, and close all the windows your- W ," he concluded at last, "come fi en minutes, and we will be pre- Fy minutes or more pass. Ranee's fa looks smilingly over the light l y have both bathed and oiled themselves, and re-arranged their hair with special neatness. She is dressed in two or three delicate muslin *saris*. The anxious face of the young Brahman appears above. "You are sure, Miss Sahib, that she will not see a man?" Not till we are seated in the *palkigari* with every shutter closed, his younger brother inside with us and Ranee, and he himself upon the box, is Kashi satisfied—if then. The jolting roads jar the carriage shutters an inch or so apart as we drive, and Ranee glances shyly out, but the brother, a lad of twelve or fourteen, hastily shuts them up.

The ladies at the Mission House dared not offer afternoon tea. To eat with us would have broken her caste; to suggest such a thing have been a *faux pas*. The husband was on tenterhooks lest some man should appear, and in about five minutes he excitedly hurried her away back into the covered trap, and across town to the little side-way where she lives a prisoner, within four walls.

This is her religion, the sum and substance of which is, as an Indian woman writes: "To look upon her husband as a god, to hope for salvation only through him, to be obedient to him in all things, never to covet independence, never to do anything but that which is approved by law and custom." With the exception of the poorest working woman, whose life is necessarily unsecluded, these views find their natural outcome in the zenana prison system as it exists in India.

to a Readers.—The New Cure for ney nd Bladder Diseases, Rheu- ism, tc.

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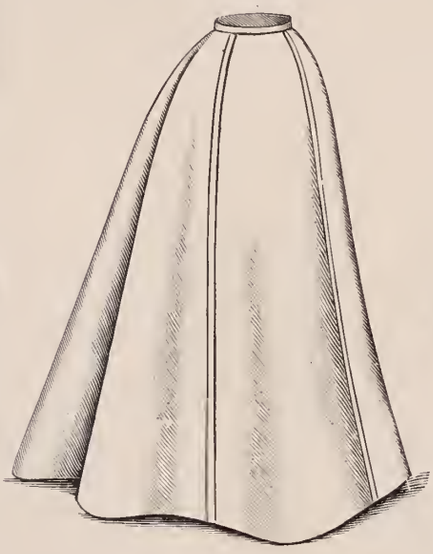

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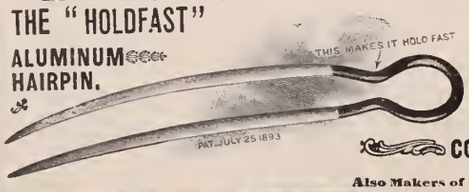

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HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

THE HOUR OF DECISION.

THERE is one hour forever sacred to every earnest man who has, after the years of childhood, consciously chosen Christ for his Saviour, and consecrated himself to the service of God. Many a time on the frontier in Oregon, at the great camp meetings held in the leafy groves, I have listened to the old men and women, as with tearful earnestness and yet with buoyant joyous spirit, they told of that hour of hours, when they broke away from sin and chose Jesus Christ to be the Captain of their salvation.

I have an hour like that in my own memory that I would not blot out for the price of worlds. It was one night at a watch night service in a little Western college chapel. It was almost midnight, and the appeal to let the old year die with all the old sins, and the new year bring in a new life of righteous purpose, had been very clear and strong. The audience were on

DR. JESSE BOWMAN YOUNG.

their feet singing, and some were going to the altar in witness of their holy purpose. I stood at the end of the seat next the aisle and longed to go, but had not the courage, until an old carpenter with one leg shorter than the other, so that he limped painfully at every step, came down the aisle with the eye of a fisherman after souls. As he drew near, he laid his hand upon my shoulder and said: "Louis, is it not time for you to go?" The weight of the old man's limp pushed me a step down the aisle, and on I went toward a Christian life. I have always said: "It was the weight of the old man's limp that did it."

It is such a story of decision, only one with far more romantic and heroic surroundings, that I started in to tell.

I have just been reading Jesse Bowman Young's beautiful book, "What a Boy Saw in the Army," a rare and fascinating sketch of what a boy saw of those weird and terrible days of struggle, now happily only a heroic memory.

It was just before the battle of Gettysberg, and this heroic youth, who had gone to the front as many another did from both North and South, while only a lad, was lying in the grass in a very sober mood, running his eye along the gathering lines of men, now peering anxiously across the landscape to the westward, noting the woods behind which the Confederates were concentrating their forces, and wondering why the battle did not open.

The boy lying there in the grass had faced death on the battle field many a time before, and it was not fear that made him sober. It was God's call to his conscience. Above all other meditations—thoughts of home of loved ones far away, of the course of the battle—sounded in his soul the question, "what about the future? Suppose you are killed, what will become of you? In a few moments the tempest will break over this field, and you will have to face it. You cannot now escape in any way from this emergency. In the face of the opening battle, how about the future? Are you ready to meet God and to face the issues of another world?"

The boy lying there on the hillside was troubled and overwhelmed at the outlook. He had been brought up in a religious home, had been taught to be a Christian from childhood, but amid the roughness, the exposures, the grossness, and the dissipation of army life, for nearly two years, many of these lessons and early impressions had grown dim, and many of these admonitory voices, which had sounded a clear, strong note, at home, had ceased to influence him. Now, in a desperate emergency, with the possibilities of death before him, his sins rose up in alarming array, and his neglected soul was smitten with a sense of its needy and suppliant condition. "O Lord, have mercy on me!" was the single cry of his broken heart, as he sought to keep back the tears, maintain his composure, and hide the tumult which disturbed his breast. Then he bethought himself of the Bible he carried, his mother's parting gift, the book that he had neglected and slighted of late. Turning to it, and catching at it as a drowning man at a straw, he opened it at random. The leaves parted at the one hundred and twenty-first Psalm, and the boy's eyes fell, as he glanced at the page, on these words: "The Lord shall preserve thee from all evil: he shall preserve thy soul."

The utterance seemed like a direct revelation from the skies. The boy felt as though there was some One who had taken knowledge of his destitute estate, his fears, his remorse, his sorrow, his anxiety, his cry for help. The words got hold of him, and he got hold of the words with a grip that has never ceased from that day to this. The vows made in that hour of danger and trouble were never forgotten, and while brooding on the passage so strangely applicable to his time of peril and want, the boy's heart was lightened, and at least a part of the burden was rolled away. He had scarcely put up the book and buckled on his sword before all along the line the orders ran, "Fall in, men!" and the battle was on.

Through days of struggle on battlefield, and days of waiting in camp, through a life full of courage, as pastor and editor until this hour, that one hour in the Rev. Dr. Jesse Bowman Young's life has shone the most resplendent of all.

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Recapitulation of last Annual Statement.

Gospel Meetings Held	469
Men Professed Conversion	3,071
Men and Boys Sheltered in Lodging House	40,768
Meals Served in Restaurant	588,321
Patients Treated in Free Dispensary (Opened Aug. 20, 1895)	736
Number of Men and Boys for whom Employment was Secured	933

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Prev. ack'd	$501.65
Mrs M A Pearce	75
Mrs Virda Gillogly	50
Mr and Mrs C Puckett	5 00
R W Jones	1 00
Mrs Remsen Rushmore	3 00
Friend, Columbia	1 00
M D S, Baltimore	2 00
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Mrs J C Clark	5 00
Ada Woodworth	25
Mrs B E Woodworth	3 75
S Bruyere	1 00
The Tenth fund, Ocala	1 00
Mrs Julia A Reed	1 00
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M A Himes	4 00
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A Dilemma

And the Way Out

There are thousands of Hay-Fever and Asthma sufferers who cannot resort to a change of climate during their annual attacks, either because of the expense or because duties at home will not permit their absence. ***They have to stay and suffer.***

There are many, also, who are year by year finding that places heretofore exempt are becoming less and less so, and they must ***move on*** to find new locations where they can escape the Hay-Fever fiend.

Now this is all wrong. When doctors tell you that Hay-Fever cannot be cured, they simply mean that ***they*** cannot cure you.

What is it that makes one man have Hay-Fever or Asthma and another escape entirely right by his side, exposed to the same pollen, same dust, same influences?

The dust is not the cause; the pollen is not the cause; nasal growths are not the cause.

The disease is in the blood and nervous system; and it is the ***constitutional predisposition*** that gives power to the dust or pollen or other exciting influences, to awaken the disease and make one man suffer while another goes free.

Our constitutional treatment for Asthma and Hay-Fever is addressed to this ***pre-disposition,*** and by ***changing*** the ***constitution, eradicates*** the ***cause*** and ***cures*** to ***stay cured,*** taking ***out*** of a man ***that which makes him different from the man*** who has no disease, and giving a robust body strong and healthful.

That these statements are correct, and that our treatment does just what we say, is testified to by thousands who have tried it and know whereof they speak. A few of the grateful words of former sufferers appear herewith. You can have the names and addresses of more than two thousand more if you wish them.

You cannot afford to neglect investigating this matter fully. Write to us for further information. Address

DR. HAYES, Buffalo, N.Y.

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"I take this opportunity... known the fact that your tr... fall for Hay-Fever certainly... for my. I am glad to lend you... your work for suffering hum... suffered from boyhood with... Asthma until I found you l... former years the disease ren... fit for work or sleep. Aft... your treatment I had no A... and I felt much improved... spect. I am now fifty years... A. M. CLOUD, Sprin...

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"In reply to yours of the... that I cheerfully endorse an... your treatment for Hay-F... been a sufferer for eighte... an annual attack lasting... eight weeks, and after try... dies to which my attention... I commenced using yours th... The first year I was greatly... treatment; the next seaso... was not so violent, and la... so slight as to cause me ver... ance. I believe that the t... year will effect a permanent... J. W. BREWSTER, U.S. Com... the Circuit Court, Dis... Cripple Creek, Colo., March...

"I did not send you a rep... dition because I felt so we... continued the use of the... scarcely know how to than... good results your medicine... making the dreaded H... Asthma bearable to me. F... ing the Fever season, I hav... the city at great expense a... ence to myself and then... the Asthma on my return. ... remedy suggested by friend... tions performed upon my... nose, but to no purpose. S... to take your medicines, ... have been absolutely free... and remained quietly at... and grateful. If you desire, ... lish this in order that yo... may do for other sufferers... have done for me." Respe... Rev. M. MESSING, 255 N. D... Oct. 9th, 1896. Indi...

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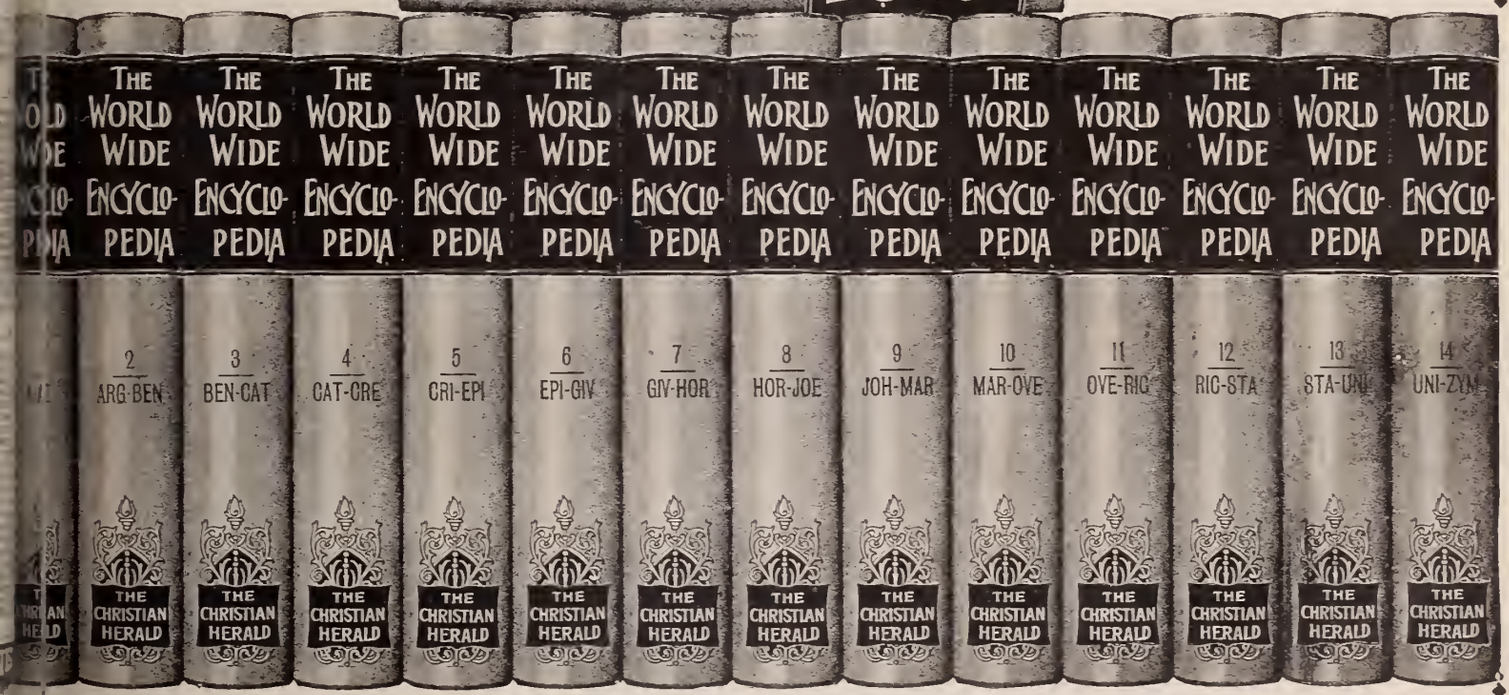

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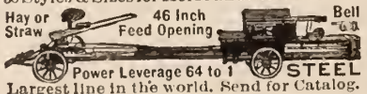

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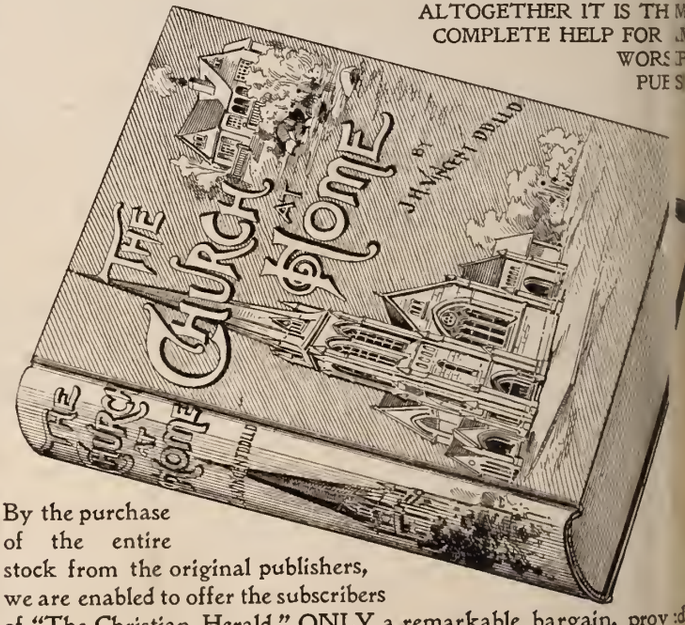

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A NEW STRUGGLE IN JAPAN.

The Powerful Samurai Cause a Re-action Against Occidentalism—Aliens and Missionaries Arrogantly Treated.

BUDDHIST PRIESTS BEGGING IN THE STREETS OF KIOTO.

No country has been more prominently in the eye of the civilized world of late years than Japan, which, within a brief quarter of a century, has emerged from heathenism and semi-barbarism, to a new era of material progress and of moral and intellectual advancement as well. Among the Christian nations especially the highest hopes have been entertained for the future of the bold new empire of the Far East. No one was not reasonable to anticipate a continuance of the triumphs of western civilization, and the helping hand in the Mikado's realm. Any unforeseen change, however, has speedily dispelled these high anticipations—for a time, at least. The political ascendancy of the Samurai or old-time feudal aristocracy of the country, which western ideas have gradually undermined, has now been brought face to face with the people all of another conservation. In the following published below, by Mr. Van Bergen, long a resident official in Japan, the character and extent of the new revolution are clearly explained, and its overwhelming importance to American commerce and foreign missions is set forth in terms that all may understand. His letter is as follows:

* * *

Ever since the opening of China and Japan, the missionary question has been one of the foremost in the public mind. Hon. George Curzon, in his "Problems of the Far East," deems the matter important enough to devote many pages to its consideration. There is no question, then, that is worth discussing, and the good Christian people who have spent and are spending thousands of dollars that the Gospel may be propagated, will be interested in learning what has really been accomplished.

Let me preface by stating that I have spent many years in the Orient, and especially in Japan. Arriving there in 1869, just after the boy Tenno had ascended the throne, I have witnessed the evolution of that country from what it was into the Japan of to-day. I have seen Japan attempting to cast off the shackles of an effeminate civilization: how she experimented with Occidentalism, and finally settled down with great self-complacency into what she is now. Much has been said and written about her progress, and great has been the praise bestowed upon her; but the actual working of the Japanese mind has never been analyzed, and it is with this analysis that the writer on missionaries and their work must deal.

ENTRANCE TO A JAPANESE MEMORIAL TEMPLE.

In introducing a new religion into a country enjoying a high degree of civilization, the initial work must necessarily be the destruction of the existing creed. Books on Japan tell us that two distinct religions flourished: Buddhism and Shintoism. The truth is that the common people had no belief at all. They would visit a temple when disease threatened the life of a member of the family, or they would pay their respects to a shrine when the mood struck them and they happened to pass one. The struggle for life and its necessities was so severe as to require all their time, and actual religious feeling, such as influences our lives, there was none.

The official and ruling class had and has a creed that, from the influence it exerts, may be fairly called religion. It is that of ancestral worship, and its effect may be felt in the political institutions of Japan. Originating from the firm belief that theirs is the country of the gods, created especially for them by the Kami, their ancestors, they look down upon everyone who does not trace his pedigree to that origin. Their Tenno, or heaven-child, is the lineal descendant of Aonaterasu, the sun-goddess. Woe to the Japanese who should dare disbelieve that creed. "Even as late as the year 1892," says a well-known panegyrist of things Japanese, "a learned professor in the Imperial University was punished for studying Japanese history with critical care, as Europeans study it, and saying that the Mikado's ancestors were Coreans."

YOUNG JAPAN CELEBRATING THE HARVEST "MATSURI"—A HEATHEN FESTIVAL.

The first missionaries,—of whom two are now living, Rev. Dr. Hepburn now of Philadelphia, Pa., and Rev. F. G. Verbeck, still residing in Tokyo—ignorant alike of language and people when they reached Japan's shores, naturally first sought to acquire a knowledge of the language, and both of these gentlemen succeeded admirably. But in the first decade of their sojourn in Japan, the forces causing the fall of the Shogun and the accession of the Tenno kept the country in an unsettled condition, and the work could only be preliminary. In the early seventies, when there was a frantic desire to assimilate occidental habits and customs, it seemed as if the conversion of Japan was among the near possibilities. But the discontent prevailing among the Samurai or official class at losing prestige and being threatened with extinction, culminated in the dangerous Satsuma insurrection of 1877. The government remained victorious, but when the leading progressionist, Okubo, was assassinated on May 14, 1878,

(*Continued on page 639.*)

QUESTIONS AND ANSWERS.

Subscriber, Paris, Ont., Can. What was the difference between the offerings of Cain and Abel? I mean the actual offerings, not the spirit in which they were offered.

Cain's offering was the fruits of the field; that of Abel, the "fatlings," or young lambs of his flock. Abel, as is supposed, brought two offerings: an oblation and a sacrifice, while Cain merely brought the former—an acknowledgment of God's sovereignty—and neglected the sacrifice which would have been a confession of fallen nature and an atonement for sin. His offering was unlawful as a sacrifice, being bloodless (Heb. 9: 22). Josephus asserts that "Abel brought milk as well as the first-fruits of his flock."

A Grandmother, Houston, Tex. Please give some practical hints on how to learn to pray. I think prayer the most spiritual as well as most beautiful part of worship. I have been a member of the church over fifty years, but have never prayed in public, and never been requested to. Have been regular in attendance until of late I do not attend prayer-meetings fearing the awkward fix—if I should be called on. Have had family prayers over thirty years, mostly reading prayers or repeating short sentences and words. I should feel ashamed were it not that He that seeth the heart and understandeth our thoughts afar off, accepts and answers even such. My daily, private prayers are mostly longings and desires which I cannot find words to express.

Eloquence is not expected of all, and the gift of facile utterance is by no means a common one. The simpler the petition the better; if it be but the expression of a single thought or aspiration, it will reach the Throne as readily as the most elaborate appeal. Earnestness is far more desirable in prayer than mere eloquence, and we have listened with melting hearts, to a few broken sentences, coming from the soul's depths, where nothing else would have moved us. It is, doubtless, more difficult for most people to pray in a public gathering than in the home circle, but the difficulties will disappear after awhile and you will receive strength and eloquence as you proceed.

S. S. W., Eunice, La. How often was Paul imprisoned and how long?

We have no new information on the subject. All that is known is contained in the Acts of the Apostles, but it is probable that he suffered imprisonments which are not recorded there. There was the imprisonment at Philippi which lasted a few hours (Acts 16), and the imprisonment beginning at Jerusalem (Acts 21: 29), which continued until his arrival in Rome. It is estimated that the interval between his arrest and his reaching Rome was two years. There is a period of two years mentioned, Acts 28: 30, which we may suppose was practically the condition of a man out on bail.

J. H. Osborne, Wellington, Ont., Can., writes: You published some satistics, a short time ago, and a reader in England added some last week, [illegible] from the land of "Our Lady of the Snow" would like to add five more verses that contain all the letters of the alphabet, except one each, viz.: In the New Testament—Gal. 1: 11, lacks x; 1. Kings 1: 39, lacks q. 2. Kings 16: 15, all but x; 1. Chron. 12: 40, lacks q. Dan. 4: 37, lacks q, and perhaps there are other verses. Now I would like to ask a question: in my Bible published by the University Press, Cambridge, England (for the B. & F. Bible Society), Zechariah 11: 17 are these words, "Woe to the [illegible] shepherd." Is the word "idol" a misprint? Should it not be "idle"?

The Revised Version gives the translation as "worthless shepherd," which is evidently the correct reading.

F. M. Thomas, Leonardville, Kans., writes: Had W. A. S. (a reader in England, whose letter recently appeared in THE MAIL-BAG), noticed more carefully it would have appeared that "f" and "j" are lacking in Ezra 7: 21. Years ago I saw a like statement in which v, x, y, z that that verse contained all the letters of the English language.

Evangelist R. Ashley Oaks, of Port Republic, N. J., who conducts Gospel services among the lifesavers of the Atlantic coast, writes to thank friends who, having read of his work in THE CHRISTIAN HERALD, have kindly sent contributions. He will personally acknowledge any aid sent to him at Port Republic. He shortly begins services at Sandy Hook.

S. E. Black, Hopkinton, Ia., writes: I hoped some one with "The pen of a ready writer" would send a protest against the words of one who writes on "Petty, or Doubtful Sayings." They speak of the patching of a gingham apron, of picking up pins, etc. Jesus said: "Gather up the fragments that nothing be wasted." There are thousands to whom the patching of an apron means the price of a new one given to missions, or to God's poor. There are other thousands who waste so much, if their waste could be gathered up and given to home missions, the poor, overworked missionaries would not heed the disheartening word "retrench," but could go on, bravely doing the grand work God has called them to. The price of an apron may be but little; but that little gathered up all over our land would mean thousands for God. There are many of us who cannot earn the wages of a Chinaman who can gather up the fragments for Jesus. God help us gather them.

Esther M. F., Merchantville, N. J. THE CHRISTIAN HERALD is always perused with pleasure by us, and one of the pleasant things in life would be gone if it did not visit me once a week. I was especially interested in the sermon for business people, for I am like "Lydia, a seller of purple and fine linen," and as I read it, I wondered how you knew so much about us, our trials, etc. I have been with one of our best firms for nearly nineteen years, and am glad to testify to the kindness and consideration with which we are treated, and that we are not considered machines merely but human beings.

Our correspondent, like thousands of others engaged in stores and counting-rooms, is doubtless so pleasantly situated and treated with so much consideration, that she considers it a duty and a pleasure to speak out. It is right that she should.

Miss L. K. Lewis, Ozeana, Va. Some time ago I wrote a letter to your paper about starting a fund for the "prevention of cruelty to animals." This you kindly published, and some of your subscribers wrote and agreed with me fully and offered assistance. Many thanks to them. I now send $2, and let all others send something, if only ten cents; and let our editor, who does so much good, turn this money over to one of said societies. How many more will help? How glad I am to see that some are willing to speak out in behalf of the poor dumb creatures! How they are often abused and ill-treated by mean men! I firmly believe God will punish all cruel treatment to animals, but this does not help the poor dumb creature. So let us try to protect them in every way we can.

Conscientious Inquirer, King Ferry, N. Y. Suppose a man who has never used tobacco (considering it a dirty, expensive habit), should open a grocery store, would it be right for him to sell the weed? Must he, for conscience sake, lose the profits which the sales would bring him, together with the custom which always comes where tobacco is sold?

If he be truly conscientious, he will not sell it, believing it to be a vice, and desiring to do nothing whereby a brother may offend (See 1. John 2: 10; Rom. 14: 21). The question of loss or gain should have no influence in the matter.

Reader. Is the following verse found in the Bible, and if so, where can I find it: "Choose ye, therefore, this day whom ye will serve: If it be Christ, follow him; and if Baal, then follow him?"

There is no such passage in the Bible. You have apparently had two passages in mind and have combined them. See Josh. 24: 15; and Kings 18: 21. We should reply in the negative to your additional question. There are so many good books, that it does not pay to waste time upon books that are doubtful.

Inquirer, Paterson, N. J. What was the name of the soldier who smote our Lord with his spear?

It has been preserved to us by tradition as Longius, a Roman. The tradition still further adds that the spear was brought by Joseph of Arimathea to King Pellam who was of Joseph's time, and Balim, a savage seized the spear and wounded Pellam nigh unto death.

J. L., Pittsburg, Pa. 1. Do the people of Alaska preserve any legends or traditions? 2. Have they any record of Bering's visit there?

1. Unquestionably they do, as do all the Indian tribes, although they are preserved in oral form only. Prof. Bushrod W. James some years ago collected the Alaskan legends and folklore and published them in a volume through Porter & Coates, Philadelphia. 2. Yes.

Reader, Brooklyn. What is the value of an Indian rupee, and from what is the word derived?

A rupee is worth about 30 cents, but its value varies. The word is a corruption of the Sanskrit word *rupya* (root word *rupa*, a shape), meaning "the shape of a man," that is, the figure of a man impressed on the coin.

H. S. W., Purcell, Ind. Ter. I am worried about giving my tenth to the Lord. We are in debt and are working hard to pay our debts. Is it right to give one-tenth to the Lord while we are in debt?

We apprehend that your income is greater than your expenditure, otherwise you would never pay your debts. It is possible for you honestly to pay a tenth of this surplus if you wish to do so. Probably your property would more than balance your debts, in other words, though you owe money, you are solvent, so that when you give money to the Lord you are giving your own money, not your creditors' money. There is no law in this dispensation requiring you to give a tenth, but if your heart is right, you will want to give some portion of your earnings to the Lord and you might deny yourself some luxury in order to give. That self-denial would make the gift all the more pleasing in God's sight.

Reader, Evansville, Wis. I have read your explanation of 1. Cor. 3: 15 about the man whose work being burned will suffer loss yet whose soul will be saved; but still I cannot understand. Can you give me an example?

Can you conceive of a Christian man doing good works from an impure motive? Suppose a clergyman has lost the high ideal he had when he entered the ministry, and now his aim in preaching is to increase his popularity, or to get more money. Suppose a man gives a public library to the city, or pensions a widow, and his real motive, if he would honestly analyze it, is to get a reputation for charity and beneficence, or to promote his election to Congress. The clergyman's preaching may be earnest and effective and the other man's gifts may be well applied, but God, who reads the heart, knows that he has had his reward in getting the applause, or the money, or the position which was sought. Having had it he deserves no other, and he gets none. He suffers the loss of the reward God would have given him for work done for his sake.

C. H., Portland, Oreg. Who are the descendants of Esau and, if known, where are they located?

1. They are by many believed to have been the successors of the original inhabitants of Idumea and of the Horites. Esau [illegible] called "the father of the Edomites" (Gen. 36: 43). With his immense family he [illegible] Mount Seir from which they gradually possessed the existing population, and [illegible] for many generations. In the course of the Maccabæan wars, the children of Esau lost their independent existence and [illegible] merged in the house of Israel.

Reader, Willow Lake, S. D. 1. If a wife causes a separation between husband and wife, ought the husband to forgive him if he has never asked forgiveness? 2. If the wife's mind has been unbalanced by the awful strain upon it, will God hold her responsible for the sin? 3. Or will the wicked man be held accountable?

1. Few men have sufficient magnanimity to forgive so cruel a wrong. But the grace of God may give him the power even to do this. He should pray for that grace, that he may be ready to forgive, if his forgiveness be sought. More than this is not required of him. The wife will be held accountable for her own sin. Her suffering will not atone for the sin. The man is clearly the greater sinner and his punishment will be the heavier, but God will hold the woman guilty of yielding and breaking her solemn pledge of fidelity to her husband, and the plea that she was tempted will not avail except in mitigation.

T. P. C., Troy. Does the coming of Christ described in the Sunday School lesson for July 8th, include the final resurrection and the last judgment?

There are two views of the subject. One of these views is that Christ's coming is before the millennium, and the other, that he will not come at the close of it. The latter view does not involve the resurrection and the last judgment as taking place at the time of his coming. The former view, which is the one advocated by most of the writers on prophecy, whose articles are published in this journal, believe that at the coming of Christ the righteous dead will be raised, and that the remainder of the dead will not be raised until the end of the millennium, when the last judgment will take place. (See Rev. 20: 4-6.)

N. Reed, Hamilton, Can. I have always been taught that there were contradictions in the Bible, but it seems to me difficult to reconcile the statements made as to the character of God (Psa. 145: 8, 9; Nahum 1: 2; Hebrews 10: 31). In one place he is represented as slow to anger; in another that he revels in wrath.

The statements you quote from the others much stronger that you make are not contradictory. The wrath of God is all the more terrible because of his love and and his patience. You know that a man who is slow to anger if once really roused, is more difficult to appease than a rash choleric man. Even a gentle, tender woman would fight like a tigress if her children were attacked. Paul places the two attributes boldly in juxtaposition, and shows how they are consistent (Heb. 11: 22), "Behold therefore the goodness and severity of God."

Lily S., Chilicothe, O. Was there such a personage as Ossian the warrior, about whose deeds and poems was forged?

Yes, he was the son of Fingal, and lived in the third century. All of him is merely traditional. [illegible] that were written concerning him in 1760 were pure fiction.

THE NEW CONGRESSIONAL LIBRARY.

Our new Congressional Library, lately completed, is a beautiful building in the Italian Renaissance style of architecture. It is said to be the most imposing building of like character in the world. It stands in the centre of a plot of ten acres, on East Capitol street, between First and Second, Washington, D. C., and the building itself covers three and three quarter acres, and measures 470 x 350 feet. The first appropriation for the work was made in 1888, but the building was only completed this year, Congress having fixed the limit of cost at $6,360,000, including all the interior decorations. It can accommodate about eight million volumes, and this capacity can be increased by the erection of additional repositories. The whole building is claimed by the architects to be absolutely fireproof.

Subscriber, Panhandle, Tex. We have [illegible] Revised Version.——Miss Margaret F[illegible] Stewartstown, Pa. We are already o[illegible] ——M. L. Briggs, Dryden, N. Y. Ve[illegible] still in great need and will be for mont[illegible] ——Herbert B. C., Napanee, Ont. Yes [illegible] mittances will be made.——Subscriber [illegible] son's address is Sault Ste Marie, Mich[illegible] Orangetown, Me. All the letters are [illegible] as written, the "c" being soft like "s"——[illegible] Moore, Palmerston, Ont. We believe it [illegible] ately stated that there are gold fields on [illegible] of the boundary line. There is no di[illegible] "claim everything."——Inquirers. The [illegible] of the National Congress of Mothers is [illegible] and can be procured of Mrs. Clara B. [illegible] Washington Loan and Trust Building, [illegible] ton, D. C. The price is twenty-five cen[illegible] paper covers and fifty cents cloth.—— Chelsea, Ind. Ter. You are mistaken. [illegible] certain denomination which goes by [illegible] and it was to that particular denomin[illegible] ferred.——Thomas Davis, Terry, S. D. [illegible] many of the popular collections.—— Alonda, O. We believe not.——W. C. [illegible] Haute, Ind. See answer to Subscr[illegible] Haute, in THE MAIL-BAG of July [illegible] N., Labrador, Can. Nowhere mentio[illegible] Bible.——L. T. S., Danbury, Conn. [illegible] tion in childhood. 2. Seventy-seven. [illegible] Luln D. W., Albany, N. Y. We think [illegible] tirely too young to punish your sister a[illegible] need parental discipline.——W. R. B., [illegible] N. J. We know of no home there.— Rucker, Tenn. Write Librarian, Cooper [illegible] New York.——T. C. Unger, Napanee [illegible] of Harper Brothers, publishers, New York. [illegible] D. O., Fort Scott, Can. Write to Amer[illegible] Society, New York, and to Moody Bible [illegible] Chicago, Ill.——Mrs. Susan R. Shu[illegible] York, an old subscriber of this journal a[illegible] respected Christian lady, died last week [illegible] Deer Park, Md. You will find it in any [illegible] cal work and in all the libraries.——Le[illegible] Colwith, Ia. 1. The editors of the pap[illegible] sult a physician. 3. Prayer, persuasion [illegible] force of a Christian example.——Gospel [illegible] Worker, Gordon street, Chicago. We [illegible] overwhelmed with similar demands.—— McM., Allegheny, Pa. It would certainly [illegible] markable failure in morals were the lo[illegible] granted. Your church is quite entitled to [illegible] able action in the matter.

CONVERTED IN JAIL.

he Remarkable Story of Valentine Burke's Change of Heart while Behind Prison Bars—A Grand illustration of Divine Grace.

BY DWIGHT L. MOODY.

HEN I was holding meetings in St. Louis, Mo., in 1880, the *Globe-Democrat* published verbatim reports of my sermons every day. One night I preached on the i an jailer, and next morning the r ame out with a sensational head- low the Jailer at Philippi was l" A copy of the paper was car- o the city jail, and fell into the s f a notorious prisoner, named ie Burke. This man was one of st characters known to the St. olice. He was about forty years at time, had spent about twenty jail, and was then awaiting trial er serious charge. Through the s of Mr. T. S. ters, of St. am able to e here the ph of Burke n the Rogues' e where he was as "No. 1010 His features s wn in the ere an index haracter. s rke glanced t morning pa- t headline t his eye. g that it was e il news, he read it. He ious to see jailer was ch He thought once passed a town called p in Illinois. pposed that the place re- o.

VALENTINE BURKE.

Fac-simile of a Photograph taken for the Police Collection in the Rogues' Gallery.

y now and came across ds—"Believe ord Jesus Christ, and thou shalt be ed! That text, blessed to so many souls, s q ted nine times in the sermon. God i to convict him, and after reading s non through, a sense of his re- s ity before God rushed upon him. ere his cell at midnight he prayed for the first time in his life. On owing Sunday he talked with the who held service in the jail, and into the light of the Gospel.

o that night Burke was a changed . he sheriff thought he was playing us dodge," and had no confidence s rofessed conversion. But when a to trial, the case against him was r ed, and he escaped through some n ity. For some months after his s Burke tried to find work, but no e uld take him, knowing his past r He thought perhaps it was be- e his ugly face, and he prayed God a him good-looking. He went to rk, and was taken in by a member olice force who knew him, and d him that he would shoot him d he abused his confidence. Being c ssful in New York, he returned to L is, where finally the sheriff sent h and told him that he had had him o d ever since he left jail, and that wa convinced at last that he was sin- e: d he made Burke a deputy-sheriff. Thawas in 1880. When I was preach- i Chicago in 1890, Burke, who had o off duty for the ten years, came o e me. During all that time there b n many changes in the adminis- o f the sheriff's office, and they had g every deputy but him. Finally a pointed that ex-convict treasurer the heriff's office.

I p ched in St. Louis again in 1895, sho time before my visit, an evange- t w called away in the middle of revi- l n tings. The committee wanted rke o come and preach during his ab- nce, ut the sheriff said he had just e n a jeweler's store, and had not d ti to take an inventory, and Burke as th only man he could trust to put in arg of it!

The ther photograph reproduced here as t en in 1887. In sending the two igins to Mr. McPheeters, Burke wrote a note: "Notice the difference in the enclosed pictures. See what our holy religion can do for the chief of sinners." On the back of the Rogues' Gallery photograph he wrote: "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people." (Ps. 113: 7, 8.)

This incident shows what the grace of God can do for a hardened sinner. Not only can it save him, but it can keep him. Valentine Burke lived an active, consistent Christian life in that public position until God called him home in 1895.

VALENTINE BURKE.

From a photograph taken in 1887, seven years after his conversion

I believe that in all our jails and penitentiaries there are souls who may become just such rich jewels that will one day sparkle in our Saviour's crown if we will only arouse ourselves to put the way of life before them. The conversion of such men as Valentine Burke and Jerry McAuley ought to stir us all to do something definite for prisoners.

Facts like these led me to start the Prison Fund in connection with the Bible Institute Colportage Association, and by means of this Prison Fund nearly two hundred thousand religious books have already been distributed amongst prisoners in a large number of jails and penitentiaries in different parts of the United States within a period of two years.

East Northfield, Mass. D. L. Moody.

A New Struggle in Japan.

(Continued from First Page.)

the government surrendered to the Samurai and re-instated them in their official capacity. "Even now," writes the above quoted author in 1892, (ibid p. 79), "under a writen constitution and a representative government, it is the four hundred thousand adult male Samurai who rule the forty millions of people, make the politics, and shape the destinies of Tei Koku Nippon."

Since these Samurai or Shizoku as they are now called, have resumed the direction of affairs, there has been a constant and steady reaction. Furniture, occidental dress and food, have been set aside, and in their daily life the Japanese have returned to the customs of their ancestors. "By degrees," says the official historiographer, referring to the reforms inaugurated in the early seventies, "however, men's eyes began to be opened to the fact that while they were uprooting and abandoning much which had the sanction of tradition and the approval of long practice, they were planting in its stead institutions and customs not necessarily suitable to the Japanese and probably injurious to any people. Out of this sense of rash denationalization and unpatriotic radicalism a strong reaction ultimately grew, and men's minds turned once more to the customs and canons handed down from their ancestors. The reaction is now paramount."*

It was necessary to enter into this long preamble that my readers might be acquainted with the difficulties with which our missionaries are beset, and because it will explain the somewhat hostile feelings entertained against some of them by prominent converts. Struggling with the indifference of the *heimin* or common people, and with the incomprehensible conceit of the educated classes, there are to-day at least 60,000 Protestant converts in Japan. Tokyo has a number of Christian churches, humble edifices to be sure, but supported by people to whom from eight to ten yen (\$4 to \$5) means a month's support for their family. And let me, a layman, state emphatically, that this is due to the example and moral life of our missionaries there. So indisputable is this fact that they have compelled the admiration of the government, whose very existence depends upon the belief in the divine origin of the Emperor. Modesty and humbly preaching and practicing the doctrine of the Saviour, they have secured the good will of even the foreign population, many of whose members are not above reproach in their observance of the laws of morality. And there is this sword of Damocles hanging over the heads of the missionaries as well as over other alien residents of Japan.

TEMPLE OF IDOLS IN SANJUSANGENDO, KIOTO, JAPAN.

By the new treaty with that country, going into effect on July 16, 1899, we shall be placed under their jurisdiction, and with codes uncompleted, a totally inexperienced and prejudiced judiciary, the members of which belong to the Samurai class, the lot of those whom a sense of duty or enthusiasm compels to remain, is not enviable. In maintaining their rights as American citizens, they will speedily incur the dislike of the officials. It is to be hoped that the new administration will be prepared to protect these citizens in the dangers threatening them in the Far East.

But with all these authenticated facts, it is none the less true that complaints arrive, and generally from dissatisfied converts. Most if not all of these are groundless, originating in the fancied superiority of the Japanese mind. Rev. Dr. Baker, a prominent minister of the M. E. Church of Washington, D. C., visited Japan immediately after the war with China. I met him in Kobe, and he was emphatic in condemning the arrogance and conceit, pre-eminent qualities of the Japanese mind. "We don't want you any more; provide us with money, and we will do the preaching!" is the almost universal cry of the native Christian ministers. So anxious are they to have their fancied superiority publicly acknowledged, that they chafe under the restraint of men, their superiors in every way. A native Christian paper even hinted broadly at the foundation of a new Christianity, based upon fitness with the conditions prevailing in Japan.

But of the common people who have become converted, many offer bright examples of what sincere adoption of our religion may effect. The improvement in their lives has been so marked that the government has ceased placing obstacles in the way of the missionaries, and is tacitly approving their work.

The amount of benefit, derived by Japan from American Missionary Societies, is indeed incalculable and entitles them to more courtesy than it is willing to accord. The M. E. School at Aoyama, Tokyo, is a model institution, and, since the directors have added a manual training school, it is rendering very valuable service. The location is beautiful. Situated on Green Mountain as the name expresses, nature has liberally assisted in beautifying the grounds. The College at Shibo, owned by the Presbyterian and Dutch Reformed Churches, is also constructed upon very solid foundations and acknowledged as a prominent institution of learning. The Congregational and Episcopal Churches also own colleges and do efficient work.

The condition of the people and the institutions of the country are an insurmountable obstacle to the missionaries entering upon a more aggressive system of evangelizing. As an impartial outsider, and as one who knows the Japanese well, I declare that the results so far attained deserve the highest credit. For, while there has been no active persecution or open discrimination against the natives who avow themselves Christians, it will be readily understood that every government official looks with watchful eyes upon the controversion of a creed upon whose maintenance their very existence depends. It is necessary, therefore, not to incur the active hostility of an all-powerful class, the more jealous of its privileges and reactionary in principle since occidental innovations once threatened to destroy it. The attitude of the missionaries upon the questions of the day, is highly commendable. They utterly refuse to discuss them, confining themselves to the remark that "their business is to save souls." It is this attitude that has obtained for them undisturbed sufferance and even a reluctant encomium.

The writer who, in common with other laymen shared the prejudices against missionaries in the Far East, has become an enthusiastic supporter. And there are many foreign residents who feel as I do, and give utterance to their sentiments.

R. VAN BERGEN.

* *History of the Empire of Japan.* By order of the Department of Education, Tykio, 1893. p. 409.

THE METROPOLITAN PULPIT

NARROW ESCAPES.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Job 19: 20, - - - - - - I am escaped with the skin of my teeth.

JOB had it hard. What with boils, and bereavements, and bankruptcy, and a fool of a wife, he wished he was dead; and I do not blame him. His flesh was gone, and his bones were dry. His teeth wasted away until nothing but the enamel seemed left. He cries out, "I am escaped with the skin of my teeth."

There has been some difference of opinion about this passage. St. Jerome and Schultens, and Doctors Good, and Poole, and Barnes, have all tried their forceps on Job's teeth. You deny my interpretation, and say, "What did Job know about the enamel of the teeth?" He knew everything about it. Dental surgery is almost as old as the earth. The mummies of Egypt, thousands of years old, are found to-day with gold-filling in their teeth. Ovid, and Horace, and Solomon, and Moses wrote about these important factors of the body. To other provoking complaints, Job, I think, has added an exasperating toothache, and putting his hand against the inflamed face, he says, "I am escaped with the skin of my teeth."

A very narrow escape, you say, for Job's body and soul; but there are thousands of men who make just as narrow escape for their soul. There was a time when the partition between them and ruin was no thicker than a tooth's enamel; but, as Job finally escaped, so have they. Thank God! thank God!

Paul expresses the same idea by a different figure when he says that some people are "saved as by fire." A vessel at sea is in flames. You go to the stern of the vessel. The boats have shoved off. The flames advance; you can endure the heat no longer on your face. You slide down on the side of the vessel, and hold on with your fingers, until the forked tongue of the fire begins to lick the back of your hand, and you feel that you must fall, when one of the life-boats comes back, and the passengers say they think they have room for one more. The boat swings under you—you drop into it—you are saved. So some men are pursued by temptation until they are partially consumed, but after all get off—"saved as by fire."

But I like the figure of Job a little better than that of Paul, because the pulpit has not worn it out; and I want to show you if God will help, that some men make narrow escape for their souls, and are saved as "with the skin of their teeth."

It is as easy for some people to look to the Cross as for you to look to this pulpit. Mild, gentle, tractable, loving, you expect them to become Christians. You go over to the store and say, "Grandon joined the church yesterday." Your business comrades say, "That is just what might have been expected; he always was of that turn of mind." In youth, this person whom I describe was always good. He never broke things. He never laughed when it was improper to laugh. At seven, he could sit an hour in church, perfectly quiet, looking neither to the right hand nor the left, but straight into the eyes of the minister, as though he understood the whole discussion about the eternal decrees. He never upset things nor lost them. He floated into the kingdom of God so gradually that it is uncertain just when the matter was decided.

Here is another one who started in life with an uncontrollable spirit. He kept the nursery in an uproar. His mother found him walking on the edge of the house-roof to see if he could balance himself. There was no horse that he dared not ride—no tree he could not climb. His boyhood was a long series of predicaments; his manhood was reckless; his mid-life very wayward. But now he is converted, and you go over to the store and say, "Arkwright joined the Church yesterday." Your friends say, "It is not possible! You must be joking." You say, "No; I tell you the truth. He joined the Church." Then they reply, "There is hope for any of us if old Arkwright has become a Christian!" In other words, we will admit that it is more difficult for some men to accept the Gospel than for others.

I may be preaching to some who have cut loose from churches, and Bibles, and Sundays, and who have no intention of becoming Christians themselves, and yet you may find yourself escaping, before you leave this house, as "with the skin of your teeth." I do not expect to waste this hour. I have seen boats go off from Cape May or Long Branch, and drop their nets, and after awhile come ashore, pulling in the nets without having caught a single fish. It was not a good day, or they had not the right kind of a net. But we expect no such excursion to day. The water is full of fish, the wind is in the right direction, the Gospel net is strong. O thou who didst help Simon and Andrew to fish, show us how to cast the net on the right side of the ship.

Some of you, in coming to God, will have to run against sceptical notions. It is useless for people to say sharp and cutting things to those who reject the Christian religion. I cannot say such things. By what process of temptation, or trial, or betrayal, you have come to your present state, I know not. There are two gates to your nature: the gate of the head, and the gate of the heart. The gate of your head is locked with bolts and bars that an archangel could not break, but the gate of your heart swings easily on its hinges. If I assaulted your body with weapons you would meet me with weapons, and it would be sword-stroke for sword-stroke, and wound for wound, and blood for blood; but if I come and knock at the door of your house, you open it, and give me the best seat in your parlor. If I should come at you now with an argument, you would answer me with an argument; if with sarcasm, you would answer me with sarcasm; blow for blow, stroke for stroke; but when I come and knock at the door of your heart, you open it and say, "Come in, my brother, and tell me all you know about Christ and heaven."

Listen to two or three questions: Are you as happy as you used to be when you believed in the truth of the Christian religion? Would you like to have your children travel on in the road in which you are now traveling? You had a relative who professed to be a Christian, and was thoroughly consistent, living and dying in the faith of the Gospel. Would you not like to live the same quiet life and die the same peaceful death? I hold in my hand a letter, sent me by one who has rejected the Christian religion. It says: "I am old enough to know that the joys and pleasures of life are evanescent, and to realize the fact that it must be comfortable in old age to believe in something relative to the future, and to have a faith in some system that proposes to save. I am free to confess that I would be happier if I could exercise the simple and beautiful faith that is possessed by many whom I know. I am not willingly out of the Church or out of the faith. My state of uncertainty is one of unrest. Sometimes I doubt my immortality, and look upon the death-bed as the closing scene, after which there is nothing. What shall I do that I have not done?" Ah! scepticism is a dark and doleful land. Let me say that this Bible is either true or false. If it be false we are as well off as you; if it be true, then which of us is safer?

Let me also ask whether your trouble has not been that you confounded Christianity with the inconsistent character of some who profess it? You are a lawyer. In your profession there are mean and dishonest men. Is that anything against the law? You are a doctor. There are unskilled and contemptible men in your profession. Is that anything against medicine? You are a merchant. There are thieves and defrauders in your business. Is that anything against merchandise? Behold, then the unfairness of charging upon Christianity the wickedness of its disciples. We admit some of the charges against those who profess religion. Some of the most gigantic swindles of the present day have been carried on by members of the Church. There are men standing in the front rank in the churches who would not be trusted for five dollars without good collateral security. They leave their business dishonesties in the vestibule of the church as they go in and sit at the communion. Having concluded the sacrament, they get up, wipe the wine from their lips, go out, and take up their sins whese they left off. To serve the devil is their regular work; to serve God a sort of play-spell. With a Sunday sponge they expect to wipe off from their business slate all the past week's inconsistencies. You have no more right to take such a man's life as a specimen of religion than you have to take the twisted irons and split timbers that lie on the beach at Coney Island as a specimen of an American ship. It is time that we draw a line between religion and the frailties of those who profess it.

Do you not feel that the Bible, take it all in all, is about the best book that the world has ever seen? Do you know any book that has as much in it? Do you not think, upon the whole, that its influence has been beneficent? I come to you with both hands extended towards you. In one hand I have the Bible, and in the other hand I have nothing. This Bible in one hand I will surrender forever just as soon as in my other hand you can put a book that is better.

I invite you back into the good old-fashioned religion of your fathers—to the God whom they worshiped, to the Bible they read, to the promises on which they leaned, to the cross on which they hung their eternal expectations. You have not been happy a day since you swung off; you will not be happy until you swing back.

Again; there may be some who, in the attempt after a Christian life, will have to run against powerful passions and appetites. Perhaps it is a disposition to anger that you have to contend against; and perhaps, while in a very serious mood, you hear of something that makes you feel that you must swear or die. I know a Christian man who was once so exasperated that he said to a mean customer, "I cannot swear at you myself, for I am a member of the Church; but if you will go downstairs my partner in business will swear at you." All your good resolutions heretofore have been torn to tatters by explosion of temper. Now there is no harm in getting mad if you only get mad at sin. You need to bridle and saddle those hot-breathed passions, and with them ride down injustice and wrong. There are a thousand things in the world we ought to be mad at. There is no harm in getting red hot if you only bring to the forge that which needs hammering. A man who has no power of righteous indignation, is an imbecile. But be sure it is a righteous indignation, and not a petulancy that blurs, and depletes the soul.

There is a large class of persons in mid-life who have still in them appetites that were aroused in early manhood, at a time when they prided themselves on being a "little fast," "high livers," "free and easy," "hail fellows well met." They are now paying in compound interest for troubles they collected twenty years ago. Some of you are trying to escape, and you will—yet very narrowly, "as with the skin of your teeth. God and your own soul only know what the struggle is. Omnipotent grace has pulled out many a soul that was deeper in the mire than you are. They line the beach of heaven—the multitude whom God has rescued from the thrall of suicidal habits. If you this day turn back on the wrong and start anew, God will help you. Oh, the weakness of human help! Men will sympathize for awhile, and then turn you off. If you ask for their [illegible] they will give it and say they will [illegible] again; but, falling away again ur[illegible] power of temptation, they cast [illegible] forever. But God forgives sevent[illegible] seven; yea, seven hundred tim[illegible] though this be the ten thousand[illegible] he is more earnest, more symp[illegible] more helpful this last time tha[illegible] you took your first mis-step.

If, with all the influences favor[illegible] a right life, men make so many n[illegible] how much harder is it when, for i[illegible] some appetite thrusts its iron gra[illegible] the roots of the tongue, and pul[illegible] down with hands of destructio[illegible] under such circumstances, he bre[illegible] there will be no sport in the und[illegible] no holiday enjoyment, but a str[illegible] which the wrestlers move from [illegible] side, and bend, and twist, and w[illegible] an opportunity to get in a heavie[illegible] until with one final effort, in w[illegible] muscles are distended, and the vei[illegible] out, and the blood starts, the swart[illegible] falls under the knee of the victor—[illegible] at last as "with the skin of his tee[illegible]

The ship *Emma*, bound from [illegible] burg to Harwich, was sailing [illegible] the man on the look-out saw sc[illegible] that he pronounced a vessel bo[illegible] There was something on it tha[illegible] like a sea-gull, but was afterwar[illegible] to be a waving handkerchief. [illegible] small boat the crew pushed ou[illegible] wreck, and found that it was a [illegible] vessel, and that three men had l[illegible] ging their way out through the b[illegible] the ship. When the vessel capsi[illegible] had no means of escape. The [illegible] took his penknife and dug away ro[illegible] the planks until his knife broke T[illegible] an old nail was found, with wh[illegible] attempted to scrape their way u[illegible] the darkness, each one working t[illegible] hand was well-nigh paralyzed, and [illegible] back faint and sick. After long an[illegible] work, the light broke through th[illegible] of the ship. A handkerchief was [illegible] Help came. They were taken [illegible] the vessel and saved. Did ever [illegible] so near a watery grave without [illegible] into it? How narrowly they e[illegible] escaped only "with the skin of the[illegible] There are men who have been ca[illegible] evil passions, and capsized m[illegible] and they are a thousand miles a[illegible] any shore of help. They have [illegible] been trying to dig their way ou[illegible] have been digging away, and [illegible] away, but they can never be deli[illegible] less now they will hoist some [illegible] distress. However weak and [illegible] may be, Christ will see it, and be [illegible] upon the helpless craft, and take [illegible] board; and it will be known on [illegible] in heaven how narrowly they esc[illegible] caped as with the skin of their te[illegible]

There are others who in atter[illegible] come to God, must run between [illegible] many business perplexities. If [illegible] over to business at ten o'cloc[illegible] morning, and come away at thre[illegible] in the afternoon, he has some ti[illegible] ligion; but how shall you find ti[illegible] ligious contemplation when you a[illegible] from sunrise to sunset, and have [illegible] five years going behind in busi[illegible] are frequently dunned by credit[illegible] you cannot pay, and when from [illegible] morning until Saturday night, [illegible] dodging bills that you cannot me[illegible] walk day by day in uncertain[illegible] have kept your brain on fire for [illegible] three years. Some with less [illegible] troubles than you have gone cra[illegible] clerk has heard a noise in the ba[illegible] ing-room, and gone in, and found [illegible] man of the firm a raving mania or[illegible] wife has heard the bang of a pis[illegible] back parlor, and gone in, stumb[illegible] the dead body of her husband—[illegible] There are men pursued, harras[illegible] den down, and scalped of busi[illegible] plexities, and which way to t[illegible] they do not know. Now God w[illegible] hard on you. He knows what s[illegible] are in the way of your being a [illegible] and your first effort in the right [illegible] he will crown with success. I [illegible] Satan, with cotton bales, and h[illegible] hogsheads, and counters, and [illegible] unsaleable goods, block up you[illegible] heaven. Gather up all your [illegible] Tighten the girdle about your loin[illegible] an agonizing look into the face [illegible] and then say, "Here goes one gr[illegible] for life eternal," and then bound [illegible] heaven, escaping "as with the kin[illegible] your teeth."

In e last day it will be found that ugh.atimer, and John Knox, and Huss, nd ley were not the greatest martyrs, ot Cistian men who went up incorrupt rom e contaminations and perplexities & Pnsylvania Avenue, Broad Street, State reet, and Third Street. On earth ey re called brokers, or stock jobbers, r re lers, or importers; but in heaven, Chris n heroes. No faggots were heaped bout eir feet; no inquisition demanded em em recantation; no soldier aimed ike t their heart; but they had mental rtur, compared with which all physi- l co uming is as the breath of a spring orni.

I fi in the community a large class of en o have been so cheated, so lied bout o outrageously wronged, that they e t their faith in everything. In a d here everything seems so topsy- rve hey do not see how there can be od. They are confounded, and zi and misanthropic. Elaborate ar- et to prove to them the truth of s nity, or the truth of anything else h em nowhere. Hear me, all such n preach to you no rounded periods, rn nental discourse; but put my hand o shoulder, and invite you into the e the Gospel. God is good. For ny undreds of years he has been xi the world to come back to him; t more he has coaxed, the more en ave men been in their resistance, d th have stepped back, and stepped k til they have dropped into ruin.

Try is God, ye who have had the blood- nd after you, and who have thought o Gd had forgotten you. Try him, se if he will not help. Try him, and e if e will not pardon. Try him, and e if e will not save. The flowers of i have no bloom so sweet as the ver g of Christ's affections. The sun i warmth compared with the glow s eart. The waters have no refresh- nt e the fountain that will slake the irst f thy soul. At the moment the inde stands with his lip and nostril rust th the cool mountain torrent, the ee hay be coming through the thicket. Ho crackling a stick under his foot, yo s close by the stag, aims his gun, aw sie trigger, and the poor thing rears its ath-agony and falls backwards, its der crashing on the rocks; but the ntir hart that drinks from the water ook of God's promise shall never be tally wounded, and shall never die.

This world is a poor portion for your ul, e business man! An Eastern king g ven on his tomb two fingers, rep- sent as sounding on each other with a p. d under them the motto, "All is w h that." Apicius Cœlius hanged mse because his steward informed m t he had only eighty thousand n sterling left. All of this world's es ake hut a small inheritance for a u. obespierre attempted to win the a e of the world; but when he was ng woman came rushing through the wo rying to him, "Murderer of my ndr descend to hell, covered with the urse f every mother in France!" Many ho ve expected the plaudits of the orld ave died under its Anathema.

Oh, nd your peace in God. Make e sting pull for heaven. No half-way ork ll do it. There sometimes comes tim on shipboard when everything ust sacrificed to save the passengers. he cgo is nothing, the rigging nothing. he otain puts the trumpet to his lip sh uts, "Cut away the mast." Some yo ave been tossed and driven, and ou he, in your effort to keep the world, ell- lost your soul. Until you have ecid this matter, let everything else go. erl rd with all those other anxieties d b ens. You will have to drop the s your pride, and cut away the ast. With one earnest cry for help, put ur use into the hand of him who pe Paul out of the breakers of Melita, d vo, above the shrill blast of the rath t tempest that ever blackened the sy o nook the ocean, can hear the faint- st im oration for mercy.

I sh l close this sermon feeling that ome you, who have considered your ase hopeless, will take heart again, nd th with a blood-red earnestness, such s yo have never experienced before, ou y start for the good land of the ospi—at last to look back, saying, Wha a great risk I ran! Almost lost, ut s ed! Just got through, and no ore Escaped by the skin of my teeth."

A NOTABLE ANNIVERSARY.

The Scotch Plains' Baptist Church Celebrates its 150th Year of Active Existence — A Remarkable Record of Service.

ONE of the oldest churches in the country is the Scotch Plains' Baptist Church in the suburb of Plainfield, N. J., whose 150th anniversary was fittingly celebrated on Thursday, Aug. 5th. The Scotch Plains' Church is the mother of the First Baptist Church of New York, as well as of the church of Lyons Farms, N. J., of which T. C. Vassar, D.D., is pastor; the Mt. Bethel Church, Rev. Peter Gibb, pastor; of the May's Lick Church, Kentucky; and the South Plainfield Church, Rev. J. A. Cubberly, pastor. There have been three edifices built by the congregation. One was destroyed by fire, and the second is now a landmark owned by Dr. J. Ackerman Coles, a deacon of the church. The present building was erected in 1872, having a seating capacity of 500. It is of Gothic architecture, with Ohio stone trimming and cost $35.000. Opposite the church is the old brownstone manse, 111 years old, intact as when it was first built.

REV. JAMES S. BRAKER.

There have been thirteen pastors during the long period of the church's history. Rev. Benjamin Miller was the first. His ashes now rest in the cemetery adjoining the church. The church has had a continuous history of prosperity, and of pastorates that have been strong in spiritual results. There are three living ex-pastors, Drs. J. F. Brown, J. C. Buchanan, and J. H. Parks. A few years ago, by the will of Matthias Frazee Lee, the church was left the large sum of $150.000. Litigation followed, and when the suit was finished, the church received $37.500. Four years ago, another bequest was made amounting to $12.000, which was paid over to the church. This latter gift was made by James M. Lyons, of Scotch Plains, N. J. Memorial tablets have been set in appropriate places in the front walls of the church building with the names of these generous givers.

The present pastor, Rev. James S. Braker, entered upon his pastorate three years ago. By hearty co-operation and helpful generosity, the beneficences of the church under his pastorate have materially increased. The benevolences of the anniversary year have been the largest in its history.

The present membership of the Scotch Plains Church is 168. One year ago a Christian Endeavor Society was formed with 101 members. There is also a Christian Endeavor Junior, of which Miss Carrie Bettman is president. The Sunday School is in a flourishing condition. Special attention is given to the missionary cause. The school aids in supporting a native missionary in India, as well as a missionary in Liberia. Mr. G. E. Hall is the Superintendent.

Among those who participated in the anniversary services were a number of pastors from different churches, including Rev. G. H. Winans, M. E. Church, Scotch Plains; Rev. J. W. Wilmarth, Philadelphia; Rev. W. T. Dorward, Stelton, N. J.; Rev. J. C. Buchanan, Pemberton, N. J.; Rev. G. W. Clark, Hightstown, N. J.; Rev. J. H. Parks, May's Lick, Ky.; Rev. T. E. Vassar, Lyons Farms, N. J.; Rev. Peter Gibb, Mt. Bethel, N. J.; Rev. J. A. Cubberly, South Plainfield, N. J.; Rev. W. W. Case, Rutherford, N. J.; Rev. G. W. Francis, Westfield, and others. Some of the addresses were reminiscent of the old church's history, and recalled with fervent pathos, the spiritual struggles and triumphs that had taken place under its roof. In the century and a-half of its existence, many hundreds of souls have been won to Christ, and have gloriously served the cause of the Gospel at home and in foreign lands. The labors of its long line of faithful pastors have been widely blessed, and have exerted an influence that will doubtless last throughout many generations.

THE SCOTCH PLAINS' BAPTIST CHURCH, PLAINFIELD, N. J.

PRAYER.

MY inmost soul, O Lord to thee,
Leans like a growing flower
Unto the light. I do not know
The day nor blessed hour
When that deep-rooted, daring growth
We call the heart's desire
Shall burst and blossom to a prayer
Within the sacred fire
Of thy great patience: grow so pure,
So still, so sweet a thing
As perfect prayer must surely be.
And yet my heart will sing.
It seems as if my heart would break,
If, living on the light
I should not lift to Thee at last
A bud of flawless white.
And yet, O helpless heart! how sweet
To grow and bud and say:
The flower, however marred or won,
Shall not be cast away.

— Elizabeth Stuart Phelps Ward.

CHILDREN OF LIGHT.

How the Soul that God has Lighted should give Light to the World.

It is a beautiful and suggestive name for the children of God. Christ used it, and from him we learn the practical import of it. Christians are to be the light of the world. The spark which is kindled in them is divine in its essence, and is to be a light for others. Enlightened themselves, they are to diffuse light. As a beacon set on a dangerous coast, they are to be warning and guidance to life's storm-tossed mariners. Their light is to shine like a ray of hope, showing the path that leads to eternal day. But their light is like the light of the candles that are put in lanterns, which may lose much of its power through the density of the medium surrounding them. While we are in the body, care must be taken that our light be not obscured by the dirt and smoke of the world. It is not given us for the use of ourselves only; but it may be rendered useless to others if our lives are so marred be inconsistencies, by idleness, by worldliness and selfishness, that the light is not visible. Our lives must be clean and bright and transparent in their purity. The light, to be useful, must also be a steady, not an intermittent light. It must shine as clearly between Sundays as on the holy day.

PAUL'S CHRIST.

Suggestions on the Epworth League Topic for September 5. Romans 1: 3, 4; 8: 3; 9: 5; II. Cor. 13: 14.

Differing from the pictures the Evangelists give us of Christ, yet perfectly consistent therewith, Paul's conception of him deserves our careful study. Of Christ according to the flesh and of his life and teaching, Paul takes little account. We cannot believe him to have been indifferent to them; but he approaches him from a different side. It is Christ as the fulfilment of the law and of the types; Christ as the revealer of God; Christ as God incarnate; Christ as the sacrifice for sin and as the triumphant victor in the struggle for the possession of this world—these are the aspects in which Paul loves to depict his Lord. Though Paul was born, as is generally believed, only five years after Christ, he does not appear ever to have come in contact with him. He may have been with his parents in Cilicia at such times as Christ went to Jerusalem and have heard of him only through his friends the Pharisees or from Gamaliel, his teacher. Even after his conversion, he does not appear to have sought information about Christ's life and teaching from the Apostles, who could have given it to him. Indeed, in writing to the Galatians, he boasts that he avoided them, preferring to depend upon the revelation which God made to him in his own mind. During his solitary meditation in Arabia immediately after his conversion, he seems to have constructed his theory of Christ, guided only by the Holy Spirit and such slight information as Ananias gave him during their talk in Damascus. Taking the two facts of the Mosaic economy and the appearance of Christ in the world with God's endorsement of him, he set himself to discern Christ's place in the Divine plan and, from this effort, we have the Christ of the epistles and the message which Paul boldly calls "my Gospel."

THE SUNDAY SCHOOL

GENTILES GIVING.

Sunday School Lesson for Sept. 5. II. Cor. 9 : 1-11. Golden Text II. Cor. 8 : 9.

BY MRS. M. BAXTER.

ALL things come of thee, and of thine own have we given thee" (I. Chron. 29 : 14). Such was David's idea of what the Apostle Paul calls a "grace of God" (II. Cor. 8 : 1), the grace which permits us to give anything to him. The grace of giving is very little understood in the Church of Christ; the enemy of God and man has succeeded in making giving to be generally looked upon as a matter between man and man instead of between God and man. Paul held it to be a "grace of God bestowed upon the churches of Macedonia" that they had the privilege of giving to the churches of Judea, from whence the Gospel had come to them. It was a gift of God to them that they might give to him. Again and again Paul speaks of it as a grace, and one which was as necessary in the life of a Christian as any other grace of God. He charged Timothy that "as he had made a beginning before, so he would complete in you this grace also! But as ye abound in everything; in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also" (II. Cor. 8 : 6, 7.)

How different is this view of giving from the miserable begging which extorts from unwilling hands, and hard unmelted hearts the begrudged gifts which are the shame and disgrace of the Christian Church! How different from the going down to Egypt for help, by which the world deludes itself into the belief that it is keeping up the cause of God, in the way of bazaars, concerts, excursions, and other worldly devices. People whose hearts are in the world seek to get the value of their money in their own worldly pleasure, out of which a certain part goes to the church, or to some good work, while the openly worldly sneer at religious people, and say, "They can't get on without our money." How different it is from the tragic appeals to man, and the bitter reproaches against man in such appeals, which give the idea that it is by man, stirred up by his fellowman, that the work of God, financially, is kept up; and that it is absolutely necessary to put the most extreme pressure upon man, or the work would collapse. Where giving is understood to be a grace of God everything is reversed.

If Christian work is of God, it is no way dependent upon man, and it is a grievous dishonor to our God that the unbelief of his children allows it to be so regarded. God may indeed give to his children the grace of being his instruments in preaching, praying, or giving; but we are only instruments, and he alone is the true Worker. In the grace of giving, the poor are always before the rich: it was so in Macedonia. In a great trial of affliction, the abundance of their joy and deep poverty abounded unto the riches of their liberality. Only poverty can give to God; he neither needs our riches nor our strength, neither our wisdom nor anything in us which is to our advantage. It is the poor in spirit who shall have the kingdom, the weak which shall confound the strong, the foolish confound the wise (I. Cor. 1 . 27), and equally it is the deep poverty which abounds, as in the widow's mite, to the riches of their liberality. The gifts and prayers of the poor are the most dependable help in all Christian work.

The urgency of begging letters or spoken appeals bear their own witness that these earnest pleaders cannot see God at work for them. They see what their needs are, they know a certain sum is required, they tell man, and especially such men as they think are able to help them and they expect their need to be met by man. They hold their fellow Christians responsible, and sometimes yield to feelings of disappointment and condemnation of others if their giving is not that which they judge to be becoming them. How different to this was the spirit of the Macedonian churches! Instead of being urged by fellow Christians, "to their power . . . and beyond their power they were willing of themselves." Instead of contributions being dragged out of them they prayed with much intreaty that we would receive the gift. The begging was on the other side; the donors begged of the recipients; they counted it a grace or favor that their gifts should be accepted, and that they were permitted their share in the work of the Lord. Thus they regarded giving as a grace of God and not as hard bondage to man.

The privilege of giving on the part of the donor. "Who am I, and what is my people that we should be able to offer so willingly after this sort?" (I. Chron. 29: 14), and the privilege of the recipients who receive all as from the Lord, is equally blessed. If both are looking to him then the one who gives settles with the Lord what he is to give, and he who is to receive is quite content to receive that which the Lord sends him unsolicited from man.

Paul having spoken of giving in relation to God, now speaks of it in relation to man. "Ministering to the saints." We only really minister to the saints as we minister to the Lord. The example of our Lord is the basis: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II. Cor. 8 : 9). Is it not our inestimable privilege if we are permitted in anything to deny and impoverish ourselves for the saints of God, and especially for those in difficult places, in heathen lands, or working in the slums of our great cities. Paul reminds the Corinthians that they were ready a year ago, and that now he was sending messengers to bring their gifts to the churches.

Willing giving is the law of God's kingdom. "Of every man that giveth it willingly from his heart, shall ye take my offering" (Ex. 25 : 2). "Whosoever is of a willing heart, let him bring . . . an offering of the Lord" (Ex. 35 : 5). "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work" (verse 29): "Not grudgingly, or of necessity, for God loveth a cheerful giver." "There's another appeal from so and so, I suppose I must give something," says a Christian man with a shrug of his shoulder, as though he did not much relish the process. "God has shown me to send such and such a sum to so and so," says one, who has been sitting at the feet of Jesus, and who has heard his word in the quiet stillness within, where the still small voice is audible. No thought whether it is pleasant or unpleasant agitates the calm sea of that God filled heart, no computation of the loss to himself; self is out of the question; the will of God has been law, and is now become nature; newness of life.

But there is another law of the kingdom it is this: In whatever you economise, don't economise in giving to the Lord: "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Soweth! Is giving then in any sense a sowing? Is it not a loss, a parting with what we give? We do not expect to see it back again. In all death which is unto the Lord we sow for future gain. Everything which comes from one who has eternal life and lives in the honor of an endless life, has its bearings on the future. Who knows all the issues of the smallest things we do in the spirit and in the power of the life of Christ? The Word of God which rules our life "liveth and abideth for ever" (1. Peter 1 : 23), the Spirit of God which is the power of our life is the Eternal Spirit (Heb. 9 : 14) and as we sow for eternity we shall surely reap for eternity.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

"CAST IN ALL HER LIVING."

CONSUMMATE delicacy and tact are displayed by the Apostle in this appeal to the church at Corinth. There can be no doubt that he was anxious about the money. This great man who would not stoop to ask anything for himself, who had supported himself by his own labor while he preached at Corinth, could plead for gifts for others. He wanted the rich church to contribute liberally and to do it gracefully and promptly. We, who sometimes complain of the urgency of appeals for money from the pulpit, and blame the ministers for giving so much prominence to the subject of contributions, are apt to forget that there is apostolic precedent for the course. Not only here, but in other places Paul pleads for money. His first words after that magnificent argument about the resurrection in the fifteenth chapter of his first epistle to this church, were: "Now concerning the collection." There was nothing sordid about it. None of the money would go into his pocket. He pleaded the cause of the poor, Christian Jews in Jerusalem who at that time were suffering social ostracism and were in sore straits. Paul was was personally pledged to attend to this matter. When he carried his point in the great Council and secured for his Gentile converts freedom for the Mosaic law, he was enjoined (Gal. 2: 10) to secure contributions for the relief of indigent Jewish Christians. He faithfully carried out his part of the agreement, though, as we know, the other party to the agreement did not act with the same fidelity. With that, Paul had nothing to do; he would do his duty whether others did their's, or neglected to do it. It is interesting to notice the means he took to accomplish his object. In pressing the appeal for a liberal collection he relies on three considerations: First, the personal. He begged that he might not be humiliated by any failure on their part. He was in Macedonia at the time and he tells these people at Corinth, that he had been boasting of them, telling the Macedonians how liberal the Corinthians were and urging them to do likewise. Now if there should be any failure on their part, the Macedonians would take note of the fact and think that Paul had misrepresented. He wanted the Corinthians to live up to his report of them. Second he reminds them of the example of Christ who for their sake gave up everything even his life. Third, he tells them how God will regard liberality on their part. He will be pleased with it and will reward them and he describes the kind of giver God loves to see. He is a man who does not need to be urged to give, but gives because his heart is full of love and compassion. The same plea may still be urged. God does not change his character. He still delights to see his people caring more for pleasing him than for their money.

Shall reap also sparingly. Luther used to tell the story of a monastery in Austria which was famous for its benevolence. More was given to the poor from its treasury than from any other monastery. Yet it was rich and the more it gave away the more it had. But it passed under new management and its gifts were diminished. It was no longer famous for its hos alt and benefactions. Yet though the ut ceased the treasury was not full ar af a time it became poor. One day a pe cant applied at the gate for alms a w refused. He was told that the mo t no longer had the means of feed passing wayfarers. The mendic swered: "The reason of your po ty that you have not among you t brothers whom you used to have your roof. The one was *Date* (gi the other *Dabitur* (it shall be give The former ye cast out; the othe lonely left of his own accord."

Multiply your seed. It is asto how often God repays our gifts cause. When they are given with pectation of the loss being made sometimes sends far more than wa A few months ago a child in a State began saving up the penn earned by going on errands and do jobs of work. She was anxious fifty cents to buy flower-seeds for little garden. But when spring ca had heard her father read in THE TIAN HERALD that little childre dying of hunger in Inda. Her fat sending a gift to the famine fund her own accord the little girl brou savings to be sent with it. The told the story in his letter accom his contribution. Not long after package of seed reached the chil far more than could have been with her fifty cents. So God rewar who give from their poverty to hi but never those who give to get the

According as he purposeth in h It is worthy of notice that the urges the people to give, not bec the need of the poor, but because be good for the giver. A great tells the story of an old bachel lived a dull, dreary life, taking no and spending his days in gloom content. His business was every him, and he drove from his door e who asked him for a subscripton f ity. He was very rich, but he wa and discontented. No one spoke word to him; everyone shrank f harsh words and manner, and feared and disliked. The thi changed his life was that he b give and to take an interest in the of other people. His friends and atives benefited by the change, man who derived most good fro the man himself. He became cheerful, and contented. The m gave away blessed others, but it good investment for himself, for it him happiness.

He hath given to the poor. Krun relates that a rich youth in Rome. recovered from a dangerous illnes appeared likely to be fatal, reso offer a sacrifice to the gods in pro gratitude. He was so thankful said if the gods would receive rec he would give them all his pos Hermas heard him and said: ". gifts come from the heavens: canst thou send nothing. Come me." He took the youth to a hu there was sickness and poverty wife and children were destitute, father lay on a bed of suffering. is your altar of sacrifice," said "These are the representatives who are authorized to receive name." The youth gave liberall mas smiled on him and said: "T always thy grateful countenance heaven and then to earth."

Ministering to the saints. Edw ing drew a vivid picture of the sce some good man was ushered int after living a life of poverty and on earth. Irving imagined God him if his piety had been recogni was known that he was a child The man answers that it was. "T fed you and clothed you? Tell his name may be written in the The man answers that none gave "What," exclaims the Ruler of verse, "What! one of my children to be mine and left to starve, na left unclothed! Where are those Are they poor?" No, he is in some of them wore gold and jew fed sumptuously every day. The dignation burns and he bids hi smite that town with famine ar lence and with fire and sword, one of his children suffered hung and no man gave to him.

OUR GRAIN IN CALCUTTA.

rrangements by Bishop Thoburn's Inter-denominational Missionary Committee r the Distribution of the Famine Relief Cargo to the Starving People.

A nounced in part of our edition last eek a cable message from Dr. obbs reports the arrival in Cal- the steamer *City of Everett* la-

by Rev. E. M. Gordon of Mungeli, India.

SKULLS OF DEAD FAMINE VICTIMS.

wi the grain contributed by our e or the relief of India's starving On this page we give pictures e enes in which the cargo is being v The docks where the corn- amer is now anchor- set in the suburbs of gr t city and the man- which the Governor er of India resides when a tta. In a letter re- y eceived from Bishop , written before the f the steamer, he k. atefully of the help r dered by the people rica to the afflicted mong whom he is la- He confirms the state- ts repeatedly made in e umns as to the moral t this Christ-like char- H rites: "The present n cannot but impress rs of thousands of the ldith the conviction that s nd his Gospel must hope and trust in s real need. I think ses appreciate very y what Christians are r them. THE CHRIS- N ERALD has pre-emi- y ome to the relief of a this great crisis and

SCENE AT THE DOCKS IN CALCUTTA.

SCENES IN CALCUTTA, INDIA — THE GOVERNMENT HOUSE.

efi s on behalf of the dumb millions of ia l be appreciated and remembered r m y years to come. We earnestly pe at the great scourge of famine will ass ay before many months and yet as wri we are all in a state of almost ainf suspense. I am writing on July 9 nd t sky is blue and almost cloudless. e ns should have been here on June 0. e are living in hope and looking to

God, but at the same time cannot disguise the fact that every day adds to the peril of the situation. If the rains do not come within a very few weeks, the mid-year harvest will be lost, and then the sufferings will be something frightful to contemplate.

"Sooner or later, however, this famine will end and brighter days will return to India. I hope and pray that those who have given so freely to feed the dying millions, will retain a permanent interest in India and having provided the bread which perisheth, devote themselves hereafter to equally earnest and permanent efforts to give to these millions the bread of eternal life."

Similar reports of the grave crisis come from other missionaries. Miss Edith H. May, who is laboring at Allahabad, under the auspices of the Women's Union Missionary Society, writes: "Many of the people say no such weather has been known for years. Unless rain comes soon the famine will become worse. We have people come here daily to be fed, and I keep on hand (through the money provided by THE CHRISTIAN HERALD), dahl and rice to give to such as need it. Within a few days we have had to provide homes for several who came to us perfectly destitute. The children have such a sad, pleading look in their eyes when they answer to your question, 'We have no one to care for us.' It makes one long to take them and mother them all."

A ghastly evidence of the fearful pressure of the famine is furnished by a photograph which is reproduced on this page. It is sent to us by Rev. E. M. Gordon of Mungeli, and depicts a scene he witnessed at his station a few days before writing. The jackals had left on the ground the skulls of a number of famine victims. Mr. Gordon photographed them as they lay, as an incontrovertible proof of the horrors by which he is surrounded. In his letter thanking the readers of THE CHRISTIAN HERALD for the relief he is now able to give through their consecrated gifts, he says: "A few days ago I found the body of a lad of fourteen years out in the open field. To all appearances he had died from starvation, and upon my mentioning the matter to the Tehsildar the body was buried before it was molested by birds or animals. Last Sunday morning, while on my way from Bilaspore, at the sixteenth milestone, I found the body of a woman lying in the ditch. Life was all but extinct. By the side of the mother lay her babe of two years, apparently asleep. I had not gone 500 yards farther when I found the body of a man of about forty years, much emaciated. He also had died from starvation. This morning something new awaited me. I heard of a dead body lying in a mango grove. I went out and found the body of a boy of about four years. The body had been eaten, gnawed away, right up both legs to the waist, and round about sat three dogs, apparently well gorged with human flesh. I had just returned to the bungalow when I heard of still another body lying out in the opposite direction. I hurried out. In this second case I found the body of a grown person, much mutilated, the bones and flesh showing in different parts. Around the body were dogs and crows and vultures.

"The government officials are doing their utmost to cope with the distress, but they seem unable to bring matters under control, simply because the distress is overpowering. It is increasing, and will, I believe, reach its height in the monsoon, when importation of grain will be utterly impossible, on account of bad roads."

Shwarani Masoji, Pastor of the Native Church at Kolhapur, writes:

I feel very thankful and glad for receiving this timely aid with which I can reach some sufferers and relieve them. May God bless the good friends in America whose hearts were moved to help these needy people in their distress. Day by day the famine is becoming more severe and the number of sufferers is steadily increasing. Many villages in the Kankan have been deserted and the villagers are working in the relief camps opened by the Government. They have to work very hard and they are paid so little that they can scarcely buy sufficient grain for one full meal a day. But besides these who are partly provided for there is a large number of people who, unable to work, wander daily from door to door and beg for a morsel of food. They are quite destitute and suffer most. I intend to help first the most needy and the greatest sufferers with the money you have kindly sent and then if more funds are sent, attend to the others. Besides, here are our own Christian brethren in the villages who are suffering from famine. So far they have managed to pull through somehow with the little help from the church and what little the missionaries could give them. But now their condition is getting worse and I think they should be helped as

CHITPORE ROAD, CALCUTTA.

well. I am going this morning to Hercla to inquire personally about the condition of the Christians there.

The following letter tells its own thrilling story:

BILASPUR, C. P., India,
July 6, 1897.

DR. LOUIS KLOPSCH:

Dear Friend and Brother—Your second remittance of $500 to hand. God only knows how thankful I am for the money. In behalf of the starving people I thank you heartily, and may heaven reward all who worked through THE CHRISTIAN HERALD for this grand work. **The famine is now worse than ever,** and the almost entire failure of the monsoon so far this year is very distressing and full of prophecy of horrors beyond anything we have yet witnessed. I still hope that we get rain, but the outlook is bad. We should now have had one month of rain where we have had but one week of slight rain.

With the money sent, I have accomplished the following:

1. Given employment to about 120 men, women and children for three months at brickmaking. Some of the bricks were sold and the price turned into the fund for relief of the starving. 2. I have given seed to fifteen poor cultivators who, without aid, would be unable to sow their fields. 3. I have provided food for from seventy-five to one hundred and twenty starving people daily for two months. 4. I have buried the dead, clothed the naked and ministered to the dying. The money will continue to do this kind of work unto the end. We try to use it in such way that the Lord may bless it to the glory of his name.

Many of the starving become so reduced by lack of food that they fall a prey to disease, and even though they afterwards be fed and cared for in the best way possible, death takes place from the result of hunger. Two such deaths occurred here yesterday, and others are on the border land.

This suffering must continue here for months to come, and I shall need much more money than I have at present, and shall do my best with any you may send.

Yours truly, MORTON D. ADAMS,
Foreign Christian Missionary Soc'y.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON,
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The New Papyrus.

THERE is something very interesting in this new "logia," which has lately come from its Egyptian hiding-place. It is older than any other sacred manuscript known to the Christian world. Two-thirds of it, indeed, is to be found in the Gospels themselves. Some of it reads more like Ralph Waldo Emerson than any of the evangelists: "Wherever there is one alone, I am with him. Raise the stone and there shalt thou find Me. Cleave the wood and there am I." The text of this "logia" is nearer to that of Luke than to that of Matthew or Mark. Evidently this is not one of the Saviour's sayings: "Except ye fast to the world, ye shall in no wise find the Kingdom of God; and except ye keep the Sabbath, ye shall not see the Father." This is not in harmony with: "That thou appear not unto men to fast, but unto thy Father which is in secret," nor with "The Sabbath was made for man, and not man for the Sabbath." Perhaps, this very "logia" was one of the rejected sources of the Gospels themselves. If so, it illustrates how men were guided by the Holy Spirit in making up the sacred canon.

Godless Husbands.

A WOMAN ought to be especially careful in her choice of life-time companionship. She cannot afford to make a mistake. If a man err in his selection he can spend his evenings at the club; but woman has no club-room for refuge. If a woman make a bad job of marital selection, the probability is that nothing but a funeral can relieve it. Divorce cases in court may interest the public, but the love-letters of a married couple are poor reading, except for those who write them. Avoid affiance with a despiser of the Christian religion, whatever else he may have or may not have. I do not say he must needs be a religious man, for Paul says the unbelieving husband is sanctified by the wife; but marriage with a man who hates the Christian religion will insure you a life of wretchedness. He will caricature your habit of kneeling in prayer. He will speak depreciatingly of Christ. He will wound all the most sacred feelings of your soul. He will put your home under the anathema of the Lord God Almighty. In addition to the anguish with which he will fill your life, there is great danger that he will despoil your hope of heaven, and make your marriage relation an infinite and eternal disaster. If you have made such engagement, your first duty is to break it.

Further, do not unite in marriage with a man of bad habits in the idea of reforming him. If now, under the restraint of present acquaintance, he will not give up his bad habits, after he has won the prize you cannot expect him to do so. You might as well plant a violet in the face of a northeast storm with the idea of appeasing it. You might as well run a schooner alongside of a burning ship with the idea of saving the ship. The consequence will be, schooner and ship will be destroyed together. The almshouse could tell the story of a hundred women who married men to reform them. If by twenty-five years of age a man has been grappled by intoxicants, he is under such headway that your attempt to stop him would be very much like running up the track with a wheelbarrow to stop an express train.

Instead of marrying a man to reform him, let him reform first, and then give him time to see whether the reform is to be permanent. Let him understand that if he cannot do without his bad habits for two years, he must do without you forever.

Avoid union with one supremely selfish, or so wound up in his occupation that he has no room for another. You occasionally find a man who spreads himself so widely over the path of life that there is no room for any one to walk beside him. He is not the one blade of a scissors, incomplete without the other blade, but he is a chisel made to cut his way through life alone, or a file full of roughness, made to be drawn across society without any affinity for other files. His disposition is a lifelong protest against marriage.

The Sea is His.

THERE is no sphere where God's power is so clearly shown as upon the sea. There is no situation where man may be so wholly helpless as on the sea. We call the earth *terra firma*. We can walk on it, we can plant and sow on it, we can build on it. It is just the opposite of the sea. On the sea we commit ourselves to the mercy of the winds and the waves. Our structure may spring a leak, may catch on fire, may become unmanageable and drift to the breakers. There is no employment so well calculated to awaken reverence and godly fear as that of the seaman. He lives amid perils. He is exposed to sudden surprises. He is the witness of rare escapes; he is the subject of them. How often may he say with the Psalmist, "Then the channels of waters were seen, and the foundations of the world were discovered, at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters."

And yet the sailor's life is not always a reverent one. Familiarity with scenes which should make us thoughtful, does not always so result. It is said, "an undevout astronomer is mad." So, an undevout seaman; an undevout surgeon. For if the sea is God's, so is man; if the skies are God's, so is man. And if the paths of the sea should make a man thoughtful, so the paths of science; so the lecture room and laboratory.

The Peril of Mistakes.

THE result of a mistake may be as disastrous as the result of malicious intent. It is not so culpable. A railroad engineer mistakes a signal; a signal-man mistakes the identity of a train; a telegraph operator mistakes the meaning or address of a despatch, and the result is just as fatal as though the act were one of malice instead of ignorance or carelessness. Many a life is imperiled because of limitation of human faculties, or error in human judgment.

The higher the official who is guilty of a mistake, the more fatal the consequences. In his "Cure of Souls," Ian Maclaren says: "To-day, a religious teacher makes for the open sea, and people feel in every sermon the swell of the Atlantic. It is an exhilarating and invigorating experience, but has its hazards for hearers and its anxieties for the preacher. Never could there have been any time when he required to be so tearless and honest, and at the same time so reverent and careful. When a man carries his own life and the lives of others in his hand, he may well pray for humility and the mind of Christ."

This is all true. But was there ever a time when the public preacher was so indifferent as to the authority of his message; when he was so flippant and irreverent, when he seemed so to court the favor of the people, by giving them somthing they never thought of before; something so little worthy of their thought? And the peril to himself and others should he make a mistake! Nero fiddling while Rome was burning is serious business compared with his conduct. "Take heed to thyself and the doctrine!"

Godly Stimulus.

THERE is one thing Satan does well. He is good at stating the discouraging side. He knows how to fish for obstacles and every time brings up his net full. Do not help him in his work! If you have anything to say in prayer-meeting that is disheartening, may you forget your speech! Tell us something on the bright side. We know a Christian man who did something outrageously wrong. Some one said: "Why do you not expose him?" We replied: "That is the devil's work, and it will be thoroughly done. If there is anything good about him we would rather speak of that."

Give no sermons or newspaper articles that are depressing. We know all that before you start; among the greatest disheartenments there are hopeful things that may be said. While the Mediterranean corn-ship was going to smash, Paul told the crew to "Be of good cheer." We like apple trees because, though they are not handsome, they have bright blossoms and good fruit, but we despise weeping willows because they never do anything but cry.

On a dark day do not go around closing the window-shutters. The world is dark enough without your making it more so. Is there anybody in the room who has a match? Please then strike it. There is only one kind of champagne that we temperance folks can take and that is Encouraging Remark. It is a stimulus, and what makes it better than all other kinds of champagne is, it leaves no headache.

Old Manuscripts.

THERE lies upon our table a manuscript yellow with age. It was written forty years ago, by an uncle long ago departed. It is an old-fashioned sermon, both in analysis and style of rhetoric. But how suggestive. The hand that dotted those i's and crossed those t's was still fifteen years ago. Its discussion about heaven, how dull it would be to him who has been so long in its positive possession. With what fatigues he may have written it! With what anxieties he may have delivered it! But it is only the old sack from which the seed-corn of the Gospel was scattered and harvests may have been raised.

Ministers! What will become of your old manuscript sermons after you are dead? Will they tell the story of your earnest work and consecrated spirit, or show to the generations following that you were the slaves of conventionality and worldliness? The manuscripts over which you have never prayed, the sermons born on the green baize of a study-table, rather than in the warm heart of divine sympathy, had better be burned up before you are dead. More accurately than anything ever chiselled on your monument will your hand-writing tell after you are gone what kind of a servant you have been to the best of Masters.

BRIEF NOTES.

Although Bishop Ryle of Liverpool, land, has passed his eightieth birthday preached every Sunday for the past year engagements for every week day besides.

The most ancient piece of furnitur tence is now deposited in the British Mu is the throne of Queen Hatasu, who r Egypt 1,600 years before Christ.

A little Moslem child accounted preference for the Christian religion by s like your Jesus because he loves little gi Mohammed did not love little girls."

A first trial will shortly be made under the direction of the War Office a of a number of dogs which have been search out the wounded on a battlefield until somebody comes to their assistance.

The Luther League of America, theran young people's organization in thi numbering more than 60,000 members, w third biennial national convention in City. Tuesday, Wednesday, and Thur 19, 20, and 21, 1898, are the dates of the m

Mr. Moody has invited a party of women of Hope Chapel, New York, of w John B. Devins is pastor, to occupy Seminary buildings at Northfield, Mas weeks. This is the third summer that tion has been extended. About thirty cepted the invitation.

Northfield visitors have not been by the close of the Convention. A post- series of meetings to continue until Se is being held every day except Monda Campbell Morgan, of London, Rev. A. of Brooklyn, Rev. R. A. Torrey, of Ch Mr. D. L. Moody are the speakers.

The Brooklyn Young Women's A has sent several parties of girls to th tion's farm, Wildwood, which is about Brentwood, L. I. The association col dollars a week from those who can affo which goes toward the general work. mansion has been well filled all the sum

A remarkable suit was tried in Jersey Court of Chancery last week. an application of one member of a firm pulsory dissolution of partnership. Th er's basis of complaint was that his pa man so habitually profane that it was associate with him.

Remarkable meetings have just Deadwood, S. D. The town has seve population and is one of the most plea ated in the Black Hills. The mee largely attended and have had an exce in the town. The Baptist Church rece dition of fifty members, of whom ten w men.

Rev. A. G. Martyn, pastor of th terian Church of Denison, Ia., writes recommending to churches needing the earnest and devoted evangelist, the Re try, of Denison, who was formerly in th the London Evangelization Society, but ing evangelistic work in Iowa. Mr. Ma in the highest terms of the young pre quence and Gospel power.

The Bible work in Russia is large on by the Russian Bible Society thro sistance of the American Bible Society. letter to the Society acknowledging the of the past year, reference is made effective work in Siberia. The prisone to their places of exile were met and su copies of the Scriptures, in many instan to their delight.

The advance in the popular se regard to temperance in England is ill the support it is receiving from Church Recently a letter signed by the Archbis terbury, the Archbishop of York, and of Chichester, has been sent to every c England, emphasizing the necessity work against intemperance, especially b branches of the Church of England Society.

Martha's Vineyard, Mass., wit August 14th, the assembling of the six nual Camp Meeting. The Sunday se conducted by Dr. George K. Morris, and Rev. Levi Gilbert, of New Haven, Andrews and Bishop Foster were during the continuance of the camp large number of preachers famous in t ist Episcopal Church, took part in th which continued ten days.

Rev. E. P. Dunlap and wife, miss Siam, have made their mission boat, "Z zoo, the means of carrying the Gospel to numbers who never before heard th ings. One tour was along the coast chief towns were visited and inter reached by walking. One convert w and over three thousand portions of the and tracts were sold. At another time made in the interior by riding on eleph all twenty Siamese provinces were many hundreds of Christian books dist

A great gathering of converted lately held in Victoria Park, Londo presidency of Dr. McKilliam. With tions all the speakers were Jews, who h verted to Christ. Among them there sentatives from various parts of Russia from Austria, Hungary, Germany, an Several Jewesses also gave brief testim eral Russian Jews, referring to the p Socialism among Jews, advised disco cialists to try residence in Russia for s

The marriage is announced of M Rutnam, M.A., the talented young Ch doo who recently graduated at Prince sity, to Miss Mary H. Irwin, M.D. M well known to many of our readers thr quent and scholarly lectures on Christi among the high caste races of India. a medical missionary to Ceylon, and w render him valuable help in his efforts ize his people in the far East. Dr. Irwi Dr. Rutnam—has evidently the cou affections. She was doubtless aware prejudice her marriage would arouse and American society in the island. races, among whom she and her husban will know how to respect her for it. the united labors of the young couple gelization of the Ceylonese will be blessed of God.

THE BIBLE AND THE NEWSPAPER

FIGHTING ON THE NILE.

THE KHALIFA'S WARRIORS.

THE recent dispatches from the Soudan announce the capture of Abu Hamid by the Anglo-Egyptian expedition. Thus another stage has been reached in the attempt to rescue the vast region to the south of Egypt from the oppression of the Mohammedan. The Soudan was abandoned thirteen years ago after the death of Gen. Gordon, and its people since then have been the prey of the Khalifa, the Mohammedan fanatic who succeeded the Mahdi. Now th Egyptian government has been gra ed and the army drilled and ere by Englishmen an effort is being le reclaim the region. The gress is necessarily slow as it is wi t to proceed cautiously in g with an enemy so powerful my as the Khalifa. There is danger in so long a line as Egypt to Assouan, of the ucations being severed and adv ced post being surrounded e nemy. To avoid this peril pction, as it is occupied, is for- al connected by railroad and gra with the next station north- , sthat troops can be quickly ted o any part of the line in t meet an attack. The ad- ce w reported is to a place only il from the equator. It was ture only by hard fighting. The edi n, setting out from Merawi. an ghteen hours' march. Ar- g thin sight of Abu Hamid. ehts overlooking the town e pied and then the town itself ned. It was bravely de- e narrow, tortuous streets deri hand-to-hand fighting fissa . Colonel Hunter, who ma ed the expedition, describes es rate valor displayed in the ggl n both sides, but finally the han edans were driven out and leler captured. The next attack will be Berber, but po ble that no attempt will be the until a flotilla of steamers beg built for the navigation e le, is ready to operate, so me a combined attack upon stronghold from the land and the river. One hunter reports the inhabitants of Dongola as showing the utmost joy in ing the expedition and giving it m aid. It is recognized as a de- er m the intolerable oppression of Khalifa. It is much to be wished su joy and gratitude as these peo- evil were displayed by sinners who t delivered from the thraldom of , they would welcome the aid so ready to give.

t ough death, he might destroy him that e wer of death, that is the devil, and de- e who . . . were all their lifetime subject nda (Heb. 2: 14.)

Electrical Rat-trap.

mo the ingenious applications of ctric to the needs of modern life is co ructed by a gentleman of Danish h f the capture and destruction of . Iconsists of a wire cage having a series of trap doors, and a revolving disk, operated by a small battery of ten cells, giving a power of fifteen volts. Within the cage as bait, is a wire coop containing live chickens. A funnel-like passage leads directly to the coop, but the rat entering passes over a trap-door which by electric power causes the coop to swing aside into a hollow space and closes the entrance to the passage-way. The rat cannot return by the way he came, but must proceed. A little farther is another trap-door which under the weight of the rat causes the coop to swing back into place and shuts the passage-way. He is now in the centre of the cage, within sight, but not within reach, of the chickens. The floor on which he stands is a revolving disk which at every revolution leaves an open space through which the rat drops into a well of water and is drowned. The trap-doors move so easily that the weight of a mouse is sufficient to move them, and by closing the electric circuit set the machinery in motion which seals the doom of the victim and opens the way for another to enter. One of the traps was set up recently in a down-town cellar, in New York and caught over a hundred of the rats in a single night. The inventor says that the principle is applicable to larger traps and he can make them so that they will just as readily catch rabbits, foxes, or even bears. It would not so easily catch men, but they are caught by a different application of the same principle. The enemy of souls tempts them by a bait to enter forbidden paths and prevents their retracing their steps when they find themselves entrapped.

The snare is laid for him in the ground and a trap for him in the way. (Job 18: 10.)

ASSOUAN THE HEADQUARTERS OF THE ANGLO-EGYPTIAN SOUDAN EXPEDITION.

Costly Foundations.

Two large office-buildings now being erected on Broadway, New York, will cost a larger sum than such structures usually do, owing to what some people call a whim of the builder. He determined not to follow the usual custom of making the foundation on piles, but to dig down to bed-rock. A large force of men have been employed for a long time on the work and at last the rock has been reached. In one instance the rock was eighty feet below the street level, and in the other case it was more than sixty feet below. In reply to criticisms of his course the builder admitted that the work had been expensive, but claimed that the money had been well spent. He said: "A foundation of piles is always more or less risky. The piles are only driven into mud or sand, and if that mud or sand should wash away, they would rest on nothing. Then, again, with a pile foundation the water level may become lower and leave the tops of the piles exposed. Under such conditions it would only be a question of time, and not necessarily a long time, when the piles would rot and decay, and the stability of the building would be gone." He added that the expenditure of going to bed-rock was amply justified by the increased security of the building which could never sink or get out of plumb. It is so with character. A mere superficial profession will suffice to secure the world's approval, but he alone is safe who, at whatever cost may be involved, lays the foundation of his life on the rock of his Lord.

Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock . . . and it fell not. (Matt. 7: 25.)

Spanish Leaders.

The murder of Canovas, the Premier of Spain, has made a vacancy that it will be difficult to fill. He was easily the ablest statesman in the country and his power was far greater than any of his rivals. The people felt that the honor of the nation was safe in his hands and trusted him implicitly. The duty of carrying on the Government temporarily has been entrusted to Gen. Azcarraga, who was Canovas' Minister of War. It is not expected, however, that he will continue to hold office as Premier. In the emergency, the thoughts of the people turn naturally to Senor Sagasta, the Liberal leader, who was the political rival of Canovas, and the only statesman whose ability and influence approached those of the late Premier. But it would be impossible for Sagasta to hold office with so decided an opposition as there now is in the popular branch of the Legislature. The Conservatives hopelessly outnumber the Liberals in the Chamber. Sagasta did once govern in similar circumstances. But then Canovas had pledged him Conservative support, and his influence over his party was so strong that at the mandate of Canovas they voted for Liberal measures and kept Sagasta in power until Canovas was ready to take the reins of Government. But now that the great leader has fallen, there is no one who could so control the Conservative majority, and Sagasta would have to dissolve the Cortes and order a general election of a new House, before he could undertake the Government. In the meantime, it is thought probable that Senor Pidal, or Francisco Silvia, the present President of the House, may be asked by the Queen Regent to form a Government. The situation is critical and the Cuban people

SENOR SAGASTA. GEN. AZCARRAGA.

are watching it with intense anxiety. Now that Canovas is dead their hopes of freedom from Spain's rule have increased. It is remarkable that in such a country as Spain where illustrious lineage is so highly esteemed, so grave a crisis should have resulted from the death of a man who was the son of a common peasant. Spain is realizing now that her need is not so much for her nobles, as for men like those of Issachar, described in the Bible, who have wisdom to govern in the fear of God:

Men that had understanding of the times, to know what Israel ought to do. (1. Chron. 12: 32).

A College Man on Tramp.

An interesting story of a college-man's experience as a tramp is given to the New York *Herald* by Mr. Walter A. Wyckoff, of Princeton, N. J., who has commenced a series of articles on the subject in *Scribners' Magazine*. During his college course he became deeply interested in the labor and sociological questions, and determined to learn for himself what the life of a man was who set out as an unskilled laborer to seek work. During his experiment he worked in several capacities. Among his occupations, which covered a period of two years and involved walking over two thousand miles, he worked at tearing down old buildings, digging sewers, as a hotel porter, as a factory hand, in a logging camp, as farm hand, in mining camps in Colorado, and as section hand on the Union Pacific Railroad. Asked which he preferred, he said: "Some varieties of farm life were not unpleasant, though the hours were, of course, long, and I did not particularly dislike the work in the livery stable, nor the life of a hotel porter." He took whatever work he could obtain, as a man would who, without special training, must seek work. He found it readily, except for about three weeks in Chicago, when he walked the streets day after day seeking employment and finding none. At night he slept in the station-houses, and sometimes twenty-four hours passed without his tasting food. His most trying experience was with pick and shovel, with the boss of the crew swearing at them and constantly driving them to the limits of endurance. That was the hardest of all, and working at such exhausting labor, a day seemed like an eternity. He had also some interesting experiences of the hospitality of churches and ministers during his two years' life as a laborer. His object was to obtain data for science by learning what kind of labor such men do, what their privations are, and what their surroundings must be. All this could have been learned by questioning the men, but not the actual sensations of a refined, college-bred man, living as a day-laborer. The record of such an experience may help us to understand something of what Christ endured that he might save our race, when he laid aside his divinity and assumed humanity:

Who being in the form of God . . . made himself of no reputation and took upon him the form of a servant and was made in the likeness of men. (Phil. 2: 6.)

THE FAMILY AND HOME CIRCLE

Peasant Women of Russia.

Leaving Home and Friends to Work in the Fields—A Hard Lot, but it is Now Much Better than in Former Years.

PEASANT-LIFE in the land of the Czar, even in its best aspect, is full of hardships and privations. In the twelve central governments, it is said by statisticians, the peasants have their own rye-bread for only 200 days in the year, and often for little more than 100 days. Twenty years ago a large proportion had allotments of less than two and a-half acres of land per male, while others had from eight to eleven acres. It was estimated that from twenty-eight to forty acres were necessary to the support of an average family, under what was known as the three-field system. Land was rented from the owners at enormous rates, and altogether the farmer and raiser of small crops did little else than earn money enough to supply the landlord and the tax-gatherer. The bulk of the taxes was raised from the peasants. As a result, many being unable to meet such demands, and arrears increasing, thousands of the inhabitants left their houses and wandered through the country in search of employment.

To-day, however, the condition of the Russian peasant has advanced. Education is becoming more general, and there has been a marked relaxation in many of the land laws that formerly bore so heavily upon the workers. Woman's place in the peasant household is not one of abject servitude, as it is in some less civilized countries; yet it is far from being as pleasant and desirable as it is in Western Europe or America. She is a toiler in the home, on the farm, at the loom and in the factory, and the average Russian woman of the rural districts is as ready to undertake heavy physical work as man. Trained to it from her youth, she has a strength and power of endurance that are surprising.

Our photograph on this page shows a group of Russian peasant women of the agricultural type, at work in the fields. It is a scene which might readily be duplicated in many parts of our Western States. It was people of this class who suffered during the great famine of 1892, when THE CHRISTIAN HERALD sent a relief ship laden with breadstuffs for the famished and delicacies for the sick. These hardy daughters of toil, on their simple fare, consisting of coarse bread, cabbage soup and a little tea, will labor without fatigue from early morning until the deepening of twilight, about 9 P. M., makes longer toil impossible. They are patient and unmurmuring, and although their whole life is a dreary, laborious monotone, they rarely complain. Meat and butter they regard as luxuries only to be indulged in on rare occasions. With better educational opportunities, and more tolerant religious laws—both of which are now reasonably hoped for—their lot of the peasantry of Russia would be greatly improved.

PEASANTS IN THE RUSSIAN HAY-FIELDS.

Marketing in Paris.

In the French capital, nearly every woman carries a basket or net bag to market on certain forenoons. Groceries are not always delivered, and have to be carried by the buyer. Fruit and vegetables are seldom wrapped. Most of the trading (writes Pauline Cushing) is done by vendors who draw carts with a harness which either Monsieur or Madame slips over the shoulders. The women's voices, as they cry their wares, are fearfully vibrant and heavy. Other women, in contrast to these, are those who sell fish in the great wholesale markets. They are rich. They wear a bonnet with lace, and diamonds glitter on their unclean, odorous hands. Their dress is of excellent material, covered with a white apron. The baker, with a suit of white, is patronized for bread, at least, by nearly every family in Paris. It is found in all shapes and varieties. Just before it is taken from the oven steam is turned in upon it, giving a very brown crust. The workmen, who have twelve hours a day of labor, take a roll or two for the second meal as well. Children at play eat bread as young America eats candy or chews gum. Passers-by carry bread, without a wrapping, under the arm or in work-aprons, or a child measures his length with a long, narrow stick of it. A partial loaf has often with it one thick slice added to make the weight exact. But it must be a fastidious person who insists on having his bread done up in paper!

An Unique Wedding.

At a recent wedding celebration, two flower-bearers in dainty costumes rode in advance of the bride and groom, carrying handsome bouquets. Five ushers and bridesmaids followed all a-wheel, the ladies, prettily robed in colors to suit the festive occasion. All the ushers wore pink carnations in their button-holes, and like the rest, were a wheel. Most picturesque and effective of all were the bride and bridegroom who wore white costumes and rode upon white bicycles.

Heart-peace an Aid to Work.

Your hurried, agitated, anxious, and continually perturbed person is really incapable of the best work. Those in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives. One task never crowds another out, nor ever compels hurried, and therefore imperfect, doing. The calm spirit works methodically, doing one thing at a time and doing it well, and it therefore works swiftly, though never appearing to be in haste. We need the peace of God in our heart, just as really for the doing well of the little things of our secular life, as for the doing of the greatest duties of Christ's kingdom.

Our Dependent Ones.

In nine cases out of ten, where the average man or woman of the middle or lower class is concerned, there is some dependent one—either at home or elsewhere—for whom they work. It may be a father, kind but inefficient and unfortunate, or it is a mother well stricken in years. There are invalid relatives to be taken gently down to the grave-side, and money smooths even that weary way. There are brothers to be helped through college. There are sisters to be instructed and trained, in order that they can do something to add to the income and yet stay at home. This is the kind of burden many workingwomen carry all their lives uncomplainingly.

Economy and Stinginess.

It has been well remarked that true economy is not to be confounded with stinginess, but is rather a happy medium. Mrs. Henry Ward Beecher wrote: "No woman can build a home worth having who does not understand that she must cheerfully accept much labor, suffering, and self-sacrifice." "But true economy," writes Mary Newcomb Allen, "should not be counted a sacrifice. It is steadily laying by little by little for a rainy day, or a time of sickness, that will lift us above want in old age, or enable us to help the institutions God wishes to maintain."

THE MESSAGE.

A Plea for the Birds.

I SAW before the altar,
Mothers and maidens fair,
With brown and golden tresse
With grey and snowy hair.
Amid the hats and bonnets,
Of every kind and grade
With laces, buds, and ribbons
Of many a hue and shade.

I saw, alas! the pinions
That still aloft should bear
The tiny little warblers
So swiftly through the air;
And, sadder yet—a birdling
Of form and beauty rare—
Was perched upon the bonne
Of a maiden young and fair.

I said: "They must be cruel,
Or they surely have not hea
About the wide-spread slaugh
Of our sweetest singing bir
They are mothers—they are C
Oh! they cannot know
E'en a tithe of what 'tis costir
All this cruel show."

"Go tell them," came the mes
"All the grief and pain,
Of the cold and hungry nestli
When their cries are vain.
Tell them how a loving Fathe
Marks the sparrow's fall;
How he feeds the little raven.
How he cares for all.

E. Corinth, Me. —MRS. MARY B.

The Best Stories for Chi

MOTHERS the world over k
valuable an aid to chil
and mental developme
telling is. During the sessions o
tional Congress of Mothers hel
Washington, probably no mo
taining address was delivered
of Dr. Walter L. Hervey of New
this particular subject. Regar
realm of the story as the chil
and the characters as the inhal
that world, he proceeds to ind
sort of story that is most likely
atable and serviceable to the li
"An old story," he says, "is lik
better than a new story, and a f
or a world story than one written
individual, while for young ch
animal or a plant story is bett
human story, unless the human
be very simple and true. The st
cob and Esau, told about imagi
would lose the exquisite flavor c
if told about real boys of one's q
ance, it might cause embarrassi
cations.

In stories of animals and p
have the basal ideas of food
ing, of the simple relatedness of
we have the elemental passion in
epic of growth, reproduction a
And in these the child can find, d
sooner or later find, the picture o
being and becoming. There i
whose knowledge of himself
riched and quickened by he
story of the Discontented Pin
the Constant Tin Soldier, or
Duckling. While in the stori
Heavenly Father as the source
ator of us all, the child finds
to the questions that first ari
mind when he looks at the worl
do these things come from?' '
before anything was?' 'If
everything, who made God?'
last "count," and if so, wh
'What shall be here after every
gone? And where shall I be
know a child of four who
the story of Creation for ma
sive days. He would hold up
cloth with the ejaculation, 'N
make the moon.' He would
one raised the curtain or turn
gas, 'Let there be light,' and
set forth the reason why it was
for God to make light first of al
that he might see to make every
And this was not irreverence
simply the natural impulse to p
in the place of every actor in
world, and thus to widen his s
and himself.

To know a good story is to h
ary taste; to tell a good story
master of a noble art. The mot
kindergartner who holds a grou
for a quarter of an hour with th
Siegfried *in pelto*, is as truly a
the one who casts the spell o
Siegfried over children of large

GIFTS.

Gif we Receive from God in our Per-ons d Circumstances and the Gifts e m Render to God.

One conspicuous and fundamental difference between the devout and the worldly man, is the way he regards the things in his circumstances that he values. The one regards them as coming Gl. and the other as the product s en effort or an inheritance from nc tors. We hear a great deal in se s of self-made men, and fre- y ere is a real sense in which the ase correct. A man is entitled to t. placed in his boyhood among sl less, pleasure-loving people, g tly sets himself to the cultiva- t mind and tries to develop his e Or, if he starts in vicious and circumstances and, without f e aids and encouragements th enjoy, leads a clean life and a gher position in the ranks of etv, deserves the praise of right- ng en. But even in such cases, something short-sighted in g he view to the man himself. c ame the faculties that he de- d Even the evolutionist hesi- to tribute all mental differences c volutions of the brain. There r eason and more probability, o e non-Christian, in the Bible a n: "Every gift that is good ve boon that is perfect cometh fr the Father of Lights." God ot ade this world as a mechanic es lock, winding it up and leav- to o by its own force, withdraw- ont in a state of beatific indif- ce. Law does regulate the world e further we press our investiga- s. th further we find its domain i, but there is a sphere beyond o does interfere in his creation, o sturb but to mould and de- p. ll history shows his handi- en are raised up to do the th needs to be done, and they end ed with the faculties neces- or s performance. Circumstances u reseen and unaccountable to n netration to bring about defin- esu. God's hand is working and u s the laws he has made to eve is purposes, the work is as h as it would be if he did it by le The power that "shapes our r h hew them as we will," is whether we recognize it or h is own being and in his cir- sta s every man has received fro God. Beside these, are the g which have come from him to s cond, pre-eminently, the supreme o f is only begotten Son. What if heant to him we cannot con- e. b that the cost was infinite we b eve. Christ's words: "God so th world that he gave" imply this. he nverse of this fact cannot be flood. The gift entails obligation. s m be fulfilled in our lives and in uses which we put God's gifts and he velopment of them that is ex- ed us. But the sense in which it be esumed the Committee designed sub t to be considered is the matter ons rated offerings. As the child m everything he has from his r, n give that father nothing that enr him, so we can give nothing to b t even the child can give his er asure by denying himself that y ow his love and gratitude. Christ as d this duty repeatedly. He d to show our love for him by our for ur fellow-men. Our gifts may fre to the people who need them; ey y be used to carry the Gospel op who have not heard it; or they be plied to any one of the multi- of forts which the spirit of Christ ri ated; but gifts should be made nite for love of him. It is that mo- tha anctifies and measures the gift. en t pleasure of seeing his name in ubs ption list operates upon a giver, alt of his gift is diminished. To be dly p sing in God's sight there should no n ive for the gift but love of him of manity and not even the hope of 's r ognition and reward should influ- e th iver.

OUR SERVICE OF SONG

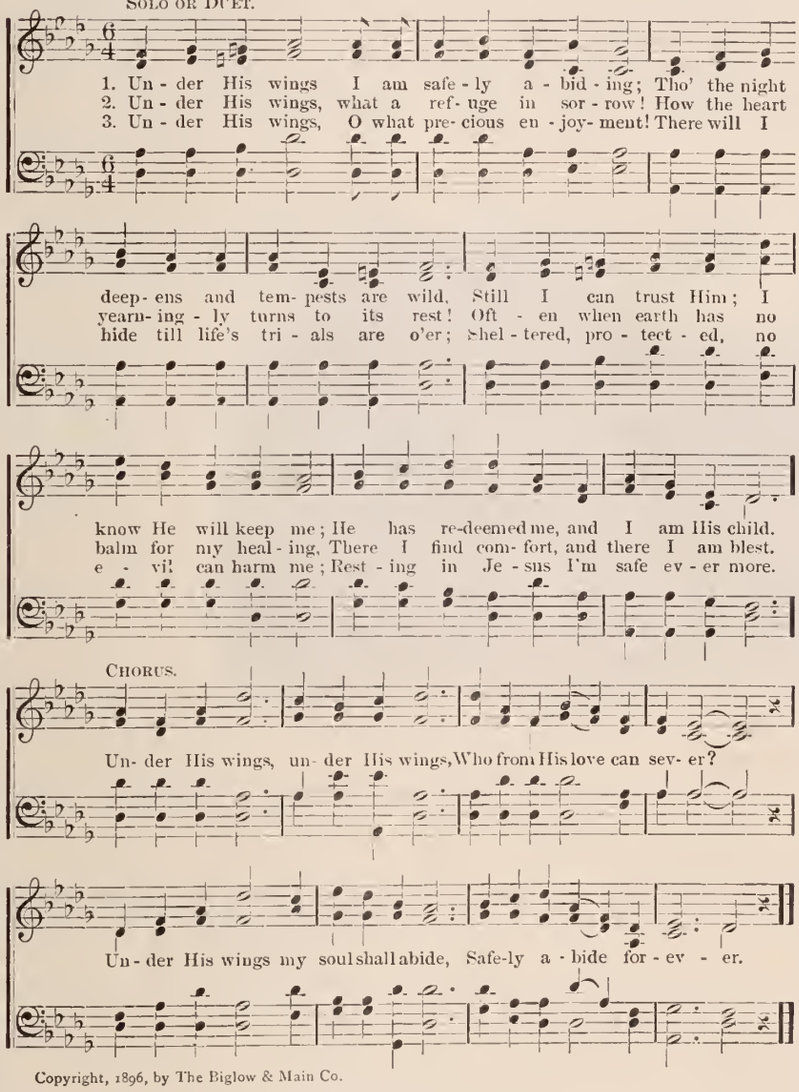
Conducted by IRA D. SANKEY.

Under His Wings.

"Hide me under the shadow of thy wings."—Ps. 17: 8.

Rev. W. O. CUSHING. IRA D. SANKEY.

SOLO OR DUET.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co.

THEY DECLARE THE GLORY OF GOD.

THE bright stars smile and beam
From the clear azure sky
On a world in the shadow,
A world all awry;
And the stars sing together
The Creator to laud—
Sing to men in the shadow,
The glory of God.

The wild tempest that sweeps
O'er the sea and the land,
Lifting high the wild billow,
Strewing wrecks on the strand,
Has a voice that is music;
For 'tis lifted in praise
Of its King and Controller,
The Ancient of Days.

Even winter so drear,
Even blizzards which sweep
O'er a world still and frost-bound
O'er nature asleep,
With its weird, minor music,
When all mankind is awed,
Lifts aloft a strange anthem
Of glory to God.

The bright summer with songs
And with fragrance most sweet,
With its beauty of flowers
And its burden of wheat,
With a heaven-born gladness
God's praises prolongs,
Filling all the wide domain
Of nature with songs.

Noank, Conn. —W. C. MARTIN.

"PEACE; BE STILL."

WILD as the storm on Galilee,
When winds and waves in fury roar,
So wild with such dread potency,
Temptations cloud our heavens o'er.
With fiercest rage, and lightning's play,
They rend our hearts with fatal skill;
We sink, unless the Saviour say
Those royal words: "Peace, peace; be still."

Afflictions come, a ghastly band,
Engulf our boat, storm-tossed and frail,
With wildering clouds shut out the land,
Towards which we sadly, fearful, sail.
Stern disappointments, bitter fears,
Our lives with grimmest darkness fill,
Till through our heart-aches and our tears,
We hear our Lord say: "Peace; be still."

Our passions rage! How wild and strong!
Like cyclones on the sea of life!
Their clashing hate, and wrath, and wrong,
Their endless energy of strife!
'Mid these, I eager look to thee,
O God, I seek thy spirit's thrill;
Come thou, who stilled the troubled sea,
Pronounce thy mandate: "Peace; be still."

I seek, my God and King, that realm
Where passion's power is lost in thine;
Temptations cease to overwhelm,
And hearts ne'er doubt the Word divine;
Whose stormless, waveless, deathless shore,
Forever heeds the Master's will;
Emotions flash, and tumults roar,
Revere thy mandate: "Peace; be still."

Council Bluffs, Ia. —T. F. THICKSTUN.

WAITING FOR DAWN.

The Closing Hours of this Dispensation Like the Hour Preceding the Sun-rising.

BY WILLIAM ANDERSON, LL.D.

WE are told that before the coming of the Lord there will be the precursory signs of the darkening of the sun and moon and stars of the political firmament, and down on the earth the signs of the distress of nations with perplexity, and of the sea and the waves, of the millions of its population roaring, and of men's hearts failing them for fear, and for looking after those things which are coming on the earth. Was ever description more graphic than this of the state of the world at the present hour? Well, what next? Then they shall "see the Son of man coming in the clouds of heaven with power and great glory." If the apostle, therefore, would rouse the slumbering Christians of his day by saying, "Now is our salvation nearer than when we believed," how much more arousing ought the words to be for us, when we reason and plead, "Now is salvation nearer by eighteen hundred years, than when the apostle originally issued the exhortation!" It must surely be that the night is far spent, and that the day is at hand. Let us see how expressive is the representation which likens our age to the hours of darkness.

First, night is a time of ignorance; when we are either unaware of the existence of the objects with which we are surrounded, or mistake their qualities, positions, and relations; when we know not where we are, or whither we should go; when we know not what to do, or how to do what is needful; when we mistake friends for foes, and foes for friends; stumble on stones and fall into pits. That, even in respect of secular objects and interests, a night of ignorance broods over the human family needs little illustration. Not only among savage tribes, but among nations the most civilized, millions on millions have risen little above the grade of the instinct of the inferior creation.

And whatever his other acquirements may be, is not that man's mind in a state of gross darkness who is ignorant of his origin, whether it be divine or not, and ignorant of his own constitution, whether it be immortal, or if death will blot him out of existence and extinguish his being forever?

Secondly, night is a time of sin. It is especially the drunkard's time—"they that are drunken, are drunken in the night." It is especially the robber and murderer's time—that wherein all the beasts of the forest do creep forth. Oh, then, when there is so much wickedness of this character, there must be a sense in which the world is immersed in the darkness of night.

Night is a time of sorrow, fear, and danger—when there is fear for traveler that he may miss his way and be lost, and fear for the householder of the attack of the robber and assassin. What a night it is for the world in these respects! Where are the joyousness and security of sunshine? What a dark midnight scene of weeping, lamentation, and woe, does not this wide world present as the prevailing characteristic of its condition! It has ever been so since sin entered it to darken it; but especially at the present hour, let any one informed, even in a slight measure, of the condition of the human species, testify—east and west, and south and north—in Asia, Africa, Europe, and America — throughout the whole of this globe—it is a scene the grand characteristic of which is the darkness of night, for the weepings and groans of sorrow and the perturbations of fear under which universal humanity labors!

But night is a time of hope—waiting for the morning. There are men sensitively alive to many of the evils under which the earth groans, and who, studying the course of affairs both politically and morally, are speaking very despairingly of the fortunes of humanity. I do not wonder they should; so would I, but for the assurances of this book: but with these assurances, though the darkness should become Egyptian; though the desolation should proceed till worse than the dark ages had enveloped the whole earth, still I would not despair of man, but wait confidingly for a joyous morning.

BASHARA,
THE BEARER OF TIDINGS.

AN ORIENTAL TALE,

WRITTEN SPECIALLY FOR "THE CHRISTIAN HERALD."

By ALFREDA POST, of Beirut, Syria.

CHAPTER I.

A RIDER picked his way along the edge of the Syrian desert. An anachronism he might have seemed, a son of the East and the West alike. His matter-of-fact European dress was relieved by the white traveling robe over his shoulders, and the lingering touch of Orientalism, the red fez, which served well to set off his handsome dark features and thoughtful brow.

Bashara's mind surged back over a multitude of far-away recollections as he rode. Could it be that he was the same eager student who went to Beirut to college? The memory made him heart-sick.

Only a year before, he had grasped in triumph his medical diploma, and had gone forth to be a man of power in his country. He had settled in a sea-port city, where foreign customs were growing. "There will be a demand for doctors there," he thought. But so, alas! thought others of his kind, and as the year wore by Bashara in bitterness found himself with neither position nor influence. Now in desperation, he must return to his far-away inland home a failure!

He rode on gloomily, absent-mindedly. Suddenly his mind-picture shifted. He looked about with startled alertness, the rocks, the undulations of the plain, were new to him; he had lost his way. He sought to retrace his steps but to no avail. As time wore on, his horse went lame; Bashara dismounted to lead him—whither? With eager eye, he detected some dark objects in the distance. He made his way painfully toward them; his horse gasped with every breath, and with pleading human eyes seemed to beg for a chance to lie down and die.

Man and beast revived as they drew nearer and made out the low black tents of a Bedouin encampment. They were greeted from afar by an onset of barking from the camp-dogs and hooting from the half-clothed barbarian children. These were silenced by a young man in dirty flowing robes who came forward with a salute of welcome: "Marhaba! Greetings."

"Marhabtein! Double greetings!" answered Bashara.

"Welcome! Most welcome!" said the youth. "Come, prefer yourself at the tent of the Sheikh."

"The preference is from you," answered Bashara. "But my horse, can anything be done for him?"

"Come this way to Abu Sharr, there is no skill like his in all the world!"

"'Abu Sharr!' 'Father of Evil?' What a name!" thought Bashara, but in politeness said nothing.

They were now the centre of a curious and vivacious group, each clamoring with his own advice.

"Cursed be the father of children!" cried the guide, cuffing the heads of the younger marauders, and opening a way through the group of men to greet the esteemed Abu Sharr.

The case was explained and the horse examined. Abu Sharr stroked his chin solemnly.

"You have your choice of three remedies. You can bleed the horse, put in a seton, or pierce his nostril."

"Is there nothing else?" asked Bashara, his pathological and medical training rising in double protest.

Abu Sharr gave a withering glance. "I raised horses before you were strapped into your cradle."

Bashara was tossed helplessly between the horns of the dilemma.

"I am under your orders," he said, "as you tell me to choose, let us try bleeding—though the poor creature has little blood to spare!" he added under his breath.

"HE WILL BE GOOD FOR A JOURNEY TO-MORROW," SAID ABU SHARR.

Abu Sharr with a deft motion, pricked the two front veins in the horse's knees; then to Bashara's dismay, mounted and started off at a jog-trot, leaving a double red track on the clay behind him.

"Stop!" cried Bashara," the horse is already exhausted; he is sick from overwork!"

But by this time Abu Sharr was beyond call. The horse at first could hardly take a step without stumbling, but to Bashara's amazement, as the rider urged him on, his step became visibly firmer. At the end of a half-hour, he returned on a canter, head erect his eyes clear and his whole bearing improved.

"He will be good for a journey to-morrow," said Abu Sharr, dismounting.

Bashara was now taken to the tent of the Sheikh, and received with the hospitality which is the Arab's glory. He was given the seat of honor, while the elders ranged themselves in a solemn circle about him. Pipes were served and smoked in silence. Only at intervals did the Sheikh break the spell by some question about the journey or some renewed expression of welcome. In the centre of the group, the Sheikh's son pounded coffee in a carved wooden mortar, beating out with the pestle a sort of rhythmic tune. The coffee was then prepared over a brazier and poured out, frothy and sugarless, into tiny cups.

The supper came later. A copper pot was lined with dates; the gigantic pie thus formed being filled with melted butter, and placed, steaming hot, in the centre of the group. The guests tore off morsels of their tough bread, and dipped them into the common dish. They drank from earthenware jugs, which they held high above their heads, while the water poured from the nozzle in a long stream into the drinker's throat. Two men stood throughout the meal, holding aloft lighted lanterns. The meal was concluded in silence. Then Bashara rose and saluted the Sheikh. "Deimi—forever!" he said, leaving it to the company to interpret, "May God establish forever your hospitable board."

"May God establish forever your life," answered the Sheikh. "You have eaten bread and salt with us now; henceforth we are brothers."

The dining-room was easily converted into a bed-room, the guests rolling themselves in their rugs and sleeping upon the ground.

Bashara awoke refreshed, and found, contrary to all his former knowledge of cause and effect, maladies and their cures, that his horse was now in excellent condition for the day's journey.

The Sheikh walked with him toward the open space where the horses were picketed.

Bashara's foot was in the stirrup when a pleading voice caught his ear. He turned and saw a woman with a baby on her back, and a little girl at her side.

"May Allah preserve those beautiful black eyes! Tell me truly did you come from the great school for doctors at Beirut?"

"Yes, truly," answered Bashara, smiling.

"Allah lengthen your life! Look at my

(Continued on next page.)

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...asha, the Bearer of Tidings.

(Continued from preceding page.)

...see this great swelling on his ... I can neither eat nor sleep."

...a's heart had always warmed ...ittle children since the days in ...nitar Hospital, when he used to ...m upstairs in his arms. He ex...ched baby and relieved it at once.

"...allah!" exclaimed the Sheikh, ... not know that one was with us ...per from God. I beseech you ...el see a poor fellow in this tent ...shot in the side."

...ha followed the Sheikh into a dark ...veling place for microbes. He ...own beside the patient.

"...he all is here," he said, placing his ... inches from the wound.

"...e has revealed it to you!" ex...claimed the Sheikh, dumbfounded.

"...not take it out," said Bashara, ...he neither dressings nor drugs."

"...ll send for everything," said the ... only stay."

...a considered. "There are many ...s: I should have to change the ...eatment. What has been done ...? and he noticed more closely the ...e of the patient.

"...he cup and bleed me," groaned the ...er to keep down the fever."

...ha repressed a smile as he recog...d skill of Abu Sharr.

"...heikh's eyes almost twinkled. ...w how to raise horses here," he ...t we do best to stop there."

"...ose who have treated the patient ...ant to give up to me—"

"...the Sheikh Mustapha says a ...swered his host, "it is so."

...v Bashara out of the tent.

"...up there!" he called.

...appeared, leading a dainty creat...grateful, light, sensitive, one of the ...ed mares of the desert.

"...ua is her name," said the Sheikh ...a, "she is yours."

...s it was that Bashara was in... Surgeon-General in the camp of ...ustapha.

CHAPTER II.

...asha threw himself eagerly into his ... His heart and bright young ...gy with zeal, he served the tribe ...th intelligence, the skill, the science, ...a been given him.

...e spent two hours making perfect his ...eptic dressing. He left the tent ...see another patient and returned in ...an hour. The man, with grimy hands, ...d the dressing off.

"...id you do this?" asked Bashara.

"...s uncomfortable," answered the ...

"...a learned soon to expect such ...gs as a matter-of-course.

"...w no longer the guest of the tribe. ...r their slave," he said to himself. ...oseness, the uncleanliness of their ... disgusted him, but he kept ...n.

"...ti passed, he noticed a strange ...st the camp. Fire-arms were taken ...n burnished; bags of dates and ...ess were collected. The conversa...rod the pipes was all of war and ...er.

"...member," said Abu Sharr to the ...an "how Asaad Nimr tried years ... under in the name of our Sheikh. ...ud features were something like ...e Sheikh Mustapha, so he rode ...u an enemy calling out, 'I, Sheikh ...stap, demand your surrender.' The ...d as alarmed, and gave up at once ...or and arms and all he had. For a ... Asad boasted, till some one learned ...head taken his booty. The Coun...s assembled, and without a dissent...i, it was voted that the plunder ...ge to him whose name won it."

"...n live Sheikh Mustapha!" an...ed e men.

"...st, my children," said the Sheikh, ...ra must be by the way of the des... turned to Bashara.

"...ou'll be ready to start with us at ...n. ...ke your bandages and medicines. ...s that we have needed you for all ...tin."

"...sha leaped to his feet with flashing ...s.

"...s is what you have tricked me into? ...ma me a highway robber? Take ...k yr blooded mare; I leave you to...fit!"

"...Cur the religion of the Nazarenes!" cried the Sheikh. "You will go with us if we carry your dead body." A dozen men grasped their knives as though to make good the threat.

"You would better not be a fool," said the Sheikh.

"Truly," answered Bashara. He resumed his seat in silence, but his mind worked more fiercely than in his hardest student days.

They started at dawn. A few camels were taken to carry provisions and horse-feed. "And to bring back the booty," said Abu Sharr.

The warriors rode on horseback.

"We need not carry much water from here," said the Sheikh. "We reach the Well of the Eagle to-night, and will fill the water-skins for the two remaining days in the desert."

It was a burning ride through the sun-glare. During the noon rest, Bashara tested the temperature in the shadow of a kneeling camel. 105 degrees!

They plodded on, hour after hour, till the landscape swam and Bashara fancied himself forever moving on through a white waste of clay and stones. Only one thought remained clear before him—the well at sundown!

They reached it at last. The thirsty animals spied the clump of verdure from afar, and quickened their steps. Bashara leaped from his horse and threw himself full length upon the ground, to peer over the rocky brim into the water. A fetid odor rose up into his face. With dumb despair, he saw the surface covered with floating dead locusts; on one side, half in the water, lay a dead wolf. Two days in the wilderness before them! A sudden hope rose in Bashara's breast. "They will have to turn back!"

He watched the Sheikh's face. The grave countenance was as unmoved as when he was smoking his nargileh in his own tent.

"My children," he said, "Bedouins never despair. We must sleep here to-night, and to-morrow take the two days' journey in one."

Without a murmur the men threw themselves upon the ground; it was still like the floor of an oven.

Before light they were roused.

"We have a little leben" (curdled milk), said the Sheikh, "to divide among us this morning; we must keep our last bag of pure water for noon."

The horses were quickly saddled. The poor brutes with parched tongues hanging out, looked dumbly at the green water, but would not touch it.

The day's ride was past description, a day when the fever burns and mounts into the brain, and men move in a horrible trance. The sirocco wind, robbed by the desert of every drop of moisture, wrapped itself round them as though to suck their life-blood. Columns of dust stalked down upon them like genii risen from some enchanter's bottle.

At noon they stopped for breath. Each man was given two or three dates, and the precious water-skin was unstrapped.

"The pebble, where is it?"

Abu Sharr produced it. Each man in turn held it in the palm of his hand, and enough water was poured into the palm to cover the pebble. The last drops were poured out for Sheikh Mustapha. "Allah Carim! God is gracious!" murmured the men.

They plodded on till sundown, when the Sheikh called a halt of two hours. They loosened the horses' trappings and lay down in the open desert. The empty water-skin lay shriveled and cracked upon the ground beside them. The moon rose clear and full.

(To be Continued.)

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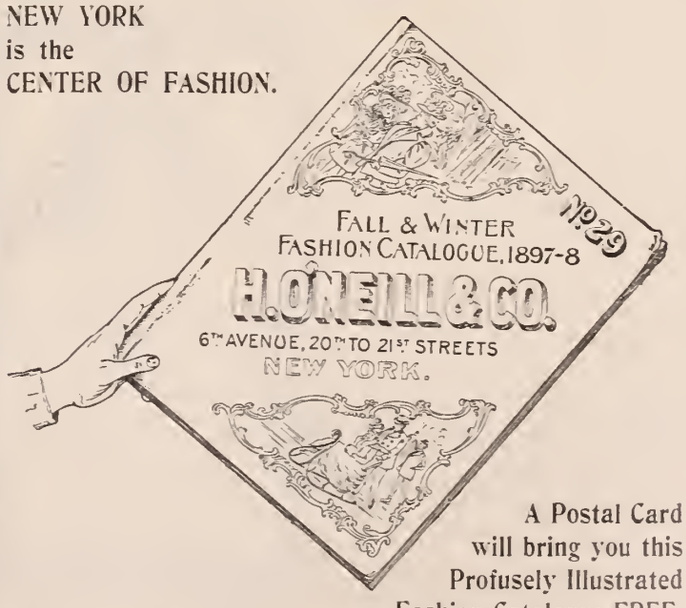

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

THE MARRIED DAUGHTER.

FROM the day on which the youthful bride steps across the home threshold, and puts her hand into that of her husband, she enters into new relations to the household she leaves. She is just as much the dear child of her father and mother as ever she was, and indeed, there is a sweet and very peculiar tenderness in the way they cling to her, and the day after the wedding, if you can peep in on them as they move softly about, missing her everywhere, is sometimes almost as sorrowful in the old home as the day after a funeral. But the married daughter has stepped into a state of independence very different from that of the girl who remains with her parents; she has merged her individuality in that of another, she has dropped her maiden name and assumed that of her husband. She and he together are to found a new family, and for her at least, the injunction is, to a certain extent, to "Forget also thine own people and thy father's house."

When the daughter goes home after her marriage, it is as a very dear and cherished guest, but she realizes from the first visit, that many things are altered. Old duties formerly hers have been assumed by her sister, her father and mother treat her with a subtle difference, with the most nebulous and vague, but still real quality of respect, which blends with their former affection half unconsciously to themselves. She is no longer wholly theirs, for she has cast in her lot with another, and she will henceforward have separate interests, separate ambitions, a whole world of thoughts and affairs with which her childhood's home has little to do.

Very probably she will find her husband's relations rather trying. Their family and her family may be in marked contrast. But she will begin by accepting them loyally for John's sake, then by tolerating them where they run counter to her ideas, and at last, as a rule, by adopting them into her very heart. Each new pair, as they set forth together on the journey of life, have to face the fact that they have been brought up under somewhat different influences and conditions, and that they must begin by becoming acquainted with one another.

There is a fallacy that courtship means acquaintance. It means no such thing. It simply stands for introduction, and the girl and the man who leave the altar, promised husband and wife by the clergyman's lips, and by the sanction of the State, have still to learn the ins and outs of each other's characters, to discover the highways and byways of each other's modes of thought, to become, day by day, year by year, one in soul, as they are one in the union of their lives. This is what makes the first year of marriage hard rather than easy. The process of adjustment in a new relation, the growth of adaptability, the instinctive knowledge of one another which needs no speech for interpretation, all come only by degrees. And the newly married are not unlike pupils in a school, who must master certain tasks before they can expect rewards.

While the process of learning to bear and forbear always lovingly, is still in its initial stage, the married daughter would better not dwell under the roof of her mother. Nor, if it can be helped, should she go to live with the mother of her John. No house is large enough to comfortably accommodate two families, and the new family in particular will thrive best by itself without the surveillance of criticism, or even the brooding wing of maternal love and partiality.

Many a slight tiff will pass like a sudden gust, many a cloud will fly before the sunshine, if there is no onlooker to stir up pride, or jealousy, or conceit, and, in the long run, love and common sense may be trusted to bring things around comfortably, if Christian principle be added thereto, as the rock on which real happiness is always to be built.

Between the mother and her married daughter there arises by and by a very precious confidence, an understanding and sympathy completer than that they knew in earlier days. The younger children observe it, and say, "Mamma tells Mary everything," or "Mamma takes Kitty's advice in preference to ours." Kitty or Mary speedily becomes the beloved confidante of the brothers and sisters in their love affairs. She sees the first faint signal of love's approach in the blushes which tint her young sister's cheek, in the manly pride in some sweet girl of that pet brother who was yesterday only a hobble de-hoy. Then as a young matron, she is called upon to officiate as a most desirable and delightful chaperone, and her presence in a pleasure party among a troop of young people is hailed with joy. Herself as beautiful as any girl, as gracious as any older woman, she is much appreciated in society, and the Christian Endeavor circles, the Chautauqua groups, and the Sunday School look to her now as ever to be their efficient helper in every worthy labor. Blessings on the married daughter.

Margaret E. Sangster

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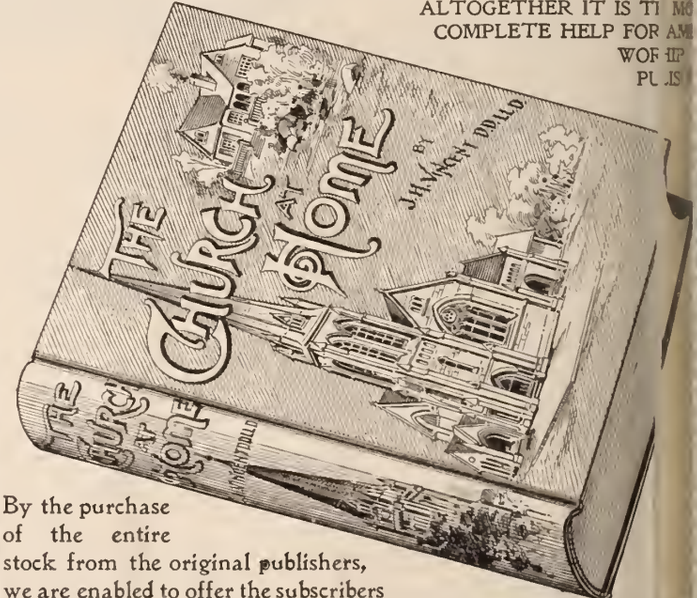

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a is e Remarkable Record of Our Chil- ren's Home at Mont-Lawn, up to the rese time—A Far-Reaching Charity.

THE POSIES.

VER the whole world, summer is the season of delight for the young. It is true, winter has peculiar pleasures of its own, but they are sadly restricted, while the golden-hearted summer is full of sunshine and gladness for them, from beginning to end. This ought to be universally true of the little folks, but unfortunatelyit isn't; for there is certainly nothing fascinoenjoyable about the "glorious rich, ripening August," in the heat and stenchful atmosphere work tenements. Yet, the tenearm with children, for, be other hey may, it is usually the lot of be blessed with big families.

the present time, as shown by our f names, kept at Mont-Lawn, coof these post tenement boys and been received at our Children's al have spent a very happy ten vation among the woods and orst are a part of the property. ge many visitors to Mont-Lawn, ht midsummer days, was a lady aturday forenoon last listened ht to the singing of our children apel. Her eyes rested upon a rdsy-headed, barefooted chap of or six years—a toddler who rd so heartily in the early hours emed likely to fail asleep during . The lady reached out and ttle fellow on her knee, where he ryquietly with wide-open eyes. He ie Golteili, an Italian child of n street, and it was his good forto e number 7,000 on the register. t was known, Canute the Little anute the Great at a bound, and t was the recipient of many litsses and pleasant attentions.

tters, warmly commending our Home, are received, almost ch contain substantial contribue work. Mrs. J. Y. S., Muscawrites: "May God's richest rest upon the workers." Mr. Bethlehem, Pa., writes: "May reward all of his servants who do his will and to bring sunladness into the hearts of the ren and bodily strength and the weak and frail, from the hot places of your great city." Day School class (the Little last year sent $2.50 to the it this year they worked I enclose $3.00 for the cot who come to Mont-Lawn." rence C. A., of Corona, L. I. Name," writes D. E. L., Ed- Pa., "accept the enclosed $10 he tenement waifs' outing." is $3 to send one more dear child to Mont-Lawn, that they may breathe God's pure air for a short time and revel in the good things arranged for them by loving hands and gentle hearts," writes Mrs. M. A. V., Justin, Cal. "The intense heat of these last days and the suffering even in the country, warns me that it was high time I was giving some poor little one a chance for life." writes A. K. L., Jonesville, Ind. Mrs. J. J., of Oshkosh, Wis., in sending $3, writes: "May it be blessed to the guiding of one pair of little feet at least, into the strait and narrow way." "My own little girl is now in heaven," writes Mrs. M. E. M., Sardis, Miss., "and if by a little self-denial I can help those little ones for Jesus' sake, I send my mite."

Hundreds of others, written in a similar cordial strain, might be quoted to show how deeply our work among the tenement children has touched the hearts of many of God's people. All contributions in aid of the work will be acknowledged in THE CHRISTIAN HERALD. The following were received last week:

Prev ack. ..	$2,622.66	Friend, Dorchester .	1 00
Friend, Lake Linden	2 00	Grace Stewart	1 00
N E Clendennin	3 00	R H Hannah	3 00
Mrs J Mottern	50	Y P S C E Hope Ch, Matamoras	3 00
Snhr, Somonank	1 00	I H N, Boston	3 00
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Mrs A Parker	50	A R L, Jonesville ...	3 00
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In memory of Baby Archie, Gilbert Sra	3 00	Virginia, N J	10 00
J E Moores & wife ..	10 00	Mrs I M Convin ..	3 00
I H N, Omaha	5 00	H Wood	2 00
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Lenox King's Dau's ..	3 00	Mrs E G Eno	1 00
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Friend, Ipswich	3 00	Mrs C A Satterlee ..	5 00
H L F, Kansas City ..	1 00	Lee & Ethel Hadley ..	50
E & W S, Lake Mills	2 00	Mite, Melrose	50
I will try band, Derby	6 00	J Thos Livingston ..	1 60
3 Kas chi.dn. Smith Centre.....	10 00	I H N, Shiloh	25
——, Hamden	6 00	M O S, Gloversville..	2 00
Jas Fraser	2 00	Mrs E Whitney	50
E M L, Winthrop	5 00	R J Quale	3 00
Mrs M Park	1 00	Mrs B E Dietz	1 50
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Mrs M E Minor	1 00	H J M, Marion	1 00
Mrs S Odlin	50	The Pastor's children Chama	1 00
M L M, Bridgeport ..	3 00	Mite, Ohio	1 00
Mrs J Miller	5 00	Lizey Jane, Hailey ..	5 00
H Hales	5 00	Mrs E W Getchell ...	3 00
One of the readers of the CH, Eshelburne	1 00	Collected by Rosie & Ernie, Cleveland.	1 00
Friend, Bangor	1 00	In memory of the little lad Santee Agency ..	2 00
E B S, Canastota.....	10 00	Mrs & Mrs L E Cnrtis	10 00
Mrs D W Geale	1 00	Mrs C B Gough	3 00
Rollin B Heaton	1 00	Friend, Delavan	2 00
Wash'ton Sq Ch, N Y	100 00	I H N, Lambertville	3 00
With best wishes, Ind	1 00	I H N, Albany	1 00
Snnshine Com of Wash St Bapt. Juniors....	3 00	Bertha Schmntz	10 00
Matilda Brooks	1 00	Friend, Jersey Cy....	2 00
Reader, Ridgehury ..	1 00	F M Wright	1 00
——, Baroda	2 00	Guests at Rock Enon Springs.....	6 00
F R, Holyoke	1 00	Mrs A R Wright	6 00
G H Kimhall	6 00	Mrs J G Schoemaker	3 00
One who is willing to do what little lies in her power to do, Vermillion Grove	1 00	Vandermenlen, Mrs M A.	3 00
M W, Oak Hill. ..	3 00	K Bitzel	6 00
Mrs W B Voorhees .	2 00	Geo W Stockwell ...	3 00
Mrs J M Prentiss...	1 00	Friend Woodstock ..	1 00
N M L Friend, Jersey Shore	1 00	Copper Union S S, Waitsburg	2 50
John Gould	3 00	Mrs A A A, Carthage Landing	3 00
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One who loves children, Darien	3 00	T Boardman	10
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Jenkins, Mrs Archie	3 00	So Battle Creek SS .	1 75
Marion C Hartell ...	5 00	Ima Herkimer	1 00
I H N, Merrimack ..	3 00	Clyde McFarland....	1 00
Mrs E Yonngman	1 00	Mrs H P Wilson.....	50
Mother, Keokuk....	2 00	E G, Peekskill	2 00
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		M S, Manchester	3 00
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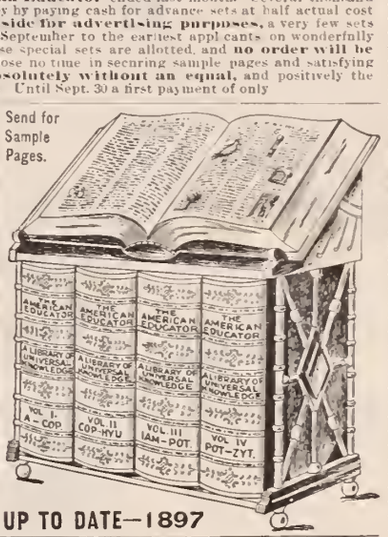

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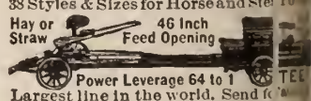

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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EWISH EYES TURNING TO ZION.

Agitation for the Return of the Ancient Race and their Colonization in Palestine—The Restoration Prophecies.

LHOUGH all races and creeds may be found intermingled in the Holy City, e native Jewish type is easily distinguished. Our illustration on this page ows a group of aged Hebrews of a class one meets in almost all the public s nd thoroughfares. Bent with age and weary with travel—it may be from Europe, Russia, earther East—vout and sad-n are represen-e the Jews who, e, find their way e beloved Jerusa-sa-fied if they are uessfully to make image, or, per-ntent to pass t few remaining their lives.

t series of inter-icles he is now uting to THE AN HERALD. Sah Merrill, long ed tates Consul in h, has faithfully the orthodox braham in their estr home. While wri a Conference is e ion in Basle s for its princi-t, the discussion n to establish ish colonies in and thus to bring to pass ation of the an-re to their own a heritage. Dr. e leader of the t, is supported a influential fel-rlites in Europe rica. Moreover, ment has been popularized by continued persecu-the Jewish race ny, Russia, and er European coun-ondition which re ed to the stu-Scripture the es that clearly ow the return of after much per-and suffering, to cient seat, and es ation of Jewish r d influence. It n ded that their nand past tribula-e been provi-designed for the of fixing their upon their pa-h home. Ostra-a ost everywhere, e our own free ty are, in these gears of the cen-a n turning their ision Zionward, t reviving hope th ords spoken by mi (32: 42–44), may n be in course fulfilment, and th ord "will cause ca ivity to return," again place in eir ossesssion "the a the fields and es out Jerusalem, and the cities of Judah, and in the cities of the mountains, in e cities of the south." Then, when the restoration is complete, shall come ass at which Zechariah foresaw (chap. 14, verse 16), that the nations shall go up y to year to worship the Lord and to keep the Feast of Tabernacles.

Aith gh the rehabilitation of the Jewish State has been a dream of the ages, to multitudes of the race scattered throughout the globe it never seemed nearer to realization than now. It is not expected by the leaders of the Basle movement, that the land can at this time, or even in the near future, be acquired by purchase, for the Sultan, as possessor through ancient conquest, clings to his possession, and will not willingly part with a foot of Palestinian soil. It is thought, however, that the Turkish ruler might ultimately be induced to yield assent to an arrangement under which, by the payment of annual rental or tribute, the Jews might return to the land of their fathers. (Isaiah 14: 1-4.) Cherishing this beautiful hope—which is an essential part of their religion—the Jewish race has preserved through all the passing centuries, its individuality and the integrity of its political and religious purpose. To be a participant in this glorious restoration is the ambition of every son and daughter of Abraham to-day—an ambition which ages of suffering and world-wide dispersion have been powerless to eradicate. So the Jews of Jerusalem to-day, old and young, as they walk about the walls of their beloved city, turn to those sacred pages that are illumined by the prophecies of a restored nation and a glorious reunion.

AGED JEWS IN JERUSALEM, READING THE SACRED PROPHECIES.

Travelers estimate that there is at the present time a larger Jewish population in Jerusalem than at any period since the Moslem conquest, and their number is constantly increasing by immigration. Max Nordau, one of the foremost advocates of the movement for the return, and who is thoroughly well informed on the subject, asserts that "Palestine could support six million Jews," adding "but we do not expect more than three million to settle at first." He points to the fact that all attempts by philanthropists and others to found permanent Jewish colonies in other lands have resulted in failure, as further evidence that they are destined to have no fixed habitation, until they turn their faces toward their divinely allotted location, in Palestine.

Twenty-eight sieges have covered up with accumulated ruins the ancient glories of Jerusalem, and every abortive effort to wrest the Holy City from the hands of the infidel Turks has added to the burden of Hebrew sorrows. No other people, since the beginning of time, has suffered so long or so deeply, and none have a more intense love of the land of their forefathers—a love which has the warmest sympathy of the whole Christian world. Even the nations which in times past have been ranked among the persecutors of the [illegible] of Abraham, would rejoice to see the holy places of Judah and Israel once more in the possession of the "chosen people." When Mount Zion, celebrated in psalm and song, the site of the ancient Temple, the citadel of David, the "little town of Bethlehem" with its hallowed Manger, the sacred soil of Olivet and the precious Rock of Calvary, are no longer Mohammedan, it will be a day of world-wide rejoicing indeed.

QUESTIONS AND ANSWERS.

A. M. D. Our pastor is influenced by one individual in the church, who has proven himself a disturber, carrying tales to the pastor and stirring him up to hurl angry denunciations from the pulpit, instead of going and talking to the person or persons concerned. Is that right?

We can hardly imagine any conscientious or upright pastor adopting the course you describe. Christ's own injunction was to tell a man's fault first privately to himself, and afterward to the brethren. (See Matt. 18:15-17).

Ella, Philadelphia, Pa. Do you think Christ's declaration in the Apocalypse (Rev. 1: 18), that he had the keys of hell and of death, implies that he will open the gates of the lower world to those who repent after death?

We know that some people base such a hope on the passage, but it is very slender ground for such a momentous risk. The passage seems to us to apply rather to Christ himself, if we examine the context: "I am he that liveth and was dead," is naturally followed by the statement that he had the keys, as if he were explaining his being alive after death. Having the keys he could not be held a prisoner. We do not place any limits to the mercy of God, but a man must be very bold or reckless, who rejects Christ in this life, believing that another opportunity will be afforded him. We would gladly entertain the hope, but there seems to us no ground for it. The probabilities are on the opposite side.

M. E. H., Conlee City, Wash. Are there any men of common sense not fanatics, who believe that Christ will come personally to reign on the earth, and that the watchful Christians will be caught up to meet him when he comes?

It seems rather invidious to single out a few names from among so many who might be mentioned and, in doing so, we select those whom you are likely to know and esteem. Mr. D. L. Moody, you have surely heard of and must regard as endowed, among many gifts, with that of common sense. He is a firm believer in the doctrine and is looking for the coming of the Lord in person. Among others who are well known are: Dr. Geo. F. Pentecost; Dr. Geo. C. Needham; Dr. L. W. Munhall; Dr. P. S. Henson of Chicago; Bishop Nicholson, of the Reformed Episcopal Church; Dr. M. S. Baldwin, Bishop of Huron; and Dr. E. P. Goodwin of Chicago. All these steadfastly believe in the pre-millennial advent, as did the late Pastor C. H. Spurgeon of London, and the late Dr. A. J. Gordon, of Boston, Mass.

C. H. Paterson, N. J. 1. If during business hours the Spirit brings to my mind light on a text or makes the outline of a topic clear to me and I make a note of the thoughts, can I expect the same good results from God as if the note had not been made in the time belonging to my employer? 2. If a man has an unbelieving wife who has a child to look after besides her housework, and she wants him to give up his Sunday School and other soul-winning to help her is he justified in doing so for the sake of peace?

1. You do not say what your business is. There are some occupations in which there are leisure moments which you can use in that way without wronging your employer. In others he is entitled to the whole time and attention of his employees. If you were a switchman or an engineer your act might entail loss of life. Do not forget the Apostle's injunction to be diligent in business as well as fervent in spirit, serving the Lord. He also has something to say (Col 3: 22), about serving your employer with singleness of heart which you can scarcely do if your mind is running on "addresses and topics." 2. You have a duty to God as well as to your wife. It would be impossible for us to define, as your own conscience can define, where one ends and the other begins. You ought to bear your full share of the household burdens and do your duty as a husband and father without reproach. The Christian should never be negligent in such matters. But you are entitled to some leisure which you can give to God and his cause. It would be wrong to attend to Christian service altogether.

Joseph S. H., New York. 1. How many churches are there in America? 2. How many in the world? 3. How many Christians are there in America?

1. The number of churches in the United States is estimated at 181,396. This includes Roman Catholics, of which there are 16,247, and Jewish synagogues, of which there are 548. 2. We do not know. 3. That would be hard to say. There are nearly twenty-five million (24,996,876) communicants of Christian Churches, of whom 8,287,000 are Roman Catholics. These are the figures of 1896, compiled by Dr. H. K. Carroll, as published in the *Independent*.

G. P., Stewart, Wis. 1. Do you think it is right to pass the emblems (bread and wine) at communion service through a promiscuous congregation, when we know there are those present who will partake, and who are wicked and profane? 2. Do you think it proper to hold a literary and debating society in a church building that has been dedicated to the service of God, and to play dancing and other secular music on the church organ?

1. It is usually the custom for the officiating pastor, in extending an invitation to the Lord's table, to make it quite clear who should and who should not exercise this high privilege. Hence, if any do so unworthily, they do it fully warned and at their own peril (see 1. Cor. 11: 26-31). To give a general invitation, without qualification, is not in accord with the spirit of the service. 2. The church edifice being set apart specifically for sacred purposes, should not be used for secular amusements. We can see nothing wrong, however, in using it, when not otherwise employed, for proper gatherings—music, lectures, classes, &c., but it should never be used for any object tending to vanity or mere worldly amusement. For further information read *Ecclesiastical Amusements*, a little pamphlet issued by A. W. Hall, publisher, Syracuse, N. Y.

J. A. D., Mars, Pa., writes:

In THE CHRISTIAN HERALD of August 11, 1897, C. A. C., Peppergell, Mass., asks this question, viz: Is the word "creature" in the great commission,—"Go ye into all the world and preach the Gospel to every creature"—limited to the human family. You give the answer of leading Biblical scholars. Will you allow me, through your valuable paper, to give another as I believe a better meaning. Man is only one creature, the same creature wherever he is found, so that "every creature" cannot certainly mean individual man. We find in the world four moral beings (each one being capable of doing good or evil), namely, the Individual, the Family, the Church and the State or Nation. God claims to be the Creator of each of these moral creatures. Each one of these needed the Gospel when the commission was given and need it yet. the Gospel of the Kingdom. And in order that there might be no mistake in regard to the extent of the commission, the Spirit of God by Matthew, makes special mention of the nation, as such, as being one of these creatures to whom the Gospel was to be preached. "Disciple the nations," Christ said, because all power (authority) in heaven and in earth had been given unto him.

H. El Kourie, Nashville, Tenn., a native of Syria, writes in denunciation of certain so-called Oriental amusements which have been permitted at the Nashville Centennial Fair grounds. He pronounces it a libel on Eastern men and women to attribute to them practices which all Christians condemn.

Reader, Weatherford, Tex. 1. Who are the Millerites? 2. What was the name of the Philippian jailer who guarded Paul and Silas?

1. They are Adventists who adhere to the doctrines expounded by William Miller who, in 1833, began to interpret prophecy and predict the early personal coming of the Lord. He had at one time as many as 50,000 followers and there are still many who adhere to his views, at the same time accepting the leading doctrines of the evangelical churches. 2. His name is nowhere given in the Scriptures, although it possibly may have been preserved in some local tradition.

M. G. M., Brockton, Mass. Why are men called Mr.? In Bible times they were called by their given names—Abraham, Moses, Paul, John, etc. And when were they first called Mr.?

The origin of titles of rank or station is of great antiquity. An offshoot or outcome of the higher titles was a class of complimentary titles, which in a majority of cases were derived from certain trades, or occupations, or positions in the social scale. "Mr." is simply a contraction of the Roman "Magister" (or head of the household) and it has its equivalent in other languages, as "Maitre," "Signor," "Senor," "Sieur," etc. In early patriarchal times, as described in the Bible, no titles were employed, except possibly those that applied to royalty and its surroundings.

VIEW NEAR THERAPIA ON THE BOSPHORUS.

Therapia and Buyukdere, the favorite summer residences of the European Ambassadors to the Porte, have been scenes of unusual activity this season, owing in the first instance to the protracted negotiations over a settlement with Greece, and more lately in consequence of the alleged plot to assassinate the Sultan's Prime Minister. Therapia for many years past has been the specially favored residence of the English and French embassies. It is a prosperous-looking suburb, with very little of the restlessness and excitement of the capital about it. It occupies the edge of a small bay. Upon a long terrace stand the residences of the foreign diplomats, some of which are very commonplace buildings and the reverse of palatial, while others are handsome. The Sultan has a summer-palace and a kiosk at Therapia, with magnificent grounds, bordering upon the channel, and surrounded on three sides by high walls. Our photograph shows little more than the business portion of the suburb.

Light Seeker, Bethlehem, Pa. To whom should our prayers be addressed? Should different petitions be made to God, to Christ, and to the Holy Spirit, according to the character of the blessing sought?

The essential nature of the Trinity is a mystery beyond the capacity of the human mind to solve. Christ said I am in the Father and the Father in me. We must believe that the Three are One Triune God. It would consequently be unnecessary to differentiate in our prayers. The most natural mode is that of presenting our prayers to our Father in the name of Christ and asking that they be heard for his sake. (See John 16: 23-28.)

Reader, Condon, Ore. 1. What was the infirmity of the flesh mentioned by Paul, Gal. 4: 13? 2. How old was Paul at the time of his imprisonment at Philippi? 3. Is any other baptism than the baptism of the Holy Spirit absolutely necessary to salvation?

1. His remark in Gal. 4: 15 suggests the idea that it was an affection of the eyes. Some have suggested that he stammered, but that is not so probable. It is likely that he never fully recovered from the effects of the dazzling light which temporarily blinded him at Damascus (Acts 9: 3, 8). 2. About ty... The fact that Christ commanded it, s... sufficient for us whether it is essenti... vation or not. But if the Christian ... circumstanced that he could not be ... or as in the case of a believing child ... fore baptism, you may be quite sure ... not be excluded from heaven on that ...

Reader, Philadelphia. In one of your nu... gave a recipe for making a rose jar ... room fragrant. Will you please publis...

The recipe is as follows:

Take a half-peck of rose leaves and p... layer of leaves, and then a sprinkling of ... you have used the half-peck of rose lea... half-pint of salt. After five days have e... leaves will be nearly dry. Then add th... of coarsely ground allspice, and one our... cinnamon broken into small pieces. Th... to stand one week, turning daily. After ... in a permanent jar, adding one ounce ... half a pound of fresh dried lavender blo... rose leaf stock, one ounce of cloves, one ... cinnamon, two grated nutmegs, one ounc... root sliced thin, half ounce of anise seed ... of finest Canton musk, two ounces of ... sliced thin, one ounce of the essential ... geranium, half an ounce of each of th... oils of jessamine, lavender, lemon, verb... violet, rosemary and bergamot. This n... keep for years and will always make a ro... fully fragrant, when the jar is uncovered.

E. W. L., Sharon, Kas. Could you t... number of Sunday Schools, teache... pils in Kansas, New York State ... United States?

In Kansas the numbers are: Scho... teachers, 44,999; pupils, 281,499. ... York State: Schools, 9,002; teacher... pupils, 1,209,244. In the United ... Schools, 132,639; teachers, 1,396,30... 10,890,092.

G. H. S., So. Woodbury, Vt. 1. ... become of the Ark of the Co... the other sacred articles in ... nacle and the Temple? ... Theosophy?

1. The curtains of the Tabe... said to have been kept in th... The ark was certainly plac... (See II. Chron. 5: 2-10.) ... Nebuchadnezzar took the ar... other temple spoils when he ... precious things to Babylon i... It is not mentioned among ... as one would have expected ... he had taken it. It is prob... when the priests foresaw tha... p'e would be taken, they hid ... some cave or some hiding-p... mountain, and all who knew ... of concealment perished. It ... been heard of since. There ... in the second temple. If it ... taken to Babylon, Ezra and ... would have asked for it w... ordered the restoration of t... (See Ezra 1: 7-11), but it is ... tioned. The Jews have a t... the power to disclose the sec... hiding-place of the ark, will ... the proofs by which the Me... look for, will give of his iden... is a revival in new form of an... ticism. It would be impossi... its doctrines in the space a... posal. The foundation of t... however, is the belief that G... himself directly to men by ... celestial messengers. Theoso... believe that every human ... sists of five bodies like shell ... the outer is laid in the grav... and the others are sloughed ... close of successive terms of ... until the last is absorbed into ... of life which resembles the Nirvana ... goal of the Buddhist.

J. W. W., Gardner, Ill. 1. Where in t... we given assurance that we shall ... other in heaven? 2. Is the Judg... universal judgment, or is each ma... his death? 3. What do you unders... Millennium?

1. There is no direct assurance ... that we shall know each other in hea... the facts stated imply that we sh... Matthew 25: 32, where Christ says ... tions will be gathered before the ... seat. Similar statements are made ... 5: 10, and repeatedly in Daniel and ... elation. The account is closed in ... at death, as the judgment will be of ... done in the body, but the day of ... will settle the matter finally and ... evidence. 3. The thousand yea... which Christ will reign, and all nati... subject to him. (See Rev. 20: 1-7; Zc...

Several Readers. Back numbers of ... or any other good religious literature ... to A. G. Hunt, Missionary, Aberdeen, ... distribution in his field.—Mrs. Julia ... Grove, Mich. We have no agents.—W... prise, Ind. Neither is to be found in ... The second is probably suggested by ... —Subscriber, Haverhill, Mass. Writ... & Bros., publishers, New York.—... Wise, Keelville, Kas. See Hebrews ... Subscriber, Fowler, Colo. See II. Co... C. L. L., Stockbridge, Wis. It is ... been in the twelfth century, but nothi... with any certainty about it.—Subscr... Creek, Ont. Before Pentecost: the ... Holy Spirit was to confer power for s... ice.—K. P., Alexander, Mo. Your s... good and will be carried out as soon ... ments can be made.—T. J. P., Tecu... That there will be no need in that t... people to seek the Lord, for all will ... posed. That is in the millennium.

SEEKERS AT NORTHFIELD.

The Great Convention at Northfield of Christians Intent on Gaining Spiritual Power for Future Evangelistic Work—Two Notable Preachers.

THE fifteenth Bible Conference just closed at Northfield will be memorable even to those who have attended those which have gone before. The intense earnestness of speakers and hearers was manifest throughout the eighteen days of the meeting. The higher life was not explicitly the subject of conference, but the attention of the convention was directed to those subjects which are included in that phrase. It was assumed that every one present was a Christian. There are no evangelistic meetings at these conventions. Mr. Moody's object being to deepen the Spiritual life, not to impart it. It is the post-graduate course of the Christian, who has entered the church and needs deeper and fuller views of the privileges within his reach, and the way to the treasuries where power is kept for those who have the key to the doors. The aim of the speakers are aimed at showing Christians what they may become and what their religion may do for them and what Christ expects of them, and, above all, how ready Christ is to impart to them the power they need to live Christ's life on earth. As the meetings progressed the effect of the teaching were seen in the manner of the people. There was a deeper earnestness, and an evident desire to use every opportunity for prayer and solitary self-examination. It was a wonderful experience, like that which the three disciples had on the Mount of Transfiguration, when they impelled Peter to say, "Lord, it is good to be here." Like the disciples, however, the need to return to the world for service could not be postponed, but there is many a field of labor which will receive the effects of those seasons of holy communion where the laborer was strengthened and consecrated for his work.

Among the speakers at the Convention who took a prominent part besides Mr. Moody, were Bishop Foss, Newman, Dr. A. T. Pierson, Rev. R. A. Torrey, Dr. A. J. Gordon, Dr. Teunis A. Hamlin, Rev. H. Grattan Guinness, and Dr. W. J. Erdman. But the leaders of the Convention in its addresses left the deepest influence on the people were two preachers from the other side the Atlantic—Rev. George Campbell Morgan and Rev. Geo. H. C. Macgregor. Both these preachers are thirty-five years old and both occupy famous pulpits in London. They belong to what is known as the Keswick School. which has exercised a notable influence on the higher religious life of England. Mr. Morgan is pastor of the Tollington Park Church, which boasts of having had for one of its ministers Richard Baxter, the author of the "Saints' Everlasting Rest." A year or two ago Mr. Morgan was heard at Ocean Grove and preached at the Metropolitan Temple in New York. Dr. A. B. Meyer advised Mr. Moody to invite him, and the result has amply justified the advice. Mr. Macgregor is pastor of the church at Notting Hill, London, to which the late Dr. Parker ministered. He is a Scotchman and was pastor of one of the largest Free Churches of Aberdeen before going to London. He assisted Mr. Moody in the World's Fair campaign in 1893, and so acceptable were his services that he was urged to become pastor of the Chicago Avenue Church, which was organized by Mr. Moody and is now under the pastorate of Rev. R. A. Torrey. Mr. Macgregor is one of the managers of the Keswick movement and has been for eight years active in the Conventions there. Mr. Moody arranged to have these two speakers give an address every morning, Mr. Morgan speaking first on alternate days and Mr. Macgregor first on the other day. Both men are somewhat ascetic in appearance and in their teaching, and were frank in exposing those faults of Christians, which are generally deemed harmless but which, as they believe, diminish spiritual power. Smoking, drinking, excessive eating and sleeping all came in for denunciation and many other indulgences which usually escape condemnation from the pulpit. The style of Mr. Macgregor's preaching may be gathered from the following extract from one of his vigorous addresses:

"If you and I are ever to enter into possession of our heritage in Christ Jesus, we must first deal definitely with God about our sins. We must examine ourselves to discover them, and when they are discovered we must drag them forth, that in God's presence they may be slain. To this work we now set ourselves. My object will be to help you to make it thorough.

"What, then, is it in your life that hinders you from actually experiencing the fulfilment of God's promises? Is it some act or course or habit of wrong-doing? It may be something in your secret life—the life of which none but God knows—some habit of thought, some exercise of the imagination that is impure and unholy. It may be some book that is read in secret—tasted as a forbidden thing, and sweeter because forbidden. It may be some course of action which breaks and destroys communion with God. It may be something in your family life—over-indulgence in matters of eating or drinking or dress. It may be selfishness—an unwillingness to consult the comfort of those that live with us—ill temper, irritability, the habit of fretfulness and complaining when things are not exactly as you would wish them to be.

"Or, perhaps it is something in your social life. It may be a certain pride, an envy at some one more highly placed. It may be a habit of evil-speaking, or a certain untruthfulness. Or perhaps the hindrance lies in wordly conformity. You love the pleasures of the world, and for the sake of those dear to you you plunge into them, acting in direct disobedience to the command, "Come ye out from among them and be ye separate."

"Or it may be the trouble with you lies in your business life. Your love of money and your eager pursuit of it have hindered you in the Christian race. Your heart condemns you, now that in your business you have been, as you say, compelled to follow worldly ways. You are conscious of a certain irritation at being asked to examine your business life. That irritation is the evidence that something is wrong. Search yourselves, brethren. Search yourselves as with a lighted candle. For, remember, sin cherished turns blessing away. Iniquity persisted in cancels the divine promise: so Israel found her disobedience changed the blessing into a curse. So we will find it. It will be impossible for us to enjoy the consciousness of the divine favor and blessing if we are living in things displeasing to our God.

"But perhaps what is hindering us from the blessing may be not so much an iniquity as a sin. It may be that we are refusing to do what God commands. What is withholding the good you desire from you? It may be a neglect of the Bible or a neglect of prayer, or a neglect of witnessing for Christ. Any disobedience of a divine command, quite as often as any trangression of the divine law, is the cause that hinders us from entering into fulness of blessing."

Mr. Morgan's preaching was equally searching. Speaking on the text John 7: 37-39: He said: "The baptism of the Holy Spirit would upset a great many of our arrangements in the churches to-day that we are apt to think very beautiful. What is this personal condition? May we ask ourselves in the presence of God. What is the supreme sense of need in my life at the present time? That question cannot be answered in the crowd. I must get into the place of calm and quiet and loneliness with my Master if I am to answer it aright.

"What are you seeking? What do you want? What is the sense of lack in your life at the present time? Perhaps some would say to me, 'I am very lonely. God came into my life a little while ago and took out the dearest friend of all the days and the years, and there is that great gap there. And I am athirst this morning for companionship. Ties were broken and a place left empty, and I have just pined in the lonely darkness ever since. I want friendship and companionship.' If that is your answer to the question, I want to mark this truth, and although it may seem a hard one, I would not say it if there were not healing behind: so long as you are living and serving with that sense of lack of companionship, you cannot be a channel through which rivers of living waters shall flow. You are a thirsty soul. If you have to think about your own pain and loneliness and bereavement, that thirst in your life prevents your giving out anything to any one else. It is one of the most sublime forms by which many Christian workers are hindered.

"When the soul comes into the place of surrender, the Master comes into the place of possession, and not till then can you and I become channels of blessing to others in the full and large and blessed sense of the term. God wants us to come away from ourselves, our enterprises, our foregone conclusions, and say, 'Lord, I come to thee alone: do thou reveal thyself to me and take me fully and satisfy me with thyself.' Is that possible? Blessedly possible. Some three or four years ago, Hudson Taylor, of the China Inland Mission, told me how, upon one occasion, in China, God gave him that promise as he had never had it before. God seemed to come to him with that great promise. 'He that drinketh of the water that I shall give him shall never thirst.'

"Mr. Taylor told me he lived right in the secret and glory of it, realizing there was never a day he thirsted for anything, because Christ absolutely filled all the gaps and avenues in his life. Suddenly darkness settled upon him, and God took from his side, out there in China, his beloved wife. He told me of the day when, having committed her to the soil in that strange land, he went back into his own room and getting down before his Master, he said, 'Lord Jesus, thou didst say I should never thirst,' and it seemed as if his Master, bending over him, said to him, 'Well, what are you thirsting for?' He said to me, 'I could not look my Lord in the face and tell him I wanted companionship, and from that supreme hour of darkness in my life he filled the whole horizon, and I went quietly on with my work resting with him.'

"I warn you, my beloved brethren and sisters, at this convention not to seek the baptism of the Spirit merely to help you to do anything. Seek rather to know the will of God and to get into the very place of power with God, in order that God may have his way with you."

NORTHFIELD BUILDINGS FROM THE RIVER BANK.

A MEETING IN THE AUDITORIUM AT NORTHFIELD.

THE METROPOLITAN PULPIT

A STORM AT SEA.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Mark 4: 36, 39. — **And there were also with him other little ships, . . . and there arose a great storm of wind. . . . And the wind ceased and there was a great calm.**

TIBERIAS, Galilee, Gennesaret—three names for the same lake. No other gem ever had so beautiful a setting. It lay in a scene of great luxuriance: the surrounding hills high, terraced, sloped, groved, so many hanging gardens of beauty; the waters rumbling down between rocks of gray and red limestone, flashing from the hills, and bounding into the sea. On the shore were castles, armed towers. Roman baths, everything attractive and beautiful; all styles of vegetation in shorter space than in almost any other space in all the world, from the palm-tree of the forest to the trees of a rigorous climate.

It seemed as if the Lord had launched one wave of beauty on all the scene, and it hung and swung from rock and hill and oleander. Roman gentlemen in pleasure boats sailing the lake, and countrymen in fish-smacks coming down to drop their nets, pass each other with nod and shout and laughter, or swinging idly at their moorings. Oh, what a wonderful, what a beautiful lake!

It seems as if we shall have a quiet night. Not a leaf winked in the air; not a ripple disturbed the face of Gennesaret; but there seems to be a little excitement up the beach, and we hasten to see what it is, and we find it an embarkation.

From the western shore a flotilla pushing out: not a squadron, or deadly armament, nor clipper with valuable merchandise, nor piratic vessels ready to destroy everything they could seize; but a flotilla, bearing messengers of life, and light, and peace. Christ is in the front of the boat. His disciples are in a smaller boat. Jesus, weary with much speaking to large multitudes, is put into somnolence by the rocking of the waves. If there was any motion at all, the ship was easily righted; if the wind passed from one side, from the starboard to the larboard, or from the larboard to the starboard, the boat would rock, and by the gentleness of the motion putting the Master asleep. And they extemporized a pillow made out of a fisherman's coat. I think no sooner is Christ prostrate, and his head touching the pillow, than he is sound asleep. The breezes of the lake run their fingers through the locks of the worn sleeper, and the boat rises and falls like a sleeping child on the bosom of a sleeping mother.

Calm night, starry night, beautiful night. Run up all the sails, ply all the oars, and let the large boat and the small boat glide over gentle Gennesaret. But the sailors say there is going to be a change of weather. And even the passengers can hear the moaning of the storm, as it comes on with long stride, with all the terrors of hurricane and darkness. The large boat trembles like a deer at bay trembling among the clangor of the hounds; great patches of foam are flung into the air; the sails of the vessels loosen, and the sharp winds crack like pistols; the smaller boats like petrels poise on the cliff of the waves and then plunge. Overboard go cargo, tackling, and masts, and the drenched disciples rush into the back part of the boat, and lay hold of Christ, and say unto him: "Master, carest thou not that we perish?" That great personage lifts his head from the pillow of the fisherman's coat, walks to the front of the vessel, and looks out into the storm. All around him are the smaller boats, driven in the tempest, and through it comes the cry of drowning men. By the flash of the lightning I see the calm brow of Christ. He has one word for the sky, and another word for the waves. Looking upward he cries, "Peace!" Looking downward he says, "Be still."

The waves fall flat on their faces, the foam melts, the extinguished stars re-light their torches. The tempest falls dead, and Christ stands with his foot on the neck of the storm. And while the sailors are bailing out the boats, and while they are trying to untangle the cordage, the disciples stand in amazement, now looking into the calm sea, then into the calm sky, then into the calm of the Saviour's countenance, and they cry out: "What manner of man is this, that even the winds and the sea obey him?"

The subject in the first place impresses me with the fact that it is very important to have Christ in the ship; for all those boats would have gone to the bottom of Gennesaret if Christ had not been present. Oh, what a lesson for you and for me to learn! Whatever voyage we undertake, into whatever enterprise we start, let us always have Christ in the ship. Many of you in these days of revived commerce are starting out in new financial enterprises. I bid you good cheer. Do all you can do. Do it on as high a plane as possible. You have no right to be a stoker in the ship if you can be an admiral of the navy. You have no right to be a colonel of a regiment if you can command a brigade: you have no right to be engineer of a boat on river-banks, or near the coast, if you can take the ocean steamer from New York to Liverpool. All you can do with utmost tension of body, mind and soul, you are bound to do; but oh! have Christ in every enterprise. Christ in every voyage, Christ in every ship.

There are men who ask God to help them at the start of great enterprises. He has been with them in the past; no trouble can overthrow them; the storms might come down from the top of Mt. Hermon, and lash Gennesaret into foam and into agony, but it could not hurt them. But here is another man who starts out in worldly enterprise, and he depends upon the uncertainties of this life. He has no God to help him. After awhile the storm comes, and tosses off the masts of the ship; he puts out his lifeboat; the sheriff and the auctioneer try to help him off; they can't help him off; he must go down; no Christ in the ship. Here are young men just starting out in life. Your life will be made up of sunshine and shadow. There may be in it arctic blasts or tropical tornadoes; I know not what is before you, but I know if you have Christ with you all shall be well.

You may seem to get along without the religion of Christ while everything goes smoothly, but after awhile, when sorrow hovers over the soul, when the waves of trial dash clear over the hurricane deck, and the bowsprit is shivered, and the halliards are swept into the sea, and the gangway is crowded with piratical disasters—oh, what would you then do without Christ in the ship? Young man, take God for your portion, God for your guide, God for your help; then all is well; all is well for time, all shall be well forever. Blessed is that man who puts in the Lord his trust. He shall never be confounded.

But my subject also impresses me with the fact that when people start to follow Christ they must not expect smooth sailing. These disciples got into the small boats, and I have no doubt they said, "What a beautiful day this is! What a smooth sea! What a bright sky this is! How delightful is sailing in this boat; and as for the waves under the keel of the boat, why, they only make the motion of our little boat the more delightful." But when the winds swept down, and the sea was tossed into wrath, then they found that following Christ was not smooth sailing. So you have found it; so I have found it. Did you ever notice the end of the life of the apostles of Jesus Christ? You would say that if ever men ought to have had a smooth life, a smooth departure, then those men, the disciples of Jesus Christ, ought to have had such a departure and such a life.

St. James lost his head. St. Philip was hung to death on a pillar. St. Matthew had his life dashed out with a halbert. St. Mark was dragged to death through the streets. St. James the Less was beaten to death with a fuller's club. St. Thomas was struck through with a spear. They did not find following Christ smooth sailing. Oh, how they were all tossed in the tempest! John Huss in the fire; Hugh McKail in the hour of martyrdom; the Albigenses, the Waldenses, the Scotch Covenanters—did they find it smooth sailing?

But why go to history when I can find all around me a score of illustrations of the truth of this subject? That young man in the store trying to serve God, while his employer scoffs at Christianity, the young men in the same store antagonistic to the Christian religion, teasing him, tormenting him about his religion, trying to get him mad. They succeed in getting him mad, saying, "You're a pretty Christian." Does this young man find it smooth sailing when he tries to follow Christ? Here is a Christian girl. Her father despises the Christian religion; her mother despises the Christian religion; her brothers and sisters scoff at the Christian religion; she can hardly find a quiet place in which to say her prayers. Did she find it smooth sailing when she tried to follow Jesus Christ? Oh, no; all who would live the life of the Christian religion must suffer persecution; if you do not find it in one way, you will get it in another way.

The question was asked, "Who are those nearest the throne?" and the answer came back: "These are they who came up out of great tribulation;"—"great flailing" as the original has it; great flailing, great pounding—"and had their robes washed and made white in the blood of the Lamb." Oh, do not be disheartened. Oh, child of God! take courage. You are in glorious companionship. God will see you through all these trials, and he will deliver you.

My subject also impresses me with the fact that good people sometimes get very much frightened. In the tones of these disciples as they rushed into the back part of the boat, I find they are frightened almost to death. They say: "Master, carest thou not that we perish?" They had no reason to be frightened, for Christ was in the boat. I suppose if we had been there we would have been just as much affrighted. Perhaps more.

In all ages very good people get very much affrighted. It is often so in our day, and men say, "Why, look at the bad lectures; look at the Spiritualistic societies; look at the various errors going over the Church of God; we are going to founder; the Church is going to perish, she is going down." Oh, how many good people are affrighted by triumphant iniquity in our day, and think the Church of Jesus Christ and the cause of righteousness are going to be overthrown, and are just as much affrighted as the disciples of my text were affrighted. Don't worry, don't fret, as though iniquity were going to triumph over righteousness.

A lion goes into a cavern to sleep. He lies down, with his shaggy mane covering the paws. Meanwhile the spiders spin a web across the mouth of the cavern, and say, "We have captured him." Gossamer thread after gossamer thread is spun until the whole front of the cavern is covered with the spiders' web, and the spiders say, "The lion is done; the lion is fast." After awhile the lion has got through sleeping; he rouses himself, he shakes his mane, he walks out into the sunlight; he does not even know the spiders' web is spun, and with his voice he shakes the mountain.

So men come, spinning their sophistries and scepticism about Jesus Christ; he seems to be sleeping. They say, "We have captured the Lord; he will never come forth again upon the nation; Christ is captured, and captured forever. His religion will never make any conquest among men." But after awhile the Lion of the tribe of Judah will rouse himself and come forth to shake mightily the nations. What is a spider's web to the aroused lion? Give truth and error a fair grapple, and truth will come off victor.

But there are a great many good people who get affrighted in other respects; they are affrighted in our day about revivals. They say, "Oh! this is a religious gale; we are afraid the Church of God is going to upset, and there is going to be a great many people brought to the Church that are going to be of no use to it;" and they are affrighted whenever they see a revival taking hold of churches.

As though a ship captain with five thousand bushels of wheat for a cargo should say, some day, coming upon deck, "Throw overboard all the cargo;" and the mate should say, "Why, captain, what do you mean? Throw over all the cargo?" "Oh," says the captain, "we have a peck of chaff that has got into this five thousand bushels of wheat, and the only way to get rid of the chaff is to throw all the wheat over." Now, that is a great deal wiser than to talk of a great many Christians who are to throw overboard all the thousands and tens of thousands of souls who have been brought in through great awakenings. Throw all overboard because there is a peck of chaff, a quart of chaff, a pint of chaff! I say, let them stay until the day; the Lord will divide the chaff from the wheat.

Oh, that these gales from heaven would sweep through all our churches! Even such days as Richard Baxter saw in England and Robert McCheyne saw in Dundee! Oh, for such days as Jonathan Edwards saw in Northampton! I have often heard my father tell of the fact that in the early part of this century a revival broke out in Somerville, N. J., and some people were very much agitated about it. They said, "Oh, you are going to bring too many people into the church at once;" and they sent down to New Brunswick to get John Livington to stop the revival. We thought was no better soul in all the world than John Livingston. He went up; he looked upon the revival; they wanted him to stop it. He stood in the pulpit on the Sabbath, and looked over the solemn auditory, and then said: "This, brethren, is in reality the work of God; beware how you try to stop it." And he was an old man, leaning heavily on his staff—a very old man. And he lifted his staff, and took hold of the small end of the staff, and began to let it fall very loosely through, between the finger and the thumb, and he said: "Oh, thou impenitent heart, art falling now—falling away from God, falling away from peace and heaven as certainly as that cane is falling through my hand—falling certainly on to ruin, perhaps falling very slowly." And the cane kept on falling through John Livingston's hand. The religious emotion in the audience was overpowering, and many saw in a type of their doom as the cane kept falling and failing until the knob of the cane struck Mr. Livingston's hand, and he clasped it stoutly and said, "But the grace of God can stop you, as I stopped the cane;" and then there was gladness through the house at the fact of pardon and peace and salvation. "We should," the people after the service, "I guess we had better send Livingston home, he is making the revival worse." Oh, no! the gales from heaven, and Christ on board the ship. The danger of the Church of God is not in revivals.

Again, my subject impresses me with the fact that Jesus was God and man in the same being. Here he is in the back part of the boat. Oh, how tired he must be! what sad dreams he must have! Look at his countenance; he must be thinking of the cross to come. Look at him, a man—bone of our bone, flesh of our flesh. Tired, he falls asleep; he is a man. But then I find Christ at the prow of the boat. I hear him say, "Peace, be still:" and the storm kneeling at his feet, the tempests folding their wings in his presence; he is a God.

If I have sorrow and trouble, and want sympathy, I go and kneel down at the back part of the boat, and say, "O, man, weary one of Gennesaret, sympathize with all my sorrows, man of Nazareth, and man of the cross." A man, a man. But if I want to conquer my spiritual foes, if I want to get the victory over sin, death, and hell, I come to the front of the boat, and kneel down, and I say, "O, Lord Jesus, thou who dost hush the tempest, hush my grief; hush all my temptation, hush all my sin." A man, a man; a God, a God.

I learn once more from this subject that Christ can hush a tempest. The disciples had given up the idea of saving the ship; the crew were entirely demoralized; yet Christ rises, and he puts

one storm, and it crouches at his feet. Obeys! Christ can hush the tempest.

You have had trouble. Perhaps it was the little child taken away from you—the sweetest child of the household. the one who asked the most curious questions, and stood around you with the greatest fondness, and the spade cut down through your bleeding head. Perhaps it was an only son and your heart has ever since been like a deserted castle, the owls of the night hooting among the falling rafters and the crumbling stairway. Perhaps it was an aged mother. You always went to her with your troubles. She was in your home to welcome your children into life, and when they died she was there to pity you; that hand will do you no more kindness; that white lock of hair you put away in the casket, or in the locket, did not look as well as it usually did when she brushed it away from her wrinkled brow in the family circle or in the country church. Or your property gone, you said, "I have so much bank stock, I have so many government securities, I have so many houses, I have so many farms"—all gone, all gone.

Why, all the storms that ever tramped with their thunders, all the shipwrecks, have not been worse than this to you. Yet you have not been completely overthrown. Why? Christ hushed the tempest. Your little one was taken away. Christ says, "I have that little one; I can take care of him as well as you can, better than you can, O bereaved mother!" Hushing the tempest. When your property went away, God said, "There are treasures in heaven, in banks that never break."

There is one storm into which we will all have to run, the moment when we let go of this life, and try to take hold of the next, when we will want all the grace we can have—we will want it all. Yonder I see a Christian soul rocking on the surges of death; all the powers of darkness seem to set against that soul—the swirling of the thunder of the sky, the screaming wind, all seem to unite together; but the soul is not troubled; there is no sighing, there are no tears; plenty of tears in the room at the departure, but he weeps not. Calm, satisfied, peaceful; all is well. Jesus hushing the tempest. By the mast of the storm you see the harbor just ahead, and you are making for that harbor. Strike eight bells. All is well.

To the harbor of heaven now we glide:
We're home at last, home at last.
Safely we drift on its bright, silv'ry tide,
We're home at last, home at last.
Cry to God, all our dangers are o'er,
We stand secure on the glorified shore:
Cry to God, we will shout evermore,
We're home at last, home at last.

A Temple at Auction.

A remarkable building near Chatham, England, known as "The Temple," has lately been sold at public auction, bringing only a small price, altogether disproportionate to its original cost. It is a monument of fanaticism, and was begun many years ago by a sect called the "Jezreelites," followers of a man named White, who called himself Jezreel, and proposed to bring together up there on the top of Coldham Hill the 144,000 of the lost tribes of Israel who are to ascend to heaven at the millennium.

This singular temple was intended to be in 144 families of them, and it stands there to this day, a vast brick and stone shell 124 feet square. It is said to have cost $200,000. It was built of fireproof materials, so as to resist the general conflagration at the end of the world. It is generally believed that the money was supplied by a Mrs. Cane, who had sold out her estate to enter the new movement. White's followers were taught that he would not die, at any rate till the tribes had been got together. He did die, however, and nine or ten years ago his wife (who was called "Queen Esther") died also. For many years the basement of the unfurnished temple was used as a printing office, from which enormous quantities of Jezreelitish literature have been spread out and circulated throughout the world.

OUR BUSY ORPHAN BOYS AT OORFA.

Miss Shattuck Writes of their Progress in Education and Industry—How they are Employed in Vacation Time—Forgetting their Sorrows.

It is a beautiful and comforting thought for those readers of THE CHRISTIAN HERALD who have furnished the means of rescue and education for our large family of Armenian orphans at Oorfa, to know that the little people hold their benefactors daily in most affectionate remembrance. Rescued, body and soul, from the Mohammedan tyrants who slew their parents, these children are being trained to useful Christian lives. In the letter below, Miss Corinna Shattuck, our faithful missionary guardian of the children, tells us of their welfare and progress, and we believe what she has written will have an interest for all our readers. The photographs accompanying the letter show groups of THE CHRISTIAN HERALD Orphan Boys, all bright lads, whose whole lives and prospects have now been changed from gloom and sadness to glad anticipation and hope. Miss Shattuck's letter is as follows:

"OORFA, July 20, 1897.

"*Dear Christian Herald Friends:*

"We are in the midst of vacation days. Our 1,801 pupils were all very happy at release from school a month ago, and all would be equally happy to begin school to-morrow. In our Home we are getting on very nicely, though it did seem rather formidable as we looked forward to the sixty-five boys being set free for long, hot July days. I felt a new sympathy with the mothers who would incline to perpetual school.

"We quickly disposed of eight boys for half-day work with *olaja* weavers, one extra boy put into our shoe-shop, making eight there, and four were sent to a carpenters. These all serve in turn, half-day at work, half-day off.

"Our enlargement of our school premises by purchase of neighboring rooms gave an uneven, disorderly yard, which was not to be at present arranged by hewing away the rough-faced ledge, but filling in with stone cuttings at hand, and levelling off with the fine stone dust, white as chalk, which rolled, becomes hard. Krikore, who has been with us as servant since last we nursed him, with his awful six wounds after those memorable massacre days, made a little cart with a big amount of racket about it, and work for two or three hours in the back yard has been but play for the boys. It has been quite irresistible: I have had to raise my head at almost every cart-load of boy, as they returned from the hill, so merrily jolted. Never once have I heard them quarrel, as they pulled or rode in turn. To-day they have finished tying 800 brooms for use during the year. These are from a stiff weed, found on the hillsides and used for scrubbing pavements, as well as ordinary sweeping. Our last year's supply long since gave out, as we were not expecting to sweep or scrub to the extent we were obliged to, by so great a crowd, and the boys have had to use hemp cloth mops, as they wash the paved part in our large front yard three times a week.

"One grand work for them has been filling a cistern which was not in readiness for the rains last winter. 6,000 buckets of water were lugged without any complaint, being apportioned off in regular system, and their eight-quart tin pails being light. The water not yet three weeks buried is sufficiently cold to be a refreshment to us all these hot days, when the thermometer stands for twelve hours between 90 and 100 in the shade.

"It is not easy to keep our little ones out of the sun during the extreme heat, and a few have had a touch of ophthalmia (eye disease), but only slightly as yet. It is the dread of all mothers at this season and most of them seem to feel that it is an unavoidable evil, but we do not accept this as the truth.

"The older boys listen to the little ones reading for an hour and a-half every morning, that they may not let slip from their memory what it took four primers, in some cases, to impress upon them. A few of the older ones are working up lessons in which they were somewhat deficient. Others are reading during a part of their leisure. Thus far, the habit of being busy has not been lost, and I trust may not be, during the entire vacation.

"The older eight boys every Saturday evening come to my room for a little time after the others have sung and recited their verses and throw themselves down on the long platform on the big roof, with the glorious heavens for a ceiling, and all the city as companions in the same room.

"The change that has come over some of these lads during a year is very gratifying. One who did not know his alphabet is now able to look up references with the others and he has a decidedly changed face and heart, I believe.

"We know that in the care of these precious children, you are co-workers with us, and thus we write of what interests us and them. Your prayers are constantly needed for not only these, but those all about us, some less comfortable than the children you call yours. Sincerely,

CORINNA SHATTUCK."

ARMENIAN ORPHANS CLEARING A PIECE OF GROUND.

OUR ORPHANS AT LUNCH.

SCRUBBING THE COURTYARD UNDER KRIKORE'S INSTRUCTIONS.

Armenian Aid.

The following contributions to the Armenian relief work have been received:

Prev ack'd.. **$8,364.94**	
L B M, Warsaw ...	50
2 friends, Newcastle	2 00
Mrs J Heatwole....	1 00
YPSCE, Prairie Hall	5 00
Mrs Jas Semple...	2 00
C A Hagaman . . .	3 00
M Leith.....	1 00
R L M, Phila.....	5 00
A L C, Balto	1 00
W L O, Springfield	1 00
E L S, Ark	5 00
C A Hagaman	3 00
YPSCE Berea C'le	14 00
I H N, Manchester.	1 00
I H N, Denver....	5 00
—, Ticonderoga ..	2 00
Marie L Hauck ...	1 00
Elizabeth, Herkimer	50
W Dayton School .	7 65
M Zook.....	1 00
W H M S M E Ch, Harrisville.....	5 00
Mrs O C T. Riverside	1 00
AE. Cole.....	1 00
Bro J R Norris ...	5 00
Mrs Marie S Willisms.	1 00
Rev. John Walker.	1 00
Friend, So Livonia	1 00
Ladies Aid Society Earlville Ch	4 00
Pity, Pasadena.....	5 00
M R Stover.....	1 00
G H S, E Orange..	50
G B Shirts	3 00
Friend, Louisville..	3 00
Mrs K R Forgy....	1 00
—, St Louis	50
Jennie P Smith	2 00
Mrs C B Gough....	1 00
Friends, Tarrytown	2 50
Mrs H A Cunningham.....	5 00
In Christ's name, New York.....	2 00
C A Hagaman	3 00
The Lord's money, Dudley.	2 00
2 friends, Nichols ..	3 00
Oliver Porter.....	1 25
Goodville Union SS	2 50
Mrs Georgia Goot..	50
Mrs J D Perrin	1 00
C A Hagaman	3 00
S Z Taylor.....	5 00
Mrs S S Simmons..	1 00
C A Hagaman	3 00
YPSCE, Cumb Pres ch, Madisonville..	5 00
J Seward Frank....	5 00
Miranda Peck.....	2 00
Anon, S Branch Nat Home	1 00
Union Hope SS Dist No 2, Remington	7 00
Anna Backus	50
Bert Myers.....	50
Mrs O Hills.....	25
Mrs C Johnston	25
Silver Stream S S..	7 50
Jas T Cox.....	1 00
Andrew Hagerman.	2 00
A H Kershaw.....	50
J S Amerman	1 00
Nellie Spangler	25
C S Cooper	25
J H Bowlin.....	25
Wm J Van Doren..	1 00
A J Kershaw	10
Doe Lake I O G T No 127, Royston .	2 00
Miss J Oepke, col by)	15 35
Total $8,550,04	

THE SUNDAY SCHOOL

CHRISTIAN LIVING.

Sunday School Lesson for Sept. 12. Rom. 12 : 9-21. Golden Text Rom. 12 : 21.

BY MRS. M. BAXTER.

CHRISTIAN living! Living out in our lives the life of Christ! What does it involve? The whole of the doctrinal part of the Epistle to the Romans leads up to this twelfth chapter, where the experimental life of the Christian is dealt with. How should we obey the holy precepts, which are our subject for to-day, if we had not learned our utter depravity, and our justification through faith alone (Rom. 1 : 4)? How should we produce from a fallen nature "the righteousness of God" (Rom 3 : 22); how should the impure bring forth purity? How, being justified by faith and having peace with God through our Lord Jesus Christ, should we be saved from our self-life by his life (Rom. 5 : 10), except our old man had been crucified with him, and we had been made "alive unto God through Jesus Christ our Lord" (Rom. 6 : 6, 11)? Only the law of the Spirit of life in Christ Jesus can make us "free from the law of sin and death (Rom. 8 : 2). The former part of the Epistle makes the latter part possible.

But if these things are personal realities to us—if in every deed we "walk, not after the flesh, but after the Spirit;" if indeed, we are "led by the Spirit," if we are truly "waiting for our adoption, to-wit, the redemption of our body" if we are "predestinated . . . to be conformed to the image of God's Son" (Rom. 8 : 4, 14, 23, 29), can he, by any possibility, ask too much of us? That we should be called to, nay, permitted to present our "bodies a living sacrifice," is, in all conscience, only a reasonable service," which leaves us with the humble acknowledgement, "We are unprofitable servants; we have done not anything extraordinary but that which it was our duty to do." Our business and our duty henceforth is to learn, and to do the will of God, and only as living sacrifices can we "prove what is that good, and acceptable, and perfect will of God" (Rom 12 : 2).

The first principle of Christian living which follows in this chapter the presentation of our bodies as living sacrifices, touches our relations to one another as being one body in Christ, and everyone members one of another. A living sacrifice to God, a whole burnt offering, all upon the altar, all fuel for the altar fire, has, as such, no claim upon his own life. All for God and for his fellow members means nothing at all for himself, and all the precepts which follow are the natural outflow of this. A living sacrifice can have no claim on, no disposal of the gifts which God has conferred upon him; he gives himself to his ministry, his teaching, his exhortation, his giving, his ruling, all is done in the spirit of sacrifice; he does not want credit for anything he is or does, he is a sacrifice. As a member only of the body of Christ and a member belonging to every other member, he considers in all he does the whole body as well as the individual members. All have one common place of nothingness and death at the cross; all have one common life, Christ in them the hope of glory.

Thus rooted in Christ at the cross, thus drawing from him one common life, it is not a hard thing in love of the brethren (all of them), to be tenderly affectioned one to another (R. V.). If we draw upon the resources of our own human hearts for a love which shall love the most unloving and difficult of our brethren, we shall find it does not reach out; it is like a well which yields no water. How shall I be tender to him who is hard to me; or how consider him who has no consideration for me? Self repudiates such an obligation as exaggerated, impossible and absurd. But the disciple of Christ says, "My Lord has dealt thus with me, that the dwelling in me may produce such a spirit towards others: it is due to him that he shall see such fruit in me, and it is not too much for him to ask of me that I shall do to others as he has done to me; I am only a living sacrifice.

How easy then for love to be without hypocrisy! Love is the thing of all others which cannot come by constraint, and which is abominable when it is assumed; hypocrisy in love is the worst hypocrisy of all. One who has true love will "abhor that which is evil" in a brother while he loves the brother all the more, because he sees how much that brother needs his prayers and his help; and he will "cleave to that which is good" in the brother, because he does not consider himself in his relations with him; he sees with God's eyes. And thus he learns in honor and not in self-interest to prefer his brother. Untouched by what may affect him personally in that brother's conduct, he is free to be faithful to him, and to watch tenderly over his soul. All his relations with his brethren are for God and in God; he seeks for himself neither affection nor gratitude: he gives himself as Christ gave himself.

The next principle is that of diligence: to be not slothful. In the Authorized Version this is rendered, "Not slothful in business, fervent in spirit serving the Lord." But in the Revised it reads, "In diligence, not slothful." This may apply to every relation of life; to Christian progress in the Word, and in the conquest of temptation equally with family and business matters. "A living sacrifice cannot be slothful; his time and strength belongs to Another, and thus it is his privilege and his strength to be in all things "fervent in spirit serving the Lord." This is the rule for all business, all house regulations, all education of children, all social life, that all shall serve God and prepare for the coming of the Lord. It is a blessed test of all we do, "Am I in this serving God or serving myself? Should I like my Lord to come while I am doing or saying just this?" So doing, the "rejoicing in hope" of his coming is constant, and it creates a hopeful atmosphere which makes it easier to be hopeful about the conversion and progress of others, for it is the constant recognition of the Almighty God in all things.

And it is again this same recognition of God and his hand in everything which alone can make us "patient in tribulation, continuing instant in prayer." How can one who is not living in constant intercourse with God be patient when he sees all going against him? How can he but fear? How can he be still when there is everything to disquiet him? He sees danger and cannot escape it. But it is quite another thing with one who is in everything serving the Lord, and who fully trusts him. Such an one continues "instant in prayer," and God continues instant in his response, and shows him whose hand has permitted all, and above and beyond the danger, he sees an Almighty and loving Father, and he is at rest.

Again the apostle comes back to the relations between fellow Christians: "Communicating to the necessities of the saints given to hospitality." The members of the early church in the days of Pentecost, "not one of them said of aught of the things which he possessed that it was his own; but they had all things common." (Acts 4-32, R.V.) Of course they communicated to the necessities of saints and were given to hospitality. The prevalence in the Christian church of religious beggars has made this less easy than it might otherwise have been. But we may be quite sure that our God can easily distinguish between the "disorderly," who would sponge upon Christians, and "work not at all" (II. Thess. 3 : 2), and real saints who are the laborers that are worthy of their meat (Luke 10: 11), and he will surely make known when we are quiet enough to listen to him whether such a one who comes to us is indeed a saint of God, to whom we can minister in his name.

Another principle of Christian living is the entire absence of retaliation. Our beloved Lord, like a "lamb dumb before her shearer, so opened not his mouth" (Isa. 53 : 7), even under the greatest injustice and provocation. If we really take our place with him as the accursed, crucified with Christ, who was "made a curse for us" (Gal. 3 : 3), we are at too low a level to claim any personal rights. And as such it is in accordance with the Christ-life within us and not in any way a strain, to bless them which persecute us.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

WORDS fail to describe the condition of society in Rome in the year 58, when it is believed Paul wrote his letter to the Christians there. Vice, horrible beyond our conception, was rampant there. More than one-half of the population of the city consisted of slaves and these were the victims of revolting and

"WEEP WITH THEM THAT WEEP."

loathsome crime. They were absolutely at the mercy of their owners and could be killed—tortured to death—with impunity. Men and women alike treated them with appalling cruelty. We read of delicate, high-born women, thrusting long pins into the flesh of their women slaves, as a punishment for trivial faults; and of nobles throwing male slaves into their ponds to be food for fishes. In the homes and in the baths, foul crimes too detestable to mention were committed. Among all this slime there were a few Christians trying to lead a clean life. How the Gospel was introduced into the city, we are not told. Paul had not been there and it is extremely unlikely that any other apostle had been there. The most probable theory is that some converts from Antioch, Corinth and Ephesus had gone to Rome, carrying with them the Gospel, and had won others over to it by private conversation or by speaking in the assemblies of Jews and proselytes. Paul had so strong a dislike to "building on another man's foundation" that we cannot conceive of his writing this letter if the church in Rome had been founded by another Apostle But if, in the constant intercourse then going on between Rome and the great cities in which he had preached, his converts had gone propagating his Gospel, he would regard the Christians in Rome as his spiritual children, and would feel justified in writing to them. The greetings at the close of the epistle confirm this theory of the origin of the church. They contain expressions which Paul would scarcely have used to people whom he had never met. To these people, then, surrounded by all evil, and exposed to persecution, Paul writes this wonderful letter which differs in construction and tone from every other book in the Bible and contains a vigorous and stalwart statement of Paul's system of theology. The paragraph selected for this week's lesson is an outline of what he considers the Christian's life ought to be. His remedy for sin was not repression or asceticism, but a change of heart. He believed that the life of God in the soul might be trusted to work out a good moral outward life and he here br[oad]y in[dicates] the forms in which it mi[ght] expected to manifest itself.

Abhor that which is evil; cleave to which is good. The same power [in the] heart will have two opposite effe[cts, ac]cording to the nature of the objec[t pre]sented to it. Thus, electricity has [dif]ferent effects on different substance[s; ro]some it recoils while others it fuse[s. The] power is the same, but its operation [var]ies according to the material operated on.

In honor preferring one another. Pa[ul] does not recommend "pushing to the [front]." He follows Christ's advice to his di[sciples] "to sit down in the lowest room." [A] minister of large experience says that [we] always most successful when he [put] the background and put someone [else] the position of honor. It was the [same] ble rule that if he occupied the thr[one] failed; but when he put another t[hrone] carried his point. It is so in politic[s. The] man who has the most power in [a] paign is the man who is not seeking [it,] but who is listened to attentively [and] he is believed to be disinterested.

Heap coals of fire on his he[ad]. At first sight this looks like revenge. [As] Paul were teaching his converts a [way] make their enemies suffer. Coals [of] on the head would burn and kill. [But] genious explanation is given by a s[ome] writer. He describes the proc[ess] melting gold. It is not enough [to] the gold in the crucible and the c[rucible] over the fire. This would heat th[e gold] only to the furnace heat. But c[oals] is put on the top of the crucible [as well] as under it, and then the gold surr[ounded] by the fire, melts. Paul would h[ave] converts melt their enemies by [heaping] passing them with love and kind[ness.] During the Revolutionary war th[e Rev.] Peter Miller, pastor of a Baptist [church] in Pennsylvania, appeared in P[hila]delphia to plead with George Was[hington] for the life of a man condemned t[o death] for treason. He had walked all t[he way] to Philadelphia, a distance of sixty [miles] to present his petition. It was [late] Washington told him he was s[orry] could not pardon his friend. "My t[ears]" exclaimed Miller; "he is no friend [but] not a worse enemy in the world than [I am]." Washington looked at h[im] amazement. "Will you tell m[e]," asked, "why you have walked sixt[y miles] to save your enemy's life?" The [man] explained that he was obeying [Christ's] orders, and Washington was so im[pressed] with his noble conduct that he s[igned a] pardon and gave it to him. Wh[en] ler put the pardon in his foe's hand[s] learned how it had been won, ho[w he] down and cried like a child. I [was] melted by the coals of fire on his h[ead].

Weep with them that weep. Sy[mpathy] covers several of the Apostle's inju[nctions.] He would have his converts take a [deep] est in the affairs of their brethren. [There] are some people who are not m[oved] affected by anything but the thin[gs that] concern themselves. This is d[istinctly] unchristian. A well known wri[ter] scribes a woman who was the be[st] person in her town. She had s[uffered] much, had lost property, husban[d and] child. Whenever anyone was in [trouble] she was sure to be on hand. She [would] go to the house and do little thin[gs that] needed doing and would in a mos[t] trusive way, give all the comf[ort] could. Her own sorrows taught h[er] to sympathize, and she would sit [by the] sufferer and in a gentle voice speak[s] to the troubled heart. The people [of the] town grew to depend upon her, a[nd she] was sent for as regularly as the [doctor] and the minister. She was a minis[tering] angel in many a home and see[med to] really bear the sorrows and suffer[ings] others. That is what the Christian [is] always to do.

Be not overcome of evil, but o[vercome] evil with good. When anyone [does] an injury or uses abusive words to [us] are not to blame. But we are to blame [if] we retaliate, or are provoked to [reply] with abuse. One of the greatest a[dorn]ments of Christian character is [to be] evil without being moved to reta[liate]. "What do you think the moon d[oes] the dog barked at it?" Mr. Moody a[sked] a recent address. "Why, it just k[ept on] shining." Socrates allowed his w[ife to] abuse him, but could never be m[oved to] anger. He said her most violent [scolding] at last affected him no more th[an the] noise of the carriages on the street

ON A GOSPEL HOUSE-BOAT.

"Le Bon Messager," the Floating Chapel of the Famous McAll Mission in Paris, and its Five Years of Christian Service.

SEVERAL years have elapsed since THE CHRISTIAN HERALD laid before its readers an interesting account of the work of the McAll Gospel Mission in France, and of the establishment of a new phase of that work—a mission boat—to ply on the waters of the Seine and the other rivers of that country. Since that time, the McAll experiment has been duplicated on several of the American rivers and lakes, and accounts have at different times appeared in these columns of the excellent work performed by floating Bethels and other Gospel boats both in the East and West. Our Paris correspondent sends us this most interesting and instructive letter, reviewing the work of the parent Floating Mission, the McAll boat, during the last five years:

CAPTAIN HUET.

PARIS, Aug. 1st.—Few readers of THE CHRISTIAN HERALD have forgotten the celebrated McAll Mission, which for many years has been doing the Lord's work among the poor and lowly all over Catholic France. Its floating chapel, *Le Bon Messager*, by following the rivers and canals for many miles around Paris, has carried the good Word to the remotest of villages and hamlets. *Le Bon Messager* is now entered upon its fifth year of activity in the service of Christ. It is a species of house-boat, upon whose double-ttomed, iron hull stands a hall with an ordinary seating capacity of 160 persons, a double cabin for the captain and his family, a smaller cabin for a servant, and kitchen. The wood-work is stained and varnished, and the windows fitted with panes of colored glass which diffuse a pleasant light over the interior. The whole appearance of the craft is cosy and inviting, especially the fore part with its mass of bright plants and flowers, and the curtains that reach up to the zinc roof.

Le Bon Messager has no means of propulsion of its own, and has therefore to be towed from place to place by a steam tug or by horses. The novelty to the French mind of its whole arrangement is one of the leading factors of its success. 'A floating church, a floating church!' the villagers exclaim as the queer craft approaches from afar, and they all crowd around to see what such a thing can be like. The name with its flags and its enormous sign, *Conférences* (meetings), acts as its own advertising agent, and successful announce-

THE HOUSE-BOAT AT ANCHOR.

ment is a part of the battle in religious work as it everything else. Another great advantage is the fact that its 'captain' is far more master of the situation on board than he were in charge of a meeting-room on shore. Even those inclined to be riotous and unruly feel that his authority is beyond dispute. Then again, he is entirely free in his movements, and can select his own point of vantage along the water's edge. It is truly a case of the mountain coming to Mahomet, to recall an old saying, and one is almost inclined to add that it is also a case of faith moving the mountain!

So this boat floats along, along on the silent highway, a messenger of glad tidings to the toilers in the fields, the frugal, hard-working sons of the soil, the backbone of the French nation! Since the spring of 1892, she has been twice on the Marne as far as Epernay, on the Aisne, on the Oise, and on the Seine as far as the junction with the Yonne. It is along the charming banks of the last-named river that she is now wending her way, and by the time this letter appears in print she will be moored off the quays of the historic town of Sens. Her present "captain" is Monsieur Huet, an ex-priest of the Catholic Church, who formally renounced his allegiance to Rome, and is now married and the father of two little girls, both of whom with their mother live on board. He is assisted in his work by other members of the McAll Mission, so-called *evangelistes*, who are sent to join him from headquarters in Paris.

The usual stay of *Le Bon Messager* at any one given point is of three weeks' duration, in which period not alone the inhabitants of the immediate vicinity, but many from far back in the interior are induced to attend its conferences. The good folk appear in crowds from the start, and often manifest genuine pleasure at the welcome extended to them. It is the singing and the music of the melodeon, however, that pleases them most, and they attempt to join in almost at the start. The following from the diary of one of the evangelists will convey an idea of their general behavior:

"On Tuesday evening, before seven o'clock, a crowd had gathered near the boat, waiting for admission. At seven the people were allowed to come on, and at ten minutes past, every available seat being occupied, and the doorway being blocked, we began the meeting. At the close thirteen francs' worth of Testaments and hymn-books were bought; two Bibles were also sold.

"Yesterday at half-past six, in the darkness and the damp, the crowd were impatiently waiting at the entrance; and at seven the boat was literally invaded: the people poured in and took possession of every nook and corner, women and boys sat on the platform, several sat on each others' knees, and the bridge, the deck, and the passage between the benches right up to the platform were full of standing men, women and children, who had to remain in that position more than one hour. The audience was composed of hardy, healthy-looking country folk, broad-shouldered, round-faced, ruddy-cheeked men and women, noisy and blustering as they took their seats, but silent and eager while listening."

THE HOUSE-BOAT'S CAPTAIN AND FAMILY AT HOME.

Whatever hostility the Catholics may entertain toward the McAll Mission, and indeed toward all Protestant missions, the same has not manifested itself in any overt acts towards *Le Bon Messager*. The worst that can be said is that the 'sisters' strenuously endeavor to keep the children away from the meetings. Sometimes, however, feeling shows in a more amusing than offensive form, as when the *bedeau* (beadle) of a Catholic church came on board at Cergy (Oise) and insisted on sprinkling the boat with holy water, while mumbling some prayers in Latin. He was evidently exorcising the Evil One, whose presence he felt must necessarily be associated with so heretical a craft as *Le Bon Messager*. More troublesome than the ultra-Catholics are the so-called 'atheists' and 'free-thinkers'—in reality nothing more nor less than anarchists, since they refuse to allow others the right of selecting their own belief. St. Denis, north of Paris, is a great stamping-ground for this gentry, and thither *Le Bon Messager* betook herself a short while ago, at the request of the local Wesleyan Missionary committee. At first the disposition of the working people was distinctly hostile to the work. Many men would crowd around the gangway of the boat, crying, "Death to the bourgeois; neither God nor devil for us." For a time things looked very threatening, but finally the evangelist in charge succeeded in winning over one of the loudest brawlers, and with his help the rest were silenced by degrees. Many were the conversions as a result of this trip to this very hot-bed of revolution and anarchy. Volumes would not suffice to tell of the great good which has been wrought through the instrumentality of this novel system of evangelization, introduced by the late lamented Robert Whittaker McAll. Captain Huets' daily experiences, indeed, afford a marvelous insight into the varying emotions of poor human nature, and testify to the saving grace of God's word.

Last winter, with the continuous rainfall and heavy floods, the navigating of the boat was fraught with the greatest possible danger. For instance, at Champagne, on the Seine, where the boat was moored, a terrific storm occurred in the first days of February. One evening during prayers the river rose with such rapidity that it was feared the audience would not be able to disperse in safety before the gangway was submerged. Luckily no accident occurred then, but the next morning, when the occupants awoke they beheld a rushing, foaming stream fifteen yards wide between the boat and the shore, the gangway overturned, floating in the water, the chains sunk to the bottom, and the anchors and pins giving signs of loosening from their moorings. Presently the pole that kept the craft from the banks broke in two, and, exposed to the full fury of the elements, the good boat seemed in imminent danger of being blown into the middle of the river, and from there against a large stone bridge, which would have meant destruction. As if by a miracle the wind changed its direction at this juncture and Captain Huet succeeded after three hours' hard work in mud and water, in bringing his craft to a place of safety. It was only appropriate that the evangelist on board, Mr. Henry James Benham, should have devoted his first sermon after this thrilling experience to the story of Noah and the Ark.

THE LATE REV. MR. M'ALL.
(Founder of the McAll Mission.)

Le Bon Messager, be it known, derives its support from the voluntary contributions of Christian friends in England, France and the United States. Her expenses are about $150 per month, and that she earns her money is evident from this year's report, which gives the total number of meetings on board from March 1, 1896, to March 1, 1897, as two hundred and fifty-seven for adults and sixty-two for children. So successful has she been in her work that the construction of a second mission-boat is contemplated—one of the proper size to pass all the canal locks of France. This one will cost about $5,000, of which sum $600 has already been subscribed. V. GRIBAYEDOFF.

An Astonished Chief.

In his letters from Africa, the late Dr. Moffat related many remarkable incidents of the effects of Gospel teaching among the natives. One of these we quote:

"In the course of my remarks to Makaba, the ear of the monarch caught the startling sound of a resurrection. 'What!' he exclaimed with astonishment—'what are these words about? The dead — the dead arise?' 'Yes,' was my reply, 'all the dead shall arise.' 'Will my father arise?' 'Yes,' I answered, 'your father will arise.' 'Will all the slain in battle arise?' 'Yes.' 'And will all that have been killed and devoured by lions, tigers, hyenas, and crocodiles again revive?' 'Yes, and come to judgment.' 'And will those whose bodies have been left to waste and to wither on the desert plains, and scattered to the winds, again arise?' he asked with a kind of triumph, as if he had now fixed me. 'Yes,' I replied; 'not one will be left behind.' This I repeated with increased emphasis.

"After looking at me for a few moments, he turned to his people, to whom he spoke with stentorian voice. 'Hark, ye wise men, whoever is among you, the wisest of past generations, did ever your ears hear such strange and unheard-of news?' Makaba then, turning himself to me, and laying his hand on his breast, said, 'Father, I love you much. Your presence and your visit have made my heart white as milk. The words of your mouth are sweet as honey, but the words of a resurrection are too great to be heard. I do not wish to hear again about the dead rising. The dead cannot arise! The dead must not arise!'

"'Why,' I then inquired, 'can so great a man refuse knowledge, and turn away from wisdom? Tell me, my friend, why I must not speak of a resurrection.' Raising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, he replied, 'I have slain my thousands, and shall they arise?'"

* * *

Oh publish this salvation,
Ye heralds, through the earth!
To every buried nation
Proclaim the day of birth!
Till, rising from their slumbers,
The countless heathen numbers
Shall hail the risen light.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

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The American in Sports.

IT is only of late years that the American has cut any figure in sports. He has been too busy, or he has found sport enough in the regular activities of his business life. Or he has tabooed sports, as the near relative of idleness and dissipation. Probably there may have been some action of conscience about it. Daniel Webster used to know the art of drawing fish from the Atlantic, off Marshfield, and from the brooks of Merrimac county, New Hampshire. It was my privilege once to visit his home after the great occupant had gone hence to be here no more forever. There hung his fishing-tackle and great overshadowing straw hat still upon the walls of his library. But this was only the diversion of his leisure hours. I once visited a distinguished lawyer in Central New York. He came in at eight P. M., Saturday night, accoutred in fisherman's attire, a man then over seventy. This was his prescription for health. But a new era has now arisen. America has her professional sports. It remains to be seen whether the evolution is to be an advantage. Sport for recreation and health is one thing; sport as a business is quite another. The old couplet was:

All work and no play makes Jack a dull boy,
All play and no work makes him a mere toy.

How many "mere toys" this new tendency will produce remains to be seen. And then, when recreation is made a business, where will men look for recreation from recreation?

Undevout Physicians.

THERE is a wise saying that the undevout astronomer is mad. If a man who traces the pathway of the stars is not reverent, who should be? We have often thought the saying might still more emphatically be made of the undevout physician. It is said that the great preacher, Wesley, would not employ a physician who did not fear God. The distance between a living body and the Creator must be very slight; so slight, that we may hear the echo of his footsteps there. Wesley did not wish to put his life into the hands of a man, however eminent, who made no recognition of God in a creature so fearfully and wonderfully made. Then, too, if any one needs prayer for guidance, for God's blessing on the work of his hands, it is the physician. God sent Isaiah to Hezekiah, who was "sick unto death," with a prescription, and the royal patient recovered. Other men take the perplexities of their occupations and professions to God. Why should not the physician? Still more, why not the physician more than all other men? The nearer God in one's employment, the greater need of prayer; the surer prayer will help.

A Virtuous Bicycle.

I WAS riding through a quaint old town the other day, when I saw a drunken man attempt to ride a bicycle. It is said a real quadruped has some charity for drunken men. He treats them like babies and fools. For example, in Tam O'Shanter the poet writes:

Weel mounted on his gray mare, Meg—
A better never lifted leg—
Tam skelpit on through dub and mire,
Despising wind and rain and fire.

And many another mare has shown her fidelity to a drunken master by taking him safely home, when he no longer had the sense to get there of himself, or to guide her there. But, this two-wheeled steed, the bicycle, is evidently for teetotalers only. So the equestian of Gloucester was soon thrown. He had just come from the dram-shop, and did not realize that he was not mounting a steed with genuine horse-sense. Among the virtues of the bicycle, then, let Temperance people set this down that it affords a new motive to keep a level head by keeping the Temperance pledge.

Little Japan.

THERE is something in the bristling attitude of Japan toward Hawaii that is almost amusing. It reminds you of the airs of a young rooster just beginning to strut around and crow. Little Japan, having whipped a great nation like China, is ready to fight any other nation that will step into the ring. But, certainly, Japan will not be so foolish as to disturb the peace of the Occident, when Hawaii has offered to settle all differences by arbitration. At any rate, Hawaii is so soon to be a part of the United States, we cannot allow any quarrel between them. We stand ready, as soon as Hawaii comes into proper relations with us, to guarantee a fair adjustment with Japan.

What is Enough?

I HAVE been amused to hear people when they start in life say at what point in life they will be contented with wordly possessions. One man says: "I want to get $20,000 and I will be satisfied." Another, "I want to get fifty or a hundred thousand or a million, and then I will be satisfied. Then I will say to my soul, 'Now just look at that block of storehouses. Just look at those government securities. Now, my soul take thine ease, eat, drink, and be merry!'" Thou fool! If you are not happy now with the smaller possessions you will never be with the larger possessions. If with decent and comely apparel you are not grateful to God, you would be ungrateful if you had a prince's wardrobe crowded till the hinges burst.

If you are not content with an income to support comfortably your household, you would not be contented though your income rolled in on you fifty or a hundred thousand a year. It is not what we get, it is what we are that makes us happy or miserable. If that is not so how do you account for the fact that many of those who fare sumptuously every day are waspish and dissatisfied, and overbearing, and foreboding, and cranky, and uncompromising; with a countenance on which wrath always lowers and a lip which scorn curls; while many a time in the summer evening you see a laboring man going home in his shirt-sleeves, with a pail on his arm and a pickaxe over his shoulder, his face bright with smiles and his heart with hope, and the night of his toil bright with flaming auroras? It is an illustration of the fact that it is not outward condition that makes a man happy. The heart right, all is right. The heart wrong, all is wrong.

Romance of the Bread Basket.

No. II.

ARTEMIDORUS says, "Barley was the first food that the gods gave to men;" but if its lineage is as ancient as that of wheat, it is far from being as honorable. Its native land is Syria, and probably Egypt; for we read in Exodus, that the barley fields of that land were smitten by the plague of hail. As a bread-stuff its history is that of poverty, hardship, calamity, and punishment, and with very good reason it was placed far below wheat. Nine hundred years before Christ, we are told in the seventh chapter of second Kings, that at Samaria, a measure of fine flour sold for a shekel, and two measures of barley for the same price.

It was the chief food of the hardy, frugal Spartans; but the Romans only used it as the bread of punishment. If soldiers lost their colors or standards on the battlefield, or were guilty of any neglect of duty, they were fed on barley bread instead of wheat. Speaking broadly, barley has always and in every land been the bread given to criminals and prisoners; and though the peasants of several nations subsist largely on it, their necessity and not their choice compels its use. True, the Duke of Argyle wrote a song to his "Bannocks of Barley Meal," but his enthusiasm was poetical; as a matter of diet, His Grace preferred his wheat loaf or his oaten cakes.

No plant since the world began has exercised such an influence on mankind as barley, but this influence has been entirely bad; and it is only necessary to say, that it lends itself with singular readiness to malting, and is therefore, the principal ingredient in beer, porter, whiskey, and gin. As a means of crime and woe, this little grain stands beside the fruit that brought death into our world and all our sin. Barley is the black sheep of the cereal family. All its associations are of misery, crime, and suffering; and every field of blowing, bearded barley, reminds us—not of the hearth and the home table—but of the saloon, and the hospital, and the prison.

Oats, on the contrary, are an eminently moral, honorable, thrifty grain. No one can say anything against oats. To be sure, they cannot boast of the antiquity of wheat and barley, nor are they mentioned in the Bible, where all other grains are mentioned, nor yet have they ever been chosen as the armorial bearings of any noble family in any country, though wheat, barley, rye, and beans are common in heraldry. It is most likely that oats are indigenous to England, and were unknown as food until Cæsar took them from England to Italy, and not many years afterward we are told that the monster Caligula fed his favorite horse on gilded oats out of a golden cup. Wild oats are found to-day on the shores of the Euphrates and eastward, but England was likely their place of practical recognition. There Cæsar not only found them used as food, but was astonished and delighted with the exquisite hats made from the plaited straw of oats, and for these plaited straw bonnets and hats England is yet famous.

In later times oats have been the special bread of Scotland, and Dr. Johnson described them scornfully in his dictionary as "food for horses in England, and for men in Scotland;" an explanation which brought the retort—"and where will you find such men and such horses?" No soil is too hot or too cold, too rich or too poor for oats, and wild oats are said to be "the peelet of the poorest land." They come no one knows how or whence, and in the Middle Ages the devil got the credit of sowing them. From this idea, doubtless, came the conceit of calling the follies of young men "sowing their wild oats." It is worth noticing that a drink made by steeping oatmeal in water, was considered by the celebrated Hoffman a wonderful diet, and its inventor kept himself alive on it until he was 120 years old? Modern investigations have proved that no cereal gives such general vigor to the animal system as oats.

Rye is indigenous to Egypt, for with the wheat, it was not smitten in the plague of hail. It was brought to England to relieve a great famine in 1596. It makes a good bread; and will grow in the poorest, dryest, sandiest soils; even on the frozen wastes of Finland, and Northern Asia. It is the poor relation of cereals; the one grain not needful, in rich communities; yet the Swedish peasants live much on it.

Buckwheat has been used from time immemorial in China, and in Brittany, it was the bread of the entire population. The famous Italian "polenta" is made of this meal; and in all the central parts of Europe and Asia it is much used. It was brought to England by the Crusaders, and it has made for itself a permanent home in America.

Rice is an Ethiopian grain, and its progress in Europe is not known. It came to America with the earliest Southern settlers, and took well to the climate of the Carolinas. It was greatly cultivated by the Egyptians, Persians, Babylonians, and all the nations with whom they warred and traded. The Greeks knew it 300 B. C., and took it to Italy, where it was among the libations prescribed for the gods.

Maize is the gift of the New World. Cleanly, and beyond question, maize is the American cereal. It would indeed have been impossible for such a nutritious, prolific, valuable food not to have come into general use, if it had been known previous to the discovery of America. Every way that it is possibl cook maize, it is good! suppawn, mush, h iny, samp, hoe-cake, and Johnny-cake, good! but if we would taste the flavo Eden in the white, sweet grains, we must the green ears, folded in their silky lea among the embers. No cereal that God made, could have so gloriously typified teeming plenty of a land, that has "bi enough and to spare" for all who come to

Amelia E. Barr

BRIEF NOTES.

We have received many letters expres hearty appreciation of the beautiful speci **Lilies of the Field** which have been sent to pe who supplied us with names of church mem We have only a small stock now left of these which were grown in Galilee, and we advise of our friends as contemplate availing thems of this offer to act promptly. The condition which one of these precious flowers may be obt are: To send **twenty-five names** and post- addresses of adult Protestant church-mem each name representing a different household two living in the same house. These names be written on one side of the paper only, an other business must be referred to in the com cation. On the outside of the envelope in w they are sent must be written, in the lowe hand corner, the words, "For the Million tion." Of course we prepay the postage on "Lily of the Field."

Mr. James Stokes, of New York, w munificence helped the Paris Young Men's C tian Association to secure its new building presented the Y. M. C. A., of Rome, with a some home, well adapted to association work.

It is reported that in Russia the Czar joined forces in favor of Sunday rest by pron ting a decree prohibiting under a severe pe any form of labor on Sunday or on the fou principal Russian feast days,

After having been expelled from Spain from Russia, the Jews, says the *Independen* passing through a similar experience in Ger Under special orders from Emperor Willia Jews in the Eastern provinces of Prussia are driven forth with the most pitiless severity.

Rev. P. W. Pitcher reports that in Fuhkien Province of China, the number inquirers has increased by 5,289 souls since the of 1895, and the adherents by nearly 16,000, nearly 4,000 adults have been baptized, and th tributions have been increased by over $9,000

Dr. L. W. Munhall preached a remar sermon at Ocean Grove, N. J., on August dealing with the inspiration and inerrancy Bible. There was an enormous audience, a preacher's vindication of the Word of God the attacks of sceptics was listened to with attention,

Ex-Rabbi Max Magil, of Allentown, P for the last three years missionary among the New York, is prepared for lectures on Christian topics, and Old Testament School work in English or German. For ar ments please address Max Magil, 213 East St., New York City.

The Bible Institute of Chicago is or ing three great evening Bible classes on th sides of the city, to include Christians of denominations, for the study of the Word o Mr. W. R. Newell, the Assistant Superin of the Institute, will be the teacher. prayer is asked that these classes may lea deeper and more thorough knowledge of the tures among Christian people.

A helpful convention has been held Anglo-American Christian Endeavor socie Paris. They suffer much from a constantly ing membership and the difficulty of reachin of the students who come to the city; but good work is done. The society in the quarter reported an average attendance of 18 other society furnishes a tea to strangers o day evenings, which gives the Endeavorers portunity to meet newcomers, and nearly al ent remain to the evening service.

The Oberlin Young Men's Christian sociation will have committees composed of all the college and academy classes to me students at all the trains entering Oberlin beginning of the fall term. They will be r act as personal guides, to introduce new their classmates, and help them find room boarding places. The College Chapel headquarters, and a completc boarding register and additional guides will be found

Cardinal Jacobini has addressed a let all Catholic bishops throughout the world, ing a widespread series of religious services memorate the close of the nineteenth a beginning of the twentieth century. This is stated to be a response to the desire of Po to mark the transition from one century another by "an extraordinary invocation of the assistance of Jesus Christ, as a happy pre peace and comfort." Protestant churche doubtless hold services for the same purpose

Bishop Henry Whipple, of Minn writes enthusiastically of the warm welco American bishops received on all hands in during the sittings of the Lambeth Confe There was, he says, the kindliest feeling man everywhere by the Queen, by the church di ies and by prominent persons for the A visitors. It was freely admitted that the A church while in close fellowship with the stood alone and independent. What im Bishop Whipple most was "the 'new life' in the Church of Englank to great ventu God at home and abroad,"

The Second Annual Conference Chicago Hebrew Mission will be held Th September 30 to continue to October 2. T ference will give its attention to unfulfilled cy, especially in relation to recent Jewish ments. Among the speakers will be Rev. Torrey, Rev. S. P. Henson, D. D., Rev. Marvin, D.D., Rev. W. J. Erdmann, D.D Rev. J. Barrows, D.D. Dr. S. M. Mer send a paper on the restoration of the Jew estine to be read at the Conference. Further articulars may be obtained by addressing M Blackstone, Oak Park, Ill.

THE BIBLE AND THE NEWSPAPER

A Mission to the Gold Fields.

THERE is no apparent abatement in the Klondike gold fever. Having already drawn thousands of fortune seekers to the bleak Arctic region within a few months, it has now ex- to Europe, whence other thousands doubtless come, to be in readiness to the icy barriers at the first opportunity next spring. Letters from the camp indicate that the greed for as obliterated almost every other Thousands of men having the dangers of the snowy passes perils of the rapids, are bending energy toward the accumulation of ome in the placer mines. Gold is the only god worshipped there. Law, of frontier sort, prevails, but the vices drunkenness and gambling are everprevalent. As in all mining camps, similiar conditions, morality is at a low ebb, and night is turned into day by those who prefer a continuous round of revelries to sober work and needful rest. The description is specially applicable to Dawson City, one of the frontier towns on the Klondike river, to which two faithful missionaries of the Presbyterian Church, Rev. S. Hall Young and Rev. George A. Yuken, are now en route. The purpose of opening up such needed missionary work Both have already served in Alaskan mission field, both on the coast and in the interior, and are therefore, familiar with some experience with the country. It is their purpose, if opportunity offers, to reach the gold fields and establish a pioneer mission church among the miners—a scheme which has received the warmest encouragement of Governor Brady, of Alaska, who was at one time also a missionary of the Presbyterian Church, and who is keenly alive to the importance of such a work at the present time. They will labor unitedly under the auspices of the Presbyterian Board of Home Missions, and as they are expected well on their journey, it is hoped they may succeed in reaching their destination before the winter snows and frosts make the Chilkoot impassable. Both are brave, determined men, full of zeal for the Lord and counting no peril or privation too great to be endured for His sake who died for us. These Christian heroes go forward sustained by the prayers and gratitude of God's people, who will watch their progress with deep interest. This is a good field for missionary work for the successful seekers will be apt, like the Israelites, to feel that having become rich they have need of nothing, but like them they need to hear the Lord's message:

I counsel thee to buy of me gold tried in the fire that thou mayest be rich. (Rev. 3: 18.)

MARCHING UP THE CHILKOOT PASS.

EN ROUTE TO THE GOLD FIELDS—SHOOTING WHITE HORSE RAPIDS.

Held for Ransom.

Many years have elapsed since so general and widespread a public interest was taken in the fate of a child as that excited by the abduction of little John J. Conway, at Albany, N. Y., on August 17. The child, who is five years old, was playing on the street and had not been missed, when a letter was delivered to his father stating that his little son had been abducted, and that unless a ransom of three thousand dollars was paid he would never see his boy again. The writer gave minute instructions as to where the money was to be deposited and warned him not to fail in paying promptly. He reminded him of the case of Charlie Ross and of the vain search his father had made for him. The letter caused general consternation. The father had not so large a sum as that demanded at command. A thorough but useless search was made for the child, a reward of five hundred dollars was offered by the mayor of the city for his recovery. Hundreds of people manifested their sympathy by offering suggestions and aiding in the search. Three days of suspense followed, during which the child's parents were almost distracted. On the third day suspicion fell on the child's uncle who had been one of the most active in the search. Evidence was obtained showing his complicity in the crime and he was arrested. By threats and promises he was induced to make a partial confession. Through information given by him a man named Blake, another of the plotters, was caught and a bargain was made for the restoration of the child on the payment of a reward of two thousand five hundred dollars. A party was made up, whom Blake conducted to the woods at a distance from the city. There the child was found in the custody of a man wearing a mask. Negotiations to have him delivered up, failing, the party by a bold stroke rescued the child, after firing several shots at his captors. They carried him back safely and were welcomed with an ovation in which almost the whole city joined. His uncle and the confederate, Blake, are now in prison and the police are looking for the other plotters. Public indignation was aroused to such an extent that the police had great difficulty in keeping the culprits from being lynched. It is much to be wished that there was similar public feeling against those men who lure young people into evil and cause them to be lost forever.

It were well for him if a millstone were hanged around his neck and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. (Luke 17: 2.)

An Oculist's Warning.

Persons who wear spectacles or eye glasses will be interested in a communication published in a daily journal from a prominent oculist. He says that no one has any idea how much injury is done to the eyes by the carelessness of persons in a very simple matter. Among his patients there have been many who, he firmly believes, have permanently injured their eyes by reading, writing or working while wearing dirty or cloudy glasses. Lawyers, writers, students, school girls and schoolboys are all careless in this matter. They complain of difficulty of seeing and of headaches and burning in the eyes, when the trouble is due to their not keeping their glasses clean. Frequently they get stronger glasses than they need under the impression that their eyesight is failing, when all that was needed was the removal of dust or moisture from the glasses they were wearing. The oculist says that to soak the pebbles frequently in alcohol, or ammonia and water, and polish them with tissue paper, would in many cases be all that would be necessary to enable the sufferer to read or write with ease. But the dull glasses spoil the eyes. The spiritual eyesight is frequently impaired in the same way. It is only the pure in heart who can see God. Until we reach the purer atmosphere of heaven, constant care is needed lest the impurities of this world obscure our vision.

REV. S. HALL YOUNG.

For now we see through a glass darkly; but then face to face. (1. Cor. 13: 12.)

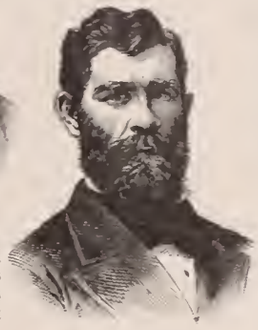
A New Pearl Fishery.

A press dispatch from Arkansas to the New York journals reports the discovery that two lakes in that State are rich in pearls. The discovery was made by a young man from St. Louis, who went to Searcy, Ark., to spend his vacation. He heard that there was good fishing at a lake about ten miles off and went there to enjoy the sport. One morning he picked up a mussel shell which contained some hard substance. He had handled pearls, and thought this substance looked like one. He collected all he could find, and sent one of the finest to a jeweler in St. Louis to be tested. He received from him an assurance that the stone was a genuine pearl. He gave up fishing, and spent all the remainder of his vacation in a search among the shells for pearls. He sent a number to Memphis, Tenn., which is the nearest large city, and received in return a check for them. It is probable that other Arkansas lakes may be similarly rich, as mussels of the same kind are found in them all. The presence of the pearl in the shell is due to a small particle of grit getting between the mussel and the shell, which produces a cancerous growth on the creature, and eventually kills it after transforming a part of it into pearl. Some of the jewels which God will treasure are made by a similar process. Some trial irritates the soul and calls forth such patience and faith that the sufferer becomes transformed and fit for the Master's crown.

When he hath tried me I shall come forth as gold. (Job 23: 10.)

At Sea in a Coffin.

A singular story of a convict's desperate attempt to escape from penal servitude is published by the New York *Sun*. It appears that while on his way from the Antilles, the captain of the steamer *Abeilla* saw a strange object floating in the sea off the coast of French Guiana, in South America. At first he supposed it was only a piece of wreckage, but watching it more closely he was convinced that there was life upon it. This was confirmed by the fact that a flock of sea-gulls hovered over it, circling and screaming, and two sharks followed in its wake, like an escort to a traveling-carriage. They were so close to it that their fins struck it from time to time. The captain, with the humane desire to save an imperilled life, if there was one on the wreckage, ordered a boat lowered and manned. When it approached, the sharks went down, but the birds continued to hover over it. The crew were amazed to find that the wreckage was a coffin, and in it was a living man. He was half drowned, and weak with hunger and exposure. He proved to be a convict from the French penal settlement of Cayenne. It appears that the convicts there are not closely watched, the authorities being content to keep all the boats safe, without one of which, it was thought, none of the prisoners could escape. But this convict was desperate. He was a murderer, and was at Cayenne for life. He was resolved to escape, and as he knew there was no chance of securing a boat, he looked around for some substitute. Whe he saw the coffins, which were kept at the station, for emergencies, he concluded that one of them would answer his purpose. He managed to get some tar and cotton, and one dark night he crawled into the shed where the coffins were kept. His first care was to get the largest coffin securely caulked, and then to make an oar out of a plank. It was well toward morning before his preparations were complete. He dragged the sepulchral craft to the edge of the water, and then crawled under the lid and waited for the tide to float it. Part of the lid he had cut away, so as to give him air, but he forgot that it would admit water, too. He was soon almost drowned, like a rat in a hole. When the *Abeille* picked him up he had lost all hope, and, wearied with continual bailing, and faint with hunger and thirst, he was expecting every moment to be his last. He was thankful to be saved, even though the captain felt it his duty to send him back to the convict settlement. It seems a pity that a man who would take such a risk to escape should have been sent back to captivity, but the captain doubtless did not like to take the responsibility of setting free a desperate criminal. Happily for us, when the captives of Satan try to escape, the Captain of our Salvation, who rescues them, will never give them up to their enemy, however guilty they may have been:



GOV. JOHN G. BRADY.

I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. (John 10:28.)

RESCUING CHILD-WIDOWS IN INDIA.

Pandita Ramabai Thanks Our Readers for the Means of Saving Hundreds of her Child-Widows from Starvation and Ruin.

A CABLE message from Bishop Thoburn received at this office on Aug. 21, brings the cheering news that "the famine is steadily abating." Rain has fallen in copious abundance on all the provinces of India except Bombay and the Deccan and there is promise of an abundant harvest in every district where the people were able to avail themselves of the opportunity to sow the seed. Unhappily, in many places, the cattle which in India are used for ploughing, have died, or have been sold to buy food, and the farmers have consequently been able to till only such portions of their farms as could be worked by spade and fork. The general harvest will therefore be curtailed, but it is to be hoped that sufficient food will be raised to bring the prices once more within the reach of the poor.

A HINDU WIDOW.

Bishop Thoburn mentions a problem, which, now that the heaviest of the burden of feeding the starving millions of adults is in some degree removed, is causing serious anxiety to the missionaries. This is the support of the large number of orphan children, whose parents perished in the famine, and of those children whose parents brought them to the missionaries begging that they would save them from starving to death. Scarcely a mission station in the famine districts, or on the borders, is without a number of these children, and in some of them there are hundreds. The missionaries must have had hearts of stone to have resisted the pleadings of the parents for succor for their little ones, and the spectacle of the bright children reduced to skin and bone who might be fed. Mr. Smith of Ahmednagar; Dr. Johnson of Jabbalpur; Miss Lillian Dietrich of Cawnpore; and many other missionaries encouraged by appropriations from THE CHRISTIAN HERALD Fund took in large numbers of these little waifs, whom they have fed and clothed with the means so generously supplied by our readers. Some have died in spite of all the care bestowed upon them; their protracted suffering before the missionaries took charge of them had already done its fatal work. But a large number remain, and the missionaries are concerned about their future. It would be inhuman to turn them out to starve now, after having rescued them from the jaws of famine. It would appear a manifest duty to keep them and train them in the nurture of the Lord. Many of them are exceedingly intelligent, and might be so educated that they would become the best missionaries to their people. But this will require money, and in the case of the youngest the expenditure will continue for several years. It may be hoped that the various missionary societies will receive liberal contributions for this purpose, which is one of the most hopeful they could pursue.

One of the most interesting of these labors of love is the work being done for the girl-widows by Pandita Ramabai, whose portrait was published in a recent issue of this journal. The following letter from her, written for our readers, gives pathetic expression to her gratitude for the help she has received, and tells her hopes of the blessing to come:

I thank THE CHRISTIAN HERALD for the generous donation given by you for the support of my famine girls. About four weeks ago Rs. 3,310.58 came to hand, and now another sum of Rs. 1,500 has been sent to me from THE CHRISTIAN HERALD Relief Fund. I thank you most gratefully for your kindness in sending this timely help to me. The Lord will bless and reward you according to his riches. You will be glad to know that the Lord has given me two hundred girl-widows out of the famine districts and He continues to send more girls. He has most graciously and wonderfully helped us during the past five months and brought us out of many and great difficulties. Our new girls are no longer "Famine Girls;" they look quite plump and happy and are beginning to enter into school-life and to learn regular habits. I am sending you a picture of some of them. The Lord helping me I hope to save three hundred girl-widows from starvation and a life worse than death. The Collector of Poonah district has given me permission to build houses on the farm belonging to our school. It is about forty miles from Poonah. The Lord willing I will build several little houses on that farm for sheltering the famine girls. One is already built and will be occupied soon. A house capable of accommodating twenty girls will cost 3500 rupees at Kidgarum (the village where our farm is). We cannot build another house on the land here at Poonah. I have room enough for ninety girls in this school. The others will have to stay at our farm at Kidgarum. There they will learn to read and write, housekeeping, farm-work, gardening, kindergarten, needlework, etc. They will be trained to be good housewives and a chance will be given the more intelligent ones for obtaining a higher education in this school at Poonah. This is what I want to do for them and I believe that the plan is not mine but the Lord's who put it into my heart. If it be according to his will, he will provide for all these children whom he has given me.

During my journey through the famine districts last month, I saw groups of poor people, men, women and children, working with their hands in little patches of ground. The once finely cultivated land is overgrown with jungle, for thousands of the poor owners of little farms died for want of food and whole villages were deserted and now lie in ruins. A few of the surviving farmers, together with their wives and children, are trying to work the ground, but their weak hands will not be able to work long; it is, therefore, necessary to help them with food at this time. Money is urgently needed to support the famine children who have been gathered during the famine into the schools. I thank you again for your kindness to my children. May the Lord bless you! Believe me, Yours in his service,

RAMABAI.

Miss Sarah F. Gardner who is laboring in Calcutta under the auspices of the Women's Union Missionary Society, writes, gratefully acknowledging the funds placed at her disposal through the generosity of the readers of THE CHRISTIAN HERALD. "My plan," she says, "has been to get it into the hands, or rather the mouths of those too old to work on the relief works. I have been much moved by the sufferings of the aged in this time of universal suffering. No care is taken by relations and friends to share with them the little they have. Alas! most of them have nothing to share. One old woman was found lying in the road too feeble to walk any farther, and left by her people to die or be torn to pieces by the jackals before she died. The bulk of the money has been distributed through a young Australian woman I know, who has fed two hundred people every day, most of whom were unable to work."

The following letter is from one of the most eminent of the American Board's missionaries:

CHILD-WIDOWS IN THE COURT YARD OF PANDITA RAMABAI'S HOME AT SHARADA SADAN, POONA.

VICTORIA ROAD, MAZAGON BOMBAY,

To the Editor of "The Christian Herald":

Dear Sir:—I received to-day word that a second gift of $500 has been received to be administered by me for famine relief. I wish to sincerely thank you and the kind donors for entrusting it to me, and thus enabling me to help the poor and destitute within my field.

The first $500 you sent me has nearly all been spent in such ways as the following:

1. I have been able to help many women and children left widows and orphans by the plague.

2. There are no signs of the famine in the city of Bombay to greet the eye, but cases of extreme difficulty are of course frequent. The famine up country has driven many families to this city for employment. They come as strangers and for a time without house or food are in great distress. I have been able to help many such.

3. In my district south of Bombay, I am feeding a hundred people in one place, and fifty in another every day at present. Good rain is falling, but for two months yet the distress is likely to increase.

I have thus given you, in brief, the general class of people whom I have been enabled to help. Of course those who are helped are extremely thankful, and are touched by the kindness shown to them. Their oft-expressed prayer is that God may bless the kind givers.

Thanking you for the privilege you have given me of being instrumental in helping the poor whom otherwise I should have to have seen suffering before my eyes without power to render any help. Yours sincerely,

American Marathi Mission. —J. E. ABBOTT.

PAUL AND THE DISCIPLES.

The relations of the Apostle to the Gentiles with the Disciples of our Lord.
I. Cor. 1: 26-28; Gal. 2: 9.

Many expressions in the Epistles of Paul indicate his perception of the imperfect character of the early disciples of Christ. Not many wise were among them, nor were there many mighty, he tells us. He declares that he withstood Peter himself, "because he was to be blamed." Evidently there was no cordial feeling between the Apostle and Paul. They were troubled by the freedom with which he opened the door to the Gentiles, and were unable to keep themselves free of the trammels and accretions of Judaism. To them Christianity was the development of Judaism, and Jesus the Messiah and future King who would restore the Jewish nation to power and glory. Even in Christ's lifetime they were occupied with the worldly glory that Christ might aspire to, and which they hoped to share with him. In spite of the decision of the Council at Jerusalem they meddled more than once with Paul's converts, and made them uneasy about their position as Gentiles. They committed the fatal blunder which has been showing itself in so many ways in their time, of making Christianity a religion of rites and ceremonies, failing to take Paul's view of it as spirit and life. The Romish church has transformed the Lord's Supper into a mass, and as the Seventh Day Adventists of our time are insisting on the letter of the command and others are neglecting the simple rite of baptism into a regenerating power, so these well-meaning Christians would have enslaved the church and robbed it of its life.

Christian Character.

Suggestions on B. P. U. Topic for September 12.
II. Peter 1: 5-9.

THE calling of God is a call to development, to higher attainment. It is a call for man to turn from his own nature and seek to know of his soul. The two worlds open before every one at the outset of his career. He has two sets of capacities with which he may attain. He can find his happiness in gratifying his animal desires, or in the cultivation of his spiritual nature. On the one side he is related to creatures below him, and on the other to the heavenly spirits. It depends upon himself which of the two he shall be governed by. There are some men of mature life who know no happiness except that which their physical nature affords them. If they were offered any thing they should like they would choose ease and luxury and pleasure. Their physical nature has become predominant in their being, and their condition differs but little from that of the brute. The other course is more difficult, requires more effort, is impeded by more obstacles. It, too, has its pleasures, but they are of a higher order. Conversion should be the beginning of that course. It should be a starting-point of successive attainments in which the spiritual powers are developed. The Apostle names the stepping-stones in the upward climb. He sees the man who has listened to the call of God escaping from the corruption that lust has caused in the world, exercising faith, going on in virtue, gaining knowledge, becoming temperate, patient, gentle, kind, loving. The character is rounded out, developed, and has risen to likeness to God. The man is not barren, but is fruitful in good all around him. And this he attains by the power of Christ, the power which is given to him to aid him in developing that side of his nature.

THE FAMILY AND HOME CIRCLE

Ute Mothers and Babies.

Picturesque Indian Tribe Whose Members are Slowly Becoming Civilized.

If testimony were needed to show the effects of introducing Christianity and education among the Indian tribes in our western and southwestern states, it could be found in abundance in the published reports of the work accomplished at Hampton Institute, Virginia. Unquestionably this famous educational enterprise has done more to produce permanent results than all other agencies combined in that particular field. Young Indian women from all the tribes have there been trained and educated, and with few returning with Christian zeal have undertaken to labor among their red brethren. Many of the men who have been trained there are now filling positions as leaders; a few are professional men, and some are skilled mechanics, while the majority of women it may be said, the great majority, have returned to their industrious and useful lives, after leaving the institution have given evidence of the value of their education. Some of the reports dealing with the progress of the Indian pupils are very interesting. Of one of the Crow tribe—Red-Bird-Head—it was said, "besides being a good housekeeper, she is skilful with the needle and has certain responsibilities in a large household, which show character and have given her greater usefulness." Another girl, Grace Dora, who left school and went back to her parents, wrote: "I don't want you to think I have forgotten what I learned. I am Christian, though my people are living outside like Indian and not Christian still." A sister of Grace, while in school developed a fine talent for music and drawing and became besides a capital dressmaker. Celeste P., a Sioux girl, grew out of her early days, dressed neatly and became a really excellent housekeeper, cook and seamstress. A notable case was that of Mabel Thrown-Away (her Indian name), who on returning home after finishing her educational course, began a wonderful work among her friends. Through her influence, her father became a Christian, also a judge; the children were put in school and the home changed as much as possible. Though she lived many years, her influence has never waned and her whole family are still on the side of Christianity and civilization. She also married a cousin who gave up his Indian habits, opened up a farm, became an earnest Christian, and for her sake led a new life. Amy W., another Indian girl and daughter of a petty chief, on leaving the government school, reconstructed her father's Indian home so that visitors were surprised to find everywhere evidences of taste and refinement, while the machines, books, pictures, and many little luxuries, made the room seem to herself homelike and pretty. By contrast to this, nearby was an old time log cabin, devoted to the old style manner and others, who did not feel able to live at ome amid surroundings so refined and clean floors so clean.

Unfortunately, there are some Indian young men and women who, on leaving the Government schools, seem to drift back into the old life, but they seem to be the exception. These retrogrades are to be pitied quite as much as those who, from force of circumstances, have not enjoyed any training advantages. Our photograph on this page presents a group of Ute women, mothers and daughters, and a pair of little brown Indian babies—"pappooses." These, judging from appearances, have had to do with civilizing influences to a certain extent, sufficient to somewhat modify the native dress of the women of the tribe. The Utes formerly comprehended about fifteen tribes and occupied the central and western portions of Colorado and the northwestern portion of Utah. They extended into New Mexico and intermarried with other tribes, north and south. Always warlike and restless, they were among the hardest of the tribes to civilize, but of late years the Moache and Capote Utes have developed a taste for agriculture. Up to the present time, however, the southern and western Utes are still what are termed "blanket Indians," and prefer the old ways and the old dress to the manners and garments of civilization. Those on the reservation in Utah are peaceable and disposed to industry, and have made fair progress. There are probably five thousand Utes not yet gathered on reservations who are still nomads, and cling to the old tribal customs.

A GROUP OF UTE MOTHERS AND THEIR "PAPPOOSES."

Enslaved Turkish Wives.

Mr. Ramsey, a traveler in Moslem lands, has recently issued a book on this subject which is attracting much attention in Europe at present. He gives this touching and impressive picture of the condition of woman in Turkey:

The most depressing and melancholy part of the traveler's Turkish experience relates to the women and their position. As a rule, the peasant women have such a hard life of constant work from a very early age, their life is so devoid of relief or enjoyment, of educating or humanizing influences, they seem so tattered, ragged, forlorn, and uncared for, as they stand with their face towards a mud wall while you ride past, that indignation and disgust grow strong in your mind against the social system that treats women in this way. A Greek-speaking Albanian servant, Akhmet, whom we had with us in October and November, 1881, pointed to a herd of Turkish women toiling like beasts of burden near a village, and remarked with a world of scorn in his tone: "Thus are the Turks; the wife of Akhmet sits at home." It would be difficult to live much among the peasants without learning to sympathize with the "woman's movement" in more civilized lands. The total want of pleasant intercourse and friendly open relations between men and women greatly intensifies the monotony and the ignorance of village life, and also produces many other evils—a subject on which I will not enter. But after a long time among Turks, it was quite delightful and refreshing to meet, beside a Kurd village, a young man driving out a bullock-cart to the harvest, and a young woman walking beside, talking and laughing and engrossed in each other's company. It was like a breath of Europe, bearing a scent of home.

How a Queen Lives.

Thore are few ladies in Victoria's realm who, in all that relates to their own individual comfort and preferences, are so simple in their tastes, or so easily satisfied. But her station and surroundings do not permit her the luxury of following her simple tastes. Dressing in the plainest garments, she is surrounded by a multitude of gorgeously attired nobles, courtiers and lackeys. Eating wholesome and unpretending fare, she finds others about her partial to the most expensive luxuries. Seldom sick, the slightest ache or twinge in her person summons to her side twenty-two distinguished medical men who are specially employed to minister to her bodily health. These include physicians, surgeons, dentists, oculists and chiropodists. None of these act singly. If the tiniest corn appeared upon one of her toes, it would result in a consultation of chiropodists, surgeons and physicians. The brain of one man is not deemed sufficient to evolve a cure for the smallest ill afflicting her Majesty. But these are only a few of the woes she has to suffer as the result of over-attention and too officious service. She is not even supposed to personally select, much less to buy, her own shoes or dresses, but Victoria has drawn the line here and insists upon exercising her femine prerogatives. She wears a No. 5 Congress gaiter, with heels half an inch high, flat, broad, comfortable soles and patent leather tips.

Victoria is a large owner of real estate, and holds the title to some six hundred houses, not royal residences, but rent-yielding dwellings. These are her own private property which she has secured through judicious investments of the royal income.

As the World Giveth.

THE hero of this narrative
Was large and richly clad,
And all the comforts earth could give
He evidently had.
He wore in front a double chin,
And, just below, a diamond pin.
He walked with august bearing to
His cushioned pew.
With strong and mellow voice he sang,
"All riches here below
I freely give without a pang;
Go, earthly treasures, go!"
And as the basket came his way
He ope'd his purse, without display,
And gave, to my astonishment,
One copper cent! —W.C.M.

WORK.

WORK, for it is a noble thing,
With worth ends in view,
To tread the path that God ordains,
With steadfast hearts and true,
That will not quail, whate'er betide,
But bravely bear us through.

It recks not what the place may be
That we are called to fill,
How much there is of seeming good,
How much of seeming ill;
'T is ours to bend our energies
And consecrate the will.

Work, with cheerful earnest hearts,
Your bravest and your best;
For in a busy world like ours
There is no place of rest;
And think not they who vainly dream
Their lives away are blest.

For in each weary, painful task
A lesson is inwrought,
If we would read the truth aright,
And let ourselves be taught
Patience and faith and fortitude
And fixedness of thought.

An Aim in Life.

MRS. R., an accomplished Christian lady of Mynard, Neb., and a reader of this journal, has set forth in the lines quoted below, some very excellent advice for the benefit of those about to begin life in earnest. "Every young person," she writes, "on entering the great field of the world should determine what should be his occupation and follow it with the determination to make it a success; such persons do not often make life a failure. The aim should be to improve the mind in every possible channel; for the mind has a certain vegetative power which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden of knowledge, it will of itself shoot up into weeds or flowers of wild growth. Let one not be too ambitious to do the highest work and the grandest work, but the work God has given to do. Be it the meanest service, be it what some call drudgery, we may make it beautiful by the spirit in which we do it. Strive not after the 'many things,' but the one thing needful, and remembering every part assigned you is a good part, be it the master's or the servant's, the teacher's or the scholar's, the tradesman's or the student's, the part of action or suffering, of trial or tears, of speech or silence.

"No person can expect to learn and know everything for this can neither be sought nor required, for it is utterly impossible; yet every person is under some obligation to improve the understanding, otherwise it would be as a barren desert, or a forest overgrown with weeds and brambles."

Vegetarianism in India.

Every high-caste Hindoo is a vegetarian. The very touch of meat, egg, lard, or fish, he considers contaminating, and he lives exclusively upon butter, milk, sugar, flour, rice, pulse, and herbs. In Bengal the people generally eat fish, but in the upper provinces, or in Bombay or Madras, where Hindooism is more strict, fish is quite as forbidden as meat. During the day the Hindoo generally takes an hour's siesta. He gets up at four o'clock in the morning, and goes to bed from nine to ten o'clock at night. He works all the time that he is awake. And as a respite from his incessant labor, he enjoys an hour's rest during the hottest part of the day.

Siam's Gallant King.

It is learned that one of the ambitions of King Chulalongkorn of Siam, now visiting in Great Britain, is to elevate the social status of woman in his native land. Siamese women are still the slaves of the seragno, subject to the whim of their lords and masters. The King has against him the traditions and selfish customs of his rajahs, and with him only his own weight of individuality and the prestige created through many successful reforms. His success is doubtful.

JUST A WEE ITALIAN WAIF.

But Little Canute was King of the Children at Mont-Lawn for a day—A Teacher's Interesting Description.

CANUTE GOLTELLI—"LITTLE NO. 7,000."

THE past week has been an unusually happy one at Mont-Lawn. In the first place, the weather was fine so that the children were out of doors from 5:30 in the morning until 7:30 at night, and were able to take many walks in the woods. Every morning and afternoon merry parties start out, sometimes to find ferns and flowers; sometimes to fill caps and baskets with blackberries, but oftenest of all to "go for apples."

I took a party of five or six for a tramp of about two miles to a farm where big, juicy green pippins lay thickly strewn upon the ground. The farmer's daughter told the boys to take all they could carry, as otherwise the fruit would be wasted. So those who had coats stripped them off, tied knots in the sleeves, buttoned them up and stuffed them full of apples. One boy, who wore a sweater, kept filling in at his neck until he was puffed out to an alarming extent both behind and before. Some tied up their handkerchiefs, and others packed their pockets to the utmost capacity. It was indeed a strange-looking procession that wound down the road to the Home, and one which made the passing farmers smile, for we looked more like gypsies moving camp than like proper girls and boys.

It is almost pitiful to watch the interest of the children over everything in the country. How wild the boys are to catch the pollywogs and watch them grow! Many a time has the gravity of the boys been upset in chapel time by a bull-frog, locust or turtle escaping from a dark pocket and hurrying along the aisle. The children call every sort of evergreen a "Christmas-tree," and a high, green hedge a "railing." They wonder at the spiders and the squirrels, and call out to their teachers to look at a cow.

Our impromptu morning entertainments have been especially bright this week, for we have had some good home talent among the children. One little fellow in particular who recites Eugene Field's "Just Before Christmas," as well as a number of dialect pieces very finely, has favored us again and again. Two little sisters, whose mother is a singer, have given us some sweet children's songs, which they have learned from their mother. No matter how noisy the crowded chapel, it becomes perfectly quiet as soon as the little Ward girls begin to sing. Thus, from one and another, selections are given, some bright and funny, others less clever, but all helping to pass away a happy hour.

An attractive feature of the play-ground under the trees is the new sand-pile—"Coney Island dirt," as one child called it. Many a happy hour do the little ones spend building most remarkable forts, digging tunnels and laying out gardens in the sand. The sand-pile is, moreover, a good place to collect the children and watch their ways,—to find out the originality of each one,—and to talk freely with them at their quiet play.

One day last week a missionary from India visited our Home, bringing with her three Hindu girls who sang their native songs for the children. When our children heard about the poor little orphans and famine sufferers in India, they were much touched and responded heartily to Miss Collins' suggestion that we have a mission-box up here. Before that day was over, we had eighty-one cents in the little bank, many of them being the precious pennies saved up for candy. One little boy who had earned the sum of five cents for sweeping up the sand-heap, willingly dropped it all into the mission-box. Is not that much more in God's sight than some of us give? Some of the older boys were so much interested that they got together on Sunday and had a little meeting of their own on the hillside; sang, prayed, and read the Bible, and then collected about twenty cents additional. They were not satisfied with the missionary stories told them in chapel, and begged for them at night in the dormitory.

Our new bell, of which mention was made last week, is another of the things we have enjoyed especially. Every night about half-past six it has rung out its sweet call to the evening service, often catching the new arrivals as they come up in the stages and giving them its melodious welcome.

Canute Goltelli, who has been a prominent member of our family this week, and who is the seven thousandth child received since the opening of the "Home," is a shy and forlorn little fellow. He comes from Thompson street—an Italian quarter—and speaks both English and Italian, although one would judge from his first name that his parents were Danes. One evening, Canute was surprised at being carried off from the supper table in state, while two hundred voices cheered for "Little 7,000," and the drum beat time for the grand march. Two of the teachers seized brooms and, tying on aprons for flags, led the procession out of the dining tent, past the house, twice around the ball grounds and back. Part of the time little Canute, our distinguished guest, rode at the head of the parade in a wheelbarrow, and part of the time on crossed hands. At any rate, whether on throne or coach, he was equally happy, and still more so, when he was at last let down on the porch and presented with five sticks of candy and a peach! His face fairly beamed.

We are here to care for and teach these poor little street urchins, but many a lesson do we learn from them of childlikeness and loyalty to each other. Our constant effort and prayer is that we may be able to show them how they may conquer the wrong, and even in the short time that they are here, to strengthen the good that there is in them.

ISABEL B. TROWBRIDGE.

The following contributions for our Children's Home have been received:

Prev ack	$3,173 07
One who loves chil'n, Vail	1 00
Mrs Tobin	1 00
L M P, Hartford	2 00
A M Jefferies	2 00
Mrs Van Kleeck	1 00
Mrs P Filer	2 00
Friend, N Y	5 00
I H N So Gardiner	2 00
Teacher, Greenport	3 00
Miss Dockstader	5 00
R L Beevers & wife	6 00
Outing, Edwardsdale	10 00
Miss Ella Van Brakle's SS class	2 00

CANDIDATES FOR OUR CHILDREN'S HOME—FAMILIAR STREET SCENE IN NEW YORK.

Jas Ray	2 00
Two Lady Visitors to Mont-Lawn	6 00
Mrs B F S, Sam's Val	5 00
2 Friends, Granville	6 00
In memory of Jas G Beemer, Jr	12 00
I H N, Ashland	5 00
Mary E Parmelee	5 00
Mrs P L Cobb	25
E V Decker	3 00
Frances A Curtis	50
Mrs T A Murray	5 00
Geo Logan	2 00
Chas A Tyler	3 00
Rufus Lord	5 00
S. Penna	3 00
Subr, Hartford	3 00
H M Bailie	3 00
V E S, Rome	3 00
Minnie P Taylor	1 00
Mrs J V Wilson	1 00
Charlotte S Berry	1 00
Rufus Meyer	5 00
Lucy & Edith Moore	25
Mrs A Buck	6 00
Coll'n taken at Bapt Ch, Netherwood	3 10
Mary H & Anna L Everett	5 00
Elizabeth & William Hunter	5 00
Mrs E A Elford	2 00
Mrs E P T, Liberty	3 00
Florence, Flushing	3 00
Barbara Ruvenacht	3 00
I A H Member, Tampa	1 25
A F B, Bingham	25
Mr Witherspoon	2 50
Jessie Hickok	40
2 friends of children, Colony	2 30
Mrs B A Hegeman	25 00
H W & H D Dark	13 00
In the Master's Name, Oswego Falls	3 00
J E Baird	20 00
M H Boyer	5 00
Ceceile & Ethel, Afton	10 00
One who wants to follow the Master, Axton	1 00
Little workers, Corona	3 00
Mrs H L Hart	1 00
Mrs M J J, Oshkosh	3 00
I H N, K—e, Krnmv'e	5 00
M A R O, Windsor	3 00
Mrs Rhodes	6 00
H, Lincoln	10 00
I H N, Oakham	3 00
Mrs E H Pennoyer	2 00
F Gilbert	6 00
C A H, Putnam	3 00
B F Trowl	1 00
L D Fletcher	1 00
Believer in Christ, Monticello	1 00
I H N, Battle Creek	2 50
Mrs Howard S Taylor	3 00
Miss S Ross	1 00
W H Shepard	10 00
J Buchanan	1 00
Mrs Palmer	3 00
Mrs I D Stehman	1 00
I H N, Warren	3 00
Thank-Offering, O	5 00
Mrs W M Hall	1 00
Ream Co	3 00
D Jay	2 40
Friend, Hawkinsville	7 05
Baby Keith, Carrollt'n	1 00
Emma E Kingsley	3 00
Mrs R Allen	3 00
J T G, Huntingdon	5 00
——, West Manchester	50
"Driftwood," Turner's Falls	3 00
Mrs C A Voris	20 00
Chas V Knowles	1 00
Pres S S, Beaumont	2 45
Friend, New York	1 26
Shut-in, E Jefferson	35
Father, Bklyn	25
Friend, Mt Joy	3 00
L E Sears	6 00
W A Goehringer	2 00
Fredk Richards	1 00
E J Vawter	6 00
Margt G Watson	1 50
A B N, La Jara	50
One who loves childn, Bklyn	1 00
The Patterson Social Club, N Y	12 00
S B, Lake Mahopac	5 00
H T Walker	10 00
Constant Readr, Dana	3 00
John S Fogg	3 00
J H Page	1 50
F A D, Monticello	50
I H N, Manchester	3 00
M A C, McCammon	3 00
Nettie W Jones	1 00
Hay Lake S S	4 00
Angie & Maynie Neammon	4 00
Mrs A Wightman	3 00
Mrs Lydia Lott	3 00
Jane C Rose	50
Mrs Emeline Riddle	1 50
Esther Needham	1 00
Anna Needham	1 00
Friend, Hobny Park	5 00
Hugh Jackson	10
Nellie Jackson	10
Kings Dau's, Wyckoff	5 50
G W B, Agassiz	3 00
Mrs Malinda Geiger	2 00
"Credo," New Castle	2 00
Mrs A C Bowen	2 00
C C Martin	10 00
L M R, Frederic City	1 00
Friends, Cohoes	1 00
M A W, Deposit	2 00
Jno H Braden	1 00
Daisy Francisco	10 00
Two who are trying to do God's will, Colo Spgs	2 00
Oak Grove S S, Mich	1 70
Refd Dutch SS, Bklyn	12 50
D W Loomis & wife	3 00
C, Staunton	1 00
Friend, Geneva	1 00
Mrs H Blauvelt	3 00
Dora Codle	3 00
Mrs J H Clinne & J C Stanley	6 00
I S Cairns	2 00
M, Tilton	2 00
Clarence, Hazel, and Leon White	3 00
Miss A Riddlestorfer	1 00
Mary, Burnside	1 00
Martha C Osborne	3 00
C E & A S, New York	6 00
Mrs Eliza A Sprague	5 00
Mrs E H Nichols	3 00
O Reed	5 00
Blount family	3 00
Ann T Otis	3 00
West Hampton Hall M E S S	8 50
Mrs Mary Whaples	2 00
Friend, Clark's Grove	1 00
Mama Charite, Bklyn	2 00
Little Charite, Bklyn	1 00
Mrs Bulskamper	5 00
Subr, Medford	3 00
Friend, Lebanon	2 00
Lemoyne, Gilbert	50
Madge E Howland	1 00
Mrs A W C Williams	5 00
Mrs John Lorimer	2 00
Friend, Loda	1 00
Z E M, Neshannock Fls	2 00
Mrs A A G Sweet	3 00
Zillah May Trewin	2 00
——, Lacouia	3 00
J C Pierce	3 00
Mrs W E Martin	4 00
Nels P Bruvold	3 00
Lida Hoffman	1 00
Vina Hoffman	1 00
——, Richmond	2 00
M S Morrison	1 10
D D Davis	50
J H R, New York	50 00
Abbie F Batten	3 00
H W Miller	3 00
Mrs M Lathrop	1 00
Mrs D Milne	3 00
H L Disbro	1 00
Phebe Sanders	1 00
Congt'n S S & C E Soc, Daytona	11 00
Wilfred & Florence, Brooklyn	1 00
Mrs Emma Thompson	3 00
Mrs S W Swanson	2 00
Hannah Swanson	1 00
——, So Newbury	1 00
Mrs M W White	50
Friend E, Brooklyn	6 00
Mrs Mary Landon	2 50
In memory of Lattie Low Chebeague	50
Total	$3,887.53

Contributions of Clothing, etc.

Friend, W. Va.; A J Farrington; Mrs R H Anderson; Mrs Smith Pray; H E Bullock; Mrs Geo Storkopf; Miss Minnie E Austin, Chairman Mercy & Help Dept, Norwalk, E I.; C E Wilmarth; Friend, Remington; M E Lillibridge; Helen Fay Roller; Mrs A V Rhule; Mrs E L Bullock; T H S & M C H, Carbondale; Walter M C, Cal; Mrs G W Ramsey; Ray & Marion, Waltham; Clyde, Remington.

UPLIFTING THE LOW[illegible]Y.

The Roberts' Mission in Kansas [illegible]y and its Work Among the Falle

THE Roberts' Mission is a [illegible] name to the inhabitants o[illegible] City, but the zeal of the b[illegible] woman who is its founder, thr[illegible] ten years of missionary labors, [illegible] to be [illegible] ever [illegible] Mrs. [illegible] Robe[illegible] is [illegible] educa[illegible] a memb[illegible] o[illegible] Scotc[illegible] fa[illegible] of s[illegible] worth[illegible] he[illegible] ente[illegible] d[illegible] miss[illegible] n[illegible] field [illegible] poo[illegible] ters [illegible] N[illegible] Yor[illegible] C[illegible] Fro[illegible] t[illegible] point[illegible] e[illegible] to St[illegible] and [illegible] Kans[illegible] C[illegible]

MRS. JESSIE ROBERTS.

The [illegible] Mission, which she founded ten [illegible] at 106 East Third street, has s[illegible] gone steadily on. Some idea of [illegible] of the work may be gained fro[illegible] est report:

It is with great pleasure that I [illegible] my mission work in Kansas City [illegible] ten years. I arrived from St. L[illegible] month of May, 1887, believing tha[illegible] a work for me to do. After canv[illegible] east side of the city for the chur[illegible] ticed the terrible condition of the r[illegible] It abounded with low saloons, [illegible] houses, and dens of iniquity. Ma[illegible] table families were living among [illegible] their dear little children growing [illegible] atmosphere of vice. The excuse [illegible] were that [illegible] ness oblige [illegible] live there; [illegible] cause of t[illegible] rents. W[illegible] teachers a[illegible] hand I star[illegible] the people. [illegible] whether a[illegible] called to [illegible] their souls [illegible] swered: Ne[illegible] as they w[illegible] there. Th[illegible] while I rea[illegible] ed with th[illegible] vited me [illegible] again. I f[illegible] and white [illegible] gether, so[illegible] had never [illegible] my missio[illegible] y [illegible] in New Y[illegible] Louis. In [illegible] I reproved [illegible] sharply th[illegible] ged me to [illegible] my safety.

At that t[illegible] up my min[illegible] mission o[illegible] with only $[illegible] ed the ba[illegible] No. 106 at [illegible] the rent, went in, locked the door, d[illegible] long talk with the Lord. The [illegible] bought lamps. The Y. M. C. A. [illegible] three dozen chairs and some boo[illegible] ceeded in inducing a large numbe[illegible] folks to come in. Bare feets, dirty [illegible] faces were the rule, but after a few [illegible] what a change! Clean hands and [illegible] clothes, and altogether changed. [illegible] trial school was next started. This [illegible] by the good ladies of the First [illegible] Church. After six months we n[illegible] larger store above. Ladies and [illegible] from different churches came to te[illegible] the first being Mrs. E. Schauffler, n[illegible] Lord. Miss Jennie Williams, who [illegible] ing good work in Dallas, Tex., g[illegible] sionary spirit from the Roberts' M[illegible] Allan Cameron, who is laboring in [illegible] got his missionary inspiration in th[illegible] Mission. The north end of the city p[illegible] on Third street, is 100 per cent. be[illegible] was nine years ago. Some of th[illegible] entered the school at its commen[illegible] with us to-day. Others are marrie[illegible] made good wives and mothers, an[illegible] near to us. Nellie Bishop died [illegible] talking of Jesus, and many others [illegible] to meet her. Many unfortunate w[illegible] died, who received strength and [illegible] the Lord in the Roberts Mission.

The Roberts Mission is sup[illegible] voluntary contributions, and is [illegible] wholly as a work of faith. N[illegible] workers are salaried, and Mrs [illegible] gives her own efforts freely [illegible] charge. The address of the [illegible] 106 E. Third St., Kansas City, [illegible]

GOPEL TOUR IN ASSAM.

sion' Paul Writes of His Voyage Up e Gr t River in his Mission Boat, the ubo Irta (Good News)—Preaching in vent Native Villages.

SSAM is a country containing a population of about six millions. Its people are divided into about fifty distinct tribes, speaking not less than forty languages and dialects. From this read will see at once that the work ied oat the twelve different mission

TEA SIFTING IN ASSAM.

s i the province by the society is ric kind and that scarcely any two ai s can employ exactly the same e

e m ority of the people are Hindus, h et has also a large body of fol- n ssam. These latter are to be as aders in the large towns, while ind . with exceptions, are the quiet rm living in small villagesthrough- p vince. The Miris are a people l ers, tired of continual fighting j nt tribes while in their inde- t ste in the mountains to the north s d rict, descended into the plains th time that the British govern- r occupied this country, (1827): y ve lived in peace and quietness n multiplying in three genera- or few families to a people num- a t forty-five thousand.

e of r missionaries who had opened sta on for work g t e teagarden la- s. (w are all immi- s r lower India). N th Lakhimpur ir 894, seeing the we numerous in eighborhood, urged mi onary be sent. s he the writer, as en in the Uni- o Chicago, and ad eviously lived dia n the British offed himself to and o the society wh e auspices he bo , as a foreign ar The appoint- wa made and the r ar his wife were om Vymore, Neb. h akhimpur, As- r s work. We d at ur destination n of January, and egan at once ke urselves acquainted with the an eir language. The first three s re spent in a little earthen- d bamboo hut, half of which was up v our bed. Before the rainy l ad become familiar with the by ring trips in a little boat cut a e, along the rivers which run gh describably beautiful forests ense arshy jungles.

o n e Miris most thickly settled the rge Subinsiri river, so deter- d to uild a house near the moun- on ts river, that our station might ithin asy reach of the Hill Tribes nd th border, as well as in the midst ose o had become British subjects e pla s.

rote Boston asking an appropria- for a at. This done, my wife and plied urselves to the study of the Assamese language; for we found that the Miris spoke and some of them read in Assamese. By the end of the rainy season we could read the New Testament, and talk to the people, although not fluently.

Our hearts rejoiced in August when we received a letter from Boston saying money had been given for the boat. September saw me hunting the Brahmaputra river for a suitable boat. I succeeded in buying one from a Hindu priest whose disciples were rather upset because I would not bow down and worship this *man* who calls himself a god. This boat is made in the shape of a very long-bodied goose, by means of long strips of wood which are wonderfully fastened together by flat nails. It is 45x6. I had it properly fitted up, so that we should be protected from sun or rain and have room for sleeping and eating purposes. By the first of October all was ready; and on the fourth of that month my wife, our Assamese teacher, and myself, with three Miri boatmen, started out on our first aquatic Gospel tour.

On Sunday, the 6th, we had a sort of a dedication service at a Bengali Christian village on the Ronga river. At this service Mr. and Mrs. Firth, two other missionaries, were present. We named the boat the *Hubo Barta* (i. e. Good News). On the following morning these Bengali Christians came out to the river bank at about 7:30 o'clock and knelt down with us and asked God's blessing on the *Hubo Barta* and its mission. As our boat glided out into the waters they sang with us, "Take the Name of Jesus with You," in Assamese. And so we went day after day from village to village. There are just twenty Miri villages on this beautiful little river, and in them we sowed the "seed of the Word."

RIVER SCENE AT KAYIN, CHINA.

Reaching the mouth of the Ronga river, we found ourselves once more in the great Subinsiri, and traveling up stream. The people were enthusiastic in their reception of us, and the young men who could read bought copies of the gospels, some times following us for miles to do so. They brought out their sick, and begged us to cure them. Our hearts ached to help them.

This is the worst district in Assam for opium. The money spent in the Lakhumpur district last year for this drug exceeded by far the land rents and taxes. Lying, stealing, and even men selling their own daughters, not infrequently into a life of shame, in order to get money for opium; these are some of the dire results of the habit that came under our personal observation. They have no conception of truth and purity, and our only hope for them is in their acceptance of the Gospel.

After much traveling we found a piece of high land suitable for our purpose. It is within a mile of a large tea-garden, not far from two others, and within two miles of five villages, one of which is quite near the border of Assam. While taking a cup of tea on the river bank we came to the conclusion, all things considered, that this was a most desirable place. We applied to the deputy commissioner for the land, which was in due time granted.

Other trips were taken in the *Hubo Barta*, to visit again the villages in which we had sown the seed. Altogether we considered our first cool season's touring was attended with blessing.

Last September, being assured by our Board (the American Baptist Missionary Union) that money for a bungalow would be forthcoming, a temporary house was built at our new station, Pathalipaur. In October the missionary was joined by his wife and little daughter, born since we came to Assam) since which time this station has been open. For seven consecutive months much of our time has been spent in building a good substantial bungalow and other necessary houses.

So far, four souls have been baptized, confessing their belief in Christ. Missionary work of all kinds has been carried on, not the least important of which is the attendance upon the continual string of people of various tribes who come for medical assistance. The Gospel has been preached directly to most of the people of the neighborhood; a school has been opened, and in spite of bitter opposition on the part of the Hindu leaders and others, we find many of the people impressed. During the summer we hope to gather together the few Christians who are in the tea-garden near by, and organize them into a church.

A KAYIN PLOUGHMAN.

While some tea-garden managers and other Europeans connected with the tea industry in Assam, rather encourage than oppose missionary work amongst their coolies, a great majority of them show very clearly that they wish we would keep the light farther away from them.

The needs of this field are many, the most immediate being means to support at least two more native Christian teachers. It is my great desire to place these at important points in this field where they may open schools, and do all the direct preaching and hand-to-hand Christian work that it is possible for them to carry on. We have only one native helper employed now.

I have learned in the short time I have been in Assam not to measure the influence of the Gospel among Hindus by the number who openly profess Christ, but by the quiet acknowledgments of its divine authority, the spotless character of Christ, the need of the atonement that it provides, and the sorrowful confessions that we sometimes hear to the effect that "If I become a Christian, all my friends and neighbors will forsake me; and having no place among them I should become a beggar." Pray for us. JOSEPH PAUL.

WINNING SOULS IN CHINA.

Heroic Labors of our Pioneer Missionaries Among the Hakkas—A Race of Bigots.

A HAKKA BOAT.

IN the letter below, from the pen of Rev. Geo. E. Whitman, a faithful American missionary of the Gospel in China, light is shed upon a portion of the great Mongol race concerning which little is known. The Hakkas, described by Mr. Whitman, are among the most bigoted of the Chinese, yet as his letter shows, substantial spiritual progress has been made in the face of a multitude of discouragements.

Editor "The Christian Herald":"

Our mission is to that branch of the Chinese race called "Hakka." They do not differ very materially either in character or custom from the other branches of this great race, with this exception: that foot-binding is not practised among their women.

The spoken language of the Hakkas is closely allied to the Mandarin, and yet sufficiently different to make it a distinct dialect. The territory they occupy is mountainous, and is situated wholly inland, including portions of three provinces, namely: Kwang Tung, Fu Kien, and Kiang Si, with by far the larger portion in Kwang Tung province. The number of Hakka-speaking people has been estimated from five millions all the way up to twenty millions. The mission forces here bear no such favorable relation to the multitudes as did the five loaves and two small fishes to the thousands gathered beyond the Sea of Galilee. But Christ is here as truly as he was there, and in this is our hope and confidence.

The German Basle Mission has had a field for many years among the Hakkas, working in from Canton. The English Presbyterian Mission also has a prosperous work, starting in from Swatow as a base. Both are meeting with grand success, though they have as yet only reached a comparatively small number of the people. With the exception of the Roman Catholics, the Baptist Missionary Union is the only other body engaged in the work of evangelizing the Hakkas. Our work, also, as in case of the Presbyterians, starts in from Swatow as a base, and is an outgrowth of the mission to the people speaking the Swatow dialect.

Though our mission was started some fifteen years ago, our progress has been exceedingly slow. The continual attempt through all these years to get an equipped body of workers on the field has met with constant failure. For the first eight years or so, it was carried on, with many interruptions and changes, from a little village situated near the border of the Hakka territory. About six years ago a station was opened farther inland, at Kayin, the principal city and intellectual centre of the Hakkas. This is now the central station and home of the missionaries. We have at the present time here and there scattered over this large field about sixty church members, a small number—but only an advance guard let us hope of the many who will follow to do battle against the powers of Satan as manifested in the superstitious customs and beliefs of this people. There are six stations established, including Kayin, from which work is carried on. These all have preachers in charge except two, for which there are no suitable laborers as yet. We visit these two stations as frequently as possible and try to develop an interest there.

Our greatest need is for trained native workers. To meet this need, the senior missionary, Mr. Campbell, has recently opened up a school at Kayin. There are six Christian students in attendance, beside others who attend some of the classes. We hope that three of the number will soon be ready for active work. Next year it is expected that the number of students will be considerably larger. We also need a compound with foreign houses, so as to prevent the loss that arises from a long absence from the field in hot weather. The attendance at the chapels is large, and the inquirers are of a hopeful class. We have baptized twelve believers since the beginning of this year, and expect other additions.

Kayin, July 9th, 1897. GEO. E. WHITMAN.

BASHARA,
THE BEARER OF TIDINGS.

AN ORIENTAL TALE,

WRITTEN SPECIALLY FOR "THE CHRISTIAN HERALD."

By ALFREDA POST, of Beirut, Syria.

CHAPTER II—Continued.

"NOW for the last march!" cried the Sheikh, "before you are water and life!"

The camels rose first, with awkward, plunging motion, and led the way; the horsemen followed, a phantom procession. They rode hour after hour in weary silence. The moon waned, till Bashara could discern nothing but the dim outline of the white camel before him, moving ever onward with monotonous swaying gait. He struggled with sleep as with some bird of evil omen that kept ever settling back upon him when he drove it off. At last the conflict grew too painful; he slipped down from his saddle, and in an instant was asleep upon the ground. Abu Sharr's horse stumbled over him.

"What in the name of madness are you doing?" exclaimed the rider.

"Leave me!" pleaded Bashara, "my life is nothing to me."

With rough kindliness the Bedouin jumped from his horse and forced Bashara back into his saddle.

"My son, you are not used to this life we have only four hours more."

Four hours of suffering for man and beast! At last came the dawn, stretching ghost-like fingers across the plain; a mountain ridge took shape against the sky.

"Praise be to Allah! there is our well!" cried the Sheikh, "do you see the women with their water-skins?"

Water! water! who knows the life-giving meaning of the word! The men broke into cheers. The women, with eager sympathy, drew for them and their animals, and they drank with the gratitude of those who enter Paradise.

When all were refreshed, the women filled the water-skins for themselves, slung them over the backs of their little donkeys and trudged off to the Bedouin settlement at the base of the mountain. The Sheikh waited till they were out of hearing, then rallied his men.

"The first village that we seek is up yonder at the head of the valley. We must sleep here at the well for the day; when night comes, we shall leave the camels here, and the horsemen will make the attack; with the help of Allah, we shall take everything in the village!"

The men stretched themselves upon the ground. Bashara was the most exhausted of them all, but with a superhuman effort, he kept himself awake.

"This is my high calling!" he kept saying to himself. In a short time, all around him were deep in sleep. Without a sound, he rose to his feet and hastened in the direction which the Sheikh had pointed out. It was an hour's climb, a terrible task, but he panted on. The group of flat-roofed houses was reached. He hurried to the market place where the men were assembled.

"For your lives, defend yourselves! the Bedouins are upon you!"

From mouth to mouth, the message flew, the whole village was astir. Men rushed hither and thither carrying arms, making barricades. Bashara the bearer of the tidings, was soon forgotten; he slipped behind a low arch, his work was now done, and he threw himself upon the ground and slept.

CHAPTER III.

He was awakened at dark by the sound of guns and conflict. He jumped up, all his young blood on fire; then checked himself. With hands clenched and lips pressed tightly together, he struggled with himself. Should he, Bashara, stand still while men defended their homes! And yet, and yet, how could he in honor fight? "I have eaten bread and salt with them!" He stood, not caring that the fighting came nearer. Torches gleamed, weapons glanced back and forth. A sudden weakness came over him; he was shot in the arm. Like one in a dream he tried to stanch the blood, but he was rapidly growing dizzy.

"COME THIS WAY, QUICKLY," SAID THE GIRL.

He was called to consciousness by a light touch; the slight figure of a girl stood before him.

"Come this way, quickly," she said, "there is no time to lose."

He followed her, dazed, through rough alleys, up and down slippery steps, between rows of huts. Smoke poured out of half-underground door-ways from household fires upon the floor beneath, and in the fitful glare he could see huddled groups of women and children; it seemed like glimpses into Dante's world.

His guide led him to the outskirts of the village. "Take care," she said, "these steps are steep."

She seemed to disappear into the ground before him, but presently emerged, carrying a smoking clay lamp. He followed her down the steps, and found himself in a cave, roughly fitted up as a human habitation. An old woman came forward to greet him.

"Grandmother," said the girl, "this is the messenger who brought the warning."

"Welcome, oh welcome he is among us!" she cried with quavering voice.

Bashara sank down upon a straw cushion on the floor.

"Grandmother," said the girl, "he is wounded; he has lost much blood."

As she spoke she brought from a corner a piece of soft material and tore it into strips.

"Let me wash the wound first," she said, bringing a jug of water.

With deft fingers, she started to bandage the arm.

"This way, please," said Bashara.

She grasped his meaning intelligently, and under his direction made a creditable dressing.

"Yasmin was always quick with her fingers," said the grandmother.

Yasmin! Jessamine! The name carried its own fragrance.

A halting step was heard on the stairway.

"Grandfather, is it you?"

"Yes, I come with joy; the Bedouins are driven away!"

"Praise the Lord!" cried they all.

The old man started at sight of Bashara.

"You are the one I have sought all day! The whole village is calling for you; they are ready to kiss your feet!"

"Then they do not think me a coward?"

The old man looked perplexed. "What do you mean? They think you a Prophet, a Messenger from God." He caught sight of Bashara's bandaged arm. "And wounded, too! Truly we owe you our lives."

The old woman leaned forward. "My son, you have not told us your name."

"Bashara," he answered.

"Bashara!" she repeated, throwing up her hands in ecstacy, "and truly did your mother name you! 'The Bearer of Good Tidings!' Well is that name fulfilled tonight!"

The next morning the whole village crowded to do Bashara honor. They came with dancing and singing, dancing the sword-dance before him; never did a king receive more loyal tribute. They told him the story of the encounter and of the brave men who were wounded.

"Bring them to me," said Bashara. "I can use my right hand still; perhaps I can help them."

Their enthusiasm now knew no bounds.

"A great Hakim is among us! With life and death in his hands!"

Bashara tended the wounded while the fever was still upon him, and the people who gathered around gazed as though upon a miracle.

"Oh, stay with us always!" they cried. "Men will come to you from all the villages round about; all eyes will look to you, the great Hakim!"

The thought worked in Bashara's mind as he lay upon his pallet.

"I should not grow rich," he thought; his glance fell upon the unselfish face of the girl, and his thought slunk away for very shame.

"Tell me," said Yasmin eagerly, "did you truly come from the great college for doctors in Beirut?"

"Yes," said Bashara, "and if I guess rightly, you, too, have not always been in this village."

Yasmin flushed, as she answered in English, "I was in the school of the Scotch lady at Ain-el-Hajai."

"Oh, the noble English language!" exclaimed Bashara. "I have not heard it since I left the coast."

Yasmin brought out from her corner a pile of English books.

(Continued on next page.)

Humor in the Blood

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...sha, the Bearer of Tidings.

(Continued from preceding page.)

It m...ns to me all that is sweetest and ...t in ... life," she said.
Wh... s that strange language that you talk ...?" asked the grandmother.
It is ...at they teach us in the schools," ... Yas...in.
rom ...at time Bashara's love for the ...ish ...nguage grew mightily.
How ...an you be happy," he asked ...min ...e day. "in such different sur...ndi...s from those where you have n...edu...ted?"
I ch... to come," she said, "I could lea... my grandparents alone. We to ...ve a house," she added apolo...ily but when my grandfather grew ...f work. we came here."
Wha...o you do when it rains? Does ...e ...ter pour down the steps?"
... have dug a trench around in ...e ...ll of the cave, so the water does ...ac...s," she said.
...a looked at her with a sort of awe.

CHAPTER IV.

...er...years later, there arose on the ...eeloking the village, the cheerful ...f the Hakim's new house, the ...ed of, herald of the new civiliza...

...the Hakim himself had learned that ...r house in a country village is ...ple to start from; he was again ...se...ck. He looked up lovingly to ...a...y, where stood Yasmin among ...a...ons and aromatic plants.
...d...e, little wife," he called.
"...back soon," she pleaded. "I ...e ...en you go to these distant vil...

Ha...m leads a charmed life," he "...ver fear!" He turned down the ...at. How differently he had once ...ed up...hat way! Stopping at the last ...t...e road he waved his good-bye ...or...to Yasmin, who still stood in ...h...y.
...had...ot told her that his road must ...s... the desert. He passed the ...whi... he had journeyed so far to ...nd ...de on several hours upon the ...n ...th. No living being did he ...ee bright-eyed lizard that darted ...om...der a thorn-bush. and, and sat ...arms...kimbo watching the stranger.
"...we ...uld live like you," said Bashara, ...drin...he morning dew on the thorn...s. ...night farewell on the desert." ...ro...over a little eminence. and ...a sight of a party of Bedouins ...ea...of him. riding in the same di...n a himself. With the alertness ...the...sert traveler learns, he stopped ...ite...till they should reach a safe ...ance. He watched them as they filed ...d...ression of the road between ...Suddenly a demon yell burst forth, ...ike a...avalanche there crashed down ...he...rty a band of armed men; the ...s...town back upon itself. They ...red...emselves together, and struck ...a...ain like a serpent, again and ...bl... and repulse. But the at...g...pty had the advantage.
...een...l only a few minutes before ...a...w the plunderers tie together ...wse...which remained unhurt, gather ...po...s of their captives and gallop ...t w...on episode which may occur ...a...on the desert.
...lo...enough remnant was left, sev...gu...lying motionless upon the ...d...threst bending over them.
...shar...could no longer stand by, a ...ator. He made his way toward them ...smo...ting approached them on foot.
"...wish...u peace."
...was...answered by a groan from a ...ded...an in the centre of the group.
"...e ...space," said Bashara, "I think ...help...m."
...ber...down and started as from a ...Y...it was no other than Sheikh ...apha...He glanced to the face oppo...m...I met the sinister features of ...Sha...
"...he...me of the Sheitan!" exclaimed ...Sha...clutching for his dagger; but ...agge...had been carried away.
"...urse...e religion of the beard—"
"...et...u...forget the past," said the ...ch. "...son, can you still have mercy ...old...an?"
...shar...ifted the Sheikh's hand to his ...then...his forehead.
"...ly fa...r, I owe you my life; have I ...aten...ead and salt with you?"

Carefully, tenderly, Bashara bound up the wounds. They improvised a stretcher out of their full girdles.

"We must carry him three hours to the nearest village," said Bashara.

After an hour's weary march, the Sheikh stopped them. "Let me die here in peace."

They laid him upon the burning clay and tried to shield him from the sun with their bodies.

Suddenly the Sheikh lifted himself up and spoke to Bashara.

"My son, when first you escaped from me, I swore I would take your life; but now, I know that God was with you."

He fell back heavily: Bashara caught him with his arm and laid him back upon the clay, lifeless.

THE END.

Andree's Trip to the Pole.

Whether Dr. Andree, the daring Swedish aeronaut, who started by balloon for the North Pole some time ago, has already perished or has landed at some remote point, is not yet known. Various rumors as to his fate have been circulated but all have proved unfounded. For many years past, Dr. Andree has been well known as a scientific aeronaut of particular experience in long voyages. He has made many ascents for experimental purposes, building up his knowledge of ballooning possibilities gradually but surely. Two years ago he first startled the world by the formulation at the Geographical Congress of his scheme for crossing the North Polar region in a balloon, and he soon obtained the financial help necessary. The late Mr. Alfred Nobel gave him $17,000, and King Oscar of Sweden contributed $8,500. The balloon, which cost $10,000 is about seventy-five English feet in height from the opening of the balloon proper to the top, and, roughly, a hundred feet from the top to the bottom of the basket. It is made of three thicknesses of silk held together with varnish and overlaid with two coats of varnish. Although this balloon may be regarded as being in almost every respect a novelty, the most striking characteristic is the guiding and steering apparatus. This apparatus, to describe it in brief, consists mainly of guiding ropes of different lengths, the shortest being about 1,000 feet and the longest about 1,200 feet in length. These ropes hang from the bearing-ring just above the car and drag along the earth or ice. The idea is that in case one of the ropes got foul, the others should run free. These guiding-ropes drag after the balloon, and are shifted by the voyager as he wills, so that their weight and hold on the balloon shall regulate its course.

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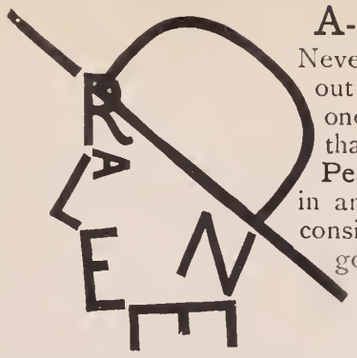

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THE WESLEYAN PRESIDENT.

MANY Methodists in this country will be interested in the action of the English Wesleyan Conference in the choice of its President. The Rev. W. L. Watkinson, on whom the highest honor in the gift of his church has been conferred, is well known on this side the Atlantic. He was the representative of his church at the General Conference here last year, when many had the opportunity of making his acquaintance. His books, too, have been widely read, and have been appreciated even more highly than in his own land. It is remarkable that there he has more readers among the Congregationalists than among the Wesleyans.

REV. W. L. WATKINSON.

Mr. Watkinson is a native of the seaport of Hull, and is fifty-nine years of age. His parents were in humble life, and his early school teaching was extremely limited. But after he joined the Methodist Church, his fine talents and remarkable oratorical ability were speedily recognized, and before he was twenty he was proposed by his minister as a candidate for the pulpit. The Conference declined to approve the proposal, but his minister was persistent, and persuaded his brethren to give the young man a hearing. The candidate preached a vigorous sermon, at the conclusion of which every member of the Conference voted for him. He has held some of the most important charges in the country, and has for four years edited the *Methodist Magazine*. He is an eminent scholar, and has written some of the ablest of modern articles on the relation of religion and science. His election to the Presidency of the Conference is a well-deserved tribute by his brethren to his abilities and character.

FOR THE SICK POOR.

Mrs. Rose Hawthorne Lathrop's Proposed Hospital—An Undenominational Charity.

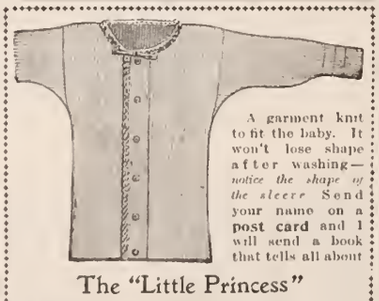
MANY of our readers are already familiar with the character of the benevolent work conducted by Mrs. Rose Hawthorne Lathrop among the destitute sick poor of downtown New York. For sometime past, she has been laboring faithfully as a medical missionary, nursing the sick at their own homes, and also giving care and attention to those who are able to visit her at her rooms, at No. 668 Water street, which she converted into a temporary cancer hospital and dispensary nearly a year ago. Mrs. Lathrop has associated with her in this work several skilled nurses, volunteers, and all labor together on purely undenominational lines. Thus far, they have been instrumental in relieving many cases of suffering, where the patients are too poor to pay a physician and at the same time not of the class to be admitted to public hospitals for treatment. A considerable proportion of her patients are victims of cancer—a disease far more prevalent among the very poor than most people imagine. The lives of those afflicted ones are sad beyond description. Too weak to labor, and generally regarded as hopeless incurables, they are practically neglected and left to linger out an existence almost as miserable as the wretched, isolated lepers on the island of Molokai.

It is Mrs. Lathrop's purpose to establish, on a modest scale, a hospital for the reception and treatment of patients among the destitute poor. It will be strictly unsectarian and undenominational. In the following communication she explains the scope and object of her plan:

It is a need hoary with age and moss-grown with neglect. The sick in life's battle—why not find them and take them from destitution to what comfort we can provide? Are our other obligations more to be respected than our obligations under the teachings, clear as the sunlight, of our Captain, Christ? Run up a building where two or three hundred poor can be kept clean and well fed; their sores dressed daily, not weekly; and their lives made decently happy. Let rafters bristle above, and old-fashioned cheapness prevail. Build for to-day. Let the hospital be secondary to the patients it harbors and serves; not a palace that eschews absolute charity because each patient costs so much in machinery. Let us build a barn or a barrack for the army of sufferers whom no one is adequately attending to. Tents are better than nothing, and there is not a desperately sick person living, suffering also from hunger and the landlord, who would not prefer a roughly-finished home that was secure and well supplied, to the agonies of anxiety they now know. Let us give a respect to the poor in spite of their poverty, and obey their command—that what can meet the greatest area of need shall be done in the quickest possible way. Be practical; stop playing with the toys of electricity and luxury long enough to solve the problem of ordinary kindness toward the sick poor of a certain class, or any class, for that matter. It will not take an Edison to evolve success in this branch of science, but merely a cable woven of many small contributions and a system of self-sacrifice in the bosom of each worker at the bedside of our sick brethren.

A Blind Heathen Student.

Some time ago, a Christian missionary was visiting a number of villages in the interior of India, and he received an invitation to go to one he had not yet entered. On his arrival, the people gathered about him and begged him to send a missionary and a schoolmaster to teach them "the Sacred Book." "What do you know about my sacred book?" he asked. An old man sitting near answered, "I know a little of it," and began to repeat in Tamil the first two or three chapters of St. John's Gospel. To his surprise, also, he found that the man was totally blind. He asked how he could possibly have learned so much, when the man answered that a lad from some distance, who had been taught in a mission school, had for months been working in this village, and had brought with him a part of the New Testament. He had read this aloud so often that the blind man had learned it by heart, and none of the precious truths had been forgotten.



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New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and urinary organs. A remarkable case is that of Rev. A. C. Darling, of North Constantia, N. Y., as told in the *New York World* of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine and was preparing to die. Similar testimony of extraordinary cures of Kidney and bladder diseases of long standing comes from many other sufferers, and 1200 hospital cures have been recorded in 30 days. Up to this time the Church Kidney Cure Co., No. 418 Fourth Avenue, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

CONSUMPTION NOT CONTAGIOUS.

The widespread alarm caused by the New York Health Board's wild, false, and untenable assertions to the effect that "Consumption is an infectious disease which can be communicated from the sick to the well," led the Chairman of the State Section of the American Medical Association, (the highest Medical Authority of the Profession) to apply to Dr. Robert Hunter, as the oldest and most experienced lung specialist of this country—for a paper giving scientific and incontrovertible proof of the utter falsity of the Board's contention, to be read at the 28th annual meeting of the Association, held at Philadelphia, June 2nd, 1897.

The points indubitably established by Dr. Hunter are as follows:

1st. That the history and all reliable statistics of the disease show that consumption is never communicated from the sick to the well.

2nd. That it never becomes epidemic as all infectious diseases do.

3rd. That instead of increasing through infection, it is steadily decreasing from generation to generation—which would be impossible were it infectious in any degree whatever.

4th. That consumption is one of the oldest diseases known to mankind, and was accurately described by Hippocrates 343 years before the birth of Christ. It is a lingering sickness which lasts for months, and often for years, during all of which time, if infectious, it would be throwing off the germs of the disease and infecting those in health.

5th. Nothing was ever done by the Profession to prevent its spread by infection, if it had power to do so, and yet at the end of twenty-five centuries of uninterrupted growth, it is found to be less prevalent and less fatal than it was at the beginning.

In England, where the death tables are compiled with the greatest care, the Annual Reports of the Registrar General show that the deaths by consumption in each million of the population were in

1860——2,679
1870——2,475
1880——2,116
1890——1,385

a decrease in 30 years of over 40 per cent.

Had each of these cases been a centre of contagion, producing new cases by infecting those in health, there could have been no decrease, but on the contrary, the deaths must have been increased by the numbers so infected.

No stronger proof that consumption is incapable of reproducing itself could be given than the fact that it is more prevalent in man than women. Women nurse and attend upon consumptives through their entire illness, and are constantly exposed to infection if it had the power to infect, and yet only 2,944 of these exposed females die of it to 4,482 males.

The great Hospital for Consumption at Brompton, London, in existence for over sixty years, is much the largest hospital for lung diseases in the world. It has a large staff of physicians with scores of nurses and other hospital attendants. If consumption was infectious it certainly would show itself among those in such close and constant contact with it, in all its worst and most advanced stages; and yet Dr. Williams, the senior physician, says: "*Infection in the wards of the hospital between consumptives and non-consumptives is unknown!*"

Dr. Cotton, another eminent physician of long experience in the same hospital tells us the nurses are all in good health, while of the physicians, nineteen in number, only one has ever shown any sign of phthisis and he was delicate and consumptive when he came there.

Dr. Clapp reviews the above facts and declares that "a residence in a consumption hospital and long continued working in its wards among consumptive patients is a very good way indeed *not to catch the disease!*

Other leading specialists, and writers on lung diseases, bear similar testimony.

Dr. Ancell says: "*against the few facts that might seem to support the doctrine of contagion there are tens of thousands that refute it.*"

Dr. Forbes says, "among the thousands he has attended he never witnessed a case of infection by it."

Dr. Reginald Thompson could find but fifteen *suspected* cases out of 13,000 examined.

Dr. Flint but two *possible* cases out of 690—and Dr. Richardson no cases out of 3000 investigated.

Dr. Douglas Powell, speaking from his own personal knowledge, experience and observation, says, "Consumption is not infectious."

Dr. Duncan Turner gives "scores of cases where persons, worn by sorrow and suffering, lived in immediate contact with consumptives for years, when if infection were possible they could not have escaped.—nevertheless they came out of the ordeal unscathed."

Dr. Young says "all the evidence adduced to show the infectiousness of consumption is absurd."

My own personal experience for more than 50 years of active professional life, the chief part of which has been given to the study and treatment of lung diseases as a specialty,—each day being spent in the examination of their chests, analyzing their sputa, exposed at all times to their breath and to emenations from their bodies, with their expectorations always in my cuspidors,—shows conclusively that it is not infectious and cannot be communicated by association. I have never in my fifty years of practice met with an instance of infection, or seen anything to make me believe it could be communicated from the sick to the well. With the records of over 50,000 cases so examined and treated by me I am able to speak with all the confidence of assured judgment in saying that there is no warrant or foundation for any belief that c is infectious or communicable in any de der any circumstances whatever. The that it can be so communicated is dispr statistics of Consumption in all civiliz the reports of consumption hospitals a tutions for the treatment of lung disea the united clinical experience of scient ists throughout the civilized world, who lung diseases a life study.

No physician can believe consumption without discrediting the annals of his sion,—the teachings of its leading auth the overwhelming judgment of the gr medical practitioners.

To what then are we to attribute the believing it infectious by the New Board? Was it gross ignorance of th consumption on the part of the Medi had the Health Department some selfi own in view?

In the face of the facts established statistics and incontrovertibly proved whelming testimony of the profession— of the New York Health department Consumption contagious—is inexplica grounds creditable to that body. W cause or the motive, the setting up of t fake of infection, to terrorize and coers was an outrage against truth and sci uphold it is a crime against humanity.

I can only say in conclusion to the Health Board regarding its ideas abo tion, as Cuvier said to the lexicograph plied to him to know if his definition was correct, "Lobster—a fish of a red chiefly travels backwards."

"Yes," he replied, "perfectly correct *exceptions*—a lobster is not a fish,—it color,—and it does not chiefly travel b

Consumption is not infectious—It municable from the sick to the well,— neither be prevented nor cured by s pest hospitals as recommended by the

(Continued next Week.)

ROBERT HUNTER, M.
Specialist in Lung Disease
117 West Forty-fifth Stree
New York.

Sept. 1st. 1897.

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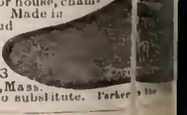

No lamp is a good one without the chimney made for it.

Go by the Index.

Write Macbeth Pittsburgh Pa

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

THE SHUT-OUTS.

We have all a warm corner in our hearts for the shut-ins, and we try, I am sure, to cheer their days by every means in our power. We think as much about the shut-

[illegible]t this subject in my head, [illegible]s hearing Katharine, a pretty [illegible] acquaintance, remark in a tone [illegible]f,

[illegible]r goes Mrs. Cameron. Thank [illegible]he isn't coming here. It's an [illegible] to talk with her, and I'm glad [illegible]el it to do this hot day!"

[illegible]ne!" remonstrated her mother, [illegible] people think of you if you say [illegible]? Poor Mrs. Cameron cannot [illegible]er deafness. It is an infirmity we [illegible]ty. Poor lady, it shuts her out [illegible]eal of pleasure!"

[illegible]ay be true, mamma," said Miss [illegible]r rather pertly, "but I've never [illegible]y great effort on your part to [illegible]n in the conversation. The fact [illegible]s deaf as a post, and she makes [illegible]comfortable because she's so [illegible]n to hear, and so resolved to go [illegible]ectly as if she had ears like the [illegible]

[illegible]a[illegible]e's mother sighed. Of all [illegible]ne surpasses that of being [illegible]d public by a young daughter. [illegible]e manner, if she were well brought [illegible]ould be sweet and deferential. Girls [illegible]earn how much they lose by be[illegible]disagreeably to their mothers, nor [illegible]ency how manner stamps them, [illegible] exactly where their position is, [illegible]r among ladies or among bores.

[illegible]e, with her golf stick in her [illegible]wt swinging jauntily away, a [illegible]he-hearted girl, with golden [illegible]n blue eyes, so fine and fair in [illegible]a that one longed to see her per[illegible]a that makes womanhood attrac[illegible]H mother and I continued our

[illegible]ee" said my friend, "that I am [illegible]en this matter, though I own [illegible]d like being blamed by Kathar[illegible]I've always disliked talking with [illegible]ns. I dread their trumpets and [illegible]ubes, and I shrink from bawl[illegible]ir ears. My child inherits my [illegible]n suppose."

[illegible]re was a pause. The silence fell [illegible]s like a thin veil, and the clock [illegible]sily in the far end of the room.

[illegible]ar I remarked after awhile, "one [illegible]e loveliest women I know, and one of [illegible]es public speakers, a woman whose [illegible]s melody, and whose words carry [illegible]sel's clear, across a large audience, [illegible]ard when she sits on a sofa by [illegible]si told me once that the secret of [illegible]ation and of the beautiful qual[illegible]h speech, was that in childhood [illegible]ad and interpreted the reading [illegible]e to her deaf grandparents. 'I [illegible]thr very dearly,' she told me, 'and [illegible]t make up to them for their loss [illegible]arg. I did not let them lose the [illegible]f phrase, nor a shade of meaning [illegible]ou help myself, and God has given [illegible]ward in the power of speaking [illegible]t can always be heard.'"

[illegible]suppose," the lady answered, "that if [illegible]e unselfish we would consider [illegible]t silent days, and the loss of va[illegible]h our deaf friends suffer from, [illegible]wn convenience, and we would [illegible]t let them be shut out, kept on [illegible]t edge of social enjoyment, and [illegible]re from the interests which are so [illegible]tous. When we get at the very [illegible]n a sin, it is almost always self[illegible]ness which makes it grow strong and [illegible]ful, isn't it?"

[illegible]e talked long that day, and we both [illegible]ded that love to our neighbor would [illegible]e us very careful to try and entertain Mrs. Cameron whenever we could. And not alone Mrs. Cameron, but other deaf friends and acquaintances. From this we passed to speak of friends who were shut out from pleasures by iron walls of poverty, by hindering circumstances, by the lack of education, by the care of little children, and we made a quiet vow, that we would do what we could to give freedom and ease and timely help, whenever it came in our power, to any who were less fortunate than ourselves.

Mrs. Ainsworth has not been at church in six months: she cannot leave her babies nor take them with her, for every minister is not like dear Mr. Moody, who said not long ago one Sunday morning in Northfield, "I don't want that mother to be worried because her baby is fretting. Sit still, madam. I can preach louder than a baby can cry. What is a mother with a baby in her arms to do if she has no one to relieve her at home? She must either never go to church, or carry her baby with her. If any lady or gentleman is disturbed, she or he may go out, but mothers with their little ones must feel at liberty to stay." After that, the baby behaved like an angel, and the mother seemed to enjoy the service, since she had a warrant for being there from the lips of one whom she revered.

But, though the pastor would be glad to see the mother with her baby in the pew, the people in the pews often frown, and the mother feels uncomfortable when her little ones are restless in church. She should perhaps overcome the feeling, but she is too sensitive to do so, and she stays at home, losing all the help attendance at church would give her. She is a shut-out from the sanctuary, for the time being, and is in danger of forming a habit of staying contentedly at home, even after her limitations are removed by the growing up of her children.

Here there is a chance for the sweet young girl, free as a flower in the sunshine, to go from time to time to the relief of the burdened matron. She may spend a Sunday morning, once a month, with the nursery brood, letting her friends go to church in her place. And so she will beautifully assist one of Christ's dear people.

We can all think of other shut-outs, and other ways of helpfulness.

Margaret E. Sangster

[illegible]ather the blood is liable to become im[illegible]e, anæmia, pimples and hives appear. Hood's [illegible]sparilla makes and keeps the blood pure. In [illegible]way Hood's Cures.

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A WARNING TO BOYS.

A Fall in Boyhood the Cause of Lifelong Suffering.

From the Press, Utica, N. Y.

Mr. Robert S. Howard, of Bridgewater, New York, has forwarded to us the accompanying valuable testimonial. From Mr. Howard's advanced age, after a life time of suffering from complicated diseases, his statement must be read with interest, and we have no doubt will go far towards convincing the doubting ones, of the efficacy of Dr. Williams' Pink Pills, as a radical cure in all rheumatic and nervous affections and their sequelæ.

Mr. Howard's reputation as a man and a citizen lends weight to his simple, straightforward statement.

Being desirous that others should be benefited as I have been, and that they may know that the means of relief is within easy reach, I make the following statement, solemnly declaring the same to be true in every particular:

"My name is Robert S. Howard. I am a miller by occupation. My postoffice address is Bridgewater, Oneida County, N. Y., and I am 67 years of age.

"I was a life-long invalid, my health being first impaired by a fall when a boy, which injured my spine. While in a weak condition from this cause, I caught cold, which developed into rheumatism that became chronic. In 1861 I was sufficiently recovered to think I could enlist and tried so to do, but was rejected, the surgeons telling me I was by no means cured, nor was I fit to go to the front. They knew better than I did, for very shortly after, I was again laid up with severe pain in the lumbar region. My kidneys were affected, and my joints grew swollen and painful. My usual position when trying to walk, was with my hands on my knees, every movement giving exquisite pain. I was in fact a cripple, and that became my normal condition, with few periods of partial relief until last fall. My digestion was much impaired, my stomach was in bad condition, and I, of course, had heart affection after the long years of rheumatism. I had always, when in my bad spells, called in a physician, but I received very little benefit from the usual medical treatment, and at last these gentlemen pronounced my complaint general debility, involving all the organs, nearly, of which I am possessed.

"It was last fall, I say, when I began to read in the papers of Dr. Williams' Pink Pills, and I grew more and more interested in them through the accounts I saw of so many people being cured by them, until I came to the conclusion that they might do me good. I therefore bought two boxes of Pink Pills and proceeded to take them. It may have been fancy, but it seemed to me that the first dose made me feel better than I had been in a long time, so I continued the treatment until I took all the pills I had. By that time I knew there was no fancy in the knowledge that I was getting well. My health is now in better condition than it ever has been since childhood. My appetite is good, I sleep well, all that distress in the back has disappeared, my joints no longer trouble me, and my health is better than it has been in 46 years, and improving all the time. I am able to attend to my business as a miller, and at 67 find myself more of a man than I ever was before. I shall continue to use Pink Pills, and advise others afflicted with any of the troubles that I suffered for a lifetime to do likewise.

(Signed) "R. S. HOWARD."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are sold in boxes (never in loose form, by the dozen or hundred) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

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DIRECTIONS FOR LIFE.

Apostolic Rules for the Conduct of Christians in the Various Relations of Life. (Eph. 6: 1-9.)

One singular characteristic of Christianity as Christ gave it to the world was the absence of specific legislation. In the Mosaic economy there were minute regulations as to what should be eaten and what avoided, what clothes might and might not be worn, what ceremonies should be observed and a multitude of other laws governing social and religious life. But Christ left all these untouched. He prescribed no form of church government, no order of worship. The Christian was to be a law unto himself. Christ aimed at the heart. If that was made right, all else would be right. Love of God and love of man would insure a life of love and beneficence. It was a law of liberty. How wise such a proceedure was, we now see. The centuries have rolled by, bringing radical changes in social life; new inventions have opened up new forms of activity; new political systems have arisen, bringing new duties and new relations, but Christianity remains ever fresh, ever useful, ever applicable to the changed conditions. The principle of love never becomes obsolete. It regulates the life of the nineteenth century as it did the life of the first. Loyalty to Christ will issue in a life of usefulness and purity in our day just as surely as it did in the life of the first Christians. Indeed, as the years pass, and our lives broaden under the discoveries and enlarged views of civilization, we seem to get clearer views than our fathers had of the true principles of Christ's teaching, and find them penetrating deeper into our lives and taking hold of outlying points of conduct they had not previously touched. We see that the further we apply the principles of Christ the more beneficent they are. They affect the individual life, the family life, the conduct of business, the duties of the citizen, and international relations. Problems of society, about which he knew nothing, are solved by the principles he laid down; questions of conscience which were not conceivable to him in the simple life of Palestine, are settled by his rules.

As it is in the family, when the child is compassed around with prohibitions and restrictions and is controlled and directed in every action of his life: but when he grows up is left free to regulate his own life, we expect him to be just as good a son and just as correct in his deportment as when he was a boy; so the Christian emancipated from law is as good a man as the Jew who was under the law. Indeed we expect a fuller and more intelligent service from the free man than from the one who is under the law. As the son grown to maturity anticipates his father's wishes and does more and better than the father could have expected him to do as a child, so the Christian yields no perfunctory or mechanical obedience, but cheerfully does the will of his Father who is in heaven. Thus in our forms of worship and of Church relation, widely as they differ, there is an emulation all to be nearer and more completely in harmony with God.

The Apostle Paul follows Christ's example in the directions for practical life which form the basis of the Topic. The spirit of Christ is to animate the parents and the children, the master and the servant. The children are to honor and obey, and the father is to avoid the pragmatical, irritating demeanor which ruins a child's temper. Each is to show to the other the consideration due to the respective relations. The servant is to give conscientious service, and the master is to treat him with the kindness of one who hopes for kindness to himself from his Master in heaven. The whole system of personal relation is lifted out of the lower selfish order, and is placed on the higher plane of duty and conscience. The result must be beneficent in all cases. The parent will have better children, and the children will have a more pleasant life; the master's interests will be safe and the servant will receive his rights. Thus the law of liberty becomes a law stringent and penetrating, working in all for righteousness.

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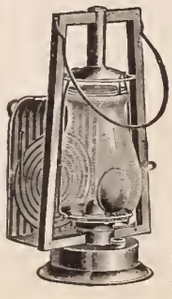

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1.	– R A – I – A country of Sonth America.	16.	B – S M – – K A noted [illegible].
2.	– – A – I – I – Name of the largest body of water.	17.	– – C T O – I – Another [illegible]
3.	M – D – – E – – A – E – – A sea.	18.	P – R – U – A – Country [illegible]
4.	– M – – O – A large river.	19.	A – S T – A – I – A big [illegible]
5.	T – A – – S Well known river of Europe.	20.	M – – I N – E – Name of a prominen[illegible]
6.	S – – A N – A – A city in one of the Southern States.	21.	T – – A – One of the Unit[illegible]
7.	H – – – – – X A city of Canada.	22.	J – – F – – R – – N Once P[illegible] the Un[illegible]
8.	N – A – A – A Noted for display of water.	23.	– U – – N A large lake.
9.	– E – – E – – E – One of the United States.	24.	E – E – S – N A noted p[illegible]
10.	– A – R I – A city of Spain.	25.	C – R – A A foreign coun[illegible] size as Kan[illegible]
11.	H – V – – A A city on a well known island.	26.	B – R – – O A large islan[illegible]
12.	S – M – E – A well known old fort of the United States.	27.	W–M––S W–R–D Pop[illegible] n am[illegible]
13.	G – – R – L – A – Greatest fortification in the world.	28.	B – H – I – G A sea.
14.	S – A – L E – A great explorer.	29.	A – L – N – I – An ocean[illegible]
15.	C – L – F – – – I – One of the United States.	30.	M – D – G – – S – A – An [illegible] ri[illegible]

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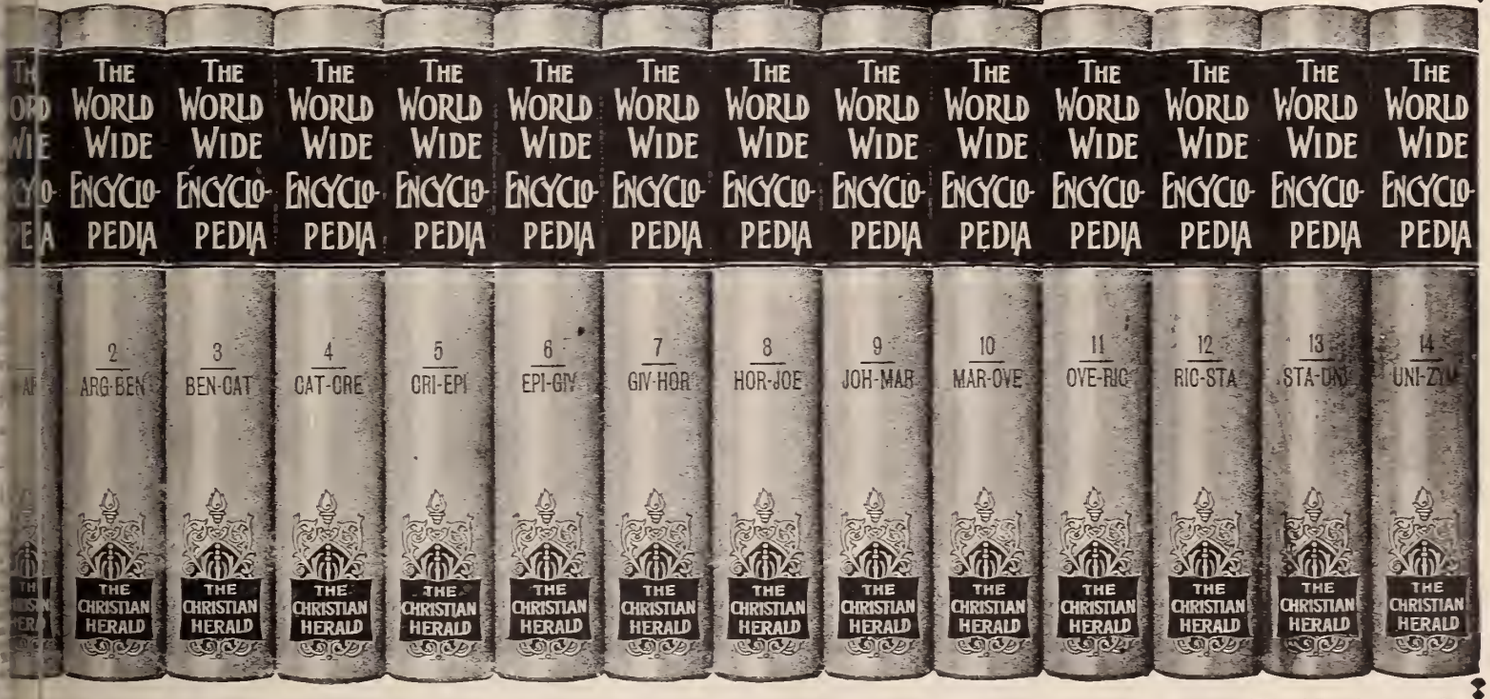

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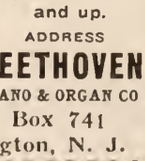

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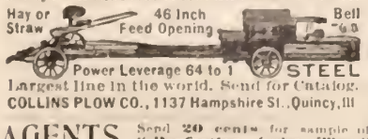

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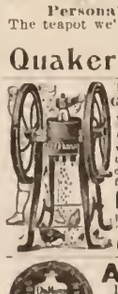

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

E BIBLE HOUSE, NEW YORK. VOLUME 20.—NUMBER 36.

De Witt Talmage, D.D., Editor. NEW YORK, SEPTEMBER 8, 1897. PRICE FIVE CENTS.

U FAMINE RELIEF WORKERS IN INDIA

w The Christian Herald" Fund is Being Distributed by Bishop Thoburn's Inter-Denominational Missionary Committee.

Rev. Dr. Gordon of Nangeli.

HANED BY STARVATION.

roup of portraits published on s page is reproduced from a pho- aph kindly forwarded to us by in- of Bishop Thoburn. The pho- as taken at Jabalpur on the day ed missionaries representing four- nary societies assembled by f Bishop Thoburn to apportion tance from RIS- RALD ong t ne- dis- repre- com- as or- t the take ations into ration ly the s far fund ermit. nbers mmit- e por- pose p are ows: Tho- air- K. E. S. f the e can Secre- . D. pt st: L. a on. Mis- R. R. P. y. of rna- ssion- nce: For- Byte- muel ociety nds: T. John ev. L. Metho- Episcopal: Gorge e Men- ev. J. arren. tant pal: E Morti- Wileyan: Rev. Andrew Stoll, Ger- n Engelical: Rev. A. G. Danielson, edis Evangelical: Rev. J. C. Blair, Presbyterian: and Rev. David Finlayson, Church of Scotland. Three other members of the Committee who were not able to be present at the first meeting were Mr. Benjamin Aitken, Independent: Dr. Z. Uhl, American Evangelical Lutheran: and Miss Helen Stevens, of the London Missionary Society. The meeting was held in the Methodist Episcopal Church at Jabalpur, a photograph of which is also published on this page. There can be no doubt that in the hands of a committee representing so many societies and so many sections of India, the fund will be wisely and fairly administered. THE CHRISTIAN HERALD is honored by having missionaries so eminent willing to devote time and trouble to this onerous work, and is glad that all denominations have cheerfully co-operated in the labor. We are sure that whatever may be the field in which the heaviest burden is felt, its claims will receive kindly and sympathetic consideration, and prompt aid will be rendered. Thus the funds being on the spot, the time of sending appeals to this office will be saved and the aid will be extended where it is most needed.

From a report of the meeting forwarded to us by the Secretary, Rev. E. S. Hume, we learn that after listening to the stories of the missionaries and reading the letters of those unable to attend, a resolution was passed that "In view of the widespread and great distress reported, the money in hand should be appropriated to the relief of pressing need and distributed immediately." Checks were drawn at once in proportion to the urgency reported and were sent out that day. Speaking with Bishop Thoburn shortly afterward, the bankers informed him that the checks were speedily converted into cash, and the whole sum was in the hands of the missionaries in the various fields within a few days. The eagerness with which the missionaries secured their share of the funds showed how bitter was the need and how anxious they were to save the lives of the people who were appealing to them for food. A large number of the people relieved were Christians. Mr. Hume writes that a crore of rupees (about $33,000), was thus paid out. He adds that "During the meeting there were many expressions of gratitude for the generous and timely aid which has been received by the missionaries from THE CHRISTIAN HERALD Famine Fund and the following resolution was passed unanimously and enthusiastically:

Resolved:—That the Secretary convey the most hearty thanks of all present to the friends in America, who have sent out through "The Christian Herald" such very generous gifts for use in Famine Relief; also the same to the Proprietor of that paper whose enterprise and Christian sympathy have made this great movement possible.

To this cordial resolution, which we are sure will be gratifying to every contributor to the Fund, Bishop Thoburn adds: "You have every reason to be thankful that God has permitted you to become a blessing to so many thousands in this stricken land." In sending the report of the proceedings, Mr. Hume says: "The work which you are doing for India through the Famine Fund can never be forgotten. The Christian spirit THE CHRISTIAN HERALD has manifested has been an example to all. You and those who have contributed to your Fund must feel great satisfaction at having done such a grand work. As Secretary of your Committee, I am receiving most urgent letters, begging for help. **The need for relief has not been so great at any time as now.** I trust we shall receive further funds from America to meet the urgent calls which come in from every side."

M.E. CHURCH, JABALPUR

Mr. L. Booth. Rev. E. Mortimer. Rev. G. L. Wharton. Rev. R. P. M. Stanley. Rev. H. Forman. Rev. D. Jones. Rev. Andrew Stoll. Rev. A. G. Danielson. Rev. George Lambert. Bishop J. M. Thoburn. Rev. T. S. Johnson. Rev. J. C. Blair. Rev. David Finlayson. Rev. E. S. Hume. Rev. Samuel Baker. Rev. J. A. F. Warren.

"THE CHRISTIAN HERALD'S" INTER-DENOMINATIONAL COMMITTEE AT JABALPUR, INDIA.

Since Mr. Hume wrote the above letter, another remittance of fifty thousand dollars has been cabled to the Committee, so that the worthy Secretary must have been able to respond to the appeals promptly on their reaching him. It must have gladdened his heart to have in hand the funds for the work.

Among the reports of Famine Relief work presented at the meeting were the

(Continued on page 675.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

A Believer in Missions, Missouri. There are persons in this community who claim that the money given for Foreign Missions is used to pay the salaries of persons in this country, (meaning perhaps members of mission boards, etc.), or that the money passes through so many hands that it never reaches the missionaries. I believe these charges are absolutely untrue. Am I right?

There is no foundation for such charges. Speaking generally for the missionary boards, we believe them, without exception, to be honestly and conscientiously conducted. The result of their efforts is of incalculable value to the Gospel cause, and any money entrusted to their hands is absolutely safe, and will be applied in strict accordance with the wishes of the donors.

Reader, Leadville, Colo., Thomas Owens, Carlisle, Ky., and G. T. G., and others. Does not your statement that the relics found by Prof. Flinders Petrie in Egypt, were over five thousand years old, conflict with Bible chronology? These figures carry us back beyond the date of the creation.

The commonly accepted chronology of the Bible makes the date of the Creation 4004 years before Christ. As we are now in the year 1897 after Christ, it follows that the entire period is 5,897 years. There is therefore no conflict with Bible chronology in our statement as to the relics being over five thousand years old. At the same time you must remember that the system of chronology which gives 4004 as the date of creation, forms no part of the Bible itself. It is constructed on calculations based on the generations mentioned in the Bible, but these generations may not have been continuous or they may have overlapped, so that there are many considerations which render such a system extremely unreliable. The early records of Genesis were evidently never designed to be the basis of a strict chronological computation. The Bible writers were anxious, first of all, to teach religious truth and even when they wrote history, they were less careful about dates than about the spiritual lessons to be drawn from their narrative. The dates of all events previous to the accession of Solomon are uncertain.

Subscriber, Boston, Mass. Will you kindly tell me the origin of Faith, Hope and Charity; also why represented by figures of women?

The "Three Graces" of mythology were Euphrosyne, Aglaia and Thalia, who were supposed to be in attendance on Venus or Apollo, and who represented grace, beauty, and joy respectively. In the Christian interpretation, they are superseded by Faith, Hope and Charity, who are known as the Three Christian Graces. (See t. Cor. 13: 13.) The reason why feminine figures are chosen is doubtless that in art the feminine figure is invariably selected to represent the more delicate emotions, and the masculine to portray the stronger and more heroic.

The Klondike gold craze has stirred the muse of Yone Noguchi (the famous young Japanese poet, resident in Oakland, Cal.) to express his contempt for gold-hunting in sounding lines. He likens the hunters to men who have abandoned happiness for an unsatisfying phantom. We quote these lines from a copy of his verses, which he has sent to THE CHRISTIAN HERALD:

Thou, ant, battling for gold-dew, art a demon-child unlike the father-god.
Gather mortal the boundless, boundless gold that birds not abandon ere aches—
The world-illuminating gold that kindles mortal's delight!—O gold! not the Klondike gold—
The gold at the proud gate of San Francisco Bay, aye, the divine gold of the majestic sun!

* * * * * * *

Hark! An awakening shout—Klondike gold! Nay, mortal, the gold of day!—
Aye, the emperor sun gorgeous the snow-robed Alaska land with a crown of golden light!

This is the poetry of nature-worship, and breathes the same spirit as that of the Druid or the Zoroastrian.

Jessie Watterson, Cleveland, O. What are the uses and characteristics of the Ediographic? I saw it mentioned in an article lately, but found no intelligent explanation?

It is a French invention designed to record words as they are spoken. As in the case of the phonograph wax cylinders, the sounds of the human voice trace irregular lines on sheets of smoked paper, which are fitted upon a revolving wheel, and these sounds, it is claimed, can be reproduced with absolute accuracy. Write to the Bureau of Education, Washington, D. C., for complete description.

S. E., Caton, Santa Cruz, Calif. Is the confessional employed in the Greek Church?

Yes; confession, ablution, penance and prayers for the dead.

T. B. S., Fairfield, Ia. Why do you say that the First Epistle to the Corinthians was written from Ephesus, when the Epistle is dated from Philippi?

The date forms no part of the epistle and it is omitted in the Revised Version. There are several references which show that Paul was writing at a period later than his short stay at Philippi. t. Cor. 15: 32 shows that he had been at Ephesus when he wrote, and t. Cor. 16: 8, showed that he purposed remaining there for some time longer. The rational inference, therefore is that he was there when he wrote the epistle. Possibly it may have been sent to the Corinthian Church from Philippi, if Timothy and the others mentioned in the date line were not going farther at that time; and so some one at Corinth receiving it endorsed it with the name of Philippi.

CEREMONIAL IN A BUDDHIST TEMPLE, CEYLON.

The Singhalese are devoted to Buddhism, which is, indeed, the dominant religion of the island of Ceylon; but it does not exist among them in the same purity that characterizes it in India, although the sacred books are identical. The Singhalese priests are wealthy and influential as a class, and own one-third of the tillable land of the island. Our photograph represents a party of Buddhist priests assembled in a temple, and engaged in one of the ceremonials of their religion.

Israel, and that they would share his glory, and he wished none to come with any such idea. He wanted them to count the cost, and he told them of the trials awaiting them if they followed him. They must be quite sure that they loved him so well that if their fathers or their brothers cast them off for being Christians they would be faithful to Christ even at the cost of losing the love of their relatives.

Richard, M, Providence, R. I. Is "Klondike" an American or Canadian word? What does it mean?

It is a native Indian word, and, accurately written, is "Thron-dluck," meaning "plenty of fish," given to the locality, doubtless, because of the abundance of fish found in the river.

Pastor. What can be done with these easy-going, good-natured, self-confident, sanctimonious professors of religion, who feel that they possess all the grace, piety, and Christian virtues necessary, and who never speak, sing or pray in social meetings, remaining mute throughout the service, but who on any secular occasion will manifest great interest and enthusiasm by word and manner, and contribute in every way to make such gatherings a success?

Don't judge them too harshly. It may be that they feel deeply and have true religion right in their hearts, although they are constitutionally deficient in moral courage and the qualities that are needed for speaking and praying in public. The mute worshipper is not necessarily less sincere than he who is a ready speaker. Everyone according to his gift or talent. You should take your quiet folks and put them in active Christian work where they don't need to fret about their inability to speak in public. Keep them busy and you may be surprised at the zeal and energy they will show. Remember that public speech, after all, is an accomplishment and not a virtue. None should omit, however, that act of public acknowledgment which is the duty of every Christian. (Matt. 10:32.)

Subscriber, Atkinson, Neb. Did Paul baptize his converts? If not, why did he not?

Paul answers your second question himself (see t. Cor. 1: 17.) He implies that he had something better to do. Christ sent him not to baptize but to preach the Gospel. The value of baptism in the case of the Corinthian converts was that it was a public profession of their faith—it placed them on record. This result would be attained whoever administered the rite, and, therefore, Paul relegated the duty to some other Christian. After he left, the Corinthians began to think there was some special significance about it, and for this Paul reproves them.

Subscriber. What could I get the World-Wide Encyclopedia for if I can pay all at once and send right away?

The regular price is $13, but for cash (to subscribers only) we will allow ten per cent. discount, making the price $11.70.

Reader, Albany, N. Y. Can you give any information concerning the prophecy of Mother Shipton in the 15th or 16th century?

"Mother Shipton" (who is said to have been Ursula Southiel, wife of Tobias Shipton, a builder in Yorkshire, England), lived about 1486. Other accounts give her a different name. She is said to have predicted the death of Cardinal Wolsey and numerous other events, including the invention of r... and the end of the world. Doubtless... "prophecies" attributed to her are not g...

W. W. W., Wallace, Va. I find in THE CHRISTIAN HERALD of August 18, 1897, on page ... article headed "Only Nance." It is an e... picture of mountain life; about the best I h... read. I have been doing Christian work ... the mountaineers for five years, and quite ... ber of other workers are associated with ... are working without salaries, and have to ... our work as cheaply as possible.

R. A. G., Millbrook, N. Y. Where in N... City can I obtain instruction, either pr... in a school, in burning designs on woo...

Write to the Secretary of the Art S... League, Fifty-seventh street, New Y... full information.

W. G. R., Oneco, Fla. What is the popu... Buenos Ayres, the capital of the A... Republic?

The population of the capital in 1... 549,307.

A Swedish reader sends us this not...

There is a large fair in Stockholm this ... on account of being the king's twenty-fift... as a regent, and in vain have I been l... your paper for some mention about it.

An illustrated article on the sub... peared in our issue of April 7. Those ... who come to this country make good ... and our correspondent's letter shows t... do not forget the home-land.

This appeal from a reader in Elg... may suggest an opportunity to other r... help what seems to be a very deservi...

Last May a few of us got together and ... a Sabbath School away here in the mou... Eastern Oregon, on the little River Minu... has prospered. It seems as though it is ... starting-point for a revival. Th... said that Uncle Billy would have ... superintendent, for some one w... to pray. I thank God I could pr... you send us a few good books? ... you have lots of them in your ... Schools that your folks have re... things would be a great help t... ones here in these mountains. If ... us some books, send them to W... We call our school Pine Gro... Sunday School, Elgin, Union Co...

We do not believe a better ... be made of old libraries than ... them to this mountain Sunda...

C. W. K., Augusta, Ga. Whe... Garden of Eden to be found...

We have repeatedly replie... ters like the above, at differe... but the inquiry is a perennial ... investigation as to the site of ... been completely baffled. Arm... abia, Syria, Ceylon, India, ... have each claimed to be the sc... Garden described in Genesis ... preponderance of opinion an... nent scholars seems to favor ... ern part of Armenia. A mu... volumes has been written on ... subject, but it is quite as u... as ever.

Mrs. C. L. C. R., Summit, N.J. ... any missionaries in Thibet? ... many, and have there bee... verts?

Notwithstanding the fact t... sionaries are not openly per... Thibet, several brave pione... Gospel have begun operatio... frontier. Miss Annie R. Ta... several companions, about ... ago, started a Thibetan Go... sion on the border, which ... been considerably enlarge... Moravian Brethren occupy ... tions in Little Thibet, but have n... Thibet. The China Inland Missio... engaged in border work and awaiti... portunity to enter.

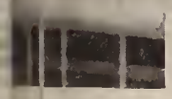
Constant Reader, Allentown, Pa. ... verses are not connected in any way. ... case the reference is to the confession ... which was the basis or rock, and in the ... the writer simply gave the greeting of ... who were with him when he wrote.— ... man, Lyonsville, Cal. The nearest we ... it is Job 38: 35.——J. A. G., Paw Pa. ... 1. The persistency of misrepresentatio... hood provoked him to emphatic co... 2. There is imported food and a sma... native-grown food, but the price is ... means of the poor. As in other lan... causes high prices.——A. R. G. E., Galv... Write to Ditson & Co., N. Y.—D. W... So. Dak. It is not.——Miss Clara L... Haven, Ct. It is at Mont-Lawn, near ... the-Hudson, N. Y.——M. L. D., Bryan, ... answer to Reader, Leadville, on this ... R. B. J., Darien, Mo. THE CHRISTIA... never discusses politics. You certainly ... interpreted the meaning of the sermon ... S., Morris, Ill. It is an old English ... and if still in existence can doubtless b... through American publishers such as ... Harpers.——R. S. G., Northfield, Ill. ... reliable, we believe.——A. B. C., Garfie... full name and address and we will send ... card.——Subr., Pokeepsie, N. Y. Wr... Jewett, bookseller, Bible House, New ... R. J. B., Perry Centre, N. Y. See the ... Mountain Sunday School, which appear... on this page.——Mrs. Fred C. S., P... We do not recognize the lines.——W. ... San Francisco. *The Scientific Amer...* York.——Mrs. W. C. B., Lee, Mass. I ... ten no such book.——Reader, Newark, ... questionably it would conduce to heal... fort to have the place cleaned and the a... dust removed.——Constant Reader, New... can find what you want at Ocean Grove...

THE BABIES' FLOATING HOSPITAL.

hat . John's Guild is Doing for the Tender Little Children of the Metropolis in Midsummer—Happy Youngsters and Thankful Mothers.

HERE is no more beautiful or deserving charity in New York at the present time—amid its multitude of benevolences—than the St. John's Guild, whose peculiar mission is to save the young and tender babies of the tenements. When the relentless sun pours his suffocating heat down n t close quarters of the poor, and yo g children droop in the sickly n spre. then, like messengers of v. e agents of the Guild come with made each week during the hottest weather. The Seaside Home had over 1800 patients. Caring for this vast army of children cost only an average of twenty-six cents per day for each. Last year the Floating Hospital, the Seaside Home, and the City Hospital were more in demand for the children's work than in any previous year of the Guild's history. Between $45.000 and $50.000 a year are expended in the conduct of the work as a whole. During the last season the general depression in business has resulted in a very considerable reduction in the contributions, but the Guild was carried through the year successfully, relieving over 60.000 little sufferers and brightening thousands of homes.

Many of the trips of the Floating Hospital are made at the expense of individual donors who thus, in a quiet and unostentatious way, have a large share in the saving of hundreds of little weaklings. On such trips the number carried ranges from 500 to 1500. The big barge is well fitted out and equipped for its work, and the crowds of tired and anxious mothers who throng its decks thoroughly appreciate the kindness that has provided these life-giving outings for their frail little ones. For the hungry there is an abundant supply of good milk and bread and other substantials, and there are doctors and nurses nearby to afford relief to any little sufferer. The cribs in the Floating Hospital are cool and inviting, and of snowy whiteness—just the place for tired babies to sleep soundly, and the salt water bath-rooms are well patronized by those mothers who know how invigorating to a weak child is a dip in the sea. In a single season nearly 10.000 salt-wather baths are given to the little little folks, besides a large number to grown-up girls and women who accompany them.



E . TOR'S VISIT.

r come invi- ns the moth- and abies alike, in the assur- e of killed med- attention, and a asan life-giving g the sea. Our otographer re nted in the s ans on this ge eral inter- g ases of the nevork of St. in s uld. On al- a days, the t ge ties up t e ers on the st- and West- e of he city, and cr ds of moth- and isters with g bies are re- ed guests, and wi wholesome at pure, fresh k a invigorated the ea air. In ro are four- spy baths and grit tubs, and e, a ost as soon the rge is clear the ck, the re- shg work of thin the little fere in real salt ter gins. One t of he barge is ed as a hospit- and en the weakest children are taken call for by skilful doctors and nurses. nationalities are represented among beneficiaries of this beautiful charity. it at the Seaside Hospital of the ld at the full realization of the bene- corred is apparent. It is capable of mmodating 250 sick children and moth- an in the summer months, when the ildre of the poor who huddle together he healthy tenements, are suffering st, is always full. Pale, wan and dy- g wh they come there, when they leave e Ho e after a week or fortnight's so- arn, little patients are so changed as be rdly recognizable, the ruddy hue heal taking the place of the pallor of ckne Last year nearly 57.000 chil- en a their parents were carried down e ha or, an average of five trips being

MOTHERS AND BABIES ON THE PIER, WAITING FOR THE BABIES' HOSPITAL BOAT.

Our Famine Relief Workers in India.

(*Continued from First Page.*)

following: Rev. Daniel Jones of the Baptist Mission at Agra, said that their Mission sought to give relief by giving employment to the needy. On his compound, 18 hand-mills are kept busy, giving employment to a number of women. The flour is taken over by the Rev. J. P. Haythornthwaite, of the Church Missionary Society, who oversees the distribution of it, to the needy. One hundred weavers also are kept busy at their looms, and a number of women are engaged in spinning. The Municipality has helped them by giving them an order for Rs. 1.000 worth of cloth. The weaver community generally, have been the chief sufferers. They have a few orphans also, for whose support they are responsible.

Rev. R. P. M. Stanley, of the Christian and Missionary Alliance, reported that gratuitous relief is being distributed from seven centres, in their Mission. That week the numbers receiving it were 6,200, the previous week 6,500. They give employment to 500. Lack of funds prevents them reaching more than half the number they would be glad to help.

Rev. J. A. F. Warren, Protestant Episcopal, Jabalpur, in referring to the famine work at the Society's station, at Agra, said that Mr. Haythornthwaite had sold his piano in order to get money for famine relief. In Jabalpur they have 150 children. The Mansion House Fund helps them to the extent of Rs. 226 per month. The society has also helped them, but is unable to send more money.

Rev. David Finlayson (of Sioni, Chappara, in the Central Provinces), reported that they had distributed uncooked food for four months at the rate of ten to twelve dollars a day, and their money was all done. They selected the most needy and the lame, blind and lepers as their special objects of charity. Since they have had to stop their distribution, many of these had to go to the government poor-house; but the people complain that they are ill-treated there and do not get enough to eat.

Rev. A. G. Danielson of the Swedish Mission at Chhindwara, said that around their seven stations there is distress: Sagar is the worst of all. They could use unlimited sums of money there in relieving distress. The very poor, the orphan and destitute children, are specially singled out for help. Sometimes hundreds sit about the mission compound all day. Their orphanage is full; 110 is the highest number their society will undertake the care of. In addition to this they have 35, collected in a temporary orphanage. In the Chhindwara and Betul districts together the society allows for only 100 orphans, but this number has already been exceeded by about 25.

A BREEZY RESTING PLACE.

Rev. G. L. Wharton (Christian Mission, Hurda) reported urgent need of funds He had seen as many as seven people dead round their compound at Bilaspur. Mr. Gordon of Nungeli in that district, undertakes to distribute relief in ten of the villages around them. Their Orphan Asylum and Leper Asylum are full. Every day some dead bodies are found lying about. They often came to an end of their means, and then a check would come and enable them to go on again. Mr. Wharton's instructions to all workers are that the gifts are to be given in the name of the Lord Jesus Christ.

Mr. Samuel Baker, of the Society of Friends, told a sad story of destitution around their missions, but he nobly said that as they had still a small sum in their treasury, it would not be right to ask for any share of THE CHRISTIAN HERALD Fund until the brethren who were surrounded by people actually dying of starvation, had received the money they needed.

Dr. T. S. Johnson, of the Methodist Mission at Jabalpur, said that usually the death rate in that district was fifty in the thousand, but during the famine the rate had risen in the Northern part to 626 in the thousand. More than half the population had been swept away. The official reports were appalling, "but the worst is not known."

Rev. A. Stoll told how in a journey of twelve miles a fellow missionary had seen **fifty corpses** lying near the road, many of them half-eaten. Dogs cannot live near some of the villages, because the people catch and eat them, so fearful is the pressure of hunger.

THE METROPOLITAN PULPIT

LABOR STRIKES.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Matt. 7: 12. - - - - - - { **Whatsoever ye would that men should do to you, do you even so to them.**

THE greatest war the world has ever seen is between capital and labor. The strife is not like that which in history is called the Thirty Years' War, for it is a war of centuries, it is a war of the five continents, it is a war hemispheric. The middle classes in this country, upon whom the nation has depended for holding the balance of power and for acting as mediators between the two extremes, are diminishing; and if things go on at the same ratio as they are now going, it will not be very long before there will be no middle class in this country, but all will be very rich or very poor, princes or paupers, and the country will be given up to palaces and hovels.

The antagonistic forces are closing in upon each other. The Pennsylvania miners' strikes, the telegraph operators' strikes, the railroad employees' strikes, the movements of the boycotters and the dynamiters are only skirmishes before a general engagement, or, if you prefer it, escapes through the safety-valves of an imprisoned force which promises the explosion of society. You may pooh-pooh it; you may say that this trouble, like an angry child, will cry itself to sleep; you may belittle it by calling it Fourierism, or Socialism, or St. Simonism, or Nihilism, or Communism; but that will not hinder the fact that it is the mightiest, the darkest, the most terrific threat of this century. All attempts at pacification have been dead failures, and monopoly is more arrogant, and the trades unions more bitter. "Gives us more wages," cry the employees. "You shall have less," say the capitalists. "Compel us to do fewer hours of toil in a day." "You shall toil more hours," say the others. "Then, under certain condition, we will not work at all," say these. "Then you shall starve," say those, and the workmen gradually using up that which they accumulated in better times, unless there be some radical change, we shall have soon in this country four million hungry men and women. Now, four million hungry people cannot be kept quiet. All the enactments of legislatures and all the constabularies of the cities, and all the army and navy of the United States cannot keep four million hungry people quiet. What then? Will this war between capital and labor be settled by human wisdom? Never. The brow of the one becomes more rigid, the fist of the other more clinched.

But that which human wisdom cannot achieve will be accomplished by Christianity if it be given full sway. You have heard of medicines so powerful that one drop will stop a disease and restore a patient; and I have to tell you that one drop of my text properly administered will stop all these woes of society and give convalescence and complete health to all classes. Whatsoever ye would that men should do to you, do you even so to them."

I shall first show you how this quarrel between monopoly and hard work cannot be stopped, and then I will show you how this controversy will be settled.

Futile remedies. In the first place there will come no pacification to this trouble through an outcry against rich men merely because they are rich. There is no member of a trades union on earth that would not be rich if he could be. Sometimes through a fortunate invention, or through some accident of prosperity a man who had nothing comes to a large estate, and we see him arrogant and supercilious, and taking people by the throat just as other people took him by the throat. There is something very mean about human nature when it comes to the top. But it is no more a sin to be rich than it is a sin to be poor. There are those who have gathered a great estate through fraud, and then there are millionaires who have gathered their fortunes through foresight in regard to changes in the markets, and through brilliant business faculty, and every dollar of their estate is as honest as the dollar which the plumber gets for mending a pipe, or the mason gets for building a wall. There are those who keep in poverty because of their own fault. They might have been well-off, but they gave themselves to strong drink, or they smoked or chewed up their earnings, or they lived beyond their means, while others on the same wages and on the same salaries went on to competency. I know a man who is all the time complaining of his poverty and crying out against rich men, while he himself keeps two dogs, and chews and smokes, and is filled to the chin with whisky and beer!

Micawber said to David Copperfield: "Copperfield, my boy, one pound income, twenty shillings and sixpence expenses; result, misery. But, Copperfield, my boy, one pound income, expenses nineteen shillings and sixpence; result, happiness." And there are vast multitudes of people who are kept poor because they are the victims of their own improvidence. It in no sin to be rich, and it is no sin to be poor. I protest against this outcry which I hear against those who, through economy and self-denial and assiduity, have come to large fortune. This bombardment of commercial success will never stop this quarrel between capital and labor.

Neither will the contest be settled by cynical and unsympathetic treatment of the laboring classes. There are those who speak of them as though they were only cattle or draught horses. Their nerves are nothing, their domestic comfort is nothing, their happiness is nothing. They have no more sympathy for them than a hound has for a hare, or a hawk for a hen, or a tiger for a calf. When Jean Valjean, the greatest hero of Victor Hugo's writings, after a life of suffering and brave endurance, goes into incarceration and death, they clap the book shut and say, "Good for him!" They stamp their feet with indignation and say just the opposite of "Save the working classes." They have all their sympathies with Shylock, and not with Antonio and Portia. They are plutocrats, and their feelings are internal. They are filled with irritation and irascibility on this subject. To stop this awful imbroglio between capital and labor they will lift not so much as the tip end of the little finger.

Neither will there be any pacification of this angry controversy through violence. God never blessed murder.

The poorest use you can put a man to is to kill him. Blow up to-morrow all the country-seats on the banks of the Hudson, and all the fine houses on Madison Square, and Brooklyn Heights, and Bunker Hill, and Rittenhouse Square, and Beacon Street, and all the bricks and timber and stone will just fall back on the bare head of American labor. The worst enemies of the working classes in the United States are their demented coadjutors.

In this country the torch put to the factories that have discharged hands for good or bad reasons; obstructions on the railtrack in front of midnight express trains because the offenders do not like the president of the company; strikes on shipboard the hour they were going to sail, or in printing-offices the hour the paper was to go to press, or in mines the day the coal was to be delivered, or on house scaffoldings so the builder fails in keeping his contract—all these are only a hard blow on the head of American labor, and cripple its arms, and lame its feet, and pierce its heart. Traps sprung suddenly upon employers, and violence, never took one knot out of the knuckle of toil, or put one farthing of wages into a callous palm. Barbarism will never cure the wrongs of civilization. Mark that!

Well, if this controversy between capital and labor cannot be settled by human wisdom, if to-day capital and labor stand with their thumbs on each other's throat—as they do—it is time for us to look somewhere else for relief, and it points from my text roseate and jubilant, and puts one hand on the broadcloth shoulder of capital, and puts the other on the home-spun-covered shoulder of toil, and says, with a voice that will grandly and gloriously settle this, and settle everything, "Whatsoever ye would that men should do to you, do you even so to them." That is, the lady of the household will say: "I must treat the maid in the kitchen just as I would like to be treated if I were down-stairs, and if were my work to wash, and cook, and sweep, and it were the duty of the maid in the kitchen to preside in this parlor." The maid in the kitchen must say: "If my employer seems to be more prosperous than I, that is no fault of hers; I shall not treat her as an enemy. I will have the same industry and fidelity down-stairs as I would expect from my subordinates, if I happened to be the wife of a silk importer."

The great want of the world to-day is the fulfillment of this Christ-like injunction, that which he promulgated in his sermon Olivetic. All the political economists under the archivault of the heavens in convention for a thousand years cannot settle this controversy between monopoly and hard work, between capital and labor. During the Revolutionary War there was a heavy piece of timber to be lifted, perhaps for some fortress, and a corporal was overseeing the work, and he was giving commands to some soldiers as they lifted: "Heave away, there! yo heave!" Well, the timber was too heavy; they could not get it up. There was a gentleman riding by on a horse, and he stopped and said to this corporal, "Why don't you help them lift? That timber is too heavy for them to lift." "No," he said, "I won't; I am a corporal." The gentleman got off his horse and came up to the place. "Now," he said to the soldiers, "all together—yo heave!" and the timber went to its place. "Now," said the gentleman to the corporal, "when you have a piece of timber too heavy for the men to lift, and you want help, you send to your commander-in-chief." It was Washington. Now, that is about all the Gospel I know—the Gospel of giving somebody a lift, a lift out of darkness, a lift out of earth into heaven. That is all the Gospel I know—the Gospel of helping somebody else to lift.

"Oh," says some wiseacre, "talk as you will, the law of demand and supply will regulate these things until the end of time." No, they will not, unless God dies and the batteries of the Judgment Day are spiked, and Pluto and Proserpine, king and queen of the infernal regions, take full possession of this world. Do you know who Supply and Demand are? They have gone into partnership, and they propose to swindle this earth and are swindling it. You are drowning. Supply and Demand stand on the shore, one on one side, the other on the other side of the life-boat, and they cry out to you, "Now, you pay us what we ask you for getting you to shore, or go to the bottom?" If you can borrow $5000 you can keep from failing in business. Supply and Demand say, "Now, you pay us exorbitant usury, or you go into bankruptcy." This robber firm of Supply and Demand say to you: "The crops are short. We bought up all the wheat and it is in our bin. Now, you pay our price or starve." That is your magnificent law of supply and demand.

Supply and Demand own the largest mill on earth, and all the rivers roll over their wheel, and into their hopper they put all the men, women, and children they can shovel out of the centuries, and the blood and the bones redden the valley while the mill grinds. That diabolic law of supply and demand will yet have to stand aside, and instead thereof will come the law of love, the law of co-operation, the law of kindness, the law of s[ame] the law of Christ. Have you n[o] the coming of such a time? Th[ey] not believe the Bible. All the [Bible] full of promises on this subjec[t] the ages roll on the time will c[ome] men of fortune will be giving la[rge] to humanitarian and evangelistic [en]terprises, and there will be more James [Lenox]es and Peter Coopers and W[illiam] Dodges and George Peabodys. [Yes,] time comes there will be more p[ublic] picture-galleries, more gardens [thrown] open for the holiday people [and] working-classes.

I was reading in regard to a cl[aim] had been made in England aga[inst] beth Palace, that it was exclus[ive] that charge demonstrated the sul[lied] that to the grounds of that weal[thy] eight hundred poor families l[ive] passes, and forty croquet comp[anies] on the half-holidays four thous[and] people recline on the grass, wal[k] the paths, and sit under the tre[es] is Gospel — Gospel on the win[dow] out-of-doors worth just as mu[ch] doors. That time is going to co[me] is only a hint of what is going t[o] time is going to come when, if anything in your house worth — pictures, pieces of sculpture going to invite me to come and you are going to invite my friend and see them, and you will say, I have been blessed with. God me this, and so far as enjoyi[ng] yours also." That is Gospel.

In crossing the Alleghany M[ountains] many years ago, the stage h[alted] Henry Clay dismounted from and went out on a rock at the of the cliff, and he stood ther[e] cloak wrapped about him, and [he] to be listening for something. said to him, "What are you liste[ning] Standing there, on the top of t[he] tain, he said, "I am listening to of the footsteps of the coming this continent." A sublime pos[ition] American statesman! You an[d I] stand on the mountain-top of [truth] and on the Rock of Ages, and w[e] and we hear coming from the happy industries, and smiling p[eace] and the consecrated fortunes. [Innu]merable prosperities of the c[oming] teenth and the opening twentie[th].

The great patriot of Fran[ce] Hugo, died. The ten thousand his will given to the poor of th[is] only a hint of the work he did tions and for all times. I wond[er] they allowed eleven days to pa[ss] his death and his burial, his b[ody] time kept under triumphal ar[ches] world could hardly afford to man who for more than eight d[ecades] by his unparalleled genius bless[ed] name shall be a terror to all d[espots] an encouragement to the strug[gling] made the world's burden li[ghter], its darkness less dense, and s[orrow] less galling, and its thrones [more] less secure.

But Victor Hugo was not the ing friend of mankind. The gre[at] of capitalist and toiler, and th[ey] will yet bring them together in c[on]cord, was born one Christmas t[ime] the curtains of heaven swung, sti[ll] wings angelic. Owner of all thi[ngs] continents, all worlds, and all of light. Capitalist of immensit[y] over to our condition. Comi[ng] world, not by gate of palace, but barn. Spending his first nigh[t] shepherds. Gathering afterw[ard] him the fishermen to be his cl[erk]ants. With adze, and saw, and axe, and in a carpenter-shop sh[e] self brother with the tradesmen all things, and yet on a hillock rusalem one day resigning eve[ry] others, keeping not so much as pay for his obsequies; by charit[y] the suburbs of a city that ha[d] out. Before the cross of such and such a carpenter, all men to shake hands and worship. every man's Christ. None s[o] he was higher. None so poor, poorer. At his feet the hostil will yet renounce their anim[osities] countenances which have gl[owered] the prejudices and revenge o[f] shall brighten with the smile o[f] he commands: "Whatsoever that men should do to you, do y[e] to them."

FOR A JEWISH COMMONWEALTH.

e Oject of the Zionist Congress at Basle Explained—Its Leaders and their Plans for Hebrew Restoration to Palestine.

D A15. August 14. Every Christian. eems to me who accepts the divine igin and inspiration of the Old

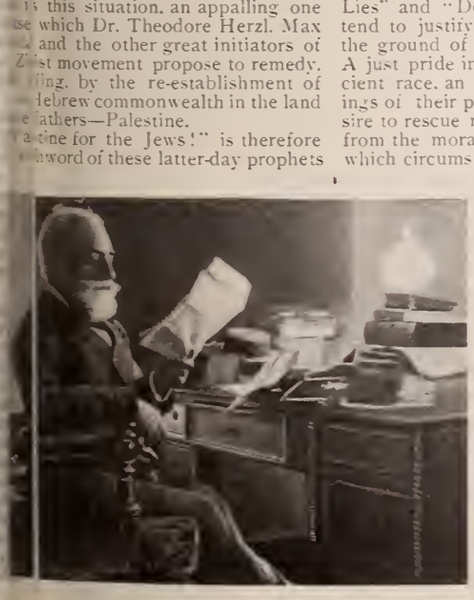
DR. THEODORE HERZL.

nt as an integral part of his re- elief, must view the great gather- Zionist" Hebrews at Basle at e of this month with feelings of terest and sympathy. What does mean? I will answer the ques- quoting its definition on the official me of the Congress. It is a move- the creation of an internationally ed (*völkerrechtlich gesichert*) ref- ose Jews who are either unable ing to assimilate themselves in sent places of abode." This is ensive enough. The situation of e is not the same everywhere as in ed States. If the contrary were a there would be no need of a Zion- ment. In Russia close on to five children of Israel are pent up narrow space called "the Jewish n Germany, Austria and France the butt of the Anti-Semites or rs, whose numbers are increasing day; in semi-civilized countries. P ia and Morocco, they are hounded p ecuted with remorseless cruelty. ess to go into an elaboration of ses of this bitter antagonism. re faults doubtless on both sides. is this situation, an appalling one se which Dr. Theodore Herzl, Max and the other great initiators of Z st movement propose to remedy. ing, by the re-establishment of ebrew commonwealth in the land e fathers—Palestine.

a ine for the Jews!" is therefore word of these latter-day prophets made a covenant with him, saying: "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." (Gen. 17: 8.) So that this promise should not be forgotten by the children of Israel the Almighty repeated it a third time to Jacob: "Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people: and will give this land to thy seed after thee for an everlasting possession."

The Rev. W. H. Hechler, of Vienna, an enthusiastic Christian Zionist, has discovered further justification for the promotion and encouragement of Zionism. He points to the prophecy in Revelations 11: 2: "and the holy city shall they (the Gentiles) tread under foot forty and two months." The question arises: When was the Holy City first trodden under foot by the Gentiles? History points to the years 637 and 638 after Christ's birth, when Omar, the third Khalifa and father-in-law of the prophet Mahomet, occupied Jerusalem and turned the Christian Church, which had taken the place of the Hebrew temple on Mount Moriah into a Turkish mosque—the present Mosque of Omar. The prophets, as Dr. Hechler points out, held a month to contain thirty days, but a day with them was of *a year's duration*.' Consequently, forty-two prophetic months are equivalent to 1260 years, and if we add this figure to the dates 637 or 638 after Christ, above mentioned, we obtain the figures 1897 or 1898. The Rev. Dr. Hechler's conclusion is that since the period of Jerusalem's degradation, as stated in the prophecy, has come to an end, the time is ripe for the children of Israel to enter again into the possession of their own.

So much for the purely religious aspect of the question. Even those who refuse to see in the consummation of Zionism a fulfilment of prophecy must agree that the present intolerable situation of the Jews in some European countries demands prompt attention on the part of humanitarians of every race and religious belief. Neither Herzl, who first set the ball rolling with his remarkable pamphlet, "Der Judenstaat," nor Max Nordau, the brilliant author of "Conventional Lies" and "Degeneration," pretend to justify the movement on the ground of divine revelation. A just pride in the traditions of their ancient race, an intense pity for the sufferings of their poorer brethren, a noble desire to rescue many millions of their race from the moral and physical bondage in which circumstances have placed them—these are the sentiments which have spurred the Zionist leaders to action. Strangely enough, their motives have been misunderstood or wilfully misinterpreted by some of the very people from whom they had the best right to expect aid and comfort. A section of the rabbinical fraternity of Germany and Austria, fearing that an assertion of Jewish nationalism would justify the Anti-Semitic accusation that the Jew lacks patriotic feeling, started an open crusade against the Zionist movement which at first impeded its progress to some extent. Max Nordau, however, told me yesterday that the opposition had been practically overcome.



DR. MAX NORDAU IN HIS STUDY.

srl. And it must not be forgotten ty have the authority of Holy Writ side. Did not the Lord say unto raham: "For all the land which thou est, thee will I give it, and to thy seed ver" (Gen. 13: 15.) Also when Abra- had attained his 99th year, the Lord

Max Nordau makes light of the pretence advanced by many rabbis that Judaism has a "mission" to fulfil in bringing about the union of all nations in one bond of love and brotherhood. Israel's mission, he argues, is to be true to herself, in the first place. Humanity in general will benefit far more from contact with "a strong, a free, a united, a well-developed nation of Jews," than with "a down trodden, persecuted, despised and homeless Judenthum." It is not as the victims of Jew-baiters but as the representatives of a strong and independent race that their influence will be felt in the council of nations.

It is gratifying to note the enthusiasm with which the Zionistic idea has been greeted by Christian philanthropists and divines in all the leading countries of Europe. In Protestant England, the warmest sympathy has gone out to the movement from prominent members of every religious denomination and the evangelical churches of North Germany have shown an equally friendly spirit—the truly Christian spirit which aids and encourages every worthy humanitarian work, regardless of doctrinal considerations.

A few months ago, the well-known writer, Israel Zangwill, and Arthur Bentwich,

"THE CHURCH OF THE STRANGERS," NEW YORK.

visited Palestine on a mission of exploration on behalf of the Zionist scheme. Here is what Bentwich has to say, in summing up his impressions:

In all my travels I have seldom seen a land and a people so monstrously calumniated as Palestine and its inhabitants. Far from being the deserted wilderness so often pictured, it is in every sense of the word as of yore, a land flowing with milk and honey, capable of regeneration and development in the interests of humanity and of its former inhabitants. The native population does not consist of beggars and loafers as is said of their brethren in other countries; but on the contrary of working mechanics, vine growers, agriculturists, and wage-earners of every kind.

Major Conder, a non-Jew, but a zealous Zionist, notwithstanding, remarks:

Properly cultivated, the country would not alone support its own population, but also produce a large surplus of cereals for exportation, thus competing with the Russian and Indian grain markets. I have traveled in the farming districts of Bechuanaland, and of Western Transvaal: I have passed through the Karoo country to the borders of the Kalchari desert, but even these rich countries now in the hands of British colonizers do not compare in point of fertility and advantages of irrigation with modern Palestine.

The outlook for Zionism is therefore bright enough on the whole, and this century, which has witnessed so many extraordinary changes in the history of the nations may possibly add yet another one to the list—the return of God's chosen people to the land of their forefathers. That would be a triumph indeed for civilization and humanity! V. GRIBAYEDOFF.

A NEW MEMORIAL CHURCH.

The Church of the Strangers in New York Founded by the Late Dr. Deems to have a New Edifice.

HRISTIAN people who were acquainted with the late Dr. Charles F. Deems and his work, will be glad to know that the church he founded and with which he was so long identified, is to continue on the lines he laid down. It is necessary for the Church of the Strangers in New York, to find a new church home, but it is gratifying to learn that it is to be in the same locality where alone the kind of work it has been doing, can be done. The present pastor, Dr. D. Asa Blackburn, and the members of his church are not disposed to follow the movement of the churches away from the abodes of the poor to the more aristocratic regions uptown. They believe that there is need for a church with the principles of Christ, in its present neighborhood. It would be easy to gather a congregation of the well-to-do in the uptown districts and the financial condition of the church would doubtless be increased by such a move: but as Dr. Blackburn says, there is a large population of working people around the present site and he would like to have it said now, as it was said in the time of the Master: "To the poor the Gospel is preached."

REV. D. ASA BLACKBURN.

The church and its pastor would like to remain just where they are, but that is impossible. The church stands on leasehold ground, and its lease has nearly expired. It would amaze the men who signed the original lease, if they knew how the value of the land has increased during the running of the lease. No longer is the worth of that section estimated by the crops the fields would produce, or the pasturage they would afford. Since the lease was signed, the fields have disappeared, and huge wholesale dry-goods houses rear their heads around the old church. The price of the ground is now quoted by the yard, not by the acre. The trustees of the Snug Harbor estate, to whom the land will soon revert, know too well the value of the site to renew the lease on any terms that the members of the church could hope to accept. A new site and a new edifice must be secured, and this will be a formidable undertaking. Both the pastor and his flock have, however, a great deal of that faith which surmounts obstacles and they are setting to work with cheerful hearts. Already the congregation has pledged twelve thousand dollars, and there is an endowment fund of twenty-three thousand more, ready for just such emergency as this. Thus $35,000 is provided as a nucleus, and the church is considering the ways and means of raising this to $100,000 which will be needed for the new building. Some help will be required, as the congregation is poor.

Happily, the church is in that kind of spiritual condition in which financial difficulties usually disappear. During the two years of Dr. Blackburn's pastorate 175 members have been added to the church, and there is on the part of the various societies a spirit of activity and aggressiveness which shows that religion with them is no formal, lifeless thing. The church is engaged in precisely the kind of effort that Dr. Deems inaugurated and it is proposed to continue it, and to make the new edifice a memorial to the eminent man who planned and started the enterprise and gave it his best years.

THE SUNDAY SCHOOL

PAUL'S ADDRESS TO THE EPHESIAN ELDERS.

Sunday School Lesson for Sept. 19. Acts 20: 22-35. Golden Text Acts 20: 35.

BY MRS. M. BAXTER.

PAUL had already seen, before the outbreak of persecution in the riot at Ephesus, that his time of ministry in that city had come to an end. This we see in his purpose in the Spirit to go through Macedonia and Achaia to Jerusalem and afterwards to see Rome; with no mention whatever of returning to Ephesus. He knew the leading of his God. But it might have been hard for the elders of the church at Ephesus to understand how Paul could leave them, after three years of such ministry that all that dwelt in Asia heard the word of the Lord (Acts 19: 10, 21). Had not the riot of the silversmiths brought them to understand the Word of the Lord Jesus? "When they persecute you in one city flee unto another" (Matt. 10: 23). We can always trust our Lord to justify us in the eyes of others when we steadily and humbly follow his known will.

The Apostle after a visit to Macedonia, spent three months in Greece, and was driven thence by the persecuting Jews who plotted against him. His companions in labor multiplied. Hitherto we have heard only of Barnabas, Silas, and Timothy. By inference, we believe Luke also was with him in Macedonia. Now we read of Sopater, Aristarchus, Secundus Gaius, Tychichus, and Trophimus. The time of Paul's active service was drawing to an end, and this Elijah of the Gospel must have Elishas on whom his mantle might fall. All this journey had something of a farewell character; the Apostle seems to have passed somewhat rapidly through Macedonia and Greece; and he spent only one week in Troas, in Asia Minor, from whence he went on foot to Assos, and thence by ship to Mitylene and Miletus. At Troas, he preached on the first day of the week, and there his heart was so full that he remained until midnight, the occasion where Eutychus was raised from the dead.

Paul's haste was caused by a consciousness that he must be at Jerusalem the day of Pentecost. Thus, instead of visiting the beloved church at Ephesus, he sent for the elders of that church to come and meet him at Miletus for a solemn farewell. It might at first sight seem as though there were something of egotism in what Paul says to them about his own ministry. But the circumstances were unique. He was the first missionary of the Christian Church; called by God to carry Christ's name before the Gentiles, and made of him "the Apostle of the Gentiles." As the instrument of the Holy Ghost he had founded the Church of Christ in Asia, of which Ephesus was one of the most important centres. Paul's ministry was to be the type of Christian ministry for the Church in all ages; he spoke not of an ideal but of a life lived out. Paul knew that he himself was "nothing" (II. Cor. 12: 11). Two years previously he had written to the Galatians, "I am crucified with Christ: nevertheless, I live, yet not I, but Christ liveth in me" (Gal. 2: 20). Thus, we know, that it was not to magnify himself he spoke of his ministry. All his utterances testified how truly he meant what he said. "By the grace of God I am what I am" (I. Cor. 15: 10).

When the elders were come to him he said unto them, "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons." Like his Lord before him, Paul partook with them of their ordinary life. He was not in any way an ecclesiastic, regarding himself as a privileged and superior person. No working man in the church could say it was easy for Paul to serve God; he got his living without labor and not by the sweat of his brow; anyone could be a Christian if they could be maintained without working. Such words are often spoken against ministers and Christian workers, by those who do not know that very often their work is as hard or harder than that of a day laborer. Paul could not admit the possibility of such an assertion: "Yea, yourselves know that these hands have ministered to my necessities and to them that were with me." No man could say of Paul that he labored from interested motives. "I have been with you at all seasons, in your hours of labor, in your health, your joy and your sorrow, in your family life and your business, I have been a father to you." But with all this Paul was no servant of men. Serving the Lord with all humility of mind." Every service done to the church or to the weakest members of it was entirely free from anything personal. Paul was at the disposal of his brethren only in the Lord at the Lord's call and not at theirs. And he served with all humility of mind. Real humility is absence of self, being utterly and only at the disposal of God; counting for nothing but as he chooses to use us. And Paul's ministry was "with many tears." He knew what fellowship with Christ's sufferings meant (Phil 3: 10), he filled up "that which was behind of the afflictions of Christ in [his] flesh for his body's sake, which is the church." (Col. 1: 24.) Paul laid things to heart; all that touched the state of the church touched him. He could not take things superficially. O how often when trouble arises in a church the first thought of many of the members is to prove to themselves and others that they themselves are not to blame! Then, in self-righteous, self-consciousness, they sit in judgment upon those whom they consider to be worthy of blame, instead of taking upon them their people's shame, as Daniel did his (Dan. 9: 20), or Paul, when he said, "Who is weak, and I am not weak? Who is offended and I burn not? (II. Cor. 11: 29.) "By the space of three years I ceased not to warn everyone night and day with tears, and apart from them, were his temptations or trials which befell him by the lying in wait of the Jews. Like the Lord before him, Paul had the constant testing of the presence of unfriendly critics and persecutors. It was God's opportunity for the manifestation in him of the spirit of Christ, the Lamb of God.

And his teaching: "I kept back nothing that was profitable unto you." There was no policy in Paul's preaching; he took his command from above and left to his God the responsibility of how the word should be received. And he did not trust alone to his public ministrations. "But have shewed you and have taught you." He showed in his own life what he taught and his teaching was "publicly and from house to house." This man took pains. He sought for their souls as one that must give account. (Heb. 13: 7.) And his teaching had the ring of truth: "repentance towards God and faith towards our Lord Jesus Christ." His life showed the reality of his teaching. "I have coveted no man's silver or gold or apparel." Having counted all things but loss for Christ. (Phil. 3: 7), he could live among the money loving merchants of Ephesus without at all imbibing their spirit, and he longs to impart the disinterested spirit which was in him, to the Ephesian elders. "I have shewed you all things how that so toiling (as he did for his daily bread), ye ought to support the weak, and to remember the words of the Lord Jesus how he said, It is more blessed to give than to receive," (ver. 33-35.)

"And now, behold, I go, bound in the Spirit, unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." We are reminded of Christ when he steadfastly set his face to go up to Jerusalem. (Luke 9: 51.) How often on this journey our Lord sought to make the disciples understand that he was going up to Jerusalem to suffer and die, yet nothing should turn him aside. Paul had caught the Master's spirit. If he, like his Lord, was to be a lamb led to the slaughter (Isa. 53: 7), Paul desired nothing else.

THE PRESENT APPEARANCE OF MILETUS.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

RETURNING to the history of Paul's life we take up the story where we left it, in the lesson of August 29. Paul left Ephesus shortly after the disturbance in the theatre and went to Macedonia, which now forms part of Turkey. In this district were the churches of Philippi, Thessalonica and Berea, which he probably visited. Thence, having met Titus and obtained news of the church at Corinth, he turned southward into Greece to the region which in other places he calls Achaia. The news Titus had brought him from Corinth was better than he might have expected. His reproof had been received with meekness and the church had purged itself and had obeyed his instructions. He was now able to visit it in peace, and he stayed with the Corinthian converts three months. He had, as we saw in a former lesson, been careful to make collections in all the churches for the poor brethren at Jerusalem, and he proposed to take the money to them at the Feast of Pentecost. Apparently at the last moment, a Jewish plot against his life was discovered, and to throw his enemies off his track he set out northward by land to Philippi. His companions, who were going with him to Jerusalem, went by sea to Troas, where they were to wait for Paul. Leaving Philippi by ship, Luke apparently having joined him as shown by the reappearance of the pronoun "we," they sailed down the eastern side of the Ægean sea, the vessel, probably a trader, calling at various ports. At Troas a stay of seven days was made, and a service was held. The incidental remark that "on the first day of the week when the disciples came together to break bread," is valuable in these days when people are asking when the change of the day of rest from Saturday to Sunday was made. Evidently in Paul's time it was on the first day of the week that the people met together to celebrate the Lord's Supper and to praise and pray. From Troas Paul walked twenty miles to Assos, and there rejoined the ship which went on from Troas without him. The voyage was continued in a southerly direction to Miletus. Paul apparently was unwilling to risk a journey thence to Ephesus, lest he should not be back before the ship sailed. But, anxious to communicate with the church there, he sent for a deputation to come to Miletus and talk with him. When the leaders arrived, he gave them the address which is the subject of the lesson.

Bound in the Spirit. This is a peculiar expression which has given the commentators some trouble. It do... mean that Paul was already bound ...agination, but that he was under a ... which compelled him to go. It was ... constraint of conscience, a conviction ... he ought to go, and Paul was not ... to be deterred from doing a duty ... dangers he might encounter. But ... his spirit. When he was summ... appear before the Emperor at the ... Worms, his friends begged him no... his life and warned him that his ... in the Diet were powerful and ... lous. His reply was: "If there ... many devils in Worms as there are ... the housetops, I would go."

Neither count I my life dear unto ... Eliot, the apostle to the Indians, ... quently threatened with death ... work; but he never faltered. "... he said, "is for God. I am ... for doing it. It is for God to take ... my life. When he has no further ... of me, I may fall and I am quite ... that it should be so; but all the ... in the country cannot kill me till ... is done." The Sachems sent ... threaten him, but he replied: "I ... of them. Tell those who sent you ... am under the protection of Almighty ... and I shall go on with my work ... any fear of what man can do to me." ... men stared at him in amazement ... courage and went away without ... him violence.

I have not shunned to declare ... The late Dr. A. J. Gordon of Boston ... to draw a picture which was a ... alike to ministers who fear to offend ... hearers, and to hearers who are ... by preachers who warn them of ... sequences of their sins. It was ... minister at the gate of heaven. ... his hearers sees him ... and begs him to ... for his admission. ... reminded of his wi... and of his neglect ... Christ. "Why was ... warned?" the hea... "I did warn you. I ... with you but you w... listen, your mind ... of other things and ... sented my faithful ... plies the minister ... hearer had to ack... that it was so. I ... would have been ... reproach of the m... he had been unable ... the man to witness ... had been faithful!

Which is able to ... up. The Apostle w... have proved true. ... Bowery Mission of New York ... night men stand up and testify ... so. One night a gentleman we ... and evidently a man of educati... "My failing is drink. I lost my ... through my drunken habits. I ... wife and children and for their ... for the sake of my venerable fath... heart was broken by seeing his ... son going down to a drunkard's ... struggled with all my might to ... Again and again I signed the pl... to break it when the terrible th... upon me. I got down to the ... last and was doing any kind ... work to earn a few pennies to ... with. All my family had lost he... as I had of myself, when one wint... I came into this room to keep wa... I heard the word, 'power.' That ... I knew I wanted, and I listened. ... that the power of God would be ... any one who sincerely desired ... and would trust God's promis... power of God! Yes that was wh... ed. Nothing less than that wou... that might Could I have it? ... sured that I could, and I heard ... meeting say that they had obtain... believed and I want to-night to ... testimony to theirs. It does sa... does keep. I have never touched ... of liquor since that night. My o... failed, all the good motives I co... of failed, but the power of God ...

Ye ought to support the weak. ... spending his vacation among ... tains saw a shepherd set out a... find a stray sheep. He was ... hours and came home very tired ... in having found it. "It was ... says the pastor, "I shall never f... may I always seek Christ's wand...

THE MODERN JEW IN HIS ANCESTRAL HOME

BY HON. SELAH MERRILL D.D. L.L.D.

THE STREETS OF JERUSALEM.

Where Nationalities Mingle—Narrow and Awkward Thoroughfares, Where Animals have Equal Rights with Pedestrians—Jerusalem Crowds.

HAL our visit to the streets of Jeru- s m be a pleasure trip? Pictures o trees, flowers, parks with groups peop sitting or strolling here or there,

CROWDED JERUSALEM STREET.

en fountains, sidewalks, beautiful m elegant shop-windows full of s e carriages, ladies leading small s, b y-wagons and pretty e-g , must be banished o minds, for we shall n ing of the kind. se ings do not exist. n eir places we shall l a y crowded with in- tur scenes and objects h l no doubt amuse us gra y our curiosity. We l fi ourselves in one of stra est places we have vi ed. Centuries ago e e usiasts called the v C the "centre of the d,' nd we shall discover th is a large basis of i this assertion, for e ar people from the ends e rth, and the motley ds he strange dresses. dre customs, the unfa- r ises, the features of ar women in such end- s va ty, will occupy our s a ears to the fullest nt.'

Firs e must take a bird's e vie of the city which we os o visit. It is a small ce. distance across it ng y about half a mile n th to south, and the e m east to west. It tai a little more than h lred acres. If, for e sa of comparison, we take some ce ich very many of my readers ve s n, Central Park in New York, we d t it contains eight hundred and rty a es, and consequently is four times e siz of Jerusalem. Central Park has ne n s of carriage roads, six miles of l le aths, and thirty miles of foot rds. erusalem has about ten miles of reets ounting every alley where men an p s. Streets, lanes, alleys, courts, and p sages, covered ways, all of them indi narrow, and filthy, most of them dingy or dark, suggests the haunts of wild beasts, rather than the abodes of human beings. This labyrinth of thoroughfares, crossing and recrossing each other everywhere seems perfectly natural and familiar to the residents of Jerusalem, and they laugh at the idea of a person being lost in the city.

The houses of Jerusalem have no numbers; that would interfere with the indefiniteness of which Orientals are masters. If you ask an Arab for a certain place, he never points to it, nor in its direction; he will sweep his extended hand and arm over at least a quarter of the circle, and say as he does so, "it is over that way."

Of course no vehicle is seen in the streets of Jerusalem,* the streets were not made for such a purpose. As will be seen from the facts just stated these streets are entirely too narrow for a wagon to enter them. Even could wagons enter, they could not turn into another street because the angles are so sharp, nor could they return by the way they entered.

Formerly very few of the streets were paved, and those only with rough stones over which it was difficult to walk. Those not paved were deep with filth. In recent years the "principal" streets have been paved with small blocks quarried in the vicinity of Jerusalem, and are not now so objectionable or uncomfortable as before.

It is almost needless to say that the streets have no sidewalks. The doors of the shops (all stores are called "shops") and of the houses as well, are one and in many instances two feet above the street, and as the shops are very small, a person must stand outside (that is in the street) and make his purchases. He is not supposed or expected to step up into the store. He is thus exposed to two dangers, to be run over by animals passing in the street, and to be cheated by the shopkeeper. The size of shop here described is the general rule, to which there are a few exceptions.

If the question is asked why Jerusalem was built in this way, that is with such narrow streets, the reply is that this is the rule in all Oriental cities. The streets were not made to accommodate traffic and travel, but to keep out enemies. Another noticeable feature in an Oriental city is the fact that against the second story of the house, where they have a second story, balconies are built out over the street. The roof or house tops all being flat, soldiers have always found it difficult to penetrate into the streets of a city, since from the projecting balconies and the flat roofs the inhabitants had every advantage for defence. Many facts in illustration of this are on record. Ibrahim Pasha once sent a company of brave troops into one of the villages south of Damascus, and not a man of them returned. Even the veterans of Titus, in A. D. 70, when they had broken the second wall and entered Jerusalem, were driven out again by the Jews who swarmed on the house-tops and threw down stones and other missiles upon their foes until they were forced to retreat.

A STREET WHERE CARRIAGES ARE ALLOWED.

What American does not take pleasure in walking about one of our large cities at night? Broad streets amply lighted everywhere, lavish displays in the windows, gay and happy people moving in all directions, everything attractive and delightful. On the contrary, the streets of an Oriental city at night are deserted. They are given up to hungry, prowling dogs, while possibly here and there a dull oil lamp relieves only to intensify the gloom. Perhaps nothing illustrates in a more striking degree the difference between Oriental and Occidental life than the streets of Jerusalem and those of Boston or New York when compared at night.

In the streets of Jerusalem animals and men seem to have equal rights. Of what other place on the globe could this be said? You meet a camel, a donkey, or a dog, and naturally expect that they will turn out especially if you shake your stick at them. Not so: the camel stalks on majestically, jostling aside men and women as indifferently as though they were so many flies. But the little donkey surely will be afraid to assume such a degree of independence. Just the opposite is true. With his great ears falling back, his long neck drooping a little as though the enormous head it supports were too heavy for it, he comes straight toward you. You give him a push with both your hands, but he is stronger than you and will not budge. You must stand aside or be knocked down. If you have a walking-stick you try it on the next one you encounter. You hit him a smart blow or two over the head, round to one side goes that neck like a swinging wooden gate, but his body never deviates from a straight line. When you meet a camel or a donkey some one turns out, but it is neither the camel nor the donkey. How is it with the poor dogs? You step over them, maybe tread on them, but their right to the street is the same as yours and only force compels them to turn aside.

How shall we describe the multitudes of men and women whom we encounter everywhere? We cannot help noticing the Babel of tongues. On the day of Pentecost (Acts II), the fact of fifteen different languages or distinct dialects being spoken made the occasion a memorable one; but at one time I counted nearly forty different languages that were then spoken in the Holy City, and of these it is inevitable that a large number would be heard in the streets, shops, and market places of Jerusalem.

The crowd is a promiscuous one: animals, children, women, and men. To a stranger the greatest confusion seems to prevail; yet a sort of wild order controls its movements. Every man claims the street as his own and he acts accordingly, doing what appears to us the strangest things; at the same time he admits that it belongs equally to every other individually. The crowd is not a turbulent one. It is certainly rough, but it jostles without violence.

This crowd, however, slow and apparently passive, can at times become a desperate mob, as lawless as wild beasts. Those who have witnessed the wild, savage, not to say shocking scenes connected with the Greek Fire in the Holy Sepulchre, know too well the truth of my remark.

This generally easy-going crowd, sluggish as it seems to us, that will not stir from the path unless pushed out of the way, is not wholly asleep or indifferent, for the instant the approach is announced of an official, the Governor, some consul, or some distinguished visitor who is preceded by an official guard, everybody is on the alert; men rise up from their benches or coffee-shop chairs; the crowd becomes elastic and opens a wide path of its own accord and the transformation that takes place for a moment or two in peasants, shopkeepers, camel drivers, loungers, and even beggars is simply wonderful. There is attention and quietness; deference is thus paid to the person of position or rank who happens to be passing by.

SELAH MERRILL.

JERUSALEM LOOKING SOUTHWEST FROM NEAR THE DAMASCUS GATE.

*NOTE.—This was true until within a very few years, but now carriages are allowed to enter by the Jaffa Gate and go as far as the Barracks and the English church, a distance of two hundred yards, or to the Armenian Convent, which is one hundred yards further; and they also enter the Damascus Gate and with great difficulty go a short distance to the Court House.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

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Our Relief Work in India.

UNDER Divine blessing, the generosity of those who aided in establishing THE CHRISTIAN HERALD Relief Fund for India is being made instrumental in "bringing events to pass." A number of letters from our missionary distributors reaches us by every India mail, every letter full of rejoicing that the writer has been permitted to share in this grand relief work, which has already saved many thousands of lives.

From our esteemed contemporary, *The Indian Witness* (issued weekly by the Methodist Publishing House, Calcutta), we reprint the following, as illustrating the general feeling among the missionaries:

Pursuant to notice, a meeting of missionaries, representing no less than fifteen different societies, took place at Jabalpur on Thursday the 15th inst., to distribute the large sum of money sent out for famine relief by THE CHRISTIAN HERALD of New York. Bishop Thoburn presided, and the Rev. E. S. Hume of Bombay acted as secretary. Seventeen missionaries were present, all of whom, except three, were there as representatives of one or more Societies. Several others were represented by letters. Rs. 1,00,000 (about $33,000) was distributed, and the whole amount was paid out by check before the adjournment of the meeting. It would be saying too little to remark that the utmost harmony prevailed. From the very outset it was noted that a very unusual degree of fraternal love and deep Christian sympathy was manifest on every side. The only contest which took place was the frequent effort manifested by brethren to secure their claims in favor of others who seemed more needy.

Much more has been accomplished since the foregoing was printed in India, a month ago. Other meetings have been held and large sums apportioned from the Fund; the [illegible] has been distributed and widespread relief has been given to multitudes of the perishing natives. God has used the work amazingly, and it has far exceeded all expectations, and the blessing will be abundant in proportion.

Persecution of the Jews.

WE have no sympathy with the slang about the Israelites. We read and hear it on all sides. "Stingy as a Jew," "sharp as a Jew," "Jewed out of it." We have seen as much of the world as most people, and we testify that the Gentile is no better than the Jew. No better in morals. The Gentiles are in vast majority in Sing Sing and in the Tombs, and on Blackwell's Island. The Gentiles are no better in providence and forethought. They are in large majorities in the alms-houses and poor-farms. They are no better in the profession of the law. Moses, the greatest lawyer the world ever saw was a Jew. The Gentiles are no better in banking. The Rothschilds are Jews. The Gentiles are no better in military life. Joshua, the mention of whose name makes every man's heart beat a half dozen extra strokes, was a Jew. The Gentiles are no better statesmen. Disraeli was a Jew. The Gentiles are no better theologians. The Lord Jesus Christ was a Jew. But you say: "that race are physically inferior to our race." How so? "Oh!" you say, "they are smaller in stature." But what makes you think that six feet is a better height for the human race than five feet? Did you Englishmen ever hear of little Wellington? Did you Frenchmen ever hear of little Napoleon? There are a great many tall fools! A crane is taller than a dove, yet who prefers a crane? But you say: "their features are not so attractive as those of the Gentile." Who decreed that the nostril curved downward is any worse than the nostril curved upward? But you say: "they wear flashy jewelry and are uncleanly in their habits, and smoke cigars on the verandah." What a charge to be made by this smoking, spitting, cadaverous Gentile nation! One half of our young men are smoking themselves to death. I have been told that down at Coney Island on one Sabbath when the sleighing was good, there were seven hundred cigars sold at one counter in one day. Attached to all railroad trains we have a floating pig-sty called the "Gentlemen's Smoking-car," and as to the "Gentlemen's Cabin" in our ferry-boats, ha! ha! I think that most of the smoke belongs to the new dispensation. Even ministers of the Gospel who say that the Gentiles are superior to the Jews—even ministers of the Gospel smoke. Some of them smoke until their nerves are all gone. Some of them smoke themselves into the grave, and we go out to Greenwood and see beautiful inscriptions on their tombstones: "Died of overwork in the Lord's service," when if we told the truth we would say, "tobacco killed them." In one denomination of Christians I was told a man was not considered orthodox if he did not smoke.

There are many Gentiles who cannot pay their rent nor get healthy food and decent garments for their children, who smoke. There is a family which does not send the children to school because the children are not well enough dressed; but the father smokes. He thinks he is smoking tobacco. He is smoking up the worldly prospects and the immortal souls of his children. Yet that man asks for help. Great men are we, the smoking Gentiles, to criticize the smoking Jews. But they are not cleanly, people say. I answer that the weak point of the Gentiles is not washing too much! To see some men in our cities you would not think they lived so near the East River and the Potomac and the Atlantic ocean. Go into your city court room after there has been a trial for a long time on, or into the hall where there is a good Democratic convention or a rousing Republican meeting, and tell me if that atmosphere is all Jewish malodor. Go into one of those first-rate Republican or Democratic halls after the meeting has been in session two hours and make a chemical analysis of the atmosphere, and you will find that the atmosphere consists of ten parts: five whiskey, three garlic, one cologne, one oxygen.

I have baptized by immersion men who were woefully in lack of physical ablution, and been tempted to leave them in the tank. The Gentile race had better take a very large dose of soap before it denounces the Jew for the appearance of his knuckles. But you say: "they wear such flashy jewelry." That is not peculiar to Jews. The American nation is covered up with it. There are factories going day and night manufacturing pearl breast-pins and cameo finger-rings and amethystine eardrops and solitaires by the quart. Why, you can get a "gold" watch for three dollars and a-half they say, on Chatham street. The Jews sell them, but the Gentiles buy them! And young men there are in our cities, on five hundred dollars a year salaries, who have glittering gold chains from the button-hole of the vest clear to the watch-pocket. Heaven deliver this country from this ocean of pinchbeck jewelry. As you cannot make out these things peculiar to the Jews, I repeat my first proposition. The Gentile is no better than the Jew.

"Oh!" you say — and I heard it stated in one of the pulpits last summer—"the Jews are condemned to be a hissing and a by-word among all nations, and it is only a fulfilment of prophecy." Ah! the city of Jerusalem was prophesied to be destroyed. Was that any excuse for the ministers? It was prophesied long before that Jesus Christ should be slain. Was that an excuse for his murderers?

The Favorite People.

AFTER writing the above editorial concerning the persecution of the Jews and intimating that a Gentile is no better than a Jew, I must remark that a Jew is no better than a Gentile. There is a good deal of religious bosh about the Jews being God's favorite people. They once were. They are not now. God gave especial advantages and bent over them with especial love; but they struck him hard in the face. The greatest crime of the universe and of the ages was committed by them. They slew Christ. You tell me that the Jews are God's favorite people because he is evidently going to take them all back to Palestine. I believe that many of that race will go back there. There are many things pointing that way; among them the fact that no nation has been able to get permanent possession of Jerusalem. The Romans tried it and failed; the Persians tried it and failed; the Saracens tried it and failed; the Egyptians, and failed; the Mamelukes, and failed; the Turks, and they will fail. It seems as if it is being kept for the Jews, I admit. Does that prove they are God's favorite people? Oh, you say, it is a land of figs, and olives, and pomegranates, and almond trees and wonderful skies. But the Englishman would rather stay in England, and the Italian in Italy, and the Frenchman in France, and the American in the United States. The fact that God is going to take them back to Jerusalem does not prove that they are his favorites any more than when we are in Europe and the Lord brings us safely home, that fact proves we are his favorites. I should a great deal prefer Washington to Jerusalem. The Jews once were God's favorite people, but not now. Jew and Gentile, and all the other races are in the sight of the Gospel equal. One law by which to be tried. One throne of judgment to announce approval or condemnation.

Oh, what a grand thing in this country that there is no governmental patronage for any church, so that Jew and Gentile, Protestant and Catholic, stand on the same platform; and while there is no Roman Catholic blood in my veins, I declare that if the time should come when the humblest Roman Catholic should be assaulted because of his attempt to worship God in his own way, there is not a Protestant in the United States worthy of the name, who would not shoulder his musket and march out to the defence of the cathedrals and the convents! If you have a right to throw stones at Roman Catholicism, then Roman Catholicism has a right to throw stones at you.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

BRIEF NOTES.

There are now upwards of 21,000 [illegible] Hope and other juvenile temperance societies, 3,000,000 members. The Band of Hope [illegible] will be celebrated in November.

A Sunday School Superintendent in [illegible] being confined to his home by an accident arrangements promptly made to perform [illegible] duties. By means of telephone and megaphone opened and closed the school from his chamber.

The Victorian (Australia) Baptist [illegible] stituted in 1884, under which it was in[illegible] raise $160,000 for a training college, a church and building fund, a sustentation fund, a [illegible] isters' aid fund, has passed its expectations raised $326,636.

The Emperor of China has conferred [illegible] Imperial Order of the Double Dragon [illegible] B. C. Atterbury, M. D., one of the American [illegible] byterian missionaries in China, in recognition [illegible] his medical services to the Chinese soldiers [illegible] the late war with Japan.

Christian work in the Klondike [illegible] being done by the Protestant Episcopal [illegible] Missions as well as by the Presbyterian [illegible] described in this journal last week. Dr. [illegible] a medical missionary has his headquarters [illegible] City and Bishop Rowe is moving to the same [illegible]

Dr. Andrew D. White, United States [illegible] bassador to Germany, says concerning the [illegible] alcohol by brain workers: "I can conceive [illegible] worse preparation for literary work than [illegible] of alcoholic stimulants. My opinion is that [illegible] ing among literary men worthy of the name [illegible] not increasing, but, on the contrary, is [illegible] diminishing."

Dr. John B. Wood, President of [illegible] pled Children's Rest at Merchantville, [illegible] quests the prayers of God's people that [illegible] sary funds for heating apparatus and [illegible] basement for winter playroom, etc., may [illegible] by the Lord's children, who can spare [illegible] those purposes.

The report of the English Bible [illegible] Missionary Society shows that it has, at [illegible] abroad, 134 missionaries, 747 local preachers, [illegible] chapels, 103 preaching places, 11,868 full [illegible] 118 members on trial, 403 juvenile members, [illegible] teachers, and 24,054 pupils, an increase [illegible] in nearly every department.

A correspondent in Nebraska [illegible] that Evangelists Byron Beall, of Forth[illegible] Redding, of York, Neb., are being much [illegible] their revival services. They have worked [illegible] eral towns, and over two hundred persons [illegible] made profession of faith. "They are most [illegible] est spirit, and anxious to reach the whole [illegible] with saving influences."

Dr. R. S. Storrs has decided to resign [illegible] presidency of the American Board of Foreign [illegible] sions. He assigns as his reason that he [illegible] six years of age, and having given to the [illegible] service, he is entitled to relief. His decision [illegible] cause general regret. His influence has [illegible] very happy one, and the results of his [illegible] been exceedingly beneficial.

The difficulty of translating the [illegible] Korean is increased by the peculiarities of [illegible] country. As illustrations of the difficulties [illegible] J. S. Gale mentions the fact that the Koreans [illegible] no bread, therefore would not understand [illegible] statement that He is the bread of life; and [illegible] never seen a sheep, would not know what [illegible] meant by saying "I am the good shepherd."

The latest report of the American Baptist [illegible] Missionary Union shows that it has at these [illegible] missionary stations in Asia, which include [illegible] of China, Japan, Burmah, Assam and [illegible] 11 in Africa. It has 1,026 out-stations, 4 missionaries, 1,105 native preachers, 590 Bible [illegible] other helpers, 853 churches, 524 of which [illegible] supporting; and 99,504 members of native churches.

A novel reason for not contributing to [illegible] eign Missions was given recently by a [illegible] New England, as reported by a Baptist [illegible] When the collector for her mission called [illegible] her for a contribution she answered: "I [illegible] nothing to give for foreign missions. I've been [illegible] thinking over this whole question, and I would [illegible] like to have you tell me what the heathen [illegible] ever done for me."

Miss Jane Addams, Chief Worker of [illegible] Hull House, in Chicago, and one of the most [illegible] eminent Settlement workers in the United [illegible] States, has been appointed post-mistress of [illegible] station to be located in the house she [illegible] She did not seek the work, but finding her [illegible] acceptance will be an advantage to her [illegible] friends, she has entered Uncle Sam's [illegible] will not curtail her settlement work.

According to the Lutheran Almanac [illegible] Year-Book, the total membership of the [illegible] Church in the United States in 1895 was [illegible] 1,428,693 communicants, against 949,000 [illegible] gain of just about half a million in the [illegible] Of the four general bodies into which the [illegible] divided, the General Synod is the second [illegible] having 200,000 communicants. The largest [illegible] Synodical Conference with 450,000.

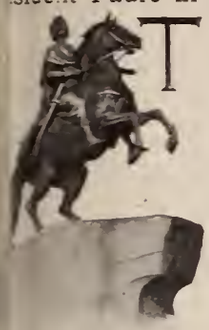
Mr. S. C. K. Rutnam, M. A., is spending [illegible] few weeks in New York before returning [illegible] work in India. He is giving lectures on [illegible] Ceylon, illustrated with stereopticon views [illegible] showing native costumes, etc. Any church [illegible] easy reach of New York desiring to avail [illegible] Mr. Rutman's visit, to learn the actual truth [illegible] India from the lips of an intelligent native [illegible] address him at 40 East Twenty-Third Street [illegible] York City.

The Evangelical Lutheran Missionary Society of Leipzig, Germany, represents work [illegible] India, among the Tamils, as prospering with [illegible] increase last year of nearly 1,000 souls, [illegible] whom were from the heathen. The work of [illegible] missionaries among the higher classes, who [illegible] received their education in the central government [illegible] schools, is greatly hindered and disturbed [illegible] rising revival of Hindu[illegible]sm, set on foot by [illegible] kananda Swami.

The National Woman's Christian Temperance Union will hold its twenty-fourth [illegible] vention in Buffalo, N. Y., Oct. 29th to [illegible] is expected that the proceedings will be of [illegible] usually interesting character. Many of the [illegible] ers from the World's Convention which was [illegible] held at Toronto in October are expected [illegible] Among these, Lady Henry Somerset [illegible] ons. She has accepted an invitation to [illegible] convention sermon.

THE BIBLE AND THE NEWSPAPER

President Faure in Russia.



STATUE OF PETER THE GREAT.

THE Russian capital, after giving cordial welcome to Emperor William, has enthusiastically entertained the President of France. The full significance of these two visits is not yet fully understood. ...th, the peace of Europe was os... ously kept to the front as a result ... both visits were expected to pro... No effort was spared to render the ...ent's visit a magnificent success. ...Czar and his numerous relatives ...ee him on his arrival, the Czar going ...e river in the imperial yacht to re... ...im. He was lodged in the famous ...te palace, where five years ago, Dr. ...ge and Dr. Klopsch were received ... present Czar when they went to ...tersburg with the ship-load of corn ...uted by THE CHRISTIAN HERALD ...s for the starving people of Russia. ...g the President's stay, St. Peters... ...out on holiday attire, the French ...g as seen everywhere, and the Presi... ...nd his suite were acclaimed with ... of welcome whenever they ap... ...ar. The President was invited to ... foundation stone of a new bridge ...e Neva, a review of troops was ... his honor, and the city was illumi... ...at night. The most important event ...s visit, however, occurred at a ... on board the *Admiral Pothuau*, ...e nch war steamer which had brought ...e resident to Russia. The Czar was ...st and in proposing a toast to Presi... ...aure said:

...r stay ... us cre... fresh ... between ... o friendly ...allied na... ..." The ... were evi... ...n used with ...conscious... ...f their sig... ...ce. They ...he first in... ...n given ...world that ...al treaty ...iance be... ...the two ...ons had ...egotiated. ...news con... ...e intima... ...nd though ...ms of the ... were not ...lged the ...at such a ... has been ...is un... ...ed. The ...caused the ...t joy in ... and pre... ...ons were ...ce com... ...d to give ... reception ... President on his return as would ... the national appreciation of the ...vement which had been consum... ...d during his visit. There is good ...n for believing that the terms of the ...e, will prove that Russia has no in... ...n of helping France to regain her ...provinces, but the alliance is never... ...s an ominous fact, which Germany wil... ...ave to take into account. In Eng... ...land, too, its significance is fully appreciated. Her antagonism to Russia in Asia and to France in Egypt, renders this formal alliance of her rivals a menace that she cannot afford to disregard. It may be hoped, however, that, as the two potentates declare, the object of the alliance is the maintenance of peace and that it will have that result. Formidable as the combined power of the two nations will be, it will be subject to a Power greater than they. In the hour of their rejoicing it might be well if the advice of a great and godly king reached their ears:

> Be wise now therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling . . . Blessed are all they that put their trust in him. Ps. 2: 10-12.

Seeking Her Parents.

A Brooklyn lawyer has received a mysterious commission from a lady in France. She believes that her parents are in America, and she wants the lawyer to find them for her, and offers him a thousand francs ($200) if he succeeds. Her story is a romantic one. She writes that for about eleven years she has been living in France with a man whom she believed to be her father. He was a wealthy ship-builder and broker, and he lavished large sums on her education and her general comfort. He died recently, leaving her in his will the bulk of his property. A short time before his death he made a startling disclosure to her. He said that she was not his child, but the daughter of his brother. This brother formerly lived in France. He became engaged to a lady there whom he was anxious to marry. But some difficulties arose, and finally the pair eloped from France and came to America. After their marriage they settled in Brooklyn, where the child was born. When she was four or five years old her father's brother paid them a visit. He grew very fond of his little niece, and confession revived her memories of her early home, and now she is anxious to rejoin her parents. The lawyer is quite a stranger to her, but she probably learned his name and address from some American journal, or from some American tourists. Whether he will be able to find the parents is doubtful, as they moved away from the city and now no one seems to know where they are gone. Happily, there is no difficulty of that kind in the way of those who have left their Heavenly Father for the sake of worldly advantage.

CZAR NICHOLAS II.

M. FELIX FAURE.
President of the French Republic

> If thou seek him, he will be found of thee. (1. Chron. 28: 9.)

Pinioned Under Water.

A singular accident nearly caused the death of a young lady of Bayonne, N. J., a few days ago. She and her brother were getting crabs at a place known as the Cove, when the young lady's foot slipped and she fell into the water, which at that place is ten feet deep. Her brother went to her assistance and together they swam to a place where they knew there was a ledge which is only four feet below the surface at high water. They reached the ledge and stood upon it in comparative safety. The next problem was how to reach the top of the cliff, which is nearly perpendicular. The brother decided to climb it and procure a rope with which to haul up his sister. Near the top, a huge boulder projected fully two feet over the side of the cliff. It was loose, but it had been so far back as any one can remember, and its flat surface has for generations been a favorite roosting-place for the boys on their fishing excursions. The young man, when near the top, clasped the projecting end of the boulder to draw himself up. His weight caused it to overbalance and it fell. The young man cleverly escaped falling under it, but a cry of pain from his sister told him that the boulder had struck her. He swam to the ledge where she had been standing and found that she had been brought to her knees by the blow, and that the boulder was resting on one of her legs. He tried to roll it from the ledge into deep water, but could not move it. The situation was critical, for the girl was suffering excruciating pain and was alarmed by the rising of the tide, which held as she was, at high water would be over her head. They shouted loudly for help and three men from a house nearby came to the rescue. Their unaided strength failed to move the boulder and it seemed as if the girl must drown. It was necessary by this time to hold her up as only her head was above water. They were almost in despair when one of them, looking around the base of the cliff for mechanical help, found a stout hickory pole, which he applied as a lever. The girl cried in agony as the boulder yielded. She begged them to desist, as the stone seemed to be grinding her ankle to pieces. It was no time to hesitate; another effort and the big stone rolled off the ledge and she was free, but her ankle was broken by the movement. She was carried away half-fainting with the pain but thankful that her life was spared. Under other circumstances they would have waited until they could move the boulder without causing her so painful an injury; but in that emergency it was better that the ankle should be broken, than that she should be drowned. There come times like that in the moral life, when a man who would seek safety in Christ is held back by some besetting sin, or by some sinful connection which he shrinks from severing. He has to suffer great pain or lose his soul:

> It is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. (Matt. 5: 30.)

Chicago Menaced.

A remarkable prediction was made at the recent meeting in Detroit, Mich., of the American Association for the Advancement of Science. Prof. Spencer, Prof. Gilbert and others called attention to an ominous phenomenon in connection with the lakes, which eventually would bring about the destruction of Chicago, Detroit and other cities. Prof. Spencer demonstrated by figures that at one time the Erie Basin emptied, not by the Niagara River, but by a buried valley, directly into the head of Lake Ontario, and that Niagara River and Falls were modern features. He also showed that the gorge near the Falls was eating its way backward at the rate of over a foot a year, and that in the course of a few lifetimes it would wipe itself out. There was, he said, clear proof that the earth's crust was being gradually tilted upward, which accounted for the closing of the Ontario basin. He showed by numerous data that a perceptible change was going on in the shore line of the lakes, which was independent evidence of the tilting process, the ultimate end of which must be the pouring of the water of the lakes to the Mississippi, over the low plain on which Chicago now stands. It is some consolation to property-owners in the city, that, according to the same authority, the final catastrophe will not occur before 4857, if the present rate of progress is not accelerated. No one will be troubled about a catastrophe so far in the future. Even that universal catastrophe, the coming of which is predicted by inspired men, when the earth shall be burned and the elements will melt with fervent heat and every mountain and hill will be shaken out of their places, near as it may be is not dreaded. The solemn warning of its coming, though uttered by an apostle, does not move people to provide for their safety, though all will be involved in it who have not made such provision.

> Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness. (II. Peter 3: 11.)

THE RUSSIAN IMPERIAL PALACE OF PETERHOF.

LOSING AND FINDING LIFE.

The Richer and Fuller Life that Springs from a Life Consecrated to Christ. John 12: 1-8; 20-26.

Before we can understand Christ's meaning in his apparent paradox, we must find out what he meant by the word life. What is it that we seek and losing, find? The word life, even in humanity, is manifold in its meaning. We say that a man has lost his life, when he is run over in the street and his body is crushed under the wheels of a wagon. That is the physical life which sooner or later we must lose. There is intellectual life that may be lost. But it is the loss of spiritual life that is most disastrous. A man who gives his life to business, or to politics, or to pleasure, and gives no thought to God and has no desire to receive from him the blessings he is ready to impart, is flinging his life away. Thus there are many senses in which life may be lost.

But Christ sets a new principle before us. There is a sense in which he that loseth his life shall find it. He compares life to a grain of corn. There are two ways of dealing with the corn. One is to store it or eat it, thus getting present or future gratification from it. The other is to put it in the ground, where it is lost to sight and will die, but from its death will come new life, in great abundance. If it is possible to lose our lives as the corn is lost, that loss is gain. It was Christ's method with his own life. His followers hoped to make him a temporal king, but even if he had attained the grandeur of Solomon, his glory would have been infinitely less than he reached by the way he chose. Through his death multitudes, in ever-increasing progression, have come to new life. His followers are to tread in his steps. They may not go to a violent and premature death, but they must hold their lives less dear than their service.

We know that this principle applies in national and social life. A man may so put his energies into enterprises and movements that we say he puts his life into them, and these movements may go on growing long after his physical life has been extinguished. Looking at Cooper Union in New York, and seeing how young men and women toiling through the day for their daily bread, go to that institution in the evening and find there the books and appliances and teachers that they need for their mental development, we see how Peter Cooper's life is perpetuated. The institution which was his darling project, on which he lavished his best thought, his money and his labor, lives on, and in its beneficence perpetuates the essence of its founder's life. It is so with books. It does not seem that Thomas Carlyle is dead, when his thrilling words are forming the characters of men. It is so in national affairs. The Pilgrim Fathers, and later, Washington and his colleagues, started influences which pulsate in our national veins to this day. Their lives are still extending. So it was with religious leaders. Who can say that Luther and Knox and Wesley and Beecher and Phillips Brooks and Drummond are dead, when the work into which they put their lives is operating still. The world's benefactors won their laurels by self-sacrifice. They gave up ease and luxury and peace and quiet, that they might make life better for future generations. They lost their lives, in so far as their enjoyment of them consisted, but they won an immortality which will endure while the world lasts. This principle of losing life to find it, is familiar to us.

The same principle may be applied in the most humble spheres. He who is ready to render service, who is ready to give up enjoyment that he may help some one who needs it, will lose no life in the glorious fashion. Opportunities come to all. The daughter who gives up her pleasure to help her tired mother with her work, the man who leaves the comfortable home of the evening that he may speak a word for Christ to the lost way; the Christian who in any way denies himself and sacrifices his own inclinations that he may help another is losing his life, but will find it to life eternal.

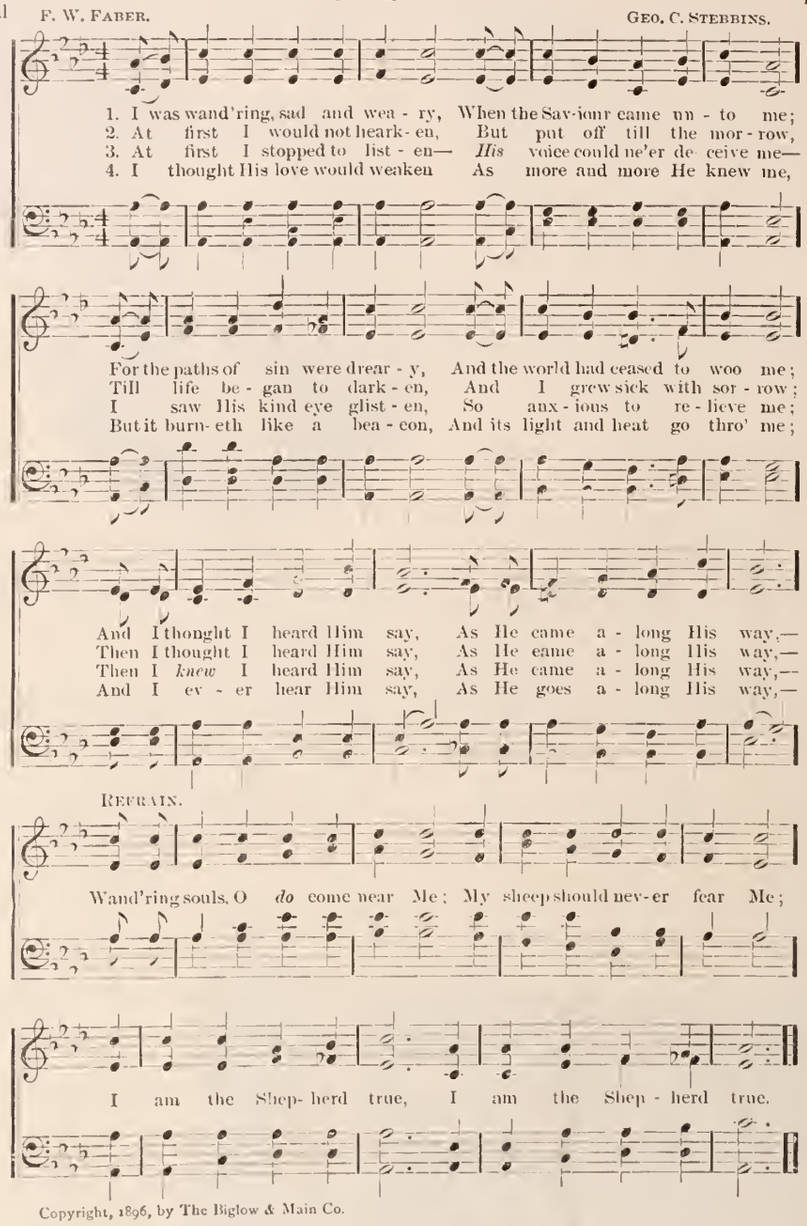
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

The Shepherd True.

"I am the good shepherd."—JOHN 10: 14.

F. W. FABER. GEO. C. STEBBINS.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co.

RETURNING.

LORD, where thy mansions fair may be
Hast thou a little room for me,
Whose restless feet these many days,
By dark forbidden paths have trod,
And, wandering in uncertain ways,
Have missed the way that leads to God?
Lord, is there any room for me
Who, sorrowing, would return to thee?

Far have I strayed, still tossed about
On fears that would not be cast out
For all the subtle theories
That men have framed, wherein to find
For troubled hearts a doubtful ease,
And freedom for a wilful mind:
Thy word, once hidden in my breast,
Forever robbed the night of rest.

I know not, verily; and yet,
With doubts perplexed and fears beset,
And the sad heart unsatisfied,
Lord, I remember what sweet rest
I did discover at thy side;
With yearnings not to be expressed
I long to walk once more with thee;
Lord, hast thou any room for me?

—MARY E. BRADLEY.

COME TO JESUS NOW.

Behold now is the day of salvation. II. Cor. 6: 2.

SINNER, hear his pleading voice,
Come to Jesus now.
Make of him your final choice,
Come to Jesus now.
Seek him, while he still is near,
Only ask him, never fear;
He will quickly, gladly hear,
Come to Jesus now.

Wait not 'till you older grow,
Come to Jesus now.
Future days you may not know,
Come to Jesus now.
Oh! He is so meek and mild;
What although you have been wild,
Come and be his loving child,
Come to Jesus now.

Come and give to him thy heart,
Come to Jesus now;
Peace and pardon he'll impart,
Come to Jesus now.
See the gentle Saviour stand,
With his outstretched, pleading hand;
Heed, oh, heed the kind command!
Come to Jesus now.

Saville, N. J. —MRS. DELL B. SMITH.

THE BUDDING FIG-TREE.

The Conference of Jews at Basle a Sign of the Approaching End of the Times of the Gentiles.*

THE restoration of the Jews to their own land [illegible] of the signs by which were to recognized [illegible] of the closing dispensation. It is significant that a Conference has been called assemble at Basle in Switzerland composed of Jews, to discuss the ways means of settlement in Palestine. origin of this Conference is very ing. Some forty years ago two rabbis—one in Galicia, the other where in Russia—conceived the of promoting Jewish Agriculture Holy Land. Their object was ligious and philanthropic. It was God-pleasing work, they thought the sons of the ancient race pre sacred soil of their ancestral l new settlement of the Jews— Messiah will come sooner or la establish a Jewish kingdom. this, the Jewish community of live mostly on the charity wh brethren of other lands sen which is called "halukkah," and culture and industry are among them, their moral and status must be raised. This was appreciated by Jewish ph pists. "Zionist" societies we lished in various communities rope. The Rothschilds establ agricultural school in Palest bought lands to plant new colon The late Sir Moses Montefior share of the work and so did eral Jews on a small scale.

But, strange to say, the mover greatly opposed and hampered step by the Palestine Jews th who were afraid that their "hal the alms whereon they live, diminished in a measure as was to be encouraged.

With the rise of anti-Sem Germany under the leadersh Court chaplain, Stoeker, the movement took a new start. considered strangers in the fat said the religious Jews: "de ancient rights as natives of our privileges are begrudged u then, let us try to re-people our then the Messiah will soon su to fulfil the prophecies of the Something like this was the thought among the pious Jews Zionist societies were estab Germany, Russia, Holland, Italy, Austria—everywhere. ment assumed a decidedly form. Despite much opposit number of Russian Jews Palestine and formed agricult nies that are now prosperou success gave an impetus to ment which will be discussed during the forthcoming C and which is now clearly "nationalistic."

The conception of a Jewish ization owes its origin to a and patriotic Russian Jew, w a Hebrew monthly magazine puted force and authority in His name was Peretz S Many years ago he begged brethren would stop quarrelli questions of religious observ forming factions of various reli dencies. They must make up that they are a nation by virtu historical vicissitudes, as well bonds of their common orig thought was crystalized into a dency by a brilliant Jewish jou Vienna, Dr. Theodor Herzl. is not a strict observer of the law, but he believes in Jewish ization. About two years ago lished a pamphlet, "Der Judens vocating the establishment of pendent Jewish government in on strictly political and financ ples, leaving religious matters out of the question. The lan be acquired by purchase, and of the new, or rather the restor ality should be conducted by r tives elected by the people.

* From the August number of the *News*. May be had, price six cents. Jewett, 77 Bible House, New York.

THE FAMILY AND HOME CIRCLE

Among the Abyssinians.

Picturesque People of the East African Highland Kingdom.

WITHIN the past year, the eyes of the world have at different times been fixed upon that strange and ancient race of Eastern Africa, the Abyssinians, in whose country remarkable changes have been taking place. *Habessinia*, as called by the Arabs, or *Itiopia*, as they themselves designate it, is undoubtedly one of the most ancient of nations. Its monarchs claim to trace descent from Solomon, and its annals are fairly attested by records kept in the royal city, Gondar. It is a part of the ancient Ethiopia which many distinguished bible scholars identify with the region in Gen 2: 13 as one of the rivers of Eden. In its cities and villages there are many evidences of a high grade of civilization having once prevailed and the country is one that possesses special interest for the traveler and historian. Italy's recent abortive efforts to establish colonies on Abyssinian soil, later, the visit of Prince Henri of Orleans have brought Menelek's kingdom into special prominence.

The photographs on this page represent the Abyssinians in their holiday dress. Their garments are a singular mixture of those of both Europe and the Orient, and together unlike the dress of any other people in North Africa, except possibly the Arabs. The country is mountainous and in many places lugubrious, and most of the domestic animals of Europe thrive there. As a matter of the people are clearly of the Caucasian race, their features somewhat resembling those of the Bedouin Arabs. The prevailing religion is a corrupted form of Christianity, some of the Abyssinian tribes are Mohammedans and there is a strong admixture of Falashas or Jews in the population of the larger cities. Christianity was introduced early in the fourth century by Frumentius, bishop of Axum, but its forms and doctrines have become so intermingled with those of other religions and so overgrown with superstition that little of the original is left. The Abyssinian religion resembles Judaism in many respects. They keep the Jewish and the Christian Sabbath. They do not admit transubstantiation. They believe Christ was God only, not man; they practice an annual baptism, they fast often, worship the Virgin, and abstain from the animals forbidden in the Mosaic law. Morally, their condition is wretched, divorces are frequent and impurity. Polygamy is startlingly common, and as a result there is little family affection. They have no images, but pictures which they venerate. They are fond of festivals and both eat and drink gluttonously. Engaged in constant warfare, they hold human life very lightly, but they are never cruel nor treacherous and their anger is easily appeased.

There is a strong rivalry at the present time between France and England for the friendship of Abyssinia, with a view to the opening of new channels for trade. Whichever of the two secures the coveted alliance, it will ultimately be the means of opening up and developing one of the most regions of Africa to commerce and civilization.

NATIVES OF ABYSSINIA IN HOLIDAY ATTIRE.

Old Home

The most perfect home I ever saw, wrote Leigh Hunt, was a little house into the very incense of whose fires there went cozy things. A thousand dollars servants, years living for father, mother, little children. But the mother was the creator of a home; her relations with the children were the most beautiful I ever saw; every inmate of the house ordinarily looked into her face for the sunshine of the day, and it always rung clear. From the rosebud or clover leaf, which in spite of her hard housework she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife, and home-maker.

Another Word About Birds.

Mrs. S. E. F., of Hopkinton, Ia., has this kind word to say in behalf of the feathered songsters:

Much has been written about women wearing birds' feathers, but hardly one word in regard to men and boys killing them for sport, or to keep them from eating a few berries. There are many fruit farmers who kill hundreds of our lovely singers in the time of ripe berries, which is often the time when the nests are full of young birds. There were forty blue-birds, orioles, robins and brown-threshers which I counted lying under one tree. All had been shot that day by one man, because of his berries. A great many other farmers are doing the same thing every year. I hate to see a dead bird on a bonnet, but I dislike just as much to see them killed for sport or greed.

The blue-jay is the hawk among small birds, and preys upon their young, so I would like to see him exterminated, unless he could be persuaded to eat only English sparrows.

Rev. Dr. Lorimer, the eloquent pastor of the Tremont Temple, Boston, has also espoused the cause of the persecuted birds. He says:

How I have been paid in reading comments in the papers lately about the slaughter of birds! Is it not an awful comment on the loving-kindness of Christian hearts that the woods are robbed of their songsters that our girls may have a little extra decoration on their hats? Is it not a sad comment that we should convert our world into a songless world, that the white plume of the heron, the bright feathers of our sweetest songsters, or the plumes of some bird taken from it at nesting time, when you, by its destruction, kill its offspring, may deck you, my daughters and sisters, in a little added finery? Every Christian woman ought to register a sacred vow that she will have nothing to do with this wholesale slaughter of these sweet "creatures of the air."

Loneliness in Old Age.

An incident is related of Bismarck which illustrates how the approach of old age makes us indifferent to things that were formerly enjoyed. To a recent visitor at his country home, the aged statesman said: "I feel weak and languid, but not ill. My illness is want of the joys of life. My existence is no longer of any use; I have no official duties, and what I see as an onlooker gives me no pleasure. Should I live longer it will still be the case. I feel lonely. I have lost my wife, and as regards my sons, they have their own business. With growing age I have also lost interest in agriculture and forestry. I rarely visit the fields and woods, since I can no longer ride and shoot and move about as I like. Little by little politics begins to tire me." Happy are they who, when old age isolates them from worldly enjoyments, can rest serenely in the knowledge of God's love and care. To such the lingering years seem like a calm, preceding the transition to a broader life and wider activities.

The Solemnity of Youth.

Viewed from a certain standpoint, youth, as the formative period, when character and destiny are being decided, is a very solemn part of life. "I believe it to be the most solemn time in the world," writes Rev. George Matheson, D.D., "more solemn than death. There is an analogy between youth and death. Both are beginnings, entering upon the unknown; but they are beginnings of a very different kind. In death I am passive; I am in the hands of One, and that One the highest. But in youth I am in the hands of three; I am between three currents—my brother, myself and God. And they are cross-currents; they are impelling different ways. Mine moves inward, my brother's moves outward, God's moves upward. Death is not a battlefield; I am a captive there; God is all in all. But youth is a battlefield, God is only one; my brother and I are the others, and there is likely to be strife. No wonder I am solemn before the burning bush of the morning."

NOT OURS TO KEEP.*

'T'D a dream to-night;
As I fell asleep.
Oh! the touching sight
Makes me still to weep;
Of my little lad,
Gone to leave me sad,
Aye, the child I had,
But was not to keep.

As in Heaven high
I my child did seek,
There in train came by
Children fair and meek,
Each in lily white,
With a lamp alight;
Each was clear to sight.
But they did not speak.

Then, a little sad,
Came my child in turn,
But the lamp he had,
Oh! it did not burn;
He, to clear my doubt,
Said, half turned about,
"Your tears put it out;
Mother, never mourn!

—WILLIAM BARNES

Winter in the Klondike.

THERE is no family or social life in the Klondike region, practically speaking, nor can there be from the very nature of things. The few homes that have been established there are conducted under extreme difficulties and the women members especially, no matter how brave they may be, find little opportunity for the exercise of those qualities that go far toward making home life in moderate latitudes a thing of reality and substantial enjoyment. Mr. Philip C. Engel of the Northwest Mounted Police, after several years of service in that region, gives this realistic picture of life in the land of gold and glaciers:

"This winter season sets in in September and lasts till the following May. The temperature registers sixty and sixty-seven and did so the winter before last. Last winter was considered mild. And as to the stillness and the dry air, don't depend on them; I have seen it blow a hurricane when it registered over sixty degrees. You must stay in your shack or whatever shelter you have provided and burn wood all the time to keep life in you. Then there is the question of food. One must never expect fresh food the year round. In the brief but hot summer, it is true that vegetables might be grown, but there is no one to undertake this work. One must be content with canned stuff and the vital thing is to get enough of that. February is the month in which to start out. Of the many large parties who have just started for the Klondike, both from Canada and the United States, only a comparative few will ever reach their destination and the question is how will this few be received when they get there? If they are in any way deficient, and are likely to become a burden upon the miners, the latter will probably thrust them out."

Some years ago, a chaplain from an American vessel stated that he had at one time been on a surveying expedition into the Yukon district, and there found a large rock which contained enough gold to make him rich, if he could have taken it back with him. It was impossible to transport it, so he had to content himself with a few chips, and then walked off from a fortune. If we set our affections on the things of this world, we shall be doomed to disappointment, for their transitory character will in the end cause loss. There will, doubtless, be many of the Yukon gold-seekers who will see the riches of that land, but will not be able to share it. Sickness, privation, or death may intervene. In all such quests, however attractive, it is only the few who ultimately grasp the prize.

Costly Tea Things.

To those housewives who have a special fondness for nice tea sets, it may be interesting to know that the royal china in Buckingham and Windsor palaces is valued at little short of $2,000,000. One Sevres dessert service in the green drawing-room at Windsor is estimated at $400,000 and a set of great Rose du Barri vases in the corridors is valued at $250,000. There is another set of Sevres vases at Buckingham which would readily bring $150,000 if exposed for sale.

* From *Our Children in Heaven*, a neat little collection of poems on the death of children, compiled by Madison C. Peters, D.D. New York. These will afford much consolation to sorrowing parents. 64 pp.; cloth and gilt finish. Whittemore Andrews Publishing Co., New York, publishers.

SWEET VOICES AT MONT-LAWN.

Little Tenement Guests at Our Children's Home who Love Music—Golden September Days.

"God is great and God is good.
And we thank Him for our food;
By His hand must all be fed,
Give us, Lord, our daily bread."

TWO HUNDRED AND FIFTY fresh young voices sang these lines of thanksgiving at table under the cool shade of the wide-spreading marquee tent at Mont-Lawn on Saturday last. It is the daily "grace" sung by our little tenement guests, before each meal, and it is well worth a trip to Our Childrens' Home to hear them sing it and watch their glowing, happy faces as they sit down to the well-filled table. So, at least, thought the sixty odd guests who had come from Brooklyn to visit Mont-Lawn and see for themselves how the little tenement waifs fared there. In the party were many ladies who are more or less actively engaged in Christian work, while among the gentlemen were Mr. C. C. Martin, Chief Engineer and Superintendent of the New York and Brooklyn Bridge, Messrs. Ferguson, McGee and Redfield, and many others, all well-known business men. There were also in the party several residents of Brisbane, Queensland, Australia. All were delighted with the Home and its little army of occupants. They watched the wee tenement lads and lasses frolicking about the lawn, and marching past to the pretty chapel; listened with surprise and pleasure to the singing, as, led by piano and violin, they made the "weikin ring" with popular and patriotic airs, and they were equally charmed with the kindergarten exercise, in which all the children are exceedingly expert. While in the chapel, Master Harold McGee, the soprano soloist, of Garden City Cathedral, sang for the children the beautiful solo, "The Holy City," the while each little listening with rapt attention to every liquid note, and fully appreciative of the exquisite singing. Then the march back to the tent, accompanied with perfect precision to the rat-tat-tat of the drum, the whole followed by such a meal as only hungry, happy youngsters can do full justice to.

As the day was particularly bright and sunny THE CHRISTIAN HERALD photographer seized the opportunity to take several large "group" pictures one of the visitors and others of our children and their teachers. Some of these, including a photograph of the Home matron and staff, may appear in a future issue. We trust before the season closes to have the pleasure of greeting many more of our friends at Mont-Lawn, where visitors are always welcome. During the summer, many who have contributed to the support of the work, have paid the Home a visit and have spent several happy hours with the little waifs, whose lives they have been instrumental in cheering and brightening. Contributions in aid of the Home should be sent to THE CHRISTIAN HERALD, Bible House, New York, and will be promptly acknowledged in these columns. The following have been received during the week:

A CORNER OF THE BIG DINING TENT AT OUR CHILDREN'S HOME.

Prev ackn'd.	$3,887.53
C L V, Wayne	50
Wilburs bros & sisters Lumberton	1 25
M, Conn	1 00
Suhr, Duluth	5 00
E O Diffenbacher	3 00
G & L, Md	3 00
Mrs ERS, Frenchtown	1 00
L T Schultz	1 00
Mrs Schultz	1 00
Mrs MO Robbins, thro	7 00
Mrs F E Griffin, thro'	3 00
Carroll Pratt Ward	1 00
I H N, Mt Vernon	9 00
Mrs C J Walton	3 00
In memory of Mary J Smith	10 00
In memory of Baby Olive	1 00
Bessie Wood	3 00
Jr Christian Endeavor, Winthrop	3 00
Jr E L, Minn Lake	72
In memory of Earl J & Amber C Davis	4 28
X, Terrill	50
Hongh, Mrs & dau	1 00
Hyler, Annie	2 00
I H N, Madison	5 00
Howard, Mrs M J	1 00
Hedges, Miss	75
Wood, Wm W	25
Wood, R H	75
Golden Rule Soc, Dispatch	1 00
Friend, Downs	1 00
Ladies Aid Soc of Stafford Grange	3 00
A Young	75
N J & G K, Campbell	5 00
—, E Brunswick	3 00
Mother & dau, Morris	6 00
Paterson, Phila	20 00
Mrs L Smith	1 00
Lease, Mrs E G	1 00
McGill, Mr & Mrs Wm	3 00
Jackson, Miss May	2 00
Friend, San Antonia	1 00
Eisenhart, Eliz R	3 00
Boyd, Miss Effie E	3 00
Friends, Fi more	1 00
Mrs Lizzie M, So Vass	2 00
Friend, Providence	3 00
Turner, Mrs H G	3 00
Friend, Rochester	1 00
M M W, So Britain	1 00
—, Allentown	1 00
Darwin, Mrs J T	2 00
Throop, A Judson	3 00
D L 18 Columbus	3 00
Payne, Thos H	3 00
Miller, Mrs M	3 00
I H N, Roanoke	55
Patch Daisy	20
E H, Merchantville	3 00
Beardsley, Miss M	2 00
Nesbitt, Mrs Madge	3 00
Taggart, Mrs C C	3 00
Switzer, Mrs R S	2 00
Raised by Muriel Victor, Viola Van Winklyn, Helen & Marion Mackinnon	68
Interested friend, Arlington	2 32
Mrs G L & Clara T Dunham	2 00
Little, Helen D B	1 00
K D, McMasters Cors	6 0
Mr & Mrs W W Fairbanks	2 00
Miss M Raynes	1 00
2 Christn friends, Etna	1 00
—, Andes	1 00
Cornell Mem'l, N Y C	1 25
Chas E Potter	25
Mrs H Doran	3 00
Mt Zion Union S S	2 57
Minnie Murphy	1 00
I C M, Bangor	1 00
S De Mott	9 00
Catharine De Mott	3 00
Mrs D A G, N Clarendon	1 00
W H Veza	1 00
Stanley E Stewart	3 00
Mrs J B Coman	1 00
May Hartenstein	4 00
Ruth Hartenstein	50
Mrs A Bachelor	2 00
Mrs A S G	1 00
Two friends	3 00
Mrs A H S	50
One who is a friend to children	1 00
L F K, Brooklyn	3 00
I H N, Pontiac	100
Proceeds of a fair given by Lillie Lundeen, Lillie Bohlender, Pauline Gill, Ethel Johnson	20 00
Cantrell, Callie	3 00
Wessells, F C	5 00
Friend of children Carson City	3 00
Jerabek, J S	6 00
Lafayette, Bklyn	50
Woodlawn Bapt Ch, Pawtucket	3 40
The Hopewell Union SS, Sinking Creek	2 50
Smith, Mary	20
Martian, Eva	20
Martian Bertha	20
Lindsley, Julia	1 00
Thather, Artie	2 00
Kittell, John	1 00
Hill, Mrs H H	1 00
Cash, Patterson	10 00
Broom, C	3 00
In mem of dear ones, N Y City	9 00
Mrs M J Ball	3 00
Silver Cros Circle of the M E Ch, Saratoga Spgs	3 00
M A N S, Pomona	3 00
M E Bailey	3 00
Mrs W Williams	3 00
Jr E Soc, Templeton	3 00
Mrs L C Yaeger	1 00
Sent by Kennet Sq	5 00
E L, Jamaica	3 00
Dr B W Whitfield	5 50
Blanch Sargent	75
Miss A Troup	3 00
I H N, Moores Mill	5 00
Olive Mutt	2 00
Belle Simrill	1 00
M E Gallup	2 00
Mrs J W Babcock	1 00
—, Helena	3 00
Hathaway, Mrs Geo T	2 00
Wood, Wm	1 00
W L O, Springfield	1 00
Total	**$4,239 36**

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Try it on your Cycle Chain.

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QUICKLY DISSOLVED AND REMOVED WITH THE NEW ...

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AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELI...

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"Don't hide your light under a bushel." That's just why we talk about **SAPOLI...**

HRST IN THE EPISTLES.

l's Ciception of Christ's Character and eachg as Indicated by his Letters to e Crches.

It is a notable fact confirming the theory previously stated in connection with this series of topics, that Paul ignores, almost entirely, the teachings of Christ, as stated in the Gospels. He resoruses to know Christ after the tlt is to base his Gospel on the lman life of Christ. To him, t vs the manifestation of God, the ess nage of his person. The first-n g many brethren, the first of a n t those who through him should e ns of God. Even when words i would have helped his argua given endorsement to his conons 'aul does not quote them. His is te with the followers of James necessity of Gentile Christians he law, was prosecuted without ny of the many utterances of st ich, as in those on the Sermon on v , he set aside the law or gave to r al meaning. To Paul, the ests about Christ were: his divine l incarnation and his death and n. He thought more of his ful- the law, of the spirit of self- hich led him to take upon him f m, and the results of his death Oss as a sacrifice, than he did of s and his sermons. The Christ l not the Christ of the Evange- he Christ which it pleased God to him. His picture does not d the one that Matthew puts on v , but it is a picture of him in r spect. He speaks of his love, y, his sinlessness, his meekness e ness, but the portrayal of his ct has no concrete points. It is a r l an idealist. Christ the power d the wisdom of God: Christ s : of life and light: Christ the n for sin and Christ the victor e n and the grave—these are the which Christ was revealed to ese were the bases of Paul's th of Christ.

OD THAT SA ISFIES.

Uni rsal Desire for Satisfying Good R lized in the Christian Life.

Discontent and disappointment make themselves places in every life that has its ends and aims in the world. It is not so much that men fail in their efforts, as that their success fails to satisfy them. pness they expect to derive from tinments does not come. This the testimony of the most succ n in every walk in life. Coheleth e in Ecclesiastes an experience on great men in all ages. Every t wever bright were the prospects o at the start, proves disappointEt tiness and vexation of spirit are esult at the close. Kings and statesand oets and philosophers and sol merchants have the same expee. e gratification of their ambition

yields trial and annoyance and mortification. The fact renders the assurance of the prophet (Isa. 55: 1-3) worthy of special attention. Talking with the woman of Samaria who asked him for the water which satisfied, Christ confirmed the prophet's statement. He could give water, of which, if a man drank, he should never thirst again. That it is so, is proved in the experience of every child of God who yields himself to Christ's spirit. He puts himself in the line of development, on the lines laid down by the author of his being. As it is in every scientific achievement, success comes from the discovery of a law of nature and applying not opposing that law. God's purposes for us, once discovered, show us the path in which there is peace and progress. Apart from wordly success, independent of social position, the soul develops and at every stage of its progress new joys are found. The man has in himself, whatever his worldly lot may be, a satisfaction which Christ compares to an inexhaustible well of water. This the world cannot give, neither can it take away. Poverty may befall; sickness may lay its grim hand on the body; but the man who has given his life to God is not disturbed. He knows that all things work together for good to them that love God.

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FREE! To convince you, we will send, for stamp, samples of the CLINTON, also our SOVRAN pin and a pretty colored booklet for the children.
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and no humbug about it: on receipt of the above sum we will send to any address, carriage postpaid, 8 yards of strictly All Wool Serge or Cashmere, 38 inches wide, guaranteed standard goods, first class in every respect. Send for free samples. Seeing is believing.
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make irritable people. A food that is nourishing and that does not cloy the appetite is
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At druggists, in 2-oz., ¼, ½ and 1 lb. tins.
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NO DIRT LEFT In clothes washed with the "BUSY BEE WASHER." 100 pieces in one hour and no hard work done. That's the record. AGENTS WANTED. Exclusive sale. Write for terms.
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Books and circulars giving description of Sanatorium, Treatment, Terms, and References, free.
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NO MOSS GROWING. NO CRUMBLING. CLEANING. CRACKING.
THE MONUMENTAL BRONZE CO.,
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WILL NOT COLLAPSE
and therefore prevent much colic. The valve prevents a vacuum being formed to collapse them. The ribs inside prevent collapsing when the child bites them. The rim is such that they cannot be pulled off the bottle.
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whose mind and heart have been turned in love and sympathy towards erring girls, and feel called to work among them and capable of being matrons in a Home for such girls, communicate with
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102 Fulton st., New York, sell all makes under half price. Don't buy before writing them for unprejudiced advice and prices. Exchanges. Immense stock for selection. Shipped for trial. Guaranteed first class. Largest house in the world. Dealers supplied. 68-page illus. cat. free

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NTERFEIT MILEAGE TICKETS. B. & O. R. R.

t here appeared in Pittsburg, a man e me of R. C. Lucas, accompanied by a ca ing herself May Anderson, who atted to spose of counterfeit B. & O. Mileage ke ly did succeed in selling some to the an then departed for Cleveland, where gis ed at the American House as R. C. Mc ife. ar orts to dispose of the spurious tickets, us suspicions, which were at once comte the B. & O. Agent, who immediately ch ion as led to the arrest and conviction wh n, who was found guilty of selling ti ckets, and sentenced to six months in Yk use, and to pay a fine of $500 and

ma succeeded in making his escape, but as now o the railroad people and the police, it only a question of time.
B. O. officials have taken every precauat ent the sale or use of these spurious ar have expressed a determination to se the fullest extent of the law anyone at opting to use counterfeit mileage or bog orms of transportation, and will be ully gorous against brokers found offering for s .

Wa co cure rheumatism is to purify the An o do this, take the best blood purifier, Sa saparilla. Hosts of friends testify to of rheumatism it has effected.

THE PRODIGAL SON.

AN INCIDENT FROM REAL LIFE

Which Occurred at the Bowery Mission Free Dispensary in New York.

AN incident beginning in the Dispensary of the Bowery Mission, and ending in a jubilation in a Pennsylvania home, is so like the picture Christ painted in his immortal story of the Prodigal Son, that it deserves special mention.

The Dispensary is now under the charge of Dr. George D. Dowkontt, the famous Christian physician who established the institution for medical missionaries from which Summers, Hall and many other heroic men have gone out to labor for Christ and humanity among the heathen. A better man for the position could not have been found and the doctor accepted it chiefly because of the opportunity it afforded him of speaking for Christ to men who being sick and poor were more likely to listen to Gospel talk than when they are well. Many such has he pointed to Christ as the Great Physician.

"YOU DON'T SEEMS TO BELONG TO THIS NEIGHBORHOOD."

One afternoon about three weeks ago, the doctor was busy with the file of waiting patients. "Next," he said, as one poor sufferer went out with his medicine in his hand and a word of kindly Christian counsel from the doctor's lips in his heart. At the word, a young man scarcely twenty years old stepped into the consulting-room. His dress and appearance was much like the others, but something in his manner and in the few words in which he described his complaint convinced the doctor that he was not a native of the Bowery. After prescribing for him, the doctor said: "You don't seem to belong to this neighborhood."

"No indeed," was the reply, uttered in a tone of regret.

"Where is your home?"

There was a long drawn sigh as he answered, "Three hundred miles away,' and the lad seemed to be thinking that in another sense he was still farther off.

"Long since you left home?"

"Yes sir, many a long month. I've traveled over all these States and in California and Canada and an awful rough time I've had of it."

"I don't doubt it, my poor boy. No place like home, is there?"

"Indeed, no, sir. I wish I was there now, but I'm in no condition to go."

"It's a great comfort to think those difficulties don't keep us from going to Christ when we wish to, is it not? He will receive us in any condition and without money, you know. Have you been to him to save you in the same way, as you have come to me trusting in my power to cure you?"

"No, sir, I can't say I have, at least not for many a day, though I was well brought up."

"Well, it is not too late to try. Christ will give you a warm welcome; he likes to receive people who want to turn over a new leaf. Won't you try?"

"I will, doctor. You have spoken kindly to me, like my own father used to. I ought to tell you that the name I gave is not my right name." And feeling that one who had been so sympathetic was entitled to the confidence, the lad gave the doctor his right name and the name of his native town.

The doctor appreciated this sign of confidence and said: "I am glad you told me: it may be the first step toward better things," and so it proved. A few days afterward the doctor received a letter from a friend who had taken charge of a church in the town from which the sick lad came. Replying to the letter he mentioned the case and asked him to find out whether the family still lived there and what prospect there would be of the wanderer being welcomed if he were to return.

The very next day a telegram reached Dr. Dowkontt from his friend begging that

(Continued on next page.)

Poor Pilgarlic,

there is no need for you to contemplate a wig when you can enjoy the pleasure of sitting again under your own "thatch." You can begin to get your hair back as soon as you begin to use

Ayer's Hair Vigor.

HAY FEVER

and ASTHMA.

A Permanent Cure Guaranteed. Send for circular for home treatment.

GEORGE J. WEST, M.D., 510 F 6th Street, New York.

FREE TO BALD HEADS.

We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address,

Altenheim Medical Dispensary, Dept N A, Box 779, Cincinnati, O.

A GREEN BONE CUTTER

A WOMAN OR EVEN A CHILD CAN RUN. UNBREAKABLE STEEL KNIVES. NEW FEED. SELF CLEANER. F.W. WEBSTER, CAZENOVIA N.Y.

Have You Asthma or Hay Fever?

Medical science at last reports a positive cure for Asthma and Hay fever in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous. Rev. J. L. Cowan of Martinsburg, West Va., writes that it cured him of Asthma of thirty years' standing, and Hon. L. G. Clute, of Greeley, Iowa, testifies that for three years he had to sleep propped up in a chair in Hay fever season, being unable to lie down night or day. The Kola Plant cured him at once. Mr. Alfred C. Lewis, editor of the *Farmer's Magazine*, was also cured when he could not lie down for fear of suffocation, being always worse in Hay fever season. Other of our readers give similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma or Hay fever we advise you to send your address to the Kola Importing Co., 100 Broadway, New York, who will prove its power will send a Large Case by mail free to every reader of *The Christian Herald*, who needs it. All they ask in return is that when cured you tell your neighbors about it. It costs you nothing and you should surely try it.

ARMSTRONG & McKELVY, Pittsburgh.
BEYMER-BAUMAN, Pittsburgh.
DAVIS-CHAMBERS, Pittsburgh.
FAHNESTOCK, Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
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SALEM, Salem, Mass.
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KENTUCKY, Louisville.

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Properly applied, it will not chip, chalk or scale off, but will outwear any of the mixtures offered as substitutes. It is, therefore, by far the most economical.

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The PRUDENTIAL has the STRENGTH of GIBRALTAR.

reaches every member of the family, male and female, children or adults.

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Write for descriptive literature.

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JOHN F. DRYDEN, President.

AGATE Nickel-Steel Ware.

Our Booklet, "KITCHEN UTENSILS," tells about this ware. It tells just why it is better than any other enameled ware. It contains no arsenic, antimony or lead. It is perfectly safe to cook tomatoes or any other vegetable containing acids, in it. It isn't cumbersome, like iron. It doesn't get battered and leaky, like tin. It is double-coated and retains its polish as long as it lasts. It is handsomest, best wearing and an absolutely pure enameled ware. All careful dealers sell it. Notice the bottom of each utensil you buy, and see that it bears this trade-mark. Write for our free booklet containing guarantees of eminent chemists.

Lalance & Grosjean Mfg. Co.

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The Prodigal Son.

(Continued from preceding page.)

...be sent home at once. All ex... could be defrayed and his aged par... would give him a hearty welcome. ...mother especially was overcome with ...e prospect of clasping her wan... boy to her heart.

...ral days passed before the doctor ...ld the youth. He inquired among ...eat the mission, but none of them ...n him. At last on the third day ...ld into the consulting-room.

"I ...rd you wanted to see me, Doc... h said. "A man told me you were ...g for me and he thought you had a ...ne."

"...yes," said the Doctor. "I have ...ing to find you for three days. ...re ave you been?"

"...e to tell you the truth, Doctor. I've ...hing a bad time. I wanted to do ...ld me, so I've been trying to get ... did not succeed, and I've been ...p in wagons and on the piers, or ...e, and to-day I was so hungry ...t to a restaurant and offered to do ...ree hours' work for a meal. They ...a meal and let me work it out. I ...e have got a job for me, Doctor." ... words very wistfully.

...e said the doctor. "Here is a let... for u. Do you know the writing?"

"...h is my father's writing," said the ...gering to a chair and tearing the ...en. As he read it, the tears ran ... face.

"...e its a good job, is it not?" the ...r asked as the lad looked up.

"...heir, and thank God for it. They ...n to go home at once, but I can't ...day. I must get some work, so I ...e some better clothes. I would not ... home in these dirty rags."

"...hs of your mother watching for you ... father going to meet the trains. ...ld not like to keep them waiting ...n earn the money for new clothes. ...nt you badly, don't they? They ...n are hard up."

"...heir. I'll go as I am. It would be ...ght to wait."

"...s good. Now I want you to feel ...w about Christ. Don't wait to clean ...o straight to him as you are."

"...e sir, I will. I think I can now."

...ere was no need to humiliate the ...r his family by sending him home ...gs. The kind doctor took him to ... and gave him a bath and a cheap ...clothes and put him on the train ...

...g eful letter has come from the fa... scribing the reception of the prodi... and his second son met him at ...n and gave him welcome but that ...ing to the welcome he got from ...er when they reached the home. ...ed him and wept over him and ...g him and would not loose him, un... neighbors, who had been called in, ...share in the joy of the reunited ...y. No such joyful meal had ever ...een in that home. The father wrote ...t doctor had laid them under an ...th they would never forget and he ...on begged him to come and spend ...action with them, that he might see ...h happiness his effort had brought ...erhill. The doctor is too busy among ...ients to take a vacation, but the ...u he takes in such work as this ...h good and he finds that "they ...w on the Lord renew their strength."

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"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

BOOKS RECEIVED.

Columbia Stories, by Albert Payson Terhune (Illustrated). A volume full of humor and good-natured adventure, which will be specially appreciated by college youths. Pp. 214, paper covers, price fifty cents. G. W. Dillingham & Co., New York, publishers.

Lectures on Ecclesiastical History, delivered in Norwich Cathedral, England, with preface by the Dean of Norwich. A book which all students of ecclesiastical and classical literature will find most valuable. Pp. 302, cloth covers, price $2.25. Thos. Whittaker, New York, publisher.

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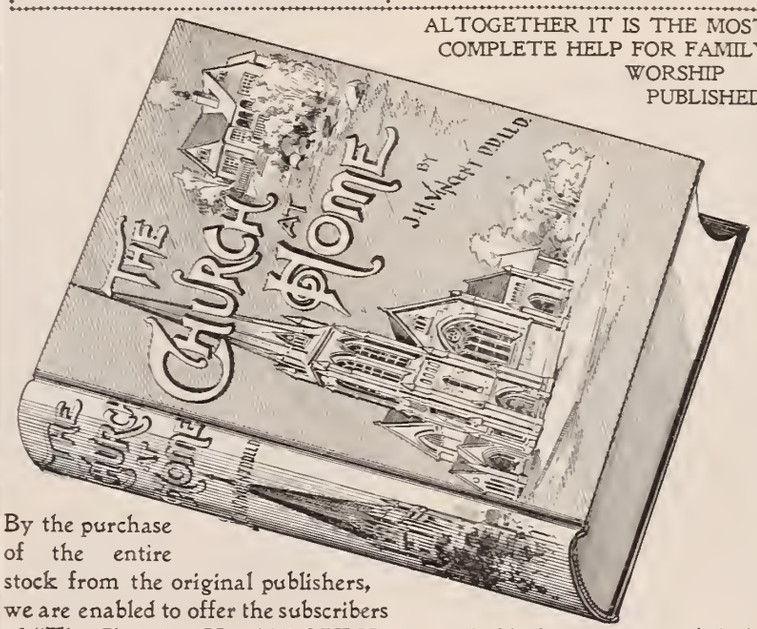

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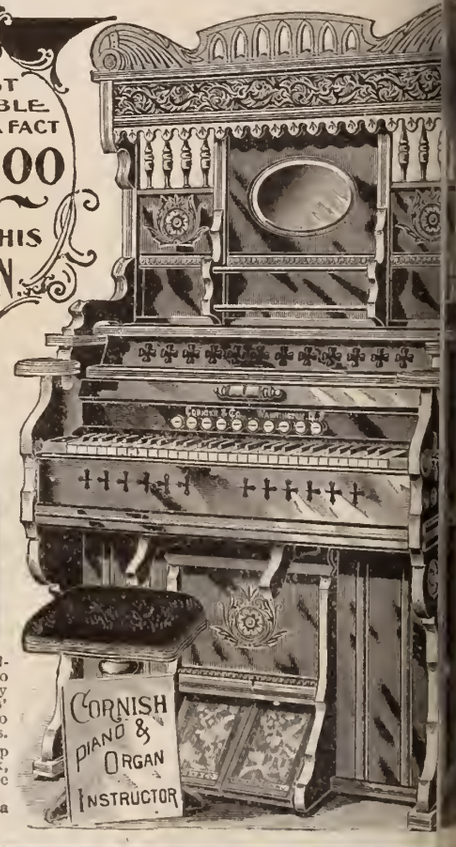

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

...S: BIBLE HOUSE, NEW YORK. ...OPYRIGHT 1897, BY LOUIS KLOPSCH. VOLUME 20.—NUMBER 37.

...EV. T. DE WITT TALMAGE, D.D., EDITOR. NEW YORK, SEPTEMBER 15, 1897. PRICE FIVE CENTS.

...DER THE "MIDNIGHT SUN."

...SP Progress in Frozen Lapland — A People Among ...hom Many Traits of Superstition Still Remain.

...PP MOTHER AND BABY.

SEVEN hundred and forty years have passed since Christianity was introduced into that part of the northwest extremity of the European continent known as Lapland, by that vigorous promulgator of the Gospel among the Northmen, King Eric, surnamed "the Saint," who ruled over the greater part of Scandinavia. ...s slain in battle in 1161. Eric had left ...al capital in Sweden to wage war with ...ns and Lapps (the latter known as the ...ats), who were ultimately brought to ...he outward forms of Christianity, al-

2

...the real Christianiza- ...their country did not ...until 1275, when a ...art their territory was an- ...exed to Sweden. For many ...ear the only visible indi- ...ion that the Laplanders ...adopted the new reli- ...on were the introduction ...Christian baptism and ...marriage. Even as late as ...the seventeenth century, when ...Gustavus I. had establish- ...schools among them, the ...Lapp still clung to their ...pagan customs and tradi- ...ons. In the next century ...the remnants of pagan- ...ism were extirpated by King ...Christian IV., and thereafter ...the religious progress of the ...country proceeded uninter- ...ruptedly. The first mission- ...ary worker was sent thither ...by Gustavus Vasa, and soon ...churches and schools sprang ...up, and books were publish- ...ed in the native language. ...At the beginning of the ...eighteenth century, Isaac ...Olise a poor man, but a most devout and earnest Christian, labored fourteen years in Lapland teaching the Gospel and making such marked progress that the attention of Christian Europe was attracted to his work. Another zealous missionary was Pastor Stockfleth, who about the beginning of the present century joined the Lapps in their nomadic life and preached to them in their own tongue. In 1820 the people began an independent work of their own under native teachers. They have been greatly aided by the Danish Finland Missionary Society, the Swedish Free Church Missionary Union and other organizations. At the present time the Gospel is preached throughout Lapland, and services are held in three languages: the Swedish, Finnish, and Lappish. The first edition of the Lapp New Testament was published in 1755, and the entire Bible in 1811.

There are two great classes of Laplanders: the mountaineers and the lowlanders. In the summer months, those natives who depend chiefly on their herds of reindeer for subsistence, move further into the mountains and are visited by clergymen from southern Lapland. Though attentive to all the teachings of the Gospel, the mountaineers have still a few superstitious and pagan customs, which are difficult to overcome. Their deer—there are 363,000 in the country—dislike the warmth of the valleys, and cannot find satisfying food elsewhere than at great altitudes. Mountain families descend to the lowlands at intervals to sell articles carved out of the antlers of the deer and to make purchases. They are an odd-looking race, a majority of them showing traces of Mongol descent, with wiry, black hair, dark, round eyes set obliquely, flat noses and yellow skins, although here and there one finds among them fair hair, clear complexions and aquiline features—the latter due to Finnish alliances.

Very different are the lowlanders. Fair, clear-skinned, small but strong and well-knit frames, they are brave and hardy, excelling as sailors and fishermen.

Our illustrations afford a glimpse of the domestic life of these people, among their deer-herds and their babies. It is not always an easy matter to distinguish the men from the women by their dress alone. Many housewives wear as headdress a conical cap, with dog fur or

(Continued on page 691.)

SCENES WITNESSED IN THE LAND OF THE "MIDNIGHT SUN."

1. A Family Group. 2. The "Midnight Sun" at North Cape. 3. Lapp Fishermen.
4. A Mountain Village and some of its People.

QUESTIONS AND ANSWERS.

J. H. M., Jersey City, N. J. I am a young man of nineteen and attend the Methodist Church. My people are good Christian people. I am much attached to a young lady, but she is not of the same faith as myself; I sometimes wish I could open her eyes so that she could see the light as I do. I pray to God every night for her salvation. Don't you think that God will answer my prayer if I am earnest in what I ask?

If the young woman in question is an unbeliever, or has no definite religious views, we think you do well to strive by prayer and persuasion to bring her to the knowledge of the truth in Jesus. If she be of a totally different faith, other than Christian, it would be wise to trust the task of spiritual enlightenment to older and more experienced hands, your own efforts and prayers supplementing theirs. If the only difference is one of denomination, both being Protestants, we have no advice to to give, as true Christianity recognizes no denominational barriers.

S. R., Stephenville, Tex. What is the doctrinal difference between the Lutherans and the Calvinists?

Chiefly as to the Lord's Supper. The contention of Luther to the last was that the bread and wine were transformed into the actual body and blood of Christ, which Calvin denied, though he admitted that in a certain sense the believer was raised by the energy of the Holy Spirit, through partaking of the elements, into union with Christ. The other important difference relates to the doctrine of reprobation. Calvin believed that some people were foreordained to perdition, which Luther denied.

A. H. M., Luton, Ia. 1. In a recent discourse Dr. Talmage speaks of the duty of setting aside a portion of income for God: is not all we have his? 2. In partaking of the sacrament, ought not Christians to be apart and retired. The practice is growing common to have all the congregation present.

1. Yes, all we have is God's, and Dr. Talmage merely urged that Christians should not keep it in their own possession, but should give a portion of it to his service. The unprofitable servant acknowledged (Matt. 25: 25) that the talent was his Lord's, and he had kept it safe, but he was condemned. He should have turned it to account for his Lord's benefit. 2. It does not signify. There is nothing secret or occult about the Lord's Supper. It is merely a simple meal to be eaten together by those who love the Lord and desire to commemorate his death. It can do no harm for others to look on, and may suggest to them the desire to join the company of believers.

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Mr. E. A. Vail, Superintendent of the Union Gospel Mission, New Orleans, La., writes:

Your check was received with tender tears and gratitude to God for the most welcome and needed benefaction. We have never been the recipients of so large a sum before, and the very cordial and generous entry to the columns of your journal was even more than we could expect. Could the attention of God's people be directed to the claims of this mission scores of them would leap with joy to embrace the opportunity of service. It has been run for seven years on less than a thousand dollars and not a cent out of that sum, so you see how it is a matter of God's sustenance and a conclusive demonstration that its maintenance is his will. We must have a position of our own in larger quarters, where we can enlarge our present work and inaugurate new lines of beneficence.

T. M. C., Dolton, Va. 1. Does the heart have any more influence over the conduct than the liver? Is not the emotional nature of the heart and not what is called the function of thought? 2. Why then is the word heart used in the Bible and not the liver?

1. The brain is the seat of intellect, and the heart the centre of the physical life and emotion. Every act of the conscious, operating through the organism of the body, affects the heart, and through it the entire system, and the deeper or more violent the emotion, the greater the perturbation. In a perfect case the heart influences conduct according as it performs its functions well or ill. A weak heart and a poor circulation may unduly pale blood and an ill-supplied brain are conditions that must affect all the operations of mind or body in a different degree. A disordered liver may affect both heart and brain, distorting the emotional part of our nature and depressing the intellectual mechanism. 2. In the Biblical sense, human life centres in the heart, and all emotional, moral and spiritual activities have their inception there, whether or not they are afterward elaborated and carried out through the intellectual or pathological channels. In this figurative sense, from the Scriptural standpoint, the words "heart" and "soul" may be used interchangeably. The question as to the "seat of the soul" is one of the great problems of Bible psychology.

M. E. B., Brooklyn, N. Y. Do you think it is a sin to ride a bicycle on Sunday?

Intrinsically there is no more sin in it than in riding in a carriage or in taking a walk; but it is one of those matters which involve other considerations. Such questions have been continually arising in the church. In the days of the Apostles, the question was as to eating meat offered in sacrifice to idols. The same kind of argument was used on this as is now applied to our modern difficulties. It was said that the meat was just as good as if it had not been so offered, and as an idol had no existence in the sense of divinity, the fact of the offering was of no account. Paul being appealed to on the subject, admitted the fact, but advised against eating the meat, because others might be injured by it. Anyone seeing a Christian lax on these matters might be led to sin. You are your brother's keeper to a large extent. If riding your bicycle on Sunday led your neighbor to think you set light value on the holy day and he, following your example and going further, as he would be likely to do if he were irreligious, might join a bicycle club and spend the whole day in excursions to resorts of dissipated people. Your influence as a Christian ought to be on the right side, and taking into account the present tendency to the desecration of the Lord's Day we advise you not to ride your wheel on that day. But this should be understood intelligently. If your neighbor were sick and needed a doctor quickly, you would do well to mount your wheel to fetch him. Or if you were able to do some Christian service, such as teaching a Sunday School in a distant village, which would be without teaching if you did not go, your going on your bicycle would be justifiable. Your conscience must guide you, but always remember that your example will have its weight and you must be careful that you do not set one liable to lead others into temptation.

Subscriber, Jacksonville, Ill. 1. In the old North Church in Boston they have what they call the "Vinegar Bible." Why so called and where was it printed? 2d. In A. D. 752, the last of the Merovingian kings had what they called "Mayors of the Palace," appointed. History does n't explain much about them. What were their duties?

1. The "Vinegar Bible" was printed at the Clarendon Press, Oxford in 1717 and was so called because it has the word "vinegar" instead of "vineyard" in the head line of Luke 22—a typographical blunder. 2. The *Maire du Palais* (Mayor of the Palace) were the superintendents of the king's household and stewards of the royal companies of France before the accession of the Carlovingian dynasty. They were chief magistrates also, and were therefore called *Mord-domes* (judges of murder cases.) This latter function was probably only exercised in rare instances.

Mrs. G. B. B., Saugatuck, Conn. Who was the author of the following lines:

> Blest power of sunshine, genial day,
> What balm, what life are in thy ray,
> To feel thee is such real bliss
> That had the world no joy but this,
> To sit in sunshine, calm and sweet,
> It were a world too exquisite—
> For man to leave it for the gloom,
> The deep, dark shadows of the tomb.

Possibly some of our readers may be able to supply the information desired.

Here is a record of Bible-reading which has probably few equals anywhere, outside of the pulpit or the ranks of those regularly engaged in religious work:

L. M. W., Hinsdale, N. Y. We have THE CHRISTIAN HERALD in our home and like it very much; but I think none of us appreciate it as does our aged grandmother. She will be ninety years old next February, but her mind is as bright as many of middle age. She is very feeble, but can see quite well and can hear as well as I can. It was about a year ago that she read last in her Bible. At that time she had read the Bible through thirty-one times during the previous eight and one-half years, and all without glasses. She has not worn glasses since she was seventy-eight, and has read a lot besides the Bible during the time. She has been a Christian sixty-five years and is now cheerfully awaiting the summons.

G. I. W., Leesburg, Ind. 1. Were the days of creation, described in Genesis, ordinary days, or long periods? 2. Are the Catholics justified in claiming that we follow Rome in observing Sunday as a day of rest? 3. Is it absolutely certain that Christ rose on Sunday?

1. The condition of the rocks which form the crust of the earth shows that they were formed slowly, and that the interval between the formation and the appearance of man was a vast period, probably millions of years. 2. They

THE BAY OF CHILCAT, ALASKA.

Here two inlets lead up into the mainland, around which circle the mountains and forests that lie between the gold-seekers and the auriferous valley of the Yukon. Chilcat Bay is one day's sail from Juneau. In winter it is a mass of icebergs, and large glaciers are visible in the mountains.

are not justified. Christian people were in the habit of assembling on the first day of the week to celebrate the Lord's Supper and to commemorate his resurrection before there was a bishop of Rome (see Acts 20: 7). 3. The accounts of the Evangelists seem to us sufficient evidence for believing that he rose on that day. Matthew says it was as it began to dawn toward the first day of the week. At that time of the year the sun rises about six o'clock. Mark says that at the rising of the sun on the first day of the week the discovery was made that he had risen. Luke speaks of it as very early in the morning. John says it was yet dark. But apart from this, the common practice of Christendom is to celebrate the event on that day, and it is ridiculous to think more of the day than of the event celebrated.

Constant Reader, Rancocas, N. J. What writer expresses her name as A. L. O. E.?

The initials signify "A Lady of England" and were the nom de plume of the late Charlotte Maria Tucker.

W. A. P., Germantown, Pa. A friend who is inclined to become a Roman Catholic, is being influenced by the passage (Matt. 16: 18), in which Christ says that upon Peter he will build his Church and he will give him the keys. The priests tell him that this proves the supremacy of Peter and that the Pope is Peter's successor. Can this be true?

Refer to the passage again. You will find that it was Peter's avowal which gained for him the title of Peter or the rock and it was only as he believed this that he became the rock on which Christ would build his Church. He never had any supremacy over the other Apostles, except such as a generous, impetuous nature always attains in a society of less vigorous men. It Acts 15, it is easy to see that James was President of the C and Paul says that so far from acknow Peter's supremacy, he withstood him face. The power to bind and to loose, meant the power to permit and to forbi Peter exercised in common with th Apostles. The Pope is in no sense the sor of Peter. The chain of succession i in several places, and some of the Pop been men so openly immoral that the their having power to admit or exclu one from heaven is absurd. Peter's whatever they may have been could transmitted.

J. W. M., Pleasant Ridge, N. C. Is is pos a heathen to be saved if he does all h find the way of life and to live a holy li as he knows how?

Do you not think this is a questi may safely be left to God? You may sure he will be just in his dealing w heathen. He will not require of a more than he is able to render. Christ (Luke 12: 48) that "he that knew not commit things worthy of stripes shall b with few stripes." Paul intimates (R 14, 15) that the law of conscience will law by which the heathen will be judg the mean time we ought to do all in ou to send them the Gospel, so that the be few in any heathen land about wh a question may be asked.

Reader, Port Jervis, N. Y. Is it not just of a sin for a wife to be habitually ang is for a husband to be habitually int particularly a wife who professes to religious and full of good works? To th who come to her home she is so kind a ble that they remark, "What a fine wo is," when at their departure, she is civil to the members of her own ho Would not kindness touch that husban far better than a display of temper that ly bearable?

A woman must be very much of a sl deed, to be such as you describe. great her provocation, her temper will to mend matters as far as her husba setting sin is concerned. On the oth kindness might accomplish much. She try to interest her husband in h works, pray for and with him, ar that divine grace might enligh save the home.

Mrs. W. T., Nero, Wis. Last sum built a Christian Endeavor H has been dedicated, has an or pulpit, and we pay a minister t every second Sunday. We ha bles and play games, one gam "Pig-in-the-Parlor," and we buy things. Do you think it is right

The fact that you have oc preaching there does not make th ing a church, in the accepted sens term. A church is a building d exclusively to religious uses, an be the scene of secular amusemen as you describe. A Christian E Home, however, might be util social gatherings and proper e ments, although lotteries, raffles of chance, and all amusements of an objectionable or trivial ought to be strictly barred.

Old Subscriber, Ill. Is it gambling game of chance, to get your life One of the ministers lately raise sensation by saying it was?

Certainly not. It is a legitimate l risk, but in no sense a gambling tran It is a co-operative combination, wh number of persons make up a comm to provide for the relatives of those

Constant Reader, Raymond, N. H. Mr. Le Lacheur, City Mission, Brooklyn, to Dr. A. F. Schauffler, United Charities New York.——Reader, Selkirk, N. Y. Yo tions have been answered several times MAIL-BAG—very fully in our issues for J and 13 of this year.——Subscriber, Atlan N. J. We cannot read your copy, but could read the original if you sent us th D., Higby. See answer to M. N. in this of July 14, page 542.——Reader, Fernwo cago. We do not know the obligations of der. Some member of it might be able to whether any of them are incompatible w standing as a Christian. That would be valid reason for objecting.——S. L. H. C. erally people who have made the busines study. 2, 3, and 4. We cannot answer th inquiries, as we have not the necessary tion.——Reader, Concord, N. H. It is g fruit. The money has been received.——K Baldwin, Kan. Forgive certainly, but yo give them no opportunity to repeat the t Your experience might have taught thi and saved much trouble and sorrow.——M D. Macomb, Ills. Corn was decided to be ble and the result has justified the selecti B., Glanworth, Can. It will appear with frequency soon.——Reader. 1. Yes, de options is practically betting on the rise o the commodity dealt in. 2. If it is wron playing cards it is just as certainly wron them.——Subscriber, Martin's Ferry, O. not know unless it means a woman warrio with a spear.——Mrs. F. Hammonton, Il ried name is Mrs. Terhune, the "doctor" is traveler and "Alcides" is her son who acco her on this journey.——E. S. W., Vass, M legend can be found in the Koran.——(New Haven, Ct. She never wrote of that to her recollection. It may have been so correspondent.——R. Sinclair, Montreal. Mr. Homer Folk, United Charities Buildi York City——Elizabeth E. K., Trumans V. In hospitals, orphanages, and similar such scrap books would be acceptable. scriber, Scranton, Pa. The statement is n It was a wicked slander on one of God's servants.

A MOUNTAIN-TOP CONVENTION

The Christian and Missionary Alliance holds its First Annual Gathering in its New Settlement at Nyack-on-the-Hudson—A Notable Assemblage of Christian Workers.—

ON the evening of Saturday, September 4, an unwonted sight was witnessed on the eastern slope of South Mountain, which overlooks the Hudson River at Nyack, twenty-nine miles from New York City. Brilliant lights illumined the hillside, and on a broad terrace near its crest could be seen a large and imposing building, every window a mirror of radiance, while two hundred feet to the north, in a grove of oaks was another spacious structure also aglow with light and densely crowded with hundreds of earnest and enthusiastic men and women. The mountain-side was dotted with tents, whose tenants were now flocking to the public gathering. The occasion was the formal opening of the Christian and Missionary Alliance's new Settlement—an event coincident with the annual Convention of the Alliance.

For over a year past, bands of workmen had been busily employed clearing the forest from the mountain-side, and the result has been a complete transformation. Well-lighted roads were constructed, the foundation of a Training College for missionaries was laid and the rough ground cleared for an Auditorium, with a seating capacity of over 2,000 persons. The College, now complete, is a handsome building of five stories, some 275 feet in length and about sixty feet high. It commands a magnificent view of the noble Hudson River and the villages of Nyack, Sing Sing, Tarrytown and Irvington. It will accommodate 300 students and is excellently equipped for the training work it is designed to accomplish. The Auditorium is a large wooden building of simple, yet pleasing design, with a belfry tower, and chairs that are ranged in tiers in line with the natural slope of the hillside. Its acoustic qualities are perfect. These two great buildings are situated on an elevation of nearly 400 feet above the river level and overlook the greater part of the seventy acres purchased for the Alliance Settlement. Other buildings are projected, including an Orphanage and dormitories to be used in connection with the extensive work of the Alliance.

MR. J. G. H. SIMPSON.
Alliance Secretary.

REV. A. B. SIMPSON.
Founder of the Alliance.

THE NEW ALLIANCE TRAINING COLLEGE ON SOUTH MOUNTAIN, NYACK, N. Y.

The daily programme of the Convention included morning prayer-meetings, classes for Bible Study, regular preaching services, testimony meetings, addresses, meetings for inquirers, for sanctification and for divine healing, missionary conferences, and song services. Many workers from other cities and from the foreign missionary field took part in the Convention, among them being the following:

Rev. John Robertson, D.D., Scotland; Rev. F. Chapell, D.D., Boston; Rev. F. A. Farr, Philadelphia; Rev. W. W. Clarke, Englewood, N. J.; Rev. H. Wilson, D.D., New York; Rev. A. Warren, New York; Rev. H. C. McBride, Clean Grove; Rev. F. H. Senft, Philadelphia, Pa.; A. E. Funk, New York; Rev. Stephen Merritt, New York; Rev. J. W. Mosier, Brooklyn; Rev. Dr. Oerter, New York; Rev. Mark Fuller and Mrs. Fuller, India; Rev. T. Cook, Japan; Mr. C. A. Mitchell, Soudan, Africa; Mr. I. H. Smith, Soudan; Mr. H. D. Campbell, Congo; Mr. Z. C. Beals, China; Mr. A. J. Forder, Arabia, and others.

Throughout, the services were characterized by deep spirituality and substantial financial contributions were made to the missionary cause.

There is much that is of interest to all Christian people in the story of the Christian Alliance movement and its remarkable growth. Zeal for Christ and complete self-surrender are its leading principles. No one can belong to the Alliance without being inspired with the passion for soul-saving and Christian service which possesses all its members. It is, at the present time, one of the greatest instruments for the spread of the Gospel the century has seen, and its field and potentialities are constantly expanding. Yet, less than fifteen years ago, the movement was represented by one man only—a Presbyterian pastor in Louisville, Ky. Although his ministry in that western city was fairly successful, Mr. Simpson felt that he had a distinct call to reach the masses—those countless multitudes who were outside of the churches and who had no affiliation with any of the existing denominations. How best to do this troubled him greatly. Soon after, he accepted for a time the pastorate of the Thirteenth street Presbyterian Church in New York but even there, although he had larger opportunities, he still felt the irksome trammels of conventionalism which made it impossible to give the full, free measure of service he wished to render. He finally decided on a severance of all denominational relations, that he might be free to take up a work upon undenominational lines. His position at this juncture, is thus described by one who knew him well:

The work was commenced in a small hall on the corner of Eighth avenue and Thirteenth street, New York, where Mr. Simpson fully explained his plans. It was to be an undenominational work, to reach the people, neither antagonizing nor competing with any other church, but under no ecclesiastical control. Any of the Lord's people who were moved to join in such a work would be welcome, as volunteers. No one joining would be asked for a subscription. The pastor had determined to rely upon the Lord to send supplies for the needs of the work and his own temporal support. It was to be, throughout, a work of faith, and so it has continued to this day. After a few months the little hall became too small to hold the crowds who attended the services. The Academy of Music, and subsequently Steinway Hall and other large buildings were hired for Sunday evenings, and large numbers were gathered there and many conversions took place. A small church was organized on an Evangelical basis, and a church home was needed.

From that time forth, the work progressed with rapidity, and every upward step was attended with blessing. Larger buildings were secured, and congregations multiplied. The Gospel Tabernacle on Eighth avenue and Forty-fourth street became a centre of aggressive evangelism. A Christian Alliance was formed with a widespread membership. A Missionary Institute was established, which has been the means of training a brave army of consecrated young men and women for home and foreign fields. There are now over 350 Alliance missionaries laboring in India, China, Japan, South America, the West Indies, Africa, and Palestine. An orphanage was opened, and various other branches of Christian work were begun. Conventions are now held every year in different parts of the Union for the accommodation of distant members of the Alliance. The Alliance is not an ecclesiastical body or denomination, but is simply a society uniting in fellowship Christians who are connected with various churches in many cities. These groups each hold a weekly meeting in some convenient place for the mutual help of the members, by communion and prayer. Their test of fellowship is their holding the doctrines of the four-fold Gospel. These are: Christ as Saviour; Christ as Sanctifier; Christ as Healer, and Christ as Coming Lord. Within the past year the Christian Alliance and International Missionary Alliance have been merged into the Christian and Missionary Alliance, of which Rev. Dr. Simpson is Superintendent. He is assisted by a full board of workers of wide experience. His son, J. Gordon H. Simpson, the Secretary of the Alliance, has had entire charge of the construction of the institutional buildings and the development of the new Settlement. Rev. Stephen Merritt, whose work as preacher and philanthropist is well known, was the spiritual Columbus who "discovered" South Mountain and first brought it before the Alliance as a fitting location for the new Settlement.

A CORNER OF "TENT AVENUE."

THE ALLIANCE AUDITORIUM.

Under the "Midnight Sun."

(*Continued from First Page.*)

ermine for border. This is commonly worn by the Fisher and Forest Lapps.

For protection, the collarless tunic being open at the throat, the woman hangs round her neck and suspends over her bosom a piece of cloth which she calls *Atsaleppe*. On this she bestows much feminine care. It is embroidered in tinsel thread and powdered with small discs and studs of metal, often silver. Winter and summer, if poor, she wears the uniform tunic or *mudda* of deerskin, with the hair outside, pantaloons of deerskin or tanned hide; deerskin shoes, fastened on by long braided bands of gay colors, which are wound round ankle and calf, and, in cold weather, she wears the universal sheepskin for underlinen. The long Lapp gloves are always made of the skin that covers the deer's foot—the cleft hoof serving to provide the gap between fingers and thumb; the skin of the deer's hocks makes the man's leggings, and the shoe is made of the head of the deer.

REV. STEPHEN MERRITT.

In addition to the "true Lapps," there are included in the population considerable numbers of Finns, Swedes, Norwegians and Russians. A complete census shows less than 30,000 total population. As a people they are quiet and inoffensive and crimes of violence are almost unknown. The chief characteristic of their country is the Arctic climate and the peculiar distribution of daylight and darkness. In the north, the longest day and night last for three months each, and through the greater part of the country, the sun does not set at midsummer nor rise at midwinter. At the North Cape, the sun is first seen at full at midnight on May 13, at Hammerfest on the 16th, at Tromsoe on the 20th and at Bodo—about 60 miles above the Arctic Circle—on June 4th. At the last named it continues as a midnight orb till July 8th at Tromsoe until the 22d, and at North Cape until July 30th. On the other hand, the sun disappears at Bodo from Dec. 15 to 28, at the Cape from Nov. 18 to 24. Tourists by climbing the hills at certain points can get a glimpse of the sun a whole day sooner that it becomes visible to those on the lower lands. At one point north of the Gulf of Bothnia and just on the edge of the Arctic Circle, it shines all day and night on June 22; on Sept. 22 it seems to rest on the sky's rim, and then disappears altogether until March 22. These wondrous spectacles of "the midnight sun" in summer and of a sunless winter are among the sights most tourists desire to witness and which, once seen, are never forgotten.

THE METROPOLITAN PULPIT

A MOMENTOUS QUESTION.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: James 4: 14. — "What is your life?"

IF we leave to the evolutionists to guess where we came from and to the theologians to prophesy where we are going to, we still have left for consideration the important fact that we are here. There may be some doubt about where the river rises, and some doubt about where the river empties, but there can be no doubt about the fact that we are sailing on it. So I am not surprised that everybody asks the question, "Is life worth living?"

A diversity of opinion in our time as well as in olden time. Here is a young man of light hair and blue eyes and sound digestion, and generous salary, and happily affianced, and on the way to become a partner in a commercial firm of which he is an important clerk. Ask him whether life is worth living. He will laugh in your face and say, "Yes, yes, yes!" Here is a man who has come to the forties. He is at the tip-top of the hill of life. Every step has been a stumble and a bruise. The people he trusted have turned out deserters, and the money he has honestly made he has been cheated out of. His nerves are out of tune. He has poor appetite, and the food he does eat does not assimilate. Forty miles climbing up the hill of life have been to him like climbing the Matterhorn, and there are forty miles yet to go down, and descent is always more dangerous than ascent. Ask him whether life is worth living, and he will drawl out in shivering and lugubrious and appalling negative, "No, no, no!"

How are we to decide this matter righteously and intelligently? You will find the same man vacillating, oscillating in his opinion from dejection to exuberance, and if he be very mercurial in his temperament it will depend very much on which way the wind blows. If the wind blow from the north-west and you ask him, he will say, "Yes," and if it blow from the north-east and you ask him he will say, "No." How are we then to get the question righteously answered? Suppose we call all nations together in a great convention on Eastern or Western hemisphere, and let all those who are in the affirmative say "Aye," and all those who are in the negative say "No." While there would be hundreds of thousands who would answer in the affirmative, there would be more millions who would answer in the negative, and because of the greater number who have sorrow and misfortune and trouble, the "Noes" would have it. The answer I shall give will be different from either, and yet it will commend itself to all who hear me this day as the right answer. If you ask me, "Is life worth living?" I answer, It all depends upon the kind of life you live.

In the first place I remark that a life of mere money getting is always a failure, because you will never get as much as you want. The poorest people in this country are the millionaires. There is not a scissors-grinder on the street of New York or Brooklyn who is so anxious to make money as those men who have piled up fortunes year after year in storehouses, in government securities, in tenement houses, in whole city blocks. You ought to see them jump when they hear the market bell ring. You ought to see their excitement when a bank explodes. You ought to see their agitation when they proposed a reformation in the tariff. Their nerves tremble like harp strings, but with no music in the vibration. The disease of accumulation has eaten into them—eaten into their heart, into their lungs, into their spleen, into their liver, into their bones.

Chemists have sometimes analyzed the human body, and they say it is so much magnesia, so much lime, so much chlorate of potassium. If some Christian chemist would analyze one of these financial behemoths he would find he is made up of copper, and gold, and silver, and zinc, and lead, and coal, and iron. That is not a life worth living. There are too many earthquakes in it, too many agonies in it, too many perditions in it. They build their castles, and they open their picture galleries, and they summon prima donnas, and they offer every inducement for happiness to come and live there, but happiness will not come. They make their gateways triumphal arches; she will not ride under them. They set a golden throne before a golden plate; she turns away from the banquet. They call to her from upholstered balcony; she will not listen. Mark you, this is the failure of those who have had large accumulation.

And then you must take into consideration that the vast majority of those who make the dominant idea of life money-getting, fall far short of affluence. It is estimated that only about two out of a hundred business men have anything worthy the name of success. A man who spends his life with the one dominant idea of financial accumulation spends a life not worth living.

So the idea of worldly approval. If that be dominant in a man's life he is miserable. Every four years the two most unfortunate men in this country are the two men nominated for the Presidency. The reservoirs of abuse, and diatribe, and malediction gradually fill up, gallon above gallon, and they will be rolled in it and rolled over and over in it until they are choked, and submerged, and strangulated, and at every sign of returning consciousness they will be barked at by all the hounds of political parties from ocean to ocean. And yet, there are a hundred men to-day struggling for that privilege, and there are thousands of men who are helping them in the struggle. Now, that is not a life worth living. You can get slandered and abused cheaper than that!

But what you see in the matter of high political preferment you see in every community in the struggle for what is called social position. Tens of thousands of people trying to get into that realm, and they are under terrific tension. What is social position? It is a difficult thing to define, but we all know what it is. Good morals and intelligence are not necessary, but wealth, or a show of wealth, is absolutely indispensable. There are men to-day as notorious for their libertinism as the night is famous for its darkness who move in what is called high social position. There are hundreds of out-and-out rakes in American society whose names are mentioned among the distinguished guests at the great levees. They have annexed all the known vices, and are longing for other worlds of diabolism to conquer. Good morals are not necessary in many of the exalted circles of society.

Neither is intelligence necessary. You find in that realm men who would not know an adverb from an adjective if they met it a hundred times in a day, and who could not write a letter of acceptance or regrets without the aid of a secretary. The best way for you to get into social position is for you to buy a large amount on credit, then put your property in your wife's name, have a few preferred creditors, and then make an assignment. Then disappear from the community until the breeze blows over, and come back and start in the same business. Do you not see how beautifully that will put out all the people who are in competition with you and trying to make an honest living? How quickly it will get you into high social position? What is the use of toiling with forty or fifty years of hard work when you can by two or three bright strokes make a great fortune? Ah! my friends, when you really lose your money how quickly they will let you drop, and the higher you get the harder you will drop.

There are thousands to-day in that realm who are anxious to keep in it. There are thousands in that realm who are nervous for fear they will fall out of it, and there are changes going on every year, and every month, and every hour which involve heartbreaks that are never reported. High social life is constantly in a flutter about the delicate question as to whom they shall let in and whom they shall push out, and the battle is going on—pier mirror against pier mirror, chandelier against chandelier, wine cellar against wine cellar, wardrobe against wardrobe, equipage against equipage. Uncertainty and insecurity dominant in that realm, wretchedness enthroned, torture at a premium, and a life not worth living.

A life of sin, a life of pride, a life of indulgence, a life of worldliness, a life devoted to the world, the flesh, and the devil is a failure, a dead failure, an infinite failure. I care not how many presents you send to that cradle, or how many garlands you send to that grave, you need to put right under the name on the tombstone this inscription: "Better for that man if he had never been born."

But I shall show you a life that is worth living. A young man says: "I am here. I am not responsible for my ancestry; others decided that. I am not responsible for my temperament; God gave me that. But here I am, in the evening of the nineteenth century, at twenty years of age. I am here, and I must take an account of stock. Here I have a body which is a divinely constructed engine. I must put it to the very best uses, and I must allow nothing to damage this rarest of machinery. Two feet, and they mean locomotion. Two eyes, and they mean capacity to pick out my own way. Two ears, and they are telephones of communication with all the outside world, and they mean capacity to catch sweetest music and the voices of friendship—the very best music. A tongue, with almost infinity of articulation. Yes, hands with which to welcome, or resist, or lift, or smite, or wave, or bless—hands to help myself and help others.

"Here is a world which after six thousand years of battling with tempest and accident is still grander than any architect, human or angelic, could have drafted. I have two lamps to light me—a golden lamp and a silver lamp—a golden lamp set on the sapphire mantel of the day, a silver lamp set on the jet mantel of the night. Yea, I have that at twenty years of age which defies all inventory of valuables—a soul, with capacity to choose or reject, to rejoice or to suffer. I must develop this body by all industries, by all gymnastics, by all sunshine, by all fresh air, by all good habits. And this soul I must have swept, and garnished, and illumined, and glorified by all that I can do for it and all that I can get God to do for it. It shall be a Luxembourg of fine pictures. It shall be an orchestra of grand harmonies. It shall be a palace for God and righteousness to reign in. I wonder how many kind words I can utter in the next sixty years? I will try. I wonder how many good deeds I can do in the next sixty years? I will try. God help me!"

That young man enters life. He is buffeted, he is tried, he is perplexed. A grave opens on this side and a grave opens on that side. He falls, but he rises again. He gets into a hard battle, but he gets the victory. The main course of his life is in the right direction. He blesses everybody he comes in contact with. God forgives his mistakes, and makes everlasting record of his holy endeavors, and at the close of it, God says to him: "Well done, good and faithful servant; enter into the joy of thy Lord." My brother, my sister, I do not care whether that man dies at thirty, forty, fifty, sixty, seventy or eighty years of age; you can chisel right under his name on the tombstone these words: "His life was worth living."

Amid the hills of New Hampshire in olden times, there sits a mother. There are six children in the household—four boys and two girls. Small farm. Very rough, hard work to coax a living out of it. Mighty tug to make the two ends year meet. There is only one cal instrument in the house—the sp wheel. The food is very plain, is always well provided. The wint very cold, but are kept out by the bl she quilted. On Sunday, when s pears in the village church, her cl around her, the minister looks do is reminded of the Bible descript good housewife—"Her children a and call her blessed; her husban and he praiseth her."

Some years go by, and the t boys want a collegiate educatio household economies are severe, calculations are closer, and ur two boys get their education t hard battle for bread. One boys enters the university, stands in pit widely influential, and preac eousness, judgment, and temperanc thousands during his ministry ar The other lad who got the collegia cation goes into the law, and thenc legislative halls, and after awhile h mands listening Senates as he plea for the downtrodden and th One of the younger boys becomes chant, starting at the foot of t but climbing on up until his su his philanthropies are recognize the land. The other son stays because he prefers farming life he thinks he will be able to ta c father and mother when they get old

Of the two daughters: when th broke out one went through the hos of Pittsburg Landing and Fortress roe, cheering up the dying and the sick, and taking the last message t dred far away, so that every time thought of her he said, as of old, same is my sister and mother." The daughter has a bright home of her and in the afternoon—the forenoon h been devoted to her household.—she forth to hunt up the sick and to enco the discouraged, leaving smiles and diction all along the way.

But one day there start five teleg from the village for these five absent saying: "Come, mother is danger ill." But before they can be read start, they receive another telegram ing: "Come, mother is dead." Th neighbors gather in the old farmhou do the last offices of respect. But as farming son, and the clergyman, and senator, and the merchant, and the daughters stand by the casket of the mother taking the last look, or lifting little children to see once more the fa dear old grandma, I want to ask group around the casket one ques "Do you really think her life was w living?" A life for God, a life for oth a life of unselfishness, a useful lif Christian life is always worth living.

I would not find it hard to persuade that the poor lad, Peter Cooper, ma glue for a living, and then amassin great fortune until he could build a ph trophy which has had its echo in thousand philanthropies all over country — I would not find it hard to suade you that his life was worth liv Neither would I find it hard to persu you that the life of Susannah Wesley worth living. She sent out one son t ganize Methodism and the other so ring his anthems all through the ages.

But I know the thought in the mind hundreds of you to-day. You say: "W I know all these lived lives worth livin don't think my life amounts to muc Ah! my friends, whether you live a conspicuous or inconspicuous, it is w living, if you live aright. And I want next sentence to go down into the dep of all your souls. You are to be reward not according to the greatness of y work, but according to the holy industr with which you employed the talents y really possessed. The majority of crowns of heaven will not be given people with ten talents, for most them were tempted only to serve the selves. The vast majority of the crow of heaven will be given to people who h one talent, but gave it all to God. A remember that our life here is introdu tory to another. Your life if rightly liv is the first bar of an eternal oratorio, a who despises the first note of Haydn symphonies? And the life you live n is all the more worth living because opens into a life that shall never end, a the last letter of the word "time" is th first letter of the word "eternity!"

'OUNDING AN EQUATORIAL EMPIRE.

de Leontieff's Mission to Abyssinia and its Probable outcome — Prince Henri's Friend and Fellow-Explorer.

RIS, Sept. 1—In the gen-eral excitement caused by the Orleans-Turin duel and the various contro- that preceded it, the important fact tally lost sight of by the press and the public that a new empire had but just been founded in the heart of the Dark Continent by two of the actors in the now famous drama, one a principal, the other a second. Perhaps this is putting the cart before the horse. The order should be

NEGUS MENELEK.

d. It is the second. Count Nicolas ieff, newly appointed Governor equatorial province of Ethiopia, es first, and Prince Henry, his or deputy, who comes second. these two men will rule a coun- r than France, broken up by anges, intersected with rivers, in minerals and blessed with en temperature. The climate is ly bearable, even near the equator, ount of the high altitude of the s.

equatorial provinces of Ethiopia, from the Abyssinian kingdom a to the second parallel north equator. On the east they are d by Harrar and the Somali and on the West by the great African Desert. These lines marcation were settled upon me ago between the English atic agent, Sir Runnell Rodd, ng Menelek of Abyssinia, the sovereign of the provinces. d the English realize when ived their claims to this ter- hat it would be turned prac- nto a Franco Russian buffer ntended to call a halt to the l advance of their own legions the headquarters of the Nile. ealize the danger now, but it ate. The tall, muscular, wiry n-eyed Russian, whom it has y chance to meet while in n several occasions, and the young scion of the house of a, are resolved that the Union England shall not wave furth- than Omdurman—even if it essary to unite the banner of tic Church of Abyssinia with n flag of Islam to resist British s. But it is rather Leontieff. ssian, of whom I would speak. ve often heard his name men- n connection with Abyssin- airs, but I doubt whether one an reader out of a thousand remotest conception of his sition and personality. There xaggeration in saying, how- hat this hitherto ill-defined per- will probably before long become ter of the destinies of all Central and as such he commends himself attention. We must feel all the mpathetically disposed toward him s declaration that the first condi- the civilization of a savage or rbarian country is its Christianiza- t this without sectarianism. A of the Greek Orthodox Church he has never imposed his religious nd beliefs upon others. He is op- to English missionaries on the of their tendency, as he believes, eligion as a vehicle to further po- ends. American missionaries in- m with very different feelings, hoays a high tribute to their zealous, ated work for Christ all the world r. His active sympathy for America om the time when Yankee relief rrived in the Baltic laden with d provisions for the starving *mou-* Russia. THE CHRISTIAN HERALD'S mong others being received with uts of gratitude by every class of the pulion, from the Emperor down.

"W Russians may have our faults," mar d the Count while relating his thoughts on the subject, "but we are not ungrateful. Together with the French, we consider the Americans to be our best friends."

Nicholas de Leontieff, Count of the Abyssinian empire, Governor-General of the Equatorial Provinces of Ethiopia, was born at St. Petersburg in the year 1862—consequently he is only thirty-five years of age. His father was a colonel in the Horse Grenadiers of the Guard, a veteran of Sebastopol and many other campaigns. Probably because he had seen so many hardships himself, he determined to make a lawyer of the lad and for this purpose, after giving him a preliminary schooling in Geneva, Switzerland, sent him to the St. Petersburg law school. But this did not suit the boy. He worked hard enough, it is true, and received his diploma, but instead of drifting into a lawyer's office, decided to seek a commission in the army. This meant four years more study at the Emperor Nicholas School of cavalry, the branch of the service he preferred. At the end of this period young Nicholas received his appointment as sub-lieutenant in the lancers of the Guard and thereupon became a prominent figure at all reviews and parades, for he was six feet two in height, with shoulders to match, and held his seat on horseback like a centaur of old.

Two seasons of this kind of life proved an ample sufficiency for the young man. His was a restless spirit and he decided to see the world. Central Asia just united with the west by the rails of the Transcaspian road naturally suggested itself to him as a field of adventure and enterprise, so who boasted his direct decent from King Solomon. Menelek had come in contact with Russians or rather with a party of Cossacks led by anadventurer named Achinoff, and he had discovered that the tenets of the Russian orthodox church differed little in the mainfrom the teachings of the Coptic Church of Abyssinia. Hence an expressed desire on his part to enter into hierarchical relations with his "brethren of the North," subjects of the little White Father.

Accompanied by Dr. Elyseieff, the Archimandrite Gabro, and a numerous escort bearing presents of value from the Czar, Nicholas de Leontieff started on this all important mission in the fall of 1894. The result surpassed all anticipation. Not only did the Negus receive him with open arms, but probably with a view of securing Russian aid against the encroachments of the Italians settled in Erythrea, he agreed to send a return mission to St. Petersburg composed of some of the highest dignitaries of the Abyssinian Empire. Among these was Prince Damto, afterwards killed at the bloody battle of Adowa.

I will not weary the reader with too many details of Leontieff's subsequent career in Abyssinia. Suffice it to say that his services both during the campaign against the Italians and in connection with the peace negotiations, were such as to cement a bond of lasting friendship between him and the Negus, so that the announcement of his recent appointment to the Governorship of the Equatorial provinces with the title of Count, has created little surprise.

COUNT DE LEONTIEFF.

PRINCE HENRI OF ORLEANS IN HIS STUDY IN PARIS.

Leontieff fully comprehends the necessities of the situation created in Africa by the rivalries of the various continental powers. As a Russian patriot he has felt it his duty to oppose the African policy of Great Britain, and to render impossible the realization of Cecil Rhodes' dream which would mean the planting of the English flag on an uninterrupted stretch of territory reaching from Capetown to the Delta on the Nile. It is in pursuance of this programme that the young Russian explorer advised Menelek to insist on the present demarcation of the equatorial provinces during the negotiations with the Runnell Rodd mission, and also in persuance thereof that he has welcomed to Abyssinian soil the various French missions sent there during the past year. With Henry of Orleans, who visited the country as correspondent of the *Figaro*, he has, as above stated, made a solemn pact of partisanship and before many moons are past the descendantof the early Tartar conquerors of Great Russia and the scion of the royal house which has given France her kings since the days of Hugh Capet, will have returned to their holding in Darkest Africa, there to spread the light of civilization and to lay the foundations of a mighty Empire.

The accompanying picture of Count Leontieff is from a photograph made specially for THE CHRISTIAN HERALD on the day of his arrival in Paris. He is attired in the costume of an Abyssinian noble. The photograph of Prince Henry shows him seated in his study in the rue Jean Guyon, Paris. It was taken shortly after his return from Thibet.

V. GRIBAYEDOFF.

Russia's 129,211,113 Souls.

In February last, the Russian official census was completed. From the tables of population, it appears that European Russia contains 94.188.750 persons; Poland, 9.442.590; Caucasus, 9.723.553; Siberia and Saghalien, 5.731.732; the Steppes, 3.415.174; Turkestan and the Pamirs, 4.175.101; Finland, 2.527.801, and Khiva, 6.412—a total of 129.211.113 as against a total of 67.330.643 by the census of 1851. The population of towns has increased rapidly of late, there being now nineteen towns which have more than a 100.000 inhabitants, among them being St. Petersburg, 1.627.023 (with suburbs): Moscow, 988.610; Warsaw, 614.752; Odessa, 404.651; Lodz, in Poland, 314.780; Riga, 282.943; Kieff, 248.750; Kharkoff, 170.682; Tiflis, 159.862. There are thirty-five towns having a population of over 50.000 inhabitants, and sixty-nine whose population is in excess of 25.000.

Assam's Great Earthquake.

While the recent earthquake was widely felt in India and adjoining countries, nowhere does it seem to have been so destructive as in Assam. A lady (the wife of an English official), writing from that country, says: "This horrible calamity has wrecked every building in Shillong, about one hundred buildings altogether, including the Government house, the secretariat, the post office, the telegraph office, the church, hotel, courts, government printing press (in which some twenty natives lost their lives), the club, the Dak Bungalow, and scores of private houses. All these are now unrecognizable heaps of rubble. Europeans are living in stables, coach-houses, and huts in the bazaar, only too thankful for any sort of shelter above their heads. The waters of the lake rose at the first shock like a solid black wall, and dashed down carrying away the breakwater. They rushed down the valley with a roar like thunder, sweeping away bridges and anything that came in their way.

"One hill village of about 5.000 inhabitants has slipped down into the valley, and many hills on the Chena Ponjee side have split, and the earth is constantly slipping into the valley. Everyone here is busy trying to rescue what they can from the ruins of their houses and endeavoring to make themselves some sort of shelter from the rain. To-morrow evening, Jubilee Day, Mr. Cotton, Chief Commissioner Assam, was to have given a Jubilee ball; but, alas! Government House is now but a huge heap of stones amid the fir and pine trees. The flag-staff alone remains."

FEEDING INDIA'S STARVING PEOPLE.

Bishop Thoburn's Arrangements for the Distribution of the American Corn—Letters from Grateful Missionaries—A Noble List of Contributors.

OUR readers will be glad to learn that there is good ground for hoping that the cargo of corn on the *City of Everett* has been distributed through India free of cost. In a letter just received from Bishop Thoburn he says that he was in communication with the Hon. H. E. M. James, who in the absence of the Viceroy, the Earl of Elgin, was at the head of the Government. The Bishop had explained to him the origin of the magnificent gift from American Christians to the people of India and Mr. James believed that the Viceroy would co-operate in the good work of relief by giving the free use of the Government's facilities for distribution. "In that case," says the Bishop, "not a single gram of corn will go to any place where a missionary will not have a share in distributing it. This will really be equal to an immense addition to American bounty. Under ordinary circumstance it would cost thousands and thousands of dollars to carry this corn to the districts where it is needed." This is very gratifying, as two ends will be attained: the corn will reach the people whose needs the missionaries know; and the people receiving it through the missionaries will perceive that it is a Christian gift. In all this relief movement THE CHRISTIAN HERALD has kept these two objects in view, hoping that out of the benefaction might come benefit to missionary work and that the people would learn from it the compassionate principles of the Christian religion.

Every contributor to the Relief Fund will read with pleasure the following extracts from letters just received from missionaries, who have been enabled through the generosity of American Christians to relieve the widespread suffering. *Rev. J. E. Scott*, Methodist Episcopal missionary at Muttra, writes: "We have just had a meeting of the Executive Committee of THE CHRISTIAN HERALD Famine Relief Fund in Naini Tal. Bishop Thoburn presiding, when the needs of the whole field were canvassed. **This is the most widespread famine India has ever experienced.** More than four millions are now on relief works. Millions more are in a starving condition and will succumb to disease. You are doing a grand work, for which may heaven bless you." *Rev. David R. Gordon*, missionary of the United Presbyterian Church at Gurdaspur, writes: "I feel sure that the demonstration of practical Christianity which THE CHRISTIAN HERALD and the Christian nation of America are showing in view of the suffering here, will be a sermon which India will never forget."

Rev. W. A. Mansell, writing from Lucknow, says: "I can assure you that all India acknowledges with deepest gratitude the noble work which you are doing. **I suppose it will never be known the thousands upon thousands whom you have saved from death by starvation.** I took in two living skeletons to our home only yesterday, and we have eighty destitute famine children in our refuge."

Testimony as to the extent of the calamity that has fallen like a pall over the millions of India, comes from *Rev. Robert A. Hume, D.D.*, of the American Board, at Ahmednagar. He writes: **"I have been twenty-three years a missionary in India and went through the dreadful famine of 1877, but I never saw more distress than now . . . .** I take pains first to look after widows, weak women, and children. I try myself, and enjoin on my helpers to work for moral as well as physical strengthening. We have especial advantage in being able to say: 'This money and food is sent to you by Christians ten thousand miles away, who deny themselves to do this from their love of Christ and because for his sake they count you as brothers.' We all most heartily thank you and the donors of the charity to India. There will be meetings and joy in heaven between those who in Christ's name have given and those who have received such aid."

If any doubt existed as to the fearful extent of the suffering it would be removed by the following testimony which was received last week from *Mr. Benjamin Aitken* of Calcutta who has lived nearly all his life in India and knows the country thoroughly: "I notice that some persons in America have raised doubts about the fact that people were actually dying in India of starvation. **It is a positive fact that they are dying, and dying in large numbers.** At eleven of eighteen centres that I have visited I saw dead people and dying people; and at one place I saw the skulls and bones of the freshly buried corpses which had been dug up by wild beasts. More recently than my tour, a missionary whom I know well, and whose statements I can vouch for, has given descriptions which show that the mortality is worse than I saw it. The common mode of denial or evasion of the horrible truth, is to produce a medical certificate that such and such persons did not die of starvation. This is easily done, because starvation is not a disease, though it produces disease. But as I have seen the streets of a town swarming with strangers able to walk about, but in emaciation exactly like the worst pictures you have published; and have seen at the same time scores more unable to rise off the ground; and have seen in the poorhouse people in the third stage—that is dead, or at the point of death. I am not deluded by the certificate of a doctor, who after examining the corpses, explains that this one died of heart failure, and these others of dysentery or peritonitis." Evidently many deaths really due to starvation are attributed to the diseases it causes.

The following contributions to the Indian Famine Fund have been received since our last acknowledgment:

THE ANNUAL FESTIVAL OF THE MUHARRAM PROCESSION AT HYDERABAD, INDIA.

MICHIGAN

AdgateMrsGW,collhy 5 00
Arnold, Miriam E 2 18
Barr, E T 1 60
Campbell, Mrs J P ... 1 00
Hutchins, Abbie A, coll by 50
Jackson, G H 2 00
Johns, Mrs. 1 00
Johnson, Jno, coll by. 50
King, Jno W, coll by .. 54 15
Lusk, Mrs H W 3 00
Meeb, Mrs & Mrs Henry 2 00
Perry, Dora 61
Peters, August 5 00
Pickett, v F 2 00
Root, J B 1 00
Sayles, Alex 1 10
Sharp, Ella. 1 30
Steere, E C 1 00
Wasson, Etta 30
Weisgerber, Jno 5 00
Young, Agnes 1 00
Ziegler, H C 1 00
B B, Muskegon 2 00
C E S & C A G, Belding 4 00
E, B, Evart 2 00
H L W, Union City ... 50
L M, Kal. 1 00
M J R, Goodells 2 00
W H M S, Sherman ... 3 00
——, Baroda 10 00
——, Detroit 2 50
Coll in Fergus & Brady 5 25
Friend, Fenton 100 00
" Lake Linden 2 00
" Owosso 1 00
A sister in Christ, Saranac 1 00
I H N, Corning 50
For Jesus' sake, Prairieville 2 00
One of the King's Daught's, Benzonia 1 00
M E SS, Eag e 2 25
Mite box 609, G d Rpds 1 00
Pine, Marquette 10 00

MISSOURI

Bohrer, Kate 5 00
Harvey, Mrs Hattie .. 3 00
Lindstrom, Ed 1 00
Sbabnck, Mrs Wm ... 2 00
Smith, Mrs Ferd 1 00
Swinney, Mrs E C 45
Von der Ahe, Chas H 5 00
Woodson, A M 5 00
——, E St Louis 1 00
C, India for Christ ... 75
Brashear mite b'x 41 30 1 27
Proceeds of an ice cream supper given by the people of Revere & community . 37 31

MONTANA

——, Missoula 6 00
C E soc of Pres ch, Lewistown 8 25
Teton Anonym 1 00

NEBRASKA

Anderson Robt D ... 1 00
Bentley, Mr & Mrs F 3 00
Bradley, John A 30
Brower, Mary L 1 00
Burket, Julia 1 00
Daymude, E M 1 00
Fleming, Mrs R B ... 6 10
Gillispie, Mrs F L 1 20
Hansen, Mrs Mary . 1 00
McGraw, Rev G & wife 2 00
Nilsson, Martin 2 00
Remley, J A 1 00
Smith, Nellie 1 00
Thomas, Jnne 5 00
Thomas, Mrs Jane ... 20 00
Wentz, Aug 3 50
Wilson, Margarite & Edna 2 00
Friend, Loup City ... 1 00
Friend, Potter 2 00

MINNESOTA

Cardlo, Mrs A 1 00
Crane, Lowell 10
Crano, Rena 00
Crane, Roy 10
Deming, Mrs M 1 00
Devos, Mrs J 1 00
Duff, Mrs Isabella ... 1 00
Gambold, Jos 2 50
Getchell, Mrs E W ... 3 00
Hales, H 5 00
Joh, N E 1 00
Knight, Mrs Mary F 60
Kohler, Ida 1 00
Rattenstetter, Mrs A 1 00
Rollis, Mrs O J 1 00
Rorko, Mrs S. 2 00
Sharp, Jessie 2 50
Trask, E 1 00
Wagoner, C F 7 00
Walden, Florence, col 2 00
Weadman, Benlah Joh 20
L P, W Superior ... 3 00
M McG, Mankato 2 00
Friend, Clark's Gv . 1 00
Suhr, Duluth 5 00
Ladies Miss Soc, Annandale 1 10
Lad' Miss So, Min'eap's 5 00
Lester Park M E Ch, Duluth 5 00
Lester Park Meth Ch, Duluth 10 00
Member I M I Circle, London 2 00
Mite Bx 1657, Hubb'd " 1658. " 16 63
Prim dept Fremont av Con SS Minneapolis 1 60
Womens Swed Luth Miss Soc, Judson . 13 50

MISSISSIPPI

Davis, Mrs M A 1 00
Garner, Mrs H R .. 3 00
Glenn, Prof J O & A S McCord ... 2 00
Leonard, Rev O L ... 10 50
Malletto, Lucinda ... 2 00
Palmer, O W 1 00
Friend, Bolton 1 00
C E, Dawson 2 35
Indin Relief Com, Liberty 1 45
In the name of Jesus, Benver Crossing ... 1 00
Midway Hotel, Kenrn'y 45
Prim class of Borks Union SS, Crete ... 50
Dry Creek SS, Dawes Co 3 20
Pleasant Grove S S, Elwood 7 00
Miss Band of 1st Pres Ch, Kearney 2 50
La' Miss So of Verden & Salem 10 00
Albright circuit M E Ch, So Omaha .. 2 00

NEVADA

Beck, Ida O 4 00
Delberti, Terry 1 00
Spragno, Mrs 2 50
P L, Spraguo 1 50
B P, Reno 1 00

NEW HAMPS'RE

Brown, Mrs David ... 2 00
Hutchinson, Belle .. 3 00
Morrison, Mrs H K Col'd by 1 75
Parker, Mrs W N ... 1 00
Smith, L F 2 00
Tinglof, Rev O G 50
Wires D C 1 00
A M, Bristol 1 00
F P D, Salisbury H't 2 00
L & L H, N B 15 00
——, Concord 2 00
Friend, Mason 10 00
Friend, Troy 1 00
Methodists, Concord 1 00

NEW JERSEY

Adair, G W 20 00
Bewkos, Lambert ... 5 00
Howell, Mary 3 00
King, Miss Ellen ... 1 00
Lawson, G 1 00

NEW JERSEY CONTINUED.

McMurran, Mrs M A 10 00
Morton, Mrs D W 1 00
Murphy, Miss Louie .. 2 00
Reeve, Reuben H ... 2 00
Smith, A K 5 00
Snitcher, Mrs Geo ... 1 00
Stahl, Mrs S. coll by 4 38
Sykes, Mrs Lizzie 2 00
Thorp, Lewis I 1 50
Upham, Carrie O ... 2 00
Vaughn, Miss Mabel. 50
Wnlbert, Miss S K ... 2 00
A F, Red Bank 15
L G S 1 00
——, Dias Creek 1 00
——, Plainfield 72
Cash, Penn Co 1 00
Friend, Hohny Park . 5 00
" So Orange 1 00
C E Soc, Bapt Ch, Merchantville 2 50
YLH Missy, LF Missy, & Sr & Jr C E Socs, Pres Ch, Metuchen 5 60
C E Soc, 1st Pres Ch, Newark 18 00
Y P S C E of 6th Pres Ch, Newark 1 00
Elsinboro S S, Salem 5 00
"Palms" Lake House, Highlands Mills ... 5 60

NEW MEXICO

Railey, M T 2 00
The Pastor's Children, Chama 1 00

NEW YORK

Arcularius, Mrs P E. 25 00
Austin, C B 1 00
Baker, A 1 50
Baumes, Miss Ada ... 1 00
Becker, H 2 00
Bennet, M S 2 00
Bettys, J Y 1 00
Brown, Mrs D T 2 00
Brown, Mrs M. L 2 00
Brownsey, Overt .. 2 50
Coddington, Mrs C H 3 50
Conkey, Benj P 1 00
Cronk, Mrs Myra 1 00
Crumb, Mrs Wm ... 5 00
Davis, Eliza'h, S S cl. 5 00
Dunn, A T 2 00
Fitzwater, Jno C 5 00
Ford, G W 5 00
Gilder, Miss M thro .. 10 00
Giles, D V 1 00
Griffiths, Mrs A coll by 2 00
Hnas, Geo J 2 00
Hagaman, C A 10 50
Hagaman, C A 3 00
Hagaman, C A 3 00
Hagaman, C A 3 00
Hagaman, C A 3 00
Hagaman, C A 3 00
Hardy, Mrs O 2 00
Howell, Sarah E, col by 2 00
Lewis, Mrs E 1 00
Marsh, Mary C 2 00
Martin, Emma J 5 00
Martin, Mrs T M 1 00
Miller, Mrs Louisa .. 50
Milota, Magdalenn .. 1 00
Mitchell, H G 1 00
More, Miss 2 00
Moyer, Mrs Frank ... 2 00
Mumford, Mrs C G .. 1 00
Orentt, Bertha E .. 10
Palmer, Mrs E E coll by 2 40
Pickhardt, Mrs E . 5 00
Pratt, Mrs Clara 50
Roberts, Jno S 1 00
Rogers, M J 1 00
Roos, Mabel Hortense 2 50
Rnl nd, F B 5 00
Russell, Diana & sis'r 7 00
Sauer, E A 2 00
Schneider, Mrs Chas 50
Schneider, Mrs Fred . 1 00
Shultes, Scott 2 00
Simonson, S E 1 00
Sisson, M B 50
Slaughter, F'k coll by 2 05
Taylor, Mrs F C 1 00
Throop, A Judson ... 2 00
Tibbitts, Mrs E B ... 2 00
Tornkvist, Gus. coll by 13 35
Tree, Mrs Alice 1 00
Wadsworth, Mrs D V 50
Waite, Mrs F L 1 10
Wells, Mrs F M 50
Wetmore, Cornelia ... 20 00
Whitehead, Mrs A M 3 00
Wilkes, O C & Mrs W 2 00
Witman, Mrs C A ... 1 00
Mrs A H S, Bklyn .. 50
A M S 2 00
Mrs Annie M S 1 00
C M H, Brooklyn 1 00
E B S, Canastota 10 00
EM, Mariner's Harbor 5 00
Ida T 10 00
J A, Hopkinton 50
Mrs JAH, Rochester 5 00
Miss JHW, Fredonia 5 00
M P, Shelter Island .. 1 00
M S, Appleton 75
T B, Bklyn 2 00
Mrs WHG, Watert'n 2 00
——, Albany 1 00
——, Castleton 25
——, Centerport 1 00
——, E Berne 1 00
——, Linwood 3 00
——, N Y C 2 00
——, Pompoy Hill .. 2 82
Friend, N Y C 2 00
" Volney 5 00
" E, Bklyn 10 00
" Buffalo 50
" Crystal Run 50
" Fosterdale 40
" Ilion 10 00
Friend, Malone 2 35
2 Friends, Renwic Pk 4 00
2 " Schuyler Lake. 2 00
2 " Waterford .. 5 00
3 " Clarksville .. 6 00
Old Subr, Dresden .. 2 00
Sympathizer, Vienna 1 00
Symhzers, Woodhaven 1 00
A friend of the poor, Oneonta 1 00
Few persons at Fisher Sta 2 25
For Christ's Sake. . 1 00
In His Dear Name, " Paltz 2 00
In love for mankind, Bowen's Corners 1 00
In memory of Florence 1 00
In memory of Elvira Conkey 1 00
Lady, Morristown .. 50
Mite Box 1481, Auburn 2 00

NEW YORK CONTI

Mite Box 4552, Elle
One who wants to the Master, Axt
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Beaver Brook S S
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NO. CAROL

Albright, Margar
Braswell, Mrs M
Dozier, Charlotte Coll by ..
Harris, Mrs S W
Moore, Mrs B D
Platt, S H ..
Shepard, Mrs P
Yount, J A
Friends, Clinton
Friend Greensbo
Friend, High Po
Friends, Tnr He
Christian & 3 yrs boy, Elon Col
Neighborhood of Mapleville ..

OKLAHOM

Hill, Maggie ..
——, Cooper ..
——, Okarche ..

OREGON

Bond, Jesse ..
Bond, Paul ..
Bronkey, Miss L
Cochran, Mrs S T & Mrs McM
Davison, Mrs G
Livesay, Mrs L
Longmaid, John
Thing, Mrs G
Wood, Mrs S ..
——, Gresham..
1st Baptist ch, S
Mite box 1680, S

RHODE ISL

Bain, Wm.....
Clark, M E.....
Lawrie, Janet..
Leach, Mrs A H
Phettepiace, Mr
Seal, Mrs Thos
Staples', Mrs Fr SS class ..
Mrs R O B, Puwt
—— E Providen
I H N, Provider
Central Y P S C Coventry
Miss'y soc, Pt Ju

SO. CAROL

Corbett, Mrs Vir & son & daug
Nicholson, Jnne
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Phillips, Mrs R
——, Columbia ..
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Ladies Miss soc ch, Pelzer
Members of Nev pect Bap ch. son Co
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SO. DAKO

Calhoun, Mrs H
Emerson, Anns
Greengrass, Mr S
Williams, Edw
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Brown, Mrs N C
Davis, Mrs Eng
Rogers, Martha
Veltman, Miss
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Chas, Phila ..
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VERMONT

Breckman, Mrs M
Briant, Mrs Su
Burnham, Mrs V
Conners, Hanni
Grant, M ..
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Lawrence, Ern
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Rand, L H
Ray, Mrs Byre
Rich, Frankie
Smith, Hattie
A H K, Jericho
A M A & C B F K, Jeon
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TOTALS OF LISTS BY STATES.

Alabama	$ 27 00	N Hamp hire	43 25
Arizona	2 53	New Jersey	110 95
Arkansas	7 30	New Mexico	3 00
California	60 11	New York	392 08
Colorado	48 07	N Carolina	31 05
Connecticut	76 00	N Dakota	20 82
Delaware	6 00	Ohio	280 70
Florida	22 20	Oklahoma Ter	1 00
Georgia	8 81	Oregon	26 20
Idaho	10 00	Penn'sylvania	335 32
Illinois	1,365 28	Rhode Island	44 35
Indiana	49 13	S Carolina	31 34
Iowa	108 05	S Dakota	18 50
Kansas	78 28	Tenn	22 35
Kentucky	91 20	Texas	58 99
Maine	57 70	Utal	4 00
Maryland	48 00	Vermont	51 15
Massachusetts	145 61	Virginia	80 86
Michigan	245 23	W Virginia	13 70
Minnesota	84 00	Washington	22 14
Mississippi	20 50	Wisconsin	92 58
Missouri	62 78	Wyoming	1 00
Montana	15 25	Canada	50 00
Nebraska	85 55	Foreign	52 02
Nevada	10 00	Miscellaneous	73 10

Total New Acknowledgments	**$1,620 93**
Previously acknowledged	**$181,070 42**
Total to September 1	**$185,091 35**

HER PRESUMPTUOUS VOW.

WRITTEN SPECIALLY FOR "THE CHRISTIAN HERALD."

BY MRS. M. JEANIE MALLARY.

Author of "A New-Fashioned Woman," etc.

THREE girls sat in earnest conversation in the beautiful grounds of S—— College. June had been ushered in with bright, blue skies, balmy breezes and a profusion of ...s on every side. To the trio this ...n the month of their dreams, when ... dam- ... would ... into ... ation. ... fore ... their ... mas ... e con- ... r.i and ... would ... eu to ... ooks. ... ers. ... ollege ... soar ... ward. ... n adies. ... w other ... ghts ... d to ... out ... hence- ... e Day, ... once ... enter- ... they ... vation. ... in the ... month. ... d gra- ... pour- ... his ... Spirit ... the ... which ... i the boarders attended. Many ... en brought to Christ, and among ... mber was Leila Courtney; and now, ... sat with her cousin, Cora Nutting, ... end. Lottie West, a new love and ... pirations filled her heart.

... she exclaimed, "was not Professor ... 's lecture in the chapel this after- ... ul-stirring! I can never forget it. ... about being yoked together un- ... . You have your Bible, Lottie; ... u not find the passage?"

... e opened the Bible and slowly and ... ly read:

"'Be ye not unequally yoked together ... h believers: for what fellowship hath ... ghteousness with unrighteousness? and ... hat communion hath light with dark- ... ss? And what concord hath Christ ... th Belial? or what part hath he that be- ... ve with an infidel?'" (II. Cor. 6: 14, 15).

"... e thought is new to me," Leila con- ... u ... Prof. McCoy said this unequal ... s' referred to social life, so we should ... l ... e any but Christians for our intimate ... n: in business relations, too, the godly ... l godly should not be partners, and ... e inly refers to marriage, for God in- ... that Christians should marry Chris- ... ans. How often this injunction is disre- ... ard! I am so glad this warning was ... e s, for there is no telling what kind ... n riages some of our Christian girls ... u have plunged into. 'Be ye not un- ... e yoked together.'"

... repeated slowly, for her mind was ... it, though her gaze was fixed upon ... e ting sun, while athwart the dark ... k ughs it marked a golden pathway, ... circled her in glamorous light. It ... s e sun's last greeting before he sank ... re but she heeded it not, so intent was ... e on the divine injunction.

"'Unequally yoked,' said Cora, 'means ... an of harmony, unequal pulling, and ... r less unhappiness. So much mis- ... s been entailed upon families be- ... e his command has been disobeyed.'"

"It does not the good Lord often ... es the Christian influence?" Leila ... asked, "and so bring about the salvation ... of the ungodly one?"

"That sometimes is the case," Lottie answered, "but can we disobey a direct, plain injunction of our Heavenly Father, and then expect his blessing? Is this not tempting God?"

"I am so ignorant. I never saw it in this light before," said Leila, with deep thoughtfulness, and then so solemn a hush fell that, encouraged by the silence, a great, golden butterfly wafted itself so near that it fanned the curls upon her brow. Suddenly raising herself to her full height, in firm, deliberate tones she said:

LEILA'S SORROW FOR HER BROKEN VOW.

"If God will help me to keep me from other sins, I promise to keep myself from that."

"Oh, Coz Leila, don't say that!" cried Cora, "it is wicked, is it not, Lottie?"

"It is, to say the least, self sufficiency," and Lottie's face was aglow with deep feeling. "Take back those words, dear Leila, or you will be guilty of the sin of presumption."

"I do not want to say or do a thing wrong, girls," Leila replied, "but I have will in abundance, and I can and will keep myself from this sin. I will never marry an unbeliever."

The ringing of the supper bell put an end to the conversation.

* * *

Major Courtney was one of the wealthiest citizens of the city of A—, and his wife, a woman of culture and refinement, was a social leader among her circle of acquaintances. They were regarded as consistent members of the church, even though their parlors were often thrown open to a dance, and progressive euchre parties. That they were Christians, no one doubted, but there was no consecration, no hearts emptied of self that they might be infilled with the Holy Spirit, and if Christian work was done, it was prompted by a sense of stern, unrelenting duty, and not from overflowing love to God, for his glory and the salvation of souls.

Among the important lessons which Leila learned at college, was that many so-called "innocent diversions for the young" were positively sinful, and now that her parents proposed to give her a welcome home by a large party, she begged that these amusements be dispensed with.

"I cannot 'keep unspotted' if I dance and indulge in cards so neither shall I do this at home nor in the homes of my friends."

Her parents smiled, and consented to her plans, but felt the reproof keenly. Her young friends argued, told her she would be called "peculiar," "fanatical," said she should not interfere with the enjoyment of others, and would, by her persistence, be a standing reproof to her former friends. To all their arguments her reply was:

"As I see these things now, there is no argument that can be brought forward that can ever induce me ever to take a card in my hand again to play, or to join in any dance."

And so they let her alone, many a Christian conceding that she was right, and many who were not Christians, admiring her for her consistency and firmness. Among her most intimate friends were some who declined to have such amusements at their entertainments since Leila's conscience would not permit her to indulge in them. Major Courtney's home was the scene of many brilliant gatherings, and the conservatory was robbed of its palms and ferns and fragrant flowers to make the house a bower of beauty, but amidst it all, Leila walked the loveliest flower in all that wilderness of bloom.

At a lawn party on Major Courtney's spacious grounds, two young ladies slipped into the shadow of an electric light for a private chat.

"I really enjoy this," said one. "There is something select about Leila's receptions. There is plenty of money here to have things brilliant and beautiful; and when I leave Major Courtney's, I do not spend hours of wakefulness lest I may have sinned in something I may have done. When I leave this house," she added, "now that a new order of things has been instituted, I drop to sleep without a review of the night, fully conscious that for once my amusements have not been sinful. Leila Courtney, the Christian of a few months, is a standing rebuke to many of us whose names have been long upon our church-roll. If I had her wealth and position, I might afford to start some innovation, too, and show that there was a little spark of conscience left; but, no, I fear if I had it all, I would run in the same old rut still."

"I agree with you," replied the other, "that the evenings spent here, are the most delightful I spend anywhere, for this pleasure is refined and elevating, and the conscience is not forever harassed by thought of wrong-doing. Now I care nothing for cards, only play to be in the fashion, and it will be no cross to give up this pastime, and as to dancing, I am thinking seriously of quitting that, too."

"You!" was exclaimed in surprised tones. "You surely are not in earnest. Why, you are the finest, most graceful dancer in this city, whom all the young men seek as a partner to enhance their own skill. You cannot be serious."

"Indeed I am, though my mind is not fully made up. I am pivotal, ready to tip over to either side, but readier for the negative. I have been troubled upon this subject for some time, and I confess that Leila's course has unsettled me still more. I only wish I were as consistent as she, and had the same Christian influence. I took my doubts to that dear old saint, Mrs. Amos, and told her all my trouble, and in her sweet way, she said: 'Why, dearie, could you ask Jesus to bless you in the dance, or let you dance for his glory and the conversion of souls: and then think, if he were to come while you are upon the floor, are you sure you would hear his call in the fuss and din of the music?' How could I answer except with tears! I am weighing her words. I am weighing Leila's influence, but what the outcome will be, I cannot yet say, but when I tell you that I have taken it to my Saviour in prayer, you will scarcely doubt my decision."

Just here a voice from the parlor called for the song of "Auld Lang Syne," and our fugitives were found, and carried to the piano to swell the full chorus.

* * *

Two years had not passed over the Courtney mansion when a change came to Leila. Among her many admirers was one whom she favored above any other, and her parents smiled and felt that her choice was wise. Roy Lester was a noble man, a young lawyer, whose success in his chosen profession was phenomenal. He pleased Leila, he pleased her parents, and so it was decided that Roy and Leila should love and live for each other. At his urgent request, preparations for the marriage were begun at once, and arrangements were made for a trip to Europe, which would cover several months. At her cousin's request, Cora came to hurry forward the preparations for a speedy marriage. When she met Roy, she felt that Leila's love had been well bestowed, and yet, as day after day passed, she was not fully satisfied. She remembered a beautiful evening in June, when three friends sat in the gloaming, and she heard again, in memory, the solemn vow which then passed her cousin's lips. Unable to conceal her anxiety any longer, she said:

"Coz Leila, Mr. Lester suits me in every particular as far as physical manliness and mental culture are concerned; and then, he is so brilliant and strong, noble and good, and possesses so many excellent qualities, he must be a Christian?"

The half assertion ending with a rising inflection, troubled Leila, but, looking up, she answered brightly:

"Oh, yes, coz Cora—well, he is not a member of any church, and there comes in his beautiful humility, for he does not feel worthy. Why, yes, he is a Christian—that is—of course—I believe he is, though he does not own it. Oh, I tell you Roy is all right; he is a great deal better than I am."

Cora's question startled Leila, but she shook off the impression it had made, pushing all shadowy thoughts away, feeling that she was disloyal to her lover. Another dagger came in a letter from her friend, Lottie West. After asking her acceptance of a beautiful gift which accompanied the letter, and after telling the pleasant things she had heard of Mr. Lester, she added:

"But above all these qualities, he must possess one far exceeding all others, for of course, he is a Christian, or you would never have promised to marry him."

There was no time now to stop and think; things were rushing rapidly to a focus—the trunks were packed, the marriage over, and the happy pair in a palatial steamer, were soon ploughing the waters of the mighty Atlantic.

* * *

When Leila returned, she found an elegant home awaiting her, the gift of her parents. It was beautifully furnished, for naught that taste and wealth could contribute had been withheld. Amidst it all she lived an unhappy woman. When the glamour of her first love had passed, the truth dawned upon her that Roy was far from being a Christian. She did not utter a word of reproach; she felt he deserved none, and she tried to be even more loving than before, though her face grew pale and thin. When alone, she was much upon her knees, and the bitterest tears rained down her cheeks; but she kept her secret locked within her own breast. At last, in a gush from her surcharged heart, she wrote to her cousin:

"My broken vow! It was wicked, self-reliance, presumption! I did not need God; this I could do myself, and behold my work! I tried to be consistent in other things, depending upon my Saviour, and he gave me the needed strength; but when Roy came, his nobleness of character won my heart, and I was infatuated with the man who had offered me his individual heart, and, O God, forgive me, I did not think. I fear I did not care, whether he were a Christian or not. I have laid bare my repentant heart before God, and every hour of the day I beg for forgiveness; and while, to some extent, I have peace, still I am not happy, because with this peace there comes no assurance that Roy will become a Christian. I know you pray for me, but I ask more. I have written to Lottie, and now I beg that you will unite your prayers with ours in earnest wrestling, every evening for my dear husband's conversion, until the answer comes."

Will God graciously hear? Will the praying, earnest wife, repentant of her presumptuous sin, be yet made the instrument to lead her husband to the Cross?

What One Woman Did for Christ.

Mrs. Betsy Baker, a godly woman, in the first decade of the present century, lived at West Dedham, Mass. There she gathered the children of the neighborhood in an unfurnished chamber of her own house to give them religious instruction on the Lord's day. She had but few books except her Bible, and to teach that was from the first her chief object. From the proceeds of the sale of "straw braid," which she was the first to manufacture in this country, she purchased a few useful books, and for many years kept them in a small box which she could carry under her arm. That old chest is still preserved as a precious memento by her children. She continued her work for nearly fifty years, and saw it grow into a church, and it expanded into well-nigh a dozen larger schools. Her little audience of young folks in 1814, was one of the very first Sunday Schools ever assembled in America. This simple woman's work, has been rich in blessing and has made her name to be everywhere honored.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON.
Associate Editors.

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Self-Immolation.

WHAT means this mighty increase of suicide? The papers are full of it. There seems no cessation to the bang of the pistol, and the glitter of the knife, and the gleam of the vial of strychnine by which men and women try to put an end to their earthly misery, and well they succeed, but they only shake off one misery to put on a million-fold heavier. When a man in his right mind takes his own life, he hurls himself into a wretchedness compared with which the worst earthly suffering is ambrosial. If a man be demented, he is not responsible for what he does, but if he be in his right mind and take away his own life, he will find no mercy at the judgment. There seems to be a growing impression that perhaps the old philosophers were right, when they suggested that it was lawful to terminate earthly existence when it became insupportable, and one of the most popular books of the day sets forth that same idea. You have no right, under any circumstances, to put yourself out of this world, and I go further and say you have no right to risk your life on the platform of the express train, or bending out of the window, or walking a tight rope, or standing on the edge of a precipice to see how far you can reach over. The most sacred thing ever entrusted to you is your life. Take care of it. In God's name, I command you, take care of it. If it be insupportable, ask God for help. Religion is the panacea for all ills; not an overdose of belladonna. Men stand on the stern of the ocean steamer, having laid off coat and hat for the fatal spring into the briny deep, and women lying down on the rail-track after the headlight of the locomotive had come around the curve, have in that awful crisis heard the comforting words of an all-compassionate God, and halted in their crime and been saved. Turn back, O! desperate soul, from your fearful determination, and feel the omnipotent calm there is in the Gospel. Christ is ready now to put his foot on the neck of the wrathiest Gennesaret.

Postponed Marriages.

MORE evil comes of late marriage than of early marriage. The reason there are so many unhappy households in this country is because men and women wait until their habits are all fixed and unyielding and inexorable. In most of the turmoiled houses of this country, had the twain married earlier, they would have assimilated in character, and their peculiarities would not have developed beyond all power of reconstruction. The modern notion that the establishment of a fortune is necessary before a man can set up a household of his own, is one of the destroying influences of society to-day. The happiest home is that in which the twain started life together. The oxen that pull the best in the yoke are those who are "broken" early; but attempt to yoke them after they are old and stubborn, and "whoa," and "haw," and "gee," emphasized with an ox goad are insufficient. The difference between Parisian society and American society is the difference between late marriage and no marriage at all compared with comparatively early affiance; but our cities are gradually moving toward Paris. I never read anything more beautifully pathetic than an incident which came under the observation of a missionary in London who, meeting two persons who had married very early in life and had come down to great destitution, said to the man: "Do you not regret now your early marriage?" The poor man looked at his wife and with tears in his eyes, said: "No, sir; she has been the same to me all through."

Carrying Firearms.

IF a man is going out among Bedouin savages, or to be on police duty in the Fourth Ward, let him have club, knife, derringer; but you have no right with firearms or other weapons of death to be moving amid the peaceful society of our civilized cities. Beside that, it is a mark of a contemptible coward. What a chicken liver instead of a heart you must have that you have to be armed in order to walk through Broadway. There is a certain kind of man who ought never to have a pistol in his pocket, or under his pillow, or anywhere in the house from garret to cellar, and that is the young man or the old man who has a violent temper. To say nothing of a revolver, it seems to me it is dangerous for you to have so much as a percussion cap or a ramrod. You carry a pistol, when suddenly, in a moment of insane fury, you may do something that you will feel sorry for through time and through eternity. With such a temper as you have, to carry a weapon of death is as unwise as to put gunpowder and lucifer matches in the same vest pocket. The ordinary citizen, in the next century, will need no firearms. It is an awful thing to take human life. Have nothing about you that in a moment of altercation, may become, under the impulse of sudden temper set on fire of the devil, the means of appalling crime.

The Sin of Indolence.

THERE are a great many sacrificed by indolence. In the hour of their conversion they looked off upon the world and said: "Oh, how much work to be done, how many harvests to be gathered, how many battles to be fought, how many tears to be wiped away, and how many wounds to be bound up!" And they looked with positive surprise upon those who could sit idle in the kingdom of God while there was so much work to do. After awhile they found their efforts were unappreciated, that some of their best work in behalf of Christ was caricatured and they were laughed at, and they began to relax their effort, and the question was no more "What can I do for Christ?" but "How can I take my ease? Where can I find my rest?" How many who, in the hour of consecration started out nobly, bravely and enthusiastically for the Saviour's kingdom, have fallen back into ease of body and ease of soul!

Why go down hunting for our old idols? We have found out they are insufficient for the soul. Eyes have they, but they see not; ears have they but they hear not; and hands have they, but they handle not. There is only one God to worship, and he sits in the heavens.

PAYING THE PREACHER.

THIS is one of those duties which we find it easy to shirk, even to complain about; and among the disaffected of all classes, the salaries of ministers are a common topic of grievance, the stock argument being usually the well-worn comparison between the poverty of the Apostles and the luxury of modern preachers. "Why do not our clergy go back to the simplicity and poverty of the first Christian ministers?" is the stereotyped question.

Now ministers, with the utmost fairness, may return the question, "Why do not the laity go back to that estimable, primitive condition when the household of faith had all things in common?" When rich lay Christians sell all they have for the benefit of the commonwealth of the church, then also the clergy will be willing to minister freely at the altar, and like St. Paul, support themselves by the labor of their hands or brains. It would be easy to prove that a great many ministers do now so support themselves; but it is sufficient here to take the argument in its most obvious sense.

In the first place, the Apostles were not called upon to mingle with and influence the nobles and merchant-princes of Rome and Greece; they went generally, like Christ, among the common people. They did not have to prepare for their ministry, by a long and expensive course of training. They were not expected to be householders, and to exercise a graceful and generous hospitality. They did not feel compelled to take the lead in all charitable objects, giving freely of their time, money and efforts. The modern minister has not only to do these things, but he has also to marry a wife, whose culture and intelligence will make her an acceptable co-laborer with him, among the cultured and intelligent members of his congregation. Besides which, he is expected to bring up his family in a manner reflecting social credit on those with whom they have to associate.

Now, just as long as clergymen must fill this social and domestic position, so long they must of necessity be mindful of incomes. Spiritual duties will not support flesh and blood. They cannot renew clothing and pay grocer's bills by miracles. There has been no special creation of self-supporting wives and children for their relief. The ministerial office is certainly a mission, but in these days, it is also a liberal profession, and like other liberal professions, it demands generous recognition and liberal rewards for pre-eminent ability or merit.

Let us suppose that the apostolic rule were at this day prevalent; what would be the consequences? First, fanatical and ignorant persons would take possession of our pulpits; for how shall we be sure, when a man is enthusiastic and wants no money for his preaching, that he has honest evangelism and not self-inflation for his motive? And while we are slowly and carefully discovering his incentives, how much harm might have been accomplished?

Second, we should have crude, personal opinions and prejudices, instead of the settled views of learned scholars and ripe, thoughtful Christians. The years our ministers spend in college, studying the thoughts and systems of great souls passed beyond the skies, is our gain; and we could not afford to exchange them for the drifting ideas of an unlettered clergy. The gathered wisdom of nineteen centuries is funded in the clergy. Ought we not to be willing, and glad, to pay the men who assimilate and dispense it for our benefit?

Third. A clergy not paid in money will certainly pay themselves in power. Look at the orders of the Catholic priesthood. The more poverty they profess, the more spiritual power they claim. Many men would rather have power than money, and the bare-footed friar, holding the keys of heaven and hell, and remitting or retaining sins, as he sees fit, would not exchange places with the best-paid preacher, who only "ministers" to his flock, and does not rule them. We may choose between these alternatives; for it is not in human nature to spend its strength and time for naught.

The justice and propriety of paying the officers who manage our political and social government is readily acknowledged; yet the preacher's office has an authority past computing, for it is exercised day by day and year after year over the most influential, orderly, industrious, moral part of the community. It is the minister who leads this mighty force against sin and sorrow and poverty. He is its guide in all noble public and private good works. He is the director and organizer of its charities, and the leader of its thoughts and purposes. He earns his wages by the sweat of his heart, and his brain, and his brow.

If, then, we are to have an educated, reasonable, thoughtful ministry, we must consider that education, reason and thought come from long and careful and expensive training; and if we have any sense of justice and honesty we shall acknowledge and fulfil the evident duty of "Paying the Preacher."

Amelia E. Barr

BRIEF NOTES.

The American Board has medical ... aries in almost all of its twenty missio... total of thirty-nine, of whom eleven are w... fifteen are ordained. It also has ten hos... thirty dispensaries.

Thirty-two years after the landin... first missionaries in the Sandwich Islan... were found in the schools and 21,000 in the ... and a foreign missionary society was co... more than $6,100 annually.

A Congregational pastor at Rivert... finding that there were three pastorless ... within seventy miles of him, is occupying ... pits in rotation, his wife in the meantin... ing acceptably to his own congregation.

According to letters received by t... ican Bible Society from Peru, four of the ... have been most prominent in obstructing ... culation in that country have died within ... year. One of these is the Bishop of Areq... ordered the arrest of Mr. Penzotti in 188...

Mr. S. C. K. Rutnam, M. A., sailed ... for Ceylon. An opportunity of reaching ... of labor having unexpectedly occurred, he ... his lecture tour in order to avail himself ... expects to commence work as a Christia... on his arrival, and his wife will practice ... cal missionary.

An analysis of the statistics of Pre... churches has been made by a journal ... nomination. It states that there were ter... which last year added over one hundre... membership. One of these was in Brook... one in New Mexico, one in China, th... dia, and four in Pennsylvania.

The Turkish Censor who is in char... imports of books complains of one Paul ... been writing to the people of Galata, a ... Constantinople. He considers the wri... tious. Inquiry develops the fact that he ... across some Bible portions, one of which ... Epistle to the Galatians, and it is this th... jects to.

Interesting services were held in ... phia recently in the Gospel Tabernacle, ... Leonard Weaver and Mr. W. S. Weeden ... ing revival services. One evening was ... Crosby night. Every hymn sung was ... the blind hymn-writer, and she was prese... lated the circumstances under which each ... posed.

Dr. Coltman, of Peking, writing ... *Church at Home and Abroad*, reports ... ing a professional visit recently to Li Hu... he found the venerable statesman intent ... a Chinese New Testament, which had b... him by an English missionary. So engr... he in his reading that he did not notice ... ence of his physician for some minutes.

The French Governor of Madaga... forced the London Missionary Society t... their College and Normal School at a pr... one-half their valuation. On the arriv... first party of the French missionaries, ... undertaken to carry on the work, he ... them with the school on the condition ... Englishman should ever enter it.

An appeal for aid has reached ... Mass., from Monastir in Turkey. Ov... hundred Jews of that town are homeless ... titute, their homes four hundred and fift... ber were burned on July 23d. The mis... the American Board in that town descr... condition as very pitiful, and would be g... tribute among them any funds contribut... purpose.

The Christian League of Philadelp... posed of representatives of evangelical ... has done a valuable work for the moral ... of the city by ascertaining the names of t... of resorts in which the law is broken, and t... them of their liability under the law. A l... ber, fearing prosecution or exposure, hav... rily evicted their tenants who were runn... bling or disorderly resorts.

A remarkable revival is reported f... tal, in Southeastern Africa. The *Missi... view* says: "Such a work of grace as ... been witnessed in the Colony is now goin... ing to conviction of sin and conversion ... with every evidence that it is a work of ... Spirit. The year 1897 will hereafter be a... ble among the churches of Natal as the ... among the churches of America."

Recent news from Persia is to the e... the new Shah has ordered that Jews here ... have religious liberty. Mohammedan pe... of them must cease. It is also announced ... numbers of Nestorians in Persia have j... Russian Orthodox Church recently. T... news is not encouraging. It probably m... the Nestorians fear persecution, and f... selves safer in a church protected by the ... of Russia.

Complaint is made by the Turkish ... office of the effects of the American Mis... schools in Armenia. Mehemed Nour Bey ... quoted as saying that the revolutionis... pupils of the American schools, and ... schools are a curse to Turkey and Arme... We can understand that the Sultan and h... cipled ministers hate them. They are fo... tyranny and have shielded their victims f... cruelty.

A new Settlement has been inco... in New York. It is situated at 163 Aven... is called the Young Woman's Settlen... ready three clubs have been organized i... tion with it, called respectively the ... Sangster Club, the Loyalty Club, and the ... Club. There are more than two hun... members of these clubs, the majority of w... within two blocks on each side the se... The Executive Committee is composed e... of women.

An effort is being made to induce ... David J. Brewer, Associate Justice of th... States Supreme Court, to accept the Pres... the American Board of Foreign Missio... Storrs persists in his determination to ... the approaching meeting at New Have... If Justice Brewer accepts, the three grea... of the church will all have laymen as P... The others are President Morrill E. Gat... herst, and Gen. O. O. Howard, who ar... ively at the head of the Missionary As... and the Home Missionary Society.

THE BIBLE AND THE NEWSPAPER

Jews in Conference at Basle.

THIS century has not witnessed a scene more deeply interesting and significant than the Conference which has just closed its sessions in the quaint little Swiss town of Basle. Delegates from many lands assembled there, who, for the time, forgot the difference in their nationality and the differences in their theological views, remembering only that they were of one race, descended from a common ancestor. In recent numbers of this journal events have been described, which led Dr. Theodore Herzl, the brilliant journalist of Vienna, to summon this Conference. He had ascertained from influential statesmen in Constantinople that the Sultan of Turkey would consider favorably a proposition to acquire, by a species of lease, the whole or a part of Palestine for the purpose of founding a Jewish State. Believing that the Jews, scattered through the world, still held their ancient land so dear that they would contribute money for such a purpose if but large numbers would consent to settle in the Sacred land and develop the country if they were guaranteed civil and religious liberty and permanency of tenure, he called the conference to discuss the project. The Swiss town was a convenient place for the rendezvous because of its central situation and the advantages of travel, which have rendered it the port of the commerce between France, Switzerland, Germany and the Low Countries. It is a cosmopolitan little town standing on both banks of the Rhine, its two parts connected by a bridge. To Basle came more than two hundred prominent Jews in response to Dr. Herzl's invitation. Dr. Herzl informed them of the facts and the conditions of the situation, so far as he had been able to gather them and asked their opinions. His project was received with enthusiasm and a central committee of twenty-three was appointed, to be located in Vienna, with authority to raise fund of ten million dollars to defray the expenses of the enterprise. It is proposed to make a thorough survey of the land, to establish telegraphic and telephonic communication, and send there a large contingent of skilled labor, to clear the land and prepare for agriculture and general occupation. Sites will be selected for new cities, new roads will be made, bridges built and the railroad system extended. Settlers may be expected to come from the Jewish communities in every land. Sixty-five thousand Jews are already in the Holy Land and the reports which have come from them indicate that the land is capable, under modern methods of cultivation, of supporting six millions. Dr. Herzl is convinced that manufactures could be established and that the country could soon become a centre of trade and finance. Judging from what the Jews have done in every country, in spite of the restrictions and burdens imposed upon them, it is not difficult to believe Dr. Herzl's prediction. The most doubtful question is as to the Sultan's attitude. But any hostility on his part Dr. Herzl has little fear. He believes that the Jews could render him such services in the management of the finances of his empire that a friendship would be secured. It is not expected or desired that the Jews should go to Palestine from lands where they are contented and are well treated; but the Germans and Englishmen and Italians and Irishmen in this country, the Jews, wherever they may be, while loyal to the government under which they live, shall have a patriotic love of their own land and take an active interest in its welfare. The plan seems feasible. Christians everywhere will rejoice if it can be realized and will give their best wishes and their prayers for its success. So we may yet see the promise fulfilled which through centuries of cruel persecution has been the stay and hope of this brilliant and long suffering people:

I will bring again the captivity of my people, Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof, and they shall also make gardens and eat the fruit of them. And I will plant them upon their lands and they shall no more be pulled out of their land, which I have given them. (Amos 9: 14.)

BASLE, IN SWITZERLAND, THE SCENE OF THE RECENT ZIONIST CONFERENCE.

Wanton Mischief Thwarted.

Recent acts of wanton mischief by Brooklyn boys, who have been throwing stones at moving trains and otherwise injuring property, have necessitated a watch being kept on them by the police. On August 29 a policeman who had been assigned to this duty, noticed five tough-looking lads about sixteen years of age loitering beside the tracks of the Brighton Beach road near the entrance to the tunnel. After passing them, the policeman became suspicious and returned as speedily as possible to the place where he had seen them. They had disappeared but he saw them a little farther up the track, where there is an automatic switch. The policeman hurried to the spot and at sight of him they scattered. He succeeded in catching two of them and dragging them in spite of their struggles to the switch. He found, as he expected, that they had been in mischief. The switch had been forced open, and a number of stones had been wedged in, to prevent it closing. He realized in a moment that if those stones were not removed and the switch closed, the train then nearly due would be wrecked and, as it would probably be crowded with passengers returning from a day at the beach, many lives would be lost. His indignation at the wicked act grew as he thought of the consequences, and he determined that the boys he had in his clutches should learn a lesson. He forced them to lie down, on their stomachs, on the track and remove the stones. They knew, when they put them there, that the train would soon be there; now they realized that unless they got the stones out in time, it would pass over their bodies. They worked hard, but the stones had been wedged in so firmly that it was not easy to remove them. Their hands were cut and bleeding and they could feel the vibration of the rails, which told them that the train was coming. They struggled to escape, but their captor held them down. When the last stone was taken out, and the switch closed, the train was not a hundred yards away. As it thundered past, the boys turned sick with horror at the danger they had so narrowly escaped. It may be hoped that their terror may have a permanent effect on them, and that it may save them from a course which brings upon the evildoer a similar retribution:

He that pursueth evil, pursueth it to his own death. (Prov. 11: 19.)

Afraid of Diphtheria.

The proprietor of a hotel at a famous summer resort in New York State, declares that she has lost over five thousand dollars this season by the circulation of a false report among her guests. Two hundred rooms were vacated in one day and other guests who were coming stayed away. The scare was caused by the report that diphtheria had broken out in the hotel. The fact was that one lady and two children were ill with tonsilitis, which is pronounced non-infectious. The physician in attendance said that there was absolutely no danger in either case, and that he had tried to keep the sickness from becoming noised about. He was forced, however, to notify the health authorities, and somebody started the rumor that an epidemic was imminent. The news flew like wildfire and the next morning the trunk packing began and, despite the assurances of the proprietress of the hotel, that there was no diphtheria in the house and no danger of an epidemic, the guests continued vacating their rooms, and by night there were only about thirty at supper. If there had really been an outbreak of diphtheria the panic might have been reasonable, for no one would voluntarily expose themselves unnecessarily to the danger of catching the terrible disease. It would be well if people were equally on the alert to avoid moral contagion but, unhappily, there is less care about that danger, though there is Apostolic warning of the peril:

Be not deceived: Evil company doth corrupt good manners. (1. Cor. 15: 33, R. V.)

Chinese Citizenship.

From a circular just issued by the Secretary of the Treasury and the Attorney-General in respect to the enforcement of the Chinese Exclusion laws, it appears that a curious and important question concerning the status of the children of Chinese parents is now pending in the Supreme Court of the United States. When such children are born in this country, are they citizens of the United States, or does their Chinese parentage make them subjects of the Emperor of China? The Fourteenth Amendment to the Federal Constitution declares all persons born or naturalized in the United States and subject to the jurisdiction thereof to be citizens of the United States, and of the State wherein they reside. Our laws forbid the naturalization of Chinese, but as to children born here of Chinese parents, the question as to their citizenship must depend upon whether the are to be deemed "subject to the jurisdiction" of the United States within the meaning of this article of the Constitution. The question, happily, can never be raised as to citizenship in the kingdom of heaven. Though children cannot be born into it, none who desire it and seek it in the prescribed way are excluded, whatsoever their race or color.

After this I beheld and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, clothed with white robes and palms in in their hands. (Rev. 7: 9.)

A Stolen Child.

A sad accident is reported from Wyoming. A child has disappeared from a farm-house, and it is feared that it has met a terrible fate. Last year, the little one's mother died, and the father feeling himself unable to care for an infant little more than a year old, placed it in charge of a farmer's wife, who lives on Casper Mountain. A few days ago, the farmer rose early to go to a distant part of his farm, leaving his wife asleep and the child in a cot close to her bedside. He returned for breakfast three hours later, and found his wife still fast asleep, but the child was gone. It had evidently risen and gone out in its night-dress. The prints of its baby feet could be traced in the soft soil and they led along a level path from the door to a spring at some distance from the house. There they disappeared, and in place of them were the tracks of a mountain lion. There were no marks of a struggle, but there could be no doubt that the child had been suddenly seized and carried off by the ravenous beast. A search was made for it, but no trace of it could be found. The distress of the foster-parents is extreme. They naturally reproach themselves for the lack of vigilance which has had this terrible result. Very seldom in our land does so shocking a calamity occur; but there is abundant need for watchfulness in all who have the care of children, lest a far worse evil befall the little ones who may wander in forbidden paths.

Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. (1. Peter 5: 8.)

A Tragedy at Niagara.

A distressing fatality occurred at Niagara Falls recently. A boat containing three men was carried over the Horse-shoe Falls and all on board were lost. The boat was noticed by people on both sides of the Falls as it floated slowly down the river below where such boats usually go. It was soon apparent that either the sail was not pulling with effect against the stream, or else those in the boat knew little about sailing. The boat was nearer the Canadian shore, and for that shore it seemed to be heading. When the first reef and first line of breakers were met those in the boat seemed to recognize their peril, for they got out their oars and pulled as hard as they could. But they had gone too far on the treacherous current, and as the boat plunged over another reef it capsized, and the three occupants were thrown into the white-capped waters. They were stout swimmers, and they struck out for dear life. One of them nearly reached the shore, but was drawn under and carried over the falls after his two companions. The broken boat was subsequently recovered, but the bodies have not yet been found. The disaster was due to the party not discovering their danger until too late. When they did discover it the current had them in its power, and their strength as rowers and swimmers could not save them. Many souls are lost in the same way. The sinner believes he can stop in his career of sin and reform when he decides to do so; but when he makes the effort he finds that he has overestimated his power:

Let him that thinketh he standeth take heed lest he fall. (1. Cor. 10: 12.)

THE SUNDAY SCHOOL

REVIEW OF THE QUARTER.

Sunday School Lesson for Sept. 26. Golden Text Matt. 5: 16. Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

THE twelve lessons to be reviewed, bring the history of the early Church down to about the year 58. The period with which they deal is one of about eight years, beginning with the introduction of Christianity into Europe. It was a momentous epoch for the Church. Luke evidently realized the importance of the development. He ceases to write about the work of the Twelve Apostles, and turns to the labors of Paul as the real matter of consequence to the Church. One reason for his doing so, of course, would be the fact that he appears to have been in close touch with Paul in his work; at some periods journeying with him and at others remaining behind to continue the work, while Paul went forward on his travels. So able an historian, however, would not have suffered his personal association with one sphere of the work to have monopolized his narrative, if he had not perceived that in this sphere was the real life and growth of the Church.

At the beginning of the period, the area in which the Gospel seed had been sown was very small. Some twenty years had elapsed since, at the ascension of Christ, the Apostles had received their commission to go into all the world and preach the Gospel to every creature. In spite of these instructions they did not appear to understand that the door was to be opened to the Gentiles. It is easy to see why such an idea was shocking to them. The countries outside of Judea were given up to idolatry and immorality of a degree which could not be described or even hinted at in decent modern society. In Rome itself, even among the high-born families, the most foul and disgusting practices were common. Not even Sodom and Gomorrah were so vile as Rome was in that day. From the palace of the Emperor down, vice of the most loathsome kind was prevalent. Very naturally the Jew had come to look upon the heathen world with contempt, and to see in the admission to the Jewish nation by the ancient rite, the one way of redemption from the corruption with which the Gentile world reeked. A few persons had taken that way. Men like the centurion to whom Peter preached and the Ethiopian whom Philip baptized, attracted by the purity of the Jewish faith and life, had been received as proselytes. These, of course, were eligible for membership in the Christian church, but that the Gospel should be offered to pagans who had taken no steps to enter the Jewish fold was revolting to the mind of a Jewish Christian. This feeling found expression when the news reached Jerusalem of such a movement at Antioch. This city stood on the north of Palestine, and was famous for its wealth and frivolity. Its position on the great highway of trade attracted merchants of all nations, and among its half million inhabitants were representatives of all races. It was one of the most corrupt cities in all that region. When therefore, it was reported to the Jewish Christians that a church had been organized there and that pagans, who had not previously been received into Judaism, were being admitted to church membership, there was an indignant protest. Paul knew that if admission to Judaism was made a condition of admission to the church, a barrier would be raised which would be fatal to the spread of Christianity, and therefore he and Barnabas went to Jerusalem to have the question settled once for all. The council that was summoned yielded, and the Gentiles were admitted to the church without being required to submit to the rite of initiation to Judaism. But there is reason to believe that the Council yielded reluctantly, and that many Jewish Christians, to the last, looked on the Gentile converts as aliens and interlopers.

The concession, however, was put to energetic use. Antioch became the pioneer church of missionary work. From it, already, Paul and Barnabas had gone forth preaching in Southern Asia Minor. After the unhappy quarrel between the two old friends, Paul continued to make it the starting-point for his journeys, and the place to which he went for rest on his return. He was now nearly fifty years old, and had been a Christian about thirteen years. He was definitely committed to missionary work—forced into it against his will. His own inclination was to preach to the Jews in Jerusalem, and as he pointed out when the call to the work came to him, there were obvious reasons for his doing so. He had become famous as a persecutor of the Christians; and the fact of his change of life might be expected to have weight, when he should preach in the city where his zeal was so well known. But he was not permitted to follow his own plans, and it is probably well that he was not. His life would have been cut short in the city "that killed the prophets and stoned them that were sent 'unto her. The Gentile churches might not have been founded for many years, and we should have missed the letters which form so important a part of the New Testament.

Now that Paul's hands were set free by the decision of the council, and no one had authority to demand of his converts that they submit to the hated rite of admission to Judaism as a preliminary to becoming Christians, he went forward with new energy. The whole world was open to him. His next missionary journey extended farther into Asia Minor, and when he reached the Western coast, he crossed the sea and boldly preached the Gospel in Europe. At Philippi, at Berea, at Corinth, and even in Athens itself he proclaimed the Gospel and gathered converts from the Gentiles. The undaunted courage of the man, his persistence in spite of ill usage, his unflagging energy, his contempt for hardship and fatigue rendered him an ideal missionary. This second journey occupied four years, during which he founded several churches and traveled hundreds of miles.

A brief visit to Jerusalem and a brief rest at Antioch followed, and then Paul set out again. He went apparently by the former route through Asia Minor, but more rapidly, being anxious to reach Ephesus, which was the metropolis of southwestern Asia Minor. There Paul would meet travelers of all races and wide opportunities would be open to him. He had just touched at the city during his second journey and had seen how promising a field it was. On his third tour he stayed there three years and we know by his subsequent talk at Miletus (Acts 20: 18-21), with representatives of the Church, how those years were spent. Earnest preaching and teaching, "both publicly and from house to house" had occupied those three years. Thence he crossed the sea to revisit the Church at Corinth which after his former visit had been distracted by errors and the open backsliding of some of its members. He had written them two letters which happily have been preserved in the New Testament. Now he visited them in person and having set the church in order, he sailed for Jerusalem.

The period thus occupied with travel and labor was rich in results for the church. The churches Paul founded have passed away, but the letters he wrote them in the intervals of his labor, remain. From them an influence has gone forth which has impressed all Christendom. They show how this great man yearned over the churches and what were the blessings that he desired for them. His teaching has blessed every succeeding generation. Five specimen passages have been studied during the past quarter: His appeal based on the Second Coming of Christ; his doctrine of love as the mightiest power in society; his rule of self-denial for the benefit of the weak; and his injunction of the consecration of wealth. These passages show the character of this wonderful man and the intensity of the spiritual force which is still felt in all the churches.

MAP OF THE MISSIONARY JOURNEYS OF THE APOSTLE PAUL.

Let your light so shine before men (Golden Text). The story is told of a Christian who was very despondent and gloomy who used to go to his pastor at frequent intervals to get encouragement. But after a time the pastor was shut up in prison in Christiania for preaching the Gospel. One evening as the pastor looked out of his barred window, which overlooked the market-place, he saw his sorrowful friend looking wistfully up. The pastor surmised that he had one of his fits of depression and was longing for comfort. The latter sought some way of giving him a word of counsel. Looking around, he noticed that the candle which gave light to his gloomy cell had burned so that the wick was long and little light came from it. He held it up for his friend to see, then cut the wick and the light rose to a clear flame. The man nodded his head and went away. He understood that he was to keep his lamp trimmed and light shining.

For whom Christ died (1. Cor. An uneducated man whose addre mission had been the means of ing some of the lowest classes, applicant for a license to preach minister who was conducting the nation said: "Now, brother, will yo some of the evidences of the div Christ?" The candidate was puz remained silent. The examiner r his question in another form: makes you think Christ was d Tears filled the eyes of the candi raising his hand heavenwards, h "What makes me think he was Why, bless him! he saved my sou

Be kindly affectioned one to with brotherly love (Rom. 12: 10). men recognize in another the love same Lord, they see in it a brotherhood stronger than blood ship. Drummond used to tell a a meeting on shipboard of two m had served on opposite sides in t war. One of them, sitting alone one night, sang "Jesus, lover of m Presently another voice, singula joined in the singing. At the the hymn the first singer rose a to find the man who had joined music. Finding him he said: "I I have heard you sing before, same hymn. Were you in the The singer replied that he had se the Confederate side. He had oft that hymn in scenes of sorrow, ir and among the dead. One night ticular, when he was doing sent near the edge of a wood, and he lonely and fearful, not knowing bullet might come out of the and end his life, he sang it and comfort from it. The words of th stanza, "Cover my defenceless he the shadow of thy wing," seem cially appropriate to his circum "I was there," replied the first "and you were nearer death t knew. I was at the head of a Union scouts, and we saw you a just going to pick you off when you sing those words. I could the order to fire after that. I l men lower their rifles, and we lef your watch."

It is more blessed to give than to (Acts 20: 35.) If it had not been we should not have known that Je this. None of the evangelists rep saying, but it is so like him th once accept it. Experience pro fact. An old gentleman speaki the end of his life with his nephe him if he would like a receipt for of depression. The young man would. "I found it out many ye said his uncle, "almost by acci was alone in the city one hot My mother and sisters had gon mountains and my father and brot in Europe. The house was deser as I went into it after business i like a grave. I suppose I was a down by the heat, for I grew desp I almost wept with sheer loneli went to a concert, but the though ing to that empty house afterwa me from enjoying it. The next was going home with a horrible l misery on me, and saying to t would give anything for company, widow with a child in her arms other little one clinging to her s into one of the streets on the e Her dress showed that she was v and her face was marked wit weeping. I followed her and con get into conversation with her. was a very sad one. I spent tw in food for her and her children paid another three dollars for the of rent of her room. Her gratitu never forget. But that is not my po effect on myself was what surpr My depression was gone. I was h a tune as I put my key in the do home, and I passed a pleasant among my books. Apart from th to the woman, I considered my fiv a good investment. I could n spent it in any other way so as the same change in my own s have tried the plan many times always with the same effect. way to cure low spirits is to mak one else happy, and you may so do it by a kind word or some little

THE FAMILY AND HOME CIRCLE

Our Family at Mont-Lawn.

Personnel of the Staff at Our Children's Home.—A Band of Christian Workers.

OUR readers are already so well acquainted with the character of the life-saving and health-giving work among the tenement children which for the last four summers, has been in progress at Mont-Lawn, that they will naturally be interested in the group of Christian women who for nearly three months have been conducting that work so successfully and pleasantly. It is something to be loved by children. A child's own instinct prompts it to quick recognition of friends, and it soon learns to distinguish between one who really loves children and one who merely tolerates them. It is not an easy thing to assemble together under one roof a party of children who are all children, but in this respect THE CHRISTIAN HERALD Children's Home has been exceptionally fortunate. The staff, from its experienced matron down to its youngest member, is an exceptionally popular one with the youngsters, who may be relied upon to make no distinction in such a matter. Filled with the love of Christ, and moved by an earnest desire to serve him, however humble the capacity, the young women—many of them talented and highly educated, and all exceptionally bright and capable—have taken the orphan tenement waifs into their hearts. They have endeavor them with the tender affection of elder sisters, have soothed their sorrows and dried their tears, have mended their garments, amused them, and have been their guides on an exploring party in the woods, and their companions in merry sport on the lawn. They have sung to them the hymns of the Gospel, and have mingled their voices with them in their evening prayers.

During these summer weeks, when little hearts have been touched by the loving treatment they received at the Home while staying there, and an indelible impression has been made on countless little lives. The staff-workers, themselves, have gained much from their contact with these children of the street, and the summer has passed with benefit to all. Of the more than 600 children who have been sheltered and cared for at Mont-Lawn since June, it is safe to say that not one has carried away with her than the pleasantest recollections of our Home and its workers.

Visitors to Mont-Lawn multiply during the closing weeks of the season, and all are welcomed. They never tire listening to the singing of the children or watching their merry pranks on the lawn. Many become interested in certain children and talk with the youngsters about their home in the big city. Sometimes a mother recognizes in some wee toddler a likeness to some dear dead child of her own, and so greets the waif all the more tenderly. Many of our little guests, with much effort and no little spilling of ink on fingers and paper, have written letters to the kind patrons who supplied the money to send them to Mont-Lawn, and their naive expressions of gratitude and admiration must delight the recipients of the letters.

During the week the following contributions have been received for our Fresh-Air work:

Prev ackg'd..	$4,239 36	Mrs Goodsir	1 00
M J Rogers	1 00	I H N, Hollenberg	1 00
Miss S K Walhert	3 00	C P. Balto	1 00
M E Hizar	3 00	In memory of dear Walter, Ellenboro	1 00
Mrs G Traylor	4 00	A B C, Providence	2 00
C E D, Westfield	1 00	Berdell, J C	5 00
Friend, Sidney	2 00	L E A, Flushing	1 00
Violet Koch	3 00	Shnt-in, Remington	1 00
M E G, Burlington	1 00	Annt Maria, Hempst'd	5 00
Des Brisay Campbell & bros	3 00	Mrs E W Beach	3 00
E C S, Adrian	1 00	Mrs J B Rayfuse	3 00
Mrs M E L, Phila	3 00	——, E Berne	1 00
C B Ginn	10 00	Mrs E J Chamberlin	2 50
——, Auburn	1 00	Z Z, Phila	1 00
Prim'y Dept of Christian Reid SS, Hackensack	1 50	Mrs T H, Bailliboro	1 00
Harrie & Annie James	2 00	Viola C Hill	75
Friend, Balto	2 00	Lyman Cobb	3 00
Reader of C H, New Haven	1 00	J W Stocke	1 50
Mrs H R P Stafford	6 00	Geo Bollman	50
Jno Williams	5 00	N R Tannehill	3 00
Fred W Heal	3 00	S R Cowles	5 00
1 Pres ch, Janesville	3 00	Mrs STR, Cincinnati	25 00
Russell W Hargrave	3 00	Ida Felty	3 00
M C Colegrove	2 00	K D Circle, Lehanon Springs	3 00
Friend of Children, Middleboro	2 00	M P R, Vassalboro	1 00
Lucile Davis	2 00	K G W, N Y	3 00
For one of Christ's little ones, Iowa City	3 00	Cash, Nantucket	3 00
I H N, Dudley	1 00	Mrs Dr Wall	1 00
C H Kent	5 00	X, Washington	5 00
Evaline Hubbs	1 00	Mrs O Shanklin	2 50
No 57, Livingston Manor	6 00	Abin Wood	50
Friend, Broad Brook	1 00	Lizzie Hawk	1 00
E M Hawk	3 00	Friends of children, Middlebury	3 00
Mrs S F Cox	1 00	Boys of L T L S S cl, Tangerine	1 00
Grant & Lsird, Grand Isd	55	Mrs F I C, Brooklyn	1 00
For the Master's sake, Moline	2 00	W I, Northwood	2 00
From a Canada girl	1 00	I H N, Salina	1 00
From a Scotch woman, Canada	10 00	H K, Marion	1 00
		I H N, San Antonio	3 00
		H Hanson	1 00
		Daniel Terry	1 00
		A A & SA Hoover	3 00
		Total	**$4,450 66**

MATRON COLLINS AND HER STAFF OF WORKERS AT OUR CHILDREN'S HOME.

1. Miss Helen Collins, Matron.
2. Miss Jessie Thomas.
3. Miss Iveagh Wharton.
4. Miss Lillian Drane.
5. Miss Elizabeth Silbernagel.
6. Mrs. Cora Russell.
7. Miss Emma Weidenkopf.
8. Miss Cora Holmes.
9. Miss Isabel Trowbridge.
10. Miss May Pierson.
11. Miss Ella V. Jones.
12. Miss Agnes Fisher.

V.V. Visitors at the Home. Dr. Klopsch, who was also visiting Mont-Lawn when the photograph was taken, appears in the group standing beside the Matron. Some of the Home children are seen on the right.

Five Generations.

In the little fishing village of Ferrydew, opposite Montrose, Scotland, lives an old widow named Watts, who was born in the same village in 1797. She has spent all her life there. Her descendants number 269 persons and are scattered in many parts of the world. They number 12 children, 80 grandchildren, 175 great-grandchildren, and also two great-great-grandchildren.

Five generations were grouped together lately and photographed in the old Watts family home at Ferrydew. It is pleasant to note that the centenarian, though now very feeble, has not lost her interest in Christian work, and that her descendants are also active in the Church. This family history recalls the recent reunion in the Smith family of Tottenville, Staten Island, N. Y., where five generations were also represented. An account of the reunion was published in THE CHRISTIAN HERALD at the time.

A Boy's Ambition.

Every boy cannot become president of the United States, but he can get a job at lots of other things that are honorable and worth working for. Presidents Lincoln, Grant and Garfield started on the presidential race when they were in their teens. They somehow got the habit of hard work early, and worked for something definite; made use of their leisure time, didn't go to the theatre very much, nor did they quit work and forget all about it when the whistle blew at six o'clock.

If you want to get out of the crowd at the bottom of the ladder, says a writer in *Men*, you will have to work harder than they do. If there are no prospects ahead in the position you are in, fit yourself for some other line of business where there are some prospects ahead, and do this in your leisure time. Don't let a moment go to waste. Make up your mind what you want to do in life, then concentrate your energies on that thing. As an illustration, we point to a member of a certain Association, not yet thirty years of age, who, when but a boy of sixteen, was left with a brother and sister to support, and earning but three dollars a week. That young man graduated from a medical college, and he became a member of a firm in a paying business. He had no "opportunity," but he made one. Every bit of success he gained he earned.

"The Blessed Home-Land."

I am longing for the Home-land,
Blessed Home-land in the heavens;
Where the sufferings of this earth-life
Will be changed for endless rest.
For the greetings of the loved ones
Who have journeyed on before me,
And the sweeter, crowning welcome,
From the One who loveth best.
His dear love, so pure and boundless,
Far beyond my weak conception,
Will encircle me forever
In the Home-land of the blest.

New Haven, Conn. MRS. ANNIE B. HINE.

A MEMORY.

THE fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there;
Again I hear the child's Amen,
My mother's face comes back to me;
Crouched at her side I seem to be,
And mother holds my hand again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."

—EUGENE FIELD.

Where Thimbles Come From.

PROBABLY very few of our readers know that the thimble, which does such good service in every well-kept home, was originally known as a "thumb-bell," because it was worn on the thumb—where it is still worn by sailors and many sail-makers. It is said that the thimble is a Dutch invention; and in 1884, in Amsterdam, the bi-centennial of the thimble was celebrated with a great deal of formality. This very valuable addition to a lady's workbasket was first made by a goldsmith named Nicholas van Benschoten, the ancestor of the American family of Benschotens. The first thimble made was presented in 1684 to Anna Van Wedy, the second wife of Killean van Rensselaer, the purchaser of Rensselaerwyck, and the first patroon. Madame van Rensselaer's memory was duly honored in Holland on the occasion of the thimble bi-centennial. In presenting this useful gift, Van Benschoten begged Madame van Rensselaer "to accept this new covering for the protection of her diligent fingers as a token of his esteem." It was not until 1696, just two hundred years ago, that the thimble was introduced into England by a Hollander named John Lofting, who opened a thimble manufactory at Islington. It is now used all over the world. Sailmakers use it as it as a flat metal disk with indentations, held by a strap on the ball of the thumb, and with which the needle is forced through the stiff canvas. But the thimble of commerce is that everywhere used for the finger of the seamstress. Women in all countries have hailed it as a boon. Missionaries in the most distant lands tell of strange substitutes for the thimble, and of the joy of the native women when it is introduced.

Disagreeable Things.

One sometimes has disagreeable things to do, things which one would like to shirk, things which are among the penances and humiliations of life. If they are clearly in the order of duty, if they belong to the catalogue of must-be's, then the only escape from an accusing conscience is in getting them done with at the earliest practicable moment. They somehow come into the realm of that steady, self-repressing, self-forgetting routine of actions which may be described as hoeing one's row. Blessed be drudgery, a wise man has pithily said, and blessed be whoever accepts drudgery in a cheerful and contented and even thankful spirit. For after the hoeing of the row there follows the green leaf, the bloom, the fruit, the fragrance, and the glad abounding joy of harvest. These follow, but before these came the hoeing of the row.

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

A WHITE RIBBON HEROINE.

NO society of modern times has done so much to develop American women and arouse in them the heroic qualities as the Woman's Christian Temperance Union. I have just been having a conversation with Mary Clement Leavitt, who was the first messenger to carry the White Ribbon banner around the world, and

MARY CLEMENT LEAVITT.

proclaim its total abstinence gospel in far-away lands.

During our conversation, Mrs. Leavitt told me a most interesting story of her visit to the King of Siam and I am sure her story will be interesting to every one.

Mrs. Leavitt had been in Siam for some time, but had had no opportunity to see the King, as his Majesty was absent from the city. Just before her departure, however, the King returned, and within six hours he sent her a messenger, saying that he would give her an audience at six o'clock next day, and ordering Mr. Bradley, the English interpreter, the son of an American missionary, to attend and interpret the conversation. Everything in Siam goes by order, and not by request. Mrs. Leavitt arrived at the exact moment, and was shown into an ante-room decorated with armor from many countries.

The new Italian Minister was with his Majesty, so they had to wait a few minutes. Presently they passed up into a room of pinkish tinge, ornamented with gold; a smiling young gentleman came toward the temperance orator, and taking her by the hand, led her to the centre of the room and into the immediate presence of the King of Siam.

The King spoke English well and understood it perfectly, but he would not converse in a language that his courtiers could not understand, so he talked in Siamese through an interpreter.

Their conversation immediately began on the purpose of her mission around the world. The King agreed with Mrs. Leavitt that it would be well for his kingdom if never a drop of liquor should enter it again. He was himself a total abstainer, but even his example had not been enough to keep his half brothers (there were about seventy of them), from following the bad example of the foreign diplomats.

When the White Ribboner suggested to him that he might make total abstinence a pre-requisite for promotion, His Majesty, with a smile and a peculiar look around upon the thirty-nine or forty courtiers who were in attendance, said: "I have never thought of that. I will meditate upon it, and I think I will act upon it."

In reply to her query if he could not prohibit the introduction of liquor into his country, he said it would be easy enough with China, whence most of it came, but with regard to England and France, it would require deep thought and great diplomacy, or the greatest evils would be brought upon him.

Speaking of Christianity, the King turned to her and said: "But your Christian religion allows the use of intoxicating liquor, how then can you work for its entire suppression?" She explained the new line along which she was working and in which she thoroughly believed, to which His Majesty responded: "I am very glad to hear this, for I have often wondered why a religion so superior to all others except as to drink, should fall below ours (the Buddhist), and the Mohammedan, in that particular. It is much to be hoped that this new view will prevail, and that all missionaries will teach it, especially in Buddhistic countries."

The king had learned his English from the Bible as his text book, under the instruction of Mrs. Bradley, an American missionary.

It appeared to Mrs. Leavitt that he believed the Christian religion to be the true one, and that he wished to see it spread in his kingdom, for he said often to missionaries, "Teach as many women and children as you can. It is a good religion for women and children. He was far too astute a man not to know that the religion which was taught to women and children would permeate everywhere, but the tenure by which he held his throne was the vow he had taken on himself to support the religion of Buddha.

At the time of Mrs. Leavitt's visit the present king was only a lad of twelve years, and was said to be a very gifted boy. It is her opinion that if he inaugurates as many reforms as his father did, the kingdom will approach the status of a Christian country. Up till the time of his father's reign, no one ever came into the presence of the King of Siam, except creeping on hands and knees, but immediately after his coronation, when the people came before him in this way, he took the first one, who happened to be his uncle, by the hand and lifted him up, and forbade any one ever again to come before him in that manner. He said, "I am your king, and expect your obedience, but I am a man, and must not be worshipped."

As I looked into Mrs. Leavitt's spiritual face and marked the earnest eyes in which shone the fire of an undying energy, I thought that the promise in the Book of Proverbs concerning the diligent soul, that such an one "shall stand before king," had in her case been fulfilled.

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CHRIST IN THE EPISTLES.

Paul's View of His Betrayal, Crucifixion and Resurrection. I. Cor. 11: 23; 2: 2, 8; Gal. 2: 20, etc.

Paul applies the methods of the mystic to the facts of Christ's passion. He recognizes the history and fully appreciates the horrors of the sad story; but it is not on them that he dwells. The lesson for him is that he must be crucified to the world; he must die to the things around him, that he may live a resurrection life. In this, as in other things, Christ is not to Paul so much a Person as a Representative of the race. His own life is hid with Christ; the Cross is the symbol of his own sacrifice; the Resurrection is the pledge of his own rising out of the death he has endured. He dies daily; the things which once affected him move him no longer. The motives that influenced him, the objects which allured him, the attainments of which he was once proud exist still, but they affect him no longer; he is dead to them. As Augustine after his conversion met a companion of his dissipated days and passed her without recognition, she said in accents of reproach, "August, it is I." Turning upon her a look of pity, the great teacher said, "But it is not August you see; he is dead. I am a new man whom you do not know." So Paul had risen after having laid down his life and all he once held dear. He did not dwell on Christ's sufferings and death, as Roman Catholics and some modern evangelists dwell on them that they may arouse sorrow and pity; he meditated on them that he might identify himself with them, that he might live the new life.

Voyage to Europe.

To make it possible for people to visit Europe without the extravagant cost of the old methods has been an unsolved problem until now. Americans will not travel second-class, and to go first-class by the fast steamers, means a cost of $200.00 to $300.00 for the steamer ticket alone to begin with. The subject has been very carefully investigated and some new methods brought to bear, so that now the ocean voyage can be paid for at the rate of $6.00 per month, for the round tour to the Paris Exposition, and $15.00 for English and Mediterranean voyage next season, on monthly payments. No second-class and no steerage carried on the steamers. This is an opportunity for the School teacher, Physician, Minister, Merchant, etc., etc., to take a trip to Europe, which thus far has been an impossibility with many.

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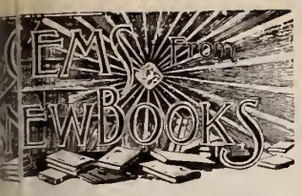

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Germany, City Mission work in gen-
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furnish money for its erection and support, and those who occupy it, seek to meet and supply the varied needs of those who are to be saved for the kingdom of God.

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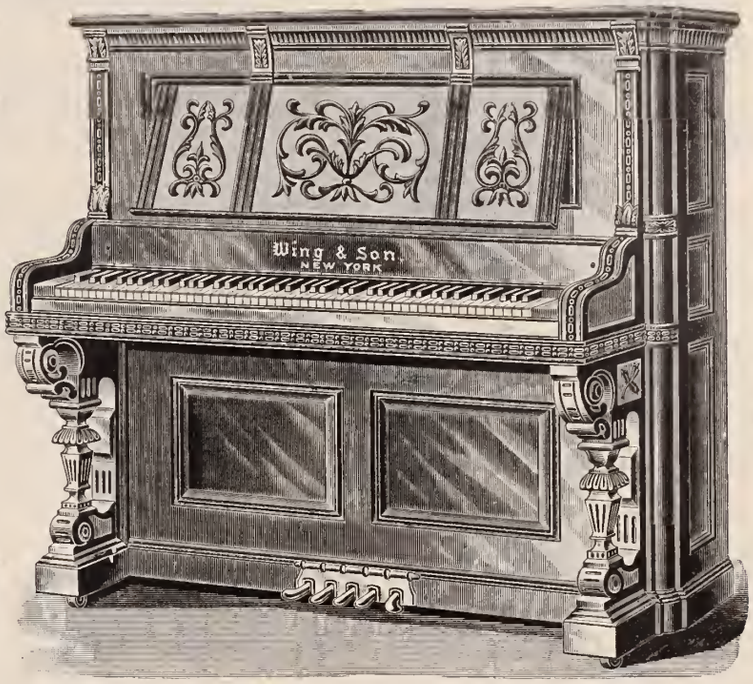

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

The Little Church on the Prairie

A FRIEND showed me the other night a picture which touched me very deeply, and the memory of which has haunted me ever since I looked at it. In the midst of a great prairie, a seemingly boundless sea of level waving grass, stands, all by itself, a lone little church, with its spire pointing heavenward. On the very edge, the outermost rim of the photograph, are a few small houses clustered together like palms on an oasis, but they are not discernible at the first glance, and are the merest suggestion of a Kansas village. The church in the foreground, the billowy prairies around it, the far line of the horizon, and the vast cloudless sky catch your eye and stamp themselves on your thought with a clearness and distinctness seldom effected by a picture.

As I gazed at this lonesome church in the wilderness, knowing how much it represented to the worshippers, who Sabbath after Sabbath gathered within its walls; as I reflected that it was an outpost on the frontier for the Lord of Hosts; as I considered the heroism of our home missionary band, I began to wonder whether you and I are doing all we can to sustain those who are toiling for Christ in the desolate places of the land. Poor and oppressed by their poverty, faring hardly because of scanty support often missing the comforts of life, and never dreaming of its luxuries, our home missionaries and their wives have a claim on the loyalty and love of the Church in older places, which is too often ignored. They lay us under an obligation which is grudgingly paid.

"There," I hear somebody say, "are the home missionary boxes and barrels. Our church packs one or more every fall, and we all contribute what we can." Do we? Do we not mend up our old gowns and father's last year's shabby overcoat, and Jenny's cloak, which is out of fashion, and Robbie's jacket which he has outgrown, and proudly bring them and lay them down, with a sense of relief tempered by pity that we have no more old clothes to dispose of, on the altar of the Lord, which, for the time being, is set up in the chapel where we are packing a missionary box? I have seen tarnished party dresses, and undarned stockings, and bonnets fit for the dust heap, brought at such times and tranquilly offered. And when it has been intimated that a few toys and books would not come amiss to the home missionary's children, I have known the top shelves to be cleared of the library's rubbish, and the tops that wouldn't spin, the balls that wouldn't bounce, the engines that wouldn't go, and the dolls that had lost their arms and legs in nursery battles, to be again brought and offered on the altar of the Lord. Not good enough for our darlings, but they will amuse the children of the prairies who know nothing better!

I thought, looking with eyes which grew misty as tears sprang in them, at the site of the wilderness church that we all might do in better than this. Into the next home missionary barrel let us put true love and real self-denial. Our dear mothers and wives will enjoy the new [illegible] about [illegible] everybody is talking; they will be none the worse for a subscription at first hand to our favorite paper or magazine, and children will be the better for just such literature as we provide for our own [illegible].

If we send clothing let it be [illegible] as fine in material, in every particular as good as that we wear ourselves and like to see our pastor and his family wearing. Sometimes let us send money. Everybody likes the feeling of crisp new bills and bright silver in their pockets, and the home missionaries and their wives know what they would like to buy if they had the money in hand. And if, as heaven help them, they may be in debt, they will be glad to have cash to settle their claims with. When we are planning for our children's future, for their education at school and college, let our planning stretch a little, and, half a dozen friends or families combining, let us give our missionary's son or daughter a lift in that direction.

Better still, to the cause of home missions, looking at it in a large, impersonal way, let us pledge hereafter a heartier and more cordial support. We must remember that for Christ's sake a number of Christian ministers and their wives are cheerfully enduring hardship and privation, if not outright dying daily, yet losing health, youth and the spring and elasticity of life, there on our frontier, where Satan, too, is busy. Patriotism, Christianity, and the thought of our own duty to the Master, should lead us to greater consideration, and to a more earnest comprehension of our privilege in being allowed to help the Home Mission cause. There are hundreds of lone little churches on the wide prairies, and we must not let them fail of support.

Margaret E. Sangster

GOOD CAUSES HELPED.

The following sums have been contributed by the readers of this journal to the various worthy causes mentioned below:

Bella Cooke's Work.

Prev. ackd	$3 50
Reader, Peotone	2 00
Total	**$5.50**

For Any Good Cause.

Prev. ackd	$126 01
Miss H Topping	2 00
Mrs F A Bentley	1 00
Total	**$129.01**

For the Mayesville Institute.

Prev. ackd	$95 00
H H Pritchard	1 00
One of the thousand wanted, Newaygo	1 00
Mrs C H Kiskaddon	1 00
MAH, Bklyn	1 00
Mrs Ed Maule	1 00
E G Mansfield	2 00
Miss E J Meade	1 00
Mrs J Clark	2 00
S T Boynton	1 00
Mrs F W Fetter	2 00
R W Jones	5 00
Total	**$83.00**

For The Christian Herald S. S. Missionary.

Prev ackd	$168 85
A H P Jamieson	1 00
R W Jones	1 00
MDS, Balto	1 00
Anon, So Branch	
National Home	2 00
L A Dow	1 00
Mite, Erie	10
A R G Edwards	1 00
Total	**$175.95**

De Broen Mission.

R W Jones	1 00

John McFarland.

P F Cutting	36

Prevention of Cruelty to Animals.

Miss L Kate Lewis.	2 00

Mrs. Selden for Cuba's Hapless Children.

A R G Edwards	50

A HARVEST OF KINDNESS.

I saw a bright and peaceful scene;
I saw the ripening grain
Which I in faith and hope had sown,
Resplendent on the plain.

I heard a voice—a tender voice
Which through the years have rolled;
"I bring you back the words you spoke
With all their treasured gold."

The fields beneath November's sky,
Lie cold and drear and bare,
Whilst words of cheer which once I dropped
A constant harvest bear.

Holes in Your Health.

What does that mean? Suppose you are taking in money all day, and drop it into a pocket with holes; you will find yourself a loser instead of a gainer by the day's business. Same with your health. You eat and drink and sleep, yet lose instead of gain strength. There's a hole in your health. Some blood disease, probably, sapping your vitality. You can't begin, too soon, to take the great blood purifier,

Ayer's Sarsaparilla.

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What Consumption Really Is and How It Arises.

In my letter of Sept. 1st I showed by overwhelming testimony of the leading medical authorities of the profession that consumption is not contagious: that it is not communicable from the sick to the well: and that it can neither be inherited nor cured by shutting people up in pest houses as recommended by the New York Health Board.

Consumption is shown, by the statistics of disease, to be steadily on the decline, and has fallen from it over 40 per cent. lower now than it was 50 years ago. Improved knowledge of hygiene and the success of the local treatment of disease by zealous and conscientious lung specialists throughout the world have effected this great change.

For the New York Health Department at a time and under such circumstances, to foist the *Bogy of Contagion* upon the public to frighten people and obtain coersive control over all their relatives, was an outrage against the public and a version of such enormity I can find no words adequate in the English tongue too strong to characterize it. On what does it found its action? The report made by its own hired employes? This report was plagiarized almost bodily from the Neapolitan law, enacted more than a hundred years ago, before the gem origin and true nature of consumption was even known. They dug this out of ignorance and barbarism out of the dust of discarded delusions, copied all its dialectical divisions and put this forth upon the people of our great metropolis as something which they had just found out!

I shall have something more to say on this subject later, but prefer now to leave to the judgment of my medical brethren the task of further exposing the real purpose of the Health Department in proclaiming this false and silly delusion.

Consumption is always a local disease, having its seat in the lungs, and all the danger the patient is caused by its progress in that organ. As it is local and confined to the lungs it can be cured only by local treatment of the lungs.

No case of lung disease begins as consumption. It always results from colds, grippe, or bronchitis, which creates an inflammation, becomes chronic, and produces bronchitis, asthma, or worse, catarrh. If these conditions are cured as they always can be by proper local antiseptic treatment, the patient returns to health and consumption follows. If they are neglected or wrongly treated, the local inflammation abrades the epithelium from the mucous lining of the lungs, exposing a raw surface upon which the germs of consumption in the air fasten themselves and transform a case of simple bronchitis into confirmed consumption.

In the light of our present knowledge of those who treat bronchitis and other lung troubles with stomach medicines and hypodermics will always fail to cure lung disease, but so often conduct the patient by the most direct route to consumption.

I have before me the records of over [illegible] and cases of lung disease, treated by me in the past six years, and find that 96 per cent. attribute their lung sickness to colds, to congestion which became chronic, left a weak in the chest, and gradually developed into lung disease. If such facts do not teach people the folly of treating the lungs through the stomach and general system, nothing that can be said to them from consumption.

Another delusion that people have is that they can run away from lung disease by going to some other climate. The truth is no known climate or elevation in the world will prevent consumption. It is as common among those in the Adirondacks, Colorado, Florida and [illegible] California as it is among those of any other part of the country. The fad of sending people with weak and sore lungs to the Adirondacks or Colorado comes from ignorance of the nature of the lungs, and of the requirements of health. High altitudes lower the nutrition of the body, diminish the purification of the blood, increase the danger of hæmorrhage, and expose the patient to constant peril of death by heart failure. These are scientific facts, which every lung specialist knows, and every intelligent patient ought to understand.

(To be continued.)

ROBERT HUNTER, M.D.
117 West Forty-fifth Street,
New York.

Sept. 6th, 1897.

NOTE.—Readers of THE CHRISTIAN HERALD who are interested in Dr. Hunter's lectures can receive his books explaining the causes and cure of lung complaints free, by addressing him.

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O AVE THE PERISHING.

er Mission Converts Organize a Resue league for Active Christian Work.

) N of the first evidences of genuine onversion is the awakening of a esire to lead others to the Cross o bring some poor, perishing soul into ain of safety. Having themselves n ollowers of Christ, and now de- g lead others to him as their Sa- ur, number of the converts of the ver Mission a few days ago organized es e League. The special work to h league proposes to devote itself o ing under Christian inflences the en d depraved, to speak a word of al encouragement to the drunkard o ast, and to endeavor to induce attend the Mission services, where n hear the story of Jesus and his a be urged to cast their burdens u upon him and "be at rest." The w officers were elected:

e ent, L. J. Paynter; 1st vice-Pres- H. Rankin; 2nd vice-President, anzen; Secretary, William Craw- easurer, Victor Benke: Executmmittee, Dr. Louis Klopsch, endents J. H. Wyburn and D. on. Messrs. J. H. Rankin, J. H. i. Wm. P. Church, E. A. Martin, enke, A. W. Bentley, and L. J.

e mblem of the League is a silver h the initials R. L. B. M. (Rescue of the Bowery Mission), and the o. And I, if I be lifted up will draw e into me." (John 12: 32.) Many end converts of the Mission have e themselves as members. The inpors of the Bowery Mission were ted onorary members of the League.

erils of the Klondike.

t i generally believed that many of e venturous spirits who have gone o ek gold in Alaska and in Cana- territory will have to endure untold ds s on the journey to the gold fields, d l they are fortunate enough to m. Some of the stories of the eri of unfortunate miners who were h n the passes during the winter m re sufficiently tragic to appal the w s News reached Seattle lately of n last April of Charles A. Blacke, eorge Botcher and J. W. Malinn ers, who went to Alaska in 1896, w frozen to death in trying to make y back. Friends who went to sk o investigate found Blackstone's y, t no trace of the other two could f l. The following statement was md n Blackstone's body:—

t lay, April 4, 1897.—This is to cer- th Botcher froze to death on Tues- r ht. J. W. Malinque died on nday afternoon, being frozen badly. A. ackstone had his nose, ears and n gers on his right hand, and two on el and frozen an inch back. The rm ove us on before it. It overtook with an hour of the summit and drove e e it. It drove everything we had r t cliff, except blankets and moose es. hich we crawled under. Supposed ha been forty degrees below zero. ve ough grub for ten days, providing d wther does not set in. Sport (the c) vs blown over the cliff. I think I he him howl once in a while.

Armenian Aid.

The ollowing contributions to the Armnia relief work have been received:

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A's	25
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A Haman.....	3 00
F illi.....	4 36
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A islerville..	5 00
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od	2 50
s L Fiske. ...	1 00
E ch ockbridge	3 00
s Je e Bourn	2 00
de ierre.....	1 00
C asner ...	5 00
V daughter	2 00
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H J M, Marion	1 00
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Udney Y. Wilson, contractor and builder, living in Detroit, Mich., at 87 High Street, West, said regarding Dr. Williams' Pink Pills for Pale People: "For years I have been out of doors in all kinds of bad weather, looking after my building contracts. I have worked many days in the rain and cold to complete some building. About two years ago, I noticed I could not get around as I should, and commenced to have a severe pain in my back. I tried the usual remedies without getting any relief, and for nearly a year I suffered intensely. I kept up as long as I could, as I had several contracts for buildings that had to be completed.

"At night I could not sleep, My physician said it was my kidneys, and every day I went out doors they would keep me awake nearly all the following night. Instead of getting better I became worse, and worried a great deal about my work. The doctor said I must quit work and go to bed, or he would not be responsible for my life.

"All the medicines I took only helped me temporarily. Some days I would feel better and go out a day only to be again confined to my bed for weeks at a time. One day my wife suggested that I try Dr. Williams' Pink Pills for Pale People and I laughed at the idea.

"Finally when I got into such a condition that I would take almost anything in the hope of relief, I tried the pills. They helped me from the start, but I would not acknowledge it and said it was the other medicines that had just commenced to work, I disliked to own up that Dr. Williams' Pink Pills helped me, as I had no confidence in them. When I could not carry on the imposition any farther, I told my wife that the pills were helping me. I took three boxes before I was entirely cured, and we now keep them in the house all the time.

"I am not prepared to say that Dr. Williams' Pink Pills for Pale People will cure everything, but I know they will cure kidney troubles and general muscular weakness, as they cured me.

"I now recommend them to everyone in my neighborhood, where I formerly made sport of all proprietory remedies."

U. Y. WILSON.

Subscribed and sworn to before me, a Notary Public, this fourth day of March, 1897.

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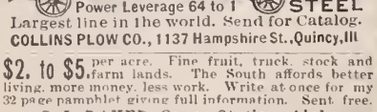

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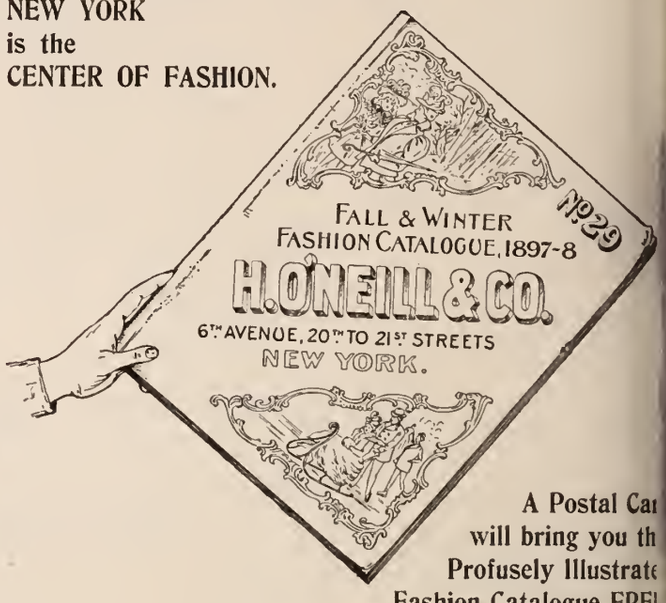

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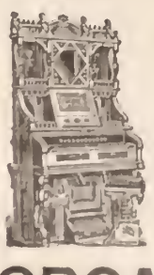

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AND SIGNS OF OUR TIMES

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CEYLON COMING TO CHRIST.

sl d Paradise of the Indian Ocean, its People and its Attractions—Missionary Work among the Tamils and Singhalese.

THE TEA VINES.

ONE may search the whole world around without finding a lovelier spot than the island of Ceylon. Poets have sung its praises, travelers have become enraptured with its tropical beauty, naturalists have stood still with admiration at the splendors of its flora and fauna, and antiquarians have explored its coasts and interior, its mountains and valleys, in the quest for light upon the history of its cities, long since gone to ruin and whose prime was probably past ages before the Christian era. In Oriental legend, this fair island is indicated as the site of Eden, and certainly the tropic splendor of its vegetation, its balmy, spicy airs and the natural beauties that are disclosed in the landscape at every turn, might afford apparent reason for the claim, if such attractions were the essential qualifications. On one of its lofty moun- ned by the Portuguese, *Pico de Adam*, Peak), is a rocky depression to which even yet fondly points as the imprint t of our first ancestor, after his expul- Eden.

gh the island is a comparatively small g 270 miles in length, with a width om 40 to 137 miles, it has a population 2,250,000, of whom probably less than re Europeans. At the height of its and when its great cities were in ex- s population was doubtless many times n at present. It was the *Taprobane* cient Romans, and the *Serendib* of ans, and its known history covers a nearly 2500 years and includes the reigns s than 165 kings, from one of whom he Singhalese, who constitute the prin

proper, the Moormen, the Veddahs, (a race of wild mountaineers), and the Hindus who speak the Tamil tongue. Buddhism is the prevalent religion. Gautama Buddha, the founder of the faith, is said to have visited the island thrice to preach his doctrines and at Anarajapoora, a *bo-tree* is still shown which is said to have been planted 288 years B. C., and beneath whose spreading limbs Buddha sat immovable in contemplation for many days and nights. The religion of the island, however pure it may have been originally, greatly degenerated and became intermingled with gross superstition and idolatry. Such was the condition when the first Christian missionaries settled there. Nearly a century ago, the Dutch claimed to have baptised in five years, 12,387 children, and to have altogether 65,000 converts to Christianity. In 1804, the London Missionary Society sent Messrs. Vos, Ehrhardt, Palm and Reid to labor there, and the English Missionary Baptist Society followed in 1812, sending out Mr. Chater, whose efforts among the Singhalese were very greatly blessed. Rev. Samuel Newell of the American Board, entered the field in 1813, at which time there were 200,000 native Christians and 100 schools. The Board's work on the island rapidly grew, more missionaries were detailed to the new field and versions of the Bible in Tamil were published. At the present time it has nearly a score of American laborers in Ceylon, with a steadily increasing number of stations and out-stations, and a growing force of native helpers. The Church Missionary Society, Wesleyan Methodists, Salvation Army, and Society for the Propagation of the Gospel, each has a prosperous missionary work on the island, of which in the pioneer days of Gospel effort the celebrated Bishop Heber wrote:

"Every prospect pleases and only man is vile."

Ceylon is surely being captured for Christ. Steadily the old faiths and heathen superstitions are yielding before the light of the glorious Gospel of Jesus. It is true that in comparison with either Hinduism and Buddhism, Christianity is still very weak, but its growth must not be counted by numbers alone. There are thousands who are Christian at heart, but are prevented from openly declaring their allegiance by the fact that were they to do so, they would have to sacrifice all social and business relations, lose their inheritance and be disowned by their kindred. Still, even in the face of such an ordeal, there are many who have no hesitation in openly accepting Christianity. The editor of the leading Christian paper on the island, says of its spiritual condition:

In Ceylon ten per cent. of the children of a school-going age are being educated. From our island many of the Singhalese and Tamils are going out as teachers, magistrates, and lawyers to Madras, and some are find-

Buddhist Priests Reading the Holy Biole——A Singhalese Tea Picker——The Temple of "Buddha's Tooth," at Kandy, Ceylon.

CEYLON, THE BEAUTIFUL, ITS PEOPLE AND ITS TEMPLES.

of the population, derive their name. In the north of the island, the ruins s, ried for ages in the depths of the forests, have been discovered, reveal- n ents which in dimensions and interest, may almost compare with the f Egypt. Gigantic statues of Buddha, great rock-hewn temples, relic-shrines a *dagobas*, hundreds of feet in height, ruined aqueducts that vie with those et Rome, and many other wondrous remains of a once powerful, rich, civil- and tensely religious people are still to be seen in various parts of the island.

gy's population is divided into four classes: the Singhalese or Ceylonese ing their way to Singapore and on to China. Most of these young men have been educated in mission schools under the influence of Christianity. I have astonished friends by telling them of villages in Ceylon where Tamils and Singhalese have their own pastors of their own race and locally supported, their Sunday Schools and day-schools. I believe that the progress of Christianity here will not be in arithmetical but a geometrial procession before long, so that we may see Christianity permeate the whole island.

Our illustrations in this issue present some scenes characteristic of Ceylon. Tea culture is one of the growing industries of the island paradise, and furnishes

(Continued on page 710.)

QUESTIONS AND ANSWERS.

H. D., Hackettstown, N. J. Where can I get a piece of ore assayed? Does it cost anything to have it assayed? How small a piece can be assayed?

There is an ore sampling works in Jersey City, near the Erie Depot, or you might send to the government assay office, New York, where all information will be supplied.

M. D., Granite, Oreg. I am a member of the Protestant Episcopal Church, but I have recently been led to belive that immersion is the only Scriptural baptism. Do you think that I should change my membership to some church that view and to be baptized by immersion?

Yes, you should obey your conscience in this as in other matters. If you told us that you were a Baptist and had been led to believe that sprinkling was the Scriptural mode of baptism, we would advise you to become a member of some church holding that view. Conscience is everything in such matters. The really important question for you is to get the baptism of the Holy Spirit, to live near to God and to use every opportunity you have to lead souls to Christ. Sometimes a Christian gets the feeling that he is not doing his duty as to the rite of baptism, and he is crippled in his work by the consciousness of negligence. His first duty in such circumstances is to get right in that matter, that he may rid himself of the reproaches of his conscience and be able to work without embarrassment. But do not forget that the same thing may be said of baptism as was said of circumcision: neither circumcision availeth anything nor uncircumcision, but a new creature (Gal. 6: 15).

Theodore S., Port de Paix, Hayti. What was the origin of the Apostle's Creed?

It is said to have been composed by the apostles themselves, during their stay at Jerusalem after Christ's ascension, and accepted by unanimous agreement as a rule of faith and preaching, and a guide by which they might know friends from foes.

W. A. P., Neponset, Mass. Christ said that the last days should be as the days of Noah (Matt. 24: 37). If the days of Noah were 120 years, and it can be proved that the sun was darkened one day in 1780, as I have heard, may we not expect the second coming of Christ in 1900?

According to the record in Genesis 9: 29, the days of Noah were 950 years. But even if they had been 120 years, there would be no basis for the calculation. The last years of the dispensation were to be as the days of Noah in the characteristics of social life, not in duration. The people are to be occupied with eating and drinking and marrying, heedless, like those of Noah's time, of the impending event, and sceptical about any such event occurring. They will be taken by surprise as Noah's contemporaries were.

Constant Reader, Germantown, Pa. Why did Jesus forbid people whom he healed to make it known as in Matt. 9: 30, and also prohibit his disciples declaring his Messiahship?

He probably feared that there would be a popular rising which might lead to slaughter. The people were expecting the Messiah to be a king and, if they had recognized Christ, and still held that notion they would probably have risen in rebellion against Rome. On one occasion (John 6: 15), he hid himself to prevent such a rising. It was safe after his death to preach him as the Christ, because then the spiritual nature of his kingdom would be understood; but while he lived, it was necessary to avoid publicity. Even the disciples expected that he would make himself king and did not understand his real purpose until after the resurrection.

Student, Brooklyn, N. Y. Is it possible to find out the exact date of Christ's birth and death?

As to his birth there are several data, the most valuable being the fact of Herod being king and the decree for taxing or the census, as it appears to have been, which is mentioned by Luke (2. 1). Prof Samuel J Andrews has written an exhaustive work on the chronology of Christ's life, (published by Charles Scribner's Sons, New York), in which he reviews all these data and he arrives at the conclusion that Jesus was born in the fifth year before our era and probably in December. As to his death there is more accurate evidence as it occurred at the Passover. There is some doubt as to the year, but Prof. Andrews after a thorough and careful examination of all the data believes that the crucifixion took place on April 7, A. D. 30.

M. E. S., Newburg, N. Y. I was surprised to hear a minister state positively that Moses was not the author of the first five books of the Bible. Is it true?

The question has been argued now for many years. The present tendency is to a belief that Moses left records which, after his death, were woven into the continuous narrative we now possess. The references of Christ and his Apostles to "Moses and the prophets," imply that the belief that Moses was the author of the books that bear his name was prevalent at that day. There are, however, expressions scattered through the five books which were certainly not written by Moses. A specimen instance is Genesis 36: 31: "These are the kings that reigned in the land of Edom before there reigned any king over the children of Israel." That verse was evidently written after there had been kings in Israel. Whether these passages indicate that the books were not written by Moses, or whether they were inserted after his death, is a disputed question. There is, however, good reason to believe that the work of Moses formed the basis of the books, even if he did not actually write them in their present form.

A. U., Winside, Neb. The text of Mr. Talmage's last sermon (Job 19. 20), seems to have a different meaning in the German Bible than it has in the English. The English says: "I am escaped with the skin of my teeth." Where the German Bible reads: "I cannot cover my teeth with my skin." The latter indicates that his lips were so shrunk from pain and disease that his teeth were uncovered? Which of the two is correct?

Both the Authorized and Revised Versions have the same rendering, but another reading (Rev. A. R. Fausett), gives the freer translation: "I am whole only with the skin of my teeth" (i. e., my gums alone are whole, the rest of my body is broken with sores. See 7: 5). The rendering quoted by our correspondent is a variation of the same idea.

Honest Inquirer, Hazleton, Pa. 1. I see in your number of Aug. 5, 1896, that you advertised your "World-Wide Encyclopedia" at $30 per set; in your number of Sept. 1, 1897, the same work is advertised at $26 or $13 to your subscribers. Are these works the same? Why is there such a difference in price? 2. Will "The World-Wide Encyclopedia" do the same service as Chambers, and while it is not as large as the Britannica, can the same information be found in "The World-Wide Encyclopedia" in condensed form, as it is found in the Britannica elaborated? 3. Would you advise a minister of the Gospel, who is just starting out in life and trying to buy the best books possible, to take hold of your generous offer, or wait until he is able to buy a more extensive work?

1. Yes, the works are identical. The reduction in price is for the purpose of closing them out. 2. Yes, to both questions. 3. By all means take advantage of our offer now.

A. & M., Glen Sandfield, Can. 1. Would you consider it wrong for two Christian girls, accompanied by a brother, to go to the Klondike mines? Brother intends to work in the mines, and we to do what we can to assist him. Would you think it inadvisable for us to go and risk difficulties? 2. How much money would each require?

1. It would certainly be very courageous but might be exceedingly ill-advised. If you have a comfortable home, pleasant surroundings, and reasonably good prospects, you would be making a very doubtful change, as all accounts agree that of those who go gold-seeking, not one in ten—probably not more than one in a hundred—reaps anything but disappointment. Still, if you have considered the difficulties and hardships ahead and are prepared to meet them, you may succeed. There is nothing objectionable about such a venture in a moral sense; it is wholly a question of expediency. 2. Not less than $700 to $1,000 apiece, to pay for traveling expenses and a year's supplies.

Minnie G., Cedar Bayou, Tex. I have noticed several times you replied that dancing retarded spiritual growth. Please explain how the moving of the body in time to music could be such a drawback. Job speaks of the children being saved by being sent forth to dance, and the Prodigal's return was celebrated with music and dancing.

Dancing was at one time more or less of a religious ceremonial, but it has totally changed its character. The dances of to-day, are, in the main, immodest. This especially applies to round dances. They provoke promiscuous acquaintanceship, excite passion, and are in every way detrimental to character, and a distinct obstacle to "spiritual growth." Experience room has proved the road to ruin to many thousands.

Saved by Grace, Philadelphia, Pa. I have a great sinner but by grace am now a ... ture. I have a friend who is leading a ... life. I have talked to her and prayed for ... conversion ever since I came to the ... feel very anxious for her as she was the ... cause of my being converted about nine ... ago, but she does not know this. I ... that my prayers will be answered. ... can I do towards getting her to leave ... she is walking in?

Strive to bring her, as far as possible, ... the same surroundings and influences ... yourself found so helpful. Pray not ... her but *with* her. In a kind sister ... persuade her to accompany you to ... gatherings and be sure she is cordially ... there and not frigidly avoided. You ... summon reinforcements also, in the ... godly men and women of long experience ... the Christian life, and they will be ... greatest aid in persuading her to abandon ... and accept the offer of forgiveness. ... first step toward the Cross that is the ... for the sinner to take.

Constant Reader, Athens, O. If two young ... one a Methodist and the other a Christian ... are engaged, but find that they cannot ... religious matters, do you think they ... sever their engagement?

Their own hearts must tell them. ... love each other so well that either will ... render the religious preference ... there is no necessity to sever the ... gagement. We cannot see why a ... Methodist should not worship ... Campbellite Church, or the Campbellite ... ite in a Methodist Church. The ... preached in both churches is to ... make the same Bible their rule of ... faith. The differences between the ... two churches may seem so trivial ... to some persons that they would be ... uncomfortable in the denomination ... which they do not now belong. If ... the two persons you describe have ... that temperament, they would be foolish ... foolish to marry. Their love for each ... other cannot be so strong as to the ... ried state requires and they will ... probably quarrel about other things ... as well as about religion. We would ... never advise a marriage between a ... Mohammedan and a Christian, or ... a Roman Catholic and a Protestant, ... but it seems to us that the objection ... tion to a marriage between a Methodist ... ite and a Methodist consists in the ... position to lay undue stress upon the ... essential differences of creed.

Mrs. L. G.V., Ridgway, Colo. ... way in which the starving Cubans can ... be helped? Many of them are reduced ... ed to death and they are at the ... threshold.

We believe the Red Cross does not ... intention of looking up the sufferers ... the Cuban field, though we have ... nothing of it lately.

Reader. Is it wrong to study on Sunday? ... I think God made the Sabbath to rest ... in, but after church or religious meeting ... ing it may be more of a "doing ... nothing" than to study. It is?

Your Sundays are not what they ... if you find time hang heavily on your ... hands, as your letter would seem to ... imply. It is a day on which all regular ... lar duties, study included, should be ... set aside, and no work done except ... that which is of necessity or mercy. ... There are thousands of fascinating ... helpful books all suitable for Sunday ... reading, that will interest you. A better way to spend your unoccupied hours on the Lord's Day would be to become identified with a Sunday School or mission, where you would soon be so engrossed in active Christian work that the Sabbaths would seem too brief. Try it.

John S. Hamilton. In your issue of Sept. ... seen an answer to a question in regard to the Ark of the Covenant. You will find in Second Book of the Maccabees (2nd ... verses) what has become of it. It is mentioned there is Mount Nebo. The Ark is hidden in a cave and in due time will be found again.

Our correspondent refers to one of the ancient Jewish legends concerning the place of the Ark of the Covenant.

Emily D. B., Dane, Wis. Yes, but not ... ——Mrs. M. C. S., Clearfield, Pa. We have ... the information asked.——A. B., Oklahoma, ... condones the offence by such a course as ... use his act as a cause for separation. ... A. B., Fryeburg, Centre, Me. The poem ... in our issue of May 9, 1894. The author ... known to us. The Child's Prayer is added to ... the German.——Inquirer, Burlington. ... are excellent intellectual exercise. Not ... about them if honestly conducted, any ... there is in class competition.——Mary ... Jackson, Ga. Address is Poona, India, ... five cents.——M. V. D., Paterson, N. J. ... Rev. Dr. Torrey, Moody Institute, Chicago, ... L. Bewkes. Use borax and powdered ... May 1. F. The best popular Encyclopedia ... "World-Wide Encyclopedia," issued by ... CHRISTIAN HERALD. Mrs. Sherwood is ... probably the highest authority.——Ja- ... maica, L. I. The question as to Cain has ... been answered in this department several ... We have no later information as to her

BANANA GATHERERS IN JAMAICA, WEST INDIES.

At this season of the year, when our markets are almost glutted with fruits of every description, this photographic scene will interest all who are lovers of the luscious West Indian banana, whose golden-yellow clusters form a pleasing variety in the general assortment. In *The Fruitman's Guide*, a correspondent writes of this Jamaican industry: "Dusky people are met leisurely sauntering along, always talking, for no one appears to hurry in this land of spontaneous growth; men, women and children, usually with loads of fruit upon their heads, bananas, plantains and yams, bread fruit and cocoanuts; on their way to the nearest village to market. Almost every black man constantly carries in his hand the indispensable and ever-present machete, a long knife which is used for almost every purpose for which a knife or axe can be used—for cutting bananas, plantains and cane, and for clearing land of underbrush."

A RIDGE OF HOPE.

th Salvation Army is Trying to do r th Poor by its Farm Colonies.

VERY one who has come in contact with the poverty in our great cities will give a hearty God-speed to the effort the Salvation Army is making to lift the burden from the shoulders of the suf- part from religious creed, the at- eal with this apparently hope- t must commend itself to every as a heart to sympathize with g fellow-man. Its object is to the overcrowded city slums the s able to work and willing to 's unable to yment.

PI REE POTATO PATCH.

ily cultivate and eventu- his own. That is a good —a kindly thing for the a beneficent thing for ry. There is no mon- ich work and if any man its being done by a re- ganization, all that is is for him to organize a gency that will do the k and produce similar

sioner Booth-Tucker is n this country, with cer- fications, the principles alvation Army is adopt- ther lands. Unhappily here, as everywhere else, bers of men whose lives ually on the borders of h, men who in the best s an barely enough to sup- selves and their families re unable to lay up any- a rainy day. The rainy s to come, either by loss of ness in the family, or by some he ills to which human flesh is en the honest worker feels the unger and the dishonest worker, hardship, steals and gets into he State spends a much larger o ep him while there, than would su ed if intelligently spent to have e him from temptation to crime. y ven after an experience of six years, has not been able to avoid l der. It is a shame that while nds to be done, while there are l g uncultivated, there are workers physically and morally for lack k To bring the worker and the t ther is what the Salvation Army n o do.

ndred institutions have already e blished by the Army in the dif- ntries in which it works. The ct cently inaugurated at a meeting n ancisco will show how the plans e rmy are conducted. Commis- oth-Tucker organized a commit- een leading citizens to raise a f twenty-five thousand dollars. s he proposed to secure a tract f two or three thousand acres ch ould be divided into lots of from e to n acres. On each lot three hun- d d ars would be spent in building a tage, nd buying implements and seed. s, h the cost of a lot of say five acres at forty dollars an acre, would make a total expenditure on each lot of five hundred dollars. Each occupier would have to pay one dollar a week, which would yield ten per cent. return on the investment. Of this one-half would be applied to interest and one-half to the repayment of the capital invested. In order to secure the payment of the one dollar a week the Commissioner proposed that the colony should be located sufficiently near to the large ranches to enable the occupants to get occasional work, and in other cases to put on the land men who had partial employment in the cities and could give one or two days a week to supplementing the work which could be done by their families. In the Salvation Army's farm near Seattle, Wash., this system has been applied with good success. Commissioner Booth-Tucker's theory is that there is "a trinity of waste" in society, which consists of "Waste Labor, Waste Land and Waste Capital." So long as these are separated, there must be misery, destitution and loss to the community, while in co-operation the three, by putting the waste labor on the waste land and applying a sufficiency of idle capital, there is the result of prosperity for all. It only needs supervision and intelligent direction. These, the officers of the Salvation Army, are prepared to give, taking nothing therefor but food and clothing. This is a most important feature of the work. The Commissioner has doubtless had in view the successful "potato-patch" experiment of Mayor Pingree, in Detroit, Mich., where great benefit resulted from the cultivation by the poor of the waste land near the city. Commissioner Booth says that his officers who are picked men capable of advising and directing the colonist in the management of his lot, are receiving five dollars a week, though many of them could easily earn from ten to twenty dollars a week if they worked for themselves. They are toiling with the colonists and are as eager as they for the success of the project. The experiment is interesting, and deserves the support of every Christian philanthopist.

ON THE SALVATION ARMY'S COLONY FARM AT TORONTO, CANADA.

IN A VILLAGE OF GIRLS.

A Visit to a Novel "Barnardo Home" Settlement at Ilfort, England.

THE English sun was doing its best to shine encouragingly on the morning of the day when three ladies, all interested in work among waif and stray children, were to start for a visit to Dr. Barnardo's Home for Girls, at Ilfort. But the London variety of sunshine is so largely adulterated with fog, that it was no surprise to find the rain-drops pattering down as we made our way to Liverpool street station. A ride of about half an hour brought us to Ilfort, one of the countrified suburbs of the great city, but even then there were no signs of the children's Village we had come to see, and on inquiry, we were told that it lay three miles beyond. Another half hour's ride, this time in an open village-cart and "between showers" brought us to the gates.

What a sight that was! A large, well-kept oval in the centre, with broad paths all around and narrower ones winding through it, while the broad paths were bounded on the outside by rows upon rows of picturesque little cottages. The first clear impression produced was that of beauty combined with simplicity. It was the only impression there was time for then. Our village-cart stopped in front of one of the larger houses.

READY FOR A RUN AT THE "GIRLS' VILLAGE."

The fundamental principle of this village settlement for girls is that of emphasizing the idea of home life and home training. Dr. Barnardo would like to carry out the same principle with his large family of boys, but it is somewhat more expensive than the dormitory system, and the boys must wait.

The little cottages are charming. Clean through the combination of soap and water and hard work, pretty by reason of pots of flowers on the window-sills and bright texts on the walls. Some of the cottages accommodate sixteen children, others twenty-five, but the larger number is the outside limit, the institutional idea being lost sight of in the home life.

Every cottage has a "mother," who lives with the children and cares for them, has oversight of the housework and keeps them clean, or rather, sees to it that they do that for themselves. All the cottages were spotlessly neat, and so were the girls themselves. As for the cupboards in which the clothes were put away, and the cubby-holes for the toys of the younger girls,—well, we three visitors wished we had been able to bring all our little girl friends to look at them!

The three largest buildings are the laundry (in which the washing is done for all the Homes under Dr. Barnardo's care) the church, and the school house. The church is an ideal one for children, with its bright glass, its appropriate texts on the walls and, best of all, its low seats. Equally well adapted for its purpose is the school-house, in which the same standard is kept and the same examinations are given as in any "board-school" of similar grade.

THE GIRLS' VILLAGE AT ILFORT, ENGLAND.

Nearly a thousand children are gathered together in that village settlement, each one having her own little white bed and her own share in careful individual training. No wonder that Dr. Barnardo's girls are sought for as laundresses and general servants as soon as they can leave the Homes, which have been homes in more than name. ELIZABETH M. CLARK.

THE METROPOLITAN PULPIT

LIKE THE STARS.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Daniel 12: 3. - - - - { They that turn many to righteousness shall shine as the stars forever and ever.

EVERY man has a thousand roots and a thousand branches. His roots reach down through all the earth; his branches spread through all the heavens. He speaks with voice, with eye, with hand, with foot. His silence often is loud as thunder, and his life is a dirge or a doxology. There is no such thing as negative influence. We are all positive in the place we occupy, making the world better or making it worse, on the Lord's side or on the devil's, making up reasons for our blessedness or banishment; and we have already done work in peopling heaven or hell. I hear people tell of what they are going to do. A man who has burned down a city might as well talk of some evil that he expects to do, or a man who has saved an empire might as well talk of some good that he expects to do. By the force of your evil influence you have already consumed infinite values; or you have by the power of a right influence, won whole kingdoms for God.

It would be absurd for me, by elaborate argument, to prove that the world is off the track. You might as well stand at the foot of an embankment, amid the wreck of a capsized rail-train, proving by elaborate argument that something is out of order. Adam tumbled over the embankment sixty centuries ago, and the whole race, in one long train, has gone on tumbling in the same direction. Crash! crash! The only question now is, by what leverage can the crushed thing be lifted? By what hammer may the fragments be reconstructed? I want to show you how we may turn many to righteousness, and what will be our future pay for so doing.

First. We may turn them by the charm of a right example. A child coming from a filthy home was taught at school to wash its face. It went home so much improved in appearance that its mother washed her face. And when the father of the household came home and saw the improvement in domestic appearance, he washed his face. The neighbors, happening in, saw the change, and tried the same experiment, until all that street was purified, and the next street copied its example, and the whole city felt the result of one schoolboy washing his face. That is a fable, by which we set forth that the best way to get the world washed of its sins and pollution is to have our own heart and life cleansed and purified. A man with grace in his heart and Christian cheerfulness in his face and holy consistency in his behavior is a perpetual sermon; and the sermon differs from others in that it has but one head, and the longer it runs the better.

There are honest men who walk down Wall Street, making the teeth of iniquity chatter. There are happy men who go into a sick room, and by a look, help the broken bone to knit, and the excited nerves drop to a calm beating. There are pure men whose presence silences the tongue of uncleanness. The mightiest agent of good on earth is a consistent Christian. I like the Bible folded between lids of cloth, of calf skin, or morocco, but I like it better when, in the shape of a man, it goes out into the world—a Bible illustrated.

Again: We may turn many to righteousness by prayer. There is no such detective as prayer, for no one can hide away from it. It puts its hand on the shoulder of a man ten thousand miles off. It alights on a ship mid-Atlantic. The little child cannot understand the law of electricity, or how the telegraph operator, by touching the instrument here, may dart a message under the sea to another continent; nor can we, with our small intellect, understand how the touch of a Christian's prayer shall instantly strike a soul on the other side of the earth. You take ship and go to some other country, and get there at eleven o'clock in the morning. You telegraph to America and the message gets here at six o'clock the same morning. In other words it seems to arrive here five hours before it started. Like that is prayer. God says: "Before they call, I will hear." To overtake a loved one on the road, you may spur up a lathered steed until he shall outrace the one that brought the news to Ghent; but a prayer shall catch it at one gallop. A boy running away from home may take the midnight train from the country village and reach the seaport in time to gain the ship that sails on the morrow; but a mother's prayer will be on the deck to meet him, and in the hammock before he swings into it, and at the capstan before he winds the rope around, and on the sea, against the sky, as the vessel ploughs on toward it. There is a mightiness in prayer. George Muller prayed a company of poor boys together, and then he prayed up an asylum in which they might be sheltered. He turned his face toward Edinburgh and prayed and there came a thousand pounds. He turned his face toward London and prayed, and there came a thousand pounds. He turned his face toward Dublin and prayed, and there came a thousand pounds. The breath of Elijah's prayer blew all the clouds off the sky, and it was dry weather. The breath of Elijah's prayer blew all the clouds together, and it was wet weather. Prayer, in Daniel's time, walked the cave as a lion-tamer. It reached up, and took the sun by its golden bit, and stopped it, and the moon by its silver bit, and stopped it.

We have all yet to try the full power of prayer. The time will come when the American Church will pray with its face toward the West and all the prairies and inland cities will surrender to God; and will pray with face toward the sea, and all the islands and ships will become Christian. Parents who have wayward sons will get down on their knees and say: "Lord, send my boy home," and the boy in Canton shall get right up from the gaming-table, and go down to find out which ship starts first for America.

Not one of us yet knows how to pray. All we have done as yet has only been pottering. A boy gets hold of his father's saw and hammer, and tries to make something, but it is a poor affair that he makes. The father comes and takes the same saw and hammer, and builds the house or the ship. In the childhood of our Christian faith, we make but poor work with these weapons of prayer, but when we come to the stature of men in Christ Jesus, then, under these implements, the temple of God will rise, and the world's redemption will be launched. Believing prayer soars higher than the lark ever sang; plunges deeper than diving-bell ever sank; darts quicker than lightning ever flashed. Though we have used only the back of this weapon instead of the edge, what marvels have been wrought! If saved, we are all the captives of some earnest prayer. Would God that, in desire for the rescue of souls, we might in prayer lay hold of the resources of the Lord Omnipotent!

We may turn many to righteousness by Christian admonition. Do not wait until you can make a formal speech. Address the one next to you. You will not go home alone to-day. Between this and your place of stopping you may decide the eternal destiny of an immortal spirit. Just one sentence may do the work. Just one question. Just one look. The formal talk that begins with a sigh, and ends with a canting snuffle, is not what is wanted, but the heart throb of a man in dead earnest. There is not a soul on earth that you may not bring to God if you rightly go at it. They said Gibraltar could not be taken. It is a rock, sixteen hundred feet high, and three miles long. But the English and Dutch did take it. Artillery, and sappers and miners, and fleets pouring out volleys of death, and thousands of men reckless of danger, can do anything. The stoutest heart of sin, though it be rock, and surrounded by an ocean of transgression, under Christian bombardment may hoist the flag of redemption.

But is all this admonition and prayer and Christian work for nothing? My text promises to all the faithful eternal lustre. "They that turn many to righteousness shall shine as the stars forever." As stars the redeemed have a borrowed light. What makes Mars and Venus and Jupiter so luminous? When the sun throws down his torch in the heavens, the stars pick up the scattered brands, and hold them in procession as the queen of the night advances; so all Christian workers, standing around the throne, will shine in the light borrowed from the Sun of Righteousness—Jesus in their faces, Jesus in their songs, Jesus in their triumph.

Again: Christian workers shall be like the stars in the fact that they have a light independent of each other. Look up at the night, and see each world show its distinct glory. It is not like the conflagration, in which you cannot tell where one flame stops and another begins. Neptune, Herschel, and Mercury are as distinct as if each one of them were the only star; so our individualism will not be lost in heaven. A great multitude—yet each one as observable, as distinctly recognized, as greatly celebrated, as if in all the space, from gate to gate, and from hill to hill, he were the only inhabitant; no mixing up—no mob—no indiscriminate rush; each Christian worker standing out illustrious—all the story of earthly achievement adhering to each one; his self-denials and pains and services and victories published. Before men went out to the last war, the orators told them that they would all be remembered by their country, and their names be commemorated in poetry and in song; but go to the graveyard in Richmond, and you will find there six thousand graves, over each of which is the inscription, "Unknown." The world does not remember its heroes; but there will be no unrecognized Christian worker in heaven. Each one known by all; grandly known; known by acclamation; all the past story of work for God gleaming in cheek and brow and foot and palm.

Again: Christian workers shall shine like the stars in clusters. In looking up, you find the worlds in family circles. Brothers and sisters—they take hold of each other's hands and dance in groups. Orion in a group. The Pleiades in a group. The solar system is only a company of children, with bright faces, gathered around one great fireplace. The worlds do not straggle off. They go in squadrons and fleets, sailing through immensity. So Christian workes in heaven will dwell in neighborhoods and clusters.

I am sure that some people I will like in heaven a great deal better than others. Yonder is a constellation of stately Christians. They lived on earth by rigid rule. They never laughed. They walked every hour anxious lest they should lose their dignity. But they loved God, and yonder they shine in brilliant constellation. Yet I shall not long to get into that particular group. Yonder is a constellation of small-hearted Christians—asteroids in the eternal astronomy. While some souls go up from Christian battle, and blaze like Mars, these asteroids dart a feeble ray like Vesta. Yonder is a constellation of martyrs, of apostles, of patriarchs. Our souls, as they go up to heaven, will seek out the most congenial society.

Yonder is a constellation almost merry with the play of light. On earth they were full of sympathies and songs and tears and raptures and congratulations. When they prayed, their words took fire; when they sang, the tune could not hold them; when they wept over a world's woes, they sobbed as if heart-broken; when they worked for Christ, they flamed with enthusiasm. Yonder they are—circle of light! constellation of joy! galaxy of fire! Oh, that you and I, by that grace which can transform the worst into the best, might at last sail in the wake of that fleet, and wheel in that glorious group, a[nd] for ever and ever!

Again: Christian workers, lik[e] shine in magnitude. The mo[st] man knows that these things [the] looking like gilt buttons, are gr[eat] of matter. To weigh them, [we] think that it would require sc[ores] pillar hundreds of thousands [of] high, and chains hundreds of [thou]sands of miles long, and at the bott[om] chains basins on either side h[ere] thousands of miles wide, and [that] Omnipotence alone could put [the] tains into the scales and the hi[ll] balance. But puny man has l[ost] to the undertaking, and has [no] balance on his geometry, an[d] world against world. Yea, he [has] out his measuring line, and [has] that Herschel is thirty-six thou[sand] in diameter, Saturn seventy-[one] sand miles in diameter, and Jup[iter] nine thousand miles in diamete[r]. the smallest pearl on the beach [has] is immense beyond all imagi[na]tion. all they who have toiled for [the] earth shall rise up to a magnitu[de] ilege, and a magnitude of stre[ngth] magnitude of holiness, and a [fullness] of joy; and the weakest saint i[n] come greater than all that we c[an] of an archangel.

Brethren, "It doth not yet a[ppear] we shall be." Wisdom that s[hall] everything; wealth that sh[all] everything; strength that shall [be] thing; glory that shall circumsc[ribe] thing! We shall not be like [the] in a sick man's window, or a [few] sticks kindled on the beach t[o] shivering crew; but you mus[t] diameter and the circumference a[nd] if you would get any idea of th[e] of our estate when we shall sh[ine] stars forever and ever.

Lastly—and coming to this [point] mind almost breaks down und[er] templation—like the stars, all [the] workers shall shine in durat[ion] same stars that look down upo[n] down upon the Chaldæan [plain]. The meteor that I saw flashing [in] sky the other night, I wonder if [it] the same one that pointed dow[n] Jesus lay in the manger, and [that] pointed out his birthplace, it [has] since been wandering through th[e] watching to see how the world [has] him! When Adam awoke in [Eden] in the cool of the day, he saw [the] through the dusk of the evenin[g] worlds that greeted us last nigh[t].

In Independence Hall is an [old] bell that sounded the signatu[re] Declaration of Independence. [Let] not ring it now; but this grea[t] silver bells that strike in the [dark] night, ring out with as sweet [a] when God swung them at the [first]. Look up at night, and know tha[t] lilies that bloom in all the ha[lls] dens of our King are century p[lants] blooming once in a hundred [years] through all the centuries. T[he] which the mariner looks to-nig[ht] light by which the ships of Tar[shish] guided across the Mediterrane[an]. Venetian flotilla found its wa[y] panto. Their armor is as [bright] night as when, in ancient battle[s] in their courses fought against [Sisera].

To the ancients the stars wer[e] of eternity. But here the fig[ure] text breaks down—not in def[ect] the majesties of the judgment. [The] shall not shine forever. The[y] they shall fall like autumnal le[aves] when the connecting factory-ba[nd] nightfall from the main-whee[l] smaller wheels slacken their s[peed] with slower and slower motion [and] until they come to a full stop, s[ilent] machinery of the universe, wh[ich] wheel, making revolution of [such] speed, shall, by the touch of G[od] slip the band of present law, a[nd] and stop. That is what will h[ap]ter with the mountains. The c[hariot] which they ride shall halt so [long] that the kings shall be thrown [out] after star shall be carried out [of] amid funeral torches of burnit[ed] Constellations shall throw ashe[s] heads, and all up and down the [fields] of space there shall be mournit[ful] ing, mourning, because the w[orld] dead. But the Christian wor[ld] never quit their thrones—they s[hall] forever and ever.

GOSPEL WORK AMONG THE RANCHERS.

As the Great Cattle Ranges of the Southwest, as Home Missionaries see it—"Roughing it" on the Mexican Border.

READERS of THE CHRISTIAN HERALD are already familiar with the fact that the great home missionary organization, the American Sunday School Union, within the last few years has been greatly extending its field of operations in the Southwest, and especially in our territory adjoining the Mexican border. This is a most promising section for Gospel effort. Recent letters from missionaries of the Union report substantial progress in church planting, the founding of Sunday Schools, and a most encouraging condition of affairs generally.

MEXICAN LABORER.

This work is conducted in the ranching country of Texas and New Mexico. When Mexico gained her independence, the vast domain of Texas was unsettled, with the exception of a few Mission Stations that had been established for the benefit of the different tribes of Indians that roamed over their territories, fighting each other as well as everyone else who disturbed their "hunting ground." The Mexican government, anxious to encourage immigration, made contracts with Moses Austin and others to whom they gave large grants of land, upon which they were to locate immigrants from the United States. At that time, Texas was not considered a good thing. The country, and each family was entitled to "a league and labor" of land: the league (4,444 acres) was for stock raising, and labor (177 acres) for farming. They could be located together or separately as desired. The rich lands soon attracted a great many settlers and adventurers. The grass is abundant, and with but little attention stock would thrive well without it. Water was abundant along the many streams flowing to the Gulf of Mexico.

The rule among stockmen is to "round up" their stock, and mark and brand the calves and colts every spring. During the late war a great many cattle were not branded; they were known as "Mavericks." At first, every stockman claimed a share of them in proportion to the number of cattle he rounded, but unprincipled men took advantage of the opportunity and branded and sold a great many that did not belong to them.

Of late years the grass lands have been bought or leased from the State or railroads, and fenced with barbed wire. Some men have several thousand acres, and a great many hands to look after the fences and herds. When they start out on a "round up" they have a wagon loaded with provisions and blankets for bedding. The men sleep on the ground unless the weather is very bad. The cook drives the wagon and prepares the meals.

"Late one afternoon," writes Rev. A. B. Norrell, American Sunday School Union missionary at Brownwood, West Texas, "I stopped at a ranch, the nearest settlement being fifteen miles distant. There is an unwritten law among stockmen to divide bread, and blanket with anyone who comes along. There were only three young men there that night. I told them who I was and what I was doing; they gave me many tokens of appreciation. Two of them had been church members but they had been away from religious association so long that they were rather indifferent. We sang some Gospel songs and had prayers. The next morning I gave them some reading matter and bade them good-bye. Some time afterwards I met a man who asked me if I stayed at the Renderhook ranch at a certain time. I told him I had; he said those boys told him they wished I would visit them again.

"Twenty years ago the cow-boys were considered a wild set of men, but since the country has been fenced, only the better class are employed. Many are educated and have been raised in Christian homes."

Every sheep man is supposed to have a permanent ranch, but they all travel a great deal. They have a provision wagon and one or more herders who are frequently Mexicans. Cow men have a dislike to sheep and say they damage the range. The sheep herder is exposed to all kinds of weather and has a lonely time. Mexicans work cheaper than white men, and are very often employed as herders in shearing time. A large majority of the Mexican people are poor and without aspiration. It is said they will all gamble at "monte." So far as morals are concerned they are of a low grade. Most of them belong to the Catholic church, and very few can read or write. Being ignorant they are naturally superstitious. They sometimes marry among the negroes, but seldom among white people. They take contracts for clearing land, or chopping wood; they camp out all winter, and live in mean huts or dug-outs. Some of them have large families, most of them are slovenly and careless in their habits. In some parts of West Texas there has been considerable missionary work done among them.

REV. A. B. NORRELL, MISSIONARY.

"Like every other class of people," Mr. Norrell explains, "when taught the true principles of Christianity and personal faith in Jesus Christ, the Mexican herders make zealous Christians. They should be looked after, especially the children. Many of them could be saved with proper effort. Those who can read would appreciate Bibles, Testaments or any kind of reading matter printed in the Spanish language. I am willing and anxious to do something for them. I have never found a place too hard to hold a successful religious meeting of some kind. All sorts of people have received me kindly. The cow-boys and ranchmen are generous-hearted. They never turn a man off hungry. I love this work and hope to give my life to it."

Mr. Norrell, the missionary spoken of, is a native of Georgia, and was brought up on a farm with few educational or religious advantages. He was a soldier during the war, and came to Texas in 1871, was converted the following year, ordained in 1883, and appointed as missionary of the American Sunday School Union in 1884. He has organized 481 new schools, mostly along the frontier of Western Texas.

In the whole district of the Southwest, during the past year, the missionary workers of the Union have organized 534 Sunday Schools with 19,327 scholars, reorganized 34 others, visited 516 schools with 16,318 pupils, visited and talked with 9,382 families, and delivered 1,827 sermons and addresses, besides distributing 1,533 Bibles, 2,297 Testaments, and a great quantity of other religious reading matter. In the district there are many places wholly destitute of Gospel privileges, and these are searched out and visited by the missionaries; opportunities are sought to save the little children by the establishment of Sunday Schools, sometimes in a shed, or a room, or even a barn, and wherever possible an arrangement is made to have preaching services at frequent intervals. "The best meetings to me are the children's services," Mr. Morrell writes. "Their little trustful eyes and sweet faces are truly a joy beyond measure. One great need in this State is good reading matter for the children and young people."

SHEEP-SHEARING AT A TEXAS RANCH.

A HERDER'S CABIN NEAR SAN ANGELO, ON THE MEXICAN BORDER.

Some of the reports made to the American Sunday School Union by its missionaries in the border stations of the Southwest, disclose a condition of spiritual need which ought to awake the active sympathies of all who are interested in Christ's kingdom. One missionary, Rev. Geo. R. Stewart, writes that in one district in Southern Arkansas, there are "4,000 children and young people who do not go to Sunday School, but who fish, hunt, and spend the day in other sinful sports. Can't you help us?" he asks appealingly. Very hopeful reports of Gospel progress and soul-saving are made by missionaries S. C. Johnson, Central Texas, and J. M. Stockson, Southeast Texas. Rev. W. H. Gill, Arizona, has a district of mountain ranges and valleys, difficult of access, with a population of 105,000, comprising whites, Indians, and Mexicans. He has established two growing missions, but the field is vast and needs many more laborers.

All the work of the American Sunday School Union is undenominational and it appeals to every Christian Church and home in the land. $25 will start a new Sunday School, $1 represents the average cost of a single scholar, and $10 will buy a complete Sunday School library. All contributions for this excellent work sent to this journal will be duly acknowledged in these columns.

SAVING THE CHILDREN IN INDIA.

How the Helpless Girls, Orphaned and Widowed in their Childhood, have been Sheltered by the Missionaries Aided by "Christian Herald" Funds and Kept from Ruin.

AMONG the sufferers by the famine in India the saddest cases are those of the girls, many of whom, married in their early years after the custom of the country, have become widows while still under twelve years of age. Some of these are orphans, too, and are utterly destitute. It has been one of the most delightful results of the generous gifts of the readers of this journal that so large a number of these poor creatures have been saved through the aid rendered from THE CHRISTIAN HERALD Famine Fund. On this page we reproduce a photograph of a group of these girls whom Mrs. Hume of Byculla, Bombay, was enabled to receive and feed and clothe through the funds supplied by our readers. Mrs. Hume gathered them in the garden of the Mission and had them photographed in order that the readers of THE CHRISTIAN HERALD might see how bright and intelligent were the girls who are being kept alive by their bounty. This means in many cases far more than physical life. Designing persons of both sexes too often take advantage of distress, such as these girls were enduring, to lead them to lives of shame—a fate worse even than death by hunger. Instead of having to choose between those dreadful alternatives they have been taken into a Christian home were they will receive Christian training. The missionaries are very thankful to have such an opportunity of winning for Christ girls who will in the future, either in the home, the school or mission work, be able to speak for Christ as the foreigner cannot do. That the missionaries have been able to do this to so large an extent is due to the liberality of our readers, who have supplied them with the funds without which the opportunity must have been allowed to pass unused. Mrs. Hume has also a group of boys who were brought to the mission either by their parents or by charitable persons who found them orphaned by the roadside. These, too, the kindly lady and her devoted husband, who is a missionary of the American Board, have been enabled to shelter and feed and teach.

Like Pandita Ramabai, whose grateful thanks for the help of our readers, we published in a former number of this journal, other ladies have devoted themselves specially to this promising work. Miss Lillian Deitrich, who is laboring at Cawnpore, under the auspices of the Women's Union Missionary Society, writes that the money sent her from THE CHRISTIAN HERALD Fund has already enabled her to take in over one hundred of these little famine-suffering orphan girls. "Some of the stories they have to tell us," writes Miss Deitrich, "make one's heart ache for them; how, driven by hunger from their once happy home, the whole family have gone out to seek food, which they could not obtain, in any place and these children have seen one member of their family after another, father, mother, brothers, sisters lie down by the roadside and die. Sometimes they are the sole survivors of the family, and were rescued when they, too, had given up hope and expected no fate but that of dying as their relatives had died. On behalf of our orphan girls, as well as of the starving men and women of India, whom through your means we have been enabled to save, I thank you most heartily, and through you the contributors to the fund."

A similar work is being done by Rev. Henry Fairbank of Wadale, in the Ahmednagar District. Among the beneficences in which Mr. Fairbank has used the money sent to him by THE CHRISTIAN HERALD Fund, he mentions particularly the children. In a letter just received from him, he writes: "There are about one hundred and twenty-five children under my care (or rather there were, for another detachment, just arrived, brings the number up to to one hundred and fifty). All these I am now enabled to provide with food and clothing. Some of these are orphans, and of the others the parents are at relief camps. There are others, too, for whom I have not sufficient accommodation. They were in danger of starving, so I have placed them in charge of a near relative in one of the villages, who supplies them with food and clothing. It costs more than four hundred rupees (about $133) a month to do this, so that I shall need a large sum to continue the work. I think I could not have had the courage to face all the distress by which we are surrounded, if I had had no means of relieving it. I am very grateful to you for making it possible for me to give help to such large numbers. Please pass on my thanks to those who have contributed so generously to this Famine Fund."

From Rev. James Smith of Ahmednagar comes the following grateful letter: "At a recent special meeting of the American Marathi Mission held at Ahmednagar, to organize more fully measures for famine relief in our district, and to distribute the funds for such relief that have been placed in our hands by Christian friends in America, it was voted that I express to you on behalf of our Mission our very deep sense of the obligation under which you have placed us personally at this time of deep distress, by your early and often repeated donations for famine relief. We have received directly by cable $8,000, and through Bishop Thoburn's Committee Rs. 10,500, say $3,000 more. This money has enabled us to relieve many thousands of necessitous people whom Government Relief measures could not reach. We have endeavored to work in co-operation with Government officers, they on their part offering labor to all able-bodied persons, and providing more especially for children, aged and infirm persons, giving clothing, distributing grain, in some cases gratis where it seemed necessary, and in other cases selling the grain at reduced rates at a loss so as to put it within the reach of the industrious poor. We have also found employment for people who, for sufficient reasons, could not live at the Government Relief works. Other sums have been spent upon digging or deepening irrigation wells. Since the rain began to fall in some parts of our district, we have given large sums to the farmers to purchase seed grain. If the rains had been general, we could have spent for seed grain thousands of rupees more than we have received. The rains have been delayed, however, abnormally and are not expected now in the Deccan until September, when seed grain will be urgently needed. In the meantime the distress continues to increase in the Ahmednagar and the Sholapur Districts.

"The above are but examples of the ways in which your charity has been administered. With all this the Gospel of Jesus Christ has been preached as the only way of salvation and Jesus as the Bread of Life. May the Spirit bless what has been done in his name! In the meantime will you assure your subscribers that these 'dumb millions' are not incapable of gratitude, and every day we hear their thanks to those who, though so far away, have proved the Good Samaritan."

Writing from Ellichpur, Miss Murray thanks God for the contributions to the Famine Relief Fund, adding: "We shall need it all for this month, with Relief Works going on besides the mud wall of Kothara." Relief camps are carried on at Duni, Ghatang, and several other centres. At Bhaisdehi several hundred men are working who have to be fed daily, as well as hundreds of children who get a free meal, besides the orphans. Then there are the Khamla Relief Works, where there are from 900 to 1,000 employed, 400 of whom are busy road-making, the others helping as they are able. These also are fed. These men need teaching how to work, and God is thus bringing the wild hill tribes under unwonted discipline. By the sale of cheap grain several thousand people are being fed who would otherwise be in a state of whole or partial starvation. This relief covers a large area of villages in the jungle.

Last, but by no means least, there is the large family of 140 orphans to be daily provided for in three separate orphanages. The older of these are learning weaving, carpentering, sewing, farm work, and household service.

"CHRISTIAN HERALD" FAMINE GIRLS RECEIVED BY MRS. E. S. HUME, BYCULLA, BOMBAY.

Ceylon Coming to Christ

(*Continued from First Page*

employment to many natives. On plantations near Colombo, it is la... the finest tea in the world is gro...

SINGHALESE CHILDREN IN A CEYLON FRUIT GARDEN.

fragrant shrub thrives everywhere, the lowland next to the coast, to titude of 1500 feet on the moun... Tea bushes are planted at r... tances apart, in land which is carefully drained and weeded. ... are pruned at the prop... and within two months aft... the first young shoots a... are picked. Every ten d... weeks a new, tender grow... out, and the fresh and delic... are carefully gathered. he... dried and rolled, sort... weighed, packed and ship... 150,000 acres of land are ... tea cultivation, the labore... ed being chiefly Indians and ... hilese.

In Ceylon, betrothals and ... dings frequently take p... very early age. These ... and grooms—mere chil... united for life without any ... of choice on their own ... maternal uncles play an ... part in these miniature ... and the senior uncle ... always the *majordomo* o... casions.

One of our photographs pre... a group of three Buddh... carefully, and let us hope ra... ly, studying the Bible in e... language. Another phot... ords a view of one of t... heathen shrines of Ceylon he... ple of Maligawa (or "the ... the Tooth") near Kandy, he... "sacred tooth of Buddha" as... preserved nearly 1500 yea... hists in other lands send th... gifts to the priests who c... famous temple, and many ... are attributed to this reli... of such monstrous size ... gest the molar of a mammoth, ... of a human being.

THE BETHESDA HOME

For Homeless Girls.

No. 79 Fort Greene Place, Brookl...

(Conducted under the auspices of The Christ...

A much needed rescue wo... Greater New York.

Matron in charge, 30 beds, laun... sewing rooms; regular religious ... Many friendless girls helped a... to their homes, and others helped ... lar employment and better lives.

The following contributions ... this Samaritan work have bee... by THE CHRISTIAN HERALD:

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Friend, Paterson	...
Invalid, Me	...
Anon, Millheim	...
Jennie P Smith	...
The Lord's money, Dudley	...
S A Wing	...
Mrs E Morley	...
Susie L and Jos Winter	...
I H N, Schenectady	...
In His Name, Ellenville	...
Total	$7...

THE BIBLE AND THE NEWSPAPER

H HAWAIIAN TREATY.

ECENT news from Hawaii indicates that by this time the Senate of the Republic has ratified the treaty of annexation. It was convoked on September 8th, for the express purpose of consid- e treaty and no doubt was enter- s to the decision it would reach. Lin M. Thurston, the representative aii at Washington, says that the t is practically unanimous for the nd previous to its adjournment, ith the lower house in a resolu- aring that the interests of Hawaii d her annexation to the United As the complexion of the Senate hanged since that resolution was here is no reason to doubt that y has been ratified on the Hawaii- The question will then rest with ed States Senate. It is believed npt ratification in Hawaii will in- n its favor some of our Sen- o are now hesitating. It is at a rebuff at this time row Hawaii into the arms and no Senator would will- ntribute to that result. the United States have en eager to gain possession lands and have fully real- t responsibility that acquir- would involve, they could it with equanimity to seeing the possession of any other The attitude of Japan both sting to our Government nnexation and in protract- bullying way the disputes waii, indicates that it has vetous eye on the islands. a is probably aware of the doubting its ability to main- independence is the more for the protection of the States. It is doubtful, how- ether our Senate will ratify y without a struggle. Con- Senators are averse to so a departure from our tradi- olicy and anticipate trouble rning a dependency more o thousand miles away. eless, it is admitted that the of the Pacific commerce ren- possession of these islands, have been aptly called the ds of the Pacific, exceeding- ble and as we do not acquire conquest but on the peti- heir people, there can be no tious scruples about accept- n. It will be for the Senate whether the advantages of ng them are greater than the trou- danger their possession will in- Happily for the human race, such ations do not weigh when men de ist to reign over them. Neither il condition, nor the risk of dis- auses him to reject any who de- come under his sway.

mat cometh unto me I will in no wise cast (Jn 6: 37).

ht om Garbage.

g his recent visit to this country d the Congress of Scientists, Lord gave an interesting description of system of disposing of the garb- great city so as to extract electric m it, and to supply hot water to lic baths and laundries. Briefly, provides for the employment of r conveying street, trade, and ld refuse to the works, where mo- and electric elevators distribute it ping platforms; from these it is shot aid of mechanical feeders into a ells of the destructor. A forced supplied by motor-driven fans, eeds the intense fire in which the s consumed. The fire gives the to steam generators and boilers ing the engines and dynamos and the water furnished to the baths dries. By means of this arrange- ment, it is expected that not less than twenty thousand tons of refuse—which has formerly been carried out to sea at great expense—will be consumed annually in this plant. Experts in engineering are united in pronouncing this project an extremely unique union of scientific knowledge and mechanical skill—one that will doubtless be imitated by many municipalities. Thus from the refuse comes light and the means of cleansing. Our rescue missions are engaged in similar work. From the human refuse that they gather, through the Holy Spirit comes light and usefulness:

God hath chosen the foolish things of the world . . . . and the base things of the world and the things which are despised . . . . That no flesh should glory. (1. Cor. 1: 27.)

Why the Clock Varied.

A curious explanation is given of the variations of the great clock which is on the front of the Grand Central depot in New York. Although the mechanism of the clock is without defect and has been kept in perfect order, it has of late been seldom exactly right. It was noticed that sometimes it would gain and sometimes lose considerably. The variations, it appears, have been caused by the pigeons perching on the hands of the clock. The hour hand is thirty inches long and the minute hand forty-two inches long. A gentleman who noticed recently a speck on the face of the clock, procured an opera glass to ascertain what it was. The glass showed him a blue pigeon perched on the hour hand, calmly pruning its feathers. The time was nearly twenty minutes past four, and the great minute hand was decending with the fair probability of crushing or decapitating the pigeon as it overtook the other hand in its descent. The bird did not seem in the least alarmed, though in comparison with itself, the bar of metal must have seemed a huge arm. As the minute hand approached, the bird flew lightly upward and alighted upon it until it glided past the danger point. Then it fluttered to the hour hand again, as the more steady and permanent foothold, and sat pruning its feathers as before. It was not difficult, after that, to understand why the clock, in spite of the excellence of its works, did not keep accurate time. The weight of the pigeon on the minute hand, for a short time, would be sufficient to hasten it or retard it, according to whether it was ascending or descending. It was useless to do anything to the works while the pigeons perched on the hands. It is so in life. The reason that some Christians are not showing a good example is often not to be found in their intentions or desires, but that they suffer some temptation or some association to hamper them in their conduct. The Scriptural advice should never be forgotten:

Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us. (Heb. 12: 1.)

Attacked by Raccoons.

A Brooklyn lawyer who has been spending a few weeks with his family at their sea-beach home, returned one day last week to attend to some business. In the evening he went to his deserted home to see that everything was safe. As he opened the front door he was viciously attacked by some wild animal. He could not see at first what it was, but he defended himself as well as he could until another leaped at his throat. Then he shouted lustily for help. Two passers-by ran to his assistance, and one of them fortunately had a revolver with which he shot one of the animals. His companion seized the other animal which was holding viciously to the lawyer's hand. The animal let go his hold and turned savagely on the new comer, who startled by the suddenness of the attack, loosed his grip and the animal bounded away and disappeared. Examining the dead beast, they found it was a raccoon. It and its mate had evidently made the lawyer's house their home for several days. They had escaped from the cage of a student of natural history who lives on the next street, and they had lived on chickens which they had stolen from the henneries of the neighborhood. How they gained an entrance to the house is not known, but it was in some way that permitted easy ingress and egress. They had been lost for some time and though they could not be found, it was known by their depredations that they were in the neighborhood. If the owner of the house had been at home they could not have made it their refuge. The human heart is liable to the same danger. When Christ is not there, evil passions make it their abode, which destroy the man and injure all about him. There is need for all to offer the prayer of the Prophet:

O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land and as a wayfaring man that turneth aside to tarry for a night . . . we are called by thy name; leave us not. (Jer. 14: 9.)

His Friend or Gold.

A touching story of the love of two friends comes from Seattle, Wash. Lying in the hospital in that city is a man suffering from an incurable disease. Tenderly watching over him, and anticipating all his wants, and nursing him with the gentleness of a woman, is a strong rough man who, for his sake, turned his back on an enormous fortune. The two men were born in Scotland, and came to this country about eleven years ago. They had been school-fellows in the old country, their homes had been only a mile apart, and they had grown up with a warm affection for each other. They lived for a time in Chicago, working at their trade as carpenters; then at St. Paul, and afterwards at Seattle. While there they heard it whispered that there was gold in Alaska. They went there together, and worked hard with fair success. Then came the news of the Klondike discovery, and they promptly made their way across the frontier to the new field. They bought a claim for five hundred dollars, and were beginning to take out gold in large quantities, when one of the friends fell sick. He grew worse, and became unable to leave his bed. He suffered much and at last the other realized that the only hope of saving his life was to get him to Seattle where he could have proper medical attention. The sick man, too, wanted to go, but it was impossible to go alone. His friend never hesitated. He made his arrangements as quickly as possible, left his claim with all the wealth it promised to yield, put his friend on a horse and walked beside him to steady him, all the way to Dawson City. Eventually they reached Seattle, only to learn that the sick man could never recover. His friend is staying with him to the last, anxious only to comfort and cheer him. It was a noble thing to do. Few men would have done it, yet all admire such sacrifice; but how few think of what Christ resigned and suffered that he might save them, or feel any gratitude to him!

Greater love hath no man than this, that a man lay down his life for his friends. (John 15: 3.)

THE BURIAL PLACE IN HAWAII OF CAPTAIN COOK.

A New Race.

One of the most remarkable papers read at the recent Medical Congress at Montreal, was that of Dr. R. M. Bucke, dealing with psychological problems. Classing together spiritualism, telepathy, clairvoyance and other mysterious phenomena, he was disinclined to regard them as charlatanry, though unscrupulous people had often used them in that way. Neither did he believe that the phenomena were the results of outside agents, such as spirits or demons, acting through human beings. He had personally investigated many of these phenomena, and was acquainted with several persons whose cases could not be explained by medical science, but who were evidently sincere in their words and actions. He mentioned Mollie Fancher, of Brooklyn, and Stainton Moses, as cases in which there was no hypocrisy or deceit. His own conviction is that a new form of consciousness is appearing in the human race and that a higher order of faculties and senses is developing and becoming more and more common. The new order obeys the laws to which every nascent faculty is subject, and its presence is clearly marked. Many more or less perfect examples of this higher consciousness Dr. Bucke has studied and has witnessed exhibitions of their powers. He is convinced that there are persons endowed with senses and faculties not possessed by ordinary people, and that the number of such persons is increasing. Whether these faculties will grow, become common and finally universal, or whether they will wither and disappear, it is too early to predict; but Dr. Bucke expressed the hope that they were indications of the birth of a new race, a higher type of man, which would possess this higher consciousness and would be far superior to the present race. The doctor's hope seems to rest on substantial grounds. Christians have long indulged it, though it was not expected that it would be fulfilled in this world, but in the presence of our Lord.

It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. (1. John 3: 2.)

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

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Patience With Children.

DO not let us stand projecting the shadow of our sorrows upon the sunshine of girl-hood and boy-hood. After awhile their time to weep and struggle and groan will come. It will come soon enough. Let them be happy while they may. Let us have not less but more sportiveness for the young.

Indeed it keeps one fresh to have these things going on around us. A good, healthy man at fifty is only a boy with added experience. A woman is but an older girl. Summer is but an old spring. August is 'way in its teens. We shall be useful in proportion as we keep young in our feelings. There is no use for fossils except in museums and on the shelf. The fact is that we all keep going over what we did in childhood. You thought that long ago you got through with "coasting" and blind-man's buff and ball-playing, but our lives for the most part are passed in playing those old games over again. We climb slowly up the hill of life, and then go quickly down. What is that but coasting? You say, what a racket those children make in the other room! When the neighbor's boys come in it seems as if they would tear the house down. "Father, be patient," the sensible wife says; "we once played 'blind-man's butt' ourselves." Sure enough, the father is playing it now, if he only knew it. Much of our time in life we go about blind-folded over mistakes, trying to catch things that we miss, while people stand round the ring and titter and break out with half-suppressed laughter and push us ahead and twitch the corner of our eye bandage. After awhile we vehemently clutch something with both hands and announce to the world our capture. The blindfold is taken from our eyes and amid the shouts of the surrounding spectators, we find we have after all caught the wrong thing. What is that but blind-man's buff on a grand scale? Better be patient with the young ones. Do you wonder why children can spend so much time with the ball and bat? What in one case, life is a great game of ball. We all choose sides and gather into denominational and political parties. We take our places on the ball ground. Some are to pitch; they are the Pastorals. Some are to strike; they are those fond of polemics and battle. Some are to run; they are the candidates. There are four innings: youth, manhood, old age, and death. Someone takes the bat, lifts it and strikes for the prize and misses it, while the man who was behind catches it and goes in. This man takes his turn at the bat, sees the flying ball of success, takes good aim and strikes it high, amid the clapping of all the spectators. We all have a chance at the ball. Some of us run to all the four hunks, from youth to manhood, from manhood to old age, from old age to death. At the first hunk we bound with uncontrollable mirth; coming to the second we run with a slower but stronger tread: coming to the third our step is feeble; coming to the fourth our breath entirely leaves us and the game of life is done.

The Duty of Employers.

BE not among those who never say anything to a mechanic, but find fault. If he has done a job well, tell him so. The book is well bound, the door is well grained, the chandelier is well swung, the work is grandly accomplished. Be not among those employers who never say anything to their employees except to swear at them. Do not be afraid you will make that mechanic so puffed up and arrogant he will never again want to be seen with working apron or in shirt sleeves. You feel you have a right to find fault with a mechanic when he does ill. Do you ever praise a mechanic when he does well?

If you desire to do your whole duty to the men and women in your service: first of all, then, pay as large wages as are reasonable and your business will afford. Not necessarily what others pay, certainly not what your hired help say you must pay, for that is tyranny on the part of labor unbearable.

Moreover, it is your duty as employer, as far as possible, to mould the welfare of the employee. You ought to advise him about investments, about life insurance, about savings banks. You ought to give him the benefit of your experience. There are hundreds and thousands of employers in this country and England, I am glad to say, who are settling in the very best possible way the destiny of their employees. These men have built reading-rooms, libraries, concert-halls, afforded croquet lawns, cricket grounds, gymnasiums, choral societies for their employees, and they have not merely paid the wages on Saturday, but through the contentment and the thrift and the good morals of their employees, they are paying wages from generation to generation forever.

Crossing the Line.

THERE are men in mid-life, or in early life, or in old age who so aggravatingly reject the Gospel that God lets them alone. They slam the door of the soul in God's face and tell him to begone. Eternal affront is given, and in the book from which no erasures are made their name is recorded among the doomed. Let a man cross the line which separates God's mercy from his indignation, let a man cross that line one inch, and he is as badly off as though he had gone ten thousand furlongs beyond. Oh, before the door is shut, enter! Before the ship sails, get on board! "The King's business requires haste—haste!" Beside that, this truth comes upon me with the greater force when I remember that our earthly stay is uncertain. How I was thrilled when a little piece of paper was handed to me one morning, announcing the departure of one who only a little while before had as much life and health as we have! We are all living on borrowed capital, and know not when it may be called in. There is no map of the great future into which we are traveling.

There are so many ways of getting out of life; by fall, by assassination, by overwork, by malaria, by insidious disease, by misplaced railroad-switch, by rotten bridge, by fractious horse, by falling wall. Suddenly the curtain falls and the lights are put out, and we go so quickly. Our passage from this life to the next is quicker than I could drop my handkerchief from one hand to the next. The clock ticks one moment and we are here. The clock ticks the next, and we are in eternity. What if we die not prepared? Can there be any sorrow greater than that? Who can imagine the horror of that undoing? There can be no rectification of blunders beyond the dead line.

About Thorns.

EVERYONE has a thorn sticking him. The housekeeper finds it in unfaithful domestics; or an inmate who keeps things disordered; or a house too small for convenience, or too large to be kept cleanly. The professional man finds it in perpetual interruptions or calls for "more copy." The Sabbath School teacher finds it in inattentive scholars, or neighboring teachers that talk loud and make a great noise in giving a little instruction.

One man has a rheumatic joint which, when the wind is northeast, lifts a storm signal. Another a business partner who takes full half the profits, but does not help to earn them. These trials are the more nettlesome because, like Paul's thorn, they are not to be mentioned. Men get sympathy for broken bones and mashed feet, but not for the end of sharp thorns that have been broken off in the fingers.

We want what Paul got—grace to bear these things. Without it we become cross, censorious and irascible. We get in the habit of sticking our thorns into other people's fingers. But God helping us, we place these annoyances in the category of the "all things that work together for good." We see how much shorter these thorns are than the spikes that struck through the palms of Christ's hands; and remembering that he had on his head a whole crown of thorns, we take to ourselves the consolation that if we suffer with him on earth, we shall be glorified with him in heaven.

Heavenly Messages.

EVERY Christian carries a dispatch from God to the world. Let him ride swiftly to deliver it. The army is to advance and the enemy is coming. Go out and fulfil your mission. You may have a letter committed to your care, and after some days you find it in your pockets; you forgot to deliver it. Great was your chagrin when you found that it pertained to some sickness or trouble. God gives every man a letter of warning to carry, and what will be your chagrin in the judgment to find that you have forgotten it!

A week-night meeting widens the pulpit till all the people can stand on it. Such a service tests one's piety. No credit for going to Church on Sabbath. Places of amusement are all closed, and there is no money to be made. But week nights every kind of temptation and opportunity spreads before a man, and if he goes to the praying circle he must give up these things. The man who goes to the weekly service regularly, through moonlight and pitch darkness, through good walking and slush ankle-deep, will in the book of judgment find it set down to his credit. He will have a better seat in heaven than the man who went only when the walking was good, and the weather comfortable, and the services attractive, and his health perfect. That service which cost nothing God accounts as nothing.

If you are on a railroad train, and stop at the depot, and a boy comes in with a telegram, all the passengers lean forward and wonder if it is for them. It may be news from home. It must be urgent or it would not be brought there. Now, if while we are rushing on in the whirl of everyday excitement, a message of God meets us, it must be an urgent and important message. If God speaks to us in a meeting mid-week, it is because there is something that needs to be said before next Sunday.

BRIEF NOTES.

Rev. John Paton, the Apostle of the Hebrides, reports 1,120 additions to the membership in the islands of the South Seas during the past year.

Temperance clubs have been established in every high school in Holland, and in many cases the membership is a large percentage of the whole number of students.

Four Persian young men, who have been pupils in the school conducted by American missionaries at Teheran, have graduated in medicine and received diplomas.

Dr. O. J. Nave, who has been a chaplain in the United States Army for several years, and was stationed at Fort Niobrara, Neb., has been transferred to Fort McPherson, Atlanta, Ga.

Rt. Hon. W. E. Gladstone writing in regard to a young man as to his religious faith, says: "I write, and all I think, and all I hope is based on the Divinity of our Lord—the one centre of hope for our poor, wayward race."

A prominent journal states the startling fact that the number of murders in the United States last year reached a total of ten thousand six hundred and fifty-two, which is an average of nearly thirty a day.

Rev. B. Fay Mills, in a letter to the *Independent*, denies the report that he has left the Presbyterian Church to join the Unitarian communion. In stating his present position he acknowledges that he is in harmony with the leading doctrines of the Unitarian platform.

As a practical evidence of the value of missions, the *Missionary Review* states that in 1850 you could buy a man in the Fiji Islands for seven dollars, butcher him, and eat him at an even public remonstrance. To-day there is a church in nearly every house, and on Sunday nine tenths of the people may be found assembled in the churches for public worship.

The death is announced of Mrs. Lucy Munger, who went out last year from Clarendon Street Church, Boston, Mass., to labor in Japan. Mrs. Munger was for several years the Corresponding Secretary of the Young Women's Christian Association of Iowa, and will be mourned by a large company of young women, whom she inspired with a higher conception of the Christian life.

The Committees appointed by the Congregational and Christian Churches to arrange for church union, have held a united meeting, but the results have not been made public, but it is announced that satisfactory progress was made. Rev. William Hayes Ward, D.D., is chairman of the Congregational Committee, and Rev. Dr. Weston chairman of the Christian Committee.

A Mormon Elder with head-quarters in Brooklyn, N. Y., is authority for the statement that in the Eastern States alone there are nearly three thousand communicants of the Mormon Church, and more than one hundred elders. Since Utah became a State, prosecutions for polygamy have ceased, and under the constitution of the State there are no penalties for infringement of the law against polygamy.

The Presbyterian Board of Publication has issued an order of worship for "Rally Day," which is September 26th. The object of the service is to reorganize the Sunday School for the scattering incident to the annual vacation. The programme is supplied free to any Presbyterian Sunday School sending the necessary postage to Dr. James A. Worden, 1334 Chestnut St., Philadelphia.

The grave of Martin Luther in the Castle Church at Wittenberg has been opened, and the bones of the great reformer were found and identified. Prof. Kostlin, of Halle, the biographer of Luther, has just published a full account of the finding of the remains. He made the statement in reply to a charge that the body of Luther had not been buried in the grave supposed to be his. Kostlin's detailed statement sets at rest doubts which have been expressed for a number of years.

The American Bible Society announces that a large folio Bible in the English language, specially prepared as a gift to the Emperor of Japan, and sent to Yokohama. It will be formally presented at the first fitting opportunity after the Emperor's return to Tokio in the autumn. Arrangements will be made in the name of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, which jointly concerned in the publication and distribution of the Japanese Scriptures.

During the recent Northfield Conference the subject of the new school building required for the Industrial Institute of Mayesville, S. C., was presented by Miss Emma J. Wilson, one of the devoted colored teachers of the Institute. Many who expressed his cordial interest, and Mr. Hodskey kindly undertook to receive subscriptions to forward them to THE CHRISTIAN HERALD for the Building Fund. About seven hundred dollars are still needed to erect a suitable building. The lot which has been acquired by the Trustees of Friends of the colored race could have no better opportunity than this of helping promising children to help themselves. Dr. Klopsch, the proprietor of this journal, and Dr. Asa Hillis, Pastor of the Church of the Strangers, New York, are trustees of the Institute.

A handsome gold medal has been presented to Engineer Underdown of Raton, New Mexico, by a number of Christian Endeavorers as a reward of his remarkable heroism in a recent accident. Mr. Underdown, who is a member of the Presbyterian Church of Raton, of which Rev. Thomas C. Moffett is pastor, had charge of a train carrying Christian Endeavorers from Santa Fe county. When near Raton, the main-rod of the locomotive snapped short, and the fragments, with inconceivable force and speed struck the cab at every revolution. Engineer Underdown was surrounded with a cloud of scalding steam, and missed his fireman, whose dead body was subsequently found beside the track, and the engine being rapidly demolished. The brave engineer remained at his post struggling manfully to get the disarranged brakes to work, and ultimately brought the train to a standstill. The Christian Endeavorer passengers learning how terrible a catastrophe had escaped, took up a subscription on the spot. The sum of seventy dollars was given, and fifty dollars were sent to the family of the fireman, and twenty dollars were spent in a gold medal for Engineer Undertown as a memorial of his heroic devotion to duty.

THE SUNDAY SCHOOL

Pal's Journey to Jerusalem.

unc School Lesson for Oct. 3. Acts 2 1-15. Golden Text Acts 21: 13.

BY MRS. M. BAXTER.

THE biography of Paul in the Acts of the Apostles gives a wonderful sample of God s workmanship. Side by side with his unparallelled ministry runs the growth of Christ in him, as he continually learned Christ in the Word, and in the dealing of his God with him. In ly days of following Christ Paul en guided as a little child—"Go r "Go there," and he went without dow of a desire to choose his own But in the later part of his life and there came a change. He had llowed people or circumstances, any regard for his own will, or his y or incapacity, to have a voice in he took: he had his orders from and he carried them out. But now, ger a little child, who has to obey understanding, there comes a : now Paul can purpose to go to em, and also to see Rome (Acts 19: was a purpose in the Spirit who is guide into all truth, and Paul did after the guidance he had in his childhood, but accepted the re- ility which God put upon him to d to know the way of the Spirit of

the tactics of the enemy changed; in the journey of Christ up to Je- when "He steadfastly set his is disciples could not understand would have hindered him, so it w with Paul, and apparently the Ghost showed the disciples one nd Paul another. Neither Peter, other of the apostles could accept erstand that Christ must suffer: ar from thee Lord, this shall not be ee." (Matt. 16: 22.) The Holy witnessed in every city that bonds ictions awaited Paul (Acts 19, 23), very first place on his journey up Jerusalem where he found disciples. at Tyre, they said to him through Spirit, that he should not go up to Je- h. How perplexing this would be oung and inexperienced Christian not know how to place all before d, and to wait for him! Paul does y that the disciples have their light od, but more of the plan of God ey see has been revealed to him. ows and accepts from God's hand ds and afflictions which are await- h: he knows that his way lies to em and later on to Rome, and he the difficulty of direction as one ll things which work together for them that love God.

ng spent seven days with the dis- t Tyre, Paul departed and another g farewell took place. The whole ittle church, wives and children in- de, turned out and accompanied him to seashore, where they had a last together before he took ship for leais, where he spent only one day e brethren. But what days of rec s intercourse with God and with e other must those have been! Their pping place was Cæsarea. There ul sited the same Philip, "one of the en (Acts 4: 3-5), who had been so ch sed of God in Samaria. Not only s llip an evangelist, he had also four gers which prophesied, i. e., spoke o en "to edification and exhortation d mfort" (1. Cor. 14: 3). Here Paul's y s more prolonged, and here again e ne trial awaited him. Agabus, a pt from Jerusalem, had come down Cæsarea. "And when he was come he k aul's girdle, and bound his own nd and feet, and said, Thus saith the oly host, So shall the Jews at Jerusa- em nd the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." In this case, the Holy Spirit did not say that Paul should not go up to Jerusalem, but spoke of the consequences if he should go. How should the work of God in his hands go on if Paul were bound? Would he rashly put an end to his precious ministry? It looked like foolhardiness and obstinacy if he persisted in his purpose in spite of these warnings. It was a severe test, a difficult lesson. But perhaps now, as never before, this man learned to hide in his God; to lay all before him and wait for a confirmation of his own purpose, not in his own self-will but in the Spirit. God had shown him Jerusalem, and later on Rome, and in the future he saw nothing but the will of his God in connection with these two cities. All consequences were alike to him. He would trust God with his ministry, with the care of the churches, with the misunderstanding of those who honestly believed he was taking a wrong step. But he could not afford to let even God's leading of others come between him and what he saw to be the will of his God. He was not responsible for God's leading of others, but he was responsible for God's leading of him, and he knew his God too well to fear that he would allow him to make a mistake. While our Lord shews us in his Word, and prayed in his high-priestly prayer for the unity of his children, he nevertheless teaches us not to be servants of men.

Paul weathered the storm, remained unmoved even when his companion in travel joined the disciples at Cæsarea in beseeching him not to go up to Jerusalem. His answer was characteristic. "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem in the name of the Lord Jesus." The disciples had also their lesson to learn. Luke, who writes the account, had seen many signs of a coming storm: the disaffection of the unconverted Jews on account of Paul's ministry, and the knowledge that many of these Jews would be at Jerusalem, as well as their own distinct guidance by the Spirit, made it hard for them to hold their peace. Their lesson was to learn to trust Paul with God, and his lesson was to trust them with Him. "When he would not be persuaded we ceased, saying, The will of the Lord be done."

Now the last stage of this eventful journey was come. After three days "we made ready our baggage" (R.V., margin) and went up to Jerusalem. Loving hearts cared for their beloved teacher, and one, Mnason, an old disciple, went with them for no other purpose than to provide hospitality for the party. All should be done to make things as easy as could be for the man who had been God's instrument to bring them near to their Lord. They arrived at Jerusalem and the brethren received them gladly. There were loyal hearts in Jerusalem, but much was stirring both within the church and outside of it. "The day following Paul went in with us unto James; and all the elders were present. And when we had saluted them he declared particularly [rehearsed one by one, R.V.] the things which God had wrought among the Gentiles by his ministry. And when they had heard it they glorified the Lord. They would not but recognize that the work was of God, the knowledge of Christ spread abroad throughout Asia, the planting of churches throughout Asia Minor and a large part of Macedonia and Achaia: they were wondrous things which God had wrought.

But the elders of the church knew that a storm was brewing and all that they had heard of the mighty power of God did not prevent their adopting, and calling upon Paul to adopt, politic methods to prevent the coming storm. They think of an expedient which they expect to succeed, and they persuade Paul to adopt it, and the man of God who has safely passed through test after test which might have drawn him back from the path of close obedience, the obedience of faith, in this instance, under the pressure of the powers that be, comes down from his high standard and does that which is politic rather than that which is of faith.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

LUKE'S characteristic attention to detail enables us to trace Paul's journey from place to place. He appears to have sailed on a merchant vessel, as mention is made of the unloading of her cargo. In those days the habit was to hug the coast having no compass, it was dangerous to go out of sight of land. It seems probable, too, from the narrative, that they did not sail in the night; the various stopping-places look like a day's sail apart and we infer that arriving at a port the ship would wait until dawn. The voyage would be full of interest to an ordinary traveler, but to Paul and his companions all the usual sights, like the Colossus of Rhodes, a gigantic statue adorning the harbor and accounted one of the seven wonders of the world, were matters of no concern. They are not even mentioned in the story of the voyage. After the pathetic parting at Miletus with the friends from Ephesus described in the lesson for September 19, they took ship, and following the western coast of Asia Minor, came to Coos, an island famous for its fertility and for its school of medicine. Its chief town, called Cos, now Stanchio, was the birth-place of Hippocrates, the father of medical science. Thence to Rhodes, and from there to Patara. This port is at the angle at which the coast suddenly turns eastward. Here the course of the ship was south-east, forming the base of a triangle, of which one side is the southern coast of Asia Minor, and the other side the western coast of Phœnicia and Palestine. The distance is about three hundred and fifty miles. Passing Cyprus, the scene of his early labors on his first missionary journey, Paul reached Tyre, to which port the ship's cargo was consigned. Waiting there either for the same ship to proceed after being unladen, or for some other ship, Paul found an assembly of believers and spent a week with them. They were concerned about his safety and begged him not to go to Jerusalem. He had been absent from Jerusalem for four years, and could not know how, as the years went by and the reports of his work reached the Capital, the animosity of the Jews toward him had increased. The people of Tyre would know and they urged him not to go. Their protest had no effect and there was another tender parting as at Miletus and a prayer on the beach. Evidently these people loved the Apostle, and mingled with their sorrow at parting from him would be their presentments that he was going into danger and probably death. Thence Paul went to Ptolemais, the modern Acre, where his voyage terminated. Cæsarea was only forty-two miles away and this distance was covered by land either on foot or on horseback. Here Paul and his friends were entertained by Philip—not the apostle, but the deacon—who had founded the church at Samaria and had baptized the Ethiopian eunuch. As was stated in the latter narrative he went to Cæsarea (Acts 8: 40), and probably had remained there, his four daughters helping him in his Christian work. Here again Paul was warned of the consequences of going forward. Agabus, who was called a prophet, having predicted a famine, which took place, arrived at Cæsarea from Jerusalem, and could give authoritative account of the state of Jewish feeling in the metropolis. After the Old Testament manner, he gave a vivid object lesson of the treatment Paul might expect. The comparison of his prophecy with the event, is an illustration of the folly of the verbal and literal interpretation of the prophecies. It was practically fulfilled, but was wrong in details. It was not the Jews, but the Gentiles who bound Paul (Acts 22: 25), and so far from the Jews delivering him to the Gentiles, as Agabus said, the Gentiles took him by force out of the hands of the Jews to prevent his being lynched (Acts 24: 7). Even Luke appears to have been moved by the prediction of Agabus and joined the other friends in begging Paul not to go forward. Paul was evidently distressed by their pleading, but he had no hesitation about his course. He must do his duty at any cost and he would not be deterred by the knowledge that it involved danger to himself. His friends recognizing the sacredness of the dictates of conscience, forbore to press their protests further and bowed to the will of the Lord. They understood that Paul was going under the belief that God had appointed him to the mission, and there was no course in that case but acquiescence. So Paul and his party took their baggage (called here by the old-fashioned word, "carriages"), and went to Jerusalem, the city of God, which was in the habit of killing the messengers he sent to it.

PRESENT CONDITION OF ANCIENT TYRE.

I am ready not to be bound only, but also to die. A device found on an ancient medal, which has become the motto of a missionary society, is that of a bullock standing between a plough and an altar. Underneath is the inscription, "Ready for either,—for toil or for sacrifice." That was Paul's constant attitude. This is the attitude of the true hero.

Four daughters who did prophecy. Paul is often quoted by those who would prevent women engaging prominently in Christian work, yet here we find him the guest for "many days" of a man who had four daughters who preached. It is doubtful whether the word prophecy in this case means prediction. In other places, Paul uses the word in a sense that implies inspired preaching of the Gospel, which is probably its meaning here. Many a lad has been influenced for life by some gentle Christian woman who was his teacher in Sunday School. In heathen lands women are working with all the courage and devotion of men as missionaries of the Cross. During the Armenian troubles, Dr. Grace Kimball braved the wrath of the brutal Turkish soldiery and protected her charges with all the intrepidity of a man. Any man who disparages woman's work for Christ is guilty of something worse than ungallantry.

He would not be persuaded. It is remarkable that Christ, whose teaching of non-resistance has often been stigmatized as cowardly, should have had so many followers conspicuous for their courage. Chrysostom the eloquent preacher was threatened by the Roman Emperor with banishment. "I defy thee," he replied. "Thou canst not banish me, for the world is my Father's house." "I will slay thee," said the Emperor, his exasperation growing. "Nay," was the reply, "I fear thee not, for my life is hid with Christ in God."

THE YIELDED WILL.

Christ's demand on His Followers Reasonable and Beneficial to Themselves and Others. Phil. 2: 1-13.

When a man is without spiritual discernment the doctrines and requirements of Christianity often appear to him as a species of degradation. He hears Christians talk of surrendering themselves, of giving up their own will and of doing everything for the glory of God. He knows that in many instances this is only religious slang, mere cant, without any substantial, practical meaning; but there are few men who do not number among their religious friends, some who really mean these things and conduct their lives on these principles. These are the men who seem to the worldling to have abdicated their manliness and who have made themselves automatons or slaves. But is this really so? Does a man degrade himself by making the will of God the supreme consideration which shapes his life?

The objection to this principle, as to so many others, is applied to it only in religious matters. In social life the principle seems reasonable and necessary. The individual will, about which there is so much tenacity when we are asked to surrender it to God, ceases to be sacred when we are asked to surrender it to men. We surrender it and we expect others to surrender it, in several relations of life. When in our Presidential years the name of the nominee of the Party, with which we are affiliated, is announced, there is commonly a widespread disappointment. It is rare indeed that the candidate is the man whom we should have chosen if we could have had our way. Yet how seldom is there a bolt from a Party! We work and argue and vote for the man whom the National Convention is made the standard-bearer. Our own will is given up, and we are content to give it up, because that is the only way to victory in November. Still more conspicuous is the surrender of the will in the army. The soldier and the subordinate officer often do their work blindly. They advance, or retreat, occupy this position and retire from that stronghold, at the word of command. They know that the Commander-in-chief is working for victory over the enemy and they obey him because that is their desire, too. They know that nothing would be accomplished if before every movement the rank and file had to be convinced that the movement was wise and had to understand and approve the reasons for it. They know, too, that when the war is over, it will be the Commander-in-chief whose name will be honored and that he will have the glory. The newspapers will say, and future historians will say, that he won the battle or captured the town, and the names of the soldiers will not be mentioned. The glory will be his. It is so in the family. The boy cannot see why he should learn Latin and mathematics. But he must surrender his will to his father and when he becomes a father in his turn, he exacts the same surrender from his son.

Now this principle is all that is asked of the Christian and he is no more degraded by yielding than are these others we have mentioned. As it is with the boy, the soldier and the politician, there is reason and wisdom in the Christian's surrender. It is better for himself and better for the world that he make the will of God the rule of his life.

But how to discover it, is the difficulty with some. How are we to know what is the will of God? The orders do not come to us as they come to the soldier. God deals with us on a higher plane. He expects us to be not only ready to yield but to be eager to learn his will. To those who have this desire indications are given. They may be slight, but they are sufficient when the desire for them is active—when the man is on the alert. Sometimes it is only the presentation of an opportunity; sometimes it is in the revelation of a need, but those who are ready and eager for service of any kind that will please God, will never be idle. Those only may be kept waiting who have chosen for themselves and are not willing for drudgery.

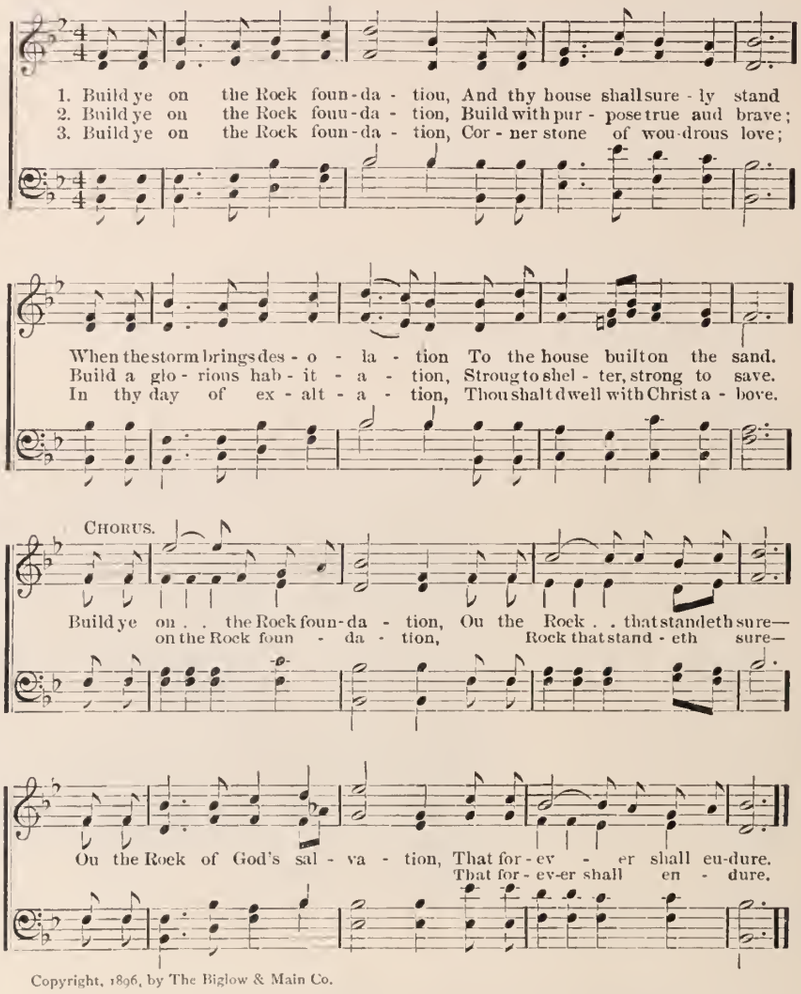
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Build Ye on the Rock.

"The rock of salvation."—Ps. 89: 26.

Mrs. C. E. BRECK. J. H. BURKE.



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THE MISSION OF LIFE.

LIFE is a battle. If we choose the right,
The powers of darkness then stalk forth to fight.
But if we make the evil our one choice,
We know no conflict, strife, or thwarting voice,
Save that still voice with which God warns the soul
While on its course it hastens toward the goal.

With ease we glide away from truth and good;
E'en without effort carried by the flood.
But war we must and work with God-lent might,
Face the fierce foes and keep our armor bright,
If we the foes would slay, the battle win,
Out-soldier and o'ercome the hosts of sin.

This is man's mission while on earth he stays:
Fight, struggle, suffer, die, and end his days.
This is God's plan. These curses blessings are:
To toil to fight, and die is better far
Than without these to reach the home above.
Man's heritage is from the God of love.

—ORVILLE T. FLETCHER.

Altamont, Albany Co., N. Y.

"NOT AS I WILL."

BLINDFOLDED and alone I stand,
With unknown thresholds on each hand.
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load;
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!" The darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil,
"Not as we will."

—HELEN HUNT JACKSON.

FRET NOT!

FRET not, my soul,
For things beyond thy small control.
Do thou thy best and thou shalt see
Heaven will have care of thine and thee.
Sow thou thy seed, and wait in peace
The Lord's increase.

So many shrines, so many creeds,
So many paths that wind and wind,
While just the art of being kind,
Is what the sad world needs.

Erie, Pa. —LAURA G. SANDFORD.

ISRAEL'S RESTORATIO

The Prophetic Significance of the ist Movement for the Reconstitutio Jewish State in Palestine.

MANY Christians will less be turning to Bibles to find out th nificance of the Conference, which place last month at in Switzerland. They may find it di to understand the varied images which the return of the Jews to thei land is prefigured in the sacred Some of the prohecies appear to in that the Jews will go in a time of national turmoil and that they wil to fight for the possession of their try; others indicate that their retu be peaceful and unopposed. Ho these varied predictions be recon Is this return projected by Dr. Max Nordau, and their friends turn predicted by the prophets?

A careful examination of the tions shows that there will be two to the return. The first stage peaceable, and will be accomplish fore the Lord's second coming a people will return in unbelief. second stage will be at the Lord' ing, when there will be a great and fearful slaughter, and the will recognize in Christ their M and will mourn.

The earlier restoration is descri several passages, notably Zecha It represents an era of revival o perity. There had been a tim prophet says, when there was n there for man or beast, nor any for the man who went out or ca But all this was to be changed an would be plenty of employment. land, which had been idle, keep Sabbaths, would be ready for the It would spring into fertility cultivation as Isaiah predicts. precisely the result Dr. Herzl c plates. With the capital that h sure will pour into the land from coffers, the land will develop. A men will be needed to clear away and stones, to build bridges, t struct railroads and to prepare th for occupation. Towns will be l and factories will be erected. works of many kinds will be re As there will be no lack of funds Jewish capitalists of Europe terested, so there will be no lack The hatred of the Jew which is fested in Russia in all ranks fr throne to the cabin, is driving the Empire strong men by the who are capable of just the work that is required and to wh work would be so congenial as la the land of their fathers.

This is precisely a fulfilment of ecy. God said: (Ezek. 20: 35) plead with thee face to face lik pleaded with your fathers in the Egypt." How did he plead with raelites in Egypt? By making th unbearable, by making them so able that they were glad to follow So now in Russia they are subject secution, and in Germany they are and ostracized. A race without a their discomforts were to force he to look for one, and where could turn so naturally as to the lan gave them and where they had onc a powerful nation. Those among he who still retain their ancient faith but remember the promises (Ezek

It is true that Dr. Herzl and his place no reliance on these promises explicitly declare that this is not a re movement, but God has often h about a fulfilment of his purposes struments who were unconscious th were serving him. All the prophe dicate that the Jews will return i lief, and that afterward in their ow they will turn to the Lord and ac edge his Son. Christ at his comi find the Jews established in the land and the devoted city once mo rounded by besiegers. In that day appear as their deliverer and then th hail him as their Messiah. Then re-establish the kingdom and seek lost Ten Tribes to re-unite them w dah as in the time of David and So Then will occur the great restorati the second stage of Israel's redemp

THE FAMILY AND HOME CIRCLE

ood-Bye to the Children.

Our fourth Season Ended at Our Home at Mont-Lawn—Touching Farewell Scenes —he Blessed Work of a Golden Summer.

MONT-LAWN, lately so full of fun and frolic and noisy merriment, is now silent. One bright morning last week the early sun awoke the birds and the flowers, and all were intensely interested in something that was taking place at our Children's Home. It was really the morning of Farewell Day, though neither the flowers nor the birds knew it; but as the hours wore and the groups of little rompers ile to come out on the lawn for their gr r morning scamper, it was soon ic t that something unusual was afoot. v d-bye it all came out, and the little eat red songsters sat silent in the tree- sp and the pretty yellow and white and rin on and pink blossoms drooped their hea as the children, all dressed for rav ng, marched for the last time to the gre marquee tent for their breakfast bef leaving the beautiful country home for e big, crowded city. There were ear moist eyes in the juvenile procession s the little lads and lasses looked out about at the place that had grown dr, and which they were so soon to lav

Aer breakfast, the children—over two ned in all—were put into stages, and ter ame the farewell scene which ended he urth summer season at Mont-Lawn. s e little guests sang their parting ong nd waved their handker- e from the stages to he oup on the edge t lawn, where dafn Collins nd er staff ere athered. be ds took t note. om all e ees nd ush- ere am pip- g orus. o dly e that it eed as ough the dqu minstrels ere utting their ery ouls into the ote At last the g l was given nd on the stages lle down the hill wa. Nyack, round the bend of the road, nd e Home was shut out from the chil- en view.

A LAST TURN AT THE SWINGS.

T last of the little guests being safely etu d to New York, the Home was s up for the season on September 11, t aime when, fortunately, one of the ott weeks of the year had been suc- eed by a cool wave that deprived the etu to tenement life of much of its ter- rs. In all **2,219** children have been are for, fed, sheltered, and clothed at ur ildren's Home this season, being he gest number received there in any eas since the Home was first opened our ummers ago. From the establish- nen f the Home up to date, the total tum r of children who have come to Mon Lawn has been **7,773**. The larg- st sgle party of children who ever went to th Home at one time was on June 23d ast, hen **179** wee guests were taken up e udson on the steamer *Chrystenah* for ten days' outing among the Mont-Law woods and fields.

The are very many of our friends in diffent States who have every season experienced a deeper interest in our Fresh Air work among the children of the tenements, and have already aided us with their gifts and their prayers. As this is a continuous work, from summer to summer, we desire to interest others in it. It is, moreover, a work rich in blessing, reaching out among the poorest class in the great metropolis. Not a season passes in which there are not numerous evidences among the children who come to us that the tender, little hearts have been helped by the sweet Christian atmosphere of Mont-Lawn and the simple Gospel lessons taught there to our little guests.

The Reward of Giving.

No good deed is ever forgotten. An incident is related of a little girl whose mother was a sick widow, and who stopped a young man on the street and begged him to buy her chestnuts. He was poor, but could not withstand her pitiful look. He handed her a coin and said, "I cannot use your chestnuts, but you are welcome to this." She thanked him and then hurried away. 20 years passed. The little girl grew to womanhood and became the wife of a banker. Passing the library one evening, she saw a man with her husband whom she recognized as the man who years before had been kind to her. When he had gone she inquired his errand. "He came to see if I would give him a vacant position in the bank." "Will you?" "I don't know." "I wish you would," she said, and then told him the story of her poverty and the man's generosity. The young man sat that same evening beside his sick wife's bed, when a liveried servant brought him a note. "We shall not starve," he exclaimed; "I have the position." He opened the note and found inclosed a $250 check, with the words, "In grateful remembrance of the little silver piece a kind stranger gave the little chestnut girl twenty years ago."

Mother's Thoughts.

Who shall tell the inmost thoughts of a mother's heart? Her children—be they in heaven or yet on earth—are her first care and her deepest solicitude. Her earliest waking thought goes out to them; they are in her mind all day long and at night, when she tucks them snugly in bed, she feels all the responsibility of one who has to guide the footsteps, train the minds and hearts, and influence the lives of the young immortals whom God has placed in her keeping for a time. An aged woman, whose youngest child had been dead twenty years, lay dying in her home. It was midnight when she aroused from a stupor and inquired, "Is it night?" "Oh, yes, it is midnight," was the reply. "Are the children all in?" was her anxious inquiry. Then she closed her eyes and died. In her last thoughts she had gone back to the days when her children were young, and the mother instinct asserted itself in the question, "Are the children in?

A Great Man's Politeness.

Whether one's position in life be high or low, he will find it of the greatest advantage to cultivate the habit of politeness. It "is worth much and costs little," says the old, but true proverb. "Politeness pays," is the more direct modern way of stating the same thing. In a child it is a charming accomplishment; to man or woman, however humble their station, it gives the stamp of a breeding and gentility beyond their fellows, and to a person of social position, it adds a lustre and attractiveness of character that would otherwise be wholly wanting.

It is related of John Quincy Adams, that when he was eighty years old, he one day met on the streets of Boston an old friend, who shook his trembling hand and said: "Good morning! And how is John Quincy Adams to-day?" "Thank you," was the ex-president's answer. "John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable. and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir, quite well." With that the venerable sixth President of the United States moved on, with the aid of his staff. It was not long afterward that he had his second and fatal stroke of paralysis in the Capitol at Washington. "This is the last of earth," he said. "I am content."

OUR CHILDREN AT THE STEAMBOAT WHARF.

What I Would Do.

In yonder attic so cold and bare,
There's a woman that sits and sews
For her children's shelter and scanty fare
Till the weary midnight goes.
She is stitching her life in those seams for me,
Am I giving her back her due?
If I knew that my Saviour was keeping account,
I wonder what I would do?

I have home and friends, and silver and gold,
Far more than I daily need;
And I clothe myself in a costly garb,
While these for a pittance plead.
My house is full of beautiful things
That are only for taste and show;
If I knew that my Lord had need of these
I wonder what I would do?

I have prided myself on my godly deeds,
And my name's on the church's roll;
But I waste in some needless things, perchance
The price of a deathless soul.
I have told the world of my love for God,
And my love for his children, too;
If the Lord should ask me to prove my word,
I wonder what I would do?

AT PARTING.

WE must never call it parting,
When the s pirit hovers near;
We are on a journey starting,
And a smile recalls the tear.

The journey may be lengthened
From a day into a year,
Yet affection's ever strengthened,
When the Spirit hovers near.

Let there be no haunting sadness,
Only smiles replace each tear;
Nay, there is a sense of gladness,
When the spirit hovers near.

When apart fond friends are grieving
And long for those most dear,
There's a pleasure in believing
That the spirit hovers near.

So, we're on our journey starting.
You are there and we are here;
Yet, oh never call it parting,
While the spirit hovers near.

—B. MADELINE EVANS.

A Boy Who Rose in Life.

A FEW WEEKS ago, there died in England, a man who had a remarkable history. Isaac Holden was born in 1807, at a little hamlet called Hurlet, and was the son of a miner. He received a scant education and learned the trade of a weaver, working in the mill by day, and going to school evenings. At twenty he became a teacher, and being a devout Methodist, had some thought of entering the Church. His energies, however, were directed toward mechanical pursuits. While working in a mill from 6 A. M. often till 10 P. M., he devised many valuable labor-saving machines, and ultimately became partner in one of the largest wool manufacturing businesses in the world, with 4,000 employees and a capacity of 31,000,000 fleeces yearly.

Honors flowed in upon the successful manufacturer. Isaac Holden, the poor unknown boy, became a member of Parliament, and was made a Baronet by Queen Victoria. He loved to tell the secret of his successful life and to speak of his early struggles. It was his inflexible rule never to work on the Sabbath, and he affirmed that, but for that rule, he would have lost his reason, so heavy had the strain upon him become. He was a Methodist and a most consistent Christian, liberal to his employees and kind and just in all his dealings. Temperate, and even abstemious, fruit was his principal food, and he never ate more than three ounces of meat in a day, and sometimes went without it for days. He walked from eight to ten miles daily for many years, Sundays excepted.

The career of the mill-worker lad, half-educated, and beginning life under so many disadvantages, should be an inspiration to others. Sturdy Christian character, a strong conscientiousness and a resolute determination to persevere in whatever he attempted, were what made Isaac Holden's life so successful.

Bees Interrupt the Mail.

Many of our rural readers are bee-keepers, and they as well as others will be interested in learning of an incident where a swarm of bees delayed the delivery of letters sent through the mail. At Cranford, Kent, England, one day last July, a swarm of bees settled on a postal pillar-box, and soon afterwards a second swarm located themselves inside the box, the whole colony following the queen through the aperture provided for letters. Every preparation was made for the capture of the swarm upon the arrival of the rural postman to clear the letters, but owing to the awkward position of the winged visitors it was found impossible to hive the bees until night, when they were smoked and safely housed. Owing to this unusual incident the letters posted were delayed for several hours.

Child-Likeness.

Soldier, statesman, scholar, divine; every man is a child to his mother, to the last; and it is the best that is in a man that keeps him always in this child-likeness toward his loving mother. Were it not for the power of a mother's love, writes Rev. H. C. Trumbull, that best and truest side of a man's nature would never be developed, for the man's good and for the mother's reward. It costs something to be a good mother; but there is no reward which earth can give like the love a mother receives.

"AUNT MARTHA."

A Story From Life—Written Specially for "The Christian Herald."

BY NETTIE C——

IN the city of "Brotherly Love" great preparations were being made. The great chamber had been put in order, the quaint old china which had been in the family for generations past was arrayed in all its splendor on the handsome mahogany sideboard, and Mary, the cook, had called forth all her wits to have a supper such as would suit the most fastidious, for Mrs. Renfrew had said the week before that on this very Thursday they could expect a bride and groom, who were taking an extended wedding trip, and would reach Philadelphia to-day. The eager, expectant faces of Paul and his little sister Marguerite were pressed close to the window pane long before the train was due, for they longed to see a real bride, such as mamma was when the pretty picture that hung in the library was taken. It was indeed beautiful to look at, for Mrs. Renfrew was just twenty the day of her marriage, and the people had said as they passed out of the little stone church after the ceremony: "Was there ever a handsomer bride than Ruth Alston?" Her dress of white silk fell in rich folds about her graceful figure, her hair was arranged in a graceful psyche-knot on the top of her head, while her great brown eyes never shone more brightly, and her cheeks never looked rosier than on her wedding-day, and it was not to be wondered at that Mr. Renfrew had said that he must have a painting just as she looked then, so that he could admire it always. And well it was, for already, although only six years had passed since then, the brown locks were streaked with grey, and sickness had hollowed the cheeks and dimmed the eyes, but the sweet, patient expression had never changed. It was just five by the clock when the carriage stopped at the door and one stepped a gentleman of stately bearing who was at least seventy years of age, and a woman of about fifty. Mrs. Renfrew welcomed her guests, all unmindful of the comments going on among servants and children. She had not seen Aunt Martha for years, in fact, not since she had grown to womanhood, and had never thought to tell the children that she was *her* aunt, and necessarily older than their own Aunt Nellie, her youngest sister, of whom they were so fond.

"Guess they must be different kinds o' ladies," said little Paul, as a look of keen disappointment settled upon his face.

Marguerite seemed to think so, too, but sat quietly waiting before she would express an opinion. Supper was announced, and Mary's chagrin was even greater than that of the children, and she declared that she really believed that Mrs. Renfrew had fooled her just to see what nice biscuits she could make when she tried her best.

"I wish they'd got so'al they could n't eat them, then may be they'd leave to-night yet, but now I 'spose we'll have two cranks on hand maybhap a week," she said to herself, as she peeped through the door while Ellen, the waitress, carried in the plate of flaky cakes. But if we live long enough we will find out that it is not always the young who are agreeable, but frequently those whose bitter experience has taught them to bear and forbear, and to make the most of all the sunshine, for there are some bright spots in all our lives if we but try to find them; and Aunt Martha was not long in winning the hearts of all in the house. Both she and her husband were educated and refined people, well gifted in the art of conversation, besides having that finer innate goodness of soul which after all is the only quality that makes people truly lovable.

"YOU, MARTHA, TAUGHT ME TO PLAY CARDS," SAID THE DYING MAN.

Mr. and Mrs. Renfrew were highly entertained with the descriptions of their visitors' trip, and the messages from the girls at home. Then there were the funniest stories for Paul and his sister of the things the children used to say and do in school, for Aunt Martha had taught a school of very little people years before: then there were dolls to be dressed, which no one could do so well, and the visit of three days was over all too soon, and Aunt Martha and Uncle Lew were quietly settled in the New England village where both were well-known. Aunt Martha's husband had lost his first wife when quite a young man, and had come to make his home with a daughter in Philadelphia. He was well educated and was so highly respected that he was prevailed upon to accept a public office of profit and trust.

Aunt Martha (for everyone called her aunt) had been left an orphan when still in her teens, and her father having failed in business, he could leave his young daughter little more than the home, and she must do something by which to gain a livelihood. First she taught, but the work was very trying to her nerves, and she decided she would be a milliner, so she invested the small sum she had saved, and her genial, sunny disposition soon won to her hosts of customers. She had all she could do, and her little sitting-room back of the shop was a great rendezvous for the young people of the town. She had been early taught by her loving parents that our first duty is to God, and so while still young she joined the Presbyterian Church, of which her father for years had been an elder. No party or social

(Continued on next page.)

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Aunt Martha.

(Continued from preceding page.)

...ering was complete without her, and ...e minister was a liberal man who de...ed that "young folks must have their ... the old-fashioned blue-stocking doc...es were not regarded. Inheriting a ... insight to things from her brilliant ...er, and the naturally graceful move...nts of her mother, Martha was a so...ci favorite. Her hand was eagerly sought ...e dance, and all were pleased to have ...as a partner at cards. Her friends ...sh treated with the utmost courtesy, but ...e ...ined "heart whole and fancy free." ...r any proposal of marriage would be ... with, "No, not yet." A school friend ...er m ther who was a widow, had late...y ...oved to town with her son, a young ..., of about twenty-two, who had obtain...ne position of book-keeper in the only ... in the village. It was a lucrative ... responsible position and the young ... were glad to welcome Rob Lee to ... social gatherings. Having spent ... of his life working hard at college, ... immediately after graduating, being ...ed to make his way in the world, he ...ad little time for pleasure and knew ...ng of cards and dancing; but now ... he was drawing a good salary and ...aplenty of leisure time, it was easy to ... both, and indeed he proved himself ...pt pupil.

...e months flew quickly by and Rob ... Martha were often found in each ...'s society. Martha declared it was ...n platonic friendship, but her looks be...r. ...d her, and Rob, happy, light-hearted ... took no pains to conceal the fact that ...e preferred Martha to anyone else. Two ...rs passed and a change was apparent ...n ...ob that could not be mistaken. In ...midst of pleasure there was often an ...nxious, worried expression on his hand...some face, but no one knew the cause; ...n even to Martha's eager questioning ...he would say, "only a headache," or give ...so... other equally evasive answer.

...e morning late in October, Martha ...s...ved a note from Mrs. Lee, saying that ...e on was very ill and wished to see her. H...ly throwing a cape about her shoul...e she hurried off and to her dismay ... Mrs. Lee in tears and the doctor ...ng sad and anxious. The door of the ...r bed-room stood ajar and Mrs. Lee ...med to Martha to enter.

...the bed lay Rob, his face burning ...fever and a far-away look in his eyes. ...s Martha approached the bed-side, he ...ld her to close the door, as he had ...thing to say to her. Then, as if by ... human strength,

..."You remember, Martha," he said, "I ...ou I had bought this home for moth...d you. For one year I made my pa...ents; for two years I have not even ...the interest. I have borrowed money ...isfy my craving for gain. Not a cent ...re to my credit in the bank; I have ...led my home, my life, my soul away," ...pointing his finger as if in condemna...he added, "You, Martha, taught me to ...cards!"

...d the earth suddenly opened beneath ...et the poor girl could not have been ...o stunned, but hastily collecting her...the cried:

..."...h, Rob, don't worry; I have saved a ... I will work hard and help you pay ... Live for your mother and for me."

... if given strength only to tell of his ...s...e eyelids drooped, he lost conscious-

ness and two days later, his spirit went to meet its God.

* * *

Crushed and conscience-stricken, Martha returned to her little home the day of the funeral, a sad, heart-broken girl. Bitterly she reproached herself, but it was too late; she meant no wrong, never thought of sin. Alas for natures weaker than our own, that we may be influencing for good or evil. Harder than ever she worked, for that home should not be lost. In vain her young friends pleaded with her to take some rest lest her health would give way. Late into the night her tired fingers stitch-away at dainty hats and bonnets. "His mother must not know," she said, and when two years later all had been paid Martha looked pale and worn when she went to thank the kind bank president who loaned her the money and kept her secret. Mrs. Lee lived on a small allowance her son had left, the people said, and when three years after his death, she too passed away, no wonder that the will read, "I bequeath home, and all I have to my little friend, Martha," for she had no near relatives and these two had been more like mother and daughter than mere friends.

Bravely and patiently Martha lived on, and as time in a measure heals all wounds, so at fifty years Aunt Martha had tried to bury her sorrow and be cheerful, thus making herself a general favorite with old and young. Ever ready to lend a helping hand, sympathizing with any in distress, in short, "weeping with those who wept, and rejoicing with those who rejoiced," was it any wonder that herself, subdued and purified by suffering, she had grown to be a most attractive woman? She loved the stately gentleman, whose tastes were so congenial and chose him for her life companion.

These two as they settled in their new home were very happy. Both had gone through severe trials, and bore patiently the ups and downs of life. Gathering about them the young folk of the town they sought to amuse and brighten their lives by social intercourse which was both entertaining and elevating. Ten years passed most happily, when her husband was called home, and Aunt Martha was again left alone, but although her grief was deep, she felt she had not long to wait and tried to be cheerful for others' sake. Ten years longer she lived and never a first of April passed without some joke on Aunt Martha; never a Christmas without loving remembrances and when her strength gradually failed and one bright May day the blue eyes closed forever and the white curls lay on the cold, white brow, we felt that Aunt Martha's work on earth was done.

Armenian Aid.

The following contributions to the Armenian relief work have been received:

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Americans as a rule will not sail second class, on ocean lines because of the various indignities put upon passengers in that class, and they quite naturally will not allow themselves to be herded into the steerage, while to go first class under the ordinary methods of ocean travel is beyond the reach of any but plethoric pocket books. This condition of affairs has attracted the attention of some American thinkers who believed there was a way to give brainy Americans the advantages of a voyage to Europe, and in a thoroughly comfortable, sensible and satisfactory manner, at reasonable cost, payments so arranged that they could be made, and no second class or steerage passengers carried on the steamers.

The problem required a considerable amount of time and money in its solution.

The details will interest any intelligent person who is fond of travel.

They are told in a book handsomely illustrated with over 100 half tone engravings sent free to enquirers, by the Postum Cereal Co. Lim., of Battle Creek, Mich.

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...T earlier symptoms of dyspepsia, such as dis...tres...ter eating, heartburn, and occasional head...che, should not be neglected. Take Hood's Sarsa...pari... if you wish to be cured of dyspepsia.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

WILFUL DAUGHTERS.

THE mothers need not read this talk. It isn't meant for them. The daughters may have it all to themselves.

How old are you, my dears? For I have readers who are in their teens, anywhere from thirteen to nineteen, and they write to me and tell me some of their bothers and problems, and I've had a good many thoughts about them lately. I've concluded that from thirteen to sixteen is a very trying age for the girls who are just along there. They are not little girls any longer and they are not young women. They are considered too old for some things they used to like and too young for other things which look rather inviting, and they find their older sisters, and sometimes, it must be confessed, their mothers, disposed to be a little unreasonable.

"I dislike being told what I must not do. I hate being reproved and snubbed. I would be perfectly happy if I were let alone," says pretty Kate, tossing her head, and putting down her foot quite firmly.

"For my part," adds Elizabeth, "I think it's about time that I should be allowed to come and go as I choose. If I stay out a half hour later than usual, mamma has a conniption fit, and scolds, and papa looks grave, and things are unpleasant generally. Then, there's such a fuss made if I walk down the street with a boy. The boys are not going to eat me!"

Kate and Elizabeth have their grievances, as you see. They do not dream that their mothers are having a hard time, too; that is mother-love and mother-care and mother-wisdom which would guard a young girl from making mistakes, which would make her appear well in other eyes, which would keep her safe from the tempter, and lead to her best development and her true happiness.

We older ones look back to the years when we had mothers and fathers and grandmothers to give us counsel, and our later experience and knowledge of life confirm their judgment. We comprehend much that once puzzled us. We see why our parents hedged us about with advice and, perhaps, with prohibitions, and we are sorry that we often made it hard instead of easy for them to do what needed to be done in our up-bringing.

Do you remember Katy in "Stepping Heavenward?" She was very rebellious sometimes against her mother's precautions and expressed wishes, but she discovered after awhile how blessed that mother's care had been.

There are many such girls, and they are dear and precious, even if they are often difficult to guide and restrain.

Girls, let me tell you that there is a great difference between being strong of will, which is a good thing in character, a grand thing, indeed, and being merely wilful, which is a childish trait, not worthy of sensible young women. Just wanting to have one's own way, because it is one's own way, is not womanly; it is babyish. And when this peculiarly immature characteristic is carried into our grown-up life, it often comes to pass that we get the desire of our heart, and it does not satisfy us, and we are disappointed, and grow hard and bitter. The best thing for a human being is not clinging to his own way; it is giving up his own way. The first step in the Christian life is full surrender, yielding the will to the Divine will. Some of us have to struggle before we do this, but when we do it, we have great peace. You may not think so, dear girls, but there is a sense of joy and delight when one has unselfishly given up her own way, and given some one else pleasure by a sacrifice of inclination, which far surpasses the pleasure the first little triumph would have brought. This is the more marked where, as it often happens, the young girl can see no sense in the mother's opposition, or in the attitude of the teacher's mind, or the opinion of the older friend. "What difference does it make?" cries the younger woman, impatiently, "such a fuss over a trifle!" Yet the trifle is much more, if yielding or not yielding about it will make or mar a day in a home. In the light of God's love, nothing is a trifle.

We need strong principles, girls, and will to hold us firmly to them. Having decided that a course of action is proper, and that conscience will be satisfied if you adopt it, then hold fast to that love. But most of the flurries and worries and tempests and trials of our daily lives come from wilfulness and caprice, rather than from making a stand about important matters.

Girls, whatever else they are, should be lovely and lovable. They should be nice; you know what one means when she says that Sadie or Majorie is "a nice girl." It implies a certain all-round symmetry and satisfactoriness; you can "tie to a nice girl," and she'll never disappoint your expectations. Girls have the great advantage of youth, and they must use it for the joy and uplifting, and for the help and consolation of the older people around them.

Margaret E. Sangster

HIS BANNER.

SURROUNDED by unnumbered foes,
Against my soul the battle goes;
Yet, tho' I weary, sore distrest,
I know that I shall reach my rest.
I lift my tearful eyes above;
His banner over me is love.

Its sword my spirit will not yield,
Tho' flesh may faint upon the field;
He waves before my fading sight
The branch of palm, the crown of light,
I lift my brightening eyes above;
His banner over me is love.

My cloud of battle-dust may dim,
His veil of splendor curtain him,
And in the midnight of my fear
I may not feel him standing near;
But, as I lift mine eyes above,
His banner over me is love.

—GERALD MASSEY

TO CURE DYSPEPSIA.

A New Remedy Which Will Do It.

Chronic dyspepsia is considered by many people to be nearly if not quite incurable. No good reason can be given why they think so except that perhaps they have tried various remedies without much, if any benefit. But the progress in every branch of medicine has been such that among other things a lasting cure for indigestion in its chronic form as well as temporary has been discovered and is now placed before the public strictly on its merits as a permanent cure for all stomach troubles or difficulties with the digestive organs.

This new treatment is called Stuart's Dyspepsia Tablets, being put up in tablet form so as to be easily taken and also to preserve its good qualities for an indefinite length of time.

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The splendid results from using this preparation are owing to the fact that it is prepared and intended for Dyspepsia and stomach troubles *only*. It is not a cure-all like so many advertised remedies, claiming to cure everything under the sun, but it is claimed that it is a certain cure for Dyspepsia and anyone suffering from any form of indigestion cannot fail to get permanent relief and cure from its use.

It is so prepared and the ingredients are of such a nature that when the tablets are taken into the stomach they *digest the food* no matter whether the stomach is in good working order or not. You get sustenance and strength to mind and body by reason of the food being properly digested and at the same time the much abused stomach is allowed to rest and recuperate.

Notwithstanding the great benefits to be derived from Stuart's Dyspepsia Tablets, the price is but 50c for full sized package and all druggists sell them.

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We have previously described the new botanic discovery Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Kidney and Bladder disease of ten year's standing, and Rev. Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of 418 Fourth Avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affection due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative power

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$90 Model B Syrian '97 model—Same general specifications as above, a slight savin equipment. B. & W. saddle in place of hygeinic; Cotter pin cranks in place of keyless. Closing Price, **$32.5**

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$80 Winfield '97 models, made by the Brown-Lewis Cycle Co., 1¼ in. tubing, same sizes and equipment as Northfield, but having regular key cranks, **$27.5**

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THEODORE BENT.

Ophir, the land from which Solomon procured much gold for the adornment of the Temple. Mr. Bent's report of his discoveries and the singularly complete description of the ruins, as well as his judicious discussions relative to the purpose and character of the mysterious city, excited the admiration of the learned societies. He showed that the walled and fortified city had evidently been built by a stranger nation, then sojourning there temporarily, and that the series of defenses were for the purpose of checking incursions by the native tribes, who were presumably semi-barbarian. He found abundant evidences of gold-seeking at some remote period, and also of a high state of civilization existing probably for centuries in the midst of ignorance and superstition.

BOOKS RECEIVED.

The Ancient Hebrew Tradition, as illustrated by the monuments. A protest against the modern method of Old Testament criticism, by Dr. Fritz Hommel, Professor of Semitic Languages at the University of Munich. Translated from the German by Edmund McClure, M.A., and Leonard Crosse; pp. 350. Published by E. & J. B. Young, Union, New York.

Bells at Evening, and other Verses, by Fannie J. Crosby, with biographical sketch by Robert Lowry. This little volume should be in the hands of every lover of sacred song who is familiar with the beautiful hymns Fanny Crosby has written during a long lifetime of Christian service. Pp. 192, cloth binding, price fifty cents. Biglow & Main, New York and Chicago, publishers.

House Plants and How to Succeed with Them; a Practical Handbook by Lizzie Page Hillhouse. This little volume tells in plain terms what house plants have been successful with the author, and furnishes many hints to those who contemplate a house garden. Illustrated; 220 pages; cloth covers; price $1. A. T. De La Mare, Printing and Publishing Company, New York, publishers.

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HERE'S WHAT YOU ARE TO DO.

There are thirty words in this schedule, from each of which letters have been omitted and their places have been **supplied by dashes.** To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. **We want you to spell** out as many words as you can, then send to us with 25 cents to pay for a three months' subscription to WOMAN'S WORLD. **For correct lists we shall give $200.00** in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful **Egeria Diamond Scarf Pin** (for lady or gentleman), the regular price of which is **$2.25.** Therefore, by sending your list, you are positively certain of the $2.25 prize, and by being careful to send a correct list you have an opportunity of the **$200.00 cash award.** The distance that you may live from New York makes no difference. All have equal opportunity for winning.

PRIZES WILL BE SENT PROMPTLY.

Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. **In making** your list of answers, be sure to give the number of each word:

1.	– R A – I –	A country of South America.	
2.	– A – I – I –	Name of the largest body of water.	
3.	M – D – – E – – A – E – –	A sea.	
4.	– M – – O –	A large river.	
5.	T – A – – S	Well known river of Europe.	
6.	S – – A N – A –	A city in one of the Southern States.	
7.	H – – – – – X	A city of Canada.	
8.	N – A – A – A	Noted for display of water.	
9.	– E – – E – – E –	One of the United States.	
10.	– A – R I –	A city of Spain.	
11.	H – V – – A	A city on a well known island.	
12.	S – M – E –	A well known old fort of the United States.	
13.	G – – R – L – A –	Greatest fortification in the world.	
14.	S – A – L E –	A great explorer.	
15.	C – L – F – – – I –	One of the United States.	
16.	B – S M – – K	A noted ruler.	
17.	– – C T O – I –	Another noted ruler.	
18.	P – R – U – A –	Country of Europe.	
19.	A – S T – A – I –	A big island.	
20.	M – – I N – E –	Name of the most prominent American	
21.	T – – A –	One of the United States.	
22.	J – F – – R – – N	Once President of the United States.	
23.	– U – – N	A large lake.	
24.	E – E – S – N	A noted poet.	
25.	C – R – A	A foreign country, same size as Kansas.	
26.	B – R – – O	A large island.	
27.	W-M-–S W-R-D	Popular family magazine.	
28.	B – H – I – G	A sea.	
29.	A – L – N – I –	An ocean.	
30.	M – D – G – S – A –	An island near Africa.	

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The **Egeria Diamond** is a perfect imitation of a **Real Diamond** of large size. We defy experts to distinguish it from real except by microscopic test. In every respect it serves the purpose of **Genuine Diamond** of **Purest Quality.** It is artistically mounted in a fine gold-plated pin, warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these gifts is limited, and if they are all gone when your set of answers comes in, **we shall send you $2.25** in money instead of the **Scarf** or **Shawl Pin,** so you shall either receive the piece of jewelry or the equivalent in cash, in addition to your participative interest in the **$200.00 cash prize. This entire offer is an honest one,** made by a responsible publishing house. We refer to **mercantile agencies** and **any bank** in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? Now study, and exchange slight brain work for cash. With your list of answers **send 25 cents** to pay for three months' subscription to our **great family magazine, Woman's World.** If you have already subscribed, mention that fact in your letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before inclosing in your letter. Address:

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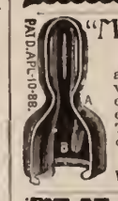

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VOLUME 20.—NUMBER 39.

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OUR CORN SHIP IN INDIA.

NATIVES CARRYING THEIR ALLOWANCES OF FOOD TO THEIR VILLAGES.

The photograph on this page will gladden the hearts of thousands of readers of this journal who interested themselves in gathering the corn which the steamer *City of Everett* has carried to the starving millions of India. The photograph was taken in Calcutta after the arrival of the ship. It shows a scene [illegible] when the corn was being brought from the hold to be carried ashore. Dr. Hobbs, whose care and devotion are [illegible] praise, is seen at the left of the picture superintending the hoisting of the corn and their transportation to the dock. A letter hurriedly written to catch the steamer which left soon after the arrival of the next steamer, Dr. Hobbs says: "The corn is now nearly out of the ship. Every particle is as sweet and fresh as when it left. On the long voyage I kept a close watch of the hatches and had them open whenever that they could be with safety. I think this had much to do with the soundness of the cargo. From every part of the famine districts have come most urgent appeals for a share of the corn.

"A distinguished party of American missionaries and high Government officials came down the River Hooghly on a launch to meet the relief ship and give us a cordial welcome. The leader of the party was the Hon. H. E. M. James, a member of the Viceroy's cabinet and the representative of the Government in Calcutta during the Viceroy's absence at Simla. He welcomed us in the name of the Viceroy, and was exceedingly courteous. He invited Mrs. Hobbs and myself to dinner, and brought to meet us some of the most distinguished people in India, including the Chief Justice, Bishop Thoburn, the Archdeacon of the English Church, and

INDOO COOLIES UNLOADING THE CORN FROM OUR RELIEF SHIP "CITY OF EVERETT," AT CALCUTTA.

[illegible]ming of the ship has produced a very profound impression both among the [illegible]gh speaking people and the natives. The impression is much greater in proportion to the money involved than even that of the cash remittances. It has arrested other influential personages in ecclesiastical, military and political circles. To-morrow the Lieutenant-Governor and his staff will go on board the ship to express

(Continued on page 723.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

H. H. W., Philadelphia, Pa. Did Christ imply a reproof in his remark (John 5: 39) "Search the Scriptures, for in them ye think ye have eternal life"?

His meaning appears to have been that as the Jews professed so great a veneration for the Scriptures they should search them, and then they would find that the books testified of him. The Revised Version gives a better rendering: "Ye search the scriptures because ye think that in them ye have eternal life and these are they which bear witness of me."

N. Punches, Elkhorn, Mont. 1. How was the commencement of the day reckoned by the Jews? 2. What is meant by the mark of the beast? 3. What is the image mentioned, Rev. 13: 14?

1. The Jews originally reckoned from sunset to sunset. Later in their history they appear to have followed the Roman custom of reckoning from midnight to midnight. There are traces of that mode of reckoning in the Gospel of John. (See John 19: 14), where the evangelist writes of an event occurring about the sixth hour which, as we know from the other evangelists, was 6 A. M. 2. It is a regulation to be made by Antichrist, probably by a badge of some kind, permitting all to trade who acknowledge his authority. Any person refusing to wear it would not be able to buy or sell. (See Rev. 13: 17). The badge, if badge it will be, will bear the name of Antichrist, or a number which will be the sum of the arithmetical values of the letters composing his name. 3. The image will probably be a statue of Antichrist which by the demoniac power conferred upon him by Satan, whose incarnation he is, he will cause to utter sounds.

L. R. H., Canova, So. Dak. What are the facts connected with the death of St. Paul? 2. What does the language of Jesus to his mother John 2: 4) mean? 3. How many were the children of Israel whom Moses led out of Egypt?

1. The widely accepted tradition is that he was imprisoned in Rome and put to death simultaneously with Peter under Nero. (See concluding paragraph of 4th chapter II. Timothy.) Abdias, who wrote a "History of the Apostles," asserts that Paul's imprisonment ended with his execution. There was another tradition, however, to the effect that he was released from his Roman prison and made several apostolic journeys afterwards. Nicephorus and Cyril of Jerusalem, both notable writers, adopt this version, and the latter specifically mentions that Paul visited Spain after his release. Many authors hold that Paul was imprisoned a second time, although the evidence in support of that idea is by no means conclusive. Eusebius writes of the martyrdom of Peter and Paul as in the fourteenth year of Nero's reign. Origen and Dionysius, bishop of Corinth, declare that both suffered martyrdom together. Eusebius adds that the graves of both apostles were pointed out together in Rome in the second century. 2. It was meant in no disrespectful sense, but was simply a gentle reminder that she should not urge him, as in his own time he would do whatever was fitting. It is evident she so understood him. 3. See Exodus 12: 37. There were 600,000 men and the usual mode of reckoning families at an average of six persons, would bring the total up to 3,600,000, but 2,000,000 would be a conservative estimate.

L. W. V., Marysville, O., writes:

"Dear Question Answers," in a recent issue you answered a query regarding:

> Had power of the moon genial day,
> What time she rode in thy ray.

The words are from Moore's "Lalla Rookh." In Thomas Y. Crowell & Co.'s edition they are found on page 41.

Reader, Sag Harbor, N. Y. Please explain the origin of the term "Harvest moon."

Its appearance indicates the beginning of the autumnal equinox. At that season the moon, which comes full, rises at nearly the same hour on several consecutive evenings, and the long, horizontal ingress gives the agriculturist of northern latitudes an opportunity for harvesting after sunset. This custom, being very generally restricted to certain countries, gave rise to the phrase "Harvest Moon." Prof. C. A. Young thus explains the luminary's phenomenal appearance: "The moon rises later on consecutive evenings because she herself revolves around the earth in the same direction in which the earth rotates, and, having changed place during the rotation of the horizon, it must rotate a little further to overtake her. In September the full moon travels in her orbit not directly east, but northeast. A path or line directly east from the horizon would be perpendicular to the horizon; a northeast line must be oblique to the horizon. The September full moon is traveling on the part of her orbit most oblique to the horizon."

Rev. F. W. Abicht, Pastor of Trinity Lutheran Church, Marysville, O., writes in criticism of our answer to S. R., Stephenville, Tex., in this journal of Sept. 18, who asked what was the difference between the Lutherans and the Calvinists. We said that "Luther's contention to the last was that the bread and wine of the sacrament were transformed into the actual body and blood of Christ." Mr. Abicht says "that statement is historically totally incorrect and furthermore . . . I can safely say that no Lutheran body of to-day teach that doctrine as stated by you . . . I consider it sufficient simply to quote Johnson's Cyclopedia: 'Luther maintained that the body and blood of Christ are *really* though in a manner far beyond human comprehension present in the Eucharist.'"

The difference appears to be in our use of the word "transformed." From various sources we gather that Luther's theory was that "the bread and wine remained" and were not *transformed* into the body and blood of Christ, but that the real "body and blood of Christ are mysteriously and supernaturally united with the bread and wine." Another mode of defining the doctrine is: "that the body and blood of Christ are received in, with, and under the bread and wine of the sacrament." The distinction involves the difference between consubstantiation and transubstantiation.

Student, Topeka, Kans. Does the image which Nebuchadnezzar saw in his dream, as interpreted by Daniel refer to specific nations?

The various parts of the image, as Daniel said, typified different governments in the following order: Babylon, Medo-Persia, Greece, and Rome. Prophetic expositors are generally agreed that the ten toes of the image typify ten kings or Presidents of Republics, whose dominions will coincide with the old Roman empire. These will become confederate and will agree to make a new ruler their federal head, who will wield then power and constitute himself ruler of the nations surrounding the Mediterranean Sea. This man will be he who is described in the New Testament as Antichrist.

E. E. K., Pa. Is it out of place for ladies to lead a prayer meeting? Is there any place in the Bible giving women the privilege of speaking as much in public on religious subjects as they do? If not what are the women to do who are placed in fields where they might say much to aid the cause of Christ?

There can be no reasonable objection to any lady leading a prayer meeting, provided (1) she be a true, sincere Christian woman, and (2) she have the ability to lead. The prohibition emphasized by Paul against women speaking in the churches, was doubtless never intended by the apostle to be of universal application. The Corinthians, for whom he was writing, were a "wealthy and luxurious community, prone to impurity of morals." The inhabitants of Corinth were notoriously vicious and profligate and their worship of Venus was attended with shameless orgies. The social status of woman there was the lowest imaginable. Paul had this condition of affairs specially in view when he advised, for the sake of the Gospel, and to avoid provocation to scandal and disorder, that Christian women should not undertake a public ministry in Corinth at that time. Their public appearance would have been the signal for insult and possibly riot. Under different conditions, however, we find the apostle not only not opposing, but evidently approving of the public ministry of women, as seems to have been the case on his visit to the more peaceful and moral city of Cesarea, where he stopped for many days at the house of Philip, whose four daughters were public speakers. (See Acts 21: 9, 10.) Had his opposition been based on general principles instead of local expediency, he would soon have quitted a home whose inmates were doing the very thing he had expressly condemned. The cause of Christianity would suffer much if it lost the fruits of woman's work.

J. W. P., Kappa, Ill. What were the greater works to which Christ referred (John 14: 12) that his disciples would do?

Christ always objected to be regarded as a mere wonder-worker. He wanted the people to look upon his miracles merely as his credentials, and to argue from them that he who could do such things was sent from God. The miracles were intended to lead them to trust in him for eternal life. Consequently when, as he said, he went to the Father and the Holy Spirit was given to his disciples, they were enabled to do those greater works, such as the conversions at Pentecost, which Christ held to be of a far higher order than miracles.

Reader. If a man is married to a woman with a violent temper, and he wants to do what is right and honorable, what would be his duty? Should he bear her outbreaks and live in misery, or separate from her?

Separation should be the last resort, to be applied only after every other means to remedy the evil has failed. Many a husband has succeeded in curing his wife of bad temper. Firmness and patience and kindness will gen-

THE LEPER SETTLEMENT AT MOLOKAI, SANDWICH ISLANDS.

This gloomy exile of the hopelessly diseased was completely transformed by the heroic Damien, who devoted his life to the spiritual enlightenment of the lepers.

erally succeed, if the husband, himself, will not be goaded into a temper. An ill-tempered woman requires fuel for her passion, and this she usually gets from her husband's retorts. If he is cool and quiet, and will not accept provocation from her, she learns to respect him and he gains control of her. Separation is a confession of failure. In extreme cases it may be advisable, but it is better to win her by love and kindness to a better disposition. In this way, he promotes her happiness as well as his own. By all means he should pray for her unceasingly, and with a strong faith that Christ is able and willing to change her heart.

Mrs. E. O. Stombaugh of the Dauphin Island Mission, Mobile, Ala., writes encouragingly of the progress of her evangelistic work. She is striving earnestly to get a little mission house in the island at a cost of $70, as a centre of the work. She also needs Sunday School literature and good religious reading for the work generally.

Anxious Believer, Philadelphia, Pa. I have lost the joy I had when I was first converted, and am fearful that my conversion was not genuine. Can you tell me how I may know whether I am safe or not?

Your experience is a common one. It is the reaction which naturally follows any ecstatic experience. If you are earnest in prayer, and if you steadily endeavor to follow Christ and resist temptation, there will come to you a deeper peace and happiness than you experienced at your conversion. From what you tell us of the facts, which, as you request, we do not print, we believe that your conversion is genuine. We would advise you doing some distinctive Christian work, teaching in Sunday School, visiting poor people who do not go to church, and telling them about Christ, or in some other way trying to bring souls into the kingdom. In explaining the Gospel to others you will get light and help yourself. Also ta... of your own life, that sin does not ... and that it is of the kind in your ho... business that will recommend reli... others. You will find this so diffic... you will be driven to Christ for help, ... will get to know him better every day. H... piness and joy will come, but you n... seek them, but rather to do your duty ... serve God.

A reader in Gem, Idaho, writes us o... gular coincidence. He was greatly in... in the article recently published in THE ... TIAN HERALD, entitled: "Converted ... and while planning how he could do s... sonal work for Christ among the ... class in his own section, he received ... from his son in Spokane. The lat... several other lads, all members of ... drew's Cross, have been in the habit ... ing the hotels and lodging-houses of ... every Saturday night and inviting al... ers to attend divine service on the f... day. These lads also have included ... visiting rounds both the jails and the h... His son's letter related the story of a ... in whose behalf he had successfully i... ed, and who had promised, with appa... cerity, to try with divine help, to lea... life. The receipt of such a letter ... gave great joy to the father, whose o... was bent on doing work similar to ... which his son had been engaged.

J. F. B., Mercersburg, Pa. A sceptic sh... the other day, a contradiction in the ... I should like to have explained. In II ... 6: 23 it is said that Michal, David's ... no child, while in 21: 8 of the same bo... said to have had five children.

The peculiarity of the expression in... ter passage indicates that they were ... children. In the same verse you wil... contrast. In referring to the child... mother the historian uses the commo... sion: "which she bare unto him." A... chal, the words are: "whom she brough... Adriel." We know from I. Samuel ... that Adriel married Merab, the ... Michal. It is possible that Me... and her sister Michal brought ... sister's motherless children. O... be that the name Michal was su... for Merab by a copyist's mist... the former is the more probable ... ation. The Targum gives the ... thus: "The five sons of Mera ... Michal, Saul's daughter, brou... which she bare," etc.

J. L., Paterson, N. J. What is t... of the Turkish crescent?

The legend is that Philip of M... approached by night with his ... scale the walls of Byzantium, ... crescent moon shone out clearl... ing the movement of his troop... besieged, who were enabled to ... him. The crescent was adopte... favorite emblem of the city, a... the Turks afterward took the c... found the crescent in all the ... places. They supposed it to ... sign of some magical power and ... it themselves.

Old Subscriber, Galveston, Tex. If a ... converted many years ago, after endu... anxiety, and was full of joy and peac... baptized, is he justified in believin... safe, although he has since then c... great sins?

God's mercy to the repentant sinn... nite. Such a man as you describe ... not rest his hopes of salvation on h... rience, but should go to God confe... sins and pleading for pardon for Chri... Do you not see that it was much mor... for him to sin after being converted ... was for another, whose sins had not ... given? His sins brought reproach ... name of Christ. The object of Chri... ing was to save his people from their ... it seems to have failed in this case. ... is not safe, and he must seek pardon ... and penitently before he can be safe.

Mrs. I. E. C. Write to American Te... Union, Reade Street, New York.—J... Deland, Ill. 1. Don't know. 2. The ... stories on the subject are unreliable. 3. W... at Washington, D. C. 4. We are publis... sian correspondence in the current volum... we are directed to pray for our enemies... E. K., Peck's Run, W. Va. 1. 2. and 3. ... three questions. 4. In a few weeks.—... N. C., Haddonfield, N. J. 1. We publi... eral years ago, a sketch of Amanda Smit... work. 2. Money sent to us for India will ... destination safely.—K. G. V., Oliver's ... It is not, under ordinary circumstances, be... readily conceive of conditions under which ... be entirely proper to do so.—E. W. ... Yale and Oxford. 2. The editorial "we" ... tended to convey a personal or individual ... but rather the sentiment or judgment of t... tele the journal represents.—J. T. Peden ... boro, N. C. We believe them to be reliabl... —Mrs. P. T., Brooklyn, N. Y. He cann... God's blessing to rest upon a business wh... cause of ruin to thousands. If he mea... righ, he must abandon the rum traffic. ... serve two masters.—E. R., Brooklyn, ... pro... ——C. B. F., Mokena. She is st... Write to her at 492 Second Avenue, New ... J. T. G., Pomona, Kan. We have alre... lished his biography.—Mrs. S. W. E., ... R. I. He was doubtless mistaken.—S... Tyrone, O. We know of none.—S. of ... your contribution to Mont-Lawn Fresh-A... acknowledged in THE CHRISTIAN ... Sept. 1 issue.

Our Corn Ship in India.

(*Continued from first page.*

formal way the public and official preciation of America's generous gift. could not have been done by the e here to show their gratitude and consideration of the expedition.

rrangements for distribution are almost complete. Already several large loads of grain have been dispatched, without waiting for the complete unloading of the cargo. I cannot send you a complete list by this mail of the missionaries to whom it will be sent, but hope to do so next week. Much of it is to be carried free over the railroads. The committee which administers the London Mansion House Fund has appropriated twenty thousand rupees to cover any expenses that may be incurred in transporting the corn to the various distributing centres. This is to cover only charges for freight as are not included in the concessions of the railroads. This shows you how generously they have received us, and how cordially they are co-operating with us. I go to-night to the mine districts to personally help in the distribution of the corn and to see with my own eyes the suffering which the gifts we bring are destined to relieve."

PTAIN LAVERGE, der of the "City of Everett."

The arrival of the *City of Everett* is thus announced by the *Englishman*, the chief journal of Calcutta:

"The steamer, *City of Everett*, with a cargo of corn consigned by the American nation for the famine-stricken in India, arrived in port on Saturday evening, and was berthed at the Kidderpore Docks. The steam launch *Enchantress* left Princep's Ghat in the evening to meet the steamer. There was a large party on board, including the Port Officer, Bishop Thoburn, Dr. T. S. Johnson, of Jubbulpore; Rev. Mr. and Mrs. Warne, Miss Lilly; Mr. H. E. M. James, Secretary to the Indian Charitable Relief Famine Fund; Mr. Constance, Under-Secretary to Government; Mr. Brisco, Rev. J. E. Robinson, Mr. Booth, and others. Our correspondent, who formed one of the party, writes: We left Princep's Ghat shortly before six, and in half an hour sighted the *City of Everett* near Garden Reach. The vessel was flying on the foremast a large red flag with a white cross in the centre (this flag was informed by one of the missionaries on the *Empress*, was especially working for the *City of Everett* by the ladies of San Francisco). The flag is that of the religious paper of New York, THE CHRISTIAN HERALD. On the mainmast floated an enormous flag with the name of the steamer, and on the mizzen the Stars and Stripes. On sighting the launch there was much excitement on board. The steamer slowed down amid cheers and fluttering handkerchiefs."

The *Englishman* then narrates the history of the corn movement in the United States, and describes the liberal response made by the Christian farmers to the appeal of Dr. Talmage and THE CHRISTIAN HERALD, which it characterizes as "the most influential religious paper in America." It then calls attention to the character of the religious character of the distribution, the object of which, as our readers are aware, was to impress the natives with a sense of the true motive of the gift. "We felt that it was due to our readers who contributed the corn and the money, that their gifts should reach the natives by such channels as would impress upon them the compassionate character of the Christian religion. We wanted them to understand that it was not political or commercial motives that had prompted the gift, but the love for humanity which is the product of the love of Christ. We had, too, the hope that the natives who went to the missionary for "the bread that perisheth" might go to him afterwards to hear of "the Bread of Life, which came down from heaven," whereof if a man eat, he shall never hunger. This, as we have previously explained, and not any distrust of the secular relief boards, was our reason for wishing the gifts of Christian people to be distributed by distinctively Christian hands.

"The cargo," *The Englishman* goes on to say, "is not consigned, as was generally supposed, to either the Government of India or to the Famine Relief Fund, but to Bishop Thoburn and Dr. Hobbs. The former is Chairman of THE CHRISTIAN HERALD Relief Committee, which has its head office at Bombay, with the Rev. Mr. Hume as Secretary. Bishop Thoburn has organized a local Committee at Calcutta to arrange for the distribution of the corn, of which Committee Mr. Lambert and Dr. Hobbs are members.

"It is not to be supposed that this consignment of corn is all the help that the readers of THE CHRISTIAN HERALD have rendered to India. Dr. Talmage's stirring appeals resulted in very liberal contributions in cash, as well as in kind, and it is estimated that the total value to India of America's response is $250,000, in addition to the sums acknowledged by the Famine Fund Secretary. This money is being distributed, not through the Government, but by the agency of the American missionaries scattered throughout India, to whom the money is forwarded by the Bombay Committee referred to above. It was only the other day that Dr. Klopsch, the proprietor of THE CHRISTIAN HERALD, cabled $50,000 to the Committee. The above facts will show the public of India how very generously the people of America have responded to the appeal on behalf of her Majesty's subjects, and will, perhaps, result in a better appreciation of the efforts of the self-denying missionworkers whom the United States annually send to this country."

The following letter will, we are sure, delight the heart of every one who contributed to send this messenger of mercy to the starving people of India. Bishop Thoburn is evidently deeply gratified by the generous help of his countrymen, and is full of hope of future good to come from the benefaction:

DR. R. G. HOBBS. *("Christian Herald" Commissioner.)*

"*Dear Dr. Klopsch:* You will have heard of the graceful and gracious reception which was given to the *City of Everett*, at Calcutta. The Viceroy at this season is in Simla, the summer capital of the Empire. The Lieutenant-Governor was absent on a tour, but he sent instructions to have the vessel treated with all the courtesies due to a foreign man-of-war. He also sent a secretary to meet the vessel on her approach to Calcutta. The Hon. H. E. M. James, the secretary appointed by Government to have charge of the whole relief operations, also met the vessel, as did the chief Port Officer of the city and other representative men. Everything which could be done was done to facilitate the unloading of the vessel and the dispatch of the corn. A little trouble arose owing to the fact that the Government committee had received an impression that the distribution of the corn would be committed to them, but on the arrival of the vessel it appeared that this must be done by missionaries alone. This difficulty was surmounted in a moment by the appointment of myself as a member of the Government committee, a very graceful act on the part of the officials concerned. The same committee voted Rs. 20,000 towards paying the cost of transportation from Calcutta to the various stations to which the corn was sent. The Viceroy on the very day that we began to unload, sent a dispatch stating that one of the leading railway lines would carry the grain free, while others would take it at a greatly reduced cost. Lastly, Mr. James tendered Dr. Hobbs and wife a public dinner, at which the Chief Justice and nearly all the other members of the Government committee were present. At this dinner Mr. James gave an address in which he acknowledged in the most cordial terms the services which had been rendered by THE CHRISTIAN HERALD and those associated with yourself in the great work of sending relief to India.

"The railway officials granted us every possible facility to hasten the dispatch of the grain. The vessel arrived on Saturday night, and on Monday morning the hatches were opened and the cargo found in good condition. The unloading began immediately. It was thought best to send the grain to as many points as possible.

"A very marked impression has been made upon India by the sending out of this shipload of grain. Although I think you acted wisely in selling the grain which you had collected in New York, yet the arrival of the ship has had a moral effect over which we all rejoice. It is an object lesson which even the poorest native can see and appreciate. I believe it has done much to create a good feeling among all classes, and I am glad for the sake of our dear native land that this noble harbinger of peace, good-will, and unalloyed kindness has come to our shores. May God bless you for all you have done in stimulating and directing this movement, and may his blessing also abide upon every one who has aided you in the noble undertaking.

Yours very truly,

J. M. THOBURN.

The *Indian Witness* publishes, from Dr. R. C. Hobbs, the following details: The lists for the distribution of the ship-load of grain are now practically completed: these lists have been made out with the greatest care. Bishop Thoburn, Dr. Johnson, and members of the Calcutta Committee have rendered every assistance. The distribution has been made on wholly undenominational lines and as widely as possible.

OUR RELIEF SHIP "CITY OF EVERETT" UNLOADING AT HER DOCK IN CALCUTTA.

A FREE Souvenir to All!

Beautiful "Lilies of the Field" From Palestine.

THE CHRISTIAN HERALD will send, free of charge, a very fine specimen Lily of the Field to any person sending in the names and full post-office addresses of **25 adult Protestant church members, each representing a different household—no two living in the same house.**

The Lily of the Field is frequently referred to in the Bible and was used as a type by our Saviour in his teachings. It reaches perfection in Galilee, where Rev. Harvey B. Greene, the famous botanist, reverently gathered the perfect blossoms which THE CHRISTIAN HERALD now offers. They have been handsomely mounted, each mount bearing a perfect flower, the actual blossom itself.

All the **25** names must be of adult church members, and have the full post-office address after each one. Write legibly on only one side of the paper, and on the lower left hand corner of the envelope write the words,—"For the Million Edition." Address your letter to THE CHRISTIAN HERALD, Bible House, New York.

No other business of whatever nature must be referred to in the letters which contain these names.

No Names Mailed after October 10th, can be received under this Offer.

THE METROPOLITAN PULPIT

MUSIC IN CHURCHES.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: II.Chron. 5: 13. - - - **It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord.**

THE Temple was done. It was the very chorus of all magnificence and pomp. Splendor crowded against splendor. It was the diamond necklace of the earth. From the huge pillars crowned with leaves and flowers and rows of pomegranate wrought out in burnished metal, down even to the tongs and snuffers made out of pure gold, everything was as complete as the God-directed architect could make it. It seemed as if a vision from heaven had alighted on the mountains. The day for dedication came. Tradition says that there were in and around about the Temple on that day two hundred thousand silver trumpets, forty thousand harps, forty thousand timbrels, and two hundred thousand singers; so that all modern demonstrations at Dusseldorf or Boston seem nothing compared with that. As this great sound surged up amid the precious stones of the Temple, it must have seemed like the River of Life dashing against the amethyst of the wall of heaven. The sound arose, and God, as if to show that he was well pleased with the music which his children make in all ages, dropped into the midst of the Temple a cloud of glory so overpowering that the officiating priests were obliged to stop in the midst of the services.

There has been much discussion as to where music was born. I think that at the beginning, "when the morning stars sang together and all the sons of God shouted for joy," that the earth heard the echo. The cloud on which the angels stood to celebrate the creation was the birthplace of song. The stars that glitter at night are only so many keys of celestial pearl, on which God's fingers play the music of the spheres. Inanimate nature is full of God's stringed and wind instruments. Silence itself—pertect silence—is only a musical rest in God's great anthem of worship. Wind among the leaves, insect humming in the summer air, the rush of billow upon beach, the ocean far out sounding its everlasting psalm, the bobolink on the edge of the forest, the quail whistling up from the grass, are music. While visiting Blackwell's Island, I heard, coming from a window of the lunatic asylum, a very sweet song. It was sung by one who had lost her reason, and I have come to believe that even the deranged and disordered elements of nature would make music to our ear, if we only had acuteness enough to listen. I suppose that even the sounds in nature that are coarse or harsh and repulsive make harmony in God's ear. You know that you [illegible] to hear the orchestra that the [illegible] instead of pleasurable, and that [illegible] we stand so near devastating storm and frightful whirlwind, we cannot hear that which makes to God's [illegible] of the spirits above us a [illegible] tremendous.

I propose to speak about sacred music, first showing [illegible] importance and then stating some of the obstacles to its advancement.

I draw the first argument for the importance of sacred music from the fact that God commanded it. Through Paul he tells us to address one another in psalms and hymns and spiritual songs; through David he tells us to sing to God, all ye kingdoms of the earth. And there are hundreds of other passages I might name, proving that it is a man's duty to sing as it is his duty to pray. Indeed, I think there are more commands in the Bible to sing than there are to pray. God not only asks for the human voice, but for the instruments of music. He asks for the cymbal and the harp and the trumpet. And I suppose that in the last days of the Church the harp, the lute, the trumpet, and all the instruments of music that have given their chief aid to the theatre and bacchanal, will be brought by their masters and laid down at the feet of Christ, and then sounded in the Church's triumph on her way from suffering into glory. "Praise ye the Lord!" Praise him with your voices. Praise him with stringed instruments and with organs.

I draw another argument for the importance of this exercise from the impressiveness of the exercise. You know something of what secular music has achieved. You know it has made its impression upon governments, upon laws, upon literature, upon whole generations. One inspiring national air is worth thirty thousand men as a standing army. There comes a time in the battle when one bugle is worth a thousand muskets. In the earlier part of our civil war the Government proposed to economize in bands of music, and many of them were sent home; but the generals in the army sent word to Washington: "You are making a very great mistake. We are falling back and falling back. We have not enough music."

I have to tell you that no nation or Church can afford to severely economize in music. Why should we rob the programmes of worldly gaiety when we have so many appropriate songs and tunes composed in our own day, as well as that magnificent inheritance of Church psalmody which has come down fragrant with the devotions of other generations—tunes no more worn out than when our great-grandfathers climbed up on them from the church pew to glory? Dear old souls, how they used to sing! And in those days there were certain tunes married to certain hymns, and they have lived in peace a great while, these two old people, and we have no right to divorce them. Born as we have been amid this great wealth of church music, augmented by the compositions of artists in our day, we ought not to be tempted out of the sphere of Christian harmony, and try to seek unconsecrated sounds. It is absurd for a millionaire to steal.

Many of you are illustrations of what a sacred song can do. Through it you were brought into the kingdom of Jesus Christ. You stood out against the warning and the argument of the pulpit, but when, in the sweet words of Charles Wesley or John Newton or Toplady, the love of Jesus was sung to your soul, then you surrendered, as an armed castle that could not be taken by a host, lifts its window to listen to a harp's trill.

There was a Scotch soldier dying in New Orleans, and a Scotch minister came in to give him the consolations of the Gospel. The man turned over on his pillow and said, "Don't talk to me about religion." Then the minister began to sing a familiar hymn that was composed by David Dickenson, beginning with the words:

> Oh, mother dear, Jerusalem,
> When shall I come to thee?

He sang it to the tune of Dundee, and everybody in Scotland knows that; and, as he began to sing, the dying soldier turned over on his pillow and said to the minister, "Where did you learn that?" "Why," replied the minister, "my mother taught me that." "So did mine," said the dying soldier, and the very foundation of his heart was upturned, and then and there he yielded himself to Christ. Oh, it has an irresistible power! Luther's sermons have been forgotten, but his Judgment Hymn rises on through the ages, and will keep on singing until the blast of the archangel's trumpet shall bring about that very day which the hymn celebrates. I would to God that you would take these songs of salvation as messages from heaven; for just as certainly as the birds brought food to Elijah by the brook Cherith, so these winged harmonies, God-sent, are flying to your soul with the bread of life. Open your mouth and take it, O hungry Elijah!

I have also noticed the power of sacred song to soothe perturbation. You may have come in here with a great many worriments and anxieties, yet perhaps in the singing of the first hymn you lost them all. You have read in the Bible of Saul, and how he was sad and angry, and how the boy David came in and played the evil spirit out of him. A Spanish king was melancholy. The windows were all closed. He sat in the darkness. Nothing could bring him forth until Franeli came and discoursed music for three or four days to him. On the fourth day he looked up and wept and rejoiced, and the windows were thrown open, and that which all the splendors of the court could not do, the power of song accomplished. If you have anxieties and worriments try this heavenly charm upon them. Do not sit down on the bank of the hymn, but plunge in, that the devil of care may be brought out of you.

It also arouses to action. Do you not know that a singing church is always a triumphant church? If a congregation is silent during the exercise or partially silent, it is the silence of death. If when the hymn is given out you hear the faint hum of here and there a father and mother in Israel, while the vast majority are silent, that minister of Christ who is presiding needs to have a very strong constitution if he does not get the chills. He needs not only the grace of God but nerves like whalebone. It is amazing how some people with voice enough to discharge all their duties in the world, when they come into the house of God have no voice to discharge this duty. I really believe that if the Church of Christ could rise up and sing as it ought to sing, where we have a hundred souls brought into the kingdom of Christ there would be a thousand. How was it in olden time? Cajetan said, "Luther conquered us by his songs."

But I must now speak of some of the obstacles in the way of the advancement of this sacred music, and the first is that it has been impressed into the service of Satan. I am far from believing that music ought always to be positively religious. Refined art has opened places where music has been secularized, and lawfully so. The drawing-room, the concert, by the gratification of pure taste and the production of harmless amusement and the improvement of talent, have become very forces in the advancement of our civilization. Music has as much right to laugh in Surrey Gardens as it has to pray in St. Paul's. In the kingdom of nature we have the glad fifing of the wind as well as the long-metre psalm of the thunder. But, while all this is so, every observer has noticed that this art, which God intended for the improvement of the ear, and the voice, and the head, and the heart, has often been impressed into the service of error. Tartini, the musical composer, dreamed one night that Satan snatched from his hand an instrument and played upon it something very sweet—a dream that has often been fulfilled in our day, the voice and the instruments that ought to have been devoted to Christ, captured from the Church and applied to the purposes of sin.

Another obstacle has been an inordinate fear of criticism. The vast majority of people singing in church never want anybody else to hear them sing. Everybody is waiting for somebody else to do his duty. If we all sang then the inaccuracies that are evident when only a few sing would be drowned out. God asks you to do as well as you can, and then if you get the wrong pitch or keep wrong time he will forgive any deficiency of the ear and impertection of the voices. Angels will not laugh if you should lose your place in the musical scale or come in at the close a bar behind. There are three schools of singing, I am told—the German school, the Italian school, and the French school of singing. Now, I would like to add a fourth school, and that is the school of Christ. The voice of a contrite, broken heart, although it may not be able to stand human criticism, makes better music to God's ear than the most artistic performance when the heart is wanting. God calls on the beasts, on the cattle, on the dragons, to praise him, and we ought not to be behind the cattle and the dragons.

Another obstacle in the advancement of this art has been the erroneous notion that this part of the service could be conducted by delegation. Churches have said, "O, what an easy time we shall have. The minister will do the preaching, and the choir will do the singing, and we will have nothing to do." And you know as well as I that there are a great multitude of churches all through this land where the people are not expected to sing. The whole work is done by delegation of four or six or ten persons, and the audience are silent. In such a church in Syracuse an old elder persisted in singing, and the choir appointed a committee to go and ask the elder if he would not stop. You know that in many churches the choir is expected to do all the singing, and the great mass of the people are expected to be silent, and if you utter your voice you are interfering. In that church they sing the four, with opera-glasses dangling at their side, singing "Rock of Ages, cleft for me," with the same spirit that they sang the night before on the stage, they performed their part in the *Grand Duchesse* or *Giovanni*.

My Christian friends, have we a right to delegate to others the discharge of a duty which God demands of us? Suppose that four wood-thrushes propose to do the singing some bright day, when the woods are ringing with bird voices. They decided that four wood-thrushes should do all the singing of the forest. Let all the other voices keep silent. How beautifully the four warble! It is really fine music. But how long will you keep the forest still? Why, Christ would come into that forest and look up, as he looked through the olive trees, and he would wave his hand and say, "Let everything that hath breath praise the Lord," and, keeping time with the stroke of innumerable wings, there would burst a thousand bird voices leaping into glad harmony. Suppose this delegation of musical performers were tried in heaven. I suppose that four choice spirits should try to do the singing of the upper temple. Hush now! thrones and dominions and principalities. David, be still, though you were the "sweet singer of Israel." Paul, keep quiet, though you have come to that crown of rejoicing. Richard Baxter, keep still, though this is the "Saint's Everlasting Rest." Four spirits not do all the singing. But how long would heaven be quiet? How long? "Hallelujah!" would cry some glorified Methodist from under the altar. "Praise the Lord!" would sing the martyrs from among the thrones. "Thanks be unto God who giveth us the victory!" a great multitude of redeemed spirits would cry—myriads of voices coming into the harmony and the one hundred and forty and four thousand breaking forth into one acclamation. Stop that loud singing! Stop! Oh, they cannot hear me. You might as well try to drown the thunder of the sea or beat back the roar of the sea. Let every soul in heaven has resolved to have its own singing. Alas! that we should have tried on earth that which they will not do in heaven, and, instead of joining all our voices in the praise of the great High God, delegating perhaps to unconsecrated men and women this most solemn and most delightful service.

Music ought to rush from the audience like the water from a rock—clear, bright, sparkling. If all the other part of the church service is dull, do not have the music dull. With so many thrilling things to sing about, away with all drawling stupidity! There is nothing make me so nervous as to sit in a pulpit and look off on an audience with their eyes half fourths closed and their lips almost out, mumbling the praises of God. During my recent absence I preached to a vast audience, and all the music they made together did not equal one skylark. People do not sleep at a coronation. Do not let us sleep when we come to a Saviour's crowning. In order to a proper discharge of this duty, let us stand up, save all for weakness or fatigue excuses us. Seated in an easy pew we cannot do this half so well as when, upright, we throw our whole body into it. Let our song be like an acclamation of victory. You have a right to sing. Do not surrender your prerogative.

We want to rouse all our families in

subject. We want each family of our congregation to be a singing school. English petulance, obduracy and intractability would be soothed if we had more singing in the household, and then our little ones would be prepared for the great congregation on Sabbath day, their voices blending with our voices in the praises of the Lord. After a shower there are scores of streams that come down the mountain gorges with voices rippling and silvery, pouring into one river, and then rolling in majesty and strength to the sea. So I would have all the families in our church send up the voice of prayer and praise, pouring into the great tide of public worship that rolls on and on to empty into the great wide heart of God. Never can we have our church sing as it ought until our families sing as they ought.

There will be a great revolution on this subject in all our churches. God will come down by his Spirit and rouse up the old tunes and tunes that have not been more than half awake since the time of our fathers. The silent pews in the church will break forth into music, and the one conductor takes his place on the Sabbath Day there will be a great host of people rushing into the harmony. My Christian friends, if we have no taste for the service on earth, what will we do in heaven, where they all sing, and sing forever? I would that our singing to-day might be like the Saturday night rehearsal for Sabbath morning in the skies, and that right begin now, by the strength and the help of God to discharge a duty which none of us has fully performed. And now what more appropriate thing can we do than to give out the Doxology of the text, "Unto him who hath loved us, and washed us from our sins in his own blood, to him be glory forever!"

EXALTING CHRIST.

A Duty and a Privilege to be Used by Every Christian who would Escape Self-Reproach (Acts 4: 5-12).

There is a tendency to forget the duty of exalting the name of Christ in society. It is deemed bad form to show enthusiasm or to talk of personal religion. There is no objection to a discussion of science and of comparative religion; but to declare that Christ is the only Saviour and testify to the blessings that come from him, stamps a man as a fanatic. Yet Christ has a claims on us for this. He insists that we confess him before men, and this involves confession of how much we are indebted to him, and of how much he has done and is doing for us. When the conversation drifts, as it has a way of doing, to the objective and personal, it requires courage to give personal testimony. Yet how effective it is if the question were of some disease, of various remedies and the merits of different physicians were discussed, a man who had recovered from the disease would count himself delinquent if he did not tell his friends the name of the physician who prescribed for him, or the medicine which cured him. No argument, no explanation of the theory of medicine could do half the good that would the statement: "I was sick and I was cured by this man in this way. I am a living witness of the efficacy of the treatment." The world does not know Christ, and it cannot know him save by the testimony of his people. It is a shame to withhold such testimony. It is ingratitude to Christ and a wrong to the world. We sometimes forget how positive is the duty of thus declaring what Christ is to us. Can we imagine ourselves on the other side the grave some unconverted friend, with whom we were in frequent contact in life? Let us imagine ourselves condoling with him on his loss and his reproach: "You knew the way you had experienced the power and you never told me!" If it is possible for sorrow and remorse to afflict the saved souls in the better land, surely it is in that day that they come. The missed opportunity! who can tell what a burden the recollection of it may become? And how can we meet Christ with the memory in our minds of the times when we might have told of his love and his power, and we kept silence? The effort required to testify for him needs but slight courage and is a very light cross for us to bear.

IN THE "SEALED LAND."

More About Tibet and its People, Whom Missionaries are Trying to Reach.

A GREAT Gospel conquest lies before the Christian world. Tibet, till now known as the "Sealed Land"—a Central Asiatic country ruled by a Buddhist hierarchy and tributary to the great Chinese empire—has kept its frontiers strongly guarded against the advances of the "new religion." Many brave missionaries have knocked at the gates of the Tibetan cities only to be repelled by the fanatical followers of the native priesthood, or *lamas*. As was stated in a recent issue of THE CHRISTIAN HERALD, several missionary societies have established stations on the frontier and are greatly encouraged by recent imdications of a more tolerant attitude on the part of the Tibetans. Already some converts have been made, among men who have come to the missionaries on Chinese territory and it is probable that the Gospel seed thus sown may take root in many hearts in the "Sealed Land," although the prohibition against the "Jesus preachers" may be enforced on the frontiers, for some years to come. There is room to hope that Tibet will ultimately yield and consent to listen to the glad message of salvation and to open her doors to the messengers.

TIBETAN PEASANTS.

PRIESTS OF TIBET, WITH SMALL PRAYER WHEELS.

As may well be imagined, photographs from Tibet are exceedingly rare. To secure a photograph, in a land where all the appliances of civilization are persistently excluded, is a difficult and perilous undertaking. Our illustrations on this page are therefore of special interest, being from recent photographs taken from life, by missionary workers.

Prayer wheels are a peculiar Thibetan institution. Dr. William Simpson, the celebrated traveler who, perhaps more than any other white man living, can speak and write authoritatively on the people of Thibet, says of these wheels that they are of various sizes, large and small. The cylinder of one which he saw might be about nine feet high and four feet in diameter, with an iron crank, to which a string was attached. By simply pulling this the machine went slowly around. It was gaudily painted with many bright colors, in which ornaments and Tibetan letters formed the designs. The walls of the room were also decorated with paintings of Buddhist figures. In addition to this was a large figure modelled in plaster and painted with many colors, the name of which was Tchaypungmay. The monk who was turning the wheel wore the usual red dress of the Lamas in that locality. When the traveler gave him a few coins he forgot to keep the "precious Wheel of the Law" in motion.

In another temple he saw two brandy bottles among the figures on the shrine, evidently worshipped by these poor ignorant people, and at Lamayuru the monks pointed with pride to a gin bottle on their altar, which they seemed to prize highly on account of the label, which shone in gold and bright colors. At Soonum these prayer-cylinders were turned by water-power. A rude erection had been made over the stream with recesses to hold three barrels. One was empty, the wheel in another was out of order and motionless, but the third went on day and night. In front was the place where the villagers took their water for domestic purposes, and it is probable that it was supposed to acquire some special virtue from having turned the precious wheel. According to the Buddhist doctrine of Karma, or good works, the more a wheel is turned the more Karma is acquired by whoever turns it. Laymen have small hand wheels, but larger ones erected in public places are for general use. Sometimes rows of small barrels were found which were turned by the passers by. There are some wheels driven by windmills, others by the hot air of fires. It makes no difference what turns them, so long as they revolve. Sometimes they have large cylinders filled with prayer-books which the women turn. These heathens believe that by turning a wheel full of books they acquire as much piety as though they read the books and repeated the prayers. In the temples and at street corners there are wheels literally covered with prayers, and as a man turns the wheel he thinks that is the same as saying the prayers. In one great temple are a large number of enormous bobbins composed of written prayers wound on a wooden axle. These are turned by hand, and each one has about 10,000 prayers. As there are 100 bobbins, a large number of prayers can be easily said by walking from one to the other.

THE "MAD MULLAH."

A Mysterious Mohammedan Fanatic, who Precipitated the Rising in India.

THERE seems to be a puzzling obscurity surrounding the personality of the "Mad Mullah," who is said to have been the principal agent in plunging the Northern India tribes into rebellion against British rule. According to a native report, he is a native of Swat who traveled to Central Asia and eventually settled in Mazar-i-Sharif, the Amir's chief cantonment in Afghan Turkistan. He is said to have lived there for ten years and then to have gone to Kabul. This summer, according to the same report, he visited Bajour, the Utman Khel country, and Buner, preaching the necessity of waging war against all enemies of the Faith. He is supposed to have been in league with Hajab-ud-din, the notorious *mullah* of Hadda, whose fanatical hostility to the British government is well known. Whatever truth there may be in this story, says the India *Pioneer-Mail*, one point is clear: The "mad fakir" appeared in Upper Swat in July and the fame of his preaching spread far and wide. He gradually worked his way down the valley, with a rabble of men and boys at his heels, and on July 26th he was at Landaki within hail of Chakdara. On that day he took the final step which brought about the rising. He claimed to be inspired to work miracles; the Heavenly Host were, he said, on his side; and he announced that with or without help from his listeners, he would sweep the troops from Chakdara and the Malakand in eight days. His excited appeals to the fanaticism which exists in every Pathan were responded to in a manner a little short of marvelous: his progress from Landaki to Thana and thence to Aladand, both villages in view of Chakadara post, must have been a triumphal one; the villagers flew to arms; the native levies hastily retired, except such as joined his standard; all the headmen, with one solitary exception, were carried away by the popular enthusiasm, and by nightfall a resolute body of tribesmen were on the move to attack the Malakand, while another party turned their attention to Chakdara. The *mullah* had roused the whole valley, and his standard afterwards became the rallying point for thousands of fighting-men from Upper Swat, Buner, the Utman Khel country, and even more distant parts.

Paul's House in Rome.

Rev. S. Baring-Gould gives this interesting description of the ancient building recently discovered in Rome, and to which tradition points as the house of the martyrs John and Paul, on the Cælian Hill: After the martyrdom and the influx of devout visitors, the decorations were greatly damaged; as far as the hands could reach the visitors picked off bits of the plaster, perhaps to preserve as relics. The original house and its decorations belong to two periods; part of it is of the second, and part of the third century. The principal apartment is also that which has its ornamentation best preserved. There are no specially pagan figures in the decorations. There is the tree of life, with two goats running to it; a man reading a volume; another with a long scroll, standing between two pilasters, one supporting a vase; and a woman in the attitude of prayer, with arms extended to form a cross. There can be no doubt that these frescoes belong to the third, or early part of the fourth century, and that they are Christian. In another part of the house is a very significant painting. It represents the vessel containing the pure milk of the Word, and one lamb is approaching to drink of it, whilst another resolutely turns away its head. The cellar was excavated and found to contain ranges of jars with sharp points. One of these, broken, has on it an undecipherable inscription in Greek and the monogram of Christ between the Alpha and the Omega. Another, quite perfect, is sealed with the sacred monogram. The whole find is exceedingly interesting to Biblical students.

PERSIA'S BENIGHTED MILLIONS.

Dr. Yoseph Tells of some Strange Superstitions—Sickness and "Evil Spirits"—Miracle-Working Shrines—Converts to Christianity.

ALL nations from primitive times to the present day have had their doctors and their herbs, from the lowest African tribe with its witch-doctor and boiling oil pan, to the Grecian doctor with his ointments and lotions, in his temple hospital. Medical science among the modern Persians is a combination of the methods practiced in Egypt and Greece in the days of Cyrus Darius who brought their physicians from Greece. Medicine and surgery are practiced by men and women. Diseases of the eye and midwifery are practiced almost exclusively by women, while other branches are practiced by both sexes alike.

A YOUNG NESTORIAN
In Kurdish Costume.

You know, we Eastern people are very slow, and behind the Europeans in many things, but in medicine we get on very much faster. Let me give you a few facts. A man with a sore leg went to a native physician and remained under treatment twenty-nine days, at the end of which time he came back and began the practice of medicine, no one doubting his qualifications! A woman afflicted with an affection of the eye-lids goes to a doctor and remains under treatment ten or fifteen days, and comes back a full-fledged M.D. As a rule, the profession of a man has descended to him from his ancestors for many hundred years, and he is known by his profession. If you want to see a man named "Maashy," you will be asked, "Who? The carpenter?" or "the silversmith?" or "John, the shepherd?" etc.

To make you acquainted with medical science in Persia as it is now and always has been, I will try to give you a few prescriptions and treatments. Come with me and we will go to a few native specialists. Ben Israel is a dark, thick-set man. Jaundice is his specialty. His patient is a little girl of fourteen. He is sitting in his darkly curtained room and is smoking. Between times he looks at the patient, and she becomes frightened and cries, keeping close to her mother. The doctor lays his pipe aside, looks the girl in the eyes and says to his wife, "*Khala Kisy* (daughter of my aunt), give me a knife." The patient, of course, screams and starts to run away, but her mother holds her, and the doctor takes hold of one of her ears, and examining the back part near the lobe says: "Here is the tendon; I will remove it and the jaundice with it." Then he says to the patient: "Daughter of a dog, why did you come to me to be cured? I will cut your throat if you dare to cry out aloud." He makes a small incision and removes the tendon, and predicts that the patient will get well in a few days.

In the hot, dusty season, every tenth person you meet is an ophthalmia patient. We are going to see one of the best doctors, a Mashady Khanum (a woman who has visited one of the Mohammedan shrines, and the name is given her in honor of the long journey). Her yard is larger than a New York City block, and is full of fruit and ornamental trees. It is crossed by streams of running water supplied from the river, which keeps the garden cool. Her *samawar* (tea-kettle), is steaming on a table by her, on the other side of the creek. We could not see Mashady Khanum, because she was surrounded by her patients who were standing on their feet, the doctor, in Eastern fashion, sitting on beautiful carpets and cushions of many colors, each patient in turn lying down and putting her hand on the doctor's left knee. The doctor had a folded paper, from which she took a little pinch of medicine and sprinkled it between the eye-lids. After a few seconds, the patient is up and another down until all have been attended to. Here comes a woman with inverted lids. The doctor takes hold of a portion of the loose skin on the upper lid and ties a portion, one-sixth or one-quarter inch, between two sticks. The result is that the part becomes withered in a few days, and the desired effect, shortening of the lid, is produced.

Then there are shrines which cure certain ailments. A few days ago, with some friends, I visited the shrine of St. Sargius a few miles from the city. After a short ride on our horses we reached a small walled village. We were invited to dinner with the village priest. One side of the interior there were the cooking and heating utensils for the house and family (they have a day-school of sixteen pupils.) After our dinner we went to see the church. It was built 600 A. D. in honor of St. Sargius, who is said to have cast out devils in his lifetime, and those supposed to be possessed by devils are brought to this shrine. The "House of Crazy," as it is called, is situated on the north-west side of the church proper. There are two rooms, one above the other, the underground one being used for the patient. The stairs leading to the room above were three inches thick with ice, as it had rained the day before and the water had rushed through the room and frozen. We were assisted down the stairs to a very small door, so small that I could hardly enter in a crouching position. The room was as dark as night, as no light is brought into "the room of the crazy." The highest point is below six feet. Stretched upon the mat on the floor, the tips of my fingers touched the walls at either side, and my head and feet very nearly touched either end. A pretty little grave for the dead, but no hospital for the living: no place for ventilation, heat or light. I had them roll the stones against the door, but soon felt the need of air, and called out to them to roll away the stone because I was already cured. In all Persia there is not one room where the insane can be sheltered and provided for.

Nursing women, Mohammedans, as well as Christians and Jews, bring their tender infants to the church of St. Mary in the city of Urmi. This is supposed to have been built by the "wise men from the East." If rich, visitors bring with them offerings of sheep, candles, olive oil, incense, etc., to be used in the church. It is a strange sight to see Mohammedan women entering a Christian church with great reverence and placing their infants before the cross. Then your soul is filled with sadness. "Ya Mart marum" they cry, as they pray for strength for themselves and their children.

There are more than 1400 towns in Persia, and only ten of them have educated physicians. These doctors are all in the northwest part of the country. Long distances are traveled by sick persons to reach a European doctor. If the patient is rich he takes a train of servants with a loaded caravan. If he is poor, and even a donkey cannot be bought or hired, he is brought on the backs of his relatives, who beg their daily needs from passing travelers and the villagers on the way. Often, the nearer he approaches help the weaker he grows. Sometimes he dies from privation and the difficulties of a long journey, and is buried by the wayside, or makes his lonely grave with strangers. Others reach the "Inglus" doctor in time, and are helped or cured. Their joy and gratitude cannot be expressed, and they go back with glowing accounts of the wonderful cures the doctor has wrought. At our gate we see an old Mohammedan woman on a donkey, her son, a young man, standing near her. He is knocking at our gate, and we inquire of him what they want. The mother says, "Bagy, Hakim, Hakim," in Turkish, meaning "Sister, doctor, doctor." "What can the doctor do for you?" She gets very angry, as she is tired and weary of looking for us, and says, "Why do you tempt me to curse myself?"

"What do you want with me?"

"We want to see the new hakim who has come from Yengalonga." Then her son says, "Nana, (mother) that is the doctor." She begins piteously to plead for sight, as though sight were in the doctor's power to give. We tell her we cannot help her, and she hopelessly turns to her son and says, "My son, come; if this new hakim cannot help my eyes, no one can. Come; Allah has cursed me all the days of my life," and she sobs and cries like a child.

PERSIAN GIRLS AT THE LOOM, WEAVING CARPET.

PERSIAN CHILDREN OF THE POOREST CLASS.

PAUL SHIMMON, A NESTORIAN STUDENT
In Persian Shepherd Costume.

Have you ever seen one who has been blind, with his sight restored after years of blindness? Have you ever seen the maples enabled to walk, and the home filled with gladness? If you are a physician, will you not give your services where they are most needed? There are between 7,000,000 and 8,000,000 people in eastern Persia without a single preacher or physician. Can you find a darker spot on the globe, where about ten per cent. of the whole population are blind as a result of ignorance and unhygienic living? There are more physicians on Twenty-fourth Street, New York City, between Sixth and Seventh Avenues, than are in Persia. There are more hospitals and dispensaries on that street than in all Persia.

In the mountains of Kurdistan, about eight or nine years ago, there lived a Kurdish shepherd boy. From his infancy he had been brought up to look upon killing and pillaging as the most honorable pursuits for man. The more cruel a man, the more he is honored and admired and regarded as a hero. A man's worth is, how many lives he has destroyed, and how many villages and homes he has helped to plunder and burn. The boy's name was Derboo, and the wealth of his tribe consisted of firearms, knives, sheep, oxen, goats, etc., etc. From childhood he had helped his father with their flocks and had grown to love the very pasture that his lambs grazed on, and the woods where he carried the weak little ones in his arms, giving them pet names. One dark night, after feeding his two dogs, which kept watch over the flock, he suddenly heard the noise of horses and the clashing of fire-arms. He was one of the enemy numbered many. He was wounded and left for dead, and his foes carried away. In the morning he was found, nearly dead from loss of blood, and was carried to the only hospital in that part of the country—the American hospital in Urmi. For days his life was despaired of, but careful and tender nursing pulled him through. He used to make plans to revenge himself on his enemies when he became a little stronger. Mrs. Cochrane, the mother of the doctor in charge, would come and read to him from the Bible, and he would drink it in as a thirsty man. One day she read to him the tenth chapter of St. John. She spoke of the great love of the Good Shepherd, and how he gave himself up on the Cross for our sakes. Over and over he asked her if the story could be true, and if he loved us as much as he. Derboo, love his lambs. He could not understand, and why a good man gave himself for sinners. He was finally converted and baptized, but when his fierce relatives, fearful of his conversion, they came down from their mountains decked with knives and fire-arms to wipe out the stain of the apostate in their family and tribe. He could not safely stay in Persia, but emigrated to Europe. There are many such cases where medical work and work have won souls for Christ.

Urmi, Persia. HANNAH G. YOSEPH.

THREE GREAT CONVENTIONS.

Delegates of the Woman's Christian Temperance Union from all Lands to Assemble Next Month in Conference in Toronto, Ont., and Buffalo, N. Y.

MRS. C. C. HOFFMAN.

MRS. HELEN M. BARKER.

MRS. A. L. STEVENSON.

MRS. L. M. N. STEVENS.

CTOBER will be a memorable month in the great organizations which have done so much not only e cause of Temperance, but for the g of the moral tone of the commun- he Woman's Christian Temperance of Canada will hold its annual ntion in Toronto, October 20. The nal Convention of the United States pen in Buffalo, N. Y., on Oct. 29. e World's Convention in Toronto t. 23. Our readers will be glad to he portraits we publish on this page prominent workers in connection hese great meetings. The five la- n the group are the officers of the 's Union. The four ladies whose ts are at the head s article are the s of the United s National Union. L. M. N. Stevens Ve President; Mrs. Stevenson, Corres- ng Secretary; Mrs. Hoffman, Record- g ecretary, and Mrs. M. Barker, Treas- e

THE WORLD'S CONVENTION.

held in Toronto, ber 23 to 26, 1897, a mass Conven- but a delegated the representation mbership of each nal Union being elegate for every housand members. es these represen- members, the bien- neeting is compos- the general officers, dents of affiliated nal Unions, now ering forty-six: thirty superinten- s of departments, a specialist in her line of work, and und-the-world mis- ries, whose heroic its have made pos- such a meeting of orld's womanhood. e total membership e World's Union, ling honororaries hildren, is estimat- be five hundred and.

e Toronto Conven- will be the most in- tional as well as the st yet held. The ving are some of distinguished dele- who will be pres- n General officers: Frances E. Wil- r LL.D., President, ston, Ill.; Lady y Somerset, Vice-President, Eastnor e, Ledbury, England; Miss Agnes E. Sec'y, Ripley, Derbyshire, Eng- Miss Anna A. Gordon, Assistant tary, Evanston, Ill.; Mrs. Mary E. erson, Treasurer, Danville, Quebec. m the British Woman's Temper- Association: Mrs. Lile and Miss London; "Sister Lily," of Hugh Hughes' West London Mission; Hughes, Manchester; Miss Sarah J. and Miss H. B. Cotterell, Somerset; Reid; Miss Bleley, Penarth, South s; Miss Pearse, Kent; and Mrs. n, London.

m the National W. C. T. U. of the United States: Mrs. Hannah J. Bailey, World's Superintendent Peace and Arbitration, Winthrop Centre, Me.; Dr. Mary Wood-Allen, Sup't Purity Department, Ann Arbor, Mich.; Mrs. Elizabeth W. Greenwood, World's Superintendent Evangelistic Department, Brooklyn, N. Y.; Mrs. Frances J. Banes, World's Superintendent Young Woman's Work, Skaneateles, N. Y.; Mrs. Mary H. Hunt, World's Superintendent Scientific Temperance Instruction, Boston, Mass.; Mrs. L. M. N. Stevens, National Vice-President, Portland, Me.; Mrs. Katharine Lente Stevenson, National Corresponding Secretary, Chicago, Ill.; Mrs. Clara C. Hoffman, World's Organizer and National Recording Secretary, Kansas City, Mo.; Mrs. Frances E. Beauchamp, Assistant Recording Secretary, Lexington, Ky.; Mrs. Helen M. Barker, National Treasurer, Chicago, Ill.; Mrs. Louise S. Rounds, President Illinois W. C. T. U., Chicago, Ill.; Mrs. Booker T. Washington, Tuskegee, Ala.; Mrs. Lucy Thurman, Jackson, Mich., and many others.

MISS AGNES SLACK. LADY HENRY SOMERSET.
MISS ANNA A. GORDON. MISS FRANCES E. WILLARD. MRS. MARY E. SANDERSON

OFFICERS OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION.

Australia will be represented by Miss Vincent and Miss Cummings, Sydney; Lady Windeyer, Superintendent of Franchise, New South Wales; Mrs. Kirk and Miss Ware, Victoria; Miss Waldeck, Tasmania, and Mrs. Ardell, New South Wales.

Other foreign countries will be represented as follows: Syria, by Miss Layah Barakat; Armenia, by Miss Rebecca Krikorian; Finland, by Miss Ericsson; Iceland, by Miss Olaña Johannsdottir; Egypt, by Miss McDowell and Mrs. Franc Griffin; Madagascar, by Miss Clark; Chile, South America, by Miss Marion Milks; Hawaii, by Miss Mary E. Green, Honolulu; Japan, by Mrs. Kaji Yajinia.

Toronto W. C. T. U. has had most generous co-operation of the City Council and citizens in preparations to entertain the Convention in a royal manner. The City Council has made a grant of $500 for the expenses, and granted the gratuitous use of the Pavilion of the Horticultural Gardens for the day meetings. The four evening meetings will be held in Massey Music Hall, which has a seating capacity of 4,000.

On Friday, October 22, a banquet will be tendered the delegates by the Toronto Committee. On one evening a demonstration will be given by children of Toronto to represent the world-wide movement of the W.C.T.U. On Sunday, distinguished speakers will occupy many of the pulpits, and Lady Henry Somerset will preach the annual sermon to the delegates on Sunday afternoon in Massey Music Hall. One of the interesting sights of the Convention will be

THE GREAT POLYGLOT PETITION,

with its seven miles of signatures from fifty different nations, praying the governments of the world for the protection of the home from the alcoholic and opium traffics. The petition has already been presented to the President of the United States (then President Cleveland), and to Queen Victoria, and at the close of the Convention will be presented to the Dominion Government.

On the day following the Convention, October 27, a Purity Conference will be held, presided over by Dr. Mary Wood-Allen, Superintendent Purity Department for the United States.

THE NATIONAL CONVENTION.

Miss Frances E. Willard writes us as follows: "It is probably no exaggeration to say that the annual gatherings of the National W.C.T.U. are the most interesting conventions of women that have ever been held in this country in the interest of philanthropy. The delegates usually number about 400, and aside from the official members each delegate has a thousand women back of her who have paid their dues in the same year that the convention meets. Every State and Territory has its regular officers, and nearly all are well organized. I often happens that after a woman from Indian Territory or some distant State has spoken in the National Convention, one will follow from the State of New York; then we may hear a voice piping up from Idaho and another from Louisiana or Oregon, from Connecticut or Ohio, so that the charm of the convention is the widely varying personalities that result from wide differences of environment. Each evening there is a mass meeting and we try to have something of the dramatic on these occasions. Last year at St. Louis we represented nearly all of our sixty different lines of work by object lesson. For instance the department of mercy was given, and consisted of a group of children with a St. Bernard dog; that of "Work for Lumbermen" by a man dressed in the exact garb worn in the northern forests, with a big axe over his shoulder labeled 'Prohibition,' (which was being laid at the roots of the tree,) and so on, while the audience became constantly more interested and enthusiastic.

THE WORLD'S POLYGLOT PETITION.

"We always have one evening when the young women furnish the programme led by Mrs. Frances J. Barnes, the head of the department, and they are good students of the picturesque. At our twenty-fourth annual convention we expect that Mrs. Mary H. Hunt, Superintendent of the Scientific Temperance Instruction in our Public Schools, will have a drill of school children in the temperance text-books, while Mrs. Helen G. Rice will on another evening present a procession of the Loyal Temperance Legion, our juvenile society which is under her care throughout the United States.

"Our State Presidents are women of remarkable individuality, bright, energetic and rich in experience; nearly every one of them will speak. This year our platform will be if possible more explicit than usual in favor of the total prohibition of the liquor traffic and social vice. It will also give no uncertain sound in opposition to the barbarity of lynching and in favor of a universal treaty of arbitration.

"Lady Henry Somerset, President of the British Women's Temperance Association, and Vice-President-at-Large of the World's W. T. C. U., is expected to be with us, also Lady Windeyer, and several other chief workers who are the chosen delegates from Australia. A dear little woman has already arrived from Iceland, the niece of the Prime Minister and the leading woman on the island. She has traveled all over it in her energetic determination to organize our society and to make it at home in that most northern of all inhabited countries. Armenians, Syrians, and other Orientals will be with us, among them Rebecca Krikorian, whose address last year was a memorable event."

The officers of the National W. C. T. U. are, Frances E. Willard, President; Mrs. L. M. N. Stevens, Vice-President-at-Large and President of the W. C. T. U. of the State of Maine. It is perhaps enough to know of Mrs. Stevens that she has been for seventeen years President of one of the strongest state auxiliaries of the National Society and has never had a dissenting vote from the noble temperance women of Maine.

Mrs. Katharine Lente Stevenson, Corresponding Secretary, is a minister's daughter, and a graduate of the theological department of the Boston University, wife of a business man in Newton, Mass., a remarkably capable speaker, and organizer, a woman in whose nature strength and gentleness are mingled in the proportions that make a true Christian.

Mrs. Clara C. Hoffman of Missouri, the Recording Secretary, is a good organizer —a woman who always arouses warm affection in those who are associated with her and who know her great, good heart. Mrs. Hoffman's husband was a physician; she is a widow and makes her home in her son's family at Kansas City.

Mrs. Helen M. Barker, Treasurer, (formerly President of the Dakota W. C. T. U.) is the wife of a Baptist minister, and has a pleasant home in Chicago, her daughter, Mrs. Horning, being associated with her in our work as National Superintendent of the Press department and Office Secretary.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON.
Associate Editors.

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Heart and Head.

WHAT does the capacity of a man to read amount to if he reads bad books? What does a man's capacity to write amount to if he writes bad sentiments? Better not be able to read or write at all. Knowledge is power for good if sanctified. Knowledge is power for evil if unsanctified. Robespierre, and Rousseau and Byron were illustrations of what men with magnificent mental endowments will do when they have no moral restraint. Those men might better have been born, and lived, and died on the lowest round of ignorance, than to have risen and cursed the world with their cruelties and nastiness. The youth of this country need something besides reading and writing and arithmetic in order that they may be prepared for good citizenship. The great pest of this country today is the educated villains. They know enough. They know too much.

There is no machine more useful than a locomotive. Here I see one standing. Piston-rods, cranks, axles, cylinders, driving wheels, throttle-valve, all perfect. A good engineer gets on that locomotive, fastens it to a long train of cars, drags an immense value of freightage or life across the continent. He does well. A reckless engineer comes up to that same locomotive, gets on, and puts it at the rate of fifty miles an hour; comes near a dangerous curve, leaps off, while the train goes on into shrieking and death. That is just the difference between educated mind without moral principle, and educated mind with moral principle. In either case it is a powerful engine. In the one case it drags a long line of good influence across the earth. In the other case, Christian principle jumps off, and moral restraint jumps off, leaves the train to go into terrific demolition. Ignorance is bad, but intelligence is worse if immoral. Almost everybody talks about the days of Greece and Rome. They had so much intelligence, so many orators, and painters, and poets, and thinkers. No one but about it. But how about the morals of Greece and Rome? Why is it that when a gentleman is traveling with his family in Europe, and he comes to the museums containing the relics of ancient art, the janitor taps him on the shoulder and says: "Only gentlemen will pass in there." Why? It is because the paintings and the sculpture of ancient Greece and Rome were abhorrent to all decency, and splendid Corinth and magnificent Pompeii were worse than the Five Points in the worst days of the Five Points. Intelligence, art, eloquence, without without the Christian religion, are defamation, ruin, disaster, woe.

Looking After One's Descendants.

IN looking over the genealogical table of a certain American family that I need not mention by name, I discovered this record: Benjamin, according to the provision of his grandfather, was educated at Harvard, and graduated in 1803. He studied law with his uncle in Groton, Mass., and then removed to Bath, Maine, where, a distinguished lawyer and politician, he died in 1833.

That grandfather settled the standing and destiny of his grandson and many of his descendants. Of course, all young men do not have such opportunities; do not improve them. "According to the provision of his grandfather." There is a great deal of virtue in the provision of a grandfather. The same amount of money, given as money, would not have gone so far. The grandfather not only provided the means, but he also provided how they should be laid out. Let grandparents make provision for the proper, and, if need be, the superior education of their grandchildren. Let them not only give their grandchildren wise counsels and earnest prayers, but make provision for their large Chsistian culture. This is the way to help the family, and to help the State, and to help the Kingdom of God.

It is an agreeable outcome of the present study of genealogical tables to find, as s me of us do, that we had an ancestor who landed at Jamestown or on Plymouth Rock, or stood at Bunker Hill, or at the Battle of Bennington, or at some obscure post of civilization, when the nation was going through the birth-throes of freedom. It makes a man better able to act a noble part in his own day and generation, to discover that his ancestors were not wanting in theirs. The English are proud of bearing a great name, and ingeniously prepare coats of arms with mottoes to keep alive the deeds of those who have gone before them. Americans are coming more and more to feel their need of the same conservative force. We want to anchor to what is noble and heroic in the past; we want to be inspired by what has inspired our sires. So we say, Let the sons of the American Revolution and the Daughters of the Colonial Dames make the most of their ancestors. It will insure a longer and better life to the republic.

Boy Desperadoes.

IT is said that two boys, not yet in their teens, the other day resisted a posse of men with revolvers, and after firing several shots at them, escaped to the woods. These boys two months before, ran away from their home because they were punished for disobedience. They have since been with a band of robbers who have infested the neighborhood. The boys are severally eight and ten years old. It would be interesting but sad to learn upon what food these babes and sucklings of Cherry Creek, N. Y., have become outlaws. Who wrote the books they have read? What companions have they been allowed to select?

We boast of our Christian civilization, but scarcely a day occurs in wich the newspaper press does not reveal and send all over the land in print deeds of strange and awful violence. And they are not only strange and awful, but they are often perpetrated on persons in the nearest and most tender relations with the perpetrator. The Bible phrase, "without natural affection," is applicable to their authors. Here are two lads who not only resist parental control, but defy the officers of the law, join a band of desperadoes and make a common cause with them. It takes no prophet's glance to anticipate what will be their destiny. Meantime let us give our boys to read the lives of heroes, and not desperadoes.

Interesting Peculiarities Of Great Men.

THE first peculiarity I shall notice is, that the masters of the intellectual world are, as a rule, of small stature; the divine afflatus is not lodged in an ample tenement of clay. Harvey, the discoverer of the circulation of the blood, was very small; and Newton, like Plato, was stout, short and compact. Pope was both small and weak; Moore, "a very little man." It is true that Johnson and Scott were burly fellows, but Johnson shook and rolled like a jelly fish, and Scott was paralyzed from childhood. However, though "little bodies" generally "lodge a mighty mind," there seems to be some preserving quality in mental labor. Men of great promise have died young, but true genius is of better stuff; and the long lives of men of great mental power is, and has long been, proverbial. It must, however, be noticed, that eminent thinkers seldom leave behind them children. There was a line of Plantagenets, but not of Shakespeares. Who can declare the generation of Milton, Dryden, Ben Jonson, Pope, Gray, Swift, Goldsmith, Johnson, etc. Moore outlived his family, and Scott has not now a grandchild alive. As Mr. Greg says, "the fittest do not survive."

One of the most remarkable chapters in the history of great men could be written on the tools with which they have worked. Ferguson made the most marvellons things with a common penknife. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat. A prism, a lens and a sheet of pasteboard enabled Newton to unfold the composition of light, and the origin of color. An eminent scientist once asked Dr. Wollaston, to allow him to see the laboratories in which he had enriched science by so many grand discoveries. And the doctor took him to a small room, and pointing to an old tea-tray containing a few water-glasses, some test-papers, a little balance, and a blow-pipe, said "there is all the laboratory I have." Stothard learned how to combine colors by studying butterflies' wings. A burnt stick and a barn door served Wilkie for pencil and canvas, and Benjamin West made his first brushes out of the cat's tail. Ferguson drew his map of the heavenly bodies by means of a thread with small beads on it, stretched between his eyes and the stars; Franklin robbed the thunder-cloud of its lightning by the help of two sticks and a silk handkerchief; while Rittenhouse first calculated eclipses on his plow-handle. My readers can entertain themselves by continuing the list up to the present day.

I will notice next curious facts concerning the circumstances under which great works have been composed. Bossuet wrote his grand sermons on his knees. Bentham always played the organ before writing. St. Bernard composed in the woods. Luther liked to have his dog at his feet. Calvin always wrote in bed; so did the poet Thomson; and Pope could not write till he had roused his nervous system by loud and rapid declamation. Yet some of the books most of all admired were never intended for publication, such as Fenelon's *Telemachus*; the charming letters of Madame de Sevigne; and the delicious diary of Samuel Pepys.

The attachment of great men to children and animals is another prominent characteristic. Cato, however busy he was, would never leave his house until he had seen his wife wash the baby. Cicero, after finishing an oration, called in the children and had a romp with them. With the exception of the old bachelor, Charles Lamb, I do not recall an eminent thinker of the last two hundred years who has not been noticeable for the love of children. Some had attachments equally strong for animals. All have heard of the butterfly of Virgil; the dove of Mahomet; the live snake which Goethe kept in his chimney corner; Rembrandt, next to money, loved his monkey; Mazarin employed his leisure time with his pet ape; Richelieu kept squadrons of cats; Cowper was never more happy than when feeding his hares, and the dogs of Scott were a very important element of his life.

One of the most honorable and remarkable facts about literary men is that they are almost free from crime. Here and there an incurable spendthrift like Savage appears, or a free-handed insolvent like Steele; or a muddler in money matters like dear old Goldsmith; or even a mean coward like Rousseau. But as a class they are above crime, and also innocent of that debauchery so mistakenly ascribed to them.

The last words of great writers and thinkers make the best commentaries of their lives, and some of these are very beautiful. Thus, Dr. Adams, of Edinburgh, as great a teacher and thinker in Scotland as Arnold was in England, said as he passed away, "It grows dark, boys; you must go home." "Draw back the curtains," said Goethe, "and let in more light." Humboldt died in brilliant sunshine, and his last words were: "How grand these rays; they seem to beckon earth to heaven." "God bless you, my dear," were Dr. Johnson's last words, and "God bless you; is that you, Dora?" were Wordsworth's. Sir James Mackintosh, the historian, and Mrs. Hannah More, died with one word on their lips, but both breathed the same spirit. "Happy" was the utterance of the former, and "joy" that of the latter. The last sound that escaped the poet Campbell's lips was an exclamation of delight and surprise; and Etty, the great painter, closely watching the progress of dissolution going on within his frame, exclaimed as he expired, "Wonderful! wonderful! This is death." The last utterance of Douglas Jerrold was as quick and terse as his conversation always was. He was asked how he felt and he answered calmly, "As one who is waiting and waited for." Are not such utterances as these the fitting farewell of great hearts and great minds, who, being dead, yet speak to us?

Amelia E. Barr

BRIEF NOTES.

We have on hand a number of copies of Dr. Talmage's famous book, *From Manger to Throne*, which have been very slightly damaged in packing, and which we will dispose of at the almost nominal price of **65 cents per** copy. As the number is limited, our readers will do well to avail themselves promptly of this extraordinary offer, and to secure copies at once. *From Manger to Throne* is the book where acknowledged to be the grandest work of Dr. Talmage's pen. It describes his journeyings to, through and from the Holy Land. There are about **200** illustrations, many of them remarkably fine Oriental views, which have never appeared in any other publication. The book was originally published at $3.50, which was the lowest price at which a copy could be procured. These copies are perfectly new, but we require all the available space in our Shipping Department for the tremendous stock of Premiums which it is necessary to store there, to meet the requirements of the holiday season. We prepay express charges.

Rev. Thomas Lewis, the well-known Baptist missionary in the Congo country, reports the baptism of seven native converts at San Salvador, the oldest mission station on the Congo.

We are asked to remind our readers that the annual meeting of the Baptist Young People's Union of New York State, will be held at Binghamton, N. Y., October 28 and 29.

Dr. A. J. Diaz, the famous Cuban Evangelist, is having wonderful success in Mexico. As a result of meetings already held, one hundred and sixty-four persons have made profession of faith and have received baptism.

Rev. R. Ashley Cake, of Port Republic, N. J., evangelist of the Life Saving Stations, has been busy during the summer going from station to station along the Atlantic coast preaching three times five or six times a day. The work has been most encouraging and several remarkable cases of conversion are reported.

A sensible remark addressed to women, men, but equally useful to employers, is credited to the Pope. Addressing a French deputation recently, he said: "We consider it opportune to remind you to-day of the principles of equity and justice which alone can furnish a solution of the social question."

Rev. A. B. Simpson's appeal for funds to complete the erection of the buildings of the International Christian and Missionary Alliance at South Nyack, N. Y., has resulted in the raising of sixteen thousand dollars. Several well known friends of the Alliance bought lots on the hill and intend to erect cottages near the Alliance buildings.

Rev. William E. Needham has been holding interesting meetings during the summer on the banks of the historic Brandywine on Sunday afternoons. On a recent Sunday, preaching near Downesville, Pa., using for his pulpit the old Gospel wagon that has served in so many revival campaigns, an audience of nearly twelve hundred persons gathered. Among them were a large number of young men who had come several miles to attend the service.

The Fulton Street Daily Noon Prayer Meeting celebrated the fortieth anniversary of its foundation on Thursday, September 23rd. The rooms, 113 Fulton Street, New York. Rev. Edward B. Coe, D.D., presided. An interesting feature of the celebration was the presentation to the Meeting of a handsome portrait of the founder, Mr. J. C. Lanphier. This has been hung up in the room in which the prayer-meeting is held. Mr. Lanphier is still living, and is in his eighty-third year.

Miss Emma C. Nason asks us to thank those of our readers who have contributed to the support of her work among the lumbermen. The work during the past year has been wonderfully blessed, and Miss Nason is looking forward hopefully to another year's labor. Although it has been specially a King's Daughters' work, the spirit Miss Nason is rendering to Christ and humanity by reaching the wanderers and the victims of sin and cruelty, deserves the sympathy and help of all Christians. Her address is Sault Ste Marie.

Mr. and Mrs. Maxwell P. Johnstone have been holding open-air services on the streets of New York several evenings in the week during the summer under a permit from the Mayor. They have had large audiences, usually very attentive, and have often had the gratification of directing inquirers to Christ at the close of their meetings. They give away tracts and Gospel portions as far as their means will allow. They receive no salary for this work and when friends, who know of their labors, give them money, it is spent in a supply of the Bible portions for distribution.

An interesting proclamation has been issued by a prominent Chinese governor warning the people under his sway against molesting the missionaries. The Governor states his conviction that if the Chinese knew the real character of the missionaries they would not be disposed to injure them, and he therefore describes them and their work, assuring the Chinese that the missionaries are disinterested and that their object is to induce people to lead virtuous lives. His proclamation concludes with a warning to any evil disposed men who may disregard his proclamation that he will punish to the full extent of the law any person found injuring the missionaries or their property.

THE BIBLE AND THE NEWSPAPER

MOUNTAIN FIGHTING.

FAR away from civilization, in that wonderful mountain land lying between British India and Afghanistan, a few scattered garrisons are now surrounded by ruthless and fanatical foes. At ...tals of only a few days, telegrams ...ea the American press, of this or that ...or having been attacked by an enormous ...or of wild, fierce mountaineers, some... in holding their own with great loss ...at fearful odds, and at other times ...g to fly for their lives. The Afridis, ...e Orakzais and other tribes along the ...ier, have all manifested symptoms of ...stection. Perceiving that the garri...of the outlying forts were insignifi...t in numbers compared with their own ...s, the tribes have attacked them with ...idence, and have seized important ...ntain passes which give them access ...e Punjab and Kashmir. The Gov...ent of India is preparing a strong ...pedition to relieve the besieged forts ...o recapture those which have fallen, ...t is doubtful whether it can reach the ...ntains in time to save several of the ...distant garrisons. The difficulties in the ...ay of such an expedition can be un...erstood from the fact that a force under ...eral Jeffreys, which was sent out early ...month to drive the Mohmands back, was surrounded and suffered severely; the ...eral was wounded and narrowly es...aped capture. A strong suspicion is en...rtained that the Ameer of Afghanistan is ...retely supporting the movement, and ...that he is assured of the protection of ...ssia. Some of his correspondence ...ich was intercepted, confirms the suspi...ion. The chief cause of the rising, how...ever, appears to have been that exaggera...ted reports of the Turkish successes in ...Greece have reached the tribesmen. To ...their ignorant men, the war was not so ...much between Turks and Greeks as be...tween Mohammedans and Christians. They are fanatical Mohammedans, and, stirred by the Moslem leader, known as the Mad Mullah, they have come to be...lieve that they have only to attack the Christians near them, to win like victories. It is reported that emissaries from the Sultan of Turkey have reached the scene of the disturbance, bearing messages from him. This may be the fulfilment of the threat which the Sultan made during the negotiations on the Cretan difficulty, that if England continued to show hostility to him, he would retaliate in a way she little expected. The Mohammedans regard him as their sovereign head and there is little doubt that they are ...bbing him in these outbreaks. But like those who serve Satan, they are working to their own destruction.

The leaders of this people cause them to err; and they that are led of them are destroyed. (Isa. 9:16.)

A Debt to Be Paid by Death.

A protracted trial which has just been concluded in Vienna reveals an unnatural speculation on the part of a brother, which has received appropriate condemnation. It appears that rather more than two years ago a young spendthrift who was a roue and a gambler was completely at the end of his resources. He appealed to his brother for a large sum of money which he must have to save himself and an honored name from disgrace. His brother had frequently helped him before, and was tired of appeals which seemed to have no end. He refused to furnish any more money, but under continued pressure, he finally agreed to advance the sum needed on certain conditions. These were that within two years from the date of the loan, the borrower should either marry the daughter of a millionaire and repay with the money he received as his wife's dowry, or should commit suicide. Believing that his brother would not succeed in the former alternative, he immediately made arrangements to recover on his taking the latter alternative. He insured his brother's life with several insurance companies, stipulating in every case for the insertion of a clause in the policy, binding the insurance company to pay without regard to the manner in which the insured met his death. As he had anticipated, his brother's efforts to marry a wealthy lady within the stipulated time, failed. Thereupon the man shot himself and his brother demanded payment of the policies. But the insurance companies had in some way learned the terms of the unnatural bargain and caused his arrest for fraudulent dealing. In the course of the trial it was disclosed that another brother of the deceased and a sister had heard of the terms of the bargain, and each had taken out policies on their brother's life. The trial has resulted in the conviction of the accused and his sentence to two years' imprisonment. His brother's death for which he is morally responsible, has not benefited him. He has missed the benefit it was intended to bring, not through his own negligence, but by the interposition of the law, which justly treats his revolting act as a crime. Not so is it with the sinner who fails to secure the prize, to gain which for him, the Divine Elder Brother of our race died on the Cross. The sinner's crime consists in neglecting to secure the prize.

How shall we escape if we neglect so great salvation. (Heb. 2: 3.)

A Hero's Shameful End.

The Montreal papers record the disgraceful death of a trooper, who was one of the famous six hundred immortalized in Tennyson's well-known poem describing the heroic cavalry charge at Balaklava. There were only two survivors of the charge on this continent. One of them lived at Montreal. He wore two medals with four clasps showing that he had fought at Alma, Balaklava, Inkermann, and Sebastopol. The day before his death he wrote for publication an account of the famous charge, telling of the leisurely ride into the valley of death, which was lined on both banks with Russian cannon, while the guns at the head of the valley poured a destructive fire directly into the faces of the advancing column. He told of the mad charge which rose from a trot to a gallop as it neared the guns, of the hand-to-hand fight and then the retreat between the two lines of guns —a thrilling story of heroic daring. After writing the reminiscences, he went out and got drunk as, unhappily, he was in the habit of doing. While he was on the street he saw his wife, who, harassed by his drunken habits, had been obliged to leave him and had not lived with him for several years. He tried to follow her into a store and when he was prevented, he became angry and tried to strike her with a stick. She escaped the blow by drawing back into a doorway, and as he charged at her again, turning half around in raising his stick, his wife, who is lame and carries a cane, struck him with the cane on the back of the head. He staggered a few steps and fell down dead with a fractured skull. His wife gave herself up to the police, but there were so many witnesses to prove that she struck the fatal blow only in self-defence, that she was promptly released. It was an ignominious end to a heroic life: but when a man yields himself a slave to his own appetites he knows not what shame may be in store for him.

THE KHYBER PASS BETWEEN AFGHANISTAN AND BRITISH INDIA.

Who hath woe? Who hath sorrow? Who hath contentions? Who hath wounds without cause? They that tarry long at the wine. (Prov. 23: 29).

An Infant Bail.

A Justice of Haverstraw, N. Y., was placed in an embarrassing position a few days ago, by the strange bail left on his hands by two Hungarian immigrants. They had been summoned before him at the suit of a woman who had supplied them with furniture. They had paid one-half the cost of the furniture, and agreed to pay the other half in weekly installments, but had moved to another town, five miles away, without notifying their creditor. She had spent a considerable sum of money in trying to trace them, and when she did find them, she charged them with fraud. The case was proved, but the Hungarians, through an interpreter, declared they had no means of payment. Suddenly the female defendant rose, and putting on the Justice's desk the baby she carried in her arms, turned and quitted the court, and her husband followed her. The Justice stared in amazement, when the interpreter, who had held a whispered conversation with the defendants, explained that they expected the man would be sent to prison and had left the baby as security or bail for his reappearance. The Justice took the child home, and his wife cared for it until morning, when the Hungarians returned, and throwing down bills to the amount of the claim and costs, reclaimed their child. They had borrowed the money from some of their fellow countrymen. They evidently considered their baby the most valuable piece of property they owned, and had no doubt of its being accepted as sufficient security. It may be hoped they will never have cause to lower their estimate of its value. They will not, if they act on the scriptural view of their responsibility.

Lo, children are an heritage of the Lord. (Psalm 127: 3.)

Unique Church Material.

The strange story of the building of a church at Waterloo, Ia., is told in a scientific journal. It appears that a number of Presbyterians at that place determined to erect a house of worship. Their chief difficulty consisted in the distance from which they would have to bring the stone, as there were no quarries anywhere in the neighborhood. There was, however, a large boulder in the middle of a plain near the town, which it was decided to use as far as it would go. It projected from the earth for about eight feet, but no one knew how much of it was under ground. The work of excavation was commenced, and to the astonishment of the workers, it was found that the boulder extended a long distance. When completely uncovered, a rock was disclosed twenty-eight feet high, thirty feet long and twenty wide, weighing at a rough estimate, twenty-five hundred tons. Work was begun on the gigantic monolith with drills and dynamite. The pieces as they were broken off were carried to a mason's yard and shaped into building stones. The transformation is now complete, and this huge boulder which had lain undisturbed for countless years and been covered with the deposits of ages, is now turned into a beautiful church. The living Church is built in the same way, only that the transformation in that case is not by human skill but by the Spirit of the Lord.

Ye also as living stones are built up a spiritual house. (1. Peter 2: 5.)

Paid Twice for Liberty.

A suit now before the Supreme Court in Boston, Mass., for adjudication under a disputed will brings to light a remarkable story. The will in dispute is that of a colored man who was born in slavery in Virginia in 1812. He was an active, industrious intelligent youth and his master consented to his learning a trade. He was apprenticed to a blacksmith and succeeded so well in his business that he made his owner an offer to purchase his freedom. The owner valued him at eight hundred dollars and this the young fellow agreed to pay. By hard work and frugality he managed to accumulate the required sum and paid it over, but his owner repudiated the bargain. He took the money but postponed giving the young man his freedom. Soon afterwards he died and the young man was sold with the other slaves on the estate. Undeterred by his disappointment he bargained with his new owner to buy his freedom for four hundred dollars. A second time he earned the money and again he was cheated. His owner retained both slave and money. Then he was exasperated and determined to run away. He was, by this time thirty-five years old and had many friends whom he had faithfully served in his business. They helped him to escape and shortly afterwards, his wife who had made a friend of her mistress, was given her freedom and followed him. After the war he settled in Boston and built up a large business. When he died in December last, he left property worth forty-thousand dollars. Many a man who has been in the service of the enemy of souls, looking back at the cost of his service, has felt as this man did and, hopeless of buying his freedom, has fled for deliverance to him who can make him free.

What fruit had ye in those things whereof ye are now ashamed? But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life. (Rom. 6:21)

THE SUNDAY SCHOOL

PAUL A PRISONER.

Sunday School Lesson for Oct. 10. Acts 22: 17-30. Golden Text, 1. Pet. 4: 16.

BY MRS. M. BAXTER.

PAUL must go the way his Lord had gone before him. Peter had said, when quite ignorant of his ability to perform it, "Lord, I am ready to follow thee to prison and to death." (Luke 22: 33). The Lord had not then carried human nature to the cross, and purchased the right and power to impart his own nature in its place, which his own life on earth proved capable of enduring prison and death. The Apostle Paul had learned the great secret of the true power of a Christian life, "Christ in you the hope of glory." He did not, and could not shirk the "bonds and imprisonments" which he knew awaited him; he only sought how, in the things which befell him, he could be true to his calling, and might witness faithfully for his Lord. When he was being borne by the soldiers into the castle because of the violence of the multitude, far from having any fear for his own safety, his only care was to use the opportunity afforded him of getting the ear of the excited people to bear his testimony for Christ.

Just at the entrance of the castle, he asked the captain permission to speak to the people. The captain gave him leave, and standing on the stairs, and beckoning with his hand he obtained silence, and spoke to them in the Hebrew tongue. Speaking of his antecedents, his birth in Tarsus, and education in Jerusalem at the feet of Gamaliel, he went on to describe his zeal for the law in persecuting the Christians to the death, and the sudden, unexpected stop to this procedure when, from heaven itself, the Lord Jesus was revealed to him. He told of his blindness for three days, his healing through the laying on of the hands of Ananias, and the renewed message from God through him, "The God of our fathers hath appointed thee to know his will, and to see the righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name."

Paul made no apology or explanation; he simply made his statement and left the result with God. And then he related what is told in no other place. "And it came to pass when I had returned to Jerusalem [after his bold testimony in the synagogue at Damascus], and while I prayed in the temple, I fell into a trance and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me." The old apostle was treading on dangerous ground. Men who have not the spirit of the Lamb of God cannot tolerate anything which convicts them; it is like touching an open sore to tell them of anything in which they are in the wrong, and it stirs up the most bitter enmity. They are so convinced of their own goodness that they are indignant with any one who does not justify them in their good opinion of themselves.

Oh the miserable deceitfulness of the human heart! Grace makes us humble; a God-filled heart shrinks from no discovery of its own treachery and evil. The light of Christ within is too strong for the darkness to take refuge in any corner, and must come to the light. Paul had had enough experience in his dealings with the Jews to be quite aware that he was treading upon their national conceit, and that the audience would be exasperated at what they would regard his presumption in asserting that a revelation from heaven would be vouchsafed to him which would be sufficient to prove them guilty of being murderers of their Messiah. But it might be his only chance, and he would not be guilty of the blood of those souls, he would, as God gave him the opportunity, bear his testimony, and leave the results with God.

"And I said," he continued, "Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of Stephen, thy martyr, was shed, I also was standing by and consenting, and keeping the garments of them that slew him." Others besides Paul had seen that wondrous face of Stephen "as it had been the face of an angel," and heard him say how he saw heaven open and Jesus standing on the right hand of God. Perhaps some of the very multitude now present had heard the prayer, "Lord, lay not this sin to their charge." But they had gone on resisting the Holy Ghost, and to be reminded of their sin led to no sorrow, but only greater fury. And when Paul asserted that the Lord who appeared to him in the temple and said to him, "Depart, for I will send thee forth far hence unto the Gentiles," they broke all bounds and an angry cry arose from many voices, "Away with such a fellow from the earth, for it is not fit that he should live."

The chief captain was a Roman, and he was at a loss to understand this bitter enmity of the Jews against Paul, but he delivered over his prisoner to the centurion to be examined by scourging. To this Paul objected on the ground that he was a Roman citizen. Then Paul was unbound, on the morrow the council were called to sit in judgment upon him. His first words were, "Brethren, I have lived before God in all good conscience until this day." Few men could dare to make such an assertion. And few men believe in the possibility of such a life. The high priest was so infuriated that he commanded them that stood by to smite him on the mouth. Why? Because he did not believe that a man could live in all good conscience. And when Paul objected that this was unlawful and spoke a word of judgment against Ananias, he at once acknowledged when he found it was the high priest that he had been in the wrong to speak against a ruler.

But, seeing that the council was composed of Pharisees and Sadducees, Paul took advantage of it and said, "Brethren, I am a Pharisee, a son of Pharisees, of the hope and resurrection of the dead I am called in question." Jesus and the resurrection, the resurrection proved by the fact that Christ had risen from the dead, was the foundation of all his teaching. This word caused a dissension in the council some of the Pharisees saying they found no evil in him, his story might be true. A spirit or an angel might have spoken to him, while Sadducees denied them, and a great clamor arose, so that the chief captain commanded the soldiers to seize Paul by force from among them and bring him into the castle. There he met with God. The night following the Lord stood by him—not a vision of Christ, but his very presence—and said, "Be of good cheer, for as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome."

"God is faithful." Against the persuasion, and against the messages of his friends which purported to be from the Holy Ghost, Paul had come to Jerusalem, sure that he was in the will of God, and that in the future a journey to Rome lay before him. It was indeed like the Lord to give him this confirmation of his previous leading.

TEMPLE AREA AND THE CASTLE OF ANTONIA, WHERE PAUL WAS IMPRISONED.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

OUR last week's lesson left Paul on his way to Jerusalem, bearing the gifts of his Gentile churches to the poor Christians in that city. In this week's lesson we find him a prisoner in the hands of the Roman garrison. The events which led to his arrest need a brief explanation. On his arrival he secured a lodging, and the next day had an interview with James, the brother of our Lord, and the leaders of the Church. They appear to have given him a more cordial welcome than on his previous visits. The money he brought may have had its influence. It had probably been badly needed, and, in any case, it was practical evidence of the brotherly feeling which Paul must have inculcated in his recent teaching. The subject of Paul's safety was considered at this meeting. The Jewish Christians were aware of the hostility of the Jews toward him. They told him of the reports of his teaching which had been brought to Jerusalem. He had been accused not only of preaching Christ, but of teaching the Jews in heathen lands to disregard the commands of Moses. We do not know if this was true, but we do know that he had taught that circumcision did not avail anything, and that observance of the ceremonial law was no longer obligatory on the Jews. The difference between teaching that any course was useless and unnecessary, and that it should not be followed, was not so very great. However, it seemed to be important to Paul and the Jewish Christians. They advised that Paul do conspicuously an act which would show his personal respect for the law. An opportunity was then within reach. There were four men who were fulfilling the Nazarite vow. Paul might join them in its performance and bear a share of the expense, which, as may be seen by a reference to Numbers 6: 13-18, was considerable. It was a common form of benefaction in that day for some wealthy man to defray the expenses of poor Nazarites. Agrippa did it extensively in order to show his respect for the law. Paul being anxious to conciliate his friends, consented, though to him, the whole proceeding was worthless. The concession, however, had an effect opposite to the one intended. It precipitated Paul's arrest. Going into the temple with the four men, with their ora heads, they would be the observed al observers. The city at that s swarmed with Jews who had co from many lands to keep the Fe Tabernacles. Among them were m from the province known as Asi these knew Trophimus, one of Gentile converts who had come to J lem with him. Hearing that Paul the Jews' court of the temple wit companions, the men who were fu the Nazarite vow, they leaped to th clusion that Trophimus was one of A Gentile had no right to pass b the area in the temple called the Co the Gentiles, and Paul, of course, h taken Trophimus beyond that court a pretext to seize Paul was neede this false charge served the purpos uproar was stirred up, and if it ha been for the prompt action of the Captain, whose duty it was to keep in the temple, Paul would have killed. The Captain rescued hi was taking him into the castle for when Paul asked permission to a the mob and remove their misapp sion. It was a bold step, showin brave a man Paul was. His addre a masterly plea, but it could not effe impossible. The Jews were too prejudiced against him to be pacifie words. Their violence was so mur that he was taken into the prison t him from being lynched.

He said unto me, Depart. We not have known of this vision of if he had not referred to it in this a Nothing is said of it in the history. fell into the error that men often fe When the Lord told him to depart gued the matter with him reciting r why it was better to remain. Som men fret and worry when they h leave a town, or a work where it se them they are specially qualified to It shows a lack of faith. We n sure that God's way for us is best. story is told by a famous writer, father whose son was in business a of great service to him in a confi capacity, decided to send him into t ploy of a firm in another city. T objected, said he liked his work, was no one to take his place and l liked the city where his father pro to send him. His mother protested was sure her son would fall sick w one to look after him. But the fath firm and the boy went. When he home on a visit at the end of a y was a changed youth. He had ac a manly bearing, had learned new ness methods, and had improved the discipline of strangers. In on he had learned more than he would learned at home in five.

The Chief Captain also was after he knew that he was a R We do not know how Roman citiz came into Paul's family. It was a honor, coveted by all men of that Wherever the Roman citizen we was treated with consideration. dangerous to do him an injust show him an indignity, or to injur in any way. He had the right to to Cæsar himself if any wrong was him, and if he could get justice other way. Probably Paul's fathe rendered the empire some distingu service, or he may have been an e pated captive and so gained Roma zenship: we are not told; but he citizen, and Paul inherited the p boon. Every one who has traveled eign lands knows how great a pro it is to be the citizen of some po nation. In 1869 a man was arres Cuba on some frivolous charge, an hurried through a perfunctory tri condemned to death. He was by an Englishman, and by naturaliza citizen of the United States. Th suls of both nations interfered on half, but the Spanish officials were rant, and they decided to go on the execution. The consuls ther wrapped the flags of their resp countries around the man and dar shooting company to proceed. these ignorant men realized that un ant consequences might result from on the flags of the United State England, and like the men who were to scourge Paul (or examine him, a pleasantly phrased it), they did h violence. The citizens of Christ's dom cannot be injured or neglected impunity. (See Matt. 18: 6.)

LITTLE GOLDEN-HEAD.

A STORY OF CHILD-LIFE.

WRITTEN SPECIALLY FOR "THE CHRISTIAN HERALD."

By R. D. L.

ONG the children who were sent rom New York, to a town where I vas staying, on the Housatonic d ot many years since, was a bright irit called Lillian. The long-con- eneat and drought had produced hckness in the overcrowded cities, ater suffering than ever before among the poor and afflicted.

ge gathering assembled at the sta- e bright July afternoon, to see the me in, heavily laden with children. le creature attracted much inter- pity by her spiritless and un-child- She crept noiselessly down the s the car. We had heard of her gayety. She had been likened to m—all mirth and joy. Her mother ened and died a few months pre- nd some kind-hearted city people ecially pleaded to have loving care n is little one, for she was very sen- e Everybody seemed to want this ar child. Entire devotion would en given to her in many homes, so ng was she in looks and actions. vident that she, of all the number, st needing care. It was decided ser ner where there were several chil- . the hope that their cheerfulness vin her back to brightness. She ng to some good people on a farm, r the station, a land really "flowing k and honey."

lept from exhaustion, soon after ut to bed t night. r next day d the hens the cocks . and the s 'moo," to nse de- t. She got up r, on her lit- s c k- s and esn or- t see f r m ear- ossi- Then s she s aken t fore st to arly g tonic of pure country kfast of oatmeal, real cream, den butter, fresh bread and id eggs was tempting. This ter e children started for a romp. done justice to their meal. n went with them, but only gazed stly at their sport.

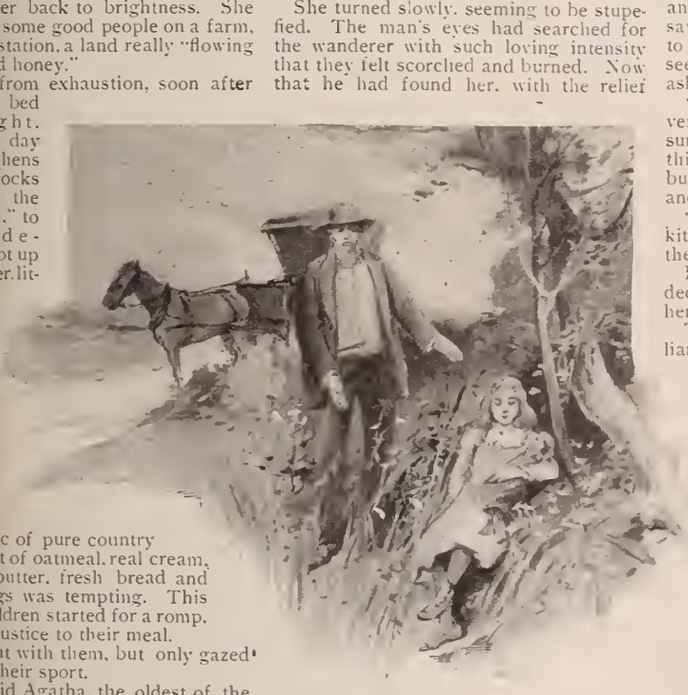
e," said Agatha, the oldest of the d one who felt a mother's care flock of city birds.

Li n sighed and sat down to watch the e A kitten crept into her lap, as if co ort her. She stroked the little ev ff ball and they became fast The old cat, and her three other er soon found their way to the miss- mber of their family and were o the quiet girl as if by a magnet. Li n had been silent until now. She with a cooing, tender, voice to sing e itten. The children found some d clothes to dress her kitten in, and s whiled away part of the forenoon, eir her interest in the little animal, the rm s folks bethought themselves of a od ed, cast-off doll in the attic. It as ge enough to seem like a "real y Henceforth, Lillian and her pretty t ient doll were inseparable. Day er y she played with the kittens and e d , but seldom joined in the frolic of e er children. They humored her, d her have her own way for it seemed e t for her to do anything that wasn't iet and as she didn't stray away, they e s mindful of her as time went on. On fternoon they played and romped, utterly forgetful of Lillian. Suddenly she was missed. They could find no trace of her whereabouts. The grass was closely cropped where she had been playing, and beyond it was a little taller, but if she had gone through it, her gentle step had left no mark. The doll's bonnet was in the grass where Lillian had been sitting. That was the only thing left to indicate her playground.

Long and carefully they searched in every direction. Dark night settled over the landscape, and yet no trace of her was found. Early the next morning the "hands" on the place renewed the search. They went hither and thither, over fields and down dales, while the master of the place drove in his wagon along the country road, hoping to meet the runaway. He drove far into the open country, and after awhile espied a little pigmy at the roadside, almost concealed by iron-weed, golden-rod and tall grass. His heart gave a leap, for the tangled locks that floated in the wind he knew belonged to "Little Golden head." Just such another little head he had doted on, but he laid it under the buttercups and daisies some years ago.

"Lillian!" he cried.

She turned slowly, seeming to be stupefied. The man's eyes had searched for the wanderer with such loving intensity that they felt scorched and burned. Now that he had found her, with the relief



HE KNEW IT WAS "LITTLE GOLDEN-HEAD."

came a sudden flood of blinding tears. Lillian seemed hardly to know him. He descended from the carriage and gently approached her, but she shrank away, hugging her dolly tightly to her heart. Little by little he coaxed her to him, and soon he knew by her burning fever and hot breath that the night had done bad work. He took her in his arms and held her inside his coat. When he reached home, his kind wife put her to bed, and the nearest physician was called.

They could gain no information from Lillian as to where she had wandered. For several days the fever raged, and when it abated her memory came back. Little by little they coaxed her to tell.

"Where did you go, my dear?" asked the kind hostess.

"Well, dolly and I saw some daisies in the tall grass, and such beautiful butterflies kissing them, that we walked along and along, until we came to a fence near a road. Then we got frightened and called to Minnie and Lucy, but they didn't hear us; and a queer little man came along just then and picked us up. We were so frightened that we cried and cried, but he gave us some candy and cakes, and told us a story. He was awful queer, and so black we didn't dare to stir. His pony was Madge and his dog was Fido."

"O, I guess I know who Fido's master is," cried the farmer's wife. "Did he have a hump on his back?"

"Yes, a great bunch on it."

"O," said the woman, "he's a poor, silly fellow, Lillian. If he hadn't been silly he would have asked you where you lived and brought you back to us. But tell us, child, where he took you?"

"Well, I don't know, but we went on and on, and I cried so he said he couldn't do anything with me and he would put me out. So he stopped on the road and took me out, but left dolly in the wagon. I screamed for her to come, and then he gave her to me."

"Well, then, where did you and Dolly go?"

"We didn't see any more daisies, but we saw some yellow flowers and some black and yellow birds, and we went over to talk to them. Then it got very dark, and the stars came out, and we couldn't see any more, so I wrapped dolly up in her skirt for her hat was gone, and I took her cloak for me; then we were so tired we laid down in the grass near a big tree.

"The stars were so bright," continued the child, earnestly, "and there were so many of them; they seemed to be winking to each other. I thought one great bright star was the one they told me was my mamma; so I called to her, but she didn't hear. Then some one seemed to tell me of a little baby, as she used to do. They called him Jesus; he was born in a stable and laid in a cradle of straw near the cows. Mamma told me he grew to be a man, and he took care of her, and me. I never saw him, though; but I thought if he used to take care of mamma and me, he would see dolly and me now, and so we fell asleep.

"I woke up once, so cold! Then I felt very hot. Next time I woke up I saw the sun come up, and I didn't think of anything but my mamma 'till I was in a buggy, and then I went to sleep again," and she smiled weakly.

"Lillian," said the motherly dame, "the kitties have missed you, and I will bring them in for you to see."

But Lillian had already dropped into a deep slumber, the dolly still nestling in her poor, little, tired arms.

That night a sudden change came. Lillian lingered a day or two and then passed beyond the stars, where no fever comes, nor death, nor tears.

* * *

My farmer friend has had other Fresh Air children at his beautiful place since that summer, but one thing is always understood: that no golden-haired child must come his way since his heart lies with the two that rest in the churchyard—his own darling and little, golden-haired Lillian.

Great Men's Love of Music.

It appears that painters have little musical taste, (writes Signor Graf, a famous authority), and less inclination for that art than sculptors and architects; but many literary men have neither inclination nor taste. Dante had exquisite mental sensibility.

Shakespeare was a lover of music. Goethe, while not passionately fond of music, enjoyed the art of Mendelssohn and admired Beethoven. Klopstock had a nice ear, and music threw him into ecstasy. Byron was not able to hear music without weeping. Moore and Shelley both wrote poems on music. Hugo, in one of his poems, asks his friends, "Who among you, feeling oppressed by sadness, does not find comfort and consolation in music?" Then, in marvelous verse, not to be found in any other literature, he describes the grand, varied, powerful music of the orchestra, the multiform miracle of the symphony. Leopardi, passionately fond of music, does not speak of musical instruments; but apparently held that the human voice was superior to any instrument. A hundred modern instances might be cited to show the influence of music upon some of the greatest works of literature and art, and how the strains of voice or instrument have helped to create noble ideals.

MEMORIES OF MONT-LAWN.

One of the Teachers Tells of the Last Week at Our Children's Home.

ALTHOUGH our Children's Home at Mont-Lawn is closed for the summer and the pretty dormitories and play-rooms are tenantless, the following letter from a member of the Matron's staff will interest all who have read the articles on the subject that have lately appeared in these pages:

THESE TOTS REMEMBER MONT-LAWN.

"Last night as I lay on my pillow,
I dreamed of the good times I had."

"The last week before the closing of the Home was one full of happiness for the little guests who were then at Mont-Lawn. There was not a cloud in the sky all week long, and the bright, sunny hours were filled with the sound of the merry laughter of children from morning until night. The very hot weather of the last few days made the swimming-pool especially attractive, and at all times during the day one could hear the screams of delight as the youngsters floundered about in the cool water.

"Then the teachers used to take parties of girls and boys for long walks through the wood, where they gathered ferns and wild-flowers. Especially did they love the bunches of golden rod, which grows so abundantly on every hill and in every valley. When tired of gathering nosegays, they would stretch themselves on the grass, or sit with hands about knees to listen to a wonderful fairy story which of course, began with "Once upon a time."

"When grown men and women, I wonder if they will not often lovingly remember the good times of Mont-Lawn. And will they ever forget the stories they listened to with such childish delight when there? They have taken great pleasure, too, in their tramps across fields to deserted orchards, for apples, pears and grapes; and every bag, basket, coat and cap has been filled to overflowing, that they might be able to carry some of the precious fruit home and share it with a less fortunate brother or sister who has not been for a summer outing.

"But the crowning feature of the whole week was the farewell service in the chapel. The patron of the Home, Dr. Klopsch, spent the day among the children, and a number of friends visited the Home to hear them sing, on this, their last day at Mont-Lawn.

"Dr. Jewett, who so kindly gives the use of this beautiful place with its broad acres for the benefit of the poor children, was present, and as he came upon the platform, and looked down on the two hundred little faces, everyone could see that he regretted their departure.

"I think we may safely say that every child who has been at Mont-Lawn has gone home happier, healthier and better in every way for having been there.

C. RUSSELL."

All contributions for the Mont-Lawn Home are promptly acknowledged in THE CHRISTIAN HERALD.

THE MODERN JEW IN HIS ANCESTRAL HOME

BY HON. SELAH MERRILL D.D. L.L.D.

STREET LIFE IN JERUSALEM.

Oriental Tardiness and the Telegraph — A Dancing Bear — Snake-Charmers — An Eastern Wedding Procession.

A CROWDED street in any city in any part of the world is a place of wonderful interest. Our fellow-men who, in any given instance, represent its life or activities, may neither look nor act like ourselves, hence our curiosity is excited by all that is seen and done. Novelty is something that all are fond of, and in our stroll about the streets of the Holy City, it is the unfamiliar in both scene and object that we shall meet with everywhere. It need hardly be stated that, from the life of a large city, only incidental pictures can be given.

THE WATCHMAN AT THE GATE.

Approaching us is the telegraph messenger. About such a wonderful convenience of civilization as the telegraph there is to Americans nothing strange; but it becomes so in many respects the moment we pass into the dominions of the Sultan of Turkey. We think of it as a means for annihilating time and space. It is our most rapid method of communicating our thoughts to those at a distance from us. In Turkey all this is reversed. Our message will go when the operator gets ready to send it. The message that comes to us will be delivered when the operator has spelled it out in his lounging fashion, copied it, taken a smoke, and gets the messenger started. I think that Americans need more patience in dealing with telegraph officials in Turkey than with any other class. They have a printed set of prices to which messages can be sent, but it is with difficulty that they can read the names, and it takes them an hour or more to find the one desired. If you take the list and point out the name to them quickly, they will not believe you, but will continue their slow and tedious search. The message must be written, they insist, so that they can understand it; in itself a formidable task. Should it contain what they consider a wrong word the message would be rejected. I have known a prominent officer of the United States Army to send, or attempt to send, an important message to America. It passed muster in Jerusalem and was forwarded *via* Constantinople. There the officials declared that it contained code words and it was returned. This two days had elapsed, and the message had in fact not yet started towards the land of freedom.

No arguments availed to convince the officials that they were in the wrong. Moreover, the message had been prepaid; (indeed, the Turks are very prompt and business like in looking after that part, and always requiring payment in advance and "in good money,") and the officials promised to refund the amount. As United States Consul, I had correspondence about this case with the Turkish authorities, with our Minister at Constantinople, and with the State Department at Washington, but nothing came of it; the message was never sent from Jerusalem, and the money that had been paid for it was never refunded. But our army officer was disgusted, chagrined, and angry; no language was adequate to express his contempt for those officials.

"What is to be done in such cases?" my readers inquire. Nothing whatever. Choke down your feelings, that is all. But you may remember, if you choose, that this is only one of a score or two of ways in which Turkey annoys the citizens of the United States of America.

Our telegraph messenger who has been walking very leisurely is close to us now, and we notice a loose scarf about his neck. This he wears summer and winter. He carries a cane, but why he puts this extra burden upon himself I do not know. His little side bag is supported by a strap over his shoulder. He has something for us, and he demands a present for bringing us what he calls "good news." There are two messages, one from Egypt, and the other from Beirut. The former, is thirty-six hours old, the latter forty-eight. Surely Oriental lightning is slow. A message from either Egypt or Beirut ought reasonably to reach Jerusalem in about an hour, or two hours at the outside. Beirut is ten hours by steamer from Jaffa, and it has frequently happened that a person coming from Beirut to Jerusalem has sent a telegram announcing the fact, and arrived at his destination a day before the message. I have elsewhere shown that the Turks do not regard private messages as sacred, and it likewise seems impossible for them to comprehend the fact that messages should be sent and delivered with the utmost promptness.

WATCHING THE DANCING BEAR.

Here are two men approaching from opposite directions. All of a sudden their steps become rapid, one drops the bundles he has in his hands, and in an instant they are in each other's arms. Is it a quarrel? All this has been done so quickly that we have had time neither to think nor to speak. But nothing unusual has happened. These men are friends who have not met in a long time, and here, regardless of the crowd, have fallen upon each other's necks and are kissing each other's cheeks. The many people about take no notice of what is going on between these men, and this phase of street life is strange only to people like ourselves.

At the next turn, we come upon a singular crowd. Men, boys, children, peasants, merchants, everybody has stopped to look. In the open space in the centre of the throng of people, a large dancing bear is entertaining an eager audience. Everybody is a little afraid and keeps at a safe distance, and yet everybody is intensely interested. Street shows of this kind are not very common in Jerusalem; it is the man with the monkey who appears most frequently. In either case there is plenty of excitement, and the amount of pleasure which multitudes appear to derive from such scenes cannot be measured by any American standard. By the masses, the advent of the bear is hailed with more joy than is the arrival of the greatest European general or prince. These shows appear at intervals and then disappear; but where they come from or go to is to me unknown; and a greater mystery is where the owners of these animals get money enough for their support. The impoverished crowds that enjoy such amusement cannot afford to give to it a total of ten cents a day.

In another part of the city we encounter another group of people not so large as that drawn together by the dancing bear, and not nearly so excited or enthusiastic. Still the bystanders are all curious to see what is being done. The attraction in this case is unique, something that would never be seen in America. We have here a snake-charmer. He has his live reptiles with him, two of them of medium size, and one fully six feet in length. These he carries in a bag slung under his arm, just such a bag as was used by David for carrying stones in his contest with Goliath. These bags are in common use to-day by the natives for their food and any small objects which they wish to take with them. Some natives still adhere to their own picturesque dress, while others have attempted to Europeanize themselves by wearing trousers which do not fit. In my large natural history collection, including all the birds, animals, reptiles, and insects of Palestine that I could obtain, I have thirty or more snakes which were all secured for me by these snake-charmers. The snakes were brought alive in such bags as I have described, and sometimes the men would bring their bread and snakes in the same bag. These men were very black, they were strict Mosiems, and when they came to put the snakes into the jars of alcohol which I had prepared for their abode, they dreaded the spatters of alcohol on their flesh more than they did the poison of the serpents. There are not so many snakes in Palestine as many persons suppose, and in making my collection these men were occupied, at least they were on the lookout for them for nearly three years. A peculiarity of these men was that they were very reticent. I never could learn much about the secret of their art, or why they should want to do this work. Their faces are far from attractive, the expression on them unusually strange, and I felt that I should not care to meet them in a lonely place at night.

ORIENTAL SERPENT-CHARMERS.

As we pass along we notice at sional door here and there a bl standing, sitting, or perhaps hali on a mat. He is the "porter" of t

The name of a door is *bab*, and t is called *bawwab*, which foreigne ally pronounce *boab*. His office i humble one. The name for wat *natoor*, and mortal offence would if we were to speak inadverte watchman proper as a "boab," t ence in the position of the two being so wide in Oriental es Some families employ a door-kee they cannot afford even the tri pense necessary for his wages, s keep up appearances, for the pr the door of such a functionary is to imply that the family has some or means.

We are now approaching the J from the interior of the city, and in time to witness a wedding pr Native wedding processions are but they generally occur at ni torches, drums, and shouting a sary to make them a success. present occasion, natives partici certain extent, but the wedding foreigners, both English. The unusual for Jerusalem. The bri is in the church and the bride carriage, on the way thither friends, and both horses and carr

A WEDDING PROCESSION AND CONSULAR ESCORT.

covere flower as pos street the Ja and t lish c whe riages lowed been its usu iscuou The or co guard ing to eren ates o arra their colo richly ered each long staff, force festiv sions. joy th whi them make though are st lems, they take pride in the festiv a Christian wedding. The mea side in the second row from the the guards of the American All the *kawasses* appreciate bei upon to serve at a wedding or for in either case they receive a "present" according to the mea family interested, and at a wedd share liberally in the refreshment provided.

SELAH MERRILL.

The Christian's Hardships.

Seen in New Aspects—Voluntary Submission to Burdens Imposed on the Christian for a Divine Purpose.

Trouble can never be so tolerable to any one as it is to the man who can look at it as discipline. He is spared the irritation that results from regret. The self-reproach for something done, or omitted, the self pity for misfortune, are both taken from him. Accepting the trial from the Father's hand, he feels that it is sent with an infinite purpose and that it is to work good for him in the end. Bitter it may be for the moment to bear, but if it brings sweet results it is no longer an empty sorrow. The Apostle invites us in the passage we have to deal with the topic (Heb. 12: 1-13) to take a still more lofty view of it. He bids us see it as a token of divine love. The Christian whose lot is easy and who has little trouble has cause, according to the Apostle's reasoning to doubt his sonship. Every son is scourged; it is a mark of the family. The word, discipline is not used, but it is the meaning. The view in which the burdens of life are set. Chastisement is not punishment, but it is the process of eliminating the dross and strengthening of good in God's children. Like the rough wind which causes the tree to spread its roots more widely over the earth, trouble is intended to make the child of God take firmer hold of his privileges and draw fuller supplies from the inexhaustible treasury of grace.

Another view is that of witnessing. The children are witnesses for him in the world. When trial comes, how does the Christian act? Is he cheerful and hopeful? The world sees him and wonders that he is able to bear so well the burden that crushes others. Whence does he derive such equanimity? The Bible directs every observer to God and shows how God supports the sufferer in sickness? The bed of pain may become a pulpit from which the lesson is proclaimed of the support that God gives. Is it bereavement? The world sees that there is unshaken love for Him who gave and who has taken away. The loss of property? The Christian is blessed, having a God who is able to supply all his need. The world needs to see what God does for a man and how support religion affords in a crisis. The world little heed to words but when it sees patience, the faith, the strength and calm in trial, it realizes that there is power in godliness that the world never gives. And we are encouraged by the cloud of witnesses by whom we are surrounded. Not witnesses of our conduct, is sometimes understood, but witnesses for God who have gone before. They bore their testimony in their lives even to the shedding of their blood, and their example is to inspire us. What is the result to be achieved? What prize we to aim at? Laying aside every weight, we are to run with patience the race that is set before us. Whatever would impede our progress in the divine life are ruthlessly put away. The image is that of a foot-race. The contestant is not concerned about his appearance; he puts off this and the other garment and is alive only on having the free use of his limbs. He avoids the sin which besets him. As the racer avoids articles of diet, which may reduce his strength and endurance. Everything is subsidiary to the one object that he may run. The Christian is running. Things that others may lawfully do he puts away from him, that he may win the prize. That is his one determination, to which he is ready to sacrifice all else. He finds that some amusement has a tendency to fill his mind and disturb his spiritual life. He enjoys it and it is accountable for it; others indulge in it and there is no one to reproach him. But he puts it away; he is a candidate for higher honors. He has been bought with a price and is seeking the better things. It is hardship, it is self-denial; but if that is the way to the prize, he will take it. He might have been content with the half-and-half life that satisfies most Christians, but if he has set before himself in the race for the prize, he must endure the hardship. It is worth the winning, worth all it costs, and Christ has trodden the path before him.

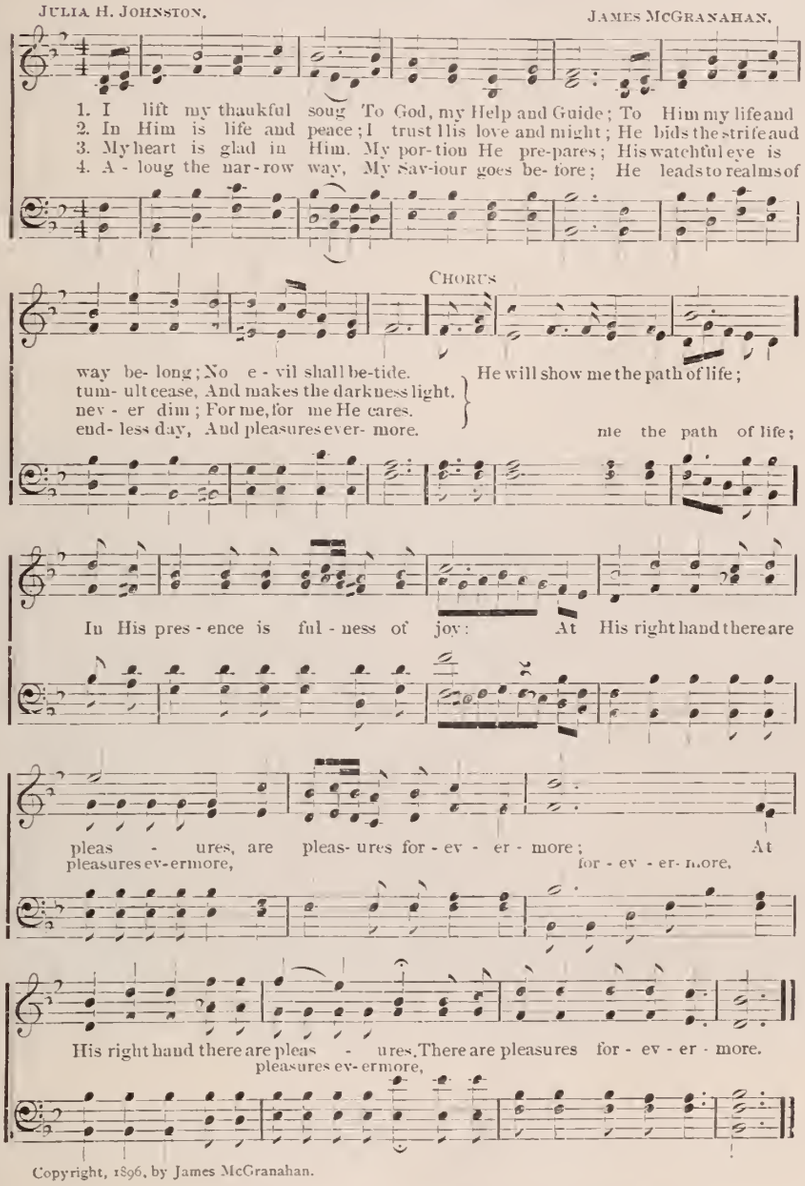
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Pleasures Forevermore.

"At thy right hand."—Ps 16: 11.

JULIA H. JOHNSTON. JAMES McGRANAHAN.



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From the new book "SACRED SONGS NO. 1" By per. of The Biglow & Main Co.

LET ME WIN A SOUL FOR JESUS!

(Written for "The Christian Herald.")

LET me win a soul for Jesus!
Win a dear and deathless soul;
I would count it higher honor
Than the grandest earthly goal.
Let me win a soul for Jesus!
Souls are of such priceless worth,
I would count it richer treasure
Than the richest gems of earth.

Let me win a soul for Jesus!
Let me point the longing eyes
To the Christ who died for sinners—
To the willing sacrifice.
I would catch the glad hosannas
Sounding from the harps of gold,
When another soul is ransomed,
And another name enrolled.

Let me win a soul for Jesus!
"He that winneth souls is wise."
I am longing for the honor
Of a bright, immortal prize.
Saviour, draw me nearer, nearer,
Till my soul is all aflame.
Till I long to win them, only,
For the glory of thy name.

E. Corinth, Me. MARY B. WINGATE.

HIDDEN POWER.

AS the light reveals such marvels,
By its beams, themselves unseen;
So does Christ reveal his presence,
Shining from the lives of men;
As the Tree of Life Eternal
Far and wide its branches spreads;
With each century growing broader,
Fruits, with leaves of healing, sheds.

Seeds in lands remote all scattered;
Springing fair in every clime.
Banyan groves from single plantlets
Waving in perennial prime.
In the bell the chimes lie slumbering
Till the stroke that bids them wake;
Then, the distant echoes waiting,
Into joyous music break.

Thus the Lord of Life is working,
Thus we labor with our Lord:
Oft in silence, long in darkness,
Till he speaks his wondrous Word.
Then the gates of morn are opened,
Glows the earth with sunrise gold;
We behold a waving harvest,
Riches of the years unfold.

Berlin, Mass. —PHEBE A. HOLDER.

Promises to the Jews.

Definite Pledges Given in Prophecy of the Return and Permanent Settlement of the Jews in Palestine.

BY REV. B. D. CHARLES, D.D.*

IN that very remarkable prophecy, Jeremiah 32: 37-41, there is a carefulness of detail and an emphasis as to pledges which is seldom found anywhere but in a legal document or a business contract. Here the prophet states four distinct things in regard to his people. The first is, he asserts that he, God, will "gather them out of all countries whither I have driven them in my anger." The second point is that he will "bring them into this place," Jerusalem, and "will cause them to dwell there in safety." The third is, "I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me."

Now you can see that this third point has never taken place. At no time in the history of the Jews has such a covenant existed. For God has turned away from them for many, many years, and has not done them good. And at no time in their history has God put his fear in their hearts, that they have not departed from him. The Jews at this day still reject their Messiah, and as a nation have cast him out. Therefore this covenant is still a thing of the future, so far as the Jew is concerned. The fulfilment of this prophecy is reserved until his people are restored to their own land. This brings me to the fourth point. "I will plant them in this land assuredly," or, as the Hebrew expresses it, "in truth." Here you see the Lord uses a peculiar expression. "I will plant them." The idea is that he would make of them a fixed and organized population. He would establish them there that they would never again be rooted up. They would no longer be wanderers, but a permanent population, and he would prosper and increase them in their restored country.

Read now Ezekiel 37: 21-28. There you will find further details. The Jews are to be gathered out of all nations. It seems to me there can be no mistake about this prophecy. There never was a time when the Jews were scattered among all the nations as they are now. Since they were despoiled by the Romans they have been without a home. In their previous captivities they were only taken to an individual country. This prophecy has reference to their present dispersion, over the whole world. Then what does it teach? The Lord will gather up his ancient people from among all nations and will reinstate them in their own land. They form part of all the kingdoms of earth and speak all languages. Then they will come together, and "David, my servant," or rather the descendant of David, who is Christ, shall rule over them.

Here God reiterates his oft repeated declaration, "I will take the children of Israel from among the heathen . . . . and will gather them on every side and bring them into their own land." Their own land is one definite country. All the world knows that Palestine is the land of the Jews. Then into that country God will gather them. Another characteristic is to be theirs when they return to their own land. They are to be made "one nation." This has not been true in their previous history. There were shameful jealousies among them when in their tribal state. They would wage war among themselves, and destroy thousands of their own people. And afterwards, when they became a great nation, they were divided for generations. They had ten tribes under one king and two under another. Wars, with all their evil consequences, were frequent. But when they are gathered back to "their own land," they will be governed by one king. The declaration is definitely made, "They shall be no more two nations," nor "divided into two kingdoms any more at all." "David my servant shall be king over them."

* From his new *Lectures on Prophecy*. A volume of sixteen lectures, embracing the whole course of prophecy from the earliest to the latest prophets; 320 pages; price $1.25. Published by The Fleming H. Revell Company, New York, Chicago and Toronto.

THE FAMILY AND HOME CIRCLE

Ireland's Peasant Homes.

Humble but Comfortable Dwellings of "Stone and Turf"—Simple Lives—The Shadow of Famine in the Land.

BRITISH royalty has recently been visiting Ireland, and the presence of the Duke and Duchess of York has aroused a feeling of hearty enthusiasm which has been shared throughout a very large part of the Emerald Isle. There is little doubt that the visit will have the effect of popularizing the reigning royal family in Ireland, whose people have justly complained that, though they contribute largely toward the royal exchequer, they are neglected as far as recognition is concerned. The Duke and Duchess seem to have resolved, by a brilliant programme during the tour, to make amends as far as possible for this neglect. They have been splendidly entertained at Dublin, and have visited many other cities, including some of the famous historic and picturesque places of the "Green Isle." Altogether, their reception has been most cordial and generous and their visit will probably be followed by others, for the purpose of cultivating closer ties of friendship with the Irish people.

But while all this merrymaking has been in progress, a shadow of impending trouble has been gradually gathering over Ireland. Is is the shadow of famine. Fifty years ago, as some still living there can doubtless remember, the country was prostrated, owing to the failure of the potato crop. One half the peasant population was starving and the government in 1847 had on its hands the support of three million souls, including women and children. That terrible experience, causing untold hardship and a multitude of deaths, was followed by an exodus of large proportions, chiefly directed toward our own shores.

The recent general failure of crops in a large section of the Irish agricultural districts has given rise to the apprehension of another season of privation, if not of actual famine. The present harvest is said to be the poorest in many years and it is more than probable that the coming winter will be the hardest the peasantry have had to face in a generation. It is announced that the government, being fully alive to the situation, has already taken the necessary steps to avert actual suffering.

Our photograph on this page presents a scene which will be familiar to all who have traveled in the rural districts of the "Emerald Isle." The itinerant milkmaid with her patient donkey as burden-bearer, is a figure common to many parishes. Even in the best of times, the poor find life a hard struggle, and the women, no less than the men, have to perform their full share of arduous physical labor. Should famine come, there will be suffering in many a "stone and turf" dwelling.

A Ministering Angel.

It is related by a Western contemporary that the daughter of a Denver, Colorado millionaire has labored in mission work on the west side of that city during the whole of the summer just ended, and when the atmosphere was most oppressive. Concerning her work the writer says: "She was telling a class of urchins of the Christ who died on Calvary, but each lad carried poor boy-nature's eyes fast. She talked from the heart. They were impressed by her manner as by the simple story she told them. My thoughts naturally centred on the girl of that aristocratic young girl, who left an afternoon of leisure for work among the offspring of the toilers. When I listened I did not know who it was, but I afterward learned it was the daughter of one of our wealthiest bankers. I inquired further, and found that she was welcomed as a ministering angel in many a poor man's home. A friend told me that he knew of a family for whom she baked bread on more than one occasion. To take flowers to the sick, comfort to the distressed, food to the famished is her chief delight."

Chiding the Children.

We little know what effect our thoughtless and meaningless words of comment and chiding for every small matter that goes wrong produce upon the half-grown girl and boy, writes Florence Hull Wintergreen. They are apt to be reserved, and to become sullen under restraints they dislike, and when this sullen attitude once sets in we may say farewell to all confidential intercourse between parent and child. To avert such an evil we will do well to apply all our powers of tact and kindness. Let us avoid arousing the spirit of perverseness that stirs in every young creature at this period of life, and by enlarging his opportunities for action as his ambition extends, soothe any budding revolutionary ideas, and inspire in him the trust and confidence in parental benevolence that will be his safeguard when he needs advice and assistance. For youth never stands in deeper need of wise guidance than at this time when there is a desire to dispense with it. But the guidance must be so wise, so tactful, so gentle, that even the most independent young soul will feel that love, and not force, is the motive power that draws him toward what is best, and that he is restrained by nothing except his own honor and trained sense of right.

AN IRISH MILK-MAID AND HER PATIENT, FOUR-FOOTED CARRIER.

Klondike Miners' "Homes."

The homes of the Alaska gold miners are rough "shacks," or cabins, and in the winter it is a struggle to keep warm. In the long evenings they go to each other's "shacks," chat together and endeavor to make the time pass pleasantly. Reading matter is at a premium, and should any paper, periodical or book make its way to the camps, it is read and re-read by scores of the miners. So scarce is reading matter that the miners have been known to read the advertisements on the labels on the canned goods time after time. The way in which these men, who have come out from the wilderness, devour the news in a paper, is a sight to behold.

The method of keeping their supplies is unique, for of course there are no refrigerators in the Klondike country. The usual way is to build a 'cache,' a little enclosure set on eight poles from which the bark has been scraped. The provisions are placed on the 'cache,' and then all is covered with a tarpaulin. If the provisions were left in the cabin they would not be safe. Bears, if plentiful, will even tear the roof off a cabin to get at provisions, whereas they will not climb the thin posts, when the bark has been stripped off.

Right Uses of Wealth.

Our children should be taught early that all riches is a stewardship, and that they will be accountable for the uses to which they put their possessions and their opportunities; that wealth is not to be desired for the opportunities it brings for indulging personal gratification, but for the larger opportunities it affords its temporary owner for becoming a benefactor and a blessing to others. A right use of wealth has seldom been more practically exemplified than in the case of Miss Helen Culver, whose gift of four biological laboratories, costing $325,000, and an endowment fund of $700,000 to a medical university, was formally handed over to the institution a few days ago. In consummating the enterprise, she said: "This is the happiest moment of my life. I believe this money could not have been utilized to a nobler purpose than to devote it to that science whose object is to assuage the sufferings of humanity and to make life endurable and enjoyable here on earth."

The Family System in India.

The family is a unit in India and lives by cohesion. Nathu is a soldier, Juma a chuprassie, Piroo a policeman, and the clever little Ram Charan a pleader. They all belong to the same village and plot of land. Africa, Benares, Lahore, Bombay may be their residences, but Kot Changa Manga is still their "home." There their wives and children are, and all their uncles, aunts, sisters, cousins to the last degree, and there all the wives, husbands and children of each gravitate. All live on a common fund. Whoso is not earning money lives on those who do earn. No distance, no occupation separate them or alter their position in the family government. The Indian family is as one man. The Englishman says every man for himself. The Indian says every men, woman, and child for the family to the uttermost edge. Hence there is no Poor Law in India. The intense and utter selfishness of the Indian is loosened only for his family. Beyond that his ideas do not go.

THE BOYLESS TOWN.

ACROSS old woman of long ago
Declared that she hated noise;
"The town would be so pleasant, you k[illegible]
If only there were no boys."
She scolded and fretted about it till
Her eyes grew heavy as lead,
And then, of a sudden, the town grew
For all the boys had fled.

And all through the long and dusty st[illegible]
There wasn't a boy in view;
The baseball lot, where they used to r[illegible]t,
Was a sight to make one blue;
The grass was growing on every base,
And the paths that the runners mad
For there wasn't a soul in all the place
Who knew how the game was playe[illegible]

The dogs were sleeping the livelong d[illegible]
Why should they bark or leap?
They wasn't a whistle or call to play,
And so they could only sleep.
The pony neighed from his lonely stal[illegible]
And longed for saddle and rein;
And even the birds on the garden wall
Chirped only a dull refrain.

There was little, I ween, of frolic and [illegible]
There was less of cheer and mirth;
The sad old town, since it lacked its b[illegible]
Was the dreariest place on earth.
The poor old woman began to weep;
Then woke with a sudden scream;
"Dear me!" she cried; "I have been a
And, oh! what a horrid dream!"

In a Court of Birds.

THOSE who are versed in bi[illegible]
and who make a study of th[illegible]
its and peculiarities of our fe[illegible]
friends, relate many singu[illegible]
stances of intelligent action[illegible]
apparently the outcome of a [illegible]
of instinctive reasoning. I[illegible]
Animal Friends, George E. [illegible]
tells of a court of crows he [illegible]
field near the Palisades on t[illegible]
son River. He says:

Here the birds hold their c[illegible]
oyer and terminer, and dispe[illegible]
tice according to their notions [illegible]
and wrong. A few days ago an [illegible]
against the crow tribe was bro[illegible]
fore this court and sentence duly
upon the unfortunate bird. W[illegible]
offense of the criminal was can[illegible]
conjectured, but the proceed[illegible]
the trial were conducted in the
manner possible. Every me[illegible]
the court seemed to be ex[illegible]
anxious to speak at once, a[illegible]
the cawing was deafening. I[illegible]
sentinel on a neighboring rock
so interested in the proceedings
failed to see the stealthy appr[illegible]
a stranger.

The crows were all asse[illegible]
around a barren rock on whic[illegible]
the criminal and a large blac[illegible]
who seemed to be the leader
entire flock. The criminal h[illegible]
head and fluttered his wings o[illegible]
ally, as if anxious to escape
half an hour's wild cawing, the [illegible]
of the court was apparently m[illegible]
suddenly there was a wild com[illegible]
and the whole flock pounced u[illegible]
criminal and killed him. The a[illegible]
satisfied with the proceeding[illegible]
returned to their various d[illegible]
gathered in small groups,
cuss in crow-fashion the result
trial.

The sparrows also hold criminal t[illegible]
punish offenders against their own tri[illegible]
rarely kill a criminal outright, but the[illegible]
such severe punishment that the offe[illegible]
not likely to repeat the crime. The[illegible]
are as noisy and quarrelsome as the[illegible]
and court proceedings are conducte[illegible]
manner that would distract any huma[illegible]
When the offender is found guilty, a[illegible]
number of the flock are detailed to in[illegible]
punishment, which they usually do by[illegible]
upon the poor bird and, pecking him s[illegible]
After losing most of his feathers, h[illegible]
mitted back into the fold on probatio[illegible]
long as the absence of the feathers m[illegible]
as a criminal, he is in disgrace, and his[illegible]
is not particularly cultivated. Fea[illegible]
sparrows may be seen hoving on the o[illegible]
of many flocks. Occasionally other a[illegible]
may have caused the loss of the feath[illegible]
usually the bird is one that has been pu[illegible]
for some offense.

The offenses which deserve puni[illegible]
among the birds differ according
species. Some are born pilferers, a[illegible]
bery is looked upon by them as leg[illegible]
but most of our song birds respect the[illegible]
of property. Martins will punish any[illegible]
ber of their tribe that steals the nest
other, or in any way interferes with a[illegible]
ing pair.

What must these little wayfarers
of the men, who shoot, trap, ston[illegible]
and rob them without mercy? If th[illegible]
capable of thought, they must regard
as types of a species of terrible m[illegible]
ing monsters, who exist only to t[illegible]
and slay. Their example ought to
us to be humane to all creatures.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

FINISHING TOUCHES.

THE little finishing touches which are given to the toilette have a great deal to do with its beauty. A pretty ribbon around the neck, a dainty bit of trimming, a gown in the afternoon, and a general tidiness and tidiness go far to make very plain costume beautiful. Women sometimes grow indifferent to their dress, and while this is seldom true of young, it is deplorably true of those growing older. At the very time a woman should care most to present attractive appearance in the eyes of husband and children, when her person has lost some of the delicacy of earlier days and the texture of her skin is less fine than formerly, she, so to speak, lets herself go to pieces, neglecting to go to the dentist, taking no pains to follow the fashion, and going about like a fright when she has still a right to be a beautiful object to all beholders.

There is a certain sort of chocolate-colored print much affected by women in middle life, probably with the idea that it will not show dirt, which it does not. I have in mind a comely farmer's wife attired in an old gown of this sort and wearing it all the long, while she had attractive clothing up in her closet which she might easily have slipped on, and in which she would have been charming to her sons and daughters. One such woman I remember. I boarded with her in a summer resort a long ago, and it used to trouble me at first how much she had to do, how hard a way she took to do it, and how little she cared about her looks when all was done.

The absence of linen around the neck costs nothing, and a collarless gown innocent of appropriate finish suggests a toilette for an execution. My worthy hostess by any chance had any sort of finish about the neck of her gown. Her hair was tightly skewered up in a knot at the back of her head, and the whole appearance made one think that she must always have been determined to put vanity behind her. And yet, looking at her, one could see that she had been pretty, that she still had soft eyes and her features were regular, and that she needed only a little more care to bring out her best and give her more of the look of youth she had borne in the days of her prime.

I remember a garment which I would like to wear myself forever if I could, and that is a certain style of apron also very much worn by middle-aged women about their homes. This forlorn-looking thing is made usually of blue checked stuff; is gathered into a band and finished with a ruffle at the bottom and tied around the waist. Of all deforming, ugly creations it is the most hideous. Once, some years ago, when driving with a friend over the hills of New Jersey, we met with an accident. Our horse balked at a certain point in the road, aware, I am afraid, that there were men driving him. He backed and reared, and possibly could over an embankment and into a meadow, where he would have done much the worse for the experience, but the way of bruises and general discomfiture, although we fared better than our carriage, which was broken to splinters.

I remember my search for help to disentangle the horse, who lay prone amid his harness, and in all the wretchedness of the disaster I still recall the figure of fun presented by the good woman who stood at the door of her little cabin receiving the story of our disaster with uplifted hands. She must have weighed more than two hundred pounds. She had on a chocolate-colored gown, around her waist was tied a blue checked apron, and she looked exactly like a feather-bed standing up with a string around the middle. I wondered then and I wonder now how anybody can be contented, even in the backwoods, dressed in such a way as that. Still she is one of a class, and her life passes with little recreation and small chance of change or excitement, so that a calamity at her doorstep is to her rather a boon than otherwise, giving her something to talk about for days to come. A pretty gown would not hurt her in the least.

Returning to our subject, every woman who cares about the finishing of her toilette, whether she be older or younger, should adopt some becoming style of hair-dressing and should cling to it unmindful of passing changes in the fashion. For elderly women nothing can be more beautiful than a soft, white cap such as we see in portraits of Queen Victoria. When the hair has grown thin on the top of the head and the back hair is scanty, certainly a pretty cap is a soft and beautiful adjunct to the toilette, though at present in America most old women scorn to wear one. In my girlhood we were very much given to the wearing of ribbons and rosettes, and every young woman possessed a number of head-dresses composed of lace, ribbon or feathers, without which she never thought of finishing her afternoon or evening dress. A favorite one was composed of a circlet of wire wound around with ribbon and finished on each side with a large and elaborate bow. We had these in pink, yellow, green, purple, and brown, and would no more have thought of dressing our hair without them than of not dressing it at all.

Then came in puff combs. These little combs were slipped in the hair, which was adjusted over them and made to look very wide and full at each side of the face. You may often see this style in the portraits of women who were girls in the fifties. There is at present a sort of revival in the fashions of hair-dressing of thirty years ago, and a return to the elaboration of puffs, curls, braids and artificial hair, which then was in favor. Let us hope that it will be a passing fancy, because beautiful hair well kept is sufficient to itself and needs no addition in the way of braids and curls fastened on by the art of the hair-dresser. The hair needs a great deal of brushing to keep it nice and should be frequently washed.

Let no one think that consideration for the body is either foolish or sinful. The body is the soul's house, and we should at least care as much for the house in which we live as we do for the residences which we build for ourselves.

Margaret E. Sangster

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

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GREECE'S SAD PLIGHT.

Ruined by the War, her Cities Devastated and her Faith in Christian Europe Shaken.

SELDOM has a sadder picture of the condition of a war-swept country been presented than that contained in the letter below, written by a native Protestant minister in Andros, Greece:

ANDROS, GREECE, July 2.

You have heard about the destructive Greco-Turkish war which began some time ago. Foolishly the Greek nation got involved in it, and after she began she found out that she was not only fighting the Turks, but all Europe. With what courage the Turks fought when they knew they had all Europe with them! They have ruined Armenia, they have ruined Crete, and to-day Greece is ruined. The Turks, from the frontier to Domokos, (where they are now), committed all the crimes against the Greeks that human minds could devise. And all this is done in or through the sanction of Christian Europe, so-called. We want to know how we can preach a Protestant Gospel here, after the Protestant nations have done what they have in the way of sanctioning the Turks in the terrible devastations. How can we tell the people here that the Bible is printed in England, when they have been so inhuman in Crete, where they bombarded the Greeks? England was the first to throw the bombs. For England to take Cyprus and Egypt, and for France to take Madagascar did not disturb the peace of Europe. But when Greece tried to stop the massacres by the Turks in Crete, the powers said it was disturbing the peace of Europe.

The islands and large cities are full of refugees from Crete and Thessaly, and the Greek subjects from Turkey have had to flee for their lives and leave their property. All these people are now poverty-stricken, and the Greek nation has now more than she can do. Besides the refugees, the Greek people are now in a suffering condition. The small crops which have been raised here are destroyed by the drought. The young men were taken to the war and some have been killed. In the towns and villages very few are left but old men, women and children, without any means of support. Work is scarce, and stealing and breaking open of houses has begun. It is heartbreaking! Some have lost husbands and sons; some have lost wives and daughters by the cruelty of the Turks. Wherever the Turkish army has passed, it is as though a fire or tornado or flood had swept.

The Greek people feel that they have been deserted by the European powers, but thank God that there is a Christian nation in the far West, and that is the American nation, who have always been and still are sympathizing with them! There are no words or language to express their gratitude to America, for not only are they now receiving help from them, but ever since the war in 1821 Armenia has shewn much kindness to the Greeks.

Your brother in Christ,
A. D. ZARAPHONITHES.

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This may read as though we were putting it a little strong because it is generally thought by the majority of people that Dyspepsia in its chronic form is incurable, or practically so. But we have long since shown that Dyspepsia is curable, nor is it such a difficult matter as at first appears.

The trouble with Dyspeptics is that they are continually dieting, starving themselves, or going to opposite extremes or else deluging the already over burdened stomach with "bitters," "after dinner pills," etc., which invariably increase the difficulty even if in some cases they do give a slight temporary relief. Such treatment of the stomach simply makes matters worse. What the stomach wants is a rest. Now how can the stomach become rested, recuperated and at the same time the body nourished and sustained.

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The sufferer from Dyspepsia according to directions is to eat an abundance of good, wholesome food, and use the tablets before and after each meal and the result will be that the food will be digested no matter how bad your dyspepsia may be, because as before stated, the tablets will digest the food even if the stomach is wholly inactive. To illustrate our meaning plainly, if you take 1,800 grains of meat, eggs or ordinary food, and place it in a temperature of 98 degrees, and put with it one of Stuart's Dyspepsia Tablets, it will digest the meat or eggs almost as perfectly as if the meat was enclosed within the stomach.

The stomach may be ever so weak, yet these tablets will perform the work of digestion, and the body and brain will be properly nourished, and at the same time a radical, lasting cure of dyspepsia will be made, because the much abused stomach will be given, to some extent, a much needed rest. Your druggist will tell you that of the many remedies advertised to cure dyspepsia, none of them has given so complete and general satisfaction as Stuart's Dyspepsia Tablets, and not least in importance in these hard times is the fact that, they are also the cheapest and give the most good for the least money.

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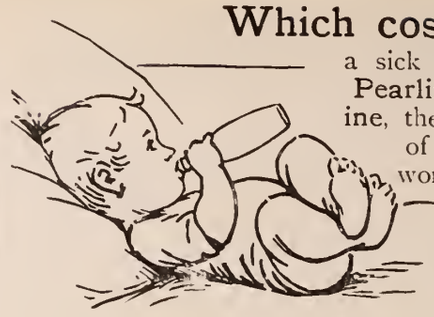

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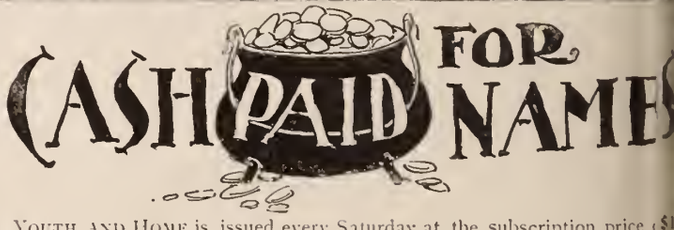

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From the Acts of the Apostles and from the Epistles we get only glimpses of the character of the churches which Paul founded. They seem to have been of a very simple kind. Origi... few families meeting together in ...vate house, belonging to the most ...o member of the group, consti... church. (See Colossians 4: 15.) ...orship probably consisted in ...ne singing of certain psalms, and ...gether about the life and teaching ...t, as they had been recounted by ...en he first preached in the city. ... the little companies may have ...ssed some fragments of the narra... ...m which the Gospels were after... ...piled, and these would be read ...ed in the weekly assemblies. ...some Christian visitor from Jeru... ...uld be present occasionally, who ...ver an address which only too ...reflections on the Apostle, caused ...d distressing doubt to the hear... ...obably the Lord's Supper was cel... ...very Sunday, and the talk would ...hrist's coming again, which was ...to occur in a short time. Grad... ...ee, by casual references in Paul's ...that a more formal organization ...t. Elders and teachers were ap... ...and groups of churches were ...der the oversight of a bishop. ...imothy. The letters Paul wrote ...ently copied and the copies dis... ...among the churches. There is ...n to this fact in Colossians 4: ...e seems, however, to have been ... order of worship, or any form ... The members were such as be... ...Christ, and had been baptized. ...Spirit was among them, and ... was moulded and allowed to de... ...he prompted. The hostility of ...n the one hand and the heathen ...er, would be likely to drive the ... into closer union with each ...he expectation of the coming of ... them to be liberal with each ... rich helping the poor, and a ...ving spirit prevailing. There ... seem to have been, in any of ...urches, a community of goods ...which was effected in Jerusalem ...4, 45), but the sense of brother... ...real and practical. From the ...es to the Corinthians we learn, too, ... system of church government ... organized, as the church was ...ert discipline on an offending ... but it seems to have been done ...urch, and not by any ecclesiasti... ...ity. The church was alive, and ... was natural and unrestricted.

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...on Prophecy. By Benjamin H. ...D. Pp. 320: price $1.25. Published by ...ng H. Revell Company, New York, ... Toronto.

...Soul Teaching of Jesus. An Essay on ...sociology. By Shailer Mathews, A.M ...ce $1.50. Published by The Macmillan ...y, New York.

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A Breakfast at the Moody Bible Institute.

ABOUT two hundred young men and women are seated about the neat and tasty tables in the big dining-hall of the Chicago Bible Institute. Grace is said, a familiar hymn is sung, and then follows cantaloupe, oat-meal, and milk, omelette and coffee, bread and butter. The chairs are moved back from the table. The hum of voices ceases and some one is called on by Dr. Newell, the Assistant Superintendent to lead in prayer. "His blood avails for me," is sung, and then Dr. Newell preaches a ten-minute sermon on "Liberty in right living." All then kneel a moment in prayer, and breakfast is over, giving food for body and soul.

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We see why this Institute has been called the "West Point of Christian work." It is a sort of spiritual arsenal, an oasis in Chicago's busy commercial life. 160 male and seventy-five female students are in attendance at the lectures of Rev. Dr. James Grey of Boston. In his lecture on "Preaching," delivered after breakfast, he urges practical points that are new to many. Such as dependence on the Holy Spirit in selecting the text, its division and simplification, synthetic reading of the Bible, etc.

The Y. P. S. C. E., Y. M. C. A. and the revival movements of the present time have opened up new fields of usefulness for devoted men and women. Around the breakfast table are men and women preparing for different fields. One young man is going to the Congo, another to Abyssinia, still another to South Africa. Among the 400 students enrolled during 1896, twenty-seven denominations were represented; eighty-nine were Presbyterians, eight-two Methodists, sixty one Congregationalists, fifty-six Baptists. Twenty-seven different states and 108 professions and occupations were represented.

Rev. R. A. Torrey, Superintendent of the Bible Institute is a man of firmness of character, yet deeply spiritual, as his sermon at Northfield this summer indicated. Mr. Moody has the love and respect of all. The love of the Master pervades the entire institution. W. J. PECK.

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Count Von Moltke in his life time, told the Germans a plain, though not very acceptable truth, when he said: "Beer is a far more dangerous enemy to Germany than all the armies of France." Were France to invade her territory thousands would rally to the defence of the Fatherland; yet intemperance attacks the home and community and performs its destructive work year after year, and she looks on with blinded indifference and unconcern.

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ody Declares that Bible Study is he Church's Greatest Need.

AY I, through the columns of your paper, give voice to the profound conviction that the greatest need Church of Christ to day is the study Word of God. Everywhere I go, eeting with weak Christians, those "trying" to be saved: those who o assurance of salvation themand utterly powerless to reach bout them who are without God hout help in the world —and that they are not grounded and settled ruth.

e not need to be reminded of Paul's word to the Ephesian elders: "I d you to God and to the Word of e, which is able to build you up e you an inheritance among all at are sanctified"?

me measure to meet this need and se who through the study of the f God desire to be "throughly furnnto every good work," there has pened in Northfield a training Here young women and those ng to enter on some form of Chrisrk, may prepare themselves to be r the Master's use," through study Word, methods of work and contact se experienced in winning souls and ing others. This school being held rge Northfield hotel, we are able mmodate a large number of stu- The fall term begins October 1st. would be glad to hear from any who to fit themselves for work in the s vineyard. Circulars will be supn application.

rch- ass. D. L. Moody.

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tement of last Annual Statement.

ng Meetings Held	337
gate Attendance	80,230
ded Conversions	5,137
Boys Sheltered in Lodging House	40,913
al served in Restaurant	628,673
s Treated in Free Dispensary	2,300
ew cot found for	1,200
dergarten Attendance (three months)	770
ence at Mrs. Boyd's Women's	
ings	2,300
ded Conversion at same	250
rvals	50,850

following contributions have been re- by THE CHRISTIAN HERALD for the Mission since last issue:

sly acknowledged (corrected)	$340.90
he readers of the C H, E Shelburne	1 00
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contributions will be duly acknowlg in these columns.

Buddhist Logic.

ic is one of the strongest weapons Buddhists of India, in arguing in t of their peculiar beliefs. It somehappen that their logic recoils upon elves unexpectedly. A Christian alking with a disciple of Buddha, e latter expressed an utter disbelief Christian's God and heaven, because could be located anywhere. Thereis attention was called to a Buddriting, "The Questions of King Mi-" in which this colloquy takes place: king said: "Venerable Nagasena, where isdom dwell?"

where, O king."

en, sir, there is no such thing as wisdom." ere does the wind dwell, O king?" t anywhere, sir."

there is no such thing as the wind." l answered, Nagasena."

the Oriental mind, the logic was irre- e, and the Buddhist, though still ieving, was silenced.

LIKE A MIRACLE

How a Locomotor Ataxia Sufferer Was Cured.

From the Evening News, Detroit, Mich.

James Crocket, a sturdy old Scotchman, living in Detroit, Mich., at 88 Montcalm Street, was asked about his wonderful cure.

"First," he said, "I must tell you something of my life before my almost fatal sickness. I was born in Scotland in 1822, and came to this country in 1848. I am a marine engineer by trade. In 1872 I was in the employ of the Cleveland Navigation Co., and for fifteen years I was chief engineer on one of their big passenger steamers. My first boat was the K. N. Rice, which was burned at the docks. Then I was transferred to the Rube, which was chartered to make the run between Detroit and Cleveland.

"I bought out the new steamer the 'City of the Straits,' and for years acted as her chief engineer. It is a great responsibility, the position of chief engineer on those big passenger palaces. Thousands of lives are held in the keeping of the engineer. The anxiety causes a great nervous strain, and the strictest attention is necessary. Not for a moment must he lose his watchfulness.

"For fifteen years I carefully watched the big engines and boilers without a single accident, and only noticed that I was getting nervous. Suddenly without warning I was taken sick, and in less than a week I was prostrated. I had the best of physicians. I grew gradually worse, and at the council of doctors, they said I had nervous prostration, and had destroyed my whole nervous system and would never be able to be up again. They said I had worn myself out by the long nervous strain caused by watching and worrying about the machinery. For three long years I was unable to move from my bed without assistance. The doctor said I had locomotor ataxia, and would never be able to walk again.

"The pains and suffering I experienced during those years are almost indescribable. My wife used to put eight or ten hot water bags around me to stop the pain. Those that came to see me bid me good-bye when they left me, and I was given up. The doctors said nothing more could be done for me.

"We tried every known remedy, and my wife kept reading the articles about Dr. William's Pink Pills for Pale People to me. Finally she said they only cost 50 cents, and she wanted to know if I would try them. To please her I consented, and the first box gave me relief. I continued to use them for about two years before I could get strength enough to walk. It came slow but sure, but what I am to-day is due wholly to Dr. Williams' Pink Pills for Pale People.

"I am nearly seventy-five years old to-day, and there is not a man in the whole city that can kick higher or walk further than I can to-day. If any one has locomotor ataxia that reads this, let them come and see me to-day. Can you tell me a man to-day in this big city that can do better than that?" said Mr. Crocket, as he kicked the reporter's hat, which was held high above his head.

"Dr. Williams' Pink Pills for Pale People made me what I am to-day. I only wish I could persuade others to do as I did, and take them before it is too late."

(Signed) "JAMES CROCKET."

Before me, a Notary Public, personally appeared James Crocket, who signed and swore to the above statement as being true in every particular.

ROBERT E. HULL, JR., *Notary Public.*
Wayne County, Mich.

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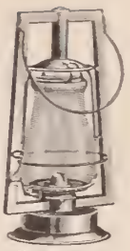
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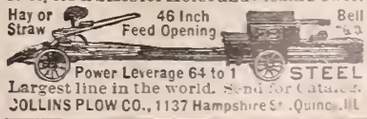

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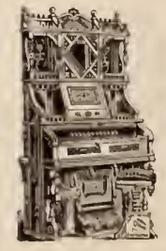

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AND SIGNS OF OUR TIMES

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NEW YORK. OCTOBER 6. 1897.

PRICE FIVE CENTS.

EUROPE'S NEW ALLIANCE.

...morable Meeting Between President Faure and Emperor Nicholas II.—Publicly Cementing a Union before all Europe—A Photograph that is Historical.

THROUGH its correspondent in Paris, THE CHRISTIAN HERALD is enabled to present in this issue a photograph of remarkable interest and which may already be regarded as historical. It is the only authorized photograph of an event that has agitated all the great political centres of the old world, and has set its statesmen and premiers to thinking seriously of the possible results of an alliance between two of the most powerful of European military nations, the great Muscovite empire and the French republic. What such a union of interests may ultimately mean to other European powers—and particularly to Germany and England—remains to be seen. It is significant to note that the Czar and his ministers spared no effort to impress the watchful European governments with the warmth and cordiality of his welcome to President Faure, and the genuine de... the Russian people of all classes for a close alliance with the French Republic. ...ant public functions were expressly arranged for M. Faure's participation: splen... ...lic banquets were spread for him and his companions: he was lodged in the ... palace, one of the most magnificent royal residences in the Czar's realm ... there are many fine palaces (and the same in which Dr. Talmage and Dr. ... were designed to reach the ears of listening Europe. These addresses were tantamount to a formal declaration of the alliance that had already been the absorbing topic in European Cabinets.

Our photograph shows the group of hosts and guests on board the warship in the harbor of Cronstadt, and was taken a few minutes before they adjourned to the celebrated lunch at which the magic word "alliance" was uttered by the Russian Emperor. The young potentate and the Chief Magistrate of the French Republic stand in the centre of the picture, one as usual, serious and preoccupied, the other, with his inevitable, good-humored smile. Behind the Czar, to his right, is seen Admiral Gervais, famous for his visit to Cronstadt five years ago. Directly between the Czar and the President stands the Grand Duke Vladimir in field marshal's uniform. Directly behind the President is the High Admiral of the Russian Navy, the Grand Duke Alexis, and next to him is General de Boisdeffre, Chief of Staff of the French Army—altogether a notable collection.

THE EMPEROR'S DROSCHKY.

THE MEMORABLE MEETING BETWEEN PRESIDENT FAURE AND THE CZAR, ON THE WARSHIP "ADMIRAL POTHUAU."

...Kitchener were entertained when they visited Russia in 1892, as ambassadors of re... the famine stricken provinces): he was lionized in public and in private: he was ... Emperor's own guest on his private yacht, and he was entertained at luncheon on ... the warship, *Admiral Pothuau*, when speeches were made on both sides which ... However, it is a blessing to know that none of these men are constitutional "fire-eaters." Most of them have witnessed the horrors of war in their time, and would shrink from embarking in general hostilities. The idea of settling the differences between the great nations by arbitration is not as remote as most people imagine.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

J. F. M., Rahway, N. J. 1. What kind of trees are most likely to be struck by lightning? 2. How many persons are stricken by lightning in the United States in the course of a year?

1. Oak trees are more frequently lightning-struck than any other. 2. An annual average of 200 deaths, or less than one person in every 250,000.

Bible Student, Washington, Pa. Who founded the School of the Prophets?

There were schools in ancient Israel taught by the prophets and the pupils were called "Sons of the prophets." The earliest mentioned are those established by Samuel, at Gibeah and Naioth, to which there are vague references in 1. Samuel 19: 20 and other places. The prophets whom Obadiah hid from Jezebel, were probably the pupils in such schools as these. Another school at Bethel is mentioned in II. Kings 2: 3, and still another at Jericho in the fifth verse of the same chapter. The reference to a school at Gilgal (II. Kings 4: 38-44) would seem to indicate a kind of college where there was a common table. In II. Kings 6: 1-4, we have the account of the building of such a college. These are the Bible references. If you want further information, the rabbis give it, but you must take it for what it is worth. They say that Methuselah established a school before the flood; that Abraham was a student at three years of age, and that in his young manhood he studied under Melchizedek, and they relate other legends of a similar kind.

Reader, Cortland, N. Y. Should a wife who desires Christian baptism postpone it in the hope that her husband will ultimately be willing to join her in the ordinance, or should she go forward without waiting for him and so in a measure separate herself from him?

She should not wait unless it is a mere question of weeks. If he is about to undergo the rite and is prevented by sickness or some other cause and it is merely postponed, she might do well to wait, that they may have the happiness of being received together into the church. But if the husband is not a believer and the wife's hope of his joining her in the ordinance is indefinite, she should not wait, but go forward and set him an example. Her first duty is to Christ and, if her husband is a sensible man, he will not regard her action as a separation from him, inasmuch as it is in his power to join her by doing as she does.

Jesse B., Providence, R. I. We are greatly divided here regarding the use of the bicycle on Sunday. Is it right to use it then or not, in your view of the matter?

R. I., if it be to aid the rider to do works of necessity or mercy, wrong, if it be used either for exercise or pleasure, or for any business that does not properly belong to the day of rest and worship. Whether one shall use the bicycle to ride to church or not is a matter that may be left to the individual conscience and good judgment. It was recently said by a distinguished Bostonian: "When a club of young men, moral and intellectual young men, put their bicycles on Sunday morning, by private conveyance, and ride to Newport, they say in more emphatic terms than any words could say that so far as they are concerned, they mean that the next generation shall have no Sunday." Read a little pamphlet on *The Sunday Law*, published by Eaton and Mains, New York.

Reader, Lowell, Mass. Ought I to take money from the Epworth League, connected with the C. E. Society or Missionary Society, to decorate the dead as a mark of respect to the deceased member?

While there might be something specially degrading in such a case, still we think it would be safer to raise money for the purpose in connection with a special collection, instead of diverting funds raised for other purposes.

B. F. L., Eufaula, Wash. When a man and his wife differ on the Sabbath question, if the wife pays the money earned by her husband on the Lord's Day, he having rested on the seventh day?

She need have no scruples about using the money. The responsibility does not attach to the money, but to the man. Much of the money that is spent in the stores kept by Christian people may have been acquired by improper means, some of it dishonestly, but it is perfectly right for the Christian to receive it in honest exchange for his commodities, though he condemns the way by which his customer acquired it. The husband in the case you describe is probably entirely conscientious, and though it is a pity he has not more sense, his earnings are not tainted with crime and may legitimately be used by his wife.

Rev. E. Cronenwett, Pastor of St. Mark's Evangelical Lutheran Church of Butler, Pa., sends us the following definition of the Lutheran doctrine of the Lord's Supper, about which a question was recently asked in these columns: "Luther taught the real presence of a material earthly element, bread and wine, and at the same time, the real presence also of an immaterial heavenly element, the body and blood of Christ, in the Lord's Supper. To Luther's faith based on the explicit assurance of Christ, the body and blood of the Lord were as truly, though to the senses intangibly and incomprehensively, present in the sacrament, communicated and received, as bread and wine. . . . Calvin did not so closely attach the Lord's presence, as actually dealing in person with the communicant in the Holy Supper, but explained the Holy Spirit to be the communicating medium between the believer and Christ."

A Baltimore reader sends this letter:

I read your paper with very great interest and have freely expressed the opinion that it is doing more good for the betterment of mankind than all other religious papers combined. Three articles in your issue of the 16th instant impressed me with the importance of the women of this age, "stopping to think"—extremes are always dangerous and often disastrous. The woman of to-day is going ahead without heeding "Davy Crockett's" advice—first, to be sure they are right. Between the avarice of man and the eagerness of women seeking employments which properly belong to men, there are several bad sides to the matter. Men without principle will employ women and girls "because they can hire them cheap." Where no real necessity exists and young women take positions in offices and shops for wages which will not pay their board, what does it mean? and what is likely to be the outcome? Not simply do they expose themselves to snares innumerable, but no little suspicion as to their motives, and it cannot but be demoralizing and degrading. As a further wrong, hundreds of thousands of men are left without employment, and hindered from earning a living for the family or mother or sister.

There are probably many who think, with our correspondent, that the invasion by women of those fields of labor that have heretofore been occupied by men, is to be deplored. We take a more hopeful view, and believe that since woman has come to stay in the labor field, despite all objections, it must be admitted that her influence has produced beneficial moral results wherever she has entered the lists, either as co-operator or competitor. The effect on wages is a question that need hardly be discussed here.

J. F. E., New York City. What did Christ mean in Mark 4: 11, 12 by saying that he taught in parables in order that the people might not understand?

He meant apparently that he made the difference between his teaching of disciples and of the ordinary people because of the spiritual insight of the former. It was of no use to give the latter the direct teaching that he gave the disciples. But he told them stories which they would listen to and would remain in their minds. They would thus learn more than they knew at the time. The meaning of the stories was not clear to them then, and they probably thought there was no particular moral to them, but the influence of the stories would be felt afterwards. Sometimes a child may play at a game that may teach him geography or history and his teacher is aware that the child has learned more than he has any idea of. The child may be interested in a fable and see nothing in it applicable to himself, but in future years the moral meaning of the fable may be perceptible to him.

M. E. B., Gordonville, Ala. Was Paul a married man?

That he was not married when he wrote his first epistle to the Corinthians is obvious (see I. Cor. 7: 8). But he may have been a widower. There is no ground for the supposition that he was a member of the body. Indeed, if he had been a member of it, the fact would surely have been mentioned, either by himself or by Luke, in the Acts. He would not be eligible until he was thirty-five years old, and he does not appear to have been more than thirty-seven when he became ineligible by being converted. It is, of course, possible that he may have been a widower, but the probabilities are against it, and also against his having been a member of the Sanhedrim, on which alone the supposition of his being a widower is based.

S. S. Teacher, Brooklyn, N. Y. Why does the book of Acts close so abruptly, saying nothing of Paul's death?

The suggestion has been made that Luke intended to write a third work recounting the events subsequent to his second work, but was prevented, or that he did write it and it has been lost. The more natural supposition is that he died during or at the close of Paul's imprisonment, and that he concluded in his history all the events up to the end of his own life. It is reasonable to suppose that if he had lived to see Paul acquitted he would have recorded the fact. The close of the book has the appearance of a work interrupted by death. It is evident, however, that Luke was with Paul when the second epistle to Timothy was written (see II. Timothy 4: 11), and at that time some kind of trial had taken place which Luke does not record. (See II. Timothy 3: 17.) The Acts was probably written during Paul's imprisonment at Rome or completed at that time and was sent out before the final issue of Paul's case was determined. The general opinion is that after Paul's acquittal he went on another missionary journey penetrating as far as to Spain and that only on his second imprisonment was he martyred. Luke's silence on these matters leads to the conclusion that he died about the end of those two years mentioned in his concluding verses.

Frank U. D., Columbus, Ga. Has it not been believed for a long time that the Indian tribes of North and South America, with the Eskimaux, belong to the great Mongol race, which the Chinese, Japanese, Malays, Tartars, Finns, Lapps, Russians, Poles and Magyars are subdivisions? The primitive stock or type of mankind seems to have been the Akkadians of Babylonia, who had oblique almond-shaped eyes and dark complexions.

It is held by some authorities that the North American Indian tribes are either Mongol or Tartar origin, or both. The subject of their probable descent is fully discussed in the World Wide Encyclopædia and other publications of the kind.

Articles and communications that have appeared in THE CHRISTIAN HERALD from time to time, condemning the ruthless slaughter of song-birds, have attracted much attention and brought many approving letters. Mr. P., of York, Fla., writes on the subject:

Two prominent men of LeRoy went out one morning lately on a bird hunt, and returned in the evening with a report of having slaughtered scores of various kinds of feathered songsters. This is an example for others who have probably since to do as much in the same length of time. Birds are shamefully slaughtered here, till now but few remain. The people are fond of their music, yet am not a little appointed to hear so little of the birds in the South. Can God smile on such deeds as his children here are doing?

J. M. S., O'Leary, Ia. There are around us a large number of children who go to no Sunday-school. Are there any methods we could adopt to attract them and induce them to attend?

First of all, pray for the children, for the guidance of the Holy Spirit to show you the best means of winning them. Be careful to make the school interesting to the pupils you have. Make it so attractive that they will speak of it to outsiders. A boy will induce another boy to come more easily than a teacher. Another good way is to send a personal invitation, addressed to each child, by mail, asking him to come next Sunday, and saying that the Superintendent will be at the door to welcome him. Take care that the exercises are bright and cheerful, that the singing is lively, that the opening and closing services are good, and are illustrated by telling anecdotes pertinent to the subject. It is important that the officers and teachers manifest a personal interest in each individual child, both in the school and in visiting them in their homes.

Maysie B., Brooklyn, N. Y. What is your opinion of fortune tellers, clairvoyants, and others of that class? 2. Is it right to dream dreams, interpret the dreams, and encourage young people to do so? 3. Should a mother allow an old person to teach her children such things?

1. They are a class of arrant humbugs and impostors, who prey upon the credulous and ignorant portion of society, and they practise their trade in violation of law. Scripture contains various references to this class of impostors, which seems to have flourished in primitive days. (See Isaiah 8: 19; Lev. 19: 31, also Deut. and other passages.) 2 and 3. No answer to these questions.

THE CITY AND HARBOR OF SEATTLE, PUGET SOUND.

Seattle, the most populous city of the State of Washington, has grown at a phenomenal rate since 1880. It is a centre of railroad and steamship communication, and has great coal and lumber interests. Just now it is enjoying an unexpected boom in consequence of the Alaskan gold excitement. It is a great outfitting port, and starting point for miners. Thousands will leave there next spring for the Yukon.

Mrs. E. Shepherd, Holdrege, Neb. We cannot devote the space necessary to a biographical outline here.—Subscriber, N. Dak. For physical reasons alone. Such unions are productive of degeneracy and insanity.—R. G. Gholdston, missionary, Harmony Grove, Ga., can use religious literature, tracts, pamphlets, books, etc., to advantage in his work.—Belleville, Ont., Can. Yes, we expect to do so in the proper time.—Subscriber's Sister, Ionia, Mich. Write to J. E. Jewett, bookseller, Ionia House, New York.—Mrs. A. M. C., Jewett. His home is in Pittsburg, Pa.—Reader, Centre, N. Y. He was originally Methodist.—E. C., Wilton, Parkville, N. Y. We never heard it.—Miss Mary T., Edinburg, Ind. Mr. Sunday's address is Chester, Pa.—Subscriber, De[illegible]. It was printed in THE CHRISTIAN HERALD of Dec. 5, 1894.—J. H., Baltimore, Md. We do not think he could. He is oppressed by such debts.—R. H. Morse, who is traveling with a tent-wagon, can use back numbers or any good publications reading matter in his work. Address him at Newbern, N. C.—E. I. B., Fort Recovery, O. Her name was Emma White Bullard. For further details see any one of the numerous lives of Henry Beecher in the public libraries.—John H., Oakland, Cal. The weekly *Germania*, published in Milwaukee, Wis., or the *Welthote*, Reading, Pa., will be what you want.—Michael B., Mifflintown, Pa. Fanny Crosby is still alive. Her married name is Mrs. Van Alstyne.—Beatrice G., Grand Rapids, Mich. They can be found in almost any old-fashioned poetical collection, but would be out of place here.—Subscriber, Glassboro, N. J. Address to Rev. M. Currie, Bihe, Benguella, Africa.

LIFTING UP THE MAGDALENS.

The "Home of the Good Samaritan" in New York and the Work it is Doing among Unfortunate Women—Many Girls Rescued from Lives of Sin.

IN these days of multiplied Christian effort on every hand, when our churches, our societies and our varied organizations are all actively engaged in spreading the Gospel and vying with each other in the effort to bring others into the kingdom, the Magdalens are not forgotten. It be denied that there is in some s an aversion to undertaking Chris- enevolent work among these unfor- t; but there are, on the other hand, oble hearts and lives consecrated ork of raising these poor creatures ging them into the Gospel fold. Home of the Good Samaritan was at No. 244 E. 65th Street, New n Dec. 14, 1896, for the purpose of g friendless women, who were ving in sin and desirous of leaving d life, or who, being friendless, the danger of falling into sinful ways evil companions. On April 21, bale, little woman, to whose heart Christ's sake had spoken peace t forgiveness, began to pray that a way e opened for her to tell her sisters ve living in sin, of the wonderful Him who came to save. She had sin for years. Often she had God's Word, but paid no attention nd though various ministers and n workers had endeavored to show t Way, yet all their efforts had ed to nothing. She knew that her old companions were sceptie- he truths they heard. They sup- at these Christian workers had right all their lives, but that for a oman there was no hope. Too er only idea of God was a vague of childhood's happy days, as quickly laid aside as something, even to speak of—a memory of d of mother.

years after the little woman's con God providentially opened the her to begin work. She did so It was a burden that few would untarily undertaken, but she did not Who so fitted to help others as can say: "He did it for me?" her duties were very simple. Two n men, who knew of her change of gether gave an allowance of ten er month for her expenses, and s scant remuneration she labored r two years, visiting the hospitals, Island, the various city prisons. e was permitted to take a hun- is to various homes and institu- When she started out, it was with f that there were enough homes estal lished, but this illusion was spelled. Mrs. Falke has often m home to home trying to get a pted, only to find them with no eds, or unable from some other o receive other cases. On such s, she would take the girl tem- into her own home.

many struggles and disappoint- Mrs. Falke began to pray that she e enabled to open a home, where the "Whosoever" might be cared for. In October, 1896, she received the first subscription toward a fund to establish a Home for Friendless Women. In December, having received much encouragement, she began to look about for a house suitable for her work, and after much searching, finally secured the building at 244 East Sixty-fifth street. It has twelve rooms and all conveniences. When the Home was opened, friends of the work in different parts of the metropolis sent cots, blankets, pillows, and sheeting, and the workers were enabled to care for some girls even during the first week.

GROUP OF RESCUED GIRLS AT THE SAMARITAN.

ALKE AND HER ASSISTANTS AT THE SAMARITAN HOME.

Mrs. Falke's labors at the Home have been wonderfully blessed. During the first nine months 108 girls were cared for: employment was secured for 37; 17 were sent to hospitals; some being restored to parents and friends, some transferred to other homes, and one was married. The conductors of the Good Samaritan Home have seen many souls born into the kingdom, and have been able to help many a poor wanderer to a better way of living. The work reaches down into the depths for sin-steeped souls, and also watches those who, new to a vicious life, perhaps at the first miss-step have had no one to help them back to the path of virtue. Some of the girls who come to the Home have been fortunately persuaded almost before they had become acquainted with the misery and wretchedness of a sinful life; but there are others who have drunk the bitter dregs of years of wickedness. These come to the Home bespattered and torn, their poor faces all bruised, their frames physical wrecks. One girl of this latter class who was rescued lately, was very ill and it became necessary to send her to a hospital for a time. Three months she lay there, oft-times sick unto death, but diligently reading her Bible. The change was as from night to day. And now, such is the transforming power of divine grace, that her old companions in Chinatown and the slums would probably be unable to recognize her.

As a rule, the stories of these girls are sad ones. Evil influences at home, vicious parentage, bad company, neglect of church and all religious influences, aid in bringing about many a downfall. In some cases the girl seems to have lost every true, womanly instinct, and in the effort to begin a new and better life, the struggle between right and wrong at first is almost visible to the eye, as the different emotions and moods come and go. Many of the girls have been soundly converted, and are working to-day and earning an honest living at suitable occupations.

Mrs. Falke says: "The work has cost $1,018.91 for the nine months during which it has been carried on. At present we have three regular monthly contributors at $10 each, leaving the balance to be raised as best we can. We find it hard to supply the proper clothing for the girls, and would be grateful for any articles of wearing apparel, as we have to supply almost all the girls with one, and sometimes two changes; this being particularly necessary when employment is secured for them. However, we can use almost anything that is useful about a house. Our books are open for inspection."

This excellent work has received the strongest endorsement from many city pastors, mission workers and others, and deserves the warmest support of all who have the rescue of homeless and unfortunate girls at heart. Any inquiries will be gladly answered by Mrs. Falke, and all contributions in aid of the work sent to her at No. 244 East 65th Street, New York will be acknowledged by mail.

Services in a Jail.

Evangelist S. F. Grady, of Trenton, N. J., who is conducting an excellent Gospel work among the prisoners there, writes to THE CHRISTIAN HERALD: "Our service in the jail last Tuesday was very interesting. It is surprising that men of apparent culture and refinement are so frequently found in such places, but the fact shows what poor fallen humanity is, in its natural, unregenerate condition. While some seem to have hearts harder than the stone walls by which they are surrounded, or the iron bars by which they are confined, there are others whose hearts the Lord opens, as he did that of Lydia, to receive the truth, and the interest they take in the services is truly inspiring. Gospel hymns are frequently rendered in a manner which would do credit to any Christian Endeavor Society or church, and there is evidently a sincere desire on the part of some to live a new and better life. I have been invited to go to other places to preach to prisoners, but thus far have not been able to do so for lack of means."

The Nashville Centennial.

Great success has attended the Nashville Centennial Exposition during the summer months. Large and representative delegations from many different States have visited the Exposition. October 11th has been designated as Brooklyn day, October 12th, New York State day, and October 13th, New York City day, and it is expected that on those three days, the attendance from the Empire State will be the largest since the open-

GENERAL VIEW OF THE CENTENNIAL EXPOSITION GROUNDS AND BUILDINGS, AT NASHVILLE, TENN

ing of the Exposition. Our photograph which appears on this page shows a general view of the grounds and buildings.

THE METROPOLITAN PULPIT

RUSTICITY IN A PALACE.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Genesis 45: 28. - - - - - -

I will go and see him before I die.

JACOB had long since passed the hundred year milestone. In those times people were distinguished for longevity. In the centuries after, persons lived to great age. Galen, the most celebrated physician of his time, took so little of his own medicine that he lived to one hundred and forty years. A man of undoubted veracity on the witness-stand in England swore that he remembered an event one hundred and fifty years before. Lord Bacon speaks of a countess who had cut three sets of teeth, and died at one hundred and forty years. Joseph Crele, of Pennsylvania, lived one hundred and forty years. In 1857 a book was printed containing the names of thirty-seven persons who lived one hundred and forty years, and the names of eleven persons who lived one hundred and fifty years.

Among the grand old people of whom we have record was Jacob, the shepherd of the text. But he had a bad lot of boys. They were jealous and ambitious and every way unprincipled. Joseph, however, seemed to be an exception; but he had been gone many years, and the probability was that he was dead. As sometimes now in a house you will find kept at the table a vacant chair, a plate, a knife, a fork, for some deceased member of the family, so Jacob kept in his heart a place for his beloved Joseph. There sits the old man, the flock of one hundred and forty years in their flight having alighted long enough to leave the marks of their claw on forehead and cheek and temple. His long beard snows down over his chest. His eyes are somewhat dim, and he can see farther when they are closed than when they are open, for he can see clear back into the time when beautiful Rachel, his wife, was living, and his children shook the Oriental abode with their merriment.

The centenarian is sitting dreaming over the past when he hears a wagon rumbling to the front door. He gets up and goes to the door to see who has arrived, and his long-absent sons from Egypt come in and announce to him that Joseph instead of being dead, is living in an Egyptian palace, with all the investiture of prime minister, next to the king in the mightiest empire of all the world! The news was too sudden and too glad for the old man, and his cheeks whiten, and he has a dazed look, and his staff falls out of his hand, and he would have dropped had not the sons caught him and let him to a lounge and put cold water on his face, and fanned him a little.

In that half delirium the old man mumbles something about his son Joseph. He says: "You don't mean Joseph, do you? my dear son who has been dead so long? You don't mean Joseph, do you?" But after they had fully resuscitated him, and the news was confirmed, the tears begin their winding way down the crossroads of the wrinkles, and the sunken lips of the old man quiver, and he brings his bent fingers together as he says: "Joseph is yet alive. I will go and see him before I die."

It did not take the old man a great while to get ready, I warrant you. He put on the best clothes that the shepherd's wardrobe could afford. He got into the wagon, and though the aged are cautious and like to ride slow, the wagon did not get along fast enough for this old man; and when the wagon with the old man met Joseph's chariot coming down to meet him and Joseph got out of the chariot and got into the wagon and threw his arms around his father's neck, it was an antithesis of royalty and rusticity, of simplicity and pomp, of filial affection and paternal love, which leaves us so much in doubt whether we had better laugh or cry, that we do both.

So Jacob kept the resolution of the text—"I will go and see him before I die."

What a strong and unfailing thing is parental attachment! Was it not almost time for Jacob to forget Joseph? The hot suns of many summers had blazed on the heath; the river Nile had overflowed and receded, overflowed and receded again and again; the seed had been sown and the harvests reaped; stars rose and set; years of plenty and years of famine had passed on; but the love of Jacob for Joseph in my text is overwhelmingly dramatic. Oh, that is a cord that is not snapped, though pulled on by many decades! Though when the little child expired the parents may not have been more than twenty-five years of age, and now they are seventy-five, yet the vision of the cradle, and the childish face, and the first utterances of the infantile lips are fresh to-day, in spite of the passage of a half century. Joseph was as fresh in Jacob's memory as ever, though at seventeen years of age the boy had disappeared from the old homestead. I found in our family record the story of an infant that had died fifty years before, and I said to my parents: "What is this record, and what does it mean?" Their chief answer was a long, deep sigh. It was yet to them a very tender sorrow. What does that all mean? Why, it means our children departed are ours yet, and that cord of attachment reaching across the years will hold us until it brings us together in the palace, as Jacob and Joseph were brought together. That is one thing that makes old people die happy. They realize it is reunion with those from whom they have long been separated.

I am often asked as pastor—and every pastor is asked the question—"Will my children be children in heaven and forever children?" Well, there was no doubt a great change in Joseph from the time Jacob lost him and the time when Jacob found him—between the boy of seventeen years of age and the man in mid-life, his forehead developed with the great business of state; but Jacob was glad to get back Joseph anyhow, and it did not make much difference to the old man whether the boy looked older or looked younger. And it will be enough joy for that parent if he can get back that son, that daughter, at the gate of heaven, whether the departed loved one shall come a cherub or in full-grown angelhood. There must be a change wrought by that celestial climate and by those supernal years, but it will only be from loveliness to more loveliness, and from health to more radiant health. O, parent, as you think of the darling panting and white in membranous croup, I want you to know it will be gloriously bettered in that land where there has never been a death and where all the inhabitants will live on in the great future as long as God! Joseph was Joseph notwithstanding the palace, and your child will be your child notwithstanding all the raining splendors of everlasting noon. What a thrilling visit was that of the old shepherd to the prime minister Joseph! I see the old countryman seated in the palace looking around at the mirrors and the fountains and the carved pillars, and oh! how he wishes that Rachel, his wife, was alive and she could have come with him to see their son in his great house. "Oh," says the old man within himself, "I do wish Rachel could be here to see all this!" I visited at the farm house of the father of Millard Fillmore when the son was President of the United States, and the octogenar an farmer entertained me until eleven o'clock at night telling me what great things he saw in his son's house at Washington, and what Daniel Webster said to him, and how grandly Millard treated his father in the White House. The old man's face was illumined with the story until almost the midnight. He had just been visiting his son at the Capitol. And I suppose it was something of the same joy that thrilled the heart of the old shepherd as he stood in the palace of the prime minister. It is a great day with you when your old parents come to visit you. Your little children stand around with great wide-open eyes, wondering how anybody could be so old. The parents cannot stay many days, for they are a little restless, and especially at nightfall, because they sleep better in their own bed; but while they tarry you somehow feel there is a benediction in every room in the house. They are a little feeble, and you make it as easy as you can for them, and you realize they will probably not visit you very often—perhaps never again. You go to their room after they have retired at night to see if the lights are properly put out, for the old people understand candle and lamp better than the modern apparatus for illumination. In the morning, with real interest in their health, you ask how they rested last night. Joseph, in the historical scene of the text, did not think any more of his father than you do of your parents. The probability is, before they leave your house they half spoil your children with kindnesses. Grandfather and grandmother are more lenient and indulgent to your children than they ever were with you. And what wonders of revelation in the bombazine pocket of the one and the sleeve of the other! Blessed is that home where Christian parents come to visit! Whatever may have been the style of the architecture when they came, it is a palace before they leave. If they visit you fifty times, the two most memorable visits will be the first and the last. Those two pictures will hang in the hall of your memory while memory lasts, and you will remember just how they looked, and where they sat, and what they said, and at what figure of the carpet, and at what door sill they parted with you, giving you the final good-by. Do not be embarrassed if your father come to town and he have the manners of the shepherd, and if your mother come to town and there be in her hat no sign of costly millinery. The wife of the Emperor Theodosius said a wise thing when she said: "Husbands, remember what you lately were, and remember what you are, and be thankful."

By this time you all notice what kindly provision Joseph made for his father Jacob. Joseph did not say: "I can't have the old man around this place. How clumsy he would look climbing up these marble stairs, and walking over those mosaics! Then, he would be putting his hands upon some of these frescoes. People would wonder where that old greenhorn came from. He would shock all the Egyptian court with his manners at table. Besides that, he might get sick on my hands, and he might be querulous, and he might talk to me as though I were only a boy, when I am the second man in all the realm. Of course, he must not suffer, and if there is famine in his country—and I hear there is—I will send him some provisions; but I can't take a man from Padanaram and introduce him into this polite Egyptian court. What a nuisance it is to have poor relations!"

Joseph did not say that, but he rushed out to meet his father with perfect abandon of affection, and brought him up to the palace, and introduced him to the emperor, and provided for all the rest of the father's days, and nothing was too good for the old man while living; and when he was dead, Joseph, with military escort, took his father's remains to the family cemetery. Would God all children were as kind to their parents!

If the father have large property, and he be wise enough to keep it in his own name, he will be respected by the heirs; but how often it is when the son finds his father in famine, as Joseph found Jacob in famine, the young people make it very hard for the old man. They are so surprised he eats with a knife instead of a fork. They are chagrined at his antediluvian habits. They are provoked because he cannot hear as well as he used to, and when he asks it over again, and the son has to repeat it, he bawls in the old man's ear: "I hope you hear that!" How long he must wear the old coat or the old hat before they get him a new one! How chagrined they are at his independence of the English grammar! How long he hangs on! Seventy years and not gone yet! Seventy-five years and not gone yet! Eighty years and not gone yet! Will he ever go? They think it of no use to have a doctor in his last sickness, and go up to the drug-store and get something that makes him worse, and economize on a coffin, and beat the undertaker down to the last point, giving a note for the reduced amount which they never pay. I have officiated at obsequies of aged people where the family have been so inordinately resigned to Providence that I felt like taking my text from Proverbs: "The eye that mocketh at his father, and refuseth to obey its mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." In other words, that an ingrate ought to have a flock of crows for pall-bearers! I congratulate you if you have the honor of providing for your parents. The blessing of the Lord of Joseph and Jacob will be on you.

I rejoice to remember that though my father lived in a plain house the most of his days, he died in a mansion provided by the filial piety of a son who had acquired a fortune. There the octogenarian and the servants waited on him, and there were plenty of horses and plenty of carriages to convey him, and a bower in which to sit on long summer afternoons, dreaming over the past; and there was room in the house where he was not to come, and there were musical instruments of all sorts to regale him; and when he had passed, the neighbors came out and expressed all honor possible, and carried him to the village Machpelah, and put him down beside the Rachel with whom he had lived more than half a century. Some of your successes with the old people, probability is, that the principles that inculcated achieved your fortune. Count them a Christian percentage of the consideration. Let Joseph divide with Jacob the pasture fields of Goshen and the glories of the Egyptian court.

And here I would like to sing the praises of the sisterhood who remained unmarried that they might administer to their parents. The brutal world calls these self-sacrificing ones peculiar or angular, but if you had had as many annoyances as they have had, Xantippe would have been an angel compared with you. It is better to take care of five rollicking, romping children than of one childish old man. Among the best women of our land are those who allowed the bloom of life to pass away while they were caring for their parents. While other maidens were dressing, they were soaking the old man's feet, or tucking up the covers around the invalid mother. While other maidens were at the cotillion, they were dancing attendance upon rheumatism, and spreading plasters for the lame back of the septenarian and heating catnip tea for insomnia.

In almost every circle of our kindred there has been some queen of self-sacrifice to whom jewelled hand after jewelled hand was offered in marriage, but who stayed on the old place because of the sense of filial obligation, until the bloom was gone and the attractiveness of personal presence had vanished. Brutal society may call such a one by a nick-name and calls her daughter, and heaven calls her saint, and I call her domestic martyr. A half-dozen ordinary women have not as much nobility as could be found in the smallest joint of the little finger of the hand. Although the world has stood six thousand years, this is the first apotheosis of maidenhood, although in the long ages those who have declined marriage that they might be qualified for some especial mission are the names of Anna Rose and Margaret Breckinridge, and Mary Lyon, and Anna Etheridge, and Georgeanna Willetts, the angels of the battle-fields of Fair Oaks, and Lookout Mountain and Chancellorsville, and Cooper Shop Hospital; and though single life has been honored by the fact that the three greatest men of the Bible—John and Paul and Christ—were celibates.

Let the ungrateful world sneer at the maiden aunt, but God has a throne furnished for her arrival, and on one side of that throne in heaven there is a vase containing two jewels, the one brighter than the Kohinoor of London Tower, and the other larger than any diamond ever found in the districts of Golconda—the one wrought by the lapidary of the palace cut with the words: "Inasmuch as ye did it to the least of these my brethren, ye did it to me," the other jewel by the lapidary of the palace cut with the words: "Inasmuch as ye did it to mother." "Over the Hills to the

...ouse" is the exquisite ballad of Will Carlton, who found an old woman who ...en turned off by her prospered sons; ...t I thank God I may find in my text, ...ve the hills to the palace."

As to disgust us with unfilial conduct, ...ble presents us with the story of ...a who stole the eleven hundred ...k from his mother, and the story of ...m, who tried to dethrone his father. But history is beautiful with stories of ...filelity. Epaminondas, the warrior, ...his chief delight in reciting to his ...r his victories. There goes Æneas ...urning Troy, on his shoulders An... his father. The Athenians pun... with death any unfilial conduct. ...goes beautiful Ruth escorting ven... Naomi across the desert amid the ...g of the wolves and the barking of ...kals. John Lawrence, burned at ...ke in Colchester, was cheered in ...nes by his children, who said: "O ...engthen thy servant and keep thy ...e!" And Christ in the hour of ...ation, provided for his old mother. ...kept his resolution. "I will go and ...m before I die," and a little ...after, we find them walking the ...f the palace, Jacob and Joseph, the ...minister proud of the shepherd.

...y say in regard to the most of you ...our parents have probably visited ... the last time, or will soon pay you ...h visit, and I have wondered if they ...er visit you in the King's palace. ...ou say, "I am in the pit of sin!" ...t was in the pit. "Oh," you say, "I ...e prison of mine iniquity!" Joseph ...ice in prison. "Oh," you say, "I ...have a fair chance: I was denied ...eal kindness!" Joseph was denied ...eal attendance. "Oh," you say, "I ...t away from the land of my nativ...!" Joseph was far from home. "Oh," ..., "I have been betrayed and exas...ed!" Did not Joseph's brethren sell ... a passing Ishmaelitish caravan? ...d brought him to that emblazoned ...ce; and if you will trust his grace ...s Christ, you, too, will be empal... Oh, what a day that will be when the ...ss come from an adjoining mansion ...en, and find you amid the alabaster ...of the throne room and living with ...g! They are coming up the steps ...d the epauletted guard of the pal... shes in and says: "Your father's ..., your mother's coming!" And ...under the arches of precious stones ... the pavement of porphyry you ...ach other, the scene will eclipse the ...g on the Goshen highway, when ... and Jacob fell on each other's neck. ...Both, how changed the old folks will ...! Their cheek smoothed into the flesh ...ttle child. Their stooped posture ...into immortal symmetry. Their ...ow so feeble, then with the sprightli... a bounding roe, as they shall say to ...u A spirit passed this way from earth ...d us that you were wayward and ...ss ted after we left the world; but you ...epented, our prayer has been an... and you are here; and as we used ... you on earth before we died, now ...t you in your new home after our ...sion." And father will say, "Mother, ...ou see Joseph is yet alive?" and ...other will say, "Yes, father, Joseph is ...ve." And then they will talk over ...eir earthly anxieties in regard to you, ...and the midnight supplications in your ...behalf, and they will recite to each other ...the Scripture passage with which they ...used to cheer their staggering faith: "I ...will be a God to thee and thy seed after ...thee. Oh, the palace, the palace, the ...palace! That is what Richard Baxter ...called "The Saints' Everlasting Rest." ...That is what John Bunyan called the ...Celestial City." That is Young's "Night ...Thoughts" turned into morning exulta... ...tions. That is Gray's "Elegy in a ...churchyard" turned to resurrection spec... ...tacle. That is the "Cotter's Saturday ...Night" exchanged for the Cotter's Sab... ...bath morning. That is the shepherd of ...Salisbury Plains amid the flocks on the ...hills of heaven. That is the famine-struck ...land of Aram turned into the rich pasture ...field of Goshen. That is Jacob visiting ...Joseph at the emerald castle.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in its columns, that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

THEY DIED FOR THE FAITH.

Brave Armenian Pastors who Welcomed the Martyrs' Fate.

THE martyr roll of Armenia—the largest and the saddest since the great massacres in the early days of the Christian Church—contains many bright and shining names. During the dark days of 1895–96, when the slaughter of native Christians was in progress in every important city of Anatolia, and when even the villages and hamlets were turned into shambles, the Armenian pastors bravely faced death with their flocks, like true shepherds. Their names and memory deserve to be cherished by the whole Christian world.

One of the leading missionaries in the Armenian field has forwarded a number of photographs of these pastor-martyrs, several of which appear in our illustration on this page. Rev. Sarkis Narkashjian was the pastor of Choonkush, and met his fate there among his flock. Pastor Boghos Atlasian was killed at Harpoot, his father, wife and wife's sister also falling victims to the Moslems. Pastor Jujus won the martyr's crown at Cutturbul, near Darbekir, and Pastor Aboshe Jacob was also slain at Cutturbul, which is on the river Tigris, opposite Diarbekir. Of the two classes in the Theological Seminary of Harpoot, two students in each class were killed in the great Harpoot massacre of Nov. 11, 1895. One of these young martyrs appears in our photograph. Other victims of note in the Evangelical Armenian Church were the Pastor Ghazaroos Hoosepian and family, who were slain at Chermook, Rev. Kirkor Tamzarian, pastor of Ichme, Rev. Mardiros Siraganian, of Arabkir, Rev. Garabed Kilijian, of Sivas, Rev. Mr. Stepan, of Marash, Rev. Krikor Baghdasarian, of Harpoot, Rev. Melcom Minasian, at Shepik; the pastor at Severek, the pastor at Adiaman; Rev. Hohannes Hachadorian, pastor at Kilisse, Rev. Hanoysh Melki, pastor at Karabash, Rev. Mardiros Terzian, pastor at Keserik, Rev. Hagop Abn Hayatian, pastor at Urfa, Rev. Hanna Sehda, preacher at Sert, and many others.

Besides those already mentioned, there were hundreds of clergymen of the Gregorian Armenian Church who fell victims to the fanaticism of the Turkish and Kurdish hordes. In Erzeroum seventeen, in Van eleven, in Sivas nineteen, in Harpoot eighteen, in Trebizond six, in Diarbekir nine, and probably a score in other places all fell victims during the massacres.

1. A STUDENT MARTYR. 2. SARKIS NARKASHJIAN. 3. PASTOR ABOSHI JACOB. 4. BOHOS ATLASIAN. 5. JUJUS ANSHALEYAN.

A GROUP OF MARTYRED ARMENIAN PASTORS.

Hundreds of Christian churches were raided, looted and either demolished or transformed into stables or headquarters for Turkish or Kurdish notables. The darkest page in Armenian history is that which tells of the slaughter of over 60,000 of its defenceless people and of hundreds of faithful pastors who gladly welcomed a cruel death rather than deny the blessed Saviour.

The Bowery Mission's Work.

On September 25th Messrs. J. H. Wyburn and D. T. Mershon, associate superintendents of the Bowery Mission, completed their first year in the work of the Mission. It has been a year of great progress. A second new restaurant has been opened, and a third is now being fitted up, these places being for the convenience of the very poor who can only afford to pay a nickel or a dime for a meal. But the most encouraging results have been in the Mission work among the outcast and the drunkard. God has wonderfully blessed the Mission's work, and many men who have been saved through the year are now going out into other missions and churches, telling the story of Jesus and his love. The occasion was also Superintendent Wyburn's ninth anniversary in the new life. Mr. S. H. Hadley originated the custom among the converts of celebrating the day of their "new birth." "After a convert has been faithful for a year," Mr. Wyburn explains, "he reads the lesson and gives his testimony from the platform, inviting his friends to come and rejoice with him, and that is just what I did, and gave God the glory for nine years of victory through his grace alone."

A Bowery Transformation.

What Faith Did for a Despairing Man who Came to the Mission and was Led to Christ.

ONE night recently the usual evening service was going on at the Bowery Mission in New York, when a man after one or two hesitating looks through the window, entered and took a seat near the door. There are too many wretched-looking creatures coming in at that door, for any one to cause remark by a miserable appearance; but there are many degrees in poverty and misery and this man seemed to have reached the superlative. His clothes were ragged and they looked as if they could scarcely be held together sufficiently even for the Bowery standard of decency. They were dirty, too, as if their owner had been lying in the gutter—as indeed, he had—and the mud of the Bowery gutters is black and greasy with something of an adhesive nature in its consistency, which leaves a mark almost indelible. The face of the man and his hands were horribly dirty, too—grimy with layers of filth which had been undisturbed for many a day. A miserable creature, but as Superintendent Wyburn said, he was a man, and all this dirt could easily be removed, and the moral dirt, too, which is a much more difficult matter.

The man seemed to like the singing, but he was tired and sleepy and was apparently half-stupified. He sat the service out and did not seem disposed to go away with the motley crowd which had been there. One of the friends spoke to him and gradually the man told his story. It was common enough. Many such stories have been told at the Mission. No money, no friends, situation lost, everything that would bring a cent in a pawnbroker's or junk shop, turned into money and the money turned into whiskey.

"Married?"

"Yes," he said, "I'm married, but that only makes things worse. I don't know where my wife is. I have not seen her for years. Never since the last break up. The furniture all went and there was no home for her, so she had to go and I don't know where she went. I have not seen her since then."

"What is your business?"

"I'm a truckman when I am anything, but I can't get work. It would not be easy to find anyone who would trust me with a horse and wagon. When I want to drink, I must drink, if I can get it."

"You seem to have been drinking tonight?"

"I have, but not much. I did not have the money. I'd have had more if I could have got it, but what I had made me bad. Perhaps it was having nothing to eat all day. Bowery whiskey is pretty strong on an empty stomach."

Yes, he would be glad of a bed if he could have one. He had slept on a seat in the park two nights, but the "cop" had chased him away, and he had been looking for a wagon that he could crawl into.

He looked better in the morning after a wash and his clothes had been brushed. Breakfast in the restaurant under the Mission improved him still more, and he was in a condition to "take stock" of himself. Mr. Wyburn talked to him as he talks to thousands, and told him the story of his own conversion. The poor creature listened intently. He had no hope of ever doing any better. The coroner would have a job some morning with him when he had fallen under a car, or off a pier into the river. That would be the end, and there was not a soul on earth who would shed a tear over his death.

It was not easy to get such a man to hope or to make any effort. Mr. Wyburn broke off the conversation to pray with him. He felt he needed help and as in many former experiences help came. The man was induced to trust in a strength higher than his own.

Three weeks afterwards the man asked permission to tell his story in the Mission. He wanted, he said, to say something to encourage the others.

"I met my wife last night," he said, "and I mention that first, because it means so much to me. I had not seen her for years. She thought I was dead. I told her of the change in me, and how Jesus was keeping me from the drink and how I trusted it to him and I was being held safe. She could hardly believe it. But she was glad. We are together again now, and we are going to begin housekeeping. But that is not all. One of my old employers is good to me. I just told him everything, and he said he would give me a show. Well, I am back again and earning money. I have got a decent suit of clothes and money to pay my board. I have got my wife and I shall soon have my home.

"Now, how did the change come? That is why I am speaking here to-night. I want you to know, because what changed me can change anybody else. There are not many in as bad a state as I was. I was so desperate that the men who knew me turned away from me as they would from a mad dog. They never believed I'd change and I did not believe I should myself. But I have and it was not my power that did it. I could no more have done it than I could have lifted myself up by my boot-straps. Christ did it for me and I tell you One who could save me, can save anyone. I have heard people talk about salvation many a time and I thought it meant being saved from hell when you are dead. But I did not know it meant this other kind. You should have seen me as I was three weeks ago, sitting down yonder on that seat, if you want to know what being saved means. I know and I want you all to know how Jesus saves. I am not used to speaking in public, but I wanted to say to any man who needs help that I've proved that Christ can and will save any one who will trust him."

HAWAII'S BURNING QUESTION.

The Islands Agitated over Annexation—An American Missionary Graphically Describes the Situation—Will Japan make Trouble?

FEW missionaries are better known or more widely loved in America than Rev. S. L. Baldwin and Esther P. Baldwin, his devoted wife, both of whom have spent many years in the Chinese mission field. They are now on their way back to China for a special visit. Mrs. Baldwin has sent to THE CHRISTIAN HERALD the following letter, describing affairs at Honolulu, which will be found exceedingly interesting at the present time:

REV. S. L. BALDWIN. ESTHER P. BALDWIN.

"The fact that this year 1897 is the fiftieth anniversary of the founding of missions in China by the Methodist Church, explains why my husband and I are on this broad ocean, making our way to the other side of the world, the request having come from our China mission that we and other of our early missionaries should return at this time, visit the work and join in the grateful celebration. Thus much of personality is given preliminary to a series of letters I hope to write for the readers of THE CHRISTIAN HERALD from China, Corea and Japan, countries to-day so full of interest not only to Governments, but also to all who are watching and working for the coming of Christ's kingdom to all nations.

"We began our long journey of seven months at the Jersey City station. From a luxurious Pullman car we waved our final good-bye to our dear ones and a large company of friends, the whistle sounded, and our train was off. Swiftly we sped for five days and nights over the three thousand miles to San Francisco. We tarried there only a few days, but long enough to see great changes—some for the better since last we were there, more than twenty years ago—and to take a look at the prosperous Chinese and Japanese mission work. On August 5th, amid the Chautauqua salute and good wishes of many friends, we came aboard this great steamer, *China*, and sailed out on the broad Pacific, with our destination the far East.

NATIVE CHURCH AT HONOLULU.

Soon we were beyond the Golden Gate, and all traces of the dear home-land were lost to view. The Pacific was never truer to its name, the deep, dark-blue waves just the right size and roll for reasonable sailors, with the over-arching sky of the delicate, clear blue, set with fleecy clouds, and perfect moonlight nights to match the days. Six of such nights and days brought us to Honolulu, the New York of that wonderful little new republic, toward which American eyes, and some other eyes, are turned just now with so much interest. All the way to Honolulu there was no little buzz of interest in our little steamer world, for had we not in our company Admiral Miller and staff, of our Navy, going to take command of the squadron that is, and is to be, in Honolulu waters, as well as special correspondents of several enterprising papers?

"Beautiful beyond description is the tropical verdure of hospitable Honolulu, sunny are its skies and mild its clime, and its people are as equable as their climate in their unvarying hospitality. It has been said that Honolulu has no weather, that her rains do not wet people and her winds only add to their comfort, but just now Honolulu has weather. Annexation breezes blow steadily from government buildings, through the beautiful homes and grounds, and even the native is inspired by its vigor to form Annexation clubs to which it is said twenty-five per cent. of the native population belong. While this invigorating breeze is felt everywhere ashore, our *Philadelphia* and *Marion* lie peacefully beside the Japanese *Naniwa*, and the latter's guns joined our own in parting salute to the retiring Admiral Beardsley, and welcome to his successor, Admiral Miller. This same Japanese representative is no toy of the sea, and we heard it whispered low among Americans that she can make short work of the *Philadelphia* and *Marion*, but not so with the *Oregon*, which will doubtless shortly take her place beside her two sisters, when it will be three to one unless the *Naniwa* receives company. Five days of unexpected delay gave us the much coveted opportunity to visit the chief places of interest in and about the city of Honolulu.

"The streets of Honolulu are broad and well kept, and lighted by electricity; many of them bordered by beautiful blooming hedges and stately palms. Horse-cars serve the need at present, as even a native is poor who does not own a horse. Native and foreign women alike ride astride. The latter, wearing divided skirts, are most graceful in bearing, and they set an example which is very generally followed on these islands, and which, in time, may be followed still more widely; while the native woman, with wreaths of flowers about her neck and in gay, sweeping robes on each side of her horse, in the very abandon of perfect equestrianism, seems a part of her flying steed.

PRINCESS RUTH'S PALACE, HONOLULU.

HAWAIIAN FLOWER MERCHANTS.

"Schools, hospitals, and homes for the needy are well supported. The public schools are in the care of wise Commissioners, not politicians seeking votes—but men who really have the education of the children at heart. It is said that of 12,000 children under the age of fifteen years, 10,000 are in school. Can we in any State excel this, and will annexation help in this respect?

"The celebrated Ka-me-ha-me-ha—so this word is pronounced and not as we are accustomed to say, "Kam-e-ham-e-ha"—schools for boys and girls, with industrial departments, are the truly royal gifts of Princess Pauahi, the wife of Hon. C. R. Bishop. Mr. Bishop is most faithfully carrying out his late noble wife's plans for the good of her native people, by the addition of the large, handsome museum with its wealth of rare curiosities, illustrating ancient and modern Hawaiian life with that of other islands. He is also now building a fine church on the extensive grounds. The available farming lands of the islands are divided, we are told, into three chief estates: the Crown and Government lands, and the Bishop estate. The last is said to be the most valuable, and is held in trust by trustees who manage the estate and expend the income in sustaining the schools which are as yet limited to scholars who ... native blood. We were privileged to ... schools and museum under specially f... able auspices. The teachers, as in ... other schools, are chiefly American. ... were hospitably entertained at lunc... the lady teachers of the girls' sc... and then we were shown through ... building, so perfect in its design ... appointments, and beautiful with ... nal finish of polished native ... Thence we went to the boys ... where Prof. Richards, the cultu... Christian ... son of our ... Mr. J... Richa... New J... Presid... condu... throu... boys'... trainir... and sp... hopefu... educ... the n... waii... took u... the n... givin... interesting information. The most ... article in the museum is the fa... low-feather cloak, of circular fo... a million dollars, made wholly ... canary-colored feathers—two ... only are found, one under each ... bird now extinct. This circular ... only by royalty. These school ... museum, are all heavily endow...

"The record of heroic mission ... y s... ing and faithful service in Hawai... constant refutation of the charge th... missionaries and their descendants ... prospered at the expense of the na... If the children of these founders ... that is good in Hawaii are to-da... prosperous, prominent citizens of ... islands, it is only in illustration of t... filment of the promise to those who ... all for Christ's sake. These pionee... sionaries taught the poor natives ... tries, gave them schools, and best ... the Gospel, and through these ... blessed of God, transformed the is... and the people. They found dreary ... ren islands. They imported all m...

A NATIVE CANOE.

of beautiful trees, flowering shrub... fruits, which seemed at once to re... to Hawaiian air as to their proper h... and so far surpassed their growth i... native soil that the term Paradi... often applied to Hawaii, seems but ... ting word; and all this wondrous c... of people and place was made in ... time, for we were privileged to mee... Parker, the oldest missionary o... islands, ninety-two years old—a bea... saintly woman, still mentally clear ... went first to the Marquesan Island... there saw cannibalism with its ho... and then coming to Hawaii saw h... degredation and desolation. She ... to-day to see Hawaii civilized and ... tianized, and to dwell in its chief ... once a barren plain, now a well-pl... city of 30,000, having fine streets li... by electricity, elegant public and p... buildings, banks, schools, churches ... pitals, homes for the indigent, with ... everything that goes to make up a m... city life, with, alas! some of its evi... with this advantage, that there are rea... est statesmen in its government, wh... the real good of the people at ...

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ESTHER P. BALDWIN.

* ...ce this letter was written, the Treaty of An-
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INDIA'S GRATEFUL PEOPLE.

A Calcutta Pastor Sends Thanks for the "Everett's" Cargo—Ten Thousand Camel Loads of Grain—Pandita Ramabai's Refuge for Child-Widows.

THE latest mail from India brings many letters of thanks for the help rendered by the readers of THE CHRISTIAN HERALD in the national crisis. In a personal letter to a friend in this city, Mrs. James Smith, of Ahmednagar, writes:

ONE OF THE RESCUED.

"One turns to THE CHRISTIAN HERALD with a sense of refreshing and relief. Nothing that I could say would fully express what has been the result of the noble efforts put forth by THE CHRISTIAN HERALD and Christians in the homeland, for the relief of famine sufferers. I do not know what we should have done without the generous gifts sent through THE CHRISTIAN HERALD, and I should find it quite impossible to tell the good it has done, even in our small part of have those who can work go to the camps and earn at least their own support, while we distribute to the helpless and aged, and to the wives and families of those who cannot take them with them and avail themselves of the relief afforded these."

Another interesting letter, relating chiefly to the shipload of corn, is the following which comes from Rev. Frank W. Warne, who has charge of the church in which Rev. J. M. Thoburn used to preach before he was elevated to the bishopric:

Dear Dr. Klopsch: I reside in Calcutta, and having had something to do with the arranging for the arrival of the shipload of corn, have seen much of the correspondence, and feel like writing to assure you that the gift has been greatly appreciated. First, the officials of the English Government who have had to do with the Famine Relief, have treated the whole movement with the greatest courtesy, sympathy and appreciation. It was a pleasure to call on them and arrange matters for the meeting of the ship, and the planning of a welcome to Dr. and Mrs. Hobbs. The official interest manifested in arranging to have the ship met, and in giving a dinner of welcome to your representatives, to which the highest officials in Calcutta at the time were invited, was all that could be desired. But the donated the corn. There will ever be a pleasant memory in India of the coming of the American ship-load of corn.

Yours truly,

FRANK W. WARNE.

Following is the article referred to by Mr. Warne, which shows how the gift of American Christians was appreciated by an English official:

"Visiting the 'whaleback' *City of Everett*, my thoughts flew to Bhera (a terminus railway station in the western Punjab) where, a few years since, during a season of scarcity, thousands of camels were employed to carry grain to the interior This led to my making a rough estimate of the show that the cargo of the good ship would make if loaded on camels. The cargo is, I believe, 2,500 tons or 70,000 maunds. Now the Government regulation load for a camel is five maunds; but, with a compact burden, a strong animal will carry seven. Thus ten thousand such beasts would be required. Fifty miles, therefore, would be covered by the procession, and a person unaccustomed to the scene presented by the baggage requirement of a large military camp might suspect that he had about seen 'the world's show' of camels were he only to see the number required to carry the burden of the corn-ship in port.

"Again, twenty-five years ago all the grain sold in the Naini Tal bazar was carried up on ponies, which might have been seen struggling up the hill in single file. Now an unbroken line of sixty miles of ponies would be required for the same purpose. But to return. The arrival of this corn-ship is a great boon as it were at the nick of time, for however sufficient the present rain may be, very little of the *kharif* harvest can be reaped before November and the bulk of it not for a month later. We know 'It is the last straw that breaks the camel's back' and doubtless the next two months will be the time of the worst suffering in some parts. In respect to the gift itself, the inteiligent classes of the natives can hardly fail to appreciate the action of a government and people who have no political responsibilities here whatever."

On this page is a photograph sent us by Pandita Ramabai of the dwelling house or Bungalow of Sharada Sadan, where she is caring for over a hundred child-widows and destitute women When the pressure of the famine grew so dire about eight months ago, Ramabai had a talk with her assistants and the inmates of the home. They were all deeply moved by the stories of suffering which had reached them. It was impossible with funds then at Ramabai's command to receive more inmates under the usual conditions, but in view of the dire need, which necessarily meant bitter want to the widows who would be the first to feel the pressure, they agreed to live on one meal a day.

SHARADA SADAN, THE REFUGE FOR WIDOWS ESTABLISHED BY PANDITA RAMABAI.

Ramabai encouraged by this offer, thanked God and took courage. She went a long journey into the Central Provinces. She found large numbers of women and girls starving. Over a hundred of them she collected and carried to her home at Poona. "I saw many of these young widows," says Miss Grace Wilder, in a letter to the *Missionary Review:* "Their skeleton forms and gaunt looks said more than their words. They were under a temporary enclosure of bamboo poles, covered with cloth and matting. When I said: 'Ramabai, you now need buildings,' she replied: 'Yes, and the Father will send the money.' We learn that the number of famine widows, or deserted wives whom Ramabai has taken into her home is now 149 and she is making preparations to receive more." It must be gratifying to our readers to know that their gifts have helped this godly woman to extend her work, as she has received several grants from THE CHRISTIAN HERALD Famine Fund.

the ground covered. At all meetings for consultation on the best use of the means thus put within our reach, there has been a most profound feeling of gratitude to God, and to those who have borne the needs of these poor people on their hearts, and so generously contributed toward them. If they could only see or realize even in part what they have done, they would be amply repaid.

"During the past few months, I have been visiting among the middle classes of the city. They are industrious people, weavers and copper workers, whose trade is at a standstill, owing to the hard times and high prices. People make very little clothing, and very few cooking vessels do in times when food is so hard to get, and there is no demand for their wares. They are very hard pressed, and it has been such a joy to us to be able to distribute small sums among them from time to time, enough to provide them with food till the much-wished-for rains should come. I have nearly come to the end of my share of the money to be distributed, but trust more will come. It is hard sometimes to refuse help to some not so needy, but in order to reach those worse off, we are obliged to do so, otherwise the funds would not hold out. We try to substantial assistance given in the distribution of the corn to the sufferers after the Government had spent enormous sums for the care of the millions suffering from famine, is truly praiseworthy. It ought to go far to unite the hearts of the two nations, and has been by the English people much appreciated. It is a source of great satisfaction throughout India that the grain was sent. I trust you will thank all the friends who have donated the corn. Mr. Lambert and Dr. Hobbs and the rest of the committee acted in the greatest harmony about the matter. It would have gladdened your heart if you could have seen all the letters of thanks that have come in. In sending you the thanks of the missionaries and the poor sufferers, I feel that I cannot do better than send you part of an article contributed to the *Indian Witness* of Calcutta by an official of the English Government, who has had to do with famine in India in former years, and who visited the ship and who describes the magnitude of this gift in a way that your readers can see what an immense quantity of corn there is in a ship-load such as has been sent to India by the Christian people of the United States. This ought to have a wide circulation amongst the people who have

THE
CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

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Resumption of Church Work.

DURING the summer the churches suspend specie payment and circulate paper; promises to pay! With autumn, they begin to do a cash business at the old stand. It is virtually recognized now, that this is a kind of necessity for pastor and people. It has been our lot, the present summer, to meet many churches that we have known in other years. Though the attendance has been of other people than the usual ones—because of the summer absentees—we have been cheered by the avidity with which they have heard the truth, and often by the large numbers present; strangers more than supplying the vacancy created by those away. And it has been especially grateful to mark the constant and faithful work of the Young Peoples' Societies. Preaching, we believe, will always be a great function in the Christian Church. But a record of related work still maintained in the absence of so many, has proved to us that the fire is not allowed to go out upon the altar. And with the autumn comes back the multitude who have had their respite, to resume their share of the burden, and pour new life into the activities of the great body of believers. May God make the year a bounteous one!

Vacation Casualties.

EARLY in the summer we quoted a remark of Queen Victoria, that seasons of recreation seemed so full of casualties. There is philosophy in the. In leisure hours there is a temptation to try unusual, if not perilous experiments. We made that beautiful trip through Lake George on *The Horican*. To our own personal knowledge, Lake George has some very sad memories. Three or four years ago from the very hotel where we had been several weeks domiciled, a group of young ladies started for an evening's entertainment on a small steam launch. The young man who improperly undertook to steer was unaware that close to the landing of the next hotel was a sunken foundation of a previous wharf. He drove straight upon it, wrecked the vessel, and right within hailing distance of the hotel they had just left, six or eight of these young ladies were drowned. A little farther down the lake, this very year, a young man blinded for the game of blind man's buff, was precipitated from the piazza of a private cottage and killed instantly. At Ocean Park, just before our visit there this summer, a clergyman with two grown-up daughters barely escaped drowning through venturing out so far that they were unable to return. Nothing but the life-boat saved them. And when rescued, they fainted away and lay prostrate for weeks.

Concerning Money.

THE more of it a man gets the better, if he gets it honestly and employs it usefully. But it is a question all the time asked: How large an estate ought one man to have and pass down from generation to generation? The prosperity of a country may be estimated by the multitudes of people well off, and not by the over-wealth of a few. There have been some nice little properties gathered at different times. Xerxes stole $100,000,000. Mr. Crawshay, the iron manufacturer of England, left an estate of $35,000,000. I translate the pounds into dollars. Apicius finding himself reduced to $4,000,000, poisoned himself; he was getting so poor! Julius Cæsar wasted $2,085,000. Tiberius bequeathed $118,120,000. Scorus paid for his country residence and palace, $5,852,000. Esopus spent for one dish of food $400,000. Cleopatra dissolved a pearl worth $400,000 and drank it at a banquet, and gave to Antony, her lover, a diamond worth $4,000,000. The peacock throne of the Great Mogul of Delhi cost $860,500,000. Look back through all these ages and you will find that just in proportion as such enormous fortunes were accumulated and such fabulous expenditures were made, there were vast numbers of people who had nothing to eat. The life-blood of the nation was drained to fatten these financial giants. The time will come when the amount of estate that can be passed down from generation to generation will be limited by law. Let men gather all they will during lifetime, and make what use of it they can, but let them not by avalanche of bequeathed wealth crush the next century. The evil, however, in most cases, corrects itself. Two generations generally finish an overgrown fortune. The estate of Tiberius, which I just now mentioned,—$118,120,000—Cleopatra spent it in less than twelve months; spent it all. On a small scale, you and I see the same things repeated. The wheelbarrow is the descendant of the chariot. Many of the female clerks at Washington, in Government employ, on small salaries, are the daughters and grand-daughters of senators and prime ministers and millionaires of a previous generation. In nine times out of ten, inherited wealth is inherited curse. In a machine-shop in Columbus, O., hard at work, with his coat off, was a young man worth $3,000,000, given him by his father, the wealthiest man of that city. This is the only instance of the kind I ever heard. Not one young man out of a million could resist such mighty temptation to idleness and dissipation. Overshadowing fortunes may last twenty or forty years, but when the children, or grandchildren get the money into their own hands, do they not make it fly? This result is bad for the boys, but good for society. The fewer great fortunes, the better in any country. Once in awhile there is a George Peabody, but that kind of crop is not very luxuriant. One to a century.

Wanted—A Good Christian Home.

"A GOOD Christian home, for a girl of twelve years of age!" This is how the whole advertisement reads. But this is only one of thousands upon thousands of children, who want such a home. To-day, it will be a benediction to the children. But in a few years, the benediction will come down upon the hearts and lives of those who furnish such a home. We have watched this thing, and seen how it works. Homeless little ones become ministering angels to the lonely and childless. This is the manner in which God is merciful to those that are merciful. This is the way in which the Father of the fatherless takes care of his fatherless children, in a twofold sense. First, he gives homes to the homeless; and then, he converts the homeless into caretakers and nurses and so keeps up homes for the aged and infirm, who are descending toward the valley. God send all homeless girls to kind Christian homes.

The Hardships of Klondike.

GOLD cannot be had without exposure. If this does not come in some form, it will in another. Fiat money is all a fraud. If a man will not dig, he must beg, or starve. The enterprising young spirits, who have ventured all on their trip to the gold regions of Alaska go out expecting hardships; and they will come. It is more rapid, the work of getting gold in Alaska, than on a farm in Kentucky or Vermont. But, with the rapidity, come the hardship and exposure. On an intervale farm on the banks of the Connecticut, a man will labor on, until at seventy perhaps, a quiet decline overtakes him. He has never been poor, he has never been rich. But, for three score years and ten, he has been comfortably well-off. And he dies in peace, and his friends and neighbors bear his dust to its quiet resting-place. Literally, he is gathered to his fathers. For there, side by side, they sleep for generations before him. Which is the best way of laying up earthly treasure, each man must choose for himself. But where are the greater hardships and exposures, no one can doubt. They are in Alaska, and not in Tennessee.

Home Conversation.

IT is a heresy: "Little children should be seen, not heard." How can they ever know, unless they ask questions? We think that parents should talk much with their children. They are set in families for that purpose, to answer questions; to talk about things and explain them. If there is anything the writer especially regrets about the training of his children, it is that he was not more careful to cultivate their confidence in the intimacies of home-life. So many thoughts are going on in the minds of children that need direction; so many inquiries are awakened which need to be patiently and helpfully answered.

The great trouble with the American man and the American woman, too, is the burdens and pressures of life are so heavy that they do not grant themselves or their children that relaxation of mind which is requisite when children are allowed their share of social attention in the home-life. We think, in this respect, that the German home-life is full of suggestions for us. Let us talk more to our children about what interests them; live at their level more.

One Day in Seven.

GOD blesses men by withholding from them one day in seven. He calls it his day; and so the bells out of ten thousand steeples hasten to proclaim it. It is new every week. It comes commanding us to make ready for God's worship; to meet him in the sanctuary. Or, if we are shut in at home by duties or affections, to meet Him at home; over the family Bible, where are recorded the names of our sires. Or, if we are far away from sanctuary privileges, to meet him in his works, as we look at the seas which are his, the hills, which are strong with his strength; as the sun greets us in its rising and setting. There is no place where the Lord's day cannot be kept. There in the wilderness, on the sea-voyage, as we tread the heights, the day is still his, and he says, "Remember the Sabbath day to keep it holy." And so rests the miner in the bowels of the earth, and the mountain-climber on Mont Blanc, the blacksmith and the husbandman: all hallow the day, and treat it as God's. For it is only as we treat it as his, that it becomes our own.

BRIEF NOTES.

One of Mr. Moody's pithy saying is: "ar-acter is what a man is in the dark."

The Evangelical Alliance in Great P held its fifty-first annual conference at Can September 27–30.

It was a favorite saying of Bancrof historian, who was a vigorous old man at that the secret of a long life is in never losing temper.

Bishop Hartzell and wife will sail Southampton on Oct. 9 by the steamer Castle for East Africa. They will be accom by the Rev. E. H. Richards and wife and th A. L. Buckwalter and wife.

Canadian Presbyterians have sent t Klondike a young man, a student of the year of Manitoba College, to do missionar among the gold-seekers. He has started fo and will be in Dawson City in the spring.

Rev. D. M. Stearns, of Germantown, expected to return from his trip around the on Nov. 1, when he will resume his popula Bible classes which have been conducted his absence by Rev. George C. Needham and

Dr. and Mrs. E. P. Terhune ("Mariol land"), accompanied by their daughter, Mr rick, sailed for Europe and the East on Sep 25. They will be absent a year, the tri planned for the benefit of Dr. Terhune's he

Sweden and Norway are now amo soberest countries in Europe. In the begin the present century they were the most d countries in the world. Their present comp sobriety, says a recent visitor, is the result exclusively of stringent liquor legislation.

The Federal Convention of the B hood of Andrew and Philip, will be held at ing, Pa., Nov. 12-14. The Brotherhood has active work for a decade of years. It is pr therefore, to celebrate this fact by raising enezer" to mark its progress, and make it ing point for fresh energy and wider usefuln

After three years abroad spent in rec and study, Professor George D. Herron is r to have regained his strength, and will take work in Iowa College, Iowa, in the fall. abroad Professor Herron has attracted muc tion in England, where his friends have invi to deliver a course of lectures in the spring.

Mr. D. L. Moody announces the open the Training School for Christian Workers season on October 1. Accommodations ha provided for an increased number of inma circular giving full particulars as to terms gramme may be obtained by sending postag to Mr. Moody, East Northfield, Mass.

Dr. Rosetta S. Hall, the well-known cal missionary, sails on Oct. 11 for Corea, he field of labor. She will have charge of the work for women and children at the East Seoul, the capital. Dr. Hall is the widow W. J. Hall, who gave his life to medical work in Corea, and whose devotion to his the battlefields in the recent war led to his

Of the 1955 ministers belonging to th tist Denomination in Great Britain and no fewer than 1550 are, according to the an port of the Baptist Total Abstinence Asso pledged total abstainers from all into drink. A large percentage of the mission boring on the foreign field are also include total abstinence list.

Dr. Prabhakar Balaji Keskar, a hig Brahmin and a convert to Christianity, is visit to this country. Dr. Keskar who nected with the American Mahratti Mi Sholapore, is prepared to address churc day Schools, church societies, and other go on the progress of mission work in his nat He may be communicated with at No. 131 Avenue, Brooklyn, N. Y.

"After ten months of Protestant England, Scotland and Ireland, Father C the venerable Canadian ex-Romish prie turning home," says the London *Pres* "He addresses a message of thanks and bl his friends." He has had four months of since he left his home, but is now fully and though he is eighty-nine years old is st to renew his battle with Romanism.

The special appeal of the America has met with a liberal response. The st for the financial year shows that the entire were $600,388 against $598,015 for the previ a gain of $2,372. The August receipts sho results of the Board's appeal. They w than those of August, 1896, by $36,534. less, the Board begins its new fiscal yea debt of $45,130.

The American Missionary Asso college for the colored people, situated dega, Ala., has closed its thirtieth year Nearly seven hundred pupils in all grades attendance, an excess of one hundred previous year. About forty of these pup and have charge of Sunday-schools every and members of the theological departme to about fifteen hundred people. The last year were $276,000.

The Evangelistic Mission on Dau and, Mobile, Ala., is greatly in need of he E. O. Stombaugh who has conducted the for several years among many difficulties, that the proximity of the yellow fever sco caused work all over the island to shut d that times are very hard. Our readers w heretofore aided this worthy Mission c doubly valuable service now at this crit by aiding Mrs. Stombaugh with their pra their contributions.

Rev. A. B. Simpson is presiding th at the annual convention of the Christian sionary Alliance in New York. The se October 10 will be held in the American T West Forty-second Street. The sessions ber 17 will be held in Carnegie Music H week day meetings will be held in the Gos ernacle, 692 Eighth Avenue. Among the are Dr. John Robertson and Rev. McCall of Glasgow, Scotland; Henry Varley, the Rev. Dr. Robert Cameron, Boston, M Rev. Dr. John Salmon, Toronto; the Rev T. McArthur, Pittson, Pa., and the Henry Wilson.

THE BIBLE AND THE NEWSPAPER

MEXICO'S TRAGEDIES.

OUR sister republic has been agitated for several weeks past by a series of mysterious events, the true explanation of which, it is suspected, has not yet been given to the public. The first of the series was an attack on Gen. Porfirio Diaz, the President of the Republic, on September 16, the Independence Day of Mexico. As is usual on that day, the President held a review of the troops in the Alameda, the beautiful park of Mexico City. As he was walking in the park, accompanied by his ministers and officers of his staff, a middle-aged man armed with a poniard, rushed from the crowd of sight-seers and tried to assassinate him. Gen. Mena, a member of the President's Cabinet, grappled with the would-be assassin and disarmed him. The police seized him, put handcuffs on him, and hurried him into the prison. Public excitation was intense, and there was danger of the prisoner being lynched. It was proposed to try him by court martial, but the President ridiculed the idea, and in the light of the attempt upon his life, insisted on the case being dealt with by the civil authorities. He was accordingly taking to the City Hall and was left in the charge of the police. He gave the name of Arroyo and appeared to be an anarchist, with no personal grudge against the President. Shortly after midnight a number of men broke into the prison, overpowered the guard and murdered him with long knives. President Diaz was highly indignant, and the people began to inquire why a prisoner in danger of lynching should have been kept in an insecure place and guarded by unarmed men. Believing that the police had connived at the murder, developed rapidly into the opinion that they instigated it. The President promptly removed Col. Velasquez, the Chief of Police, from office and placed him and several of his subordinates under arrest. Being examined, Col. Velasquez confessed that he had directed the murder of Arroyo. His excuse was that he was a violent admirer of the President and considered that Arroyo's crime deserved summary punishment. He was remanded for a further hearing, and on September 24th he shot himself in his room in the prison. Whether the suicide was prompted by chagrin at finding that his crime had exasperated instead of pleasing the President, or whether he feared more facts to come out, showing a broader plot which Arroyo might have revealed if he had been suffered to live, the questions not yet answered. Velasquez probably did think he was doing the President a service when he caused the death of his assailant. It is a pity that he did not know, or did not remember that a Roman official many centuries ago tried to serve his master in the same way, only to find his service similarly repudiated. The words uttered on that occasion have been recorded in this:

The Lord shall reward the doer of evil according to his wickedness. (II. Samuel 3: 39.)

MUNICIPAL BUILDING IN MEXICO IN FRONT OF WHICH THE PRESIDENT WAS ATTACKED.

Victims of Drugs.

A medical journal calls attention to the increasing number of physicians who fall victims to the morphine and cocaine habits. It cites the case of a lectureship in one of the colleges of New York which became vacant a few years ago by the collapse of the lecturer through his becoming addicted to morphine. He has had three temporary successors, of whom two have fallen in the same way. "Scarcely a year passes," it says, "without the disappearance of some more or less prominent practitioner and it is usually the use of some drug that causes this retirement, which is sometimes temporary but more often lasting. Cocaine has been one of the things very much used by them, but morphine, opium and other narcotics are as much in use. The fact cannot be denied that no class of professional men produces so many victims of these drugs. And the most surprising feature of the whole affair is that they are the men who would in the ordinary course of affairs be least expected to yield to such temptations." The fact shows that knowledge alone is not sufficient to keep men from evil. And it is so in religion. The Apostle had to reprove teachers in his day who did not do as they taught:

Thou therefore which teacheth another, teaches thou not thyself? (Rom. 2: 21.)

An Embarrassing Light.

A prisoner in the State prison at Trenton, N. J., was prevented escaping from the prison by a search-light which illuminated the roof. He has been three years under sentence and has four years more to serve. He has been considered a good prisoner, but it appears that during almost his whole term, he has been arranging plans to escape. One of his first steps was to unravel a piece of carpet to make a rope. He succeeded in getting possession of a strong knife which with great labor he made into a chisel suitable for removing bricks. Out of an old blanket he made a pair of trousers and a cap, and with some acid bleached the stripes from a shirt. When these preliminary arrangements had been made, he began work on the wall of his cell and made a hole large enough to squeeze through. On the night he fixed for the attempt, he left his bed and dressed himself in the clothes he had prepared and crawled through the hole in the wall. Making his way to the attic, he cut a hole in the tin roofing and emerged on the roof, carrying the rope with which to make the descent. But there a difficulty presented itself that he had not foreseen. The roof was as light as day. The new electric search-light was directed to the roof, and he must walk across a path as brilliantly lighted as by the sun, to reach the corner of the roof from which he must descend to reach the roadway. He would be in plain sight of the prison guards on the walls who might shoot at him, or in any case would capture him as he let himself down. He stayed all night in the shadow of a ventilator, hoping that the search-light would be shifted long enough for him to run across to the corner, but the light was swung for a moment only at short intervals, and he knew it would be suicidal to make the run. The dawn came and found him shivering on the roof after his long night-watch, and he was caught and his plans revealed. Bolts and bars and strong walls had been overcome, but he was foiled by the light. There are many whose evil deeds escape detection in this world through skilful hypocrisy who will be exposed in the light which proceeds from the great White Throne at the last great day:

Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. (John 3: 20.)

An Unbrotherly Act.

A crafty scheme to rob a drunken man was adopted a few days ago. Late at night a policeman found a man on the Boulevard lying around under the influence of liquor. As he did not appear to know where he was nor even where he lived, the policeman thought the best thing he could do was to arrest him. Accordingly he took him to the West Sixty-eighth Street Station. While the prisoner was being interrogated by the sergeant at the desk, a young man walked into the station. "Sergeant," he said, "I am this man's brother. I'll take him home if you'll let him go. He has done no harm. He has only taken too much to drink." The sergeant, replied "All right, take him home. That is the best place for him." The two went away together, the drunken man seeming to be getting more dazed and stupid every minute. The policeman watched the two going along the street and opined that the brother would have no easy task in getting his charge home. Presently a boy ran into the station and reported that a drunken man was being robbed two or three blocks away. A policeman was sent to the place indicated and found that the thief was the young man who had claimed to be the drunkard's brother. He brought both back to the station and entered the charge. The sergeant said, as he locked the drunken man in a cell, "He will be safer with us than with brothers of that kind." Unhappily, there are too many brothers of that kind—men who claim brotherhood to cover sinister designs. Even men who would scorn to rob another, do not always realize what the duties of a brother are as Christianity defines them. So far from injuring or defrauding a brother we are required to make sacrifices for his welfare.

We ought to lay down our lives for the brethren. (I. John 3: 16.)

Imperilled Gold-Seekers.

A sad story of danger and hardship is told by Capt. A. H. Lee, who has been investigating the overland route to the Klondike. He says: "I went from Seattle by ship to Skaguay and Dyea with a large crowd of gold-seekers from British Columbia and the United States. Skaguay and Dyea are two small bays, about three miles apart, and from the former runs the trail over the Chilkoot Pass. Some 3,500 gold seekers have passed over it since last spring. If all the gold seekers had gone by that route many of the hardships complained of now would have been averted. But a large number have gone by the White Pass, which they heard was an easier road. The result has been disastrous. There are now, at least, 7,000 men and 3,000 pack animals blocked in the eighteen miles between the sea and the summit of the pass. The route is blocked by great boulders, precipices, mountain torrents and bog holes, and the almost constant rain and snow have greatly increased the difficulties, and dangers which already existed. There is no possible chance of one-tenth of the parties now on this trail ever reaching Lake Bennet, only forty miles distant, and even those that reach that point will be unable to get to the Klondike this year, as the winter season has already set in. What will be the fate of these thousands of men and women, who are thus doomed to spend the long winter in camp in this terrible region, I hesitate to predict. Capt. Lee thinks that many were induced to take that road by persons who expected to make a profit out of the travelers and cared nothing for their safety. Unhappily, the pathway of life is beset by such people, and some of them lure the travelers into paths where they lose their souls. The Bible utters an earnest warning against such tempters:

Through covetousness shall they with feigned words make merchandize of you. (II. Peter 2:3.)

Not Entitled to the Name.

An actress well-known in New York, has been fined in the Supreme Court for using a name to which she has no right. It appears that some years ago, her husband, who is a Baron, brought suit for divorce, alleging that she was guilty of misconduct. The court heard the evidence and granted the divorce. Nevertheless, the divorced wife made no change in her title, but continued to call herself a Baroness and to use her former husband's name. The husband called the attention of the court to the fact, and asked that she be enjoined to discontinue the practice. The court has acceded to his request and has fined the actress fifty dollars for contempt of court, as she had practically disregarded the judgment which severed the marriage relation and deprived her of the status of the Baron's wife. In passing sentence, the Judge said it would be a grievous wrong to the petitioner for the woman to call herself by his name after all relations between them had ceased, and it would also be a wrong to the public which might be deceived by the use of the name. The same principle operates in religion. The greatest injury that the cause of Christ sustains comes from the conduct of persons who call themselves by his name but have no right to do so.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7: 22.)

A Sun of Suns.

At the recent session of the Academy of Sciences in Paris a remarkable paper was read by M. Delaurey, on the centre of the universe. He explained that since the means of measurement had been in our possession, a sufficient time had not elapsed to show what the orbits really were. Many stars traveled apparently in straight lines, some in one direction and some in the opposite direction. This, however, was due to the fact that their orbits were so enormous that the distance traced while really oval or circular seemed to be straight, as only so small a proportion of the orbit had been covered since astronomers commenced their observations on a scientific system. He found, however, that our sun with its planets and their satellites and the other systems whose paths had been closely observed, moved in an orbit of which Sirius the dog-star is the centre. Calculating with this star as a hypothetical centre he found that the motions of the stars nearest to us fell into an orderly system which convinced him that Sirius was a master sun. Whether it, in its turn, with its suns moved around some centre infinitely distant, could not as yet be determined; but he was convinced that Sirius was the centre of the orbits of all the celestial bodies within the reach of the measuring-rod of astronomy. When the discovery was first made that the sun was not the centre, it had been thought that Alcyone in the Pleiades was the master sun, but it had been found that there were orbits followed by some stars, of which it could not be the centre, while every orbit that had been traced might have Sirius as its centre. Until a similar discovery is made, the affairs of our lives seem, like the orbits of the celestial bodies, to be only confusion; but when we realize that God is the centre and controlling force, we find that order reigns.

All things were created by him and for him, and he is before all things and by him all things consist. (Col. 1: 17.)

THE SUNDAY SCHOOL

Paul Before the Governor.

Sunday School Lesson for Oct. 17. Acts 24: 10-25. Golden Text, Isa. 41: 10.

BY MRS. M. BAXTER.

THE plot of the Jews to outwit the chief captain and to take Paul's life by force, having come to naught, they seek other expedients. In that day as in this, the eloquence of special pleaders could be had for money, and cases were then, as now, largely biased by the representations of these, whose enthusiasm was stirred, not so much by the merits of the case, as by the market value of their words. The Jews hired Tertullus, a well-known orator, to plead against Paul, and now they were sure of their cause. But neither they nor Tertullus himself estimated the odds which were against them; they either did not know, or were callous to the fact, that they were fighting against God. His Word must prevail against man's. Creation and resurrection are in the Word of the living God; what "sounding brass and tinkling cymbals" must the words of man be when weighed against such Omnipotence!

The high priest introduced Tertullus, who laid information against Paul. When the prisoner appeared, the orator commenced by a flattering speech to Felix, and then proceeded to charge Paul as "a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes, who also hath gone about to profane the temple." Having thus accused the prisoner, Tertullus, who had an object in his flattery of Felix, began to complain of the chief captain of Jerusalem as one whose administration of justice was far from perfect. If he could arouse the emulation of Felix, and make it worth his while for his reputation's sake as a judge to condemn Paul, he would do so. "We would have judged the man," he said, "according to our law. But the chief captain, Lysias, came upon us and with great violence took him away out of our hands, commanding his accusers to come unto thee; by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him." The Jews also endorsed all that this man said.

Paul had learned many lessons in the school of Christ, but there was still much for him to learn. His Master had laid down his life for those for whose sake he had come down from heaven, emptied himself of his glory, and taken upon him the likeness of sinful flesh. Unappreciated, unrecognized by the majority, even of the Jews, he had left this world; and his life had looked as though it had been a failure. "It is enough for the disciple that he be as his Master" (Matt. 10: 25). Paul was going the way of his Master now; but he had to learn through many examinations the kingly dignity of him who as a lamb dumb before her shearers opened not his mouth (Isa. 53: 7). It was part of Paul's vocation to bear the name of Christ "before the Gentiles, and kings, and the children of Israel," and to suffer great things for Jesus' sake (Acts 9: 15, 16). His God could trust him, and having fulfilled that which was written of him concerning the Gentiles, he must go on to bear the name of Christ "before kings and the children of Israel," though it should be in the character of a prisoner at the bar, and he must learn also not to think this a strange thing which happened to him, but to rejoice that he was a partaker of the sufferings of Christ (1 Peter 12 13).

The moment was come when the prisoner was called upon to make his defence. Far from the insidious flattery with which Tertullus had spoken, Paul simply said: "Forasmuch as I know that thou hast been of many years a judge of this nation, I do the more cheerfully answer for myself that thou mayest understand." Paul takes for granted that Felix desires to be just in his judgment. Then came the simple statement of the facts. "There are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues nor in the city: neither can they prove the things whereof they now accuse me." This was the main point. Every accused man has a right to ask for proof of the charges laid against him. In this case it was not forthcoming. Jesus had suffered although nothing was proved against him. Paul must follow in the same path.

"But," he continued, "this I confess unto thee, that after the manner which they call heresy, so worship I the God of my fathers believing all things which are written in the law and in the prophets: and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself to have always a conscience void of offence toward God and toward men." The same man who was not disobedient unto the heavenly vision which had met him on his way to Damascus laid to heart and regulated his life by all the Scripture truth which God had made known to him. Everything was a heart matter and a matter of conscience with him. He lived what he knew, the truth became part of himself; he trembled at the word of God. He was no forgetful hearer of the Word, but in every sense a doer.

Every truth of God which we know and which does not become an exercise of conscience, that in that of which it treats, we may be void of offence toward God and man, is like the manna which, when it was kept bred worms and stank. The bad, malarious atmosphere of the Church of Christ to-day comes from the corruption of truth which is not carried out in the life of God's children. It is an awful thing to feast our intellect and our feelings on the truth of God, and yet when it comes to the point of doing the very thing which we have admired in doctrine, to be found unwilling! It is a terrible thing to love the faithful preaching of the Holy word of God, and the society of God's truest servants, and yet to act under a test as though no such truth was known to us, and as though the power of Christ dwelling in us were but a grand idea and no practical reality. Nothing hardens the heart so much as studying the Word of God with an unexercised or unobeyed conscience.

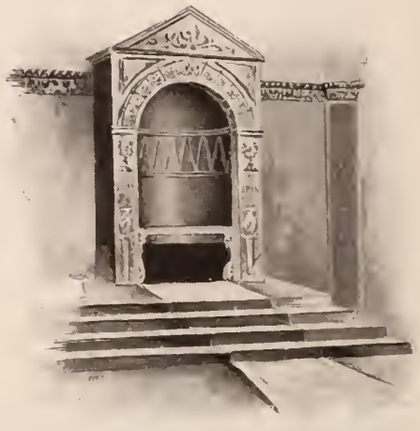
Paul went on further to state the facts of the case, the object of his visit to Jerusalem after years of absence to bring alms to this nation, how certain Asiatic Jews had found him purified in the temple, how there was neither multitude nor tumult, but that when before the council he had cried, "Touching the resurrection of the dead I am called in question by you this day." There was a ring of truth about the statements of Paul against which all the eloquence of the great orator could do nothing. Paul did not take his first examination in God's school before a heathen governor. "Felix deferred them till Lysias should come down," and the men who had counted on their success against Paul were simply made instruments in God's hand to perfect his education! Paul was delivered over to the charge of a centurion with special privileges of liberty and of access by his acquaintances. God had given his servant special favor in the eyes of this man.

All which happened only carried out the word of God and his purposes for Paul; he was to testify before kings and rulers. Some days elapsed and Felix with his wife Drusilla, who was a Jewess, the daughter of the same Herod who had slain James the brother of John with the sword and who had imprisoned Peter, sent for Paul. It was a great opportunity. Felix did not on this occasion call for him as a prisoner to stand before a judge, but that he might hear him concerning the faith in Christ. God had opened the door for this testimony, and he who had been wont to speak to multitudes in his great missionary journeys knew what issues of life and death for eternity hung upon these moments. No time was lost in obsequious flattery; the man before whom he stood was a sinner, and God Almighty was present there. In the light of eternity, he must speak the truth and God would be responsible for the consequences. He reasoned of righteousness, temperance and judgment to come, and Felix trembled; the word went home.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THAT must have been an agitating meeting on both sides, when by the order of Lysias, Paul was brought face to face with the Council. What strong memories it would call up! Probably there were men in the Sanhedrim who had once counted Paul their friend and as they witnessed his zeal for religion, had thought that he would fill a high place in the na-



A ROMAN SEAT OF JUSTICE.

tion, and be ready to take up their work when they were dead. They had not seen the fiery, energetic young zealot, who was impatient with the liberality of such men as Gamaliel and was eager to undertake long journeys and go on missions of persecution, since, twenty-one years before, he had come to the high-priest for letters authorizing him to arrest the Christians of Damascus. But they had heard of him and now they saw him again, himself a Christian and a prisoner. As Paul looked on them, he must have recognized many an aged man whom once he reverenced and whose words had been to him as the words of a prophet. Now they were his accusers and were eager to have him put to death. It must have been a painful meeting. But there is no trace of the agitation in Paul's speech. He was on familiar ground. Many a conflict must he have witnessed in the old days, between Sadducee and Pharisee, in that same Council, and as he saw before him there representatives of the old parties, it occurred to him to turn their animosity away from himself and against each other. The declaration that he was a Pharisee and the son of Pharisees divided the Council at once. The Pharisees took up his cause. Maybe, they said, referring to his description of his conversion, an angel had spoken to him. The Sadducees did not believe there were any angels, and this suggestion would arouse their contemptuous anger. Lysias, who probably did not understand Hebrew, would be puzzled by the conflict that ensued. He was concerned for the safety of his prisoner, who, being a Roman, and having already cause for complaint against him, must not be placed in any danger through his neglect. So he carries him off to the castle, and afterwards, learning of the conspiracy against his life, rids himself of further responsibility by turning him over to the Governor of the province. His letter is a curiously untrue statement of the facts. To us, who know what actually occurred, it is amusing to see this man taking to himself credit for rescuing a Roman citizen, whom at the time he supposed to be an Egyptian. Paul fell into bad hands when he was committ to Felix. He was, as we know fron istorians, a wicked man and a corrupt ler. He had been a slave, and it was s of him after his emancipation and his va tion to the governorship, that he ru a slave might be expected to rule H took bribes, he was cruel and he w moral. This very woman, Drusilla, Luke calls his wife, was no wife is. She was the daughter of Herod ar the wife of Azizus, Prince of Emesa, ar ing eloped with Felix and was living wi in sin. She and the son she bore to perished about twenty years after in the eruption which destroyed Po It was degrading to Paul to plead such a man. But more degrading to Tertullus, the orator hired by the cil, who stooped to flatter Felix. manly defence of himself against th charges the Council brought agains could not avail with such a judge as who would release any prisoner wh pay a sufficient bribe. Probably had this in view in having Paul before him, when Drusilla was at rea. He must have been astonishe Paul, instead of trying to bargain own release, took the opportunity t his distinguished hearers of their o ger. It was a courageous thing

No subjects more offensive t could have been chosen, than rig ness, self-control, and a futur ment. Drusilla does not seem t been moved, but Felix was al He quieted his conscience, as s have done, with a promise of attention, and so he passes out history another victim of proc tion.

The way which they call her is not right to denounce peo differ from us. There may be mental constitution a need w satisfied by doctrines for wh have no respect, and they m beauties in ceremonies which seem childish. Two clergyme visiting a farmer and stayed wi to tea. One of the clergymen no approached the table than he an exclamation of delight. Pic one of the cups, he spoke of t derful beauty of the china. He plates up to the light and as others to see how thin they were. in ecstacies over the wondrous o that had been in the farm house f generations. The other clergym little interest in his talk and could aroused to enthusiasm over the but when the farmer took out of board some old books, one of wh a black-letter commentary, he bec cited. He turned the pages over l and pointed to the quaint initials. came eloquent over their beauti farmer thought both the men silly. the china nor the books seemed to him. "What a heap o' nonsen talking surely," he said. "Now if to see summut worth seeing, com o' me and I'll show you the finest pigs in the county."

Touching the resurrection. A cant contrast may be seen in the of the Vatican in Rome. In one are on one side the gravestones of and on the other the memorials o tians. The contrast in the emble epitaphs shows how much faith h to cheer and bless the world. On side are sculptures of lions seizi horses and other scenes of de carnage, and epitaphs full of des gloom. On the other side are sc of the Good Shepherd carrying h lost lamb, and epitaphs full of ho as that on one Alexander, who, say scription, "is not dead, but is living the stars."

A centurion to keep Paul. Th ants of God have sometimes rega a misfortune, an experience for w have reason to feel grateful. We never have had *The Pilgrim's Pro* Bunyan had not been shut up in j German people got their Bible Luther being shut up in the W They would both have been too do the work, if they had not bee out of their occupations and com be idle. It seemed to them a dep that they could not preach, but th have reached only hundreds wit voices, while with their works th reached millions and have helpe generation since their day.

THE FAMILY AND HOME CIRCLE

Pisant Life in Thessaly.

veliest of Greek Provinces—Its An- Implements and Antiquated Cus- —Where the World has Stood Still.

MERICAN or European sojourners in Thessaly are continually and painfully impressed with the difference between the Thessaly of Greek history, romance, and poetry, and Thessaly t Old Thessalian coins and medals some emblem of enterprise, plenty progress. Thessaly of to-day bears impression. Thessaly has been phitheatre of contending forces rhaps Greek spirit, outworn by ccepts dead quiet at any price. tility of the soil has always made a temptation to invaders. Yet y is far from supplying her own The methods of cultivation are t they were centuries ago, the im- ts employed being of t primitive type. The rable and can produce nes as much grain as is but Thessaly depends pon outside sources for pply. Thessalian for- rich, but owing to mis- oads, and next to no of transportation, they be turned to profitable . Remains of magnifi- ds and famous bridges ormer engineering skill, dern roads and raili- re unknown.

fields and plains have ding lines of fence or nd over these creep the cart or wagon drawn by bullocks or oxen. heels are spokeless, disks. How this slow- easantry would be as- if the swift wonders of -engine should rush, or stery of an electric car glide along their high-

salians belong to the Church, and in their ts, often without a door ow, you will find always oly picture" or statue. old to the old marriage y, and call it by the f old Greek name, *os* (a crowning). Girls rried at an early age, irteen to fifteen. If the well-to-do, she may carry with her in coins worn in a head dress. Greek church calls for innumera- t and fast days—not less than one l and ninety-five out of three hun- d sixty-five days—so that the work- of the true Thessalian is consid- reduced, and the Mohammedan who has not so many ecclesiasti- days, has the advantage of him. e ignorant of the laws of drainage nitation and are greatly afflicted vers. This may possibly explain ning of the cable dispatches which at 10,000 troops of the Turkish f occupation have been stricken er and are to be sent home.

Thessalian farmers lay out their here and there without system or nd plant the same cereal over and in in the same place until the soil sted. The people are temperate, unny, cheerful and are of splendid e. They are hospitable, too, and uch to the advantage of travelers ntry where the only accommoda- hich dilapidated khans offer is a of and a fire.

nt life and occupation are simple mitive enough. They live in huts or sheds of wood. Thessalian ives occupy themselves with poul- milk the goats and churn the milk burning apparatus their forefathers used. Perhaps the housewife has silk-worms to look after, and if so, she may carry a lot of them around in her bosom. Her husband and sons may be working in the fields, loading and driving one of these curious carts, or out with their fishing-nets in the sea of Larissa. Her daughter is in the mulberry grove, or picking cotton, binding sheaves after the reapers, or she may be following the plow—in which case the plow is of the same pattern that was used in the days of Homer. They count time by the old calendar, which the rest of the world has long discarded.

A THESSALIAN FARMER'S OX-CART.

Rule Your Tongue.

It is too often an unruly member, and needs constant watching. Among young people there is a proneness to gossip and small-talk, and the tongue is in great danger of evil-speaking, and of utterances that may prove disastrous to the young character. When your tongue begins to run away with you and to drag you along with it in the snare—the voice within will warn you in time—tell it to halt! and then see that it minds you. You don't belong to your tongue; your tongue belongs to you. Make it keep its place and do as it is told. Never let it be said that you are ruled by your tongue, or will permit your tongue to pollute your heart. It will help you rule your own tongue, if you seek the company of those who are trying to rule theirs. Each will then be a help to the other. A boy who is a slave to his tongue should be avoided. Let the motto of every youth be, "Victory over the tongue."

The Careful Girl.

When a young girl has been trained to habits of tidiness, the training tells in all her after-life. She does not come to table or go out to business with a portion of her attire in a torn or rumpled condition. All her little belongings are put away in their respective places with the utmost care, being brushed or dusted first if necessary, or mended if a stitch in them should chance to be needed, for she understands the importance of detail in the smallest things if the effect of the whole is to be good. Not only is the putting away carefully attended to, but also the putting on, for the careful girl realizes it is her duty to look her best, and that she owes it to society to take pains in the matter. Especially on rising in the morning does she remember this. The careful girl thinks that, at the beginning of the day, one should be at one's best and freshest, and therefore her appearance is quite as presentable at breakfast time as at any time later on in the day.

Feeding a Baby Bear.

Among the many strange experiences of the Arctic exploring party in the Jackson-Harmsworth expedition which recently returned from the polar seas, few were more interesting than the effort to domesticate the pet of the ship family—a baby polar bear. The little fellow was fed with difficulty, and it seemed as though his captors would be unable to bring him safely through the perils of young cubhood, away from the mother bear. One of our illustrations, reproduced from the *Graphic*, shows the method of feeding the little fellow, who looks cunning enough to have just come out of one of those children's story books in which good little bears abound.

FEEDING THE BABY POLAR BEAR.
IT IS SUPPLIED WITH MILK THROUGH A TUBE.

The Dangers of "Nagging."

Incidents illustrating the evils that result from the habit of "nagging," are of frequent occurrence. A French lad was greatly depressed in consequence of the reproaches of his disappointed father. The boy, a student in Paris, had failed to win a prize at the annual examinations, and was sharply reprimanded by his father on his return home. He was terribly depressed, and told his mother that if the reproaches were renewed he would kill himself. At dinner his father returned to the subject, whereupon the boy tried to carry out his threat. A doctor declared that in the absence of complications the wound would not prove fatal. A similar case is that of a young girl who was goaded into a lunatic asylum by the constant pressure put on her by her father to study incessantly for an examination. The tendency to worry young people into frantic efforts to distinguish themselves is one of the results of the spirit of competition which is making modern life increasingly difficult. But reproaches poured on failure are inflicting more misery than is generally known. Sometimes failure is a real road to ultimate success, while quick success may be preliminary to failure.

FANCIES OF CHILDHOOD.

ONE of the most interesting books on childhood that has recently been published, is a volume by Mr. Jas. Sully. The author has made a loving study of the subject concerning which he writes. There are many things in Mr. Sully's book that would charm adult readers who would readily recognize his pleasant pictures of childhood and its peculiarities. "A strong and almost universal impulse of childhood," says Mr. Sully, "is acting or 'pretending,' as they themselves call it. This passion for play in most children is so active as to be a wild longing. Nothing can stop it. The child lives in the ordinary and prosaic surroundings of the average house Here, however, he finds his opportunity. The floor of the room is magically transformed into a prairie, a sea, or other locality; the hidden space under the table becomes a robber's cave: a chair serves as horse or ship or other vehicle, to suit the exigencies of the particular play. Children—especially lonely children—under the acting impulse, create not only scenes, but imaginary beings, as if they believed them to be real. One little fellow of four passed much of his time in journeyings to Edinburgh, 'London town,' China, and so forth in quest of his two little boys who roved about with their 'mamsey.' They paid him visits when he was alone, always contriving to depart 'just two tiny minutes' before anyone came in. A little heroine took to nursing an invisible 'iccle gaal' (little girl), of whose presence she seemed perfectly assured.

"Another of the universal impulses of childhood is to impart life and feeling to the dead things which are their toys. This instinct finds its chief manifestation in the relations between girl children and their dolls. It is extraordinary how close and real is the sympathy between the child and her doll. Children wish their dolls to share in their things, to be kissed when they are kissed, and so to come close to them in experience and feeling. Not only so, they look for sympathy from their doll companions, taking to them all their childish troubles. So far is this feeling of oneness carried in some cases that the passion for dolls has actually rendered the child indifferent to child-companions. Not only in this lavishing of tenderness and of sympathy on the doll, but in the occasional discharge on it of a fit of anger, children show how near it comes to a human companion. The punishment of the doll is an important element in nursery life. It is apt to be carried out with formal solemnity and often with something of brutal emphasis. Yet tenderness being the strongest part of the doll-attachment, the little disciplinarians are apt to suffer afterwards for their cruelty.

"Sometimes the child surprises you by an unexpected word, which he has formed on the model of some words he does know. The results are often quaint enough. One small boy talked of the 'rainer,' the fairy who makes rain, and another boy dubbed a teacher the 'lessoner.' Two children invented the quaint substantive 'thinks' for 'thoughts,' and another child used the form 'digs' for holes dug in the ground. Other droll inventions occur, as when one small person asked to see another woman 'deading,' and neatly expressed the act of undoing a parcel by the form 'unparcel;' and when another child spoke of his metal toy being 'unhotted,' lacking our word cooled, and asked, 'Can't I be sorried?' for 'Cant I be forgiven?'"

"SAINT RUTH."

The Story of a Mistake in Choosing a Life Partner.

WRITTEN SPECIALLY FOR "THE CHRISTIAN HERALD."

By EDITH FERGUSON BLACK.

Author of "A Princess in Calico," "God's Porcelain."

TWO young men were sitting before an open fire chatting together of social problems. Geoffrey Charlton, was cynically contending that the church did not really believe in Christianity as Christ founded it, and did not embody Christian principles in the lives of its members. His friend, Charles Maynard, protested against this view, and declared it was a libel on Christian people to assume that every one was a hypocrite with a stone for a heart.

"I know," Geoffrey admitted, "that there is a great deal of philanthropy preached and practised, but we have none of the real spirit of Christ in the churches.

There are none who really practice self-sacrifice, which was the essence of Christ's life and teaching. It seems to me the old Bible has become obsolete."

Charles Maynard looked sadly at his friend. "You are an odd fish, Charlton! The sadness of your cynicism disarms my criticism, but I believe it would be possible to prove you in the wrong; your assertions are too sweeping. Take women as a class for an example. There is no end to their devotion; and self-abnegation, I take it, is the master passion which rules their lives."

"I have never met a woman yet," said Charlton, "nor do I expect to meet one, who would not count the world well lost, and throw duty to the winds, for love."

"You unconscionable old Diogenes! I should not wonder if before five years are over you were to find at least one woman worthy of her name, and have to hide your cynical head in the dust at her feet."

"That is not likely," said Charlton. He rose and crossed the room to get his overcoat. "I have an engagement for to-night, so I will say good-bye. I will not forget to let you know if I should meet your ideal woman." He shook hands with his old friend and went out into the night.

Some weeks later he lifted the knocker of an old-fashioned house which stood on the outskirts of the college grounds.

The door opened and a young girl stood framed in the doorway. A magnificent spaniel at her side eyed him doubtingly; behind her a low, wide hall stretched the depth of the house and opened into a rose garden whose fragrance permeated every room.

"I have been led to hope," he said "that I might find a home here for the summer. I want perfect quiet for study. I think you will not find me a troublesome guest." He smiled winningly as he handed her his card.

She bowed, with an answering smile in her eyes and lips. "Down, Leo! If you will look in, Mr. Charlton, I will call my aunt."

The preliminaries were not difficult to settle, and Geoffrey Charlton found himself the next day in possession of a large room whose bay windows opened into a garden which was an old time wilderness of delight. Flowers blazed at him from deep old fashioned bowls on the low window seats the fresh muslin curtains were draped with dainty bows of ribbon, delicate cretonne covered the roomy armchairs, and the bed linen was white as driven snow. Here, for awhile at least, it would be possible to forget the world.

Mrs. Hall with her niece Ruth Howard, and Nora the maid, were the only occupants of the house. It was a new experience to them to have a boarder. The elder woman explained this to Charlton with clumsy politeness.

"Ruth hopes you will tell us if anything doesn't suit. It is very hard for people who have always had enough to live on, but the times are so dreadful bad now, Ruth thought it was best."

He begged her to assure Miss Ruth that everything suited him to perfection.

Sunday afternoon he strolled across the college campus and took tea at Professor Brockton's house. When he came back he heard a clear voice singing. He whistled under his breath.

"What a voice!" he murmured,—"for the stage."

The tree toads began their sonorous piping, and the crickets chirped merrily under the bushes. He grew drowsy and stretched his feet with a delicious weariness into the low window seat. Then the singing ceased, the lights went out, and all was still. He awoke with a start. The morning light was dawning through the windows. Overhead Ruth was stepping lightly. He looked at his watch. It was half-past five. He felt stiff and sore. He would go out and walk it off. When he came back, Ruth was in the rose garden. He watched her as she went up and down among the bushes, stopping at intervals to caress Leo, who followed closely in the narrow paths, and, when she stopped, sat watching her, his soft eyes full of a benign affection. There was a swift directness about her movements which pleased him. He met her at the door and took the laden basket from her.

"You revel in flowers Miss Howard."

She lifted her fearless eyes to his. "I rejoice in them, Mr. Charlton. To me they are a living gospel. See these pure cream beauties, they go to deck a young girl's coffin; the pinks are for a children's party; and the pansies are to soothe the last days of one who for years has had a living death; they are so brave and helpful." She gave them soft touches with alert fingers as she spoke.

"Do others read your gospel?" he asked curiously.

"I think they do—sometimes. I try to send the right word, always."

* * * * * * *

The days slipped by almost imperceptibly. He saw but little of Ruth. She was always busy, and there was a strange intentness of purpose about her which he felt as a tacit rebuke. He found the time hang heavily after the hours which he devoted every day to study were over. The Brocktons had given him a cordial invitation to make their house his home, but it did not prove a congenial resting-place; the children were noisy and uncouth. Mrs. Brockton was a commonplace woman, absorbed in her house-keeping and an apparently bottomless mending-basket, and the Professor's social nature had become atrophied by continual overdoses of knowledge. He began to think a unique personality might prove a more profitable study than academic lore.

He opened his door one evening and crossed the hall to the opposite room, where Ruth and her aunt sat sewing. In his hand he held a late magazine, open at an exquisitely tender sketch from the German. With Mrs. Hall's permission, he would read it aloud.

She nodded. He was 'welcome.' She 'always liked to hear reading.' Charlton winced. The homely phrasing grated on his fastidious ear.

When he finished, Mrs. Hall was asleep; Ruth's eyes were shining like stars. She bent towards him, her sewing forgotten in her lap.

"Well, Miss Howard, do you like it?"

"It is beautiful!"

"And the hero—?"

"Ah, he disappoints me—at the last."

"They all do," he asserted, cheerfully. "Water cannot rise above its own level, you know, and every man has his limitations. It is one of the penalties of human nature."

She hesitated.

"LEO," SHE WAILED, "LEO, SPEAK TO ME!"

"Mr. Charlton—you have read so much—among all the books—have you ever found—a hero, like Jesus?"

Her voice was full of a tender possession, as though she had named her dearest friend."

A deep hush fell upon the room. Outside a sleepy katydid piped a shrill goodnight; Leo drew a long, deep breath, as he lay dreaming at Ruth's feet, and the old clock in the hall ticked off the minutes with a solemn distinctness. At length Charlton answered:

"No, Miss Ruth," he said, quietly, "I never have."

He went out after that into the rose garden and paced up and down the narrow walks far into the night. He felt strangely moved. "It was almost as if He were real to her!" he said in an awed whisper, and as if—she loved Him!"

After this he read aloud every evening. Kernels of truth from Epictetus, poems in prose from Ruskin, the versatile wit and wisdom of Shakespeare, or the mystical beauty of Browning. He was an accomplished elocutionist, and Ruth's fresh nature responded like an Æolian harp to his magnetic voice. He watched the lights and shadows chase each other over her expressive face with ever-increasing attention. He had never imagined human nature could be so interesting.

He fell into the habit of accompanying them to church, that he might enjoy the play of her countenance under its instinctively religious emotions. As he watched her clear-cut profile raised toward the kindly face of the old minister, conscious that she had forgotten his existence, and, to his surprise, the ordeal was not a pleasant one. Where were her thoughts, he wondered, and what visions did her rapt intent eyes behold? That her child-like mind was content to feed upon the platitudinous diet of the venerable preacher, he never for a moment imagined.

"Miss Ruth," he said one morning, as the aroma of coffee and griddle cakes stole out from the kitchen, where Ruth was feeding one of the many unfortunates who found their way to her hospitable door, "Miss Ruth, do you know you are getting the tramp problem into a most intricable tangle? Cold bread and pie crust are barely permissible, but when you add to luxuries, it is putting a premium on vagabondage in a manner appalling to one who is a lover of his country."

She smiled up at him.

"Could I treat my Lord—so?"

He looked at her curiously.

"You remember the legend of Maitre Cornelius?" she said, softly.

"And do you see the Christ in every beggar?" he asked, presently.

"'Inasmuch as ye have done it unto one of the least.'" So she answered.

He followed her one day into the garden. She was bubbling over with merriment and talking all manner of nonsense to Leo as she garlanded his neck with flowers.

"Can you spare time to choose a rose, Miss Ruth—for me?"

She went swiftly to a bush in a corner of the garden and brought him a crimson beauty.

"Will you interpret its message to me?"

She caressed the velvet petals lovingly.

"To me it means something very deep and rich and full. A perfectly ordered life, Mr. Charlton, is one of God's best things."

He bent his head while the rose touched to his cheek.

"I accept your kind omen. Only a possible future might make me said, gently, "otherwise I should be unworthy to wear your gift." He pinned the lapel of his coat to receive it, and she fastened the rose in the buttonhole with fingers that seemed to tremble. It would have been churlish ward to refuse.

"What makes you so happy?" he asked abruptly.

"I am an apostle of the gospel of sunshine. Do you not think that the Lord gives us every day only the least we can do to be glad in?"

"Everything!" he repeated incredulously.

"Yes," she answered bravely, "as much as is best for us now, and we can wait—for the rest."

"But do you never grow tired of the monotony of stillness? Do you never pine for the world, Miss Ruth?"

"Do you think we need the world, Mr. Charlton, when we have God?"

"She has given me her creed," he said to himself as he strode along the street, "as high and pure as her life, as unnatural," he added, bitterly. "It will not last. It is bound to break down under the test—when it comes."

The next morning he was awakened by low, intense cries which came from the rose-garden. He dressed hurriedly and went out. Ruth was crouching on the ground beside Leo, who lay rigid, his eyes fixed and staring with the blankness of gaze. Nora stood wringing her hands and Mrs. Hall looked on helplessly. Charlton came nearer, but she did not heed him.

"Leo," she wailed, in a voice that seemed to smite the air, "Leo, speak to me! Tell me what has hurt you, Leo!"

The dog gave a convulsive shudder, tried to struggle to his feet. She put her arms about him to help him, but Charlton interposed hastily.

"Miss Ruth, be careful. The dog is poisoned—with strychnine! I can help, but, in his agony he may bite you."

She turned on him a look of scorn.

"You do not understand," she said quietly. "Leo is my friend."

The dog gave a quick, hard spasm, and his dead body fell against her feet.

(*Concluded next week.*)

EADY FOR SERVICE.

tto for the Christian's Life Should be: Whatsoever he would like to have me. Ex. 19: 1-8.

When we pray, "Thy will be done," we sometimes fail to grasp the full meaning of the prayer. There is a sense in which his will certainly will be done, and nothing can prevent it. but there is anense in which it depends on us it will be done. God treats man t respect and consideration. He see us work out our own salvaery gladly does he help us. and us power as we need it. and feel our weakness and go to ng his aid. it pleases him that to him. The easier course for d have been to use compulsion. would have been to produce au- not men. He leaves us the choose between the evil and and makes it clear to us that e is in our own hands. His will emption out of evil, but we are passive agents in it: we must d working we receive help. of "Thou shalt" and "thou ." has passed away. and it is that we intelligently perceive se and choose that as our own life. If we do evil the evil reourselves; if we are stubborn, y kick against the goad; but if cile and tractable, we are in of development.

writer tells a pretty story of a raining of his son. The boy, ischief, breaks an expensive by which his mother sets re. An ordinary father would ve beaten the lad for his ofd there the matter would have This father wanted his boy to a different method. A few rward, he asks the boy to go k with him, and bids him him a famous box of domia is the boy's special treasure. place of call is a store, where er-pots are sold as the one the e. The father inquires the one, and being told, remarks annot afford to buy it. "Poor must wait a little longer for r-pot." The next call is at of a dealer in such curiosities x of dominoes. The boy's wn to him, and is duly ad If," says the father, "my boy w tired of his toy, I suppose buy it of him. How much give him for it?" The deal- it over again and names a Well," says the father, "some ps he may want to take your they leave the store. They lock or two, and the father other call, but the boy is miss- a few minutes he runs up to without his precious box of and with money in his hand. sold the box and he cries, pa, we can buy mamma anver-pot."

y learned a lesson by that in- was not likely to forget. His s glad to see him spontaneously e delicate suggestion, and he for his conduct. That is the raining we get at the hands of enly Father. Opportunities are our way. He would have us *choice* in his ways, not wait to be ome Christian friend needs help way. Perhaps he is sick and o have a friend come and sit and talk to him, or read to him, eer him and relieve him in his a friend may be in poverty and neone to interest himself in obnployment for him. Or a man truggling with temptation and e overcome. A kindly grasp of and a cheering word may give ourage. Are we ready in such hese and a thousand other op- s come to us. The service may e, but such as it is, it is ours, and ake it or leave it undone. It gnificant thing that Christ did, ook a towel and girded himself ed the feet of his disciples. Ai- o follower of his should consider er e that he can render, a service ter' for him to do.

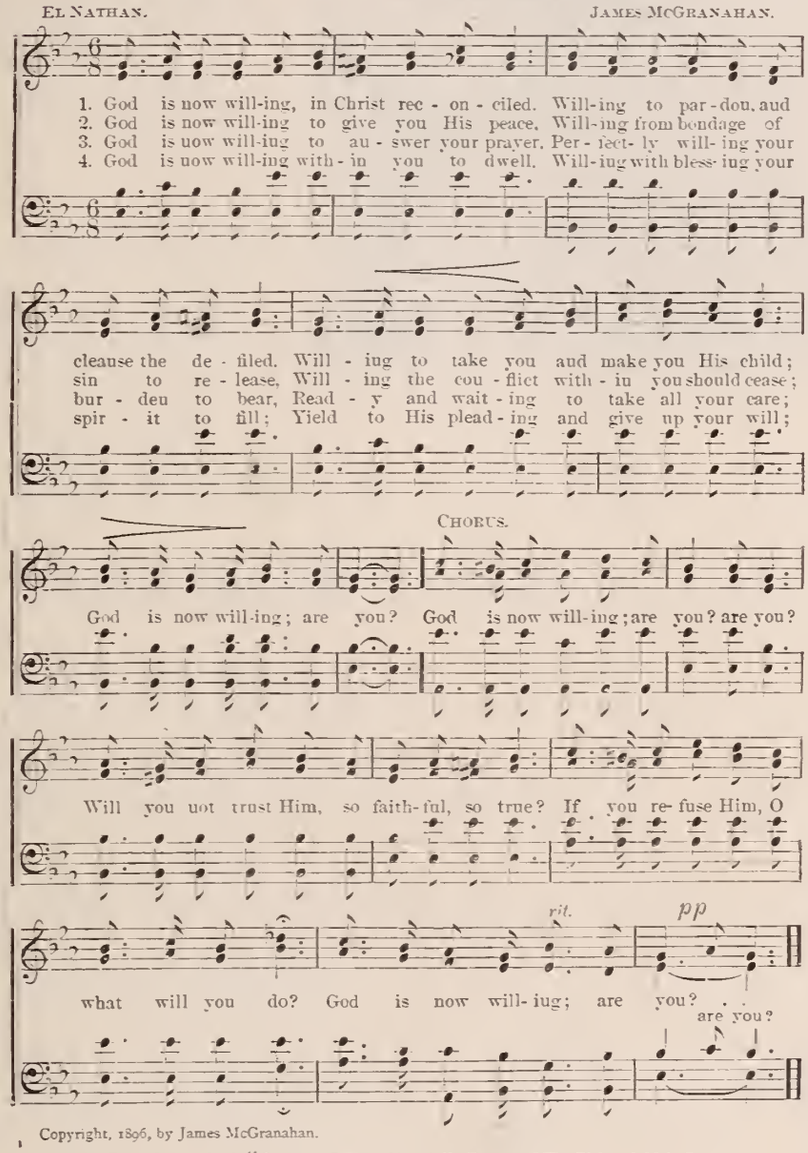
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

God is Now Willing; Are You?

"Who hath reconciled us to himself by Jesus Christ."—2 Cor. 5: 18.

EL NATHAN. JAMES McGRANAHAN.



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From the new book "SACRED SONGS No. 1." By per. of The Biglow & Main Co.

WHERE WILL WE BE?

'TIS a question most solemn
That oft comes to me.
When I think of the future—
'Tis where will I be?
O! where will I be
At the great Judgment Day—
When the world and its glory
Have all passed away?

We are told, there are mansions,
For the good and the blest;
Where the saints of all ages
In glory shall rest.
Where music, sweet music,
Does unceasingly roll;
"And the smile of the Lord,
Is the feast of the soul."

We are told of a place
Full of sorrow and woe.
Where the wicked, like waves,
Are tossed to and fro;
Where the bad of all ages,
No Redeemer can see;
In which of these places,
O! which shall it be?

'Tis a matter most solemn
For you and for me,
To consider the future,
And where we shall be.

The door of the "Ark" is wide open to-day
For poor erring children, like you and like me,
And Jesus our Jesus says: "I am the Way."
Trust him, and with him, we forever will be.

Woodbridge, N. J. —D.

HE AROSE.

THEY laid the Master in a rock-hewn cave,
For over him had rolled death's chilling wave:
But he could not be holden of the grave,
And he arose.

Ah! death and hell their fury then displayed;
And his disciples hung aloof, dismayed.
But death's inherent weakness was displayed
When he arose.

The world's poor guards kept vigil by the tomb,
And thought the grave revealed his mortal doom:
But he despoiled the sepulchre of gloom
When he arose.

When men shall lay these mortal frames away,
It will be only till the dawn of day,
When night and death and hell shall flee away,
And we shall also rise.

Meriden, Conn. —W. C. MARTIN.

THE TWO WITNESSES.

A Suggestion as to the Identity of these Mysterious Martyrs of the Latter Days.

BY REV. B. H CHARLES, D.D.*

THE prophecy with reference to the two witnesses in Revelation 11: 1-13, has mystified the minds of theologians probably more than any other in the whole Bible. There have been more theories started with regard to them than any other within my knowledge. Nearly every writer has something different from all the rest.

All manner of persons and things have been brought forward and made to do duty in this field. Some have thought that the two witnesses were eminent bishops in pairs, who flourished in the past. Others have interpreted them to be sects of people who protested against the errors of Rome, as the Waldenses and Albigenses. Others hold that John the Baptist and our Lord Jesus Christ are the two witnesses. Others that they were John Huss and Jerome of Prague; others Luther and Calvin, etc., etc. Some claim that they are the New and Old Testaments; others the Jewish and Gentile churches in the world. In truth never was there a passage of Scripture handled back and forth to do service along all lines as this one. Let us examine the Bible and see what is said about witnesses. It is the source whence we must get our religious knowledge. Can we recall any passages that will give us the key to solve this difficulty? When the Son of God had given his disciples his last charge, he said to them, Luke 24: 48, "And ye are witnesses of these things." This is directly to our purpose. Language could not be more explicit than this. Not only so, but these are the words of Christ himself. Paul also, in 1. Corinthians 15: 14, 15, says: "If Christ be not risen, then . . . . we are false witnesses of God, because we have testified of God that he raised up Christ." And Peter says, Acts 10: 39: "And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem."

Acts 1: 8, Jesus says, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 3: 15, in speaking of Christ, Peter says, "Whom God hath raised from the dead; whereof we are witnesses;" and 5: 32 we have, "And we are his witnesses of these things." Other passages can be adduced, but this is sufficient on this point. Here are the Saviour, Paul and Peter, declaring the same thing. Therefore we conclude that the Christian ministry with co-laborers in the Word, the body of his faithful preachers, who declare the truth to the people, form one of the witnesses of Christ.

We must adopt the same method to find out what constitutes the other witness. We must appeal to the Scriptures. To get at this point let us begin at the beginning. When God gave the law to his people, he said, Ex. 25: 16, "And thou shalt put into the ark the testimony which I shall give thee." The word "testimony" means a "witness, evidence, proof of some fact." Now in Psalms 19: 8-11 the Word of God is described in these remarkable words: "The testimony of the Lord is sure, making wise the simple," etc. And I may affirm that throughout the whole Bible, God's word is spoken of as a testimony. It bears witness to the truth. From this we conclude that the "Word of God" is the second of these witnesses. The two witnesses, "My two witnesses," are all co-laborers with Christ, especially the Christian ministry and the Word of God.

Let me call your attention to their fate. They were both "killed." This may be literally fulfilled. The Word of God may be publicly burned throughout the whole world. The ministry may be persecuted unto death. But the language is capable of another construction. It may be that both of these witnesses in the struggle of those days will be deprived of all their power. They may be symbolically or declaratively dead. They will be placed under such great contempt as to be what we call a "dead letter."

* From his new work, *Lectures on Prophecy*, Pp. 320; price, $1.25; published by Fleming H. Revell Co., New York and Toronto.

HELPFUL ANECDOTES

John Wesley's Pulpit.

AN interesting piece of masonry has just come into the possession of the Wesleyans of Wednesbury, England. This is a flight of stone steps which served John Wesley as a pulpit in his open-air services in that town. He visited the town at intervals during the forty-seven years between 1743 and 1790, and preached no less than forty-five sermons standing on this flight of steps. They were at that time the entrance to a public building in a wide open space known as the High Bullen. It was a convenient place for an open-air meeting and the steps furnished a suitable place for the speaker to stand. The steps were used also as a horse block by farmers and dealers who, after transacting their business in the market and visiting the saloons, found it difficult to mount their horses. At one time the magistrates used them as a bench when they held court in the open air. Certain town improvements made some years ago involved the removal of the old steps and they were put in the Parish Churchyard. The Wesleyans of the town, however, have now secured them and have set them up in front of the Spring Head Wesleyan Chapel. They are protected by a railing, and bear the following inscription:

FLIGHT OF STEPS FROM WHICH JOHN WESLEY PREACHED.

> From this horse-block John Wesley often preached. It originally stood in the High Bullen, and was erected here in 1891. The best of all is God is with us.

It is suggested that a statue of the great preacher should be placed on the top.

GIVING BY STEALTH.

—The *Calwer Missionsblatt* relates an amusing story, given by a missionary. He was at home, and with a friend stopped to dinner with a wealthy, childless farmer-pair, who had been present at the previous missionary meeting, and seemed much interested in it. The missionary's friend informed him that this couple had formerly been active and liberal Christians, but had of late years seemed wholly taken up in money-making. However, they received the two gentlemen with great cordiality, took their admonition as to the danger of worldliness in excellent part, and inquired eagerly after additional missionary news. At last, when the farmer chanced to be out of the room, his wife slipped a gold piece into their hands, whispering: "Take this, but don't let my husband know, he is so close." When they took leave, the husband went with them on the way, and on parting, put a gold piece in their hands, saying: "Don't let my wife know of this, she cannot bear to part with money." Let us hope that when they found each other out they resolved to keep on crucifying Mammon.

A KISS FOR A CROSS.

One of the American bishops who attended the Conference at Lambeth, England, tells an amusing story of a brother prelate. It appears that the latter who labors in a distant colony had the misfortune while in London to lose a cross which he wore as the badge of a certain brotherhood by which he set great store.

It was found by an American brother bishop, who recognized it, and who, besides being eloquent and handsome, had a keen sense of fun and humor. He, immediately on finding the cross, gave it to one of his friends—a lady—telling her to wear it at the service on the following day at St. Paul's Cathedral. This she readily agreed to do, remarking laughingly: "Well, I shall not now give it up without a consideration."

At the conclusion of the final service at St. Paul's, when the chaplains and others were waiting for their respective bishops before adjournment to lunch, the venerable prelate who had lost his cross, on coming out of the cathedral, suddenly espied it hanging from the lady's neck.

Without any warning—and, we presume, primed by his joke-loving American brother—he rushed forward and accosted her in a manner in which we believe the stately English episcopate only salute their wives and daughters. He took her affectionately by the hand, and gave her a resounding kiss, exclaiming as he took the cross from her neck, "I've got it! I've got it!" to the intense amazement and bewilderment of the recipient of the "consideration," and to the infinite amusement of the chaplains and the crowd.

DEMON GOLD.

We have often heard of gold coming to men from the devil's hands when they will pay him the price of sin that he demands for his gift, but there is an actual instance on record of gold being obtained from the devil's mouth: only in this case it is not of Satanic origin, but from a great rock in Canada called the "Devil's Head." This block of solid granite bears a most grotesque resemblance to a human head—its cavernous mouth partly open, its features distorted with a horrible grin. Rude art has supplemented Nature in perfecting the resemblance. It is commonly known as "Devil's Head," but is also called "Skull Rock." It is about twenty feet high above the cliff, and about twenty-one feet in width at the widest part. Ears, eyes and mouth are plainly visible—the latter appearing in the form of a cave, which extends back in the stone about ten feet, and then, like a throat, shoots down into the hill.

There is hardly an explorer who has entered the productive goldfields known as the "Rainy and Seine River El Dorado" who has not touched with the palm of his hand a spot just above the eyes, in the belief that this act would bring him luck in his search for the precious metal. Perhaps the reason for this singular superstition is the fact that the first gold-bearing rock ever found in this region was taken from the mouth of this head. The superstition is prevalent and persistent, and the "lucky spot" has been rubbed so often that it is bald and shiny, and destitute of the mossy growth which clings to the rock elsewhere.

The Indians believe it is the petrified skull of a great warrior, and have buried their bravest men near the spot.

TAKING IT OUT.

A sermon was once preached in exchange for horseshoes to the satisfaction of a clergyman and a blacksmith in a village in Connecticut. A local clergyman had his horse shod, and the blacksmith declined pay, saying that he would "take it out in preaching;" but the obstacle in the way of payment was the distance to the meeting-house. The preacher, not willing to see a good work hindered, proposed a service in the vulcan's courts, and gave notice from his pulpit the following Sunday that he would preach by request, at "Hop Holt's" blacksmith's shop, Tuesday evening at seven o'clock; and the payment was thus duly rendered. It would be gratifying to learn that the sermon was blessed to his soul. If so, he would have reason to be thankful throughout eternity that he made such a bargain with the clergyman, even if he had shod the horse with gold. (Isaiah 13: 12.)

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We say the old way, but really it is a very common one at present time, and many dyspeptics and physicians as well consider the first step to take in attempting to cure indigestion is to diet, either by selecting certain foods and rejecting others or to greatly diminish the quantity usually taken, in other words the starvation plan is by many supposed to be the first essential.

The almost certain failure of the starvation cure for dyspepsia has been proven time and again, but still the moment Dyspepsia makes its appearance a course of dieting is at once advised.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a man suffering from Dyspeptic, because Indigestion itself starves every organ and every nerve and every fibre in the body.

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

...ladies and Older Ones.

...N the old days, girls were very carefully guarded against appearing hoydenish, or rude. To be called a tomboy was a dreadful disgrace, and while their ...ere permitted to run, to shout, ...o play freely out of doors, to ...es and trees, and develop their ... their muscles, the girls of the ...e brought up to be "little ladies." ... pendulum has swung the other ... young daughters do whatever ...e in the line of out-door exercise; ...long on their wheels like fairies, ... basket-ball, they practice gym...ts as keenly and as gracefully ...s. The other day at a great ... I saw a hundred little girls rid...arlanded bicycles with a grace ...ng which simply surprised and ...e. And the military precision ...vements and of their obedience ...thing to see, for their drill sur...t of the lads, and when their ...n jumped from her wheel, and ...nite of a hand in signal, every ...e corps heeded her command ...r part at once. Little women ...ywere, it was just beautiful to ... bright eyes, rosy color, and ... health and vigor.

...l that there is a golden mean, ...d when, the other evening in ...tel, I saw a fair young mother ...uietly standing by her daugh... a gentle arresting hand, light ...r or rose leaf, to hush the too ... merriment of the child, a ... the good old days and ways ... : I remembered when refined ...ted gentlewomen deprecated in ... daughters anything too pro... manner, and when loud laugh...-shod speech were impossible ...dren of a carefully guarded ...

...e that it still gives me a pang ...ll my own youthful impatience ...ints which were educational ...ich I have been thankful all ...he girls of 1897 who pick up ... the period, college-slang and ... might take a lesson from the ... their mothers and their grand... We were not allowed to use ...e of any sort, neither "mercy," ...ess," nor "gracious," nor "oh! ...ny such word or phrase was ...o help out conversation. Let ...n be simple was the rule, and ... the quiet expression of fact, ...o by way of affirmation or de... ladies were to be low-toned, ... any needless emphasis, and ...at they owed a duty to their ...gue, that they must speak it ..., and find in it a sufficient ... whatever they wanted to say. ...nd daughters sharing togeth...mely talks of mine, have con... their desire to have them prac... one is very practical. Sup...ls of all ages decide that we ...n Anti-Slang league, that we ... a single phrase which has any ... slang, that we will try habitu...e our thoughts in our every ... in the most fitting and beauti...le can choose. What a differ...u soon be perceptible in our ...sblies and at our various meet...er. All that is needed is for ..., following the lead of one, to ... a movement towards real lady...ner and speech. The leaven ... spreads as swiftly as the ...vil, and one little band here, ...re, all over the broad land, ... us to the twentieth century ...improved manners and morals ...ou cannot ever divorce good ... good manners for any length ...

...suppose we older women, who ...grow a little careless as our ...ply, should refuse to be out-done by our juniors. What if we should practice more assiduously than we have hitherto or lately done, the small, sweet courtesies of deportment, should be polite to the family, should repress the too hasty reproof, and more serenely live, and dispense smiles and sunshine with the daily bread? We cannot but own that there is room for improvement in some parts of our lives and conduct, especially if we have grown imperious or tart or bitter? What says the apostle? Let all bitterness and wrath and clamor and evil speaking be not so much as known among you!

Margaret E. Sangster

Divinely Protected.

It was a most remarkable fact, in connection with the recent severe earthquakes in Assam, that while many lives were lost and a great deal of property destroyed, not a single missionary was injured and very few mission buildings, so far as heard from, suffered serious damage. This fact has not escaped the attentiion of the native population, who ascribe the immunity of the Christians to divine protection. One missionary, Rev. E. G. Phillips of Tura, writes: "Our buildings have proven to be nearly earthquake proof, while government buildings were wrecked beyond repair. The effect on our work promises to be quite marked. Heathen, to whom the Gospel had been preached, are in numbers now resolving to become Christians. One village in the interior has become Christian *en masse* and asked for a teacher.

Mrs. P. H. Moore of Nowgong, writes: "Our two mission bungalows stand, although the walls and posts have been severely racked. Our chapel is not injured. The native Christians rushed to our compound, some screaming, others praying. There was not much sleep that night. The Christians gathered in the chapel, and after a prayer meeting, tried to sleep between the slight shocks, which continued to come every half hour or so. Oh! that this manifestation of God's power may lead the people of Assam to put their trust in the true God."

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In this connection, it may be interesting to know that Dr. Howard Switzer, of Brannon, Ky., in a recent letter, states: "The Postum Cereal Food Coffee not only appeals to my taste but to my reason, for I should always recommend a food drink and one that was a natural stimulant. It is exactly the thing for our two bright boys, aged seven and eight, who want coffee three times a day, and now with the introduction of your beverage into our family, they can have all they want without any injurious effects. I shall cheerfully recommend it to my patients.'

It may be stated that Postum Cereal Food Coffee can be prepared in a weak, insipid style, poorly boiled and poorly served, and this criticism is also true of coffee which, to the writer's mind, is a villianous compound unless it is properly served, but if Postum Cereal Food Coffee be boiled fifteen minutes thoroughly, and enough contained in the pot to make it black and rich, then treated with pure cream and sugar, it is a wonderfully delicious beverage.

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The Curtis Publishing Company, Philadelphia

Lung Diseases, Colds, Catarrh, and Bronchitis.

(From Dr. Hunter's Lectures.)

The lungs are the great vital centre of the body on which the health and proper action of all other organs depend. If we cease to breathe for but five minutes, we are dead at the end of that time. In rare and exceptional cases the flame of life has been rekindled by artificial respiration, but, as a rule, people sound and well, when suffocated, are dead, beyond restoration, at the end of five minutes. Have you ever thought why this is? It is because the functions of every organ stop the moment we stop breathing. Breathing enables the heart to beat, the blood to circulate and the brain to send forth sensation and motion to the entire body.

The Lungs, the Brain and the Heart constitute the tripod of life, and while they act we cannot die. The heart depends on the lungs for its power to circulate the blood, and the blood depends on the lungs for its purification. Every moment of life carbonic acid is being generated in the blood by the action of the organism, and must be expelled and gotten rid of by the act of breathing. That is God's appointed means of purifying our blood. When we stop breathing we retain the carbonic acid in the blood, and five minutes are long enough to accumulate sufficient to poison and stop the whole machinery of life.

Hence it is that all affections of the lungs are serious, however slight they may seem, because to some extent they prevent full and free breathing, and in the same proportion injure the general health. Take, for example, a cold which, by inflaming the air passages and air tubes of the lungs, causes swelling of their mucous lining, thereby diminishing the size of the tubes through which we breathe, and still further obstructing them by viscid secretions of phlegm and mucous. As we cannot breathe through tubes that are narrowed in any part, or obstructed by foreign matter in them, as well as through those that are open and free, so every cold while it lasts lessens our breathing according to its severity, and in the same degree diminishes the purity of our blood, hurts our circulation, clogs the heart and irritates the brain and nervous system.

All diseases which affect our lungs injuriously begin in the mucous lining of the air passages—nose, throat and bronchial tubes. This membrane is peculiarly exposed to alternations of temperature of the air and to smoke, gas and other irritating and noxious matters diffused through it, all of which being drawn in with every breath, inflame it and set up disease.

In health the mucous membrane is moist. When it becomes inflamed by cold, smoke, dust or other irritating causes, it becomes dry, its natural secretion being suspended, and yet you cannot breathe through the air-passages freely. They are stuffed up by the swelling of the membrane. If the inflammation be in the nostrils the membrane becomes red, tender and so irritable that contact with the air in breathing provokes sneezing. After a time the membrane begins to secrete a thin watery fluid, so acrid in character that it frets and scalds the nostrils and lip over which it flows. By degrees this watery secretion becomes thicker, less irritating, of a more yellow color. This is the usual course of what is called a cold in the head, or acute nasal catarrh. If this disorder goes down to the lungs, it is said to be a cold in the chest, or, in medical language, bronchitis. It travels from one part to another. Beginning in the nose, it gradually creeps down the windpipe to the lungs. The chest then feels tight, stuffed, constricted. The voice is hoarse, and there is a sense of soreness and roughness in the windpipe.

Such are the usual symptoms which attend an ordinary acute attack of catarrh or bronchitis. But it is the chronic disease we have chiefly to consider in treating of lung diseases. The acute stage passes away, leaving the patient almost as well as before it, but more liable to occur again, until in time it settles into a Confirmed, Chronic Catarrh, or Bronchitis—a condition of the lungs full of interest, because so often mistaken and so liable to be mistaken for consumption, of which indeed, it is generally the forerunner.

(To be continued.)

Signed, ROBERT HUNTER, M. D.,
Specialist in Lung Cases,
No. 117 West Forty-fifth St., New York.

NOTE.—Readers of THE CHRISTIAN HERALD who are interested in Dr. Hunter's work will receive his books free, by addressing him as above.

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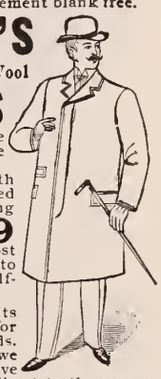

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HEROIC PERSONALITIES

By Rev. Louis A. Banks, D.D.

The Author of Memorial Day.

SURELY no one thing has done so much to soften the bitterness which civil war left in our country as the beautiful ceremonies connected with Memorial Day. As the years have gone on and every Memorial Day the Southern soldiers have been more and more wont to

MRS. JOHN A. LOGAN.

cover the graves of their dead foemen with a wreath of Southern flowers, and again and again gray-haired veterans from both the "Blue and the Gray" have met beside the Hudson to do honor to the great commander who at Appomattox said: "Let us have peace," the cold mist of suspicion and mistrust have blown away until again we see eye to eye.

Mrs. John A. Logan, the wife of the heroic volunteer General, and herself a brave personality, has just honored me by telling me the story of the conception of Memorial Day.

Mrs. Logan, in company with Colonel Charles L. Wilson, of Chicago, then editor of the Chicago *Journal*, his niece, Miss Anna Wilson (now Mrs. Horatio May, of Chicago), and a Miss Farrar, made a trip in March, 1868, to Richmond for the purpose of visiting the fortifications and battle-fields around that city. General Logan was to have accompanied them, but could not leave his duties in the House of Representatives to do so, as some important measure was pending at that juncture. When they returned, they reported to him all that they had seen during their visit. Among other things, Mrs. Logan was particularly impressed by the evidences of desolation and destruction which she witnessed everywhere, but which seemed to her to be particularly emphasized by the innumerable graves which filled the cemeteries, many of which were those of Confederate soldiers. In the summer before, they had all been decorated by wreaths of flowers and little flags, all of which were faded, but which seemed to the tender-hearted woman to be a mute evidence of the devotion and gratitude of those people to the men who had lost their lives for their cause.

In speaking of this, General Logan said, that it was not an original custom with the people of the South, that the classics are full of descriptions of the customs of the ancients in decorating the graves and cinerary urns of their dead; and that he considered it a most beautiful custom and one worthy to be copied, and as he was then Commander-in-Chief of the Grand Army of the Republic, that he intended issuing an order, asking the entire people of the nation to inaugurate the custom of annually decorating the graves of the patriotic dead, as a memorial to their sacrifice and devotion to country.

He issued the first order for May 30th, 1868, and it was so enthusiastically received and generally observed, that he concluded to cause it to be a national holiday by a joint resolution of Congress, and to make it one of the duties of the Commanders of the Grand Army of the Republic to issue an order every year for its observance. And, through his efforts, it was accomplished, and has passed into history and has made a beautiful custom perpetual.

Mrs. May, of Chicago, is the only living member, besides Mrs. Logan, of the party whose visit to Richmond was the immediate cause of a general call for a Memorial Day. General Chipman was then Adjutant-General of the Grand Army of the Republic, and General Logan sent for him, and they talked the matter over, and the order was signed by General Logan and General Chipman as his Adjutant-General of the G. A. R.

It was then the intention, also, to secure an appropriation, every year, from Congress, to publish the proceedings of Memorial Day, so as to compile in that way, the patriotic addresses that might be made; but it became so voluminous that it was found impracticable; and hence, there was never but one volume issued, which was entitled, "National Memorial Day." It was edited by Major Faehtes, who is also now dead.

It will thus be seen that Memorial Day was born out of a partnership between a woman's tender heart and a man's noble purpose. It is also sweet to reflect that South and North united at its birth. The Southern mourners were the first to cover the graves of their dead with flowers and their Northern brothers to call to it National attention, and make the custom as wide as the country.

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are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

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Testimonials Unnecessary.

We have just issued a handsome pamphlet, "The Test of Ti[me]," also one entitled "Testimonial Wonders," containing three hundred and fifty letters in praise of

The Ostermoor Patent Elastic Felt Mattress, $15.

which we desire to send you. testimonials are really unn[ec]essary, for our mattress is sold ly on approval, and must times, and under all circum[s]ces, do what we guarantee, *that you expect*, otherwise v[ou] fund your money. We posi[tive]ly guarantee that the best $ Hair Mattress made is n[ot] equal in cleanliness, dura[bility] or comfort. We prepay express charges and sell on the distinct agre[e]ment that you may return it and get your money back if not satisfactory *in any possible way* at the end of

Thirty Days' Free Trial.

Buffalo Stained Glass Works, Buffalo, N. Y.
Messrs. OSTERMOOR & CO.: 203 Pearl Street, April 3, 1897.

Gentlemen:—Twenty seven years ago (1870) I bought one of your Patent Elastic Felt Mat[tresses]. It was in constant use without repairs of any kind until the Spring of 1896; then I sent it t[o] fix and recover. We are now using it, and as far as I can see, it is as good as the first day [I] it. We have three others of your Mattresses, bought within two or three years of the abo[ve] are using them every day. So far we have not had anything done to them, and they are [in] shape. I can recommend them for their marvelous merits, and absolute perfect freedom fr[om] min. Should I need a Mattress any time, I shall unquestionably get yours in preference [to] other. They are the best in the world. Yours respectfully, F. J. REIST

If you are skeptical about its merits or don't need one now, se[nd] our handsome illustrated pamphlets, "The Test of Time," and "[Tes]monial Wonders," mailed free for the asking. They give full partic[ulars]

How to order:—State exact size desired (size 6 ft. 2 in. x 4 ft. 6 in. will be sent unless o[ther] specified), and give address plainly. If desired in two pieces remit fifty cents extra. Paten[t] Felt Mattresses are not for sale by stores anywhere. Wretched imitations are offered by unsc[rupulous] dealers — please write us if you know of such cases. *References: Bradstreet or Dun's Com[mercial] Agencies.*

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Style 1500.—Ladies' Handsome Plush Cape—Full sweep, large storm collar, and empire back, collar and front Thibet edged. Entire cape beautifully embroidered in jet and soutache braid. Lined throughout with black Rhadame silk. An excellent cape for the money. Price, $10.00.

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Style 552.—Ladies' Wrappers—Of best grade flannel De Laine, epaulette yoke, straps at shoulder to support sleeve puffs, pointed collar. Collar, yoke, puff-straps, and belt trimmed with passementerie. Full 3¼ yard skirt. In all patterns and colors. Price, $2.00.

We have a full line of "A No. 1" grade calico wrappers at $1.25. When ordering give bust measure.

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Style 52.

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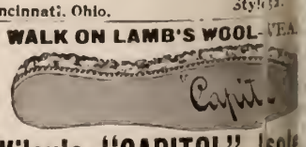

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Our INVISIBLE TUBE Cushions help as glasses helpeyes. NO PAIN. Whispers [heard]
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in Church Development.

nception of a Unity of Christian Chi hes in Many Lands Without Or- ga ation. Ephesians 3: 14-19.

A remarkable feature of the growth of Christianity in the Apostolic age is the fact that the scattered churches which must in the nature of the case have been independent, did not go their al ays, but were bound together in ge eral idea of a united church. e no indications either in the s me Epistles of an organic union, federation, which could make embers of the larger whole. ust, however, have been influ- work which even in those days communication, sufficed to pre- r isolation, and which brought o practical union. Prominent ese was doubtless the concep- the church emphasized in the There are indications that e circular letters not intended xclusive use of the churches to y were addressed, but were to p , and the copies sent to other In the works of the Fathers p tice is frequently mentioned. re would be as one element of possession of a common litera- this literature, too, the idea of church as a kingdom of which s the head was reiterated and ious images was impressed on bers. They had, too, before the Roman Empire, a pattern wed them how widely scattered diverse in race and customs welded into one nationality aining individuality. Familiar- this idea, and continually having pon them by the hostility which d the same way the Christian. salem and the Christian from r Galatia, the sense of brother- ffering and trial would grow up. is, it is evident that there were chers who followed Paul's steps on long journeys not exclusively ionary character. It was easy to very slight cost. The injunc- hospitality must have had their the churches, and the new ar- would preach to the church freely entertained during his would be sent forward to the ch on the great Roman roads. e, doubtless, the mother church em would be the centre around idea of union gathered, but destruction of the city and the of the Christians that centre lost. The essential unity of the would, however, continue in the believers to be an ideal ready cal use, whenever under more circumstances a scheme of or- could be developed.

HRISTIAN ALLEGIANCE.

t's oyal Claims on All who Become bs of his Kingdom. Acts. 5: 15-32.

In reading the Gospels we find a phrase in frequent use, especially by Christ himself, which has lost its prominence in modern Christianity. Christ said the Kingdom of Heaven was this, it lt was like this and like another e would not be regarded as a er or a teacher; he was a King ed royal prerogatives. Through- s ief public career, gentle and ap- e and humble as he was, he ed his claimed to royalty. He efused to place himself at the of n army and at the last, when his ingship was made the basis of ment of him, though he still de- self a King and suffered as a old Pilate that his servants did h Nor did he demand taxes as s did. He bade the people pay sar. Nor would he be a judge ebrew Kings had been. Even a se was presented to him for ad- ti he repudiated the function. s nception of the royal functions gr than any of these. Like God ha alled the nation into being and giv it its laws, Christ called a into existence and enacted its es He did not condescend to argue, or to convince men of the truth; he commanded and declared his will with the majesty of the purple.

This is an aspect of Christ's character that we cannot afford to overlook. He is King and his kingdom is the kingdom of God. Now we know very well what is required of subjects of a king. Implicit obedience and unwavering allegiance and devoted service are expected by earthly monarchs from their people. Even when the King is despicable and unjust, his royal station claims and receives the reverence of his subjects. These Christ requires of every one in his kingdom. As we say to foreign immigrants who desire to become citizens of our great Republic, the desire is their own, but if they are received they must obey our laws and we take a solemn pledge from them them that they abjure all other allegiance and give it entirely and exclusively to our Government. So in Christ's kingdom there are no unwilling subjects. Each one has been received on his own application and from each the pledge of allegiance is required. This, at first, was the sole condition of membership in his kingdom. The new member must confess Christ and follow him. It was not a creed, but conduct and duty that Cnrist insisted upon. The allegiance he required was to supersede even the relations of a son to his father, of a husband to a wife. It was the most sacred of all obligations. This allegiance he still requires.

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Or Grow them in Your House this Winter.

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THIS collection embraces: Hyacinths, Tulips, Daffodils, Crocus, Glory of the Snow, Orchid-flowered Iris, Giant Jonquils, Giant Snowdrops, Bermuda Easter Lily, Anemones, Fritillarias, etc.

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The Larkin Soap Mfg. Company, Buffalo, N. Y.

Our offer explained more fully in Christian Herald, Sept. 29th.

NOTE—The Larkin Soap Mfg. Co. make our readers a wonderful offer. Not only do they give you a box of excellent laundry soap and toilet articles of great value, but they also give each purchaser a valuable premium, and we personally know they carry out what they promise.—*The Independent, New York.*

$300.00 IN CASH FOR RECIPES,

To be distributed Jan. 1, 1898, as follows:

50.00 for best cup of cocoa made from Hasty Lunch Chocolate.
50.00 for best icing made from Hasty Lunch Chocolate.
50.00 for best chocolate cake made from Hasty Lunch Chocolate.
50.00 for best dessert made from Hasty Lunch Chocolate.
100.00 for 5 best reasons why Hasty Lunch Chocolate is Superior in Cooking to all other forms of Chocolate.

A label from a pound can or two labels from half-pound cans must accompany each competing recipe. The names of successful competitors will be published.

Pounds, 30 cents; half-pounds, 16 cents. If your grocer will not supply you, send us the amount in stamps, and we will mail you a can as a sample, postage prepaid.

At the State Fair, Syracuse, N. Y., Aug. 23 to 28, the first prize for Chocolate Cake was awarded to Mrs. J. A. Henry, Canandaigua, N. Y., and the second prize to Mrs. W. H. Pillow, Reid's Corners, N. Y. Both ladies used Hasty Lunch Chocolate

J. H. BARKER & CO., 91 Bedford Avenue, Brooklyn—New York.

"A fair face cannot atone for an untidy house." Use SAPOLIO

The Unhappy Philippines.

Our India Famine Relief Commissioner Describes a Visit to Manila.

ON his way to Calcutta, on board the corn-laden steamship, *City of Everett*, Rev. R. G. Hobbs, THE CHRISTIAN HERALD Famine Relief Commissioner to India, touched at Manila. He describes his experiences there in a letter which we print below, and which was written while the steamer was ploughing the waves of the China Sea:

"We have thus far had a most prosperous voyage, though a little slower than we had hoped for. The weather has been perfect, the few squalls we have had only serving to keep the temperature down. The days are not hot and the nights are all cool. I kept a close eye on the cargo. The hatches were open much of the time, and the grain was in perfect condition.

"It will be a matter of interest to you to know that we have on board as Assistant-Quartermaster, one John Bollard, who was on board the *Constellation* some twenty odd years ago, when she took a cargo of food to the starving people in India.

"I cabled to you from Manila, the chief city of the Philippine Islands. We were there two days taking on coal and water. As we threaded our way among these islands, that he like emeralds on the bosom of the tropical sea, we could see everywhere along the shores the rude huts of the people, among groves of palm-trees and with huge banana plants growing everywhere. When one remembers that these people are much like the lilies of the field, in that 'they toil not, neither do they spin,' it is surprising that they produce as much as they do from the soil. But a small proportion of the land is under cultivation, yet Manila exports every year 3,000,000 piculs of hemp, the finest in the world, 400,000 tons of sugar, 100,000 tons of tobacco, great quantities of cocoanuts, beside various other products. The conclusion is that the soil must be exceedingly fertile.

"Two things have prevented the islands from becoming a mighty empire: they are owned by Spain and ruled by the Jesuits; the Archbishop has more power than the Governor. All political arrangements are referred to him for approval. He rules. Church and State are closely wedded, and have been for four hundred years, long enough for the legitimate results of such a union to appear. And here they are—an illiterate, superstitious people—a country whose development has scarcely begun.

"These people need the Gospel. The priests will keep the missionaries of a spiritual religion out as long as she can, but until they come to these people they will not see better days. A few years ago a determined missionary went to these islands to preach the truth. He was quickly seized and imprisoned for daring to preach Protestantism. He was finally released and expelled from the islands.

"The war is still going on. The lack of arms makes it nearly impossible for the natives to win. Some of them are using guns made of gas pipe, and scraps of iron for bullets. A few days before we reached Manila a battle was fought three miles from the city in which 500 Spanish soldiers were killed. A few days before, the Spanish soldiers went to a neighboring town and shot down women and children whose husbands and fathers were away with the rebels. It is Spain's usual method of warfare. R. G. HOBBS."

Have You Asthma or Hay Fever?

Mailed Sample Free. A positive cure for Asthma and Hay Fever is the wonderful Kola Plant, a recent botanical discovery found on the Congo River, West Africa. Its cures are really marvelous. Rev. J. L. Cuppett, of Martinsburg, West Va., writes that it cured him of Asthma of forty years' standing, and Hon. L. G. Clute, of Greenbush, Iowa, that for three years he had Hay fever so severe that he was confined to his house during the Hay fever season, being unable to ride, walk or sit. The Kola Plant cured Mr. Alfred C. Lewis, editor of the *Farmers' Magazine*, who cured with it a friend that was given up to die of hay fever. Others of our readers give similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma or Hay fever we advise you to send a few cents to the Kola Importing Co., 44 Hudson St., New York, who, to prove its power, will send a large sample free to every reader of *The Christian Herald*, who needs it. All they ask in return is that when cured yourself you will tell your neighbors about it. It costs you nothing and you should surely try it.

The way to cure rheumatism is to purify the blood. And to do this, take the best blood purifier, Hood's Sarsaparilla. Hosts of friends testify to cures of rheumatism it has effected.

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ING the Hindoos a remarkable
addition is preserved, which a
issionary correspondent de-
n a recent letter. A thief, upon
ntence of death had been passed,
thought, while in his cell, of
by which he might save his
sent for his jailer and told
he had a secret to impart to the
which his royal master might be-
ssessed of enormous wealth, but
ould only impart it in a personal
with him. Word was taken to the
o ordered the condemned thief to
ht before him. After many sa-
prostrations, the man informed
sty that he knew the secret of
ld grow on a tree in the same
it, and offered to make the ex-
at once.
ing was naturally anxious to
the man's knowledge, and plac-
elf under his directions, he, ac-
d by his chief minister, the
st, and a few of his most favored
went with the thief to a place
e city wall. The thief selected
d taking a gold coin from among
said, "If this be sown in the
this spot, then it will bring
e upon the branches of which
hang clusters of golden coin as
the clusters of grapes upon a
there is one essential condition:
planted by the hand of a man
ever been guilty of a single dis-
tion. My hands are not clean.
the coin to his majesty the

g then took the coin, and held
ly in his fingers for a few sec-
as he passed it to his chief
he said, "I remember when I
g I took a small sum from my
easury, and therefore I think
minister should plant it." The
with words of caution, said,
jesty, I should not like this most
experiment to be exposed to
ility of failure through any over-
y part: and as I receive the taxes
people, and am subjected to so
tations, it is just possible that
are not altogether clean; so, with
l permission, I shall pass it to
nander-in-chief of the Army."
neral would have nothing to do
With military brusqueness he
no: I handle the army money,
tions, and pay the forces; give
high priest." Even the priest
repared to take the responsibil-
id, "You forget that I collect
and allot the sacrifices; "I can-
."
quickly out-spake the thief,
jesty, why hang me as a thief,
e five highest men in the king
one will answer for his own hon-
The king saw the force of the
and pardoned the thief.
f course, is but a story, but it
trong moral. All have sinned
short of the law of God; we
en God's law, and not one can
brother, "I am better than you."
under condemnation: but behold
news is brought unto us. There
teous One, and the fruit of his
ess is the wealth of salvation to
lieve.

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HERE'S WHAT YOU ARE TO DO.

There are thirty words in this schedule, from each of which letters have been omitted and their places have been **supplied by dashes.** To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. **We want you to spell** out as many words as you can, then send to us with 25 cents to pay for a three months' subscription to WOMAN'S WORLD. **For correct lists we shall give $200.00** in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful **Egeria Diamond Scarf Pin** (for lady or gentleman), the regular price of which is **$2.25.** Therefore, by sending your list, you are positively certain of the $2.25 prize, and by being careful to send a correct list you have an opportunity of the **$200.00 cash award.** The distance that you may live from New York makes no difference. All have equal opportunity for winning.

PRIZES WILL BE SENT PROMPTLY.

Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. **In making** your list of answers, be sure to give the number of each word:

1. – R A – I – A country of South America.
2. – A – I – I – Name of the largest body of water.
3. M – D – – E – – A – E – – A sea.
4. – M – – O – A large river.
5. T – A – – S Well known river of Europe.
6. S – – A N – A – A city in one of the Southern States.
7. H – – – – – X A city of Canada.
8. N – A – A – A Noted for display of water.
9. – E – – E – – E – One of the United States.
10. – A – R I – A city of Spain.
11. H – V – – A A city on a well known island.
12. S – M – E – A well known old fort of the United States.
13. G – – R – L – A – Greatest fortification in the world.
14. S – A – L E – A great explorer.
15. C – L – F – – – I – One of the United States.
16. B – S M – – K A noted ruler.
17. – – C T O – I – Another noted ruler.
18. P – R – U – A – Country of Europe.
19. A – S T – A – I – A big island.
20. M – – I N – E – Name of the most prominent American
21. T – – A – One of the United States.
22. J – F – – R – – N Once President of the United States.
23. – U – – N A large lake.
24. E – E – S – N A noted poet.
25. C – R – A A foreign country, same size as Kansas.
26. B – R – – O A large island.
27. W-M-–S W-R-D Popular family magazine.
28. B – H – I – G A sea.
29. A – L – N – I – An ocean.
30. M – D – G – S – A – An island near Africa.

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The **Egeria Diamond** is a perfect imitation of a **Real Diamond** of large size. We defy experts to distinguish it from real except by microscopic test. In every respect it serves the purpose of **Genuine Diamond** of **Purest Quality.** It is artistically mounted in a fine gold-plated pin, warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these gifts is limited, and if they are all gone when your set of answers comes in, **we shall send you $2.25** in money instead of the **Scarf or Shawl Pin,** so you shall either receive the piece of jewelry or the equivalent in cash, in addition to your participative interest in the **$200.00 cash prize. This entire offer is an honest one,** made by a responsible publishing house. We refer to **mercantile agencies** and **any bank** in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? Now study, and exchange slight brain work for cash. With your list of answers **send 25 cents** to pay for three months' subscription to our **great family magazine, Woman's World.** If you have already subscribed, mention that fact in your letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before inclosing in your letter. Address:

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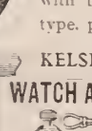

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This beautiful Upright Cabinet Grand Piano, Style A, The "HOUSEHOLD FAIRY," the retail value of which is $400 (four hundred dollars), for only $155 (one hundred and fifty-five dollars), the actual cost to manufacture, our own small profit added. With the piano we present free, a handsome silk scarf, a solid-wood adjustable piano stool, and our celebrated piano instructor. THE WHOLE OUTFIT FOR $155. If a cash [illegible] is not possible, we will sell this Piano on any terms to suit the convenience of our patrons. This beautiful [illegible] every latest improvement, including Practice Clavier. Is unsurpassed in Touch, Tone and Finish. Elegant in appearance. DIMENSIONS—Height, 52 inches; Width, 62 inches; Depth, 28 inches; Weight, boxed, 900 lbs.

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

OFFICE: BIBLE HOUSE NEW YORK.

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VOLUME 20.—NUMBER 41.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, OCTOBER 13, 1897. PRICE FIVE CENTS.

THE SOUTH'S WHITE HARVEST.

By Time Among the Cotton-Pickers—How Educational and Religious Work is Progressing—The Famous "Black Belt" and its Thriving Plantations.

THE time of harvesting is on in the cotton-growing States of the Union, and fields are alive with busy pickers, gathering the white treasure of the cotton bolls. Up or down between rows, each picker goes, pulling the cotton out with both hands as he travels, and dropping it into a bag which is slung about his neck or waist. When he fills this bag, he empties it into a larger sack which stands at the end of the row. His wife may make convenient use of her skirt or apron as an immediate receptacle for the cotton she gathers, and perhaps his pickaninny will follow the mother's example. The college graduate who tries to pick cotton against a negro, will feel at the end of a day's work that his education has been neglected. It looks like an easy thing to pick cotton, but the white man who starts will work hard all day and find when night-fall overtakes him that a pickaninny has the advantage of him by perhaps, by two hundred pounds, since, work as hard as he can, about twenty-five pounds will be the fruit of his labor. Women are everywhere conceded to be the best pickers, three to four hundred pounds being a not infrequent day's average.

The cotton-growing area extends further north than is commonly supposed, very good cotton being produced in considerable quantities as far north as James River. A traveler, with preconceived ideas as to the limits of our cotton belt, would be surprised to see how bales of cotton block the streets in front of warehouse doors in Petersburg and Richmond. If he has just come from Atlanta, Ga., he may be perplexed to decide which of the three towns presents the appearance of the busiest cotton market. Of course, however, it is to Texas, Mississippi, Alabama, and Georgia that we look for our heaviest yield of this raw material which goes into the composition of so many useful and beautiful fabrics. The area of the United States under cultivation in cotton exceeds twenty million acres. About fourteen millions of this total lie in the four States just named. Nearly all the work that is done in cotton fields is performed by negroes. When it is considered that three-quarters of the four million negroes who inhabit the Black Belt live on plantations, it will be seen what an enormous field of usefulness is being opened up to the missionary agencies at work in rural districts. In all the educational and missionary work which is being done for the Southern negro, the interest of the cotton-picker is never lost sight of for a moment. This class of work is progressing rapidly; every year its field of influence is enlarging and new recesses of darkness are being penetrated. The work which is done in the large colleges, normal, and high schools of prominent cities reaches the country, for from these centres trained teachers and preachers of the negro race go forth, bearing messages of light to their brethren who dwell and labor in rural districts where the darkness of ignorance and superstition is a "darkness

(Continued on page 763.)

HARVEST TIME IN THE ALABAMA COTTON FIELDS.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Constant Reader, Lawndale, N. C. Would you consider it wrong for two young persons who are deeply in love to marry? The lady's mother is not willing. The lady and gentleman are both leading Christian lives.

Young people, in such cases, are apt to overlook obstacles which to older folks may appear serious ones. It is probable that the lady's mother, in objecting to the union, may not be influenced by any selfish considerations, but solely by a desire for her daughter's welfare. At all events, her objections should not be thoughtlessly overruled. Hasty marriages are usually followed by long and bitter regrets. If both young people are true Christians, they will doubtless succeed in winning the mother's consent in the end, after she has been convinced of the young man's worthiness.

The following card from our Editor will answer several letters to THE MAIL-BAG:

"I do not break my ordinary rule of not responding to defamation, but being a Puritan in my belief and practice concerning the Sabbath, I make the following explanation.

"A man in Minnesota has asked and received the opinion of many ministers and influential people, publishing a symposium, about my preaching on a Sabbath, last July, at Clear Lake, Iowa, to which place he says people came by rail train and broke the Sabbath. I did exactly as any clergyman would have done. For many years under the management of others I have preached and lectured at thirty or forty Chautauquas, camp meetings, and other out-of-door assemblages from the Atlantic to the Pacific, and from Canada to the Gulf, preaching on Sunday and never lecturing. People have the habit of coming from a distance to the meetings. Let me ask that man from Minnesota how I can find out the modes of their coming? My custom is to arrive Saturday night, and come away Monday morning preaching on the Sabbath between, and knowing no more about the modes by which the people have assembled than the person who reads these words. Ought I three or six months before I go to my engagements visit all those regions and find out by what conveyance the people will come to the service, and ought I decide not to go unless they come afoot, or in wagons or on horseback? Let the man in Minnesota who is trying to make me out a Sabbath-breaker and those who have helped him in his symposium, understand that it all resolves itself into one question—shall I preach the Gospel at all in summer? As sure as I preach people will come from a distance, and I have not control over their modes of coming. May God preserve to us the sanctity of the Sabbath, and keep us from the meanness and wickedness of misrepresenting its friends!
Washington, D.C. "I. DEWITT TALMAGE."

M. J. H., Paper City, Ill. How old was Samuel when his mother weaned him? and how old was he when his mother dedicated him to the Lord?

Oriental mothers, in those days, nursed their children until they were from thirty months to three years old, and the day on which the child was weaned was a festival. It cannot be stated how old Samuel was when this took place in his case, but from the fact that he was not weaned until he was placed in the care of Eli, and dedicated to the Lord, the fair presumption is that he must have been about three years old.

D. D. De Motte, Ind. 1. Is it breaking the Sabbath if I go visiting the sick, driving a team eight or ten miles, going on train for ten or more miles, and coming back at night to the same way, attending church in that place once or twice. 2. If I sin against my brother or neighbor (say to slander or cheat him), is it my duty to ask forgiveness from him as well as from God, and is restitution according to the Bible?

1. Your question would seem to imply that the journey was a pleasure jaunt, with church attendance as a mere incident. If this be so, then it was desecration. If on the other hand you felt that you had an urgent duty to perform which could be done in no other way, it may have been justifiable, but on no other ground. The matter can only be decided by your own conscience. 2. Yes.

Mabel F. H., Cincinnati, O. Is the large and brilliant star which has appeared in the heavens during the past week, the so-called Star of Bethlehem? Has this star any relation to the real Star of Bethlehem? How often is it visible?

Although our correspondent's designation of the star she inquires about is extremely vague, we have no doubt that she refers to the planet Venus, which in September was very brilliant, rising about three o'clock in the morning, and being conspicuous for two hours before sunrise—much superior to any other heavenly body, the sun and moon alone excepted. A leading authority on astronomy, whom we have consulted before answering Mabel's letter, writes as follows: "The inquiry whether Venus is the Star of Bethlehem has become something like a stock query among astronomers. A few years ago, the Greenwich people were so bothered with inquiries, which were specially numerous just then, on account of a very prevalent opinion that the end of the world was close at hand, that they had a lithographed reply printed, reading: 'The object you inquire about is the planet Venus. It has nothing to do with the Star of Bethlehem.'"

We lately published an appeal from Mr. W. W. Woods, Pine Grove, Union Co., Oregon, for books and papers for his Sunday School. He now writes:

Little did I think my letter would meet with such prompt and generous response. I am in receipt of many letters from dear brothers and sisters in Christ, saying they had seen my appeal in THE CHRISTIAN HERALD, and notifying me that they would send us some books. Besides this, I have received packages of Sunday School papers. I want to thank these dear brothers and sisters for their kindness. It was a delightful surprise to-day to our Sunday School when I read those letters and distributed the papers.

We are indebted to a subscriber (L. M. Landon), for this copy of the famous "Mother Shipton Prophecies," referred to in a recent issue of our MAIL-BAG:

A house of glass shall come to pass
In England; but alas!
War will follow, with the work
In the land of the Pagan and Turk,
And state and state in fierce strife
Will seek each others' life.
But when the North shall divide the South
An eagle shall build in the Lion's mouth.

Carriages without horses shall go,
And accidents fill the world with woe;
Primrose Hill in London shall be
And gold found at the root of tree.
Thro' hills man shall ride
And no horse or ass be by his side.
Under water men shall walk,
Shall ride, shall creep, shall talk.
In the air men shall be seen
In white, in black, in green.
Iron in the water shall float
As easy as a wooden boat
Gold shall be found 'mid stone
In a land that's now unknown.
Fire and waters shall wonders do
England shall at last admit a Jew.
The Jew that was held in scorn
Shall of a Christian be borne and born.

Three times three shall lovely France
Be led to dance a bloody dance.

THE FAMOUS "W"-SHAPED CARRIAGE ROAD UP PIKE'S PEAK.

Pike's Peak in the Rocky Mountains near Colorado Springs was discovered in 1806 by Gen. Zebulon M. Pike. On its summit there is a meteorological station of the United States Weather Bureau, and a mountain railway now connects the peak with Manitou Springs at its foot. The old winding, "W"-shaped road up the face of the hill, which is shown in the photograph, is still used by tourists who visit the peak in wagons drawn by stout teams.

Before her people shall be free
Three tyrant rulers shall she see.
Three times the people rule alone
Three times the people's hope is gone.
Three rulers in succession see
Each spring from different dynasty.
Then shall the worser fight be done,
England and France shall be as one,
All England's sons who plough the land.
Shall be seen book in hand
Learning shall so ebb and flow.
The poor shall most wisdom know.
The world to the end shall come
In eighteen hundred and eighty-one.

I. H. L., Philadelphia. In Matt. 5: 22, last clause, we read, but whosoever shall say, "Thou fool, shall be in danger of hell fire." Will you kindly give me your views on this? The question was put to me by an inquiring boy and one who is more ready to doubt the Bible than to accept its teachings, and I really felt unable to give a satisfactory answer. I thought I would ask of a good authority, and both of us would be helped in it. I did not want to leave him with the reply that I had to give, as it was of little help.

The use of such an expression shows, on the part of the speaker, a bitter heart and a great lack of sympathy and charity for others. It implies not only angry temper, but a scornful, contemptuous feeling that is incon... with the love and meekness which chara... Christ's disciples, leaving the reasonable fe... ence that the person so speaking is, n... means, a Christian, and is therefore in ... of condemnation.

James P. McN., Paterson, N. J. Who is ... thor of the poem on "The Bird with the ... Wing?"

The beautiful verses to which you re... supposed to have been written by a co... Joliet Prison. The first lines are given ... ow

I walked through the woodland meade...
Where sweet the thrushes sing·
And found on a bed of mosses,
A bird with a broken wing.
I healed its wound, and each morning
It sang its old sweet strain;
But the bird with a broken pinion,
Never soared so high again.

Subscriber, Poynette, Wis. Who were th... inim that went from Babylon to Je... with Ezra, and what was their position ... Jewish polity?

"Nethinim" is the name given ... Hebrew books written after the exile, t... hereditary temple servants who were a... to the Levites, to perform the subo... duties. The name means "devoted," ... apart." Leading Jewish commentator... almost unanimously that the progen... the "Nethinim" were the Gibeonites ... Joshua decreed to be perpetually he... wood and drawers of water. Those Gi... bondsmen or slaves we... inished by the persecut... Saul, and under David an... rulers, aliens and captives ... were consigned to the di... "Nethinim," doing menial ... not only to the priests, bu... people at large. This ... confirmed by the fact tha... are many foreign names ... list of those who returne... Babylon.

Robert B., Montreal, Can. ... was the Gospel first int... in China?

In A. D., 635, the Ne... brought a Syriac version ... scriptures in China, and t... brated Nestorian tablet, ... in 981, mentions the "... seven sacred books" (t... the New Testament), as ... been translated into C... In 1200, John Corvino tr... the Psalms and Gospe... Chinese. There have been ... modern translations.

Ellen D., Chillicothe, Mo. ... the missionary who lies e... in the dome in Fulda, G...

Boniface, the so-called "... of Germany" chose it as h... ing place.

C. W. Everett, Mass. 1. Wh... is there that Jesus was d... from David, if we accept ... trine that Joseph was t... father? 2. How do you ... John the Baptist's s... (John 1: 33) that he ... know Christ, with the ... their mothers were cousi...

1. It is generally believ... the genealogy given by ... which he traces Christ's l... is that of Mary. Its dif... from that given by Matt... confirmation of that the... that case Luke 3: 23 sho... if adapted to our mode of ... sion: "Joseph who was ... in-law of Heli." 2. It is ... that John the Baptist kne... but did not know him as ... Messiah, until as he states (Jo... he saw the sign by which ... to recognize the Messiah.

Reader, Cherry Grove, O. If it is prop... ducted we can see no objection. — Fre... Austin, Ill. Vote according to the dictate... conscience, for the best men. Subscriber... Corner, N. J. Certainly not; it would be ... appellation.— S. M. A., Chatham, N. ... know of none.—Reader. It is "the mil... a countless multitude of stars, at such a ... as to seem a dim, whitish mass.—H. M., ... Wellsville, N. Y. None of the three are ... in any publication of the sort. One ... many questions in the same way that ... main unanswered.—Friend, Method. N... full information regarding Mormon faith ... tice write to Gen. Eaton, The Concord, ... ton, D. C.—Theodore S., Port-de-Pai... Your question as to the origin of the ... Creed was fully answered in a recent issu... CHRISTIAN HERALD.—Mrs. O. P. H... homa, Tenn., would like to hear from so... of this journal with a copy of a poem, entit... Starless Crown."—Mrs. E. W. H., Gree... writes to ask: "Who was the author of t... Ishi:"—R. S. McL., Yates Centre, K... never heard of the piece you mention.— ... which appeared in a recent issue of THE ... TIAN HERALD signed Laura G. Sanford ... an unknown author, and was merely for... us by Miss Sanford.—Reader, Park L... Consult a reputable physician in your ow... borhood and pay no attention to advertisin... —H. G. M., Lafayette, Ind. It is probab... of an inscription in the Swedish language. ... lotte, E. G., Syracuse, N. Y. It depends a... upon the quality and character of the w... had better try some of the weeklies.—M... ver, Colo. You would be uncharitable t... the person you mention as a hypocrite. T... of opinion was gradual and undoubtedl... though as we believe mistaken.

MOUNT HOLYOKE'S HELPFULNESS.

ow Noble Woman's Struggle for Learning Inspired Her to Establish the Famous Educational Institution to Help her Sisters.

W centennial celebrations appeal to the women of the United States with better cause than that which s eid recently in Massachusetts. It

MRS. E. S. MEAD.
PRESIDENT OF MT. HOLYOKE.

t of the irth of Mary Lyon. the of Mount Holyoke College. How e cause of higher education tor owes to the heroic founder of the on to which she gave her life no rightly estimate. In 1797. when yon was born. there were not only sions for the higher education of but there was a prejudice against very long before. in a Connecticut resolution stood on the books of erning body. declaring that the ould "not be at any expense for g girls." Perhaps few town coun- e so blunt in the declaration of nions. but there is no doubt that ion was held pretty generally else- In Mary Lyon's day there were ed and twenty colleges for the n of young men. but not one in girl. howso- elligent she e. could en- privileges corded to hers.

Lyon set to change She had school in e town of d. Mass., l attended in New ate and at N. H. but l could she would give girl eager wledge the that a boy sily obtain. was of a t easily ed. She her bro- atin gram- ich he brought home at night. erwards induced his teacher to one lesson a week in Latin. is time she kept pace with her in his studies though burdened necessity of having to earn her ng. With arduous labor and in er difficulties she succeeded in g herself for the post of a young n a country school-house. Like oper in New York. the difficulties encountered and overcome. in- r with the resolve to help other h the same ambitions and the dent thirst for knowledge. Her she. herself. described. it was to permanent institution commemo- he work of training young women eatest usefulness: designed to be l with every advantage that the education in this country will o put within the reach of students rate means such opportunities e can find better ones." The uildings of Mount Holyoke with os of efficient teachers and its per- ational appliances is the embodi- this heroic woman's ideal.

t Holyoke College began its work r nodest style in 1837. Mary Lyon forty years old. and she had devoted to it the best years of her life. How she had toiled and hoped and struggled can never be known. The twenty-seven thousand dollars its building had cost. had been collected in sums ranging from six cents (there were three contributions of that amount) up to a thousand dollars. of which amount there were two donors. Altogether eighteen hundred persons subscribed for the erection of the college. and Mary Lyon had the joy of seeing her hope realized. There was no endowment for the young institution. but pupils came: and its founder had thoroughly considered and matured plans for making it pay its way. She offered its advantages for sixty dollars a year but she stipulated that each pupil should give seventy minutes of her time every day to the domestic work needed to be done in the institution. This rule was established not altogether for economical reasons. although with a treasury so straitened. those reasons necessarily had weight. but in order to help in the moral training of the pupils. She held that the duty gave the pupils "wholesome exercise. and tended to abolish caste and to dignify labor."

MARY LYON.
FOUNDER OF MT. HOLYOKE.

In the second year of the school the course of study was widened to include Latin and French. and it was Mary Lyon's hope to eventually include Greek and Hebrew. but these were not added until 1872 and 1895. respectively. The institution was originally modestly styled a "seminary." but in 1888 it had attained so high an eminence. and had so deserved a reputation for thoroughness in educational methods. that the Legislature of Massachusetts granted its application to assume the status of a college. with power to confer degrees. The faculty during the first year consisted of four teachers and three pupil assistants. and that year there were not more than eighty pupils. This year the number of pupils is four hundred and ten. and there are thirty-eight teachers and seven library and laboratory assistants. Thus has the college grown and developed. justifying to the full the principles on which it was founded and fulfilling the noble purposes of its heroic founder.

In the first year of the history of the Institution. the demand for admission became so great that enlargement was necessary. The applicants came from the class that Mary Lyon had specially in view in founding her college. Not the rich who could afford to engage professors for the home tuition of their daughters. nor the very poor whose daughters were. under the hard necessities of their lot. forced to earn their bread with a minimum of education. but the great middle-class. the back-bone of the country. who could. and would. economize at home. that their daughters might have a college training—these were the people who availed themselves of the opportunity. Two hundred girls were clamoring for admission in the year 1840. and how could they be received into a building which had its dormitories and class-rooms under one roof? In the next year a wing was added to the south side of the original building. and a few years later a wing was added on the north. and subsequently all these were connected in the noble quadrangle the memory of which lives in the grateful recollection of many a matron in this and other lands.

It was this building of tender associations which was almost wholly destroyed in the fire of September 27. 1896. The fire was discovered in the afternoon and immediately the students set valiantly to work to save the precious library. the pictures and appliances of the college. Many of them knew that while they were thus working for the public good. their own wardrobes and trinkets were being left to the mercy of the fire. and no small number actually did lose their all. But the Library was saved and much of the College's property. Arrangements were at once made for quartering the students at South Hadley. and the lectures and recitations were immediately resumed. There was an insurance of $127.000 on the building. and with this and liberal gifts from Mr. J. D. Rockefeller and other friends of the institution. added to the gifts of former alumnæ. the work of rebuilding was commenced. Many of the noble edifices which are to replace the modest original structures are now either finished or are approaching completion. Of two of these buildings we are enabled by the kindness of Messrs. Gardner. Pyne & Gardner. of Springfield. Mass.. the architects. to give pictures. and with them the portraits of Mary Lyon taken from an old miniature and of Mrs. Meade. the accomplished lady who is now at the head of the Institution.

MARY BRIGHAM HALL.

MARY LYON HALL. THE ADMINISTRATION BUILDING.

Among the names of the graduates of Mount Holyoke which have become famous are Miss Ada Howard. first president of Wellesley College: Miss Abby Ferguson. president of Huguenot College of Wellington. Cape Colony: Miss Sarah Eastman. the principal of Dana Hall. Wellesley: Miss Helen Peabody. founder of the Western Female Seminary. now the Western College. Oxford. Ohio. the first school founded after the pattern of Mount Holyoke: Miss Laura Watson. principal of Abbott Academy. Andover: Caroline Yale. principal of Clark Institute for Deaf Mutes. Northampton: Mrs. Alice Gordon Gulick. the founder of the International Institute of Spain: Miss Lucy Stone and Miss Lucy Wright Mitchell.

The South's White Harvest.

(Continued from First Page.)

that may be felt." But a darkness which is not easily realized by those who have never seen for themselves its vagaries of excitement and half-pagan worship.

The American Missionary Association. which is one of the most effective agencies in this class of work. shows in its latest reports that. in one year. it organized twenty-six new churches in the South. It has kindergartens. elementary schools. high schools. normal schools. and colleges. established throughout this section. from Virginia to Florida. Of these a generous proportion of well-known institutions is found in the darkest part of the Black Belt. A typical example of the work which is being done is illustrated by the Tougaloo University in the heart of Mississippi. Four hundred and fifty thousand negroes live within a radius of seventy-five miles from Tougaloo. the entire negro population of Mississippi being seven hundred and fifty thousand. Here. at Tougaloo. among the great oaks. we find this institution with its model kindergarten department: its model primary and intermediate schools. and its classes in the collegiate. theological. manual and industrial work. The agricultural and nursing schools are of special interest. The negro student is provided with opportunities for making of himself or herself a preacher. teacher. skilled artisan or agriculturist.

In the State of Alabama. a large number of schools and colleges. conducted by this one organization. may be easily called to mind. For instance. the college at Talladega. and the flourishing normal and high-schools at Florence. Selma, Marion. and Mobile. A policy early adopted and steadily adhered to by the American Missionary Association is to withdraw elementary schools from the cities and towns establishing them in more remote and benighted places. as fast as public schools make provision for the colored children of the cities.

A little school in Cotton Valley Alabama. founded by the Woman's Home Missionary Association of Massachusetts, in a remote rural district where no school existed. furnishes in its history an illustration of how such work is needed and appreciated in out-of-the-way places. This school is now under the direction of the American Missionary Association. although its founders still support its teachers. Recently the school had to be enlarged to accommodate the crowds of children who sought its opportunities. and the recognized influences for good which go forth from this little centre cannot be measured.

Too much cannot be urged in favor of the kindergarten movement. The kindergartens established here and there among the negro people of the South. are doing so much good that it is to be hoped kindergarten privileges will soon be within the reach of all the little pickaninnies of the cotton fields.

As the work is better understood and its effect upon the moral and mental advancement of the colored people more clearly perceived. observant Southerners are ready with outspoken commendation and practical co-operation. Governors of states and other public officials and prominent business men stamp the work with their approval by visiting the schools. acting as trustees. and in other ways furthering their interests: and the local press is ready with generous notices when occasion demands. Whatever tends to make the negro a more intelligent citizen is clearly to the advantage of his white neighbor. and that the missionary and educational work which has been done for him has had this effect upon his character whenever he has come under its influence is gladly recognized.

THE METROPOLITAN PULPIT

CORN-HUSKING TIME.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Job 5: 26. - - - - - - - - As a shock of corn cometh in in his season.

GOING at the rate of forty miles the hour a few days ago, I caught this sermon. If you have recently been in the fields of Pennsylvania, or New Jersey, or New York, or New England, or any of the country districts, you know that the corn is nearly all cut. The sharp knife struck through the stalks and left them all along the fields until a man came with a bundle of straw and twisted a few of these wisps of straw into a band, and then gathering up as much of the corn as he could compass with his arms, he bound it with this wisp of straw, and then stood it in the field in what is called a shock.

It is estimated that there are now several billion bushels of corn standing in the shock, waiting to be husked. Sometime during the latter part of next month, the farmers will gather one day on one farm another day on another farm, and they will put on their rough husking apron, and they will take the husking peg, which is a piece of iron with a leather loop fastened to the hand, and with it unsheath the corn from the husk and toss it into the golden heap. Then the wagons will come along and take it to the corn crib.

How vividly to all those of us who were born in the country comes the remembrance of husking time. We waited for it as for a gala day of the year. It was called a frolic. The trees having for the most part shed their foliage, the farmers waded through the fallen leaves and came through the keen morning air to the gleeful company. The frosts which had silvered everything during the night, began to melt off of the top of the corn shocks. While the farmers were waiting for others, they stood blowing their breath through their fingers, or threshing their arms around their body to keep up warmth of circulation.

Roaring mirth greeted the late farmer as he crawled over the fence. Joke and repartee and rustic salutation abounded. All ready, now! The men take hold the shock of corn and hurl it prostrate, while the moles and mice which have secreted themselves there for warmth attempt escape. The withe of straw is unwound from the corn shock, and the stalks, heavy with the wealth of grain, are rolled into two bundles, between which the husker sits down. The husking peg is thrust in until it strikes the corn, and then the fingers rip off the sheathing of the ear, and there is a crack as the root of the corn is snapped off from the husk, and the grain, disimprisoned, is hurled up into the sunlight.

The air is so tonic, the work is so very exhilarating, the company is so blithe, that some laugh and some shout, and some sing, and some banter, and some tease a neighbor for a romantic ride along the edge of the woods in an eventide, in a carriage that holds but two, and some prophesy as to the number of bushels to the field, and others go into competition as to which shall rifle the most corn shocks before sundown.

After a while, the dinner horn sounds from the farmhouse and the table is surrounded by a group of jolly and hungry men. From all the pantries and the cellars and the perches of fowl on the place the richest dainties come, and there is carnival and neighborhood reunion, and a scene which fills our memory, part with smiles but more with tears as we remember that the farm belongs now to other owners, and other hands gather in the fields, and many of those who mingled in that merry husking scene have themselves been reaped "like as a shock of corn cometh in in his season."

There is a difference of opinion as to whether the Orientals knew anything about the corn as it stands in our fields; but recent discoveries have found out that the Hebrew knew all about Indian maize, for there have been grains of the corn picked up out of ancient crypts and exhumed from hiding places where they were put down many centuries ago, and they have been planted in our time and have come up just such Indian maize as we raise in New York and Ohio; so I am right when I say that my text may refer to a shock of corn just as you and I bound it, just as you and I threw it, just as you and I husked it. There may come some practical and useful and comforting lessons to all our souls, while we think of coming in at last "like a shock of corn coming in in his season."

It is high time that the King of Terrors were thrown out of the Christian vocabulary. A vast multitude of people talk of death as though it were the disaster of disasters instead of being to a good man the blessing of blessings. It is moving out of a cold vestibule into a warm temple. It is migrating into groves of redolence and perpetual fruitage. It is a change from bleak March to roseate June. It is a change of manacles for garlands. It is the transmuting of the iron handcuffs of earthly incarceration into the diamonded wristlets of a bridal party; or to use the suggestion of my text, it is only husking time. It is the tearing off of the rough sheath of the body that the bright and the beautiful soul may go free. Coming in "like a shock of corn cometh in in his season." Christ broke up a funeral procession at the gate of Nain by making a resurrection day for a young man and his mother. And I would that I could break up your sadnesses and halt the long funeral procession of the world's grief by some cheering and cheerful view of the last transition.

We all know that husking time was a time of frost. Frost on the fence. Frost on the stubble. Frost on the ground. Frost on the bare branches of the trees. Frost in the air. Frost on the hands of the huskers. You remember we used to hide behind the corn-stacks so as to keep off the wind, but still you remember how shivering was the body and how painful was the cheek, and how benumbed were the hands. But after awhile the sun was high up and all the frosts went out of the air, and hilarities awakened the echoes and joy from one corn-shock went up, "Aha, aha!" and was answered by joy from another corn-shock, "Aha, aha!"

So we all realize that the death of our friends is the nipping of many expectations, the freezing, the chilling, the frosting of many of our hopes. It is far from being a south wind. It comes from the frigid north, and when they go away from us we stand benumbed in body and benumbed in mind and benumbed in soul. We stand among our dead neighbors, our dead families, and we say: "Will we ever get over it?" Yes, we will get over it amid the shoutings of heavenly reunion, and we will look back to all these distresses of bereavement only as the temporary distresses of husking time. "Weeping may endure for a night, but joy cometh in the morning." "Light, and but for a moment," said the apostle as he clapped his hands, "light, and but for a moment." The chill of the frosts followed by the gladness that cometh in "like as a shock of corn cometh in in his season."

Of course, the husking time made rough work with the ear of corn. The husking peg had to be thrust in and the hard thumb of the husker had to come down on the sheathing of the ear, and then there was a pull and a ruthless tearing and then a complete snapping off before the corn was free, and if the husk could have spoken it would have said, "Why do you lacerate me? Why do you wrench me?" Ah! my friends, that is the way God has arranged that the ear and the husk shall part, and that is the way he has arranged that the body and soul shall separate. You can afford to have your physical distresses when you know that they are only forwarding the soul's liberation. Every rheumatic pain is only a plunge of the husking peg. Every neuralgic twinge is only a twist by the husker. There is gold in you that must come out. Some way the shackle must be broken. Some way the ship must be launched for heavenly voyage. You must let the heavenly Husbandman husk off the mortality from the immortality.

There ought to be great consolation in this for all who have chronic ailments, since the Lord is gradually and more mildly taking away from you that which hinders your soul's liberation, doing gradually for you what for many of us in robust health perhaps he will do in one fell blow at the last. At the close of every illness, at the close of every paroxysm you ought to say, "thank God, that is all past now; thank God, I will never have to suffer that again; thank God, I am so much nearer the hour of liberation." You will never suffer the same pain twice. You may have a new pain in an old place, but never the same pain twice.

The pain does its work and then it dies. Just so many plunges of the crowbar to free the quarry stone for the building. Just so many strokes of the chisel to complete the statue. Just so many pangs to separate the soul from the body. You who have chronic ailments and disorders, are only paying in instalments that which some of us will have to pay in one payment when we pay the debt of nature. Thank God, therefore, ye who have chronic disorders, that you have so much less suffering at the last. Thank God, that you will have so much less to feel in the way of pain at the hands of the Heavenly husbandman when "the shock of corn cometh in in his season."

Perhaps now this may be an answer to a question which I asked one Sabbath morning, but did not answer: Why is it that so many really good people have so dreadfully to suffer? You often find a good man with enough pains and aches and distresses, you would think, to discipline a whole colony, while you will find a man who is pertectly useless going around with easy digestion and steady nerves and shining health, and his exit from the world is comparatively painless. How do you explain that? Well, I noticed in the husking time that the husking peg was thrust into the corn and then there must be a stout pull before the swathing was taken off of the ear, and the full, round, healthy, luxuriant corn was developed; while on the other hand there was corn that hardly seemed worth husking. We threw that into a place all by itself and we called it "nubbins."

Some of it was mildewed, and some of it was mice nibbled, and some of it was great promise and no fulfilment. All cobs and no corn. Nubbins! After the good corn had been driven up to the barn we came around with the corn basket and we picked up these nubbins. They were worth saving, but not worth much. So all around us there are people who amount to nothing. They develope into no kind of usefulness. They are nibbled on one side by the world, and nibbled on the other side by the devil, and mildewed all over. Great promise and no fulfilment. All cobs and no corn. Nubbins.

They are worth saving. I suppose many of them will get to heaven, but they are not worthy to be mentioned in the same day with those who went through great tribulation into the kingdom of our God. Who would not rather have the pains of this life, the misfortunes of this life—who would not rather be torn, and wounded, and lacerated, and wrenched, and husked and at last go in amid the very best grain of the granary, than to be pronounced not worth husking at all? Nubbins! In other words, I want to say to you people who have distress of body, and distress in business and distress of all sorts, the Lord has not any grudge against you. It is not derogatory, it is complimentary. "Whom the Lord loveth he chasteneth," and it is proof positive that there is something valuable in you, or the Lord would not have husked you.

You remember also, that in the time of husking it was a neighboring re... By the great fireplace in the wint... fires roaring around the glorified ac... logs on an old-fashioned hearth, of ... the modern stoves and registers ar... the degenerate descendants, the f... used to gather and spend the ev... and there would be much sociality; ... was not anything like the joy of the us... ing time, for then all the farmers ... and they came in the very best ... and they came from beyond the m... and they came from beyond the ... and they came from regions two an... miles around. Good spirit reign ... preme, and there were great handsh... and there was carnival, and there w... recital of the brightest experience... their lives, and there was a neighb... reunion the memory of which ma... the nerves of my body tremble wit... tion as the strings of a harp when ... gers of a player have swept the ch...

The husking time was the t... neighborhood reunion, and so I ... will be just that. There they co... They slept in the old village chur... There they come up! They r... amid the fountains and the sculpt... the parterres of a city cemetery. ... they come up! They went dow... the ship foundered off Cape H... They come up from all sides ... Potter's Field and out of the s... sonry of Westminster Abbey. The ... up! They come up! All the hin... to their better nature husked o... their physical ailments husked o... their spiritual despondencies husk... All their hindrances to usefulness ... off. The grain, the golden grain, t... fashioned grain, visible and cons...

Some of them on earth were su... greeable Christians you could ... stand it in their presence. Now i H... ven they are so radiant you hardl... them. The fact is, all their imper... have been husked off. They did n... on earth to be disagreeable. The ... well enough, but they told you h... you looked, and they told you ho... hard things they had heard abo... and they told you how often they ... stand up for you in some battles u... wished almost that they had been ... some of the battles. Good, pious ... crated, well-meaning disagreeable ...

Now, in heaven all their offen... has been husked off. Each on... happy as he can be. Every one l... as happy as he can be. Heaven o... neighborhood reunion. All kin... queens, all songsters, all million... banqueters. God, the Father, w... children all around him. No "g... in all the air. No grave cut in ... hills. River of crystal rolling ove... pearl, under arch of chrysoprasus. ... sea of glass mingled with fire. S... the gate of the granary and see t... come in; out of the frosts into ... shine, out of the darkness into t... out of the tearing and the ripping ... twisting, and the wrenching, and t... ing time of earth into the wide op... of the King's granary, "like as a ... corn cometh in in his season."

Yes, Heaven, a great sociable, ... like the joy of the husking time. ... there feeling so big he declines ... to some one who is not so large ... angel willing to listen to smallest ... No bolting of the door of caste ... heavenly mansion to keep out th... of a smaller mansion. No cliqu... corner whispering about a cliqu... other corner. David taking non... airs of a giant killer. Joshua ma... one halt until he passes, because ... the sun and moon halt. Paul ... about it all, is, we may all get ther... I," says some one standing bac... the galleries. Yes, you. "Not ... some one who has not been in c... fifteen years before. Yes, you. "O... says some one who has been for fi... filling up his life with all kinds of ... ness. Yes, you.

There are monopolies on earth, on... olistic railroads, and monopolis... graph companies, and monopolist...

s, but no monopoly in religion. All cvant to be saved may be saved. out money and without price." Sal- by the Lord Jesus Christ for all the . Of course, use common sense in s atter. You cannot expect to get to ston by taking ship for Portland. ou cannot expect to get to Heaven ng in an opposite direction. Believe Lord Jesus Christ and thou shalt ved. Through that one gate of n and peace all the race may go in. t." says some one, "do you really I would be at home in that supernal if I should reach it?" I think you I know you would. I remember the husking time there was a great ty of feeling among the neighbors. e at one corn-shock a farmer would vork who owned two hundred acres nd. The man whom he was talking t the next corn-shock owned but acres of ground, and perhaps all d by a mortgage. That evening, at se of the husking day, one man home a roan span so frisky, so full they got their feet over the traces. ner man walked home. Great dif- e in education, great difference in means; but I noticed at the husk- ne they all seemed to enjoy each e society. They did not ask any ow much property he owned or s education had been. They all to be happy together in those imes.

so it will be in heaven. Our Father ther his children around him, and ighbors will come in, and the past rehearsed. And some one will tell ory, and we will all celebrate it. me one will tell of great struggle. e will all praise the grace that him out of it. And some one y. "Here is my old father, that I ay with heartbreak. Just look at is as young as any of us!" And one will say, "Here is my darling hat I buried in Greenwood, and all er years of my life were shadowed esolation. Just look at her! She s seem as if she had been sick a ." Great sociality. Great neigh- d kindness.

t though John Milton sit down on e and John Howard sit on the other side. No assment. What though tte Elizabeth sit down side, and Hannah More n on the other side? No assment. A monarch f, why be embarrassed monarchs? A songster f, why be embarrassed lorified songsters? Go dine.

The shocks of corn com- n their season. Oh yes, r season. Not one of ving died too soon, or died too late, or having haphazard. Planted at right time. Ploughed the right time. Cut at just the right time. d at just the right time. ed at just the right time. g in in your season. Oh, that the billions of bush- in the fields or on the the seaboard might be a the grand yield of honor, d immortality, when all ocks come in.

I not know how you are constituted, m so constituted that there is noth- t so awakens reminiscences in me dors of a cornfield when I cross it time of year after the corn has ut and it stands in shocks. And ve thought it might be practically for us to-day to cross the corn- nd I have thought perhaps, there be some reminiscence roused soul that might be salutary and be saving. In Sweden, a prima while her house in the city was epaired, took a house in the coun- temporary residence, and she t out her great array of jewels to friend who wished to see them. ight after displaying these jewels, ving them on the table, and all her had gone, and the servants had one summer night—she sat think- l looking into a mirror just in front chair, when she saw in that mirror e of a robber looking in at the win ehind her and gazing at those jewels. She was in great fright, but sat still, and hardly knowing why she did so she began to sing an old nursery song, her fears making the pathos all the more telling.

Suddenly she noticed while looking at the mirror that the robber's face had gone from the window, and it did not come back. A few days after the prima donna received a letter from the robber, saying: "I heard that the jewels were to be out that night and I came to take them at whatever hazard; but when I heard you sing that nursery song with which my mother so often sang me to sleep, I could not stand it and I fled, and I have resolved upon a new and an honest life."

O! my friends, there are jewels in peril richer than those which lay upon that table that night. They are the jewels of the immortal soul. Would God that some song rolling up out of the deserted nursery of your childhood, or some song rolling up out of the cornfields, the song of the huskers twenty or forty years ago, might turn all our feet out of the paths of sin into the paths of righteousness. Would God that those memories wafted in on odor or song might start us this moment with swift feet toward that blessed place where so many of our loved ones have already preceded us, "as a shock of corn cometh in in his season."

IN OREGON WICK-I-UPS.

Gospel Effort Among the Degraded Indians of the Northwest.

THERE is no more attractive field of Gospel effort than that which the missionaries of the American Sunday School Union are now cultivating among the Indians of Oregon and the Northwest. The following story from Oregon gives forcible evidence of the need of elevating influences among Indian children there. The deteriorating forces are surely grave enough to demand counteracting energy. This account is gathered from a report made to the Union by W. R. Winans, a missionary from Salem, Oregon. Indians are scattered over that section, living where and as they can.

THE "KAISER WILHELM DER GROSSE," THE LARGEST OCEAN-GOING STEAMSHIP IN THE WORLD.

They usually live in groups, a few families in a place, in wigwams made of poles and covered with tule matting such as the squaws make from bulrushes. Frequently they use old clothes, old carpet, sacking, or anything they can find to keep out the wind, rain, and cold. The top is not entirely covered, but has an opening from one to two feet wide for the escape of smoke from the fire, which is built on the ground in the centre of the wigwam. In this fire, they cook their food, and around it they sit or lie on the ground on their blankets, skins, and rags. Husbands and wives, sons and daughters, men, women, and children, old and young, huddle together in one room in which they live, eat, and sleep, and which is often so crowded that its occupants cannot walk about or lie apart. They frequently make their dwellings near some town or settlement where they can beg—nearly all do that—and where they can get their meals and some cold victuals to carry away. For these, they will do some little work, the men cutting or splitting wood, and the squaws perhaps carrying it in or bringing water. If one member of a family gets a job, the rest come and take their meals. Sometimes a squaw does laundry-work, but this is rare, for squaws are not usually to be trusted with the washing of clothes; they are too little accomplished in the art of washing—even their own bodies. If a squaw does laundry-work, she must have cash for it. Notwithstanding their dependence, these Indians are very unaccommodating, and want pay for everything done. Mr. Winans, while stopping at some place, was asked to preach to the Indians, and consented. Meeting a leader who could speak English, he asked if the Indians would really like him to preach to them. The Indian replied in the affirmative, and seemed highly interested, until mention was made of his getting the Indians together in some place, when the question come: "How much you pay?"

Little is being done for the Indians who are scattered through Oregon and other States, in the way of civilizing and enlightening them. The question is, what can be done, and how can they be reached?

Mr. Winans often wished to take picture of Indians, but they wanted pay for being taken. Some Piutes were under contract to clean a white man's land of sage-brush. Mr. Winans wanted to take them in front of their "wick-i-up," but they would not oblige him by going to it. Their employer finally persuaded them to let Mr. Winans take their picture where they were, and they made a circle of sage-brush, and arranged themselves in it; it was impossible to have them keep still. One of the old Indians is blind—a misfortune befalling many Indians, and probably due to smoke in their wigwams and to general filthiness. Standing to the left in the picture is the leader, Captain Sam, who figured in the war of 1878 between the settlers and the Bannock and Piute Indians. The photograph then taken under such difficulties, appears above.

SEMI-CIVILIZED PIUTE INDIANS OF OREGON.

Largest of Ocean Steamers.

Europe and America brought within Four Days of Each Other.

WHEN the greatest of ocean passenger steamships, the *Kaiser Wilhelm der Grosse* reached Sandy Hook on September 26th, at 8.05 P. M., it had made the trip from Southampton to New York in less time than it had ever been made before, covering the distance in just five days, twenty-two hours and thirty-five minutes. It was the vessel's first journey across the Atlantic. The fastest time previous to this was six days and thirty-one minutes, made by the American liner *St. Paul*. Six days, ten hours and fourteen minutes by the *St. Louis* is the fastest time ever made on the trip from New York to Southampton.

In this first Atlantic trip, the *Kaiser Wilhelm* also broke the record for the fastest single day's run ever made by an ocean liner, the log book showing a run of 564 knots in one day. *Lucania*, the great Cunarder, had held the championship up to date with a run of 562 knots in one day.

The ship which is setting this new pace for ocean greyhounds, did not have good weather. With the exception of the one day on which she made her best speed, she had cloudy skies and seas more or less rough. Commander Captain Henrich Engelbart believes that, with fair weather, his ship could make 570 knots a day's average. At this rate, the *Kaiser Wilhelm* could come from Queenstown to Sandy Hook, 2,780 knots, in less than five days—four days and twenty one hours in exact statement. Is this a prophecy that the journey from Europe to America is yet to be reduced to four days? There is under construction at Schichau's yards at Danzig, *Kaiser Friedrich*, whose promised speed will exceed that of the *Kaiser Wilhelm* by one-half knot per hour. The *Friedrich* will make the first trip to New York next spring. The new steamer will not be quite so long as the *Kaiser Wilhelm*.

The *Kaiser Wilhelm* is the largest steamship afloat. Her length over all is 649 feet; beam sixty-six feet; tonnage 14,000; draught twenty-six; depth forty-three. The smoke-stacks, each twelve feet eight inches in diameter, rise one hundred and six feet above her keel. The giant steamer brought 1,000 passengers across. The working force, crew, officers and other help included, is 459 persons, and the vessel can accommodate 720 saloon and second passengers, and 800 steerage passengers, and carries about 5,000 tons of coal. The *Kaiser Wilhelm*, which was built by the North German Lloyds was greeted with honors on its arrival in New York, after this marvelous record-breaking trip which promises to bring Europe and America closer together, and almost within four days of each other.

A BRAHMIN'S STORY OF THE FAMINE.

Dr. Keskar, a Medical Official Tells of the Frightful Suffering he Witnessed, and of the Deaths which the Government of India would Fain Conceal.

AN interesting visitor from India arrived in this country a few days ago. From Rev. C. Harding, the well-known American missionary at Sholapur, who has been an active worker in the distribution of THE CHRISTIAN HERALD Famine Fund, we learn that Dr. Keskar is a man of considerable note in his native land. He has shown in his past history the qualities of a Christian hero, and has dared to put his own life in peril and to suffer the loss of family and friends for the sake of Christ. Mr. Harding writes in the highest terms of his services to the missionaries and the Church, and of his high Christian character.

DR. PRABHAKAR B. KESKAR.

MRS. KESKAR, *of Sholapur, India*

MISS SONUBAI KESKAR.

Dr. Keskar is now a Christian physician, having a large practice in Sholapur, in the Bombay Presidency, and holds an important government office. He belongs to a distinguished family of the high-caste Brahmins, and was born in Sholapur. In 1868 he became convinced of the truth of the Christian religion, and was baptized by Mr. Harding. What such a step costs in India, we in this Christian land, are unable to fully realize. Dr. Keskar's father was a merchant and his brothers were honored in the Hindoo community. They regarded his conversion with horror. It was a disgrace to the family, and they spared no effort to prevent his public confession of Christ. Neither entreaties nor threats, however, availed to keep the convert from performing his duty. Dr. Keskar had counted the cost, and he trusted in the promise Christ made to those who give up family and friends and home for his sake. His family were exasperated when they found that he had already abandoned the religion of his fathers, and their animosity was not confined to words. In their indignation against him and all who had abetted him in his act, they proceeded to violence. They aroused the passions of the populace. A mob tore down the house in which he had found a refuge and severely wounded three of his Christian friends, who bravely sought to protect him from their murderous attack. His elder brother succeeded in carrying him off, and only when the missionaries invoked the strong arm of the law was the convert given up.

For a number of years Dr. Keskar had to bear a series of malignant persecutions. The whole Hindoo community sympathized with his family and joined them in harassing and assailing him. He was driven from his familiar haunts and was cut off from all his cherished associations. Every door was closed against him and all his old friends cast him off. But Christ sustained him and his heart was filled with the joy that comes to those who suffer the loss of all things for Christ's sake.

"Ever since his conversion," says Mr Harding, "Dr. Keskar has lived a consistent Christian life. He has never retaliated on his persecutors, but has borne in meekness and patience all assaults that their animosity could devise. He has been active Christian work. Maintaining himself as a physician, he has given freely his time and labor to the Lord's service. As superintendent of our Sunday School, and a deacon of his church, he has rendered us efficient help, and we are sorry to be deprived even temporarily of his valuable services. I commend him most heartily and cordially to Christian friends in America with whom he may come in contact, and trust he may received the warm-hearted welcome he deserves from the Christian community of the home land."

DR. KESKAR'S DISPENSARY AT SHOLAPUR.

Dr. Keskar has had a remarkable experience, having literally passed through the famine, and been an eye-witness of many of the harrowing scenes the relation of which has thrilled the civilized world to its very centre. In an interview with THE CHRISTIAN HERALD representative, the doctor spoke very frankly and fully concerning the famine. He said:

"From the government records that I have with me, from 22d May to 12th June, we can see the real state of the thing in India from the statistics then given in.

Number of provinces affected on 22d June, 12; relief works, 3,115,281; gratuitous relief, 1,108,918; total, 4,224,199.

"This is not the real number of the people who are actually suffering from the famine. The number shows only the people who are engaged in the relief work or who get gratuitous relief. There are people who would prefer to have work, even if they get a small salary rather than beg. An agent of the government says:

"I know several people in the place from which I come who take one scanty meal a day, as they cannot get enough grain to buy by their earnings. The number of such cannot be found out by any one, but my conviction is it is a very large number. Who can speak about the misery and trouble that the ordinary people undergo? I will give some illustrations:

"The cold season has set in. The famine laborers have not yet been located in the huts, and even if they be so provided, the pinching cold cannot be prevented from getting in, because the huts are all made of bamboo matting. Fancy what the miseries of such people must be, particularly their women and children, under such adverse circumstances, without sufficient food, without sufficient raiment, away from their houses and in the thorny and stone-studded jungles and hilly tracts they pass their nights and toilsome days in despair. What else could they do?"

Still quoting from the official reports, Dr. Keskar continued: "A few Mukodams (head-men), who have no discriminating powers compel mothers nursing their young children to do the hard work of breaking stones. The humane agent personally spoke about this treatment to the overseers in charge." This was the state of matters in Dr. Keskar's district when the famine had just commenced. "Since then things have changed from bad to worse. Villages have been deserted, thousands of people have become very weak and are reduced to mere skeletons. **Thousands have died from the effects of starvation.**"

"I have myself seen a man," added the doctor, "who came to my door, when I was in India, for charity. He told me that he had lost his wife and sister both within two days for want of food, and that he had left an infant child in charge of a woman, who, with her family, is migrating with him to Mogadur. He himself had no food and no milk for the baby.

"I am a loyal subject of the English government of India and would be the last person, as a Christian, to speak needlessly against them. But I am extremely sorry to say what I know of the official tendency of the government of the people in India. They hide the true number of the deaths from want of food. They will put down the cause of the deaths as disease in order that they may not be blamed by higher authorities and the future prospects spoiled."

Dr. Keskar's statement comes with the authority of one who is widely known and respected in India, and who, the government official, is not afraid to truth be known. Speaking of the present poverty in India, he says:

"There is an Indian proverb, the meaning of which is that the profession of cultivator is best, that of a merchant ordinary or middling, and the service the worst. But in these days the majority of the people have forgotten the teachings of their wise forefathers. They would prefer to have an official place even at very small salary, than to go and work the farm or go into business." To the people of India again take up the laborious cultivation of the soil Dr. Keskar believes a degree of prosperity will

Dr. Keskar brings with him his daughter, who is a friend of Pandita Ramabai. She intends to follow her father's profession and has come to study medicine in one our colleges. She hopes that she has gained her diploma, to return and practise in her own land and to carry to her sisters the news of salvation for the soul, as well as to prescribe for the misery of the body.

As Dr. Keskar comes from one of the districts affected by the famine, we trust that he will be persuaded to deliver some lectures during his stay and give the benefit of his personal observation of the condition of his own native land. Both he and his daughter are highly educated, cultured gentlemens of their race and their visit to any church will be a source of pleasure to their pastor.

Our latest mails from India bring letters from our missionary workers in the field of Pandita expressing the most grateful thanks for the relief sent and others containing heartrending stories of suffering and death. A similar work to that of Pandita Ramabai is being carried on by Mrs. Bruere, who writes: "We are using the generous gift from THE CHRISTIAN HERALD Fund mainly in the support of the famishing children. We have received one hundred and fifty of them, including many widows. Most of them came to us in a bad condition, and in spite of all our care, several have died, but the others are now doing well. We are preparing to receive another lot of twenty-eight who are coming. We began this work in September, 1896, looking to the Lord alone for the funds, as the society was unable to help."

A CLASS IN THE SUNDAY SCHOOL AT SHOLAPUR.

work had to be done. A missionary in the Central Provinces writes that she is sheltering over a hundred orphan children, 58 boys and 43 girls, and she has from the police that there are in town, two hundred orphan children might be succored, if there were funds at hand for the purpose. We have decided that we will take seventy-six, and will look to the Lord for their support."

HELPFUL ANECDOTES

THE BITE OF THE SERPENT.

In a recent letter from Madanapelle to the *Indian Witness*, Rev. Jacob Chamberlin, M. D, relates a thrilling experience. Timmayyi Reddi, a native who acted as escort, was one day bitten by a deadly hooded cobra while performing his duties. "The snake," the man explained afterward, "seemed like a reddish brown piece of wood, larger than my arm at the shoulder. I saw the head, the eyes, the fangs. Back I sprang with all my might, crying, but the serpent was quicker than I. Into my right ankle he drove those fangs. How his eyes glared as he turned and glided off. That glare of his eyes, those horrid fangs, that blood-spurting poison in his body were the last thing these eyes saw that morning, as I fell over among the sugar cane. How the pain shot up my leg. How my heart began to labor. How soon my eyes became dim as night but as in death. My uncle sprang in and caught me by the shoulders, just in time to see the serpent, five cubits long, disappear among the thick cane. He ran with me to our house in the village, and threw me, limp as dead, on the bench at my father's door.

"I knew nothing from the time I fell on the cane, but I have heard my uncle and my mother and my friends so often recount all that happened that day, that I can see it now with my eyes, though mine then were closed and dead, and can tell you everything that took place that day. Up went the loud wail. The village was gathered at our door to see me as I lay on the settee, just barely breathing. 'Do this,' said one. 'It's no use, the death mark is on him,' was the reply. Just then there came running up some of your Christians, who had heard the cries and seen the commotion in their hamlet a few rods away. 'A missionary doctor! The missionary doctor!' shouted they; 'Quick! Take the boy to him. He came last night to Timmareddipalle. He is in his tent there now. He distributes to cure any snake bite that is brought to him. Take him at once!' 'Where is there a cart to put him in?' 'Don't wait for a cart! He will be dead before you can get him there by the cart road. Take him on your shoulders and run by the short cut. It's only a mile.' Panting they brought me to your tent and laid me on the grass under a tree at your tent door. 'It is too late; he's dead already,' they cried.

"You pried open my set teeth, and poured ammonia mixed with water into my mouth; strongly you rubbed the front of my neck and until it down my throat. Your assistant was pulling open the fang wounds on my ankle with his finger nail and dropping in, drop by drop, the poison killer that it might follow up the very course taken by the poison, What wonderful medicine that poison-killing liquid is! In an hour leaning on the arm of my uncle. I walked to the house of my great-aunt. I believe through your kindness and skill."

The good missionary having by God's blessing cured the man of the snake's poison, desired to do him still more good. He told him of the "Old Serpent" and of the poison of sin: of the great Physician, who alone can, who will, surely cure all who will apply to him; all who have that sin-venom in their veins. The fruitage of that interview may be to him eternal life.

HIS OWN SON THE CRIMINAL.

The misdeeds of a child bringing the gray hairs of a parent "in sorrow to the grave" were, perhaps, never more tragically illustrated than in a story of real life which recently appeared in the Vancouver *World*. About a dozen years ago, a lawyer had come from the East with his wife, and he soon distinguished himself as a barrister and was promoted to a judgeship. One night the town was thrown into a state of excitement over a robbery and murder. The murderer was captured almost in the act, and a young lawyer was chosen to defend him. Practically there was no defence, however, as every one knew him to be guilty. He was a stranger in town, a man thirty odd years old. In those times the law was not slow, and by six o'clock of the second day the prisoner was standing before the judge to receive sentence.

"Have you anything to say why sentence should not be pronounced upon you?" asked the judge, after the preliminaries were over. "I have, your honor, if you are to pronounce that sentence," replied the prisoner. "At least," he added, half apologetically, "it is possible that, under the circumstances, you mightn't care to pronounce it." The counsel for the defence here interposed to warn the prisoner that he was acting irregularly. "Will you be kind enough to explain?" the judge asked, his eyes searching the man's face. "Well, your honor," responded the prisoner, without a quaver of the voice, "as I happen to be your only son—" He got no farther. The father's heart told him the words were true, that heart that had grown old before its time through sorrow at the deeds of the son of whose doings he had lately known nothing. It was the last shock the old heart would bear. Before the prisoner had finished speaking the judge's head fell forward upon the desk in front of him. The son must die, but the father's heart broke before he was called upon to pronounce the terrible sentence.

A NATIVE VILLAGE IN THE MALAY PENINSULA.

Many of these picturesque villages were passed by our Famine Commissioner on his recent voyage to India.

DUTY SHOWN THROUGH PRAYER.

An interesting incident illustrating the power of prayer and its influence in guiding one to the right appreciation of duty, is related in the "Life of Rev. William James Hall," who died a martyr on the Corean battle-field: "One of the hardest struggles of my life occurred while in the city of New York. Late one Saturday afternoon I received a telegram from a physician which read as follows: 'your father is seriously ill, come immediately.' In a few minutes I was at the depot, and started on the first train. At ten o'clock Saturday night I reached Utica. I was then within a few hours' ride of my home, and found that the next train would leave Sunday morning at six o'clock, and that there would not be another train till the following morning at the same hour. What was to be done? I had always spoken against traveling on the Sabbath, but now the testing time had come. Satan never tempted as he did that night. He told me if I would take that Sunday morning train I would see my father alive: if I waited until Monday I would be too late. He accused me of a lack of filial love to think of waiting under these circumstances. I went to my room, and with my open Bible before me I fought the hardest battle of my life on my knees. I sacrificed my Isaac upon the altar. I left my father in the hands of God, and the matter was soon settled, and I promised to obey God at any cost. I cannot express the calm peace that filled my soul. On Monday I started for home, and on reaching there found my father very much better. He had taken a change for the better about the same hour that I was pleading with God in regard to my duty in Utica. We have a wonderful Saviour. They that put their trust in the Lord shall never be confounded. Obedience is better than sacrifice."

SUSPICIOUS BANK BILLS.

Many incidents are related in connection with doubts that have risen in the minds of the possessors of bank bills as to their genuineness. A contemporary tells of a bank president who gave his wife a present of a sheet of four bank notes, from which she clipped one in a store to pay for a purchase, doubtless, to the great mystification of the salesmen who must have regarded the money with suspicion, although it was perfectly good. The *Youth's Companion* gives another incident in which absolutely genuine bills were brought under grievous suspicion. It is explained that all the bank notes on a sheet bear the same number, and are distinguished from one another by being lettered. The note at the top is "A," and the others "B," "C" and "D" in order. A bank had just issued some fresh, crisp bills, and one day a gentleman rushed in all out of breath to inquire if three bills that he had in his hand were good. When assured that they were, he said that he distrusted them because they were so new and because, when he laid them down, the little letters on the face of the bills read "B A D," as he showed by arranging them in that way, and he supposed they must be bad. Perhaps some of our readers may have known men who have made similar mistakes as to other people's conduct. There are some men and women, too, who are ready, on very slender grounds, to suspect others of being bad. It is a good plan to cultivate that charity which thinketh no evil.

A SCEPTIC SAVED.

A correspondent whose name and address we suppress at his request, writes a story the reading of which evokes deep thankfulness on the part of the proprietor and the editors of this journal. The writer says that in his youth he was an orthodox Methodist and was preparing for the ministry. But he was engaged in business and was thrown among sceptical acquaintances and, having to make a business trip to Chicago he there heard an infidel lecturer. He began to doubt and was soon an avowed sceptic. He read extensively with the view of equipping himself with arguments, intending to declare himself an atheist. But THE CHRISTIAN HERALD fell in his way and he read it and took to reading it every week. He now writes us: "The constant reading of your paper has set me right again, and I now believe my sins have been pardoned. I owe it all to THE CHRISTIAN HERALD." Such an acknowledgment is very cheering to those connected with this journal and they are thankful to God for such a blessing on their efforts.

A LETTER FROM THE SEA.

Perhaps one of the most singular missionary experiences ever related was that of the Rev. John Thomas, the founder of the Friendly Islands Mission. He had labored for some time at Hihito in Tonga, with little result, his efforts being thwarted by a pagan chief named Ata. Mr. Thomas had heard that the paramount chief of the island of Haabai had renounced idolatry, and was anxious to have a missionary and he made up his mind to remove thither. But as the commencement of a new mission in an another group of islands would involve considerable expense, he wished first to hear from the missionary committee in London, who had some time before been written to on the subject. While waiting at Nukualofa, in a state of considerable anxiety and suspense, an incident occurred which clearly showed the superintending providence of God in the affairs of the missionary enterprise. A small box was washed on shore, and brought to Mr. Thomas by one of the natives. On being opened, it was found to contain a letter from the missionary secretaries giving the sanction of the committee for the extension of the mission in the Friendly Islands, and the appointment of a missionary to Haabai, without further delay. The vessel by which this communication had been sent—a schooner from Sydney—had foundered at sea, and all on board were lost. It is said that neither vessel, nor crew, nor any of the goods with which she had been freighted were ever seen or heard of again. The package containing that letter alone—a messenger of mercy for a people waiting for the law of the Lord—guided by him "whom the wind and seas obey," escaped the general wreck, and was cast on shore at the right place and the right time to relieve the minds of the anxious missionaries, and to enable them to enter the opening which appeared before them for the proclamation of the glorious Gospel of the blessed Saviour.

FOR THE PATIENT'S SAKE.

The following incident is reported in the *Missionary Review:* "The Rev. R. Swallow, M.D. (China), related at a missionary meeting recently at Exeter Hall, London, some instances of his work in the mission hospital at Ningpo, China. 'On one occasion,' he said, 'a girl was brought to our hospital with her leg doubled up. The father asked me whether I could do anything for her. After carefully examining the limb, I said I thought the deformity could be cured in about two months. He said I would have to do it quicker than that, or not at all. In a fortnight he came again, and seemed disappointed. I asked him if he would allow me to take a piece of flesh out of his arm, to put it in his daughter's leg. "Oh, no," said he, and he went off. I asked the mother the same question, and she replied: "No; I would rather she stayed a little longer." Then I called the man, and told him to take my instrument and cut a piece of flesh out of my arm. He took the scissors up, but stammered: "I can't do it." I then picked up the instrument, cut out a piece of flesh from my arm, and planted it in the girl's leg. In a few weeks she went home cured.'" The incident is very significant of the missionary's spirit, probably few of them have done exactly what this missionary did, but there are few among them who have not given up home and associations they held dearer than their flesh, in order that the heathen might recover from their soul sickness.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

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School Days Again.

WITH the coming of the harvests to the garner, come the school-children to their studies again. Not like Shakespeare's, "creeping like snail unwillingly to school." We moderns have cured all that. What with object-teaching and illustrated text-books, our children would rather be in the school-room than anywhere else. And so this exceeding great army of little folks, with satchels slung over their shoulders, some riding in vehicles, some on horseback, some on bicycles, and the vast multitude on what used to be called "shank's mare," are daily headed for the temples of knowledge. How carefully they are dressed by the hands of parents, how tenderly are they kissed each morning and evening; and so the separation from home gradually begins. May God keep the children that play in the streets, that go laughing backward and forward to their school duties: and may they grow up into the men and women which the great Republic of the Future will demand and must have.

Human Homage to the Bible.

AS literature, the Bible has always been regarded as the first Book in the world. Though it busies itself mainly with the history of one people, in the relation of that people to God, its work is all objective. It teaches by entities and not abstractions. Abraham, Isaac and Jacob are for all nationalities and all times. Its figures are all dignified, its characters typical. As Enoch walked with God, so may any other man, be he white or black, bond or free. It is sometimes spoken of as the folk-lore of the Hebrews. It is the folk-lore of humanity, inspired by the God of humanity and written under his providential guidance. Even the orb of Shakespeare's genius pales its ineffectual fires in the presence of those writers who catch their radiance from the Being who has said, "I am the Truth." There is nothing more beautiful than Shakespeare's reverent references to Bible and Bible characters, and especially to Him whose feet "for our offences were nailed to the tree."

Speculating on Mystery.

IT is not necessarily wrong to do this. If we can put two and two together and make four, we have the right to do it. We are not forbidden this exercise of our powers of inquiry. But, our speculations should be reverent and modest. We may learn something from the manner in which the Saviour treated questions of mere speculation. As for example, when the Sadducees asked him to which of seven husbands that had been hers in this life, a wife would belong in the other world. This was a case of casuistry in the celestial economy. It did not relate to the fact of the Resurrection, but to conditions of adjustment subsequent; a mere question of curiosity. Besides, it was something studied up by his enemies to trip him in his talk.

The Purified Nation.

OUR country in its returning prosperity is reaping the advantage of its hardships. No nation has ever escaped the flame. Through what revolution and rebellion and massacre and regicide the great empires and republics of the world arose to their high position! To bring to your mind the trials, the tests, the revolutions through which all great nations arose to power, I need but recall some passages in the history of Spain, by mentioning the names of Philip V., Charles IV., Ferdinand I., of Aragon; or in Russia, by naming Peter the Great, and Catherine II., and Elizabeth, and Paul I.; or in France, by recalling Louis XIV., and Napoleon, and Louis Philippe; or in England by mentioning Edward and James I., and Charles II., and the Georges. Constitutions and magna chartas are worth nothing unless welded in the fire. No crown ever was lustrous except that which was shapen with the hammers and files and the flames of revolution. Depend upon it, if there is anything great and good and glorious in our government, it came through trial. In looking back upon our past history, I find there was not one trial we could have afforded to lose—not one Burr's rebellion, or South Carolina nullification, or impressment of marines, or threat of foreign government, or commercial prostration, or pestilence, or insurrection. Blessed is the nation whose God is the Lord.

Overtaxing Nerve-Cells.

NERVE-CELLS are the reservoirs of mental force. Their contents are exhausted by over-exertion. Men forget, lose the power of giving attention, become anxious and nervous, irritable, lose the power of self-direction and self-control, are tempted to commit acts of self-injury or injury to others. We all of us know what this means. I knew an evangelist once who, after seasons of protracted work, was compelled to shut himself up from everybody, to do no more thinking, to confine the functions of his nature simply to eating and sleeping. Protracted exertion, exertion by mere will-power, is always dangerous. A friend of the writer, who seemed to be a walking cyclopædia, would sit down to work and would work twenty-four, forty-eight hours, even a whole week at a time, without cessation, without sleep. Though endowed with wonderful brain-power, with equal physique, he died before middle life. If he had lived it might have been "labor or sorrow," because of prematurely exhausted powers. Keep the nerve-cells full. Let them have a chance to fill up, as the dams do when the machinery ceases at nightfall. Do no night-work when you should be asleep.

The Reserve of Revelation.

THE Bible reveals, but it also conceals. "Thou art a God, who hidest thyself." There are certain things, which always elude us, when we ask an answer from the Bible. God intends that there shall be a nimbus of mystery surrounding things not seen and eternal. Perhaps we could not bear the truth. It might dazzle us blind. It might disturb the serenity of our existence here. It might make us proud and irreverent. "In the day thou eatest thereof thine eyes shall be opened." Alas, what misery came with this new vision!

COME INTO THE GARDEN.

NOT among the roses and lilies, but into that humbler patch where grow the bulbs, and seeds, and leaves, which give a more human, healthy, and idyllic character to our fleshly meals. Do not suppose there is no interest or romance among these green beds; they have the classic flavor of Greek and Roman gardens, and the romance of lands towards the sunrising. Take the commonest of all our vegetables—the potato, and its history can touch points in our associations that might lead us into far-away magical traditions of the Old World. For the potato is a near relative of the deadly nightshade, of the mysterious mandrake, of the apple of Sodom, and of the dangerous bitter-sweet with its wicked lilac flowers filled with narcotic poison. Even the potato is not above suspicion, for though its tubers are healthy, the berries or potato apples produce every advanced symptom of atropine poisoning. Indeed, the whole family of the Solanum is one with which we associate poisoning, witchcraft, and evil practices.

The onion is now the poor man's esculent; but it was once the deity by whom the Egyptians swore; and it was longed for by the Israelites even when they were fed on the manna from heaven. The Greeks and Romans valued it highly; though the garlic, so dear to the Spanish heart, was an abomination to the Athenian, and no one eating it could enter the temple of Cybele. Eschalots came from the land of Ascalon; and leeks are probably indigenous to England, for they are a national badge of the Welsh, the most direct descendants of the ancient British.

Parsley, which will kill the peculiar odor of the onion, has no mean history. It was the food of Juno's peacocks; the warriors of Homer gave it to their horses; Hercules was crowned with it; and a wreath of parsley was one of the prizes at the Nemæan and Isthmian games. It was brought to England in 1548 A.D.

If cabbage still preserved the happy qualities which the Greeks and Romans attributed to it, we should all honor it. For Hippocrates and Pythagoras endow it with wonderful medicinal and nutritive qualities; and Cato affirms that the red kind was a positive cure for drunkenness, adding "that by the use of cabbage alone Rome had done without physicians for six hundred years." No wonder that modern doctors think badly of it.

As to lettuce, there is a subtle pleasure in remembering as we cut up their crisp, cool leaves, that the Hebrews ate them with their Paschal lamb; that they made a part of the feasts in the palaces of Shusan; and that the ancients exhausted all their skill and care on this favorite vegetable. The Greeks served them at the end of a repast; the Roman ate them with eggs as a first course. They were brought to England in Elizabeth's reign.

Radishes have an equal interest and antiquity. The Talmud says a great deal about the size and the excellence of the Judean radishes; and the Greeks thought so highly of the radish, that they offered golden ones to Apollo in his temple at Delphos. The Greeks boiled them; and the French peasants of the present day roast them under ashes. They were brought to England in 1545; and Pliny's advice to "water them with brackish water," is still observed there in some sections and with apparent success. Beets and turnips were equally well known, for the Greeks offered silver beets to Apollo, and the story of Curius receiving the Samnite ambassadors, while he was cooking his frugal meal of turnips, shows that this vegetable was among the Romans typical of a frugal life. They boiled it as we do, but used honey, vinegar, gravy, and a little oil as seasoning. Carrots, they ate raw, as a salad with salt and vinegar. Turnips are native to England; but carrots were only introduced in Elizabeth's time, and the ladies then decorated their heads with the beautiful, feathery leaves.

The cooling, watery cucumber was so abundant in Egypt, that even slaves used it plentifully; and it is easier to excuse the Jews longing in the desert for it, than for leeks and onions. Whether they found it in the Promised Land, or introduced it there, cannot be known; but Judea was afterwards famous for its gardens of cucumbers. The cucumber did not reach England until the seventeenth century, and even yet it is there one of the dearest of vegetables. In America, its plentiful growth puts it on every poor man's table.

Peas and beans have a sacred, as well as a culinary character. Peas were the mess for which Esau sold his birthright, and the food Daniel asked for in the court of Nebuchadnezzar. They were called lentils then; and in some parts of southern England, the common people still call them "tills," dropping the "len." The word, pea, comes from the city of Pisa in Elis, where they were grown in large quantities. Beans have many sacred memories. Pythagoras forbad them to be eaten; the Egyptians held it to be a sort of crime to look at them; and the Flamen Dialis were not permitted to name them. In Athens a judicial character was attached to beans; for they were used in gathering the votes of the people, in electing magistrates and drawing lots. This traditionary influence lingers yet. Every one can remember the tragical Mier expedition, and the decimation of Texan citizens by the drawing of the black bean. It is just possible that "blackballing," may have its origin in the vote of the black bean. Beans were brought to England in 1509.

Perhaps the favorite in all our bask[et] of vegetables, would be the bunch of aspar[agus]. When we eat it next, let us thank the [elder] Cato for the discovery of this delicious [plant]. The Romans cultivated it so carefully, [that] Pliny says, in his time, three heads we[re] one pound. Like ourselves, they boil[ed] it very quickly, and when Augustus req[uired] haste on business, he was accustomed t[o say] "Let it be done quicker than you would [cook] asparagus." It was brought to England d[uring] Elizabeth's reign. In this plant, M. Ro[bert] found a new vegetable principle—a tripl[e salt] of lime and ammonia; but this does not [interfere] with its popularity. Indeed, if chem[istry] would tell us more about what we so [constantly] eat, it would be the grandest preach[ing] that gospel of the body, about which gen[erations] the whole world lieth in heathendom.

Amelia E. Ba[rr]

BRIEF NOTES.

Mr. D. L. Moody has promised to t[ake] take a thorough Evangelistic campaign in [Philadelphia] adelphia during the coming winter.

While the population of France is de[creasing], ing, that of Germany is increasing, and [in] 49,5000,000 in 1890 is now 52,250,000—about [30] millions more than that of France.

Dr. L. W. Munhall is holding succ[essful] meetings at Ottumwa, Iowa. Several church[es] uniting in the movement. The meetings a[re held] in a large tent which is crowded every night.

The National Christian League for th[e] motion of Social Purity is endeavoring to [induce] Legislature of New York to pass a law [to] breaches of the seventh commandment pun[ishing] and operating against men as well as women.

The Wesleyan Methodist Church h[as], cording to its recently published year book, [a] number of members serving in the British [Army] and Navy. The number of declared Wesle[yans] the two services is stated at 23,467.

Major D. W. Whittle is planning an [exten]sive Evangelistic campaign for the coming [year]. He expresses the great pleasure with whic[h] his long sojourn in England, he is looking f[orward] to a season's work in his own land.

A conference of comparative Relig[ions] to be held Oct. 19-24 at Nashville, Tenn[essee] building provided by the managers of th[e] Representatives of Hindooism, Mohamme[danism] and Buddhism will address the conference.

Rev. F. B. Meyer intends spending s[ix] weeks in this country early next year. Cl[ergymen] desiring his services may address him in the [interim] Mr. D. L. Moody, East Northfield, Mass. [As] more applications are likely to be received t[han] will be able to accept.

Citizens of the State of Maine and v[isitors] from other States are anticipating a rich [musical] treat from the festival of the Portland and [other] choirs, which will be held at Bangor, Me., O[ctober] 14-16, and at Portland, October 18-20. The[y] have been preparing for this event for six m[onths].

The American Bible Society issue[d] year more than one and a half million of c[opies] the Scriptures. And this was not a remarkab[le] The distribution was about equal to the ave[rage] the last twenty years. Its entire circulatio[n] 1816 exceeds sixty-three million volumes.

Rev. Mark Guy Pearse, the famous [Eng]preacher, who is very fond of fishing, justi[fies] spending time in the pursuit by saying t[hat] sermons could not be dry that were made b[y a] when he was fishing. One of his hearers ren[arked] "Well, take care they are not watery."

It is interesting to note that in th[e] year's announcements of the well-known C[hau]qua Reading Circle, the study of the Midd[le Ages] is to play a prominent part. To the aver[age] son the Dark Ages seem a hopeless chaos [of] reality it is a most interesting and important [study] for it gives the key to our modern civilizati[on].

At the recent International Temp[erance] Congress held in Brussels, Dr. Peters, direc[tor of] the colony of lunatics at Gheel, said that s[tatistics] would incontestably prove that alcohol [was] most frequent cause of paralytic madness. [Even] Dame (Geneva) held heredity to be the mo[st im]question raised by inebriety.

The Ogden *Commonwealth* says tha[t] it is true that polygamy still exists in Ut[ah], nevertheless dying out. The Church is not [what] of it as it once was, and those Mormons who [cling] to polygamous connection do it with more [or] secrecy. It thinks the Mormon people re[gret] sire and purpose that the practice of po[lygamy] shall cease.

Rev. John Dooly, who is well-know[n] gratefully remembered as one of New Yor[k] Missionaries, is now laboring at West Milto[n, N.Y.] His church there is about to celebrate its [fifty-first] anniversary. Mr. Dooly has issued a circu[lar] ing the help of former residents of the town[ship] ting the church building in a state of repa[ir] for the celebration.

A converted Japanese Buddhist being [asked] why he had become a Christian when Bu[ddhism] gave him rest, answered: "Yes, it gives re[st], is the rest of stagnation, tending dow[nward]. Christ's rest is the rest of a living peace, lif[ting] wards. The priests in the temple, sitting s[tatue]-like, the old women who worship are at rest, b[ut] have no aspiration. It is stillness without [life], strength. Their religion is indolence."

Rev. Robt. M. Woods, an American [mis]sionary man who has recently made an extensive [tour] India writes to the *Congregationalist* ex[pressing] the pleasure he had in meeting so many [native] Christians. He says: "Some of them are [the] of Christians but many are converts from [other] ligions, being by birth Brahmans, Mohamm[edans] and Parsees. These men give most interes[ting] counts of their religious experience, and re[veal] idea that conversions to Christianity a[re] among persons of high social standing. [On the] contrary, they assert the opposite, and giv[e] and incidents to maintain their position."

THE BIBLE AND THE NEWSPAPER

UBILEE IN SWEDEN.

FSTIVITIES and national celebrations in Norway and Sweden have made the month just closed a rable one in the history of the kingdoms. The loyal people could ow the twenty-fifth anniversary of cession of their king to pass without ommemoration. Especially in the was the demonstration enthusiastic. olm was brilliantly decorated by d illuminated at night. Grand Te were chanted in the churches, and prayers were offered for a blessing king and a continuance of his Among the deputations which on king Oscar to offer congratula- was one which brought a gift of crowns ($59,000), subscribed in ums by the people, as an expression ir esteem. This money, with teristic public spirit, the king will to the advancement of medical . King Oscar well deserves this levotion. Among the potentates of he is the one man of whom his have cause to be proud. He is a , a poet and an artist, as well as a ian, and in each department he has rels on his merits. He is, besides, kful seaman who could command his vy, and could navigate his ship to arter of the globe. As he was the son of his father, eemed in his early ttle prospect of his ming to the throne. s therefore educated assumption that he have his own way e in the world. He ceptional talents and atiable capacity for The young man distinctions of no order, and when he nt to the navy to his own way up. It t that a scholar was poiled. But in 1872, is elder brother died t issue, he ascended tone, and his simple ly life since that s been devoted unngly to the welfare people. His wife, a daughter of Duke n of Luxembourg, is deservedly popular. ueen is a plain, senoman of penetration ewd common-sense, counsels are appreby her husband. r four sons have ained with great care under the ision of their parents, and have wn evidences of superior capacity. ungest, prince Eugene, especially, adily refused to enter the army or nd devotes himself exclusively to is to the credit of the royal family ey are comparatively poor, the only ortune in it having been received dower of the queen. The high ter and personal piety of the royal have had much to do with the l of royalty in the kingdom, for the gians are inclined to a republic, Swedes, who are royalists, remem- t King Oscar's dynasty is not the ate ancient line; but the personal inspired by the character of the s against which there is not a word ndal, has sufficed to sustain the The king, therefore, has proved xperience, the truth of the royal :

Th throne is established by righteousness ov 5:12.)

The ell Silenced.

T official bell-ringer at Princeton Uni- rs, whose duty it is to ring the bell at ummons the students to morning al, was unable to perform his duty on Octr 2, owing to the mischievous prank of se athletic young men. The bell is hung in a high turret, and was supposed to be far beyond the reach of the young men whom its voice rouses from their slumbers. But some of them succeeded in overcoming the difficulty. In the darkness of the night a party of students hoisted one of their number to the roof with a derrick which is being used in the erection of the new library. He crawled on his hands and knees along the roof, taking care to keep out of sight of the watchman, until he reached the belfry. By a stout rope thrown around a pillar, he drew himself up into the turret where the bell hung. He easily detached from the bell the clapper, which weighs twenty-five pounds, and passed it down to his companions. The next morning at the usual hour the bellringer tugged at the rope as usual, but no sound came from the belfry. For a hundred years the bell has given to the students the unwelcome tidings that it was time to attend chapel, but that morning it failed to utter its warning voice, and the students slumbered on, with a good excuse for their absence from the service. It was a boyish prank, which will probably be overlooked, but the spirit that prompted it has in older men often led to mischief. People whom God sent his servants to warn of the consequences of their evil deeds have silenced them by imprisonment or death, instead of hearing and heeding the warning. And so it will be to the end. The two Witnesses who will be slaughtered in the very last days will be the last of the silenced messengers.

They that dwell on the earth rejoice over them and make merry because these prophets tormented them that dwell on the earth. (Rev. 11: 10.)

KING OSCAR'S ROYAL PALACE AT CHRISTIANIA, NORWAY.

Arrival of the Arctic Meteorite.

Lieut. Robert E. Peary returned to New York a few days ago on the Steamer *Hope* having completed his preliminary trip to the Arctic regions, where he went to make arrangements for his expedition, which is to start next year. The *Hope* brought a party of six Esquimaux, belonging to the most northerly tribe in existence, who will be Lieut. Peary's guests until he returns with them next year, to begin his search for the North Pole. But the most interesting part of the Steamer's cargo was a gigantic meteorite, said to be the largest in existence. It is not known how long ago it struck the earth, but Sir John Ross the Arctic explorer, saw it in 1818, and other explorers have mentioned it. Lieut. Peary was told on his trip four years ago by the Esquimaux that a huge stone, which had long ago been thrown at the earth by an angry god, was lying on the coast. Guided by them he found the stone and arranged for its removal. It is sixteen feet high and twelve feet broad at its widest part and weighs over eighty tons. He had no means of removing it with him then, but this year he took appliances with him for the purpose, and after some arduous labor dragged it safely on board the steamer and lowered it into the hold. Its arrival at the Brooklyn Navy Yard excited great interest. Smaller specimens are in our museums but none so large had been seen by our scientists before. It appears to consist chiefly of steel with a mixture of nickel, cobalt, copper and tin. It is practically identical with the nickel-steel used for armor plate. It is extremely hard and turns the edges of all tools so far applied to it. The theory of the Esquimaux that it was a missile hurled at the earth by an angry God shows that they have formed an exalted idea of his omnipotent power. It may be hoped that the representatives of the tribe now with us may take back to their brethren in the North some idea of his love and may be able to tell them of the Bread of Life which really came in the person of Jesus Christ to the earth from God.

The Bread of God is He which came down from Heaven and giveth life unto the world. (John 6:33.)

OSCAR II., KING OF SWEDEN AND NORWAY.

A Horse's Service to His Kind.

A State institution has profited by the obstinacy of a horse. A few days ago Mr. Flower, ex-Governor of New York, was driving with ex-Governor Cornell and a friend through Ithaca, N. Y., on the way from the funeral of Mr. Henry W. Sage. As the carriage passed the State Veterinary College one of the horses stopped short. The driver lashed the animal, but it obstinately refused to move. The college is two miles from the town, so the party could not get another horse. The driver thought the animal would change its mind in a few minutes, so, to occupy the time, Mr. Flower proposed that they should examine the college, which had been erected with funds appropriated by the Legislature during his term. He had gladly signed the appropriation bill, but had never seen the institution. The Director of the college showed the distinguished party through the various rooms, and they were interested in the arrangements made for the education of the students. But the library excited their astonishment. It contained only fifteen volumes. Mr. Flower recollected that he had recommended to the Legislature an appropriation of five thousand dollars for the purchase of books for the college, and a bill had been introduced, but it failed to pass. Mr. Cornell jocularly asked ex-Governor-Flower whether he did not think he ought to give the college a library, as his Legislature had declined to do so. The question was asked in joke, but Mr. Flower astonished the party by sitting down at the table and writing a check on his own account for five thousand dollars, which he handed to the Director. The three gentlemen then returned to the carriage. The stubborn horse, as if satisfied with the benefit to the equine world which had resulted from his balking, started off at a word from the driver. Perhaps, among the books that will be bought with Mr. Flower's money there may be some which will suggest a method for treating balky horses. If such a method is taught it would not be the first time that evil in one has resulted in good to the many. In the providence of God, it has often happened that the evil men have done has been overruled to the good of the race:

Howbeit he meaneth not so, neither doth his heart think so, for it is in his heart to destroy. (Isa. 10: 7.)

From Jail to Mansion.

A remarkable example of the vicissitudes of life in the West is given by a Judge of a California Court in the San Francisco *Chronicle*. Referring to some recent appointments in New Mexico, the Judge said he knew several of the new officials. He met them during a trip he took in the Territory about thirteen years ago. He was travelling on a train with a number of sociable men who were entire strangers to him, but were quite affable and disposed to talk. They were able to give him information as to the politics, business and society of the Territory and seemed to know all the local affairs. Incidentally one of them remarked that he and two of his companions had that morning been released from prison. The news was something of a shock to the Judge who did not usually come in such close contact with jailbirds. He learned, however, that they had been imprisoned for "contempt of court" and he knew that this was not necessarily a disgraceful crime. The Judge saw a great deal of them during his tour and found that they were very popular in the Territory. The people applauded the act which had brought them under the displeasure of the Court and admired the fortitude with which they had borne their punishment. Their misfortunes had made for them a multitude of friends who were determined to advance their interests. They must have worked to good purpose for of the three prisoners, one was made Governor of the Territory, a second, Chief Justice of New Mexico and the third, Clerk of the Supreme Court. It is not often that men experience such a change of fortune as to go, in so short a time, from a prison to the executive mansion, but their suffering promoted it. So will it be in the day that Christ rewards his servants.

If we suffer, we shall also reign with Him. (II Timothy 2:12.)

THE SUNDAY SCHOOL

PAUL BEFORE AGRIPPA.

Sunday School Lesson for Oct. 24. Acts 26: 19-32. Golden Text, Matt. 10: 32.

BY MRS. M. BAXTER.

EVERYTHING which happens is overruled by God for the carrying out of his own purposes, and is made to work together for good to them that love God and that are called to be conformed to the image of his Son (Rom. 8: 28, 29). Paul's long imprisonment at Cæsarea may seem to those who are not in "the secret of the Lord" to have been a loss of time; but God's economy of time is never at fault; the patience of this naturally impetuous man needed perfecting, and only his God knew how much time it needed. Two years before, he had written to the Corinthian church "Truly the signs of an apostle were wrought among you in all patience" (II. Cor. 12: 12). Now he must manifest this "all patience" in Cæsarea. Man could see no more than a politic Roman Governor unjustly detaining a prisoner to curry favor with the Jews.

Meanwhile his judges were in sore perplexity. The same difficulty which Caiaphas, Herod, and Pilate had experienced in substantiating a charge against the Lord Jesus, now perplexed the mind of Festus. King Agrippa, son of Herod the king, came with Bernice on a visit to Festus, and, in order to help himself out of the difficulty, Festus stated the case to Agrippa. The king was interested at once and said, "I would also hear the man myself." Agrippa came to the court with all possible pomp and every outward circumstance calculated to overawe a prisoner. But Paul lived habitually in a higher Presence; he measured kings and people alike by the God whom he knew and served.

Festus opened the case by declaring the state of the Jewish mind toward Paul and how he had been unable to discover in his case anything worthy of death, and the prisoner having appealed unto Cæsar, he had determined to send him to Rome, and he continued, "Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth before you, and especially before thee, O King Agrippa, that after examination had, I might have something to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him." Blessed Paul, to have the privilege of following so closely in the steps of his Master! Blessed disciple against whom his enemies were so perplexed to find an accusation! Such is the normal condition of God's true children: "Blameless and harmless children of God in the midst of a crooked and perverse generation, among whom ye are seen as luminaries in the world" (Phil. 2: 15).

When Agrippa signified to this innocent prisoner that he was was permitted to make his defence, Paul replied with an unfeigned heart: "I think myself happy, King Agrippa." But the joy of this prisoner of the Lord was not in any hope which he cherished of being set at liberty. Paul had no plan of life or service in his mind; he was in the workshop of the "Master Workman," and the place of his life was made for him by unerring wisdom. But God had shown him that he must bear "his name before kings," and this present opportunity was part of the plan of God for him; it was like a new stretch of his journey opening before him, and all his heart went out in joy to God who was trusting him now as his witness to Agrippa. In his defence before the Jews (Acts 22), and before Felix (Acts 24), there had been perhaps as great a regard to prove his own innocence as there was for the souls of his auditors. But as he spoke before Agrippa it is impossible not to perceive that the king's soul was far more really the burden on his heart than that which concerned himself. Again and again the prisoner makes a personal appeal to the king, but never once pleads for mercy or even justice on his own behalf.

As on previous occasions, Paul appealed to his accusers the Jews as the witnesses who could testify to his blameless past; he had become a public character, no one could have any difficulty to ascertain his antecedents. He had been a well-known Pharisee of the Pharisees. "And now," he says, "I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." Strange position, and yet one which has been repeated in every age! The Jews hope for the promise and yet persecute Paul for the knowledge and realization of that very promise. Thus it is always. The world and even a worldly church will permit of any religion which holds God far enough away to let them continue in sin and iniquity, but real intercourse with God, close dealings with him, this they will not suffer, for this finds them out in their unreality and sin.

The hope of the promise covers a very wide field. Christ the Messiah is the promised seed of the woman which should bruise the head of the serpent. But again, the promise is "the promise of the Spirit through faith" which was "given to Abraham and his Seed . . . which is Christ" (Gal. 3: 14: 16), and again the promise so often referred to in the Epistle to the Hebrews, refers to the second coming of our Lord. Truly to receive Christ fully, includes the whole of this wonderful inheritance of the promise, for such as are so filled cannot but wait for Christ; and to them that wait for him he shall appear a second time apart from sin unto salvation." (Heb. 9: 28, R.V.)

"I AM NOT MAD, MOST NOBLE FESTUS BUT SPEAK THE WORDS OF TRUTH."

And now Paul goes back to the critical moment of his conversion. "I verily thought with myself (it was all that an unconverted man could do, for he had not yet met with God) that I ought to do many things contrary to Jesus of Nazareth. Which thing I also did." Paul's life was a real one, even as an unconverted man. He followed his conscience in the dark as in the light. And thus he became a persecutor from conviction, and tells Agrippa to what lengths he had gone in the persecution of the saints at this time, persecuting them "even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun shining round about me and them which journeyed with me." And then he described how the whole company fell to the earth, while for the first time, he heard the voice of his Lord, "Saul, Saul why persecutest thou me? and his question, "Who art thou Lord?"

It would not have been difficult to verify the facts. No doubt some of this company were still living. Paul went on to give the answer of the Lord which had transformed his life. It was indeed a bold testimony. If God were true and this was indeed a message of God, then Agrippa himself and all who were in court needed those opened eyes, needed to be turned like Paul from darkness to light, and from the power of Satan unto God. They, too, needed forgiveness and an inheritance among the sanctified. If a man of life so pure that his worst enemies could not find an accusation against him, had need of such a change of heart as this about which he was preaching, how much more they! The court of justice had changed its character that day. The judges and witnesses found themselves at the bar; and the Spirit of God in Paul was convicting them of sin who were met to convict him!

But Paul went on, still addressing the king. It was a God-made opportunity and it must not be lost, "whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." O how many have met with God at some moment of their lives, and yet been disobedient to what God showed them then!

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

SELDOM has such a scene been witnessed in a court as that which forms the subject of the lesson. It is not a trial but a religious service. On the bench, is Festus, newly arrived from Rome to supersede the corrupt Felix and with him, King Agrippa and his wicked sister Bernice, who are visiting Festus and have been brought to court to hear the prisoner speak and assist Festus in formulating an indictment against him. The prisoner, a man prematurely old, manacled as was usual in those times, is brought in. Festus had found him in prison on his arrival and had been importuned by the Jewish leaders to have him promptly punished; but the Roman judge was not the kind of a man to give judgment blindly, so he had insisted on hearing the case. But having heard it he was as much in the dark as ever. To him the whole question was trivial. Judaism and Christianity he regarded alike as superstitions. He had proposed that Paul should go to Jerusalem and be judged there by people who understood the subject, but Paul had refused and had claimed his right as a Roman citizen, to be judged by the Emperor himself. But in sending him to Rome, Festus must explain the man's crime and this he could not do, as he did not understand it. There must be some reason why the people were clamoring for his death. Perhaps King Agrippa who knew the Jews and their superstitions, could explain it. That is why Paul is brought into court. The governor and the king expect the prisoner to furnish evidence against himself. That Paul was in more danger than is shown in the report is evident, and it is also evident that Paul realized his danger. He had not appealed to Cæsar when the corrupt Felix proposed to try him, why should he appeal from Festus, who was a much more upright judge? For answer we must look to the policy of Rome. In governing alien peoples the Roman officials had been careful, as England is in India to-day, not to outrage the religious prejudices of the people. They knew the danger of a religious outbreak. They therefore disliked such a man as Paul, who as could easily be proved, wherever he went, stirred up religious antagonism. Rome wanted peace and order in her provinces and could not be expected to look favorably on a man whose residence in any city was sure to be the signal for a riot. Paul must have feared that Festus would give him up to his enemies and have believed that only when away from Judæa would h a fair trial. Four times alread he made his defence and he was oner still. His judges, though co of his innocence were afraid to him. He would see whether Ne such fear of the populace. He mig well have refused to plead before and Agrippa, but he sees an oppo of proclaiming the Gospel and tho will not speak for himself as Fe vited him to do, he will speak for J

Should show light unto the Peloubet compares this mission of to that of a man who might go i mines of Siberia, where there a dren who have been born there, a never seen the light of day. The Government has sent, during th half century, large numbers of nihi Siberia. Persons who were only su of belonging to the order, or eve who were known to belong to it. not been convicted of any over were simply exiled to Siberia. more dangerous foes of the Gov were condemned to labor in the Their wives were allowed to acc them if they wished, and many though they knew that their fate w that of a living burial. To the born of these women, the idea light is inconceivable. If a ma down into the recesses of those explain to those children what lif ground was like, and what light would have a task in some slight resembling what Christ did when to the earth.

Works meet for repentance. ance, if genuine, brings forth ame and restitution, if th is possible. Mr. M lates that among th who were seeking one of his meeting lady who had nurse tleman in his last He was wealthy a everything that s likely to help his r The doctor had ord him a very choice pensive kind of wi dozen bottles we chased. The nurse it and liked it bett anything she had eve When her patient bottles remained u These she took aw her when she left th Ten years had pas she had not been u with any twinges science about that w when she began pra salvation, those si of wine seemed to a barrier between God and her. she told Mr. Moody about it, an what she should do. He told must confess her fault and pay wine. She shrank from this an if it would not do if she paid church or charity twice or five t value of the wine. Mr. Moody w hear of it. Finally, the woman h the son of her patient, confessed and paid him the money. his house with a heart relieved.

Almost Thou Persuadest M mentators cannot agree about mark. There are two opinions One is that Agrippa meant: trying to make me a Christian slender grounds," or, "Do you ex one brief speech to make me a Ch The other opinion, and it is the which Paul's answer seems to be is that Agrippa admitted that h most persuaded to be a Christi how much that qualification m crowd was standing on the shor ing a wreck. Several men had b ashore on a line stretched from to the beach. There were othe ship, but the line had broken. was on it at the time, and whe into the water he battled bravely waves. Two men, holding on other, waded out to meet h was not more than fifty feet a their outstretched hands when h to struggle. Whether it was cr fainting spell no one knew, but The waves cast up his body the He was almost saved; but, so f sults were concerned, he might have gone down with those on

UP SINAI BY RAIL.

The Holy Mount" of the Law to be Invaded by Modern Progress—Route of the Proposed Railway.

ACCORDING to a recent cablegram, Mount Sinai is to be transformed. The "holy mountain" which has inded the veneration of all ages, is o be invaded by railroads. The

MOUNT SINAI, WHERE A RAILWAY IS NOW PROJECTED.

d line is to extend from the village s Tor to the summit.

ourney across the desert to Sinai an arduous undertaking, attended il and to be accomplished under e of a brave and honest dragoth an escort of Bedouin guards ain of camels.

t Sinai lifts its majestic crest in st of this desert inhabited by tribes dering Arabs. The depot of the d railroad will be built near the here it is affirmed that Moses o receive the law. A stone cross, by Helena, Empress of Russia, his spot.

foot of Mount Sinai is the fortivent of Saint Catherine, founded Emperor Justinian in the sixth cenn the highest ridge of Er Raha it the "Plain of Assemblage." In vent is a library full of rare old and manuscripts, was from a wastere that Professor dorf rescued the manuscript of the Sinaiticus." Since of Justinian, royal ges have not only their object the ountain" itself, but shrine of St. Cath-. The skeleton of the hand, the fingers with is still to the ns for on.

onvent ways l is at t, the g-place avelers he way to mit. It ary for eller to redencharacn friendntions he can nitted. he gate he wall is a memof e party to-drawn pe and to an

LIEUT. A. C. BAKER, U. S. N.

at near the top of the convent, h must satisfy the monks as to the er of his companions. Provisions er the convent by this "lift," which n wittily described by Edward L. as "the first passenger elevator in th world." A subterranean passage s the garden of the convent. These ons were made necessary by many xperiences at the hands of the s. Strange to say, there is also a Mohammedan mosque on the mountain, hard by that of Saint Catherine. This is permitted as a concession to the Mohammedans, who likewise reverence *Mousa*.

The railroad will pass many places named by tradition as sacred spots. Christians and Mohammedans, far more than Hebrews, have made Mount Sinai a place of pilgrimage. Early in the Christian era refugees from Egyptian persecution sought its fastnesses, and its loneliness drew many an anchorite.

To many, doubtless, this invasion by modern progress may appear sacriligious. Let us take it as happy symbolling of the fact that the world in its progress is climbing towards God.

France's Coming Exposition.

The Great Show of 1900 to Eclipse All Others—Our Country Prominently Represented—Some Remarkable Exhibits.

IT will gratify the patriotic heart of every true American to know that in the great international display in

MAJOR M. P. HANDY. COL. CHAILLE-LONG.

civilization which is to usher in the twentieth century, our country is destined to berepresented in a manner worthy of its size, its population, and its importance among nations. Major Moses P. Handy, who has been appointed a special commissioner by President McKinley for the Exposition, and who recently arrived in the French capital, is thoroughly satisfied after due investigation that the government of our sister republic is sincerely desirous of offering us every opportunity to show the world the enormous strides we have made in almost every branch of industry, art and science.

The Major with his two assistants, Lieutenant A. C. Baker, of the United States Navy, and the well-known explorer and former chief of General Gordon's staff, Col. Chaille-Long, have been formally received by the Foreign Minister, M. Hanotaux, who in his turn has passed them over to M. Picard, Director General of the Exposition. To the latter falls the delicate task of allotting space to the various nations desirous of participating in the Exposition. To give an idea of the difficulties that beset his path, I need only say that there is a constant danger of some of the smaller nations, such as the South American republics, withdrawing altogether from jealousy over supposed discrimination in favor of their rivals

Major Handy has calculated that the American section will require about 560,000 square feet of space. He will probably get 500,000 as things look now. This is saying a good deal, when one considers that some estimates are cut down fifty per cent. But the French feel that with returning prosperity, Brother Jonathan is going to do things on a large scale, and they propose to meet him half way.

Some of the projects for the American section are truly marvelous. As gold-mining has attracted much attention of late years, an American mine owner proposes to spend $60,000 showing the Europeans how we extract the yellow metal from the bowels of Mother Earth. To do this, he will have to create a gold mine in the first place, on the Exposition grounds. The gold quartz will be brought over in large blocks, buried underground and then brought to light again when the Exposition opens, by means of modern drills and other mining machinery. It will be crushed before the eyes of the wondering public, and treated by the celebrated cyanide process which separates the pure gold from all the other ingredients of the ore. All these operations will be conducted by experienced miners from the Pacific coast and Alaska.

Object lessons will be given of many other branches of industry. An American wood-pulp paper mill will be seen in full operation. This is essentially an American industry; in Europe most paper is still manufactured from old rags. An American newspaper printing office will also be established on the grounds with all the modern improvements and a fast cylinder press: a monster American soda water fountain—an unknown luxury in Europe; and last but not least an American Tract and Bible House, with a museum, illustrating the stupendous progress of American missions all world. So our readers have a great treat in store for them in 1900—such of them as will be able to afford the trip. And there is no reason why any should have to remain behind. Cheap excursions will probably be run between Paris and New York, placing the trip within the reach of all but the very poor.

Major Handy returns to the United States in about six weeks in order to present his report to Congress. He will be accompanied by his Deputy, Lieut. Baker, leaving behind Col. Chaille Long as representative in Paris. This gentleman's career is one of the most remarkable. Born in Maryland fifty-five years ago, he fought in the civil war and afterwards joined Gen. Gordon in Egypt where he remained several years until forced by illness to return to Europe. Like Gordon, he has traveled through life, figuratively speaking, with the Bible in one hand and the sword in the other. He will probably be put in charge of the Tract and Bible House.

V. GRIBAYEDOFF.

NEAL DOW'S LIFE-WORK.

"The Father of Prohibition," and the Fearless Foe of the Liquor Traffic.

HARDLY in a generation will the world see another such brave apostle of temperance as Gen. Neal Dow, who passed away on Oct. 2d in the city of Portland where he was born in 1804, and where he spent the greater part of his early life. While still a mere youth he became an ardent champion of prohibition. It was mainly through his efforts that the famous Maine Liquor Law was passed in 1851. In that year, Mr. Dow

THE LATE NEAL DOW.

was elected Mayor of Portland, an office to which he was re-elected in 1854. In 1858-59 he was a member of the Maine State Legislature. When the Civil War broke out, he was appointed Colonel of the Thirteenth Maine Volunteers, and he accompanied Gen. Butler's expedition to New Orleans. He was wounded and taken prisoner at Fort Hudson in 1863, and was exchanged after eight months' imprisonment.

After leaving the army, he devoted himself exclusively to the temperance cause, and delivered thousands of addresses in the United States, Canada, and Great Britain on the subject. In 1880, he was nominated as the Prohibition candidate for President of the United States.

Neal Dow's secret of success lay in his utter fearlessness. In a recent article by Rev. L. A. Banks in these columns, the writer relates this characteristic incident in Dow's career: On one occasion he was remonstrating with a liquor-seller who had been the cause of ruining a very worthy citizen of Portland. The wife of the drunkard had appealed to Mr. Dow and he undertook to call the rum-seller to account. He began by requesting him to sell no more liquor. "I must supply my customers," said the man.

"But don't you see," said Mr. Dow, "this gentleman has a large family to support? If he neglects to go to his office to-morrow he will lose his place. I beg of you do not sell him any more strong drink." The rum-seller then grew angry and said he too had a family to support, that he had a license and would sell to all who called for it, and wanted none of Dow's advice.

Neal Dow's answer was: "So you have a license, and support your family by the impoverishment and ruin of other families? With God's help I will try to change all this!"

How he did change it all, how he sowed Maine knee deep in temperance literature, how he traveled and spoke and argued and conquered, the whole world knows. It is doubtful if the present generation of younger people have much conception of the eloquence this man, who was ninety-three years of age on the 20th of last March, was capable of a half a century ago. His memory will long be cherished by the friends of temperance reform throughout the world.

THE FAMILY AND HOME CIRCLE

In a City of Boats.

Picturesque Life on the Pearl River at Canton, China—An Aquatic Population.

IN the north side of the famous Choo-Kiang, or Pearl River, in the province of Kwang-tung, South China, lies one of the strangest cities in the world. Canton—the name is the same as that of the province of which it is the capital—is built in the form of an irregular square and surrounded by a brick rampart about six miles in circumference, entrance being gained at twelve gates, each of which has a guard-house attached. Across the city from north to south runs a wall, the inhabitants of the northern half being Tartar, and of the other, Chinese. All the principal thoroughfares lead to the river, which presents a scene of activity such as can be found nowhere else. Many streets are devoted to distinct trades, such as "Carpenter Street," "Apothecary Street," etc. "Boat-town," as travelers have denominated the Choo-Kiang at this point, is very picturesque. Our photograph on this page affords an idea of the character of this aquatic population which forms no inconsiderable part of Canton's three-quarter million souls. Whole families live on the water in the simplest of craft; babies are born there, and the little almond-eyed boys and girls of Boat-town are so familiar with the water from their infancy, that it has no terrors for them. The Chinese are essentially a commercial nation, and a majority of the people who live in this floating city of boats and junks, are traders who ply between Canton and the *Hu-mun* (or "Tiger's Mouth") as the entrance to the river is called. For a thousand years or more, Canton has been a famous port, and as early as the ninth century, the Arabs traded there. Tea, silk, sugar and raw cotton are among its leading commodities.

"BOAT-TOWN," A PICTURESQUE PART OF THE CITY OF CANTON, CHINA.

Chinese character can be studied in Canton probably quite as favorably as in any other city of the Celestial Empire. It is a strange mixture of piety and business shrewdness. There are nearly one hundred and fifty "Joss houses," and some have over one hundred priests. One of the largest is *Hae chwang tze*, the Temple of the Golden Banner, and another is the "Temple of the Five Hundred Gods." Added to these are many high towers and pagodas, and a Mohammedan Arab mosque over one thousand years old. Priestly influence is strongly inimical to foreigners, and it has been the policy of urging the turbulent Cantonese to many disturbances. The Celestial is ruled wholly by his priests, his superstitions and his veneration for ancient custom, and this is startlingly true of the Cantonese, whose violent hatred of innovation has been a frequent cause of trouble. New ideas and methods, whether in religion, government, literature or social customs, are certain to encounter bitter opposition and the "foreign religion," as Christianity is called, has met with this intolerance in a marked degree.

Missionary schools have been among the most successful agencies for spreading the Gospel in China. The first day-school was started in Canton in 1850, and at once became a pronounced success. Such schools are among the most economical forms of Christian effort. Rev. R. H. Graves, a missionary who has spent forty years in China, writes that in Canton, for $3 per month rent and from $3 to $5 per month as teacher's salary, a school can be conducted which gives Christian instruction to from twenty to twenty-five boys or girls—the pupils furnishing their own books and stationery.

A King's Advice to His Sons.

It is not usually the case that philosophic qualities are found in the kingly mind. There are, however, exceptions, and *The Strasburger Post*, an influential European journal, affords evidence of this in a letter which appears in its columns, addressed by a monarch to his sons. He writes:

Unless you possess qualities which distinguish you before others, it is best, while travelling abroad, to act as if you belonged among the common people. The expenses of your education I defray out of my private purse, not at the expense of the state. It is much better that I should spend my money thus, than that I should leave you a fortune, for your education is of lasting value, and you cannot be robbed of it. I consider it as the most valuable inheritance, and will give the same good education even to the least developed of my sons. You must remember always that your father is not bound to place you in influential position because you happen to be royal princes. . . . Important positions demand special abilities, therefore you must study earnestly and faithfully, so that you may be of value to your country and to the world.

If you think that princes have nothing to do but to enjoy themselves, you lower yourselves to the level of animals, who are born, eat, sleep and die! Do not fancy that you may insult others with impunity, and that you will not be punished because you are my sons. Your father does not intend his sons to have a chance to act arbitrarily. You will be punished if you do wrong. The fact that your father is a king shall not save you.

Be careful with your money. You may not waste it, thinking you are rich princes and the sons of kings. Do not return with debts; they will not be paid without a question, and you will be punished.

Our readers will naturally ask: "Who is the writer of this wise and thoughtful letter?" He is King Chulalongkorn of Siam, a monarch whom many call heathen. He is a true reformer, very liberal in his ideas and a great favorite with his people. His letter would do to credit to any European potentate.

How Little Ones Helped India.

Isa M. P., of Isom, Ga., sends this charming incident: Carl, Lucy and Rose were the children of Mr. L., a farmer in moderate circumstances. They had read and heard about the famine in India and their young hearts ached for the sufferers in the unfortunate country. Through great sacrifice to themselves they had sent contributions to the relief fund, but as the famine increased they wished to do more. Times were hard, crops short, and the parents looked grave over increased expenses and unpaid bills.

"I'll tell you what we can do," said hopeful, helpful, little Rose, as she washed the dishes. "We can hurry with our work and pick cotton for money to send."

"I don't see why the rich people don't help more," said Lucy, "and then we and other poor people need not help, when it is so hard to spare it."

"It would not be right to wait for them to do it all," said Carl, "for then we would lose the chance to improve the talents given us."

"Yes," said Rose, "and it could not be said of us, 'They hath done what they could.' If we can't send the large amounts that some do, we can send the dimes earned picking cotton, 'You in your corner and I in mine,' as the song goes."

What a sermon they had unconsciously preached on the happiness that comes from helping others!

Simple Flower-Clocks.

Some time ago a reader of THE CHRISTIAN HERALD sent to us a most interesting description of a floral time-piece, in which a great many blossoms, all opening and closing at different hours, were so arranged as to mark the time in a way that could be readily understood. These "flower-clocks" are not so rare as might be supposed, nor is their arrangement a new discovery. As long ago as the days of Pliny, the historian, it was known that a combination of forty-six flowers would suffice to indicate all the hours of the day with unfailing accuracy. The flower-clocks of our own day, however, usually have a much larger number. One authority on the subject writes: A bed of common dandelions show when it is 5.30 in the morning and also when it is 8.30 at night. These flowers open and shut at the time named, frequently to the minute. The common hawkweed opens at eight in the morning and closes within a few minutes of two o'clock in the afternoon. The yellow goat's-beard shuts at twelve o'clock noon, sidereal time. The goat's-beard shows true noon all the world over. The sow-thistle opens at five o'clock in the morning, and closes between eleven and twelve. The white lily opens at seven a.m. and closes at five in the evening. The pink opens at eight a.m. and shuts at six-thirty p.m. In the country, farm servants often take their dinner hour from the yellow goat's-beard, which is never mistaken, whether the sun be obscured by clouds or not.

A NEW TIME-TABLE.

I. The city clock strikes one:
Another day of life begun.
II. The clock strikes two:
Make me ever kind and true:
III. The clock strikes three:
Bind my heart, O Lord, to Th
IV. The clock strikes four:
Be with me, Lord, till life is o
V. The clock strikes five:
Keep my zeal, dear Lord, ali
VI. The clock strikes six:
Upon Thy word my mind I fi
VII. The clock strikes seven:
Guide me, Lord, from earth t
VIII. The clock strikes eight:
Help me, Lord, to watch and
IX. The clock strikes nine:
Wash me in the blood divine
X. The clock strikes ten:
May I tell Thy love to men.
XI. The clock strikes eleven:
Make me pure and fit for hea
XII. And now full soon,
The clock will strike the hour
Another day of life is done;
And home and heaven are ne

Kindergarten Influenc

MOTHERS are everywhere to appreciate the value a ence of the kindergarter are being taught through its means, the responsibility of mot and they already how greatly it is in the home, and soci tions generally. On s ject, Baroness von writes:

"The searching an ing out of the child earliest infancy is sat the kindergarten me the mother teaches one properly. And is it satisfied, but th ing for knowledge is ed by training. The development of the pends on the mother. If all women could le kindergarten metho would be no crime world. The kinderg taught the mother her child to respect t of others, and this is secret of happiness rality. The kinder the pathway by whi ers lead their childre er planes of educati the means by which of the little ones are and strengthened ideals. The educati child by the metho kindergarten is the tion on which is es a higher patriotism, citizenship and a lov tianity. It is the which the world ma perfect. All wome learn this method. gin to educate in th next in the kindergarten, then school, then the college and daily and great education of the

The Curfew and the Children.

A proposition is now being dis Washington for the introductio curfew bell. An enactment is s under which the bell would rin o'clock every evening in sum eight o'clock in winter, and req children under fifteen years to the streets. Any who are out a hours, must be accompanied or guardians, failing which, the arrested and fined five dollars offence. Parents permitting thei to run about at night, are also li five dollars for each offence. It stood that when the Home and ment Association holds its eigh convention in the city of India December, the subject will be sidered. The number of children at large in Washington after ni very noticeable to strangers. them are picked up by the police for their parents. There are o where the idea of regulating th hours of the young people see gaining ground.

ONFESSING CHRIST.

hy ie Duty Should be Performed, and the ifferent Ways in Which it may be Do —John 12: 35-43; Rom. 10: 8-11.

Reason sufficient for any course of conduct there must be, to any true follower of Christ, in the fact that Christ enjoined it. The duty of confessing him before men is laid upon us n nat authority. With almost pa- tic earnestness, Jesus asked for this la ion of allegiance. It is due to m it we make the fact known, that a indebted to him for salvation. mm n gratitude requires it. When co ider the fact, too, that he prom- t onfess us with all our imperfec- s efore his Father and the uni- e rely it is a small matter that we e him before men. But we owe o nly to Christ, but to our fellow- it we make our confession of him and love for him. If in ng we are happier than others, if h e strength in adversity which e rom him, then we ought to let l wn, so that others may get the e lp. Also, we owe it to our- es o make it known that we are places us on record. All the that comes from a clearly de- sition is gained by the avowal. s et disciple is assailed by temp- n which do not come near the one i nown to be a Christian. o we should confess Christ is a ti that covers the whole of our he confession of the lip is only e ning, but it is an essential be- in The bold and clear avowal of l iance is required of us, and it s ll return to render for all that st is done on our behalf. We do so eal our nationality, nor our po- l iliations, and there is no reason y should suppress a fact which l our joy and glory throughout i(

er mode of confession is that ni g with Christ's people. We be t that company and should take pl e with them. If they are imper- w are not excused by the fact. o conscious imperfection should h not to expect perfection in rs nd if we have any power of fu ss, we may be able to help our th by our association, as we de- he from them.

ll nother mode of confession is of ecommending Christ to others. e ective, in many cases, than the se quent sermon, is the avowal by s s, or social acquaintance that a ollower of Christ, and that from st is come to him peace and joy pe r and happiness that the world l give. Testimony of this kind a ight we do not always realize n give it.

Ve ay confess Christ, too, by our du If, when sickness, or bereave- nt, poverty comes upon us, we are st ve and strong of faith, we prove po r of Christ to support and com- as e could not do in any other he world knows how affliction t soul, and when it sees the bearing it bravely, it per- es hat he is supported by a mg toftier than his own. It needs h strgth, and in our conduct may g a e to its source.

no r test of our allegiance, which is ra al confession of Christ, is our in to take up our cross. How do el e with regard to our special diffi- es Every one has something dis- ea in his lot. Either in business, re nily circle, there is a demand for n or forbearance, or resignation h man nature cannot give. The d akes such burdens from its ld but the Christian may honor st taking them up and doing the he ically.

ur itude as to worldly amusements, y b another practical mode of con- ang hrist. May we do this or that? r wi go to the ball-room, or the the- e? a questions often asked. It should cle to every observer that the joys rist es are sufficient for us, and that do t need the pleasures of the world give ightness to our lives.

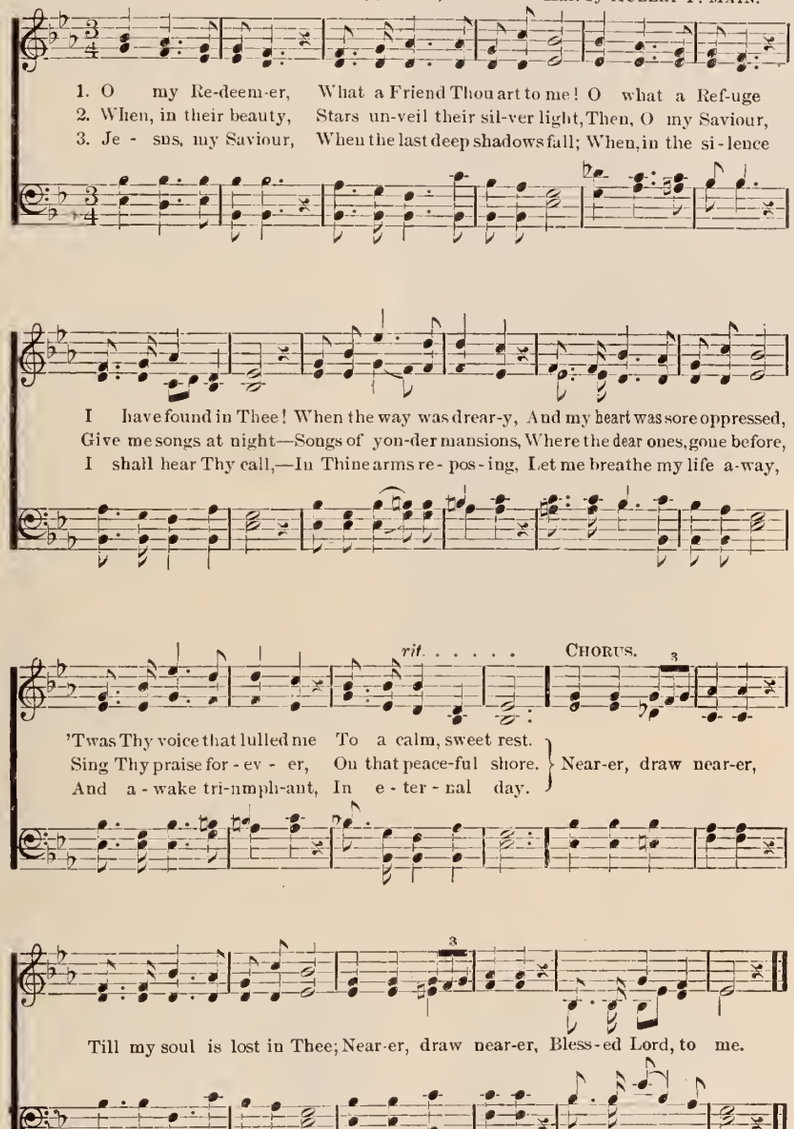
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

What A Friend Thou Art to Me.

"He will draw nigh to you."—JAMES 4: 8.

F. J. CROSBY. (QUARTET.) Har. by HUBERT P. MAIN.



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From the new book "SACRED SONGS NO. 1" By per. of The Biglow & Main Co.

CHRIST, MY LIGHT AND STRENGTH.

THOU hast given me strength in my need,
Thou has bidden each pain to depart,—
Or hast given me grace to endure,
With a song of sweet praise in my heart.

From the pillow of pain once I rose,
Never more the bright sun to behold;
But the Son—blessed hope—I shall see,
When my feet tread the pavements of gold.

I have stood by the graves of my loved—
"Dust to dust," even now do I hear,
As the clouds slowly fall on my heart—
But, as then, thou, my Saviour, art near.

When the light of my home had gone out,
And I turned from its hearth once so bright,
In my sorrow I leaned upon thee,
And thy love hath illumined my night.

Thou, my light, thou my strength and my shield,
Let me serve thee and live by thy grace;
Lift me up, use me, Lord, as thou wilt—
Then, O Christ, let me see thy dear face.

Albany, Ore. HATTIE S. CAROTHERS.

THE CLOSING DAY.

HOW sweet the hours of closing day
When I my wearied limbs may lay
Upon my couch, and sweetly rest
With not a care upon my breast,

But trust the Lord with all my soul,
As time its onward course doth roll,
Until the morning light appear
That fills my soul with joy and cheer.

Oh, Lord; how wondrous is thy love
That from thy lofty throne above
Dost reach us with thy gentle hand
To lead us through this pilgrim land!

A cloud by day, a fire by night,
That sheds around us holy light
Until we reach the promised land
And ever dwell at thy right hand.

Meriden, Kan. J. S. MOHLER.

CHRIST IS COMING.

Reasons for Believing that the Second Advent will not be Long Delayed.

BY REV. BENJAMIN H. CHARLES, D.D.*

WHILE it is admitted that we cannot know the day and the hour when Christ will come, he did not leave his people wholly without the means of anticipating the period with some degree of certainty. There were indications given which would save those who carefully studied them from being, as Paul said, overtaken by that day as a thief (I. Thess. 5: 4). Christ told his disciples that there should be signs in the sun and moon and stars, and on earth distress of nations, with perplexity; men's hearts failing them for fear, etc. And he then adds, Luke 21: 28-31: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "Behold the fig-tree, and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." And to keep us from carelessness and indifference he urged us to "watch" and "look" for him, for he would appear when most men would be asleep, and many would, doubt, saying, "Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning." Few, if any, Christians are living as though his coming were near; and the wicked have no expectation that he ever will come.

There is a time for the people of God to "look up, and lift up their heads." There are certain events which will convince them that Jesus is nigh, and that he is nigh "for their redemption." It is not a time of sorrow, but of deliverance. It is a time for their enlargement. It is a time for them to take on new life, and cast off the gloom of despondency and darkness; and to be clothed in light. I know there are some Christians who dread the coming of Christ. Just as well to think of the wife dreading the return of her husband, or the mother the return of her long absent son, as for the intelligent child of God to fear the coming of his Lord. It is to be a day of deliverance from the power of Satan; it is enlarged service for the Master; it is the realization of many a fond dream, and the entering on the glories of the Messiah's reign on earth. It will be truly a time of rejoicing to all the saints.

One of the points showing us where we stand in God's great plan, is the Saviour's own declaration that all nations are to have the Gospel preached to them before he comes. Read Matthew 24: 14: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." He does not say they are all to be converted. So far in the world's history no nation ever has been converted. Nor does he say they are all to receive this Gospel; no nation in its entirety has ever done so. But the Gospel is to be preached as a witness. I take this to mean that every man in every nation will have heard enough of God's truth to make him responsible for his condemnation if he should be lost. There are thousands of people in the world who have learned enough of God's truth to save their souls, who never attend a church, nor care for God and religion. The Word has been a witness unto them. They know what Christ came into the world for; they know what salvation is. Yet they smother all this knowledge in their bosoms and go on unto death. In this sense, God's Word is to be preached unto all nations for a witness. They are to hear the message directly or indirectly; it will condemn them, if they do not heed it. We may ask the question, how nearly has this result been reached? How large a portion of the earth is without the Word of God? We answer, that although there are millions who have never heard the Gospel, there is scarcely a single land in which it has not been preached "as a witness."

(To be Concluded.)

* From his new work, Lectures on Prophecy, pp. 320; price, $1.25. Published by The Fleming H. Revell Company, New York and Toronto.

"SAINT RUTH."

The Story of a Mistake in Choosing a Life Partner.

BY EDITH FERGUSON BLACK.

(Concluded from last week.)

RUTH was evidently shocked by the death of her four-footed friend. Charlton took the dog's body from her unresisting arms and laid it gently on the ground, then he turned away; her grief seemed a sacred thing.

Suddenly she faced him with blazing eyes.

"Poisoned, you say? Then I know who did it. They threatened to do it long ago because he stole one of their chickens when he was a pup. Oh! it is dreadful! Mr. Charlton, you are a lawyer: have you no code of punishment for people mean enough to nurse a grudge against a dog?" She passed him swiftly and went into the house.

That evening he led her to the farthest corner of the garden, where under a spreading oak, he had dug Le's grave.

"He has a beautiful spot to rest in, Miss Ruth—" he hesitated. "I did not know what flower you would choose—for him."

She gave him a grateful look.

"I thank you for the thought, Mr. Charlton." She picked some of the wide leaves off the tree, and weaving them together, hung them over the pine headboard where Charlton had carved the dog's name. "The oak stands for faithfulness—to me," she said, in a low voice.

He looked at her critically, as, with quivering lips she bent over the humble mound. "What a desperate thing love will be to her when it comes!" Then he spoke:

"Miss Ruth, if you will give me the address of the wretches who have caused you such needless pain, I will make them feel the utmost rigor of the law."

She shook her head sadly as she lifted her white face towards his and tried to smile.

"I let Satan conquer me this morning—I forgot—for the moment—that my code reads, 'Love your enemies.' I shall take no revenge, Mr. Charlton; their own hearts will condemn them."

Geoffrey Charlton came out of the Post Office that afternoon and walked rapidly towards the house which for one bright summer he had called home. He held an open letter in his hand. He went direct to the rose garden. He knew he should find Ruth there. She was standing in her soft, white dress against a background of crimson beauty. He called her softly.

"Miss Ruth!" There was an eager note in his voice. "I have just got word that important business calls me to New York. This pleasant life will be over in a fortnight. Are you sorry?"

The face which she had turned to greet him grew suddenly pale and a shadow seemed to fall upon the shining eyes. He bent over her. The tremulous, tender mouth was temptingly near. He bent lower and claimed it for his own.

"I love you, Ruth," he said simply.

* * * *

The fortnight grew rapidly to an end. In after years Geoffrey Charlton was wont to look back upon it as having held his one drop of unalloyed happiness.

The evening closed in damp and chill. His last evening! The thought made him miserable. A sense of impending evil was in the air. He felt strangely nervous. He lifted a little coat of coarse homespun which lay across Ruth's work basket. The sight irritated him.

"To-night Ruth we must settle the future. I am anxious to get you away from all this nonsense," he gave the coat a contemptuous toss: "You have played Dorcas to all the beggars in Christendom long enough."

"Are there no poor in New York, Geoffrey?" Her voice was tinged with reproachful sadness. It was his first rough word.

"Beggars by the million, my dear, but Mrs. Geoffrey Charlton will have neither part nor lot in them."

She looked puzzled.

"Don't they need me then, Geoffrey?"

"CHARLTON LOOKED THROUGH THE OPEN WINDOW."

"Need you! Poor creatures, I should think so! But you cannot expect to carry on your old life there. You will not have time, for one thing. I can afford to make my wife a social queen. Ah, my darling, you would grace any palace with that proud-poised head of yours!" He put his arm around her but she drew herself away. A troubled look had crept into her eyes.

"What do 'social queens' do, Geoffrey?" Her voice was very low, but there was a strange quality in it he had never noticed before. He laughed uneasily.

"Do? Everything, I should say. You will be on two or three Charitable Committees, and half a dozen Philanthropic Associations; a couple of Women's Clubs, I suppose, and Musical Societies; and besides, there will be luncheons, and dinners, and receptions, and balls; charitable whist parties and tennis parties, driving parties and yachting parties, besides the theatre and opera; and, in the summer, the seaside and the mountains. You will have no time even to think, my little Puritan, much less to worry your precious head over the unsightly woes of Five Points or the Bowery."

A grey pallor settled down upon her face and her voice had the far away sound of one speaking under intense pressure.

"We have made a terrible mistake! I have been dreaming these last weeks or I should have realized it. We belong to different worlds Geoffrey. I love you—God knows how much! but—I can never be your wife." She drew off his ring and laid it on the table with a caressing touch, as though it was some dear dead thing she was putting out of her sight forever.

"You are dreaming now, Ruth," he said lightly, although a strange dread filled his heart. "You see, darling, you could not expect your new life to be like this. In a large city you must follow the fashion."

She smiled sadly.

"Peter 'followed the fashion' when he denied his Lord. The King's childen must be about their Father's business."

"But is not philanthropy the Lord's work?"

She shook her head. "It is only an accessory. You have shown me that. When I feel that my whole time belongs to God, could I spend it as you have said? Would I dare?"

"You must marry me, Ruth! If you do

(Continued on next page.)

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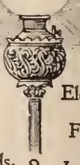

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SAINT RUTH."

ntinued from preceding page.)

I hall go to ruin!" he cried reck-
y, "Why, your Bible says a single
is orth more than the world. Save
ar you will have done your part—"
No no," she cried, through white,
ag lips. "No good was ever ac-
mpl ed by one recreant to a solemn
st. ou would be the first to despise
—i our heart."
Yo lo not love me!" he said passion-
y. you did, you could not treat me

er oice broke in a low, bitter cry.
· love, my love, God knows! I
y for you until I go to my grave;
I nnot give up my duty, even for
She caught his face between her
ds nd kissed him once, then she
se he room with uncertain, tottering
t : her face was ghastly in its in-
lor, and her eyes were shadowed
v pain. At the door she turned
s ched her clasped hands towards
was the gesture of renunciation.
* * * *

n ars later the principal hotel in X
d to its utmost capacity to accom-
t e occupants of a vestibuled train
d broken down just outside the
on Handsomely appointed men and
er filled the parlors and strolled
g he corridors, while the bell boys
le over each other in the hope of
pe ve tips. Among the belated
le one gentleman and lady were
y sure of many eyes; he for his
sc e, cynical face and prematurely
re air; she for her imperious beauty
elegance of her dress.
w a languorous summer evening,
dy threw her gauzy wrap upon a
h an exclamation of fatigue as
er red their private apartments.
isable me! I am fairly perishing
ui. When do we go to Paris,
?
r be hanged!"
e my dear, you are emphatic
th or an anarchist! Poor Paris!
rd merits such a fate. By the way,
u have been selfishly immuring
self in an odious smoking room, I
b n trying to find the attractions of
orable place. Mrs. Van Griff
v e reduced to keeping each other
a since both our lords were un-
b : it was dull work!" She lifted
h hich hung suspended from her
d swayed it to and fro as she
. "Well, there are no attractions.
e is absolutely devoid of any pre-
n n that line. But we found a hu-
w der instead. A veritable Grace
D steering her bark over the bois-
s of life, to rescue callow youths
h idden shoals. We met an old
te on the road, and he descanted
v arrulity of age on this latter-day
u l I was almost on the point of
t see for myself. But I did not.
le are always better at a distance.
e und that disillusionment travels
o e heels of propinquity.
h ves in an old fashioned house,
a ntiquated looking place! with a
u nt, and devotes her whole life
h care of boys who come to attend
o e here. What a life! And
s he would grace a palace! Poor
I ppose the chance never came.
a pretty name, too—Ruth How-
h "
sm hered exclamation and a sud-
ta made her look quickly at her
n
h is the matter, Geoff?"
ca ht my hand on a pin, that is all,"
d nietly.
e a peculiar laugh which jarred
s vering nerves.
ou re not usually given to making
a s over trifles." She gave him a
ar . "You are ill, Geoff—you look
de itself! Shall I ring for some
." Her hand was on the bell rope,
e erposed hastily.
on se, Louise! It is so confound-
ed ere. I will go out and get cool-
r .
u," he added "I must apolo-
fo my unpardonable rudeness just
n e fact is I have been feeling
he all day. As to Paris—we can
g ne week if you choose."
le d not see the soft color flush in
lov cheeks. When she spoke she
her d careless self again.

"Thanks. my dear. My beautiful Paris! Now, once more, I shall begin to live!"

* * * *

Geoffrey Charlton swung himself over the low wall into the rose garden. All day he had been fighting a mad longing to see Ruth once more; now his heart had conquered.

Here at least the busy wheels of Time stood still. Everything was as he had left it ten years before! He heard again the plaintive piping of the frogs, the strident notes of the crickets and the drowsy whirr of Nature's countless unseen artisans, which broke upon his ear like the subdued hum of a distant city. The warm, perfumed air stabbed him with fragrant memories; the moon cast its old-time glamour over the rose crowned bushes, and the honeysuckle, which hung low over the wide hall door, wove the shadow of a cross.

Screened behind a majestic syringa, he looked through the open window of the familiar sitting room. Ruth sat in her own low chair, on the table beside her her favorite bowl was filled to the brim with golden-hearted pansies. Did she feel the need of their brave helpfulness? he wondered. She was putting the finishing touches to a baby's dress, stopping now and then to talk to her aunt, who sat opposite her in a wheel chair, her once busy hands forever done with toil; or to smile brightly at a boy, who, seated at the piano, was trolling college songs in a voice of wonderful scope and richnesss.

Charlton groaned, while mocking fiends seemed to whisper the words which all down through the ages have wrung a mournful minor among the reverberating chimes in the heart's belfry, "It might have been!"

Suddenly she rose and laid the little garment on top of a pile which was to gladden the heart of some poor mother, stopped to arrange her aunt's cushions and kiss the pitifully drawn cheek, then she crossed the room to the piano, and laid her hand—the hand on which for two short weeks his ring had glistened!—upon the student's shoulder.

"Won't you sing something for *me* now?"

The boy looked up at her, his eyes full of the chivalry which all boys feel toward a good woman.

"The old favorite I suppose. Miss Howard?" He struck some deep chords and his magnificent voice fell full and tender through the quiet room: "Jesus, lover of my soul." Ruth turned towards the window and stood with uplifted face and the old far off look in her eyes. Charlton gazed at the picture hungrily until it was framed in his memory forever. "Thou, oh Christ, art all I want." The singer had reached the third verse now. The moon shone down on the lovely face, which the angel of pain had chiselled. Her eyes had caught the shining of the stars.

"All!" she murmured. She stretched out her hands with a quick, impulsive movement and her sensitive mouth curved in a happy smile.

Just outside, on his knees in the still, scented garden, a haggard-face man whispered through ashen lips the Publican's prayer! [THE END.]

The Power of Christian Song.

Every year, more and more use is being made of Christian song as an adjunct to mission work, at home and abroad: yet until the present generation, music was hardly recognized as an element in evangelistic effort. An observant and experienced worker, writing on this subject, says: "My observation has shown me that those missionaries and missions which have made most use of song and cymbal, voice and viol, and those evangelists who use music of some kind, vocal or instrumental, or both, are by far the most successful in their work: they are happier in that work; they pursue happier methods, and the many who come under their influence, or who accept the joyful Christianity which they teach and exemplify, yield more readily and are better Christians, and better Christian workers than those who are silent, if not gloomy, while others sing and enjoy the full benefits of the new faith they have espoused. These observations extend to many lands, many foreign fields, taking in the work and workers in various parts of India, China, and Japan, in Egypt and Palestine, Italy, Germany, England, and America. In these latter countries the hopeful, happy, successful Christian workers make large use of music, more particularly of stirring spiritual songs, as all our readers know, and those who use the power of song but little, and yet are blessed with some degree of success, would be manifold more successful, if they did but follow the example of those who have the highest success in the great work."

BOOKS RECEIVED.

A new *Life and Times of Gladstone*, by John Clark Ridpath, will shortly be issued by Eaton & Mains, publishers, New York.

Christian Citizenship; a Manual by Dr. Charles Martyn. Pp. 224; price 75 cents; published by Funk and Wagnalls Company, New York.

Hero Tales from Sacred Story; by Rev. Louis Albert Banks, D.D.; pp. 295; price $1.50; published by Funk & Wagnall Co., New York and Toronto.

John Armiger's Revenge. By P. Hay Hunter, author of "Sons of the Croft," etc. Pp. 250; price $1.25. Published by A. I. Bradley & Co., Boston, Mass.

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

A Vision in the Night Season.

THE hands of the clock pointed to twenty minutes of twelve on the night when her boy died. From that moment she ceased to live, though she continued to exist; all in which she had previously taken pleasure fell away from her as the dead calyx falls from a withered flower. There were others to love her and others whom it was supposed she had loved — mother, sisters, brothers, friends—but she moved among them like a pale shadow of her former self, accepting their ministrations gently, but without interest and without thanktulness. She had ceased, in a sense, to live, if life means taking part in human affairs.

Years before when her young husband had been laid in the grave, she had passed through a similar shock to her vitality, and then physicians and wise friends had said, "Give her time; she is young; life and youth will assert themselves, and she will emerge from this present paralysis and torpor into a more wholesome state." Then for months she had remained in a darkened chamber, passively taking her baby into her arms, and if urged to carry him into the sunshine she had seemed like a white ghost in her black robes, and as she held the baby in her lap she might have been a statue for all the warmth and love she showed him. She held him in a wooden way, without feeling, or longing, or desire.

The baby did not thrive, he dwindled and pined, and one day an old nurse who came in to look at him, said, "This little one will soon follow his father. There is nobody to care for him on the earth, and heaven is beckoning him; a baby cannot thrive when tears are always falling in its face." The words pierced the frozen consciousness of the maternal soul; the woman roused herself with a sudden wrench of fright and distress from her apathy, and the tide of mother-love poured back again toward the little one who was all she had left of the husband who had been her earthly idol.

Years passed, and the boy grew more and more beautiful. He excelled in athletic sports; he took the lead in study wherever he was; his joyous face, his perfect vigor and the purity of his nature made him beloved and foremost. More and more his mother became absorbed in him. It seemed as if their two lives were intertwined. Her pride in her boy was so great that she constantly had to hold its expression in check, feeling instinctively that though she may have had a right to be proud, she had no right to walk with her head in the air and as if triumphing over other mothers whose boys were less splendid than her own. The boy more and more grew to be all she had.

Time passed and he took the highest honors in college, then easily entering a difficult profession he gained laurels there. As a surgeon he showed such unerring skill, such wonderful deftness, and such excellence of judgment that it was said of him that before long, even in youth, his name would be known far and near among the great of the land.

She had never taken into account for a single instant that an end might come to this and that her boy might die. Other mothers lost sons, but her son, a high-priest in the temple of health, surely he would be spared to her; and when in all the gladness and triumphant acclaim of his career he was suddenly stricken down with a terribly swift and fatal disease which ran its course with pitiless haste, so that all was over in a few hours, the mother was benumbed with astonishment: she did not realize, even when all was over, what had happened—simply her heart was broken. And now she had not youth on her side; her hair was silver, and though she had borne herself till now with the alertness and apparently, the vigor of youth and her eye had not lost its brightness nor her cheek its bloom, yet in this agony of heartbreak she grew old visibly. A few days and weeks did the work which, in other circumstances would have been done by years. Friends who met her after a short interval did not know her. She slipped out of her usual engagements; she simply lived and hoped for the day when she, too, might hear the call into another life and drift away from the desolation of this. She waited, prayed, longed to die and be again with her boy.

Every night she refused to go to bed until the hour had passed at which Eugene had died. If persuaded by her mother, a woman now in extreme old age, but still possessing her faculties and full of tenderness and kindness—if persuaded by her to lie down earlier, she stayed awake until the clock had struck twelve. One night, as she told me afterward, the house was all hushed and there was not a sound to be heard far or near in the village street. Her room was very dark. As usual, she had left a casement open so that she might look up at the stars. She said. "I liked to look at the stars, because I felt that somewhere on the other side of them Eugene was alive and perhaps he was thinking of me. I had not closed my eyes. I was looking toward the sky, but there were no stars out and all about me was gloom. Suddenly I felt the presence in the room of some one else; no door had opened; there was not a rustle or a breath, but I knew that I was not alone, and as I lay there wondering who it was, or what had happened, I saw a pale rose light like the dawn, beginning in faint filmy vapor and increasing in beauty until the whole room seemed filled with a white and pink and golden glory, and then out of that glory there grew a number of soft palpitating forms.

"It seemed to me as if my room had become filled with angels, and in the very midst of them I saw my boy. His face was more beautiful than it had been when he was with me, and yet a sort of sadness struggled with the joy which should have been his birthright among all those angels. He came close to me, holding out loving hands. He looked at me, oh! so sweetly, with a whole world full of longing and wistfulness in his gaze, and then I heard him say, though somehow the words were breathed into my soul and not spoken in my ear, 'Mother, dear mother, I cannot be tranquil and happy in heaven while you are so mournful on earth. The dear Lord has permitted me to come to you to tell you that while you still stay where you are, you must take up my work and do it with your own. I left many things unfinished which you can do. There are lonely hearts which you can cheer, there are loving words which you can say, but you cannot say or do anything sweet and dear and strong while you go about mournfully, blotting the sunshine with your sadness. Can you not wait a little while till the door opens into this bright world where I am waiting for you? God will send me for you one day; in the meantime work until I come for you. This heavenly life is all a state of going on; it is all beauty and gladness. I have learned more in a day here than I could have learned in a cycle while with you. I am often with you, mother, and I love you just the same.' All the angels seemed to take up the words 'I love you just the same,' and then the vision faded, and I lay back on my pillow with a strange sense of comfort and joy in my soul."

From that hour the bereaved mother awoke from her torpor of anguish and took her part in the world again. Many stricken ones were comforted by her who had trodden the sorrowful way. She no longer mourned as one without hope; she had seen a vision of angels. The dear Christ, in a way of his own, had given her comfort, whether sleeping or waking, only he knows, but the comfort has remained, and she is strong once more.

Margaret E. Sangster

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Gospel Meetings Held	437
Aggregate Attendance	80,230
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Men and Boys Sheltered in Lodging House	40,943
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Kindergarten Attendance (three months)	770
Attendance at Mrs. Bird's Women's Meetings	2,300
Professed Conversion at same	250
Free Meals	50,850

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Previously acknowledged	$592.90
E G M, Churchville	1 00
Mother & son, Cambridge	3 00
John Bell	1 00
M C Bateman	2 00
Thos H Payne	5 00
Friend in Christ, Portland	75
Total	605.65

A Sabbath-Keeping Nation.

Little Belgium, whatever its faults may be, deserves credit for its strict Sabbath observance. All the functions of trade and the wheels of government are practically at a standstill on the Lord's Day, the only activities being those that are absolutely unavoidable. Even the postage stamps bear the significant legend, "No delivery on Sunday." Our illustration, reproduced direct from the Brussels postage stamp, on a letter received in THE CHRISTIAN HERALD office, is therefore somewhat of a curiosity.

Chronic Bronchitis.

FROM DR. HUNTER'S LECTURES.

Chronic inflammation of the mucus membrane lining, the air-tubes and cells of the lungs is a very common and very serious disease. It generally results from neglected colds but is sometimes caused by breathing dusts in workshops and irritating gases and vapors in factories. Knife grinders, needle pointers and all who work at polishing metals are especially liable to it. Wood-turning shops and flouring mills are a common cause. Stone cutters as a class are very prone to it.

Particles of dust being inhaled irritate the mucus lining of the lungs and make them sore just as dust and small particles getting into the eyes makes the eyes red, angry and sore.

Bronchitis is always a lung disease, because the bronchial tubes ramify every part of the lungs and are the air ducts through which we breathe. To say that a person has bronchitis and yet that his lungs are sound, is absurd and untrue since these tubes form the chief part of the lungs and are the seat of every known disease that affects them. All that can truthfully be said is that bronchitis is not consumption although it is very liable to end in hatt disease.

The most constant symptoms of chronic bronchitis are cough, shortness of breath and mucus expectoration. Its slight or serious character is shown by the kind of matter raised and the presence or absence of loss of flesh, hectic fever and night sweats. These latter symptoms, when present, show the deep hold it has upon the lung and how greatly it has already weakened and undermined the general health.

A great many bronchial cases are met with in people advanced in life. It begins with a cold in the Fall, which lasts all winter. They cough and expectorate quantities of gray and jelly-like mucus, but on the approach of the warm weather of Summer the cough grows better, and the expectoration almost ceases, only to return with increased severity on the advent of cold weather again. Unless arrested, this form of senile bronchitis cuts short the thread of life, indeed, most old people die of it years before there is any necessity for dying through the want of proper treatment.

In many cases chronic bronchitis is as fatal as consumption itself, and even more so than some forms of that disease. So long as no organic change has taken place in the air tubes and air cells, bronchitis, although resembling consumption in its general symptoms, is always perfectly curable by local treatment of the diseased tubes. But I cannot conceive of the possibility of the cure of any form of bronchial disease by stomach medication or the general means commonly employed. No local inflamatory disease of any other organ of the body has ever been cured without local treatment, and *without local treatment bronchitis is as* fatal as consumption. The bronchial membrane in time becomes altered in structure and proves forth a matter which has all the qualities of pus; hectic fever and night sweats supervene, and the case tends slowly but surely to death.

There is a form of bronchitis especially remarkable on account of the great abundan of bronchial secretion which exhausts the the incessent drain made upon it. Thes expectorate a pint or more of frothy fl resembling gum water. They are pale sons blanched by hemorrhage; generally fever—neither quickness of pulse nor he existing, but the wasting of the body a weakness is extreme. Examined after ulcerations or tubercles are found, nor resembling consumption in the state of They die from exhaustion through the drain made upon the fluids of the b eases are always curable if timely trea tringents and anticeptics applied by directly to the relaxed and weakened within the lungs.

(To be continued.)

Signed, ROBERT HUNTER, M
117 West Forty-fifth St., N
September, 1897.

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A Missionary Heroine.

...Revlenry Haigh, who recently visited ... relates this entertaining experi... t Rangoon I attended a service at ...hel of the American Mission. Over ... lts were present, and the preach...ty-two years of age, who had ar...Rangoon the day before, preached ...rvelous fluency. He was a mis...nar son. As a child, he lived with ...fath r and mother in the jungles of ...rma, where it was the business of the father to follow the Karens, who were nomads, on their wanderings. Cholera came, and the missionary died. It seemed the plain duty of the widow to return to America with her only child, that he might be educated. But the thought came, "If I leave these Karens, who is going to look after them?" She saw it to be her duty to let her son go home by himself while she remained in the jungle to carry on the work. For seven years and a-half she toiled, doing the full work of a missionary all alone. All the time she prayed, "God save my boy." One day a letter came. He was converted, and wrote, "I think I will be a missionary." She replied: "That is what I want; come and take your father's work." The day before she had welcomed her boy, and now sat hearing him preach. I said to myself, "If ever Christ had a heroine, this is is one!"

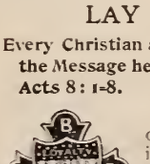
THE BOND OF PEACE.

Concessions in Opinion, but not in Duty to be made in the Interest of Peace. Eph. 4: 1-3.

That there were in the Apostle's time differences between not only the various churches but betweeen individual members of the same church, is evident from many incidental references in the various epistles. As to these differences Paul is anxious that they should not lead to disunion. As a means of preventing separation he would have them remember the essential unity of the church in cardinal matters. With one God, one Saviour, one faith, one hope and one aim, they might wisely and lovingly ignore the minor differences. The points of union are so numerous and important, that they constitute a bond which proves to be a bond of peace. It was inevitable that there should be different views of truth. As it is to this day, minds differently constituted dwell on the aspects of truth and doctrine which harmonize with their habits of thought. We find one man dwelling on the Divine power and sovereignty, while another with equal reason dwells on the freedom of the will and the unqualified invitations of the Gospel. They are two aspects of the same truth, but many a church has been split by the controversies of members who closed their eyes to one of them and persistently emphasized the other. The Apostle's remedy for such antagonisms, is love and patience and forbearance. Ambition, self-confidence, and dogmatic utterance are to be excluded. The man who differs from us, is our brother, conscientious and sincere as we are, and his opinions are to be received with toleration. There is to be a bond of peace, which prevents angry argument and forbids quarrelling. Not that Paul would have us yield on essential matters. He was not for peace at any price. Even with an Apostle so eminent as Peter, a man who had enjoyed personal association with the Lord, Paul maintained his own position, stood valorously against him and would not yield, even for an hour. He withstood him, as he tells us, to the face, because he was to be blamed. The bond of peace does not require us to tolerate deception, or sin.

LAY PREACHING.

Every Christian a Preacher by his Life and the Message he is Empowered to Deliver. Acts 8: 1-8.



When persecution fell on the early Church and its members were scattered among the nations, each became a centre for the diffusion of the Gospel. They do not appear to have waited for the ordination, or license to preach, which in these days is deemed essential, but as Luke tells us, they all went everywhere preaching the word." Doubtless much of the preaching was crude and unsatisfactory; the best of them had but dimly seen the significance of Christ's life and work. But such as they had, they gave and so much cannot be said for all of us in our more enlightened times. Probably the preaching was, for the greater part, merely testimony, but how effective that kind of preaching is! We can imagine the Christian stranger newly arrived in some city, settling down to the labor by which he must earn his daily bread, under new and unfamiliar surroundings. His coming might cause little remark, but gradually he makes acquaintance with his neighbors and tells them what he has seen, or what has been told him of the Lord. One of them may have to stand beside an open grave, in that darkness of soul which seems like death itself. To him goes the new arrival, not uttering mere perfunctory words of sympathy, but telling of him who said, "I am the Resurrection and the Life." To another, struggling to free himself of some enslaving vice, he may carry the news of Christ's power to deliver and so in time the whole neighborhood hears the Gospel from the stranger. The need for such work has not passed away. Men have heard of Christ, it is true: but not one in a hundred knows him as the Christian knows him, as the Power of God unto salvation. As men have known the lightning which momentarily illuminated the whole heavens, which killed a man, or blasted a tree, but did not know what it could do in carrying our messages, illuminating our streets and supplying motive power, so there are multitudes who have yet to learn what this Christ, with whose name they have long been familiar, can do for them in giving them the power every man needs to shake off the dominion of the flesh. If every man who has felt this power would make it known in his immediate circle, the world would speedily be evangelized and it need no longer be said: "The light shineth in darkness and the darkness comprehendeth it not."

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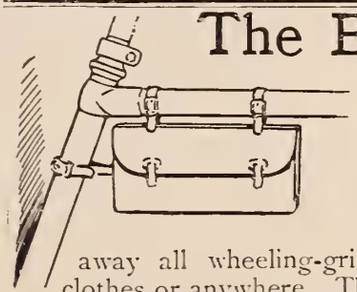

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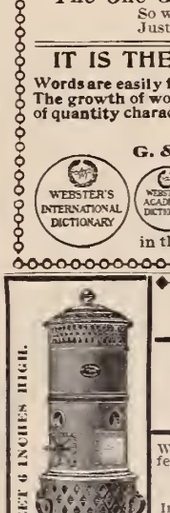

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A young man or woman with brains and energy can find congenial employment for part or whole time, among Christian people, and paying $10 to $20 a week by addressing Ziegler & Co. 220 Locust St., Philadelphia.

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"It gives me pleasure to say that you have cured me of Asthma. I suffered several days at a time every year for over ten years before I commenced Dr. Hayes' treatment. After a thorough trial I was cured, and haven't suffered a minute since. This was over six years ago. If you wish you may publish this."—G. L. CONNOR, M. D., Cokesbory, S. C.

Write for Thesis, Blank for Free Examination and 2,000 other references.
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CUBAN REFUGEES HELPED.

Missionary Work Among the Exiles at Tampa—A Bit of Cuba on our own Coast.

THERE has always been a considerable immigration from Cuba to Florida, and this movement has been accelerated by the war now raging on that beautiful island. Key West and Tampa have always had a large Cuban population. In Tampa, there are not less than 9,000 Cubans. In Ybor City, the Cuban ward of Tampa, one could readily fancy one's self in Cuba. The only language spoken is Spanish, and the dress and customs are thoroughly Cuban. Pretty girls, chattering Spanish, sit on door-steps. Canaries and mocking-birds are singing on the verandah of almost every cottage. These people are very fond of song-birds. They hold their sweet-throated captives at a high price if a traveler asks to buy one. Twelve to fifteen dollars is the least that will purchase a mocking-bird, though higher sums are often asked. And so beautiful is the voice of this bird, that music at this price seems cheap. Very few of the people seem to eat food cooked in their own homes. They buy from public caterers who make a business of furnishing meals, children acting as the carriers.

Perhaps there was never a time in the history of Key West and Tampa, when missionary work could be done so effectively there among Cubans as now. Many Cubans who may now be reached by the Gospel-worker in either of these places, are people of refinement, who will return to their native island when the war ends. If brought to Christ, they will do much toward shaping and purifying the religious life of the coming republic.

An interesting example of missionary work among the Cubans is supplied in the history of the Immanuel Cuban Mission. In 1893, Rev. E. P. Herrick, a Congregationalist minister, who had been a missionary in Mexico, came to Ybor City, and started a mission there. Through the generosity of a Connecticut friend, a handsome chapel has been built, and its day and night services are well attended. The day-school, which is operated in connection with it, has fifty-six scholars, and the Sunday School over one hundred members. From this little centre, a light is being diffused which will reach the battle-tossed island in good time. A good philanthropist who wanted to help Cuban-Americans by calling them to worship, might supply to this chapel the yet unfilled need of a bell, or might render the very important service of putting the day-school on a footing to do more efficient work.

In A Moslem "Sacred City."

Revolting Orgies in Kairouan, where the Gospel Is Unknown.

IN a recent letter from Sousse, Tunis, F. C. Spurr, a traveler, gives a graphic description of certain superstitious rites he recently witnessed in Kairouan, the sacred city of the Moslems of Tunis—a city in which there is not at the present time a single missionary of the Gospel. He writes:

"We learned that there was to be a performance of the Aissaoui in the Mosque that evening. Four sous obtained for us admittance, and towards sundown we found ourselves in the courtyard of the Mosque. Some twelve or thirteen old men were already seated on a large carpet chanting at a most rapid rate the first chapter of the Koran, followed by the 'witness' to Mohammed. In about half an hour a large crowd had assembled; the tom-tom beaters were all ready, and the holy men were all in place. I should explain that these Aissaoui are men who are supposed to be so devoted to God that He grants to them special privileges in the way of a perfect immunity from all harm. They may eat scorpions and serpents, cut themselves with swords, &c., and yet remain unhurt. They are the most fanatical of the Moslem sects, and at festival times it is highly dangerous for any Christian to be in their vicinity.

"Some twenty-five of the Aissaoui stood in a row, their hands clasping each other. The tom-toms then started, and a choir of professional howlers accompanied the music. In five minutes the scene was one of the wildest and most riotous character; it simply beggars description. Women in an adjoining apartment screamed at the top of their voices; the saints swayed to and fro, yelling out the name of God from their throats until the combined sound was that of an awful pandemonium. Then nine young men suddenly tore themselves from the ranks and dragged off their shirts, leaving the upper part of the body quite naked. There followed the most revolting scene I have ever witnessed. Long, sharp, iron spikes were driven through their flesh—shoulders, stomach and eyelids. Others took swords and gashed away at their throats and abdomen. Two of their number seized a broken glass (which we had previously examined) and chewed it into small pieces. These feats increased the riot; several of the men went simply mad, dashing their bodies to and fro and uttering the most piercing cries. We were in a corner, unarmed and surrounded by these madmen. We had absolutely no protection, so we concluded that the best thing would be to get out if we could, before they proceeded to further lengths, because it is no uncommon thing for these Aissaoui to turn upon any bystander and relieve him of a little of his anatomy. So we watched our opportunity, glad enough to escape so easily. I am expressing a real conviction when I say that I believe we were amongst possessed men that night. But they think it is a sign of sanctity! Mohammedanism in practice is one of the most cruel and demon-like forces of the world. O that the light of the Gospel may soon shine upon these deluded people!"

Free to all Readers.—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in the last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all [illegible] by Uric acid in the blood, or disordered [illegible] of the Kidneys and urinary organs. The *New York Herald* publishes the remarkable cures by A. C. Darling, minister of the gospel at North Contentia, New York, cured by Alkavis, who, [illegible] if he had lost faith in man and medicine, was [illegible] preparing himself for certain death. [illegible] to this wonderful new remedy, [illegible] from other ailments, including many cases of kidney trouble from disorders peculiar to womanhood. The Cotton Kidney Cure Co., of No. 415 Fourth Avenue, New York, who [illegible] are not only importers, but manufacturers of Alkavis, that for the sake of introduction they will send a free treatment of Alkavis to [illegible] to every reader of *The Christian Herald* who [illegible] suffering from any form of Kidney or Bladder disease, Pain in the Back, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints or other [illegible] the natural proper action of the Kidneys or Urinary Organs. We advise all sufferers to send their name and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

Malaria is one of the most insidious of health destroyers. But Hood's Sarsaparilla effectually counteracts its deadly poison, prevents the fever and builds up the system.

A Hindoo Rite in Ireland.

A correspondent of the London *Graphic* has discovered the existence in Ireland of an ancient superstitious rite, which is identified with one common among the Hindoos. He says: "The cow ceremonial—an ancient symbol of regeneration—consists in passing selected children for nine successive mornings underneath the body of a cow. Friends and relatives assemble, and with much crossing and prayer the rite is completed. The practice has its prototype in the religion of the Hindoos. Every village possesses a wise woman, or sibyl, who prescribes this ancient rite to preserve children from the 'fairies.' Hindoos use a golden cow in a somewhat similar ceremonial."

Danger in Soda.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger: moreover, the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20-grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50cts. per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co., of Marshall, Mich.

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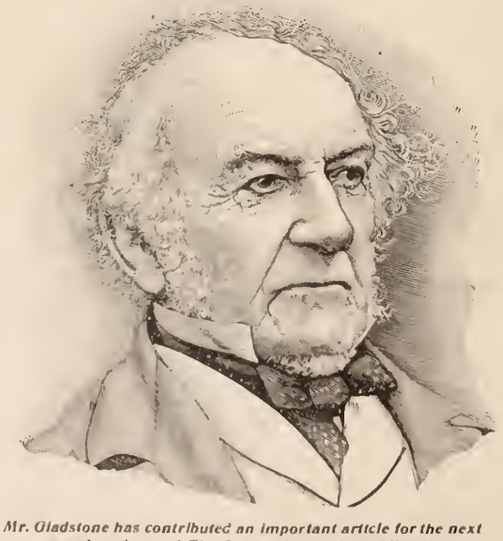

Mr. Gladstone has contributed an important article for the next year's volume of The Companion, to be published in the New Year's Number.

TO GIVE MORE than is promised has always been the practice of The Companion. The two hemispheres have been searched for attractive matter for the volume for 1898, and the contributors for the year include not only popular writers of fiction, but some of the most eminent Statesmen, Scientists, Educators, Explorers and Leaders of Industry.

FOR ALL THE FAMILY. **The Youth's Companion** 52 TIMES A YEAR

The following partial list of contributors indicates the strength and attractiveness of next year's volume:

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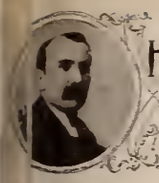

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

Heroism of the Plodder.

To my mind, there is no grander specimen of the hero on the face of the globe than a boy who finds himself in that awkward epoch when he can find no place for his hands, and his trousers are never long enough to cover his ankles in the midst of pinching poverty. There seemingly no chance for education or for anything, who in such discouraging condi-

SAMUEL WILSON NAYLOR.

tions sets his teeth and with clinched teeth his toilsome way through the academy and college and theological school, and stands, ten years after, a splendidly educated, broadly cultured, nobly Christian man of the world. I am going to tell the story of one such man because he is a type of thousands of brave boys and girls who have heroic struggles like them in every State of the Union. Samuel Wilson Naylor began his fight for an education in Washburn College, Topeka, Kansas, in the preparatory department in 1883. His family lived on a farm, and for the first half year he walked at home and went to and fro, five miles every day, and looked after the farm work night and morning. The rest of the time he did clerical work for a man who gave him in payment a humble room and two meals a day. The third meal, at that time, was always in demand, but never a doubtful quantity, and sometimes did not appear. As he had been able to take Latin during his first year's course, he made up the entire year's work in that language while following a reaping the summer vacation. During this he kept "Batchelor's Hall" with a neighbor, the two boys doing their own cooking. In 1885 he was elected treasurer by the students, and earned a part in this service to pay his board. In 1886-1887, he was elected steward of the boarding club, which again paid for his board. He was also this year, the business manager of the college paper, which died it with such care and efficiency that, in addition to paying all his own bills, he was able to refund some money which he had borrowed of relatives during the previous years. In 1888, he continued business manager of the college paper and Secretary of the Senate Committee of the State legislature, for whom he worked after hours of school hours. In his senior year, 1889, he continued to be business manager of the paper, and in addition to this was United States Census enumerator. It is to note that during these years, while he was supporting himself by this hard work, he was by no means lagging in his studies. He won the highest honors in the literary debate at the oratorical contest, and in 1890, he went to the Boston University School of Theology. During the first year he was assistant book agent, steward of the boarding club, and occasionally filled the pulpit of some village church. In 1891, he supported himself in the same way as the previous year, and during the latter part of the year, with three others, organized the Boston University Settlement, which is yet a flourishing institution in the old historic North End of Boston.

In 1892, he was field secretary of the University Settlement, which secured his support at the University, and he closed that year by carrying off the honors as the chosen orator of his class.

Let no one imagine that there was no chance for social recognition, or literary work, under these trying circumstances; for during these ten years he was several times president of the literary society. He was president of the College Y.M.C.A. during the entire collegiate course of four years; delegate to Moody's Summer School at Northfield, Mass., and during his senior year was corresponding-secretary for Student Volunteer movement for Kansas.

At the end of this ten years' constant cultivation of his mind and heart, he was in debt only two hundred dollars. This was soon wiped out, and after two years' pastorate, desiring still farther to fit himself for usefulness, he spent a year in foreign travel, visiting Egypt, the Upper Nile, and making a long tour in the Holy Land. He made almost the entire round in Europe on his bicycle, traveling in that economical way, over two thousand miles. Now, this was no genius at all; simply a straightforward, honest lad, with pluck and determination, and genuine Christian spirit, who knew how to plod and dig, and who would not be proud of his log-book as I have given it to you? Every church he may serve in the days to come, will feel the buoyant strength that he has gained by these years of "blessed drudgery."

God bless all the homespun heroes who are making their brave fight for a cultured and larger personality.

Smouldering fires of old disease

lurk in the blood of many a man, who fancies himself in good health. Let a slight sickness seize him, and the old enemy breaks out anew. The fault is the taking of medicines that suppress, instead of curing disease. You can eradicate disease and purify your blood, if you use the standard remedy of the world,

Ayer's Sarsaparilla.

For many years

I had occasional symptoms of heart trouble, writes Mr. A. M. Ferren, of Albion, O., Nov. 4, 1896, but could not think my heart was affected until it prostrated me. I then suffered for a year, doctoring all the time but continually growing worse, when my druggist advised

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which gave me prompt relief and I have required no medicine since. It

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Short breath, palpitation, fluttering, pain around heart, in side, irregular pulse, mean a diseased heart. Dr. Miles' Heart Cure is guaranteed, first bottle benefits or money refunded. Book sent free. Address, Dr. Miles Medical Co., Elkhart, Ind.

A Fortunate Escape

A BURLINGTON YOUNG LADY TELLS THE STORY OF HER RESCUE.

From the Clipper Burlington, Vt.

A reporter called upon Miss Lillian Warner at her home, 415 St. Paul Street, Burlington, Vt., and begged the favor of an interview.

The young lady is a musician and a pianist of considerable renown, and has her time fully occupied by engagements to play at concerts and other intertainments that are constantly taking place in the city, and the strain upon the strength and nervous energy of the pianist can be easily imagined.

"I never could have stood it once, but I have something now," said Miss Warner enthusiastically, "that braces me for my work. Some little time ago I was utterly unable to attend to my duties, owing to a disarrangement of my nervous system that affected my eyes with all the rest. They became so weak and troubled me so that I finally went away into the country to rest. The benefit obtained from the change of scene and freedom from care was, however, merely temporary, and upon my return to work I rapidly lost all that I had gained and more."

"But did you consult a doctor?"

"O yes, indeed; I put myself under the care of several doctors, and even tried many remedies recommended for cases like mine, but the medicines had no lasting effect, and it looked as though nervous prostration was to be my portion.

"I was about ready to 'throw physic to the dogs' when I first heard of Dr. Williams' Pink Pills for Pale People, and it was with but small faith in any benefit to be derived from them that I at last made up my mind to try them.

"Hardly had I taken the first box before I experienced a great relief from the weakness and nervous troubles with which I was afflicted, and my eyes grew stronger every day."

"Are you taking the pills now?" was the next query.

"No; as I told you the first box helped me a great deal, and after I had taken six boxes I felt so well that I left off the medicine entirely and have not taken any now for some weeks. I am able to attend to all my duties, and feel as well as can be, while my eyes continue to improve right along. I do not even mind the long walk from my home to the business part of the city.

Miss Warner further said that Dr. Williams' Pink Pills for Pale People build up the system, giving a lasting effect and not merely a fictitious strength for the time being.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for $2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Consumption

If you value your Life

Or the Lives of those nearest and dearest to you,

Read!

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DEAR MR. CONGREVE.—As a rule I have no faith in advertised remedies: but it must now be some twenty-five years since I saw in the person of one of my students the effects of your Balsamic Elixir. He seemed at death's door, but he lives now, a strong, hearty man. Since then I have seen in many, very many instances, the most happy results following your medicine. I do not go by hearsay, but I testify to what I have seen with my own eyes. I believe that you have saved numbers from Consumption. I have friends with coughs and weak lungs, who speak of your medicine with sincere gratitude. Personally I find it most useful in the case of wearing cough. Very reluctantly do I give testimonials for publication; but I send you this as your due. What I have seen of God's healing power through you, demands of me that I speak for the good of others. I have those around me whose health I value, and they are living witnesses that yours is a very beneficial preparation. Yours heartily,

Spurgeon.

"Westwood," Beulah Hill, England.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read my book on Consumption and the Lungs and Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis; together with accounts of nearly 400 successfully cured cases *any one of which may be like yours*, to be had post free for 25 cts., or the book will be sent free with every first order for $1.00 bottle of **Congreve's Balsamic Elixir.**

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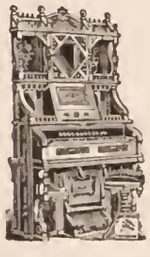

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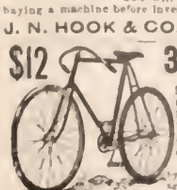

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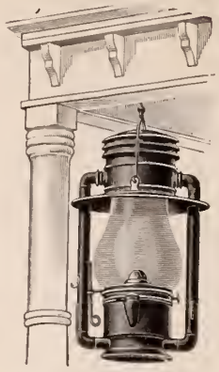

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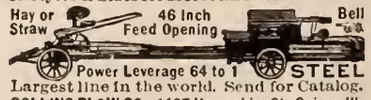

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VOLUME 20.—NUMBER 42.

Rev. T. De Witt Talmage, D.D., Editor.

NEW YORK, OCTOBER 20, 1897.

PRICE FIVE CENTS.

ORN AND MAIZE OF THE ORIENT.

ur ndian Corn" Believed to have been Known and Cultivated in Asia and Egypt in the most Ancient Times.

MAIZE, or Indian corn, was believed to have been unknown in ancient times. Although there are sev- tances in the Scriptures where the corn" is used by the translators, it s ariably held to refer to the cereal nly known throughout Asia and and never to maize, which botan- at agricultural authorities declared e been unknown in the Old World

authority, came another still more surprising. M. Rifaud, an explorer and scientist, found under the head of an ancient mummy at Thebes, Egypt, a small quantity of Indian corn and some withered maize-leaves. Since these disclosures, other facts have come to light which would seem to discredit the old theory that maize was indigenous to America. It has been shown to be widely

grains in the world. It is exceedingly nutritious, and is prepared in many different ways for the table. In Arabia and Egypt, it is a common article of diet. The Bedouins of the desert carry in small sacks or handbags slung at the side, like haversacks, a quantity of Egyptian corn identical in appearance with our Indian corn, which they use as their principal food during arduous desert journeys. At the close of the day, they roast a double handful of the grain in a metal dish over a fire, and eat it with keen relish. Our photograph on this page presents a scene familiar in almost every Egyptian city.

ready mentioned, concerning the great antiquity of maize, it is not unlikely that, with further light on the character of the ancient cereals, our learned investigators will yet come to the conclusion that the "corn" of the Bible may, after all, have included this life-giving and strengthening food. Maize may have been stored up with other food supplies, in Joseph's granaries, to provide against the years of famine in Pharaoh's kingdom, and it may even have formed a part of the vast crops that covered the waving fields on the Plain of Minkhna, or "Plain of the Cornfields," in the beautiful Vale of Shechem.

A SELLER OF MAIZE IN ALEXANDRIA, EGYPT.

e discovery of America. Maize, us and nutritious grain, therefore, en universally regarded as origin- exclusive product of the Western here, and it was not until the dis- of the fact that it was found fully ed in a Chinese botanical work of teenth century, that this faith was shaken. Following this discovery Bonafous, a distinguished Austrian

diffused through Asia and the Indian archipelago, and it may have been known in and brought to Palestine by the Egyptians. Moreover, it is said by Viterbo, a writer of note, to have been brought by the Arabs from Egypt and Arabia into Spain in the thirteenth century.

Whatever its origin, it is beyond question that, as an article of food, maize is now one of the most extensively used

and also in not a few in Syria. Maize merchants come to the market-places from the country on the mornings of certain days every week, their asses bearing sacks or panniers filled with corn and other vegetables. In our illustration, an old water-carrier is bargaining with the dealer for a single ear of corn which he has picked out of the basketful

In view of the recent discoveries, already mentioned, concerning the great antiquity of maize, it is not unlikely that, with further light on the character of the ancient cereals, our learned investigators will yet come to the conclusion that the "corn" of the Bible may, after all, have included this life-giving and strengthening food. Maize may have been stored up with other food supplies, in Joseph's granaries, to provide against the years of famine in Pharaoh's kingdom, and it may even have formed a part of the vast crops that covered the waving fields on the Plain of Minkhna, or "Plain of the Cornfields," in the beautiful Vale of Shechem.

After the reign of Solomon, Palestine became a great corn-exporting country, and although the agricultural interests of the Holy Land, under the blighting Turkish rule, have greatly deteriorated, there is no good reason to suppose that her people, in the palmy and prosperous days of her power, were ignorant of a cereal which seems at that time to have been widely known throughout Asia and Egypt.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

E. C. Clark, Brooklyn, N. Y. In Ezekiel's prophecy he uses the figure of two sticks. (Ezek. 37: 10-20.) What do the sticks symbolize?

The figure is probably an allusion to the tribal rod mentioned in Numbers 17. The promise is of a reunion of the two kingdoms of Judah and Israel in the last days. They separated on the accession of Rehoboam, son of Solomon, ten tribes becoming united under Jeroboam. (See 1. Kings 12.) The kingdom lasted 253 years. Various suggestions have been made as to the identity of the ten tribes. Some writers hold that the Anglo-Saxon race descended from them.

Inquirer, Germantown, Pa. When Paul directed, in 1. Corinthians 5: 5, that a certain man should be delivered to Satan, did he mean that he should be given over to perdition?

No; he states explicitly that it was that he might be saved. The man, a member of the Corinthian Church, had fallen into grievous sin, and was living a vicious life. Paul, hearing of it, decides that he must be excluded from the church. He repented, as the event proved, for in his second epistle Paul directs that he shall be tenderly received, lest he be swallowed up by over-much sorrow (11. Cor. 2: 7.) The exclusion was leaving the man without means of grace, and Paul tells the object of it, namely, that the flesh, that is, the lusts and passions of his nature, might be purged from him, so that his soul might be saved. The casting of him out of the Church meant, in Paul's mind, the giving him up to punishment and the will of the enemy, not for his eternal destruction, but for temporary chastisement. Some commentators have thought that Paul's sentence included the infliction of some malady, which he certainly did inflict in another case (Acts 13: 11), but that is not directly stated. The words imply discipline that would render the man less under the influence of his fleshly appetites.

A. Morton, Dubuque, Ia. Is it a sin to use tobacco? If so what is the plant meant for? I contend everything in nature has some right use, if we can only find it out.

Anything that defiles the body, which we ought to keep as a pure temple of the Lord, is sinful. The tobacco plant, like all others, has its uses, which are entirely apart from its abuse. Physicians have found it to possess many valuable medicinal qualities. One American army surgeon has written a book or pamphlet on the use of the tobacco leaf in gunshot wounds. Corn and grapes have other uses in the human economy than the mere production of intoxicants and so with the tobacco plant.

James M. D., Davenport, Ia. Should an upright [illegible], who prays for the downfall of all evil, go to the polls and vote with either of the old parties, both of which depend on the saloon vote?

Christians are not frequently above their party, morally, and there would seem to be no reason why a Christian should not give his support to such nominees. A conscientious voter should carefully select his candidates, and [illegible] for them in the interest of good government. If all Christians were to stay away from the polls, the corrupt element would soon control the government.

A. D. [illegible] Why is it that the beautiful word "Sabbath" seems to be now almost out of use, being supplanted by the word "Sunday," which [illegible] in the Bible? Why do not [illegible] it more? In twenty years I never heard it called by any other name than "Sunday."

The word "Sabbath" is derived from the Hebrew "Shabua," meaning "seven," or a period of seven days. It was employed to designate the seventh day of the Jewish week (from sunset on Friday to sunset on Saturday). Under the Christian dispensation the day of rest is changed from the seventh to the first day of the week, in memory of Christ's resurrection, and the true congregation thereof is another Sabbath [illegible] the ancient Jewish term) not Sunday (which is the local appellation, i. e., "the day of the sun"), but "the Lord's Day." It is not with us, as with the Jew, a day of rest and absolute abstention from all employment, but a day of spiritual recuperation and religious activities in a thousand different directions, and a period of withdrawal from secular pursuits. Under the Mosaic law, one might not walk beyond a certain distance, nor light a fire, nor even carry a handkerchief. With us it is rather a day of celebration and glad Christian work, wholly unhampered by the ancient restrictions and obligations which were designed to apply to a different age and dispensation. The use of any one of the three terms—Sunday, Sabbath or Lord's Day—is, however, with most people, rather a matter of habit than of principle, as the historical facts are thoroughly well established.

Psychological Student, Yonkers, N. Y. Do you not think that soul may be taken as practically synonymous with character?

No; we would say rather that character is the expression of the soul. The character is the combination of qualities distinguishing a person; the soul is a distinct entity. A man's character may change, but the soul is himself, his very life, incarnate. A violent, vicious man may become gentle and pure, and we speak of his character being changed; but the soul grows, develops, yet does not change its identity.

B. C. Tilton, N. H. Does not the new discovery of the sayings of Jesus, described in a recent number of your journal, invalidate the warning of Revelation, 22.18, against adding anything to the Bible?

The warning refers only to the Book of Revelation. It is probable that much has been added to the Bible since that passage was written. The Gospel of John is generally believed to have been a later production. John, himself, said at the conclusion of his Gospel, that there were many things about Jesus that had not been included in the Gospels, and if we can recover any of them, we shall be very glad, in spite of the warning.

A. H. M. Sutton Ia. What is the "ceasing" referred to in Psalm 49: 8: "The redemption of their soul is precious, and it ceaseth forever"?

Two explanations are suggested, and it is not clear which of them the Psalmist had in mind. One is that he referred to the coming Messiah who would redeem the soul by one sacrifice of himself. It would not be continuous, but would cease forever. The same idea is given by the author of the Epistle to the Hebrews (7: 27). The other explanation is that the Psalmist in the previous verses was showing that no man could redeem his brother. The work was beyond his power, and he must not attempt it. This explanation agrees with the rendering of the verse in the Revised Version: "The redemption of their soul is costly and must be let alone forever."

Young Bible Reader, Troy, N. Y. Genesis tells us (5: 16), that Cain went to the land of Nod and married there. Whom did he marry and whose descendant was she?

The word *Nod*, simply means land of exile or flight, probably the country east of the Garden of Eden. The Bible narrative implies the existence of a considerable population in Cain's time. His wife must have been one of his sisters. (See Gen. 5: 4.) Some traditions call her *Save*, and others *Azura*.

Teacher, Brooklyn, N. Y. How many psalms did David write?

It is generally supposed that he wrote seventy-three in the Hebrew text and at least eleven others which are found in the Septuagint.

Subscriber, Smith, Mich. 1. I have read somewhere that Jewish slavery, or servitude, was abolished before the Christian era; if so, by whom? 2. As prayer is the sincere desire of the heart or soul, am I not right in saying that when men vote, regardless of party, and conscientiously, their vote is a silent prayer?

1. Slavery, or servitude, among the Hebrews themselves was not a national institution in the peculiar sense in which it prevailed among other nations. The Mosaic laws were so framed as to make slavery and similar abuses as difficult as possible, and to afford every opportunity for enfranchisement. The recurrence of the year of Jubilee freed all slaves, and, besides, the seventh or Sabbatical year released all who were in bondage for debt or dishonesty. In one instance (see Jeremiah 34: 14) all Hebrew slaves were freed at the Sabbatical year. There were also other provisions for manumission, as when a master died, without leaving a son, no one else having any power to claim the slave. There is no evidence that slavery, or servitude, had disappeared before the Christian era. Had such been the case, it would undoubtedly have been referred to in some of the Epistles; whereas, we find frequent references in them to Roman and Grecian servitude, and it is reasonable to infer that the Jews of that time still held to the old Mosaic traditions. Slavery gradually disappeared from Palestine as the Greek and Roman Empires came under Christian influences. 2. Such a vote, cast conscientiously, would be equivalent to a silent prayer for success.

J. B., Woodside, Cal. Are we to understand from Nathan's address to David (11. Samuel, 12: 8), where he speaks of God's having given him wives, that God approved of polygamy?

We do not believe that God approved of polygamy. The instances of it in the Old Testament showed that the results of more than one wife were unhappine[illegible] jealousy. God was teaching men by his dence that it would conduce to their [illegible] to have not more than one wife. Nat[illegible] reproving David, reminded him that already several wives, and therefore, no excuse for taking Bathsheba. He after the manner of an Oriental devo[illegible] in ascribing to God the possessions whi[illegible] fallen to David's lot. The remark is s[illegible] ously a form of speech, that it affo[illegible] grounds for basing on it the assumptio[illegible] God favored polygamy.

Annie S., Ogden, Utah. How did the Red [illegible] its peculiar name? Was it because of [illegible] that so many Egyptians were engulfe[illegible] that their blood reddened the waters?

Etymologists have suggested that th[illegible] is derived from the fact that it is the [illegible] Edom, *i.e.*, the Red Man, while botanist[illegible] that it doubtless arose from the fact t[illegible] tions of the waters are covered with [illegible] from a few yards to several miles [illegible] which, being composed of minute anim[illegible] organisms, dye the waters a blood red. [illegible] narily its waters are blue, like those [illegible] seas.

R. A. S. Martinsburgh, Pa. In the miracl[illegible] sun-dial of Ahaz, described in 11. King was the day really lengthened?

Probably not. It is not likely th[illegible] would interfere with the motion of th[illegible] for such a purpose. All that the kin[illegible] was that the shadow on the dial [illegible] go back. This might be done in som[illegible] way. The laws of refraction might [illegible] ized. Rosenmuller records an instanc[illegible] shadow moving backwar[illegible] sun-dial as the result of [illegible] intervening in a peculiar [illegible] tween it and the sun. So[illegible] of the same kind may ha[illegible] pened at the crisis of He[illegible] illness. The miracle would [illegible] if that were so, in the clou[illegible] brought at the particular [illegible] quired to fulfil the King's [illegible] That a miracle was worked [illegible] way every believer in th[illegible] must admit, but it would [illegible] be worked in the way whic[illegible] not disturb the laws of [illegible] verse, if such a way were [illegible]

G. H. L., Allentown, Pa. Can [illegible] tian carry a life insurance [illegible] ing to Matt. 6: 25-33, an[illegible] of a consecrated life?

Certainly. Thrift and e[illegible] are virtues that belong [illegible] Christian character. M[illegible] reasonable provision for th[illegible] needs of one's family or [illegible] dants should not be rega[illegible] hoarding worldly treasure[illegible] Tim. 5: 8.

Young Believer. I started [illegible] Christian life some mor[illegible] as I hope. But I had n[illegible] the ecstatic joy I hear oth[illegible] of, and I am not sur[illegible] am saved. I know I have [illegible] I struggle against sin, a[illegible] I yield I am grieved, an[illegible] fresh effort to overcome. [illegible] conclude that I am n[illegible] saved because I am no[illegible] ous as others, and have [illegible] kept from sin?

We see no reason for suc[illegible] clusion. No one is save[illegible] joy, or by the agony of [illegible] pentance. It is Christ wh[illegible] If you are trusting in him [illegible] vation, as you appear to [illegible] more is needed. He will continue t[illegible] work that he has begun in you, and m[illegible] tion as you yield yourself to him, you[illegible] peace and power. The Christian sho[illegible] away from himself to Christ, tryin[illegible] things to follow him in submission t[illegible] will, and in loving service to all with w[illegible] comes in contact. The best evide[illegible] conversion has taken place is not to l[illegible] in the memory of a past experience[illegible] present life and service.

Mrs. A. McL., Belknap, Ga. Gibralt[illegible] rocky promontory of the Spanish coast Mediterranean.—Friend in Virginia. [illegible] Mrs. G. S. K., Tadmor, O. You should [illegible] attention to them.—A. C., Round Lak[illegible] There are good substitutes, which can be [illegible] from any drug store.—Mrs. F. N., Lond[illegible] Vt. These facts were all published re[illegible] THE CHRISTIAN HERALD, under the [illegible] "Facts for Bible Students."—Constant [illegible] 1. The statements regarding apprehen[illegible] famine in Ireland were made in cable disp[illegible] the New York newspapers published w[illegible] last few weeks. They had to do with th[illegible] season. We have no details beyond those [illegible] published. 2. We do not know to what e[illegible] "four-footed carrier" is used. Possibly so[illegible] might be able to inform you fully.—Mrs. B[illegible] Fort Ann, N. Y. They do not profess [illegible] Christ, nor do they celebrate the Commu[illegible] ice.—Reader, Troy, N. Y. Certainly, t[illegible] ing is obvious.—Inquirer, Chicago. Th[illegible] School Lessons next year are for the first [illegible] Matthew and Mark, and during the second [illegible] Kings and Chronicles.—L. V. M., Smit[illegible] Tex. There is no such prohibition in th[illegible] The prohibition is comparatively moder[illegible] based purely on physiological grounds.—[illegible] One. Talbotton, Ga. Write to Mr. Va[illegible] Gospel Mission, New Orleans, for informa[illegible] J. W. Knight. We are not aware that it [illegible] special use.—James Perkins, Iowa. We [illegible] itor *The Electrical World*, New York, [illegible] mation on the subject.

GENERAL VIEW OF VICTORIA, THE CAPITAL OF BRITISH COLUMBIA.

Victoria lies across the Strait of Juan de Luca from Seattle, and is the western terminus of the Canadian Pacific Railway. It has a most picturesque site, and many handsome public buildings and private residences. From a sleepy little settlement it was suddenly transformed, by the gold discoveries of 1856, to a bustling commercial town. Its present population is about 17,000. The recent gold finds on the Yukon have already given a wonderful impetus to Victoria, which may be expected to become at no distant date one of the important cities of the Northwest.

A KLONDIKE GOSPEL-BAND.

Captain de Soto and his Brave Little Company of Converts, to March Across the Continent and win Souls in Frozen Alaska.

READY FOR THE LONG JOURNEY ACROSS THE CONTINENT.

WITHIN the next two weeks, a little company of courageous Christian converts, inspired by the desire to win souls for Christ, will start on a tour across the Continent to the mining camps of bleak Alaska as their ultimate destination. This little band of seven anticipate many hardships during the journey, much of which will be covered on foot; but they set out with high hopes and full of confidence that He whom they serve will see them safely through. After leaving New York City their route will lie through New Jersey, Pennsylvania, Maryland, the District of Columbia, Virginia, West Virginia, Kentucky, Indiana, Illinois, Missouri, Kansas, Nebraska, Colorado and Utah, to California, which they expect to reach about the latter part of March or early in April of next year. Thence they will proceed to Seattle, Juneau and the Yukon, reaching the pass after the snows have melted and as soon as they are open to travel. Along the entire route from New York to Alaska, Gospel services will be held at every available point, either in churches or other buildings, or, where no other facilities are available, in the open air. On arriving at the gold fields, the Gospel Band will at once begin evangelistic work in the mining camps.

Captain Alexander de Soto, the leader of this unique expedition, has been actively preparing for the proposed journey for several months, and has chosen his men with special eye to their physical ability to stand the strain of such experience, as well as with a view to their usefulness in the evangelistic work before them. Captain de Soto has been in frequent consultation with Superintendent Wyburn, of the Bowery Mission, and the latter has aided him in many ways in perfecting plans and equipping his band. Several members of the party are now Mission converts, and all are frequent attendants at the gatherings in the old mission hall, where in the last seven years thousands of wanderers have been won to Christ.

Captain de Soto speaks most enthusiastically of the work to be undertaken by the Klondike Gospel Band. He says:

"Our purpose is to spread the Gospel among the gold-seekers in the Klondike region or wherever the stream of incoming population may lead. Missions are needed wherever miners congregate, but more particularly at Dyea and Dawson City. The former is described as a 'hotbed of vice,' and the latter, according to all reports, is equally godless. I have spent several years in just such camps and know what they are. I can see how fathers forget their children, and husbands their wives and their homes; how wretched the condition of some of those women is in such places, and how the gambling fever seizes its victims and drags them to ruin. Nothing can cure such evils but the Gospel of Christ. I have seen the hardy miners throwing away their gold over the bars of the saloons. Some I have seen going lower and lower until they became mining camp tramps, and had lost all sense of manhood.

"Our band of rescued men—all of them thoroughly saved—are willing to give their lives to this work. We shall go to Dawson City where our first mission will be started next spring. One of our party is a physician who is willing to rough it with the rest."

Regarding the funds for the equipment and the necessary expenses on the journey, Captain De Soto said: "We shall give a farewell service in New York, and we hope to receive enough in donations from good people who are sufficiently interested in the work we are undertaking. Our outfit will consist of stout, serviceable suits, blankets and a pack-horse. Each man will carry his tools—a pick-axe and spade, with such other necessaries as are usually carried by men starting out on the trail. The A. A. Kiffe Co., of New York City, has generously supplied the outfits. We shall foot it from place to place, and hold meetings where convenient, and preach the Gospel all along during the journey.

F. BAYLIS. DR. CARPENTER. GEO. GARNER. CAPT. DE SOTO. H. M. KETLER. W. LEECH. L. J. PAYNTER.

CAPT. DE SOTO AND HIS KLONDIKE GOSPEL BAND.

With respect to the men who compose the Klondike Gospel Band, a brief biographical sketch of each is given below:

Captain Alexander de Soto, the leader of the band, is a man of fifty-seven years, although he seems to be hardly forty. He is a native of Spain, a lineal descendant of Hernandez de Soto, the discoverer of the Mississippi. He was intended for the priesthood, but in early boyhood ran away to sea, became a captain, settled in Montevideo, and fought there under Garibaldi. He served in our own civil war, and was also an officer in the Peruvian army during the war between that country and Chili in 1878. He became an adventurer and gambler, and finally drifted to New York, where he was converted at the Bleecker Street Mission in 1890, and has since been a stanch Christian and a zealous worker for souls. He is a successful business man, and at the present time is an active partner in a prosperous manufacturing company on Long Island, with offices in New York City. Captain de Soto leaves his business affairs in good hands during his absence. He has surrounded himself with a company of men, all earnest and resolute Christians like himself, and willing to make sacrifices to win souls.

William Leach, one of the band, is a native of Somerville, N. J., twenty-six years of age, and the son of a miller. In 1890 he experienced conversion, and in January of this year he fully consecrated himself to Christ. He will be the chef and have charge of the commissariat.

Frederick Baylis was born in England thirty-nine years ago. He has seen army service in Zululand and proved a good soldier. Like other thinking men, he reached a point in life where he realized how empty life and its baubles from a worldly standpoint would be, and he now praises God that he is a soldier of the Cross and is fighting the battle against sin.

Lincoln J. Paynter was born in Reading, Pa., June 4, 1867, received a collegiate education at Ursinus College, and taught in the public schools of Pennsylvania and New Jersey. In October, 1896, he attended a meeting held at the Bowery Mission, where he was saved by grace.

Dr. G. Carter Carpenter, who accompanies the expedition, is a descendant of a long line of physicians and surgeons, many of them members of the Royal College of Physicians and Surgeons of Scotland. He was born in Brooklyn in 1864. He was a professing Christian for years, but in June, 1896, became a real believer, and now devotes his life to the cause of uplifting others.

Harry M. Ketler is a Philadelphian, thirty-seven years of age, a descendant of sturdy Pennsylvania Dutch stock. He is a printer by trade. He was converted at the Jerry McAuley Water Street Mission in 1895. He has just returned from a successful trip with a gospel wagon through Massachusetts.

George Garner, the sixth of Captain de Soto's band, came to this country from Manitoba, Canada. He is of English birth, and was converted in his native land in 1874. In 1886 he consecrated his life to God's work, and has ever since been a faithful worker.

Any readers of this journal who are interested in aiding this movement to establish a Gospel work on the Klondike, may address Mr. Wyburn, Superintendent of the Bowery Mission, 105 Bowery, New York, who will reply to all inquiries.

BARGAINING CHRISTIANS.

From an Address by Mr. D. L. Moody.

BARGAINING Christians are the greatest stumbling-blocks we have in the Church of God to-day.

After God had said to Jacob "Thy seed shall be as the dust of the earth," he ought to have been girded up so as to be strong all the rest of his life.

Jacob started from home with a lie on his lips. His mother, Rebecca, favored it, and her punishment was that she never saw her boy again. We never make anything by taking God's planning into our own hands. Jacob goes down to live with Laban for twenty years. He resorted to driving sharp bargains with Laban. He worked seven years for a wife and then got the woman he did not want! He reaped the fruit of his sin. If you plant potatoes you won't get cucumbers or water-melons! Whatsoever a man soweth that shall he also reap. He lived down in Haran twenty-five years without an altar. He lived as no child of God ought to have lived. He could have had all of Palestine; God had offered him the title deeds. A man to whom God had promised so much ought not to have done a mean thing. No child of God can afford to do a mean thing.

Some of God's promises are on conditions and some are without conditions. He made unconditional promises to Jacob, yet, although the Lord had said to him, "Arise, get thee out of this land," instead of going out like a prince, he sneaks away like a thief.

He ran away from Laban, who soon after pursued him, and would have destroyed him if the Lord had not turned his heart. Then Jacob turned his face toward Bethel, and the angels of God met him, and he said, "this is God's host." Christians who try to make bargains with God get full of difficulties. Jacob is again guilty and afraid. He begins to divide his people into two bands to meet Esau, his angry brother. He begins to plan again. He could trust God just as far as he could see him and no further.

We often hear of the wrestling of Jacob. When did Jacob prevail? Not until his flesh was weak and his thigh out of joint, and all the good he could do was to just hold on to God. So with us. He will not help us till we give up trusting in our own strength.

And Jacob said unto his household, "Put away your strange gods." If we have idols in our hearts will God dwell there? And Jacob hid the idols under the oak at Shechem. It would be a good thing if we should burn our idols under the oak at Shechem. How about those novels and cards that many love? We must put away such strange gods. If you join the church, pay your debts and keep out of jail, you are told it is all that is necessary nowadays. If there is a grand party coming off, it is more important than the prayer-meeting. Put away your idols if you want God to come and dwell with you.

When Jacob came to Bethel he built an altar and called it El Beth-el. He kept his own name off this time. Jacob got into trouble again. He sent down to Shechem to see how the boys were getting on. They had gone there to trade, and perhaps they had dug up the old idols that Jacob had buried there under the oak. Jacob sent Joseph down to see them, and they sold him into slavery, and brought his blood-stained coat to Jacob. Ah! the reaping-time had come to him at last. We are just as shure to reap as we are to sow. It took twenty long years for Jacob to reap what he had sowed. It is a great deal better to let God choose for us, and not attempt to make any bargain with him.

A young minister in Scotland began to preach on the sins of the present day. The old sexton said to him, "Ah, sir, if you want to be popular don't preach on the sins of the present day." I find that when God writes biographies of men in the Bible, he puts all in, good and bad. Grace and government go together all the way through the Scriptures. God rides in a chariot with two wheels—grace and government. You will have a stormy voyage if you try to resist God's will.

THE METROPOLITAN PULPIT

THE THREE TAVERNS.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Acts 28: 15. - - - - - - - - They came to meet us as far as Appii Forum and the Three Taverns.

SEVENTEEN miles south of Rome, Italy, there was a village of unfortunate name. A tavern is a place of entertainment, and, in our time, part of the entertainment is a provision of intoxicants. One such place you would think would have been enough for that Italian village. No! There were three of them, with doors open for entertainment and obtuscation. The world has never lacked stimulating drinks. You remember the condition of Noah on one occasion, and of Abigail's husband, Nabal, and the story of Belshazzar's feast, and Benhadad, and the new wine in old bottles, and whole paragraphs on prohibition enactment thousands of years before Neal Dow was born; and no doubt there were whole shelves of inflammatory liquid in those hotels which gave the name to the village where Paul's friends came to meet him, namely, the Three Taverns. In vain I search ancient geography for some satisfying account of that village. Two roads came from the sea-coast to that place: the one from Actium, and the other from Puteoli, the last road being the one which Paul traveled. There were, no doubt, in that village houses of merchandise and mechanics' shops, and professional offices, but nothing is known of them. All we know of that village is that it had a profusion of inns—the Three Taverns. Paul did not choose any one of these taverns as the place to meet his friends. He certainly was very abstemious, but they made the selection. He had enlarged about keeping the body under, though once he prescribed for a young theological student a stimulating cordial for a stomachic disorder; but he told him to take only a small dose—"a little wine for thy stomach's sake."

One of the worst things about these Three Taverns was that they had especial temptation for those who had just come ashore. People who had just landed at Actium or Puteoli were soon tempted by these three hotels which were only a little way up from the beach. Those who are disordered of the sea (for it is a physical disorganizer), instead of waiting for the gradual return of physical equipose, are apt to take artificial means to brace up. Of the one million sailors now on the sea, how few of them coming ashore will escape the Three Taverns! After surviving hurricanes, cyclones, ice-bergs, collisions, some of them are wrecked in harbor. I warrant that if a calculation were made of the comparative number of sailors lost at sea, and lost ashore, those drowned by the crimson wave of dissipation would far outnumber those drowned by the salt water.

Ah! that the large majority of those who go down to the sea in ships should have twice to pass the Three Taverns, namely, before they go out, and after they come in. That fact was what aroused Father Taylor, the great sailor's preacher, at the Sailors' Bethel, Boston, and at a public meeting at Charlestown, he said, "As the machinery of the drunkard making, soul destroying business is in perfect running order from the low groggeries on the docks kept open to ruin my poor sailor boys, to the great establishments in Still House Square, and when we ask men what is to be done about it, they say 'you can't help it,' and yet there is Bunker Hill, and you say you can't stop it, and up there are Lexington and Concord." We might answer Father Taylor's remark by saying "the trouble is not that we can't stop it, but that we won't stop it." We must have more generations slain before the world will fully wake up to the evil. That which tempted the travelers of old who came up from the sea-ports of Actium and Puteoli, is now the ruin of sea-faring men as they come up from the coasts of all the continents, namely, the Three Taverns. In the autumn, about this time, in the year 1837, the steamship *Home* went out from New York for Charleston. There were about one hundred passengers, some of them widely known. Some of them had been summering at the northern watering places, and they were on their way South, all expectant of hearty greeting by their friends on the wharves of Charleston. But a little more than two days out the ship struck the rocks. A life boat was launched, but sank with all its passengers. A mother was seen standing on the deck of the steamer with her child in her arms. A wave wrenched the child from the mother's arms and rolled it into the sea, and the mother leaped after it. The sailors rushed to the bar of the boat and drank themselves drunk. Ninety-five human beings went down never to rise, or to be floated upon the beach amid the fragments of the wreck. What was the cause of the disaster? A drunken sea-captain. But not until the judgment day when the sea shall give up its dead, and the story of earthly disasters shall be fully told, will it be known how many yachts, steamers, brigantines, men of-war and ocean greyhounds have been lost through captain and crew made incompetent by alcoholic dethronement. Admiral Farragut had proper appreciation of what the fiery stimulus was to a man in the navy. An officer of the warship said to him, "Admiral, won't you consent to give Jack a glass of grog in the morning? Not enough to make him drunk, but enough to make him fight cheerfully." The Admiral answered, "I have been to sea considerably, and have seen a battle or two, but I never found that I needed rum to enable me to do my duty. I will order two cups of coffee to each man at two o'clock in the morning, and at eight o'clock I will pipe all hands to breakfast in Mobile Bay." The Three Taverns of my text were too near the Mediterranean shipping.

But notice the multiplicity. What could that Italian village, so small that history makes but one mention of it, want with more than one tavern? There were not enough travelers coming through that insignificant town to support more than one house of lodgement. That would have furnished enough pillows and enough breakfasts. No; the world's appetite is diseased, and the subsequent draughts must be taken to slack the thirst created by the preceding draughts. Strong drink kindles the fires of thirst faster than it puts them out. There were three taverns. That which cursed that Italian village curses all Christendom to-day—too many taverns. There are streets in some of our cities where there are three or four taverns on every block; aye, where every other house is a tavern. You can take the Arabic numeral of my text, the three, and put on the right hand side of it one cipher, and two ciphers, and four ciphers, and that reinforcement of numerals will not express the statistics of American rummeries. Even if it were a good, healthy business, supplying necessity, an article superbly nutritious, it is a business mightily overdone, and there are Three Taverns where there ought to be only one.

The fact is, there are in another sense Three Taverns now; the gorgeous Tavern for the affluent, the medium Tavern for the working classes, and the Tavern of the slums, and they stand in line, and many people beginning with the first come down through the second and come out at the third. At the first of the Three Taverns, the wines are of celebrated vintage, and the whiskies are said to be pure, and they are quaffed from cut glass, at marble side-tables, under pictures approaching master-pieces. The patrons pull off their kid gloves, and hand their silk hats to the waiter, and push back their hair with a hand on one finger of which is a cameo. But those patrons are apt to stop visiting that place. It is not the money that a man pays for drinks, for what are a few hundred or a few thousand dollars to a man of large income—but their brain gets touched, and that unbalances their judgment, and they can see fortunes in enterprises surcharged with disaster. In longer or shorter time they change Taverns, and they come down to Tavern the second, where the pictures are not quite so scrupulous of suggestion, and the small table is rougher, and the castor standing on it is of German silver, and the air has been kept over from the night before, and that which they sip from the pewter mug has a larger percentage of benzine, ambergris, creosote, henbane, strychnine, prussic acid, coculus indicus, plaster of paris, copperas, and nightshade. The patron may be seen almost every day, and perhaps many times the same day at this Tavern the second, but he is preparing to graduate. Brain, liver, heart, nerves, are rapidly giving away. That Tavern the second has its dismal echo in his business destroyed and family scattered, and woes that choke one's vocabulary. Time passes on, and he enters Tavern the third; a red light outside; a hiccoughing and besotted group inside. He will be dragged out of doors about two o'clock in the morning, and left on the sidewalk, because the bartender wants to shut up. The poor victim has taken the regular course in the college of degradation. He has his diploma written on his swollen, bruised and blotched physiognomy. He is a regular graduate of the Three Taverns. As the police take him up and put him in the ambulance, the wheels seem to rumble with two rolls of thunder, one of which says, "Look not upon the wine when it is red, when it moveth itself aright in the cup, for at the last it biteth like a serpent, and stingeth like an adder." The other thunder roll says, "All drunkards shall have their place in the lake that burneth with fire and brimstone."

I am glad to find in this scene of the text, that there is such a thing as declining successfully great Tavernian temptations. I can see from what Paul said and did after he had traveled the following seventeen miles of his journey, that he had received no damage at the Three Taverns. How much he was tempted, I know not. Do not suppose he was superior to temptation. That particular temptation has destroyed many of the grandest, mightiest, noblest statesmen, philosophers, heroes, clergymen, apostles of Law and Medicine and government and religion. Paul was not physically well under any circumstances; it was not in mock depreciation that he said he was "in bodily presence weak." It seems that his eyesight was so poor that he did his writing through an amanuensis, for he mentions it as something remarkable that his shortest Epistle, the one to Philemon, was in his own penmanship, saying, "I, Paul, have written it with my own hand." He had been thrown from his horse, he had been stoned, he had been endungeoned, he had had his nerves pulled on by preaching at Athens to the most scholarly audience of all the earth, and at Corinth to the most brilliantly profligate assemblage, and been howled upon by the Ephesian worshippers of Diana, tried for his life before Felix, charged by Festus with being insane, had crawled up on the beach, drenched in the shipwreck, and much of the time had an iron hand-cuff on his wrist and if any man needed stimulus, Paul needed it, but with all his physical exhaustion, he got past the Three Taverns undamaged, and stepped into Rome all ready for the tremendous ordeal to which he was subjected. Oh! How many mighty men feeling that they must brace up after extraordinary service, and prepare themselves for other service, have called on the spirit of wine for inspiration, and in a few years have been sacrificed on the altar of a Moloch, who sits on a throne of human carcasses. It would not be wise, or kind, or Christian to call their names in public, but you call them out of your own memory. Oh! how many splendid men could not get past the Three Taverns.

Notice that a profound mystery attached to these Italian hostelries. No hotel register tells the names of those who stopped at those taverns; there is no account book as to how many drank—there is no broken chalice or jug to suggest what was the style of liquid these customers consumed. So a mystery hangs about the barrooms of modern taverns. Oh! if they would keep a book upon the counter, or a roll that could be unrolled from the week, telling how many homesteads they had desolated, and how many immortal souls they have blasted. You say that would spoil their business. Well, I say it would, but a business that cannot honestly tell its effect upon its customers is a business that ought to be spoiled. Ah! you mysterious barrooms, speak out and tell how many suicides went out from you to halter, or pistol, or knife, or the leap from fourth story window; how many young men, started well in life, were halted by you and turned on the down road, dragging after them bleeding parental hearts; how many people who promised at the marriage altar to love until death did them part, were driven by you to early and ghastly separation; how many mad-houses have you filled with maniacs; how many graves have you dug and filled in the cemeteries; how many ragged and hungry children have you beggared through the fathers you destroyed. If the skeletons of those whom you have slain were piled on top of each other, how high would the mountain be? If the tears of all the orphanage and widowhood you have pressed out were gathered together how wide would be the lake, how long the river? Ah! they make answer. On this subject the Three Taverns are as silent as the grave. Three Taverns, but there are millions of hearts that throb with most vehement condemnation, and many of them would as far as the mother in Oxford, Massachusetts, whose son had been long away from home and was returning, and at the Tavern on the way he was persuaded to drink, and that one drink aroused the former habit, and again and again he drank, and he was found the next morning dead in the barn of the Tavern. The one entering the Tavern, who gave him the rum, had to carry his body home, and his broken-hearted mother afterwards telling the story of it, said "it was wrong, but I cursed him, I did it. Heaven forgive him and me."

But what a glad time when the day comes to its last Three Taverns and the sale of intoxicants. Now there are so many of them that statistics are always more or less accurate guess as to number. We sit with half-closed eyes and undisturbed nerves and hear that in 1872 in the United States there were one thousand nine hundred and six breweries, four thousand three hundred and forty-nine distilleries, and one hundred and seventy-one thousand, six hundred and sixty nine retail dealers, and that by this time these figures may be trebled or doubled. The fact is that these establishments are innumerable, and the discussion is always disheartening. The impression is abroad that the plague is mighty and universal, it can not be cured, and the most of sermons on the subject close with the Book of Lamentations, and not with the Book of Revelation. Excuse me from adopting a so-called infidel theory. The Bible reiterates until there is no more power in expression to make it plainer, that the drunkard is to be, not half, or three-quarters, but wholly redeemed. On that rock I take my triumphant stand, and join in the chorus of Hosannahs.

One of the most advantageous movements in the right direction is taking the whole subject into the education of the young. On the same school-desk with the grammar, the geography, the arithmetic, are books telling the lads and lasses of ten and twelve and fifteen years of age, what are the physiological effects of strong drink, what it does with the stomach of the liver and the ventricles of the brain; and whereas other generations did not realize the evil until their own children were blasted, we are to have a generation taught what the viper is before it stings them, what the hyena is before it devours them, how deep is the abyss before it swallows them. Oh! boards of education

tchers in schools. professors in colleges. leslatures and congresses. widen and ment that work. and you hasten the plete overthrow of this evil. It will own. I have the word of Almighty for that in the assured extirpation ll sin. But shall we have a share in niversal victory? The liquor saloons drop from the hundreds of thousands the score of thousands. and then fr the thousands into the hundreds, then from the hundreds into the tens, from the tens to Three. The first of the last Three Taverns will be where educated and philosophic and the up will take their dram. but that aware of the power of the example have been setting. will turn their upon the evil custom and be satisith the two natural beverages that intended for the stimulus of the race e Java coffee-plantations furnishing est of the one. and the Chinese tea- the best of the other. And some he bar-room will be crowded with e at the vendue and the auctioneer's t will pound at the sale of all the rtenances. The second of these last e Taverns will take down its flaming and extinguish its red light and close ors. for the working-classes will have uded to buy their own horses and sh their own beautiful homes and nish finely the wardrobe of their own s and daughters. instead of providing distillers. the brewers and liquor-sell- rs with wardrobes and mirrors and carIs. And the next time that second Tavern is opened it will be a drug-store. bakery, or a drygoods establishment. school. Then there will be only one of the Three dissipating Taverns I don't know in what country or or neighborhood it will be, but look for it is the very last. The last ine will have staggered up to its counr and put down his pennies for his . Its last horrible adulteration will e xed and quaffed to eat out the vitals nflame the brain. The last drunkard have stumbled down its front steps. last spasm of delirium tremens caused will be struggled through. The old ry will be torn down. and with its e tion will close the long and awful rs of the mightiest of earth's abomina- The last of the dissipating Three arms of all the world. will be as thor- y blotted out as were the Three arms of my text.

th these thoughts I cheer Christian ners in their work. and what rejoicn earth and heaven there will be over e onsummation! Within a few days f the greatest of the leaders in this went up to enthronement. The never had but one Neal Dow. and never have another. He has been mination to the century. The stand e ok has directly and indirectly saved eds of thousands from drunkards' s. Seeing the wharves of Portland. lae. covered with casks of West In- rum (nearly an acre of it at one time). the city smoking with seven distilri he began the warfare against drunk- s more than half a century ago. The ne has done. the homes he has kept ate. the high moral sense with which s infused ten generations. is a story either earth nor heaven can afford die. Derided. belittled. caricatured. ned. for a quarter of a century as en have been. he has lived on until decease universal newspaperdom e s his praise and the eulogiums of reer on this side of the sea have caught up by the cathedral organ ing his requiem on the other. His life having been for God and the s betterment. when at half past o'clock in the afternoon of October d he left his home on earth surrounding loving ministries. and entered the of his eternal residence. I think e was a most unusual welcome and sai- given him. But all heaven knew the of that good man's life. and the of his death-bed. where he said "I o be free." I think all the reformers heaven came out to hail him in. the ted legislators who made laws to re- intemperance. the consecrated platorators who thrilled the generations are gone. with "righteousness. temperce. and judgment to come"—Albert Barnes and John B. Gough were there to him. and golden-tongued patriarch en H. Tyng was there. and John Hawkins. the founder of the much derided and gloriously useful "Washingtonian Movement" was there. and John Stearns and Commodore Foote and Dr. Marsh and Governor Briggs and Eliphalet Nott. and my lovely friend Alfred Colquitt. the Christian Senator. and hundreds of those who labored for the overthrow of the drunkenness that yet curses the earth, were there to meet him and escort him to his throne and shout at his coronation.

God let him live on for near a century, to show what good habits and cheerfulness and faith in the final triumph of all that is good, can do for a man in this world. and to add to the number of those who would be on the other side to attend his entrance. But he will come back. Ministering spirits are all the time coming and going between earth and heaven—the Bible teaches it—and do you suppose the old hero just ascended will not come down and help us in the battle that still goes on? He will. Into the hearts of discouraged reformers he will come to speak good cheer.

When legislators are deciding how they can best stop the rum traffic of America by legal enactment. he will help them vote for the right and rise up undismayed from temporary defeat. In this battle will Neal Dow be until the last victory is gained and the smoke of the last distillery has curled on the air. and the last tear of despoiled homesteads shall be wiped away.

In this battle the visible troops are not so mighty as the invisible. The gospel campaign began with the supernatural —the midnight chant that woke the shepherds. the hushed sea. the eyesight given where the patient had been without the optic nerve. the sun obliterated from the noonday heavens. the law of gravitation loosing its grip as Christ ascended: and as the gospel campaign began with the supernatural. it will close with the supernatural; and the winds and the waves and the lightnings and the earthquakes will come in on the right side and against the wrong side: and our ascended champions will return. whether the world sees them or does not see them. I do not think that those great souls departed are going to do nothing hereafter but sing psalms. and play harps. and breathe frankincense. and walk seas of glass mingled with fire. The mission they fulfilled while in the body will be eclipsed by their post mortem mission. with faculties quickened and velocities multiplied: and it may have been to that our dying reformer referred when he said. "I long to be free!" There may be bigger worlds than this to be redeemed. and more gigantic abominations to be overthrown than this world ever saw: and the discipline gotten here may only be preliminary drill for a campaign in some other world. and perhaps some other constellation. But the crowned heroes and heroines. because of their grander achievements in greater spheres. will not forget this old world where they prayed and suffered and triumphed. Church militant and Church triumphant but two divisions of the same army—right wing and left wing.

One army of the living God.
At his command we bow.
Part of the host have crossed the flood.
And part are crossing now.

Sleepy Hollow's Bi-Centennial.

A Notable Celebration at the Ancient Dutch Reformed Church near Tarrytown-on-the-Hudson—Memories of Irving.

NEAR the village of Tarrytown, on the Hudson river, New York, at the base of a gentle hill, on which many graves rest, stands the quaint Dutch Reformed Church whose bi-centennial has just been celebrated in appropriate ceremonial and with eloquent addresses from prominent men. The inscription over the portal says the church was erected in 1699, but the ancient bell hanging in the open tower bears the date 1685, with this legend in Latin: "If God be for us, who can be against us?" Babies are still christened from the old baptismal bowl: the old communion service is still used, and, in the early autumn, afternoon services are held here. But the congregation which supports this little church, and by whose care it has been lately repaired and restored, long since outgrew its confines and worships in a larger edifice half a mile distant.

On the slope of the hill, just north of the old Dutch church—"near the summit of the slope"—sleeps Washington Irving, the gentle genius who has made romantic Sleepy Hollow a classic place of pilgrimage for all the world. "Where a grove of oak and yew commences to crown the hill, is a large square lot, bounded by a low fence and a thickly grown evergreen hedge. Near the center is a row of five graves, while a few feet distant is another row of five more graves, all marking the resting-places of deceased members of the Irving family." This space was left by Washington Irving for the graves of himself and his brother, General Ebenezer Irving. In 1853, the remains of the Irving family were removed from the yard in front of the Brick Church in Beekman street, New York City, in consequence of the encroaching thoroughfare. Irving, in a private letter, expressed himself as being very grateful that he was alive to superintend the removal. He directed the reinterments. An old man, he leaned against a tree, weeping while his mother's grave was being filled. It was at the close of a lovely day in Indian summer that Irving was laid by her side, to sleep his last sleep, as he himself had chosen. In the same grave with this beloved mother there had been buried his old Scotch nurse.

Perhaps, on that autumn afternoon, those who stood by the grave of the distinguished dead could but think of another burial that had taken place on a spring day fifty years before, when his early love had been hidden from his sight. He was ever faithful to her memory. "She died," he wrote, "in the beauty of her youth, and in my memory she will ever be young and beautiful."

When his death was announced in New York, the Common Council, at the call of the Mayor, passed resolutions of respect: and on public buildings, and shippings, flags hung at half-mast. Courts adjourned on the day of his funeral: hotels, public buildings, private houses, and railroad stations were hung with black: and while he was being borne from Sunny Side to the little church at Tarrytown, and while the choir there were singing, "Lord, let me know my end," the bells of New York were tolling. Later, his life-long friend, Willian Cullen Bryant, delivered a memorial address before the New York Historical Society. Pulpit and press throughout the world spoke his praises. The world was bereaved. For not only a great writer had passed away, but a good, true man.

WASHINGTON IRVING'S GRAVE.

THE OLD DUTCH REFORMED CHURCH AT SLEEPY HOLLOW.

On Sunday, October, 10, 1897, neighboring town joined with Tarrytown and Irvington in celebrating the bi-centennial of the rural church at Sleepy Hollow. The celebration began with morning service in the First Reformed Dutch Church in Tarrytown, where its pastor, Dr. John Allen Knox, preached to his own congregation and to that of the Second Dutch Reformed Church, another daughter of the little mother church whose two hundredth anniversary her offspring joined pious hands to honor. In the afternoon, services were held in the little church, and many former pastors addressed the throng which crowded the buiding and overflowed into the quiet precincts without. The singing of the choir was echoed by the crowd outside, and the sound of the solemn old hymns went rolling up the hollow along the sluggish Pocantico. The first prayer was by the Rev. John A. Todd, thirty-one years pastor of the Second Dutch Reformed Church. The Rev. John B. Thompson, pastor of the mother church from 1866 to 1869, related impressive memories. In speaking of former pillars of the old church he said, referring to William Landrien:

"No one, I think had a more lively appreciation of this consecrated spot than did William Landrien. So long as he had strength he would harness his horses and drive from his home, over on the Eastern Hill, to this place, every Sunday morning. He would tie his horses to the fence and then repair to the threshold of this house, although no services were going on, and sit there for two and, if the weather permitted, even for three hours, losing himself in contemplation and pious thought. To him such worship seemed more real and satisfying than comfort and a dominie in a new church. When I came here he had grown so feeble that he could not hitch up the horses any more."

"Your fathers," continued the preacher, where are they?" He looked out on the sunny hillside, where tombstones cast their shadows, and a solemn stilleess fell on the people. "They sleep unto the Resurrection. The peaceful Pocantico murmurs their everlasting requium—a wordless song." Speaking of the church's twelve pastors as "the Prophets," Dr. Thompson compared their succession to that Greek Lampas miners carrying a light from station to station, and leaning over the pulpit said to Dr. Allen: "How is it with thee, torch-bearer?"

Mr. Moody's Canadian Tour.

Mr. Dwight L. Moody, the noted evangelist, is now conducting a series of gospel meetings in different parts of Canada. On October 13th, he spoke at Quebec; October 14th, to 17th, he was at Ottawa, Canada, and October 18th and 19th, at Kingston. October 20th and 21st, he speaks at Peterborough, Canada; October 22d to 24th, he will be at Brantford, Ontario; 25th and 26th, at Stratford; 27th, at Toronto and 28th, at Winnipeg. He will remain at the latter place for some time. Mr. J. H. Burke accompanies him, and leads the singing at these gatherings.

FAMINE CLOUDS LIFTED.

Harvest Prospects in Many Districts Reported Good—The Great Relief Funds Saving Life—The Problem of the Children—Pandita Ramabai's Touching Gratitude.

OUR latest advices from India continue to give reassuring intelligence. There is reason to hope that the worst of the suffering is over. It is true that there are still a million and a half of persons who can find no better means of livelihood than that furnished by the government relief camps, and there must inevitably be a severe strain in many districts until food again becomes plentiful. This, however, will undoubtedly be met by the supplies already in the hands of the missionaries and government agents, and we may hope that in the course of a few weeks, unless some unforeseen contingency occurs, normal conditions will prevail, so far as the adult population is concerned.

No famine in the history of India or any other country has called forth so liberal and generous a relief as this has done. The English people have given largely. The Lord Mayor's fund, known as the Mansion House Fund, which has just closed, amounted to $2,746,500. But this was only about one-tenth of the total amount sent into India during the famine. Canada, Australia and other lands besides our own, contributed nobly. Altogether, it is estimated that fully seven and a half million dollars were subscribed to feed the starving people. But even this amount was far from adequate. The Secretary for India is authority for the statement that the cost of the famine was over $50 000,000 in money alone. How many people died of hunger before help reached them will never be known. As Dr. Keskar explained in his article published in this journal last week, the government statistics do not afford basis for an estimate of the mortality caused by hunger. The practice of registering deaths as due to starvation was discouraged, and the officials would enter them as due to dysentery and other diseases, which was only half the truth. The people in many cases really did die from the diseases as recorded, but those diseases were induced by starvation and by eating any kind of food, howsoever injurious, that would allay the pangs of hunger.

The most urgent problem at the present time is that of the orphan children, especially the child widows, whom the missionaries have taken into their stations. What is to be done with them? The funds sent to them to feed these poor little waifs were sufficient for the time, and the missionaries gladly sheltered and fed them. Now they have them upon their hands and are concerned as to their future. As they write us, they are extremely anxious to keep them and clothe and educate them, but the means are lacking. Probably no greater good could come to India than that every child now in a missionary station should be taught the truths of Christianity and prepared to go forth in a few years to preach and teach Christ to the people, or even to live a Christian life in their own homes. It is an opportunity such as God gives for a special purpose, and it is for the Church universal to say whether the missionaries shall be enabled to avail themselves of it.

Pandita Ramabai is one of those workers whose embarrassment as to the future of her charges is painful. She has sent us a photograph of a group, which we reproduce on this page. It shows how bright and intelligent these wretched little creatures become under her care. In a letter received from her just as we go to press, she begs us to thank the people who have sent through THE CHRISTIAN HERALD the money which enabled her to save the lives of so many children. She adds that at the time of writing the children were thriving, and were showing an aptitude for learning and a gratitude for her kindness beyond her expectation. The distress around her was at that time (September 9) still very severe. Although the funds needed for the care of her institutions were running low, she could not bear to see the people gathering husks and mixing them with sawdust to make their bread, as they were doing, and she has spent some of the money remitted to her in relieving the hungry families. But it is for her children, whom she gathered from the roadside and the villages, that she most earnestly pleads. She says she is sure the Lord will supply the means for her to keep them and train them up for his service. Of a like character is the following, from a missionary at Lucknow:

Dear Dr. Klopsch: As missionary of the M. E. Church at this place, who has control of the mission famine work, I wish to acknowledge with great thankfulness the help that came to the famine stricken people through the efforts of THE CHRISTIAN HERALD. In May you sent me $500 and in August your committee in India sent me several good supplies of grain. All of this has been a tremendous help to us, and has not only relieved terrible distress, but has in many cases saved life. We are caring for, perhaps, a hundred orphans; where people can work we ask them to do something as a sort of return, but where there is necessity we give outright. One day we fed as many as 2,500, but our plan has been to help a much smaller number daily. At that time we hope most of the people may be able to support themselves, but of course the widows and orphans will be on our hands for some years to come.

Again thanking you for your efforts for our people, and also for the privilege you have given us who are missionaries, of being the distributers of the bounty, I am

Yours very sincerely, J.W. ROBINSON.

The following contributions to the India Famine Fund have been received since our last acknowledgment:

WIDOWS IN SHARADA SADAN, PANDITA RAMABAI'S HOME.

TOTALS OF LISTS BY STATES.

Alabama	$ 30 00	Nevada	$ 00
Arizona	10 00	N Hampshire	37 82
Arkansas	20 60	New Jersey	158 13
California	71 70	New Mexico	2 00
Colorado	17 00	New York	3003 78
Connecticut	50 87	N Carolina	17 00
Delaware	25 00	N Dakota	22 00
Dist of Col'b	13 00	Ohio	207 55
Florida	14 27	Oregon	30 25
Georgia	1353 34	Pennsylvania	233 83
Idaho	2 00	Rhode Island	14 50
Illinois	149 01	S Carolina	31 00
Indiana	107 25	S Dakota	35 71
Indian Terry	2 00	Tennessee	32 25
Iowa	84 63	Texas	30 01
Kansas	100 50	Utah	8 00
Kentucky	200 10	Vermont	10 54
Louisiana	1 00	Virginia	77 12
Maine	63 69	Washington	33 68
Maryland	24 61	W Virginia	10 20
Massachusetts	91 93	Wisconsin	55 68
Michigan	137 15	Wyoming	1 00
Minnesota	31 30	Canada	82 15
Mississippi	20 21	Foreign	20 00
Missouri	136 85	Anonymous	18 28
Nebraska	67 14		

Total New Acknowledgments	$3,170 15
Previously acknowledged	$185,690 35
Total to October 1st	$189,067 80

ALABAMA

Anderson, Mrs M N	1 00
McElroy, Anna E	1 00
Wilson, O B	10 00
Florence, L A	1 00
Ozark Married Ladies' Prayer Meeting	17 00
Readers	5 00
Chualar Dan Luth SS	2 00
Rivera Pres Ch C E S and Veg Cbinamen.	6 30
Rivera Rivers Presby Ch & C E Soc	6 35
Willits, Matt 25:37-40.	50

COLORADO

Allen, J H	1 50
Barnard, H F & Julia	6 00
Christine, Albertina	5 00
Erdman, Chas Christine	4 00
Hanson, H	1 00
Harger, Mrs S P	2 00
Robinson, (M D) L A	3 00
Vance, Mrs L G	3 00
Vaughn, Mrs H B	5 00
Vaughn, Miss Myrtle	1 00
——, Ordway	50
"Denver Bob"	15 00

CONNECTICUT

Allen, Harriet & J M	2 00
Bass, Mrs and others.	5 00
Chapman, Mrs H B	1 00
Elderkin, John	2 00
Ford, H G	1 32
Harrison, Helen E	50
Holme, Jennie F col by	1 00
Sherman, Adolph	10 00
Tourtellotte, Mrs E	5 00
B, South Norwalk	1 00
C, Hartford	1 00
Mrs L S, New Haven.	2 00
——, Naugatuck	5 00
——, Westford	1 00
Friend, Broad Brook	1 06
Friends, Killingworth	1 50
Suffield St Jr C E Soc, Hartford	3 00
Member of Cong Ch Preston Long Soc, Preston	2 00
Mite Box 2813, Danbury	2 55
Mite Box 3247, Newington Junction	1 00
Mite Box 3248, Newington Junction	2 00

DIS'T COL'M'BIA.

Bell, Mrs	1 00
Greene, T C	1 00
Mrs H. Brookland	1 00
X, Washington	5 00
——, Washington	3 00
Mite Box, 1913, Washington	2 00

DELAWARE

Hance, Mrs M L	5 00
Hudson, John R	10 00
"Little Laura Lee" Circle of King's Daughters, Smyrna.	10 00

FLORIDA

Arnold, Mrs Annie F.	50
Fussel, Mrs B	50
Higdon, Mr & Mrs B	1 00
Higdon, Kathleen, col by	2 00
Higdon, Mr & Mrs W B	1 00
Hughes, H K, col by	2 00
Knapp, M E	1 00
Pierce, W A	1 00
Snyder, A O	1 00
Taylor, F A	50
Taylor, Mrs F A	50
Taylor, Master Theo.	27
Hernando, A G S	1 00
Cash, St Augustine.	1 00
Benedict, friend.	1 00

GEORGIA

Coachman, 188 F J	25
Kelley, J C	25
Lee, Mrs T J	50
Maddox, Mrs M A	57
Moreland, Mrs S T	1 00
Americus, Readers C H	1 00
Danielsonville M E Ch Soc	18 50
Macon Presby Ch	15 00
Little Gibson Girls	2 27
Smithville, people of	10 00
Students and Faculty of Emery College and Citizens, Oxford	84 00

INDIAN TER'Y

Robertson, Jos.	2 00

INDIANA

Brandt, M Esther, Coll by	1 00
Campbell, Lena. Coll by	55
Coleman, E H	50
Forgey, E J	5 00
Glassbrenner, Mrs S A	3 00
Goetz, Henry A	50
Goetz, Mrs Hermina	50
Goetz, John	50
Goetz, Miss Mary	50
Hartzler, M E	1 00
Hayes, Robt	2 50
Heppig, Theresa	50
Hinkle, Mrs, A L	4 00
Lindley, Martha	25
Mason, Mrs Emma J.	50
Mohler, Mrs Esther	3 00
Myer, F J	1 00
Perry, Miss Hattie	2 00
Piper, Mr & Mrs C J	2 00
Reed, Wm & M E	2 00
Sanderson, E P	2 00
Sebastian, Mrs S J	1 00
Sbeldon, Emma L	1 00
Laotta, Y P S C E	1 00
Trueblood, Priscilla	25
Trueblood, Sarah	25
Walker, D S	5 00
Williams, Mrs Oswell	1 00
Wilson, S	25
Zehner, C W	1 00
Laotta, In His Name	1 00
Salem, Subscriber	1 00
Muncie, Bal coll by India Famine Com.	61 30
Skipton, Mother & Son	40

IOWA

Arthur, Mr Charley	48
Barker, Miss Lizzie	25
Bentz, Mrs S K	2 00
Berry, C R	75
Berry, Johnnie	25
Berry, Rosa	75
Berry, Roy	25
Birler, Miss Fern. Coll by	1 26
Bull, Mrs J G	1 00
Charles, Mr & Mrs John ahd friends	1 50
Erickson, Mr	1 00
Galloway, Clifford and son, ne friends	1 50
Geller, Laura	1 00
Harris, H E	10 00
Henry, Pearl	05
Higgens, Bernice	05
Hoyt, Miss Katie	24
Kent, C H	5 00
Kilburn, Mrs M F	10 00
Lush, Lena	05
McDiarmid, Mrs C H	50
McIntyre, Essie	05
McIntyre, Otsa	05
McIntyre, Rachel	25
Palmer, Mr Able	48
Passmore, Ann	50
Pearce, Lulu	1 00
Pennewell, Lawrence	1 20
Pilgrim, Mrs E G	25
Rentz, Michael	1 71
Richey, Mr L V	48
Ross, Mrs C C	50
Smith, Mrs L M.	50
Tostleton's Mrs H J S S Class	2 00
Wilcox, Mrs R H	1 00
Mrs J. Clare	1 00
—— Salena	1 00
Alta, friend	1 00
Knoxville, In His Name	1 50
Mt. Aye, a reader of the C H	2 00
Grinnell Maple Grove Miss'y Soc	10 00
Allison, Coll by a S S Class of little boys and girls	75
Black Hawk Co S S Convention	14 54
Garner Eng M E Ch	2 00
Milo C E Soc	3 00

IDAHO

——, Lower Boise	1 00
Salmon, Mother, Lillie and Jessie	2 00

ILLINOIS

Adams, Mrs M, col by	25
Allen, Roy	16
Bergstedt, C G	1 00
Birkenhead, Nellie	50
Blosser, H C	2 00
Bowman, Della	50
Carter, Bessie	2 00
Chamberlin, Mrs J M	1 00
Corrie, Mrs H B	1 00
Day, Ida	2 00
Farley, Myra M	3 00
Fellows, Mrs M	3 00
French, Mrs Josiah	5 00
Fuls, Dina, Miss Tillie Hayunga, Miss Maggie Reints	2 25
Glynn, M J	1 00
Goldthorpe, J E	5 00
Hensley, Edith	50
Hill, Nettie	50
Holloway, Mrs Mary	1 50
Hubbard, Loy	10
Isbester, Mr & Mrs J M	2 00
Kupprel, Mary	50
Kupprel, Rosa	50
Long, Mary & Annie	75
Lyon, T E S	5 00
McCulloch, Mrs W & Mrs D Sharpe	3 00
Miles, C C	5 00
Missinger, Katie	50
Noyes, Mrs D W	1 00
Quackenbush, Mr & Mrs M E	3 00
Reid, John, Y M C A	1 00
Seely, Mrs E L & S S Class	3 80
Thatcher, Mrs M	2 00
Van Hoesser, Emily A.	5 00
Welch, Mrs John	2 00
Wiley, Chas H	5 00
Wilson, Wm	1 00
E S M, Chicago	25
M A R, Kingston	1 00
——, Outten	2 00
Friend, Princeton	50
I H N, Pana	1 00
A reader of the C H, Chicago	2 00
Subscriber, Stronghurst	1 00
Y P S C E of 1st Bapt Ch, Jacksonville	4 50
First Congl S S, Pana	1 00
Vogt S School, Monroe Centre	4 75
S S in New Milford, Township Dis No 8	5 85
German Congl Ch, Peoria	3 50
Ill Farmer, Harvard	5 00
A member of the I A H Circle	
Citizens of Edelstein and vicinity	5

KANSAS

Austin, Mrs J S	
Bagher, Mrs N	
Bradford, B	
Bunten, Alex.	
Burnham, Harry	
Burnham, Lilia C	
Dickenson, Mr & Mrs E W	
Fenn, Mr & Mrs C	
Fentiman, Joseph	
Fuhr, Mrs	
Gemmell, Alex	
Henderson, Millie	
Hiatt, O M	
Jack, F F	
Koch W	
McCune, James H	
Malcolm, William	
Moore, Mr & Mrs B	
Palmer, D B	
Peck, A C	
Peter, Flossie & Raleigh	
Shoemaker, Mrs J	
Smith, Mrs Eliza E	
Stay, Neta	
Stowe, Warren	
Tilton, E	
Vanostin, Charlie	
Vinsonhaler, Mrs D	
Weimer, Joseph	
Wixson, Misses B &	
Wixson, Mr & Mrs M	
Wixson, Manly	
Austin, Sumner Co	
A L, McLouth	
Subr, Lawrence	
Thro a Symyathize Scandia	
Two Endeavor Soc Kensington	
One who hopes for home in Heave Stockton	

KENTUCKY

Asher, Katie coll b	
Binns, Mrs Gideon	
Clair, Wm dr	
Cox, Mrs S F	
Day, B R	
Drice, Mamie coll	
Fritzler, J D thro	
Gamble Bros, Work People Oakdale & other individua	
Henessy, Miss Mar	
Newman, Lucy	
Slack, Mrs R W	
Sweets, Miss Nelli	
Williams, Mrs Ann Mrs H B S, Williams	
—— Wilmore	
A P S S Louisville	
Mulberry Ch Christiansburg	
Pentecostal Pub C thro Louisville	
Mayfield Trin M E S S Entertainme	
Louisville Pentec Pub Co thro	

LOUISIANA

Courtney, M	

MAINE

Bixby, Miss Lizzie	
Brown, M E coll b	
Crabtree, Evans	
Higgins, Mrs Nell and friends	
Higgins, Sadie	
Mace, Levi, thro'	
Parsons, Mrs Belle	
Putnam, L C	
C F E Sabattis	
F B S S No Anson, c	
Wells, Friend	
Westbrook, Frien	
E Orrington Frier	
Brewer Pine Gro C E Soc	
Greenville Y P S C Pres & Vice Pre	
Mt Vernon W B M	
Brunswick 1st F B	
Wilton S S Class	
Wayne Bapt S S	
Greenville Union	

MARYLAND

Abban, William C	
Beall, A R	
Cannon, James	
De Baugh, Mrs E	
Gilbert, E G	
Jester, R C	
Johnson, Mrs A L	
Jones, Samuel	
Snyder, Mrs M A	
Whitaker, Edith J	
——, Cresaptown	
One who loves Je Baltimore	

MASSACHUSETTS

Austin, F L	
Bent, Wm O	
Blackmer, Mrs A	
Blackmer, Mrs A	
Blackmer, Jennie	
Charlton, A	
Combs, Mrs Jennie col by	
Field, Mrs Ralph col by	
Forster, Geo M	
Foster, Mrs E O co	
Greenwood, Mrs ma, col by	
Grover, Annie M	
Handyside, Mrs	
Heath, Z L, col by	
Jenison, L B, col	
Lambette, Miss trude E, col by	
Macomber, Olive	
Martyn, Miss Fan	
Melvin, Mrs Mary	
Nichols, R S	
Phillips, Miss E	
Rowley, A R	

Edith..... 1 00
Mrs J 50
e. Mrs S S &
Mr N..... 5 00
Mrs J B..... 1 00
W H..... 2 00
k Mrs..... 50
Alford..... 1 00
Holyoke..... 2 00
Holyoke..... 2 00
Ostrand..... 3 00
Rutland..... 1 00
Wenham Neck 5 00
gartown..... 1 00
Swansea..... 3 00
Townsend 1 00
Aid Soc.
rwick..... 1 00
People of
n Sq Presby
merville..... 5 00
e 1834..... 10
m God takes
ar. Pittsfield... 1 05

MICIGAN

Erven H..... 1 00
..... 5 00
rs F..... 10 00
nas J..... 1 00
Amy..... 1 00
nas..... 1 00
enry..... 2 00
rs Henry..... 1 00
ay Eva..... 1 00
..... 2 00
Mrs A..... 50
M & W..... 2 00
N R..... 2 00
ackson..... 5 00
s Name.
azoo..... 5 00

NEW HAMPS'RE

Morrison, Mrs H K
coll by..... 1 62
Perkins, James W..... 5 00
Pierce, Mrs A L & RJ 2 00
Richardson, Mrs P C. 5 00
Rohie, S J..... 1 00
Tilton, Sarah A..... 2 00
H M T, Milford..... 1 00
Gonic Friend..... 2 00
I H N Whitefield..... 3 00
Nelson Birthday offering from Ch & S S. 13 20
W Stewartstown S S
Class of 6 boys. 2 00

NEW JERSEY

Arber, Benj 1 00
Arber, C..... 1 00
Arndt, L, coll by 50
Aumack, Jacob M 2 00
Bateman, Richard..... 50
Beaver, Mrs Jennie..... 1 50
Bennett, Mrs Trevon 2 00
Bevin, Mrs D 20
Campbell, Mrs M B,
coll by..... 2 25
Conver, Mrs Diana 1 00
Cubberley, Miss Mamie
H, coll by..... 1 00
Dunham, Mrs P R,
coll by..... 2 20
Evarts & Hollister,
coll by..... 1 50
Girgan, Mrs John..... 1 00
Honlen, James C..... 5 00
Johnson, Addie,
col by..... 2 00
Leggett, Chas & Ned 2 00
Martin, F H, coll by.. 2 00
Sheppard, Mrs Wm M 2 50
Smits, Mrs A M..... 10 00
Tanis, Jas, thro Sahhath
School Les Snbrs 25 51
Taylor, Mrs Anna M 1 50
Thompson, Mrs G W
& Anna..... 4 00
Van De Werken,
Florence, col by 15
"Eve Renika"..... 2 00
A F D, Morris Plains 1 00
A K, Newark..... 18 00
E M F, Bloomfield 3 00
Mrs J P A, Mt Tabor. 1 00
S H, Pitman 50
——, Beverly..... 5 00
——, Virginia..... 20 00
Friend, Mendham..... 1 00
Reader of the C H,
Marksboro..... 1 50
Y M C A, Hudson
City Br..... 3 50
Whosoever Circle of
K D, Marlboro..... 5 00
Westminster Hope
Chapel, Elizabeth.. 10 00
Mt Olivet Baptist S S,
Plainfield..... 5 62
Earned by four little
girls..... 25
Given for Christ's sake,
Ocean Grove..... 1 00
One who wishes to
help, Port Morris.. 1 00
One who would serve
Him better, Hackettstown..... 5 00
Widow's Mite..... 1 50

NEW MEXICO

Railey, Mrs M T..... 2 00

NEW YORK

Ames, D H..... 25
Baker, Walter..... 25
Bell, Alice W..... 1 00
Bishop, Cora M..... 5 00
Blanch, Fred C..... 25
Brand, Mrs C..... 10 00
Brown, Nellie A..... 2 00
Brown, Walter..... 5 00
Bntties, Agues..... 25
Bntties, Mrs C W..... 2 00
Bntties, Mr & Mrs H C. 5 00
Bntties, Miss M A..... 1 00
Chalmers, T, coll by.. 2 00
Clark, Mrs Margaret 1 00
Collins, Mrs C E..... 1 00
Cook, Mrs J..... 1 50
Davis, Mrs Geo H,
coll by..... 2 00
Davis, Mrs Henry..... 1 00
Dront, Lydia..... 50
Dnnbar, F S..... 10
Dyke, Mila..... 2 00
Edwin, John..... 1 00
Farington, J E..... 2 00
Farnsworth, Lncinda. 1 00
Finch, May L..... 5 00
Foster, W H, coll by.. 25
Frasier, Asenath A.... 1 00
French, Rev F B,
col by..... 1 00
Griffin, Mrs Geo..... 1 00
Haaaman, C A..... 3 00
Hagaman, C A..... 5 00
Hagaman, C A..... 5 00
Hagaman, C A..... 5 00
Halpen, R H, coll by. 1 00
Havens, Mrs G R..... 25
Henderson, T C..... 2 00
Henderson, Mrs A M. 3 00
Holmes, Mrs W..... 1 00
Howard Mission Sunday School..... 20 00
Jenkins, Lillie..... 50
Jones, G D, coll by.. 1 04
Justice, Mrs M A..... 1 00
Kenney, Alice W..... 1 00
Langtree, Susie..... 1 00
McCullens, Mrs M.. 1 00
Martin, Miss E A..... 1 00
Massell, J S
and wife..... 5 00
Merceness, T G..... 1 50
Merrihew, Mrs H..... 1 00
Morhous, Mrs Thas.. 75
Mnnson, Miss Lidie.. 5 00
Nellis, J M, coll by... 25
Nelson, Maria..... 1 00
Newcomb, Mrs A..... 1 00
Pearl, Lncy H..... 5 00
Piggott, Mrs C J,
coll by..... 2 00
Powell, Mrs Gussie.. 1 00
Reed, Mrs A I, coll by 1 00
Roberts, Calista &
Sevia..... 5 00
Rollin, Mrs Lncy A.. 1 00
San Jnle, Mrs A L.... 1 00
Shackelton, Mrs C.... 10
Shantz, John B..... 1 50
Shay, M A..... 1 00
Shedden, Mrs E A C.. 1 00
Sheldon, Albert..... 1 00
Shepherd, M Alice.. 2 00
Simkin, Ellen..... 1 00
Simmons, J W..... 25
Slocum, Fred, coll by. 71
Smith, Mrs Jennie P 5 00
Sprague, Mrs Eliza. 5 00
Sprague, Mrs Lydia.. 75
Steele, Miss Frances 3 00
Stewart, Miss Mande. 25
Stickney's M S S Class 2 45
Stickney, S..... 1 00
Stone, Mrs A M..... 1 00
Sntherland, Mrs E L,
coll by..... 1 00
Tornkvist, Gnst..... 11 00
Van Landt, G..... 1 00
Webster, Mrs A..... 1 00
Weston, Mrs A H..... 1 00
Wilbur, Wm..... 25
Wilson, Mrs Lncy..... 1 00
Wohlarth, B, coll by 1 50
Woodruff, E H..... 15
Wright, Mrs Caleb.. 1 00
Lafayette, Brooklyn.. 5 00
Trust..... 5 00
A G C, Syracnse..... 1 00
A M S, Onaquaga..... 2 00
I A C C, Barkersville. 2 00
L E M, N Y City..... 1 00
C W, Col by..... 39
C A H, Bnrke..... 1 25
T M, Batavia..... 2 00
——, Norwich..... 1 00
——, Owego..... 4 00
——, Summerfield..... 5 00
Moore, A C..... 1 00
Reeves, Rosa col by 1 35
Shanklin, Mrs O..... 2 50
Stanford, R A..... 1 00
Swindell, F D..... 1 00
Thorne, Miss Nannie 1 75
Friends of a good
cause,
Gray's Creek..... 11 00

OHIO

Ahright, Silas..... 25
Akerman, John..... 25
Akerman, Sister..... 10
Andrews, C Z..... 25
Baldwin, Attie..... 10
Banister, Jas..... 22
Banister, Nat..... 25
Barnes, Mrs..... 25
Barnes, Hellen O..... 1 00
Baroff, R B..... 10
Baxter, A E..... 10
Baxter, Addie..... 10
Baxt r, F W..... 50
Baxter, Harley..... 05
Baxter, M..... 10
Baxter, Mary..... 25
Beatty, Sarah..... 1 00
Beem, Mrs R R..... 50
Been, R R..... 50
Betts, J S..... 05
Betz, Mrs Martin..... 1 00
Bilingsley, B..... 50
Bllin, J F..... 25
Bramley, Mrs E S..... 1 00
Breyman, Mrs Becky 15
Breyman, W H..... 10
Briant, Mrs..... 25
Brown, J..... 20
Bnckles, Mr..... 05
Bnrronghs, E M..... 10
Burt, Carrie..... 1 00
Bnrt, Ira J..... 2 00
Burt, Jay..... 50
Carter, C L..... 25
Chapman, Mrs R T.. 4 00
Christman, M L..... 2 00
Coder, Jonn..... 50
Cordrey, E A..... 10
Cordrey, J F..... 25
Cordrey, Mellie..... 10
Coriew, Jas..... 25
Coriew, Rosa..... 25
Corlew, W H..... 10
Corlew, W R..... 25
Crane, Mary D..... 1 00
Crawford, Geo..... 10
Curl, Eva..... 25
Davis, Mary..... 10
Demong, Miner..... 15
Denis, Mrs..... 25
Drake, R M, coll by 2 00
Earl, Edmnnd..... 10
Edwards, Alvin..... 50
Edwards, C H..... 25
Faloon, Ella..... 2 00
Fisher, Mrs H E..... 1 00
Flint, G P..... 25
Flint, S..... 1 03
Flint, Mrs S..... 25
Fogle, J L..... 50
Fonson, Mrs..... 10
France, Gelie..... 03
Fnnk, Henry..... 05
Gant, Jas..... 25
Gant, John..... 10
Gant, Sister..... 10
Gleason, Mrs Nancy. 50
Gowdy, Mrs S L..... 1 00
Grant, Alex..... 50
Green, Jas..... 15
Heimlich, Daniel.. 3 00
Heim ich, L..... 1 00
Heilsonth, Mrs L.. 50
Hense, Mrs J..... 02
Heds, E..... 10
Hill, C M..... 10
Hill, Martha..... 10
Hinzmann, Mrs..... 1 00
Hiskey, Lloyd..... 10
Hogarth, Mrs Thos 2 00
Holfacer, Geo..... 45
Honne, Andy..... 10
Houston, Wm..... 05
Hoy, J H..... 1 00
Hnber, Mrs Mary.. 5 00
Jackson, Harry..... 25
Jackson, Isaiah..... 10
Jasper, Lillian..... 15 00
Johnson, Miss..... 05
Johnson, B F..... 50
Johnson, Durelle..... 25
Johnson, P, col by.. 1 00
Johnson, Miss S L.. 2 00
Kellogg Bros..... 15
Kek, Mrs Ada..... 25
Kek, C E..... 10
Kek, Carrie..... 10
Kek, Elwood..... 10
Kek, G M..... 10
Kek, Harvey..... 15
Kek, J M..... 1 00
Kek, J T..... 15
Kek, John..... 25
Kek, Miss Katy..... 05
Kek, Miss Lncy..... 05
Kek, Mathias..... 1 00
Knnkleman, Rev J W. 1 00
Labrentz, Mrs E F..... 50
Labren z, Minnie..... 10
Linerhary, A..... 05
Linerbary, Jake..... 10
Linerhary, Sister..... 25
Long, Miss Jane, col by 50
McCabe, Jas..... 25
McConnell, P H..... 25
McGlanghlin, W L..... 25
Mann, Dell..... 10
Marlow, James..... 5 00
Miller, J B..... 25
Miller, J F..... 1 00
Montgomery, Lanra.. 1 00
Morris, Mr & Mrs I L. 2 00
Neiharager, J W..... 25
Olds, Mr..... 10
Parish, Melisa..... 10
Parrish, Rosa..... 25
Perrish, Wm..... 50
Pierce, Peter..... 45
Pierce, Serepta..... 05
Pillars, Mrs..... 10
Pillers, Geo..... 10
Pillers, Jas..... 10
Porter, Mrs S E..... 55
Preston, Dan..... 50
Ralston, W C & M E.. 1 00
Reigle, D F..... 75
Renolds, Park..... 10
Rhoda, Martha..... 25
Rice, Mrs..... 10
Rice, Zora..... 10
Richards, G M..... 50
Rise, B..... 05
Rise, Henry..... 15
Roberts, Edw..... 5 00
Roberts, S D..... 25
Robinson, A..... 25
Rogers, Miss..... 02
Roloson, M & family 4 00
Ronse, Mrs Grace.... 3 00
Rice, T S..... 25
Ryan, Eva..... 10
Sanders, Jas..... 25
Snafer, Jas F..... 10
Shellabarger, C D
coll by..... 24
Sherd, Maleh..... 05
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Steward, Mr..... 25
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Friend, Melrose..... 15
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Ch..... 3 58
Primary Class E
Homer Ref Ch.. 1 16
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Portsmonth..... 1 10
Farther Lights Miss'y
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Star..... 1 25
Bacon Ridge S S..... 5 25
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Chnrch, Sixteen.. 25 00
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General Coll, Melrose 78

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Chamberlin, Mrs H C. 1 00
McKitrick, C M..... 2 00
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——, Greenville..... 1 00
——, Philomath..... 4 50
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Bingham, Miss M A 1 00
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Miss Caroline..... 5 00
Blair, R R..... 5 00
Blackhill, C H..... 50
Clemens, J B, coll by 37
Cotter, Mrs, coll by.. 2 00
Davis, Mrs Geo P..... 51
Dongherty, Mrs E S.. 1 00
Erskine Geo E..... 4 00
Girvin, Miss N..... 1 00
Girvin, M M..... 1 00
Gressler, Miss C..... 1 00
Hangen, G W..... 1 00
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coll by..... 60
Honndstein, Mrs..... 1 00
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Keiser, Jos T..... 1 00
Kennedy, John..... 2 00
Kolh, Mrs..... 5 00
Le Fevers, Mrs E C,
S S Class of Boys 1 00
Long, John..... 50
Long, Lewis..... 1 00
Longwell, L C..... 2 50
McFate, Mrs J G..... 50
McGee, Lillian L, coll
by..... 1 00
Manning, Dr..... 1 00
Martin, Annie C..... 2 00
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Newell, C W..... 1 00
Page, E Nelson..... 4 00
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Redington, Rebecca,
coll by..... 3 00
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Rice, Mrs Lncinda.. 1 00
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Sloan, Lizzie P..... 1 00
Smith, Amos..... 1 00
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Smith, Lida..... 3 00
Smith, Minerva..... 1 00
Smith, Mrs Sophia.. 50
Stepp, Mrs Wm..... 1 00
Stevenson, Mary R
coll by..... 1 00
Snllenberger, Minnie 1 00
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Titus, F E..... 1 00
Tnaugt, Walter..... 25
Van Horn, Mrs M J.. 2 00
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In His Name, Phila 50 00
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Nazareth..... 2 05
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Evan Ch, Bethlehem 1 00
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Ch, Bangor..... 3 00
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Bradford..... 90
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by some friends,
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Germantown..... 2 00
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right, Lititz..... 50
Prohibitionist,
Williamsport..... 25

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Harris, Sarah..... 5 00
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Woodworth, Mrs A A 50
Albion Friend..... 1 00
Peacedale Friends.... 5 00

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Cain, E M, coll by.. 2 70
Chaplin, W F..... 1 00
Moseley, Mrs W L.... 1 00
Rhame, B J, coll by 1 00
Vince, Mrs M J..... 2 00
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Hutchinson, A B..... 5 00
McKay, M..... 1 00
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Bible Class, Irene.. 11 80
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ones, Keystone..... 50

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Mary..... 3 15
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Averett, Mrs Lizzie.. 4 60
Bainbridge, Cora..... 50
Bradford, Florence C. 65
Bnrleson, Herbert,
coll by..... 1 00
Drake, Mame..... 1 25
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Lewis, J L..... 2 95
McCall, Rev John V. 10 00
Mnrchison, Mrs J W.. 35
Murray, Mrs T A..... 6 50
Parr, D T..... 3 00
Ward, Mrs Laura..... 60
Warren, Josephine.... 2 00
Watson, Mrs G..... 2 00
Wilkins, H..... 1 20
Wilson, Edith..... 15
L L S, Navasota..... 1 00
X, Terrell..... 1 50
I H N, Liberty Hill.. 20
En Soc, Westminster
Pres Ch, Dallas.. 12 05
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Booth, Mrs J H..... 1 00
Garuner, Miss Bessie
coll by..... 6 00
Gorham, Mrs Harry
coll by..... 1 00
Lewis, A E..... 1 00
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Sargent..... 2 50
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Stevens, Mrs Chloe.. 2 14
Wilson, Mrs H col by 2 00
E S H, New Haven.... 1 00
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Falls..... 2 00
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Y P S C E, W Wardsboro..... 1 00
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Mother and I, Dorset. 3 00
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Brattlehoro..... 50

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Campbell, G S..... 2 00
Campbell, Rev W C,
thro..... 16 60
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Dickenson, W V..... 1 00
Ewell, F M..... 2 25
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Oakley, Mrs N H..... 1 00
Robertson, Miss Alice 2 00
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coll by..... 1 36
Howard, Marjorie &
their mother..... 1 00
C, Norfolk..... 1 00
C W S..... 1 00
——, Middletown..... 1 00
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Richmond..... 50
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Church Road..... 3 55
Amelia C H Episcopal
Ch..... 50
Mt Vernon Ch, Toana 6 50
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Briggs..... 1 50
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S, Charlotte Co.... 6 81

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Harrah, Jos..... 5
Harrah, Mantleneld.. 5
McCammon, Mrs H L 1 00
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Myres, Gordon..... 05
Naylor, Adda..... 05
Naylor, Edgar..... 05
Nay or, Orphas..... 05
Osborne, Elizabeth.. 05
Osborne, Geo..... 05
Pancake, M B..... 12 00
Pharr, Mrs Kate E.. 1 00
Rogers, Effie..... 05
Samples, Ellen..... 05
Samples, Robert..... 10
Smith, Aurelia..... 05
Smith, Bertha..... 05
Smith, Carrie..... 02
Smith, Chas..... 01
Smith, Esther..... 01
Smith, Henry..... 05
Smith, Mamie..... 01
Smith, Samuel..... 05
Smith, W T..... 1 00
Smith, Wm..... 05
Strickline, Walker.. 20
Wishard, W J..... 1 00

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Armonr, Root..... 2 00
Draper, H C..... 10 00
Goss, Mrs P A..... 2 00
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Walla..... 2 00
Fairhaven Mission.. 10 68

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Darling, Mrs J 2 50
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Hillenberg, Rosa 1 00
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Miles, Mrs J 1 00
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Peterson, Dagmar,
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Webster, Jndith A 1 00
Weeks, Mrs Jas 1 00
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Ladies' Aid Soc,
Riley..... 5 00
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Aid Soc Scan Cong
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S S, Brooklyn..... 5 00
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Raymond..... 3 16

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coll, by..... 20
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Meiklejohn, R W..... 3 00
Morrow, Mrs D W..... 1 00
Parsons, May Muriel,
Etta Boynton and
Gertie Haverstock
Thro..... 10 00
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Thompson, F S..... 4 00
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Branchton..... 11 70

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Obreros, Concepcion,
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Miss E A, Valparaiso,
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G F, Valparaiso,
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D West Indies..... 1 98
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India Sufferers..... 2 00
In my Savionr's name 08
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Anonymous..... 95
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Grace..... 50
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A NATIVE RAJAH'S PALACE IN INDIA.

Many of the native princes of India have contributed large sums for the relief of their starving fellow-countrymen during the great famine. This liberality on their part is almost unprecedented.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE. G. H. SANDISON.
Associate Editors.

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The Time-Spirit of our Period.

THE time-spirit of our period is active and not reflective. A great many people do not know what they believe to-day, and do not expect to believe the same to-morrow. They think there are X rays to be discovered, which will wholly change the truths of religion. The truth is, the X-rays shine from the Cross. The once uncertain quantity in religion has been solved and disclosed upon Calvary. Man is a sinner, and Calvary proves it. Man is the son of God, and Calvary proves it. The Being crucified there unites in himself humanity and divinity. This is the central truth around which all other truths must cluster. Men turn away from the cross and say, "Preach conduct." But Christ is not only the Truth, but also the Way. Conduct must be shaped by what he taught; must be inspired by what he taught. It is a delusion of the period, that we can make conduct correct, if what we teach and what we believe is not correct. It is the alternative, Christ himself suggests: "Either make the tree good, and the fruit good, or the tree corrupt, and the fruit also corrupt. For the tree shall be known by its fruit."

The Living and the Dead.

DOES all relation between them cease at death? The living on that side of heaven's border-lands, do they have any knowledge of the living on this side? What is meant when it is said that angels are ministering spirits to them that shall be heirs of salvation? And if the living there have knowledge of the career of the living here how can they avoid sorrow when the objects of their ministration wander away in sin? If we often grieve the Holy Spirit, why may we not grieve the Holy angels? Grieve our dear departed who have gone to glory? How near, how far is that other world from ours? Is our life all open to their vision, because their sight is keener than ours; while their life is not seen by us, because of the obtuseness of ours? How came the martyr, Stephen, to see so much?

The Cyclists' Holiday.

WE have been chary about criticising the use that cyclists make of the Lord's Day. But when 250 riders start out at 6 A. M. for a trip from Washington to Frederick, and return the same day, as was done on the 26th of September, we can no longer be silent. It was really a Sunday race of bicyclists. It is is no less a desecration of the day than a horse-race would have been. Prizes were offered and won. Many wheelmen came from Baltimore on the early morning train. Dinner was served in Frederick, and the whole day, without reservation either for man's sake or God's sake, was given to the sport. For no construction can make anything else out of it. We have seen how cyclists single, and cyclists in pairs, and cyclists in groups have treated this day which God has set apart for sacred worship. And this is the ripe fruit of it. This, too, was "the annual century run" of the local division of the L. A. W. Has this league taken out a license for converting the Lord's Day into a holiday?

The Ordering of the Lot.

IN all human affairs, there are complications and contingencies which are beyond human calculation, beyond human prophecy. Men vote for a president. Three men are in the field—Bell, Douglass, Lincoln. Men vote. No human mind can calculate or predict what will be the result. The destiny of the great republic depends upon which of the three is elected. "The casting of the lot is in the lap." We have our conventions and our electoral machinery. "The ordering of the lot" is with the Lord. There is not an American, there is not a reader of American history who will not admit that Abraham Lincoln was a providential man; a man with God behind him. The name of Abraham Lincoln is written upon the page of American history as the doom of Belshazzar upon the walls of his palace. Some men would call this result, the result of chance. But, where the complications and contingencies are too deep for our solution, it is not chance, but Divinity, that is there.

Future Recognition.

"SHALL we know each other there?" This is one question. "Shall we have any less sense than we now have?" is an appropriate answer. It is written that we shall know as we are known—that is, we shall recognize the inhabitants of heaven as they recognize us. This would seem to imply that our discernment will be more acute than now. On the Mount of Transfiguration, Moses and Elias came and held converse with the Saviour about his coming decease at Jerusalem. Peter and James and John recognized them as really as they did their Master himself. If their sense was made proportionately acute, still there must have been some natural methods of identification. When Dante visits the world of spirits, Virgil accompanies him about to explain what he cannot understand. What if it should prove true, that we shall know persons and things by intuition?

The Resurrection Apparel.

WHAT will be the human organization after the present life? the nature of the new apparel we shall put on? of this house from the heavens, with which the resurrection will endow us, and which will preserve our identity? No one can tell. Revelation shuns details and gives us the analogy of the grain sown and the grain grown. It teaches us that there is a natural investiture and a spiritual one, and that the first precedes the last, and is conformed to it. How the spiritual body is related to the natural one and is the fruit of it, that is a mystery. Whether this investiture takes place at once, at death, that being the judgment day for each particular soul, or when the Christian dispensation is finally concluded, as the Bible seems to read, is not declared.

The prayers of the readers of this journal are requested for the blessing of God upon its publication, and also upon those whose sermons, articles, or labors for Christ, are printed in these columns, that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

A Romance of the Orchard.

THE first of our orchard trees to burst into bloom in spring, is that beautiful stone fruit, which Lucullus found in his enemy's gardens in the royal cities of Amasa and Cerasus; and from the latter city the cherry takes its name. Let us then eat our first plateful every year to the memory of Mithridates, that brave and learned king, whose hands knew equally well how to use the sword and graft a cherry tree; who was terrible in battle, and yet familiar with trees and flowers, and who, under his cherry trees, planned those famous campaigns against Rome which cost her twenty years of hard fighting to win. Lucullus adorned his triumphal chariot with branches of cherry trees, and Roman soldiers carried the fruit to England, where it grew to great perfection. English song and literature are full of cherries. Shakespeare often mentions them, and Herrick's *Hesperides* is a garden of cherries. But happy is that man and woman who have their own special idyl to blend with the thought that they are the heirs of the brain of Mithridates and the hand of Lucullus.

The peach came to England by way of Rome from Persia; but it is indigenous to America; for Father Hennepin in his voyage down the Mississippi describes, glowingly, the peach trees he saw on its lower waters. Apricots are an Arabic fruit, and were taken to England at the same time as the peach—that is, in the reign of Henry VIII. Very near kin to the peach and the apricot, is the nectarine, full of lavish juice. It has always been a favorite, and there are instances of nectarines growing on peach trees, without either budding or grafting. Thomson thus distinguishes them—

The downy peach, the shining plum,
The ruddy fragrant nectarine.

"The shining plum" is so numerous in its varieties that even their names would be tedious. Greece added to her plums those of Syria, Egypt and Persia; and Rome not only possessed herself of the plums of the known world, but produced additional varieties. The Damson came from Damascus 114 B. C. In England as early as 1507 Gerard says he had "three score sorts of plums in his garden, and all good and rare."

One of the most ancient fruits is the pomegranate. While the Israelites sojourned in the desert, it was one of the ornaments of the robe of the Ephod. It figured largely in the temple of Solomon; and from that king's writings we infer that a rich wine was made from it in Judea. "I would cause thee to drink of spiced wine, of the juice of my pomegranates." The prophet Joel also refers to it. Granada, in Spain, takes its name from this fruit; and it forms the arms of the province, being carved or painted on all the public buildings.

"Comfort me with apples" says Solomon; and there is no tree that blends so wonderfully and so universally in the spiritual aspect of humanity. It is the central fact of all mythologies; and it lies at the root of our own faith. In classical history it plays a most important part. With it, the goddess Discord stirs up strife and jealousy. Hercules goes to the Hesperides for the prize. Ulysses longs for apples in the gardens of Alcinous; and in Arabian tale, it is put in the hand of Azrael, the angel of Death, that its perfume may separate the soul from the body.

Apples are doubtless indigenous to England, for the ancient Britons made cider, which they called *seider;* and there are many cider orchards in Devonshire and Herefordshire, that cover fifty acres. In these counties the apple blends with every domestic hope and custom; with all their traditions, folk-lore, and local poetry; and with a very pretty and poetic ceremony. On Christmas day the goodman, with a brimming wassail-bowl, followed by all the household, goes with songs to pour a spiced libation at the root of every tree in the orchard singing the following old chant—

Here's to the good apple tree!
Whence thou may'st bud, and whence thou may'st blow,
Whence thou may'st bear apples enou',
Hats full! Caps full!
Bushels full! Sacks full!
Huzza! Huzza!

The apple tree is perfectly naturalized in America; and no better proof of the fitness of the soil and the climate is needed than the apparently spontaneous production of such fine varieties of the Baldwin, Swaar and Spitzenburg, while the Newtown Pippin is generally acknowledged to be the finest apple in the world.

I must not forget the pear, a fruit of great antiquity, consecrated to Minerva, before the olive. It grew naturally in Syria, Egypt and Greece; and was brought to Rome about the time of Sylla. This fruit, says Guillim in his "Display of Heraldry," was ordained for the comfort of man; but the devil's imps used the pear to a wicked end when the monks of Swinsted poisoned King John in a dish of pears. From which tale we may conclude that pears were grown in England before the reign of King John. Most of our fruits have crossed the Atlantic, and thus linked every State of our Union with the orchard lands and the battle-fields of England, and I know of no better words to close with than old Gerard's enthusiastic charge: "Forward, in the name of God; graft, set, plant, and nourish fruit trees in every corner of your ground, and shall reward your mind and diligence." can we doubt this reward, if we read the phatic order of the Almighty regarding trees, in Deuteronomy, chapter twenty, nineteen.

Amelia E. Barr.

BRIEF NOTES.

It is expected that the Epworth League of the colored churches of the South will hold vention at Atlanta, Ga., next summer.

Pastor D. M. Stearns, after a tour in J China, Ceylon and India, has been giving readings and missionary talks at Mildmay ence Hall, in London.

Evangelist W. A. Bodell, of Crawford Ind., has been holding successful revival se at Tracy, Minn. The services have been attended and the religious interest has spre adjacent districts.

Rev. James A. O'Connor, pastor of Cl Mission, 142 West Twenty-first street, New Y a recent Sunday, received to his church Rev. Stark, a former Roman Catholic priest, delivered an address giving his reasons for se from the Roman Catholic Church.

A report recently compiled by Rev Daniel Dorchester, shows that the growth Roman Catholic population in this countr 1870 to 1894 was from 4,600,000 to 8,806,000. the increase of the communicants of Prot churches was from 6,673,400 to 15,218,000.

According to the statement of Rev. S. McArthur, of New York, it costs less to tain Baptist missionaries in foreign fields those of any other denomination, an aver $209.43 per annum for each one. This speak for the missionaries who must practice economy.

It is expected that the debt of the Met Missionary Society at the close of the present cial year will amount to about $200,000. An has been made to the churches to provide fo the basis of $20 for each church, no pledge considered binding unless the whole amo subscribed.

Evangelist Pearson's services at the H Place Baptist Church, Brooklyn, have led important movement. On October 13 there all-day prayer meeting, and on the other d the week there were meetings at 3 and 8 Dr. Humpstone, Rev. C. Woelfkin and Rev Sears assisted in the services.

Evangelist Charles E. Nettleship h turned from a successful campaign in Great He expects to pay another visit there next complete the work he began in several im spheres. During the fall and winter he wi the service of churches in this country need assistance of an Evangelist. His address i ark, N. J.

Learning that the Moravian Churc confronted with the necessity of retrench foreign missionary work, or increasing its thirty thousand dollars, Mr. J. T. Mor wealthy member of the Society of Friends, to pay the entire debt if the council of the would pledge itself to make no retrenchmen offer has been gratefully accepted.

Concerning recent reports of a uni tween the Volunteers and the Salvation Arm Ballington Booth, of the former, states tha is no ground for them. She says the organ ol the Volunteers was not due to any p grievance or petty differences of opinion, b due to an issue involving the difference b autocratic and democratic government.

A three days' session was recentl in the Chicago Avenue Church Chicago to topics closely connected with the history Jews and the prospect of their speedy con to Christianity. Professors Marquis and Presidents Fisk and Blanchard, Drs. J. I rows and Henson, Bishop Merrill, Rev. J. and Dr. Torrey were among the speakers.

A very valuable feature of the work Chautauqua Literary and Scientific Circle coming year is to be the study of social que A delightful book, entitled "The Social America," by Prof. Henderson of the Un of Chicago, is to form part of the required and promises to give to the Chautauqua Circles a practical guide for a thoughtful the various phases of social life about them.

St. Paul's Methodist Episcopal Church York, has at last occupied its beautiful ne ing at Eighty-sixth street and West End It is of marble and pressed-brick and cost its seating capacity is 1,200. At the open vices Bishop Cyrus D. Foss preached and Randolph S. Foster took part in the ded exercises. Several former pastors of the were present and offered their congratulatio

Mr. George Muller, of the Orphanage tol, celebrated his ninety-second birthday tember 27. During the past year he had phans in his institution, making a total which have been under his care since the w commenced, in 1834. He has made no app funds, but has received over seven million chiefly from friends personally unknown The new additions to the buildings will all Muller to accommodate 2,030 children.

The sudden death of Mr. William Re is a severe loss to the Sunday Schools United States, and of the world. For ten has been field superintendent of Intern Sunday School Work, and has visited, in his nearly every part of the United States, Canada. On Sunday, September 26th, he good health and addressed a congregat Louisville, Ky. On the following Tuesday in that city. He was sixty-six years old.

Rev. S. V. Robinson has been preach Bethesda Church, Brooklyn, N. Y., duri summer. The congregation has filled the building, and a most encouraging work o has commenced. Rev. Charles Herald, pa the church, has now returned from his Eu trip, and finds the ground well prepared winter's work. Mr. Robinson will be glad t pastors in need of a supply or to conduct listic services. He is an earnest, eloquent pr His address is Brooklyn Hills, Long Island

THE BIBLE AND THE NEWSPAPER

A DREADED RIVAL.

UR diplomatists appear to have been taken by surprise by the decision of England to withdraw from the sealing conference, owing to the presence at it of the ntatives of Russia and Japan. nd's contention is that the two gov- ts which the United States pro- se should be invited, are not interested question to a degree entitling them re esentation at the conference. She ing to confer with the United States and it is now suggested that two e conferences be held—one be- England and the United States, and er between Russia, Japan and the States. The utility of the latter nce is not very clear at the outset, l real difficulty is not with Russia pan, but with the Canadian sealers, om the English government is held sible. If it arrived at any decision e proper course to be pursued, the would have no weight in the other nce, but would probably be re- e simply on account of its having n recommended. The jealousy ex- etween England and Russia would e to have its effect on the former, e ntagonism of the great northern dating from the Crimean war forty go, which has been replaced in n by an effusive friendship, has been ed in England, and grows more e rom year to year. At the acces- the present Czar there were, for a eks, hopes of more cordial rela- wing to his near relationship by nd marriage to the heir to the throne But these were speedily ted by the attitude of Russia. The n Czar was in the hands of Russian en, who controlled the policy of ntry without regard to his inclina- nd were little disposed to swerve he principles of former reigns. statesmen are able diplomatists, ugh Lobanoff, the chief enemy of d is dead, his policy is pursued by cessors and has been skilfully d. In Turkey and in China, and tly in Abyssinia, Russian diplo- as thwarted England and baffled ns. It is not surprising, therefore, any friendly conference in which s interests are not definitely in- e England should object to her e and should dread the skill which tly employed against her interests. en with success. The day will when these national rivalries and es will cease, but it will not be e supremacy of Christ is univer- knowledged.

In the last days it shall come to pass . . . . that many people shall say, Let us go up to the mountain of the Lord . . . . he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion and he shall judge among many people and rebuke strong nations. (Micah 4:1-3.)

Curious Gravestones.

The work of transforming the old St. graveyard in New York into a nearly completed. All that re- to show the use to which the plot merly put, is six tombstones and monument. The monument, which the grave of two firemen who were in a fire in 1834, will stay where it few other remaining slabs will their companions into a long trench they will be buried. Crowbar and have been busy prying up or g off the stones, and the children neighborhood who will benefit the new park, watched through ngs with curiosity and some re- The tombstones will still be of se, for they will form a basis for alt pavement which is to be the playground. In all, about a thou- tombstones have been buried. ersons have removed the bones of ends or relatives from the old rd, the city having given notice in time before proceeding with the work of metamorphosis. It is significant that of the thousand memorials in the cemetery, the one which alone is spared is not the tombstone of some rich or highly honored person, but of two humble firemen, whose lives were sacrificed in the public service. The others have been buried out of sight, and the children will play on the pavement above them. When men live for themselves they are soon forgotten.

Their memorial is perished with them. (Ps. 9: 6.)

Reunited Through the Pension Office.

A veteran's application for the renewal of his pension has led to the reunion of a long separated couple. It appears that in 1875 a man, who was in receipt of a pension for injuries received during the terrible battles of the Gettysburg campaign, was residing in comparative poverty with his wife and one child at Greene, N. Y. He was of a somewhat secretive disposition and was subject to fits of despondency. One summer day in that year he started out for a walk, telling his wife that he was going to call on a friend who lived about a mile from the village. He was seen going in the direction of his friend's house, but he never reached it. He mysteriously disappeared and from that time until now he was never seen by any one who knew him. After a long search aided by the police and the Grand Army men his wife sadly concluded that he had either been murdered or had committed suicide. She waited ten years and then applied for a widow's pension, which was granted her. She has continued to draw it from that time, but at the last distribution the check was withheld and the woman was notified that her husband was living. He had made an application from Buffalo, N. Y., for a renewal of his pension and had thus disclosed his location. His wife at once communicated with him and learned that he had been deranged during a part of the twenty two years of his absence, and when he recovered had been unable to find her. Probably he never would have found her if his need had not driven him to apply for his pension. It is so with those who wander away from God in the delirium of sin. It is generally their hunger and misery that drives them back to him.

He began to be in want . . . and when he came to himself he said . . . I will arise and go to my father. (Luke 15: 14-18.)

On the Wrong Steamer.

News reached San Francisco last week from Honolulu, of the arrival at the latter port of a citizen of Chicago, who made the voyage there by mistake. He had been spending a few days at Victoria, B. C., and his business in the town being finished, he inquired the best way of reaching Tacoma, the next town on his route. He was told that a steamer would sail for Tacoma that afternoon, and he promptly packed his valise and started for the dock. He knew that he had no time to spare, so when he reached the dock and saw a steamer preparing to leave, he hurried to get on board. The gang-plank had already been drawn in, but he tossed his valise on board, and jumped after it. He congratulated himself on the triumph, always so gratifying to a busy man, of just catching a departing ship or train, and speedily went below to make himself at home for the trip. When he came back on deck, he made some inquiry which elicited the fact that the steamer on which he was travelling was bound, not for Tacoma, Wash., as he had supposed, but for the Hawaiian Islands. The Tacoma steamer had been lying next to the one he was on, and in his hurry he had not noticed the difference in the size of the two vessels. He had consequently traveled twenty-five hundred miles out of his way, and would have to travel the distance over again to reach his destination. It is probable that he will never again start on a journey without making sure that he is traveling in the right direction. We hope that he will be similarly careful to live so that he will at last reach the right eternal destination. There are some who indulge the hope that, though they follow a sinful course, they will come out right in the end.

THE IMPERIAL CARRIAGE AT THE CZAR'S PALACE IN ST. PETERSBURG.

There is a way that seemeth right unto a man, but the end thereof are the ways of death (Prov. 14: 12.)

The Coming Wheat Famine.

Attention is called in an article in the *Forum*, by Mr. C. Wood Davis, to an an ominous series of statistics from which he deduces the prediction that a great scarcity of bread must ensue in the near future. His apprehension is based on the fact that the cultivation of wheat does not keep pace with the increase of the number of wheat-eaters. He quotes figures to show that the present supply is insufficient for the requirements of consumption, and contends that the insufficiency must necessarily increase. Twenty-five years ago the number of bread-eaters, who are the populations of European lineage inhabiting North and South America, Australasia, Russian Asia, South Africa, and Europe, numbered 371,000,000, but they now number 510,000,000. On the other hand, the area of land sown in wheat, which in 1871 was in round numbers 125,000,000 acres, is at the present 158,000,000. That is to say, while the bread-eating population has increased more than thirty-seven per cent., the wheat area has increased little more than twenty-five per cent. His conclusion is, that the greatest crop ever grown would not meet next year's requirements, and that the average yield of the land now devoted to wheat, would be nearly three hundred million bushels short of the requirement. Several suggestions are made of ways of meeting the difficulty, the most obvious being to induce wheat-eaters to eat corn-bread. This will be difficult while there is wheat to be had. We could wish that the teachers who are trying to induce the world to accept a substitute for the bread of life found a similar reluctance, but unhappily they find willing hearers, though there can never be a scarcity of the bread:

I am the Bread of Life: he that cometh unto me shall never hunger. (John 6. 35.)

Twenty Months in a Cellar.

A novel method of treatment for a sick child has been adopted with success by a druggist in Williamsburg, N. Y. About nine years ago the wife of the druggist died, leaving a delicate baby boy for her husband to care for. All his soul was wrapped up in the child and he watched him tenderly and saw that the people, with whom he placed him, gave him the most careful attention. But in spite of their care the child dwindled and faded. He was afflicted with a nervous disease, which developed into spinal meningitis. When he was eight years old, the physicians who had been attending him almost broke the father's heart by telling him that there was no hope of saving his little son's life. But the father had been studying the disease, himself, and he determined as the physicians had given up the case, that he would treat him on a system of his own. His theory was based on the benefit of complete seclusion and unvarying conditions. Under his store he had a large cellar hewn from the solid rock and perfectly dry. He partitioned off a square of about twenty feet of this area, laid a thick carpet on the floor and furnished it with miniature furniture of the most beautiful and comfortable kind. No ray of sunlight was permitted to enter this underground room, but a cluster of electric lights in the ceiling gave uniform light night and day. Musical boxes made soft music, and toys, such as boys love, were scattered around. Into this room the father brought his boy and made him understand that the luxurious nest was his own and that the remainder of the cellar was his playground. No one was permitted to enter. The boy heard no voice but that of his father and saw no one else. He was fearfully thin and so helpless he could not dress himself, nor scarcely feed himself. In a few weeks, a decided improvement was seen. The boy grew stronger and showed more intelligence. The absolute quiet and seclusion suited him and he gained courage and cheerfulness. His father spent as much of his time as he could afford in the cellar with him and slept there. As his strength increased, gymnastic appliances were introduced and one day the father brought him a set of carpenter's tools, which proved a great source of amusement. After twenty months of this secluded life, the boy is almost robust, his nervousness has disappeared and he can talk intelligently. The father proposes now to gradually introduce him to ordinary life and send him to a kindergarten school. It has been a strange method of cure but it has been a wonderful success. Persons who heard that a father had shut his son in his cellar for twenty months, if they did not understand his motive, or know the circumstances, would pronounce him cruel. So God's treatment of his children is sometimes misunderstood. It does not follow that a professing Christian is a hypocrite or that God does not care for him when calamity comes upon him. It may be that God sees he needs a time of trial and darkness.

He shall be driven from light into darkness and chased out of the world. (Job 18. 18.)

THE SUNDAY SCHOOL

VOYAGE AND SHIPWRECK.

Sunday School Lesson for Oct. 24. Acts 27: 13-26. Golden Text, Acts 31: 25.

BY MRS. M. BAXTER.

FOR many years Paul had desired to visit the saints in Rome. Writing to the Roman church from Corinth, he tells them so. The same intimation which he had received that the Ephesian elders should see his face no more showed him also that he had "no more place in these parts" i. e. in Greece. He says to the Romans, "I was hindered these many times from coming to you." (Rom. 15: 22: 24, R.V.) and he mentions a thought he had of taking Rome on the way in a proposed visit to Spain. But at this time, although he saw God's mind far enough to know he had to go to Rome the time and way were not revealed, and Paul knew how to wait. When he purposed in the Spirit while at Ephesus to go up to Jerusalem he said, "After I have been there, I must also see Rome." (Acts 19: 21.) And God confirmed this when in the prison at Jerusalem he said to him, "As thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome. (Acts 23: 2.) How little any of us know what is before us? How wisely and tenderly God unfolds to us our way as we are able to bear it! Paul's plan was to go to Rome as an evangelist, but God sent him as a prisoner against whom no charge could be substantiated, and thus made his way to come immediately in contact with those in authority!

Paul's journey was in company with other prisoners, they, justly accused, and thus like the Lord he tasted the humiliation of being "numbered among the transgressors." (Isa 53: 12.) It had been one of those things which were gain to him that, touching the righteousness which is in the law, he had been found blameless, but a man who is crucified with Christ loses his own reputation and gets the reputation of the crucified, the despised and rejected, and is accounted no better than Christ has been accounted for him. This was one of the things to which Paul died daily. But in his very submission to all which God permitted, there was a kingly dignity about the apostle, as there was about his Master. It won the heart of the centurion, who had charge of him; and he, when the vessel touched at Sidon, treated Paul with the courtesy that a passenger might have expected, and allowed him to go on shore to see his friends and refresh himself."

Sailing along the coast of Asia Minor, they transhipped at Myra, into an Alexandrian vessel bound for Italy. By this means the voyage was very much lengthened; time was not valued as it now is. The course of the vessel was to the south of Crete and bad weather was expected, so that "sailing was now dangerous." And Paul, who of course, made everything a matter of prayer knew from his God that danger threatened them. Paul was no coward; for years he had traveled as men would say, with his life in his hand: as faith would say, with his life in God's hand. But now the time was come to speak, and he said, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." Julius was quite ready to treat Paul as a gentleman, but like many another, his pride was too great to receive instruction from one who was in the position of a prisoner. "He believed the master and owner of the ship more than those things which were spoken by Paul." Therefore he determined to make for Phenice, another and more commodious haven, on the coast of Crete.

A message of God rejected, even though it be about only earthly things, brings its responsibility with it. As Paul had foretold so it came to pass: bad weather and heavy seas set in, and the passengers and ship's crew were brought to extremities. Finding the coast more dangerous than the open sea they took in all sail, undergirded the ship, and let her drive before the wind. But their case was a very desperate one; the cargo and all that could be was cast overboard to prevent the ship foundering, in case of which all on board would have perished. The storm continued day and night; nothing could be seen: the heavy, furious wind and rain shut out the sun by day and the moon and stars by night: and none could tell in what direction they were being driven. From all but one man, all hope of being saved vanished.

But a man who really trusts in the Lord is at home in all circumstances. God was as real to Paul in the tempest as in the calm, and he knew the stormy wind, not as a thing of chance, but as "fulfilling his word." (Ps. 148: 8). He knew that this storm, all the perverseness of the centurion, and all the great length of the voyage, taking up apparently unnecessary time,—all his two years' detention at Cæsarea, combining so to hinder the work of a valuable life,—was a part of the unerring plan of his God, and he was at home. Yet he set himself to wait upon the Lord until he should get the clue of his mind, and so the clue to the situation. And God met his servant. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary; they shall walk and not faint, though it be in the midst of a storm at sea, and within sight of death.

After long abstinence Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." As God had met his servant in the night so he stood with him in the giving of this testimony to his fellow sufferers. Had Paul spent his time in pitying himself that everything was going wrong, that the gospel was hindered, that time was being lost, and that souls were perishing because he was prevented from leading them to Christ, how could he have been free as God's instrument to surmount the difficulties of the situation? The apostle recognized that God's people like their Lord are a people led as a sheep to the slaughter, always put to the proof, and the voyage and the storm were in his eyes, only a part of the whole plan of God.

None who were on board that vessel could have failed to perceive another Presence than that of Paul. They must have seen how no trace of fear or anxiety remained upon the face of this man in spite of the toiling sea, with death apparently staring him in the face. Who that was present could ever forget such a scene? Surely the divine calm on the face of God's servant must have communicated hope to the now despairing crew. "I believe God," was the anchor which held Paul, and they saw that it held him fast.

AN ANCIENT ROMAN SHIP IN A STORM.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

A VIVID story of Paul's eventful voyage is given in the lesson. Luke, with his characteristic fullness of detail, uses nautical terms from which any modern sailor can understand exactly what happened. A good map of the voyage is that numbered ten in the International Teachers Bibles, given as premiums with THE CHRISTIAN HERALD. The prisoners were put on board the ship going to Adramyttium, then a seaport of some consequence in Mysia, but now a poor little village. Luke probably accompanied Paul of his own choice, but Aristarchus appears to have been a prisoner, and may have been arrested at the same time as Paul in Jerusalem. From Cæsarea to Sidon was a short day's sail of sixty-seven miles. Thence sailing northward, hugging the coast as far as Cyprus, they appear to have passed to the north of the island and taken a course due west and then northwest to Myra a port still in existence on the southern coast of Asia Minor. We infer that the original intention was to proceed thence by land, but happening to find at Myra a ship on the way from Egypt to Rome with a cargo of wheat, the centurion decided to continue the journey by sea. A southwesterly course in rough weather brought them to the southern coast of Crete, the island which was the cause of the recent war between Greece and Turkey. Paul, with his usual success in dealing with Roman officials, had made friends with the centurion the captain in charge of the prisoners, and now ventured to give his advice about the voyage. But the centurion naturally attached greater weight to the opinions of the seamen and tried to make a better harbor than that in which the ship lay. But no sooner were they clear of the harbor than a wind of cyclonic character struck the ship and drove her out to sea. It looks as though the ship had then begun to leak as the process of undergirding, passing ropes under and around the ship at right angles to its length to keep the straining timbers together, was resorted to. The situation was critical and Paul cheered people on board, 276 in all, by going among them and telling them of a vision in which he had received assurance that their lives would be saved. The wind must have been almost due east for in fourteen days after leaving Crete they reached Malta, but six hundred miles away where they [illegible] ship run aground and there by the force of the waves the stern was broken to pieces and the vessel parted amidships. The apostle's assurance was fulfilled. No lives were lost but the ship and cargo were destroyed. The lesson shows a man in new circumstances and sheds new light on his heroic character.

They lightened the ship. People [illegible] willingly throw away their property in an emergency, when life is at stake as it was on board this vessel, they did not hesitate. Better to throw away the [illegible] than to go to the bottom. The [illegible] valuable things go first, or rather the things the man thinks least valuable. When Stanley was crossing Africa on one of his journeys, knowing that there would be days of solitude, he took with him a small library. But it was necessary to reduce the baggage. The carriers were unable to get on, and one after another deserted. Stanley looked through his books and threw out a large number that he thought he could spare. The same thing was done at a later stage, and had to be done again. When he reached his journey's end, the only book he had with him was his Bible.

A tempestuous wind called Euroclydon. Literally a typhonic wind from the east of the island, and what the Mediterranean sailors now call a north-easter. It is remarkable that even the great apostle enjoyed no immunity from natural laws. God did not interfere to protect him from the storm. The ship on which a child of man sails may be wrecked; the train in which he travels may meet disaster; God does not keep his children from calamity but he always supports them under it. Whitefield used to describe the experience of the Christian as like the process he witnessed in a glass manufactory. He found that when some specially fine and transparent glass was needed, the work put in one furnace after another, each one hotter than the one before it, until it attained the desired degree of fineness.

Fearing lest they should fall into the quicksands. These were sandbanks so impregnated with water that they yielded under weight resting on them, and, moving under it, rose around it on all sides until it was engulfed. No wonder that the possibility of such a fate caused fear. Miss Amelia Barr, in one of her stories describes a death in such a place. The man finds that the road under his feet is becoming soft. As he raises his foot and allows into the print it has made the sand. At the next step his foot sinks to the ankle. He looks around for some hard place on which to plant his foot. But that minute's delay is fatal. He has sunk almost to his knees. He cannot draw his feet out. He struggles to lift one of them but the effort causes the other foot to sink deeper. If he had only a tree within reach to cling to, or if some one was there to take his hand, he might drag himself out. But there is no help. As he sinks the sand rises around him as if embracing him. He shouts and struggles, but to no purpose. The sand is soon around his neck. In another minute it has closed over his head. When a man is [illegible] into sin he is in similar danger, and he would have been no hope for him if he had not become his Saviour and extended his hand to him and lifted him out.

I believe God. It was a strange [illegible] to make, because it would seem to be a matter of course that a man should trust his Maker; but if we judge by the conduct, we must conclude that the [illegible] many people who do not believe God. If they believed his warning of the consequences of sin and his promises of happiness through Christ, they would act as they do. A man drove to [illegible] one winter afternoon and stayed [illegible] hour, that he and his horse might [illegible] something to eat. "Be quick," he told the proprietor, "for I want to get to [illegible] to-night." "Which way are you going?" the proprietor asked him. The traveler told him. "Better not go that way," the hotel man; "the bridge has been washed away, and the river is too high to ford." That settled it for the traveler. He believed the hotel keeper, and [illegible] asked him if there was not another road. It appeared that there was, though it was a long way round; but it was safe, and led to his destination. The Bible is the safe way through life.

HELPFUL ANECDOTES

HAWAIIAN PROGRESS.

NOTHING is more indicative of the changes, social and political, going forward in Hawaii than the groups that may be found gathered in front of a prominent hotel in Honolulu. While a century o Hawaiians were half-naked savages, hey are now the most intelligent ogressive of all the dusky races; t American tourist who may be of up will quickly feel that this peoa rapidly imbibing and expressing an ideas, vim and enterprise. Pere tourist has just come from a visit Kuea, that "House of Everlasting e of Hawaiian mythology; he has museums where relics were shown ckness and superstition not so very e; and he has beheld with due re- e statue of Kamehameha I., in full e of Hawaiian chief. He has heard was only in 1819 that the Hawaiians e bonfire of their idols, and the next welcomed their first American mis- s; and in his present journeys he here and there full-blooded Hawaii- there, in front of this hotel, among ans and tourists to Hawaii, he re- at Hawaii, whether it ever be po- annexed or not, is becoming Amer- . The ways of the savage are orgotten; the tongue of Hawaii is ed up in English. Perhaps he e some regret about the latter, for eech, ringing changes with only sonants, and ending every word lable with soft vocalic sounds, is sical, and its combinations hold tic savage spirit which has lived nature. Thus, take the names of compounded with *wai* (water), as *ilu* (Water of Destruction), *Waipio* ed Water), *Waioli* (Singing Waet compensations, even in poetic perhaps more than balance loss. e is the spirit of progress which, in reciation of its beauty, calls Hat "Gem of the Ocean;" and the land House of Everlasting Fire" Chrisech and thought transforms to the se of the Pacific."

A FORTUNATE WAIF.

man once visited an institution re homeless and friendless children d home. Among the little inmates, e to one to whom her heart went a she said, "This child I want for " "He is not for adoption," said son in charge. The woman looked but saw no other child that at- er as this little one had, and she ay sorrowful. In a few days she gain to visit the child. One day e with tears in her eyes, and said, annot I have the child I want?" d her then the story of the baby, utter depravity of its parents, as bad blood in the child, and it a terrible risk to take it. The went away again sorrowful, but ee or four days she returned, say- ave come for my baby. If you will be more likely to be a good man with my mother-love and up in a Christian home, give him God will take care of the rest." e prevailed. They gave the ill- into her hands; she took him art.

ea have passed since then, love has ail and conquered; and the little hopeless waif has grown up to a honored, Christian manhood.

e is a mighty power in love: the man can subdue and sway and e. The love of a woman can en- d uplift a soul, but greater than the love of Christ in the heart, nriches our lives and kindles ns the desire to bear one another's e and to love one another.

THE MAIMED STUDENT.

recently published reminiscences e Dr. A. J. Gordon is one which the sequel to a story begun on r side of the Atlantic. One day r Blackie, of Edinburgh, a tenderman, but at times a little irritable, looking over his class, noticed a young man awkwardly holding his papers in his left hand. "Hold your papers in your right hand, ye loon!" said Professor Blackie. The student stammered something inaudible to his teacher, who thundered at him, "The *right* hand, ye loon!" The lad raised a maimed right arm and said, "Sir, I hae nae right hand." A murmur of sympathy went round the class, mingled with some hisses for the professor. Blackie's heart was wrung with shame for what he had done. Descending from his desk, he laid his arm tenderly around the lad's shoulders, and looking at him with eyes moist with pity, he said: "I didna ken! I didna ken!" To his class, too, he made an acknowledgment. "I thank God," he said, "that he has given me gentlemen to teach who can ca' me to account when I go astray." This one-handed boy, who was familiarly known as Geggie, was a child of many prayers. His mother, realizing that his injury would keep him from ordinary occupations, prayed that he might be used in the Lord's service. The prayer was answered during Major Whittle's visit to Scotland, for Geggie was one of the first young men in the university to yield to the Major's invitation and to give himself to Christ. Some months later Dr. A. J. Gordon told the story of Professor Blackie's hard speech and contrite apology in the Clarendon Street Church, in illustration of some point in his sermon. To his astonishment, a stranger approached him at the conclusion of the service and introduced himself as "Geggie." The boy with one hand had crossed the Atlantic, and, a stranger in a strange land, had listened to his own story from an American pulpit. We can imagine Dr. Gordon's delight at hearing from Geggie's lips the sequel to his story and welcoming him as a brother in Christ, a trophy of answered prayer, eager for service in Christ's cause.

VISITORS IN A HOTEL GARDEN IN HONOLULU.

A CHIEF'S PRAYER.

One of the most remarkable instances of answer to prayer for a conversion is related by Bishop Ridley of the Church Missionary Society. He recently went home for rest and recuperation. The last service he held in his diocese was with the Kitkatla Indians. Prominent among the attendants was the famous chief Shenkah, once the terror of the tribe, but now a humble follower of Christ. After describing the service which the people knew was the Bishop's farewell, he says: "I thought the service was ended, the Benediction was given. But up rose a voice, as from a man sobbing. Trembling were the tones, and this was what I heard last in my diocese: 'Oh, God of heaven, have mercy. Have mercy upon us: we are orphans. Oh, God of heaven, thou hast taken our mother, and now thou hast called our father across the deep. Oh, take care of him on land and sea. And when he sees his brothers and his sisters, and their tears come down, oh, God of heaven, wipe them away, and bring him back to us strong in heart.' It was a beautiful farewell from my diocese to hear one who was formerly one of the most awful savages I ever knew, praying for me. Was it not a beautiful reward? My dear wife and I prayed for that man's conversion for five years. We never ceased. He was a great hindrance in the way of the gospel. God seemed to keep us back; but it did us good. His way is always perfect. And so the discipline tried us all. And the last thing I have heard, since I came here, is that he is still bright and earnest, that the old lion is now much more like a lamb. But I can hardly think of him as lambiike."

THE "DEVIL'S CORRAL" TRANSFORMED

What one man's industry and enterprise can do to reclaim even "A Hole in the Ground" from its evil ways is shown by a wonderful transformation wrought in a spot in southern Idaho known variously by the above name and the yet more hopeless one of "Devil's Corral." This spot is near the town of Shoshone and five miles below the Great Shoshone Falls. For ages and ages this "Devil's Corral" has lain a silent, ghostly, hollow, and unfruitful desert, surrounded by giant lava walls, towering above from five to eight hundred feet, and sloping from an angle of seventy degrees to a straight perpendicular. These lava walls, burnt, rent, torn, and twisted into confusing shapelessness, shut in an apparently irrecoverable desolation. The Indian passed around it when fishing along Snake River; the more daring white man looked at it, gave it a name, and made money out of other white men by bringing them to see it. A miner went down, seeking gold and finding none. Then a young man of ideas and industry, going down into the Satanic coral, saw that it might be reclaimed.

He saw how the rock wall might be turned to good account, and he said: "The north wind can never find its way down here. This place ought to be transformed into a ranch or a truck garden or a fruit farm." He discovered in the highest part of this big basin, two glorious cold-water lakes, connected together, with very lively trout darting through them. From these the entire basin might be irrigated. He also discovered several hundred acres of very choice soil. Against the undertaking was the almost incalculable amount of work necessary to clear and level and irrigate the land. He homesteaded a part of the land, made a desert-entry on the balance, and began work. He blazed out a trail along the rocky descent, down which pack animals could travel. Mr. Perrine had to have wagons, scrapers, harrows, ploughs, powder and dynamite, and all sorts of things to work with that even pack-animals could not carry. These were lowered with ropes over a perpendicular lava wall of six hundred feet. Mr. Perrine had some knowledge of engineering and surveying, and he now has, as the result of persistent work, a graded road over which two-horse and four-horse teams can easily travel, winding in and out, back and forth, down through lava walls to the transformed "Devil's Corral."

The "Devil's Corral" is now a four-hundred-and-twenty-acre paradise, blooming into life with five thousand fruit trees, and not a forbidden tree among them. The luscious fruit is a continual joy and a lifetime fortune to its owner, and a source of pleasure to visiting thousands. The place should have a new name, now. When it was nothing but lava and rock, it may have seemed like a possession of the devil, but it has been redeemed and transformed and no longer bears the imprint of his ownership. We are encouraged to hope that what enterprise and industry did for the "Devil's Corral," the spirit of Christ will yet do for the whole earth. Then, "instead of the thorn, shall come up the fir-tree, and instead of the brier, shall come up the myrtle-tree, and it shall be to the Lord for a name."

BURNED FOR FIFTY YEARS.

In the town of Chang-te-Fu, in the province of Honan, China, one of the missionaries of the China Inland Mission had been preaching for several months without making any apparent impression on the people around him. They came and listened, but none of them seemed inclined to give up their religion for that of Christianity. But the people were more favorably impressed than they showed. They talked among themselves about the new teacher and his doctrines, and repeated to those who had not heard him some of the points he made. One day, recently, a message was brought to him asking him to visit three sisters who lived in an adjacent village. He went at the earliest opportunity, rejoicing that at last some one wanted to hear the Gospel. He easily found the house, for the sisters were well known through their piety and beneficence. The missionary saw at a glance that they were Buddhists. In their chief room there was an image of Buddha, before which a lamp was burning. It is customary to have these lamps and to tend them with such care that the light continues to burn for long periods; and the owner of the house will boast that the lamp lighted at his birth has never gone out during his whole life. The missionary looked sadly at the image and the lamp, and offered a silent prayer that he might be able to bring into the house the light which came from heaven. He had a Chinese teacher with him, to help him in case the ladies spoke a dialect different from the one he knew. Together they told the story of the Cross, and the ladies, who had previously heard it imperfectly from some friends, were deeply moved. Their gentle natures were attracted by the beauties of Christ's character, and their questions showed their interest. At last they spoke together for a few moments in an undertone, and all were evidently agreed. Then the eldest rose, and, going to the lamp before the image of Buddha, blew it out. "That light has burned," she said, "for fifty years, but we need it no longer. Henceforth we are followers of Christ."

AN INVITATION PROMPTLY ACCEPTED.

Bishop C. C. McCabe recently related this experience, which will be appreciated by all those who are engaged in Christian work:

"I am sometimes startled at the ease with which a soul can be won. Not very long ago, in a strange city, as the hackman got down off his box and opened the door to let me out, I dropped a quarter in his hand, and, as I did so, I grasped his hand and said to him, 'Good-night; I hope to meet you again in glory.' I had often done that, and I thought nothing of it in this case. I went into the house, met my host, and retired to my room for the night. About midnight, my host knocked at my chamber door and said, 'Chaplain, that hackman has come back, and he says that he has got to see you to-night. I told him that he had better wait until morning, but he said, 'No, sir; I must see him to-night, and I know that he will be willing to see me.' When the hackman came up, a broad-shouldered, rough-looking man with a whip in his hand, he stood there in my presence with the tears rolling down his cheeks like rain. Said he, 'If I meet you in glory, I have got to turn around. I have come to ask you to pray with me.' What a privilege it was to pray with that man; what a privilege to point him to Jesus; and yet I never saw him before in all my life. There are ten thousand men in this country who were never invited to come to Christ."

THE FAMILY AND HOME CIRCLE

Bhutan and Its People.

Neighbors to the Thibetans, and, Like Them, Also Strangers to the Gospel.

AWAY up among the mighty Himalayas, on the southern border of the sealed and mysterious land of Thibet, is the independent kingdom of Bhutan. It lies adjacent to Assam, which is a British dependency to the south. Not even the Alps nor the Rockies present wilder or grander scenery, for the country of the Bhuteas is a succession of cloud-piercing mountains, forest-clad and snow-capped, deep, dark valleys, and swiftly rushing rivers. One would imagine that in so wild and rugged a country, the native population of which must needs be more than ordinarily thrifty and industrious to make a living, the people would be left in peace to follow their own pursuits. But such is far from being the case. Travelers declare that the Bhutan mountaineers, a quiet, peace-loving, agricultural people, are oppressed and poor. "Nothing that a Bhutea possesses is his own," wrote a British envoy; "he is at all times liable to lose it through the cupidity of others more powerful than himself." Might is right, in the most literal sense, in Bhutan; and between official rapacity on the one hand, and the raids of savage tribes on the other, the natives of the lower class are poverty stricken and degraded almost beyond belief.

Our photograph of a Bhutea mother and child conveys an accurate impression of the condition of this class of the population. Physically a splendid race, they have become dispirited, lazy and dirty. Their food consists of meat, turnips, rice, barleymeal and tea, which comes to them from China in the form of bricks, and is carried through the mountain passes by caravans. The men are wonderfully skilful as house-builders, and some of their wooden dwellings, made wholly without nails or iron in any form, are ingenious and picturesque, being not unlike the chalets of Switzerland. A chimney is a thing unknown in the Bhutean economy, and the smoke escapes through doors and windows. They have neat little patches of cultivated soil, set out in terraces among the rocks, some of these gardens being supported by stone embankments twenty feet in height. There is very little trade in the country, the sole manufactures being coarse blankets, cotton cloth, silk, leather, wooden bowls, swords, rude spears and arrow-heads. In a total population of perhaps 30,000 nearly 6,000 are soldiers.

Bhutan is a country of climactic contrasts. One section may be annually deluged by mountain torrents and heavy rains, while another section has to resort to artificial irrigation; and the inhabitants of Punakha (the winter residence of the rajahs) may be shielding themselves from the blazing sun at a time when the people of Ghasa are chilled by perpetual snows.

Buddhism is the native religion of Bhutan, and there are two branches of the government, authority being divided between the *deb raja*, or secular head, and the *dharma raja*, or spiritual head of the state. The country presents a fine field for missionary enterprise, and is practically unoccupied by any Gospel workers at the present time.

A BHUTEA MOTHER AND CHILD.

An Imitative Sparrow.

In a recent issue of THE CHRISTIAN HERALD, an interesting account was given by one of our readers of a robin which she had trained to utter something very like an articulate word and to whistle a pretty tune. A still more surprising example of bird intelligence is related by a French naturalist, who trained a common sparrow. His object was to test the vocal ability of the bird, or rather its vocal trend. As soon as it was able to take care of itself, he put it into a cage containing a chaffinch, a gold finch and two canaries. It soon turned out to be a songster of the first class, for it warbled like the finches and trilled like the canaries, and so perfect was the imitation that it completely deceived the ear. It took up the cry of some crickets that were in a box near its cage, mingling it with its songs. The finches and the canaries never attempted this. For a long time after the crickets had been removed, the sparrow remembered and repeated their cry. It would appear that the notes peculiar to the sparrow are learned by association, for not once did this one utter them, its vocal efforts being restricted to the songs of the finches and the canaries and the cry of the crickets.

Alaska's Snowflakes.

Those of our friends who go to Alaska will not find it an Arctic region the year round. In the short summer it puts on a beauty of landscape that for a time dispels all thought of the Arctic character of its climate during the greater part of the year. John Muir, the noted naturalist and traveler, who has explored Alaska more thoroughly than any other man living, speaks thus of the Alaskan summer:

It is as wild and pure as paradise. Wander where you may, wildness ever fresh and ever beautiful meets you in endless variety; ice-laden mountains, inland plains grassy and flowery, dotted with groves and extending like seas all around to the rim of the sky; lakes and streams shining and singing, outspread in sheets of mazy embroidery inextricable, measureless abundance, brightening every landscape, and keeping the ground fresh and fruitful forever; forests of evergreens growing close together like leaves of grass, girdling a thousand islands and mountains in glorious array; gardens filled with the fairest flowers, giving their fragrance to every wandering wind. The forests almost rival those of Puget sound; wild roses are three feet high. Rounded masses of hard, resisting rocks rise everywhere along the shore and in the woods, their scored and polished surfaces still unwasted, telling of a time, so lately gone, when the whole region lay in darkness beneath an all-embracing mantle of ice.

The Kitchen School in New England.

The first public-school kitchen in America was in Boston. This might be accepted as evidence that education and culture develop the domestic side of woman; and also that its tendency is to lift home-making and home-serving to the dignity of a fine art—where it should be. The New-England kitchen, still conducted by a little circle of Boston women, has lately undertaken the work of supplying wholesome luncheons to the children in certain public schools; 1,600 children are daily provided with five-cent and ten-cent luncheons, far better for the money than otherwise they could obtain. Throughout New-England, women are making strenuous efforts to introduce cooking into the public schools, and in Providence, Manchester and other cities their work has met with success. In Boston the generosity of Mrs. Quincy A. Shaw has largely contributed to this result; in Providence the Domestic Training Association has taken a hand; and the Women's Christian Temperance Union has been instrumental in a number of towns. A free training-school for domestics has been maintained for many years by the Boston Young Women's Christian Association. Schools and colleges everywhere are introducing departments of domestic science, and missionary churchwork includes instruction in cooking. In this direction lies the solution of the servant problem. We must dignify house-service and home-making.

And now that the bread-tray and the cook-stove are meeting with such distinguished attention, let the broom and the dust-pan receive due honors from philanthropic enterprise.

BEHIND-TIME LAND.

THERE once was a land where 'twas
be prompt,
And polite to be always behind,
Where dwelt long ago, in a calm undi
Many persons of indolent mind.

They had no one crying, "Now hurry
Or else we shall surely be late,"
They heard no low grumbling nor sa
tent
From the folk never willing to wait.

The diners invited for seven or eight
In Behind-Time land came at ten,
Receptions and parties began at the
And would last until none could te

'Twas fortunate this was a tropical cl
With fruits that could grow the ro
Else planting their seed when they p
had time
Would have brought them to st
fear.

The functions and seasons grew late
late,
Till, since there was not one who k
Quite how to be prompt, it soon cam
pass
They could neither begin nor get t

At last in despair at this state of affai
The Behind-Timers all moved awa
To settle the length and the breadt
land,—
Are there any in your town, I pray

—FRANCES B. DILLI

He was Blessed by General Washi on.

The remains of Mr. Irving's old
nurse were, at his request, buried
same grave with his mother.
faithful woman Mr. Irving once s
remember George Washington p
There was one occasion when e
peared in a public procession; m
a good old Scotch woman, was v
ious for me to see him, and held
her arms as he rode past. This
did not satisfy her; so the next d
walking with me in Broadway, sh
him in a shop; she seized my h
darted in, exclaimed in her bland
"Please, your excellency, here's
that's called after ye!" Genera
ington then turned his benevol
full upon me, smiled, laid his ha
my head, and gave me his blessin
I have reason to believe has atte
through life. I was not five ye
yet I can feel that hand upon
even now."

In the Time of the Katydid.

In rustling leaves the Katydi
"Six weeks to frost?" Out of his
under the eaves, the stinging muc
wasp creeps out to the sunshine
the bodies of stupefied spiders l
by the thrift of his maternal au
delectation. The stinging was
stroying spiders, performs an
nature's economy, and since the
are in a sense "chloroformed"
the wasp is not so cruel a butc
all. Everything has some work
to do. The caterpillar which d
harm to our trees, is the food
and if we kill our birds and scare
we must needs take the caterp
many another insect from wh
sweet-throated winged friends
House martins are seeking winte
in the West Indies. Home-lovi
swallows linger yet awhile, stop
the way, may be, as they see the
homes. Sparrows will abide, an
lay up crumbs of kindness
against the winter snow.

Look After Your Reading.

Parents would do well to look
reading of their children, to find
books they are interested in, and
spend their leisure hours. We
no better criterion (says a judici
er) by which to judge of the char
a girl or boy than from the kind
ing they habitually select. Sh
boy who is fond of history or bi
or who takes kindly to interestin
on natural history, and follows u
ter by a study of plants and an
the woods and fields about
we are confident that there is
there a reliable character. W
select such a boy for a trusted pl

It is just as true of the girl
woman, that her tastes in readi
cate whether she is thoughtful
olous; whether she has a purpos
or whether she expects to have
butterfly existence.

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

Who Shall Be The Better Dressed?

The mother's impulse is always to go without the best and newest things herself and to dress her daughter in the best stuffs and prettiest fashions she can afford. Next winter, at these, when it comes to buying a new gown, which will it be, mother or daughter? Will insist that her old one can be made to do duty for another season? Which will it be on whom the most money shall be spent? You are more fortunate than I, if you do not know mothers like me has so long been that of cheerful uncomplaining self-denial that the world accept this on their part without even the grace of thanks. They have offered themselves to slip into the background, and now they may stay there. Their dreams that they ever have a flitting sense of the injustice of the situation: that they ever feel desolate and left out.

In a family there should be, so far as may be, front to the world is concerned, a certain uniformity. One should not overpass nor outshine another. But there is a beauty and charm of its own. Which is not wisely overload itself with dress. The more simply and even plainly the young girl is dressed, the prettier she looks. As youth fades, the dress may be more sumptuous, and the matron's gown should be of richer material and be more elaborately trimmed than the daughter's. All the giving up ought to be done by the mother. The child should insist on her own share of sacrifice.

Alas, but very rarely, met mothers do not heed this counsel, and who seemed to try to outrank their daughters in attractiveness. One so seldom sees these, that they are exceptions that prove the rule.

I do know mothers who are really a credit to their daughters, because they rest the endeavors of the latter to dress them appear in the *mode*.

"Mrs. A. and Mrs B. sisters?" some one said. "I was told so, but they are not. I can hardly believe it. Mrs A. is a dowdy and a frump. Mrs B. is so smart, tidy and dainty that she hardly seems to belong to the same world."

These two ladies were sisters. One was a woman except in a dingy gown with hair to speak of, her hair done up in a little knot, her hat of the style of Mrs. Noah when she entered the ark. The other wore well-fitting dresses, arranged her hair gracefully, and conformed to the mode of the hour. Naturally, because of her good sense in this matter, he had more influence, both at home and in the community, than her sister. Her children were proud of her. It is only when children have any reason to be ashamed of their mother, even in externals.

A fresh and dainty dress is not necessarily expensive. A trimly made and nicely worn print is more becoming and in better taste as a worn or spotted silk. On the other hand, a muslin gown, with its frills and flounces and furbelows, costs more than a silk one, as every one knows without being told.

The point I make is, that when there should be a difference, the mother's apparel should be finer and more elegant than that of the daughter: that when both have at once have something new, the newer turn should come first: that the mother should take as much interest in her dress as the mother look pretty and bright as the other usually does in setting off her daughters to advantage.

"If mother would listen to me, dears, I would freshen that faded gown."

And that mother should have it hard all through, It seems me isn't fair."

Fathers and fathers are so accustomed to supposing that the women of the house manage their own affairs in the best way, that they do not usually bestir themselves in these matters. A man delights in the wit, the loveliness, the grace of his pretty young daughter. She is to him another copy of his wife, of the fair girl whom he won in the long ago—"that old sweetheart of mine—" who sits at his table, and puts patches in his boy's trousers, and makes and mends and manages, and asks only to be loved and trusted. But it may happen that the wife feels oddly overlooked when the daughter receives all the praise, all the admiration. The mother's place is first, and it should also seem to be first. The daughter, dear child, comes second; and hers is the lesser place. She should see to it, even if her father does not, that the best of everything be given to the precious mother, the mother best beloved on earth of all women—she whose estate and position were honored above all others by him who stooped from his cross to remember her, and to provide for her comfort in the days of her desolate age.

Margaret E. Sangster

A Bible the First Package.

A BIBLE, wrapped in a small silk American flag, was the first package sent through the Greater New York mail-tube service, when the tubes were formally tested a few days ago. With it went copies of the Constitution of the United States and President McKinley's inaugural address. It was from the post-office to the produce exchange that this message went—happy suggestion and promise, of influence to be felt on the marts of the world. A number of prominent men, among whom were Second Assistant Postmaster-General Shallenberger, Postmaster Van Cott, Assistant Postmaster Morgan, and General James M. Tyner, the oldest living ex-postmaster general, were gathered at the post-office in attendance upon the inaugural ceremonies. At fifteen minutes past noon on October 7, Dr. Chauncey M. Depew put the precious first package into a special "carrier," which he then placed in the opening of the pneumatic mail-tube and started it on its way to the Exchange post-office station, which it reached in a second or two over one minute, the quickest journey ever made by such a parcel before. Other parcels, one of which was a basket of fruit, followed this, the first; and the officers and company together with President John E. Milholland of the Tubular Dispatch Company, congratulated themselves and greater New York over the perfect working of her new mail-tube service, and brief addresses were made in honor of the hour and the event.

By January the completed system will comprise six pneumatic tubes, two of which will connect the General Produce Exchange with the post-office: two will lead to the branch station at Forty-ninth Street and Lexington Avenue, and two will connect the main post-offices of Brooklyn and New York.

Easy to go to Europe.

Persons on small salary are frequently found to possess enough knowledge of history to intelligently trace the footsteps of past generations in historic spots of England and Europe made famous by Story and Song. People whose busy lives have blotted out their recollection of the items of the ramous past, freshen up from the Guide Books and local histories enough to make their wanderings through Europe, with its charming cities, villages, lakes, and mountains, its history of the past and indescribable foreign flavor of the present one continual round of pleasure and education. Only those with full pocket books have thus far been able to go to Europe, but now a way has been provided, which permits all to go upon small monthly payments of from $6.00 to $15.00 (dependent on destination). No second class, no steerage, elegant powerful steel steamers—two sailing together within hailing distance all the way across. People are booking now for England, Mediterranean and Paris Exposition tours. These voyages are within reach of all, but no passenger can be booked beyond the capacity of the steamer's state rooms. An elegant magazine of foreign half tone engravings with all details sent freen on application. Postum Cereal Co., Lim., Battle Creek, Mich.

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2 Bnttercnp Oxalis.
2 Allium Neapolitanum.
3 Spanish Iris.
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BY A WAY SHE KNEW NOT.

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BY ELIZABETH M. CLARK.

"THERE'S no use talking to me," said Eleanor. "You see, I know so well what a Christian ought to be that I'd never be satisfied with doing the thing half way," she added.

"SHE GAZED AS IF FASCINATED BY A SPELL."

"But nobody wants you to be half-hearted about it," answered Eleanor's Bible class teacher. "I am sure I don't. What I want most of all for you is that you should become a real Christian. And, as you say, you know perfectly well what that means. Won't you decide before you go abroad? It would be such a safeguard for you."

Eleanor looked very serious. There was that side to her nature, but she did not often let it show itself. Yet her answer did not reassure Mrs. Whiting, for what Eleanor said was: "No, I really can't decide now, the way you want me to. I suppose there'll be the same chance for me when I am traveling on the Continent as there is now in Chicago. Perhaps I'd agree to be a Christian if it did not mean so much to me. I've seen so many professing Christians who are one thing on Sunday and something entirely different on Monday that I don't believe in that kind of thing."

"But, Eleanor, I don't want you to—you know I don't. Surely, there are some people you believe in? And, after all, that is not an excuse you could give to God—that about Christians who don't live up to their profession."

Eleanor's face softened. "I know that," she said. "And then, you see, there's Lucy. If ever I am a Christian, I mean to be the kind of Christian that she is."

Yes, there was Lucy. Mrs. Whiting took great comfort in the remembrance and in the thought that Lucy's prayers would unite with her own in following Eleanor on her continental travels. For Lucy was Eleanor's sister, her senior by a few years, and had lived a consistent Christian life in that wealthy home until a definite call for service had come, and she had "left all" to follow Christ by working for him among the unconverted people of a foreign land. It had been hard for her to leave Eleanor, but she had trusted God and had obeyed his voice.

Mrs. Whiting rose to go. "I hope you will have all the pleasure you are expecting from your trip abroad," she said. "Don't forget that Lucy's prayers and mine will follow you. There are so many special temptations in continental life that I cannot help feeling sorry to have you go without being anchored on the rock Christ Jesus. But God may have some message for you even over there."

* * * * * * *

Eleanor's trip was a perfect success. At least, so she said in the letters she wrote to her American friends from Paris, from Berlin, and later on from the beautiful mountain regions of southern France and Switzerland. She joined her companions in Sunday excursions and gay parties; but, then, she "made no profession of religion," as she said to herself, and occasionally to others. Yet there was one thought that Eleanor never could quite throw off or forget: the thought that Lucy's Christianity was real—that Lucy would have been consistent even if she had had to stand alone. So long as there was even one Christian whom she believed in, there was no excuse for her, Eleanor knew.

One Sunday afternoon, however, when most of the party with whom she traveled had gone out sight-seeing, Eleanor started out for a walk, quite alone. She had not been able to give any reason for not accompanying the others, only she "did not want to go." She was not happy, though

(Continued on next page.)

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Answer.....

III. A block of wood measuring 36 inches by 36 inches by 36 inches contains 27 cubic feet. How many cubic feet does a block contain which measures 18 inches by 18 inches by 18 inches?

Answer.....

IV. A frog fell into the bottom of a well 29 feet deep. In getting out, he climbed up two feet and fell back one foot each day. How many days did it take him to reach the top of the well?

Answer.....

V. A man bought a pair of shoes for $5, gave the shoemaker a $100 bill in payment, and the shoemaker, having no change, went across the street, got the bill changed, and gave the customer $95 in change and kept the $100. Soon after, the man across the street called and made the shoemaker refund the $100, as the bill had proved to be a counterfeit. Who did the shoemaker lose?

Answer.....

NAME.....

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By Way She Knew Not.

(Continued from preceding page.)

not give a reason even to herself restless, dissatisfied feeling that to take possession of her. Could sickness? she wondered. She ure: but this she did know, that d give anything to see Lucy for even Mrs. Whiting.

g aimlessly along, she heard the singing, but could not see a As a matter of fact, she had not many religious services during ental travels, partly because she nt with her friends on their ex- and partly because the few serv- ead attended seemed so cold and unreal that they did not induce again.

promised to be different alto- e little mission hall which she the sound of the singing, went inside with the feeling was coming as near to her she could. It was an informal service. The subject was that young ruler to whom Christ "Go, sell all thou hast, and ow me," and the speaker dwelt upon the details of what follow- might mean. Eleanor realized s a message from God to her she felt almost frightened as she ed she had said to Mrs. Whiting could meet her on the Continent in Chicago.

* * * * *

eks had passed. Eleanor stood le in her room at a Swiss hotel. tle table, which stood near an ow, lay a pile of letters and a f small parcels. Some of the e open, others had the seal yet So it was with the parcels, es of white tissue-paper were nd, evidently hastily torn off. ame a knock at the door, and nt entered with a registered addressed in her mother's name, g the London postmark. The e explained that Mrs. Saunders ged for an English friend to tter and enclosed little gift, so would reach Eleanor on the ng of her birthday.

tle gift" from her mother was dsome ring. Eleanor admired n her finger, watched the play the beautiful stones for a few and then turned to examine the nts and letters, some of which by mail, while others had been her room by her traveling com-

k up the letter from Lucy, and n the straight-backed chair by window to read it. There were gs she liked very much about it she did wish the people there rn to make American rocking-

Lucy's letters; she doesn't aid Eleanor to herself. But, as n, there came a message to her- ay. It wasn't in definite words, ratr in the difference between s l and her own. As she thought r ster's self-denial and labor of ev for people who seemed to have ude, the stones in that ring d burn Eleanor's hand. It was dea, but Eleanor drew the ring r; it did not seem to fit with he was reading.

it on the table. Then a sud- sion of feeling came over her as at it. "It's a beautiful ring," half aloud, "and mamma was od to send it to me. I am not ive it up just because of Lucy's r because of Mrs. Whiting or who spoke down in that mission I ppose Lucy would want me to some of her poor heathen. But going to be led by other peo- . I like pretty things, and I why I should not enjoy them."

knock at the door. "A tele- Miss Saunders," said the bell- leanor opened the door. She the envelope hastily, wondering e telegram could mean sad news ne at home. No, it was a mes- rthday greeting from a friend in "People are very good to me," hor, softly. And her conscience od is better to you than all."

ned out of her window and wn at the blue, unruffled depths of the little Swiss lake on whose very edge the hotel was built. Then she turned to take up again the unfinished letter from her sister, but the sudden movement displaced a little round object that lay on the edge of the table. Once it struck on a rock, and then bounded into the depths below.

Eleanor knew, without looking, that it was the ring. She gazed on that blue water as if fascinated by a spell she had no power to break. It seemed so strange that the one thing to be lost on that birthday should be the one gift that she knew stood between herself and God. It was a message from heaven—a silent message, but one that shook her very being.

Silently she stood up, locked the door, and then knelt by the chair in front of the open window: the water and the sky seemed to bring her nearer to God. For the first time in Eleanor Saunder's life it could be truly said of her, "Behold, she prayeth."

Eleanor did not acknowledge all her gifts on the day she received them. In fact, she wrote only two letters on that birthday, and they were very short. The first was to her sister Lucy, the other to Mrs. Whiting. In the second letter she said, "I wonder if you will remember having said to me, 'God may have some message for you, even over there,' He has had a message for me."

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GOSPEL POWER.

The Apostle's Definition of the Gospel and the Condition on which the Boon can be Obtained. Rom. 1: 13-17.

Very significant is the definition of the Gospel given by the Apostle in the passage associated with the Topic. We are accustomed to think of the Gospel as a system of doctrine, a revelation of heaven, or a record of Christ's teaching; but the Apostle calls it "power." After all, that is what we need. Most of us know our duty, know how we ought to live, and what we ought to strive to attain, but we fall short of it. We have to confess that we do the things we ought not to do, and we leave undone the things we ought to do. We do not keep our resolutions and we yield to our besetting sins. We are weak and vacillating. In that condition there is no offer that could be made so appropriate as this of power. And it is the best kind of power. Paul says it is "the power of God." Then it must be unlimited, and, as he is our Maker, it must be suited to our need. There are some kinds of power that are dangerous and mischievous, and we are obliged to enact laws to restrict and curb the power some men have acquired, but we are sure that power that comes from God is beneficial and elevating. And the effect of it is precisely what we desire. It is the power of God unto salvation. We need to be saved from ourselves from this lower animal nature, which is persistently striving to gain the mastery; we need to be saved from temptation and from the evil with which we come in contact in the world. This is the effect of the Gospel. The Apostle adds to his description of it, the condition on which it may be obtained. The power is at the disposal of every one who believeth. The receptive spirit is the sole requirement. Too many of us treat the Gospel as a patient treated his physician's prescription—read it carefully three times a day and laid it on the aching limb. The kind of belief that brings power is the belief that affects conduct, the belief that brings obedience. The man who looks one way, while he is going in the opposite direction, is all right in a boat, with a pair of oars in his hands, but he must not act so in the spiritual life. His eyes must be upon Christ, and he must tread in his footsteps. He must try to live the Christ-life on the earth, and as he encounters difficulties, he must press forward trusting to the power of the Gospel. How it is imparted we do not know; but the fact is proved by everyone who tests it. "All things are possible." Christ told one man who went to him, "to him that believeth." It is so still. The power of God unto salvation can come to us in no other way. By that means alone it reaches us.

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Superintendent Wyburn of the Bowery Mission acknowledges the receipt of flowers from Miss Nellie Bordenstein of Staatsburg, Dutchess Co., N. Y., also frequent gifts of flowers through friends at Gloversville, N. Y.; the Fruit and Flower Mission, New York; and from Miss Florence Evans, Milford, Conn. These are used in hospital visitation work and in making the rounds of the tenement sick, and are very greatly appreciated by the receivers.

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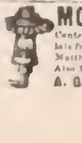

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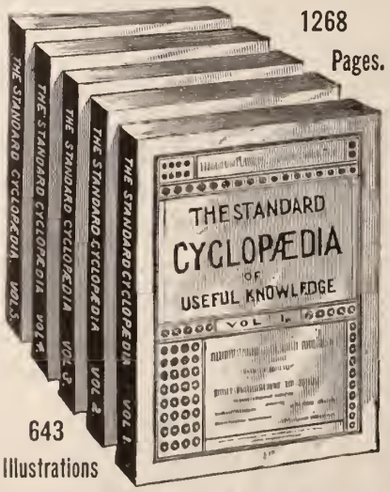

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Aspects of the Religious Life of New ...; by George L. Walker, D.D.: pp. 208: ... 25: published by Silver, Burdet and Co., ...

How to Become Like Christ, and other Papers ... ev. Marcus Dods, D.D.: pp. 134; price 50 ... ublished by Thomas Whittaker, Bible ... New York.

Living on God. Daily Messages for a Month ... Andrew Murray. Pp. 151; price 50 cents; ... ished by The Fleming H. Revell Company. ... rk and Toronto.

... of Primeval Life. By Sir William Daw... D., F.R.S. Pp. 336. Illustrated. Price ... ublished by The Fleming H. Revell Com... w York, Chicago and Toronto.

... Points in the World's Conquest; by ... R. Mott with map of his journey around ... 1: pp. 218; price $1: Published by the ... H. Revell Co., New York and Toronto.

... and Formosa. The Story of the Mission ... esterian Church. By Rev. James Johns... ... rmer missionary: price $2.75: published ... g H. Revell Co., New York and Toronto.

... cal and Exegetical Commentary on the ... o the Philippians and to Philemon. By ... vin Vincent, D.D. Pp. 201: price $2.00. ... l by Charles Scribner's Sons, New York.

... ys to the Bible; by Dr. Cunningham ... rof. A. H. Sayce and others; a series of ... Bible study; pp. 120; price 50 cents; ... by Rice and Hirst, 1122 Chestnut Street, ... hia.

... nity and Idealism; by John Watson, ... rofessor of Moral Philosophy in Queen's ... Kingston, Canada; pp. 292: price ... blished by The Macmillan Co., New ... London.

... Christianity True? Answers from History, ... ments, the Bible, and Experience by Dr. ... ice, Prof. Blaikie and others; pp. 173; ... nts. published by Rice and Hirst, 1122 ... t., Philadelphia.

... an Missions and Social Progress. A ... showing the influence of Christian mis... ... he moral and social life of non-Christian ... By Rev. James S. Denners, D.D., of the ... an mission at Beirut, Syria. In two vol... ... l. 1. pp. 468. Illustrated. Price $2.30. ... by the Fleming H. Revell Company, ... Chicago and Toronto.

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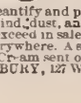
in all sizes and varieties, to fit any axle. They last forever. Either direct or stagger spoke. Can't break down; can't dry out; no resetting of tires. Good in dry weather as in wet weather. Send for catalog & prices. ELECTRIC WHEEL CO., QUINCY - ILLINOIS.

FACIAL SOAP!  FACIAL CREAM!

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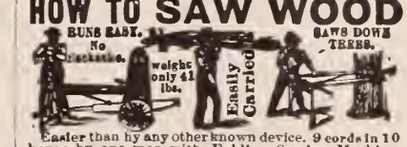

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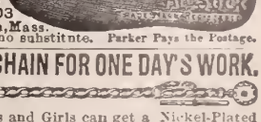

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BLUINE CO., Box 1, Concord Junction, Mass.

TRUSTING CHRIST.

What we trust Jesus Christ for, in our souls, in our development, and in our service. II. Timothy, 1 : 1-2.

It is well that, at intervals, we ask ourselves what it is we are trusting Christ for. We call him our Saviour, and we should realize what it is that he saves us from. We call him our Lord, and we ought to know what he would have us do in the world.

At the beginning of the Christian life the new convert, if asked what he is trusting Christ for, would be apt to answer, for eternal life. Those who follow the course of John Bunyan's Pilgrim, and enter by the wicket-gate, are seeking to escape the wrath of God. Conviction, terror, repentance, are followed by the peace of believing and the assurance that, through Christ, there is salvation from eternal punishment. Those who enter Christ's kingdom more peacefully and more gradually, without any of the agonies of conviction, but are drawn to him by his love, have the same hope. And it is a wonderful possession. It relieves death of its terrors, and it holds up before the believer a prospect of felicity, which makes the trials of the present life bearable. The Christian tells himself that the burden will not be for long, and that in the end he will enter upon an era of rest and peace, when God will wipe away all tears from his eyes. It is a great thing to trust Christ for that.

But, after a time, that joy proves insufficient for his happiness. He makes the sad discovery that Paul describes so graphically in the seventh chapter of Romans. He finds a law in his members that opposes the new life. He does not do the things that he would; but the things that he hates, those he does. Something more is needed. Under some pressure of temptation, he falls into sin. Some old habit, or some evil propensity, asserts its power, and he yields to it. In that crisis some go back to the world, and believe that there is no power in conversion, and, perhaps, that conversion has not taken place. That is the time when the convert needs, more than ever, to turn to Christ. He should trust him for salvation from himself and from sin. "He is able to keep you," we are often assured. The young life needs an ally in its battle with evil. Christ undertakes this function. In some mysterious way he imparts strength when it is sought. The animal nature, which clamors for indulgence, is subdued, and eventually is overcome and held in subjection. It has its legitimate uses in our life, and is an evil only when it usurps the supreme power. "He giveth more grace," is the testimony of those who have gone to him asking for it. For this necessary help we trust Christ, and we overcome through his name.

We trust him, too, for power for service. Very often we shrink from doing an important duty. We feel that our powers are inadequate. We need the help of the Holy Spirit, and this we get through him. Speaking for him and in his name, pleading his cause, urging sinners to accept him, we are conscious, after appealing to him, of new power that is not our own. The halting tongue is loosened, and the dull perceptions gain new views of Christ and his mission, and we have increased energy and strength. We trust him for this power of service.

We trust him also for our future. Doubts assail the heart, not of him, but of ourselves. Knowing our own weakness, our propensity to sin, the fear that we may fall away and lose our place in his kingdom cannot be escaped. When doubts come we turn lovingly and trustingly to him. He is able to perfect this work in us to the end. He is able to protect us. We know that he will not keep us from temptation, because temptation is necessary for us; but he will enable us to overcome and resist. It is his will that we rise to better things, and that our course shall grow brighter unto the perfect day. We gladly yield to that will, and trust him for its accomplishment. So from the beginning to the end of the Christian life we trust him for all we need and hope.

HIDING IN JESUS.

THERE'S a refuge in time of all trouble,
A Rock where I safely may hide;
That Rock of my refuge is Jesus,
And there I will ever abide.

There's a refuge in time of temptation,
In time of all sorrow and strife;
The Rock of my only salvation,
The strength and the joy of my life.

Oh, come to my refuge, my Saviour,
And rest in his sheltering care;
To you he is tenderly calling,
His wonderful blessings to share.

CHORUS.

I am hiding in Jesus, my Saviour,
In the Rock of my refuge I stay;
In Jesus I'm hiding and safely abiding,
And peace is my portion to-day.

Oberlin, O. MRS. FRANK A. BRECK.

Turkey and the Orphans.

The Sultan, Like Pharaoh, will not Let Them Go.

THE following letter from Director Schueller of the Evangelical Institute in Jerusalem, will be read with interest:

JERUSALEM, SEPT. 11, 1897.

Dr. Louis Klopsch, New York:

DEAR SIR:—With many thanks I received the CHRISTIAN HERALD'S important gift of $500, which you kindly sent for the benefit of the Armenian phase of our work among the orphans. The expected 50 or 60 orphans from Marash and Diasbekir have not yet arrived. The Armenian clergy, as well as the Turkish government do not love the evangelical work of charity, and try, by many means, to hinder our intentions. The government refused to give the necessary traveling papers without especial permission from Constantinople and this permission has not yet arrived, though we asked for it through the German Consulate of Jerusalem and the German Ambassador in Constantinople. But we hope that by the help of the Lord, we shall succeed and have the orphans here after one or two months." TH. SCHNELLER.

The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unrifled by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

One Good Turn

deserves another. When you turn the handle of the Enterprise Meat Chopper you are rewarded with a surprising amount of work well done in a few seconds. It saves money, time and food. Is easily operated and easily cleaned. Use the

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MEAT CHOPPER

for making sausage and scrapple; for preparing hash, mince-meat, Hamburg steak, suet, tripe, cod-fish, clams, scrap meat for poultry, corn for fritters, etc. Improved for 15 years; now perfected.

Sold by all dealers in hardware. Small family size No. 5, $2.00. Chops 1 lb. a minute. Large family size No 10, $3.00. Chops 2 lbs. a minute.

THE ENTERPRISE MFG. CO. of PA., Philadelphia.

Send 4 cents in stamps for the "Enterprising Housekeeper"—240 recipes.

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$300.00 IN CASH FOR RECIPES.

To be distributed Jan. 1, 1898, as follows:

50.00 for best cup of cocoa made from Hasty Lunch Choc
50.00 for best icing made from Hasty Lunch Chocolate.
50.00 for best chocolate cake made from Hasty Lunch Choc
50.00 for best dessert made from Hasty Lunch Chocolate.
100.00 for 5 best reasons why Hasty Lunch Chocolate is superior in Cooking to all other forms of Chocolate.

A label from a pound can or two labels from half-pound cans must accompany each competing recipe. The decision of successful competitors will be published.

Pounds, 30 cents; half-pounds, 16 cents. If your grocer will not supply you, send us the amount in stamps, and we will mail a can as a sample, postage prepaid.

At the State Fair, Syracuse, N. Y., Aug. 23 to 28, the first prize for Chocolate Cake was awarded to Mrs. J. A. Henry, Canandaigua, N. Y., and the second prize to Mrs. W. H. Pillow, Reid's Corners, N. Y. Both ladies used Hasty Lunch Chocolate

J. H. BARKER & CO., 91 Bedford Avenue, Brooklyn—New York.

"My Mama says the

Clinton Safety Pin

Has so many good points. I can only find one, and that don't ever hurt me."

THE CLINTON has the largest sale of any Safety Pin in the world, because of its surpassing excellence.

FREE! To convince you, we will send, for stamp, samples of the CLINTON, also our SOVRAN pin and a pretty colored booklet for the children.

THE OAKVILLE CO., - - Waterbury, Conn.

$10 to $20 SAVED

ON YOUR SUIT OR OVERCOAT

We will make to you exactly a fine all-wool Suit of Black or Blue Clay Worsted, or fine all-wool Cheviot Plaid

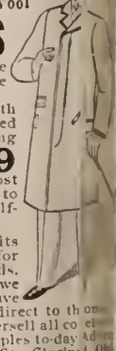
For only—$8

(Worth $

These Suits have fine Italian Linings, Satin Sleeve Linings. You may either a Sack Coat—cut in the fashion—or a Three-button Cut-away Frock. Every Suit is made and trimmed in the best manner known to fine tailoring and guaranteed to please in fit and quality. Send for samples and measurement blanks free.

We Pay Express Charges.

MEN'S Fine All-Wool OVERCOATS



Made to your measure—style like illustration—of fine Black or Blue Kersey Cloth, Silk Velvet Collar, lined with heavy Italian, sleeves lined with Skinner Satin, facing piped with Satin,

For only—$9

Such an Overcoat which most tailors would ask you $20 to $25 for. Samples and self-measurement blanks free.

Boys' and Children's Suits or Overcoats made to order for less than ready-made goods.

Our expenses are light—we employ no "drummers," have no store expenses, but sell direct to the wearer which enables us to undersell all competitors. Send for catalogue and samples to-day. Address Art Tailoring Co., 6 E. 3rd St., Cincinnati, Ohio

MONUMENTS

DON'T buy marble or granite till you investigate WHITE BRONZE

More artistic and enduring; less expensive. Prices to suit all. Work delivered everywhere. Write for designs and information. Costs nothing to investigate.

NO MOSS GROWING. CLEANING. NO CRUMBLING CRACKING.

THE MONUMENTAL BRONZE CO., 70-80 Howard Avenue, Bridgeport, Conn.

TRY IT FREE

for 30 days in your own home and save $10 to $25. No money in advance.

$60 Newwood Machine for $23.00
$50 Arlington Machine for $19.50

Singers (Made by us) $8, $11.50, $15 and 27 other styles. All attachments FREE. We pay freight. Buy from factory. Save agents large profits. Over 100,000 in use. Catalogue and testimonials Free. Write at once. Address (in full), CASH BUYERS' UNION 158-164 West Van Buren St., B-18 Chicago, Ills.

FLEXIBLE POT SCRAPER

Needed in every house. Good for various uses. Sample postpaid, 20c; per dozen 90c, express prepaid. Agents Making Money. F. E. KUHLER CO., 1006 East Tuscarawas St., Canton, Ohio. This ad. appears monthly.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS In the World.

PUREST BELL METAL (COPPER AND TIN).

Send for Price and Catalogue

McSHANE BELL FOUNDRY, BALTIMORE, MD.

AT LAST! A BONE CUTTER

Not only a woman, but a child can run it. Will not break, self-cleaner, made of best malleable iron. Get circulars & testimonials "by the yard" P. A. WEBSTER Cazenovia, N. Y.

GRAY HAIR RESTORED

to its natural color by LEE'S HAIR MEDICANT, no dye, harmless, pleasant odor, $1.00 a bottle. LEE MEDICANT CO 168 Fulton st., N. Y. Illustrated Treatise on Hair on application FREE

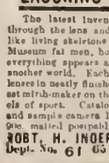


PHOTO BUTTONS AND BADGES

Anybody's Photo on a Button

Handsome and Durable. We mail 2 reproductions, 1 inch diameter—with an elegant copy of same size with rolled gold brooch back for each for 25c., 12 for $1.00; with cuff buttons, same size with rolled gold brooch back for each picture $1.00 each. Black mourning rim, brooch back $1.00 each. Same size picture $2.00 each. Solid gold rim $2.00 each. Same size picture $2.00 per pair or lever back Cuff Buttons $1.00 per pair. Solid gold rim $2.00 per pair or black rim around picture $2.00 per pair. Larger sizes—1¼ inch diameter—with an elegant copy of same size picture $1.50 per pair. Larger sizes—1¼ inch diameter—with an elegant copy of same size picture 60c. Rolled gold or mourning rim, brooch back $1.25 each. Solid gold rim $2.50 each. This size makes very handsome Brooch. Reproductions delicately colored extra for each button. Send good Photo with order. It will be returned with buttons. Fred Parker, Mgr., 277 E. Madison St., Chicago.

LAUGHING CAMERA. 10c.

The latest invention in Cameras. You look through the lens and your stout friends will look like living skeletons; your thin friends like Dime Museum fat men, horses like giraffes and in fact everything appears as though you were living in another world. Each camera contains two strong lenses in neatly finished leatherette case. The latest mirth-maker on the market; creates bushels of sport. Catalogue of 1,000 novelties and sample camera 10c., 3 for 25c., 12 for 90c. mailed postpaid. Agents wanted.

ROBT. H. INGERSOLL & BRO., Dept. No. 61 65 Cortlandt St., N. Y. MY! OH!!

CRAZY WORK 800 SILK REMNANTS, Quilt 4 sq. yds., 50c. Immense floss & patterns, 10c, postpaid. Lemarie's Silk Mill, Lin

THE CONVERTED BURGLAR.

MR. W. H. HAYDEN, a respected resident of Springfield. Ill., and a reader of this journal. has sent interesting supplement to the story of Valentine Burke. the burglar converted in whose history Mr. Moody recently said in THE CHRISTIAN HERALD:

To THE CHRISTIAN HERALD:

Dear Sir:—My attention has been called to a letter in your issue of August 4th from Mr. Moody. giving some account of the wonderful transformation wrought by divine grace upon Valentine Burke, for many years perhaps the most expert burglar in the land. As the leading facts in the case were well known to me, I have been derived from my brother-in-law, Judge G. S. Van Wagoner. who at the time was on the criminal bench in St. Louis. I feel inclined to correct. in at least one particular, the account given by Mr. Moody. The episode of Burke being put in charge of a stock of goods, which occurred before his being given a position in the Sheriff's office, and was in this wise: Burke. after his conviction. was utterly unable to find employment. Ashamed of his established reputation as a burglar, and walked the streets of St. Louis in extreme poverty. continually beset by solicitations to return to his old pursuits among his former "pals."

Under these trying circumstances, he chanced one day by Mr. Mason. of the Sheriff's office, himself a devoted Christian gentleman, and said. "Burke, what are you going to do now?" Burke replied, "I can't get anything to do. Everybody knows Valentine Burke, and nobody will trust me." Mr. Mason said. "Well. I have a job for you. We have levied on a big stock of goods, and want some one to take charge of them. Will you?" Burke said. "O. Mr. Mason, I can't do that! You know that if the slightest thing were missing from the stock, suspicion would fall on me."

Mr. Mason. however. insisted, asserting his entire confidence in the renewed man, and finally prevailed. So faithfully did he discharge his duty. that. soon after. he was taken into the sheriff's office as a regular employee. and rose during years of faithful service to the place of cashier. To-day, long after his conversion. he is the chief of police. Harrigan. and has had but with much feeling. requested Mr. Mason to withdraw his photograph from the rogue's gallery. The chief said. "Certainly. Burke. I am sure we have no further use for it. Come and get it." Mason did get it. and subsequently gave it to Judge Van Wagoner. The Judge was present at the meeting referred to by Mr. Moody as held in 1880, and became a valued mission worker.

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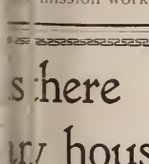
ur housewife,



or any housewife's husband. who would like to learn of a mattress that will last twenty years, will never lump, will cost only $15 00, and your money back if you want it after 30 days' trial?

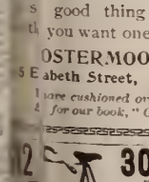
Write for our handsome books, "The Test of Time, ' and "Testimonial Wonders," which tell all about the famous

Ostermoor Patent Elastic Felt Mattress, $15.

It is a good thing to know about, whether you want one this year or not.

OSTERMOOR & CO.,
Elizabeth Street, New York City.

Churches cushioned over 25,000 churches. Send for our book, "Church Cushions."



3000 BICYCLES
must be closed out at once.
Standard '97 Models, guaranteed, $14 to $30. '95 models to $20. 2d hand wheels $5 to $15. *Shipped to anyone* on approval without advance deposit. Great factory clearing sale. *EARN A BICYCLE* by helping advertise us. We will give one agent in each town FREE USE of a sample wheel to introduce them. Write at once for Special Offer. $12
D. T. Read Cycle Co., Wabash ave. Chicago, Ill.

Dry Bronchitis.

FROM DR. HUNTER'S LECTURES.

In previous articles I have described several forms of chronic bronchitis. There is still another form. called dry bronchitis, in which the matter expectorated is neither profuse, nor watery, nor purulent It is a glutinous kind of stuff. of a bluish white or pearly gray color. The chronic inflammation which causes it thickens the mucous membrane. thereby narrowing the tubes through which we breathe and shortening and oppressing the breath. Sometimes tubes of considerable size become completely clogged by this tough phlegm, causing great difficulty of breathing.

Of all the forms of bronchitis this is the most common. "In the most favored parts of France." says Laennec, "fully one-half of the people are found, on careful examination. to have thickening of some portion of the mucous lining of the lungs, caused by dry bronchitis." It is the most insidious of lung complaints. Those suffering from it have at first only a slight cough; it may be only a trifling coughing-spell in the morning: they have a chilly sensation in the forenoon. and toward evening are slightly feverish—get out of breath more easily than formerly.

There is always a feeling of more or less tightness and oppression in the chest. which is relieved from time to time by coughing up a quantity of the tough, jelly-like matter before described. Sometimes the cough comes on in paroxysms. attended by great oppression and distress, like asthma. On inquiry of a person so affected if he has any lung trouble, he will almost certainly answer No—and yet during your conversation. will perhaps hack and raise this jelly-like mucous half a dozen times.

Here we have a lung disease which directly tends to consumption. and has most of the symptoms of that disease. and yet is not consumption at all. When it ends fatally. as it often does, an examination of the lungs reveals neither tuberculosis. ulceration, nor the bacilli of tuberculosis.

In such cases death generally results from suffocation caused by a sudden attack of congestion, which, supervening on the chronic disease. fills the lungs with viscid mucus. that the patient in his weakened condition. is unable to raise.

Bronchitis is not generally treated with success, because the proper remedies are not applied directly to the inner surface of the diseased tubes within the lungs. I had the good fortune some years ago to discover and remedy this evil by introducing and successfully applying a local treatment for this and other lung complaints. I made the air which the patient breathes the carrier of the remedies which are necessary for his cure. Instead of sending them on a roundabout through the stomach and general system. I introduce them directly into the air-tubes and cells of the lungs. where the disease and all the danger lies; and I know by ample experience that this treatment is the only hope there is for the cure of any form of bronchial or lung diseases.

(To be continued.)

Signed, ROBERT HUNTER, M. D.,
Specialist in Lung Cases,
117 West Forty-fifth St., New York.

NOTE.—Readers of THE CHRISTIAN HERALD who are interested in Dr. Hunter's work will receive his books FREE by addressing him as above.

$150.00 CASH FREE

STASHSETUSAM
TANIRUP
GEKEARARS
RERRTO
NHIDOPL
BALMDAEHER
YOLPIAM

We herewith give a list of jumbled words from which can be made the names of seven of Uncle Sam's new warships. They are easily transposed when you know how to do it. For instance. the word: RERRTO is "Terror." Try it. We will give:

First Prize in Cash—$50.00 to ten persons first sending correct answers.

Second Prize in Cash—$50.00 to next 20 persons sending correct answers.

Third Prize in Cash—$50 00 to next 50 persons sending correct answers.

Fourth Prize—Kombi Camera to each of next 25 persons sending correct answers.

Should more than the required number send correct answers. the awards will be made according to date letter is mailed, hence it is advisable that your letter should be among the first. You can win one of these prizes if you are quick and use your brains. The above rewards are given **free** as an inducement to read **New Ideas**, a handsome 16-page illustrated journal covering an entirely new field. It gives information about the latest in entions and progress in science. illustrating the most striking novelties for business and household use. Its subscription price is the only cheap thing about it. Send answer to-day.

OUR CONDITIONS.—You must send with your answer 25 cents stamps or silver for a Six Months' Trial Subscription to **New Ideas.**

ALL SURE OF A PRIZE.

Aside from the prizes above named. we will give a **special prize** to such persons whose letters fail to reach us in time for the Cash Prizes, or who do not correctly answer the list, provided that 25 cents in silver or stamps be sent for a six months' subscription to **New Ideas.** These special prizes are awarded along the line of **Novelties, Music, Decorative Art, History** and **Fiction. Be sure to state** in letter **which you want.** This contest will close Tuesday, Nov. 30th, and names of prize winners will be announced in Jan. number of **New Ideas.** Address **Balfour Co., Sta. K, 217, Philadelphia, Pa.**

High Grade '97 Bicycle for $7.00.

DEAR EDITOR:—Please tell your readers that we will furnish a high grade '97 Bicycle for $7.00 to any one who will assist us in distributing our big 028-page, 3-pound catalogues. We sell Bicycles outright at $14.95 and up and send them to any address to be examined before paid for. For full particulars cut this notice out and send to SEARS, ROEBUCK & Co. (Inc.) Chicago, Ill.

$200.00 for CORRECT ANSWERS!

Most Unique Contest of the Age — $200.00 Paid for Correct Lists made by Supplying Missing Letters in Places of Dashes — No Lottery — Popular Plan of Education — Read All the Particulars.

In the United States four times as much money is expended for education as for the military. Brain is better than brawn. By our educational facilities we have become a great nation. We, the publishers of **Woman's World** and **Jenness Miller Monthly,** have done much toward the cause of education in many ways, but now we offer you an opportunity to display your knowledge and receive **most generous payment for a little study.** The object of this contest is to give an impetus to many dormant minds to awaken and think; also we expect by this competition of brains to extend the circulation of **Woman's World and Jenness Miller Monthly** to such a size that we shall be able to charge double the present rate for advertising in our columns. By this plan of increasing the number of subscriptions and receiving more money from advertisers of soaps, pianos, medicines, books, baking powders, jewelry, etc., we shall add **$50,000** a year to our income, and with this mathematical deduction before us, we have decided to operate this most remarkable "missing letters" contest.

HERE'S WHAT YOU ARE TO DO.

There are thirty words in this schedule, from each of which letters have been omitted and their places have been **supplied by dashes.** To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. **We want you to spell** out as many words as you can, then send to us with 25 cents to pay for a three months' subscription to WOMAN'S WORLD. **For correct lists we shall give $200,00** in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful **Egeria Diamond Scarf Pin** (for lady or gentleman), the regular price of which is **$2.25.** Therefore, by sending your list, you are positively certain of the $2.25 prize, and by being careful to send a correct list you have an opportunity of the **$200.00 cash award.** The distance that you may live from New York makes no difference. All have equal opportunity for winning.

PRIZES WILL BE SENT PROMPTLY.

Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. **In making** your list of answers, be sure to give the number of each word:

1.	-R A- I- A country of South America.	16.	B-SM--K A noted ruler.
2.	-A-I-I- Name of the largest body of water.	17.	--CTO-I- Another noted ruler.
3.	M-D--E--A-E-- A sea.	18.	P-R-U-A- Country of Europe.
4.	-M--O- A large river.	19.	A-ST-A-I- A big island.
5.	T-A--S Well known river of Europe.	20.	M--IN-E- Name of the most prominent American
6.	S--AN-A- A city in one of the Southern States.	21.	T--A- One of the United States.
7.	H-----X A city of Canada.	22.	J-F--R--N Once President of the United States.
8.	N-A-A-A Noted for display of water.	23.	-U--N A large lake.
9.	-E--E--E- One of the United States.	24.	E-E-S-N A noted poet.
10.	-A-RI- A city of Spain.	25.	C-R-A A foreign country, same size as Kansas.
11.	H-V--A A city on a well known island.	26.	B-R--O A large island.
12.	S-M-E- A well known old fort of the United States.	27.	W-M--S W-R-D Popular family magazine.
13.	G--R-L-A- Greatest fortification in the world.	28.	B-H-I-G A sea.
14.	S-A-LE- A great explorer.	29.	A-L-N-I- An ocean.
15.	C-L-F---I- One of the United States.	30.	M-D-G-S-A- An island near Africa.

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The **Egeria Diamond** is a perfect imitation of a **Real Diamond** of large size. We defy experts to distinguish it from real except by microscopic test. In every respect it serves the purpose of **Genuine Diamond** of **Purest Quality.** It is artistically mounted in a fine gold-plated pin, warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these gifts is limited, and if they are all gone when your set of answers comes in, **we shall send you $2.25** in money instead of the **Scarf** or **Shawl Pin,** so you shall either receive the piece of jewelry or the equivalent in cash, in addition to your participative interest in the **$200,00 cash prize. This entire offer is an honest one,** made by a responsible publishing house. We refer to **mercantile agencies** and **any bank** in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? Now study, and exchange slight brain work for cash. With your list of answers **send 25 cents** to pay for three months' subscription to our **great family magazine, Woman's World.** If you have already subscribed, mention that fact in your letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before inclosing in your letter. Address:

JAMES H. PLUMMER, Publisher,
22 & 24 North William Street. - - New York City, N. Y.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON
QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTION

MODENE

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.

Discovered by Accident.—In COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. **IT CAN NOT FAIL.** If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without slightest injury of unpleasant feeling when applied or ever afterward. MODENE SUPERCEDES ELECTROLYSIS.

Recommended by all who have tested its merits—Used by people of refinement.

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, **$1.00** per bottle. Send money by letter, with your full address written plainly. ☞Correspondence sacredly private. Postage stamps received the same as cash. (ALWAYS MENTION YOUR COUNTY AND THIS PAPER.) Cut this advertisement out.

LOCAL AND GENERAL AGENTS WANTED.

MODENE MANUFACTURING CO., CINCINNATI, O., U. S. A.
Manufacturers of the Highest Grade Hair Preparations.
You can register your letter at any Post-office to insure its safe delivery.

We Offer $1,000 FOR FAILURE or the SLIGHTEST INJURY. ☞EVERY BOTTLE GUARANTEED.

$9.50 BUYS A HIGH GRADE VICTOR SEWING MACHINE ADAPTED TO LIGHT AND HEAVY WORK RELIABLE AND FINELY FINISHED GUARANTEED FOR 10 YEARS; ATTACHMENTS FREE 30 DAYS FREE TRIAL. Address VICTOR MFG. CO., 90 to 98 Market St., Chicago, Ill.

HOW to make money with a Magic Lantern or Stereopticon is explained in 256-page catalog describing apparatus & Views free. McALLISTER, Mfr. Optician, 49 Nassau St., N. Y.

MUSIC A NECESSITY IN EVERY HOME. SELECT YOUR HOLIDAY PRESENTS NOW.

"HE WHO GIVES QUICKLY, GIVES TWICE." No Gift so Acceptable as a First-class Piano or Organ.

Nothing Quite so Good as a **CORNISH AMERICAN.** Best Value for Money. **ALL 1898 MODELS READY.**

WE have something special for our good friends, the readers of the ever-popular *CHRISTIAN HERALD.* Briefly stated, we offer a first class, entirely new, **1898 MODEL CABINET REED ORGAN,** the Retail Price of which from an Agent, Dealer, or Music Store would be **$130** provided you mention this issue of the *Christian Herald,* and send CASH WITH YOUR ORDER. Our **REGULAR WHOLESALE PRICE** is **$60,** but for a limited period only we will sell this magnificent specimen of the Cornish American Organ for the comparatively ridiculously small sum of **$49.50**

FOR ONLY $49.50

IT IS OUR NEW STYLE No. 41,000, IMPERIAL CHIMES.

Dimensions: *Height, 80 in.; Length, 45 in.; Width, 22 in.; Weight, Boxed, 400 Lbs.*

Names of Stops: Bass Coupler, Diapason, Violina, Dulciana, Principal, Diapason Forte, Celeste Forte, Vox Humana, Piano, Viola, Celeste, Melodia, Echo, Treble Coupler.

1 Set Round, Pipe-like **PRINCIPAL** Reeds of 24 Notes.
1 Set Silver Chime **MELODIA** Reeds of 37 Notes.
1 Set Golden Chime **DIAPASON** Reeds of 24 Notes.
1 Set Crystal Chime **CELESTE** Reeds of 24 Notes.
1 Set Pleasing, Soft, Melodious **VIOLA** Reeds of 13 Notes.
} 122 in all.

Full size, **5 octaves** (in 6 octaves with enlarged case $10 extra). **14 stops.** Double coppered steel octave couplers, bass and treble. Grand organ swell. Tone swell. 122 chime toned reeds with full pipe organ quality of tone.

The Case is constructed entirely of solid American black walnut, thoroughly kiln dried and seasoned; it is oil finished and hand rubbed over three coats of varnish. The design is entirely original, and is extremely rich and elaborate. The top is ornamented with a superb French bevelled plate mirror, 10 x 16, there are two handsome shelves for bric-a-brac, it has sliding fall cover with lock, rollers for moving, and in fact every modern improvement. Also that portion of the case directly above the key board has a music desk hinged at top so as to raise and open a large receptacle for music, and when closed is perfectly dust-proof. In elegance of finish, ornamentation and proportions, and as a piece of handsome, artistic cabinet work, this organ stands to-day without a rival. The action used in our Imperial Chime Organ is simply super-excellent in every respect. In the hands of a skilled organist, pipe organ and orchestral effects can be beautifully imitated.

Sold complete with elegant upholstered stool and our piano and organ instructor. Warranted for 25 years. Sent on 30 days' test trial anywhere, and safe delivery at destination insured by us. **Money immediately refunded if not entirely as represented.** This organ can be sold on an extended installment plan to suit convenience of purchaser, if so desired. Full particulars on application. Of course, we have Cornish American Organs for less money, starting from **$25, to $30, $35, $40, $50, $60, $75, $85, $95;** full particulars in our catalogue. But this is our **latest style,** built specially for our enormous holiday trade and bound to be **the most popular Cornish American Organ we ever offered for sale.** The picture here presented of it, although made from a careful photograph, does not begin to do it justice; it must be seen and heard to be properly appreciated.

PIANOS. We have the CELEBRATED CORNISH AMERICAN PIANOFORTES from $155 TO $290

fully described in our 1898 Catalogue. Upright Cabinet and Concert Grands, the most popular instruments in the world, elegant cases, magnificent repeating actions, 3 pedals, practice clavier, all latest patents and improvements, a splendid variety of styles to choose from. Everybody's pocket-book suited. Don't purchase elsewhere until you see what we can do for you. No trouble to send pianos or organs on trial. We take all risk of shipment.

Bear in Mind the Following Remarkable Statements that only Apply to the CORNISH AMERICAN PIANOS AND ORGANS:

They are in every respect ***high-grade, first-class instruments.***

They are only sold direct from ***factory*** to ***family*** at ***first cost.***

We are the only firm of ***actual manufacturers*** that do sell ***exclusively*** direct to the general public at wholesale prices.

We are not connected with any other concern in existence, never were, and we do not ***employ*** Agents or Dealers, or ***sell to them.***

Our business is ***with the people,*** who have bought ***250,000*** pianos and organs from us during our 36 years in business.

Our pianos and organs are warranted personally by us for 25 years and are shipped on free test trial anywhere.

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AND SIGNS OF OUR TIMES

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SUFFERING IN THE KLONDIKE.

...tion Confronting the Miners at the Gold-Fields—Dangers of the Chilkoot Pass —The Mad Rush for Wealth.

...TERS lately received in the East ...from the Alaskan mining-camps. ...and also from the camps at Dawson ...d other points on the Klondike, fully ...t the statements made in a former ...e of THE ...TIAN HER... to the suf... and priva... t were likely ... experienced ...e setting in ... winter sea... arnings had ...sued broad... the United ... and Cana... overnments. ... as by the ...f the pas... and freight ...ip lines, but ... were un... d by the ...old-seekers. ...ntinued to ...at Dyea in ...asing num... In Septem... h the com... the snows. ...hite and ...t Passes ... unfit for ...being oblit... Some en... g capital... fore the ... season ar... cut a trail ...e summit of ...hite Pass. ...kagway, at ...f ten thou... dollars, for ...se of pros... for a rail... which it is ...d to build ...ason. At ...orts there ... complete ...e of miners' ...e at the en... e of both ... Food was ...ngly scarce. ... provisions ...eld at fam... rices. At ...y, in Alas... r White ... the miners ...e oused in ...nd the bag... is in a state ...ricable con... It was a ... tents, with ...sed drug... restaurants ...tels under ... Many of ...old-seekers ...st all their ...e and be... is, and were ...ss and bro... yn with the ...isery of the situation. Accounts ...ring all along the trail were brought ... others who had ventured some ...e, only to be compelled at last to ... On the Dyea trail, matters were ...ame wretched condition. ...rs who came through before the closing of the passes state that Dawson City is dreading a famine. There is very little food in the place, and several steamers which were expected to arrive with supplies are frozen up on the river, and the passengers are trying to reach Dawson City. All who could come away from Dawson City did so before the snows, fearing starvation. Many returning miners have brought large quantities of gold-dust and nuggets, and all declare that the richness of the diggings has been nowise exaggerated, and that fabulous fortunes are in sight everywhere.

Our illustration, which is produced from recent drawings made at the entrance to the Chilkoot Pass, gives a hint of some of the difficulties miners have to face who attempt to reach the diggings after the snow has fallen. The Chilkoot trail was the road used by the Indians who brought gold from the Yukon to the Russians at Sitka. The White Pass has also an Indian trail. At the summit it is only 2,600 feet high, and is said to be comparatively easy of ascent, while the altitude of the Chilkoot is 3,600. A number of lives have already been sacrificed in the attempts by miners to get through, and it is feared that many others may be tempted by the love of gold to make the fatal venture, before the melting of the snows makes travel safe.

GOLD-SEEKERS AT THE ENTRANCE TO THE CHILKOOT PASS.

Up to the mouth of Chilkoot Pass the traveler is on American soil, but the British boundary line crosses the pass at that point, and the remaining 67⅝ miles of the roughest mountain travel to be found anywhere are all on British territory. This overland journey is thus described by Dr. E. Creve, of Chicago. He says:

"There is a chain of lakes, Bennett, Taku and Marsh. There is a way of following certain shores and of avoiding certain sharp rocks and other difficulties, and there are details of local knowledge to be acquired when one has reached the place. There is a way of building rafts and procuring boats, and there are portages around rapids. All these things are the usual incidents of travel. At the proper season, the fall, there is game; but food supplies must, under all circumstances, be carefully looked after as the chiefest necessities. The steamers carry passengers to a point six miles north of Dyea, and following this there is an overland trip of twenty-eight miles. This requires three days, and there is one hard day. The first day, to Sheep Camp, is a pleasant walk. The next two bring the traveler to Stone House, and here begins the pass. There it is necessary to get up early in the morning to get an early start, and that night one may camp three or four miles beyond the pass. A strong man may cross the pass itself with one hundred pounds on his back in three hours. Sometimes it is like climbing the roof of a house. Sometimes it is in snow and slush up to the knees. There is a wall of rock on one side and a wall of ice on the other—no chasms to fall into, no crevices in the ice. It is not as hard as climbing half way up Pike's Peak, a feat that hundreds of tourists do every year for pleasure.

This description, it should be remembered, applies to the fall. Had the narrator attempted it in the winter, he would very probably have had an entirely different story to tell.

Packet-ponies, dogs, and sleds are used in the journey, and some enterprising miners have proposed to utilize reindeer, these animals being able to travel much more swiftly than dogs and to drag heavier

(Continued on page 803.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

M. E. B., Wellington, Kan. What is the definition or meaning of "charity," as spoken of in I. Cor. 13: 1-4? I always supposed that charity meant liberality but according to these passages it does not in a Bible sense.

"Love" was what the apostle meant, when he wrote, and it is so rendered in the Revised Version. The correction is one of the most important rendered by the recent revisers, and the substitution of "love" makes the apostle's meaning entirely clear

Subscriber, Indianapolis, Ind. 1. Two modes of treating an erring brother are enjoined by Christ (Matt. 18: 17 and 22). In one case the man is to be treated as a heathen, and in the other he is to be forgiven an indefinite number of times. What constitutes the difference? 2. Is a Christian justified in going on a Sunday excursion, if nothing is done inconsistent with the Christian character?

1 The difference appears to be in the conduct of the offender. The man who is forgiven seems to have sought forgiveness. This is more clearly shown in the corresponding passage (Luke 17: 4). On the other hand, the man who is to be treated as a heathen has resisted private expostulation and the authority of the church. In what way can you treat such a man but as an outsider? He does not act as a Christian. But if he repents and asks to be forgiven, he comes under the other category, and though he may have offended many times before he is to be forgiven. 2. We cannot conceive of any circumstances which would justify a Christian in going on a Sunday excursion. Any person who goes on an excursion on the Lord's day shows thereby his own disregard of the purpose for which the day was given, and his indifference to the effect of his example

A. M. L., Carnegie, Pa.—Do you think it is praising God for people to sing solos in church, when many don't know what is being sung? Do you not think it would be better for nothing to be sung in church, only what all could unite in singing?

1 Such music is not worship, in any sense. There is a beautiful legend which says that a group of aged Christians, who had worshipped God in their own quiet way with song and prayer, were one day delighted by hearing a beautiful voice which joined in the singing. It was that of a stranger who had joined their gathering. He came again and again, and they were so ashamed of their own simple singing in contrast with his superb vocalism, that they kept silent and let him do all the singing. The stranger one day left them, and (so runs the legend) the aged saints were rebuked in a vision, for ceasing to praise God with their voices, as the singing of the stranger, having charmed them into forgetfulness of the Deity, was not acceptable as praise. The application of the legend is obvious. Let our choirs have all the beautiful music they want, yet let it be not mere vocal display, but praise that all can understand, and which expresses the warm heart's desire toward God. The more congregational singing the better, although an audience may be touched and hearts moved by the singing of others. We must not forget that multitudes have been brought to Christ by gospel song, but it was never accomplished by song for the mere purpose of exhibiting a feat in vocal pyrotechnics.

A. R. L., St. Paul, Minn. Why is it that the great lover of our country, in offering prizes for literary productions, offers so far less for novels of 150,000 words or more? Why do they not desire and bring like amounts for poems?

Epic poems are not in demand nowadays; the day of such productions seems to have passed. Doubtless the publishers are the best judges of what is wanted.

Reader, Gloversville, N. Y. If God [illegible] a person a certain sin, and the [illegible] in and against it, the same sin, will God [illegible] to forgive even the most inveterate sinner?

The terms on which God forgives are that the man shall repent, which includes renouncing the sin. If he does not renounce his sin, his repentance is not genuine. It is not for man to stay limits to God's mercy, which has no limits, but we can imagine his being very angry with one, who, having been forgiven, returns to his sin. Peter seems to have doubted whether such an one could hope for forgiveness (II. Peter 2: 20-22). The sooner he stops such a sin the better. He is in great danger, and his only hope is to quit at once and show by his conduct that his repentance is sincere. If he does so, God will surely pardon him, but if he postpones, he may be cut off in his sin.

S. S. Teacher, San Antonio, Cal. You say in your Sunday School lesson notes that Paul was acquitted at his trial before the Emperor in Rome. Does not II. Timothy 4: 6 show that he was condemned?

There is good reason for believing that, as we said, Paul was acquitted at the end of the two years mentioned, Acts 28: 30. He then appears to have gone to Ephesus and other places, penetrating as far as Spain. Clement, the Apostle Paul's disciple, mentioned in Philippians 4: 3, says that he went to "the extremity of the West," which at that time would mean Spain. He was harassed and worried by errors creeping into his churches, and did not, it is thought, stay long in one place. Jerome says that Paul was "dismissed by Nero that he might preach Christ's Gospel in the West." Returning, he appears to have again visited Ephesus and Crete. A passage in his Epistle to Titus (3: 12) indicates an intention to spend a winter at Nicopolis, a city on the western coast of Greece. It is believed that he did so, and was arrested there and taken again to Rome. His second imprisonment, as we gather from the two epistles to Timothy, which, it is thought, were written at this time, appears to have been much more severe. Nero's persecution of the Christians was raging, and Paul could not, and did not expect to escape condemnation. It is believed that he was put to death late in May or early in June, 68, five years after he was released from his first imprisonment.

Mrs. Peter B., Clarinda, Iowa. 1. From whence did evil come? 2. I cannot find that the word "grandmother" is at all in the Bible, but I have heard that it was. If it is, will you please give reference? 3. Where is there a record of people existing before Adam and Eve? 4. Does the Bible say Eve was the first woman? What then is the foundation for Lilith as Adam's first wife, as a tradition, which is quoted by Goethe in "Faust"? 5. Could you state the reference in the Bible where Paul's name was changed from Saul, upon his being converted?

1 The question as to the origin of evil is as old as religion itself, and has been the subject of countless disputations and many books. It is one of those problems whose solution we must leave to the Almighty in his own good time. 2. The word "grandmother" appears in II. Timothy 1: 5. 3. There is no such record in existence. 4. Yes; see Gen. 3: 20. The story of Lilith is purely legendary. Lilith is the screech-owl or vampire of Syrian and Arabian fable. The Talmudists have a legend that Lilith was Adam's first wife, but, refusing to obey him, she left Paradise for the regions of the air, which she still haunts as a spectre. 5. There is no such passage. The change of name has been repeatedly explained in THE MAIL-BAG.

Subscriber, Schenevus, N. Y. What do you think of the doctrine, "what is to be will be," or that all things are pre-ordained?

It is fatalism—the doctrine of the Turk, and has no place in Christian theology, which holds that God overrules all things, but has endowed man with the power of distinguishing between good and evil, and left him free to choose between them.

J. D. S., Troy, Ind. When and where was Memorial Day first celebrated?

On April 13, 1862, just one year after the fall of Fort Sumter, Mrs. Sarah Nicholas Evans, with the wife and daughter of Chaplain May, of the Second Regiment Michigan Volunteers, decorated the graves of the soldiers buried on Arlington Heights, Va. Next year they repeated the graceful office, and the third year, in May, they did the same at Fredericksburg, Va. The custom gradually became general.

W. McG. D., Lawrence, Kan. A passage referring to Israel as a perpetual nation occurs in Jeremiah, 31: 36. I notice that at the head of the column in THE CHRISTIAN HERALD Bible is the caption, "God's Care of His Church." Does that mean that the Church and Israel are identical?

If you refer to the context, especially the thirty-first verse, you will see that the Prophet is delivering God's message about the new covenant. The Gentile Church shares in that blessing, which is to all peoples. At the same time the message is directly to Israel, which in this passage appears to cover all the twelve tribes. When they return to their own land, under the conditions the prophet describes, their nationality will no more be taken away, and this assurance is given in many other passages. So, although the Church and Israel are not identical, both receive the fulfilment of the promise.

Some of our readers may be sufficiently interested in this letter to help the cause it advocates:

YORKTOWN, DeWitt Co., Texas—We have commenced a Sabbath School at Shiloh, and have about thirty-five or forty pupils and have no library, and we are all poor farmers and not able to get a library. If you have any old books you could send us, they would be very thankfully received, or any other kind of good literature that would suit a young Sabbath School. We are trying to get a large force in the Lord's vineyard.

W. A. STONEBRAKER.

M. I. M., Spencer, Tenn. Is it a sin for a Christian to marry a sinner?

The union in the bonds of marriage of a believer and an unbeliever is distinctly declared by Paul to be an inexpedient one (see II. Cor. 6: 14-15). This, while not specially applied to marriage, may very reasonably be held to do so. Such unions are apt to cause much sorrow and heart-burning afterward. At the same time, the apostle, speaking from his own observation, gives some degree of consolation to those who have entered into such unions (see I. Cor., 7: 14).

Ben. C., Clarkston, Mich. 1. Is it wrong in all cases, for a Christian, or one who aims to do right, to marry one who has not been converted, but is otherwise of good character? 2. If a person under temptation, in time of deep religious convictions, was confronted in his mind and conscience with the choice of loving God or some worldly idol, and momentarily made the choice of the evil, would that be a sin like unto Esau's, wherein he could find no place for repentance, or do you think God would forgive such an act?

1. See answer to M. I. M., Spencer, Tenn., elsewhere on this page. 2. Such a yielding to temptation, if truly repented, would be forgiven, but a preliminary step to such forgiveness would be the unconditional abandonment of the evil course and the dethronement of the idol. No one may wholly escape temptation, but fervent prayer will enable us to resist it.

Subscriber, Tenn. Why did Christ answer the Syro-Phœnician woman so harshly (Matt. 15: 24-27), when he was usually so ready to accede to such requests?

Probably as a lesson to the Jews who were present. He may have wished them to see how the blessings they were despising were craved by those whom they regarded as dogs. It may have been, too, as a lesson for future generations. The attitude of the woman in accepting the epithet and basing her plea upon it, is an example of persistence, which has encouraged many to seek the blessing earnestly.

Wm. M., Ratan, N. M. What is the oldest town or city in the United States, or when was the first village started?

The oldest, built by Europeans, is generally conceded to be St. Augustine, Fla., which was founded by Menendez de Aviles in 1565. The first permanent settlement made by the original colonists under charters granted from the mother land, was Jamestown, Va., in 1607. The Plymouth, Mass., colony was started in 1620, and New Amsterdam in 1623-24. These were necessarily village settlements, they grew to be cities.

C. B. A., Ontario, Can. A man of thirty years of age has thought of going as a foreign missionary, but would like first to take five years' study in preparation. If he remained at home, he could give about five hundred dollars yearly for missions, but if he went he would support a native preacher in India. Which would, in your opinion, be the best for the cause of missions?

Under the circumstances it would seem to be his best course to do the duty that lies nearest at hand; and, as he cannot go in person, to send a substitute or be represented by a substitute in the field. If his desire to go is an earnest one, doubtless a way will be opened to him later.

T. J. H. New York City. Is the human heart, the heart of flesh and blood, really affected at conversion?

The heart being the centre of the whole system—the seat of life on which every function of the body depends for the supply of blood which nourishes it, is an appropriate figure for the soul which animates our being and which is borne again at conversion and renews all its powers and tendencies. The change in the heart is not affected except so far as the changed habits of the man may conduce to better physical health.

Reader, Lockport, N. Y. If war arose between the United States and another country, would it be wrong for a Christian to volunteer for military service, seeing that it is wrong to shed human blood? What would be one's duty under such circumstances?

Christianity does not absolve a man from the performance of the duties he owes to the state or nation; and if to aid in repelling a foreign enemy became necessary, he should be found ready to do his share, as becomes a true patriot and Christian.

A. G. L., Jonesville, Ind. Doubtless the [illegible] be appreciated if sent to the Presbyterian missionaries who lately went to Dawson City, [illegible] Walters Park, Pa. No.—Reader, Address James's Palace, London, England.—S. Westport, California. Such a claim is [illegible] sense. There are good Christians in all nations.—R. G. M., East Orange. Write to Presbyterian Board, New York, for address. They have representatives there.—Mrs. [illegible] Lebanon, Pa. John. 2. By increase of [illegible] and also by having important coaling stations in mid-Pacific. 3. Rev. Dr. Hall's [illegible] to India instead.—V. H., Newport. Harper's, Franklin Square, New York. He has written some twenty books in all.—[illegible] Hildreth, Neb. Yes, or even studying from Pitman Manual without any assistance. Any one to read while he takes dictation. The writer learned it in that way.—Subscriber, Asbury Park, N. J. Write to Librarian, Astor Library, N. Y.—Concord, N. H., has sent two cases to the India Famine Fund, acknowledged here [illegible]

GENERAL VIEW OF QUEBEC, CANADA, FROM THE CITADEL.

Quebec, the ancient capital of Canada—its most picturesque city, and, next to Montreal, the most populous—is divided into Upper and Lower Town. Lower Town is the Quebec of commerce. Space has been wrested from nature to make room for it, rock being cut out of Cape Diamond to afford area for house construction and solid foundations for whole streets projected over low water. Looking down from the old citadel upon the banks of the St. Lawrence and St. Charles, lined with wharves and warehouses, it is hard to realize that this imposing fort in which you stand—the "Gibraltar of America"—and the thriving town below were less than three hundred years ago the red man's hunting-ground and fishing-place.

Aided to Save the Young.

What the "Social Settlements" and "Homes" are Doing for Street Children.

THREE TYPES OF THE NEW YORK STREET GAMIN.

READERS of THE CHRISTIAN HERALD are already familiar with many phases of religious and educational work in New York and other American cities. What is being done for ...ks in crowded sections of the ...ls is enough to make glad the ...t the city-dweller and the sight-...wayfarer. One by one, localities, ... notorious for danger, dirt and ...ess, are invaded by social settle-...change their characteristics, and ... the complexion of order and ...

...st social settlement in New York ...leven years ago in Mr. Stanton ...efforts to save boys. He took ... an unsavory locality and organ-... quick succession, a Boys' Club, ...lub, and a Penny Provident Bank. ...od work then begun among the ... extended rapidly to the older ... of the community: larger quarters ...manded, and Dr. Coit, accepting ... Edinburgh, turned over his mis-...the University Settlement Society. ...h roadened the work and secured ...sent location at No. 26 Delancey ... Nine (or more) settlements, under ... managements, and each having ... features adapted to special needs ...ent localities, have followed the ... the original settlement at Delan-...eet may be taken as a fair type of ...an institution which began with ...t to help little children, it is fair ...se should have the lion's share of ...n, and the Little Women's Club, ...er Club, the Mayflower Club, the ...ain Club are all for little folks: ... have a kindergarten, too. Then ...e the Improvement Clubs for ...men and young women, with ... for mental and physical culture ...manual arts; the bureaus where ...d medical advice is given free, ...rary Society, the Order Club and ...Reform Club; and many other ... of moral and social advance-...The young folks in the locality ...at they can always find a wel-...d opportunities for education and ...ain in the rooms at the Settlement. ...e ast Side Settlement in New York ...counterpart, to a certain extent, in ...Vittier House in Jersey City, an ...of which has been given at length ... columns. The New Jersey Set-...e began with one woman's efforts, ...d by Dr. Scudder and the officers ...People's Palace, in which place ...adford held the first weekly after-...s for mothers. The Settlement ...ts a handsome building adapted ...e of the various clubs and educa-...asses for holding their regular ... The first members of the ...s. Alcott Club were fifteen little ...o ran at large till nine or ten at ... Miss Bradford and her helpers ... them together, read stories to ...d attracted them to the Settle-... providing happier evenings than ...d street-life supplied. This club ...lowed by the Mothers' Club, News-...ub, Men's Club and others, as ...ere classes of visitors required enter-...me. In these various clubs effort has been chiefly directed toward provid-ing wholesome recreations and attractive means of self-improvement: and the gen-eral trend has been toward elevating char-acter not so much by pre-ching and teaching, as by providing a sun-shiny environment. In the educational classes, millinery, dressmaking, Latin, music, cooking, stenography, etc., are taught, the members pay-ing small fees for the teacher and appliances. Yearly expenses are about twenty-five hundred dol-lars, and are supplied chiefly by voluntary con-tributions, cheerfully be-stowed, for no class of work more thoroughly meets approval.

Surely no service can so make glad the heart of the Good Shepherd, as that which brings little ones in out of the wickedness of the slums, teaches them how to work, how to be happy, how to make others happy, and sends them forth again as purifiers and regenerators of the dis-tricts from which they came. Take care of the child and the man will take care of himself. And so will the woman. Make social life pure and sweet at the fountain, and its streams of refreshing shall make glad a society in which men and women shall be better and happier.

How Souls are Won to Christ.

Every thought is a seed
Which will bring forth a deed.

We never know to what extent our least act will influence our own times and the future: and as a thought must precede an act, how careful should we be that the thought—the seed—be good and whole-some.

THE BOYS' CLUB AT THE WHITTIER HOUSE, JERSEY CITY.

There is a little book called "The Dairyman's Daughter," of which millions of copies have been sold, and which has been published in one hundred languages. Leigh Richmond, its author, was led to Christ by reading Wilberforce's "Practi-cal Views of Christianity." So also was Dr. Chalmers. Wilberforce, the story of whose life and labors would fill volumes, was converted by a book whose wide-spread influence cannot be measured. This book was Philip Doddridge's "The Rise and Progress of Religion in the Soul." Philip Doddridge was one of the multitudes who responded to Baxter's "Call to the Unconverted." Baxter was converted by means of a booklet written by a Puritan minister named Sibbs. An humble clergyman—a missionary, as it were—stopping overnight at the house of Baxter's father, gave Baxter, then a child, this booklet. Baxter's father, kind and hospitable to the wayfarer had, in this lit-tle expression of human courtesy and kindness, entertained an angel unawares, and planted a seed from which the whole world reaps an ever-multiplying harvest.

Suffering in the Klondike.

(*Continued from first page.*

loads. Many horses have perished from the hardships and the terrible strain, and those that survive suffer for lack of proper food, as enough hay and oats cannot be transported for the purpose. Some time ago a party of speculators started through one of the passes with several hundred head of cattle, but many of the latter died on the way, and it was not ex-pected that the party would succeed in pushing through, the snows having al-ready begun to cover the trail with deep drifts.

Navigation on the Yukon River, from St. Michael's to the mines, has been closed since September, and all communication by this route with the American mines along the lower river and those on British soil has been sus-pended. Before the closing of the river, the steamship companies for-warded several boat-loads of supplies to Dawson City, but it was feared that the stock of food would not be suffi-cient to last until January, and that three months of severe privation were unavoidable. All this was foreseen at the beginning of the rush to the dig-gings; but the men who have been seized with the "gold fever" are deaf to reason, and disdain counsel that is born of experience. Returning miners state that in coming through the passes late in the season, they encountered parties of half-frenzied men pushing forward in the direction of the dig-gings. Halting them, the miners in-quired if they had a stock of provisions, and on learning the facts as to their com-missariat, warned them that they were rushing on to certain famine. But the admonitions were treated with scorn. "There is gold there, is there not?" asked the new-comers, hotly. "Yes, plenty of it," was the reply." "Well—that is what we want. We'll risk the rest," and they resumed the struggle, with faces set reso-lutely toward the Klondike. Many of those rash gold-hunters will doubtless perish from cold or starvation. To them the Chilkoot will be a pass of death, in-stead of the gate to the Eldorado of their hopes.

Those who are resolved to visit the mines should wisely wait until next spring before setting out, as the facilities for reaching the gold fields will then be greatly improved. Canada has been sur-veying, with a view to opening a prac-ticable Canadian route to the Klondike field, and it is probable that next summer will see it in operation. American engi-neers believe that transportation facilities on our own side of the boundary line can be devised before another season is over, and a railroad has even been talked of, for which legislative action would be needed to secure the right of way. Mean-while, various ingenious schemes for transporting baggage through the passes are under consideration. Present indica-tions are that the influx to both Canadian and American mining-lands next spring will be something unprecedented.

The Beautiful Coffee-Blossom.

NEXT time you sip your steaming coffee, give a thought to the con-densed beauty and fragrance which nature's hand has pressed into your cup. The coffee-tree has leaves of glossy green, and its small, star white blossoms some-what resemble the jessamine flower in

BLOSSOM OF THE LIBERIAN COFFEE PLANT.

form and fragrance. The berries, at first a dark green, change as they mature to yellow, red, and, lastly, deep crimson. In the heart of the ripe berry, or "cherry," as it is called, two beans, or seeds, are found, except in the case of the much-prized pea-berry, where there is only one. There are numerous species of the genus *coffea*, but by far the most important varieties are the *Coffea Arabica* and the *Coffea Liberica*, the latter the hardiest and most produc-tive of any, and bearing very aptly the name of tree, since in African fields its height exceeds twenty feet.

The Black Republic of West Africa grows coffee of a very excellent quality, and there are fine coffee-plantations along the Congo, and also in Angola, not a few of the plantations being on the stations of Christian missions.

Instead of a single stem, the Liberian plant sends up five or six, or even ten; and when one dies, others continue to bloom and bear. The flowering of a field of *Coffea Liberica* will extend through several months, presenting at once a beau-tiful picture of buds, blossoms, and ber-ries. The flavor of the famous "Mokha" coffee of Arabia is the finest in the world, but the plant is not hardy, nor will it live in places where the Liberian coffee thrives. Interesting experiments have been made by grafting the Arabian on the Liberian plant, thus combining in a hybrid tree the best qualities of the two great species of that aromatic bean, whose fragrant vapor is a greeting, a gift, and a plea from lands where spiritual darkness may be as dense as sunlight is glorious.

A Cry from Macedonia.

The call from Macedonia—"Come over and help us."—which echoed through the Christian communities of Asia in Paul's time, is again heard in these latter days. Macedonia needs the Gospel of Jesus Christ: it needs preachers and teachers. In a letter to THE CHRISTIAN HERALD, Rev. B. G. Belen, of Strumitza, Mace-donia, makes this eloquent presentation of his country's spiritual needs. We give his letter below, with its peculiar phrase-ology unchanged, believing that our readers will find no difficulty in appre-hending its meaning:

Dear Brethren—I wish to call your attend about the great need at Macedonia in religious matter. I believe you know that Macedonia has four missio-naries, two at Monastir and two at Salonica: but, in all, Macedonia has only three native preachers, i.e., at Strumitza, Kadovich and Vodena. In many other towns where are many poor Christians there is no preacher. Macedonia cries for the Word of God, and blest be they who shall send it there.

I am very sorry to look at my brethren's lack. I am about fifty-two of age generation years a Christian, and for eleven years missionary. The last year, our missionaries Dr. J. H. House and Mr. E. B. Haskell told us that the American Board was much debt and can't pay for missionaries and ... now, for sixteen months we are without preaching. The towns where these poor Christians are without preachers, are Prosteyna, Kalkandelen, Isaup, Velez, Prilep, Kapadar, Gevgeli, Ingidjin, Nulkuch, Enije, Seres and Drama.

THE METROPOLITAN PULPIT

SINS OF THE TONGUE.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Acts 5: 1-10. - - - - - - { A certain man named Ananias, with Sapphira his wife, sold a possession, etc.

A WELL-MATCHED pair, alike in ambition and in falsehood, Ananias and Sapphira. They wanted a reputation for great beneficence, and they sold all their property, pretending to put the entire proceeds in the charity fund, while they put much of it in their own pocket. There was no necessity that they give all their property away, but they wanted the reputation of so doing. Ananias first lied about it and dropped down dead. Then Sapphira lied about it, and she dropped down dead. The two fatalities a warning to all ages of the danger of sacrificing the truth.

There are thousands of ways of telling a lie. A man's whole life may be a falsehood and yet never with his lips may he falsify once. There is a way of uttering falsehood by look, by manner, as well as by lip. There are persons who are guilty of dishonesty of speech and then afterward say "may be," calling it a white lie, when no lie is that color. The whitest lie ever told was as black as perdition. There are those so given to dishonesty of speech that they do not know when they are lying. With some it is an acquired sin, and with others it is a natural infirmity. There are those whom you will recognize as born liars. Their whole life, from cradle to grave, is filled up with vice of speech. Misrepresentation and prevarication are as natural to them as the infantile diseases, and are a sort of moral croup or spiritual scarlatina. Then there are those who in after life have opportunities of developing this evil, and they go from deception to deception, and from class to class, until they are regularly graduated liars. At times the air in our cities is filled with falsehood, and lies cluster around the mechanic's hammer, blossom on the merchant's yardstick, and sometimes sit in the door of churches. They are called by some fabrication, and they are called by some, fiction. You might call them subterfuge or deceit, or romance, or fable, or misrepresentation, or delusion; but as I know nothing to be gained by covering up a God-defying sin with a lexicographer's blanket, I shall call them in plainest vernacular, lies. They may be divided into agricultural, commercial, mechanical, social and ecclesiastical.

First of all, I speak of agricultural falsehoods. There is something in the presence of natural objects that has a tendency to make one pure. The trees never issue false stock. The wheat fields are always honest. Rye and oats never move out in the night, not paying for the place they occupy. Corn-shocks never make false assignment. Mountain brooks are always current. The gold of the wheat fields is never counterfeit. But while the tendency of agricultural life is to make one honest, honesty is not the characteristic of all who come to the city market from the country districts. You hear the crash of the dishonest farmer's wagon in almost every street of our great cities—a farm wagon which there is not one honest spoke, or one truthful rivet, from tongue to tailboard. Again and again has dishonest commerce cursed great cities founded on the farmer's honor. When New York and Washington sit crown and weep over their sons in Westchester County and the neighborhood around the capital, sit down and weep over them.

The tendency in all rural districts is to suppose that sins and transgressions cluster in our great cities, but citizens and merchants long ago learned that it is not safe to calculate from the character of the apples on the top of the farmer's barrel what is the character of the apples all the way down toward the bottom. Many of our citizens and merchants have learned that it is always safe to see the farmer measure the barrel of beets. Milk cans are not always honest. There are those, who in country life, seem to think they have a right to overreach grain-dealers and merchants of all styles. They think it is more honorable to raise corn than to deal in corn. The producer sometimes practically says to the merchant: "You get your money easily, anyhow." Does he get it easily? While the farmer sleeps, and he may go to sleep, conscious of the fact that his corn and rye are all the time progressing and adding to his fortune or his livelihood, the merchant tries to sleep, while conscious of the fact that at that moment the ship may be driving on the rock, or a wave sweeping over the hurricane-deck spoiling his goods, or the speculators may be plotting a monetary revolution, or the burglars may be at that moment at his money safe, or the fire may have kindled on the very block where his store stands.

Easy, is it? Let those who get their living in the quiet farm and barn take the place of one of our city merchants and see whether it is so easy. It is hard enough to have the hands blistered with outdoor work, but it is harder with mental anxieties to have the brain consumed. God help the merchants. And do not let those who live in country life come to the conclusion that all the dishonesties belong to city life.

I pass on to consider commercial lies. There are those who apologize for deviations from the right and for practical deception by saying it is commercial custom. In other words, a lie by multiplication becomes a virtue. There are large fortunes gathered in which there is not one drop of the sweat of unrequited toil, and not one spark of bad temper flashes from the bronze bracket, and there is not one drop of needlewoman's heart's blood on the crimson plush; while there are other fortunes about which it may be said that on every door-knob and on every figure of the carpet, and on every wall there is the mark of dishonor. What if the hand wrung by toil and blistered until the skin comes off should be placed on the exquisite wall paper, leaving its mark of blood—four fingers and a thumb? or, if in the night the man should be aroused from his slumber again and again by his own conscience, getting himself up on elbow and crying out into the darkness, "Who is there?"

There are large fortunes upon which God's favor comes down, and it is just as honest and just as Christian to be affluent as it is to be poor. In many a house there is a blessing on every pictured wall and on every scroll, and on every traceried window, and the joy that flashes in the lights, and that showers in the music and that dances in the quick feet of the children pattering through the hall has in it the favor of God and the approval of man. And there are thousands and tens of thousands of merchants who, from the first day they sold a yard of cloth, or firkin of butter, have maintained their integrity. They were born honest, they will live honest, and they will die honest. But you and I know that there are in commercial life those who are guilty of great dishonesties of success. A merchant says: "I am selling these goods at less than cost." Is he getting for those goods a price inferior to that which he paid for them? Then he has spoken the truth. Is he getting more? Then he lies. A merchant says: "I paid $25 for this article." Is that the price he paid for it? All right. But suppose he paid for it $23 instead of $25? Then he lies.

But there are just as many falsehoods before the counter as there are behind the counter. A customer comes in and asks: "How much is this article?" "It is five dollars." "I can get that for four somewhere else." Can he get it for four somewhere else, or did he say that just for the purpose of getting it cheap by depreciating the value of the goods? If so, he lied. There are just as many falsehoods before the counter as there are behind the counter.

A man unrolls upon the counter a bale of handkerchiefs. The customer says: "Are these all silk?" "Yes." "No cotton in them?" "No cotton in them." Are those handerchiefs all silk? Then the merchant told the truth. Is there any cotton in them? Then he lied. Moreover, he defrauds himself, for this customer coming in will after a while find out that he has been defrauded, and the next time he comes to town and goes shopping, he will look up at that sign and say: "No, I won't go there; that's the place where I got those handkerchiefs." First, the merchant insulted God, and secondly, he picked his own pocket.

Who would take the responsibility of saying how many falsehoods were yesterday told by hardware men, and clothiers, and lumbermen, and tobacconists, and jewelers, and importers, and shippers, and dealers in furniture, and dealers in coal, and dealers in groceries? Lies about buckles, about saddles, about harness, about shoes, about hats, about coats, about shovels, about tongs, about forks, about chairs, about sofas, about horses, about lands, about everything. I arraign commercial falsehood as one of the crying sins of our time.

I pass on to speak of mechanical falsehoods. Among the artisans are those upon whom we are dependent for the houses in which we live, the garments we wear, the cars in which we ride. The vast majority of them are, so far as I know them, men who speak the truth, and they are upright, and many of them are foremost in great philanthropies and in churches; but that they all do not belong to that class every one knows. In times when there is a great demand for labor, it is not so easy for such men to keep their obligations, because they may miscalculate in regard to the weather, or they may not be able to get the help they anticipated in their enterprise. I am speaking now of those who promise to do that which they know they will not be able to do. They say they will come on Monday; they do not come until Wednesday. They say they will come on Wednesday; they do not come until Saturday. They say they will have the job done in ten days; they do not get it done before thirty. And when a man becomes irritated and will not stand it any longer, then they go and work for him a day or two and keep the job along; and then some one else gets irritated and outraged and they go and work for that man and get him pacified, and then they go somewhere else. I believe they call that "nursing the job!"

Ah, my friends, how much dishonor such men would save their souls if they would promise to do only that which they know they can do. "Oh," they say, "it's of no importance; everybody expects to be deceived and disappointed." There is a voice of thunder sounding among the saws and the hammers and the shears, saying: "All liars shall have their place in the lake that burns with fire and brimstone."

I pass on to speak of social lies. How much of society is insincere? You hardly know what to believe. They send their regards; you do not exactly know whether it is an expression of the heart, or an external civility. They ask you to come to their house; you hardly know whether they really want you to come. We are all accustomed to take a discount off what we hear. "Not at home" very often means too lazy to dress. I was reading of a lady who said she had told her last fashionable lie. There was a knock at her door and she sent word down, "Not at home." That night her husband said to her: "Mrs. So-and-so is dead." "Is it possible!" she said. "Yes, and she died in great anguish of mind; she wanted to see you so very much; she had something very important to disclose to you in her last hour, and she sent three times to-day, but found you absent every time." Then this woman bethought herself that she had had a bargain with her neighbor that when the long-protracted sickness was about to come to an end she would appear at her bedside and the secret that was to be disclosed. All she had said she was "Not at home."

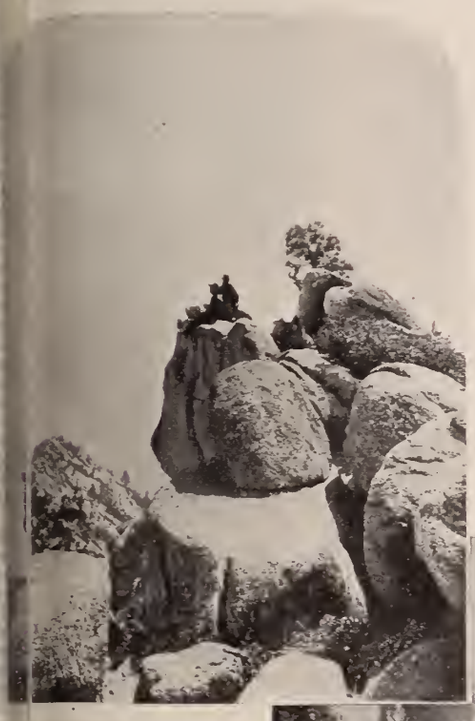
Social life is struck through with insincerity. They apologize for the fact that the furnace is out; they have not had a fire in it all winter. They apologize for the fare on their table; they never have any better. They decry their most luxuriant entertainment to win a shower of approval from you. They point out a picture on the wall as a work of one of the old masters. They say it is an heirloom in the family. It hung on the walls of a castle. A duke gave it to their grandfather. People that will lie about nothing will lie about a picture. On small occasions we want the world to believe we are truthful, and society to-day is struck through with cheat and counterfeit and sham. How few people are natural! Frigidity sweeps around, iceberg grinding against iceberg. You must not laugh outright; that is vulgar. You must smile. You must not walk quickly across the room; that is rustic. You must glide. Much of society is a round of bows and grins and genuflections and oh's and ah's and he, he, he, and simperings and namby-pambyism, the whole world of which is not worth one good honest round of laughter. From such a hollow scene the tortured guest retires at the close of the evening, assuring the host that he has enjoyed himself. Society is become so contorted and deformed in this respect that a mountain cabin where the rustics gather at a quilting or a paring, has in it more good cheer than the frescoed refrigerators of the Belvidere.

I pass on to speak of ecclesiastical lies, those which are told for the advancement or retarding of a church or sect. It is hardly worth your while to ask an extreme Calvinist what an Arminian believes. He will tell you that an Arminian believes that man can save himself. An Arminian believes no such thing. It is hardly worth your while to ask an extreme Arminian what a Calvinist believes. He will tell you that a Calvinist believes that God made some men just to damn them. A Calvinist believes no such thing. It is hardly worth your while to ask a Pedo-Baptist what a Baptist believes. He will tell you a Baptist believes that immersion is necessary for salvation. A Baptist does not believe any such thing. It is hardly worth your while to ask a man, who very much hates Presbyterianism, what a Presbyterian believes. He will tell you that a Presbyterian believes that there are infants in hell a span long, and that very phraseology has come down from generation to generation in the orthodox church. There never was a Presbyterian who believed that. "Oh," you say, "I heard some Presbterian minister two years ago say so." You did not! There never was a man who believed that, and never will be a man who will believe that. And yet, from boyhood, I have heard that particular slander against a Presbyterian church going down through the community.

Then, how often it is that there are misrepresentations on the part of individual churches in regard to other churches, especially if a church comes to great prosperity. As long as a church is in poverty and the singing is poor, and all the surroundings are decrepit, and the congregation are so hardly bestead in life that the pastor goes with elbows out, there will always be Christian people in the world who say, "What a pity! what poverty! But let the day of prosperity come to the Christian church, and let the church be triumphant, and let there be velvet cushioned pews, and then there will be every letters of the Gospel critical and monitory and full of misrepresentation and falsification, giving the impression to the outside world that they do not know the truth because it is not ground in poverty. Oh, my friends, let us in all departments of life stand back from deception.

But some one says, "The deception I practice is so small that it does not amount to anything." Ah, my friends, it does amount to a great deal. You say that when I deceive, it is only about a case of pins or a box of buttons, or a row of pins, or the article may be so small you put it in your vest pocket, but the sum is as great as the pyramids, and the echo of

...will reverberate through the moun-...s of eternity. There is no such thing ...all sin. They are all vast and stu-...s, because they will all have to ...nder inspection in the Day of ...nt. You may boast yourself of ...it made a fine bargain—a sharp bar-...n. You may carry out what the Bible ...s regard to that man who went in ...e a purchase and depreciated the ...ue of the goods, and then after he had ...ay boasted of the splendid bargain ...made. "It is naught, it is naught, ...the buyer: but when he is gone his ...g, en he boasteth." It may seem to



...FROM EAGLE ROCK PEAK.

...ew a sharp bargain, but ...rording angel wrote down ...bonderous tomes of eter-... Mr. So-and-so, doing busi-... Pennsylvania Avenue, ...Broadway, or Chestnut Street, ...Street, told one lie." ...God extirpate from soci-...the ecclesiastical lies, ...the social lies, and all ...chanical lies, and all the ...cial lies, and all the agri-...lies, and make every ...speak the truth of his ...r. My friends, let us ...k our life correspond to ...e are. Let us banish all ...pon from our behavior. ...remember that the time ...when God will demon-...efore an assembled uni-...st what we are. The ...ill come out. We may ...while we live, but we ...ide it when we die. To ...fe is a masquerade ball. ...atch entertainment gentle-...l ladies appear in garb ...s or queens, or mountain ...or clowns, and then at ...e of the dance put off ...isguise, so many all ...life are in mask. The ...rade ball goes on, and ...l hand clasps gemmed ...d dancing feet respond ...ing feet, and gleaming ...ends to gleaming brow. ...masquerade ball goes ...on. But after a while ...comes and blurs the sight. Lights ...Floor hollow with sepulchral echo. ...addens into a wail. Lights lower. ...masquerade is hardly seen. The ...e is exchanged for the sickening ...garlands that have lain a long ...the damp of sepulchres. Lights ...Mists fill the room. The scarf ...from the shoulder of beauty, a ... Lights lower. Torn leaves and ...garlands. Stench of lamp-wicks ...quenched. Choking dampness. ...ss. Feet still. Hands folded. ...ut. Voice hushed. Lights out.

Her Bible Made Her Fame.

Mrs. Florence M. Kingsley's Successful Authorship.

As a rule, literary fame comes only after years of patient and painstaking effort: and it is only in those rare instances where true genius, asserting itself, overleaps all obstacles and comes like a sudden burst of sunlight upon the public gaze that we find the exception. Such a genius is Florence M. Kingsley, a native American author, who, within the last three years, has appeared like a comet upon the literary firmament. Mrs. Kingsley's rare biblical scholarship and her remarkable familiarity with Scripture lands and Oriental character and customs are the wonder and admiration of the critics: while her literary skill and rich imagination are the delight of her readers. She has now in preparation a series of "Stories of the Time of Christ," specially for THE CHRISTIAN HERALD, the first of which will appear in these columns early in December next. Our readers will therefore be interested in knowing something about her career, the essential facts of which are presented in the following article, written by an intimate personal acquaintance, herself a literary worker.

* * *

Mrs. Florence Morse Kingsley, whose quaint home in West New Brighton, Staten Island, is picturesquely surrounded by giant trees, was born, in 1857, in the town of Medina, Ohio. Her father was a clergyman, and at a very early age she showed a strong taste for church history and such books as depicted the characters of the Bible. These, one may readily understand, were easily obtained in the family library, for, as Mrs. Kingsley laughingly explains, "I had little opportunity for the ordinary novel-reading of to day."

When a child, her education was directed by her mother, who, with the energy of an enthusiastic woman, drilled the girl unswervingly in drawing and English composition. "It matters not what you write, nor on what subject," she would say, "but write you must." One other point was made an obligatory matter in the household, and this was the committing to memory of whole chapters of the Bible. To these first tasks and teachings, perhaps, may be traced Mrs. Kingsley's fine perception and delicate understanding of those characters which surrounded the pathway of the Saviour.

MRS. FLORENCE M. KINGSLEY.

At the age of sixteen she entered Wellesley College, leading there a happy, studious existence for the space of three years, when an obstinate throat affection obliged her to return to her home, which, in the meantime, had been removed to Utica, New York. Here, at the age of twenty-three, she married Rev. Charles Kingsley, Ph.D.: and, for a number of years after her marriage, she assisted her husband in his duties as president of a Young Ladies' Seminary at Milwaukee. It was not until the summer of 1894 that Mrs. Kingsley showed her ability as an author. At this time, in scarcely more than eight weeks, she wrote her first book, "Titus, a Comrade of the Cross." It was prompted by the receipt of a letter from a favorite uncle. Her thoughts reverted again and again to the subject, until, gradually, the beautiful story of "Titus" took form in her mind; and in the early dawn she woke one morning with the fixed determination to write out the story of the thief upon the cross, for it had come to her almost as an inspiration. The success of her work was announced to Mrs. Kingsley by means of a telegram, asking her to go to Chicago for the purpose of a personal interview with a leading publisher. Upon her arrival there, she was much amused to learn that the identity of the writer of "Titus" had been mistaken for that of a man; and it was somewhat to the surprise of the publishers that they saw before them a most charming woman.

Since the publication of this successful book, which has been far-reaching in its influences, Mrs. Kingsley has written "Stephen, a Soldier of the Cross," and "Paul, a Herald of the Cross." The three forming a trilogy, or series, of tales portraying the life of Christ and his disciples, and clearly presenting to the reader the era in which they lived and worked.

Mrs. Kingsley is a woman of medium height, with serious eyes of gray, whose thoughtful expression is frequently relieved by a smile of rare attractiveness. She is a woman of varied accomplishments; and before her pen brought her into prominent notice, she found considerable success in painting portraits in oil, possessing the talent and taste of an artist. The home of Mrs. Kingsley is merry with the laughter and song of children, of whom there are five, with ages varying from four to fourteen years; and she finds her days filled to their utmost capacity with the duties of a mother and the work of a successful writer.

Mrs. Kingsley has just finished a work entitled "Prisoners of the Sea," which will soon make its appearance in the field of new books for the year, and is written in an entirely different vein from its predecessors, since it will be found to deal with life in the seventeenth century. She will also contribute to these columns, in the near future, the first of a series of stories in her own individual style.

LAURA M. Y. LAKE.

MARIPOSA GROVE OF THE REDWOODS, YOSEMITE VALLEY.

Travel in the Yosemite.

THE season for tourists' excursions through the Yosemite Valley is about closing. Every year a larger number of travelers come by rail across the Rockies or land from steamers at San Francisco on their way to this beautiful valley of valleys. Every year methods of transportation are improved and transit becomes more rapid. Late reports say that the Royal Gorge, one of the most impressive stages of an overland route west, is to be lighted with electricity, in order that passengers going through at night may not miss a full vision of its grandeur. Think of the terrible beauty of the grand canon, when its precipitous walls each side are garlanded with blossoms of electric light—as if stars from heaven had fallen to grace its gloomy grandeur.

Nowhere can one feel more worshipful of the creative hand that made earth noble and fair than in the Yosemite Valley, and nowhere can one stand with more respect before the genius of man than here, where it girdles peak and crag, and fringes dread precipices with secure pathways, along which railroad trains speed safely, bearing human freight. On eyrie heights, where eagles scream, the photographer plants his tripod, and, standing coolly above the clouds, photographs a bit of heaven and earth below him: or, if he be reverent-minded, he wanders like a pious pilgrim under the mighty trees in Mariposa Grove, feeling that indeed he walks in "God's first temples."

The government reservation of these giants of the primeval forest is two miles square, and consists of two separate and distinct groves, standing some little distance apart. In one of these groves there are 365 trees—one for each day in the year; 154 of these trees are over fifteen feet in diameter, and a number of them are over 300 feet high. The tallest of the redwoods, the grizzly giant, as it is called, stands in the lower grove, and from the ground to its first limb measures 200 feet: the limb is six feet in diameter. In this grove also lies that prostrate monarch of the forest, whose original diameter was forty feet, and through whose hollow trunk three horsemen may ride abreast a distance of seventy feet. This tree once lifted its noble head 400 feet toward heaven.

This mammoth grove, it has been said, was discovered by a hunter in pursuit of a bear in 1852; but it had evidently been visited two years earlier, for the date 1850 was found cut on one of the trees. One of the finest of these trees was stripped of its bark to the height of 116 feet, and this trophy, after exhibitions in New York, London, and other cities, now stands in the Crystal Palace, Sydenham. The tree receives its name, redwood, from the color of the bark, which, like that of the Scotch fir, is deeply furrowed, with ridges much curved and twisted. When young, it is one of the most graceful of the coniters: but in old age its majesty is its chief claim to our admiration, for it has lost its conical outlines, and the mighty limbs are short and often scantily clothed with foliage.

THE SUNDAY SCHOOL

IN MELITA AND ROME.

Sunday School Lesson for Nov. 7. Acts 28: 1-10. Golden Text, Rom. 8: 28.

BY MRS. M. BAXTER.

PAUL had foretold, "We must be cast upon a certain island" (Acts 27 . 26). The land on which the ship had gone to pieces was the island of Melita, the present Malta, one of the calling-places for vessels going to the East. At that time it was inhabited by "barbarous people." But God knows how to touch the hearts of the uncultured, and often more real kindness is found among them than among the cultured. "They kindled a fire, and received us every one, because of the present rain, and because of the cold." It was no small thing to receive, *i.e.*, to entertain, and find food for two hundred and seventy-six people. How few Christian people would have done it! But God never remains in debt to those who know him not, and he found means to make them rather the debtors to those whom they had so much befriended.

"All things work together for good to them that love God, to them who are called according to his purpose"—his great purpose to conform them to the image of his Son (Rom. 8: 28, 29). But in making all things work together for good to his own, our Lord so orders it that none can do good to them without coming in for blessings themselves. No one can give a cup of cold water in the name of Christ, or even in the name of a disciple, without receiving a reward. Whatever is done to his own he returns as though it were done to him (Matt. 15: 34-45). The widow of Sarepta and the Shunammite were no losers through entertaining the Lord's prophets; and God remembered Abigail, who succored David and his men in a time of need (1. Sam. 25).

No doubt all the ship's crew did whatever they could to help themselves, and Paul was not behind in this. He gathered a bundle of sticks and laid them on the fire. But in this little action God had a special purpose. He to whom all things are known knew that in that very bundle of sticks was a poisonous viper whose bite was fatal. It was no accident that Paul, and no other of the ship's crew, should handle thus very bundle of sticks, and that the reptile, maddened by the heat, should fasten on his hand. "Behold I give you power over serpents and scorpions, and over all the power of the enemy," said our blessed Lord, "and nothing shall by any means hurt you" (Luke 10: 19). Paul believed his Lord's words, and was not afraid. Not so the inhabitants of Melita. In common with all heathen people, they looked upon all misfortune of whatsoever kind as the vengeance of some angry deity for misconduct, and thus every one who is in trouble is counted by them an evildoer. Thus the poor unfortunates have not only their trouble, but also suspicion and reproach to bear. They said among themselves: "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." Did Paul know their thoughts? We are not told. Probably God told him, that he might see the hand of the Lord upon him, and might recognize the ways of the Lord in making openings for him to tell the precious message of the Savior of men.

Paul shook off the beast into the fire, and felt no harm. This was the critical moment. The Melitans looked on expecting the usual consequences to appear, but nothing happened. They expected to see the hand swell with the deadly poison, so that the apostle should fall down dead. But they watched in vain. Disappointed people seeing no harm happen to him, changed their minds and said that he was a god. Their superstition did not embrace such an idea as that there existed a God of love who could and did succor his own who trust him in their time of need. They believed in a supernatural power of evil, but a God of love they knew not. God had given his servant Paul a certain advantage; he would now get the ear of the people.

Open doors now lay before Paul and his fellow-travelers who knew the Lord. Luke, the writer of the Acts, was certainly one. The news of Paul's wondrous deliverance was carried from one to another, until the chief man of the island heard of it; his name was Publius, and in a lordly way he received the whole company, and for three days entertained them with courtesy. The father of this man lay ill with dysentery. Paul, hearing of it, knew at once that he had a ministry to this man. He entered in, and prayed and laid his hands on him, and healed him. This was the commencement of quite a work of healing. "Others also which had diseases in the island came and were healed." It was impossible that this could have taken place without a faithful preaching of the Gospel. Paul would not allow those poor heathen people to think that through his own power or holiness the healing was accomplished, any more than Peter did, at the beautiful gate of the temple (Acts 3: 12, 16). Thus God repaid the kindness shown to his servants and made known his own name.

It was God's way of evangelizing the island. The centurion may have thought it was a great loss of time that the shipwreck and the detention in Meleda took place. But in God's economy, it was far from being time lost. It was more important in his eyes that the ship's crew should see the reality of a life of faith in God than that the ship and cargo should be saved. It was little in God's eyes whether the prisoners should arrive in Rome sooner or later. But that the poor Melitans should hear of Christ, and see and feel in their healed bodies the proof of a God of love, who sent his Son into the world to save sinners, was important. God's thoughts are not as our thoughts, neither are his ways our ways, for as the heavens are high above the earth, so are his ways higher than our ways and his thoughts than our thoughts (Isa. 4 : 8, 9). Thus it came to pass that the population of the island honored their guests with many honors, and when they took ship to leave, provided them with everything needful. Oh, how wondrously God works! Who need be afraid of shipwreck or of unfriendly strangers, if under the care of such a God!

After three months' stay in the island they took ship again in a vessel bound for Italy, still a port on the coast of Malta. The first stopping-place was Syracuse in the island of Sicily, where they remained three days; thence they sailed to Rhegium, near the straits of Messina, and thence to Puteoli. There, to his heart's great joy, Paul found brethren, who besought them to tarry seven days. Whether this invitation was to the whole two hundred and seventy-six, or only to Paul and his friends, is not clear—probably the former—as the centurion, being in charge of Paul, would not go forward and leave him behind. What happened during those seven days is not left on record, nor yet how far the ship's company learned to know the Lord, as they saw the working of God through Paul in Meleda, and here on the coast of Italy; but we cannot doubt that they were like another church which he had founded on this strange journey.

THE APPIAN WAY BY WHICH PAUL TRAVELED TO ROME.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

MALTA was clearly the scene of the wreck of the vessel on which Paul sailed. Coleridge and others have argued that Meleda in the Adriatic was the place, but the weight of evidence is altogether in favor of Malta, and the bay now called St. Paul's Bay answers all the conditions of the narrative. It is not necessary to conclude from Luke's use of the word "barbarous" that the people were savages. The Greeks would call any people barbarous who did not belong to one of the great civilized nations. Their kindness to the shipwrecked people indicates a disposition not common with savage races. The miraculous incident of the viper seems to have produced on their minds a revulsion of feeling like that which took place at Lystra (Acts 14: 11). The viper was probably torpid among the sticks Paul carried to the fire and was stung into sudden activity by the heat. The Apostle's healing of the man sick of dysentery was the beginning of other miracles of healing which rewarded the people for their kindness. Three months were spent on the island, either waiting the arrival of a suitable ship, or for propitious weather. At the end of that time another Alexandrian corn-ship, the name of which Luke gives with his characteristic attention to details, carried the party to Syracuse, in the island of Sicily, and thence "fetching a compass" (that is, going by a circuitous route) to Rhegium. The next stopping-place was Puteoli, on the Bay of Naples. There Paul would see Vesuvius, then silent and inactive, but to burst nineteen years afterward, in the irruption which buried Pompeii, and, among the victims, to kill Drusilla, the woman who, sitting by Felix, Paul had addressed on "righteousness, temperance and the judgment to come." Here Paul found Christian brethren, who urged him to stay a week with them. Apparently Julius, the centurion, consented, for we find later that the news of Paul's arrival was sent to Rome in time for a company of friends to come to meet him. Puteoli was 150 miles from Rome, and a week would allow the time necessary for the journey. By one of the cross-roads the party traveled to the Appian Way, the great street paved with level stones, which was the wonder of the age. Two companies of the Christians appear to have come out to meet the distinguished prisoner, one of which met him at Appii Forum and the other at Three Taverns, this latter a noted place of resting for travelers to and from Rome. Horace, the satirist, who was born about the time of Paul's arrival, mentions that in his day it was infested with low boatmen and rapacious tavern-keepers.

The next day to Puteoli. Such a day as the one on which Paul was were not common even in the bay. They came, as the Alexandrian corn-ships did, from Egypt, with wheat and other produce to sell to the Roman people. Nearly fifty years earlier, an Alexandrian corn-ship, approaching Puteoli, passed through the waters of the bay a magnificent galley, in which lay an old man, evidently very sick. The sailors found out that it was the great Emperor Augustus, then about six years old, who was suffering from a feverish attack, and was cruising in the bay in the hope that the fresh air would give him some relief. They immediately brought garlands and incense and offered him the worship that they were accustomed to offer to their gods, saying that it was by his good providence that their voyage had been safe. Augustus was used to having divine honors paid him, but it pleased him to have the compliment of sailors of an Egyptian ship recognizing him as a deity. Superstition was just as prevalent half a century later, when Paul was there, and vice and corruption were rife, for Nero was then on the throne.

Paul entered in . . . and healed . . . It was significant that although Luke the physician, was one of the party, it was Paul and not Luke, who healed the sick man. Sometimes even now bodily sickness has been removed through one who ministered to the soul. A famous writer tells the story of a young wife who was rapidly on the verge of the grave by the ministrations of an aged clergyman. She was attended by a mysterious disease which baffled the physicians. Her physical condition seemed perfect, but she was pining away, and both she and her friends had practically abandoned hope of saving her life. The venerable clergyman who visited her during her sickness won her confidence, and learned that it was remorse for past wrong-doing and the fear of discovery that was killing her. He pointed her to Christ the Saviour, and she sought God's forgiveness through him and found peace. To her husband and those concerned the clergyman imparted the facts, and he forgave her as God had forgiven her. The burden rolled from her soul; she rose from her bed of sickness to begin a new life.

Honored us with many honors. Paul did not regret the kindness that was shown to this large company of shipwrecked men, but added to the miracles already done. The healing of the sick by Paul had probably much to do with this continued kindness. J. B. Gough used to relate how once, during a cold drive in a hack, the driver leaned forward in a very awkward way, with his head close to the window. At the end of the drive the man straightened himself as if glad to be relieved of the position. "What made you lean your head in that curious way?" Gough asked. "There is a hole in the window," said the man, "and I wanted to keep the draught off you." Gough stared in amazement. "Do you mean that you have been keeping the cold wind from me with your own face?" The man nodded and said: "But, sir, I would give you my head if it would do you any good. My wife and I were miserable drunkards when you came to these parts, years ago, and through you we became sober, and our lives were changed. There's nothing I would not do for you that I could."

They changed their minds. Never does a sufferer nor his friends have any right to regard calamity as a proof of sin. Did not any one, seeing another afflicted more than ordinary men, should assume that these barbarians did, that the victim was a greater sinner than ordinary men? We should, like them, change his mind. Spurgeon used to say that affliction often reminded him of a certain beautiful garden that he sometimes visited. Surrounding the house was a beautiful lawn of velvety level turf, and farther off the meadows of grass-land. He noticed that the meadows were mowed once or twice a year, but the lawn had no rest from the cutting. Every day a man went over it with the mower. So it was, the great preacher thought, with man. The more holy he was to his God, the more liable he was to be disciplined.

INDIA IS GRATEFUL.

Thousands of Helpless Natives Still Being Fed by the Missionaries in India During the Weeks of Anxious Waiting for the Approaching Harvest.

MISS LILLIAN E. DEITRICH.

REPORTS by the latest mails from the missionaries in India who are distributing food and supporting children with the money contributed by readers of this journal show how suffering and death have been prevented by the relief now being administered. This is the critical time—the dark hour before dawn. The hopes of harvest have come to the point of realization, but in many cases the lamp of life would have flickered out during the last days of waiting if the missionaries had not in their hands the means of help. The suffering of the past months has reduced the vitality of many a strong man and woman so that their last strength is not left to tide over the short time still to elapse before the harvest is gathered in.

The missionaries are profoundly grateful that they can help in this last struggle for life. They are enabled to bring aid where it is most needed.

Miss Lillian Deitrich, of Cawnpore, and Miss Edith H. May, of Allahabad, missionaries of the Methodist Episcopal Union Missionary Society, whose reports appear on this page, write of the valuable work they are doing through the aid furnished by the readers of this journal. Miss Deitrich says: "The money sent us by THE CHRISTIAN HERALD has done a great good work among our starving people. We feed on an average fifty children in the compound and give them rice and dal. Our women do the cooking, and the children file in at 4 o'clock, sit down and are ranged in lines. After their dinner is served to them in bowls. These children are the most wicked starved creatures which we invite from the streets and lanes of the city. We call them our 'guests,' for they are very dirty little guests indeed, and seem very thankful. We also carry food money when we go out and buy food for those who really need it. We always see that the children eat it before us, for in many cases such as these even mothers seem to sell feelings of affection and themselves eat the food which you meant for the children.

"We have had to begin relief work in the schools, because the want is so great. Many children in some of the schools fall asleep from weakness, or do not attend school but wander about under the trees picking up seeds, or digging up roots to eat. We are to give grain in the schools twice a week—in this way using the money sent us by THE CHRISTIAN HERALD for famine relief. The women and children come here begging for food, and to them we give daily.

"I have found it better, however, to let them feel they were earning part of it, so I have five or six women working in the garden every day, and by employing the same only twice a week, we thus aid from fifteen to eighteen each week.

"We pay them in rice and dal (a sort of split pea), and they are very thankful for it. In the middle of the day they rest for an hour, and one of our teachers gives them a short gospel talk, after which they have a lunch of parched grain and rice-water. The children are so hungry that if kernels of raw rice fall they will devour them.

"We are also helping in some zenanas where the people are suffering, giving them a monthly allowance according to their need; and we keep rice, and dal and parched grain on hand to give to the hungry ones who come daily to our doors. Some of the people work for their food, others are not able. Sundays, about one hundred gather, and we give grain to the needy ones, after having had a short service with them. I have passed on 100 rupees to Mr. Clancy, of the Methodist Mission, who very kindly offered to distribute relief for me in two villages where we have little schools, and where the people were in great need. Our time in this country is kept very full, and we are glad that we have the promise that our strength shall be as our day. Please thank those who have so kindly contributed to the needs of the suffering ones here. We know that whatever is done in Jesus' name will not lose its reward."

A HINDOO TEMPLE ON WHEELS—MISS EDITH H. MAY.

Rev. James Smith, of Ahmednagar, in a private letter says: "We have had one shower at last, and the farmers are putting in their grain as fast as they can. It fell a week ago, but the clouds have all cleared away, and there are no signs of more at present. The southwest monsoon has, however, quite ceased, and there is a current from the east which may—I hope will—be more favorable than the southwest monsoon has been. In the meantime the distress is increasing. The number on famine relief in the Ahmednagar district at the end of last week was higher than it ever had been before. The distress in the town is acute. People are actually starving in hundreds.

"Prices have fallen, and grain which cost four sheers per rupee a week ago now sells for six sheers, but the people have no money to buy. I have set 250 persons at work with THE CHRISTIAN HERALD money. This plan of help is very pleasing to these people. Many of them scorn to beg. When Mrs. Smith goes about among them she often finds persons who are in the greatest distress, but who will not ask for anything. When she takes their names down for work they open their hearts freely as to their needs. By giving away a good deal of our output, too, we are helping the very poorest.

Rev. W. Franklin, of the Christian and Missionary Alliance, who is laboring at Byculla, Bombay, writes: "We praise God with you in that we are permitted to be sharers with you of the ministry of the moneys committed to you by God's children. We have received through our own Board from you $2,500, and through Bishop Thoburn $6,000; also some of the grain. We are carrying on famine work in twelve stations in the Berar and Khaudesh districts. Our methods of work are as various as the stations. In some they go out in the surrounding villages searching out those who are in distress and giving them tickets for the amount of grain needed for the family; in other stations work is provided for those able to work, and in others people come in from the surrounding country in such large numbers that there is no time for anything but caring for those who come to the station. We have fed as high as 2,700 in one station for a number of days in succession. The one in charge of this writes: 'You may wonder how I manage such a large number of people alone with my one helper. Well, I don't manage. He who gave the money and sent the people manages the whole affair.'

"The work has gone far beyond anything we had ever thought of. We began in three stations on a small scale, helping the people as best we could with such means as we had, and as we launched out more, more people came, and as the people increased in number, God sent in the means. Now we are feeding about ten thousand people daily in our twelve stations, and we have taken in about a hundred and fifty orphans in our orphanages. We praise God, for all the way he has led, and could the readers of THE CHRISTIAN HERALD but know what they have been privileged to do, no one could ever regret one cent he had contributed. The prospect for crops is fair in our districts. I passed through the stations last week, and many fields of *juari* (the main grain for that part) looked very promising. We may safely say, in every station we are seeing some fruit of our labor in people seeking the Saviour. In some stations I know quite a number are asking for baptism. Some, even before being baptized, have cast away their marks of idolatry and cut off their caste locks, and profess openly to be Christians. Shall we not all stand in faith, that this time shall be a time of ingathering to the Church of Christ? Our missionaries have been so faithful, we do feel God has given especial strength for this time of great strain."

THE NEW PRESIDENT.

Dr. Charles M. Lamson Elected President of the American Board of Missions in Succession to Dr. R. S. Storrs.

AT the eighty-seventh annual meeting of the American Board of Commissioners for Foreign Missions, which was held at New Haven, Conn.,

REV. CHARLES M. LAMSON, D.D.

October 12–15, the difficult problem of finding a successor to Dr. R. S. Storrs, in the presidency of the Board, was solved. Dr. Charles M. Lamson, of Hartford, Conn., was enthusiastically elected, and has consented to serve. It was hoped, up to the time of meeting, that Dr. Storrs would yield to the unanimous desire of the Board to continue in the chair he has so well and ably filled for the past ten years, but he was firm in declining. It was felt, too, that his plea of advancing years and the need of relief should be respected. In looking around for a successor many suggestions were received. There was one that would have commanded general approval in the churches. It was the nomination of Dr. A. J. Lyman, of Brooklyn. Dr. Lyman has been a warm supporter and an active worker in the Board, and it was realized that his election would inspire confidence throughout the country. The suggestion, however, was promptly negatived the moment it reached Dr. Lyman's ears. He declared modestly, but positively, that he was not the man for the position, that he was unfitted for administrative work, and besides, that his duties as a pastor and preacher engrossed him too fully to admit of his efficiently performing the functions of the president of the Board. He evidently appreciated the honor that was suggested, but was sincere in his refusal of it. Happily, the name of Dr. Lamson was suggested, and was received with enthusiasm. The nominating committee presented his name and he was unanimously elected.

Dr. Lamson is well known to the churches, especially to those of New England, where he has filled several influential pulpits. He is fifty four years of age, and is a vigorous and earnest worker. He is a graduate of Amherst, where he took high honors, and has since served on the faculty of that institution. His present charge is the First Congregational Church, of Hartford, Conn., which he has had since 1893. His selection for the high office of president of the American Board is pronounced a wise and discriminating choice. Those who know Dr. Lamson best, predict for him a career of usefulness in his new office, and assure the officers and missionaries of the Board that they will find in him a hearty sympathy and a cordial co-operation that will encourage all in their work.

The Board was also called upon to elect a new vice-president in the place of Dr. Blatchford, of Chicago, who declined re-election. D. Willis James, Esq., of New York, whose hearty support of the Board and his open-handed generosity have caused him to be regarded as a valued friend, was elected to the vice-presidency.

The annual report showed that the Board has now 1,227 centres and 543 missionaries, men and women, assisted by a force of 2,056 native preachers, teachers and other helpers who are preaching the Gospel in twenty-seven different languages and directing a great evangelistic, educational and medical enterprise.

New Christian Herald Premiums!

WE have made more extensive premium arrangements this year than ever before, and so eloquently do our different propositions speak for themselves that it is almost unnecessary to more than merely present them to our readers in order to ensure for them a most cordial welcome.

Of course, our principal premium is the Bible. There never can be too many Bibles, and, therefore, although we have already distributed 400,000 Teachers' Bibles, we do not hesitate again this year to consider the Bible as our principal premium.

About seven years ago the best we could do was to offer a little Pearl Type Bible, so small in size that it answered only the purpose of a reference book. But it was the best we could then do, the enormous prices charged for larger-type Bibles making it absolutely impracticable to consider them in connection with our premium offers. Step by step have we progressed. From Pearl Type we went to Ruby Type, and from Ruby to Emerald Type, and from Emerald to Minion; and now from Minion we skip Brevier, we skip Bourgeois, and advance to **Long Primer,** a type so large that the Bible could be aptly called the **"Old Folks' Bible"** as far as legibility is concerned, and yet as far as shapeliness and portability are concerned, it does not seem to be any larger than the smaller-type Bibles offered in years gone by. We shall never offer any Teachers' Bible in larger type. The next size type is ordinarily used in Pulpit Bibles. Our **Long-Primer** Bibles are provided with the **finest Thumb Index** ever invented. This Thumb Index is **leather-tipped,** and the printing on it is in **pure gold,** making the lettering stand forth "clear as the noonday sun." You can use it a lifetime and it will never tarnish; in fact, THE CHRISTIAN HERALD never uses on the Holy Bible aluminum or cheap composition metal that tarnishes. Nothing is too good for this Sacred Volume.

Very Large Type Bible.

We call this Bible our **Long-Primer** Bible, and the name very aptly expresses

PSALM 3.
Security of God's protection.

A Psalm of Dā'vid, when he fled from Ăb'sa-lōm his son.

LORD, how are they increased that trouble me! many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. Sē'lah.

3 But thou, O LORD, *art* a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Sē'lah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

Specimen of Long Primer Type.

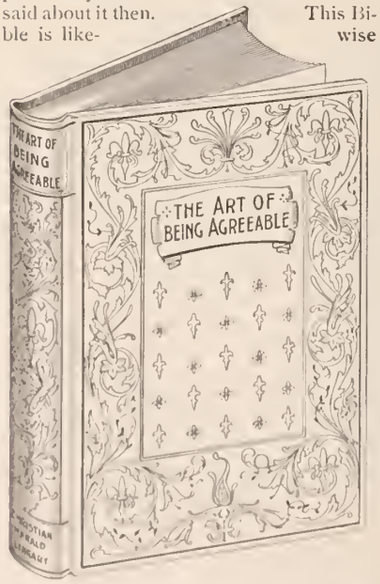
the size of the type. Primers, as we all know, are set in large type, and long primer means that it is very large. This beautiful Bible has a collection of very interesting illustrations, particularly adapted to the requirements of those who love to read and study the Word intelligently. And while we are talking of studying the Bible, it may interest some of our readers to know that Mr. D. L. Moody, the world-famed evangelist, has especially contributed, as the first article to the "Helps" which this Bible contains, an article on the "Study of the Bible," and no other Teachers' Bible in the world contains

anything from the pen of Mr. Moody. It goes without saying that the Concordance in this Bible is very complete; that the Helps are the latest; in fact, that in every sense of the word our **Long-Primer** Teachers' Bible is the best Bible of its kind now before the public.

This Bible is bound in American Levant, **Divinity Circuit, Red** under **Gold** edges, has silk book-mark, silk head-bands and Thumb Index, and is sent, all charges prepaid, together with THE CHRISTIAN HERALD for one year, for only $3. The Bible may be sent to one address, and the paper to another without extra charge.

Still Another Bible Offer.

Our Minion Bible, the same size as that of last year, is practically the same book as above, except that the type is smaller and that it has no **Thumb Index,** but people whose eyes are good enough for ordinary print will find this a very acceptable book. We had no hesitation whatever last year in warmly commending it to our readers, and we are prepared to repeat this year all the kind words said about it then. This Bible is likewise



Miniature Picture Representing the Artistic Front and Back Design of our new Library.

bound in **Divinity Circuit** with **Red** under **Gold** edges, and in place of the Thumb Index, it has on the inside back cover, in large type, an alphabetical arrangement, by which **any Book** in the Bible **may be found immediately** without confusion or loss of time. This very excellent Bible, all charges prepaid, together with THE CHRISTIAN HERALD for one year, for only Two Dollars.

If you can afford the extra dollar, you will find yourself more than compensated by the large type, and the Thumb Index of the **Long-Primer** Bible.

Our 1898 Library.

Our 1896 Library published two years ago, and that published last year, proved so exceptionally popular, that we felt we could not get along without a similar, but **new,** production this year, and we confidently believe that such of our readers as may select this premium will agree with us that a finer selection of books, from a literary, artistic or typographical standpoint, cannot be found on any bookshelf in the country at anything less than four or five times the price we ask for this Library. Of course, the imprint of THE CHRISTIAN HERALD on the title-page of any book is a guarantee that there is nothing objectionable or improper within its covers, so that our readers may take it for granted that all of these books may be read aloud in the family circle without any misgivings whatsoever. Our authors, as usual, are the best, and the books of course are surpassingly interesting. They aggregate 3,200 pages; bound in beautiful Holland cloth of old-gold shade, with decorations in brown, red and gold, and the whole ten volumes are contained in a neat bookcase, which will protect them from dust and damage when not in use. Here are the titles and the authors:

Crumbs Swept Up.
T. DE WITT TALMAGE, D.D.

Stories of Life and Love.
AMELIA E. BARR.

Select Readings and Recitations.
HARRIET M. VAN ORDEN.

Turning-Points in the World's History
HENRY MANN.

The Art of Being Agreeable.
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C. H. KENT.

The entire set, securely packed, with guaranteed undamaged delivery, all charges prepaid, together with THE CHRISTIAN HERALD for one year, for only Three Dollars.

"Stepping-Stones to Happiness."

Harriet Prescott Spofford, one of the most popular authors of America, has written a book for our Premium Department under the title of "Stepping-Stones to Happiness." It is her latest and brightest production and will, we are sure, secure for her a warm place in the heart of every reader. Replete with delightful literary and pictorial surprises, it is a book that will be read over and over again, and with every reading disclose new charms and increased attractiveness. No book issued during the present year is worthy of heartier welcome. Its influence will prove a blessing and a benediction to every home it enters. Wherever it goes good cheer will accompany it, and homes and hearts will be the better for its presence. "Stepping-Stones to Happiness" contains **500 extra large** pages, profusely illustrated from beginning to end, and is just the right kind of book for a **holiday gift.** It is elegantly bound in rich olive-green cloth, with artistic side and back stamp. It weighs about three

lbs., and is sent all charges prepaid, together with THE CHRISTIAN HERALD one year, for only $2. The book when open measures **9 x 15 inches.**

"Onward to Fame and Fortune."

Then we have still another premium. It is Wm. M. Thayer's stirring book, "Onward to Fame and Fortune. It is worth its weight in gold to every young man, woman, young or old, who aspires to success in the world, and to make life a grand triumphant success. It is full of pluck, full of enthusiasm, full of inspiration. From cover to cover, it reads like a romance. Every page thrills the heart and irresistibly impels the reader to greater and nobler achievement. Had ever word been penned in liquid fire, it could not have been more intensely, absorbingly interesting.

The 20th Century will feel the impetus which this book will give to thousands of energetic, wide-awake men and women who are determined to take their place among the successful, the triumphant, the well-to-do of this world.

"Onward to Fame and Fortune" contains nearly 500 extra large pages, generously illustrated with a large number of superior pictures and unique

portraits. It is very elegantly bound in rich cloth, Turkey-red, with artistic side and back stamp. It measures when open 9 x 15 inches; weighs about three pounds, is sent all charges prepaid, together with THE CHRISTIAN HERALD for one year, for only Two Dollars.

AFRICA'S FETTERED PEOPLE

A SAD scene, altogether too common in Africa, is depicted in the illustration on this page. It is taken from a sketch drawn by an artist of the *Graphic*, who is with the expedition engaged against the Khalifa. An important feature of this attempt to open the Soudan from his tyranny, is the construction of a railroad through the desert. No sooner does the expedition establish an advanced position than the rails are laid connecting it with the line in the rear. The rails, ties and other materials are brought up the Nile whenever navigable, and a large force of carriers are employed to carry them from the steamer to the scene of operations. This work is done chiefly by convicts, whom it is necessary to fetter. A band of iron is fastened around each ankle, and the two bands are connected by five or six feet of chain. From the convict's belt hangs a piece of rope which holds up the chain and keeps it from dragging on the ground and tripping the walks. The scene depicted by the artist is just that of the native warden driving the rivets of a fetter, using an ordinary rail for an anvil. Such a scene cannot fail to excite sympathy for the unhappy man, although he is in every case a wrong-doer. There is less cause for sympathy than there is in the case of so many other men and women who toil in chains in that dark land. In spite of all that has been done by civilized nations, thousands of innocent victims are annually torn from their homes, loaded with fetters, and driven into slavery. The partition of Africa by European nations, iniquitous as it seems on abstract grounds, will, it may be hoped, be a blessing to this wicked outrage. There is also prospect, too, of further good to this long-suffering people in the project, with which our readers are familiar, that is conducted by Rev. Heli Chatelain. If it is successful many of the poor creatures who have been stolen, will be rescued and receive Christian care and training. Already preparations have been made for the reception of the first contingent of liberated slaves, and as further funds are supplied by sympathetic public, new stations will be opened. It is a grand work, having in it the promise, not only of liberty for the captive's body, but of that better liberty for the soul, which comes through Christ. If the Son, therefore, shall make you free, ye shall be free indeed. (John 8:36.)

Columbia's Heroine.

It is long since New York witnessed such a scene as the ovation given on October 16 to Evangelina Cisneros, the girl who was rescued from a Cuban prison by Karl Decker, a reporter of the New York *Journal*. Enormous crowds filled the avenues and open spaces around Madison Square Garden joined the vast throng inside the immense building in giving a welcome to the heroine and her deliverer. She had been condemned for giving material aid to the revolutionists, and it was feared that she would be sent to the Spanish penal settlement in Africa if she was not murdered in prison by the shortest way out of the difficulty. All communication with her in her prison at Havana was forbidden, but the New York reporter contrived to send a message to her and finally to get her out of the prison by the bars of the window of her cell being cut through, and she was helped down to the street. There she was conducted to a place of safety, where she remained for two days. Thence, disguised in men's clothes, she went on board a steamer just as it was about to sail, and was brought to New York. One of her friends, after recovering from the agitation of her escape and the fatigues of her journey, was to go with Mrs. J. Ellen Foster to the Naturalization Bureau, and there declare her intention to become a citizen of the United States. Mrs. Foster says that when she re-entered the carriage after the formality, she would not speak until she had knelt down in the vehicle and uttered an earnest prayer to God. We can imagine what must have been the subject of her petition and the feelings which inspired it. The Christian people of America welcome her all the more cordially for her appeal to God in the hour of invoking the protection of our Government, and may utter for her the wish expressed for one who, centuries ago, sought a home in a foreign land:

Thou hast left the land of thy nativity and art come unto a people which thou knewest not heretofore. The Lord recompense thy work and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. (Ruth. 2:12.)

Enchanted Mesa Scaled Again.

Another ascent has been made of the mysterious mass of sandstone which rises abruptly from the plain in Western New Mexico. The old story of the Acomas, that their ancestors once lived on the flat summit of the huge rock, was thought to have been disproved by the recent exploration by Professor Libbey, of Princeton, who found there no traces of its ever having been inhabited. But a new exploration has been made by Mr. F. W. Hodge, of the United States Bureau of American Ethnology, with better success. In a report of the expedition published by the New York *Herald*, it is stated that even before making the ascent, Mr. Hodge's party found evidence of former habitation. In a cleft of the rocks near the traditional entrance to the gigantic eminence they discovered several potsherds of very ancient ware, bearing decorations in vitrous glaze, an art long ago lost to Pueblo potters. In looking for a convenient place for ascent they selected a part which offered better facilities than any other of the precipitous sides of the Mesa, and on beginning the climb they found artificial rung-holes cut opposite each other in two projecting rocks, which had evidently, in some remote age, been used as the rests for the supports of a stairway. The party having occupied most of the day in the ascent, spent the night on the Mesa, and in the morning made a careful exploration. They were rewarded by the discovery of a stone arrow-point, a stone war-axe which had been neatly notched on its under side, probably as a tally of its victims, and a shell bracelet much worn on the inner side. These relics were all bleached almost white on one side by the sun and the storms of centuries, while the other side was black from contact with the rock and earth on which they had rested. Hundreds of years must have elapsed since the relics dropped from the hands of the owners. Of the people we as yet know nothing but what may be inferred from these relics. All they tell us is that the men used to fight and the women used to wear ornaments. Those traits still survive, as we know, to this day. Great as has been the progress our race has made in some matters since that prehistoric time, it has still a long road to travel before it reaches God's ideal:

They shall not hurt nor destroy in all my holy mountain. (Isa. 11:9.)

A Fatal Theatre Panic.

A deplorable fatality occurred in Cincinnati on October 15th. A performance was taking place in the Opera House, and a large audience filled the building. Early in the evening a sharp crack was heard overhead, followed by the fall of a piece of plaster into the orchestra. People looked up anxiously and several started to their feet, but the alarm soon subsided. There was no further intimation of trouble, and the audience watched the first act of the performance. Just as the curtain fell, there was a loud sound of breaking timbers, and the huge dome of the theatre, covering a wide circle, dropped bodily to the floor, a distance of one hundred feet. Instantly all who were not caught under the debris, made a rush for the doors. The house being filled with dust and most of the lights being extinguished, there was great confusion, and wherever on the stairs there was a block, men and women struggled wildly to get out. In the height of the struggle, while the house rang with the cries of the injured and the shouts of people trying to find relatives and friends, the whole ceiling fell on the heads of the frantic crowd. The struggle became furious and many were thrown down and trampled upon. Eventually the firemen and police succeeded in clearing a passage and rescuing the injured from under the masses of timber and plaster. Three persons were already dead, and twelve others were so badly injured that their lives are despaired of. Besides these, a large number were hurt more or less seriously and were taken to the hospitals. By a singular coincidence, the piece being played was entitled, "The Dangers of a Great City." Little thought had the poor sufferers that one of the dangers of a great city was to be practically encountered in the theatre that night. Seldom does so terrible a catastrophe occur, but it frequently happens that moral danger, which is even more to be dreaded, is suffered by the theatre-goer. To young people especially, it is well that their Christian friends give the advice that was given to Paul:

His friends sent unto him desiring that he would not adventure himself into the theatre. (Acts 19:13.)

RIVETING FETTERS ON A CONVICT'S ANKLES IN THE SOUDAN.

BRIEF NOTES.

We regret to learn that some people in Southern States have been victimized by persons pretending to be agents for this journal. **It should be distinctly understood that we have no agents.** *We receive subscriptions from any one who will send them, whether their own or those of other people, but we would caution our friends against entrusting their subscriptions to persons who are strangers to them.*

There is to be, Dr. Geo. F. Pentecost says, a meeting of the Christian Endeavor Society in London in 1900, with 30,000 delegates. He hopes to be among them.

In answer to many inquiries we are now able to state that Rev. D. M. Stearns has resumed his weekly union Bible class in New York. The first meeting after his return was held on Monday, October 18th, at two o'clock, in the Madison Avenue Presbyterian Church, corner of Fifty-third St.

A press despatch from Milledgeville, Ga., says that in that town, the old capital of the State, a remarkable revival occurred recently. The converts met in a prominent square and built a bonfire, into which they threw their playing-cards, dice, etc. It is stated that one storekeeper thus destroyed five hundred new packs of cards.

The liquor traffic has long formed a serious obstacle in the way of those who desire to raise the South African native. But a new and more terrible curse is descending upon the raw Kaffir in the shape of opium. In Johannesburg many Chinamen do a thriving business by supplying Kaffirs with the deadly drug prepared for smoking.

In reviewing the proceedings of the recent International Temperance Congress at Brussels, the Belgian papers of various shades of political opinion are unanimous in recognizing the regrettable extent to which intemperance prevails, and the necessity of action being taken to diminish the consumption of alcoholic liquors.

The Presbyterians of New York intend to celebrate the two hundred and fiftieth anniversary of the adoption of the Westminster Standards, which occurs this year. On November 8 a special service will be held in the Old First, on the corner of Fifth Avenue and Eleventh Street, at three o'clock, and another in Madison Square Concert Hall at eight o'clock.

Charles Anderson Dana, Editor of the New York *Sun*, and for many years honored as the Nestor of the American press, died at his home at Dosoris Island, near Glen Cove, N. Y., on Sunday, October 17, aged seventy-eight years. During the war Mr. Dana held a government position and rendered valuable service by his letters to the Government from the front.

The annual conference, inaugurated by the late Dr. A. J. Gordon "for the deepening of the spiritual life of Christian believers," was held for three days at the Clarendon Street Baptist Church, Boston, recently. Rev. J. A. McElwain, acting pastor, presided. The speakers included Rev. Drs. E. N. Packard, A. T. Pierson, H. C. Mabie, J. M. Gray and Rev. F. L. Chapell.

A conference in the interest of young men upon methods of Bible study was held in Chicago five days — October 11-15. Dr. Henson spoke on the supremacy of Scripture, Dr. M. M. Parkhurst on the Fatherhood of God, Rev. Alexander Patterson, on the relation of Biblical study to spiritual life, Rev. H. T. Sell gave three addresses on Systematic Bible Study.

Mr. John T. Swift, Y. M. C. A. secretary for Japan, states that the past year has witnessed the most remarkable progress of Association work in that land. Mr. Mott's tour, says Mr. Swift, "was one mighty demonstration of spiritual power. The Y. M. C. A. college work has quite tripled, and the work in Tokyo has come on to a stronger and more effective evangelistic basis than ever."

At the concluding session of the Convention of the Christian and Missionary Alliance on October 17th, Rev. A. B. Simpson made an urgent appeal for funds to carry on the missionary work of the Alliance. Pledges were given in response, to the amount of seventy thousand dollars, and in addition a farm in New Jersey, estimated to be worth five thousand dollars, was given as "a home for workers."

The Seventh Annual Convention of the National City Evangelization Union of the Methodist Episcopal Church will be held in Boston on November 19th and 20th. A programme of general interest and of special importance to all pastors and workers in our cities will be presented and opportunity will be given for the discussion of the vital problems of the modern city. All local unions are earnestly invited to send delegates to the Convention.

An excellent opportunity is now offered to those of our readers who desire to own a copy of Rev. Dr. Talmage's greatest work, **From Manger to Throne**, to do so at trifling expense. We have on hand a limited number of copies of this famous book, very slightly damaged in packing, but otherwise perfect, which we will send, all charges prepaid, to any address at the nominal rate of 65 cents per copy. This book, which describes Dr. Talmage's travels in the Holy Land, contains about 200 fine illustrations, many of them being superb Oriental views especially taken for this book. **From Manger to Throne**, was originally published at $3.75, and no copy could be had at a lower figure. As we need all the available space in our Premium Department for incoming stock, we have reduced the figure for the remaining copies of this magnificent book, trusting that our readers will act quickly and send in their orders to enable us to close them out at once.

THE FAMILY AND HOME CIRCLE

IN QUAINT OLD SUEZ.

Some of the Sights of the Historic City near which, Tradition says, the Israelites Crossed the Red Sea.

WINTER is the season usually chosen by Europeans and Americans in which to visit the Holy Land, and soon thousands of devout pilgrims will turn their faces towards the East. Since the opening of the great canal, the ancient town of Suez, formerly little better than a mere collection of straggling and wretched-looking mud-brick houses, has grown to be a place of considerable importance. It is built on an angle of land at the north-east extremity of the Gulf of Suez, and less than eighty miles distant from the busy, cosmopolitan city of Cairo. Within the last twenty years English and French dwellings and business houses have multiplied in the ancient, sleepy-looking town; warehouses filled with valuable stores of oriental goods have sprung up, and the bazars—more particularly when steamers are in port—are crowded with buyers. In the bazars one finds a mingling of many nationalities. Dealers are there selling Sinai fowls, and a great variety of fruits and vegetables from the Egyptian provinces. Dates, cotton, silk, oils and odd curios, besides much tawdry oriental jewelry, are displayed in the booths. Our photograph shows a section of one of these native bazars, where vegetables and fruits are on sale, some of the hucksters having their booths on clumsy-looking vehicles for convenience in moving from place to place, and others spreading their wares in cramped, boxed-up quarters, in front of the dwelling-houses. Bazars of this class, being for the domestic trade alone, make no pretensions to the style or attractiveness of those that cater to the tastes and purses of western buyers.

At best, Suez is an unlovely place, and with the desert pressing it closely on three sides, it holds few attractions and little comfort for the traveler. To the Bible student and antiquarian, however, it possesses a peculiar interest. Some eminent Egyptologists have held that the Gulf of Suez at this point was the scene of the miraculous passage of the Israelites across the Red Sea, and that here the pursuing hosts of Pharaoh Menephtah were overwhelmed and destroyed. It is proper to add that Brugsch Bey and other noted investigators dispute the claims of this locality and assert that a shallow lake or morass, known as the *Sabakel Bardawal*, on the northern border of Egypt and close to Palestine, was the actual scene of the wonderful demonstration of Divine power, while a third class of scholars indicate the Bitter Lakes, near the head of the Gulf of Suez, as the true locality, assuming that in ancient times those lakes were a part of the continuous water connection between the Mediterranean and the Red Sea. There are still others who believe that *Ras Atakah*, six miles south of Suez, was the scene of the triumphant Israelitish passage. There are various traditions, outside of the mere story itself, which point to Suez as the place to which the honor of the great event belongs.

Suez is almost destitute of [illegible] and in the hot season is almost uninhabitable. Rain falls but seldom, and sometimes not a drop moistens the parched earth in a whole season. It is not a place where travelers who are passing through the canal love to linger more than a few hours. There are several excellent mission schools, where a good work is being done among the Arab children, by devoted Christian teachers.

A BAZAR IN SUEZ, EGYPT.

What a Quilting Party Did.

In a letter from Syracuse, a lady reader of this journal gives a most interesting and instructive story of the efforts of a band of kind-hearted Christian women of that city in behalf of our Armenian orphan children at Oorfa. She writes:

About a year ago there was a call made on our people to do something to assist the Armenians. Lady Henry Somerset, Frances Willard and others asked all the W. C. T. U's. in the State and nation to do what they could. About this time a small society had organized here a "White Ribbon Home" for boys. Here they provided a home and board at the lowest price they could afford, many of the ladies spending considerable time and money upon the project, but when this call came we all felt we must try to help the Armenians. One of our members suggested an autograph quilt. She furnished the material and pieced the blocks, forty-two in number, and then asked each member to take a block, solicit names, and with each name to secure a nickel. The names were worked on the block. This is now all done, and the quilt is ready to sell. We have netted $25. When it is sold we propose to send the money to the Armenian orphans at Oorfa. Would like to have this money go to Miss Shattuck's department.

MRS. S. B. TYLER.

We shall take pleasure in sending the gift to Miss Shattuck, who has charge of THE CHRISTIAN HERALD'S Armenian orphans at Oorfa, and no doubt she will send a personal acknowledgment of the graceful offering in aid of her work. All honor to the quilt-makers. They have shown what a few earnest, loving hearts can do.

Training Brahmin Boys.

It is highly amusing to see these striplings. One dressed in ochre colored garments, carrying a wallet slung to his shoulder protests to his maternal uncle (who acts as an adviser): "Oh, no, I do want to go to Kashi"—Kashi meaning Benares, where fervently they need to go and study the Vedas or sacred books, under some famous preceptor. The maternal relative's theories as do not prevail. The boy insists upon going. Away he scampers like an arrow shot from a bow. But the inexorable maternal uncle overtakes him, and he is brought back somewhat the worse for the scuffle. But in days gone by they were allowed to go to Benares and and to other holy places. While they were studying there under their preceptors, their caste was determined according to their faculties. In fact, a marked studiousness, a communicative gift, and allied virtues, decided a boy's being placed in the Brahmin class; a love of athletics, a skill in arms, constitutional vigor, intrepidity, decided a boy's being classed as a Kshatriya: and commercial, industrial, or manual aptitudes, decided his being classed as a Vaishya.

The Evils of Fretting.

There are few things which wear upon one's nerves and general physique, so much as the habit of fretting. It is a habit destructive of social happiness. A thoughtful, observant writer says on this subject: Can there be a sight more pitiful than a woman in the meridian of life, with a sharp, fretful face, and worried, strained voice, left, as she is certain to be, to a loveless, broken-down old age? If the fretting mother could get a broader outlook upon life and her relation to her children, and realize the absolute unimportance of the things she magnifies into serious faults, she would be startled. What matter if the little son does soil his hands, or forget his manners? What eternal wrong is done if the little daughter does tear her dress or forget her lessons? The worst possible result of either cannot compare with the cultivation of bitter feelings. Can one heal the wounds caused by a sharp tongue so readily as she can take up the stitches in a torn garment?

Breaking a Child's Will.

The evil of breaking a child's will, instead of training it, finds its foothold in many a Christian home, writes Rev. H. C. Trumbull. The father is determined not to yield his will to his child's will. The child is determined not to yield his will to his father's will. In such a case, brute force may compel the child to do that which he chooses not to do; but the victim is permanently harmed, while the cause of truth and right has been in no sense the gainer by the triumph. Oh, what if God should treat his children in that way!

Let the thoughtful parent turn to the child in loving gentleness—not in severity, and never, in anger—and tell him tenderly of a better way, urging him to a wiser and a nobler choice.

CONTINUAL PRAISE.

I will bless the Lord at all times; h[illegible] shall continually be in my mouth. Psalm [illegible]

I'LL praise God for the friendsh
He gives to cheer my way;
The kindly word oft spoken
To drive the gloom away.
But should these friends forsake
And kind words change to ill;
With all the world against me,
You'll find me praising still.

I'll praise him for the springtime
The budding trees and flowers
I'll praise him for the summer h
As well as for the showers.
You ask about the autumn?
And winter with its chill?
I'll take them as he sends them
And go on praising still.

I will not go repining,
When God has been so good,
To compass me with blessings,
And all my ill withstood.
Through all life's pilgrim journe
I'll seek to do his will,
And through eternal ages
You'll find me praising still

—GRANT COLFAX T[illegible]

Teaching Politeness by Example.

Impoliteness on the part of par[illegible] a most unfortunate effect upon the [illegible] generation, who are watchful of e[illegible] and mood of their elders. It is [illegible] impossible for a rude father or a[illegible] mother to have well-l[illegible] polite children. A r[illegible] noticed a remarkable [illegible] in the deportment of [illegible] year-old son. From e[illegible] rough, noisy, and disco[illegible] he had suddenly bec[illegible] of the gentlest and m[illegible] siderate little fellows [illegible] world. He was atten[illegible] kindergarten, and his [illegible] naturally inferred th[illegible] change was somehow [illegible] his teacher's instructio[illegible] Blank teaches you to b[illegible] she remarked, in a to[illegible] terrogation. "No," [illegible] boy; "she never says [illegible] about it." The mot[illegible] puzzled, and all th[illegible] when further que[illegible] brought only more [illegible] demals that the teac[illegible] ever given her pupils [illegible] in good breeding. "We [illegible] the mother asked, fi[illegible] Miss Blank doesn't [illegible] thing, what does sh[illegible] "She doesn't do an[illegible] persisted the boy. "[illegible] walks around, and [illegible] polite. We feel just [illegible] —as anything." Th[illegible] all he could tell abou[illegible] his mother began [illegible] through the mystery.

Value of Practical Edu[illegible]tion

Don't waste too[illegible] time—better waste no[illegible] unless you happen to [illegible] with the proverbial [illegible] spoon"—on mere superficial acco[illegible] ments. Try to be practical, and t[illegible] trate your energies upon practical [illegible] you desire to get on in life. The wo[illegible] little for a Jack-of-all-trades, or a [illegible] woman who can do a little of ev[illegible] prettily, but nothing well. The l[illegible] paration for those who propose to s[illegible] in the world's activities, says I[illegible] B. Hodge, is found in a practic[illegible] tion. Talented, practical men ar[illegible] in country and city, and are want[illegible] where. Opportunities through co[illegible] agriculture, trade, finance, are [illegible] wider than ever, and men of prac[illegible] and business training are being [illegible] in increasing numbers. Where [illegible] thousands of leaders in business [illegible] from? They must come from t[illegible] of the boys and young men o[illegible] and now is the time for the tr[illegible] these young men for these great [illegible] nities and responsibilities. Un[illegible] ly, thousands, as of old, will co[illegible] float along without a thought [illegible] fitted and equipped for service.

MAN is permitted much
To scan and learn
In Nature's frame;
Till he well-nigh can tame
Brute mischiefs, and can touch
Invisible things, and turn
All warring ills to purposes of goo

THE JEWISH DAY OF ATONEMENT.

How the Hebrews of America Celebrated the Great "Yom Kippur" This Year in Obedience to the Ancient Mosaic Ordinance.

HORN of its magnificence. its weird rights maimed and restricted by modern conditions, the Day of Atonement, instituted by Moses more than thirty centuries ago, in the desert of Sinai, was again observed this year by the descendants of Abraham in America. Deeply interesting is it to the story of the institution of the day, and to compare that story with the manner in which it was celebrated in this work, in this year of grace. From ordinance appointing the day, as it is found in Leviticus 23: 27-32, we learn that it was to be for the whole people, a time of solemn worship and confession of sins which they were to afflict their souls. Work of any kind was to be done on that day, and if any one neglected to observe the day "by not afflicting his soul." or doing any manner of work, he was to be cut off from among his people. This was to be "a statute forever throughout their generations," and, though a hundred generations have lived and died since that first celebration in the awful stillness of the desert, every year the devout Israelite has clung above all things separation from his people, has, when the day came around, fasted and prayed, and afflicted his soul. The modern Hebrew, in this far western world, no longer join in the elaborate ceremonies which were to be observed on the Day of Atonement. Turning to the sixteenth chapter of Leviticus, we find minute directions for the duties to be performed on that day by the High Priest as the representative of the nation. For seven days, prior to the great day, he was to separate himself, so that by no accidental contact he might be unfitted by ceremonial defilement for performing his high office. In later times, special provision for such a contingency was made, by having a familiar relative of the High Priest similarly prepared, so that if the High Priest became incapacitated, his place might be filled by his substitute, and the nation would not miss the blessings of the day. Only in one instance, which is recorded by Josephus, was it necessary for the substitute to perform the duties.

On this day, alone of all the days of the year, the High Priest was to enter into the Holy of Holies. He was to prepare himself carefully washing himself from head to foot, to lay aside the gorgeous robes of his office, and, clothing himself in a simple raiment, was to go into the solemn darkness of the inmost sanctuary, with blood in his hand to sprinkle before the mercy-seat. Sacrifices for himself and his family, and for the whole people, were to be offered, and then came the strange ceremony of the two goats. These animals were of similar size, appearance and value. They were held before the High Priest, one on his right hand and the other on his left. In a box were two tablets, one of boxwood, but later of gold, on which was inscribed with the name Jehovah, and the other Azazel (removal). The High Priest brought out, one in each hand. If that in his right hand bore the name of Jehovah, it was considered a lot for the year. The goat on the right hand was killed and offered in sacrifice. If the tablet in his left hand bore the name, the goat on the left was the lot. The other goat was set apart, and the High Priest, putting his hands on its head, confessed over it the sins of his people. A red cloth was then fastened on its head, and the goat was driven into the wilderness and set free. Tradition had it, that if God accepted the offering and the forgiveness of the sins the High Priest had confessed, the red cloth would become white. However that may have been, it is stated that no such change took place in the celebration for forty years prior to the destruction of Jerusalem. As soon as it was announced that the goat had reached the wilderness, the High Priest again washed and, resuming his official robes, offered more sacrifices, and completed the service of the day. Not until sunset, and the first star appeared, might any man touch food or drink water.

The true meaning of the celebration, as explained by Dr. S. H. Sonneschein, the learned rabbi of a Reformed Jewish congregation in New York, is different from the prevalent conception of it. Although Yom Kippur is a day of fasting, it was not originally a day of gloom. On the contrary, it was a time of holy rejoicing, when the whole people enjoyed a sense of peace and nearness to their God. The sins that in a good man raise a barrier between him and his Lord, were put away, and atonement—not in the sense of expiation, but of reconciliation—was made. The word, in the sense of at-one-ment, was the key to the feeling of the people. Nor did the direction to them "to afflict their souls" convey the meaning sometimes given to the words. The soul which was to be afflicted was not the higher entity which raises man above the brute, which was termed the spirit, but the animal instincts, the appetites and desires which pertain to the body, and which the lower creatures have in common with ourselves. The spirit was elevated by the subjugation of the *Nefesh* or animating instinct by the renunciation for one whole day of food and drink, as a proof that "man does not live by bread alone." Men felt purer, better, more consciously the sons of God, on that day, and some of the most sacred of family affairs, such as betrothals, were then arranged. It was the Sabbath of Sabbaths, the best day of all the year. In later times, when persecution and cruel ostracism made the life of the Jew a bitter one, the day took on a gloomy and sorrowful atmosphere, consequent on the feeling that God no longer covered the sins of the people, but was angry with them and was punishing them.

AT THE DOOR OF A NEW YORK SYNAGOGUE ON "YOM KIPPUR."

While all Jews celebrate the Day of Atonement, now known as Yom Kippur, or more formally as "Yom hakkippurim," the day of covering, there is as wide and varied difference in the manner of its observance as there are shades in the rigor of the liturgical season of Lent; and there are as diversified opinions regarding its proper interpretation as there are grades of enlightenment, piety and liberalism among Hebrew believers. To the most advanced of their teachers, however, the chief difference which marks this day from all Christian seasons of penitence and reconciliation is that it rejects the need of a mediator; and Yom Kippur sermons always emphasize this point.

Yom Kippur begins at sunset, or rather at the appearance of the first stars in the heavens. An hour before that time a full meal is eaten, for after it neither food nor water must pass the lips for twenty-four hours. After the meal, all repair to the synagogue, where each makes a contribution to the treasury and to the many charities maintained by the Jews of the city. Then begin the public ceremonies of the day. The rabbi, as he reads the prayers, wears, as do many of his congregation, the white scarf—typical of regained purity of heart—which will be wrapped around his corpse when it is committed to the grave. In some of the synagogues the doors are kept open all night, and there are some among the strictest of the orthodox Jews who will never move from the spot on which they first take their stand in the synagogue during the whole of the twenty-four hours of the fast.

Among Liberal and Reformed Jews the observance is by no means so severe, but even with them the occasion is the most solemn of the year. They fast and withdraw from all secular pursuits and attend the synagogue, where learned rabbis remind them of the meaning of the celebration. To them, as to their more conservative brethren, Yom Kippur brings lessons of consecrated service to God and humanity. What the celebration means to the Reformed Jew, was explained by the late Dr. R. D. C. Lewin one of the ablest rabbis of the Reformed school, who in his work, *What is Judaism?* says:

"The Day of Atonement exemplifies the essential truths of Judaism: 1. Repentance is necessary to every one, because there is no one so good as not at some time to commit sin. 2. God is gracious, all-merciful, and forgiving. He desires not the death of the wicked, but rather that they might return to him and live; therefore he pardons the truly repentant sinner and opens to him the gates of eternal salvation.

"Therefore are these two great holy-days—New Year and Day of Atonement—regarded by the Jews in every part of the world with the greatest reverence, not because they think that God is nearer to them on these days than at any other time in the year, but because they feel that these institutions contain the genuine spirit of religion."

Russia and the Nestorians.

IT has been recently reported by cable that the Nestorian Church in Persia is about to accept the doctrines of the Greek Orthodox Church and to become a part of the same in order to receive political protection from Russia. It is not likely that the Nestorian Church as a whole will do this thing, although just now the Christians are longing for somebody to help them to tranquilize the country. The mountaineers, where the church is strongest, will not yield a jot of their belief nor help destroy their church's identity. The greater part of the Persian Christians who live in the province of Oroomiah may do so when political protection is promised. Many of these Christians are Russophile on account of their frequent sojourns in that country.

The Nestorian Christians do not number, all told, over 200,000 souls. Geographically they may be divided into three classes. The Christians, Roman Catholics chiefly, who live in the regions of Mosul and near the ruins of ancient Nineveh, are directly subject to the Turks and Kurds and are mostly slaves under the rule of Moslem chiefs. The Christians who live in the Kurdish mountains are by far the most numerous class, and are comparatively free from tyranny, because they live in almost inaccessible mountains. Among them lives Mar Shimmon the Patriarch of the Church, and Nestorianism reigns supreme. The Roman Church has been able to do nothing here. American missionaries have enlightened them educationally somewhat. The English mission of the Archbishop of Canterbury has been more successful. The Nestorians on the whole accept the Anglican missionaries with great favor, as it is the intention of the latter not to interfere with the national church. The Christians who live in Oroomiah, Persia, and who are a cultured and influential class, are not as numerous as the mountaineers, and are under the Persian government, which is perhaps on the side of justice, so that these Christians have no grievance, although they complain of the grinding policy of local lords and fanatic Moslems.

All missionary organizations are helping the Nestorians, yet not even the English has afforded them a real political freedom. The truth is that the missionaries have not the provision of political freedom for their objective point, as such is not their function, although they have given much protection indirectly. When the English mission was established in 1886, the native Christians expected much political assistance, but although the English are greatly respected and dreaded by Turks, Kurds and Moslems on account of their political influence in the Orient, they have not fulfilled this expectation more than other missions. The new faction which is trying to solve the problem of affording politico-religious protection to the Nestorians, began its operations when one or two Russian priests came to Oroomiah and began to enroll the names of all who wanted to go to the Russian church. Enlistment commenced in that part of Oroomiah where Russian influence is in the ascendant, and where workingmen mostly make their living by going over to Russia. It is reported that not one out of a hundred failed to enlist under the Russian propaganda. The priests expect to pass through all parts of Oroomiah, although it is doubtful if they will be successful elsewhere. They are not likely to cross the mountains, for they look for no success there. Their canvass over, they will report to their superiors.

Russian missionaries as such can hardly do more for the political freedom of the Nestorians than other missionaries are doing. Indeed, they may work more harm than good. And if they interfere with Persian politics their stay may be short. But if their mission is merely to pave the way for the introduction of a Russian Foreign Office into Persia, the scheme may operate to the advantage of the Nestorians. Many Nestorians would like to see the Russian flag hoisted over the fertile plains of Oroomiah and the Russian language and civilization taught to the native Christians. There is a class of these people whom missionaries have not touched and will never influence until the latter are made more familiar with Slavic speech and Slavic custom.

PAUL SHIMMON.

HELPFUL ANECDOTES

A WEIRD SUPERSTITION.

AMONG the "many inventions" to which Ecclesiastes alludes, as instances of human perversity, one of the most weird is the religion of the devil-worshippers. It is believed to be of Tartar origin, but has spread to Ceylon, and is found among many Asiatic tribes. It cannot rightly be called worship, although the idea of propitiation is its basis. The leaders profess to have power over demons of all kinds and to be able to turn away their wrath. When they are officiating they wear a long robe of elk-skin, to which are attached a large number of bells. They carry long staves, by means of which they leap to an extraordinary height. Their leaps and whirlings and dances are wild frenzy, which leaves them exhausted and half dead. Animal sacrifices have a conspicuous place in their rites. The animal to be offered is slaughtered by having its heart torn out. The officiating magician is then supposed to pass under the power of the demon, and goes through a variety of strange antics, at the end of which he claims to possess knowledge imparted to him by the demon, and to be able to cure diseases and avert calamities.

DEVIL-DANCERS OF CEYLON AT THEIR INCANTATIONS.

His Father's Son.

When the Christian is in suffering or misfortune it might help him to bear it patiently if he remembered the name he bears. People expect a follower of Christ to be brave and patient, as he was.

A Boston journal relates the story of a young midshipman, who was shot in the leg while on board his father's ship. At the same moment, his father fell, also severely wounded. In a few moments the surgeon was bending over him.

"See to my father first," said the lad.

The surgeon assured him that his father was being attended to by the most skilful doctor on the ship.

"Then look to poor Bill, there," said the lad. "He seems to be in a bad way. Save him if you can. I can wait."

By and by the surgeon came again. "I've fixed Bill as well as I can. There is no more that can be done now for him. It's your turn."

"I am afraid," said the brave boy, who had not uttered a groan, "you will have to amputate above the knee."

The old surgeon felt a lump in his throat as, after examining the wound, he said, "My boy, I fear I must."

The boy uttered no word of fear or dismay. He simply clasped his hands, and, looking up to heaven, said, "Great God, enable me to behave worthy of my father's son."

The prayer was answered. Not a word of complaint or cry of agony broke from his lips during the operation. When it was over and he recovered strength and consciousness, his first words were an inquiry about his father. When he heard that he was doing well, he said, simply, that he "could die now if it came to that."

"Poor lad!" said the surgeon, "he had to die, but I never had a braver patient."

A Stingy Man's Gift.

The existence of two natures in one being, about which Paul so graphically describes in the seventh chapter of Romans seems to have been realized in an amusing way by a farmer. The story, as Sam Jones tells it, is as follows:

Occasionally you run across a stingy man. They are scarce, but you find them here and there. We had one once in our part of the country. His wife was a Methodist, and he used to come with her to church sometimes, but he never would give anything at collection—not a cent. He was very close. But one summer he was touched by the Spirit, and he made a profession and joined the church. He was rather a bright man, and I believe he understood himself, and knew what his besetting sin was.

Well, one day, a few months after he joined the church, the steward went to his farm and said: "Our preacher is getting scarce of provisions, and I came over to see if you would not like to help out." He knew that the farmer's smoke-house was full of hams, and I guess he thought it would not be so hard for him to part with one, as to give money. "Why," said the farmer after a minute's hesitation, "certainly; I will give the preacher some meat."

He went out to the smoke-house, and the steward sat down at the open window. Presently the farmer emerged with a fine ham in his hand. The steward saw him look at it two or three times lovingly as he came toward the house. Before he reached the door, he laid it down in the path, and went back to the smoke-house. He brought another ham, and when he came to where the first was lying, he looked at them both. The steward thought from his manner he was going to carry both back. But he laid the second down by the first, and went back empty-handed to the smoke-house, returning with a third ham. The steward, astonished at this queer performance, watched anxiously to see what he would do when he came to the place where the two hams lay. As he reached the spot, he heard him say: "If you say another word, you stingy devil, I'll give him every ham in the smoke-house. I'll cure you." He brought the three hams into the house, and hurried the steward off with them. I believe he was afraid until he was gone that he would be beaten by his inward enemy after all. I never heard of a better way of overcoming a besetting sin.

Seeing Himself.

Ministers and Christian workers sometimes do more mischief than they know by their impatience and irritability at home and their lack of consideration for the people under their own roof.

An exchange, describing a revival in a certain town, says that among the seekers for salvation was a woman who was in domestic service in a Christian family. She was in a great deal of distress, and was much worried about her sins, which appeared were sins of temper.

A clergyman went and spoke with her, pointing her to Christ, who is able to give strength and patience. Still the woman could not find peace.

"What is the obstacle?" the clergyman asked. "Have you made a complete surrender?"

"I have tried," sobbed the woman.

"What is the matter, then?"

"I cannot get over the way Christian people treat me. When I do my work as well as I can, and do my utmost to have things right, I am scolded, and then I get angry and resent the injustice. I am afraid I cannot be a Christian and keep on working for the family that now employs me."

"Give your work up if your employer does not treat you properly," said the clergyman. "God will provide you something better. Whom do you work for?"

The woman looked up timidly and said, "For you, sir."

"It is our Jane!" gasped the astonished man. His own memory supplied confirmation of the woman's complaint. "You need not leave, Jane," he said. "We will see if we cannot change all that." And the minister knelt by the side of his servant and sought grace for himself and her in their mutual relations.

Timely Political Advice.

When Christian men hold aloof from politics, it sometimes happens that unprincipled men get control of city and State government, and great mischief is done. The easiest course for the Christian is to have nothing to do with primaries and elections, but the easiest course is not always the right course. The interests of the community have a claim on the Christian which he cannot safely ignore.

An exchange relates a conversation on this subject between Mr. Moody and a well-known evangelist:

"What is the political outlook?" Mr. Moody asked.

"I don't know anything about it," was the reply, the evangelist adding piously, "my citizenship is in heaven."

"Better get it down to earth for the next sixty days," was Mr. Moody's advice.

A Murderer's Autobiography.

One of the most remarkable books issued these many years is the autobiography of a bandit who died recently in Italy, and left the document with a special request that it be published. It shows how little power mere intellectual knowledge of religion and ceremonial observance have over the life. The bandit, whose name was Giovanni Tolu, was for thirty years the terror of Sardinia, yet according to his own idea he was a deeply religious man. He says:

"My favorite books were 'Meditations on the Life of the Holy Virgin' and the Bible. Although a bandit, I never neglected my religious duties. Every day I said my morning and evening prayers. I prayed for the dead, went to church, and confessed many times every year. The abbot of Florinas was wont to lead me into church by the secret passage from his house. Outside the police were watching for me; inside I fulfilled my duty to God."

In his thirty years of bandit life, despite his religious scruples, killed between fifty and sixty men, robbed hundreds, and burned to the ground the buildings on nine great estates.

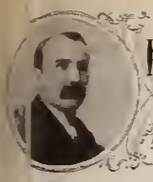
Manchuria's Heathen Coming in.

For many years the people of Manchuria seemed impervious to all the teachings of the Gospel. Now, however, the seed sown in patience and prayer, is bearing fruit, and recent letters from missionaries show that thousands are coming into the church and receiving baptism. Rev. Mr. Webster, a missionary at Tiemai-gai, writes of a place called Ti-
"It is no exaggeration to say that there are hundreds anxious to join the church. In one month he baptized over one hundred and fifty. Dr. Ross, of Mo-
reports that there were in January hundred and twenty applicants for b-
while in towns and villages near M-
there are eight hundred applicants
list. At Yi-lu the number of me-
and applicants is over six hundre-
a large church is greatly needed.
Mr. Fulton, of Moukden, baptize-
hundred and eight persons b-
September and the new year. L-
young convert, Li Fung Mui-
killed by a heathen, because of his
tion of the new faith. This d-
deter others from coming in, h-
Rarely a day passes without ten or
applicants for baptism appearing
registering of their names in the
When surprise is expressed that t-
so bold in view of the murder, they
'That was the will of heaven
should it deter us from entering
ligion we know to be the true one?

Transferring Sins to a Calf.

A strange ceremonial, in which t-
of a dead man were supposed to b-
ferred to a living an-
described in a lette-
Mrs. Longhurst W-
wife of a missiona-
tioned among t-
tribes of Southern
She writes:

As soon as a pe-
known to be dying (i-
man on this occasion)
coin, dipped in ghee o-
butter) is put between
to be swallowed if p-
if not, it is tied aro-
arm. This coin is s-
to be needed to pay
pense of the journey
other world. As soo-
man is dead, the prep-
begin; messengers ar-
call all the relations f-
other villages, other
the jungle for wood
the funeral car, and c-
call the Kotas (ano-
tribe), whose presenc-
dispensable as mus-
Under the car was
the cot on which t-
died, with the corpse in it. All his
tural and hunting-implements, toget-
his flute and walking-stick, were place-
him, ready for use in the next world.
two o'clock, when the spirit was sup-
have entered heaven, the corpse was
outside the village, where the cere-
transferring the sins of the deceased
took place. One of the men repeate-
of litany, enumerating the sins of the d-
The following are some of the sins h-
posed to have committed, 1,300 in num-
He killed a snake. It is a sin (rep-
all).
He killed a frog. It is a sin.
He removed the boundary-mark o-
It is a sin.
He made a complaint to the Gov-
It is a sin.
He showed strangers the wrong ro-
a sin.
He has drawn milk from the holy
is a sin.
He has directed his back to the s-
a sin.
He has envied his neighbor becaus-
a good buffalo. It is a sin.
He has given no alms to the poor
sin.
He sat on a couch, while his fath-
was seated on the floor. It is a sin.
He has lifted up his foot against his
It is a sin.
And so on. This continued for abo-
minutes. The Badagas believe that
confession of sins, and laying them
calf, complete forgiveness is secure
dead man. After this the crowd s-
into seventeen different companies,
missionary and his helpers were busy
ing the Gospel of the Atonement.



HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

A Pastor's Emergency.

THERE is no walk of human life that calls more frequently for heroic confidence in God and a certain daring audacity than that of the Christian minister. More than most men are compelled to walk by faith and not

REV. W. D. COUCH.

sight. I am sure that every pastor who reads this story, will recall many an incident in his own experience, if he has been living and earnestly, that will have a peculiar touch with the experience I have to relate.

It was on a Sunday evening in the summer of 1895 that the Rev. W. D. Couch returned to his pulpit in Lenox Road Church, Brooklyn, having prepared a sermon especially for the help of some backsliders in the community, who had promised him to be present. It was a warm night, and rainy. As often happens in the experience of an earnest minister, the congregation expected did not come. He lingered as long as he could, feeling that his message was not at all adapted for the occasion. He knew not what to do. He lifted his voice to God and said, "Help me!" A text that he had used a long time before came to his mind, and opened up to his vision with great clearness. He said to the leader of the choir, he thought he shall be glad to change the hymn. That functionary replied, "Give us something familiar." Mr. Couch said, "Sing 'Just as I Am,' and 'What a Friend We Have in Jesus.'"

Immediately afterward he arose, and announced Charlotte Elliott's hymn,

Just as I am, without one plea.

The church windows were open. A young lawyer, the son of a minister, was lying in his room in the second house from the church, the windows of his room open also. He was listening to every word of the hymn. The minister did not know at the time that they had sung the same hymn at the Epworth League Meeting, in the room below, a few minutes before.

The next morning Mr. Couch received a note from the lawyer, saying, "I desire to see you as early as ten o'clock on Tuesday morning. Do not fail to be here at that time. I believe that I have something important to tell you." At the hour appointed the next morning the pastor was in his room. The young man met him with outstretched hand, and with streaming eyes and a voice full of emotion said, "I want to tell you that I have found Jesus Christ to be the Saviour of my soul." He then said, "Let me tell you how it came about. Sunday night I was lying here thinking of the past, and the future, reflecting on my father's teachings and my mother's prayers, and I wished that it were possible for me to be a Christian. But I felt that I had sinned against too great light; I had resisted the best influences until it was too late. At that moment in the young people's meeting they began singing,

'Just as I am, without one plea,
But that Thy blood was shed for me
And that Thou bidst me come to Thee,
O Lamo of God, I come, I come!'

and I said, 'Does he bid me come now? No; it cannot be. I remember when he did, but I have resisted the best influences for good too long. How I wish I might come!' And while struggling with my thoughts, you opened the meeting in the audience room with

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,—

and when you had got that far, I said, 'What does that mean? Does he bid me come to him after all? It must be so.

"I had a sleepless night. In the morning he appeared. My room was filled with light, my soul with joy. I knew he saved me, but I thought I would wait until the next day before telling you, that I might be certain that it was not emotion only. But now I know that I am his. Won't my father and mother be glad?"

He at once expressed his desire to unite with the Church. As the pastor knelt to give thanks unto God, his own face was wet with tears, and he cried out, "Was it accidental or providential?" The young lawyer replied, "God was leading you all, and when you announced your text: 'There is a Friend that sticketh closer than a brother,' I said, 'My brother would save me if he could. Jesus is more willing;' and I have found it so."

A MISSIONARY'S WIFE.

Interesting Letter From India—A Long Summer Season.

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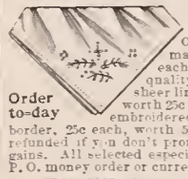

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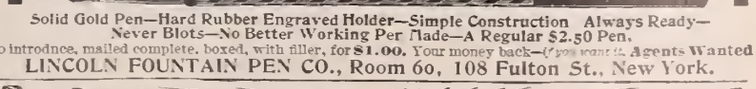

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THE ISLAND OF SYMBOLS.

A Geometrical Allegory, Written Specially for "The Christian Herald."

BY CHARLES K. EDMUNDS.

A STUDENT once set sail in his bark of "Human Insufficiency" upon the Sea of Truth. And as he sailed, the weather was not all fair; but the winds of Infidelity blew, and dark clouds of Doubt gathered to shut off his view of the Sun of Righteousness. Yet, on, he sailed over the waters deep, ever on, cautioning Sincerity to keep a firm hold of the ship's helm.

At last the storms were over, and the skies grew brighter and clearer as he journeyed on.

One day the lookout, Hope, cried, "Land! Land!" And the student, raising the glass of Faith, saw that land was indeed in sight. Then greatly did his heart rejoice, for he said, "Now I shall find treasures vast which will repay me for all the labor and the risk that have been mine."

As the ship drew near shore, the student descried long stretches of white shining sand, washed by the waves of the Sea of Truth. They were the Sands of Time.

He landed, and walking along the shore, came upon some youths and maidens fair sporting on the sands. As he stood and watched them, the younger ones were tracing circles in the sand, some small, some large. Others were piling the sand into cone-shaped mounds; while still others were shaping the wet sand into little spheres and rolling them along the beach, the spheres growing larger and larger, till the little hands, trying to push them farther, only made them break.

These figures and shapes were well known to him, for many watches in the night had he spent over the books of Euclid. But now, as he saw these children playing, there seemed to cross his mind a faint glimmer of some hidden meaning. But his eyes were blinded; he was a learned scholar, but as yet he had not understanding.

As he was passing a little group he asked one of the older youths, "Will you tell me, dear youth, what land this is?" The youth replied: "'Tis the Island of Symbols." I cannot tell you much about it, for I have never crossed it. But I am told that it is very small, and that yonder, on the other side, there is a deep, dark river, which is all that separates the island from the great mainland of Eternity.

The student wandered on, and presently came to a path leading away from the shore into the interior of the island. Following this, he soon found himself at the entrance to a vast valley, and throughout this valley there were great multitudes of men. Everywhere men were building. Some, huts; many, cottages; a few, palaces. But every man was building, and none of the buildings were finished. Most men were still at work upon foundations.

"This surely," said the student, "is the valley of Human Endeavor." And so it was.

As he went along through the valley he saw carpenters at work. Pausing to watch, he noticed one of them take a plank, and with his compasses draw a circle upon it, and then proceed to measure and to draw a pattern. Again the student wondered what the hidden meaning of the circle was.

Farther on he came to some workmen cutting marble and shaping it into pillars. And the pillars were round, the sections of them—circles.

Threading his way among scenes of great activity, the student came to a stream, and passed over by a bridge, the arches of which he noticed to be half circles.

On the other side of the stream was a large building, from which there came a great whirring sound. Entering, he saw that it was a vast mill in which were being made all sorts of building material. It was in full operation, and all the shafts and wheels were round, the sections of them—circles.

The student saw and wondered. He had not dreamed that the simple figure treated of so learnedly in Euclid was of such wide use in the industries of mankind.

Hurrying on, he passed out of the valley, and found the country beyond full of hills and valleys of Success. Now and then he came to great forests of Despair, full of gloom and pathless solitude, inhabited by strange and terrible creatures. These forests he avoided whenever he could.

Many times he came to heights of Hope, and, scaling them, he caught glimpses afar off of the mountains of Fame and Fortune, whose sides seemed densely wooded with the forests of Delight.

But, withal, he must ever hurry on, for his soul was full of longing for the treasure he had as yet not found.

One day he took the Train of Thought, which carried him rapidly over the island to the wood of Meditation; and, as he strolled through this lovely wood, he came to the edge of a cool, crystal lake. By chance he cast therein a tiny pebble, and behold, a circle of disturbance spread out over the placid waters—an ever-widening circle, followed by other circles, gently, rippling the surface of the lake.

And he wondered why the disturbance took the form of circles—ever-widening circles.

As he came out of the wood the day was fair, with a blue sky, and all the birds were singing.

Presently Inspiration came and walked by his side, and said: "Understandest thou what thou hast seen?

He answered: "How can I, except thou teachest me?"

And Inspiration took him up a high mountain, and ever as he climbed, he noticed that his view was bounded by the meeting of the earth and sky—the horizon, which was a circle. And this circle, as he mounted higher and higher, grew wider and wider. At last he reached the highest point which it is permitted to mortals to attain, and from there he beheld the entire island; and he stood and marveled.

Then Inspiration whispered: "Learn

(Continued on next page.)

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SOLD BY ALL DRUGGISTS.

Bronchial Consumption.

From Dr. Hunter's Lectures on the Progress of Medical Science in the Treatment of Lung Diseases.

Of the many forms of bronchitis the one most serious and alarming of all is that in which the symptoms closely resemble those of consumption, and hence called consumptive bronchitis, or bronchial consumption. You must not, however, understand from its name that it is readily tuberculous in character, or produced by the bacilli, which cause true consumption.

In all lung cases I require a portion of the expectorated matter coughed up by the patient to be brought to me, or sent in a small bottle by express, before giving a definite opinion of the disease. If, on examination, I find the tubercle-baccilli present, the case is Consumption; and if no baccilli—Bronchitis. A large percentage of those who die of chronic lung diseases, supposed to be consumption, are really deaths by chronic bronchitis resembling consumption.

A remarkable instance in verification of this recently occurred in my own practice. A lady was brought to me in what appeared to be the last stage of consumption. Her physicians had told her husband that she could not live a week. She had a bad cough, puriform expectoration, night sweats, and was wasted almost to skin and bone. Judging by her symptoms and appearance, it was impossible not to fear that she had come too late. On sounding her chest, however, I was surprised to find no solidification by tubercles, and on examining her sputum a total absence of the bacilli. The history, too, of her sickness revealed that it had followed an attack of whooping cough and grippe. So, although her pulse was 120 a minute, and so feeble as to be hardly perceptible, and the wasting of her body so extreme that she could not stand without support, I did not hesitate to pronounce the disease bronchial and give it as my opinion that, if we could only sustain her strength long enough for remedies to act, she might yet be saved. She was immediately placed under medicated air treatment, with tonics to impart appetite and digestives to help the enfeebled stomach to transform nourishment into chyle and blood. Within a week she showed signs of amendment. Her progress was necessarily slow, as the healing powers of the body were nearly exhausted before the first inhalation was given, but she gradually acquired more and more strength, and within six weeks was able to take short walks in the open air. She recovered perfectly in about six months, and is alive and well to-day.

This case shows the importance of a correct diagnosis and proper adaptation of the treatment in every particular to the conditions to be remedied. Had the true nature of her disease not been discovered just when it was, she would have lost her life through wrong treatment and been recorded as another death by consumption.

In these bronchial cases we sometimes have a false membrane form on the inside of the tubes, just as false membranes are formed in the throat in diptheria, and in the larynx and windpipe in croup. I have just had a case in which the patient, while recovering coughed up a hollow cast of the right bronchus with casts of several smaller bronchial tubes attached. It came up out of the lungs looking like the branches of a tree.

"Black bronchitis" is a form of this disease in which the matter expectorated is a black, sooty-looking substance. These cases are common among coal miners and those who live in a sooty atmosphere, or work by light over coal lamps. The dust and gaseous emanations from bituminous coal are inhaled into the lungs, and set up this melanotic condition by the irritation they cause in the bronchial tubes.

Every form of bronchitis is easily cured by local antiseptic and healing remedies applied directly to the lungs by medicated air inhalations, but none of them by stomach treatment. The stomach is not the part affected. The air tubes and cells of the lungs are the seat of every bronchial disease, and only remedies capable of changing their local secretions and healing the inflamed tubes can be applied to them, cure is impossible. The bronchial and other lung diseases throw the stomach and hold out a hope of cure by treatment is malpractice, and ought to be punished as a crime against the sick.

(Signed) ROBERT HUNTER, M.D.
Oct. 1, 1897. 117 W. 45th St., New York.

NOTE.—Readers of CHRISTIAN HERALD interested in Dr. Hunter's researches and treatment of lung maladies can obtain his Book free by writing to him at the above address.

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The Island of Symbols.

(Continued from preceding page.)

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THE VOYAGE TO THE ISLAND OF SYMBOLS.

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I have put my trust in him."

The Tongue of a Child.

hildren should be seen and not
s exploded doctrine. A child
t be allowed such free rein of its
hat all pleasant and intelligent
ion between elders is interfered with; neither should a child be suppressed. The disposition to ask questions is natural. necessary to mental growth. and requires direction rather than extinction. Children should be trained in self-expression at home. In this training. guidance is better than coercion. No guidance is so effectual as that of example Let elders—parents especially—by courteous attention to each other's words. give perpetual object lessons in conduct. Let them, by example. as well as by reiterated suggestion. impress upon the youthful character in its formative period. the fact that it is not wise or polite to monopolize a conversation: and also that uninterested silence in the home circle. as well as abroad. is unlovely. Encourage a child in imparting to elders the bits of information it may be able to give. treat its little contribution to the fund of family knowledge and entertainment with respect: encouragement will stimulate it to bring more and better each time—and sometime. it may surprise you with a treasure-trove Many a household has left the world to inform it that their was a genius in its midst.

A PECULIAR REMEDY.

Something About the New Discovery for Curing Dyspepsia.

The Rev. F. I. Bell. a highly esteemed minister residing in Weedsport. Cayuga Co.. N. Y.. in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years except the new remedy called Stuart's Dyspepsia Tablets. Since taking them I have had no distress at all after eating and again after long years CAN SLEEP WELL. Rev. F. I. Bell. Weedsport, N. Y., formerly Idaha, Colo.

Stuart's Dyspepsia Tablets is a remarkable remedy. not only because it is a certain cure for all forms of indigestion, but because it seems to act as thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of indigestion or biliousness. A person has dyspepsia simply because the stomach is *overworked*. all it wants is a harmless, vegetable remedy to digest the food and thus give it the much needed *rest*.

This is the secret of the success of this peculiar remedy. No matter how weak or how much disordered the digestion may be, Stuart's Dyspepsia Tablets *will digest the food whether the stomach works or not*. New life and energy is given not only to the stomach but to every organ and nerve in the body. A trial of this splendid medicine will convince the most skeptical that Dyspepsia and all stomach troubles *can be cured*. The Tablets are prepared by the Stuart Chemical Co., of Marshall. Mich.. but so popular has the remedy become that Stuart's Dyspepsia Tablets can now be obtained at any drug store at 50 cents per package. Send for book on stomach diseases free.

HABITS.

Some Have Them, and Others are Not Without.

A man likes some hot drink for breakfast, and coffee suits his taste about as well as anything. It seems hard that so many should be denied coffee because it upsets their liver and disagrees with them one way and another; still this condition does exist, and when a man finds it hurts him, he is generally sensible enough to leave it out of his bill of fare. for it is quite a bit pleasanter to feel well all day, than to enjoy a drug two or three minutes and pay for it in aches and ails or sickness.

A new breakfast drink has come into use, difficult to tell from coffee, but made entirely of grains. and which never produces any disagreeable results. It has the clean, pungent flavor so much enjoyed in coffee, but while coffee hurts the system. Postum Cereal Food Coffee goes to work in downright good earnest to "make red blood.'

It is composed only of the grains intended by nature for man's subsistence. These are skillfully blended and prepared in such a way as to produce a hot drink the fac-simile of rich Mocha or Java coffee.

When boiled *full* fifteen minutes after boiling commences, but fattening and healthful. Stomach. liver and bowel troubles disappear when coffee and tea are left off. and the food drink. Postum. taken in their place.

This toothsome drink goes about three times as far as coffee. and produces health and comfort where trouble formerly existed. It is made by the Postum Cereal Co., Lim., of Battle Creek. Mich. When a man or woman "feels mean" day after day. or every few days. it can quite safely be charged to incorrect habits, and coffee and tea drinking are the real cause of more bodily disorder than any one knows. A habit is hard to get over, but when a delicious tasting article is offered which produces health instead of tearing it down, the change is easy to make. Prominent grocers say it exactly meets a want. and persons who have been kept from coffee on account of their health, are now having all the enjoyment of coffee drinking, and getting fat over it.

"Just as good" as Postum Cereal, are words used to defraud the public.

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our garments to order, thus giving that touch of exclusiveness which can only be acquired by catering to an exacting clientele.

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We also make finer garments, and send samples of all grades. Our line of samples includes the choicest fabrics in Suitings and Cloakings, many of them being imported novelties. We also have special lines of black goods and fabrics for second mourning. We pay express charges everywhere. Write to-day for catalogue and samples; you will get them by return mail.

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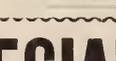

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INFLUENCE.

Christian Life Should Exhibit God World and be the Expression of his haracter. Deut. 20:1-9; Matt. 5:13-16.

How God could communicate with his creatures must have been a problem insoluble by human reason if the plan had not been revealed to us. His Word was made flesh, in order that we nderstand it. There was no other le might have declared that he hteous and we should not have it, or that he was just, or loving, should not have grasped his mean- when he sets before us a right- n and one who is full of love derness, we can understand his better. This is what Christ hen he said, "He that hath seen h seen the Father." Dimly and tly the same method had been before Christ came. In Moses prophets there was a growing rev- f the Deity. Now one and now aspect of the Divine Character had sented, but mingled with human tion. It was still but vaguely d. Men fastened with marvelous ty on the human side of the pre- n, and overlooked the Word which s speaking. In Christ the Word was uttered in its fulness, and, early nineteen hundred years have since he came, the world sees in fullest expression of the Divine. has yet arisen since his day that d could recognize as the Word esh. But the divine method is d. Christ said to his people in his own departure, "Ye are the the world." They, too, were to nations. The Holy Spirit was r that very purpose. The poor, eyes of humanity cannot see they can see him in his people. y generation has had the light. urned dimly at times, "as in a larkly," the glass being soiled uded, but the light has been It is so that every generation n enlightened. As the fathers sed away, the sons have taken torch and the light has never

aspect of the Christian life is a lemn, but a very glorious one. istian is not only a light-bearer, s a light. Through him men are rstand God. We may well ask s what idea of God men would , we were the only expression of the world. Do our lives show e world as he is? Does it not of him in a distorted fashion ads our lives? If our lives were ove, of tenderness, of unselfish- forbearance, how much clearer e the world's conception of Would we like to have God deal s we deal with our fellow-men? lk lightly of influence, but the bility of it might well appall us. fluence do we exert? Our mis- is to reveal God to our generation. w how it should be done, when dy the life of Christ. There is no ct on life to compare with this. If d sees us bent on our own ad- nt, eager to acquire wealth, on having our rights, unforgiv- our enemies, irritable and capri- our daily conduct, impatient with c, and uncharitable in our judg- hat opinion does it form of God resentment we are? Every day unconsciously and unavoidably nce over those with whom we contact. It should be elevating, k, strengthening. There should a direct and conscious influence o draw our friends and neighbors God. We know by experience an influence is possible. We n, it may be, the influence of eet womanly nature exerted over and and sons, mellowing them ing them from evil. The influ- a Christian man in a store or a the influence of a consecrated er his flock, the influence of one n in a community—we are famil- all these. The light shines here th. What would be the effect on well, if every man at his conversion such a light? It is possible be- at light is always divine.

A HELPLESS FARMER.

William Stimpson Stricken with Paralysis of His Lower Limbs—Caused by Overwork.

From the New Era, Greensburg, Ind.

Many of our readers may remember an item in this paper a year ago last fall which stated that Mr. William Stimpson, a well-to-do farmer, living near Rugby, Ind., had been stricken with paralysis of the lower limbs, and his recovery was doubtful.

The case, which was an unusually severe and complicated one, has at last been entirely cured, to the utmost surprise and joy of Mr. Stimpson and his family.

Mr. Stimpson was pleased to relate to a reporter the particulars regarding his case, and his subsequent recovery.

"A year ago last fall," began Mr. Stimpson, "I did a large amount of work. My hired help left me in the middle of corn cutting and I finished the fall work myself, doing an unusual large amount of work. I put up several hundred shocks of fodder, and also husked all my corn. To accomplish this, I had to work early and late.

"About the first of December, as I was getting my fall work about done, I suffered a stroke of paralysis, which the physician said was brought on by excessive labor. My left limb was entirely helpless, and my right limb was fast becoming so. My physician became uneasy, and after attending upon me for a week or so, he brought me a box of Dr. Williams' Pink Pills for Pale People, saying that he believed they would do me more good than anything which he knew of, as he had used them with great success in a case very similar to mine where all other remedies had failed. The case in question was that of L. Phillips, of Petersville.

"About the time I began taking the second box of these pills, a decided change was noticed, and when I had taken two more boxes we discovered that I was actually getting well. You can probably imagine what a relief and feeling of gladness this was to me, after being confined to my bed for nearly two months. Well, I kept on taking the pills according to directions, until I had consumed nine boxes of them, which completely cured me.

"I am sound and well to-day, with not a sign of the returning affliction and can affirm that Dr. Williams' Pink Pills for Pale People did me a wonderful good and probably saved me from the grave."

To allay all doubt as to the truth of his statement, Mr. Stimpson made out the following sworn affidavit:

RUGBY, IND., Feb. 2, 1897.

"This is to certify that I do hereby swear that the foregoing statement is absolutely true. WILLIAM STIMPSON."

COUNTY OF BARTHOLOMEW } ss.
STATE OF INDIANA. }

Sworn to and subscribed before me, a Justice of the Peace, in and for said county in said State. ABNER NORMAN,
Justice of the Peace.

The *New Era* was also informed that Mrs. Charles Williams, of the same neighborhood, had been cured of rheumatism, and Henry Johnson, of Hartsville, who was troubled with neuralgia, was also cured by Dr. Williams' Pink Pills. It seems that this remedy is in great demand in that neighborhood.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to the females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

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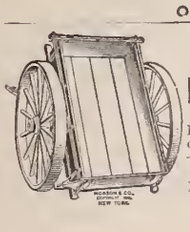

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FAITH IN ACTIVITY.

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Needless controversy has been waged about the passage selected for the topic. On the surface it has the appearance of contradicting Paul's statement that "a man is justified by faith, apart from the works of the law." But we can easily believe that if the two men ever sat down together to talk of faith and works, there would be little or no difference between them. The works that James insisted upon were works that showed faith; the faith which Paul urged was the faith that produced works. The barren faith which James holds up to contempt, as incapable of saving a man, Paul did not recognize as faith. The only difference discernible between the two inspired writers was as to the fact of works being indispensable. We can imagine a man exercising saving faith in his last hours, when it was impossible for faith to produce works; but if his faith was of the vital, active kind, which would have led to works if the opportunity had been afforded, Paul would declare that he was saved, though James might have been in doubt. Both men insisted on the necessity of good deeds, and Paul was as emphatic as James in enjoining charity, hospitality, and that love which is greater than faith. It is as if the purchaser of a farm were urged by one adviser to be sure there was water on the land, while another advised him to look out for land with luxuriant vegetation, for that would prove there was water on the land. The honesty, the truth, the kindliness of character were admirable, but they might be manifested, and were manifested, by people who had no Christian faith; but wherever there was true faith, which was more than mere intellectual belief, there those graces would be found. Paul was content with the cause, being sure that the effect would follow; James insisted on the effect, because otherwise he could not be sure of the presence of the cause. Thus, the Christian finds in neither of the great teachers any escape from duty nor any hesitancy as to the way in which alone the duty can be satisfactorily performed. The change required to fit a man for the kingdom of God is a change of character, and that change comes by faith, which affects conduct.

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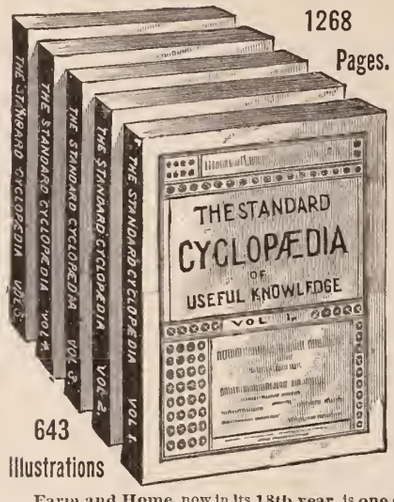

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The Land of Opportunity.

How natural it is that, with the approach of Winter, the minds of those of us who live on the Atlantic Coast, turn to California—a land, the valleys of which, are winterless.

While Eastern fields are covered with a blanket of snow, those of California are bedecked with beds of flowers. While folks of the East are sleighing and shivering those of California are harvesting oranges and olives. While the husbandman of the East is consumming his crops of the preceding summer, his brother in California is harvesting, and adding to his already bounteous store. It must be, then, that to many the accompanying view of the celebrated Maywood Colony, California, will afford a pleasant theme for contemplation; for it is a locality unrivaled in beauty, unparalleled in opportunities, and unequalled in productiveness. The Southern Pacific railway seen running through the center of the tract, runs due north and south. This is the through line between San Francisco and Portland, and affords most excellent shipping facilities for the product of the colony. Four miles to the east, and paralleling the railway, is the Sacramento River, navigable from San Francisco and Sacramento to Red Bluff, twenty miles north of Maywood. On Maywood Colony, opposite the Stanford Vineyard, is a warehouse and landing at which river boats make regular stops. The presence of rail and river shipping facilities insure to colonists exemption from high freight rates, an advantage of much worth.

Beyond the river is seen the Sierra Nevada Mountains which form the eastern wall of the Sacramento Valley. At this point they stand about twenty-five miles back from the river, and form an effectual bar to extreme temperatures that are known in the north. These ranges form a section of the mighty mountain which surrounds Maywood, the nearest base to the center of the valley to the crest of these mountains being but about forty miles. Should you wish to visit them, to view a west coast snow scene by contrast, or to have a west coast snow scene background, would meet the eye on the west side of the valley, and in plain view stand the Coast Range Mountains. Their ridges, standing as it were between the valley and the ocean, shut off from the valley the cooling sea breezes, and thereby add to the intensity of the heat. There are exceptions from this section of the hot and damp weather of the ocean, account for the fact that the fruit here is the best in the State for shipping. In the extreme way are seen in the snow-capped mountains. While snow that never melts is to be seen from the colony, the colony itself is in a valley of perpetual summer. Oranges, lemons, olives, figs, almonds, grapes, peaches, prunes, pears and apricots mature to perfection, the mean temperature being 64 degrees. A colonist writing to an eastern friend says: "It is certainly a grand sight to stand here in the valley and cast one's eyes about them and see huge banks of snow on either side and to the north, when with us flowers are in bloom and ripe oranges hanging on the trees." Here the atmospheric conditions are most favorable for the cure of throat and lung affections.

Irrigation here is supplied from the clouds, and the system works well. The average annual rainfall is 28 inches, which amount of water on good, retentive soil, thoroughly cultivated, develops the best of crops.

The settlement here shown contains 7792 acres, which is crossed by avenues in such a way that the land is cut into blocks of 80 acres each. Each block is subdivided into eight lots of 10 acres each. Most of the land is perfectly level. Some is gently rolling. All is absolutely clear and ready for the plow. In the center of the colony is located the village in which about 300 people live. Here are the stores, churches, the school, depot, post office, hotel and other business places.

In California thousands of families are living comfortably from the product of a 10-acre farm. Thousands of others hold 10-acre orchards as investments, and earnings of 100 per cent a year is not unusual. Maybe you would like such a property, if found to be within your financial reach. Many have the idea that one has to be wealthy to own a 10-acre fruit farm in California. In some of the boomed sections it does take a small fortune to secure such a place, but at Maywood you can buy 10 acres of as good fruit land as there is in the State for $400.00, and on easy terms. If you want an orchard planted you can do it, or arra
the Maywood Colony Fruit Growers' Ass
an incorporated company, composed of
of the colony, to perform this service for y
minimum of cost.

To those who cannot, or do not want t
fruit farm, yet want to make a safe and
investment, town lots are offered in an ad
the colony village. These lots are bord
trees set out in the spring of 1894. In the
this addition is a beautiful park, now f
old. These town lots are of 25 feet fron
140 feet deep. A limited number will
$50.00 each.

Foster & Woodson, whose eastern office
Tremont St., Boston, Mass., are the sol
and promoters of this colony. A handson
trated booklet treating on the immense
olive culture in California, together wi
plats and full particulars of their model
home building and investment will be m
upon application. They furnish as finan
ence the Bank of Tehama County, Red B
fornia, and Rev. J. E. Ray gives the
statement for the benefit of those conte
moving to California:

"Whereas many inquiries are made
about Maywood Colony and its operator
& Woodson, we therefore give the follo
formation for the benefit of all who feel a
in our fair locality. Foster & Woodson
known here. They have been promin
ness men in this county for years.
honest, capable men, eminently fair in
ness relating to Maywood Colony.
is on a sound basis, is solvent, and
any of its property are perfectly goo
raising can be successfully carried on
irrigation here. The lands of the c
good, being especially adapted to the var
of fruits and nuts grown in this state.
low in price as compared with other lan
kind. The Sacramento River does not
them, and the climate and healthfulne
locality is as good as elsewhere in the st
prospects for a settlement of happy, p
people is most assuring indeed. Water,
building material are comparatively che
general way I do not know so favorable
in California for home-building by men
ate means. I have a good knowledge of t
lands, and to the end that they may be s
developed by a good and worthy class of
will select ten or twenty acre tracts for
may intrust me with this duty. I will n
tee satisfaction as far as location and env
are concerned, for we all have different t
will select good, fertile soil, such as is u
cepted as well adapted to fruit culture.

(Signed) J. E. RAY,
Pastor M. E. Church, Corning, C
Jan. 17, 1896.

THESE HAPPY PEOPLE ARE LIVING UNDER THEIR OWN VINE AND FIG TREE, AND EATING THE FRUIT THEREOF AT MAYWOOD COLONY, CALIFORNIA.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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Rev. T. De Witt Talmage, D.D., Editor.

NEW YORK, NOVEMBER 3, 1897.

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PRICE FIVE CENTS.

THE "UNEMPLOYED," IN THE EARLY MORNING HOURS, AT COOPER UNION, NEW YORK. (See Page 823.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Mrs. C. E. S., Batavia, N. Y. Will you kindly tell your views in regard to the wearing of ostrich tips by Christians. Is it cruelty to birds?

We have read, somewhere, that the operation of plucking the ostrich feathers, at the proper season, was a painless one. We cannot speak authoritatively, however. Whether plucked, or cut, or shed naturally, the wearing of feathers is an empty vanity at best; and if their procurement gives pain to the bird, it is doubly wrong.

J. E. E., Kiowa, Kan. Will you please inform me what encyclopedia you consider the best for the general use of a professional man with but a small library?

For all such we would recommend "The World-Wide Encyclopedia." It is scholarly, accurate, comprehensive, and up-to-date, having all the latest available information on every subject, treated in the most compact shape, and being thus fresher and more desirable than the others. It is published in fifteen handsome volumes, which THE CHRISTIAN HERALD will send, securely packed in a box, on receipt of $11.70.

A. E. H., Quakertown, Pa. Is it right or wrong for children or grown people to attend two Sunday Schools, one of another denomination than their own, or to attend a Sunday School nearer home of another denomination? Some ministers call them "Sunday School tramps."

Where children or adults attend more than one Sunday School, they are not likely to profit by either, especially if the schools are of different denominations. The lessons and exercises of one school are quite sufficient to engage the energies of the pupil. It must certainly be discouraging, as well as disappointing, to a teacher, to have inactive or pre-occupied members in his class. Spiritual progress, under such conditions, would seem to be next to impossible. At the same time, we do not believe the situation is one that calls for angry words.

L. McB. Glasgow, O. Who was Drusilla, Felix's wife and Herod's daughter? She was said to be a Jewess.

She was the youngest daughter of Herod Agrippa I., by his wife Cypros and sister of Herod Agrippa II. She was betrothed to Epiphanes, son of the King of Comagene, but the match was broken off and she married Azizus, King of Edessa (the modern Oorfa), on the condition that Azizus should become a Jew. Afterward Felix, the Roman Procurator or Governor of Judea, fell in love with her and induced her to leave Azizus, whom she divorced. Josephus, the Jewish historian, confirms these facts, and Tacitus is believed to have been mistaken when he asserted that Drusilla was the daughter of Anthony and Cleopatra. Felix was thrice married, and some have supposed that two of his wives were the name of Drusilla

W. H. D. Camden, N. J. Ignorant of the attitude of parents towards the Christian religion, should a Protestant minister upon the request of the representatives of these parents, baptize [illegible] Jew, why? If not why not?

We judge, from your letter, that the parents themselves are ignorant of the significance of the act. If they are Jews and still uncon[illegible] Christianity, it is hardly conceivable that they would present their child for Christian baptism, either personally or by deputy. Under the circumstances, and unless personally assured of the parents' intelligent comprehension and free consent, a pastor would do well to decline.

Mr. Adolph F. Bergbom, Chicago, writes to inform us that the Swedish people contributed 2,200,000 kroner (about $575,000) for the recent gift to King Oscar of Sweden—a very handsome and spontaneous tribute to a popular ruler.

I. P. M., N. S., Paterson, N. J. Inquiry as to the authorship of the poem, "The Bird with a Broken Wing," has been answered from several quarters. The author is Hezekiah Butterworth. A member of the firm of Boynton & Smith, Attorneys, Kingfisher, O. T., writes that Rev. J. V. Banks gives this touching incident on the subject:

A prisoner at Joliet picked up the lines in a corridor, was touched, and new purposes was formed and strengthened by them. But he had become to possess Hezekiah Butterworth sat listening to a sermon by Dr. Lorimer, at Tremont Temple, Boston, and was inspired to write these verses by a great truth thundered from the pulpit in the words "but the bird with the broken pinion never soars so high again." A short time afterward, the same preacher, preaching in Chicago, pointing his finger at the audience said, "There may be a defaulter before me." He was pointing directly at a young man who was such, and who, convicted of his sin, confessed, and was sentenced to Joliet, where he was serving his term, and thinking how difficult would be his life of subsequent freedom, when he found the scrap of paper containing the words which had previously been inspired by the same preacher; and thus the words of the preacher, reduced to verse before his conviction, were the means of giving him higher purpose after he should have served the term which followed the confession induced by the Chicago sermon.

We take pleasure in giving space to the following letter:

The Editor of The Christian Herald: Some time ago, in connection with an article of which the present writer was the subject, THE CHRISTIAN HERALD mentioned my new book, *Bells at Evening*. I was much pleased that you thought your readers would be interested in me so much as to care to read of what I have tried to do in my little time, and care enough to want to own copies of my little volume of poems. I write to tell you that responses have come from all over the country ordering the book and saying that the notice of it was seen in THE CHRISTIAN HERALD; and for this I am not more pleased than gratified to you for your generous courtesy. With sincere thanks to THE CHRISTIAN HERALD, which has always had and will have a warm place in my affections.

FANNY J. CROSBY.

Reader, Mauch Chunk, Pa. Is it right and proper for a Christian to attend a game of base ball? 2. What is the proper hour for Sunday School? In this vicinity all the denominations except ours have their Sunday School at 2 P. M.

1. Certainly; nothing wrong about it, any more than about attending a game of golf, cricket or tennis. Outdoor relaxation is necessary and these are pleasant forms of it. One should avoid contact with any who gamble at such places. 2. The afternoon, between morning and evening service, is almost universally conceded to be the most suitable time, although there are not a few excellent Sunday Schools held in the early forenoon.

A reader recently sent us a note of inquiry regarding the verses beginning:

Do you know any little barefoot boy,
In garb [illegible] and [illegible],

which were read by Mrs. Margaret E. Sangster to the little folks in our Children's Home, Mont-Lawn. The inquirer in her note stated that she had heard these verses at least twenty-five years ago. This is doubtless true. Mrs. Sangster writes us about the poem in question:

The poem, "Do you know any little barefoot boy," etc., was written by me for the old Lee Avenue Sunday School in Brooklyn many years ago—thirty years at least.

Inquirer, Lexington, Ky. I once heard a verse which recites the intellectual prodigies performed by noted men at an advanced age. Can you supply it?

Our correspondent possibly has in mind the lines that run somewhat like this:

Cato learned Greek at eighty; Sophocles
Wrote his grand Œdipus, and Simonocles
Bore off the prize of verse from his compeers
When each had numbered more than fourscore years;
And Theophrastus, at fourscore and ten
Had but just begun his Characters of Men.
Chaucer, at Woodstock, with the nightingales,
At sixty wrote the Canterbury Tales.
Goethe, at Weimar, toiling to the last,
Completed Faust when eighty years were past.

J. U. G., Whittier, N. C. How much do you suppose it will cost a person in the United States to make the trip to the Paris Exposition in 1900?

Doubtless special excursion rates will make the cost of the round-trip and a short stay in Paris very low probably less than half what it would ordinarily cost possibly under $200.

Young Reader, Wis. Being advised to read the most picturesque historians, biographers and essayists, also the most dramatic orators and preachers, will any one name one or two of each of the above, and oblige?

For history, read Rollins, Gibbon, Greene, Macaulay, Bancroft, Motley, Prescott and Dodge. For biography, Smiles, Morley and any good American biographical encyclopedia. The series of "American Statesmen" (issued by Houghton, Mifflin & Co.) excellently combines American history and biography. For essays, Lamb, Sterne, Emerson, Thoreau and Carlyle. For dramatic orators, Webster, Hayne and Edmund Burke. For preachers, Blair, Wesley, Robertson, Phillips Brooks, Spurgeon and Talmage.

Mrs. E. W. P., Toughkenamon, Pa. I am not able to find where "horseback" is mentioned in the Bible. Will you please inform me?

The word "horseback" occurs five times in the Bible, viz.: in Esth. 8: 10; Esth. 6: 9 and 11; and II. Kings 9: 18 and 19.

H. D., De Motte, Ind. To what does the wedding-garment refer in Matt. 22: 11, 12?

It was the custom of the host on such occasions to supply garments for the guests. When this particular guest appeared in his ordinary clothing, he was showing his contempt for the garment provided for him. You can see that such a proud person would not be a welcome guest. When a man trusts to his good moral life for salvation, and puts aside the remedy God has provided in Jesus Christ he plainly shows that he despises God's way. He acts as did the guest who would not put on the wedding garment.

Elizabeth, Johnstown, Pa. I have always been puzzled by the answer Paul gave to the Philippian jailer on which so many sermons are preached. What is it I am to believe about Jesus in order to be saved?

If you were suffering from a disease which often results fatally, and you were really alarmed about your danger, and you finally reached the belief that a certain physician understood the disease and that he could save your life—how would you feel when you had abandoned your own efforts to cure yourself and put your case in his hands? The faith which would thus put in the physician, when your very life is at stake, may help you to understand what Paul meant by believing on Christ. But he is far more to the soul than the physician can be to the body. He imparts life. If you really believe that he is able and willing to save you, not only from eternal punishment, but from sin in this life, and you put your case into his hands, entreating him to save you, and follow his directions, as you would follow the physician's directions, you will get the peace for which you are longing.

Constant Reader, Lowell, Mass. 1. Where does Jesus have obtained the clothing he wore after his resurrection? As Mary mistook him for the gardener, he must have been wearing ordinary clothing. 2. What became of Christ's body, seeing that flesh and blood cannot inherit the kingdom of heaven? 3. Will Jesus appear the second time with the same body he had on earth?

1. The four Evangelists, from whom we obtain our knowledge of the circumstances of the resurrection, did not write their lives to satisfy curiosity, but, as one of them says, "that ye might believe, and believing have life." They therefore do not give us information about so trivial a matter as Christ's clothing. We are not, however, so sure as it would appear to be, that it was "ordinary clothing." We read of his vanishing out of their sight (Luke 24: 31) and of his coming and standing among them though the doors were shut (John 20: 19, 26), which would suggest a change as to his clothing being ordinary. 2. Flesh and blood do not inherit the kingdom, but there is nothing to show that they may not go to heaven. It is a spiritual kingdom, the qualifications for which are spiritual, not by physical rites and ceremonies, as some at that time, as at this, imagine. 3. All that we can know about this is the statement of the Bible (see Acts 1: 11).

Student, Germantown, Pa. A scoffing friend tells me that the four Gospels were not written until nearly two hundred years after the crucifixion. Is there any basis for such a statement?

The great German scholar, Dr. Harnack, who is an authority your scoffing friend would doubtless respect, has made a thorough study of the subject to which he brings a better equipment of learning than any one in this country or in Europe possesses, and he has arrived at the conclusion that the Gospel of Mark was in the hands of the churches within forty, and probably within thirty-five years after the crucifixion. It is possible that certain changes or additions may subsequently have been made in it, but substantially, it was then in its present form. Even the Gospel of John, which bears marks of having been the latest of the four, Dr. Harnack thinks was written later than A. D. 110.

G. S. S., Providence, R. I. John tells us that the word was with God, and that all things were made by him, and that without him was not anything made (John 1: 1-3). In the face of this statement, how can the clause of the apostles' creed [illegible] which speaks of the Father Almighty as being the maker of heaven and earth?

It is impossible to make the mind of the Trinity plain to the finite understanding; but it would be foolish to reject the doctrine on that account. How can man expect to fully understand his Maker? We can, however, get an idea of what John meant. The phrase "the Word of the Lord" was familiar to the people of his time, and is often used in the Old Testament. It meant the outward expression of the Deity—the manifestation of his character and power. This was often personified as wisdom is personified in the book of Proverbs. God is a spirit, and we cannot conceive of him. The Word was understood as this spirit taking form for a temporary purpose. What was said or done by the Word was equivalent to being done by God himself. This Word was clothed with flesh in the person of Christ for the purpose of redemption. The expression you quote from John, and that from the apostles' creed, are, therefore, harmonious and consistent.

Ruth Griffith, Plane No. 4, Md., writes to ask whether some reader will furnish her with a copy of the poem "Margaret, rare, pale Margaret." Mrs. F. P. W., Springfield, O. It will be published by Dodd, Mead & Co., N. Y.—Mrs. R. [illegible], Barrett, R. I. Yes. She is still living and working for the Master.—John A. J. Morrillville, Ind. We cannot. You had better write to the secretary for all information.—Two Subscribers, Santa Barbara, Calif. Write to the Director of the Census, Washington, D. C.—K. I. H. You can "change your intentions" at any time. The rest will be explained to you.—E. L., Conam, N. Y. We do not know the lines, but presume they can be found in any collection of Heber's poems.—Mrs. J. W., Jacksonville, Ala. 1. Cannot give the necessary space. 2. The question is unanswerable.—J. A. Sartain, Prison No. 2, Pratt City, Ala. We use back numbers of this journal, or good religious reading matter in his prison work.—The Pastor, Lake Marion Sunday School, Mukwonago, Wis. We would be very grateful for back numbers of [illegible] School papers.—G. Brown, Woodside, Col. The delay is caused by a pressure of letters. Look for your question.

A VIEW IN WINNIPEG, THE CAPITAL OF MANITOBA, CANADA.

Winnipeg, which now has a population of about 30,000, in 1870 was a prairie village. Main Street (shown in the photograph) is one of the best thoroughfares in Canada. There are many fine buildings in the city, including churches, banks, hospitals, and administrative offices.

aring for the Orphans.

The maritan Work of the "Talitha Kumi" Ho , Jerusalem—An Interesting Letter.

SMETIME ago THE CHRISTIAN HERALD published a brief communication from a correspondent in lem regarding the excellent Christ-

ARMENIAN CHILDREN AT THE TALITHA KUMI.

rk now in progress at the Talitha me home in that city, where a number enian orphans, fugitives from Asia nd have been received and are being elt d and educated. To-day we give co a letter received from ea ness of the Home. She te

De Dr. Klopsch: Our institu- nsisting of an orp anage d hospital, was founded in . Our late director, Pastor d , of Kaisserswerth, g the first four deacon- ses Jerusalem (two teacher- ter and two nursing-sisters) h t intention of beginning a ho nd hospital work at the ne. heir first abode was in a nall ut, where they had to te he door at night with a e 'astor Fliedner succeeded u g a house on Mount Zion, ery l situated. At first very w ients ventured to enter e pital. People could not nd why persons should me far for the purpose of g hem good. After two s ven children were receiv- l. hen I was about to accept new ild the question was ask- l ow much do you give?" hey ve been and are still so lt y the rich convents that ey ually expected to be paid r th benefits bestowed upon ir ldren.

I he been here now forty- r rs, and the changes are nd ul since I came. At the gnn g of our work here we ld bedroom for our little es. hey had to put their mat- ess n the evening on the floor ou rawing-room, and in the rn they were packed away. e ere obliged to have two ss in one room. By-and- th number of children increased to fifty- r. d the number of patients from 600 700 year, and a clinic to out-door patients ar numbers besides.

Ou irector from Kaisserswerth visited rus m in 1860 after the massacre on the ban—where he founded an orphanage, ec l a large number of poor orphans, in- eas to 130, and lately thirty to forty have en led to that number from the poor Ar- en a orphans. Seeing how crowded we ere Jerusalem, he determined to build an pha e outside the city. The building was egu faith, and in 1868—Jan. 27—the new o se as consecrated, and we increased the umb of children to 127, twelve of whom ere those poor Armenians from Con- anti ple. The hospital had also become so s l, and as Jerusalem became more and re healthy it was found necessary to d hospital also outside the city. The di was finished three years ago, with oom r ninety to one hundred patients. re mes a week clinic is given for out-pa- ients o take their medicine in our dispen- ary. he house is a blessing for the poor atie and we thank God and our Christian riend who enabled us to finish it. He who as h erto blessed us and held His protect- ng h d over both houses will sustain us now and e more.

Ou f that little old hut at the beginning have grown two large houses, and the number of deaconesses has increased from four to seventeen. The girls who have finished their school-time either become valuable servants or trained teachers in schools. Others have become Bible women or nurses in hospitals. A good many have become deaconesses, and so the former pupils are working in various parts of the Holy Land as missionaries. But the greater part marry, and during the last years, to our joy, our girls have married worthy Christian men, trained in the Syrian orphanage, no Greeks nor Latins. In this way already a small number of Protestant Arabic families have been founded.

Talitha Kumi and the hospital are both situated on the Jaffa road, and both are fine large airy buildings.

CHARLOTTE PILZ,
Deaconess.

On this page are presented two excellent illustrations of the work referred to in Deaconess Pilz's letter. As one photograph shows, the Orphanage is a large, plain, substantial-looking building, well fitted, from exterior appearances, for the work that is conducted there. The Talitha Kumi deserves the approval and support of Christian people everywhere. It is doing a Christ-like work, not only among the little Armenian orphans, but also among other orphans in the Holy City.

THE TALITHA KUMI ORPHANAGE, JERUSALEM.

A New Name for the Gold Craze.

Men of every grade and condition, from all places and vocations (says a writer describing the excitement of the gold discoveries), "are forsaking all other chances of success, and landing themselves, at all hazards of expense and life, in this region of the Klondike river, up among the sources of the great Yukon. The object of this dangerous scramble is gold; the moving cause is the mad love of it. The insane rush that bears down, like a mighty cataclysm, all other interests and all sacred relations, is due to an inflammation of the mind, which we have called klondikitis. The word is derived from the word "Klondike," and the Greek word *itis*, meaning an inflammation. The *itis*, in its manifold physical forms, is no respecter of persons. As every man is made with an appendix vermiformis, and is, therefore, liable to appendicitis, so every man is made with a sense of property, and is liable to klondikitis. Klondikitis is a progressive inflammation."

A National Beneficence.

Cooper Union, in New York, the Resort of the Struggling Worker and the Ambitious Artisan—What Peter Cooper Did for the Toilers of America.

IF there is a name that is honored by the toilers of Ameria above all others as the name of their friend and benefactor, it is that of Peter Cooper, whose memory is perpetuated in the splendid building that bears his name and which he erected during his lifetime and dedicated to the workers of his native land. Cooper Union is known from end to end of the continent. On the first page of this issue of THE CHRISTIAN HERALD our artist has pictured a scene from life, which is repeated almost every weekday morning, from year's beginning to its end. It is the early morning crowd of unemployed that waits at the doors of the great building, sometimes before daylight, and, when they are finally opened, the reading-room is invaded by a host of eager searchers for work. They swarm into the aisles, along which stand the racks whereon the metroplitan daily newspapers are filed, and they stand in front of these journals—sometimes in groups three and four men deep—anxiously scanning the advertisements of "Help Wanted—Males." There is never any jostling or crowding, and all is quiet and decorous. In the course of an hour after the opening of the reading-room, hundreds will have looked hurriedly over the advertising pages, made their selections—jotting down the addresses—and hurriedly departed to see the advertiser and endeavor to secure the situation. In this way and many others Cooper Union, is a practical help to the worker.

The reading-room is open from 8 A. M. to 10 P. M., except in July and August, when it closes an hour earlier. It is open on Sundays from noon to 9 P. M. The daily average attendance is 2,000, and on many days as high as 3,000. The Sunday average per hour is greater than on other days. The attendance in 1896 exceeded that of the previous year by 20,000. A little "reference alcove," opened a few years ago, is very popular, and fairly divides honors with newspaper files. Its set of Patent Office Reports is a centre of attraction for mechanics. Its dictionaries atlases, etc., are also fully consulted, and it it is much crowded in the evenings. One-half the total number of visitors, however, come to consult the newspaper files.

The character of the crowd changes during the day. In the morning the majority are looking through the papers in the hope of finding some kind of employment. Many journalists come to consult out-of-town papers. In the afternoon the crowd is of those who work at night and get up at noon. In the middle of the day "men who have nothing to do" are in the majority.

In the evening another class comes—those who have employment as clerks, mechanics, inventors, artisans of all kinds, and students. They use arithmetics, textbooks on book-keeping, stenography, the various languages, etc., wants of this class being specially considered.

All nationalities are represented in the attendance—Americans, English, Irish, German, Italian, Polish, Russian and German Hebrews, and here and there a fair-haired Swede, or Norwegian, or a dark-skinned Arabian or Turk. There are at the present time 34,045 volumes in the library and 440 periodicals of all kinds on file. Volumes have to be frequently rebound, as the constant handling soon wears out the covers. As might naturally be supposed, the attendance is always greatest in the season when work is scarcest, and this is usually in winter—January being generally the heaviest month of the year.

There are many other departments in Cooper Union that interest the studious and ambitious worker. Saturday nights, lectures are given on subjects of special interest, by men prominent in science, art, literature. Tuesday night lectures have been carried on for the last five years in co-operation with Columbia College, leading to the systematic study of literature and art. The Saturday and Tuesday night audiences range from 1,000 to 2,000. Among the eminent scientists who have lectured there are Tyndall, Proctor, Waterhouse, Hawkins, the famous naturalist, Professors Morse, Youmans, Doremus, and Chandler. Tyndall gave the money received for his lectures—$3,000—toward founding a Fellowship for American students showing gifts for some particular line of work, and enabling them to go to institutions here and abroad.

Among the famous men who have occupied the platform in the great hall of the Union, were President Lincoln, and nearly every American President since his day. Lincoln made there his famous speech in the campaign against Douglas. Wendell Phillips, Chase, Grant, Sherman, Sheridan, Sumner, Beecher, Frederick Douglass, Cassius M. Clay, Roscoe Conkling, Daniel E. Dickinson, Schuyler Colfax, Governor Dix, Governor Morgan, Reuben L. Fenton, Governor Morton, of Indiana, and hosts of senators, governors, generals, cabinet officers have also spoken from this noted public forum. Cooper Union was the home of the famous Sanitary Commission which operated in the sixties for the relief of our wounded soldiers and sailors. Here the free-lecture system in New York was inaugurated. It is a home of free speech. The trustees put no restriction on what is said, so long as the speakers and the auditors keep within legal bounds.

Mr. Cooper practically exhausted his resources in constructing the great building, and the endowment fund of $200,000 was exhausted after his death in making additions. The fund was replaced by his children with $300,000 additional, making the total given since his death of $500,000. An additional endowment fund of $850,000 is needed to liberate the whole building from rental and permit the use of its entire space, according to the founder's purpose.

He Resembled John Wesley.

By the recent death of Rev. Samuel Wesley, in England, at the age of 81, the Wesleyan ministry has been deprived of an interesting and unique personality. He was the only Wesley in modern days in the British Methodist ministry, and was a descendant of John Wesley, A.M.—not the founder of Methodism, who had no family, but one of the notable 2,000 clergymen expelled from church and home in 1662. He had some of the natural characteristics of the Epworth Wesleys and, it is said, he bore a remarkable facial resemblance to John Wesley.

THE METROPOLITAN PULPIT

CONSOLATION FOR PARENTS.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Isa. 57 : 1 : - - - - - -

The righteous is taken away from the evil to come.

WE all spend much time in panegyric of longevity. We consider it a great thing to live to be an octogenarian. If any one dies in youth we say, "What a pity!" Dr. Muhlenbergh, in old age, said that the hymn written in early life by his own hand, no more expressed his sentiment when it said:

I would not live alway.

If one be pleasantly circumstanced, he never wants to go. William Cullen Bryant, the great poet, at 82 years of age, standing in my house in a festal group, reading "Thanatopsis" without spectacles, was just as anxious to live as when at 18 years of age he wrote that immortal threnody. Cato feared at 80 years of age that he would not live to learn Greek. Monaldesco, at 115 years, writing the history of his time, feared a collapse. Theophrastus, writing a book at 90 years of age, was anxious to live to complete it. Thurlow Weed, at about 86 years of age, found life as great a desirability as when he snuffed out his first politician. Albert Barnes, so well prepared for the next world at 70, said he would rather stay here. So it is all the way down. I suppose that the last time that Methuselah was out of doors in a storm he was afraid of getting his feet wet, lest it shorten his days. Indeed, I some time ago preached a sermon on the blessings of longevity, but I now propose to preach to you about the blessings of an abbreviated earthly existence. If I were an Agnostic I would say a man is blessed in proportion to the number of years he can stay on terra firma, because after that he falls off the docks, and if he is ever picked out of the depths it is only to be set up in some morgue of the universe to see if anybody will claim him. If I thought God made man only to last forty or fifty or a hundred years, and then he was to go into annihilation, I would say his chief business ought to be to keep alive, and even in good weather to be very cautious, and to carry an umbrella and take overshoes, and life preservers, and bronze armor, and weapons of defence, lest he fall off into nothingness and obliteration.

But, my friends, you are not Agnostics. You believe in immortality and the eternal residence of the righteous in heaven, and, therefore, I first remark that an abbreviated earthly existence is to be desired, and is a blessing, because it makes one's life-work very compact.

Some men go to business at seven o'clock in the morning and return at seven in the evening. Others go at eight o'clock and return at twelve. Others go at ten and return at four. I have friends who are ten hours a day in business; others who are five hours; others who are one hour. They all do their work well; they do their entire work and then they return. Which position do you think the most desirable? You say, other things being equal, the man who is the shortest time detained in business, and who can return home the quickest, is the most blessed.

Now, my friends, why not carry that good sense into the subject of transference from this world? If a person die in childhood, he gets through his work at nine o'clock in the morning. If he die at forty-five years of age, he gets through his work at twelve o'clock, noon. If he die at seventy years of age, he gets through his work at five o'clock in the afternoon. If he die at ninety, he has to toil all the way on up to eleven o'clock at night. The sooner we get through our work the better. The harvest all in barrack or barn, the farmer does not sit down in the stubble-field, but, shouldering his scythe, and taking his pitcher from under the tree, he makes a straight line for the old homestead. All we want to be anxious about is to get our work done, and well done; and the quicker the better.

Again: There is a blessing in an abbreviated earthly existence in the fact that moral disaster might come upon the man if he tarried longer. Recently, a man who had been prominent in churches, and who had been admired for his generosity and kindness everywhere, for forgery was sent to State prison for fifteen years. Twenty years ago there was no more probability of that man's committing a commercial dishonesty than that you will commit commercial dishonesty. The number of men who fall into ruin between fifty and seventy years of age is simply appalling. If they had died thirty years before, it would have been better for them and better for their families. The shorter the voyage, the less chance for a cyclone.

There is a wrong theory abroad, that if one's youth be right, his old age will be right. You might as well say there is nothing wanting for a ship's safety except to get it fully launched on the Atlantic Ocean. I have sometimes asked those who were school-mates or collegemates of some great defaulter, "What kind of a boy was he? What kind of a young man was he?" and they have said, "Why, he was a splendid fellow; I had no idea he could ever go into such an outrage." The fact is, the great temptation of life sometimes comes far on in midlife, or in old age.

The first time I crossed the Atlantic Ocean, it was as smooth as a mill-pond, and I thought the sea captains and the voyagers had slandered the old ocean, and I wrote home an essay for a magazine on "The Smile of the Sea," but I never afterward could have written that thing, for before we got home, we got a terrible shaking up. The first voyage of life may be very smooth; the last may be a euroclydon. Many who start life in great prosperity do not end it in prosperity.

The great pressure of temptation comes sometimes in this direction: at about forty-five years of age a man's nervous system changes, and some one tells him he must take stimulants to keep himself up, and he takes stimulants to keep himself up, until the stimulants keep him down; or a man has been going along for thirty or forty years in unsuccessful business, and here is an opening where by one dishonorable action he can lift himself and lift his family from all financial embarrassment. He attempts to leap the chasm and he falls into it.

Then it is in after life that the great temptation of success comes. If a man make a fortune before thirty years of age, he generally loses it before forty. The solid and the permanent fortunes for the most part do not come to their climax until in mid-life, or in old age. The most of the bank presidents have white hair. Many of those who have been largely successful have been flung of arrogance or worldliness or dissipation in old age. They may not have lost their integrity, but they have become so worldly and so selfish under the influence of large success that it is evident to everybody that their success has been a temporal calamity and an eternal damage. Concerning many people, it may be said it seems as if it would have been better if they could have embarked from this life at twenty or thirty years of age.

Do you know the reason why the vast majority of people die before thirty? It is because they have not the moral endurance for that which is beyond the thirty, and a merciful God will not allow them to be put to the fearful strain.

Again: There is a blessing in an abbreviated earthly existence in the fact that one is the sooner taken off the defensive. As soon as one is old enough to take care of himself he is put on his guard. Bolts on the doors to keep out the robbers. Fire-proof safes to keep off the flames. Life insurance and fire insurance against accident. Receipts lest you have to pay a debt twice. Lifeboat against shipwreck. Westinghouse air-brake against railroad collision, and hundreds of hands ready to overreach you and take all you have. Defence against cold, defence against heat, defence against sickness, defence against the world's abuse, defence all the way down to the grave, and even the tombstone sometimes is not a sufficient barricade.

If a soldier, who has been on guard, shivering and stung with the cold, pacing up and down the parapet with shouldered musket, is glad when some one comes to relieve guard and he can go inside the fortress, ought not that man to shout for joy who can put down his weapon of earthly defence and go into the king's castle? Who is the more fortunate, the soldier who has to stand guard twelve hours or the man who has to stand guard six hours? We have common sense about everything but religion, common sense about everything but transference from this world.

Again: There is a blessing in an abbreviated earthly existence in the fact that one escapes so many bereavements. The longer we live the more attachments and the more kindred, the more chords to be wounded or rasped or sundered. If a man live on to seventy or eighty years of age, how many graves are cleft at his feet! In that long reach of time father and mother go, brothers and sisters go, children go, grandchildren go, personal friends outside the family circle whom they had loved with a love like that of David and Jonathan. Besides that, some men have a natural trepidation about dissolution, and ever and anon during forty or fifty or sixty years, this horror of their dissolution shudders through soul and body. David lost his son. Though David was king, he lay on the earth mourning and inconsolable for some time. At this distance of time, which do you really think was the one to be congratulated, the short-lived child, or the long-lived father? Had David died as early as that child died he would, in the first place, have escaped that particular bereavement, then he would have escaped the worse bereavement of Absalom, his recreant son, and the pursuit of the Philistines, and the fatigues of his military campaign, and the jealousy of Saul, and the perfidy of Ahithophel, and the curse of Shimei, and the destruction of his family at Ziklag, and, above all, he would have escaped the two great calamities of his life, the great sins of uncleanness and murder. David lived to be of vast use to the church and the world, but so far as his own happiness was concerned, does it not seem to you that it would have been better for him to have gone early?

Now, this, my friends, explains some things that to you have been inexplicable. This shows you why when God takes little children from a household, he is very apt to take the brightest, the most genial, the most sympathetic, the most talented. Why? It is because that kind of nature suffers the most when it does suffer, and is most liable to temptation. God saw the tempest sweeping up from the Caribbean, and he put the delicate craft into the first harbor. "Taken away from the evil to come."

Again, my friends, there is a blessing in an abbreviated earthly existence, in the fact that it puts one sooner in the centre of things. All astronomers, infidel as well as Christian, agree in believing that the universe swings around some great centre. When God put forth his hand to create the universe, he did not strike that hand at right angles, but he waved it in a circle, and kept on waving in a circle until systems and constellations and galaxies and all worlds took that motion. Our planet swinging around the sun, other planets swinging around other suns, but somewhere a great hub, around which the great wheel of the universe turns. Now the centre is heaven. That is the capital of the universe. That is the great metropolis immensity.

Does not our common sense te[us that, in matters of study, it is better r us to move out from the centre tow[the circumference, rather than to be [th circumference, where our world n[is We are like those who study the Am[ca continent while standing on the A[ntro beach. Millions of dollars for observ[ries to study things about the moon, ab[the sun, about the rings of Saturn, [out transits and occultations and e[ses, simply because our studio, our ol[ry tory, is poorly situated. We are d[n the cellar trying to study the palace [universe, while our departed Ch[ti friends have gone upstairs amid [s lights to study. Now, when one can [n get to the centre of things, is he n[congratulated? Is it not better [to the very headquarters of know[

Does not our common sense te[that it is better to be at the centre [n be clear out on the rim of the whe[ing nervously fast to the tire, lest [suddenly hurled into light and felicity? Through all kinds of opt[struments trying to peer in throu[cracks and the keyholes of heaven- [r that both doors of the celestial [n s will be swung wide open before [e tranced vision—rushing about am[apothecary shops of this world, [ing if this is good for rheumatis [a that is good for neuralgia, and so[n h else is good for a bad cough, les[t e suddenly ushered into a land of [e ing health where the inhabitant [e says, "I am sick."

What fools we all are to prefer [cumference to the centre. What [re ful thing it would be if we should [su denly ushered from this wintry wo[the May-time orchards of heaven [n our pauperism of sin and sorrow [o be suddenly broken up by a pres[e of an emperor's castle surroun[d parks with springing fountains, an[up and down which angels of G[od two and two. We are like person [ta ing on the cold steps of the natio[n ture gallery in London, under uml[the rain, afraid to go in amid the [r and the Titians and the Raph[a come to them and say, "Why do[go inside the gallery?" "Oh," [th "we don't know whether we can I say, "Don't you see the door is [e "Yes," they say, "but we have [n long on these cold steps, we ar[e o tached to them we don't like t[o av "But," I say, "it is so much brigh[t more beautiful in the gallery, you [l ter go in." "No," they say, "w[e kn exactly how it is out here, but [we d know exactly how it is inside."

So we stick to this world as th[ough preferred cold drizzle to warm ha[tia discord to cantata, sack-cloth [t purple—as though we preferred [pia with four or five of the keys out [to to an instrument fully attuned—a[s earth and heaven had exchanged [p and earth had taken on bridal [ar heaven had gone into deep mour[n its waters stagnant, all its harps [ol all chalices cracked at the dry [vis the lawns sloping to the river [p with graves, with dead angels under [e row. Oh, I want to break up my [wn infatuation, and I want to break [y infatuation with this world. I te[ll we are ready, and if our work is d[e, sooner we go the better, and if [t blessings in longevity I want you [to right well there are also blessing[s in abbreviated earthly existence.

If the spirit of this sermon is [to consoled you ought to feel about [m of your family that went early. [a from the evil to come," this [bo What a fortunate escape they [ha glad we ought to feel that they [wi have to go through the struggle [wh we have had to go through. [Ty just time enough to get out of [th and run up on the springtime hills [of world and see how it looked, [a they started for a better stoppi[ng-place They were like ships that put [in Helena, staying there long enou[gh to passengers go up and see the bar[ks Napoleon's captivity, and then [h for the port of their own nati[ve la They only took this world *in tran[sit.* is hard for us, but it is blessed [fo

And if the spirit of this sermo[n then we ought not to go around [and groaning when another year [is

but ought to go down on one knee by the milestone and see the letters and thank God that we are three hundred and sixty-five miles nearer home. We ought not to go around with morbid feelings about our health or about anticipated dangers. We ought to be living not according to that old maxim which I used to hear in my boyhood, that you must live as though every day were the last; you must live as though you were to live forever, or you will. Do not be nervous lest you be called to move out of a shanty into an Arabian palace.

On Christmas Day I witnessed something very thrilling. We had just distributed the family presents Christmas morning, when I heard a great cry of distress in the hallway. A child from a neighbor's house came in to say her mother was dead. It was only three doors away, and I think in two minutes we were there. There lay the old Christian sea captain, his face upturned toward the ceiling as though he had suddenly seen the Highlands, and with an illuminated countenance, as though he were just going into harbor. The fact was he had already passed through the "Narrows." In the adjoining room were the Christmas presents waiting for his distribution. Long ago, when he had narrowly escaped the loss of his ship from being run down by a great ocean steamer, he had made his peace with God, and a kinder neighbor or better man than Captain Pendleton you could not find this side of heaven. Without a moment's warning, the pilot of the heavenly harbor had met him just off the gangway.

He had often talked to me of the goodness of God, and especially of a time when he was about to enter New York harbor with his ship from Liverpool, and he was suddenly impressed that he ought to put back to sea. Under the protest of the crew he did put back to sea, fearing at the same time he was losing his mind, for it did seem so unreasonable that when they could get into port that night they should put back to sea. But they put back to sea, and Captain Pendleton said to his mate, "You'll call me at ten o'clock to-night." At twelve o'clock at night the captain was aroused and said: "What does this mean? I thought I told you to call me at ten o'clock, and here it is twelve." "Why," said the mate, "I did call you at ten o'clock, and you got up and looked around and told me to keep right on the course for two hours, and then to call you at twelve o'clock." Said the captain "Is it possible? I have no remembrance of it."

At twelve o'clock the captain went on deck, and through the rift of a cloud the moonlight fell upon the coast. He soon showed him a shipwreck with one hundred struggling passengers. He headed them off. Had he been any earlier or any later at that point of the sea he could have been of no assistance to those drowning people. On board the captain's vessel they began to bargain together as to what they should pay for the rescue and what they should pay for the provisions. "Ah," says the captain, "my lads, you can't pay me anything; for I have on board is yours; I feel too much honored of God in having saved you to take any pay." Just like him. He never got any pay except that of his own approving conscience.

Oh, that the old sea captain's God might be my God and yours! Amid the stormy seas of this life may we have always some one tenderly to take care of us as the captain took care of the drowning crew and the passengers. And may we come into the harbor with as little physical pain and with as bright a hope as he had, and it could happen to be a Christmas morning, when the presents are being distributed, and we are celebrating the birth of him who came to save our shipwrecked world all the better, for what grander, brighter Christmas present could we have than Haven?

GRAND RABBI ELYACHER SPEAKS.

The Head of the Orthodox Jewish Faith Interviewed by Our Correspondent—The Return of the Jews—Is Prophecy being Fulfilled?

SIESTAS over, the city of Jerusalem was all afoot. It was four P. M. one day last December when with Mr. Antoine Thomas Gelat, the interpreter of the U.S. Consulate, we passed the Tower of David. We were preceded by a *Kawass* with a shield of Stars and Stripes worked on his outer garment, and swinging at his side a sword shaped like the one that fiery Mameluke carried that fatal day when, to escape the trap of death, he rode his war-horse off the embankments of the citadel of Cairo, making a fearful leap, and alighted safely in the valley beneath. Turning a corner in a narrow street, I spied a man who was evidently watching for me. He hastened to acquaint the Chief Rabbi of my approach, and at the rabbi's street door a uniformed *Kawass* received me. We ascended a stone stairway into a small anteroom which was crowded with the Chief's retainers. I was then ushered into the audience chamber—a room some eighteen feet wide by thirty feet long, with a stone-arched ceiling. There were cushioned seats extending almost the entire length of the room on both sides, each capable of accommodating fifteen to twenty persons. On the floor were rugs of exquisite color and design. At the end opposite the entrance was an elevated bay window overlooking the flower gardens of Rothschild's Jerusalem residence.

A JEWISH RABBI OF JERUSALEM.

It was on the floor level at this window that the genial and aged Chief Rabbi of all the Jews—reminding one of the pictures of Moses, with long, white beard, and loose eastern garments and the headdress so often worn by the Palestine Jew of high standing—received me, and invited me to a seat at his right hand.

"The Hebrews," I remarked, "are among the best citizens we have in the great western republic and it is a common saying that Jews are never seen begging."

"I rejoice to hear you say it," he quickly answered.

Speaking of the new railroads in the Holy Land, I inquired if he thought that, in the long run, they would prove beneficial.

"Yes," he answered, bowing forward, "they are good for carrying goods and people. One can see the ancient land much changed, and the people, too, by going farther east."

"Are any converts being made to the Jewish faith from the Christians, Samaritans, Druses or Moslems?"

"No;" with a sad expression sweeping like a gloomy cloud over his countenance "it is the other way."

His recollection then turned to days long since gone by. He thought of the time when, as a poor young fellow, he had worked hard for little pay in a small shop in the bazar.

"Fifty years ago," he said, "where the grand new hotel stands, and reaching across as far as the church of the Holy Sepulchre, were fields for cattle. Often have I seen the shepherds lead their flocks where now the houses stand close together. Then there was one thousand Jews in the city; now there are five and twenty thousand. Then there were almost no buildings around the outside of the city; now the population in the suburbs is equal to what the whole city was in my remembrance. Yes, we are increasing here, but our young people, many of whom can speak Arabic, French, Spanish, German and English, can find nothing to do here in Jerusalem, consequently many of them go to other lands, but only one out of ten succeeds. Knowing this, a large number remain here in idleness. We have been increasing in Palestine fast, but now the Jews are forbidden to come and forbidden to buy land and build here. The government is afraid we might get too numerous and buy Palestine and once again have a country of our own, hence a stop has been put to Jews buying land and building."

I ventured to suggest that to purchase Palestine was a most honorable way of getting it. He smiled approval. At this point, one of the attendants appeared with a tray, having brought in a vase-like table-piece filled with sweets, a glass full of small spoons and glasses of water.

Referring to the movement among the Hebrews in America for a revival of the study of the Talmud and Jewish literature generally, the Grand Rabbi remarked, "Here, in Jerusalem, we are at the foundation of things, and are always reading and studying the sacred writings."

"Would you be in favor of establishing more institutions such as Rothschild's industrial experiment at Joppa?"

"Yes, they are very good, and we have more of them, for instance, at Haifa: but we have no commerce, and hence, though we teach them how to work, we have no work for them to do. The Jews can work as masons, carpenters, and blacksmiths, and then help one another and do well by themselves in colonies."

When I told him of my recent visit to the spring of Moses and Mount Nebo, and that although my eyesight was not as good as that of the great lawgiver, nevertheless the view was grand, he looked most solemn and simply said "Holy ground!"

Grand Rabbi Elyacher has never had a photograph taken in his life and will not now. "The Princess Rothschild asked me for my photograph," he explained, "but I felt it my duty even to refuse her." A similar request from the King of Italy was treated in the same manner. There is a gate in the east wall of the city, the pillars of which the Moslems say were presented by the Queen of Sheba to King Solomon, and they also declare that if the city is ever taken it will be on a Friday and that the enemy will enter by that gate; hence, fearing to trust to guards and iron bars, they have walled up what is known to the whole world as the "Golden Gate."

"Do you think this is in fulfilment of the prophecy of Ezekiel?" I asked the venerable rabbi; "where he says: 'Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east; and it was shut. Then said the Lord unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.'"

"I believe it is a fulfilment of the prophecy," answered the Grand Rabbi fervently.

Nearly one hour had passed before I took my departure, bidding the patriarchal rabbi good-by. The solemnity, the impressiveness, the deep sincerity of his manner, the full, earnest tones of his voice remain with me as a memory of that interview—an honor I shall not forget.

WILLIAM E. GEIL.

PRINCESS KAIULANI.
CLAIMANT TO THE HAWAIIAN THRONE.

Princess Kaiulani's Visit.

AMONG the recent distinguished arrivals on these shores, one of the most interesting is the Princess Kaiulani, who came with her father from England, her ultimate destination being Honolulu. The princess is the daughter of Princess Miriam Likeliki, of Hawaii, and niece of ex-Queen Liliuokalani. Her father, Mr. A. S. Cleghorn, is the English husband of the Hawaiian princess. It is understood that Princess Kaiulani, who has just completed her education abroad, and attained her majority, comes here at this time for the purpose of asserting her claim to the Hawaiian throne. She and her friends believe that the annexation plans are likely to fail, and with this expectation they are resolved to be on hand to take advantage of any change of public sentiment in favor of the restoration of the monarchy. She will visit Washington to protest to our government against annexation, and will then proceed to Hawaii and await events. As the latest news from Hawaii is distinctly favorable to annexation, the plans of the royalists are not likely to succeed.

Apart from her monarchical aspirations—which, in all probability, will never be realized—the princess is a very charming young woman. She was born in 1875, and received the full name of Victoria Kaiulani. She was named by Queen Liliuokalani as heir-apparent in 1891, and, as the queen abdicated two years later, the monarchists claim that Kaiulani is now fairly entitled to the throne. She left Hawaii when a girl of fourteen to be educated abroad, and she now returns a full and graceful Hawaiian lady, a fine musician, and possessing many other accomplishments that must make her widely popular in her own land and among her own people.

THE SUNDAY SCHOOL

PAUL IN ROME.

Sunday School Lesson for Nov. 14. Acts 28: 17-31. Golden Text, Rom. 1: 16.

BY MRS. M. BAXTER.

ONE of the wrongs and persecutions which Paul had suffered at the hands of the Jews had abated his love for his own people. It was always his "heart's desire and prayer to God for Israel . . . that they might be saved" (Rom. 10: 1). The love of God which was shed abroad in his heart by the Holy Ghost which was given unto him (Rom. 5: 5), was in the power of that endless life which was the very being of his inner man, and no wrongs received from those he loved with this love of God could dull or change it. "Both he that sanctifieth and they that are sanctified are all of one" (Heb. 2: 11): he was partaker of the same life with him who loves his enemies, and who, while we were yet sinners, died for us.

Paul had been only three days in Rome before he called together the chief of the Jews. He had previously, as we have seen, known from the Lord that he had a ministry to the church in Rome, but his heart yearned after his Jewish brethren, and he sought if by any means to save some (1. Cor. 19: 22). Just as, when he was brought before Agrippa, he had made use of his own circumstances to seek the soul of the king, so now, with the Roman Jews, he makes use of his position as a prisoner in Rome to draw their attention to the truth for which he was suffering. How clearly we can see, in this, the absolute independence of this man of all personal considerations! He sought no man's intervention to obtain his freedom or to establish his innocence, but he sought to fall into the plan of God, which gave him the advantage of his peculiar position as a prisoner with no indictment lodged against him, to open the great and burning question of the claims of Jesus of Nazareth. Oh to be thus faithful to our God in all and in every circumstance!

When the Jews were come together, Paul addressed them, saying: "Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause, therefore, have I called for you, to see you and to speak with you, because, for the hope of Israel, I am bound with this chain." This was the point, this the burden which lay upon his heart. For this "hope of Israel" he had suffered the loss of all things, and willingly took upon him the opprobrium of being associated with Him whose reputation was that of an executed malefactor; and this he had learned to make his glory (Gal. 6: 14). Only anointed eyes can see glory in such shame. No human reasoning can understand it; it comes of the revelation of the Holy Ghost.

The answer of the Jews was: "We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee." Wonderfully God had prepared the way, that nothing personal should stand in the way of Paul's declaring the truth as it is in Jesus to his fellow-countrymen. They continued: "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that it is everywhere spoken against." O how like this is to the way in which the truth of God is met in the present day! What thou thinkest! What is your opinion? This is what men want to know, and many are irritated and angry when you say "It is not a matter of opinion, but of what God has said."

And, again, this sect is everywhere spoken against—unpopular. Oh, how men fear to be unpopular, to be found not going with the stream! Almost anything rather than this the world would have. Oh, what miserable bondage it is to be enslaved to what men think and what men say! What thou thinkest! As though the truth of God might be patronized by the opinion of man! How men dread what is spoken against! And yet he whose name we, as Christians, bear, was "despised and rejected of men," "a sign which shall be spoken against" (Luke 2: 34). We cannot really take our place at the cross as crucified with Christ without seeing that it is as much our vocation as our Lord's to be spoken against. When it is a real thing with us to know that we please God, and his law is written in our hearts, then we can afford to be spoken against by man, and instead of any hurt feeling, we can indeed glory in the cross which links us with our Lord. One of the dangers of the present day is that so little of the religion is real enough to be spoken against!

The Jews appointed Paul a day, not an hour; for engagements in those days did not crowd and overlap as they do in this age of hurry. It was a whole day which was given to this weighty subject for a Jew—the hope of Israel. "Many came to him in his lodging, to whom he expounded;" and yet more, "he testified the kingdom of God." Exposition and personal testimony, when the one is Scriptural and the other is fresh and genuine, must produce their fruits. Much true preaching is void of fruit, because the preacher either cannot or does not testify: "This I know, for I have myself gone through it." And again, much testimony loses its force because it is not founded upon the Word of God.

Paul persuaded them concerning Jesus, both out of the law of Moses and out of the prophets. Taking up the Scripture which they knew best, he began with the law of Moses, the early promises of the Messiah in Genesis, the Passover Lamb of Exodus, the manna, the smitten rock, etc., the tabernacle, the High Priest, the altar, the candlestick, the shew-bread; then the sacrifices in Leviticus, the amplification of much in Numbers and Deuteronomy, the prophecies of Balaam and of Moses; then in the Prophets, the suffering Messiah of the Messianic Psalms and of Isa. 5: 3, the prophecies of Zechariah and of Micah—all so exactly fulfilled in the life of Jesus, must have wonderfully opened the eyes of the teachable and unprejudiced amongst them. So full was Paul of his subject that, with untiring zeal, he went on from morning till evening. Like his Master, the Word of God was life to him; he lived in it. And his listeners remained.

"Some believed the things which were spoken, and some believed not." None could remain neutral. The light shone upon them; they could never again be as though the Scripture had not been thus opened to them. Either from the region of mere opinions outside of themselves, they must pass into the region of very definitely accepting this Saviour who had been announced to them, or they must as definitely reject him, but no longer in ignorance.

Wherever Paul went he was a disturber of the peace—the peace of death, which reigns among the unconverted. His Lord "came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law" (Matt. 10. 35). He came to make it impossible for the saved and the unsaved—those who are new creatures in Christ Jesus and those who are living in the flesh—to agree. And Paul followed in his footsteps by the very nature of things. His hearers "agreed not among themselves." But before they departed Paul gave them a solemn warning. "Well spake the Holy Ghost by Esaias, the prophet, unto our fathers, saying: Go unto this people and say, Hearing ye shall hear, and shall not (R. V., in no wise) understand; and seeing ye shall see and not (R. V., in no wise) perceive, for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and I should heal them."

TRADITIONAL PRISON IN WHICH PAUL LIVED IN ROME.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

LONG-CONTINUED and persistent ill-treatment could not alienate Paul from his people. As we have seen, wheresoever he went, it was to the Jews that he first addressed himself. A less hopeful, or a more resentful man, would not have wasted his efforts upon a people who, not only rejected his message, but raged against him for delivering it. But he maintained his habit to the last. "To the Jew first," was his rule. Being a prisoner, Paul could not, in Rome, go to them in their synagogues, as he had done elsewhere, but he sent for them three days after his arrival, and spoke to them in conciliatory fashion. He did not wish them to think that he was there in the character of an accuser of his people. He wanted them to understand that he had merely appealed to Cæsar in his own defence. His desire to stand well with his own people is pathetic. It was hopeless, but he cherished it to the last. He was, in his own eyes, no renegade Jew, but a man whose misfortunes had come upon him because of his more enlightened understanding of Jewish hopes. They found him handcuffed to a soldier, but they must not on that account regard him as a criminal. It was through cherishing "the hope of Israel," that he had been made a prisoner. But his visitors understood the situation. Although Paul, at this stage, appears to have said nothing about Christ, and, although no denunciation of him had come from Jerusalem to the Jews in Rome, they knew that he belonged to the hated sect. It may be doubted whether they were as ignorant of Christianity as their answer implied. A church so important as to call forth the letter Paul had written to it three years before, could not have existed in Rome without the Jews of the city becoming acquainted with its principles. But they were willing to hear Paul's version of the faith, and came to his lodging by appointment for the purpose. Some very decided opposition, not reported in the Acts, must have developed at the interview, otherwise Paul would not have uttered the words recorded, which could have had no effect but to exasperate them. There was nothing he could have said that would be more offensive to Jewish ears, and we infer that he must have received strong provocation to have thus addressed them. The abrupt close of the book is mysterious. Even if the two years mentioned as elapsing while Paul waited for a trial were uneventful, we should have expected that the historian would have re[corded] the issue of the trial. But Luk[e] have been suddenly called away, [or] been sent away on some errand b[y] before his trial, and have closed h[is] with the events as far as he knew t[o] the time. The opinion that he w[as] quitted is general, though not unan[i]mous. During these two years he is believed to have written the letters to Philem[on], the Colossians, the Ephesians a[nd] Philippians, which are preserved [in] New Testament.

They will hear it. A mission[ary] turning home to recover his health [after] service in a heathen land was to p[reach] a fashionable church, and a collect[ion] missions was to be taken up. A [large] congregation gathered, expecting [to] would describe heathen customs a[nd] stories of the strange people among [whom] he had been laboring. He could [not] conscientiously do this when he saw [before] him a throng of frivolous and ob[livious] unconverted people. He preach[ed] earnest Gospel sermon, urging t[hem] trust in Christ for the salvation [of] souls. The gentleman at whose h[ouse] was staying, said to him after the s[ervice]: "Our people were disappointed [with] sermon. They are accustomed t[o] style of preaching from our own p[ulpits]. They expected something differe[nt] you." The missionary replied: "I ha[ve] but one message, and it is the m[essage] they need to hear above all things. [If] they were disappointed and I have e[rred] in other churches. I cann[ot] it; I shall soon be going [back] my field and I am glad of i[t]. The people there will listen [to] cept it. These people a[lso] need it just as badly, but [if] reject it, I will take it [to] heathen."

No man forbidding him. [Luke] lays stress on the fact th[at] Paul was permitted to preach [and] still a prisoner, as if it [were] usual and something th[at] not expect. There is no [law] nor any other authority re[quired] forbid a minister preach[ing] Gospel, but sometimes a [law] is made to prevent a [man] preaching unpalatable tru[th]. story, recently published [in] is vouched for as true in th[e] facts, tells the results of [a] scientious clergyman's e[x]ence. He accepted the p[ost] of a church in a large m[anu]turing city, and was very [use]ful. The church filled ar[ound] crease of salary was voted [him] the end of the first year. [Some] afterwards he was called to see a [sick] man in a poor street some distance [from] church. She was evidently dying, an[d] as her visitor learned, from the ill-[usage] her husband, who had beaten and [kicked] her in a drunken frenzy. "He is [a good] husband," she said, "when he is [sober] but he cannot resist the drink. Why [do] people allowed to make and sell [that] that ruins men?" The minister [did] the fact. The woman went on: "[There] are brewers and distillers and [public]keepers in your church, and I sent [you] to beg you to tell them of the [sin] they are doing, and get them to [stop]. The clergyman's sermon on the next [Sun]day morning was a sermon on the [respon]sibility of Christians for the [ele]ction their business. Remonstrances and [re]reached him all that week. A [second] mon of similar tenor brought matters [to a] head. He was bluntly told he [must] silent on that subject, or quit his [pulpit].

Their eyes they have closed. [An] man was astonished in visiting a [sick] who had regularly attended his [min]to find him so ignorant of the truth [of the] Gospel. To one of the sick man's [ques]tions he answered: "I have often [preached] on the subject, and I remember [that] at least one occasion you were [present]. "Ah, sir," said his hearer, "my body [was] present, but my mind was far [away]. It has been my habit for years, [as] soon as you began to preach, to [review] the events of the past week and [arrange] the plans for the next week's [business]. Many a profitable business scheme [has] I thought out to the minutest [detail] fore you finished your sermon. I [did not] hear a word you said beyond the [first] ical hearing, which carried no [further] the mind. Now I am dying in [ignorance] of the truth that might save my [soul]

INDIA'S LITTLE ONES.

How the Problem of the Orphan Waifs Now Being Housed and Fed with Our Famine Fund is Pressing on the Hearts of the Missionaries.

ZENANA MISSION HOSPITAL, BAREILLY.

FROM E. S. Hume, of Bombay, the Secretary of THE CHRISTIAN HERALD Famine Relief Committee we have just received a report of a second meeting of the committee to apportion in response to the appeals of the ...sionaries. Dr. Hume writes: "Words ...t express the gratitude manifested on ...es by those who have shared in the ...lid contributions which you have ...s in our time of distress. I am pre... a full report which will shortly be ...you, showing how the money has bee... applied. It was agreed that a re... should be sent to Dr. Klopsch beg... him to present to the readers of his ...l the situation of the orphans who ...been received at the various mission ...ns and for whose support little if any ...sion has yet been made."

...ppears that the missionaries are in ...curity about these orphans. Having ...ir hands the funds supplied by the ...rs of this journal, they could not re... to give shelter to the poor little boys ...irls whose parents had perished and ...unless received into the missions, ...die by hundreds by the roadside ...mon humanity forbade the doors ...shut against them while money was ...d for present needs. The mission... received them, trusting that, as in the ...s of Mr. George Muller, of Bristol, ...would come in for their future sup... as they were required. The problem ...r future has now become a pressing ...e The missionaries cannot turn them ...t the homes and the schools without ...responsibility, but it will need a ...sum to support and educate them ...ey are able to earn a livelihood for ...elves. It is hoped that there are ...at Christians in this country who would ...eo undertake the support of one or ...orphans and to be put in personal ...unication with them through the ...sionaries in whose charge they are. By ...s an the work would not press heavily ...ny, and the interest already aroused ...poor waifs would be perpetuated. ...r five hundred orphans have been ...ed by Rev. Dennis Osborne, who ...st year Presiding Elder of the Alla... District. Mr. Osborne writes, ...date of September 25: "I was ...ferred at the beginning of this year ...work in Western India, and am ...w residing Elder of the Bombay Dis... Although an agent of the M. E. ...nary Society, I am a native of ... First of all, let me thank you ...ll my heart and soul, for your noble, ...lf posed work of Christian beneficence ...suffering land; and let me add my ...congratulations to that of hun... on the signal success which has ...ed your efforts. Your timely and ...exertions have, indeed, through the ...g of God, been the means of sav... alleviating the keenest distress, ... affording the opportunity of Chris... aining and instruction to thousands. ...e of India's sons, let me thank you ...ly for this help, so kindly conceived, ...ably carried out.

"I need hardly tell you that from the first indication of scarcity in the land, I made the condition of the suffering people my special and thoughtful study. I have visited them in their houses and in their villages, and have enjoyed rare opportunities of becoming acquainted with their wants and woes. **I have seen a mother trying to destroy her child in the frenzy of starvation.** I have seen acts of cruelty and violence beyond description urged by sheer want: I have been to regions where it was reported mothers were devouring their own children to satisfy the maddening cravings of hunger! Praise God I have been privileged to carry relief to many, to save not a few from actual death, and to gather hundreds of hopeless waifs—boys and girls—from want and vice into asylums of Christian training and instruction. Both in the Allahabad District last year and in Western India this year, this has been my special study and prayerful duty.

"After much prayer, however, I am led to ask you for a special grant for the great work devolving on me personally in Western India. Here are starving people to be fed, naked people to be clothed, waifs of both sexes to be gathered in and cared for. In Telegaou, twenty miles from here, I have established a famine orphanage for girls, and a similar orphanage for boys here in Poona, under the supervision of Rev. W. W. Bruere. In Bombay, under the care of the ladies of the W. F. M. Society, nearly two hundred famine girls are being cared for, making a total of over five hundred now, with others coming in almost daily. For these we need not only food and care, but clothing, house accommodation and other necessaries. In addition to these the starving poor have to be fed and clothed, and many of them to be cared for at almost every city and station. So in the name of these needy ones, and of the great Succorer of the poor, I ask you for this special gift, for which I shall be ready to account to you.

"It is with much prayer and with earnest expectation that I send this appeal. I believe it will not be in vain: and may I very specially beg the favor of a very early response."

It is a matter for thankfulness that the missionaries at this time have still in hand funds for the relief of the starving. The situation at the present time, while the hopes of harvest are bright, is one of extreme need. The *Bombay Guardian*, which has worked heroically throughout the famine to gather funds for the relief of the starving, publishes in its latest issue the following from one of its correspondents: "We are still blessed with daily showers at Seroncha [in the famine belt], and if rain or the hope of harvest could feed the people my relief work could be closed at once, but it will need to go on into December. I am so thankful that I need not turn away the poor creatures who come to me, most of whom are women." Another correspondent of the same journal writes:

"So general have been the rains that an impression is growing that distress is rapidly coming to an end. I have no hesitation in saying that distress is not yet very materially lessening. Efforts are being made to make it more difficult to get into poor-houses, and a desire is manifest to close them. But thousands are in such a condition that they cannot work, and those who can are not able to get enough to feed a family with.

"In one railway station where there is a large poorhouse, the 'chucklers' go around the town every morning to gather up the dead. This morning **A Bullock Cartload of Dead Bodies,** I suppose about twenty, were picked up, piled on the cart like dead hogs, and taken away somewhere. From other points up the line an eye-witness, perfectly trustworthy, reports scenes too harrowing to pen.

"In the last three or four days the distress seems on the increase here. I cannot see how the condition can improve much for three or four months yet for multitudes. Crops are growing. But when they come, how will these multitudes, without money or strength, get a share of them? I doubt not that thousands will perish with hunger between this and December 31st.

"It is no time for philanthropists and Christians either to stay their hands or cease to pray. The God of all the earth still speaks, and will make himself heard even by 'the evil arrows of famine.'"

TYPICAL FRUIT VENDER.

A RURAL BULLOCK CART IN INDIA.

Rev. Rutonji Nowroji, of the C. M. S., Aurangabad, writes: "I have a large number of Christians in this mission who have experienced much distress owing to the famine, and although I am doing my best for them, their want is but hardly supplied. I have, besides, opened out some relief work, but have too often to refuse applicants for want of funds. If you can assist me as you have been assisting so many missionaries, I shall feel much obliged."

Dr. T. S. Johnson, of the M. E. Mission, Jabalpur, writes: "Though the prospects for good crops are bright, the suffering all around us is increasing at present. We are paying daily more than three hundred persons; giving free meals daily to about two hundred, mostly children; have more than two hundred orphans, and are helping many helpless ones in their homes. If you can give us any further aid from your fund, we shall be very grateful indeed."

A NOBLE GIVER.

The New Vice-President of the American Board a Munificent Christian Merchant.

LAST week, a portrait appeared in this journal of Dr. Charles M. Lamson, of Hartford, Conn., whom the American Board of Commissioners of Foreign Missions, has just elected President. As Mr. Blatchford, of Chicago, who has long served the Boards as Vice-President followed the example of Dr. Storrs, in asking to be relieved, it was necessary to find a new man for the office. We are enabled this week to publish the portrait of the well-known Christian merchant, who has accepted the position.

D. WILLIS JAMES.

Mr. D. Willis James is a member of the firm of Phelps, Dodge & Company, of New York, and a son-in-law of the late Mr. William E. Dodge, who formerly filled the same office in the American Board. Mr. James is a member and an officer of Dr. Charles H. Parkhurst's church, in New York, but he is no stranger to the American Board. For many years past, he has regularly given five thousand dollars to the Board's treasury, and in some years a still larger amount. A few years ago, when a special emergency arose he increased his contribution to sixteen thousand dollars. Last year when the effort was made to wipe out the Board's debt, Mr. James was a leader in the movement, if not the prime originator of it. He generously offered to give in addition to his regular subscription of five thousand dollars, an additional sum of twenty-five thousand, to which Mrs. James added a thousand on her personal account, thus making a total of thirty-one thousand dollars contributed to the Board by the family in one year.

Mr. James has been a lifelong friend of the missionary cause. At the time of his birth, his parents were residing in England and for some years afterward they visited that country frequently. Mr. James remembers that when eight years old, he accompanied his mother to London to attend the anniversary of the London Missionary Society. There he had the privilege of listening to the veteran missionary, Robert Moffatt, whose labors in Africa have given his name an immortality of glory. John Williams spoke at the same meeting on the eve of his return to his labors in the South Seas, where soon afterward he received the crown of martyrdom on the island of Erromanga. The boy never forgot the inspiring words of those and other missionaries at that meeting, and he has retained ever since the interest then aroused in the missionary cause. The choice of the American Board is, therefore, a singularly happy one and is approved and endorsed by all the churches.

Referring to the election of Mr. James, the *Congregationalist* says: "The churches are fortunate in the one who has been selected to labor side by side with Dr. Lamson. Mr. James is, as we think every one who knows him will admit, an extraordinary man, gifted with great business abilities, yet his spiritual life is as simple and as real as that of a child. The missionary instinct was born and bred in him. He will grace the vice-presidency as his noble kinsman, William E. Dodge, did."

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

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Armenia's New Danger.

IF there is the slightest grain of truth in the news from Constantinople, that the Sultan is endeavoring to force the withdrawal of the American missionaries from Asia Minor, it is to be hoped that every energy of our government will be aroused to instant action against it. Armenia—it is geographically known as Anatolia—has been for many years the special field of the missionaries of the American Board. There they have labored faithfully and long, and their influence, notwithstanding all that has been said against them, has been excellent. Large schools and colleges have been built and many other minor institutions of learning have been put in operation. Education and Christianity through these means have been spread abroad throughout Asia Minor, taking the place of dense ignorance, practical slavery and a semi-heathen worship—the outcome of centuries of the blighting Turkish rule. It would be impossible to tell all the good that has been accomplished by our consecrated missionaries and the institutions they have reared and the work they have conducted at Harpoot, Sivas, Cesarea, Oorfa, Aintab and other cities, to say nothing of the magnificent educational work conducted for many years at Robert College,—a work whose benefits have been shared impartially by Turk, Armenian and Greek.

Turkey's latest effort to accomplish the expulsion of the American missionaries by means of diplomacy, after a successful campaign against a weak Christian nation, is a much more serious menace than appears on the surface. It will mean the renewal of the relentless persecution of the Armenians, following the removal of their only protectors. It will mean the cruel surrender to the Moslems of several thousand Armenian children, orphaned by the Turkish troops and the fanatical mobs in the frightful massacres of two years ago, and who have been in the care of the missionaries ever since. Turkey slaughtered many helpless orphans, and left many others to starve. Our missionaries rescued and sheltered them, and placed them in schools and homes. For nearly two years past, a large number of these helpless little orphans have been supported by the money generously contributed by thousands of American readers through THE CHRISTIAN HERALD, and are being trained and educated by our good missionaries at Oorfa for useful Christian lives. Shall we consent to the surrender of these little ones—our sacred, immortal charges—to the brutal lust of the Moslems, who will compel them to become apostates from Christianity and to embrace Islam, and wholly ruin their innocent lives?

We believe that our government, through the proper channel and at the proper time, will demonstrate its ability to maintain the rights of its own subjects in Turkey, and will place itself so emphatically on record as opposed to the surrender of the Armenian orphans that Turkey will not persist in the attempt to carry out its long-cherished scheme of driving away the shepherds and making spoil of the defenceless flock.

Kindness to Newsboys.

THERE is no class of persons, juvenile or adult, in our communities who earn their living more honestly than the boys who sell newspapers. Many of these boys are merchants for both morning and evening journals. At work at four o'clock in the morning, and at half-past three in the morning, by unnatural vigilance wakening themselves, or pulled out sometimes by rough hands. In the dawn of the day standing before the folding rooms of the great newspaper offices, taking the wet, damp sheets over their arms and against their chests, already shivering with the cold. Around the bleak ferries and up and down the streets on stormy days, singing as merrily as though it were a Christmas carol; making a half cent on each paper, some of them working fourteen hours for fifty cents! Nine thousand of these newsboys applied for aid at the Newsboys' Lodging House, in New York City, in one year. About one thousand of these boys laid up in the savings bank connected with that institution more than three thousand dollars. But still this great army marches on—hungry, cold, sick—toward an early grave. God pity them! They are immortals, struggling for bread. Many of these newsboys are not only earning their own livelihood, but are supporting a sick mother or invalid father. When you can afford it, buy their wares, and do not begrudge them the money.

Perils of Invention.

IF the Patent Office Reports could tell the whole truth, they would describe an amount of disappointment and lunacy positively terrific. Americans are proverbially inventors. Every Yankee is born with a machine-shop in his head. At five years of age, he begins to whittle, and by the manner in which he does this, you may form a very correct idea as to what will be his mechanical success. If he keep a sharp knife, and whittle the sticks down to a needle's point, you may know that he will be a smooth, graceful mechanic, and he will be sharp in his insight into all possibilities of machinery. But a disposition to invent has sometimes absorbed all the man, and made complete havoc of his intellect and his business. How many prosperous wheelwrights have ruined their business by the discovery of some new carriage-spring, that the world could never appreciate? What estates have been absorbed in the introduction of reaping-machines, and corn shellers, and drills, and plows, and hay-rakers, and coffee-mills, and churns, and washing-machines? Let this be known, the most useful and most successful discoveries have been those which have sprung to notice while in the regular discharge of every-day duty. Do not make a lifetime business of invention, but go into straightforward industries, keeping your eyes open, remembering that all around about the chemist's laboratory, and the mechanic's hammer, and the merchant's yardstick, there are constantly playing ten thousand wonders, some of which it may be your duty to launch upon the world's attention. Let us in all honorable ways, encourage those who, amid caricatures, and fatigue, and annoyance, are setting forth the new inventions of the day.

The Grapes We Can't Reach.

THE grapes we can't reach are not, as a general thing, sour grapes; and it is a despicable kind of philosophy that asserts them to be so. Why should we despise good things because we do not possess them? Cicero, indeed, says "that if we do not have wealth, there is nothing better and nobler than to despise it." But this assertion was artificial in the case of Cicero, and it is no nearer the truth now than it was two thousand years ago.

In fact, on the question of money this dictum appeals to us with great force; for though it may be true that some of the best things of life cannot be bought with money, it is equally true that there are other good things that nothing but money can buy. Therefore, to follow Cicero's advice and despise wealth if we have not got it, is to despise a great many excellent things; and not only that, it is to despise also the power of imparting these excellent things to other people. The golden grapes may be out of our reach, but we need not say the fruit is sour; rather, let us give thanks that others have been able to gather and press the rich vintage and to give graciously to the world of its wine of consolation.

In the same way, it has long been fashionable to assert a contempt for "the bubble reputation," whether sought on the battlefield or in the Senate, or forum, or study. But why despise one of the grandest moral forces in the universe? For when a man can get out of self to follow the fortunes of an idea, when he can fall in love with a cause, when he can fight for some public good, when he can forfeit life, if need be, for his conviction, the "reputation" that is sure to follow such abnegation and courage is not a "bubble"; it is a glorious fact—one through which the general level of humanity is raised and the whole world impelled forward.

I do not say that all persons who conscientiously use to their utmost ability the one or two talents they possess are not as happy as they can be. Thank God! life can be full in small measures. But if any man or woman has been given five or ten talents, I do say they have no right to keep them for their own delectation, falling back upon such cheap sentiments as the hollowness of fame and the "bubble reputation." Fame is not a bubble; it is a power whose beneficent achievements have done a great deal toward making this world a comfortable dwelling-place.

A great many high-sounding maxims in use at the present day have lost their application. There was a time, centuries ago, when the humiliations attending any upward climb were sufficient to deter a sensitive, honorable soul. But such days are forever past. Any one now bearing precious gifts for humanity finds the gates lifted up and a wide entrance ready for him. Men and women can make what mark they are able to make, and the world stands watching with sympathetic heart. They will not find its "reputation" a "bubble."

Another fine, windy theme of warning from "sour-grape" philosophers is the hollowness of friendship and the general insincerity of the world. They have "seen through" the world, they know all its falseness and worthlessness; and, as the world is far too busy to dispute their assertions or to defend itself, the superior discernment of this class of people is not brought to accurate accounting. As a matter of fact, however, people generally get just as much consideration from the world, and just as much fidelity from their friends, as they deserve. A friend may ask us to dinner, but not therefore should we expect that he share his purse with us. Community of taste and sentiment does not imply community of goods. But, for all this, friendship is not hollow, nor are the grapes of its hospitality sour.

I may notice here the prevalent opinion that there is no such friendship now in the world as there used to be. "There are no Davids and Jonathans now," say the unbelievers in humanity. Very true, for David and Jonathan did not belong to the nineteenth century. To keep up such a friendship, we require, not a spare hour now and then, but an amount of certain and continuous leisure. There are still great friendships among boys at school and young men in college, for they have a large amount of steady leisure; and this is necessary to signal friendship. When we have more time, we shall have more and stronger friendships.

The vanity of life, the deceitfulness of women, the falseness of love, the impossibility of happiness, the passing away of all that is lovely and of good report, are old, old, old texts of complaint. Men and women talk about them until they feel ever so much better than the rest of the world; and such talk enables them to look down with proper contempt upon the hypocrisies of society—that is, of their next-door neighbors and near acquaintances—and fosters a comfortable, but dangerous, self-esteem. The world, upon the whole, is a good world to those who try to be good and to do good, and every year it is growing better. During the last fifty years, how much it has grown! How sympathetic, how charitable, how evangelizing it has become! Yes, indeed, if we choose to do so, we shall meet with far more good hearts than bad ones, and the topmost grapes are not sour.

Amelia E. Barr

BRIEF NOTES.

By a recent decree of the King of Aby[ssinia], all the members of the Swedish mission hav[e been] expelled from his dominions.

A Bible with white celluloid covers [which] can be washed and disinfected has been m[ade] tured for the use of witnesses in the courts [of jus]tice in England.

The Rev. J. Hudson Taylor's many [friends] in this country will rejoice to learn that his [health] has greatly improved, and he is hoping to [be at] work again soon.

The English National Council of [the] Men's Christian Associations has decided t[o send] a worker to Egypt and Palestine in the [early] months of 1898, to promote work in behalf of [young] men in various important cities in those cou[ntries].

The closing services in Dr. Munhall's [meetings] at Ottumwa, Iowa, were the scenes of wo[nderful] outpouring of the Spirit. Dr. Munhall gav[e the] cluding address to the new converts, urgin[g them] solemnly and earnestly to be true to their [first] consecration.

Successful revival services have bee[n held] at Hammonton, N. J. recently by Evangel[ist Wil]liam E. Geil. Several churches united [in the] work. Not only did the people of the town [come] to the meetings, but large numbers came fr[om] adjacent villages.

There are now upward of one th[ousand] schools of various descriptions for natives i[n India] under foreigners. They range from the [kinder]day-school up to high-schools and colleg[es], that great empire there are no schools for g[irls] cept those founded by the missionaries.

The women of the Methodist Ep[iscopal] Church, South, have 46 representatives in [India], Brazil, Mexico, and among the Indians o[f Indian Ter]homa; 116 assistant teachers and helpers, [all] women, 12 boarding-schools, 46 day-school[s and] hospitals. Their gifts last year reached $8[0,000].

An effort to raise the sum sufficien[t to re]lieve the Foreign Missionary Society of the [Methodist] dist Episcopal Church of its debt, is prop[osed by] Mr. Harry E. Buckingham, of Baltimore, [who] offers to be one of a thousand persons to g[ive one] hundred dollars each, providing the whole [amount] is raised.

The protests of the Temperance ref[orm party] of Liverpool, England, against the pro[posal to] elect a brewer as Lord Mayor, appear to h[ave had] their good effect. Instead of a brewer, a [tried] lawyer has been accorded the honor. The s[elect]has been accounted a great tribute to [public] opinion.

The Advisory Committee of the [Young] Christian Endeavor Union is inaugurating [a] study institute at Clarendon Street Baptist [Church] to be held on Thursday evenings, commen[cing] tober 28. Its leader is to be Rev. James M[udge]. No charge is to be made for tuition, and [only] Bible and a note-book are required.

Three pastors of the Reformed Ch[urch of] France have recently offered themselves to [go] the murdered missionaries, Escande and [Vidal] in Madagascar. This sad event has n[ot been] without a quickening effect on the French [Protes]tant Church. In many quarters zeal is [awake] where it had scarcely been seen before.

At the Conference of Friends of th[e Indi]ans, at Lake Mohonk, it was stated that th[e Presb]yterians have spent during the last year [1,000] in school and church work. They have 75 c[hurches] with nearly 5,000 members; 87 ministers, [of whom] 52 are Indians. Of the 260,000 Indians in t[he coun]try, not more than 60,000 are in the Indian T[erritory].

A remarkable revival is reported fr[om Ire]land under the preaching of Mr. T. M. [Getty]. At Clonakilty, at Cork and at Palace A[sylum] people came together for weeks in large [numbers] notwithstanding the busy harvest season; [many] they had to come long distances. Some [of the] people walked twelve miles to be present. [Whole] families have shared in the blessing, and a [wave] quickening is being felt over large sections of the country.

The Moravian brethren are propo[sing to] establish a new station on Makkovik B[ay, La]rador, the very place where, in 1752, Eberh[ard] pioneer of the Labrador Mission, was mu[rdered] heathen Eskimaux. The bay is pronou[nced] best anchoring place in Labrador, and as [it is] the midst of the white and half-breed "[planters]" and right in the route of the thousand N[ewfound]land schooners, it is peculiarly eligible for [the] of the work.

An account of a sad state of things [among] the Chinese of San Francisco is given [by] *North American Review*. It states that [more] than 3,000 criminals—Chinese—live upon th[e] of female slave Chinese girls, who are sto[len] China and conveyed into America under [fa]tences. As many as 1,500 Chinese girls [are] napped and sold to Chinese houses of [ill] Against this fearful condition the Presbyte[rian] Methodist Episcopal missions are waging [a] but difficult fight.

Referring to evangelical work in [Utah], Superintendent Wishard of the Presbyteria[n] of Utah, says that the Methodist Church [has] church members in the Mormon field, [the] majority of whom are from Mormon famil[ies]. Presbyterian Church has 1,116 members, [with] a large proportion were formerly Mormo[ns]; says the combined forces of Protestantis[m] 5,101 members, many of whom were forme[r] bers of the Mormon Church.

The autumn convention of the Int[er-Semi]nary Missionary Alliance, Western Bra[nch] be held at the Lane Theological Seminary [in Cin]nati, Ohio, November 12 to 14. The ope[ning] sion will be on Friday afternoon, for orga[nization] and reports. On Friday evening the Alli[ance] be addressed by the Rev. John Henry [Barrows] D.D., of Chicago. On Saturday morning [and] ternoon there will be conferences and [other] addresses on the work of the Alliance and [the] dent Volunteer movement. Mr. Robert P. [Wilder] of India, will speak on Saturday evening [on] Crisis in India" and on Sunday on "[The Spirit] Filled Life." All seminaries included in th[e] ern Branch of the Inter-Seminary Mission [Alli]ance are earnestly requested to arrange it[s] for large delegations to this convention. [All] spondence should be addressed to Mr. I. [Dun]gan, corresponding secretary of the Stud[ent] ciety of Inquiry, Lane Theological Se[minary], Cincinnati, Ohio.

THE BIBLE AND THE NEWSPAPER

NASHVILLE'S TRIUMPH.

PILGRIMS from many cities have, during the past few weeks, been making their way in their corporate capacity to the great city in Tennessee to congratulate it on its centenary, and on the great Exposition with which it celebrates the event. The mayors and city councilmen of Chicago, Brooklyn and other cities have had a day set apart for their special reception, and Nashville has received their congratulations and done honor to her guests. She certainly deserves to be congratulated. In spite of overwhelming difficulties she has achieved a brilliant triumph. A distinguished visitor expresses the opinion of every intelligent visitor when he says: "It is a beautiful and wonderful Exposition from any point of view; architecturally, because of the dignity and artistic excellence of its many inspiring buildings; commercially, because of the marvellous collection of the State products now gathered in its grounds; and financially, because it was all paid for in cash the day its gates were opened." Its managers did not attempt to rival the huge undertaking of Chicago in the Columbian year, but it has a beauty and a modest dignity of its own that gratifies the eye and inspire admiration for its designers. Nothing could exceed the beauty its reproduction of the famous Parthenon. The Government Building with its instructive model the Woman's Building, a reproduction of Andrew Jackson's Hermitage, the Forestry Building containing specimens of all the trees growing in our forests, the Commercial Building with its endless variety of exports, and the Afro-American Building showing the achievements of the negro race—all these, which have been fully described by the correspondents of the daily press, make up an Exposition which the enterprising Southern States has a right to be proud. It has also one building which has a special significance in connection with the cordial receptions of the distinguished visitors. This is the History Building, where the relics of the great war remind the spectator of the better time which has come after the period of fratricidal strife. It will be a great day, which is welcomed to the world, when all nations will join in such celebrations and look back on war and bloodshed as things of the past.

They shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more (Micah 4: 3).

Verbal Cruelty.

A new ruling in divorce litigation was made by Justice Pryor in the New York Supreme Court last week. The applicant complained that her husband had called her vile and opprobrious names, and had made false and slanderous accusations against her. She admitted that he had never used physical violence, but it was contended by the husband's counsel that unless personal injury was done or such threats of injury were made as produced fear of such injury, the applicant was not entitled to relief. He quoted authorities in support of his contention, but Justice Pryor declined to be guided by them. In granting the wife's petition, he said that inhumanity may be evinced and cruelty inflicted by verbal outrage as well as by bodily abuse, and that fact was proved by human experience and should have judicial recognition. "If the instances of misbehavior, which had been proved had been casual and exceptional, they might claim some indulgence on the score of infirmity of temper, but, being persistent and characteristic, they stamp the conduct of the defendant toward the plaintiff with a uniform tenor of deliberate cruelty and inhumanity." Many a husband and wife could confirm the Justice's statement from their own experience. The suffering inflicted by the tongue is often worse than could be inflicted by the hand. The enemies the Psalmist most dreaded were those who used that weapon:

Who whet their tongue like a sword and have aimed their arrows, even bitter words (Psa. 64: 3).

His Skin or His Liberty.

A press dispatch to the New York *Sun*, from Chicago, describes a strange dilemma which now confronts a prisoner in the city jail. He is a tailor, who two weeks ago was mixed up in a quarrel with another man who works in the same shop. The men had been bickering all day, and one of them at last in a fit of ungovernable rage seized a bucket of boiling water and flung it over his shopmate, scalding him to a frightful extent. The injured man was taken to a hospital on Washington Boulevard, where for several days he hovered between life and death. The doctors showed him every attention, and were rewarded by seeing him gradually regain strength. But the wounds would not heal. A large surface on the patient's back was quite raw, and the doctors decided that the only way to recovery was by skin grafting. The suggestion has been made that the man who caused the injury furnish the cuticle needed for grafting. It will involve a painful operation, from which he is said to shrink, but he has been reminded that he is liable to a long term of imprisonment for his cruelty, which he may avoid by giving up his skin for the benefit of his victim. It is an opportunity of making a slight reparation which any man who felt real contrition would be glad to have. Such opportunities are not always afforded to the wrong-doer. Some Christians who have become converted late in life, suffer unavailing remorse as they think of irreparable mischief to others that they did in their early sinful life. This in many cases can never be undone, but the promise is given that if they labor for the conversion of souls, they shall have the joy of knowing that through them some have had their sins blotted out:

Let him know that he who converteth a sinner from the error of his way shall save a soul from death and shall cover a multitude of sins (James 5: 20).

A Millionaire and Knew It Not.

The end of a sad life is reported in the St. Louis journals. They describe the funeral, which took place a few days ago, of a man belonging to a wealthy old St. Louis family. He was fifty-five years of age, and had spent the last thirty-six years of his life in the St. Vincent's Asylum for the Insane. In the year 1861 he and an elder brother went out for a drive. They took a pair of high-mettled horses and for a short time enjoyed the drive; but something occurred that frightened the spirited animals and they bolted. The brothers were thrown out of their carriage and hurled against a stone wall. The mangled body of one of them was picked up and taken to his home. The other was still alive, but his head and back were fearfully injured. He was unconscious, and when he came out of his swoon he was a raving maniac. He was taken to St. Vincent's, in the hope that by skilful treatment his reason would be restored, but the years flew by without bringing any improvement in his condition. Property worth three million dollars was bequeathed to him, but he knew nothing of it, and a guardian managed it for him. He has been immured in the asylum for thirty-six long years, incapable of any rational thought or conversation, and as utterly ignorant of his wealth as if it did not exist. People who imagine that a large fortune is of itself sufficient to insure happiness might learn a lesson from such a life. Even the possessor of millions is dependent on God for the power to enjoy them. This fact is often forgotten, though instances of it were observed long ago:

A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity (Eccles. 6: 2).

Saved by Her Dog.

The heroic defence of a child by a Newfoundland dog is reported from Topeka, Kan. It appears that a farmer in Montgomery county had occasion recently to go into the Indian Territory to transact some business. His five-year-old child, who is his special pet, tearfully watched her father depart and mourned over his absence. As soon as she could elude her mother's vigilance she set out to follow him, having no conception of the distance of his destination. It was more than two hours before her absence caused any alarm. Then her mother anxiously sought her and sent all her help searching for her in various directions. At sunset, the neighbors, who had heard of the child's being lost, joined in the search, and followed all the paths for a long distance, but without avail. Night fell without the child being found. The mother was almost frenzied with terror. Not until the next morning was the child found. She had wandered nearly three miles from home, and being tired out had thrown herself on a bank to sleep. Near her was the Newfoundland dog belonging to the family watching over her slumbers. He was torn and bleeding, and by his side were the carcasses of two great wolves. The ground was torn up around the child and blood was spattered in all directions. The battle between the dog and the wolves had evidently been a furious one. It is not known whether the dog encountered both of his foes together or singly, but he had fought heroically in defence of his little mistress, as the carcasses of the dead beasts showed. The innocent little child was unhurt, and she and her heroic defender were taken home. The dog was so badly injured in his fight with the wolves that he died a few hours after reaching home. His owner mourns him bitterly, and has ordered a marble monument, which will be erected over the faithful animal's grave. We can understand how grateful he must feel, as he remembers that he owes his darling's life to the dog who died for her. But it is strange that while such self-sacrifice wins general admiration, so few people are moved by the story of him who when the whole human race was in danger from its malignant and treacherous enemy, came to earth to do battle in its defence and laid down his life, to save sinful men from eternal death:

Greater love hath no man than this, that a man lay down his life for his friends (John 15: 13).

A Strange Clue.

A notable triumph of detective work is reported by the *Journal* of Detroit, Mich. It was a case that seemed almost hopeless when the detectives were called in. The manager of a company had disappeared with all the available assets of the concern. It was evident that he had laid his plans skilfully and had chosen his time for absconding with the view of taking the largest possible amount of money. Careful search of his effects failed to disclose any trace by which he could be followed and compelled to disgorge. One of the detectives, however, in searching a private desk belonging to the defaulter, found a library ticket, showing that he had for some months past been getting books from a certain public library. To an ordinary mind the library ticket would not have appeared of any importance, but the detective thought it might furnish the clue that was being sought. Going to the public library he obtained a list of the books that the defaulter had borrowed from the library. They all related to Nicaragua and other Central American countries. "That is where he is going," said the detective. A telegram fully describing the missing man was at once sent to the police of New Orleans instructing them to watch the steamers leaving that port for Central America. The next day, he was arrested at the office of a Steamship Company in New Orleans where he went to buy a ticket for Nicaragua. Thus the detective's reasoning was justified by the result. He assumed that he would want to know all he could learn about the place he hoped to reach and the best way of getting there, and therefore it would be well to find out the character of his recent reading. It is a pity that the same rule does not more frequently apply to people who hope to go to heaven when they die. More of them would enter there if they read more about it in the revelation God has given.

These are the statutes and judgments which ye shall observe to do in the land which the Lord God giveth thee to possess it all the days that ye live upon the earth (Deut. 12: 1).

A Miser's Hoard.

An eccentric woman died last week in Boston, Mass. Her home was in the South End and was of the poorest kind. She had no children, and her husband died several years ago. Her poverty appeared to be extreme. Her neighbors pitied her destitute condition, and for some time have been accustomed to send her food and clothing. She was always grateful for their help, but seemed most gratified when their aid took the form of money. In her last illness one and another waited upon her and saw that a doctor attended her. After her death various sums of money were found hidden about her house. Finally a careful search was made. Then a large hoard was discovered. It was hidden in the seats of chairs, in chests with false bottoms, and in recesses hollowed out of the walls. Over $60,000 in all has been discovered. The strangest feature of the affair is that she left no will, and that a host of nephews and nieces from five States have come to make a claim for a share of the old lady's savings. Inexplicable as her life was, it is not unprecedented. The preacher thousands of years ago saw such people:

There is one that is alone, and he hath not a second; yea, he hath neither son nor brother; yet is there no end of all his labor, neither are his eyes satisfied with riches. "Neither," saith he, "for whom do I labor and bereave my soul of good" (Eccles. 4: 8).

ADMINISTRATION BUILDING AND PAVILION OF COMMERCE AT THE NASHVILLE EXPOSITION.

THE FAMILY AND HOME CIRCLE

Home Life in Persia.

Dr. Yoseph's Work Among Her Benighted Countrywomen—How the Nomads Live —A Persian Village.

MANY readers of THE CHRISTIAN HERALD are warmly interested in the work of our medical missionary in Persia, Hannah G. Yoseph, whose entertaining and instructive letters have frequently appeared in these columns. Dr. Yoseph, since leaving the United States last fall for her native land, after an eight years' absence, has traveled much at home among the Nestorians, the Kurds and others, and her letters are always brimful of interest, especially to women and children. Her kindly, sympathetic nature and her skill as a physician have already won her a host of influential friends in Teheran, the capital, and in many cities, from Julfa, on the border, to the margin of Lake Van.

The photograph on this page, which has been forwarded by Dr. Yoseph, gives us a glimpse into the life of the wild nomads who dwell in tents. A certain proportion of Kurds spend their summers on the Kurdistan mountains, and, as the season advances, they gradually move down toward the plains of Mesopotamia, carrying their entire establishments and all their properties with them. These properties look poor. This wandering life seems hard, especially on the aged people and the little children, and also on the horse—the patient burden-bearer. But from a sanitary standpoint, this wandering life, with all its hardship and exposure, is better, perhaps, than that of a well-to-do Persian villager. Dr. Yoseph, after her residence here, is oppressed and heartsore over the dense ignorance, which, in her return to Persia, forces itself afresh upon her observation. The science of sanitation is an unknown tongue in Persia. The inhabitants know nothing of the simplest laws of hygiene and medication. In an educational and sanitary sense, the need of Persia is most urgent. Many who are interested in Dr. Yoseph's work have already communicated with her, through Dr. Cochran, the well-known American medical missionary whose headquarters are at Ooromiah.

Two-thirds of the Persian population live in villages, a few in tents, the rest in cities. The village home is a mud hut, one story high, of one room, in which the entire family dwell, cook, eat, sleep, and receive company. These huts are so crowded together that they present the appearance of a solid block. This arrangement is of itself sufficient explanation of the prevalence of many relentless diseases among them. They do not know how to keep well; they do not know what to do for their dear ones when sickness comes. The Persian mother in utter helplessness must watch her little one die, when a little timely Western wisdom might save it. The houses are crowded together so closely because Persia is infested by lawless bandits, who go forth to rob and kill. The guest, entering the village home, will do so without knocking, and his hosts, though surprised, will probably make him welcome, and offer a share of such poor refreshment as they have. His shoes are removed instead of his hat, that being the polite form in Persia, and he will sit cross-legged on the floor instead of taking a chair. The floor is mother earth, with straw mats laid thereon; there are no pictures, no newspapers, no books. A voice will seem to proceed from the wall, or the guest will observe that one of the holes in the ceiling is suddenly darkened as if it were closed. Close attention proves that the next door neighbor is retailing a bit of gossip through a hole in the wall, or that a man's head is stuck through the ceiling to discover who is in and what is going on. This is how news passes back and forth in the Persian village, and mural apertures take the place of the local column in the daily newspaper.

Home life among rich Persians in great cities is another thing. While luxurious, it is enervating to the last degree, and unsanitary in the extreme, and the rich Persian mother, dwelling in walled castles, amid rose-gardens where bulbuls sing, knows not what to do for her own ailing body, or that of her little babe.

A FAMILY OF PERSIAN NOMADS IN CAMP.

Cheerful People.

One of the most cheerful men we ever knew, says a pastor, writing in *The Sunday-School Magazine*, was a man of measure means and no health. He suffered the agonies of asthma almost the whole year round, and from year to year. His chief business was to get his breath. It would seem that if anything on earth would make one ill, captious, gloomy, this limited supply of breath would, and yet this man inspired others by his cheerful spirit. One of the most cheerful women whom we have ever known is one who, in the very bloom of a brilliant young womanhood was stricken down, and for thirty years has been almost as helpless as an infant. Yet time and again strong people have borne the cheer of that invalid's room back into the home circle and into the stubborn concerns of business life. We have often seen people of mettled spirit enduring genuine poverty with a lofty and unconquerable cheerfulness which millionaires would have been glad to buy with millions.

Take the Children to Church.

There is a growing neglect, in many families, with regard to the sending of the little ones to church. Many parents, who have no fear of injury to their children by their confinement in the day-schools several hours in the day for five consecutive days, are very much afraid that after a Saturday of recreation the children will be injured by two and a half hours in the Sunday School and sanctuary, and that despite the pleasing and restful variety in the services and an intermission between the school and church services. It is a melancholy sight for the grown people in going to church to meet streams of children and youth leaving the church for their homes. It is time for us to stop all foolishness on this line, and to give our best attention to the guidance of our children into the right habit so that we may help them in all things to make the best of their lives.

Housekeeping in Belgium.

In Belgium there is a system of housekeeping schools, which it might be well for other lands to adopt. They are conducted on the most practical principles. Young girls are taught housekeeping in all its branches. They are sent to market in town, and are expected to provide a dinner for six persons upon a limited sum, so that they are first required to get the best articles in vegetables and meats for a small cost. When they return they are taught to cook this dinner, and after they become proficient as to marketing and cooking they are allowed to order others and superintend the cooking. In this way, says a writer in *The Household Magazine*, they are gradually fitted for their duties as future housekeepers. This is the kind of instruction that the everyday girl needs who cannot tell good meat from bad, or fresh vegetables from stale ones. The students are also taught how to set a table, how to mend, how to sew; and they are required to attend lectures on hygiene, so that they may understand the simple chemical laws that naturally enough come into the notice of every housekeeper.

These young students are also taught how to take care of and to manage little children. A real baby is sent by its mother (usually a working-woman), who is only to glad to leave her child in the care of some one. The members of the class bathe it, dress and undress it, and are taught all the practical rules which should govern its diet and general healthfulness. There are also classes in dressmaking and in every useful thing that may render a household comfortable and healthful.

Helping the Weak.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.—WHITTIER.

A MORNING SONG.

HEAVENLY Father, I would l
Up and doing work for the
Knowing when my day is o'er,
Night comes, and I work no mo

Loving Saviour, dearest Friend,
Be thou with me to the end;
Keep me, with my toil and cares,
Keep me from the tempter's sna

Holy Spirit, heavenly Dove,
Fill my heart with thy pure lov
Gently lead me by the hand
To the blessed "Beulah Land."

Woodbridge, N. J. D

How a Kind Word Help

AS illustrating the power of k
word to help in the formation
character and the shapin of
life, the following incident, relate
writer in *The Ram's Horn*, is of i re
A certain minister believed tha ve
living human body contains a sc
he was sure that it was his duty
word to the soul before him. "
your name, my boy?" he asked c
"Tom, sir." "Well, Thomas,
noticed that boys with red hair, gr
nose, and a large number of frec s
ways get on well in the world, if y
to be good." No answer from T
the minister went to the meeting-h se

That night, the good man's l e
ceived an extra half peck of oats.
the minister went home the next n n
a change was noticed
He did not spill anyth
day, neither did he bre
thing. He kept out o
body's way, and a stra e
burned in the eyes t
been dull so long.
faithful at his work fo
weeks, and then he
the minister's kitche a
stable were too small
him.

"The good man s
boys with red hair, gr
nose and a large nu er
freckles always get on el
the world, if they tr o
good," was the plank
poor Tom lashed him
before he plunged in w
seemed to him to be gr
sea—the city. He ha m
desires, but the most re
one of them all was
might be a good boy
loved him, and guided i
a church where the os
was preached in its si
and Tom laid hold, l
of the righteousness Je
Christ. He has grow ic
his business and is on
most loved and hon
izens of his native tow

Children of Egypt.

Oldest of all lands d
most pitiful in its deca
has yet many homes, ar
ially among the poo
happiness dwells. If
ters an Egyptian village and n
keen enjoyment of the children
the sports and pastimes peculiar
age, the thought comes upper
the mind that childhood is th
happy golden time the whole wo
Dress does not specially troub
little Egyptians. Some boys run
barefooted, even in cold weat
many wear white cotton socks an
yellow slippers without any heels
slippers only come over the toe,
up and down with every step, but
way the boys manage to keep
their feet, and run just as fast as a
Many small boys wear white cott
embroidered with needlework; oth
white muslin wound around the he
the larger boys wear a red felt ca
long black tassel, which they ca
The older boys dress more gayly,
beautiful red or black sleeveless
embroidered in gold or silver.
white cotton gown, which is belte
waist by a bright silk sash. Oth
very loose, baggy trousers, made
or crimson woollen cloth, with
of the same, handsomely braide
makes a very becoming costum
little lads are taught, when very y
be extremely polite and make ma
and their courtesy is pleasant to

HELPFUL ANECDOTES

A Hero in a Railway Wreck.

ONE of the most appalling railroad accidents that has occurred in several years, took place on the New York Central Railroad, on Sunday ing. October 24th. The State Ex- es one of the heaviest and fastest r on the line, plunged headlong into e dson river, near the town of Garri- ns Nineteen persons perished either ro being crushed or drowned, and a r of others were injured. The d, at a certain point of the line, om beneath the swiftly moving and six coaches, three of them s, went over the embankment. e gine was totally submerged. Two cars floated off, after the crash. e majority of their occupants rescued, but the passengers in a day- and a combination-car, being al- wholly submerged, could not be d and so perished. Eight of the s were Chinamen on e way from Canada to en ork. Both engineer and n went down in their nd were never seen e plunge. There were thrilling escapes and deeds by the rescuing . The passengers in r coaches, few of whom e eart, exerted themselves h ng the wounded and ducting an almost hope- ss arch among the floating for any sufferer who ng have been overlooked. i tance of genuine hero- s related by one of the gers. With others, he as arching for the injured. e a man suddenly ap- before them, his face cut and torn, and his g covered with blood. e ame limping forward. was evident that one of gs had been crushed or less severely. The hetic passengers ad- c, and were about to him, when he waved ff, shouting, "Has any gged the other train?" e almost before they re- e what he meant, the t off up the track, his e ntorted with pain, but o of determined cour- e his eyes that was un- stable. He reckoned g of his own hurt: he ew that the other train en then thundering to- he wreck, and that a t's delay might cause s of many other precious lives. h his forethought and courage, the as flagged and a second accident erl.

. . . .

A Kiss That Saved Lives.

W n the late Dr. Cocker, subsequently Mhigan University, returned from the Sea Islands and described his nar- cape from the cannibals, his experi- e stead of deterring others from go- re, actually stimulated Christians rtake the work. Moved by love, der the guidance of the Holy Spirit, leyman and his wife decided to go missionaries to that very island. king on a merchant vessel, they led in inducing the captain to put en shore when none of the inhabitants re sible. What followed is thus de- , in the *Spirit of Missions:*

ng themselves on a box that con- ne all their earthly possessions, the d Christian family watched the ship e its white wings and disappear be- e horizon. When the savages, ac- m nied by their chief and his daugh- , ne on the scene, they felt the limbs t missionary, and evidently thought at him was material for a good din- r. he daughter ran her fingers through e g, silky hair of the lady, who, im- pelled by Christian love, drew the girl to her d imprinted a kiss upon her lips. That natural act won the heart of the daughter. For three days the debate on eating the unexpected guests went on, and at last was decided in the negative by the pleading of the chief's favorite child.

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An Ant's Heroism.

A remarkable incident in very humble life is described in the St. Louis *Globe-Democrat* by a correspondent who takes an interest in the habits of ants. Like the wise king, he acknowledges that he has learned lessons from the conduct of the little creatures, and is not too proud to follow the example they set.

Returning home one evening recently, he found that his gardener had dug a small trench around a maple tree, in order that it might hold water a sufficient time to permit the dirt around the roots to become thoroughly soaked. He took the garden hose and filled the trench with water. Sitting down near the place to rest, his attention was attracted to a group of ants on a clod of earth in the trench. There were about twenty of them, and they had evidently climbed on to the little mound at the first influx of the water. They did not appear to be aware of their danger at first, but a little fellow who was near the edge of the rising flood made a circuit of the mound, and, finding it to have become an island that was rapidly crumbling away, went to the group and apparently imparted the intelligence. Instantly there was wild excitement. They rushed hither and thither in a frantic effort to escape. They soon discovered that all ways of escape were cut off, and appeared to settle down in resignation to their fate.

The watcher took a small stick and laid it across the trench to the place where the ants were. They did not appear to understand that it would afford them a path to safety. But in a little while one of them crawled along the stick its entire length and over the grass on to the firm ground. Instantly, without a moment's hesitation, he retraced his steps to his companions. Then the smallest of the group accompanied the first to dry land. Both returned along the stick to the mound, and the work of rescue began. Why they did not all cross the bridge after the first two had made the experiment puzzled the watcher, but they did not. The pioneers conducted them across one at a time. Each, convoying one ant, went across and conducted its charge to a place of safety, then returned and took another over in the same way. The two pioneers traveled at a great rate and seemed desperately excited. At last the one remaining ant was conducted safely over, but one of the guides was still on the island, having returned to see if there were any more to be saved. By this time the island had almost melted away, and the end of the stick was under water. The ant, left alone, and apparently exhausted by his exertions in saving the others, looked around for some way of saving himself. He found none, and appeared to realize that he was doomed. He went to the highest part of the hillock and settled down to await the end. It seemed hard that he who had been so often on dry land and had saved so many should perish, but he seemed to have realized that all hope so far as he was concerned must be abandoned. But he did not die. The watcher, admiring his courage, took a longer stick and laid it across, and he hurried over it to the companions whom he had rescued.

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A Wife's Dilemma.

One summer Sunday evening a great crowd was pouring out of a Baptist church in the south-eastern section of London. The Rev. Archibald G. Brown, called affectionately "The Spurgeon of the East Side," had been preaching there, and people who seldom went to church had gone to hear the famous preacher. As his custom was, Mr. Brown stood near the door, shaking hands with the people as they filed out. Of one young man, a stranger to him, the pastor asked, as he grasped his hand, "How is it with you?" The young man looked at him earnestly and said: "I have been a great sinner, but, thank God, I have turned over a new leaf to-night. While you were preaching I prayed for the first time in many years, and I believe God heard me. I am trusting in Christ." "God bless you," said the pastor: "none who trust in him will ever be put to shame."

All the people seemed to have left the church, and Mr. Brown was going away, when he noticed a woman kneeling in one of the pews. He went to her, and bending down, said: "Well, friend, is it all right with you?" The woman raised a sad, tear-stained face and looked at him. "Do you not know me, Mr. Brown?" she asked. The pastor considered a moment and then asked, "Are you not Miss —?" "Yes," she replied: "I have had a great deal of trouble. I am married now. My husband is very much opposed to religion and is very bitter against churches and ministers, and I have given way to him. I have not been inside a church since I was married till to-night, but when I heard you were to preach here, I felt I must come. I wanted my husband to come, but he would not. Oh, Mr. Brown, have I to choose between my husband and my God?" The pastor tried to encourage her, and urged her to pray for her husband, and to lead him to Christ. "He knows the truth," she said, sorrowfully, "but he has turned against it and is very bitter." Mr. Brown bade her not despair. The Holy Spirit could break the hardest heart. "There is a man," he said, as he saw the young man to whom he had spoken, "who told me to-night that he had been a great sinner, but had prayed for the first time in many years during this service. What God has done for him he may do for your husband." The woman looked, as he spoke, toward the door where the young man was still waiting, as if desirous of speaking to the pastor again. "He," she cried, "he has been praying? Why, Mr. Brown, that is my husband." She almost flew down the aisle, and, throwing her arms around the young man's neck, kissed him in wild ecstasy. "Now," she cried, "let us go home and thank God!"

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The Stone Girl.

In a cavity on the side of a mountain overlooking the village of Georgetown, Colo., there is an upright rock bearing a striking resemblance to an Indian girl. A recent traveler, noticing the resemblance, spoke of it to his guide, who told him that a strange legend was associated with it, which his father had heard among the Indians. The story, as he told it, shows that the Indians had a belief in denunciation by natural objects such as was threatened by the Hebrew prophet who said: The stone shall cry out of the wall, Woe to him that buildeth a town with blood and stablisheth a city by iniquity!

The Indians say that early in this century a meeting was held on the plain where Georgetown now stands, to arrange terms of peace between the Indians of the mountains and the Indians of the plains, between whom there had long been war. But the Indians of the plains were treacherous, and when they had the Indians of the mountains on the plain, they slew them. Among the captives was a beautiful Indian maiden, the beloved daughter of the chief of the mountain tribe, who had accompanied her father to the meeting. She was ordered to marry her father's murderer, and she indignantly refused. The barbarous men gave her the choice of yielding to their command or being burned alive. The intrepid girl still refused to marry the man whose hands were stained with her father's blood. They drove a stake into the ground, and, fastening the maiden to it, burned her to death. As the last white wreath of ascending smoke from the cruel sacrifice curled around the summit of the mountain the earth shook and the mountain was riven. A huge mass of rock fell from its side, crushing many of the treacherous Indians under its weight. As the survivors looked up in consternation, they saw the beautiful maiden whom they had put to death looking down upon them, her form turned into rock, with an avenging frown on her face.

A CATTLE INSPECTION NEAR THE ANCIENT CITY OF LUXOR ON THE NILE.

A reminiscence of ancient Egyptian life is seen in the above photograph. The herds are small now compared with the numbers in the old days, when cattle-breeding, next to agriculture, was the staple industry of the Egyptians. Then rich proprietors possessed large herds, and at stated intervals they were all collected in a plain near the steward's house and counted and inspected. In a representation in the British Museum of such a scene, there is a tablet over each herd bearing the number. Over the oxen the tablet bears the number 834: over the sheep, 974: the goats, 3,234, and the asses, 760. The shepherds and cattle-tenders were a despised class.

READINESS.

By Pastor Thomas Spurgeon.

OF all the virtues which should characterize true disciples, there is none more to be coveted than readiness. Without it all other gifts and graces may prove abortive, for unless the opportunities are eagerly seized, they pass forever, and if the iron is allowed to cool the hammer strikes in vain. Many a runner has lost the prize because he was not ready when the starter's flag fell. To be always ready for the fight is half the battle, for there can be no good beginning apart from a state of preparation and a spirit of promptitude. Readiness is a Godlike quality of our dear Redeemer. It is written that he is "ready to pardon," and "ready to forgive," and "ready to save." Thank God for this! The sinner cannot take him unawares. He is as prepared as he is willing to help. He is ever "waiting to be gracious." Our Lord neither slumbers nor sleeps. There is no "night bell" at the door of the Great Physician, for the simple reason that

> Night with him is never night,
> Where he is, there all is light.

"Do you think Jesus is unwilling to save you?" I asked a weeping seeker once. "Oh, no," she answered. "Then do you question his ability, or do you really think he can?" "Oh, yes," she replied. "He can and will, if I'll only let him." What joyful news is this! The work is done, the blood is shed, the debt is paid, the curse is gone.

> Jesus ready stands to save you.
> Full of pity joined with power,
> He is able, he is willing,
> Doubt no more.

Now God loves to see reproduced in his children their Father's likeness. Therefore did he rejoice greatly in Jesus who was the express image of his person. He was as ready to run to our relief as his Father was to deliver him up for us all, and throughout his earthly course he was always prompt and punctual. Oh, that this mind were also in us! May we be ready to distribute. We are more often ready to grasp, and grab, and hoard, or else to spend on selfish gratification. Home and foreign missions, orphanages, and colleges, and hospitals, and schools are all crying aloud for help. Would to God our churches were more like that one of old which earned this high encomium: "Achaia was ready a year ago."

Let us be ready to every good work. Some are prepared only for the light and pleasant tasks, and some for those alone which bring reward and honor. All service for Jesus is honorable. The scullion in his kitchen need not envy kings or queens or presidents. "Are you ready" to seize the next opportunity that presents itself for giving a cup of cold water in the name of a disciple?

It is well to be ready to give an answer for the hope that is in us. We ought to know what we worship and what we believe. Of uncertainties and theories, and speculations there are more than enough. Oh, that the men who know something and believe something were multiplied! Will you, dear reader, make one move by the exercise of that simple faith which has been well defined as "Trusting God's word, and taking God's way?"

Be ye also ready to forgive. Alas! for the roots of bitterness which trouble us, and shame on those who refuse to pardon. What, sir, wilt thou dare to take thy fellow-servant by the throat and to clap him into prison, though thou hast thyself been fully forgiven "all that debt?" Remember the words of the Lord Jesus, how he said, "If ye do not forgive, neither will your father which is in heaven forgive you your trespasses."

In a very glorious sense we, too, can be ready to save. Let us watch for souls. Let us be ever prepared to warn the frivolous, to direct the anxious, and to comfort the dubious. We ought to be as ready for this sort of service as the fire-brigade is for its work of rescue. As the life-boat crew is ever ready to proceed to the assistance of a vessel in distress, so should we have steam up always, and our hearts prepared to brave any danger if by all means we may save some.

Alas! alas! it all too often happens that our readiness is put to ill uses. We are ready to halt, and ready to slip, and ready to take offence. Sometimes we think we are ready to do valiantly when we are by no means prepared for exploits. Thus Peter cried, "Lord, I am ready to go with thee, both into prison and to death;" and he said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

If readiness in his children makes glad the heart of God, what great delight he must have had in the Apostle Paul! He was ready, always ready, for service, or suffering, or sacrifice. He always stood between the plough and the altar, ready for either. He did not take much time or pains to secure personal comfort. He delighted to be at his Master's beck and call. General Gordon was prepared to start on his fateful mission to the Soudan "at the shortest notice," and Paul was "ready to depart on the morrow." He wrote to the Corinthians: "This is the third time I am ready to come to you." He was like the Royal Humane Society's drag—"in constant readiness."

"So much as in me is, I am ready to preach the Gospel to you that are at Rome also." This is the climax of apostolic courage. He was prepared to take the message of a crucified Saviour to the seven-hilled city and there to proclaim that the whole world was guilty before God.

Again, he said, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." What wonder is it that such bold speech stopped the disciples' tears and made them cry, "The will of the Lord be done!" Later still, he gave utterance to those grand words which have inspired confessions and martyrs. "I am now ready to be offered, and the time of my departure is at hand." He was ripe for gathering and meet for the inheritance. He still brought forth fruit in old age, but he was ready for the axe. An obituary notice of a fisherman who died as soon as he reached the shore after arranging his tackle, contained this expressive sentence: "His nets were set. All was in readiness for his successor. His work was done to the last, and well done, too." So was it with Paul. So may it be with us. Oh, to die in harness! Death will then be to us, just what it was to Paul—"departure"—that is, the loosing of the cable, the weighing of the anchor, a slipping of the moorings, and a floating on this life's ebb tide across the bar and into eternity.

In a beautiful English churchyard is a small grave remarkable for its simplicity. It is evidently the resting-place of a little lad who loved his Saviour. The inscription is as follows:—

> "FREDDY!" . . . . . .
> . . . . . "YES, FATHER!"

Let us enter the cemetery gate, and see the place where they laid him.

> A lovely view, and an avenue
> Of weeping willow trees:
> The only sound in the burial ground
> The gently sighing breeze.
>
> A tiny mound with flowers strewn round,
> A simple stone at the head,
> On which is carved an epitaph,
> The simplest ever read.
>
> Some laddie dear hes buried here
> Whose heart to Christ was given:
> The Father took the Lamb's life-book
> And called his child to heaven.
>
> "Freddy!" he cried, and Freddy replied,
> "Yes, Father!" in childlike glee;
> And angels said to dying Fred,
> "Arise, he calleth thee!"
>
> The Shepherd's voice made his heart rejoice,
> He ran to the call of love:
> Ran to be pressed to the Saviour's breast,
> "Yes, Father, I'm coming above!"
>
> "Good bye to mother, father and brother,
> My Saviour is at the gate;
> If Jesus came his lamb to claim,
> I must not let him wait."
>
> "Willing rather to be with Father,
> I'm here, for thou didst call;
> Yes, I'm ready," said little Freddy,
> "To say 'Farewell' to all."
>
> "Be ready too," he says to you,
> (He being dead, can speak);
> "You'll early find the Saviour kind,
> If you will early seek."

"A Christian should be always as a ship that hath taken in its lading, and is prepared and furnished in all manner of tackling, ready to set sail, only expecting the good wind to carry him out of the haven."

> All that remains for me,
> Is but to love and sing,
> And wait until the angels come
> To bear me to their King.

Can you, kind reader, say so? Are you prepared to meet your God, who is "ready to judge the quick and the dead?"

The Righteous Rewarded.

The Broken Contract—The Good Man in Adversity—Blessings Assured to those who Trust in God (Deut. 28: 1-20).

Blessings of every kind are assured in the chapter on which the Topic is based, to the Hebrew nation, but they are made contingent on its being faithful to Jehovah. Curses, following precisely the same lines, are pronounced upon them, if the nation deserts him to follow other gods. It is a solemn league and covenant, by which Jehovah is represented as pledging himself to prosper the people for whom he had already done so much, on the one condition of fidelity. We know how the contract was broken. Again and again the people fell into the sin of idolatry, and in the temple area, itself, offerings were made to other gods. The curses, as threatened, were poured out, and they were deserved. The nation had no ground of complaint against their God.

Very different is the dispensation under which we live. It has been said that adversity is as much the promise of the New Testament as prosperity was of the Old. In Deuteronomy God was dealing with an infant race. The blessings promised were such as appealed to the people of that day; but even then, the problem of the good man in adversity was presented. The book of Job was evidently written by some philosopher who had occasion to reprove his contemporaries for inferring secret sin from suffering. He aimed to show that there might be reasons for calamity other than punishment.

The world needs to learn that lesson. God may, and often does, reward the good man with riches and prosperity, but he does not do so invariably. We are often astonished at the sorrows in the lot of a good man. Has God, then, forgotten to be gracious? Does it make no difference to the worldly condition whether a man serves God or not. It is very certain that God does not always pay his children for their service in money. To many, such a reward would be a curse. He expects us, in these latter days to set a higher value on spiritual, than on temporal, blessings. He that serves him will be blessed—of that we may be sure; but the blessing does not always come in the form of wealth. The Christian must be prepared for this. He is assured that "all things work together for good to those who love God," but it may be that adversity is the best good that can come to him. Many have found in sickness, in poverty and bereavement, blessings that could have come in no other form. Blessed the servant of God will be, but the blessing may come upon his soul rather than on his pocket-book. It is not for him to define the form the blessing shall take. The Lord knoweth—he is not indifferent; but it may be that wealth would become a barrier between him and his God. Or it may be that the lesson the Christian needs to learn, is the sufficiency of God's grace to support him in trial, and his experience alone can teach him this.

There is also a blessedness *in* service. The Christian is not altogether the weary pilgrim plodding footsore and heavy laden toward the land where he will receive his reward. There are blessings by the way. Godliness has the promise of the life that now is, as well as of that which is to come.

HIS MESSENGER.

Written for "The Christian Herald"

BY LAEL CLARKE.

ON and on sped the train. Hour after hour, through the level, monotonous prairies. Nothing but waving grass, now growing yellow and brown, and the deep blue sky which rested everywhere. Mary Moreton pressed her burning hand upon her aching brow, as she looked with homesick, tired eyes on the dreary scene and longed for a hill or a bit of woods to vary it. On the whirr and rattle of the train, the desolation of the yellow level—and over all the blue arch. Ever uppermost in her mind the question: "Why, worn and weary as I am, must I leave the only home I have ever known, to come into this desolate land to die among strangers?"

For even her half brother, who had reluctantly offered her a home, when her mother died, was a stranger to her. Little she thought it, worn and hopeless as she was, God had brought her across two thousand miles of hills and prairies to do his work.

In the home toward which the train was bearing her lived a boy. Left fatherless and motherless while still a child, Jack Burns had drifted here and there, until at last, he had found a home with Joseph Moreton. First, as chore-boy; but, as the years went by, trusted more and more. Scant schooling in the winter he had received, and he had grown up to eighteen ignorant and uncared for. But he was brave, honest, and truthful, and the awkward body dwelt a soul with wonderful possibilities.

This afternoon Mr. Moreton, unable to drive to the depot, sent Joseph.

"Take plenty of blankets and robes for the drive back will be a cold one, and she is a delicate little woman," he said to him.

Great as is the love of God for his creatures, so great in his thought for the child this bright November afternoon as Jack Burns went all unconsciously to meet the message God was sending to him.

When Mary Moreton stepped from the train she was met by the homely face of the lad, who led her to the carriage and explained the cause of her brother's absence. The earth and sky were lit with the glory of a Dakota sunset. As he drove westward into it, it seemed to her that the walls of the new Jerusalem were set before her.

The air was chill, and, remembering his instructions, the boy carefully wrapped the heavy robes and blankets about his charge. Observing his care, Mary remarked:

"It is very chilly, you should wrap yourself up better."

"Oh, I'm no account," he replied cheerfully.

"Of no account," she said, "that cannot be, when God is your father. He has seen fit to make you in his likeness, when he has given you the opportunity to become a noble, honest man the grandest of all his creatures, and to spend your life in doing his work."

Never was sunset light so bright, the light which filled the boy's soul as her earnest words, and awoke within him hopes and aspirations, never again to be put by.

Only a few months did Mary Moreton linger in her new home, and then her work done, she went on to a fairer one.

But the influence of those few months lives on and on. A few days ago a Christian minister, whose name is a household word in many homes, whose unselfish Christian life makes a bright spot in this sin-darkened world, stood with uncovered head by the narrow grave on the wind-swept prairie.

Parting the tall grass at the headstone, he read to the friend who stood beside him:

"Mary Moreton, went home, aged 22." And he added in tender tones: "I stand by the grave of the messenger God sent me."

Armenian Aid.

The following contributions to the Armenian relief work have been received:

Previously ackn'ed (corrected)	$8,803.10	S R., Ottawa	1 00
R C S, Hamlinton	1 00	Miss Elva Lyn	25
J F Corskie	1 00	& Miss F M I	2
Mrs Walter Arnold	4 00	Pity, Prospect	1
F A Young	10 00	M A G, Jackson	5
United Soc. Christian End of Pres. Ch, Hanover	14 30	Martha Waldron	1
		Mary Goodwin	
Symp'r, Richmond	50	Keystone Yea	
—, Salt Lake C'y	1 00	Beneficial Soci	
A E Lewis	1 00	Perkhasie	7
C A Hagaman	5 00	Ann & Amelia	
Miss P O Wilson	5 00	Costello	1
A Kansas farmer	5 00	SS, Washington	
Reader, Hughsonville	1 00	Helen B Robins	
		—, Madison	1
		I H N, McGeg	
		Total	$8 1.85

THE BOOK SHELF

Early Church-Building.*

WITH the advent of Christianity and its great mission, we first meet what is known as the church edifice. The word church, derived from the Greek *kyrios*, meaning Lord, may refer to either the edifice or the body of Christian people; hence, the term church edifice being equivalent to the Lord's house. In this will be seen the distinction between the Jewish synagogue and the early Christian Church, gradually making such changes as were necessary to adapt it to the requirements and conditions of the Christian service, in which the people were all to participate, and for the addresses which have been a part of the service from the beginning. Vast cathedrals and immense piles of brick and stone did not originate in the necessities of a New Testament church, but in the desires and ambitions of an ecclesiastical aristocracy. Nevertheless, is it not true that the magnificent churches and cathedrals of Europe have done much to advance the development and preservation of Christianity? From time immemorial the largest works of man have been the temples or structures erected as places of worship, or dedicated to the Deity; and of some periods—notably the Dark Ages—the remaining works consist almost wholly of ecclesiastical buildings. Thus architecture, and especially ecclesiastical architecture, has to a large extent been the pride of the world.

This art and religion are inseparably united in that art is man's worship of the beautiful and idealizes the symbolic expression of those dreams and emotions which transcend experience and transcend ordinary modes of expression. Art not only owes its birth to the religious impulse its noblest inspirations, but becomes the only means whereby religion can fully express itself. Through music, poetry, painting, sculpture, and architecture, Christianity can appeal directly to the human soul with a force and directness that are irresistible.

In the period preceding the fifteenth century there was a growing religious enthusiasm, during which the church was the one great social fact and influence that enabled mankind. It inspired, demanded and absorbed all the activity of men in more peaceful moods; took the entire tribute not only of his heart, but of his mind, hand and purse, and absorbed nothing more fully than art.

In its cathedrals, temples and churches, were expressed all that we now express in our public buildings, our charitable institutions, our civic adornments and our sumptuous private houses. Into its treasures went all those minor works that are now dispensed to a myriad secular ends; while the size, richness, pomp and splendor, the magnificence in effect, and the lavish care in detail of the medieval sanctuary

During the fifteenth century churches and cathedrals were built in half of the cities of civilized Europe. This was a period of gigantic religious enthusiasm. It was time, owing to religious revolutions and other kindred causes, architecture as a vital art came nearly to an end—not by violence, not of exhaustion—with but little if any indications of revival until within the past century, which has marked a remarkable architectural awakening, especially throughout this country. Owing to the peculiar social and political conditions under which we live, there is no call for structures other than those designed for religious, civil or domestic uses. We have now entered a new era of religious architecture, and it behooves us to ascertain what the modern church edifice should be. Shall it be an adaptation of some acknowledged type—so-called orthodox? And why orthodox? Was not one borrowed from the synagogue, and the other from the hall of justice? Both were perfectly adapted to their requirements, and therein was their chief excellence; they perfectly supplied the needs and requirements of the service of that day and age. But has there not been an advance, a development during the centuries? Have the needs and requirements of the service remained the same during this architectural dormancy?

*From *The What, How and Why of Church Building*, by Geo. W. Kramer. A practical and exhaustive treatise on a subject that interests every Christian community. It will furnish many valuable hints to intending church-builders. Copiously illustrated; pp. 234; cloth binding; price 75 cents. J. S. Lamb, New York, publishers.

BOOKS RECEIVED.

Tears and Triumphs. A Sunday-school song book. Also appropriate for young people's prayer-meetings, etc. Pp. 200; price, 25 cents. The Pickett Publishing Co., Louisville, Ky.

By Adverse Winds. Oliphant Smeaton dedicates to her father, the Rev. Professor Smeaton, D.D., New College, Edinburgh, this story of Edinburgh life. The poem reminds one of Scott's pen. Pp. 450; cloth. A. I. Bradley & Co., Boston.

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ONE WOMAN'S DAY.

THERE came to me the other day, in my morning's mail, a letter which touched me so profoundly that I am moved to share a part of it with my readers. The writer is a farmer's wife, and her home is in a distant State, in a beautiful place which I know well, for I have twice spent five delightful weeks there, and have talked to and taken by the hand a great many women situated precisely like my correspondent. I wish I could show her one of *my* days, which, in another way, are quite as busy as hers, beginning almost as early and ending later at night. Dear sisters, who are bringing up the children and doing endless work which must be done, forgive me if I still insist on my statement that if you will *make* time for the finishing touches, in the end you will be the gainers. Don't think I am a stranger to your life. I have witnessed over and over again its weary round of domestic drudgery. I have watched its effect on you. I know how it bows the shoulders and bends the back; how it brings pathetic lines into the face; how it tells on your health and strength.

But you have this great joy to think of: that no women on earth bring their boys and girls up better, and do more for the best interests of their period and their country than you do. You are worth ten thousand times as much as are the gay butterflies who flit from bough to bough, whose examples depress instead of elevate their households, and who live only for pleasure's giddy round.

God bless you! Many of our greatest men spent their boyhood under fostering care like yours. Many a statesman, general and great educator looks back with reverence to the plain little hard-working mother, whose chocolate-colored print is in his eyes fairer than an angel's robes of fleecy white.

Here is my friend's letter, word for word, as she wrote it:

Up at 5.30. Skim milk, finish a skirt for one of the girls, so she may go tidy to school, and which, on account of press of work, could not be finished yesterday; feed chickens, make beds, sweep floors, pickle, preserve, and can a bushel of tomatoes, pick green corn for dinner, work over butter, skim milk again, feed chickens.

In doing the work it is necessary to go up and down stairs twenty or more times, and by the time I get a breathing-spell I am too tired to do anything but throw myself on the lounge, curl up and rest a few minutes and then up and at it again.

I am too tired to go upstairs and change my dress, said dress being a neat, dark-colored calico wrapper; in fact I wear nothing else around home but easy-fitting wrappers, as my health is not good, and I cannot take the time to wash and iron anything else, and my clothes *must* hang from the shoulders, so my physician says. One daughter assists me at the housework, two are in school; one, a senior, too busy with her studies to help, the other, a little girl, and they must look neat, so we must put the finishing touches on them. Our dresses are made nicely, with ruffles in the neck, of the same goods, but we do wear brown-and-white checked bib aprons tied around the waist, said aprons being very useful articles, if they do not look esthetic. I do all our sewing, dressmaking included, and knit mittens, socks and stockings for winter. We are so near town that we go there to church and school, and we must have things as nice as may be, with a slender purse to draw on.

It is three years since I have had a best dress, which cost not quite five dollars, so you see I have not much time or money to spend for myself, although no one knows but myself, how I would like dainty things; but if I can keep the girls in school until they put the finishing touches to their education, I shall be content.

So long as I keep my body clean, my hair nicely combed and my dress neat, it matters not much if my dress is dark, or that my apron is tied around my waist. It wouldn't look very neat to go without an apron, and to wear a fancy, light-colored one—oh, my! just try it once in doing the work I've done to-day, and see how often you would have to change it. This has spun out to an unconscionable length, but I wanted you to know how one farmer's wife lived and felt about it. Husband says it is bed-time and that I must go to bed and rest, so I will put the finishing touches to this letter and wish you good-night and many years in which to write for me to read. Sincerely yours,

A FARMER'S WIFE.

I thank you very much for that last kind wish, and now, as a tender mother confessor, will you let me talk awhile with you?

The two or three points on which I must dwell in answering this letter will at once impress every thoughtful woman as they impress me. One is, that my correspondent admits that she is not in vigorous health, yet acutally performs labor enough to wear out a strong man, in her plodding up and downstairs twenty times a day, in her multiform occupations, in her care of dairy, kitchen, chambers and cuisine, to leave out the incessant making and mending of clothing which her tireless fingers get through with between Monday morning and Saturday night. Dear lady, you are wise to wear your loose clothing suspended from the shoulder, but let younger feet than yours trot up and downstairs; let your husband's strong arm do some of the lifting; and occasionally—let things go.

I know one farmer, bless his kind heart and strong hands, who always does the family washing, and has done it for years. I know some farmers' boys who do the ironing for their mothers, and it is well done too.

You speak of lying on the lounge for a rest between times. This is most sensible and judicious, and I shall like to think that you *do* sometimes take a level rest there, with your eyes shut, and, this is *very* important, your mind, as vacant of thought as possible.

Let me plead with you, however, not to wait till you are dead tired out before you take this needed rest. For years I have made it a part of my religion to rest for two or three minutes at a time. Many times a day I sit back in my chair, close my eyes, keep perfectly still, and think of nothing.

The mere fact of resting in this way for a few seconds is very beneficial, and has a result immediately felt. But, besides this, try a plan which women find very helpful, viz., to go away from the rest of the family for a half-hour just after the mid-day meal, shut yourself up, and do nothing, sit with folded hands with feet on a chair, or lie down, and let everything alone. Every day that you do this will help to make you stronger.

You will be much in my mind, dear friend, and I shall think of you often, and hope some day to see you. Now, don't mind if I add that it isn't fair to give all the finishing touches to the children.

If mother would listen to me, dears,
She would freshen her faded gown;
She would sometimes take a little rest
And sometimes a trip to town.
And it shouldn't be all for the children!

About those aprons! Fancy aprons are absurd for anybody except school-girls, and for them, except as a dressy addition to a pretty costume. But a matron may wear a white apron and make it with a deep hem and broad strings. It will answer every purpose as well as the hideous check one does, and will not soil any sooner. No one wishes to wear a soiled apron about her work, and the clinging to the checked one is, in my belief, traditional only.

Margaret E. Sangster

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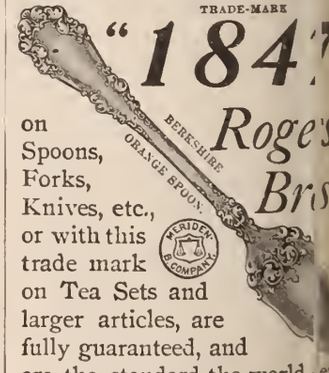

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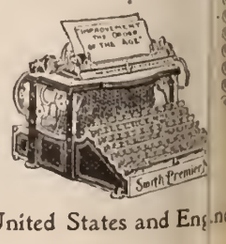

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THE CALL OF GOD.

SOMEHOW, somewhere, sometime God speaks to every one of us, and calls us out of our indifference, to give him our hearts. We may refuse, for we are not mere machines, but we do so at [illegible]. He does not call us all in the [illegible]w. The call came to Samuel as [illegible]ild, in the old Jewish tabernacle, [illegible]idnight. It came to Moses on [illegible] of Mount Horeb, as he herded

REV. GEORGE C. WILDING, D.D.

[illegible]ther-in-law's sheep. It came to [illegible]a[illegible] he was ploughing in the field. [illegible]am[illegible]o Paul on the highway at noon. [illegible]e recently listened to a story of [illegible]all that came to a boy on the [illegible]f the Ohio River, with the soiled [illegible]owing above him, when he was [illegible]ment danger of his life. A group [illegible]ere in swimming where the Ohio [illegible]g the line of West Virginia. [illegible]re diving from the deck of a [illegible]t or float near the shore, en[illegible] to dive as far down stream as [illegible] without coming up for breath. [illegible]end them, farther out in the river, [illegible]alf dozen large coal-barges or [illegible]ne of the lads, the hero of our [illegible]ory, dived from the deck of the [illegible] full of ambition to excel all the [illegible] the company, he aimed to go [illegible]own the river with the current; [illegible]ne way he turned slightly toward [illegible] hand. When his breath was [illegible]hausted, and he began to feel [illegible]ust come to the surface for air, [illegible] to rise, and came upward rap[illegible] his surprise and horror, he [illegible]is head against something hard. [illegible]n realized that he was beneath [illegible] large coal-barges. The stun of [illegible]confused him, and he could not [illegible] which way he had come. It [illegible]apidly through his mind that [illegible]w an area of coal-barges in three [illegible]d and open water in the other [illegible]. But which was the direction [illegible]e could not make out. It shot [illegible]ng through his mind that there [illegible]e chances for death and but one [illegible]e[illegible]nd that he was uncertain as to [illegible]f life.

[illegible]n these quick minutes, or rather [illegible]d[illegible]f electric-like thought, there un[illegible]ore the eyes of his soul a vivid [illegible] of his entire moral life up to [illegible]ent. There did not seem to be [illegible]e saw it in itemized detail: noth[illegible]seed to be omitted, and the most [illegible]ails stood out with marvelous [illegible]rne. Each act and thought of sel[illegible]gratification, of disobedience, of wan[illegible]ness one were missing. And all these [illegible]crusin deeds were revealed in their proper moral environment and background. No one will ever be more clearly self-condemned on the Day of Judgment, when an assembled world is gathered before the Great White Throne, than was that West Virginia lad, struggling face to face with death at the bottom of the Ohio River that summer afternoon.

It is amazing to him, grown now to a man of middle age, to remember how easily and clearly he could study and analyze all this, as with every faculty alert, he was intently planning for his safety and deliverance.

He felt if he could only know which way the current was flowing he would soon find his way out. Suddenly he remembered having read somewhere that the current of a stream flows stronger at the bottom than at the top. He instantly acted on his thought, and quickly dived to the bottom of the river. He at once thrust his fingers into the soft sediment, and he could, by slowly turning his hands around, feel the movement of the current between his fingers. The sensation of that current sent the blood tingling through his veins, for with it came the chance for life. He now knew the way to the shore. Gathering himself for the effort, he struck out with all his remaining strength toward the shore. When he came to the surface he was in the open air. There were the green trees, the blue sky, the fresh air, and the splash and cries of the noisy boys. How beautiful it all looked, and how melodious that babel of sounds!

He swam feebly to the shore and crawled upon a sunny sandbank in a collapsed condition. He swam no more that day, but soon walked home, a thoughtful, wiser, and much older boy. He recognized the call of God, and he has followed it from that day. That lad to-day is the Dr. George C. Wilding, the eloquent and popular pastor of Hedding Church in Jersey City. He has been a wide traveler, and once climbed to the snow-capped peak of Mount Hood, and looked far and wide over the glorious panorama of forest and river and mountains of the Northern Sierras, but Dr. Wilding still claims that the highest vision-point, and the widest outlook of his life was obtained, not from the pinnacle of Mount Hood, but beneath a coal-barge in the muddy bottom of the Ohio River.

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Our offer explained more fully in Christian Herald, Sept. 29th, Oct. 20th.

Soap—good soap—and a great many more things besides, all good and useful and everything up to the mark, and each promise fulfilled. Such is the record of the Larkin Soap Mfg. Co. as we can personally testify.—*New York Observer.*

Sozodont

WILL DELIGHT YOU

just as it did your parents forty years ago. Better still, it really *will* preserve your teeth from decay.

Antiseptic, wholesome and fragrant. Used by dentists, physicians and druggists.

A SAMPLE FOR THREE CENTS.
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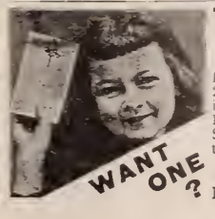

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14,000,000 families in the United States; 14,000,000 Singer Sewing Machines have been made and sold, but the machines have found their way all over the world, so there are a few families in this country still without a Singer. Of course, every family should have a Singer, because it is the best sewing machine for family use. Test this assertion by trying the machine. Delivered at your home free for this purpose upon application to any of our offices. Sold on instalments—Old machines taken in exchange.

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Items from physicians' statements in our Descriptive Booklet. Send for it.

"Have found it of such great value in Whooping Cough, Croup and other spasmodic coughs, that I have instructed every family under my direction to secure one." "It is of great value in Diphtheria." "It gives relief in Asthma. The apparatus is simple and inexpensive." Sold by all druggists.

VAPO-CRESOLENE CO., 69 Wall St., New York.
Schieffelin & Co., New York, U.S. Agents.

THE CHURCH'S UNITY.

Paul's Conception of the Unity of the Church in the Diversity of Method and of Workers (Eph. 4:11-13).

A favorite symbol of the church with more than one of the New Testament writers is that of a building. Christ himself, in his memorable address to Peter, so spoke of it. Paul uses the figure in the passage associated with the topic, to show how there is room in this great work of construction for an endless variety of gifts and graces. The workers are not alike. If they were, the building would be imperfect. Gifts of various kinds were necessary, and were advantageous, if the unity of purpose was kept clearly in mind. It is unity, not uniformity, that the apostle desires. At the time the letter was written there were, as there are to this day, jealousies at times between the different workers and differences of opinion as to the order of worship, which led to disputes. The apostle inculcated the largest charity and tolerance. Each worker has his place and his duty in rearing the building, and deserves the respect and cordial co-operation of his fellow-workers. It is the glory and perfection of the finished building that he would have them think of, not the honor and the reward of individual builders. It is thus that the church has grown through the centuries. When a particular kind of work needed to be done, a man was raised up with special qualifications for doing it. His character usually was not an all-round, lovable character, nor were his views of doctrinal truth always correct and reliable, but he brought to his special work the concentration of faculties needed for its performance. Luther, and Calvin, and Melancthon, and Wesley, and Whitefield, and Finney, and Phillips Brooks, each in their day delivered the message of God to his time. It was the message the church of that day needed to learn. Differences there were between them which it would be impossible to reconcile, but each added his quota to the great building. The sects and denominations of to-day are following the same lines. Deplorable from some points of view as the divisions are, the church universal has been enriched by each. The beautiful liturgy of the Protestant Episcopal Church would be to some men intolerably monotonous, but it is inexpressibly dear to others. The theology of the Presbyterian Church is repudiated by the Methodist. But each has added stones to the great building, which would never have been there if no such church had been laboring for Christ. It is the unity of purpose in the diversity of method which Paul is concerned about. As the Japanese problem has it, "There are many paths to the top of the mountain, but at the summit all the travelers see the same sun."

Li Hung Chang and the Bible.

Some time ago, THE CHRISTIAN HERALD published an extract from the letter of a missionary in China, in which it was stated that a number of missionary ladies had presented the Empress Dowager with a handsomely bound copy of the Holy Scriptures. Shortly after that presentation, as was afterwards learned, a number of the ladies of the imperial court procured copies of the Bible, and began to study it, roused to imitation, partly by the example of the Empress Dowager, and no doubt partly by curiosity. Another significant link in the same chain of circumstances is furnished in a recent letter from Dr. Coltman, the well known medical missionary stationed at Pekin. He says: "At a recent visit I made to his Excellency Viceroy Li Hung Chang, I found him reading a beautiful Russian-leather bound copy of the New Testament. The old gentleman was so intent on his reading that he did not notice me for several minutes. In a little while he raised his eyes, and, looking attentively at me, said: 'Dr. Coltman,' or, as he addressed me in Chinese, 'Man Tai Fu, do you believe this book?' 'Your Excellency,' I replied, 'if I did not believe that book I should not have the honor of being your physician. I thoroughly believe it.' 'Are you sure it is not all rumor and report?' he again asked.

"'Very sure,' I replied. 'How do you know?' he continued. 'By a test given in the book itself. Does it not say in the book that a bad tree cannot bring forth good fruit, nor a good tree bad fruit? Your Excellency has admitted to me previously that the condition of the people in Western lands far surpasses anything in the East, and I can assure you that the happiness and prosperity of the various nations you have recently visited are in direct proportion to the nearness with which they live to the precepts taught in that book. Would that your Excellency also believed it!' 'Why, I believe that you would like me to turn Christian!' he said, in a half joking, half-earnest tone. 'Not only you,' I replied, 'but your young Emperor and all his people.' 'We have Confucius,' he replied, 'and you have your Jesus; are they not much the same?' 'By their fruits ye shall know them,' I replied. Here visitors arrived and the Viceroy had to give them his attention; but as a servant took the book to place it in his library, he said: 'Don't carry it to the library; take it to my bedroom-table. I wish to look at it again.'"

No Waste of Words.

Evidence Which Is Right to the Point and Reliable.

Judge Frank Ives, of District Court of Crookston, Minn., says: For some time I have used Stuart's Dyspepsia Tablets with seeming great benefit, with few exceptions I have not been so free from indigestion in twenty-five years.

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Full size package may be found at all druggists at 50 cents.

Send for little book on stomach diseases, mailed free by Stuart Co., Marshall, Mich.

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Brightest ladies' magazine published. Invaluable for the home. Fashions of the day, Home Literature, Household Hints, Fancy Work, Current Topics, Fiction, all for only 50 cents a year, including a **free** pattern, your own selection any time. Send two 2-cent stamps for sample copy. Address

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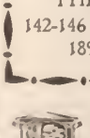

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and appendicitis is prevented. Sold by all hardware dealers. Small size seeds 1 lb. in 5 minutes, $1.00. Large size, 1 lb. a minute, $2.50.

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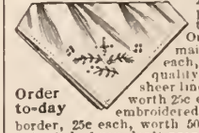

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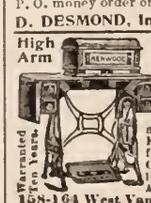

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$200.00 IN GOLD GIVEN.

International News and Book Company, Baltimore, make a most liberal offer of $200.00 in gold, for selling 500 copies of "Talks to Children about Jesus." This book is among the most popular ever published. One agent sold 21 in 2 days, another 55 the first week. Freight paid, credit given. They also publish Bibles, and other popular books, and a beautiful set of children's books for the Xmas Holidays. A few General Agents wanted on salary.

AGENTS to sell our line of Elegant Cake Icings and Flavoring Powders. Permanent and profitable work. Write for exclusive territory and terms at once. T. H. Snyder & Co., 339 E. 3d St., Cincinnati, O.

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MESSRS. McKESSON & ROBBINS:

Dear Sirs:—Please send me, by mail, [illegible] more bottles of *Tartarlithine Tablets* (each).

I will also here state, in justice, that this is the most welcome remedy that has come to my hands since my beginning of the study of medicine. It has given me, in every case of rheumatism in which I have used it, the best kind of results. I have used discretion in its use even more than necessary, in its employment, that it be given to patients whom I thought required such a remedy or preparation, and these are just the kind that refuse to yield to ordinary treatment, old chronic cases of diathesis, where there is a tendency to calcareous deposits, etc. These are undoubtedly cases that I or have been, at least to me, the most successful some patients in my practice to give up, who might fairly be termed good results. Now these have been the very kind in which I have been using Tartarlithine with the very best results to patients and myself. Many other remedies come daily to our aid, but this has been the most welcome one to me thus far.

Yours very truly,

Pamphlet on the Treatment of Rheumatism and Tartarlithine sent free.

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To advertise our victorious [illegible] of sterling furniture from factory to [illegible] we give, absolutely free, with every [illegible] shown below, an elegant quadruple plated teapot, guaranteed to be worth $5 and [illegible] 10 years. A certificate of warranty, signed by the manufacturers, accompanies each teapot. Subscribers to this publication need send no money in advance. If goods are found as represented and entirely satisfactory, pay $3.00, the wholesale factory price of the entire [illegible] 30 days after shipment; if not, return at our [illegible]

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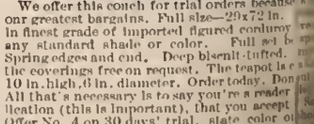
P. S. See our other great sample offers in Christian Herald, Sept. 1.

WALK ON LAMB'S WOOL—EAR



Wiley's "CAPITOL" Slippers

Sold everywhere or sent postpaid for 25 cts.
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8% MUNICIPAL WARRANTS.

Safest short-time paper, earning [illegible]
Write for details. Robt. E. Strahan & Co.
Equitable Building, Boston, Mass.

WHAT TO PRAY FOR.

A Model Prayer of Comprehensive Significance Adapted to All Ages and Conditions (Luke 11: 1–4).

In all ages of the church there have been some who have contended that since God knows best what is good for his children, their prayers are superfluous. To such a contention there can be no better answer than the record encouragement given to the exercise hour Lord himself. He would have men pray always and not faint. The parable supplied was never intended as a law. It is a model only, showing Christian the style and character of petitions he should use. While men in different lands and in different conditions have their own special needs to present God, our Lord suggests some that are universal, in which all may join. And how comprehensive they are! The acknowledgment of the divine fatherhood and converse of our filial relationship with reminds us of the duties involved and brings us into the attitude we ought to assume as suppliants before him. The first petition is, that the sanctity of the divine name may be felt universally, and that the homage we pay may be paid aright. The next clause carries the same thought a step further. We ask that his kingdom may come. Nothing that we can desire for this poor, distracted world could be such a blessing as that. Christ to rule, for all men to obey him, that all lives to be guided by his principles—this would mean heaven begun on earth. We might multiply words, but could not present a petition which would mean more to the world. It comprehends the clause which Matthew adds, that his will may be done on earth as it is in heaven. When his kingdom comes, his will will be done. The next clause is the prayer for food. We sometimes forget that we depend upon God for the food both for our bodies and our souls. When such a calamity befalls India as that through which India is passing, still the need of such a prayer is brought home to us. Then comes the petition that, unhappily, all have need to offer. The forgiveness of sins is a boon God alone can give, and it is appropriately prominent in this model prayer. But it is joined the avowal which it is right to utter truthfully and with sincerity that we, too, in our small way, forgive as we desire to be forgiven. To the whole added the petition, which is final. Luke's version. Bring us not into temptation, which one translator felicitously renders. "Abandon us not in temptation." A prayer of simplicity and universal suitability.

What Missionaries Suffer for Africa

SINCE Bishop Hartzell assumed charge of the Methodist missions in Africa, about a year ago, he has traveled thousands of miles in the Dark, Continent, on bullock-back, in a hammock and afoot, ascertaining the condition of his scattered charges. He found the work at the various stations all laboriously and, in many cases, quite successfully, for the extension of the Gospel among the natives. Some of these faithful workers have endured great hardships and suffered deep bereavement in their field, but they have not wavered in their allegiance to the cause of heathen enlightenment. Writing from Angola, the bishop says: "Mrs. Mary B. Sherett from Dallas, Tex. (one of the missionaries), buried her husband about two years ago, but she could not leave the field, and so with her little boy she proposes to make Africa her home. Miss Susan Collins shows rare tact in taking care of her little family of ten natives. Mrs. Minnie Mead, the widow of the late William J. Mead, and her four children, are a part of the group. Her noble husband died at Nhangue-a-Pepo, a victim of overwork, in the midst of complicated and insurmountable difficulties. The family was alone at the time. His own boys made his coffin, his weeping widow read the burial service; when the natives were carrying the coffin to the burial-ground, they became dissatisfied and put it into the middle of the path and demanded more money, which had to be paid before they would proceed. I felt as I sat before that company that I was on holy ground, and thanked God I had been permitted to come to them and share with them the responsibilities of their difficult work, and be instrumental to some extent, at least, in putting them and the work they represented into the heart and on the conscience of the church."

A GOOD CHEAP FARM WAGON.

Offer to introduce their low metal wheels with wide tires, the Empire Mfg. Co., Quincy, Ill., will be placed upon the market a farmers' low wagon, sold at the low price of $19.95. Height of wagon is only 25 inches high, fitted with 4-inch and 30-inch wheels, with 4-inch tires, either straight or staggered spokes. This wagon is made of best material throughout, and a fully guaranteed for one year. Catalogue giving full description will be mailed on application to the manufacturers, who also furnish metal wheels at low prices, made to any size and width of tire to fit any axle.

Common Plain Food.

It is Best for Children or Adults.

Natural grains, meat and fruit will make good blood if the digestive machinery of the body is not interfered with.

The blood when first made goes into the arteries and is of a bright red color. After it has been used some in supplying the body, it is carried into the veins and is there a dark red or purple color. Blood contains the elements to nourish and build up the body, such as iron, soda, lime, albumen, etc., etc.

When the powers of the stomach and the bowels are reduced by lack of vitality or by putting coffee and tea into the stomach, the processes which nature goes through with to change the food into rich, red blood are seriously interfered with,

If a man could see what a "wet blanket" he put over his hard working friend, the stomach, by putting in coffee, whiskey or tobacco, when it was honestly toiling away to do its work well, he would never repeat the outrage and injustice. It is like striking your friend a vicious blow when he is delving away for you with might and main. Don't do it. One feels more respect for himself when he acts the man and permits no form of abuse to strangle and spoil the beautiful work being done for him in the human body. No sort of fun on earth is equal to the fun of being thoroughly well.

If one wants a pungent, piquent, hot drink for breakfast, lunch or dinner, it can be had in Postum, the health coffee. It is made wholly of grains by the Postum Cereal Company (Limited) of Battle Creek, Mich. It can be truly said, "it makes red blood." It brews the deep seal brown color of Mocha; it creams to the rich golden brown of Java when boiled *full* 15 minutes after boiling commences, and has an aroma and taste that makes a man thankful that someone has at last made a combination of the grains that gives such a delicious hot drink that one can readily leave off the coffee which has been hurting more than one likes to think of.

Medicines are poor crutches. The only safety is to use food and drink that the Creator intended for man, and when this is done the diseases and sick spells gradually disappear.

Common sense is quite uncommon except with those who give themselves a shaking now and then and look plainly at what they are doing. If a person knows coffee don't hurt him, let him stick to it till he does, then such people thoroughly appreciate Postum. Grocers testify to large sales and the steady use of those who once try it, is evidence of its taking ways.

Substitutors drug their concoctions to give them a coffee flavor, Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

METEOR BALLOONS.

Wonderful home entertainers. Beautiful parlor fireworks, entirely safe. They rise to ceiling and descend as shown in cut. As specimens of our 3,000 bargains we send **10** of them postpaid with catalogue for **only 10c.**; 30 for 25c.; 100 for 75c. ROBT. H. INGERSOLL & BRO., 65 Cortlandt St. Dept. No. 61 N. Y. City.

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Buy from the designer and manufacturer. We save you from $3 to $6 on each purchase. All garments warranted to give satisfaction. We make each garment to your order.

Style 1500.—Ladies' Handsome Plush Cape—Full sweep, large storm collar, and empire back, collar and front Thibet edged. Entire cape beautifully embroidered in jet and soutache braid. Lined throughout with black Rhadame silk. An excellent cape for the money. Price, $10.00.

Style 160.—Ladies' Jacket—Of excellent all-wool beaver, latest and best style, inlaid velvet collar, kersey straps applied to front. In black, blue, or green. Price, $6.50.

Style 1356.—Child's Reefer—Chick and stylish-made, of serviceable all-wool fancy two-tone cloaking; assorted colors, black and green, brown and gold, etc., with pretty star-shaped collar, and empire back. Velvet piped. Sizes, 4 to 14. Price, for any size, $4.75.

Style 552.—Ladies' Wrappers—Of best grade flannel De Laine, epaulette yoke, straps at shoulder to support sleeve puffs, pointed collar. Collar, yoke, puff-straps, and belt trimmed with passementerie. Full 3¼ yard skirt. In all patterns and colors. Price, $2.00.

We have a full line of "A No. 1" grade calico wrappers at $1.25. When ordering give bust measure.

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Samples of any garment shown in our catalogue sent on application. Any garment sent C. O. D. with privilege of examination before paying express agent. We pay express charges.

LADIES' TAILORING MFG. CO.

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Attention!

IF you will send us the names of ten or more people who have a lively interest in church work, we will pay you for your trouble by sending you, absolutely *free and postpaid*, a copy of that wonderful little story entitled

INTO and OUT of INFIDELITY.

This is the autobiography of a brilliant man, whose reputation is now national. He here tells all about **how he became an Infidel**, and **how he became a Christian**. The text is illustrated with pictures, and a more touching story has never been told. Remember: a copy is free to you for **five minutes work** for us. Simply send us the names and address of ten or fifteen or twenty of your most **active Christian friends**, no two of one household, who would be interested in free specimens of our evangelical literature. Sit down and write this list and mail it to us to-day. You will thus secure free a rich little treasure for yourself, and also help spread the glad gospel tidings. Address

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"Made in One Minute."

Competition closes January 1st, 1898. Full particulars by mail.

Hasty Lunch Chocolate, "made in one minute," won first and second prizes in the cooking contest at the recent State Fair held at Syracuse, N. Y.

Price only 35 cts. for pounds and 18 cts. for half pounds.

If your grocer will not supply you, send us the price in stamps, and we will mail you a can as a sample, postage prepaid. . . . .

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In clothes washed with the "BUSY BEE WASHER." 100 pieces in one hour and no hard work done. That's the record. AGENTS WANTED. Exclusive sale. Write for terms.

Lake Erie Mfg. Co., 119 E. 13 St., Erie, Pa.

CHANGES IN OLD ROME.

Italy's Capital Undergoing a Gradual Transformation—Becoming a Clean and Healthy Metropolis.

OLD Rome is passing away, and a new city of modern progress is arising in its place—a clean, wholesome, hygienic capital. Old Rome was possessed by scores of monastic convents. At the doors of churches and convents bread, soup and pottage were distributed freely to thousands of people every day. Steps of religious houses were crowded with waiting throngs, able to work, yet living without labor upon the church, and through the church upon those whose industry and self-denial supplied the means. The streets were filled with beggars. The city had only two or three thoroughfares to which the name of street might be applied with any degree of fitness. Big blocks of houses, without yard or separations, filthy internally and externally, constituted the city. With the noble Tiber flowing through it to the ocean, it had no sewerage system worth the name; with plenty of cool springs on its seven hills, no decent water to drink. The Vatican stood alone, with broad grounds and good approaches, in that part of the city which is now the central portion. Houses, dirty inside and out, without yards, without separations, constituted the city of the people.

Here, in central Rome, was the old malodorous Ghetto, where Papal government confined the Hebrew population. Without sewerage, without any show of street division, with narrow entrances, sunlight shut out, houses crowded together without any regard for sanitary system, it was impossible for old Rome to be other than dirty and unhealthy. "Roman fever," the result of malarious odor everywhere, became a familiar word, and frightened strangers. It not only slew the dwellers of the fetid cellars, but it drove Roman nobles every summer from their beautiful, but deadly capital.

In the "new Rome," the old Ghetto is gone; streets are opened everywhere; where the Tiber used to overflow its banks and devastate the houses of the poor, there is a substantial level; where twenty years ago there was only pasture, a new city stands, of which renovated old Rome is but a part. The new city has large streets and squares, fountains, palaces, gardens, and electric cars. There are public schools. And children are taught to be clean, as they were not in old Rome. There has been a revolution in sewerage and water supply. Roman fever is practically a thing of the past. In 1881 there were 650 deaths from this disease; in 1894 there were 140. Of these 140, the larger part were not residents of the city, but people who had contracted fever while working in the Campagna, and who had been brought into the hospitals. It must also be considered that, while this death-rate has decreased, the population has increased very rapidly. Up to the middle of the present century, Rome did not number 150,000 people. Its population at present is 400,000 or more.

Protestantism has crept into Rome, and Protestantism is the religion of sanitation and progress; it goes with a Bible in one hand, a broom in the other, and an express train coming behind loaded with shovels and hoes, railroad ties, telegraph wires, electric bells and lights, and school-books. It has done more than all the other influences combined to redeem Rome.

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to all Readers.

All readers will be glad to know that the new botanical discovery, Alkavis, has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. Rev. W. B. Moore, D.D., of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Kidney and Bladder disease of many years' standing. Many ladies also testify to its curative powers in diseases peculiar to womankind. So far the Church Kidney Cure Company, No. 418 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

THE BOWERY MISSION

and Young Men's Home.

Located at 105 Bowery, New York City.

(Conducted under the auspices of The Christian Herald.)

ONE hundred and fifty beds, Restaurant, and Free Dispensary. Women's Tea and Gospel Service, Saturday 2 P.M.; Gospel Meetings every evening in the year; Sunday Services, 10 A.M. and 8 P.M.

Recapitulation of last Annual Statement.

Gospel Meetings Held	337
Aggregate Attendance	80,250
Professed Conversions	5,437
Men and Boys Sheltered in Lodging House	10,913
Meals Served in Restaurant	628,673
Patients Treated in Free Dispensary	2,300
Employment found for	1,200
Kindergarten Attendance (three months)	770
Attendance at Mrs. Bird's Women's Meetings	2,300
Professed Conversion at same	250
Free Meals	50,850

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Previously acknowledged	$605.65
Miss H R Johnson	1 00
Mrs T A Murray	4 00
——, Decatur	2 00
J R Toay	50
Mrs W Nicholas	50
No 4286, N Y City	1 50
Alexander Van den Heuvel	1 00
Total	$616.15

The Cure of Asthma.

NERVOUS AND BRONCHIAL.

From Dr. Hunter's Lectures on the Progress of Medical Science in Lung Diseases.

Nervous asthma is characterized by wheezing respiration and great difficulty of expelling the air from the lungs. Its name is derived from the Greek, and means a gasp for breath. It occurs in paroxysms or fits, which generally come on after midnight and last until morning. The wheezing sound is produced by a constriction of the smaller bronchial tubes, caused by spasm. The expectoration during the attack is generally frothy, but becomes thicker as the attack passes off.

There are many varieties of asthma, but in pure nervous cases a person goes to bed feeling as well as usual, and drops off quietly to sleep, but is suddenly awakened after midnight by a most distressing attack of want of breath. His chest feels compressed; he breathes with difficulty, and with a rattling or whistling sound; calls for fresh air; his face becomes turgid or livid; his eyes staring, and his skin bathed in perspiration.

Once set up, asthma is very obstinate and tenacious in its hold. It keeps returning in renewed attacks. It occurs at all ages, but is more frequent in women than men. Asthmatic people, for the most part are nervous and excitable, but gifted with energy, resolution and attainments beyond the average. Its effects upon the system are very serious. It impoverishes the blood, deranges the circulation, ruptures and dilates the tubes producing emphysema, and ends in dangerous enlargement of the right side of the heart.

Bronchial asthma is the chronic condition in which nervous asthma usually ends. As the bronchial mucous membrane becomes altered in structure by the repetition of the asthmatic attacks, it pours forth a thick and tenacious sputum which has all the characteristics of chronic bronchial disease, which may merge into any of the forms of chronic, dry, or consumptive bronchitis. In other words, we have the same varieties of asthma that we have of bronchitis.

The treatment necessary to cure nervous and bronchial asthma must be applied directly to the inflamed linings of the bronchial tubes. We must act on the air, and through the air, which the patient breathes. It must be made the carrier of healing remedies directly into the sore lungs and wounded bronchial tubes.

The cure of asthma by my medicated air treatment is rapid and permanent. The spasmodic attacks are quickly arrested by it, the inflamation of the bronchial tubes subdued, and their abrasions and ulcerations healed. Immediate relief results in all purely nervous cases, and radical cure by perseverance in almost every case of bronchial asthma. No other treatment known to medical science has ever been attended with such success, and it is not possible for me to conceive that any other is rational or can succeed.

There are hundreds of thousands of people in this country afflicted with asthmatic and bronchial disease, and threatened with consumption because of it who can be saved from that danger and restores to health by antiseptic air treatment, who are surely doomed without it.

I have written a book on the lungs in which I describe the treatment of all lung complaints, and tell people who suffer from them just what they require to know and must do to regain health.

Signed, ROBERT HUNTER, M.D.,
117 West Forty-fifth St., New York.

NOTE.—Readers of THE CHRISTIAN HERALD will receive Dr. Hunter's book free on applying to him at above address.

(To be continued.)

A Little Child With a Little Cold.

That's all!
What of it?

Little colds when neglected grow to large diseases and

Ayer's Cherry Pectoral
CURES COLDS.

AGATE
Nickel-Steel Ware . . .

Is double-coated and never rusts. It retains its polish as long as it lasts. It is not cumbersome like iron, and does not get battered and leaky like tinware. It is absolutely pure and contains no arsenic, antimony or lead, and tomatoes or other acidulous vegetables may be cooked in it with perfect safety. It is the best wearing and handsomest enamel ware made. Notice the bottom of each utensil and see that it bears this trade-mark.

All careful dealers sell it. Postal us to send you our booklet, "KITCHEN UTENSILS," containing guarantees of eminent chemists.

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Irritable Stomachs

make irritable people. A food that is nourishing and that does not cloy the appetite is

Somatose

Somatose is a *Perfect Food, Tonic* and *Restorative*. It contains the nourishing elements of meat. Prepared for *invalids* and *dyspeptics* and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

At druggists, in 2-oz., ¼, ½ and 1 lb. tins.

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if you wear one like this, with iron or steel band. An instrument of torture. Why will you suffer when we can relieve and cure you with our improved Elastic Truss? It can be WORN WITH EASE NIGHT AND DAY, THEREBY EFFECTING A RADICAL AND PERMANENT CURE, without neglect of your business. Call or write for free Catalogue.

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A. G. MOREY LaGrange, Ill.

DIREFUL RHEUMATSM

Cured by a New Remedy.

15,000 Trial Package FREE

To the Readers of this Paper

For Rheumatism

that foe of mankind. I have some remedy which has proven its wonderful curative power in thousands of apparently hopeless cases, in fact so pronounced have been the cures, that multitudes of former sufferers could testify to the merits of this remedy. Nature's antidote for rheumatism. A bedridden person, also some who walked on crutches regained their health through this marvelous cure and many of that every similiarly afflicted sufferer their friends may learn about it, I gladly mail them a Trial Package with directions for use and information. Even if more than 15,000 should apply. Distressing cases of rheumatism of 20 to 40 years standing yield to the benign influence of this remedy within 1 mention a few: In Pittsburg, Pa., it cured a druggist whose rheumatism dated back as far as the civil war. In Kenterville, Idaho, it cured a man who was bedridden for 15 years. In Fountain City, Wis., it cured a man who suffered for 33 years notwithstanding employing 7 physicians. In Seguin, Texas, it cured a man who was afflicted for 41 years. In Amsterdam, N. Y., it cured a lady (Mrs. P. Person) who nearly became insane from pain. John D. Engel, 1316 Patterson Ave., Baltimore, Md., was cured after suffering for 9 years, of which she spent 4 years on crutches. Mrs. M. Elliott, Windom, Minn., writes: I am 72 years old and was cured after suffering for years. The original letters and cures, besides thousands of others, can be seen at my office. No one should despair but write for Free Trial Package and other information. Address:

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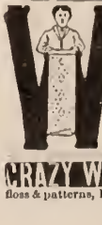
WILL NOT COLLAPSE

and therefore prevent mother's milk from souring. The valve prevents a vacuum being formed, thus collapsing when the child draws the milk. The rim is such that they cannot bite off the bottle.

Sample Free by mail.
WALTER F. WARE, 512 Arch St., Philadelphia.



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E STARLESS CROWN.*

th turn many to righteousness shall s stars for ever and ever (Dan. 12: 3).

D and worn with earthly cares,
yielded to repose.
fore my raptured sight, a glorious sion rose:
hilst slumbering on my couch in idnight's solemn gloom,
angel's silvery voice, and radiance led my room,
ich awakened me,—a gentle whisr said.
(eeper, follow me:" and thro' the r we fled.
earth so far away that like a eck it seemed,
ly glory, calm and pure, across r pathway streamed.
ent—my soul was wrapt in silent stacy;
what the end would be, what next ould meet mine eye,
how we journeyed thro' the pathss fields of light,
nly a change was wrought, and I s clothed in white.
fore a city's walls most glorious behold:
ro' gates of glistening pearl, o'er eets of purest gold;
t the sun by day, the silver moon night;
the Lord was there, the Lamb nself its light.
s paced the shining streets, sweet sic filled the air,
bed saints with glittering crowns, m every clime were there;
hat I had loved on earth stood h them round the throne.
is the Lamb," they sang, "the ry his alone."
r than all beside, I saw my Savr's face;
ized he smiled on me with wonous love and grace.
ved before his throne, o'erjoyed t I at last
the object of my hopes; that th at length was past.
solemn tones he said, "Where is diadem
o sparkle on thy brow—adorned h many a gem?
hast believed on me, and life ough me is thine.
re all those radiant stars that in crown should shine?
seest a glorious throng, and stars every brow,
you they led to me they wear a wel now!
bright reward had been if such been thy deed,
hat sought some wand'ring feet in h of peace to lead.
an that thou should'st tread the y of life alone,
clear and shining light which ind thy footsteps shone.
ve some other weary feet to my ght home of rest,
n blessing those around, thou dst thyself been blest."

* * * * * * *

ded from my sight, the voice no ger spake,
ed brooding o'er my soul which g I feared to break,
last I gazed around in morning's mmering light,
l o'erwhelmed beneath that vis's awful might.
pt with chastened joy that yet I elt below,
other hour was mine my faith by rks to show;
ne sinner I might tell of Jesus' ng love,
lead some weary soul to seek a ne above.
ile on the earth I stay, my motto s shall be,
old poem is reproduced by request scribers.

---

n Asthma or Hay Fever!

nce at last reports a positive cure a Hay-fever in the wonderful Kola botanical discovery found on the West Africa. Its cures are really ev. J. L. Combs, of Martinsburg, es that it cured him of Asthma of tanding, and Hon. L. G. Clute, of testifies that for three years he had d up in a chair in Hay-fever season. o lie down night or day. The Kola n at once. Mr. Alfred C. Lewis, *Farmer's Magazine*, was also cured not lie down for fear of choking, be- se in Hay-fever season. Others of e similar testimony, proving it truly medy. If you suffer from Asthma e advise you to send your address to ting Co., 1164 Broadway, New York. its power will send a Large Case by ry reader of *The Christian Herald*. All they ask in return is that when you will tell your neighbors about it. thing and you should surely try it.

---

t Hood's Sarsaparilla is so successful for catarrh? The reason is simple rrh is really a disease of the blood, rsaparilla purifies the blood.

"To live no longer to myself, but him who died for me!"
And graven on my inmost soul this word of truth divine.
They that turn many to the Lord bright as the stars shall shine.

OUR CHILDREN'S HOME

At Mont-Lawn, Nyack-on-the-Hudson, N. Y.
(Conducted under the Auspices of The Christian Herald.)

GIVES over 2,000 neglected "Slum Children" a ten days' outing every summer. Over 200 beds, chapel, play-room, dining-hall, school-room, baths, lawn, and 70 acres of grounds. Matron and staff of caretakers and medical attendant. Regular religious services held.

2,300 tenement children received, sheltered, fed, taught, and (in many instances) clad at Mont-Lawn last summer at an average cost of $3 per head, including transportation.

This beautiful Charity costs annually between $7,000 and $8,000 for its support. $10 pays for a ten days' mid-summer outing for three children. All contributions of money can be sent to THE CHRISTIAN HERALD, 92 Bible House, N. Y., and will be duly acknowledged.

Previously acknowledged	4,845.67
W B W, Alford	10 00
Subr, Roseboom	1 00
Collection C E, Emmetsburg	1 38
Mrs J W Walker	50
J Boyers	50
A R. B P B C, Can	2 00
Deduct Howard Mission S S, ack'd July 28. See India Famine Fund, Oct. 20	20 00
Total	**$4,841.05**

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are Positively Cured
BY
PALMER'S
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TRADE MARK REGISTERED
Ointment

For over 50 years this Ointment has been healing acute cases of Eczema, Salt Rheum, Scrofula, Acne, Erysipelas, and the Simpler forms, Pimples, Blackheads, Dandruff, etc.

MAILED FOR 25 CENTS.

anywhere, and if you are not completely satisfied with its work after a trial, return it and

WE WILL REFUND YOUR MONEY.

Palmer's "SKIN-SUCCESS" Ointment draws out the disease—does not drive it back into the blood. Order direct from us, or have your druggist send for it. Pamphlets and full particulars sent free.

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Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancers and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success he refers to the following well-known persons.

Prof. H. McDiarmid, formerly editor Christian Standard, now professor in "Hiram College," Hiram, Ohio, was cured five years ago of cancer of the face. Previously the diseased parts had been cut out twice, each time returning in about six months.

Rev. W. H. Sands, pastor Presbyterian Church, Southport, Ind., whose father was cured eight years ago of cancer involving nearly the entire right side of face, implicating the right eye and nose.

Judge R. J. Bowman, Alexandria, La., was cured of cancer of the right cheek and forehead five years ago. A line addressed to Dr. C. Weber, 121 W. Ninth st., Cincinnati, O., will secure a 48-page treatise free.

Everyone knows the expense and annoyance of lamp-chimneys breaking.

Macbeth's don't break; and they make more light.

Write Macbeth Pittsburgh Pa

GRAY HAIR RESTORED
to its natural color by LEE'S HAIR MEDICANT, no dye, harmless, pleasant odor, $1.00 a bottle. LEE MEDICANT CO 108 Fulton st., N.Y. Illustrated Treatise on Hair on application FREE

FREE! FREE! SAVE MONEY

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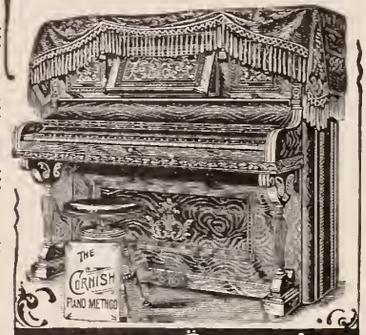

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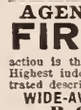

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Rudyard Kipling.
William D. Howells.

Lieut. Robert E. Peary.
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PROF. JOHN TROWBRIDGE.
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PERCIVAL LOWELL.
JOHN BURROUGHS.
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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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THE GRAND COURT OF THE CONVENT OF ST. CATHERINE, MOUNT SINAI. (See Page 850.)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

A. R. G. E., Galveston, Tex. Were Israel and Judah separate kingdoms before Rehoboam's time?

For seven and a half years after the death of Saul the kingdoms were separate (see II. Samuel 2: 5). Abner kept the northern tribes faithful to Saul's son, Ishbosheth; but after the general and his master had been murdered, the representatives of the northern tribes also gave their allegiance; and David and Solomon reigned over the whole country. The separation in Rehoboam's time was final.

P. N. Z., Brooklyn, N. Y. 1. Why is a different preposition used in John 3: 16 from that used in the eighteenth verse of the same chapter? What is the difference between believing in Christ and on him? 2. What death did Paul die? 3. Why are we directed to give strong drink to those who are ready to perish (Prov. 31: 6 and 7)?

1. In the Revised Version the same preposition is used in both verses. We believe a man when we give credence to a statement he may make. We believe in him when we trust his character or ability. We believe on him when we base on his personality a hope for our own future. 2. Tradition, which in this case is worthy of belief, says that the imprisonment described in the closing verses of Acts ended in his acquittal; that he then made his journey into Spain, visited the churches in Macedonia and Asia Minor; was arrested again and taken to Rome, where he was condemned to death, and he was beheaded by the sword of a Roman soldier. 3. It is not to be understood as a command. Lemuel's mother taught him that kings and statesmen ought not to use strong drink. Leave it, she said, in effect, to those who are in misery and whose life is closing. It gives them a temporary oblivion, and in dulling their faculties it has a merciful use.

J. Boughton, Brooklyn, N. Y. Does the unconditional promise to Abraham avail for those who reject Christ? Does Ezekiel 33: 12 give any light on the question?

We do not know what promise you refer to. It is probable, judging from prophecy, that the Jews will be restored to Palestine, in unbelief. We gather that their conversion to Christ will take place there. The passage you mention does not appear to us to give any light on the subject. It simply teaches that if a righteous man falls into sin, his previous righteousness will not be weighed against his sin as if it was a debtor and creditor account. He must repent of his sin and seek God's forgiveness for it. A wicked man must do the same, and if he turns from his wickedness his previous bad record shall not be counted against him. God will forgive the sins of the past.

B. E. S., Holton, Kans. 1. Is a Christian right in marrying a divorced man if his wife was wholly to blame for the divorce? 2. Is it wrong to eat swine's flesh now as it was for the Jews? 3. Will Christ's reign of a thousand years precede or follow the resurrection of the dead?

1. If the divorce was procured on account of the unfaithfulness of the first wife, the marriage was dissolved in the sight of God, and the man is justified in marrying again. 2. The dietary laws of the Jews do not apply to Christians. 3. The dead in Christ will be raised before the millennium, but the rest of the dead will not be raised until the close (see Rev. 20: 4, 5).

A. L. M., Kervaiva, Ind. Was Paul led of the Holy Spirit to go up to Jerusalem that last time when he was arrested? Was it not rather a journey made contrary to the will of the Spirit, and despite direct and definite warnings?

We are aware that a prominent teacher advocates the latter view, and has urged it with some force, but it does not seem to us tenable. Paul evidently believed it was his duty to go. Previously in so many instances he had yielded to the intimations of the Spirit, that we have a right to believe that he would have done so in this case if any had been made. There were threat or prediction that he would suffer would not deter him. He was ready, as he said (Acts 21: 13), not to be bound only, but to die at Jerusalem for the name of the Lord Jesus. These are not the words of a man wilfully and perversely opposing the Holy Spirit. Agabus professed to be speaking in the name of the Holy Spirit (Acts 21: 11), but we do not think he was, otherwise he would have been more accurate. He said the Jews would bind Paul and deliver him to the Gentiles. The event shows that it was the Gentiles who bound him, and the danger was lest they should deliver him to the Jews. The last thing the Jews were disposed to do was to deliver him to the Gentiles. They wanted to deal with him themselves. Prophecies inspired by the Holy Spirit are not so inaccurate in details.

D. B. H., Rogers, Neb. A dispute has arisen in our Sunday School as to the teaching of I. Corinthians 13. Can you tell me what the perfection of Christians will consist in in heaven? Will there be perfect knowledge as well as perfect holiness?

The teaching of the chapter you refer to is that love is the greatest of the Christian graces. The man whose heart is most full of love is the most like God. It is better to be of loving disposition, kind and gentle and affectionate, than to prophesy, or preach, or speak with foreign tongues. Love will be supreme when all else has become useless. The greatest triumph of the Christian is not in performance, but in character. It is better to be like God, who is love, than to be talented or eloquent or generous. As to your other question, we know so little about the condition of life in heaven that we cannot say what knowledge will be imparted. It doth not yet appear what we shall be, but we know that we shall be like Christ? We can trust him that there will be joy and happiness, without being inquisitive as to details.

John P. McCrea, Bank of Commerce Building, Pittsburg, Pa. How could I obtain information about the working of adult Bible classes, or get any of their printed matter?

Perhaps some of our readers can supply our correspondent with the information and printed matter he asks for.

The following letter from a Christian worker, superintendent of a Sunday School, in Texas, paints a picture that must sadden the heart of every reader who is striving for the advancement of the kingdom:

I am laboring in a barren field—one that requires all the help that can be given—certainly God-given wisdom, tact and perseverance. This is a wicked place in fact. Such drunken scenes as can be witnessed on Sunday would astonish you. I have been here three years, and in that time have seen preachers of different denominations discouraged. They have been insulted while preaching, while visiting, in the streets, and, till recently, treated with perfect indifference. The few American people here have become contaminated, falling in with the great majority. The Sabbath is a gala day. There have been repeated efforts made for civilizing and Christianizing, but discouragements have followed.

I lately insisted upon a Sunday School being organized, which was done on Easter Sunday last, by Bro. Nolan, an aged minister, two ladies belonging one to the Methodist the other to the Christian Church, my daughters and myself who are Presbyterian members. Have now a Union Sunday School of seventy members just as interested as young people can be. This is a town where money can be raised readily for Sabbath desecration—long processions, band practice all day, etc. But for Christian work—nothing. We want a few books—a Sunday School library. One that a Sunday School may have used and discarded, if boxed and sent to us, would do more good than the givers could imagine. MRS. B. L. COX,
Shiner, Lavaca county, Texas.

The inmates of the penitentiary at Tahlequah, Indian Territory, are very much in need of religious literature, papers and books, which should be sent to Dr. C. Harris, Tahlequah, I. T. Religious literature would also be appreciated by the Chaplain of the Missouri State Penitentiary, if addressed to him at Jefferson City Mo.

J. McP., Harrisburg, Pa. Does the Klondike Gospel Band, which you mentioned in THE CHRISTIAN HERALD of October 20 go to the Klondike under the auspices of THE CHRISTIAN HERALD or the Bowery Mission, or is it an independent concern?

The band is not sent out by either. Its members are a party of young men who are acting on their own responsibility, and are not connected with either of the two concerns mentioned.

G. H. T., Braddock, Pa. It is stated in your reply to "Subscriber, Smith, Mich.," concerning Jewish slavery, that "the recurrence of the Year of Jubilee freed all slaves, and the Sabbatical year released all who were in bondage for debt or dishonesty." You give as proof Jeremiah 34: 14. This verse shows that there was a recognition of the divine law, for the moment, but verses 11 and 16, show that the law was not really kept. There was a "turning back" from the righteous purpose. I have failed to find any record whatever, in either sacred or profane history of the keeping of the Sabbath Year, or of the Year of Jubilee.

Jacob B. Swarton.—Can a man be in the jewelry business and be a faithful Christian?

We know of no reason why he should not be a good Christian and continue in that business. It is one of the callings specially honored by being mentioned in the Bible and one, moreover, where clever workmanship, artistic skill and taste are appreciated. Doubtless there are opportunities for humbug and deception in this as in other businesses, but an honest, upright man will avoid these and will prosper in his integrity.

Anxious Reader, Troy, N. Y. Is it necessary when God has forgiven our sins to ask forgiveness of one who has been wronged?

It depends on the nature of the wrong. If it is fraud, and the wrongdoer is in a position to make reparation, it should be confessed and reparation made. As to other wrongs, it is conceivable that there are cases in which confession might cause more mischief than good. We do not believe that confession is always necessary. We can imagine cases in which the duty of the wrongdoer, having sought forgiveness from God, would be to atone for [illegible] by rendering service to the one who [illegible] wronged and to make no confession. [illegible] be impossible to lay down a rule [illegible] all cases.

Inquirer, Toledo, O. When Paul called the High Priest a whited wall (Acts 23: 3), and afterwards apologized, was he, as I have heard alleged, so angry that he did not know what he was saying?

No, he was indignant at the injustice, and his indignation remained, but he apologized because he had unwittingly spoken against to the High Priest. He remembered that, as the man was, he held a high office which respect was due. When he uttered the [illegible] ing epithet, he did not know it was the High Priest whom he addressed. Probably he was not wearing his robes of office at the [illegible]

A Subscriber, Milford, Texas, writes: I note with interest an article in your issue about "The South's White Harvest." You mention this State as being one of the four cotton States, which is correct, as it produces one-third of the South's crop, or a fourth at least. Not more than one-fourth of the entire cotton crop is grown by negro labor. A white can make as fast a hand in the cotton-fields as a white laborer, but is not so regular and steady. The amount picked per day sometimes exceeds the limits you state—sometimes five hundred pounds per day being picked, but a raw hand is very likely pick one hundred pounds per day, and more if he is quick enough, and I have known in one season to become as expert as those who had long been accustomed to the work.

J. C. McC., Youtel, Mont. Is there any law against Christians working on Sunday in a State like Montana? 2. Where can I purchase a good telescope with a focus of five or six inches?

1. A Christian will not work on Sunday in the sense of performing labor, which [illegible] be done on other days. [illegible] of no reason why the Sabbath should not be as sacredly observed in Montana as elsewhere by those who profess Christ. The only justifiable labor on the day is that which is deemed a work of necessity or mercy. 2. Write to Prof. Young, Princeton, N. J., concerning telescope.

C. L. W., Boome Centre, C[illegible] was the author of the hymn, Country 'tis of Thee [illegible] wrong for a child to [illegible] Scripture history lesson in school on Sunday? [illegible] think it wrong to use a [illegible] "tenth" to subscribe for CHRISTIAN HERALD

1. Rev. S. F. Smith. 2. It [illegible] to do any "work" on [illegible] which properly belongs [illegible] days; but the study of Scripture might well be exchanged [illegible] she cannot do it at [illegible] time, there can be no [illegible] taking the Scripture lesson Sunday. 3. No. A religious [illegible] nal may be made a [illegible] spreading the Gospel, not [illegible] our homes, but in others [illegible] case with many of our st[illegible]

Mrs. Eliza S., Granite F[illegible] 1. Do you still give the [illegible] Bible with the paper [illegible] is the name of a salt [illegible] tioned in the Bible and [illegible] it be found?

1. Yes. By sending $[illegible] you receive THE CHRISTIAN [illegible] for a year and the International [illegible] Bible. 2. The Salt Lake or Sea [illegible] known as the Dead Sea. See Gen. [illegible] Numbers 34: 3; Deut. 3: 17; Josh. 3: [illegible] 15: 2-5; Josh 18: 19. In the Talmud [illegible] also called "The Sea of Salt."

Elizabeth J., Petosky, Mich. I should like to know who those two boys are, represented on the front picture of THE CHRISTIAN HERALD of Oct. 6th, in the meeting of the C. E. [illegible] President of the French Republic, [illegible] dressed in naval uniform and standing [illegible] of ropes.

They are probably naval cadets in the Russian service. We have no means of knowing their names.

P. M., Martinsburg. 1. No Christian would use such language. The mere fact of one's name on a church record does not make one a Christian. 2. No.—Edith C., Carrollton, Ill. 1. No. 2. Director of the Mint, Washington, D. C. [illegible] good.—H. D. S., Brooklyn. Three years [illegible] of maturity.—Sub'r, Montague, N. J. [illegible] J. E. Jewett, Bookseller, Bible House, [illegible] Reader, Santa Barbara, Calif. His address [illegible] Washington, D. C.—Thos. H., Rockford, [illegible] These questions have been answered recently [illegible] THE MAIL-BAG.—Subscriber, Wheeling, [illegible] Your questions can be answered by reference [illegible] any late history or encyclopedia, but to [illegible] would consume too much space.—M. [illegible] are not at liberty to send the address you [illegible] C. J. Allan, Clifford. Write to Miss W[illegible] man's Temple, Chicago, for all the [illegible] the subject.—Mrs. Ada McH., Toronto, [illegible] have already printed it twice. 2. We [illegible] whatever in them. They are humbug[illegible] P., Newark, N. J. It is mentioned [illegible] You will find the entire list, with chapter [illegible] in Young's or Cruden's Concordance.—[illegible] Baltimore, Md. I notice in a recent issue [illegible] paper a lady asking for the poem "[illegible] poem was published not long ago in [illegible] paper published by the Methodist Book [illegible] Toronto, Can.

THE PUEBLO OF LAGUNA, NEW MEXICO.

This ancient village, now almost a ruin, is probably one of the oldest inhabited settlements on this continent. The Pueblos were found in the sixteenth century, when the Spanish explorers first visited Mexico, New Mexico, and Arizona. They lived in many villages, were a pacific, industrial, Indian race, and had their own family "clans" and totems, their chiefs, medicine-men, priests, and idols. Thousands of such villages are buried under the sands of the Southwest. The greater number of those remaining and inhabited are found in the vicinity of the Rio Grande.

IN THE LAND OF THE CZECHS.

Priest-Ridden Bohemia and the Struggle of its People for Independence—Bohemia's "Grand Old Man"—The "Young Czech" Party.

BOHEMIA is not a very large country; comparing it on the map with some of our larger Western States, it is in fact very small. But it is going to play an important part in European history in the very near future; and American readers cannot afford, therefore, to pass it by as a negligeable quantity. Having visited Prague not long ago, the writer proposes to present a few facts relating to the present Bohemian situation that will facilitate a more thorough comprehension of the events transpiring day by day within the confines of the Austro-Hungarian monarchy.

DR. RIEGER.

The ancient kingdom of Bohemia must forever be associated in our minds with the name and teachings of that greatest of all Bohemians, John Huss, who, one hundred years before Luther's advent, suffered a martyr's death for having denounced the iniquities of the Papal *regime*. We all know the story of his career; how he spread his doctrines among his countrymen of those of Wycliffe, the English forerunner of the Reformation; how he became a professor in the University of Prague, and how, in conjunction with the youthful Bohemian nobleman, Jerome, he gave characteristic the methods of instruction and the aims of that institution. With the eloquence of a Demosthenes he raised his voice against the existing abuses in the church—the bowing down to graven images, the sale of indulgences, the doctrine of purgatory, and much else of like nature.

Although religion has long continued to be a factor in the internecine strife raging in Bohemia between both Czechs and Germans, having to-day attached to the Church of Rome, the intensity of rivalry, indeed, of hatred existing between these two races, may be traced back to the troublesome times of the great Czech reformer. His teachings were not only accepted by his own countrymen, and as vigorously opposed by the German element. The latter rallied to the support and the mother church. Because of her degeneration and departure from the lines set down by the early fathers. A schism divided up the University and the German portion, numbering in all, withdrew from Prague, and in 1409 removed to Leipsic to found there another institution of the kind on principles in accord with the views of the Popes. Huss remained to meet the situation for the time. He was even so far as to burn the Pope's bull excommunication in the streets; but, in the end, the Catholics, succeeded in getting him and his adherents into exile. As we know, his end was as sad as it well deserved. Inveigled into attending the church Council of Constance, where reform of existing abuses was simply to be discussed, this great reformer was placed upon trial for heresy, and, in violation of the imperial promise and safe conduct, was convicted and burned at the stake July 6, 1415. His friend and disciple, Jerome, shared a like fate shortly after. Of the labors of the Council, for instance, James Ridpath, the historian, is truly remarked: "After forty-three months of wrangling, the greatest, largest and most imposing body which any Christian kingdom had ever assembled could present to the world, nothing to history, but the vision of two stakes with their dying victims, crying up to heaven through the crackle and roar of the flames, and casting spectral shadows across the placid bosom of Lake Constance."

I have thought it proper to recall, in these few words, the personality of Bohemia's noblest son, because, in the present struggle of the Czechs for autonomy, there is apparent a great deal of the old spirit which inspired him in his struggle with the powers of darkness. The Czechs of to-day, though Catholics in religion, are less under the sway of the priests than any of the other heterogeneous populations of the empire, and they have shown themselves particularly tolerant toward the Protestant communities and evangelical societies in their midst. They worship images, as all Catholics do. They are also less addicted to "Jew-baiting" than many of the other nationalities. They have reserved their forces for the tug of war with the pan-Germanist element, who would see Bohemia a Germanized dependency of the Austrian crown, completely subservient to the dictates and wishes of an alien minority.

So far the Czechs are having the best of the fight, however. What is their programme? In the main, a restoration and recognition of their kingdom, which went under after the famous battle of the White Mountain at the commencement of the Thirty Years' War. In other words, they demand that the Austrian Empire shall be comprised of a triple, instead of a dual, monarchy, and that the Emperor shall be crowned King of Bohemia in Prague, just as he has been crowned King of Hungary at Buda-Pesth. Such a dream cannot be realized in a day. The Czechs understand this, so they are keeping their powder dry, as Cromwell used to say, and in the meanwhile are working for some lesser concessions. They received one quite recently, and this it is which has caused the very recent trouble. Count Badeni granted them a few weeks ago the so-called *sprachverordnungen*, or lingual rescripts, placing the Czech language on an equal official footing with the German throughout all the former "lands of the Bohemian crown," which include the Moravian margravate. A perfect storm of denunciation and abuse greeted this measure on the part of the German population, who have always entertained a silly prejudice against their Czech fellow-citizens, considering them to be on a lower plane of civilization than themselves.

This estimate may have been near the truth forty years ago. To-day the shoe is almost on the other foot, for wonderful are the changes that have been worked in the intellectual status of the Czechs in that period. Thanks to the influence of such men as Francis Palacky, the "Velky Czech" (Great Czech), sentiments of national pride and independence have been infused into the inert masses of the Slav population, and a new spirit has been awakened which has shown itself in their recent achievements, not in the political arena alone, but in the literary field, in science, and in art. Palacky's work has been continued by his son-in-law, Dr. Rieger, a name well known and generally respected throughout the empire. He is usually referred to now as the "grand old man" of Bohemia. Well he deserves the name. Nor must we forget Dr. Julius Gregr, the young Czech leader, famous for his speech in December, 1891, in which he declared before an assemblage of Czech notables: "The Bohemians are ready to emerge from their Babylonian captivity. Their nationality is oppressed and persecuted in Austria, where violence and tyranny toward all Slavonic races prevail. The bond between the Crown and Bohemia will be severed if the latter's traditional rights are much longer neglected. Of little help will be the Mannlicher rifle in the hands of a people lacking both loyalty and enthusiasm. "The day of reckoning will come!" Had these words been uttered ten years earlier they would have earned the speaker a long term of imprisonment. But the Government felt that the time for coercive measures was past, and he was not molested. The Mayor of Prague, Jar Podlipny, who is also President of the Bohemian United Gymnastic Societies of Sokols (Hawks), is another active nationalist. He believes that Bohemians should be prepared for every emergency, and has therefore devoted much attention to the encouragement of open-air sports, gymnastics, and athletics among the Slavonic youth. He has studied the history of the gymnastic societies of the fatherland and their all-important share in the overthrow of the great Napoleon's legions in 1813. He anticipates a peaceable settlement of the Bohemian question, but thinks it just as well for the Czechs to be organized for defence should a resort to arms ever become necessary.

JAN PODLIPNY.
A BOHEMIAN BURGOMASTER.

Three weeks ago the Mayor distinguished himself by organizing a monster demonstration for the purpose of raising funds for the relief of the Czech populations left to the tender mercies of the Teutonic majority in the German portions of Bohemia and Moravia. Ten thousand brawny Czech gymnasts marched in full regalia through the streets of Prague, to the tune of ancient Slavonic battle-marches and national airs, and in the evening a great entertainment was given, which netted several thousand florins. Police, gensdarmes, and military had been called out to suppress expected disorders, but the manifestants knew better than to give the authorities a chance for interference. The Czechs will not strike until all methods of lawful agitation are exhausted.

The prospects for peace are not very reassuring, unfortunately. According to a recent document issued by the Executive Committee of the Young Czech party, "In numerous parts of the country the existence and personal freedom of any citizen who remains true to his Bohemian descent are placed in jeopardy. In many instances Czechs have been driven from their homes and compelled to seek shelter in districts where their fellows are in the majority. Because of their language, many have been given notice to quit their offices, service, and dwellings. Bohemian sentiment has been publicly mocked and abused, and matters have gone so far that prayers have been forbidden in Bohemian churches. It is an incredible fact that people belonging by birth to the great, historical Czech families have been hunted out of parts of their own country. There can be no surprise, therefore, at the difficulty in checking the excitement which has seized upon the Bohemian nation."

It is only just to add that if the Czech fares badly when found in the minority in a German district, the German receives scarce better treatment at the hands of a Czech majority. All social warfare is necessarily savage and unrelenting. The era of universal peace and good-will is, unfortunately, a great way off, despite the noble efforts of Christian philanthrophists and reformers the world over. On the whole, however, the Germans seem to be the prime aggressors. They already feel the game to be a losing one, and the thought that the ascendancy is passing into the hands of their despised rivals is goading them into madness. The old Anglo-Saxon theory that the majority is in justice entitled to rule has not yet pierced their heads. V. GRIBAYEDOFF.

A MORAVIAN PEASANT.

CZECH WOMEN AT DEVOTIONS.

THE SLAV NATIONAL DRESS.

THREE DISTINCTIVE BOHEMIAN TYPES.

What a Kite Did.

In connection with the new bridge which has just been built across Niagara to take the place of the old railway suspension bridge, the first of its kind in America, and also the first bridge across the chasm, it is interesting to remember that a boy's kite established the first means of communication between the American and Canadian cliffs. The boy, Homan Walsh,—he is still living—flew a kite on the American side and it settled on the Canadian cliff. To the kite-string a rope was attached and pulled across; then a wire cable was drawn to Canada at the end of the rope. Along this cableway, a basket-like car was operated, which greatly facilitated the building of the bridge that has been superseded by the present magnificent structure which, on its double-decks, affords carriageways and walks, a double track for steam-cars and the first trolley-line that ever crossed from America to Canada. Yet the little basket-car is treasured by the Buffalo Historical Society, and the great arches of the new bridge are memorials to the skill of Homan Walsh's kite-flying, for how would that first cable or that first suspension bridge ever have got across, but for Homan Walsh's kite? Kites have been utilized to carry ropes to the tops of high church steeples and lately one was used to convey a cord across the summit of the "Enchanted Mesa" in the southwest; but the grandest mission the kite ever fulfilled was the spanning of Niagara.

THE METROPOLITAN PULPIT

DYNAMITE UNDER THE CITIES.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Psalm 80: 13: - - - - - - { The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

BY this homely but expressive figure, David sets forth the bad influences which in olden time broke in upon God's heritage, as with swine's foot trampling, and as with swine's snout uprooting the vineyards of prosperity. What was true then is true now. There have been enough trees of righteousness planted to overshadow the whole earth, had it not been for the axe-men who hewed them down. The temple of truth would long ago have been completed, had it not been for the iconoclasts who defaced the walls and battered down the pillars. The whole earth would have been an Eschol of ripened clusters, had it not been that "the boar has wasted it and the wild beast of the field devoured it."

I propose to point out to you those whom I consider to be the destructive classes of society. First, the public criminals. You ought not to be surprised that these people make up a large proportion of many communities. In 1869, of the forty-nine thousand people who were incarcerated in the prisons of the country, thirty-two thousand were of foreign birth. Many of them were the very desperadoes of society, oozing into the slums of our cities, waiting for an opportunity to riot and steal and debauch, joining the large gang of American thugs and cut-throats. There are in our cities people whose entire business in life is to commit crime. That is as much their business as jurisprudence or medicine or merchandise is your business. It is their business to commit crime, and I do not suppose that once in a year the thought of the immorality strikes them. Added to these professional criminals, American and foreign, there is a large class of men who are more or less industrious in crime. Drunkenness is responsible for much of the theft, since it confuses a man's ideas of property, and he gets his hands on things that do not belong to him. Rum is responsible for much of the assault and battery, inspiring men to sudden bravery, which they must demonstrate, though it be on the face of the next gentleman.

You help to pay the board of every criminal, from the sneak-thief who snatches a spool of cotton, up to some man who enacts a "Black Friday." More than that, it touches your heart in the moral depression of the community. You might as well think to stand in a closely confined room where there are fifty people and yet not breathe the vitiated air, as to stand in a community where there are so many of the depraved without somewhat being contaminated. What is the fire that burns your store down compared with the conflagration which consumes your morals? What is the theft of the gold and silver from your money-safe compared with the theft of your children's virtue? We are all ready to arraign criminals. We shout at the top of our voice, "Stop thief!" and when the police get on the track we come out hatless and in our slippers, and assist in the arrest. We come around the bawling ruffian and hustle him off to justice, and when he gets in prison, what do we do for him? With great gusto we put on the handcuffs and the hopples; but what preparation are we making for the day when the handcuffs and hopples come off? Society seems to say to these criminals, "Villain, go to there and rot!" when it ought to say, "You are an offender against the law, but we mean to give you an opportunity to repent." Society must impress these men with the fact that it does not enjoy their suffering, and that it is attempting to reform and elevate them. The majority of criminals suppose that society has a grudge against them, and they in turn have a grudge against society.

They are harder in heart and more infuriate when they come out of jail than when they went in. Many of the people who go to prison go again and again and again. Some years ago, of fifteen hundred prisoners who during the year had been in Sing Sing, four hundred had been there before. In a house of correction in the country, where during a certain reach of time there had been five thousand people, more than three thousand had been there before. So, in one case the prison, and in the other case the house of correction, left them just as bad as they were before. The secretary of one of the benevolent societies of New York saw a lad fifteen years of age who had spent three years of his life in prison, and he said to the lad, "What have they done for you to make you better?" "Well," replied the lad, "the first time I was brought up before the judge he said, 'You ought to be ashamed of yourself.' And then I committed a crime again, and I was brought up before the same judge, and he said, 'You rascal!' And after a while I committed some other crime, and I was brought before the same judge, and he said, 'You ought to be hanged.'" That is all they had done for him in the way of reformation and salvation. "Oh," you say, "these people are incorrigible." I suppose there are hundreds of persons this day lying in the prison bunks who would leap up at the prospect of reformation, if society would only allow them a way into decency and respectability. "Oh," you say, "I have no patience with these rogues." I ask you in reply, how much better would you have been under the same circumstances? Suppose your mother had been a blasphemer and your father a sot, and you had started life with a body stuffed with evil proclivities, and you had spent much of your time in a cellar amid obscenities and cursing, and if at ten years of age you had been compelled to go out and steal, battered and banged at night if you came in without any spoils; and suppose your early manhood and womanhood had been covered with rags and filth, and decent society had turned its back upon you and left you to consort with vagabonds and wharf-rats—how much better would you have been? I have no sympathy with that executive clemency which would let crime run loose, or which would sit in the gallery of a court room weeping because some hard-hearted wretch is brought to justice; but I do say that the safety and life of the community demand more potential influences in behalf of these offenders.

I stepped into one of the prisons of one of our great cities, and the air was like that of the Black Hole of Calcutta. As the air swept through the wicket it almost knocked me down. No sunlight. Young men who had committed their first crime crowded in among old offenders. I saw there one woman, with a child almost blind, who had been arrested for the crime of poverty, who was waiting until the slow law could take her to the almshouse, where she rightfully belonged; but she was thrust in there with her child, amid the most abandoned wretches of the town. Many of the offenders in that prison sleeping on the floor, with nothing but a vermin-covered blanket over them. Those people, crowded, and wan, and wasted and half-suffocated, and infuriated. I said to the men, "How do you stand it here?" "God knows," said one man; "we have to stand it." Oh, they will pay you when they get out! Where they burned down one house, they will burn three. They will strike deeper the assassin's knife. They are this minute plotting worse burglaries. Many of the jails are the best place I know of to manufacture footpads, vagabonds and cut-throats. We want men like John Howard and Sir William Blackstone, and women like Elizabeth Fry, to do for the prisons of the United States what those people did in other days for the prisons of England. I thank God for what Isaac T. Hopper and Doctor Wines and Mr. Harris and scores of others have done in the way of prison reform; but we want something more radical before upon our cities will come the blessing of him who said: "I was in prison and ye came unto me."

In this class of uprooting and devouring population are untrustworthy officials, "Woe unto thee, O land, when thy king is a child, and thy princes drink in the morning!" It is a great calamity to a city when bad men get into public authority. Why was it that in New York there was such unparalleled crime between 1866 and 1871? It was because the judges of police in that city, for the most part, were as corrupt as the vagabonds that came before them for trial. You know as well as I that a criminal who escapes only opens the door of other criminalities. It is no compliment to public authority when we have in all the cities of the country, walking abroad, men and women notorious for criminality, unwhipped of justice. They are pointed out to you in the street day by day. Hundreds of them with their faces in the "Rogues' Gallery," yet doing nothing for the last five or ten years but defraud society and escape justice. When these people go unarrested and unpunished, it is putting a high premium upon vice, and saying to the young criminals of this country: "What a safe thing it is to be a great criminal." Let the law swoop upon them! Let it be known in this country that crime will have no quarter, that the detectives are after it, that the police club is being brandished, that the iron door of the prison is being opened, that the judge is ready to call the case! Too great leniency to criminals is too great severity to society.

Among the uprooting and devouring classes in our midst are the idle. Of course, I do not refer to the people who are getting old, or to the sick, or to those who cannot get work; but I tell you to look out for those athletic men and women who will not work. When the French nobleman was asked why he kept busy when he had so large a property, he said, "I keep on engraving so I may not hang myself." I do not care who the man is, he cannot afford to be idle. It is from the idle classes that the criminal classes are made up. Character, like water, gets putrid if it stands still too long. Who can wonder that in this world, where there is so much to do, and all the hosts of earth and heaven and hell are plunging into the conflict, and angels are flying, and God is at work, and the universe is a-quake with the marching and counter-marching, that God lets his indignation fall upon a man who chooses idleness? I have watched these do-nothings who spend their time stroking their beard, and retouching their toilet, and criticising industrious people, and pass their days and nights in bar-rooms and club-houses, lounging and smoking and chewing and card-playing. They are not only useless, but they are dangerous. How hard it is for them to while away the hours!

Alas, for them! If they do not know how to while away an hour, what will they do when they have all eternity on their hands? These men for awhile smoke the best cigars, and wear the best broadcloth, and move in the highest spheres; but I have noticed that very soon they come down to the prison, the almshouse, or stop at the gallows.

The police-stations of two of our cities furnish annually two hundred thousand lodgings. For the most part, these two hundred thousand lodgings are furnished to able-bodied men and women—people as able to work as you and I are. When they are received no longer at one police-station, because they are "repeaters," they go to some other station, and so they keep moving around. They get their food at house doors, stealing what they can lay their hands on in the front basement while the servant is spreading the bread in the back basement. They will not work. Time and again, in the country districts, they have wanted hundreds and thousands of laborers. These m[illegible] not go. They do not want to work.

I like for that class of people th[illegible] bill of fare that Paul wrote out Thessalonian loafers: "If any wo[illegible] neither should he eat." By what [illegible] God or man is it right that you [illegible] should toil day in and day out, u[illegible] hands are blistered and our arm[illegible] and our brain gets numb, and t[illegible] called upon to support what in the [illegible] States are about two million [illegible] They are a very dangerous class. [illegible] public authorities keep their eyes o[illegible]

Among the uprooting classes [illegible] the oppressed poor. Poverty to a [illegible] extent is chastening; but after tha[illegible] it drives a man to the wall, and h[illegible] his children cry in vain for bread, [illegible] times makes him desperate. I thi[illegible] there are thousands of honest me[illegible] ated into vagabondism. There a[illegible] crushed under burdens for which t[illegible] not half paid. While there is no [illegible] for criminality, even in oppression [illegible] it as a simple fact that much of th[illegible] drelism of the community is con[illegible] upon ill-treatment. There are ma[illegible] and women battered and bruis[illegible] stung until the hour of despair ha[illegible] and they stand with the ferocity o[illegible] beast which, pursued until it can [illegible] longer, turns round, foaming and b[illegible] to fight the hounds.

There is a vast underground [illegible] that is appalling and shameful. [illegible] lows and steams with putrefactio[illegible] go down the stairs, which are [illegible] decayed with filth, and at the bott[illegible] find the poor victims on the flo[illegible] sick, three-fourths dead, slinking a[illegible] still darker corner under the glea[illegible] lantern of the police. There has [illegible] a breath of fresh air in that room [illegible] years, literally. There they ar[illegible] women, children; blacks, whites [illegible] Magdalene without her repenta[illegible] Lazarus without his God! Th[illegible] the "dives" into which the pick[illegible] and the thieves go, as well as a gre[illegible] who would like a different life bu[illegible] get it. These places are the sore[illegible] city, which bleed perpetual co[illegible] They are the underlying volca[illegible] threatens us with a Caraccas ear[illegible] It rolls and roars and surges an[illegible] and rocks and blasphemes and di[illegible] there are only two outlets for it—t[illegible] court and the Potter's Field. [illegible] words, they must either go to pri[illegible] hell. Oh, you never saw it, you s[illegible] never will see it until on the d[illegible] these staggering wretches shall m[illegible] in the light of the judgment th[illegible] while all hearts are being revea[illegible] will ask you what you did to hel[illegible]

There is another layer of pov[illegible] destitution, not so squalid, but a[illegible] helpless. You hear their incessan[illegible] for bread and clothes and fire. T[illegible] are sunken. Their cheek-bones s[illegible] Their hands are damp with slow [illegible] tion. Their flesh is puffed up w[illegible] sies. Their breath is like that of [illegible] house. They hear the roar of t[illegible] of fashion overhead, and the gay[illegible] of men and maidens, and wo[illegible] God gave to others so much an[illegible] so little. Some of them thrust [illegible] infidelity like that of the poor [illegible] girl, who, when told in the mid[illegible] wretchedness that God was good, [illegible] "No; no good God. Just look a[illegible] good God."

In these American cities, wh[illegible] want I interpret, there are hun[illegible] thousands of honest poor who ar[illegible] ent upon individual, city and St[illegible] ties. If all their voices could c[illegible] once, it would be a groan that wo[illegible] the foundations of the city, and [illegible] earth and heaven to the rescue. [illegible] the most part, it suffers unexpr[illegible] sits in silence, gnashing its teeth [illegible] ing the blood of its own arterie[illegible] for the judgment day. Oh, I s[illegible] wonder if on that day it would [illegible] out that some of us had some t[illegible] belonged to them; some extra [illegible] which might have made them co[illegible] on cold days; some bread thrus[illegible] ash-barrel that might have appe[illegible] hunger for a little while; son[illegible] candle or gas-jet that might hav[illegible] up their darkness; some fres[illegible] ceiling that would have given th[illegible] some jewel which, brought to th[illegible] girl in time, might have kept [illegible] being crowded off the precipi[illegible] unclean life; some New Testa[illegible]

...ave told them of him who "came ...nd to save that which was lost!" ...wave of vagrancy and hunger and ...ss that dashes against our front ...: I wonder if you hear it and see ...ch as I hear it and see it! I have ...most frenzied with the perpetual ...elp from all classes and from all ...knocking, knocking, ringing, ring... the roofs of all the houses of des... could be lifted so we could look ...o them just as God looks, whose ...es could be strong enough to stand ...! yet there they are. The sewing... ...some of them in hunger and cold, ...night after night, until sometimes ...l spurts from nostril and lip.

...ld not wonder if they had a good ...er time than we in the future, to ... for the fact that they had such a ...e here. It would be just like ... say: "Come up and take the ...eats. You suffered with me on ...now be glorified with me in ... O thou weeping One of Beth... thou dying One of the cross! ...ercy on the starving, freezing, ... poor of these great cities!

... you to know who are the uproot... ...es of society. I want you to be ...criminating in your charities. I ...ur hearts open with generosity, ...ir hands open with charity. I ... to be made the sworn friends of ...vangelization, and all newsboys' ...houses, and all Children's Aid ...s. Aye, I want you to send the ... Society all the cast-off clothing, ...ler the skilful manipulation of the ...d mothers and sisters and daugh... ...e garments may be fitted on the ...e feet, and on the shivering limbs ...stitute. I should not wonder if ... that you give should come back a ...oronet, or that ... that you this ...nd out from ...drobe should ...usly be whit... ...nd somehow ... into the Sav... ...n robe, so in ...day he would ...h hand over it ... "I was naked ...y clothed me." ...uld be putting ...gments to glori... ...

...s all this, I ... to appreciate ... contrast how ...idly God has ...h you in your ...able homes, at ...ll-filled tables, ...he warm regis...

A BOON TO THE EAST-SIDE POOR.

Bowery Mission Annex No. 3 Opened, and Supplying Meals to 3,000 Persons Daily at Cost —A Glance at the Arrangements of a Great Philanthropic Restaurant.

IN THE ANNEX BOILER-ROOM.

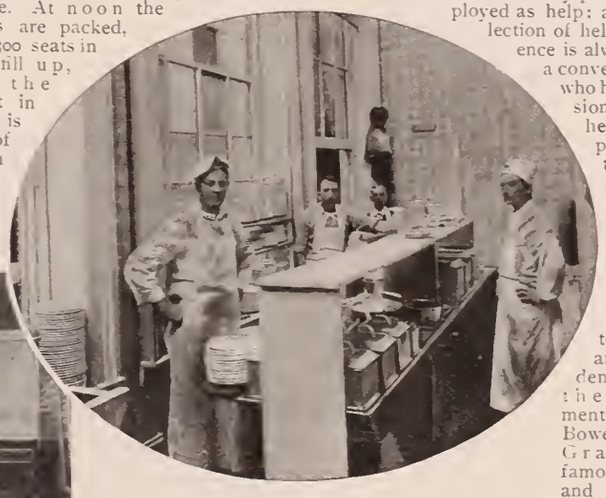
THE Bowery of to-day bears but little resemblance to that thoroughfare in other years. Fifteen or twenty years ago, any one passing along the Bowery would have been stunned by the display of vice and lawlessness. It was a nest of vile saloons, and so many of its basements were dance-halls, whose orgies proceeded at all hours, that it was not surprising that the very name of Bowery should have become a national synonym for all that was low, vicious, and criminal. Its scores of lodging-houses, too, many of a class that gave little heed to the character of its patrons, helped to maintain its unsavory reputation.

But a great change has come over the noted east-side thoroughfare, so much so that old New Yorkers cannot help marveling at the transformation. The spirit of Christianity has wrought this miracle. Devoted city missionaries, workers in and out of the churches, rescue-bands, and, above all, the far-reaching influence of the grand old Bowery Mission itself, have been the agencies used in this great moral metamorphosis.

When the proprietor of THE CHRISTIAN HERALD, several years ago, undertook the direction of the Bowery Mission, it was decided to make an effort to counterbalance the effect of the saloon attractions on the workingmen of the east side, thousands of whom were being ruined by drink. Accordingly, a series of restaurants attractively fitted up, and in which meals should be sold at merely nominal cost, was decided upon. The first of these Annexes was opened immediately under the Mission Building at 105 Bowery; the second Annex, a year later, at No. 55 Bowery, and the third Annex at No. 262 Bowery, near Houston street, was recently opened.

Crowds of pedestrians pause with curious interest in front of Annex No. 3, at 262 Bowery, attracted by the cleanness and brightness of two broad windows, in which an appetizing array of food is set forth as evidence of what a hungry man may purchase at the hospitable board within, all for five or ten cents! For five cents—the price of a glass of beer or a drink of vile whiskey—a good, wholesome meal is furnished of beef or mutton stew, or of pork and baked beans, or of wheat or buckwheat cakes or muffins with syrup; a generous plate of soup or wholesome oatmeal and rich milk go with every order; also bread with coffee, and a modest dessert. The ten-cent bill of fare is an elaboration of this, a choice of roasts being given, with vegetable, coffee, and dessert added. Ten cents buys an oyster stew or fry, lamb or pork chops, veal cutlets, or a steak. It will do the watcher good to see how many boys, little, hard-working fellows with not much money, go in and order the bowls of oatmeal and milk. It will also do the watcher's heart good to see how many men, passing saloon after saloon on the way, come to the Mission restaurant and pass inside. At noon the doors are packed, the 300 seats inside fill up, and the street in front is full of men who line up to get their meal tickets.

A CORNER OF THE GREAT DINING-ROOM.



A NOOK OF THE KITCHEN OF ANNEX NO. 3.

The interior of the restaurant is as attractive and pleasing as its windows (with displays of meals in one, and two white-capped chefs in the other making griddle-cakes as fast as possible) are inviting. Large palms and graceful evergreens make a little bower of the entrance and of the cashier's white desk. The walls are decorated in a clean and cheerful effect of blue and white tiling. Two exceedingly attractive marble horse-shoe counters extend the length and breadth of the hall; and a dividing line is made between them by a row of graceful columns and a pretty enameled hand-rail arrangement, provided with a curtain and sliding rings. The Annex is open and the regular bill of fare on call all night as well as all day. The Mission doors are never closed against the hungry. At night its welcoming arc-lights shine out with clearer glow than the red globes of the dram-shops, which above, below, on side-streets, everywhere, gleam forth like danger-signals.

To the rear of the counters is the pantry, its long steam-table loaded with great pans of savory food, and all astir, night and day, with busy, white-capped help. In the basement below is the generator which furnishes steam, not only for the four forty-gallon iron kettles near by, in which potatoes and stew and soup and oatmeal are simmering away forever, but also heats the large dining-room above and gives the triple sets of nickel-plated coffee-urns a perpetual fountain of supply. Here in the basement is the model bakery, in which bread is made for our three Mission restaurants; the butcher-shop where meat is cut up, the ice-house where it is kept hanging, the store-rooms where great bags and barrels and baskets of groceries are kept. Everything is clean and sweet-smelling, from that green-bowered door to the butcher-shop.

Near the entrance of the restaurant is a little gallery-room, or box, where the superintendent, while sitting at his desk, commands a full view of the dining-room. On the walls, in attractive lettering, are Scripture texts; and the Mission guest, when he lifts his eyes from his plate of nourishing food, is drawn to read words of life, love, and truth. All the influences are cheerful and encouraging, and a homelike air of genuine welcome pervades the place that is peculiarly grateful to those who go there.

Were it not for the careful management on the part of those who have the work in charge, and the generosity of Christian friends who carry the "Lost Boys of the Bowery" in their hearts, the work could not be accomplished with the resources at command. To those who pay, food is furnished at the absolute cost, but the hungry and needy, if at all deserving, are never turned away empty, even though penniless.

The new dining-room in Annex No. 3 consumes daily about 1000 pounds of meat, 400 quarts of milk, 36 dozen eggs, a half-barrel of oatmeal, and 7,000 rolls—not to mention such items as coffee, sugar, buck-wheat, butter, etc. It has already a daily attendance averaging 3,000 customers. About fifty persons are employed as help; and in the selection of help, the preference is always given to a convert. Converts who have the Mission's interests at heart are employed in all three restaurants. Touching stories could be told of many a lad or man who has found his way back to self-respect and independence through the instrumentality of the Bowery Mission. Graduates of famous colleges, and brilliant and once successful business men stranded on the rock of dissipation, have been brought to Christ in the Mission prayer-meeting, have found work through Mission agencies, and have been set with their faces in the right direction again. Some go straight on; some, alas! fall again, and again come back to the Mission, and again the Mission takes them in.

The character of the crowds which eat at the three restaurants differs. One is at the lower end of the Bowery, one at the upper, the third, which was the first of all, in the centre. Each fills a need of its own. The class which attends the last has a larger percentage of wage-earners—laboring-men who make a little and who prefer food to beer, and who, for their preference, manage to keep their work. You have but to walk along the Bowery at noon to see how many, alas! take beer or whiskey instead of food.

Our first restaurant or Annex was established at the Mother Mission, No. 105 Bowery, in the summer of 1895. Its first table was a plain board resting on two planks. In one week 3,200 men were fed. The work grew, need was pressing; the second Annex was opened at No. 55—a beautiful, triple-domed hall, till then occupied as a notorious music-hall. Then followed the latest Annex established within the last few weeks and already daily crowded to its utmost capacity. A Christian manager of experience is in charge of all three Annexes.

The three Annexes of the Bowery Mission are exercising a marked influence on the character of the thoroughfare. They are crowded daily and hourly. With an abundant supply of well-cooked, nutritious food at prices absolutely within the reach of the very poorest, there is a great diminution of the temptation to drunkenness and irregular living. The regular workers, too, find the Annexes as real blessings, and all unite in regarding them as powerful aids in purifying and brightening the lives of the east-side poor.

If development and growth are evidences of divine approval, surely the Bowery Mission is abundantly blessed.

...ONT VIEW OF BOWERY MISSION ANNEX NO. 3.

...al to have you look at the round ...s your children, and then, at the ...e of God's goodness to you, go ...o room, and lock the door, and ...own and say: "O Lord, I have ...ingrate: make me thy child. O ...d, ere are so many hungry and un... ... unsheltered to-day. I thank thee ... my life thou hast taken such ...re of me. O Lord, there are so ...y ck and crippled children to-day. I ...k hee mine are well, some of them ...ea..., some of them in heaven. Thy ...s, O Lord, breaks me down. Take ...e and forever. I consecrate my ...t nee in a baptism of repenting tears.

... sinners, Lord, thou cam'st to bleed.
...nd I'm a sinner vile indeed:
...d, I believe thy grace is free:
magnify that grace in me!'"

The Sunday School

THE CHRISTIAN ARMOR.

Sunday School Lesson for Nov. 21. Eph. 6: 10 20. Golden Text, Eph. 6: 10.

BY MRS. M. BAXTER.

THE Epistle to the Ephesians enters as fully, if not more fully than any other, into the wondrous purposes of God for his church. There we learn that the "saints" of the faithful in Christ Jesus have been "chosen in him before the foundation of the world, that we should be holy and without blame before him" (Eph. 1: 4). There we learn that we are God's "heritage" (verses 11, 12); there we see that his power toward us who believe is no less a power than the eternal Spirit of holiness who raised Jesus from the dead. We learn of the indwelling of Christ, and of the immeasurable, incomprehensible greatness of the love of God (Eph. 3: 17. 18). We learn of the one "perfect man" (R. V., full-grown man), into the stature of whom Christ's called ones are to "grow up" according to "that which every joint supplieth" (Eph. 4: 13-16). And we see how the union of this body, the church, with Christ, is (Eph. 5: 25-33) typified by the marriage union.

It is no wonder that in such an epistle we should learn of the tremendous opposition which a true Christian must expect to meet with in his career. Not only from his own natural heart, not only from "this present evil world" (Gal. 1: 4); not only from the "vain conversation received by tradition from our fathers" (1. Pet. 1: 18), but also through "the wiles of the devil," who is the prince of darkness; "the prince of the power of the air" (Eph. 2: 2) and "the god of this world" (II. Cor. 4: 4); and who in his kingdom of darkness has under him principalities and powers, rulers of the darkness of this world, who perpetrate spiritual wickedness in high places.

It is in view of this great enemy that God says by his apostles, "Be strong in the Lord and in the power of his might." Strong, but certainly not strong in ourselves, for the least consciousness of power in ourselves unfits us for victory through the blood of the Lamb. "Strong," but strong in the Lord, in what he is and in whom he is. But in order that this may be a possibility, we must be able to distinguish between conflict with flesh and blood and conflict with spiritual foes. "Our wrestling is not against flesh and blood" (R. V.). As long as we are fighting either our own flesh or blood or that of others, we cannot be armed by God for the conflict with the powers of darkness. We are always occupied with our own flesh or the flesh in others until we have learned our true place and taken it to the cross, where it can get no quarter. There is no other place to conquer flesh than at the cross. There is no other place where the fiery blood of our nature yields than at the place where our Lord's was poured out. There we can assimilate his flesh in the place of ours, his blood in the place of ours.

It was Peter's own flesh and blood which pleaded "Pity, thyself, Lord" (Matt. 16: 22, marg.); which asked for tabernacles upon the mountain (Matt. 17. 4); which strove with other disciples which should be the greatest (Mark 9: 33, 34), but while the question of their own flesh was unsettled, they had no power against the unclean spirit in the possessed child (Mark 9: 18). But after his fall and deep humiliation, Peter understood the cross, and then he had power over the living spirit in Ananias. As long as we are still fighting with ourselves or chafing against persons or circumstances we are still in the conflict against flesh and blood; and the question of the utter failure and bankruptcy of the flesh has not been fully settled for us, or it could no longer be an open question with us. But if indeed we consent to God's estimate of our flesh in its crucifixion in the person of our Lord who represented us on Calvary, the conflict is moved to another ground, and the enemy, driven off the ground of the flesh, levels all his weapons against the spirit.

When our body, redeemed by the blood of Christ, becomes consciously indwelt by the Holy Ghost, and is yielded a living sacrifice to God, the enemy marshals all his forces against it. It is not a single foe who is against us, but the king of a mighty kingdom, possessing a powerful army. "Principalities and powers;" authorities ruling under him, imply other agencies which influence mighty hosts over which they rule. Our Lord himself "put off from himself" those very principalities and powers (Col. 2: 15, R. V.), triumphing over them in the cross. Putting off from himself! How much this implies the conflict which must have raged between our Lord in his human nature and these powers of darkness! But he who through death destroyed him that had the power of death, even the devil, (Heb. 2: 14), has as effectually destroyed, to the man of faith, the principalities and powers over which he reigns. There are also "world rulers of this darkness" (R. V.), "and spiritual wickedness in heavenly places." The conflict here is where we least expect it; not with the lusts of the flesh, not with evil tempers, strife, jealousy or such kind of sins which touch man, but with sins of the spirit which touch God.

"PUT ON THE WHOLE ARMOR OF GOD."

Self in relation to man is one thing, and may cause a wrestling with flesh and blood; self in relation to God is another thing altogether. If, in order to triumph over sins against others, we need not only the blood of Christ, but his indwelling, much more when self is tempted to sin as prophesied of Lucifer, when he said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God . . . . I will exceed above the highest of the clouds; I will be like the Most High" (Isa. 14: 13, 14), do we need not only the indwelling of Christ, but also to be clothed with God! This was the very temptation which was presented to our first parents, and by which they fell, when sin had not yet entered in. It is the kind of temptation by which Satan assails the most devoted of God's children. He clothes it in such angelic covering, that unless they are fully armed they cannot see the terrible danger in which they are.

"Wherefore take up the whole armor of God that ye may be able to withstand in the evil day and having done all to stand." In ancient times the "whole armor" covered every part of the man, so that himself was not seen and himself could not come in contact with any thing or person. Everything must penetrate the armor before it touched him. If the armor is God who covers his own, then nothing can touch the one who is thus armed. Everything must reach God before it can reach him. "Stand, therefore, having girded your loins with truth." The Word of God is the truth, but only the truth received and lived out can gird our loins. The girded loins are held together and made firm by the pressure of the girding cloth. It is not the truth of God outside ourselves which can do us any good, but the truth of God as it girds and strengthens us by the deep conviction that God is true, and that it is safe to trust him; that he is holy, and that we cannot but worship him, that he is our king, and it is glory and joy to obey him.

Then the "breast-plate" which covers the heart is "righteousness." If the loins are to be girded by the truth of God, the heart is to be kept by the righteousness of God. The heart is in itself "deceitful above all things and desperately wicked" (Jer. 17: 9). In itself it is not to be trusted, but indwelt by God and armed, covered by God it can be an instrument of righteousness unto him. It was said of our Lord: "Thou hast loved righteousness and hated wickedness. Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. 45: 7). Our beloved Lord was fully armed and never put off his armor; therefore, he was able to stand against the wiles of the devil.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

SHUT up in the house he had hired in Rome, chained night and day to a Roman soldier, Paul spent two years waiting to be tried for his life. We can imagine how, during that period and the preceding two years during which he had been withdrawn from his work, his anxieties about the churches he had planted would increase. Even when he was visiting them at intervals, errors had crept in, and the members, by inconsistent lives, brought reproach on the Christian name, but now, when he could not visit them, what might be expected! Epaphras of Colossæ came to visit him in his Roman seclusion, and brought sad confirmation of Paul's presentiments. The church at Colossæ had been visited by men preaching a combination of Christianity, paganism and Egyptian philosophy, and some of the members had been led astray. Paul cannot go and combat the evil. He is a prisoner, but he can write. It may have appeared to him a deprivation, but the church through all the subsequent centuries has profited by it. If he had gone to Colossæ in person, we should probably have learned nothing of what he said. Being a prisoner, he is compelled to say what he has to say in writing, and the record remains for our benefit. He purposes to send his letter by Tychicus of Ephesus and Onesimus, the fugitive slave mentioned in the Epistle to Philemon, who are with him in Rome; and as they will pass through other cities in Asia Minor where there are churches, Paul prepares a second letter, to be copied and a copy left with each church. He does not know their circumstances, but it is probable that if not now, in the near future, the same conditions will prevail with them as are prevalent as Colossæ, so he makes his letter of general application, believing that the best method of combating errors is to strengthen the truth.

This second letter we know as the Epistle to the Ephesians, but it does not appear to have been prepared specially for the church at Ephesus, and is more likely to have been the letter Paul refers to in Colossians 4: 16, as the Epistle to the Laodiceans. Whether it was addressed to the one church or the other, we see by the warnings in Revelation 2: 1-7 and 3: 14-22, which were written a few years later, that Paul's appeals were needed.

His letter states his Gospel briefly and then gives practical directions for conduct. We can imagine his pausing, when he had written thus far, to find some thrilling word that shall give point to all he has said, and as he looks around, his eye being caught by the armor and accoutrements of the soldier to whom he is chained. This man is equipped for fighting. Paul wishes his readers were as well prepared for their spiritual conflict as he is to meet his enemies. And they may be. The armory of God contains armor for defence, and weapons for attack, as effective for spiritual conflict, as are those with which this man is provided for his warfare. The metaphor pleases him, and he proceeds to name the spiritual counterparts of his guard's panoply. He has a girdle to gather up his garments, to hold his sword and to brace up his s... Truth serves that purpose, giv... Christian resolute conviction and ... action. He has a breastplate to ... the vital parts of his body. S... righteousness Christ imparts, the ... has a protection against punishm... against sin. The soldier is shod ... he may march easily and freely. ... the believer has the Gospel of ... carry, he goes with like readin... zeal to proclaim it. The shie... which he intercepts the arrows ... with inflammable material that ar... at him, is not more impregnable ... faith which wards off from the ... the slanders and malignant attack... enemies. His head is covered wi... vation as the soldier's with his ... and in his hand is the two-edged ... the Word of God, with which his ... won his victory over the same ar... in the wilderness. And with all t... is to be the constant prayer, mor... for protection than the charms a... tations which the superstitious ... looked to for his safety. In this ... er, Paul begs for a share. He ... his readers pray for him, not fo... quittal and deliverance from a... death, but that he may be en... speak boldly in the name of Chri...

To withstand in the evil da... Christian's struggle against his ... enemy is portrayed in a very ... form by Bunyan in his immortal ... Christian is traveling through t... of Humiliation, when Apollyon m... A frightful creature he is, acc... Bunyan's description. Wings l... dragon, feet like a bear, and t... of a lion. Being challenged by ... ster, Christian is forced to ack... that he had formerly been in hi... but was now trying to serve ... whom he liked better. Apolly... him of the consequences of dese... promises to forgive him and rev... if he will return to his allegiance. ... and promises failing to influence ... Apollyon strides across the wa... gins the battle by flinging a flami... him. This Christian caught on ... of faith. More darts were hu... Christian was wounded in the ... hand and the foot. The fight l... cording to Bunyan's account, h... Christian was almost worn o... Apollyon forced his sword out of ... and was about to make an end ... but "Christian nimbly reached ... hand for his sword and caught ... 'Rejoice not against me, O m... when I fall I shall arise,' and ... gave him a deadly thrust which ... give back as one that had r... deadly wound." After that ... spread his wings and sped ... Christian saw him no more. ... tle later he met still worse fo... Bunyan says, "cared not for his ... that he was forced to put it up a... himself to another weapon c... prayer," with which he vanquis...

The shield of faith. This ... necessary part of the Christia... ment. He knows his own weal... he does not despair while he ... his faith in Christ's power a... promised help. When the litt... white men and women were s... Lucknow in 1857, and the nati... thirsting for their blood, swarm... them a hundred to one, there w... who feared it would be impossi... the place. They were kept fr... assurance that Havelock was ... their relief. Day after day and ... week they looked for him and t... sank, but they knew that not ... was being lost, and that he wo... come. Buoyed up by that hope ... on until in their extremity he ... delivered them.

The sword of the spirit wh... word of God. A priest visiting ... in a poor street in Brussels foun... woman reading the New T... "You must not read that book ... "You cannot understand it, an... get harm" "Sir," said she, "... has read it and he has come to ... He was lazy and drunken and ... beat me, but since he studied ... he has gone to work, has stopp... ing, and never says an unkin... me. I am reading the book in... that it will do me as much g... has done him." The Bible is a ... of all vice and wickedness.

PLYMOUTH'S JUBILEE.

Brooklyn Church, Made Famous by Henry Ward Beecher's Eloquence, Celebrates its Fiftieth Anniversary.

It difficult to believe that only fifty yrs have elapsed since Plymouth rch first came into existence in n. N. Y. So many momentous n which it took prominent part.

DR. LYMAN ABBOTT.

curred in that half-century, that se to have lived a much longer ut Plymouth Church is celebrating th anniversary, and the dates are yet, what a life it has had! A to be measured by years, but by ies and its triumphs.

year 1846 Brooklyn had nearly usand inhabitants and only one ational Church. The need of church of this order was obvious. me the First Presbyterian Church ing a new edifice and wished to f its old one. It was purchased ty thousand dollars, and by May it was ready for occupation. Ward Beecher, then thirty-four age, and the pastor of a church apolis, Ind., was invited to preach occasion. His sermons at that d on subsequent Sundays won ts of the people, and he was become the pastor of the new It was hard for him to part with rn charge, where he was greatly e and where he had formed close ps; but the call seemed provi- nd on November 11, 1847. Mr. was formally installed pastor of Church.

st half of Plymouth's half-centu- s period of rapidly-growing influ- n in the city only, but in the whole Mr. Beecher's glowing eloquence. derful originality, his vigorous and his genial personality attract- s to Plymouth Church, who lis- ell-bound to his thrilling oratory. to New York stayed over the ter their business was finished, might hear the great preacher. carried his fame to distant cities. nday morning saw the spacious e which was erected on the old site. very part, and in the evening the ongregation was asked to remain hat another congregation might opportunity of hearing Mr. It is told, as an illustration of pularity, that a stranger in New ring to attend Plymouth Church. w he should find it. He was di- "cross Fulton Ferry and then e crowd." Many eminent men ed to analyze the power Mr. wielded. He was not a deep e was not a great theologian, he orthodox, but his power was al- aralleled. Under the charm of bless eloquence, opposition and ice melted away and his hearers to his side. It was impossible his earnestness or his sincerity, broad, deep love of Christ and ar enthused all who listened to do not agree with Beecher," said loved to attend his ministry. "I does not preach the whole coun- d, but I am a better man through nce."

art Plymouth and its pastor took e great national struggle of 1860-64 is too well known to need description. Such a scene has probably never been witnessed in any church as that which Plymouth saw when Mr. Beecher put a runaway slave woman with her child in her arms up at auction on his platform for sale to the highest bidder. He had long been an abolitionist and he threw himself into that conflict with all the energy of his nature. In those dark days of national agony and sorrow and bereavement, the voice from Plymouth pulpit never faltered. He believed in the cause, and he preached and spoke with a fervor that thrilled the whole of the Northern States. He even went to England to oppose the growing sentiment in favor of the South, and to place the Northern cause before that nation in his own light. His ardor and his pungent utterances roused for a time a bitter antagonism against him in the South, but after the struggle was over, Beecher was forgiven. He had been a brave man fighting in the open, an enemy from conviction, and the South had too much chivalry in it to cherish animosity against him. Afterwards came the great sorrow of his life. The accusation against his character, the public trial, the joy of the enemies of religion, the desertion of old friends, but through it all the fidelity of his church and the unwavering faith in his integrity of all who knew him best, supported him.

When his seventieth birthday came, Plymouth witnessed another scene not to be paralleled until the last scene in the connection with her beloved pastor, when he lay in his casket surrounded by sorrowing friends. It was well that after so stormy a life Mr. Beecher should learn something of the affection in which he was held. The spontaneous tributes that came to him from men of all denominations, the testimonial from the Jewish congregation in his neighborhood and the good-will expressed by public men regardless of religious associations, must have cheered him as he attained the dignity of the septuagenarian. Nor was the tribute of respect and affection diminished, when at the close of the eulogiums uttered, he said, with dignified simplicity, "By the grace of God I am what I am."

THE LATE HENRY WARD BEECHER.

It was a beautiful incident, befitting the close of the career of a follower of him who said, "Suffer little children to come unto me," that marked his last conscious presence in the church. Tired with the services of the last Sunday on which he preached, he remained after the evening service listening to the strains of the organ and after the congregation had departed. Two little boys from the street wandered in and stood in the darkness looking up at the organ. Mr. Beecher saw them, and, laying his hand on the head of one of them, he turned up his face and kissed him. With an arm around the shoulders of each, he walked out of the church, and so quitted forever the scene of his triumphs.

It was on Tuesday, March 8, 1887, that Mr. Beecher died, and the church to which he had ministered for forty years was bereaved of its pastor. His body was borne into the building which had so often echoed with his thrilling words, and was laid at the foot of the platform from which he had spoken. The church was not draped in mourning, but, as he wished, was decorated with flowers and evergreens, and there, for twelve hours, a steady stream of his friends passed to take a last look at the face they loved.

Plymouth called to the pastorate a preacher long associated with Mr. Beecher in editorial work, a man of great learning, and one who sympathized with Mr. Beecher's views and was in harmony with his principles. Under Dr. Lyman Abbott's ministry Plymouth still flourishes, and, as of old, the great building is too strait for the crowds of hearers. Dr. Abbott's orthodoxy has been questioned even more than his predecessor's, but no one can doubt his love for Christ, or the intense earnestness with which he longs for his kingdom, or the sincerity with which he pleads with men to forsake sin and turn to God.

DR. CHARLES A. BERRY

By a double celebration Plymouth marks its semi-centennial year. In May last it celebrated the fiftieth anniversary of its organization as a church, and last Sunday special services were held to commemorate the first sermons Mr. Beecher preached as its pastor. On November 11, the same event will be celebrated by more services. The services on November 7 were conducted by Dr. Charles A. Berry, of Wolverhampton, England, an intimate friend of Mr. Beecher, who was an enthusiastic admirer of America's great preacher. Mr. Beecher had introduced him to his church and had spoken of him in terms so glowing that, when bereavement fell upon Plymouth, it was to Dr. Berry that the church's hopes were turned for a successor. Dr. Berry felt it his duty to decline the invitation Plymouth sent him, but has always felt a sincere love for the church. It is peculiarly appropriate and gratifying to both himself and the church that he should cross the Atlantic to take part in the celebration.

Dr. Berry is forty-five years of age, and is an active, robust, vigorous man. He is of Scotch parentage, but was born in England. It is pointed out that America has a share in his personality, for he was converted under the preaching of an American preacher, Dr. J. M. Macaulay, of the Dutch Reformed Church, now of Newark, N. J., who in 1867 was preaching in England. Dr. Berry, then a lad of fifteen, came under his influence, and so impressed the American clergyman with his youthful promise that he was urged to enter the ministry, and received all the help that the appreciative pastor could give. Dr. Berry is this year chairman of the Congregational Union, the highest honor in the gift of his denomination.

PLYMOUTH CHURCH, BROOKLYN, N. Y., IN ITS FIFTIETH YEAR.

Klondike Nomenclature.

Recently the United States Board on Geographical Names, which met in Washington, rendered decisions determining the spelling of one hundred and forty-nine geographical names, including a number in Alaska. As to Klondike, the decision is to spell it as here given, and not Clonkyke, or Klondyke. One of the lakes of the Upper Yukon was named Lebarge by the expedition in 1868, after a member of the party, who is now living near Ottawa, Canada. When Schwatka descended the Yukon in 1883 he named one of the lakes on its headwaters Lindeman, after Dr. Moritz Lindeman, Vice-President of the Bremen Geographical Society. This sometimes appears erroneously as Linderman. The Board adopts Lindeman. For the river and village at the head of Lynn Canal, which now appears in the newspapers almost daily under the form Dyea, the starting-point for the Overland route, the Board adopts the form of Tayia. For the lake and river variously called Hotalinqua, Hotalinga, Teslin-Hina, Teslin-Too, Teslin, the Board adopts Teslyn.

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Health of Cities.

IT seems to be popular to abuse boards of health. One pail of garbage slung out by an unthinking householder will sometimes afford material for fifty loud declamations on the inefficiency of city officials. One hundred streets kept clean do not attract as much approval as one heap of potato-parings excites condemnation. As soon as a man takes office in our cities, he becomes the target for all the sharpshooters to aim at. The average American takes it for granted that all men who hold office are scoundrels until they prove themselves innocent! Nine-tenths of the denunciation is sheer jealousy, or indignation that they did not get the office themselves. By all means let us have recalcitrants unofficered; but all honor to men who keep their oath and do their duty. I call upon the host of the cities for higher appreciation of the board of health. To watch all the hidden traps of disease, report them and rout them out is no small job. Let us, instead of throwing hindrances in the way of the board of health, become their allies as they go forth to clean the sidewalks of dangerous obstructions, and to clear the markets of unhealthy vegetables and meats cut from animals that were overheated before they were slaughtered, and to execute the laws and ordinances of the city. Remember that boards of health have not only the physical health of the city to look after, but the moral health of our great towns. A filthy city is a vicious city. There has never been an exception. Show me the filthiest part of any town, and I will show you the worst part of it. Dirt is demoralization. Soap and fumigation must go along with hymn books and New Testaments! The ancient deluge was a necessity; the world had to be washed before it could be redeemed. But while we recognize the effect of sanitary regulations upon the morals of the city, let us just as well recognize the effect of the Gospel upon the public health. Make the people good and you make them clean. Practical religion has a tendency to make every man a gentleman, and every woman what the New Testament calls an elect lady. The more churches, the more bath tubs. Where there are no thorough religious influences there are no thorough ablutions. White robes of righteousness for the soul are sure precursors of clean linen for the body. Then let the boards of health and the churches of God join hands for the purification of our cities. While the former works from the physical towards the spiritual, the latter will work from the spiritual towards the physical; so we shall have pure air, clean streets, healthful population, high-toned morality, and people inspired with a cheerful hope of a better world when they have done with this. And we shall have a union of church and state—not the obnoxious union which we see on the other side of the water, but the union which comes from the fact that the state helps the church by the execution of sanitary law, while the church helps the state by making all its citizens moral and Christian and free. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord!

The Camera as an Equipment.

PROBABLY tens of thousands of cameras have been used by sportsmen and tourists the past summer. Some of them have been so employed as to secure artistic results. We have a young ministerial friend who has done work simply magnificent. His groups of cattle, swimming geese and ducks, running dogs; his pictures of dashing breakers are nearly all perfect. There is also the capacity of photographing through a telescope, which makes it possible to bring distant things near; to photograph the eagle mounting sunward, when to the naked eye he is but a speck. And all the attractive things of woodland life are brought within easy access and control. The camera can capture the cooing dove on his perch, the descending fish-hawk as he seizes his prey and bears it to his young. Indeed there is almost nothing that can bid it successful defiance. It searches about and makes permanent in picture things only seen by the eye of God. Yes, it reminds us of the words of the Psalmist: "Whither shall I go from thy spirit, and whither shall I flee from thy presence?"

The Crown of Thorns.

THE Roman soldiers did not know that the instrument of their mocking would become immortal; would symbolize the kingdom that is not of this world. But whatever touches Christ becomes glorified. Even the Cross upon which up to the day of crucifixion Roman soldiers went to the most disgraceful death, has lost all its shame and become glorious. It is to-day the most magnificent thing in the world. It is cut in stone as a memorial, it towers on steeples as a finial, it is worn in jet or gold as an ornament. "Heaven and earth shall pass away, but my word shall not pass away." You control a great railroad system, or you own vast business structures, called by your name. That will soon be forgotten. What you do for Christ will live forever.

Spain's New Policy.

WILL she have one? That is the serious question. Will she abandon the outrages of Weyler's past, and, under the new Cabinet, with Senor Sagasta at its head, adopt the methods and measures of modern civilization? This country is of one mind as to what the Queen Regent ought to do. She ought to end the war and give Cuba genuine autonomy, or, better still, freedom itself. The last is what Cuba wants; perhaps she will be satisfied with nothing less. Certainly, if she has the spirit of the American Colonies before the Revolution, she will not. We build monuments to our own patriots. Shall we condemn Cuban patriots for doing as they did?

Premier Sagasta is represented as being a man of liberal ideas; and, as the Spanish Government is probably sick of war—having two costly and resultless campaigns on its hands—it is not improbable that it may seek an honorable way out of its Cuban difficulties. Will that way prove a path to Cuban freedom? Or, is it not more likely that Cuba, backed by her splendid victories, will refuse anything less than complete freedom?

THE TALMUD.

THE Talmud is the Sphinx sitting at the gate of literature for the last twenty centuries; and very few people know anything of its history or its contents. Its composition began in the oral traditions of priests, prophets, and rabbis. These were gathered together about 200 B. C. by the Rabbi Judah; and this collection is now known as the Mishna or Text. Yet, even in Christ's time, it had so overshadowed the Law, that he reproaches the Pharisees for making "the word of God of none effect" through their traditions.

For a thousand years this book was hunted almost to destruction by edicts of confiscation and burning. Honorius IV., writing A. D. 1286, to the Archbishop of Canterbury, says: "Anent this damnable book, all other evils flow out of it." The final struggle for its existence occurred in the reign of the great Maximilian of Germany. He being applied to for a decree for its extermination, gave it; and the famous Hebrew and Greek scholar Reuchlin was appointed to give force to the emperor's edict. Being a fearless and passionate lover of literature, he did not care, he said, "to participate in the wholesale murder of a book, written by Christ's nearest relations." He honestly told the emperor that he knew nothing of the Talmud, and that he was not aware of any one who did, least of all its enemies." If it contained attacks against Christianity, he proposed they should be replied to; for, added this noble scholar, "burning is but a ruffianly argument." It is hard for us to understand the fierce quarrel that ensued; kings and divines took hot and angry sides; but out of it came the first complete edition of the Talmud; and, while it was printing at Venice, Martin Luther burned the Pope's bull at Wittemberg; and that *auto-da-fe* helped the world and Christianity far more than the obliteration of the Talmud could have done.

This book of mystery and antiquity is a vast repository of the wisdom and fancy of buried ages. The history of medicine, astronomy, mathematics, and many other sciences, can only be perfectly written by some reference to the Talmud, which contains the records of their infancy. Here are pictures of Persia, Egypt, Hellas, Rome, Byzantium, sketched from every-day life, with a pencil dipped in the glowing colors of the East. But it is of its theology we would here inquire.

It teaches a gradual process of creation, and no power in it but that of God, whose name is declared to be unspeakable, so that he is called by his attributes: The Merciful—Holy One—Word—Almighty—Shechinah—Our Father which art in heaven.

It teaches that all souls intended to be born have been created and hidden away from the moment of creation.

It teaches that there is no hereditary sin, but that the desire to commit sin is a greater guilt than the act itself—a feeling in accord with St. Paul's classing men "who had pleasure" in the evil works of others as greater sinners than the evil-doers.

It teaches the resurrection and immortality of the soul, saying: "The righteous hath no rest, neither in this world nor the next; for they go from host to host, from strength to strength: they will see God in Zion."

It teaches most emphatically that none are to be excluded from the world to come; and, regarding the bliss of heaven, it uses the words, "eye hath not seen, nor ear heard." Hell is admitted, though the space between heaven and hell is said to be only "two fingers' breadth," and that this is bridged by the first prayer of sincere repentance, except for idolators and traitors, whose punishment is said to be for "generations and generations."

The Talmud is even more bitter than the New Testament against those Pharisees "who preach beautifully and do not act beautifully." It enumerates six classes of them: First, those who do God's will from selfish motives; second, those who say "wait for me, I have just one more good work to perform;" third, those who knock their heads against a wall, avoiding the sight of a woman; fourth, saints in office; fifth, those who beg you to mention some more good deeds to perform; sixth, the true Pharisee, who does the will of his Father in heaven because he loves him.

The Talmud shows us how easily tradition and commentary may bury the original text; and the Christian cannot be too grateful that he is shut up to the law and the testimony. Suppose the sermons Paul preached during the two years he tarried at Ephesus, his conversations with those "who came to him," his disputes and arguments with the church and the apostles had been preserved, what an opening there would have been for schism, doubt, and extravagance of every kind. Any one who looks at the amazing mass supplementing the revealed law in the Talmud, will see the wisdom of God in keeping the Christian Church to the simple authority of the Testaments.

If we come to the "Haggadistic" or literary portion of the Talmud, no one will be surprised that the clear-headed Paul called it "old wive's fables." It is full of such extravagant fictions as make the "Thousand and One Nights" probabilities; fictions borrowed from Indian and Persian sources, saturated with the doctrine of the transmigration of the soul. From its weird, mystic fables the Romish Church has borrowed superpurgation, purgatory, and the doctrine of individual intercession; though they made them a profitable article of faith to the priesthood, instead of a rambling, undefined dogma.

A writer in *Blackwood* considers the ce... ance of this book by the Jews as "sacr... seal of their degradation; and we can ... wonder that they received these childis... and refused the law of truth and wis... His lips, especially when a great numbe... more foolish of the Talmudic fictio... written in the very age that produ... Gospels and the Epistles. But it is d... if any large number of the Jews of ... have ever seen a Talmud or know its c... If this book was issued in plain Anglo... in cheap popular form, they would be a... of the gods they have chosen. Whoe... put the Talmud in the sunlight of t... teenth century will take the veil from... the eyes of Israel, and then we may h... will search the Hebrew scriptures, a... of Him of whom they testify.

Amelia E. Barr

BRIEF NOTES.

The mail received at THE CHRISTIAN HERALD office during the months of Novem... December frequently exceeds 10,000 lette... and although we have an extraordinar... office force to handle the same with pr... and despatch, we should consider it a gre... on the part of our subscribers if they wou... defer sending in complaints (which would ... them loss or inconvenience by being deferr... after the 15th of January, when the ma... handled expeditiously and satisfactorily de... without entailing hardship. Sometimes ... positor will put a wrong initial in front of ... probably a title may be missing; the date ... be right, all of which does not in any way ... with the service of the paper, and consequ... rectification is not a matter of immediate a... ing importance. And it is this portion o... respondence, naturally incident to the publ... a widely circulated paper, that we desire ... as much as possible during the busiest m... all the year. We are sure that our corres... will, in view of this statement, kindly exe... forbearance and patience which will cont... our comfort and the prompt despatch of ... ness without prejudicing their own right... form, shape or manner.

A letter can now be sent from one ... Paris to another in a pneumatic tube in ... than it takes to spell out a telegraphic me...

The new Prime Minister of Natal is ... of a Quaker preacher. His father, the ... Henry Binns, lived for years in Sunderl...

A project has been inaugurated to ... Blantyre, in Scotland, the birthplace of D... Livingstone, the missionary explorer, a m... institute as a memorial of the great man.

Dr. L. W. Munhall's meetings at M... Minn., are causing a deep interest in the lit... The Presbyterian Church, in which they ... is crowded, and there are many inquirers.

The *Independent* announces that at ... meeting of the Oriental Congress at Par... stated that a version of the Deluge his... been found on a Babylonian tablet dat... reign of Ammi-zaduga, about 2140 B. C. ... about the date of Abraham.

President McKinley in proclaiming th... day, November 25th as Thanksgiving D... "On this day of rejoicing and domestic ... let our prayers ascend to the Giver of ev... and perfect gift for the continuance of his ... favor to us, that our hearts may be filled ... ity and good-will, and that we may be ev... of his beneficent concern."

Two young lady students of Iow... University, Miss Maude St. John, of De... and Miss Helen Clapp, of Shelby, und... earn money for the Young Women's Chr... sociation of the university. They agreed ... proprietors of a leading shoe-store of Iow... shine shoes on a certain day at the usu... five cents a pair. The two ladies in the ... had a record of fifty four pairs to their cre...

The Rev. Levi P. Salmans, of the ... dist Episcopal Mexican Mission, who ... spending some months in Europe with h... is now in New York. Dr. Salmans is ... tendent of medical work at Silao, Me... while abroad pursued post-graduate work ... cine, as a further equipment for his ... Mexico. He has not only made his w... supporting, but has contributed to the fu...

The Convention of the World's W. T... on which an illustrated article appeare... journal on September 29, re-elected Lad... Somerset Vice-President. Miss Willard ... address deploring the attitude her friend ... with respect to the army regulations in I... the Convention passed a resolution plac... en record in opposition to Lady Somerse... Her services to the cause of temperanc... manity, however, were regarded as entitli... the office she holds.

The New York Bible Society, in its ... third annual report, just issued, states th... the year the number of Bibles and Testar... tributed has been 60,423. These have be... following languages: Chinese, Lettish, I... lish, Welsh, French, Danish, Swedish, ... Italian, Spanish, German, Dutch, Russ... garian, Hungarian, Bohemian, Polish ... Arabic, Greek, Armenian, Hebrew and Po... The Society is engaged in a house-to-hou... tion, reaching many families and individu... way. The missionaries are daily at t... Office, meeting immigrants, with Bibles a... ments in various languages. The Society ... a large work among the blind. Every ... riving at New York is visited and supplie... Word of God. The second Sunday in N... is recommended by the Society to all the ... in New York as Bible Sunday, when pastors ... cially invited to preach on the Bible a... work. The new report can be had at the ... Bible House, or will be sent to all who ap...

THE BIBLE AND THE NEWSPAPER

THE DEAD CHIEFTAIN.

THE sudden death of Henry George, in the closing days of the bitter contest for the Mayoralty of Greater New York, produced in men of all parties a feeling of shock and solemnity. He was one of four principal candidates for the office and had the enthusiastic support of

THE LATE HENRY GEORGE.

a large section of the community. In the interval of eleven years since he first came before the public as a candidate for the Mayoralty, when he polled 69,000 votes, his popularity had increased, and many men who had no faith in his doctrines admired the earnestness and devotion of the man and respected him for his fearlessness and his manly character. Everywhere who listened to his impassioned addresses realized that it was not ambition that animated him, but a sincere desire to serve the community. He firmly believed that in his system lay the way to relief from the burdens which are crushing one-half the human race, and are taking all the joy out of their lives. As Mayor of New York he could not hope to inaugurate the system, but he could do much to relieve the city from the corruption which at present has disgraced the government. He knew service, not honor, that he sought, and men always respect a man who thus devotes himself in his cause. They thought him a dreamer, and some who did not know him called him a socialist. But he was not a socialist. Indeed, the reforms he proposed for social evils, whether it would, or would not, have cured them, as precisely an alternative to socialism. It was to save the community from socialism and revolution, which he believed might come from the misery of poverty, that he urged the adoption of his scheme. He had a deep and passionate sympathy with the poor, and an earnest longing to help them to a better condition. That was the reason why so many loved him, and why those who knew him best were his warmest admirers. It is probable that the excitement of the campaign hastened his death. He had the nervous, delicate frame of the thinker, and though he possessed sublime courage and untiring energy, must have suffered the fatigue of which he was scarcely conscious. The crowds of eminent men and the immense numbers of sorrowing friends who flocked to his funeral showed how the world appreciates character and respects disinterested service:

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold (Prov. 22:1).

A Royal Bereavement.

The English royal family is mourning the death of an amiable and popular princess, and many of the people who were personally acquainted with her sympathize with them. Princess Mary Adelaide, Duchess of Teck, was a granddaughter of George III. and was therefore a cousin of the Queen. She was a sister of the Duke of Cambridge, who was for many years commander-in-chief of the English army. All through her life she took an active interest in philanthropic work and exerted herself to alleviate the sufferings of the poor. Her village homes and other institutions which she organized and superintended have been exceedingly useful to the people. As the daughter of a younger prince, she was comparatively poor, for a person moving in the highest society of the country. In 1866 the princess, then in her thirty-third year, married a son of the Duke of Wurtemberg, whom the Queen made Duke of Teck. The marriage, however, was never a popular one, and it was generally believed not to have been a happy one. The daughter of the dead princess was married to the son of the Prince of Wales four years ago, so it is possible that her descendants may yet sit on the English throne. Though her position was one that a great author characterizes as the most mortifying that can be endured—that of being born very near a great station and yet just missing it—one may hope that she did not miss that station higher than any earthly throne which God gives to those who love him.

Ye shall be my sons and daughters saith the Lord Almighty (II. Cor. 6:18).

A Search for a Wife.

A peculiar advertisement is appearing in country journals in various sections of the country. It announces that the advertiser, a man seventy-eight years of age, is anxious to find a young lady willing to become his wife. She must be handsome and not over nineteen years of age. He promises to give her five thousand dollars in cash on the wedding day. The advertiser is said to be a remarkable character. He made his first appearance in Mission Valley, Texas, fifty years ago. No one knew where he came from, and as he had led the life of a recluse, no one is any wiser about it to this day. He built a log cabin and settled on 160 acres of land. At first he made his living as a trapper by the sale of furs and hides, but as wild animals became scarce, he devoted his attention to agriculture and stock-raising. Gradually he extended his possessions until he now owns six thousand acres, and is reputed to be very wealthy. All through the fifty years he has been in Texas, he has lived alone, cooking his own meals and attending to his own domestic affairs. He employs a number of men, but they all live at a distance from their employer's house, and have never crossed his threshold. He has built a beautiful house of seven rooms, the best of which is a library, in which he has collected some rare books, and where the latest magazines are to be found. No relatives have ever visited him so far as is known, and the man, though friendly and cordial in his business relations, is reserved about his past. He reports that he has received a large number of applications in reply to his advertisement, but as yet, none are satisfactory. They take too pronounced a business tone, the old man says, while he wants the young lady whom he marries to give him her love. Perhaps he ought to blame himself for his correspondents taking that tone, as his advertisement put the matter on a business basis. He appears to forget that love must be won and cannot be bought, as a greater than he discovered long ago.

If a man would give all the substance of his house for love, he would utterly be contemned (Cant. 8:7).

The Deepest Well in the World.

Considerable interest attaches to a well now being sunk near Pittsburg, Pa. When completed it will be two miles in depth, which is deeper than any well now in existence. Professor William Hallock, who has charge of the scientific observations, estimates that before the well reaches its full depth, the temperature at the point of boring will be over two hundred degrees. Below a certain depth the temperature of the earth's crust increases one degree in every sixty feet of boring. The rule, however, is not invariable. When a stratum of granite is reached, the heat materially increases, especially if it carries much feldspar, which appears to have the property of conveying heat. Lime, too, when exposed to air or water, slacks and gives out intense heat. If the professor's theory proves generally correct and the temperature of two hundred degrees is reached, he will be able to obtain steam power at a very cheap rate, as at that temperature water is converted into steam. One curious feature of the work is that already the gas given forth in the well is sufficient to operate the engines which do the drilling. Thus, from the work itself, power is obtained to do more work. That principle

THE LATE DUCHESS OF TECK.

applies in the spiritual world. God's promise to those who labor for him is that they should gain increased power.

They that wait upon the Lord shall renew their strength (Isa. 40:31).

A Long-Lost Daughter Found.

An interesting story is told by Maine journals of the recovery of a daughter who has been lost for twenty-one years. In 1876 a man and his wife and their three-year-old daughter were living at Oakland. The man made a great pet of his little girl and she, on her side, was devotedly attached to her father. One day his work took him away from home, and on his return in the evening he was disappointed at not being greeted as usual by his beloved child. His wife had been sick all day and had not been able to look after the little girl, but from the neighbors he learned that a woman from Norridgewock who had always shown a partiality for the child had been at the house and had taken the girl away with her. Early in the morning he went to the woman's house to fetch his child, but found it empty. The family had moved away and no one knew where they had gone. The distressed father made a long and patient search and spent all his money trying to trace them, but was never able to get on their track. He was obliged eventually to give up the search. A few days ago, while chatting with a neighbor who formerly worked in Portland, the father obtained the first clue he had found to his child's hiding-place. His neighbor said that he had boarded in Portland thirteen years ago with a woman who came from that section. "What was her name?" the father asked. The neighbor told him. It was the name of the woman who had stolen his child. He lost no time in going to Portland, where he found his daughter, now a beautiful girl of twenty-four years. The meeting between father and daughter is described as most affecting. She had quite forgotten him and was surprised to hear of his long and unavailing search. It is so with the wanderers who are brought to God. It is not he who forgets, but his children who have strayed away from him.

Thou art my servant; I have found thee. O Israel thou shalt not be forgotten of me (Isa. 44:21).

A Fatal Wreck.

News of a fatal wreck comes from Point Arena, Cal. The people on that part of the coast noticed, a few days ago, that boards and boxes and other wreckage were being washed in fragments upon the beach. There was nothing to indicate the wreck of a vessel besides these articles, but there could be no question, that they had come from some ship that had been broken up not far away. A terrific storm was raging and the sea was so high early in the day that it was impossible to launch a boat from the shore. Toward evening it slightly moderated, and two men, at imminent risk of death, volunteered to go out and see if there were any lives in peril. Their boat was driven back twice and almost swamped, but eventually they succeeded in reaching the scene of the wreck. It was a perilous work and their families and friends declared it was suicidal, but they were brave men with heroic hearts and strong arms and they persevered while those on shore watched and prayed for their safety. After an absence of about two hours they returned with two men whom they had found upon a raft. The rescued men told a sad story of death and disaster. They belonged to the steamer *Casper* bound from San Francisco for Usal. Shortly after midnight she struck on a reef, and a few minutes afterwards capsized. Her entire crew of fifteen men were washed off. The two men were near together, and when some wreckage floated near them they drew it together and roughly lashed it. They climbed upon it, and for over fourteen hours had drifted until rescued by the brave lifeboat men. The raft had kept them from drowning and they were very thankful for it, but they were glad to leave it when the lifeboat came to them. So it is with people who are striving to save themselves by their own righteousness. When salvation through Christ is offered to them, they gladly cease their struggle and trust themselves to him.

"O wretched man that I am! who shall deliver me? . . . I thank God through Jesus Christ our Lord (Romans 7:24, 25).

INDIA'S THANKS.

Grateful Messages from the People of India and the Missionaries to the Readers of this Journal for their Generous Gifts of Money and Grain.

RECENT mails from India bring many messages to our readers, which it is a pleasure to deliver. The unanimous testimony from missionary and native sources, is that large numbers are now living, who would, to a moral certainty, have perished of hunger, if our readers had not given so generously in money and grain for their relief. A deeply interesting letter is one from S. Prakasan Samuel, headmaster of a school at Tindivanam, in the Madras Presidency, who, in quaint English, expresses the gratitude he feels for the help rendered to his people. He writes:

"It is very pleasing to see that this great nation of the American continent, and I am happy to think of the **many children who used to cry for hunger** who have been made happy in the food they have now every day. I am persuaded that many have been kept from starving by the generous help of the friends who have contributed to THE CHRISTIAN HERALD Fund. The spiritual effects of all this help that we have been privileged to give as Christian missionaries are already showing themselves. Many people whom we thought impervious to Christian truth are coming forward and begging us not to delay in publicly receiving them into the fold of Christ. Others whom we knew distantly, and who took no interest in our work, are coming to regard us, through this beneficence you have enabled us to extend, as real friends, and they will listen in the future with deeper interest to our message."

A TYPICAL FAMILY OF FAMINE SUFFERERS.

Bishop Thoburn writes that the Hon. Mr. James, of the Viceroy's government, has written for detailed information concerning the distribution of money sent by THE CHRISTIAN HERALD, and of the grain sent on the *City of Everett*. He says that he intends to incorporate the whole in his final report to the Government, and he intends to send a formal resolution of thanks to the American Government for the free carriage of grain from America. Mr. James has had much to do do with famine relief.

The *Bombay Guardian*, which has done a noble work in the cause of famine relief, also thanks our readers. After referring in a recent issue to the generous help from other lands in the national crisis, it says: "This is also an appropriate opportunity for publicly acknowledging with much gratitude the noble famine-relief efforts of Dr. Louis Klopsch, proprietor of the New York CHRISTIAN HERALD. He has sent to unconnected as it is from India, in all its temporal affairs should stand *readyhand* to send food to the famine-stricken several hundred miles off. This generosity was partly demonstrated before our eyes the other day when Dr. Hobbs arrived in Madras harbor in the *City of Everett*. Dr. Hobbs, the American Famine Commissioner, was easily accessible to all and was gladly helping us to know what interest was taken by America to relieve the distressed, and how Dr. Klopsch used his immense influence in getting both money and grain toward this benevolent object. The fact that the shipload of corn was all to be distributed throughout the affected districts, without any distinction of caste, creed, or color, shows in a very striking manner the large-heartedness of the donors of this great charity. India then owes this great man of America a great debt which she can never hope to repay. I shall again thank, on behalf of the Indian people, him and the American people for the money and grain they have so kindly sent to us. 'It is more blessed to give than to receive.'"

Rev. H. Fairbank, of Vadala, in the Ahmednagar district, similarly voices the gratitude of the American missionaries who have nobly aided to their labors in distributing, free of all cost, the relief sent from our readers. In a letter dated September 30, he says: "Mrs. Fairbank and I thank you, and through you the contributors to your Famine Fund, for the help you have given these people. The Lord give you all out of his treasury great joy and content in this blessed work." You will be glad to know that of the money you sent me five hundred dollars has been spent in giving seed to people who when the much longed for rain came, had nothing to put in the ground. It is growing now, and looks well, so I am happy to think that this gift will be multiplied to the people fifty or a hundredfold. Another part of the money has been used to support three hundred children who were starving. One hundred are here at Vadala, and the others are in outlying villages and come to our village schools to study. The need of help for these poor village children has increased very much during the last month, Mrs. Winsor's school at Sirur in the Poona district. They are of all ages and of several castes. It is a specimen of the groups in many other mission stations. It is for these that the missionaries are now praying. If help is given, they will be trained for Christ, and many of them would carry, as only a native can, the glad message of the Bread of Life into the homes of their people. Perhaps never again will such an opportunity occur for leavening the whole of India with trained native Gospel teachers.

GIRLS IN MRS. WINSOR'S MISSION SCHOOL, AT SIRUR, INDIA.

India, from the readers of his newspaper, nearly two hundred thousand dollars, in addition to a considerable portion of the cargo of the grain-ship, *City of Everett* (a part having been consigned to Rev. George Lambert). Grateful acknowledgment is likewise due to Dr. Hobbs, of the Methodist Episcopal Church in America, who has worked in company with Dr. Klopsch, traveled largely to elicit sympathy in America, and who accompanied the *City of Everett* to Calcutta."

With all this, however, there is on all hands grave anxiety as to the future of the [illegible] whose lives have been saved. On this page we give a picture of the girls in

Mt. Sinai's Famous Convent.

See colored illustration on first page.

ON a ridge of the great plateau of Er Raha, on Mount Sinai, is a bright woodland oasis, which, in that wild, sterile place, presents a vivid contrast to the bleak walls of the Convent of St. Catherine, that rise like high ramparts across a narrow valley. The convent is both monastery and castle, and on more than one occasion it has been necessary to defend it against attack from without. As in the great Convent of Mar Saba, entrance to this mountain fastness is stoutly guarded, and the tired and hungry traveler who expects to gain easy admittance is apt to be disappointed.

In the colored illustration on the first page of this issue, the artist has shown, in the principal court of the convent, a group of the monks of St. Catherine in their peculiar costume. The Superior is distinguished by a black cloak, the rest of the brotherhood wearing robes of the striped brown cloth, spun from the hair of camels and goats, such as are in use among the Bedouins. There are about twenty monks in all in the convent, and they represent all sorts of handicrafts—tailors, shoemakers, bakers, carpenters, etc. A majority of the inmates are Greeks, but besides the great Greek Church of the Convent, there are separate chapels for the use of the Syrian, Coptic, Latin and Armenian Christians, and what is even more surprising, a mosque. The latter was built, it is understood, in the sixteenth century, under an agreement with the Arabs, and in order to pacify them and preserve the convent from destruction. Thus, in common with many other "holy places," this venerable retreat on Sinai is common ground for many different religions, whose representatives have agreed to live together in amity, for the sake of preserving what none of them can singly control.

As a rule, the monks of St. Catherine do not remain in the convent for a longer period than five years, although some few have been there forty years. Their regulations are strict, following the rules of the Greek Church in all things. Adjoining the convent is a fine garden in which are grown all the vegetables needed for the use of the monks. Besides, there are several court-yards which are laid out tastefully in beds of flowers and fruits, with many dates and vines. There are about three hundred rooms in the entire building.

In this solitude, far from the haunts of men, these recluses live year after year in the simplest manner. They are ever ready to assist travelers who may be passing through the wilderness; first, however, requiring to be assured that the [illegible] friendly and have no hostile intentions. Books and devotions are their sole occupation, and gardening and the occasional society of wayfarers their relaxation.

Among students of Biblical history the Convent of St. Catherine has become famous as the scene of the discovery of the *Codex Sinaiticus*, a manuscript of the Septuagint and Greek New Testament. Tischendorf, while there in 1859, discovered among a heap of old paper and rubbish, a bundle of manuscript which proved to be 199 leaves of the Old Testament and 147 of the New. The manuscript is supposed to belong to the fourth century, although some believe that it may be two centuries later. Concerning this remarkable find, Rev. Geo. Bailey Grill in his book, entitled "The Parchment of the Faith," says:

In January, 1859, Tischendorf was enabled to start once more for the convent armed this time armed with documents which would avail, if any could, in opening to him the secret alcoves of the buildings. On the first of January, 1859, he entered the convent for the third time. The familiar room in the library were thrown open to him, and Ekonomos, the custodian of the books, showed him every courtesy. Many valuable additional scripts, some of which he had not seen on previous visits were put into his hands, but nowhere was the one treasure he desired. To every inquiry was met with sincere denial of its existence in the monastery. Tischendorf was forced to the conclusion that it had either been destroyed or removed to some other library, and on the fourth of February he gave orders to his Bedouins to have the camels ready on the seventh to start for Cairo. In the afternoon of the same day he took a walk with the steward of the convent, during about sunset and accepting an invitation to sup with the steward in his own apartments. They had been talking of their studies when they entered the steward said, "I too have been reading the Septuagint lately." He went to a corner of the cell and brought a bulky volume wrapped in a red cloth and laid it in Tischendorf's hands. The scholar looked the book and saw at a glance that the object of years was attained. But how much more than he had dared hope! For here were included the fragments that he had left in the waste basket fifteen years before, and also other parts of the Old Testament; the whole of the New Testament, a copy of the Epistle of Barnabas, and part of the Shepherd of Hermas. He applied to the steward for permission to take the manuscript to Cairo to have it copied in full. At the end of nine days the book, brought by a special messenger with a swift dromedary, was in Tischendorf's possession.

With the aid of two Germans and with almost incredible labor the whole manuscript was copied in the space of two months.

A Cure for Heartache.

What shall one do who is sick down with some sorrow that is irreparable? The natural tendency is to sit down and weep and mourn around mourning until the edge is relieved by the failure of memory to revive the story. Sometimes it takes years to do this. There is another and better way to act in the misery. If it is too late to avoid the sorrow ourselves or to remedy it, may we not do so to save others from falling? There is no better way to heal our own hurts than to bring good to another's life. A case in point reported from Chicago. We read that a street-cleaning brigade had been placed under the charge of a lady. This we think, is unprecedented, but there is a plain explanation of it. A contemporary journal says that this lady, not long since lost a beloved child by diphtheria, brought on, it was believed, by the foulness of the street through which it had to pass every day. There were other children on the street for a longer time, but this child was in a state of health in which the [illegible] ous germs found congenial lodgment. The stricken mother has found consolation in trying to prevent other mothers becoming childless in that way. Other cities would not now be cursed with so many saloons, gambling-hells and other vicious resorts if every man and woman who have lost sons through temptation to vice had followed this lady's example.

THE FAMILY AND HOME CIRCLE

A OLD VIRGINIA HOME.

ume, yet a Happy One—A Son's Lov- ing etter—Other Homes of the South.

IRGINIA has been called "The Mother of Presidents" and statesmen. few of the states of our Union having given more names to fame in proportion to population. But Virginia so within her borders, like many e Southern States, a multitude of homes where true happiness thougu wealth and fame may never rossed their thresholds. Riches rldly distinction are not essential happiness, however desirable they e in themselves, when achieved ly.

ustration on this page will be re- with interest by t our readers. It s a glimpse of a here honest industry, hand in make life's battle and its burdens where temperance nomy husband the es so that the larways supplied, and hristian love reigns

the photograph a letter to THE TIAN HERALD, a of which we feel ty to print. The ays:

, HILL, VA., Oct. 22.

s an interior view of er's house. You will name on your subn list, where it has r the last nineteen His family have all p and left home. I on a visit after an of sixteen years, and ny father just as voted to THE CHRISERALD as he was the r he took it, and he f the numbers yet, rbids any of them stroyed.

d clock in the corner a piece of antiquity, he changes of the and the day of the and it has stood more undred years on the here it now stands. ht it would be of in- the HERALD family e of a Virginia home.

E. D. M.

e are several types Virginian homesteads. ster and Brandon, on es, with their old picture-galleries int rich furnishings, are of those mmonly described. The broken- lantation home, the negro's log these we are familiar with in story ture. But there is a third type not known, and answering in the social the New England homes de- in Miss Wilkins' stories. It is e of the middle class. It may be heart of the country or on the s of some of the old historic such as Norfolk and Petersburg, the capital city of Richmond; the the house may work in town, or sell the produce of a market or he may handle a good crop of or cotton, but in each case, the s and customs will be clung to— ough his daughter comes back oarding-school, with her pretty ull of new-fangled ways, and a a trunk. Dinner will be at noon, 6 P. M. Breakfast will be early, before daylight in winter time. sweet pink dawn in summer. the cows, feeding the chickens stock, putting the house to rights— ere the day's first duties, and in te trunks and boarding-school, the

AN EVENING SCENE IN A HUMBLE, OLD-FASHIONED VIRGINIA HOMESTEAD.

read, and lowly hearts will send up their simple petition before night and sleep fall on the old Virginian homestead.

Neglectful Fathers.

There are, alas! too many of them. In these rushing days, it may be truthfully said that there are multitudes of fathers who do not take time to become acquainted with their own children, much less to devote time to their training. This is a sad error. Business is important, food and clothing must be provided, books and schooling are essential; but the personal attention of the father to his children is fundamental to their welfare. Nor must this attention be superficial and spasmodic; it must be heartfelt and daily. The father must make his love felt by reason of a tender social intercourse—an interest in their likes and dislikes, their joys and sorrows, their tasks and their plays. Says a writer in the *Religious Telescope*: "Better, a thousand times better, do a little less business and accumulate a little less money, and bless the world by giving to it a manly boy or a womanly girl, reared in a well-ordered, lovely Christian home, than to accumulate a vast fortune and let the children, whom God has given you to be a blessing to you, and through you to the world, become physical, social and moral wrecks because of parental neglect of them for the sake of attending to business."

New-Year's Day in China.

"New-Year's is the great festival of the Chinese," writes a missionary, "and it lasts for twenty days. After the houses had been swept and cleaned—almost everybody has a sort of house-cleaning at the end of the year, though they may be extremely negligent along that line during the other months—new mottoes, written on red and gilt spotted paper, were pasted on the doorposts and lintel of the gates and doors. Those given to idolatry—and very few besides possibly Christians and Mohammedans are not—stick up new gods, and get up early to worship them, so that the air is full of the noise of exploding fire-crackers. Afterwards they worship their ancestors and each other and sit down to a good meal. All put on the very best clothing they can get, and for the next five days it will be a continual feasting and visiting; even the poorest do what they can—more than they are really able—to make it a time of joy and gladness, even though it puts them further into debt, and for the rest of the year they must suffer in consequence. All will be busy visiting and revisiting for the next twenty days; first, the nearest relatives, and then the more distant ones and friends."

Two Portraits of the Aged.

"I carry in my memory two portraits of old people," said Rev. J. B. Whitefoord in a recent address: "one as a type of the bitterness, the other as a type of the sweetness of old age. One by nature was harsh, exacting, selfish, severe. When she entered a room she turned the tropics to the poles. She insulted callers at her home. She never paused to consider the feelings of others. She lived in this way until she had no friends and was utterly alone. But she had no one to blame but herself. If we desire friends we must be friendly. The other was a spiritual queen, silent as to words, but powerful in the exhalation of the ointment of love. She was as mellow as any ripened peach, and beautiful as any October leaf. Her passing in and out were like the perfumes of an alabaster box. In her notably long career, down to the angel-calm that closed her eyes and made silence golden, she was always winsome, always serene.

OH, HEART OF MINE!

OH, heart of mine, be patient;
Some glad day,
With all life's puzzling problems
Solved for aye;
With all its storms and doubtings
Cleared away;
With all its little disappointments past—
It shall be thine to understand at last.

Be patient; some sweet day
The anxious care,
The fears and trials, and the
Hidden snare;
The grief that comes upon thee
Unaware—
Shall with the fleeting years be laid aside,
And thou shalt then be fully satisfied.

Recording Pleasant Things.

THERE are many persons who, even amid the rush and hurry of modern life, find time to keep a diary. Somebody lately has written a very clever criticism of the average diary, in which are recorded the petty likes and dislikes of the owner, as well as a thousand commonplaces concerning weather, meals and clothing. A suggestion that would brighten many a record of this sort is made by a writer in the *Youths' Companion*. Here it is:

A great many school children keep a pleasure book in the form of a volume of "memorabilia." Here are favors, sprigs of flowers, programmes of entertainments, bits of writing, and sometimes photographs, each one representing some happy hour that has been passed. But it is to be feared that such a book is sometimes the index of empty pleasure rather than of real happiness, and it may become a regret rather than remain a satisfaction. A far better book was that kept to the end of her life by a lovely old lady, whose serenely beautiful countenance was unmarred by lines of care or irritation. So placidly happy was she that a woman given to fretfulness, and almost annoyed by the unassailable peace that shone from the other's face, once asked her the secret of her content.

"I keep a pleasure book," she explained. "Ever since I was a girl at school I have kept a daily account of all the pleasant things that have happened to me. I have only put down the pleasant things; the disagreeable ones I have forgotten as soon as possible. In my whole experience I cannot recall a day so dark that it did not contain some little ray of happiness. The book is filled with little matters—a flower, a walk, a concert, a new gown, a new thought, a fine sentiment, a fresh sign of affection from my family—everything that gave me joy at the time. So, if I am ever inclined to be despondent, I sit down and read a few pages in my book, and find out how much I have to be grateful for."

How insignificant the entries seemed! How much they meant! "Saw a beautiful lily in a window." "Talked to a bright, happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." "Husband brought some roses home to me." "My boy out to-day for the first time after the croup," etc.

It would be a poor life indeed, that could not find at least one pleasant thing to enter for each day in this journal of fortunate happenings. If many who are now sour and discontented would occasionally "take stock" of their blessings and their causes for happiness, they would be surprised at the showing, and ashamed of their own lack of appreciation and grat

A Gigantic Chrysanthemum.

Probably the largest chrysanthemum ever known was that raised by a Japanese gardener. It was trained to a single stem, from which it branched in every direction. The width through it one way was thirteen feet, and the other way nine feet nine inches; the height was six feet six inches. Each flower-branch was allowed to bear only a single flower, and of these there were 800. Patience and skill were required to train it into the regular shape given it, and to cover it symmetrically with blooms. A border of foliage surrounded the base,

GRATITUDE.

The Effect on the Life of a Realization of Indebtedness to God, and How the Sense of Obligation may be Shown. Luke 17: 11-19.

When we are treated with ingratitude we naturally resent it and conceive a poor opinion of the character of the person who is guilty of it. Yet there are few who have not had occasion to complain of it. Some there are who, doing kindness, have learned by experience to expect no gratitude from those whom they help, and perform acts of kindness out of the goodness of their hearts, or from a sense of duty. They alone are not disappointed. All despise the ungrateful person and hold him the worst and meanest of mortals. To receive favors and make no acknowledgment of them; to treat a benefactor with neglect or disdain; to receive good and return evil, is to sink to the lowest depth of wickedness. So much all admit, yet in admitting it, few can escape self condemnation. Receiving from God everything we have for this life and the next, what return is due from us and what return do we render? As his creatures we enjoy the blessings of health and reason and all that makes life worth having, and if we have entered into the closer relation of sonship our obligations are immeasurably increased. The gifts that are bestowed upon the unthankful and the evil are trivial in comparison with those that he enjoys who has received power to become a son of God.

But can man show gratitude to his Maker? If one person does a kindness to another, the beneficiary may make a return to his benefactor, but how can a man render a service to Him whose are all things and who is so far above us? For answer we must turn to the analogy which Christ has given us. How can a child show gratitude to his father? There is no difficulty about the form that filial gratitude should take. The love and reverence and obedience the father has a right to expect are due from the child of God to his heavenly Father. He is bound to put the gifts he receives to a good use: he is bound in all things to live as his Father would have him live. If we see a son who has been well and carefully educated, consorting with his father's enemies, wasting his time, disregarding his father's wishes, squandering his property and disgracing the name he bears, we have no difficulty in characterizing that son's conduct. His ingratitude is obvious and the more disgraceful in proportion to his father's love and kindness. If he does none of these things, but selfishly retains his father's gifts and does not apply them to the purposes for which they are intended, he displays his ingratitude. He is unmindful of his father's designs for the development of his character. So it is in our relations to God. His gifts are a trust which must be faithfully administered.

The most superficial mode of showing our gratitude to God, is by our gifts. To him really we can give nothing; but we can give to his cause. Money is needed to carry his Gospel into the homes of those who, even in this country, are ignorant of him. It is needed to send it to the heathen, and in both these ways we can show our gratitude. We please him by aiding in the work of making his goodness known. There is, too, another way in which with our money we can show our gratitude. It is specially pleasing to Christ when we help some needy Christian in his name. He so identifies himself with his people that he counts a service rendered to them as a service rendered to himself. So small a gift as a cup of cold water, he appreciates.

We may show our gratitude, too, by our lives. There is no sermon so powerful in recommending Christ to the world as a loving, unselfish life. No better return can we make to our Lord for all that he has done for us, than that of living for him. If we appreciate the principles of his life here, the purity, the unselfishness, the self sacrifice, the kindliness and forbearance he displayed, and incorporate them in our lives, we evince the gratitude he desires to see. His beneficence is then serving the purpose it was intended to effect, and he sees of the travail of his soul and is satisfied.

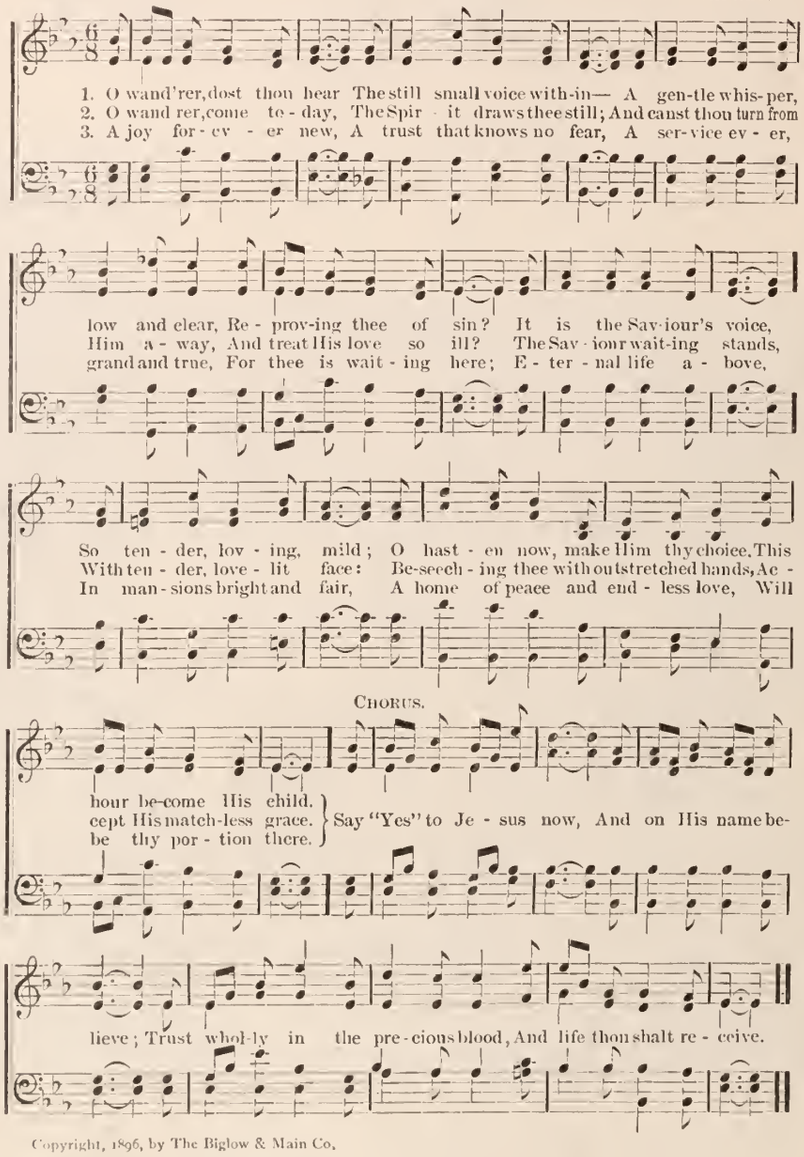
OUR SERVICE OF SONG

Conducted by IRA D. SANKEY.

Say "Yes" To Jesus Now.

"Behold, now is the accepted time."—2 Cor. 6: 2.

MRS. M. B. WINGATE. IRA D. SANKEY.



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From the new book "SACRED SONGS NO. 1." By per. of The Biglow & Main Co.

THE LORD WILL GO BEFORE YOU.

For who that leans on his right arm, was ever yet forsaken?

NO evil thing near us can come
If we still trust our Lord;
Hold fast in loving prayer each day,
Rest in his cov'nant Word
The Lord will go before you.

All things for good shall wait for those
Who rest in his dear love,
The cloudy day, the starless night
But veil the light above.
The Lord will go before you.

The darkest path cannot be drear,
If he that path prepare;
He knoweth still the way I take,
Leading my footsteps there.
The Lord will go before you.

So though I walk through death's dark vale
No evil do I fear,
Thy rod and staff they comfort me,
The Shepherd's voice I hear.
The Lord will go before you.

The earthly shadows as they fall
Point ever toward the dawn,
Signal the way to heavenly light
The sweet immortal morn.
The Lord will go before you

Berlyn, Mass. PHEBE A. HOLDER.

THE PRECIOUS BLOOD.

O PRECIOUS Blood, so freely shed,
To save our ruined race;
Thy merits we alone can plead,
Before a throne of grace.

CHORUS:
The Blood! the Blood! the precious Blood!
That floweth ever free,
Come, sinner, to that sacred stream.
It flows for you and me.

O precious Blood of God's dear Son,
So costly yet so free;
On Cal'vry's mount, that sacred stream,
Once flowed for you and me.

For all the nations of the earth,
That stream is flowing still;
Come, now, poor sinner, trust that Blood,
For all may come who will.

Your day of grace will soon be past,
Forever sealed your fate;
Fly to the shelt'ring precious Blood,
Before it is too late.

Stayner, Ont. MRS. N. J. KENNEDY.

Oh that, from every burden free,
Our souls might seek repose in Thee,
And though from far, with joy descry
Th' eternal day-spring from on high!
—*Klopstock.*

CHRIST IS COMING.

Reasons for Believing that the Second Advent will not be Long Delayed.

BY REV. BENJAMIN H. CHARLES, D.

(Continued from page 773.)

ANOTHER sign that we are nearing the close of this dispensation, deduced from the prophecy that the Jews are to be punished for their sins "seven times. In the charge God gave the children of Israel by Moses, he pronounced a curse on them, if they away from their Creator. He told he was a jealous God, who could and would not tolerate idolatry. many years they began to adopt the toms of the heathen nations around and forgot the law of the Lord. He sent Israel, or the ten tribes, into ca ity. Judah was kept back from so fate by the faithfulness of Hezeki Josiah. They resisted in part the into sin of Judah and Benjamin, by ing to keep the candle of the Lord ing before the people. But in th before Christ 606, Nebuchadnezz tured Jerusalem and carried away the nation, among whom were Dan his three friends. The Jews were time brought under the dominion Gentiles; and though their kings w the throne of Judah, yet they we vassals of the "great king." In th twenty-two years, the rebellions o iachin and Zedekiah were the oc of the entire destruction of Jerusal burning of the temple, and the throw of all royal and priestly aut Four different deportations of th took place during this time.

Our Lord while on earth mad declaration: "And Jerusalem sh trodden down of the Gentiles, un times of the Gentiles be fulfilled. by Moses in Leviticus he had pr the greatest of blessings of ever if they would keep his law, but will not hearken unto me, and . . . all these commandments . . . . set my face against you, and curses on you." Then he tells h these things shall last. (Leviti 23, 24): "And if ye will not be re by me by these things, but wi contrary unto me, then will I al contrary unto you, and will puni yet seven times for your sins." in verse 28, he says: "Then I w contrary unto you also in fury; a even I, will chastise you sever for your sins."

This chapter is full of pro es they will be righteous and ser but full of blasting and withe nunciations if they continue Four times in this chapter the sion is used: "I will punish you times for your sins." We have found that a "time" in prophecy a year of 360 days. Then times" would be seven times 36 which would equal 2,520 days. day in prophecy stands for Then this is properly interpre the Jews are to remain under th for 2,520 years. How it was to are told in Ezek. 21: 25–27: "I w turn, overturn, overturn it: and be no more, until he come whose is; and I will give it him." It is dent this refers to the Messiah. does the kingdom belong? It is to the Messiah, Jesus Christ be only known heir to David's When will the Father give the our Lord? Here the text answer he comes. When will that be? see how near we can approxim time. Jerusalem is to be trodde till the fulness of the Gentiles be in. The Jews were to be cursed count of their idolatry for "seven or 2,520 years. The captivity o dates from B. C. 606. Add the year of our Lord 1897, and it w 2,503 years. This leaves only s years, before the "seven times" pire. Somewhere near this pe "whose right it is" will come, a says, "I will give it him." Tha vid's son shall receive the king shall sit upon the throne of his Fa

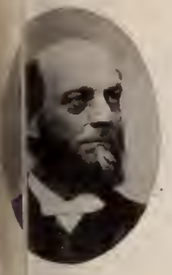
*From his new work, *Lectures on Pro* 320; price, $1.25. Published by The F Revell Company, New York and Toron

Arthur Manning's New Charge.

The Story of a Pastor's Experience

By the Rev. Bishop John H. Vincent.

ARTHUR MANNING sat down in his newly arranged study one week after his arrival in the town of Crodon. It was a pleasant study—commodious, well lighted, and commanding a fine prospect. A large part of the town lay below him and in full view, while the distant hills described a waving line against the sky. Arthur had a good library, and had just finished the task of classifying and adjusting his books. He loved to "sort things," as he called it, and took rare pleasure in seeing how easily they fitted themselves to places that seemed to have been just made for them. The inanimate books seemed to leap into the spaces as if they had the power of choice and a sense of fitness. However well ordered his books and furniture, the soul of Arthur was in unrest. He did not like the place to which he had been assigned by the action of the Conference just closed. His books were more easily adjusted than his owner. His appointment was a disappointment. It was not what he expected. It was not up to his "grade." He had served well his former "charge" for full years, and had a right to expect promotion, and not "demotion." His heart had turned longingly and expectantly toward Manchester Avenue Church, in a larger city—among more cultivated and congenial people, nearer his wife's old home, and nearer his wife's old friends.



REV. BISHOP J. H. VINCENT.

He wanted access to great libraries, picture galleries, and parks. He enjoyed the environment of the city. If he did not care often to go down to the docks and watch the ocean-steamers leaving or landing, he liked to think of them and of the great ocean as near by, and of the venerable lands not far beyond. Two or three of his college classmates were within easy reach of the city. It would be so pleasant to meet them often, and to lunch together and recall old college days.

Then there were rumors and suspicions of "hickery" in the "cabinet." He began to believe that there must be a "ring," and that the "elders" and their friends were a part of it. And as he mused a little pained; his face became flushed, and his eye gleamed from his dark eyes which had known love had not kindled. This was the beginning for a successful pastorate, and Manning knew it, and the fire burned more fervently.

The aggravating feature of the present discomfort grew out of reports he had received from his immediate predecessor and others concerning the church to which he had just been appointed. There was a lack of harmony among the members. And the thought of "harmony" he recalled what he had heard about the old-time choir in the church that had long had its own way—and a very old way it was. The leader was a venerable man. His voice gave signs of long use and much abuse. The soprano was a relic, and the younger members as untrained in music as they were frolicsome and irreverent in manner. Their deportment on the first Sunday of Arthur's service had disgusted him not a little, and his own moral sense was offended by the harsh and unmelodious features in the conduct of what he regarded as one of the most solemn parts of the usual public worship.

The singing in the Sunday School was also "sensational, and often boisterous. The songs were weak "ditties," readily sold in bulk at low prices. While the boys sang they laughed and played tricks. There was absolutely no thoughtfulness and no reverence in the performance. Everything in the Sunday School seemed superficial. And Manning wondered what sort of teachers they were who every Sunday gave the Bible lesson, and by their methods on Sunday compared with the methods of the fine day school over on the hill yonder, in full view from his study window, and whether the older scholars had the same respect for the church-school teachers that they were bound to have for the high-school teachers.

In his reverie—for a yielding will had allowed him to drop into an aimless drift of thought—the young pastor recalled hints that had already been given him about the low moral standards, and the seeming lack of all spiritual standards among three or four of the patronizing families and some of the members of his church; the lack of devoutness, the neglected class-meetings, the thinly attended prayer-meetings, the social frivolity and gossip, the popular church sociable, the private card and dancing parties, the slurs he had overheard as the name of a former pastor was mentioned, because he had been too "strict," and "severe," and "puritanic," and who "scolded;" and one lady said, "he seemed to get mad" when he heard of his people doing these things which the world approves and the church condemns. As Arthur Manning thought over all these matters, he grew more and more depressed, and began to recall rumors of "rings" in the conference, represented in the cabinet, and all that, and all that.

Then the bell of the Roman Catholic church struck its three times three, and Arthur exclaimed: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." This brought the old Roman Catholic Church into his mind—the loyalty of its people, the authority of its priesthood, the antiquity of its organization, the imposing and impressive details of its worship, censer and incense, lighted candles, sacerdotal vestments and sanctities, the exalted tabernacle, the holy host, the pictures and images, the impressive music, the devotion of its clergy free from all domestic cares, free from responsibility for opinions, the unity of the system, all the world over, from Rome on the Tiber, to the remotest islands of the sea; with one visible head, and one hand with a universal sceptre; that little right hand of Pope Leo X., which he himself had seen one day in the Vatican, as his holiness, carried and attended by his Swiss guard, passed in his sedan chair through the picture-galleries of his palace. Oh, if he, Arthur Manning, could only have the power of the pope, or of the priest, the power of a system recognized by the people as apostolic, divine and infallible!

If the bell from his church spire could suggest the mystery, the power, the obedience which steal to the papist's heart through the vibrant air the ringing of matin, mid-day and vesper bells! "But it does not," he exclaimed. And on second thought he added, with emphasis, "And I thank God that it does not! Better, far, is the freedom of the individual under Christian and Protestant policy, than the domination and suppression of manhood under the Roman. And besides, the ceremonial feature is puerile, and the whole theory which it expresses false, and the system itself a pious fraud. I thank God that the Roman bell is not our bell!"

This word of thanksgiving had aroused the man within him, and Arthur rose to his feet and said: "Enough of this! I have given myself to the Christ of Christ, to the Holy Catholic Church, to the branch of it I am set apart to serve. And I love the Lord, and all who love him. In serving my own church, I have served all. To be a leader, I must be brave and obedient. Truly to represent the God of love, I must love, and not suspect or doubt my brethren. To be obedient, I must accept the divine order and its opportunities. I will; I do surrender myself to my work, and put myself in the hand of God, seek to do his will, and to serve his people. Better to be the teacher, friend and brother of a free people than to have dominion over the superstitious and deceived multitude. Better to have spiritual might, than to be a slave to serve and to look, "not at the things which are seen, but at the things which are not seen."

Falling on his knees, Arthur Manning exclaimed: "God of my mother, God of my father, God and Father of the Lord Jesus Christ, whose I am, and whom I serve; I do now unreservedly give myself to Thee, and to the service of Thy church. I will, with resolution, hopefulness, wisdom and persistence, each day, do the work before me for that day. Give me, my Father, through Thy holy spirit, the light of Thy wisdom and the odors of Thy love, and I ask it in the name of Jesus the Christ. Amen."

Arthur knelt in silence for some time. The bell called him to lunch. At the table, after grace, his wife looked interestedly at him and said, "Arthur! What is the matter? Your face is radiant?" And he smiled and said nothing. She knew Arthur Manning, and she knew he had seen the Lord.

Topeka, October 8, 1897.

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HELPFUL ANECDOTES

A REAL CALL TO SERVICE.

LATE mails from China announce the death of one of the missionaries of the China Inland Mission at Shanghai, the departed worker being Miss Mary Pearson, of Toronto, Can. This faithful servant had accomplished much during the seven years she labored in China. The facts connected with her call to the mission field are so remarkable and instructive that we give below the story, as briefly told by a member of the Missionary Board:

"Miss Pearson presented herself without warning at the Mission Home in Toronto and told us that she had been impressed to bid her people at Flesherton good-by and come to Toronto to prepare for going to China. We found that she had not known that several other young ladies were going forward, and that she had received no gifts for her passage, but was simply impelled, while praying, to come to Toronto and prepare for leaving for China. As we ourselves had received nothing for her passage, we had to tell her this, and she was obliged to see the preparations for the departure of her friends going forward without herself sharing in them. This, however, did not discourage her in the least, and, with quiet confidence in the purpose of God toward her, she set cheerfully to work to help the others forward. At our farewell service we could not ask her to give her farewell words, and expressed our regret for this. 'Oh,' she replied, 'but you know I am going.' We expressed the hope that this might be so. Nevertheless, the three young ladies left us early the following morning, and Miss Pearson was left behind. Returning to the Home after bidding the friends farewell at the station, we certainly expected to see our sister discouraged. Our expectation was not fulfilled, for we learned in speaking to her that she had figured out from the time-tables that she could overtake her companions, they having gone by way of the inland lakes, if she took the late train that night for North Bay and so on westward; and this she fully expected to do. We were much impressed by her humble and yet confident faith, and could but wait to see what God would bring to pass.

It was about ten o'clock that day when the telephone bell rang, and the pastor of Erskine Church called us to ask about Miss Pearson, and to say that his people had a gift for her. About noon the pastor of another church, where Miss Pearson had worked, called us by telephone to say that his people wished to give her an amount of money. Shortly after noon a relative of Miss Pearson sent word to us, offering us a third sum. By the middle of the afternoon all of these three gifts were in our possession, and thus full provision was made for Miss Pearson's passage to China. By evening our sister was ready for starting, and late at night she left us for North Bay, as she had expected, and for China. The three young ladies who started earlier were delayed two days by a wreckage in the Sault Ste. Marie, and missed their steamer connection at Vancouver, while Miss Pearson made good connections all through, was nearly a month in China waiting for her friends before they came, and was there to welcome them when they arrived."

. . . .

A Prayer Overheard.

A Dutch pastor was one evening holding a Bible-meeting in a town where he was a stranger. While he was preaching the Gospel, and earnestly endeavoring to press home on the hearts of his hearers the truth of Christ crucified, a police officer thrust himself into the assembly, stopped the preacher, and commanded him to leave town. The preacher could not help himself, and so obeyed. It was a very dark night, and being thus thrust out of the town, he wandered about lonely, but not comfortless, for he stayed himself on that word of his Master: "Lo, I am with you alway."

The good man had been long in the school of Christ, and had learned to watch for the least token of his Master's will, and to trust him to guide his every footstep. While he was wandering on then in the dark, he suddenly perceived a light at some little distance. "There," thought he, "perhaps the Lord has prepared some shelter for me;" so, in child like confidence, he went up to the light. As he drew near to the house in which the light shone, he heard a voice within, and became aware that it was some one praying. In joyful hope that he had found the home of a brother in the Lord, he stood still a moment to hear what was the subject of such an earnest petition. And this was what he heard: "Oh, Lord Jesus, they have driven thy servant out of the city, and now perhaps he is wandering about, not knowing whither he goes; oh, let him find my house, that he may get shelter and refreshment here!" When the pastor heard these words he slipped quietly in at the door, and as the petitioner uttered his "Amen" and looked up, behold! already his prayer was answered. Both of them then gladly fell on their knees and praised the Lord.

. . . .

An Awakening Kiss.

A Sunday School teacher sends to a contemporary a story of a remarkable experience only just communicated to her, which shows how mighty an influence for good may be started by one expression of kindly affection.

A girl was placed temporarily in her class one Sunday, who was staying with some relatives in the city. She came for several Sundays, but was so hopelessly stupid and so repellent in manner that the teacher's most earnest efforts failed to arouse a spark of intelligence or a sign of interest in her. One day she came to the teacher's house to say good-bye, as her relatives were moving to another city. The teacher spoke to her kindly, but could elicit no response. She was dull and glumpish, and seemed utterly unmoved. The teacher looked at her as she was going away and, realizing that no one could ever feel any affection for such an unattractive creature, a sudden wave of pity for the poor girl swept over her heart and she stooped and kissed her. The only response was a stare of stupid bewilderment, and the girl walked away.

Years passed and the teacher had moved to another city, when one day a letter reached her from the girl. It told of her efforts to find her teacher and of her earnest desire to see her again. It was a well-written letter from one who was evidently intelligent and educated. The writer said that she was happily married and the member of a church, and she owed the change in herself to that one kiss. She had been an orphan living on the charity of relatives and had almost from infancy been underfed and for a long time overworked. No one cared for her and she grew listless, stubborn and morose. The kiss was the first sign of affection she had ever received and it puzzled her. In her dull way she tried to account for it. By a kind of instinct she associated it with the teacher's being a Christian. It remained in her memory as the one new and strange experience, and it seemed to be thawing the long congealed emotions. Outwardly her circumstances grew worse, but her mind was awaking. She was at last able to earn her own living, and then she worked hard for an education, had made friends among Christian people and had now all that heart could wish. All had come to her from the turning-point in her life when one Christian girl kissed her. Like the sleeping princess, in the poet's dream, the kiss broke the spell that held her spirit dormant. Verily, as the Apostle said, "the greatest of these is love."

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is writing a series of interesting articles,

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The Will & Baumer Co., 306 Fourth Avenue, New York City.

Pla ing New Sunday Schools.

A Year of Great Progress.

T E Conference of the officers and missionaries of the American Sunday School Union for the Northwestern District of the United was held in Chicago, and was an n of great interest and promise. were read and discussed con- the best method for prosecuting School work on the frontier. The

INCE CARLOS AND PRINCESS ALEXANDRA.

s of the cause in its various as- ring the past year gave occasion n encouragement and for heartfelt e. The Northwestern district em- Iowa, Illinois, Wisconsin, Minne- braska, North and South Dakota, n Michigan, and Montana. But is one, whether in the Northwest, est, or South: and the missionaries ted in the common purpose of little ones to Christ.

sting reports were made of Sun- hool and church work among Ger- Bohemians, Scandinavians, and , as well as among our own race. e 98,000 schools established by the n Sunday School Union during se nty-three years of existence, over urches have sprung. It must be ered that Sunday Schools are often t in places where a church could bfounded; in many cases the only reach the elders is through the es. The readers of THE CHRIS- ERALD are familiar with this work; w f them have given practical evi- e their interest by contributing to s port of the Sunday School mis- ats.

t recent meeting of missionaries, Rochester, Minn., the following s addressed to this journal:

Louis Klopsch, Editor, Christian

We, the missionaries of the North- rict of the American Sunday School n conference assembled, do hereby you our hearty appreciation and atitude for the helpful and far-reach- fits which you have rendered our your very excellent articles which peared from time to time in THE N HERALD, and in this we bespeak e ments of the district as a whole. It is for righteousness wherever it goes. ncerely trust that God may bless its r much more abundantly, as also its r and editors.

(Signed) F. G. ENSIGN.
Supt. Northwestern Dist.
E. B. STEVENSON.
Asst.-Supt. Northwestern Dist.
A. C. PETRIE.
Secretary of Conference.

An Idolatrous Tablet Utilized.

A missionary of the China Inland Mission, Chen-tu, Mr. J. G. McCormack, in a letter related a very remarkable case in connection with his work. He says: "The magistrate of this city kindly sent a favorable proclamation to be posted at the door of the house occupied by our evangelist. It states that the purpose in opening a place there is to dispense medicines, exhort the people to good deeds, and preach from our sacred books, and concludes by warning parents and guardians of younger people that they will be held responsible should these young tormentors tear or destroy it—for hitherto some young men and boys had been very troublesome and rowdy while the preaching services were going on. One of the inquirers, hearing of this proposal, quickly added, 'Why, I have a board that will suit exactly; the tablet that I have hitherto used in worshiping heaven and earth is no use to me now.' 'The very thing,' said the evangelist. So the board was forthwith brought, the proclamation pasted on it, and it became the bearer of a message in favor of the Gospel, and, at the same time, to those who knew its former use, a testimony that one more soul had been delivered from the tyranny of idolatry."

Two Royal Birthdays

The pretty little gentleman in our picture, if he comes to the throne, will be the third king of a very young kingdom, Roumania having been declared an independent monarchy in 1878. His little highness, who will reign one day, if fortune be kind, as Carlos II., is just four years old. The little sister, whom he holds by the hand with such protecting grace, is one year younger than her brother; and tiny though she is, carries the name of Elizabeth-Charlotte-Joseph-Victoria-Alexandra. The birthdays of these two little people come very close together, that of Carlos being on Oct. 15, and his little sister's, Oct. 11. Of course, these dates were occasions of public and private rejoicing in Roumania, especially in the capital city of Bucharest, whose name means "City of Enjoyment," a place of nearly 200,000 inhabitants, of many newspapers, and of rapidly increasing importance, but which, for all that, with its irregular streets and many gardens, looks like a great village.

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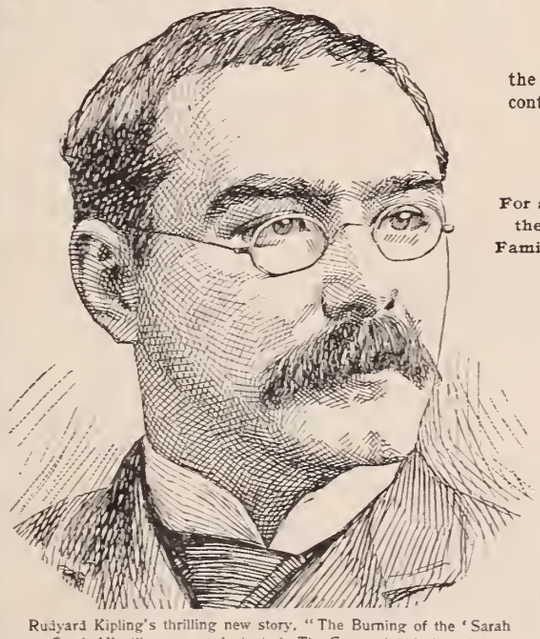

Rudyard Kipling's thrilling new story, "The Burning of the 'Sarah Sands,'" will appear exclusively in The Companion during 1898.

Rudyard Kipling,

the famous story-writer, is only one of many celebrated contributors engaged to write for the next volume of

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HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

"MOTHER BICKERDYKE."

The Heroine of the Grand Army of the Republic.

MARY A. BICKERDYKE, universally known as "Mother Bickerdyke," the unchallenged heroine of the Grand Army of the Republic, for whom every soldier has a tender place in his heart, is still living, doing what she can for "the boys," in Bunkerhill, Kan. A letter from her, breathing the old spirit of a generation ago, lies before me while I write.

Mother Bickerdyke was called of God to her work as truly as ever minister was called to the pulpit, or leaders were reared

MARY A. BICKERDYKE.

up by Divine Providence for a great people. Her marvelous work for the wounded soldiers was a labor of love, and her heroism was born of self-sacrificing devotion that knew no limit.

After the battle of Shiloh, Mother Bickerdyke was found one day by one of the surgeons wrapped in the gray overcoat of a Confederate officer, for she had disposed of her shawl to some poor fellow who needed it. She was wearing a soft slouched hat, having lost her usual Shaker bonnet. Her kettles had been set up, the fire kindled underneath, and she was dispensing hot soup, tea, crackers, and other refreshments, to the shivering, fainting, wounded men.

"Where did you get these articles?" the surgeon inquired, "and under whose authority are you at work?"

She paid no heed to his questions, and, probably did not hear them, so completely absorbed was she in her work of mercy. Watching her with admiration for her skill, administrative ability and intelligence — for she not only fed the wounded men, but dressed their wounds in many cases—the doctor approached her again:

"Madam, you seem to combine in yourself a sick diet kitchen and a medical staff. May I inquire under whose authority you are working?"

Without pausing in her work, she blurted out: "I have received my authority from the Lord God Almighty; have you anything that ranks higher than that?" As a matter of fact, she held no position whatever at that time. She was only a volunteer nurse, and had not yet received an appointment, but her answer revealed the real spirit and purpose of the noble woman.

Mother Bickerdyke was always great in an emergency. While stationed at Memphis she found that the people in the enemy's country were charging enormous prices for milk and eggs, and that the most useless product was being received for use in the hospitals. One day she exclaimed to the doctor: "Do you know we are paying fifty cents for every quart of milk we use? and do you know, it is such poor stuff—two-thirds chalk and water—that if you should pour it into the trough of a respectable pig at home he would turn up his nose and run off, squealing in disgust?"

"Well, what can we do about it?" asked the doctor.

"If you'll give me thirty days' furlough, and transportation, I'll go home and get all the milk and eggs that the Memphis hospitals can use."

"Get milk and eggs! Why, you could not bring them down here, if the North would give you all it has. A barrel of eggs would spoil this warm weather before it could reach us; and how on earth could you bring milk?"

"But I'll bring down the milk and egg producers. I'll get cows and hens, and we'll have milk and eggs of our own. The folks at home, doctor, will give us all the hens and cows we need for the use of these hospitals, and jump at the chance to do it. You needn't laugh or shake your head!" as he turned away, amused and incredulous. "I tell you the people at the North ache to do something for the boys down here, and I can get fifty cows in Illinois, alone, for just the asking."

"Pshaw! pshaw!" said the doctor, "you would be laughed at from one end of the country to the other, if you should go on so wild an errand."

"Fiddlesticks! who cares for that? Give me a furlough and transportation, and let me try it."

When Mother Bickerdyke was in that mood there was only one way out, and North she went. She was escorted as far as St. Louis by several hundred cripples, every one of whom had lost either a leg or an arm. These she saw placed in hospitals, and then went to Chicago. Jacob Strawn, a big-hearted farmer, with a few of his neighbors, gave her a hundred cows at once. In a week after her call rang out, the rooms of the Sanitary Commission in Chicago were transformed into a huge hennery.

Before her thirty days' leave of absence was ended, Mother Bickerdyke returned to Memphis in triumph, amidst the lowing of a hundred cows and the cackling of a thousand hens. Contrabands were detailed to take charge of them: and after that there was an abundance of fresh milk and eggs for the use of the hospitals.

Mother Bickerdyke has by no means lost her interest in the old soldier since the war. Mary A. Livermore relates how she expostulated with the dear old woman for getting wet on a stormy day in trying to befriend an old soldier who had been arraigned in the police court on charge of drunkenness. The old heroine bridled in a minute, and retorted:

"Mary Livermore, I want you to understand that so long as an old soldier is top of ground, he can be sure of two friends—God and me."

PROGRESS IN JAPAN.

At a recent meeting of the Evangelical Alliance in the Y. M. C. A. hall in Tokio, Japan, one of the most prominent characteristics of the speeches was an earnest desire for the speedy evangelization of the Empire. Some intellectual influences that have been noticeable in the past were conspicuously absent, and there was an unusually deep sense of the need of spiritual life.

Winter Excursion Tickets on the Pennsylvania Railroad.

On November 1 the Pennsylvania Railroad Company will place on sale at its principal ticket offices excursion tickets to all prominent Winter resorts in New Jersey, Virginia, North and South Carolina, Georgia, Florida, and Cuba. The tickets will be sold at the usual low rates, with the usual liberal return limits.

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An illustrated book descriptive of Winter resorts and giving routes of travel and rates for tickets, will be furnished free on application to ticket agents.

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To the lady who appreciates fashionable costumes and wraps at very moderate prices we will mail *free* our Winter Catalogue of Suits and Cloaks, together with our Supplement showing the new Paris Styles, and a complete line of samples of the latest novelties in materials to select from.

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CAREFULLY NOTE THIS: Plurals, proper names, proper adjectives, suffixes and prefixes (when standing alone), and foreign or obsolete words not allowed. Words spelled alike but with different meanings can be used but once. Words not found in either Webster's Unabridged or the Standard Dictionary will not be counted. Use only English words.

OUR OFFER.

For the **LARGEST LIST** of legitimate words sent **Twenty-five.** For the next, **Ten Dollars.** For the next twenty, **Two Dollars** each. For the next ten, **One Dollar** each.

As before December 10, 1897, we will give **Seventy-five Dollars** in Gold. For the **next largest list.**

To **everyone** who sends us a list of words we will send them (whether they win a prize or not) a beautiful picture entitled "Christ in the Temple."

We make this exceedingly liberal offer in order to induce people to subscribe for the UNION GOSPEL NEWS, a bright, wide-awake, religious paper, full of rich, strong, forceful Gospel truths in story, sermon and song, of interest alike to old and young. It also contains valuable suggestions to active Christian workers, helpful notes on the Christian Endeavor topics and the Sunday-School lesson, and news from the Missionary field.

No list of words accepted unless accompanied by **Twenty-five cents** for a three months' subscription to the UNION GOSPEL NEWS, or, if you will send us **One Dollar** with your list of words, we will send you the UNION GOSPEL NEWS for one whole year and an entire set of **EIGHT** beautiful and highly finished pictures, being Ambeo's Famous Photographs of Religious Subjects—reproductions of some of the most famous Paintings by celebrated artists. If you are already a subscriber and wish to enter this Word Contest, you may either have your time extended or order the paper sent to a friend.

Do not write for further rules or instructions. Follow directions given, make your list and send in at once. This offer closes Dec. 10, 1897, thus giving the prize winners a fine opportunity to secure the prizes before Christmas.

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"Hyomei" outfit, $1.00. Extra bottles, 50c. "Hyomei Balm" (a wonderful healer) 25c. Sold by all druggists or sent by mail. Send for the Story of "Hyomei." FREE.

R. T. BOOTH CO.,
23 East 20th Street, NEW YORK

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

Marriages Happy and Otherwise.

AN eminently thoughtful and wise woman said to me not long ago, "I hardly know, among a large acquaintance, a young wife who is happy in her marriage. As women grow older they settle down to make the best of the bargain they have made and are moderately satisfied, but my observation leads me to affirm that, as a rule, women are not happy and contented wives."

This statement seemed to me very sweeping and as misleading as general statements of the kind are apt to be. I hold firmly and unfalteringly to the belief that there are thousands and tens of thousands of happy homes in our land, homes presided over by honored wives and devoted husbands. Our rural homes are especially the living salt of common sense and purity which preserves our body politic, and which gives us hope for a glorious future in our beloved America. In our farming communities, in our villages, in our clustering modest houses, where children grow to self-respecting and useful maturity, where the Bible is the standard of good behavior, and integrity and honesty are life's warp and woof, we find much of which we may well boast, for which we may well thank God.

We are not wretched drudges nor dissipated mendicants in such homes as these. They are the fit comrades of Christian men. It is probably in the unfashionable society which does not materially affect the republic as a whole that the discontent noticed by my friend most frequently obtains.

But I wish to say to all young men and young women, at the period of life when their thoughts turn naturally to the question of marrying, do not be precipitate. You are not ordering the details of a picnic or a pleasure jaunt. You are laying the foundations of a structure which is a building for all your earthly days, which will affect the race, it may be, to the end of time. More than a passing fancy for a person with a pleasing manner or an elegant exterior should be the animating cause of a union which has in its possibilities results so important and far-reaching.

Young people considering marriage should not be so careless of the advice of parents. It sometimes happens that a girl marries a man wholly unfitted to make her a good husband, marries him in opposition to the wishes of her family, simply because she is in love with her own way. Self-will has precipitated many a wretched marriage, and so has the youthful tendency to idealize a commonplace lover and investing him, or her, with qualities non-existent, except in the lover's fancy. I knew a man who married, in hot haste after three weeks' acquaintance, an ignorant and ill-bred girl, whose pretty face attracted him, the result being that a man of fine culture and wide reading, of orderly and refined tastes, was allied for life to a slattern and a shrew, whose only special loveliness of skin and hair was confined.

I know of cases equally sad, where girls have persistinate in clinging to a weak or dissolute man, whom they mean to "reform." They fondly imagine that their love will work a moral miracle, the mournful fact being that love works no miracles of that sort. Whenever comes to a pure girl, seeking the priceless gift of her affections, he should come with pure hands and a clean heart, and if she give herself, she should make sure that the other party to so sacred a contract should be worthy of the lifelong surrender of her personality and her name. Marriage is not merely the adjusting to one another of two separate individuals. It is the founding of a new family. It means the bringing into the world of children. It means the continuance of society and of the nation. It is the most solemn of earthly transactions. No mere mercenary motive should influence those who engage in its covenant; yet prudence indicates, in view of the future, that there should be a basis of income on which to start the joint home.

The man should have a trade, a profession, or business ability—should possess energy and industry. The woman, whatever else she lacks, should not fail to have domestic training. She should know how to cook, how to sew, how to economize, to make and to mend, so that the housekeeping may be well done and properly administered. Mothers owe their daughters this thorough training. Without it no girl is prepared for the risks and uncertainties which may befall any one in marriage. Fortunes take wings, but common sense and knowledge remain.

Finally, the happy marriage is cemented by the love of both for a common Saviour. "One in Christ" was the inscription in a wedding-ring which symbolized one of the most perfect marriages I ever knew.

They, and only they, are sure to be happy in this world who are so living that they will be happy in the next.

Happiness is not everything. Duty, honor, loyalty are better than happiness. Once wedded, cling together through all things, and let no small wedge of division enter to break your lives apart.

Margaret E. Sangster

Catarrh of the Stomach.

A Pleasant, Simple, but Safe and Effectual Cure for It.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlanson the safest and best treatment is to use after each meal a tablet, composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn street, Chicago, Ill., writes: "Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom, passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure, but to-day I am the happiest of men after using only one box of Stewart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use."

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of the stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book, mailed free, on stomach troubles, by addressing Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.

Why Ladies Like Coffee.

Many ladies have so great a liking for coffee for breakfast that the meal seems flat and unsavory without it; but the muddy complexion, which is almost a sure accompaniment, is a great trial, and the question is seriously discussed many and many times over in one's mind, whether it is possible to give over the coffee and gradually get back the lost complexion, or keep on with the coffee and get on with the bad skin and make the best of it.

The disordered stomach and liver sometimes bring on more serious troubles. To quit the use of coffee is the only true relief; it contains the same poisonous alkaloids as tobacco, strychnine, and morphine, although less in volume. One can use the delicious hot Food Coffee, Postum Cereal, at meals, and never miss the coffee. It brews the deep seal-brown of Mocha, and takes on the rich golden-brown of old Java when cream is added.

When boiled *full* 15 minutes after boiling commences, it tastes like the better grades of Java.

It is made by the Postum Cereal Co., Lim., of Battle Creek, Michigan, purely and wholly of the nourishing grains intended by the Creator for man's subsistence. The pungent taste so well liked in strong coffee is retained in Postum.

Nature quickly recovers when coffee is left off and the natural health coffee is used in its place. Healthful sleep is again enjoyed, and nerves, stomach, liver, bowels, and heart cease their complaining when the disturbing cause is withdrawn.

These are great big live facts, worthy the attention of anyone who cares for the exquisite fun of being perfectly well.

Beware of the fraudulent imitations of the original Postum Cereal Food Coffee. Insist on Postum.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red label and the words "It makes red blood" thereon.

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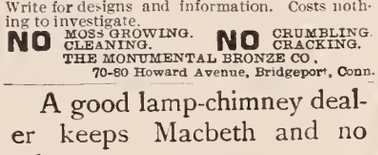

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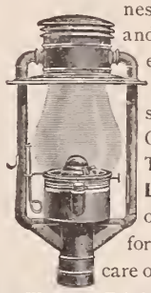

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MEDICINES For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. Moore, M.D. Dept. K 3 Cincinnati, Ohio.

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A Poet's Summer-House.

Sheltered by the spreading branches of great trees, shut off by foliage from all noises but those sweet forest sounds of embracing twigs and the song of birds, there is on the grounds of the late Alfred Tennyson a quaint little summer-house of which a picture is here given. It was a favorite retreat of that master of melodious verse. To this little hermitage he would go and sit and dream and weave his poetic imaginings into shapes that charmed the whole English-speaking world. His son tells us in the interesting biography of his father, just issued, that the summer-house has one association that will specially endear it to the poet's readers. In it was written that sweet story of

WHERE "ENOCH ARDEN" WAS WRITTEN.

> Three children of three houses, Annie Lee,
> The prettiest little damsel in the port,
> And Philip Ray, the miller's only son,
> And Enoch Arden, a rough sailor lad
> Made orphan by a winter shipwreck.

Every one has read the pathetic poem and remembers how the little girl, the idol of both the boys, came, through sorrow and poverty, unconsciously to fulfil the promise that in their childish play she made, for the sake of composing the quarrel between her two boy lovers:

> The little wife would weep for company,
> And pray them not to quarrel for her sake,
> And say she would be little wife to both.

Many other minor poems Tennyson composed or perfected in this sylvan retreat, but "Enoch Arden," written throughout within its bare walls, seems to have given the summer-house a tender association such as attaches to the birthplace of a dear friend.

Rescued by the Bowery Mission.

Several months ago a young man of unusual abilities, a member of a highly-respectable English family, but a victim to the drink habit, was brought to the Bowery Mission. His condition both physical and mental, was pitiful. His once fine intellect was apparently wrecked and his body was racked with the pain and delirium of alcoholism. Rarely has such a pronounced case of abject prostration come under the attention of the Mission superintendent. The young man had been a heavy drinker for years. His wife, too, had become estranged and had taken her children with her and sought a home elsewhere rather than live with a drunkard. Employment was sacrificed, and by-and-by everything he owned of the slightest value was either pawned or sold to satisfy the craving for liquor. Blind to the evils of the course he was pursuing, he was now utterly friendless, and free

> "* * * to follow that sad crowd,
> Whose life is death, whose garment is a shroud."

One night, about a month ago, he was picked out of a gutter on the Bowery by a stranger who happened to be passing by. He had been thrust out of a saloon, after the manner of those dives when the victim has been plundered of his last cent. Something about him touched the stranger's heart, and he put his strong arm around the poor lost man and lifted him up and took him into the Bowery Mission. The superintendent had him cared for during the night, but on the morrow he had him taken, at the stranger's suggestion, up the Hudson to the Baker-Rose Sanitarium, of Cornwall, N.Y., where he could have medical treatment. The Samaritan stranger stated to Mr. Wyburn that he himself had once been a drunkard, but had been mercifully saved and was now leading a sober Christian life. He felt it incumbent upon himself to aid others who were in the same vile bondage from which he had escaped.

The efforts for the reclamation of the young man were not exerted in vain. Not only has he been restored to health, but he has been enabled to overcome the drink habit, and is at the present time sober and respectable and rapidly winning friends. His heart has been touched by divine grace and he now trusts wholly to a higher Power to keep him from falling under temptation and of drifting back into sin. His whole life seems to have been miraculously transformed since that night when, weak and besotted, he first crossed the threshold of the Bowery Mission, where so many wandering souls have been led to seek the true fountain of all strength and health and blessing for both soul and body.

THE BETTER PART.

Give me the treasures that never will rust.

YOU can boast of your horses and splendor,
Of your silks and your satins so fine;
But give me the mansions in heaven above,
And a robe that like sunlight will shine,
You can talk of your carriages and horses,
And your furniture ever so gay,
But give me the chariot that takes me to glory,
And carry your idols away.
You can have your saloon and your theatre too.
Your games by the hundred you know;
And take a few pennies to give to the church,
And dollars to give to the show.
While times are so hard you say you can't live,
And you've nothing to give to the poor—
And if you should have a few pennies to spare,
You'll say when you give, "Come no more."
You are merry and sing your light music
While you go to the dance and the play;
But give me the hymns that of heaven are born
And take all your idols away.
And when the great trumpet from heaven shall sound,
And the nations awake from the dust,
Oh, give me the robe that will shine like the sun,
And the treasures that never will rust.

Bellefontaine, O. MARGARET A. FOUGHTY.

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SEASON OF 1897-98.

The Personally-Conducted Tourist System of the Pennsylvania Railroad Company is the most complete and elaborate system of pleasure traveling and sight-seeing yet devised. It is the consummation of the ultimate idea in railroad travel, the final evolution of unassailable perfection.

For the season of '97 and '98 it has arranged for the following tours:

California.—Four tours will leave New York, Philadelphia, and Harrisburg January 8, January 27, February 16, and March 10. With the exception of the first party going and the last returning, all of these parties will travel by the "Golden Gate Special" between New York and California, stopping at interesting points *en route*.

Florida.—Four tours to Jacksonville will leave New York and Philadelphia January 25, February 8 and 22, and March 8. The first three admit of a stay of two weeks in the Flowery State." Tickets for the fourth tour will be good to return by regular train until May 31, 1898.

Old Point Comfort, Richmond, and Washington.—Three six-day tours will leave New York and Philadelphia February 19, March 16, and April 7.

Old Point Comfort and Washington.—Three four-day tours will leave New York and Philadelphia December 28, January 25, and April 12.

Old Point Comfort.—Six tours will leave New York and Philadelphia December 28, January 29, February 19, March 12, April 7 and 21.

Washington.—Seven tours will leave New York and Philadelphia December 28, January 11, February 3, March 3 and 31, April 21, and May 19.

Detailed itineraries of the above tours, with rates and full information, may be procured at Tourist Agent, 1196 Broadway, New York; 366 Fulton Street, Brooklyn; 860 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Philadelphia.

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CONSUMPTION.

What It Is—How It Arises—And How It Is Now Treated with Success.

(Extracts from Dr. Hunter's Lectures on The Progress of Medical Science in Lung Diseases.)

Following the various forms of Catarrhal and Bronchial disease which I have described, we come next to that lamentable complaint known to everybody under the name Consumption. It is greatly dreaded by the people because not understood. By physicians it has for centuries been worse treated than any other affliction in the long catalogue of human diseases.

Formerly all medical schools taught and physicians believed Consumption to be a disease of the blood and general system. This false pathology and the false and fatal treatment which they based upon it sacrificed millions of precious lives. Now it is universally conceded by the profession that the old theory was utterly untrue and untenable.

Forty-five years ago (1851), I first discovered Consumption to be a local disease of the lungs. In 1852 I published a book on it, giving my researches and the grounds for my belief. In 1855 I contributed a series of articles to the "Specialist and Journal of Diseases of the Chest," of which I was then Editor, contending that the local theory was the only true doctrine of the disease, and the local treatment the only one that opened up any promise of its cure.

Had my views been then received and my discoveries accepted by the profession, as they should have been, all the sufferings and premature deaths by Consumption since caused by false doctrine, heresy and empiricism might have been averted.

Unfortunately for science and humanity physicians, as did the Israelites of old, rejected the truth, and for forty years continued to flounder in the wilderness of error—from 1851 to 1891. Like Ephraim, they were wedded to their idols and remained steadfast to their delusions.

In 1891 all this was happily changed for the better. The theory taught by me in 1851 was proved and accepted by the leading teachers and authorities of medicine throughout the civilized world, as the "ONLY TRUE" doctrine of the disease, and since then has been taught in all medical colleges and incorporated into all text-books for the instruction of students of medicine.

Thus, after centuries of opposition and denial, the LOCAL NATURE and GERM ORIGIN of Consumption is recognized and becomes the established doctrine of medical science. It is now conceded that no Consumption can arise without the tubercle bacillus, a poisonous germ of the air, gets into the lungs to produce it.

As the germs that cause Consumption first act locally upon the lungs, and the disease which they produce has its seat in the lungs, it follows that it is always a local germ disease of that organ. It is an axiom of medical science that local diseases require local treatment for their cure, and all past clinical experience teaches that no germ disease was ever yet cured without specific germicides applied directly to the germ infected parts.

To cure any bronchial or lung disease local treatment must be applied, and this can only be done by introducing medicated air, gas or vapor into the air tubes and cells by inhalation.

To effect the cure of Consumption we must kill and expel the germs and heal the ravages they have inflicted in the lungs. The air must therefore carry germicidal antiseptics and healing remedies to act directly on the germs and seat of the disease, or no cure will result. When properly administered this treatment always arrests the lung disease. If it be deeply rooted the progress may not always be rapid, but the cure of Consumption under it is as certain as is the cure of other serious maladies by proper treatment.

I some years ago discovered, and am now using with great success, germicidal inhalants under which no form of germ life can live. They are introduced by instruments, which medicate the air the patient breathes. Asthma, Bronchitis, Chronic Pneumonia and Consumption are arrested, broken up, and radically cured by them.

To be continued.

Signed. ROBERT HUNTER, M.D.,
117 W. 45th St., New York.

Note. Readers of THE CHRISTIAN HERALD who are interested will receive a copy of Dr. Hunter's book free, by applying to him as above.

A Prominent Physician Writes.

SPOTSWOOD, N. J., Aug [illegible]

MESSRS. McKESSON & ROBBINS:

Dear Sirs:—Please send me, by m[illegible] few more bottles of *Tartarlithine Tablets* (each

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Yours very truly,

Pamphlet on the Treatment of Rheum[illegible] Tartarlithine sent free.

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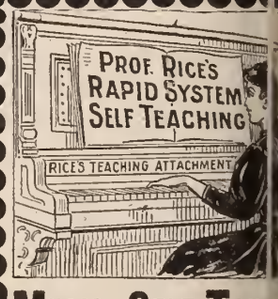

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Nansen's Boyhood.*

H himself tells the story of his first snow-shoes, and his first great leap: "I am not speaking of the rst pair of all; they were precious mes, cut down from cast-off snow- which had belonged to my brothers sters. They were not even of the ength. But Mr. Fabritius, the print- k pity on me: 'I'll give you a pair ow-shoes,' he said. Then spring and then summer, and with the best the world one couldn't go snow- g. But Fabritius's promise sang in s. and no sooner had the autumn nd the fields begun to whiten with ost of a morning, than I placed right in his way where I knew he come driving by.

"'I say! What about those snow-oe?'

"'You shall have them right enough,' he d nd laughed. But I returned to the day after day: 'What about those owshoes?'

"Then came winter. I can still see my standing in the middle of the room th. long, long parcel which she said r me. I thought she said, too, it m Paris. But that was a mistake, it was the snow-shoes from Fabritius ir of red-lacquered ash snow-shoes lack stripes. And there was a long too, with shining blue-lacquered nd knob. I used these snow-shoes years. It was on them I made my jump on Huseby Hill, where, at me, the great snow shoe races were d. We boys were not allowed to go We might range all the other hills about, but the Huseby Hill was for- d. But we could see it at Froen, lured us day by day till we couldn't t any longer. At first I started e middle of the hill, like most of er boys, and all went well. But ly I saw there were one or two who from the top; so of course I had it. Off I set, came at frantic to the jump, sailed for what seemed time in space, and ran my snow- deep into a snow-drift. We didn't our shoes fastened on in those so they remained sticking in the while I, head-first, described a fine the air. I had such way on, too, en I came down again I bored into w up to my waist. There was a t's hush on the hill. The boys t I had broken my neck. But as they saw there was life in me, t I was beginning to scramble out, of mocking laughter went up; an roar of derision over the entire m top to bottom.

"It was after that I took part in the Huseby es, and won a prize. But I didn't home; for I was put to shame on casion as well. It was the first had seen the Telemarken peasants owshoeing, and I recognized at a glance at wasn't to be mentioned in the same with them. They used no staff; mply went ahead and made the thout trusting to anything but the n of their muscles and the firm, rriage of their bodies. I saw that s the only proper way. Until I ted it, I wouldn't have any prize." made rapid progress in outdoor pas- and soon became famous as one of t accomplished skaters, "*skilobers*" ortsmen in Norway. He and his d. Alexander, used their *ski* in the n their daily journey to and from hool at Christiania, and many a as braved by the brothers in order ey might not miss their studies.

Fridtjof Nansen: His Life and Explo- By J. Arthur Bain. Pp. 160; cloth bind- strated; price 75 cents. Fleming H. Re- pany, New York, Chicago and Toronto, s.

BOOKS RECEIVED.

Arr's Practical Sabbath-School Commentary the ternational Lesson. Edited by Mrs. J. B. nollassistant editors, Mrs. Abbie B. Morrow, rs. B. Titterington, Rev. E. C. Best. With s, class registers, questions, blackboard mercı, illustrations and hints to teachers. This volume is a valuable hand-book for Sunday school teachers, especially those whose time for study is limited. Pp. 235, cloth, 50 cents. Fleming H. Revell Co., New York.

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And She Got All That. Woman's Sphere in Life's Battle. A story in which Clara Reese deals with the question, "How far is a married woman justified in going beyond her sphere as home maker to improve the fortunes of her family, etc.?" Pp. 176; cloth; price, 75 cents. Publishers: Fleming H. Revell Co., New York.

The Odd One: By the author of "Eric's Good News," etc. This is a pretty volume of stories and sketches which will be greatly appreciated by the young folks. Illustrated by Mary A. Lathbury. Pp. 142; illuminated cover; price $1. Fleming H. Nevell Co., New York. Chicago, and Toronto, publishers.

The Culture of Christian Manhood. Sunday Mornings in Battell Chapel, Yale University. Edited by William H. Salmon, with portraits of authors. Pp. 309; price $1.50; published by The Fleming H. Revell Co., New York and Toronto.

Seven Years in Sierra Leone, the story of the work of William A. B. Johnson, missionary of the Church Missionary Society from 1816 to 1823, in Regent's Town, Sierra Leone, Africa, by Rev. Arthur J. Pierson, D.D., who discovered the missionary's memoir, consisting almost wholly of extracts from his diary, and recast the narrative, enabling the reader to see in logical order the progress of Gospel triumphs in a land which defied missionary conquest. Pp. 252, cloth, $1. Fleming H. Revell Company, New York.

The Life of Rev. W. Hall, M. D., medical missionary to the slums of New York. Pioneer missionary to Pyong Yang, Corea. Edited by his wife, Rosetta Sherwood Hall, M. D., with introduction by Willard F. Mallalieu, D.D., Bishop of the M. E. Church; illustrated. Public interest in everything Corean makes this history, with its graphic portrayal of events, life, and customs of that country, doubly welcome, apart from its value as life-record of the beloved physician, who died a martyr on Corean battle-fields. Pp. 421, cloth, $1.50. Eaton & Mains, New York City.

Modern Methods in Church Work; The Gospel Renaissance. By Rev. George Whitefield Mead; with introduction by Rev. Charles L. Thompson, D.D. Pp. 363; price $1.50. Published by Dodd, Mead & Company, New York.

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The Golden Passional and Other Sermons. By David J. Burrell, D.D., pastor of the Marble Collegiate Church, New York. Pp. 338; price $1.50. Published by Wilbur B. Ketcham, 2 Cooper Union, New York.

The Ministry to the Congregation: Lectures on Homiletics. By John A. Kern, D.D., President of Randolph-Macon College. Pp. 551; price $2.00. Published by Wilbur B. Ketcham, Cooper Union New York.

An Ambitious Girl.

From the New Era, Greensburg, Ind.

This paper recently received information that the ten-year-old daughter of Mr. M. Rybolt, of Hartsville, Ind., had been cured of a severe illness. The case seemed more than an ordinary one, and consequently a special representative was sent to investigate.

The Rybolts are well-to-do farmers living about two miles southwest of Hartsville. When the reporter called Mr. and Mrs. Rybolt and their dadghter in question, Louise, were at home, also the other three children. Louise is the oldest. She has been going to school for four years, and was formerly in very good health, but for the past year or more she has been ill.

A year ago the present winter it was noticed that she was breaking down in health. For a time the cause could not be ascertained, but it was finally decided that it was from overstudy. It has always been the ambition of Louise to educate herself as soon as possible, for she was anxious to graduate from the common branches early, and to enter a college of music, which her parents promised she could do as soon as she should finish the common branches.

How many children by diligent study to achieve their ambitions are injuring their health. It was so in this case. The child studied hard all day and often far into the night, and had won the respect and admiration of her teacher and of all the school by her aptness and rapid learning.

For some time Louise experienced an indisposition which she would not make known to her parents, for fear they would have her remain from school. Her headache soon became unendurable, and was noticed by her teacher. She had by this time grown pale and weak.

One day she became suddenly sick at school, and was taken home.

For several weeks she suffered from a fever, and the physicians could not rally her. A neighbor urged them to try Dr. Williams' Pink Pills for Pale People, which they finally did, with splendid results. Louise began getting better at once, and by the time she had consumed ten boxes of the pills she was cured.

"What you have written is true," said Mrs. Rybolt. "I don't think Louise would have recovered had it not been for Dr. Williams' Pink Pills for Pale People. She is in perfect health to-day, and able to re-enter school.

"We are using these pills in our family when we need medicine, and find that they do more good than doctors' medicines, and they are not nearly so expensive. I would be glad to recommend them to any one who is sick, and can especially recommend them in any case similar to Louise's."

Dr. Williams' Pink Pills for Pale People are an unfailing remedy for all diseases arising from a poor and watery condition of the blood, such as pale and sallow complexion, general muscular weakness, loss of appetite, depression of spirits, lack of ambition, anæmia, chlorosis or green sickness, palpitation of the heart, shortness of breath on slight exertion, coldness of hands or feet, swelling of the feet and limbs, pain in the back, nervous headache, dizziness, loss of memory, feebleness of will, ringing in the ears, early decay, all forms of female weakness, leucorrhœa, tardy or irregular periods, suppression of menses, hysteria, paralysis, locomotor ataxia, rheumatism, sciatica, all diseases resulting from vitiated humors in the blood, causing scrofula, swelled glands, fever sores, rickets, hip-joint diseases, hunchback, acquired deformities, decayed bones, chronic erysipelas, catarrh, consumption of the bowels and lungs, and also for invigorating the blood and system when broken down by overwork, worry, diseases, excesses and indiscretions of living, recovery from acute diseases, such as fevers, etc., loss of vital power, spermatorrhœa, early decay, premature old age. They act directly on the blood, supplying to the blood its life-giving qualities by assisting it to absorb oxygen, that great supporter of all organic life. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for $2.50, by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

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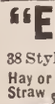

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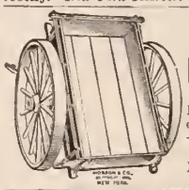

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VOLUME 20.—NUMBER 46.

Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, NOVEMBER 17, 1897. PRICE FIVE CENTS.

BOWERY MISSION WORKERS DISTRIBUTING FLOWERS AMONG PATIENTS IN A CITY HOSPITAL (*See Page 863*).

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

H. H. D. Monrovia, Cal. 1. What is the spiritual body referred to in 1. Cor. 15: 44? 2. What is meant by being gathered to his people in Gen. 35: 29?

1. The glorified body which God will confer on his people when Christ comes. It will probably be such a body as Christ had after his resurrection, resembling the old body in appearance, but having new powers. 2. Simply that he died. He went, as we say, the way of all flesh, or, as some have said, he joined the majority. He went where his fathers had gone before him.

M. T. West Baden, Ind. I have lately heard some sermons on sanctification, from which I gather that a person cannot be saved unless he is sanctified. The preacher seemed to think that conversion counted for nothing without sanctification. Is that Scriptural doctrine?

Conversion is the turning away from sin and toward God, the union with Christ, whom we trust to save us, not only from punishment, but from sin. He imparts his spiritual life to us, enabling us to live a godly life, and at death he will take care that we do not perish. His work on us through the Holy Spirit is a purifying one. As we yield to him and work with him, striving after more perfect likeness to him and doing all in our power to serve him, we become more holy. That is sanctification. The one is a continuance of the other. Sanctification is the effect on the spirit and life of the force imparted at conversion and continued day by day. A conversion which stops at a conviction that we are saved from perdition, and may then go on living in sin, does count for nothing. Genuine conversion goes on to sanctification, but the process is gradual, and may be slow or rapid, according as we yield to the Holy Spirit's influence or oppose it.

Chaplain J. M. Crocker, of the Iowa State Penitentiary, Anamosa, Ia., writes to thank THE CHRISTIAN HERALD and its readers for an abundant supply of good religious literature for the prison.

Student, Columbus, Ohio. Is the modern Greek similar to that spoken in the time of Paul? If not, when was the ancient language discarded?

Theodorus Ptochoprodromus, in the twelfth century, was the first notable authority to discard the ancient for a more modern dialect. The language he used is essentially modern Greek. It required nearly two centuries to make the change popular, however. Modern Greek is widely different from the ancient form, and is called "Romeika" by the people of Rhodes, Cyprus, Smyrna and elsewhere.

Subscriber Brooksville, Ill. 1. If a Christian commits a sin knowingly and deliberately, and makes a habit of committing it, would there be any chance of his forgiveness even if he did repent? 2. If a person commits a sin with a good motive such as doing work on Sunday to help an infirm person, supposing that there is no opportunity of doing it on a week-day, would he be forgiven?

1. Repentance involves renouncing the sin. Mere sentimental regret does not constitute repentance. It is sorrow for past sin and the firm resolve in Christ's strength never to repeat it. We can imagine such a person falling again into sin and being forgiven; but only if a strong, determined effort is made to overcome temptation and careful avoidance of the circumstances which lead to the sin. 2. The mere waiting upon an infirm person on Sunday we do not regard as sinful. If you were asked by an infirm person to serve in a store or to plough a field on the Sunday we should think that sinful. Sunday work should be avoided, but if you can relieve suffering, or help another who needs help in an emergency, it should be done.

M. N. O. Philadelphia. What is the meaning of the word "Britain," and what is its origin? 2. Will you send THE CHRISTIAN HERALD Library for 1892 to any subscriber who sends you three new subscribers for your paper?

1. It is held by certain philologists to be derived from the Phœnician word, "barafanie," (country of tin), which was contracted into Britain. A Briton is a native of Britain. 2. Yes.

S. S. B. Princeton, N. J. A dispute has arisen in an Epworth League as to the proper manner of electing a president. Some contend that electing one on the same night that he is nominated is not legal. They claim that he should be nominated at one meeting and elected at the next.

Refer to your constitution and by-laws. If nothing is said there about there being an interval between nomination and election, you have a right to proceed with the election immediately after nomination. This, however, is a case in which the interests of peace should be considered. If the League is divided on the subject, it might be well for those wishing an immediate election to yield to those who contend for an interval. Nothing would be lost by yielding, as the interval would be short. It is not always wise to insist on the full measure of our rights.

Subscriber, Council Bluffs, Ia. 1. In what year did Fidelia Fiske go to Persia as a missionary? 2. With whom did she go? 3. Where can I get a photograph of her?

1. Embarked March 1, 1843; reached Oroomiah, Persia, January 14, 1843. 2. Mr. and Mrs. Perkins, Mrs. Johannon, Messrs. D. T. Stoddard, E. E. Bliss, and their wives, and Miss C. E. Myers. 3. We cannot inform you.

S. O. U. Wheeling, W. Va. I once missed an opportunity to testify at a prayer-meeting. I resolved then and promised God that I would speak at a meeting of the same kind. I am an Episcopalian, ought I to go to a Methodist meeting for the purpose?

If it will ease your conscience to do so, go by all means. You may, however, testify by your life and by speaking of Christ to your friends and acquaintances. You can let it be known by speech and conduct that you love Christ and are looking to him for strength to lead a godly life. It is easy to place yourself on record in many ways, which is all that would be gained by a testimony in a Methodist meeting.

Inquirer, Cincinnati. What is the origin of the phrase, "Brother Jonathan?"

There are several versions, but the most plausible is that which states that, during the Revolutionary War, Washington, having unbounded confidence in the judgment of Jonathan Trumbull, Governor of Connecticut, would frequently say: "We must consult Brother Jonathan." This being a frequent occurrence, the name became a popular phrase, good-humoredly typifying the American people as shrewd and resourceful.

Earnest Churchgoer Pittsfield, Mass. 1. What is the best method of inducing indifferent people to go to church? 2. How shall we deal with those who profess, after working hard all the week, to be "too tired" to attend services on Sunday?

1. Your problem is an old one. Where the Gospel is preached with force and earnestness and all other issues are left alone, the power and beauty of the practical Christianity set forth will draw men to listen. We doubt whether a pastor who gives his whole soul, abilities and energy up to the simple, unadulterated Gospel, ever really suffers long for the lack of hearers. 2. Although some men may allege fatigue as a pretext for absenting themselves, it is only a "willing excuse." Where a personal call in such cases is practicable, the pastor who is resolved upon winning souls will find little difficulty in bringing most of the "indifferent" to church.

Reader, Raleigh. Is the word "minister," as now used, to convey the meaning of "pastor" or "shepherd," rightly applied?

It is one of the many words whose meanings have gradually undergone a change. "Minister" originally meant an inferior person as distinguished from *magister*, a superior. Thus, Christ says: "Whosoever will be great among you let him be your minister" (or servant). In this sense the minister of a parish is one who serves the whole parish and congregation.

Jared B. M., Chillicothe, Ohio. In a Corean letter published in a weekly newspaper, I find mention of the seven wonders of Corea. What are these wonders?

1. The wonderful curative spring of Kin Shantao. 2. Two wells at the extremes of the peninsula, one bitter, the other sweet. 3. A cold cave from which blows a wind so strong that a man cannot stand up against it. 4. An indestructible pine forest. 5. A trembling stone beneath which a cord can be drawn without encountering any obstacle. 6. A stone on a hilltop which glows with heat. 7. An idol of Buddha which sweats, and which stands in a temple where grass will not grow.

Subscriber, Xenia, O. I read lately a mere reference to Roland and the battle of Roncesvalles. Can you enlighten me on this matter, as I have no means of getting the information here.

Roeand was one of the paladines (officers of the Byzantine palace), a nephew of Charlemagne and a brave knight, and was said by the chroniclers to have been eight feet in height. He is the hero of many songs and ballads of the age of chivalry. When Charlemagne's armies returned from Spain in 778, Roland commanded the rear guard, which was ambuscaded at Roncesvalles in the Pyrenees, and cut to pieces, after its leaders had performed prodigies of valor.

TWO CHIEFS OF THE MESCULARI APACHES.

These chiefs are members of the San Juan and Nodgilla branches of the Apache tribe, some of whom are located in Alabama, where the photographs were taken.

Randolph T., Dansville, N. Y. When was the first census ever taken in any land?

It is claimed that the earliest census was taken in China in the year 2042 B. C. Moses (about 1491 B. C.) laid down rules regulating the Israelitish census, which was probably taken after the Egyptian model. It is not known whether the ancient census included the entire population or only males or taxpayers.

Jessie T., Binghamton, N. Y. What is the given name of the Emperor of Japan, his age, and the date of his succession?

Muts-Hito, born in 1852, or, according to the Japanese calendar, in 2512 (the date beginning with the origin of the imperial dynasty in the seventh century B. C.). He ascended the throne in 1867. His administration has been a remarkably progressive one, and, under his rule, Japan has become a first-class Asiatic power.

Subscriber, San Diego, Cal. Is there anywhere to be found a record of banks older than those established in Europe in the Middle Ages?

It is undoubted that in Hum and other great cities there were banking institutions even before the Christian era. Evidences have been found of the existence of b... ancient Babylon and the cities of Ass... early as 600 B. C. Some investigators ... that in the reign of Nabupalassar there ... national bank, and that they even is... banking almanac giving tables of i... There were banks in ancient Gree... Rome also. The frequent mention of ... etc., in the Bible would imply the exist... banks or their equivalent in the early ... days.

Sobriety, Harrisburg, Pa. How many saloo... there in the United States?

Estimates place them at over 2,25... round numbers, but the actual figures ... considerably higher.

Mrs. J. M. W. Valley. Who was St. Cecili...

A saint of the Greek and Roman Ca... who is said to have suffered martyrdo... A. D. 240. She is said to have sung ... with instrumental music just before ... cution, and is, consequently, regarded ... special patroness of church music.

Mrs. C. Phillips, Newark, N. Y., w... inquire the name of the author of the ...

Flowers are beautiful,
Love is flower-like,
Friendship is a sheltering tree.

Some of our readers may possibly ab... to supply the information.

J. Z. N., Dubuque, Ia. Have the explore... Palestine Exploration Society succe... finding the tombs of David and the ... Judah, as they expected?

Up to latest accounts they had n... successful, but the firman, or imperia... permitting the excavations, allowed to ... a time for satisfactory explorations. ... some contend that the explorations we... in the wrong place.

"Invalid Subscriber." 1. Where and wh... Eugene Field born? 2. Dom Pedro II ... did he reside after his exile, and whe... die? 3. To what extent is Protestant ... ary work carried on in Brazil, and w... eties are engaged in it? 4. Can you t... that country is very prosperous under ... ent form of rule?

1. St. Louis, Mo., September 3, ... Paris, France, December 5, 1891. 3. ... American Missionary Society, Americ... Society and others. Much work h... done; much more is needed. 4. A l... the Brazilian Consul, 22 State stree... York city, would probably secure ... desired information.

Reader, Rochester, N. Y. Who were the co... tans?

They are supposed to have been a s... while professing to be Christians, y... garded the teachings of the fathers, ... licentious and scandalous lives.

A. A. D., Manito, Ill.—Who was Th... Kempis, when did he live, and where

Thomas Hammerken was born, 173... town of Kempen, in Prussia, near Du... He went to a famous school at D... Holland, where he came to be called, co... ing to the fashion of the times, Thom... Kempen, or Thomas a-Kempis. In ... became a monk in the Convent of Mo... Agnes, at Zwall, where he died in 147... age of ninety-one. He there wrote th... tation of Christ."

J. W. R. Ocmulgee, I. T. 1. From ... made by artists who visited the locality. ... to Fleming H. Revell Co., publishers, N. ... B. New Haven, Conn., write to Weather ... Wash., D. C., for accurate information. ... scriber, Albany, Mo. We believe the metho... successful——Owen J. Roberts, Presbyter... sionary, Morrice, Mich., can use religious ... matter in his missionary work.——W. ... Greensboro, N. C. Write to Tomas ... Son, Broadway, N. Y., for all informatio... W. Reynolds, New Castle, Pa., send to ... erts, missionary mentioned above——An... We know of no demand for them.——Fr... Fowler, A. S. S. U., Missionary, 1384 E. 9... Des Moines, Ia., can use good religious ... matter in his work——E. H. D., Cleghorn, ... yond what appears in the Biblical reco... conjecture——Estella S., Greenpoint, L... Number each page at top. 2. No; ha... loose. 3. Write to Whittaker, publish... York——Reader, New York. We do not ... the letters, and, consequently, cannot ... Mrs. W. T.'s address.——Lena K. G., Enni... Matilda B. Caalstadt, N. J.; Sarah A. Co... City, and others. Send them to the Unio... Mission, New Orleans, La.——F. L., M... generally spelt "Colombo."——A. C. S., I... itself it is not wrong; it is only wrong by ... the evil associations it involves.—— ... Reader, Windsor, N. S. No, we do not r... expression as an appropriate one.——Juha... ton, New Haven, Conn. Write to the edi... paper mentioned in your letter.——Subscri... rison, Ia. Write to Rev. M. Torrey, Bible ... Chicago.——Annie M. Vaughan, Bomant... Address them to Presbyterian Mission, ... City, B. C.——S. M. E., Freeport, Ill. T... tion was answered in THE MAIL-BAG w... last two weeks.——R. H. Morse, evange... etteville, N. C., desires to thank those ... THE CHRISTIAN HERALD who have ... religious literature for use in his work. ... F. O., Harris, Ark. We cannot advise in ... ter, but on general principles, we should s... girl who marries a divorced man, and ... doubts such as those you express, would ... imperiling her future happiness.——S. ... ledo. 1. Yes, such a one may still hope t... a good Christian and lead a worthy lif... she has truly repented and asked forgiven... God, there is no need that she should lay... secret to the world. It is a closed epis... the revelation to others could do no good a... only bring her pain.

NEW YORK'S "GOSPEL SETTLEMENT."

Mrs. Bird, the Mother of "the Lost Boys of the Bowery," begins a Novel Religio-Social Experiment on the East Side.

THERE are few readers of this journal who are not already acquainted with the self-denying Christian work of Mrs. Sarah J. Bird among the homeless waifs of the east side of New York. Mrs. Bird is a wealthy lady, and

MRS. SARAH J. BIRD, FOUNDER OF THE SETTLEMENT.

lives at Montclair, N. J. For many years past she has devoted her entire time and fortune to efforts for the social and moral elevation of the very poor in the great metropolis. She is not a theorist, but rather, one who, herself thoroughly consecrated, believes in carrying the doctrines of Jesus into actual practice. Mrs. Bird is known far and wide as "The Mother of the Lost Boys of the Bowery"—a class among whom she has labored most successfully, as the spiritual results of her weekly meetings at the Bowery Mission abundantly show. She is idolized by this class, hundreds of whom she has reclaimed and helped in many ways, and has brought them to the Cross and started them in the beginning of a new life. Recently, Mrs. Bird has undertaken the opening of a Gospel Settlement at No. 211 Clinton street, on the east side of the city, which promises to develop into a most interesting and important work.

The dedicatory praise service was held on November 13, when the building was formally opened. Foreign missions here are brought to the very door, for in this neighborhood are gathered together the worst elements from the ends of the earth. Syria, China, Italy, Greece, Russia, Arabia—they are all there; and they mingle with them a smartness and ingenuity in wickedness that is appalling.

"We believe," Mrs. Bird explained, "in coming here and starting this Gospel Settlement, we are carrying out Christ's idea of coming in touch with humanity, and obeying his words: 'As the Father hath sent me, so I have sent you.' There is no lasting help outside of the power of the Gospel. The foundation of our work will be laid in Christ, and out of Him we expect all good things to grow. When I began my work forty years ago, I sought to make the poor happy by changing their surroundings. Now, I know that help must come from within. Many daily children and adults who do not much as know that they have a soul. I am willing to devote my life to helping these unhappy ones that Christ may save to the uttermost.

"Out West when they want a town to grow they will almost give the ground to build a church. From this Gospel Settlement I look for development in educational and industrial lines. We want to make our religion happy and bright and of practical advantage to this neighborhood. We want the Gospel Settlement to be to all who seek it the dearest and sweetest place on earth."

The building is clean and sweet from top to bottom. The furnishings are simple but pretty and attractive, and the whole effect is home-like and cosy. Gifts come in every day, and offerings of flowers from loving hands brighten the rooms. The spacious double parlors on the lower floor are for prayer and praise-meetings, clubs and classes: the basement will also be utilized for clubs and classes. In the double parlors is a piano, which has been used in the Bowery Mission for years, and which has influenced so many lives of God's unfortunate children that it has come to be called "The Consecrated Piano." In the basement is another historic instrument, the little organ which Mrs. Bird used in her lodging-house meetings.

"There will be a great deal of music in our prayer and praise-services," she says. "Gospel hymns have done much for the east side."

On the two upper floors are the residence rooms in which Mrs. Bird will live with her helpers. In her work twenty volunteer assistants will aid her.

Some of the social features will be pleasant Sunday afternoons, week-day tea-drinkings for mothers and girls, and lunches for mothers, in which the food served them will be cooked in their presence, as a culinary lesson. Those who do not know the east side cannot appreciate its dense ignorance of cooking and all domestic work. Domestic training-classes will be an important feature, as also classes in hygiene. There will be Friday afternoon classes for children in the doll system of dressmaking, and on Saturday a class for women.

There are classes in Bible study, and some of these classes are among Jewish girls. In one class are twenty Jewish maidens who have accepted the Messiah. There will also be conversation-classes for discussing current topics.

Associated with Mrs. Bird, as helpers in this gracious work among the poor, are Miss Lawson, Dr. Grace White, Miss Steele, Mrs. Taylor, and a number of others, experienced in various lines of practical Christian work. The progress of this most interesting experiment will be noted from time to time in THE CHRISTIAN HERALD.

Musical Worship.

Letters are frequently sent to THE CHRISTIAN HERALD inquiring whether the use of certain musical instruments in church is Scriptural or otherwise. There is no specific rule laid down on the subject, but there is indisputable precedent. In the most ancient forms of Jewish worship musical instruments were used, and in many of the psalms directions are given to the singers and instrumentalists. King David had a band of thirty-one performers, all of whom were Levites. Heman, Asaph, and Ethan played cymbals of brass, while Zechariah, Aziel, and Maaseiah were responsible for the Psalteries on Alamoth. Mattithiah, Eliphelehu, Mikneiah, Jeiel, Obed-edom, and Azaziah acted as harpists, the trumpeters consisting of Chenaiah, chief of the Levites, Shebaniah, Jeoshaphat, Nethanel, Amasai, Eliezer, Jahaziel, Zechariah, and Benaiah. There were five other members of the band—Benaiah, Jahaziel, Jehiah, Elkanah, Berechiah—but the instruments they played are not stated. In the early Christian Church, owing to privation and persecution, there were probably few if any musical instruments, but this was doubtless the result of necessity rather than choice, as music, both sung and played, became a feature of worship afterward.

MISSION WORK IN THE HOSPITALS.

OUR colored illustration on the first page shows us a glimpse of the brightness which Christian love and human kindness can bring into darkened lives. If the great metropolis of the New World is full of sin and sorrow, it is also full of Christian faith and hope. In addition to the regular paid work of State and municipal charity, there are numerous volunteer organizations which, for love's sake, carry comfort to the sick and consolation to the dying. To all of these organizations, Blackwell's Island offers a large territory, attractive by its concentrated shadows of suffering and sin. The work is undenominational, all Christian humanitarians uniting in it, as a plain case of obedience to the spirit of the word: "I was sick and in prison, and ye visited me."

Among their various charitable activities, the workers of the Bowery Mission do not forget Blackwell's Island. Superintendent John H. Wyburn, accompanied by six or more good ladies, among whom is always Mrs. Falk, of the "Good Samaritan Home," go to the Women's Hospital once a week, and visit from ward to ward, holding a very short Gospel service in each. They commence by singing two songs, read a very short Bible lesson—perhaps only a verse of Scripture with a few comments—and never close without extending the invitation to requests for prayer. Sometimes—particularly in one ward where those who have sinned much are found—every hand is uplifted and many sobs are heard. They are particularly fond of the singing, especially of one of Mr. Sankey's latest hymns: "There will be no dark valley when Jesus comes." This they call for at every visit, especially in the ward on the top floor, which does not usually receive as much attention as others, its occupants being afflicted with most loathsome diseases. Our illustration describes an incident in this ward. On a bed in the clean, bright room, where the kind nurse overlooked all and the Bowery Mission visitors walked about with offerings of tea and flowers and tender words, lay a woman, her body a prey to disease, the result of a life of sin. Who could care for her? Who could love her? Her case was hopeless; the doctors said it was only a question of time when she would slip over the brink into the unknown beyond. Perhaps she was thinking—prayers and songs and tea and flowers? Yes. But who in all this world could give her a loving word to take into that unknown land? Could Christ himself love her? Suddenly one of the ladies of the party dropped on her knees by the bed, put her arm about the woman's neck and kissed her. That little act won her heart. Through a Christian woman's love and tenderness, Christ's love shone forth to light her—who knows?—through the dark valley.

There is a blind girl in one ward whose face is one of the brightest, who seems to recognize the approach of the visitors before they enter, and who always accords a hearty welcome, requesting every time the hymn, "Nearer my God to Thee." Although blind, she is quite industrious with her needle, threading it with her teeth. Many of the patients occupy themselves in some way. Mr. Wyburn and his associates have many requests for needles, pins, cotton for crocheting, and various small aids to employment. Sometimes patients ask for eye-glasses. Shut in from the world, where it is hard to get any of these things, with time hanging heavily on their hands, any help toward occupation is a boon. In every way requests are granted as far as lies in the power of the workers. The ladies always bring tea. The fruits and flowers and various delicacies contributed by THE CHRISTIAN HERALD readers are highly valued, as are also the religious tracts and newspapers distributed among them. Mrs. Amelia E. Barr sent a barrel of apples to Mr. Wyburn for them, and they were quite happy over the gift. Presents of jelly would be of great value, and we would be glad if some of our readers would remember them in this way.

It is hard to forecast with certainty the permanent results of this work. A promising feature is that many of the girls—they are principally young girls in the top ward—after leaving the hospital, go to the "Good Samaritan Home," at No. 244 E. 65th street, where they are well-cared for and helped to make a new start in life under brighter auspices.

SETTLEMENT HEADQUARTERS, 211 CLINTON ST., NEW YORK.

Mission Work in Brazil.

Writing from Brazil, the Rev. D. C. MacLaren tells some very interesting facts concerning the progress of missionary work in that country. It is not a pagan land. Its people are civilized. Permanent mission work began in 1859, and the American School opened in 1860. There are several thousand members in the evangelical churches, and large numbers of remarkable conversions are reported. In some cases, whole communities have been saved through a single Bible bought from a colporteur of one of the Bible societies. Brazilian churches are nearly all self-supporting. Candidates for the ministry are entirely under native control, supported by Brazilian money, and trained by Brazilian teachers. With all these advantages the illiteracy of the people is almost incredible, fully 84 per cent. are unable to read or write. A few years ago, the governor, of the province of Pernambuco discharged twenty-five teachers who, as he discovered, were simply *alphabetos* or primary-class pupils and had secured positions through political influence. Dr. MacLaren is enthusiastic in his praise of the Brazilian climate, the wealth of the forests, mountains and fertile valleys, the docile, unsophisticated character of the people and their boundless hospitality. The country is a physical paradise, and life there presents few hardships. Those who adapt themselves to the prevailing conditions find their environment all that could be wished, and the necessities of existence are easily supplied.

THE METROPOLITAN PULPIT

The Pomology of the Bible; or God Among the Orchards.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Genesis 1: 11: . . . . The fruit tree yielding fruit after his kind.

IT is Wednesday morning in Paradise. The birds did not sing their opening piece, nor the fish take their first swim until the following Friday. The solar and lunar lights did not break through the thick, chaotic fog of the world's manufacture until Thursday. Before that there was light, but it was electric light or phosphorescent light, not the light of sun or moon. But the botanical and pomological productions came on Wednesday—first the flowers, and then the fruits. The veil of fog is lifted, and there stand the orchards. Watch the sudden maturing of the fruit! In our time pear trees must have two years before they bear fruit, and peach trees three years, and apple trees five years: but here, instantly, a complete orchard springs into life, all the branches bearing fruit. The insectile forces, which have been doing their worst to destroy the fruits for six thousand years, had not yet begun their invasion. The curculio had not yet stung the plum, nor the caterpillar hurt the apple, nor had the phylloxera plague, which has devastated the vineyards of America and France, assailed the grapes, nor the borer perforated the wood, nor the aphides ruined the cherry, nor the grub punctured the nectarine, nor the blight struck the pear. There stood the first orchard, with a perfection of rind, and an exquisiteness of color, and a lusciousness of taste, and an affluence of production which it may take thousands of years more of study of the science of fruits to reproduce.

Why was the orchard created two days before the fish and birds, and three days before the cattle? Among other things, to impress the world with a lesson it is too stupid to learn—that fruit diet is healthier than meat diet, and that the former must precede the latter. The reason there are in the world so many of the imbruted and sensual is that they have not improved by the mighty, unnoticed fact that the orchards of paradise preceded the herds, and aviaries, and fishponds. Oh, those fruit-bearing trees on the banks of the Euphrates, and the Gihon, and the Hiddekel! I wonder not that the ancient Romans, ignorant of our God, adored Pomona, the Goddess of Fruits, and that all the sylvan deities were said to worship her, and that groves were set apart as her temples. You have thanked God for bread a thousand times. Have you thanked him for the fruits which be made the first course of food in the *menu* of the world's table? The acids of those fruits to keep the world's table from being insipid, and their sweets to keep it from being too sour?

At this autumnal season how the orchards breathe and glow, the leaves removed, that the crimson, or pink, or saffron, or the yellow, or brown may the better appear, while the aromatics fill the air with invitation and reminiscence. As you pass through the orchard on these autumnal days and look up through the arms of the trees laden with fruit, you hear thumping on the ground that which is fully ripe, and, throwing your arms around the trunk, you give a shake that sends down a shower of gold and fire on all sides of you. Pile up in baskets and barrels and bins and on shelves and tables the divine supply. But these orchards have been under the assault of at least sixty centuries—the storm, the droughts, the winters, the insectivora. What must the first orchard have been? And yet it is the explorer's evidence that on the site of that orchard there is not an apricot, or an apple, or an olive—nothing but desert and desolation. There is not enough to forage the explorer's horse, much less to feed his own hunger. In other words, that first orchard is a lost orchard. How did the proprietor and the proprietress of all that intercolumniation of fruitage, let the rich splendor slip their possession? It was as now most of the orchards are lost; namely, by wanting more. Access they had to all the fig-trees, apricots, walnuts, almonds, apples—bushels on bushels—and were forbidden the use of only one tree in the orchard. Not satisfied with all but one, they reached for that, and lost the whole orchard. Go right down through the business marts of the great cities and find among the weighers and clerks and subordinates, men who once commanded the commercial world. They had a whole orchard of successes, but they wanted just one more thing—one more house, or one more country-seat, or one more store, or one more railroad, or one more million. They clutched for that and lost all they had gained. For one more tree they lost a whole orchard. There are business men all around us worried nearly to death. The doctor tells them they ought to stop. Insomnia or indigestion or aching at the base of the brain or ungovernable nerves tell them they ought to stop. They really have enough for themselves and their families. Talk with them about their overwork, and urge more prudence and longer rest, and they say: "Yes, you are right; after I have accomplished one more thing that I have on my mind, I will hand over my business to my sons and go to Europe, and quit the kind of exhausting life I have been living for the last thirty years." Some morning you open your paper, and, looking at the death column, you find he suddenly departed this life. In trying to win just one more tree, he lost the whole orchard.

Yonder is a man with many styles of innocent entertainment and amusement. He walks, he rides, he plays ten-pins in private alleys, he has books on his table, pictures on his wall, and occasional outings, concerts, lectures, baseball tickets, and the innumerable delights of friendship. But he wants a key to the place of dissolute convocation. He wants association with some member of a high family as reckless as he is affluent. He wants, instead of a quiet sabbath, one of carousal. He wants the stimulus of strong drinks. He wants the permissions of a profligate life. The one membership, the one bad habit, the one carousal robs him of all the possibilities and innocent enjoyments and noble inspirations of a lifetime. By one mouthful of forbidden fruit he loses a whole orchard of fruit unforbidden.

You see what an expensive thing is sin. It costs a thousand times more than it is worth. As some of all kinds of quadrupeds and all kinds of winged creatures passed before our progenitor that he might announce a name, from eagle to bat, and from lion to mole, so I suppose there were in paradise specimens of every kind of fruit tree. And in that enormous orchard there was not only enough for the original family of two, but enough fruit fell ripe to the ground, and was never picked up, to supply whole towns and villages, if they had existed. But the infatuated couple turned away from all these other trees and faced this tree; and fruit of that they would have thought it cost them all paradise.

This story of Eden is rejected by some as an improbability, if not an impossibility, but nothing on earth is easier for me to believe than the truth of this Edenic story, for I have seen the same thing in this year of our Lord 1897. I could call them by name, if it were politic and righteous to do so, the men who have sacrificed a paradise on earth and a paradise in heaven for one sin. Their house went. Their library went. Their good name went. Their field of usefulness went. Their health went. Their immortal soul went. My friends! there is just one sin that will turn you out of paradise if you do not quit it. You know what it is, and God knows, and you had better drop the hand and arm lifted toward that bending bough before you pluck your own ruin. When Adam stood on tiptoe and took in his right hand that one round peach, or apricot, or apple, Satan reached up and pulled down the round, beautiful world of our present residence. Overworked artist, overwrought merchant, ambitious politician, avaricious speculator, better take that warning from Adam's orchard and stop before you put out for that one thing more.

But I turn from Adam's orchard to Solomon's orchard. With his own hand he writes: "I made me gardens and orchards." Not depending on the natural fall of rain, he irrigated those orchards. Pieces of the aqueduct that watered those gardens I have seen, and the reservoirs are as perfect as when thousands of years ago the mason's trowel smoothed the mortar over their gray surfaces. No orchard of olden or modern time, probably, ever had its thirst so well slaked. The largest of these reservoirs is 582 feet long, 207 feet wide, and 50 feet deep. These reservoirs Solomon refers to when he says: "I made me pools of water, to water therewith the wood that bringeth forth trees." Solomon used to ride out to that orchard before breakfast. It gave him an appetite and something to think about all the day. Josephus, the historian, represents him as going out "early in the morning from Jerusalem to the famed rocks of Etam, a fertile region, delightful with paradises and running springs. Thither the king, in robes of white, rode in his chariot, escorted by a troop of mounted archers chosen for their youth and stature, and clad in Tyrian purple, whose long hair, powdered with gold dust, sparkled in the sun." After Solomon had taken his morning ride in these luxuriant orchards he would sit down and write those wonderful things in the Bible, drawing his illustrations from the fruits he had that very morning plucked or ridden under. And, wishing to praise the coming Christ, he says: "As the apple tree among the trees of the wood, so is my beloved." And wishing to describe the love of the church for her Lord, he writes: "Comfort me with apples, for I am sick of love," and desiring to make reference to the white hair of the octogenarian, and just before having noticed that the blossoms of the almond tree were white, he says of the aged man: "The almond tree shall flourish." The walnuts and the pomegranates, and the mandrakes, and the figs make Solomon's writings a divinely arranged fruit-basket.

What mean Solomon's orchards and Solomon's gardens? for they seem to mingle, the two into one, flowers under foot, and pomegranates over head. To me they suggest that religion is a luxury. All along, the world has looked upon religion chiefly as a dire necessity—a lifeboat from the shipwreck, a ladder from the conflagration, a soft landing-place after we have been shoved off the precipice of this planet. As a consequence so many have said: "We will await preparation for the future until the crash of the shipwreck, until the conflagration is in full blaze, until we reach the brink of the precipice." No doubt religion is inexpressibly important for the last exigency. But what do the apples, and the figs, and the melons, and the pomegranates, and the citron, and the olives of Solomon's orchard mean? Luxury! They mean that our religion is the luscious, the aromatic, the pungent, the arborescent, the efflorescent, the foliaged, the umbrageous. They mean what Edward Payson meant when he declared: "If my happiness continues to increase I cannot support it much longer." It means what Bapa Padmanji, a Hindoo convert, meant when he said: "I long for my bed, not that I may sleep—I lie awake often and long—but to hold communion with my God." It means Jesus Christ at the wedding in Cana. It means the "time of the singing of birds is come." It means Jeremiah's "well-watered garden." It means David's "oil of gladness." It means Isaiah's "bride and bridegroom." It means Luke's "bad boy come home to his father's house." Worldly joy killed Leo X. when he heard that Milan was captured. Talva died of joy when the Roman senate honored him. Diagora died of joy because his two sons were crowned at the Olympian games. Sophocles died of joy over his literary successes. And religious joy has been too much for many a Christian and his soul has sped away on the wings of hosannas.

An old and poor musician played well one night before his king that the next morning when the musician awoke he found his table covered with dishes, cups and plates, and a princely robe thrown across the back of a chair, and richly caparisoned horses were pawing at the door to take him through the streets in imposing equipage. It was only a token of what comes to every man who makes the Lord his portion, for he has waiting for him, direct from his King, robes, banners, chariots, mansions, triumphs; and it is only a question of time when he shall wear them, drink them, ride in them, shine in them, and celebrate them.

You think religion is a good thing for a funeral. O, yes! But Solomon's orchard means more. Religion is a good thing now, when you are in health and prosperity and the appetite is good for pears and apples, and apricots, and pomegranates. Come in without wasting an hour in talking about them and take the luxuries of religion. Happy yourself, you can make others happy. Lieutenant Wellington said after the battle of Waterloo, and when he was in pursuit of the French with his advance guard, to Colonel Harvey said to him: "Colonel, you had better not go any farther, you may be shot at by some straggler from the bushes." And Wellington replied: "Let them fire away. The battle is won, and my life is of no value now." My friends, we ought never to be reckless, but through the pardoning and rescuing grace of Christ, you have gained the victory over sin and death and hell, you need fear nothing on the earth or under the earth. Let all the sharpshooters of perdition blaze away; you may ride on in triumphant. Religion for the funeral, yes; but religion for the wedding feast; religion for the brightest part of morning and autumn's most gorgeous sunset. Religion when respiration ceases as well as for the last gasp; when the temperature is normal, as well as when it reaches 104. It may be a bold thing to say, but I risk it, that if all people without respect to belief or character, have passed into everlasting happiness. Religion for this world is such a luxury that no man or woman could afford to do without it. Why was it that in the parable of the prodigal son the finger-ring was the first put upon the returned wanderer before the shoes were ordered for his tired feet? Are not shoes more important for our comfort than finger-rings? Yes, but it was to impress the world with the fact that religion is a luxury as well as a necessity. "Put a ring on his hand and shoes on his feet." If in sermons, exhortatory, or social recommendations of religion we put the chief emphasis on the fact that for our safety we must get ready when the door of the next world is shut, poor human nature will take the risk and say: "I will wait until the door begins to open." But show them the radiant truth that the table of God's love and mercy is now laid with all the fruits which the orchards of God's love, and pardon, and helpfulness can supply, and they will come in and sit down with all the other sanctified conqueters, terrestrial and celestial. Feast on the citrons, and the apples, and the walnuts, and the pomegranates of Solomon's orchard.

But having introduced you to Solomon's orchard and carried you a while round Solomon's orchard, I want to take you with you through Pilate's orchard of trees on a hill seventy feet high, five minutes' walk from the gate of Jerusalem. After I had read that our great-grandfather and great-grandmother had been driven out of the first orchard, I had in my mind that the Lord would be defeated in that way. I said to myself that when they had been poisoned by the fruit of that one tree, somewhere, somehow, there would be provided an antidote for the poison. I said: "Where is the other tree that will undo the work of the tree? Where is the other orchard that will repair the damage received in the first orchard?" And I read on until I found

hard, and its centre tree as mighty as this one had been for ruin; he one tree in Adam's orchard had niches laden with the red fruit of and the pale fruit of suffering. spotted fruit of decay, and the ruit of disappointment. I found in orchard a tree which, though of all its leaves and struck by an iron bolt as long as your vertheless bore the richest fruit s ever gathered. Like the trees of orchard, this was planted, blos- nd bore fruit all in one day. Paul ulsive and vehement of nature. laid hold of that tree with both d shook it till the ground all round ke an orchard the morning after nnal equinox, and careful lest he some of the fruit, gathered up a l of it for the Galatians, crying he fruit of the spirit is love, joy, ng-suffering, gentleness, goodness, eekness, temperance." The other s of Pilate's orchard were loaded, with the hard fruits of obduracy other with the tender fruit of nce, but the centre tree (how will I get the day I sat on the exact place was planted!)—the centre tree of hard yields the antidote for the l nations.

in this discourse of the Pomology Bible, or God amid the orchards, shown you Adam's orchard, and 's orchard, and Pilate's orchard, ake you into St. John's orchard: ll stop there, for, having seen that, want to see nothing more. St. mself, having seen that orchard, ed a whole volley of Come! e Come! and then pronounced the diction: "The grace of our Lord hrist be with you all. Amen." e banished evangelist closes the nd the Bible is done. The dear k opened with Adam's orchard ses with St. John's orchard. St. nt into this orchard through a te, the black basalt of the Isle of to which he had been exiled. chard which he saw was and is n. One person will err in speak- eaven as all material, and another escribes heaven as all figurative tual, and both are wrong. Heaven material and spiritual, as we are terial and spiritual. While much Bible account of heaven is to be guratively and spiritually, it is me that heaven has also a mate tence. Christ said: "I go to pre- place for you." Is not a place ? God, who has done all the ilding, the statistics of stars so o be a bewilderment to telescopes, ve somewhere in his astronomy a tremendous world to make the eaven true, both as a material and a spiritual domain. I do ve God put all the flowers, and recious stones, and all the bright and all the music, and all the s, and all the orchards in this rld of ours. How much was nd how much was figurative, I ay: but St. John saw two rows of, each side of a river, and it dif- m other orchards in the fact that s bore twelve manner of fruits. rned translators of our common y it means twelve different kinds in one year. Albert Barnes says twelve crops of the same kind of one year. Not able to decide s the more accurate translation, I oth. If it mean twelve different f fruit, it declares variety in joy. If it mean twelve crops of sa kind of fruit, it declares abund- heavenly joy, and they are both ariety? O, yes! Not an eter- h nothing but music: that Ora- ould be too protracted. Not nity of procession on white that would be too long in the Not an eternity of plucking m the tree of life: that would be h of the heavenly orchard. But er of varieties: and I will tell you ast twelve of those varieties: Joy worship: joy over the victories of b who was slain: joy over the it sinners: joy of recounting our ue: joy of embracing old friends: cognition of patriarchs, apostles, sts, and martyrs: joy of ringing es: joy of reknitting broken friend- s: joy at the explanation of Providen- teries; joy at walking the boule- vards of gold: joy at looking at walls green with emerald, and blue with sapphire, and crimson with jasper, and aflash with amethyst, entered through swinging gates, their posts, their hinges, and their panels of richest pearl; joy that there is to be no subsidence, no reaction, no terminus to the felicity. All that makes twelve different joys, twelve manner of fruits. So much for variety. But if you take the other interpretation, and say it means twelve crops a year, I am with you still, for that means abundance. That will be the first place we ever got into where there is enough of everything. Enough of health, enough of light, enough of supernal association, enough of love, enough of knowledge, enough of joy. The orchards of this lower world put out all their energies for a few days in autumn, and then, having yielded one crop, their banners of foliage are dropped out of the air, and all their beauty is adjourned until the blossoming of the next May time. But twelve crops in the heavenly orchard, during that which on earth we call a year, means abundance perpetually.

While there is enough of the pomp of the city about heaven for those who like the city best, I thank God there is enough in the Bible about country scenery in heaven to please those of us who were born in the country and never got over it. Now you may have streets of gold in heaven: give me the orchards, with twelve manner of fruits, and yielding their fruit every month: and the leaves of the trees are for "the healing of the nations: and there shall be no more curse, but the throne of God and of the Lamb shall be in it: and his servants shall serve him; and they shall see his face, and his name shall be in their foreheads: and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light: and they shall reign for ever and ever." But just think of a place so brilliant that the noonday sun shall be removed from the mantle of the sky because it is too feeble a taper! Yet, most of all, am I impressed with the fact that I am not yet fit for that place, nor you either. By the reconstructing and sanctifying grace of Christ we need to be made all over. And let us be getting our passports ready if we want to get into that country. An earthly passport is a personal matter, telling our height, our girth, the color of our hair, our features, our complexion, and our age. I cannot get into a foreign port on your passport, nor can you get in on mine. Each one of us for himself needs a divine signature, written by the wounded hand of the Son of God, to get into the heavenly orchard, under the laden branches of which, in God's good time, we may meet the Adam of the first orchard, and the Solomon of the second orchard, and the St. John of the last orchard, to sit down under the tree of which the church in the Book of Canticles speaks when it says: "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste": and there it may be found that to-day we learned the danger of hankering after one thing more, and that religion is a luxury, and that there is a divine antidote for all poisons, and that we had created in us an appetite for heaven, and that it was a wholesome and saving thing for us to have discoursed on the Pomology of the Bible: or God Among the Orchards.

WATERING THE RAJAH'S ELEPHANTS IN INDIA.

Messages From Missionaries.

What the Missionaries in India say of the Help Rendered by our Readers.

FROM Rev. E. S. Hume, of Bombay, who kindly acted as secretary to the Interdenominational Committee of missionaries, distributing the fund contributed by our readers for the relief of famine sufferers in India, we have just received a number of letters which were sent him by missionaries in various parts of the country, acknowledging the gifts of money and grain. They speak of lives saved and suffering relieved by the generous gifts sent them from the Christians of America. Following are a few extracts from the letters:

Rev. R. M. Stanley, of the Christian Alliance Mission, at Akola, writes: "We have been able to help 7,455 persons daily at our various stations, and we employed on an average during the worst weeks 789 persons, whom we paid almost wholly with grain. During the past four weeks the number pleading with us for help exceeds anything we have had before, because of the fact that the Government Relief Works are closed and there is not yet much work to be had in the fields. The price of grain is still high, but it has fallen from three and a half to twice the normal rate. Our missionary at Mutazapur reports that a woman died on the road near the station last week of starvation. She had a little girl three years old with her, whom our missionary has received into his home. She was in an awful condition. Nothing but skin and bone, and was suffering terribly. I have since learned that in spite of all his care the child died a few days afterwards. In August last our missionary at Khamgari made a three-days' tour among the villages. He found two men dead in one village from starvation and many others too weak even to sit up. Our hearts children, who so lovingly stood by us with their means during these fearful days of suffering and death."

A SHOEMAKER'S SHOP IN INDIA.

Rev. David Finlayson of Seoni, in the Central Province, writes: "We have had plenty to do in giving help to the needy. Since March last I have been distributing relief, but near the end of June my funds were exhausted. It was, therefore, with feelings of joy that I heard from Bishop Thoburn that American friends were sending money which I might share. Altogether I received three thousand rupees, which has enabled me to continue the work from July 22 to the end of September. During these weeks I have distributed food to about nine hundred people regularly. Every day, also, we gave cooked food for nearly one hundred children. We have four hundred in our schools, but we gave only to those who were starving, so as to make the money go as far as possible. Our funds are now again exhausted. For what we have been able to do for the people, we thank the Lord and our kind friends in America."

Rev. B. Neves Mitchell, of Bina, in the Central Provinces, writes: "I wish to thank the friends in America who so generously sent money and grain to the relief of India's suffering people. The distress has been terrible. **Many have died of starvation,** and hundreds left their homes to escape the same fate. I cannot describe the thankfulness of the people when we distributed the money and grain sent to us by THE CHRISTIAN HERALD. If those who so generously sent the help could have been here and seen the wretched condition of the people—many of them living skeletons—and seen how grateful they were, they would have thanked God for the privilege of helping, and would have realized how true are the words of our Lord: 'It is more blessed to give than to receive.' The money we distributed was spent in seed and grain, and there is now a prospect of a good crop. We have, however, still two months before this can be harvested, and the people will with difficulty get through the interval. Shall we ever get the cry of 'Hunger! hunger!' out of our ears? God grant it. I am sure this loving help must tell upon India. Yesterday I was in one of the villages where the people were formerly very indifferent to the Gospel. This was largely due to the scepticism of one of the head men. I could not help noticing yesterday how eagerly all crowded around us to listen. One of the foremost was this head man, who said he now believes there must be a God. Eternity alone can reveal the good this timely help has been to this people."

Rev. Andrew Stall, of Raipore, writes: "Our conference, which had its annual meeting here last week, passed a resolution thanking Dr. Klopsch and the editors and readers of THE CHRISTIAN HERALD for the money we received through Bishop Thoburn. I beg you to believe how sincere this was. Early in the year the poor creatures crowded around our bungalow begging for food. As we had received only a few hundred rupees from our home board, we saw all the misery increasing more and more day by day, but we could do nothing. We could only tell them that we would pray God in some miraculous way to send them food. Our church was crowded with people eager to get help in some way. We could preach Christ to them, but we were unable to show them practically Christ's love in their dire need. Then came THE CHRISTIAN HERALD money. We got fifteen thousand rupees, and we accepted it as a direct answer to prayer. One of our missionaries had two hundred Christians on his station who were utterly destitute. He says his share of the American gift **saved his own life.** He could not have endured the strain of seeing his people starve to death. It would have killed him. Many—I may say a great many—lives were saved from certain death. Oh, what a blessing it was to those poor starving people, who had had no food to eat for days and days, and who were just frightful walking skeletons that it would make one shudder to look at. They were fed by the hundreds and thousands every day at our stations. We thanked God daily and hourly for this CHRISTIAN HERALD money. We know that for generations to come it will be remembered by the people that when their own priests forsook them the Christians saved their lives. Many are already coming to Christ. More and more will come. May God bless with his richest blessing all those who have helped us!"

IRELAND'S FEMALE CHAMPION.

Maud Gonne's Visit to the United States and its Object—The Failure of the Irish Crops a Precursor of Famine—Process-serving and Evictions.

IRELAND will soon be coming in for a goodly share of attention in the United States. One reason is that the crops have failed all over the western section of that unhappy country, and that, in consequence, one of the periodic famines is threatened, this time, perhaps, more extensive and disastrous than any for decades previous; another reason is that active preparations have begun on both sides of the water for a celebration of the centennial anniversary next year of the great Irish rebellion of '98, involving a monster pilgrimage—some say of two hundred thousand souls—from America to the old sod; and a third reason is, that Maud Gonne, the famous agitator for Ireland's rights, has crossed the ocean on a mission connected with both matters.

I have but recently returned from a trip through the central and western portion of the Green Isle, and can therefore speak from personal observation. Its people will be exposed to the sorest privations.

Unlike the North, which abounds in grazing and cattle-raising districts, the central and western portions of the island are dependent for prosperity upon the harvest returns, and these have failed almost entirely. The staple food among the peasants is potatoes, and so poor is the crop that authenticated cases of cholera have arisen as a result of their consumption. The "tubers" are blackening in the ground, where they were sown late on account of the wetness of the spring. They are sodden and small, and hardly fit to be fed to the animals, much less to human beings. The crop of cereals is hardly, if any, better. Oats have fallen far below last year's yield, and such as remain to be cut are so green as to give rise to doubts whether they would be worth cutting, even for cattle. Hay is rotting on the ground; and although men, women, and children are working from early morn until late at night to save it, the return is sure to be scanty. Add to this the wet and spongy condition of the turf used for heating purposes—a misfortune due also to the heavy rainfall—and it becomes clear that at one blow the poor people will be deprived of food for themselves, of food for their cattle, and of fuel to protect them against the severity of the weather. On the top of it all there approaches the grim spectre of the process-server, followed by the eviction party—a dark prospect indeed!

The landlords had begun operations all along the line even before my departure from Ireland three weeks ago. Many absentee noblemen have left the administration of their estates to sordid hirelings, devoid of all compassion for their tenants. Here is a typical case which occurred during my stay in Castlebar, the county town of Mayo, celebrated in history as the scene of the French General Humbert's great victory over the British in 1798. Near Castlebar is an elevation known as French Hill, where a number of French soldiers, killed during the battle are buried, and right hard by is a thatched cottage (such as those seen in the photographs), occupied for years by a dry bricklayer named Screeny and his wife and mother. The husband being away in England endeavoring to earn their living, the landlord's native agent suddenly pounced down on the premises and demanded the arrears of rent. The poor woman offered half the amount, all she possessed, and promised the rest for a few weeks later, on her husband's return. This did not suit the agent, who proceeded to turn the occupants out of house and home, the elder woman, almost an octogenarian, being dragged out of a sick-bed. All this occurred at the approach of darkness, and no shelter being at hand, the two helpless creatures remained outdoors all night, exposed to the cold and humidity. The sick woman was taken to the Castlebar poor house the following morning in a critical condition.

In the face of the general misery caused by the failure of the crops, common humanity would suggest that some degree of leniency be exercised in the treatment of tenants. But humanity does not seem to enter into an Irish landlord's calculations. He has been justly likened to Shylock, trying to get "his full pound of flesh where there is nothing but bone," serving processes and ejectments by the score, and giving notice to the relieving officers to have quarters ready in the work houses for the poor victims. It is not unusual, in Mayo, Sligo, and Clare for a sheaf of eviction notices to be presented at one meeting of the Poor Guardians, calling on the relieving officer to have quarters in the work-house ready for as many as a hundred occupants at a time. At times the tenant makes up his mind to resist summary eviction, and having failed in a recourse to the law, he barricades his doors and awaits the arrival of the process-servers. A refusal to vacate the premises then leads to the characteristic scene shown on one of the accompanying pictures. The local constabulary, or, should these be otherwise engaged, soldiers from the nearest military post, are called into requisition, and under their protection besieged sometimes pile enormous logs endwise within the doorway, and as the ram proves ineffectual against so solid a barricade, there remains nothing to do but to batter in one of the four walls of the building—an operation which the tenant views with some degree of satisfaction, conscious that the ensuing repairs will all fall to the hated landlord's account. It will be noticed in one picture that the two leaders of the battering-ram brigade are provided with wooden shields to protect themselves against the stone splinters which fly fast and furious from each successive blow. Significant, indeed, are these various symptoms of Ireland's distress on the very eve of the centennial anniversary of her great struggle.

MISS MAUD GONNE, IRELAND'S ELOQUENT YOUNG APOSTLE.

THE EVICTION—ONE METHOD OF EVICTING A TENANT IN IRELAND.

THE PEASANT HOME AFTER THE SIEGE.

The young female agitator who is now visiting the United States, primarily for the purpose of arousing enthusiasm in behalf of the coming celebration, is a Protestant. Miss Maud Gonne is the daughter of an Anglo-Irish military man, once a colonel of the famous Enniskillen dragoons, and has been reared in the bosom of the so-called Church of Ireland, which, before disestablishment, was the only officially religious denomination in the country. She decided to devote her career to the cause of national independence. To this she has sacrificed the past eight years of her life and the best part of a not inconsiderable fortune. Incidentally she has also worked hard to secure the release of many who were imprisoned on for political offenses. Miss Maud Gonne is young, of pleasing appearance, and an eloquent and persuasive speaker. Her home is in France, where she has resided for some years. She has lectured in the French language, which she has acquired a thorough mastery.

V. GRIBAY

AMONG LIFE-SAVERS.

REV. Ashley Day, the evangelist whose territory is among the fishermen in the forty life-saving stations on the Atlantic coast, reports that he has had a remarkably encouraging season, many conversations of Divine truth having attended the services held during the summer and fall. Under a new regulation force by the Treasury authorities, the crews are prohibited from carrying across rivers, bays, and inlets, and from one connected with the service, and the crews are forbidden to stop at any one but Government officials and shipwrecked mariners at the life-saving stations. This operates as a hardship to the evangelistic work. Many stations are reached only by many miles across the sand, now compelled to travel long distances holding services frequently at night, and across the trestle-work, to find a shelter.

Many letters come to the report showing how the men value the work among them. One surfman writes of the loss of his wife and child for the reason that it has left his home to God's care and training. Another says:

"The time when I was converted I used to pray that God would take me home, as it is hard to live a Christian life down here. I have been especially tempted in this manner, and have had to fight hard to overcome the temptation to commit suicide, even since I have been a Christian. So when I read of the great work that is being done for the benefit of the poor fishermen, I thank God that I have been permitted to hear the Gospel preached, and that I have been delivered from the kinds of plans to destroy the good seed that the devil has sown into my heart. The sermon you preached down here I will long remember.

Surely if free salvation ought to be preached to any one, it is to the fishermen. Few realize the isolation, the monotony, and hardships of their lives. At Little Egg Harbor, there is as fine a beach as can be found on the Atlantic coast. In summer they have to bear the heat, which is well-nigh intolerable. In winter they have to climb the stairs with snow drifted deep on the steps, and sometimes with the wind whistling through the crevices they are unable to keep warm though a fire is between two fires. The department refuses to let the life-savers attend Sunday School, but each station on the coast has its Sunday School, and the beneficiaries hope to establish a Sunday School at every station along the coast. Any reader who is interested in the work may address Mr. Cake at Port Republic, N

BRAVING DEATH FOR GOLD.

Thousands Preparing to Start for the Frozen Klondike Next Spring—Gold-Seekers from Europe, Australia, Canada and the United States—A Great Pilgrimage to the Diggings.

WINTER has temporarily sealed up all the avenues of access to the new gold-fields of the north-west. Barriers interpose between the fortune-seeker and the Eldorado, whose seemingly inexhaustible riches are enclosed to the civilized world only a few months ago. Steamers packed with food and every emigrant vessel as passengers, are in the icy clasp of the Yukon River, far from mines, and will, in all probability, be detained there for months. Several thousand miners more or less fully equipped, and all eager to go forward, are halted at the entrance to the Klondike, and White Pass warned by the fate of others who have perished in the mad attempt to force a path through the deep river ice that choke the passes every winter, rendering the summits of the mountain range inaccessible. They regret the delay, but prudence forbids moving until the coming of spring shall have melted the snows and rendered the passes once more safe for travel.

Meanwhile, the universal desire for gold has stirred up thousands of adventurous spirits in different parts of the world to emulate the example of those Argonauts of the Canadian and Alaskan mines, who, having reached the diggings early last spring, have already dug out their fortunes from the frozen soil. News has come of the organization of hundreds of mining syndicates, each of which will be represented by workers on the Yukon during the spring. Parties are forming in Europe, in many sections of Canada, in a number of our own states, and even in distant Australia, for the purpose of staking up claims on the Klondike or on the auriferous soil in Alaska next spring. Several passenger steamships will leave Seattle and Melbourne, Australia, in February, bound for St. Michaels, on the Yukon. All the rivers and creeks contain gold, and placer-mining with the "sluice" and "rocker" will be the order of the day for a few seasons at least, after which the claims will be sunk wherever the prospects look good.

In the recent surprising gold discoveries on the Klondike, the chief mining interest is centred on upon American soil, and there are already many indications that Alaska will prove as rich in the precious metal as the Canadian territory. Not a few shrewd prospecting parties will doubtless adopt this view of the matter and seek for gold along the Stewart River, Indian River, Munook Creek, and other streams, where all the signs of rich mining-ground are said to be abundant.

A KLONDIKE MINER'S CABIN.

SHOOTING WHITE HORSE RAPIDS.

VIEW ACROSS THE YUKON RIVER.

It is certain, however, that, for a time at least, the great rush will set in toward the Klondike. All the routes will be crowded, but the transportation facilities next year will probably be adequate to the occasion. Eight thousand miners "outfitted" at Seattle last spring and summer for Klondike, and the gold fleet leaving that port carried up the Yukon River by way of St. Michaels, or to Dyea, at the beginning of the overland routes, three-fourths of all the travel to the mines. Over five thousand miners are now in Seattle awaiting the opening of navigation to move to the mines, and it is expected that their number will be trebled before the winter is over. The comparative advantages of the different routes have been widely discussed. In fine, open weather, the water route via St. Michaels, while the longest, is also the most agreeable in many respects. On the other hand, the overland routes from Skagway to Lake Lindeman by the White Pass, and from Dyea to Lake Lindeman by the Chilkoot, both have their advantages. Travelers from Dyea describe the Chilkoot trail as by no means so formidable or difficult as first accounts declared. There is plenty of hard climbing, fording of streams, rafting and portages, but with proper guides, a liberal supply of food, and the necessary boats, the difficulties are greatly diminished. So, also, with the Skagway trail over the White Pass, where there are some hard hills to ascend and some very precipitous slopes to descend, with frequent swampy places and great boulders in the way, and the usual crossing of streams and of lakes by boat or raft, or occasionally by fording. Both trails are severe on horses, and many have died there. Every facility is expensive—"packing" of outfit and of provisions, ferriage, and guides—and these expenses represent a large part of the total outlay for the journey.

From Seattle to Dawson City, by way of Dyea and Chilkoot, the total distance is 1,598 miles. After crossing the pass, a boat is needed to start from the head of Lake Bennett for a sail of some 600 miles down stream and across lakes. Lakes Bennett, Tagish and Marsh passed, the voyager comes to Miles Canyon, where he has a stretch of exceedingly rough water, terminating in White Horse Rapids. One of our illustrations shows this perilous part of the passage. Another presents the view across the Yukon River, as it may be seen by those who take the all-water route by way of St. Michaels. The whole journey is full of the grandest and most inspiring sights, but it is doubtful whether, among men who are eager to reach their destination and begin the gold-hunt, even the grandeur of this great western river has the power to excite admiration, or even to command unusual attention. The illustrations of pioneer portions of Dawson City are full of interest, as showing the beginnings of what promises to become a great mining and commercial centre.

Life in Dawson City is described by some of the returning miners as full of excitement. Flour, in August, was $12 per 100 pounds; coarse sugar, 20 cents per pound; bacon, $1.50 per pound, and other articles of diet in proportion. Now, in all probability, everything is at famine figures, if, indeed, there is not absolute suffering. A dressmaker who went there made $90 the first three days with her needle. Carpenters, joiners, smiths, tailors, bakers, and almost all the trades are in demand, not only at Dawson, but at Fort Cudahy, Circle City, Forty Mile, and many other points where settlements have sprung up, and excellent wages are paid, $10 a day being a low average. There are, unfortunately, many drinking-saloons in the new towns, and drunkenness and gambling are prevalent; yet there is a strong element in favor of law and order, which sternly represses any disposition to lawlessness. It is unnecessary here to emphasize what is already well known concerning the perils of the journey, the need of sufficient funds for ample preparation (including a year's food supplies), and the folly of any but the physically strong and temperate - living going to the Klondike or to Alaska. There the daily mean temperature remains below freezing from the month of November to April. The temperature shows 32 degrees below zero in November, 47 in December, 59 in January, 55 in February, 45 in March and 26 in April. One February the daily mean for five consecutive days was 47 below. When winter once sets in, as it does in September, it is impossible for any one to make headway against its storms. It is a region whose rigors will try the strongest constitution, and it holds its glittering prize with a grasp that only the hardiest need expect to unloose.

UNLOADING SUPPLIES FOR MINERS AT DAWSON CITY.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
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T. DeWitt Talmage
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The New Settlement.

CHRISTIAN philanthropists who are interested in the work being done by College Settlements in the great cities on both sides the Atlantic will watch with interest the experiment Mrs. Bird has begun on the east side of New York. As will be seen from the article on another page describing it, there is a distinct difference between it and other Settlements. Hitherto it has been a principle in Settlement work to exclude the religious element. The workers were known to be religious people, and it was perceived that religious motives prompted their self-sacrificing service, but nothing was said about religion at the Settlement. The workers were anxious to make friends with the people around them and to win their confidence, in order that they might infuse some happiness into their sordid and joyless lives. As a large proportion of the people whom the Settlement was established to help are Jews or Roman Catholics, there was a fear that any mention of religion might arouse a prejudice and be a barrier to friendly relations. The people, it was believed, might be reluctant to come to the Settlement if they were apprehensive that an attempt might be made to proselyte them. The workers, therefore, while conscious that nothing could benefit the people like religion, deemed it prudent to avoid the subject, lest it might preclude them from rendering any service to the people. Thus far results have justified their course. All denominations, and people without any religion at all, have come to the Settlement and have benefited by its influence. It has brightened and cheered many lives, and its moral effect has been felt by young and old. The experiment is now to be tried of making religion a prominent feature in a Settlement. Mrs. Bird has the courage of conviction. She has seen at the Bowery Mission what religion can do to transform the life, and she is applying it on the Settlement method. Whether on these terms she will be able to reach the people remains to be seen. If they will come to the Settlement in spite of the religious character of the place, her position will be stronger than that of other workers, because she will be able to point truly to the only real and effective remedy for sin and misery. The effort is a singularly beautiful and Christlike one. That wealthy and educated people should be willing to leave their pleasant homes and refined surroundings and live in the squalid districts of the city, in order that by companionship and personal contact they may alleviate the misery around them and help the weary to bear their burdens, is to tread very closely in the Master's footsteps. We honor Mrs. Bird for her courage and self-sacrifice, and admire her faith. She deserves the hearty sympathy of all Christians and their prayers for her success.

The Sultan's Apologist.

WE trust that our esteemed contemporary, *The New York Herald*, which has undertaken at this late day a new investigation of the Armenian atrocities, will not permit itself to be influenced by any desire to gratify the Sultan at the expense of the absolute facts. Ample time has elapsed since the massacres to permit Turkish officials to remove all the traces of the hideous work in which they were engaged two years ago. The dead tell no tales, and of the living victims of Mohammedan tyranny and fanaticism, thousands have been deported, and still other thousands are terrorized into silence. But the history of those frightful days, when the tides of slaughter, lust, and rapine raged through the cities and over the plains of Armenia, has been meffaceably written, and the blood of her seventy thousand martyrs still cries aloud from earth to heaven.

It is a hollow mockery, at this late date, to begin a hunt for evidence, as though none existed, while Abdul Hamid's enormities stand, like a black mountain, before the eye of the world. Attested by many eye-witnesses, by thousands of trembling survivors, by exiles and refugees, by over a hundred American missionaries who spoke and wrote, not at second-hand, but of what they themselves saw, corroborated by two official international investigating commissions, and, in not a few instances, even admitted by the Turkish officials—what cause can there now be to question the truth of the charges which Christianity has made against Abdul Hamid, as the responsible author, and, in some cases, even the instigator of those crimes? By what peculiar process is history to be blotted out and this black record to be effaced?

Since the powers of Europe permitted the defeat of Greece by the Turks, the Sultan has grown bolder, and now seeks a whitewashing at the hands of a friendly American newspaper. Such an attempt can only be disappointing. "All the perfumes of Arabia cannot sweeten" the hand that is crime-stained, and all the eloquence of Dr. Hepworth's pen will be unequal to the task of making the Sultan appear to civilized nations in any other character than as a modern Nero.

The World's Applause.

THE applause of this world is a very mean god to worship. It is a dragon that falls upon its worshipers and crushes them to death. Alas for those who, fascinated by human applause, give up the service of the Lord God and go as Laban did, to hunt in Rachel's tent for the lost images!

There are many Christians being sacrificed to appetite. There was a time when they said: "I will not surrender to evil appetite." For a while they seemed to break away from all allurements by which they were surrounded, but sometimes they felt that they were living upon a severe regimen. They said: "After all, I will go back to my old bondage;" and they fell away from the house of God, and fell away from respectability, and fell away for ever.

Oh, why go down hunting for our old idols? We have found out they are insufficient for the soul. Eyes have they, but they see not; ears have they, but they hear not; and hands have they, but they handle not. There is only one God to worship, and he sits in the heavens.

How He Paid God's "Tenth."

SELDOM has a more striking instance of the Divine blessing attending earnest effort come under our observation than that which is related in the letter published below. A few weeks ago, THE CHRISTIAN HERALD received a brief note from a marine engineer on one of the largest whaleback steamers on Lake Erie, enclosing his check for $500, to be distributed among the various charitable and benevolent enterprises in the home field mentioned in these pages. The donor was communicated with, and a list, showing the proposed distribution, was enclosed for his approval. The letter which was received in response, an extract from which we give below (withholding the writer's name at his request), will be read by Christian people everywhere with the deepest interest. He writes:

ON BOARD STEAMER, — Lake Erie,
Oct. 30, 1897.

DEAR DR. KLOPSCH:—Your letter acknowledging receipt of $500 and submitting your proposal of distribution was delivered to me by Marine P. O. as we passed Detroit last night. I will explain right here how I came to send you the $500, and what it is, and after you fully understand it you will make no mistake in distributing it among the various institutions, or giving it in whole to any one institution that you feel in your judgment is the most needy.

Shortly after starting out in the world for myself I was converted, and I vowed that whatever God saw fit to give me, I would always give him the one-tenth, as he requires us to give. I was then working at my trade as a machinist, and God prospered me as such, and shortly after I went as first assistant engineer on a steamboat, and about three months after that I was made chief engineer of one of the best boats we had on the lakes. About three years after that I married a thorough Christian lady, a graduate of one of the best ladies' seminaries in the United States. God still prospered me, and we soon had a bank account of a few thousand dollars. I then quit sailing and went into business; lost all I had, and some of my friends' money. Of course I had to go sailing again. That was six years ago, and I felt that I could not support my family and pay my debts and pay God the one-tenth; so I quit it. The longer I let it go the more I was convinced that I ought to have paid it, and the more it was impossible for me to do so, as the amount had grown as large as my other debts.

This burdened my heart, and I prayed God that if he would help me to dispose of a patent that I had I would pay first of all what I owed him. He helped me sell the patent for many times more than I at first thought I could get, and this $500 is the first money paid down on the patent, and I expect many times that much in a few days, and as soon as I get it I am going to pay the rest of my tithes and also my other debts, but the rest will not be through THE CHRISTIAN HERALD, as I have other charities that I wish to help.

How willing and quick God is to answer our prayers, as soon as he sees that the desire of our heart is true! I have many, many things to be truly thankful for. A good and loving wife; bright, loving and healthy children; mother and father spared to me yet, also brother and sisters, and all in good health and true Christians.

I am entirely agreeable to the way you propose giving, or any way you see fit to give it. I want God to get his one-tenth. I leave it with you to give him that much of it. Just mention the amount and sign J. H. P., West Bay City, Mich. I do not want praise from the world, I want your prayers. J. H. P.

The list approved of by the giver of this generous contribution is as follows:

Bowery Mission, New York City	$ 100
Children's Home Nyack, N. Y.	50
Bethesda Home for Women, Brooklyn, N. Y.	50
Dr. Faust's Jewish Christian Mission, New York	25
"Living Waters" Mission, New York	20
Catherine Mission, New York	25
Samaritan Home for Women, New York	25
Seamen's Mission, New York	10
McAuley Mission, New York	25
Rose Hawthorne Lathrop's Cancer Mission, New York	25
Union Gospel Mission, New Orleans, La.	25
Philafrican League	50
Mayesville, S. C., Institute	25
Abigail Home, New York	25
Bella Cooke's Work, New York	10
Dauphin Island Mission, Mobile, Ala.	10

J. H. P. is a reader of this journal, and, in common with many others, has taken a warm interest in the various charities in which, with its great family of readers, it has been engaged for years past. We trust that his gift may be abundantly blessed to the giver and the beneficiaries.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

BRIEF NOTES.

The membership of the Christian En[deavor] societies in Great Britain and Ireland now [reaches] the total of 200,000.

The total results of the recent Sa[lvation] Army "Self-Denial Week" throughout A[merica] amounted to $125,000.

Evangelist S. Hartwell Pratt, of Sprit[field], Mass., is holding services in the Y. M. C[. A.] Providence, R. I. This is Mr. Pratt's twe[nty-first] year of evangelistic service.

Mrs. Eliza Saunders, mother of the tw[o] missionaries massacred two years ago at Fu[-chau], China, is herself going to China in connecti[on with] the China Inland Mission.

Christian Endeavor Societies are rap[idly] creasing in the missionary field. Dr. Farn[ham], Shanghai, Dr. Wallace, of Mexico, and ma[ny] missionaries testify to the benefits derived f[rom] societies.

A remarkable revival is reported [at] Brookville, Kans. A correspondent writes [that] under the preaching of Lawyer-Evange[list] Gilluly, there have been a large number of [con]sions, among them some men who were dee[ply]

An educated Hindoo Christian, Rev[. J.] Singh Puri, who has been laboring at [Simla] under the auspices of the London Missio[nary] ciety, is now visiting this country and ex[pects] deliver some lectures on the condition of hi[s] land.

George Muller, of Bristol, England, r[ecently] entered upon his ninety-third year. His [Orphan] houses are at present sheltering seventeen h[undred] inmates, with between one and two hundred [helpers]. Mr. Muller was at the time in his custom[ary] health and laboring with his usual effort.

Dr. W. Currie the well-known mis[sionary] at Cisamba in Central Africa writes us [that] work there is steadily progressing with ma[ny tokens] of future blessing. Three native Christ[ians] admitted to the church at its recent com[munion] and five persons the following day presente[d] selves as candidates for baptism.

The American Bible Society, whi[ch has] aided the St. Petersburg Society for the l[ast] tion of the Holy Scriptures in Russia, has [issued] a special report, expressing its high apprec[iation] the generous help which the American soc[iety] accorded during the last sixteen years. T[his] has enabled the Russian Bible Society t[o] considerably its sphere of action.

Dr. McKim, the Protestant Episcopal [Bishop] of Tokio, Japan, at a recent meeting in San F[rancisco] said, that of a total of one hundred a[nd] thousand converts in Japan, the Roman C[atholics] are first, with about fifty thousand, and th[e Greek] Catholics second, with twenty-three thousa[nd]. Episcopalians number in the neighborhoo[d of] thousand.

Two Syrian girls, pupils of the A[merican] Mission School in Beyrout, have come to t[his] try. They are said to be remarkably ski[lful] the needle. Any family in, or near New Y[ork] can give them employment, either in sewi[ng] teaching the art of embroidery, would do [a] part by these Christian strangers, if they w[ould] municate with this journal.

Rev. Thomas Harrison is conducting [a] services in Knoxville, Tenn. The *Daily* [Sentinel] of that city says that the audiences num[bered] eighteen hundred persons, and many a[re] away for lack of room. It was believed th[at] early meetings, fully one hundred perso[ns] brought to a decision for Christ. The pro[spects] a very extended work are bright.

Rev. A. B. Reed, an evangelist fro[m] is holding a series of meetings for two [weeks] more at the Fellowship Church Indianapo[lis] F. M. Whitlock is pastor. A thousand in[vitations] were printed and personally distributed [by] ministers and helpers. The meetings [are well] attended and the interest is increasing. A [number] of young people have been reached.

The pastors of Greater New York [have taken] into consideration the responsibilities of [the] larged city, decided at a meeting held on O[ctober] to set apart a day for special prayer an[d] pastors all over the country to join in pe[titioning] God for an enduement of power to win s[ouls] for a revival of religion during the winter. [The] day appointed was November 10. The[re was a] large attendance.

Women appear to have invaded the [occupa]tions of men more extensively in Germ[any] with us. *The Congregationalist* publish[es an] tract from an official report showing that [there] in Germany three women employed as [chimney] sweeps, thirty-five as slaters, seven as gun[smiths], 147 as coppersmiths, 379 as farriers and na[il makers] as masons, eight as stone-cutters and [1,000] marble, stone and slate quarries.

The gold seekers on the Upper Yu[kon] be likely to bless the work of the Pres[byterian] Moderator during the winter. It was [largely] through his efforts, while a home missi[onary] Alaska, that the government was induced [to] the introduction of reindeer into the [country]. The herd, which now numbers twelve hund[red] be almost the only means of transportati[on] able for the relief of the stranded miners.

Rev. J. Manton Smith who for twen[ty years] labored with the late Pastor C. H. Spu[rgeon] conjunction with Mr. W. V. Fullerton in [evangel]ical service arrived in New York on Nov. [1] evangelistic tour. Mr. Smith has done [a great] work in England as an evangelist, an[d many] churches have been revived and increas[ed] his vigorous Gospel preaching. Churches [desiring] his services during his stay on this side m[ay] him at the office of this journal.

According to the latest report of the [British] and Foreign Bible Society, the whole [Bible] now been translated into 107 languages, [and] New Testament alone into 101, thus m[aking] different languages in which the latter now [appears]. Of the 101 New Testaments only 27 have [been] lished in which the Bible Society has had [no part] in the publication. Eighteen of the nam[es] to Europe, no less than 42 to Asia, 20 to [Africa], to Oceanica, and also nine to America. [The] multiplied translations are entirely the ou[tcome] the missionary movement of this century. [Many] are now few parts of Asia unrepresented [by] sion of the Gospels published under this [auspices] Society's auspices.

New York's New Mayor.

SELDOM has a campaign for the Mayoralty of a city attracted national interest to the extent that has been aroused by the struggle in New York. The fact that under the new charter the city was to include Brooklyn and Staten Island City, and would bring under one municipal government a population of over three million souls, was of itself sufficient to give importance to the choice of the first Mayor of the united cities. He would have a larger number of people to govern and more funds to administer than many of the kings and princes of Europe. Then, too, the charter gave the Mayor the power of appointing the heads of all the great departments of government, which annually disburse about seventy-five million dollars, and finally, it gave him a term of four years. The power and patronage confided to his hands are enor-

HON. ROBERT A. VAN WYCK.

mous. On this page we give a portrait of the candidate elected, Hon. Robert A. Van Wyck. He is at present Chief Justice of the City Court of New York, and a descendant of an old Dutch family, which came from Wyck in Holland, in 1630. He is forty-seven years of age and a native of New York City. His election was opposed chiefly on the ground that he was the candidate of Tammany Hall, and it was feared that if elected his administration would be controlled by the influences which have given that organization an unsavory reputation. It was known that Tammany did not control sufficient votes to elect its candidate and if its opponents were united against it, it would be beaten. At the beginning of the campaign a movement was inaugurated to bring into the field Hon. Seth Low, who had been Mayor of Brooklyn, and had the confidence of a large section of the community. Mr. Low consented to run, and it was hoped that the Republican party would nominate him. But Mr. Low had not proved amenable to party discipline and was personally unpopular with the leaders of the party. The Republican convention nominated Gen. B. Fitzpatrick, as its candidate. The result was a division of Anti-Tammany forces and the election of the entire Tammany ticket. If the combined numbers voting for Low and Fitzpatrick were over 250,000, while Tammany's vote was 228,531. Thus though Tammany polled less than half the entire vote, it has won, through its enemies being divided. Its victory is complete, and it remains now to be seen what use it will make of it. It is in Judge Van Wyck's power to redeem Tammany's name by giving the city a good government and appointing honest officials. Only so can he satisfy the people, from whom, at the end of his term, Tammany will seek a renewal of its lease of power. If bad men clamor for office, he should turn a deaf ear to them. It is now as it was in the days of the wise king:

When the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn. (Prov. 29: 2).

An Epitaph in a Thicket.

A correspondent of the *Post*, of Louisville, Ky., sending to that journal a report of a journey he has been making in Eastern Kentucky, mentions a grave-stone that he noticed on a hillside. It was in the centre of a thicket of sassafras, and the words graven on it were almost hidden by a dense ivy growth. "The carving," says the correspondent, "seemed to have been done by an amateur, whose trembling hand had traced the words: 'Jane Laler, ded Agus, 1849. She was allus kine to evrybuddie.' I thought, as I stood there by the weed-crested mound, of what a world of meaning there was in those few simple words, 'She was allus kine to evrybuddie.' When I shall have composed my weary limbs for the last sleep I would ask no greater boon than that such a compliment might truthfully be placed on the tomb above my silent form. I wondered what loving heart could have inspired it, and stopped to ask about the woman whose gentle life could merit so tender a tribute. Nobody on either the Kentucky or Virginia side of the mountains knew much of the Laler family, but one old mountaineer said that the woman was the wife of an old woodsman who lived and hunted on Mount Elkhorn in the first half of the present century." It was a beautiful testimony to the dead woman's character. We can imagine what such a woman's life must have been." It was like God, who is kind to the unthankful and the evil.

Every one that loveth is born of God and knoweth God (1. John 4: 7).

A River Trolley.

A scheme for utilizing the power of a current of water is described in a press despatch from San Bernardino, Cal. A party of Eastern capitalists are engaged in laying an electric cable through the Grand Canon of the Colorado river. If the experiments now being tried prove successful, a copper wire five hundred miles long will be suspended over the river, and power will be obtained from it to drive boats up the stream. The principle is similar to that of electric railroads. It is expected that there will be no need of engines to charge the wire, as water-wheels can be fixed in the most rapid parts of the river, which will revolve with sufficient speed to generate an electric current. By this means it is believed that boats can be hauled through Black Canon with no expense beyond the first outlay for apparatus. The novel feature of the scheme is that the resisting power of the river should be utilized to furnish the force for overcoming the resistance. A phenomenon analogous to this has sometimes been observed in human nature. As was the case in the life of the apostle Paul, the characteristics which make a man a formidable enemy to the cause of Christ, make him, after his conversion, a more earnest and energetic worker for the cause he formerly opposed.

His grace which was bestowed upon me was not in vain, but I labored more abundantly than they all: yet not I but the grace of God which was in me. (1. Cor. 15: 10).

A Novel Remedy for Nervousness.

The subject of the prevalence of nervous prostration was discussed a few days ago in a woman's club at Boston, Mass. Among the remedies suggested was one which one of the members said she had found to be an unfailing cure. Her theory was based on the principle that absolute rest is the one essential to success. When the malady reached the stage of nervous exhaustion, she prevented it going on to nervous prostration by applying her remedy promptly. It consisted in returning as far as possible to an infantile condition. She puts on a pink and blue flannel wrapper with narrow ribbons and frills of the shape worn by very little children. Then enveloping her face and head in new flannel the touch of which babies seem to like but which is not usually pleasant to grown people in normal health, she lies down and, banishing adult thoughts, lets her mind dwell on trivial, childish matters. Stories, nursery rhymes and infantile amusements are recalled by her memory and she tries to bring her mind, as far as possible, into the condition it was in in her infancy. She continues this course until the tired nerves recover their strength by inaction. Although her mode of applying the principle may appear childish, the principle itself is sound. It is equally efficacious in some spiritual maladies. It is not by questioning and deep thought and research that men emerge from scepticism, but by childlike faith in God as their Father.

Thou hast hid these things from the wise and prudent and hast revealed them unto babes (Matt. 11: 25).

Search for Heirs.

Among strange methods of gaining a livelihood a well-known journalist mentions that of seeking missing heirs. He noticed that advertisements for heirs to estates in Europe and for information as to the death of persons who came to this country and disappeared, frequently reached him from the same source. He, therefore, interviewed this person as to the reason why such information was sought by him. He learned that the man made a speculation of this business. He kept in touch with European journals, and whenever an advertisement for a missing heir appeared in them, he re-advertised it in certain American papers. He had thus been enabled to obtain information at a cost of five or ten dollars, for which he received from one to five hundred from European advertisers, and in two cases he had discovered in this country, heirs to estates, who had paid him for acquainting them with the fact. It is a strange method of earning a livelihood, but the man proceeds on the assumption that any man who learns through him that he is heir to a fortune will be grateful, and his expectation is doubtless justified. He is never likely to find an heir who listens to him with indifference and makes no effort to secure his inheritance, as those too often do to whom God's servants carry the tidings of an eternal inheritance in heaven.

Seeing, ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (Acts 13: 46).

A Creditor Defrauded.

A dry-goods merchant in a country town in Ohio has been arrested on a serious charge. A series of losses, and the opening of a new store near to him brought the store-keeper into difficulties. Feeling sure that eventually he would right himself, he borrowed money from money-lenders, but still was unable to meet his payments as they fell due. One of his creditors became alarmed and pressed him for payment. In order to satisfy him and prevent legal proceedings the store-keeper gave him a deed transferring his entire stock to him, with the condition that the deed should not be enforced for a specified time. At the end of that time, the debtor being unable to pay, the creditor took possession. He found, however, that in the interval the stock had depreciated. All the best goods were missing, and only old-fashioned goods were left. Believing that they had not been sold in a legitimate way, the creditor investigated and found that the goods had been sold at a low price for cash, with an obvious attempt to defraud him. He accordingly had the man arrested. It seems strange to have a store-keeper arrested for selling his goods, but in this case it is just, as the man ignored the fact that he had already disposed of them to his creditor. The Christian who has pledged himself to Christ should be careful not to make the same mistake. Some people act as if they had never made such a surrender.

Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's (1. Cor. 6: 20).

Assassination in Brazil.

The attempt to assassinate the President of Brazil on Nov. 5 has caused general consternation through the country. President Jose da Moraes had just landed at Rio de Janeiro from a visit to a steamer, when a soldier approached and fired a pistol at him. His brother and Gen. Bethencourt, Secretary of War, interposed, and succeeded in protecting the President, but in the encounter Gen. Bethencourt was killed by a stab wound, and Col. Moraes, the President's brother, was wounded. It was at first believed that the crime was merely the work of an irresponsible, demented man, but the conviction is growing that it was the outcome of an extensive monarchist plot, in which several prominent men are implicated. Gen. Bethencourt has recently become obnoxious to monarchist sympathizers, and it is believed that the plotters fully intended to kill him as well as the President. It is difficult to believe that there can have been any personal motive for attacking the President. Dr. Moraes is a singularly peaceful and honorable man, who is generally respected by all classes. Indeed, a New York merchant, who knows the country well, writes that the President's rule has been so exceptionally mild that he has made no enemies, and that his one fault is a lack of vigor in suppressing the disorderly elements. This fact appears to indicate a political motive for the attack. There was general alarm when the report of the attempted assassination was made public, but there was no disorder nor any sign of a political rising. There was rather indignation against the assassin and new hostility to the cause he was suspected of representing. It is strange that such men do not learn from history, if they will not learn from the Bible, that no cause is ever really helped by a crime.

PRESIDENT JOSE DA MORAES OF BRAZIL.

He that pursueth evil pursueth it to his own death (Prov., 11: 19).

Rust Under the Paint.

A discussion took place recently, at a meeting of a builders' association, on the merits of several kinds of paint which had been prepared specially for use on iron buildings. Several members gave their opinions, derived from their experience. There was a difference between them, but all agreed that no matter which variety of paint was used, an essential preliminary was, under all circumstances, that the iron be absolutely free from rust before the paint was applied, otherwise the rust would spread from a point under the coating, if there be the slightest chance for it to do so, flaking off the paint, and thus gradually exposing the bare surface of the iron. An analogous precaution may be commended to the pastors of churches. In the examination of candidates for membership care should be taken to impress upon them the necessity of putting away secret sin and getting rid, by the Holy Spirit's power, of the corroding worldliness which is apt to spread under the covering of religious profession. Otherwise they will be likely by some open sin to bring reproach upon the church and name of Christ:

Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you (II. Peter 2: 13).

The Sunday School

SALUTARY WARNINGS.

Sunday School Lesson for Nov. 28. I. Pet. 4: 1-8. Golden Text, I. Pet. 4: 7.

BY MRS. M. BAXTER.

THIS chapter treats very largely of suffering, and if we take in the last part of the previous chapter, there is in this portion of Scripture suffering "for righteousness' sake," or "for well-doing;" suffering "in the flesh," "Christ's sufferings," and suffering "according to the will of God." Human nature hates to suffer, and seeks by any and by every means to escape suffering. The stronger the self-life is in us, the more impatient of suffering we are. To alleviate suffering of body we will travel to the ends of the earth, will go through the most hazardous operations, will spend large sums of money, in the hope of obtaining relief. To avoid mental suffering men will deceive themselves and their families about the real state of their business, will keep secret painful news, will try to stifle convictions of conscience; anything and everything rather than face the suffering and submit to it.

To most men suffering is "a strange thing;" a something which they look upon as a usurper of their rights, an intruder into their life whom they must repel and to whom they must allow no quarter. They consider, when they suffer, they are in the position of one who is wronged; and whosoever or whatsoever may be the cause of the suffering is looked upon as an enemy. Most men think they have a right to happiness and comfort on earth. Men who acknowledge God in no other way have a grudge against him if they suffer, and will say, "If there is a God, why should he thus make me suffer? I don't deserve it more than other people;" and they look upon him as a "hard man," a cruel enemy, an unjust oppressor.

And yet to obtain their own will, men of the world are often willing to suffer. To obtain fame as warriors, as discoverers of territory, as traders, how much have men suffered, willingly and uncomplainingly! It is only when the suffering does not come in the direct line of their own will that they count it as a strange thing. The apostle Peter himself was once of this mind. He could not endure to hear about the cross, and he even rebuked the Lord Jesus when he spoke of it. He left all and followed Jesus; but, nevertheless, he required to know what he would gain by such devotion. He never saw suffering as a vocation until, filled with the Holy Ghost at Pentecost, he saw things in the light of God.

Christ was the Man of Sorrows, and he was made perfect through sufferings (Heb. 2: 10). He accepted the vocation of suffering "in the flesh." When he took upon him our human nature, it was with the very purpose of laying it down in death, and of denying it during his life on earth. Far from living to do his own will, sinless as it was, he came down from heaven, not to do his own will, but the will of him that sent him (John 6: 38). All his life was a suffering in the flesh. The flesh, our human nature, likes to be honored. Jesus was despised and did not complain of it, but accepted man's contempt at the hand of his Father. Human nature loves to be appreciated and well received; Jesus came in unspeakable love to offer himself to man as a Saviour, a Shepherd, a Brother, a Friend; to be our life and our power. He was not only "despised" but "rejected of men;" and he did not complain of his rejection, but received it at his Father's hand.

Human nature claims justice, and cannot endure to be unjustly treated. Jesus "did no sin, neither was guile found in his mouth" (I. Pet. 2: 22); yet he was counted to death as a malefactor; and instead of anything like retaliation, he prayed for his murderers. "Father, forgive them, for they know not what they do," and accepted the wrong from his Father's hand, expecting nothing less than to "suffer in the flesh." When his chosen twelve deserted him and fled, and no man cared for his soul, not one word of reproach left his lips, and when he met them again on the evening of his resurrection he said to them, "Peace be unto you." There was not one complaint, not one plea for himself. He accepted his vocation to suffer in the flesh. But like the man of the world who willingly suffers to attain a certain end, he, too, had his purpose in view. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days . . . . He shall see of the travail of his soul and shall be satisfied (Isa. 53: 10, 11).

Not only to save us from our past sins, but that he may have a seed "after his kind," did our Lord suffer in the flesh. Those who are "called according to his purpose," "to be conformed to the image of [God's] Son" (Rom. 8: 28, 29), are called to follow in his steps, and to take as their vocation that which our Lord took as his—to suffer in the flesh. The test-point with every man is his will. "Hereunto were ye called" to "endure grief, suffering wrongfully" (I. Pet. 2: 19, 21). Are we willing? Our own nature rebels, and says: "I don't deserve such treatment." It claims consideration, or at least justice, for itself. But this is just what Jesus did not claim for himself. He "suffered in the flesh," he denied himself, he "pleased not himself." And if indeed Christ be in us the Hope of Glory, Christ in us will not be unlike Christ in himself, and it will be natural to our new nature, Christ in us, to suffer in the flesh as he did.

"He that hath suffered in the flesh hath ceased from sin." The question of sin must have been settled through faith in the blood of Christ, which not only atones for, but cleanses from all sin, in order that the cleansed will may be thus yielded up to God. He "hath ceased from sin that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." Neither to please himself nor any other man does a true disciple of Christ live; another One governs him—the will of God. There are Christians who are always ready to yield to God when it is a question between him and them irrespective of other people. But when it involves misconstruction on the part of other Christians they draw back. It is not be the "will of the Gentile," but is the will of worldly Christians which enslaves them. The true past of our lives will suffice to have wrought any will which is not the will of God!

Once awake to our true vocation and everything in our life is changed. Suffering itself, although so contrary to our nature, ceases to be "a strange thing;" it has a purpose which makes it worth while. If Jesus suffered for us that we might be made like him, we may well afford to suffer for him, that he may carry out his purpose; and instead of thinking that the fiery trial which is to try us is some strange thing that happens to us, we can rejoice, inasmuch as we are partakers of Christ's sufferings, that, when his glory shall be revealed, "the glory of his completed and perfected church," we may be glad also with "exceeding joy."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

IT is inferred from certain observations in Peter's epistle that it was written about the year 64, in Rome, which, according to a practice common among Christians at that day, he calls Babylon. It was addressed to the Christians who had fled from the persecution of Nero. There, in contact with heathen who were living lives of degradation, they were exposed to temptation to sensuality, which Peter calls living to the flesh. They were also exposed to persecution from the Jews. Peter was concerned for their welfare and addresses to them this letter of caution and advice. He points them to the same remedy for sin that Paul described—union with Christ.

Christ hath suffered for us. At first sight it is not easy to see how Christ's suf-

THE PRISON OF SOCRATES.

After his condemnation by the Court on the charge of not worshipping the gods recognized by the state and of corrupting the young, Socrates was allowed a respite of thirty days, which he spent in prison discoursing with his friends and disciples on philosophical questions and the possibility of future life. He then drank the cup of hemlock brought by the jailer and calmly lay down and died, B. C. 399.

ferings could help these people to live pure lives. But that they do have that effect, experience proves. In the life of Victor Hugo there is an incident which sheds some light on the principle. He had a little grand-daughter to whom he was passionately attached, and she, on her side, almost worshipped her grandfather. The child was naughty one day, and her mother, as a punishment, said she should have neither cake nor pie at her meals for a week. Hugo could not plead for his pet. He knew she was naughty and ought to be punished, but he sympathized with her. He knew how she would feel when she saw every one at table eating the dainties of which she was fond and from which she was excluded. He, too, was fond of the dainties, but he refused to touch them while the child was forbidden them. He sat by her side and bore her company in her suffering. The child must have loved him very much for his self-denial, borne merely to give her comfort. The thought, too, that her grandfather's noble love for her would lead him to share her punishment, if she was naughty again, would be a deterring influence on her in future.

A curious custom which exists in Abyssinia is described by E. A. DeCosson. When a man has been convicted of an offence punishable by a fine, he has to find some friend who will become security for him until the fine is paid. his friend must be chained to the culp a band being put around one ankle of ch, and the two bands connected by a ain about a yard long. If the culprit ha sense of shame he must bitterly reg a crime which has involved in suff one who loves him well enough to s er for his sake. Thus the fact that hi lo- ing wrong again may bring sufferi on his innocent friend may prevent him ll- ing into that sin again.

Arm yourself with the same mind. Peter advised his hearers to take the me attitude toward sin and temptation na Christ took. He did not run away on society and social pleasures as Joh he Baptist did; but, living among them as not hurt by them. A marked exam this spirit is found in the life of Soc es who scorned to abstain from inn gratifications, which he considered a c arguing the lack of true self-control. H was so temperate, his biographers t u that he never preferred pleasure to h so just that he never did an injury t man, and so indifferent to comfor neither hardship nor suffering move He considered that he had done a s to the state by convincing public m of their own lips of their ignorance, to put them in the way of getting w and knowledge, as Christ convinc contemporaries of sin, that they gh seek righteousness. Like Christ. Socrates was unjustly put to death th the malice of his enemies, whom h humiliated but had never injured H was charged with corrupting the yo Athens, and was condemned to t though his teaching, like his life, wa u and elevated.

Excess of wine. If the Bible con no warnings against drinking, co prudence would counsel absti There is not a man living who do know some one who has been ruin intoxicants. Dr. Van Doren tells cident that he knew: A young l married a beautiful girl, whom he tenderly, and who was devoted t She was shocked about a year aft marriage when he reeled home from a club supper. He promised a ment, but was unable to let the alone. He had become its slave. I enness became a habit, and he neg his business and his home. One w night he came home intoxicated and them huddled together in a cold They had no money to buy coal. drunken hilarity he declared that should soon be warmth enough. H fired the house was never known. wife and her two children fled fro burning building into the snowy The nearest house was nearly away. The woman, exhausted by ing and insufficient nourishment, gled to reach it through the deep But the weight of the babe in her with the other child dragging at her was too much for her frail strength. husband, sobered by the cold and found her and her two children th morning dead in a snowdrift.

Shall give account. The knowled we must appear before God to answ the way we have lived might well m serious and earnest in avoiding sin. no light matter to stand before th and holy God, who hates sin. Va the Eastern traveler, describes the tions he experienced when waiting cision of an Eastern potentate. I arrested in Samarkand on a cha which he was not guilty. He was b before the Emir, and made the b fence his knowledge of the langua mitted. The Emir was a blood tyrant who, it was said, delighted t even innocent prisoners to exe This foreigner was little likely to Vambery thought from the expres his face that he was to be doome was, however, committed to a ke await the Emir's decision. The took him by an underground passa dark apartment and there waited f for more than an hour. Footstep heard at last and a light could be s proaching. Was the executioner Vambery says a cold perspiration out upon him in those moments pense. It was not the executioner, man bearing a present of a robe. Emir had pronounced him innoce had sent him a gift as a mark of his But that hour of waiting, Vamber was torture he could never forget.

THE FAMILY AND HOME CIRCLE

OD ORIENTAL CUSTOMS.

Plo hing with an Ox and Camel Team—tony Fields and Meagre Crops.

T is not an infrequent sight in many parts of the East to find men ploughing in the field with oxen and camels yoked together, as shown in our illustration. The represented is on the banks of the and the white-robed agriculturist. s slow-moving animals, plods lazily e stony ground, turning it into fur- with an implement of a pattern that robably in use in the time of the ohs. The Mosaic injunction, "Thou ot plough with an ox and an ass to- " (Deut. 22: 10), is strongly recalled ch an incident as ound in the photo- The earliest s used in Egypt, as cient carvings show, nade of wood and exceedingly simple being very similar se still used in that y. It was drawn by oxen or camels. th, the ploughman them with a long but without reins. thing, the modern al plough is more built than the an- ploughs.

Everywhere in the East ivation of the soil san occupation in the rich as well as or labored. Boaz, ealthy land-owner, t disdain to work own fields. Even obles occasionally the labors of agri- .

s not probable that il and climate of have undergone dical change since ys of the patriarchs. whole delta of the remarkable for its ty, but the country eyd is bare, rocky and rewn, and the an- verflow of the great s indispensable for urposes of agricul- After the middle of the spring season, ing the gathering of the harvest, one othing but a gray, dry soil, full of and chasms in the earth. With ming of autumn the whole scene is ed, and where before were gray are now vast reaches of yellowish dotted here and there by villages usters of palm trees.

T "sweet waters of the Nile" more commonplace uses than that ting the three seasons of Egypt— harvest, of inundation. In the gray the Egyptian housewife rises and s down to the river for her bath. husband be an early riser—which sure not to be unless circum- s compel him—she has prepared eakfast before paying her com- ts to the Nile. Slothful dames e found in the harems of wealthy and merchants, but not in the s hut, where the care of the house e children, the cooking, sewing and g devolve upon the woman. Egyp- easant women are not, by nature, rious, but they have to work: and famous for deficiency in that vir- ich is next to godliness, they love he. Family laundrying is also an onal necessity; and if in striking e of the river, it occurs to them is more convenient to take them- to the Nile than to bring the Nile n. A number of families go down at once, carrying the week's—or month's—wash and the children along: and wash-day is rather a social occasion. They go into the water and rub away with skirts tucked up, but without removing the black muslin veil, which would seem an impediment to labor, from its warmth if nothing else. This veil is the badge of modesty, and if a man appears, it is good form to draw a corner of it over the face.

AN ORIENTAL PLOUGHMAN AND HIS UNEQUAL TEAM.

A Prize Remembered.

Frances E. Willard, the well-known president of the W. C. T. U., relates this interesting experience of her early girlhood:

"I was once one of the loneliest of little girls. We lived twelve years on a Wisconsin farm, going there when that now prosperous state was a mere territory with a handful of population. I do not know the year in which 'Grace Greenwood' announced in her lovely child's paper, entitled, *The Little Pilgrim* (twenty-five cents a year), which my mother got for me out of her 'butter money,' that every boy or girl who sent her seven new subscribers should have his or her name printed in the paper. At once I confided to my mother that I was going to try for that prize. She encouraged me to do so, and would stand in the road, watching me as I careered over the prairie on the back of 'Old Gray,' a docile farm-horse, for she feared lest I might fall. (Oh, loving, watchful mother's eyes; the most steadfast in the world; the most like God's! And yet they closed upon the world, and with them ceased that sense of steadfast security that the heart had always known until her heart was still.)

Well, I got the names, and with much ado the little letter was composed and rewritten several times before we considered it worthy to go to 'Grace Greenwood!' A month later the little paper came, and among other names I soon spied mine, but behold, Frances was spelled with an *i*, and after the impetuous fashion of that early age, it was flung on the floor with the impatient exclamation, 'That's a boy's name! I've lost the prize!'"

True Economy.

It does not follow by any means that one must be niggardly in order to economize. True economy is an act, and a right pleasant one, too, of which every housewife should be the mistress. It is not merely "doing without things," but it is that practical sagacity which makes the very most of one's resources both as to duration and quality. Writing on this topic in *Western Homes*, Fanny Waugh Davis says:

"Knowing how to save is essential to the happy home. It is a most rare and valuable gift. It is true that 'a woman can throw out with a teaspoon faster than a man can throw in with a shovel,' and it is to be deplored that we so often find women doing just this thing. No home can remain happy where more is spent in maintaining it than is earned for its maintenance. True economy is said to be the ability to make the expenditures three cents less than the income, instead of letting them be three cents more.

"Knowing how to buy is just as essential as knowing how to save. It is merely another way of saying.

"Knowing what to want is another essential very closely allied to these others. To know what to want, how to buy it, and then how to save it and use it at the same time, thus making the most of it, is the long and short of economy."

Sympathy With Invalids.

Amid the multitudinous demands of daily life we are apt to forget the sympathy that is due to those who, through sickness or otherwise, are prevented from active participation in such affairs. This characteristic letter from a "shut-in" doubtless expresses the feelings of many others similarly situated:

CHESTNUT HILL, IND.

Dear Editor:—I would like to say a few words in behalf of the invalid, especially of the class that is confined to their rooms and entirely dependent on others for every need and comfort. Of course, the one thing the invalid most wants is sympathy, for out of sympathy is every need supplied. This "bond of humanity," speaking forth in little acts of kindness, will do more to drive away sadness and cheer the faint spirits of the sick than all else combined. To best show sympathy, one should anticipate the wants of the invalid and supply them unexpectedly. An unsolicited and unexpected attention in the shape of a tiny bouquet, choice fruit, or other dainty, does more to elevate and heal the broken spirits than all other remedies. It shows that we have their interest at heart and are mindful of their comfort. I am one of the most helpless of invalids, and yet I find life worth living. The companionship of dear ones binds me to this earth with a tie no power save death can break. I have been a reader of the HERALD the past year and like it very much. J. B. M.

Setting a Table.

See that the cloth be clean and straight,
A full salt-cellar at each plate;
See that the castor dusted be.
For although made of dust are we,
Yet 'tis not well to meditate,
When eating, on our future fate.
The cruets should be kept well filled.
Yet not too easily be spilled.
As many persons as there be,
So many goblets should you see.
And don't forget each separate dish
A separate tablespoon doth wish,
For there's no tablespoon alive
That likes to do the work of five.

NOBODY KNOWS BUT FATHER.

NOBODY knows of the money it takes
To keep the home together,
Nobody knows of the debt it makes,
Nobody knows—but father.

Nobody's told that the boys need shoes,
And the girls hats' want a feather;
Nobody else old clothes must choose,
Nobody—only father.

Nobody comes from the world's hard storm
To meet dear ones who gather
Around, with loving welcome warm—
Nobody does—but father.

Nobody knows of the home-life pure,
Watched over by a mother,
Where rest and bliss are all secure—
Nobody can—but father.

C. D. HODGE.

A Boy who Rose in the World.

A NEW York State lad with humble parents, when he reached his fourteenth year, was put to work in a village store at $40 a year and board. His father died before the boy reached manhood, and he took up his father's trade of house-raiser and mover. His first big job was the moving of some warehouses to allow of the enlargement of the Erie Canal at a certain point. Then he learned that the streets of Chicago were to be raised several feet at different points for the purpose of putting in sewers, and he applied for and received the contract, which involved the raising of many ware-houses, stores and hotels. He was an inventive young fellow and did not hesitate to devise and apply machinery of his own to the work, although older hands ridiculed it. Coming into frequent contact with railroad men, he soon saw where improvements could be made upon the old-fashioned carriages then in use, and he startled the railway managers by suggesting a car hung so solidly, yet so smoothly, that a person could sleep comfortably in it while traveling by rail. He encountered much ridicule from railroad men and the usual difficulties of an inventor, but he persevered. Ordinary cars were made over at first. Then a new car, higher and wider than any previously built, and lavishly decorated, was turned out. It was named the "Pioneer," and was a success from the start. This was the first time the world began to hear about George M. Pullman, the village lad who afterward became famous. As head of a great corporation he founded a city which became a model manufacturing centre. Mr. Pullman's ideas were often questioned and his theories ridiculed, but his motives never. At the time of his death—which occurred recently—he was one of the largest employers of labor in the country, having over 10,000 men engaged in various branches of car-building and other occupations. Industry, energy and thrift were his leading characteristics, but he had a most kindly heart and did much for the social and moral elevation of all the workers with whom he came in contact.

A Boy's Idea of Thanksgiving.

An eight-year-old hopeful being asked what he thought would be a good bill of fare for the Thanksgiving dinner, after a few moments' hesitation, wrote the following: "Furst Corse, Mince Pie; Second Corse, Pumpkin Pie and Turkey; Third Corse, Lemon Pie, Turkey, Cranberries; Fourth Corse, Custard Pie, Apple Pie, Mince Pie, Chocolate Cake, Ice cream and Plum Pudding; Desert, Pie."

One very excellent method of curbing inordinate appetite at Thanksgiving is to remind the young fears of the thousands of poor who will go dinnerless on that day, and to stir them up to make sacrifice in behalf of some who, otherwise, would have a joyless Thanksgiving.

HELPFUL ANECDOTES

Penances by the Ganges.

NOTHING is more deeply ingrained in human nature than the idea that by some rite, or observance, or physical pain the soul may be cleansed of the guilt of sin. Signs of this belief are to be witnessed still in many lands, and even in churches nominally Christian. But nowhere is it seen in such a degree as at Allahabad, Benares and other places on the banks of the Ganges. It is gratifying to know that at these places every year, when the pilgrims arrive, the missionaries are there to tell them of Him whose blood cleanseth from all sin.

The Ganges rises in the Himalayas and flows for fifteen hundred miles to the Bay of Bengal. Throughout its entire length it is an object of worship. Every year pilgrims come to it at various places on its banks, especially Allahabad and Benares, to drink of its waters and to bathe in it. The longer and more painful the journey, the greater the merit that is supposed to attach to it. Some pilgrims consume months in making the journey by successive prostrations. They lie prone on their stomachs and make a mark in the dirt at the place their foreheads touch. Rising, they set their feet to that mark, fall prostrate and make a new mark where the forehead touches, and so on until the Ganges is reached. This is considered a very meritorious pilgrimage. At Allahabad the number of pilgrims at the annual festival generally reaches to thousands, and every twelfth year there is a specially sacred festival where they number tens of thousands. All along the edge of the river bamboo sticks are driven into the sand, to which a few sticks are secured horizontally, a blanket or coarse cloth is spread upon them, and this forms the resting-place of the pilgrim day and night while the festival lasts. In some of these bamboo stalls goods are offered for sale to the pilgrims. Jewelry, trinkets, idols, pictures and books, all of which, being sold by the Ganges, become treasured relics in the family of the pilgrim who purchases them. Every man when he returns takes with him, whatever else he is obliged to leave behind, a bottle full of Ganges water to be used in worship, or in cases of sickness, and to give to the dying. To this motley crowd of worshippers the Christian missionary preaches every day during the festival, with the invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy without money and without price."

THE "KUMB" OR DUO-DECENNIAL FESTIVAL ON THE GANGES, AT ALLAHABAD.

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Clouds from Puddles.

In a meeting crowded with young men in Edinburgh, one Sunday night, Prof. Drummond stood on the platform with a letter in his hand. That letter, he said, had come to him from a young man then in the meeting, who, knowing he was to speak that night, had written his history in the hope that some word of Christian counsel might be spoken which would give him hope. The letter was from a medical student who had been piously trained, but, in the vortex of city life, had been drawn down to drunkenness and vice. He feared he had fallen too low ever to rise. Did Prof. Drummond think there was any hope for such a man? For answer the Professor said:

"As I passed through the city this morning I noticed a cloud like a pure white bank of snow resting over the slums. Wonderful cloud! The great sun had drawn its beams into the city slums, and two beautiful stars among the puddles, even the foulest pools, could draw out of them what they had taken in, lift and purify it, and transform it, rather than leave the city a cloud as white as heaven. And God can make in saints out of sinners, purity out of impurity. He can make a saint out of a puddle."

After this Drummond spoke of what Christ did for Mary Magdalene, and assured his hearer that what he did for her he could and would do for any depraved person who went to him for help now.

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Mysterious Power.

A young convert who had found Christ in an Evangelistic meeting, which came from his home on a visit, returned at the end of a few weeks. He found his mother, to whom Christ was a stranger, in great distress. Her eldest son was a professed infidel, and the mother in social matters. They would laugh at their elder son's witticisms on sacred topics and evidently sympathized with his views. The young convert knew he would have to face ridicule, and he dreaded it, but, as he had the courage of conviction, he was resolved to declare himself. For several days he suffered, bearing attacks and jeers without retort. One night there was a dinner party at the house, and several distinguished guests were present. The subject of religion came up in conversation, and the sceptical young student flippantly mentioned that his brother "had become an expert." He said: "He claims to have been changed by the Holy Spirit, but he cannot explain what that power is. I feel like apologizing for the mental condition of one who believes in a power he cannot understand or explain."

"No apology is necessary my young friend," said a bluff Englishman who was among the guests. "I am in a like condition, and I am inclined to think there must be many of us. But I have had ocular demonstration in my case. Two days before sailing for the United States I went through the Government arsenal at Woolwich. I saw there a huge magnet with double poles, which is in regular use for hoisting purposes. To my amazement I saw it lowered on shells, guns and enormous armor plates. It was fixed to a derrick and operated easily. One of the plates it lifted weighed five tons. It raised it, swung it easily in place and when the current was turned off, released it. Now if you can explain the power that can do such work you have more knowledge than I, but be sure of one thing—I saw it done. Now, if such things can be, why should we doubt well-attested spiritual facts. The fact that we cannot explain them is not evidence of their non-existence."

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Baseless Fear.

A singular story is told of African experiences in a cable despatch to the New York *Sun*. It shows how easily savage and brutal men may be alarmed at things which cannot hurt them, and that the ferocious man is often a coward at heart; as Solomon said: The wicked flee when no man pursueth.

The first white men to thoroughly explore Benin, the land of human sacrifices, were Messrs. Leonard and James, who last winter made a journey of six days into the interior. Upon reaching any village a palaver was held and the proceedings were opened by the head man of the town walking round a ring, holding a knife in one hand and wildly gesticulating with the other, at the same time uttering curses upon all white men if any harm befell the townspeople by their visit. After this friendly act, the white men with their expedition, walked round the circle evoking maledictions upon the natives if any harm befell the white men during the visit. One of the head men in the white party, who knew well the efficacy of a new Juju (the name given by the natives to their deities) hit upon a plan which had an extraordinary effect. In his promenade around the circle, he carried an ordinary bottle of soda water. At the critical moment, when he had exhausted his list of curses, he leaped into the ring and opened the bottle, the cork going off with a loud report. The effect was instantaneous. The natives, with one accord, chiefs, women, and children, straightway fled. The people were profoundly impressed with what they called the white man's god in a bottle. During the whole journey the letting off of soda water corks always had the desired effect.

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A Family Trial.

Christ's warning to his followers that they might have to choose between him and their nearest and dearest relatives is fulfilled even at this day in some lands. A lady in India, writing to a friend in this country, related an instance wherein a convert's relatives tried to kill him, preferring that he should die rather than have him become a Christian:

"A native boy, of good family, and large prospective means, was converted in the Church Missionary Society's schools, and declared his wish to be baptized as soon as he should be of age, which is eighteen in India. His family opposed this and did all they could to dissuade him. He was heir to a lakh of rupees ($34,000), but was to be disinherited if he became a Christian. However, as soon as he was eighteen he came to the principal missionary there and asked to be baptized. The missionary took legal advice, and, finding it was all right, baptized him. Then the family instituted proceedings against him, alleging that he was not of age.

"The case excited the deepest interest. Two brothers, pleaders, asked to be allowed to conduct it free of charge, the one, a Christian, on the boy's side; the other, a virulent heathen, on the opposite. One question that was put to the lad was, 'What do you believe in?' On which he got up and repeated the Lord's Prayer. Then they asked him why he believed in the Lord Jesus? He made answer that in no other religion could he find that the gods so loved their people that they were willing to suffer and die for them, and in no other religion could he find so much love and such rewards.

"The case was never completed. While it was in progress the boy's relatives came around him in a friendly manner and offered him some candy. He took some and ate one. He was immediately seized with violent convulsions, and his life was saved only by the prompt use of the stomach pump. The candy was poisoned. As the boy's relatives were arrested on a charge of attempted murder, there were no witnesses in the original case, and the trial collapsed."

Every convert of the high castes has to face this opposition, but many have loved Christ well enough to give up home and family for the sake of Him who died for them.

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Her Weakness.

The apostle's injunction to have fervent charity toward one another, is too often forgotten. So many people who have a weakness of their own are very severe in condemning the weaknesses of others. An instance in point is mentioned in a Boston journal as having occurred in a country sewing-circle, where a censorious lady was discoursing about nervousness.

"It is worse than foolish," she said, "for people to give way to their nerves as they do. Now, I may say with truth that I haven't a nerve in my body which is not perfectly under control. Its merely a matter of self-control, of course, as one knows. Now, I've heard of people who couldn't stand the ticking of a clock in a room where they slept, or of the ticking of a watch! They'd wrap them up in flannel, or some such thing to deaden the sound. It hardly seems possible to me that anybody could be so foolish, but I've been told it for a fact. Then there are those who don't like to hear wood sawed. Now that seems quite right ridiculous to me! A nerve can sound like that! I should feel it my duty to sit in the wood-shed and listen to it, ing till I had overcome my nerves for all. I've heard of people who couldn't bear to see others rock, of those who didn't feel equal to hearing the sound of a hammer, rain on a tin roof, or water dripping from a faucet, or a pen scratched once in a while, or squeaky shoes. I've heard that all such things made certain people nervous—and other things just as foolish.

She paused here to measure them, and one of her neighbors, who knew her well slyly nicked the edge of a piece of stout muslin with her scissors and proceeded to tear with great deliberation. Before the cloth was torn in two the entire sewing-circle was laughing, for the so-called prophet of self-control with teeth set and her fingers in her ears.

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Going Through the Motions.

In a fashionable church service in one of the splendid edifices on Fifth Avenue, New York, an interested Christian man was disturbed by a young man and a young lady in the same pew, who, while devoutly kneeling, were whispering and giggling, evidently, though in the attitude of devotion, having nothing but a devout spirit. "It reminded me," he said, speaking of the fact to a friend afterward, "of an incident which occurred in India when I was in the British army:

"A young officer, very gay and reckless, joined the regiment, and was soon known as a very godless, frivolous young man. He was absent on two Sundays from regimental service, and the Colonel inquired about it. 'I am not a member of the church,' the young man answered. 'To what church do you belong?' was the Colonel's query. 'To no church,' said the officer. The Colonel looked him sternly and said, 'You must go to a church. Fix on one without delay and make a return to my quarters.' During the day the officer sent a note that he was a Plymouth Brother. He had ascertained that there were no Plymouth Brethren at the station, and therefore the services of that kind were held. He thought his selection would relieve him of church attendance, but he was disappointed. The next day the Colonel's order reached him. The officer was satisfied that there were no Plymouth Brethren's services held there, and must therefore be must attend the services of the Established church, to which the Colonel added the quaint direction that 'if the tenant Blank felt himself unable to join in the service, he must just go through the motions.'"

It would be interesting to know how many people in our churches every Sunday are not worshipping God, but just "going through the motions."

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

Concerning Working-Clothes.

SOME of us can remember perfectly well when it was the fashion for women to wear a great many stiffly starched skirts. Five or six were considered the proper thing for everyday wear. I recollect once seeing a young lady dressed for an evening party with nine stiff starched muslin skirts standing out around her like the petals of a flower. When one reflects on the amount of dirt carried by the poor girls who were the slaves of a despotic custom in that style of day, one feels that the women of the present are infinitely better off.

The day for tight lacing, too, has gone by, and though many women find a well-fitting corset a great comfort, yet it would hardly be possible to discover so foolish a person as one young woman whom I knew who had slept for many successive nights in her corsets in order to reduce her figure to the desired wasp-like smallness and trimness. It was not surprising that after she had succeeded in her efforts, she fell a victim to her own folly and died of consumption. Her blooming cheeks all fast when she compressed her waist that she fancied was a line of beauty. From my own point of view has very much to be said. Health is more admired to-day than sickness, strength is desired instead of fragileness, and through our better understanding of the laws which govern the body many of us are enabled to preserve our working-force intact to an age unheard of in the days of our grandmothers.

The question of what to wear when one does work is an important one. Common sense indicates that a woman's working-dress should have some relation to the work she has to do. If she is in the kitchen she needs a trim, coveniently short and conveniently loose gown which may be washed as often as is necessary. For this purpose nothing is better than a ginghham or print which will hold its color and turn out fresh and bright from the laundry.

Whether her home be in a cold latitude, she should line the waist of her gown with canton flannel or with heavy twilled muslin. If she wears a stuff gown from choice, she should have to protect it an apron coming high on the shoulders and going down to the hem of her dress; and she may with propriety have an oversleeve to draw over the sleeves of her dress when they are not rolled up and when she is busy about the house.

An apron for such use should be a sort of overall, and it is all the better if cut to close tightly and fastened in the back by a single button, while the ends which come up on the shoulders may be fastened together with a safety pin. The women who prefer them may find a variety of very full gingham aprons an admirable addition to their working-toilet, indeed for many other purposes of work nothing can be more useful, though homely garment which, far be it from me to dismiss with slight since it is dear to my housekeeping heart, is all it claims for itself.

For women who go about to business in all sorts of weather, what is known in our cities as a rainy-day costume is very desirable. This is usually composed of serge or cheviot or alpaca, a waterproof material being preferred to any other. It may be as short as its wearer chooses, so that it entirely clears the ground. A good length for a stormy day is five inches from the ground, though many women have not the courage to wear a gown so short. But let it be short enough not to get wet, and also to enable the wearer to walk without holding it up.

One very practical and sensible woman has two or three business-dresses of different lengths, and she suits the length of her gown to the weather and the time of year. Certainly no neat and refined woman can be comfortable in the street with a gown which sweeps the sidewalk, collecting all the debris and accumulations which gather there in the course of the day. To say nothing of purity and cleanliness, there is a distinct menace to health in this sort of thing, and many a germ of disease is brought home by the woman who allows her gown to touch the sidewalk over which the crowds of a city pass.

Dress for all business purposes should be plain and neat, avoiding all appearance of show and all superfluous finery. The woman who would live long and be well should avoid anything which compresses the organs of life. A sensible, corded waist without bones is for most women better than a corset, but, if a corset be worn, let it not be tight, but an easy-fitting, well-made affair, which is a support rather than a fetter.

The weight of garments should be distributed. Some people find themselves uncomfortable if all the weight of their clothing comes from the shoulders; others prefer to let the shoulders carry the weight of their garments. As a rule, heavy walking-skirts are to be discouraged. Shoes should be broad enough to accommodate the feet without cramping, and nobody should ever have to do such a thing as "break in" a pair of new shoes. In purchasing shoes they should be a trifle longer than the foot and should fit comfortably over the instep. Slippers, as a rule, are a great mistake, except when one is luxurious enough to wear them in her bedroom. For going about the house where there are draughts, a shoe which protects the ankle is to be recommended.

The quantity and quality of underclothing is a very important matter for a woman in her working-dress. Unless woollen garments are disagreeable to the skin, it is well to be completely clothed in wool from neck to ankles in our changeable climate during the cold months of the year. A flannel skirt coming below the knees will prevent many a cold; and, as a rule, a woman who is comfortably clad in garments of wool, and whose outer dress fits her loosely, yet well, who does not have to lift a trailing skirt, and who is prepared for the work she has to do, will go through more in the course of the day, and be better satisfied.

Margaret E. Sangster

Persecution in Madagascar.

Reports from Madagascar state that Protestant missionaries and converts are suffering more under the Roman Catholic opposition of the French government than they ever did in the worst days of heathenism. The London Missionary Society especially has been informed by its agents in the island that persecution is carried on with a "bitterness, audacity, persistency, and unscrupulousness equal to anything that has marked persecutions in days gone by."

Blow, Blow, Blow

Catarrh in the Head Affects Eyes, Ears, Nose,—What It Is.

Catarrh in the head is caused by a cold or succession of colds, combined with impure blood. It affects the eyes, ears and nose, causing headache, ringing noises and a disagreeable discharge from the nose and throat. Sometimes it causes loss of smell or hearing and often it leads directly to consumption. Hood's Sarsaparilla is the remedy for catarrh. By purifying the blood it removes the scrofulous taints which cause it and completely cures the affection.

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HEROIC PERSONALITIES

By REV. LOUIS ALBERT BANKS, D.D.

From Slave Kitchen to a College Presidency.

IT seems very fitting that the man who above all others is the leader of the negro race, in America, and who seems to have every element of safe and wise leadership, should be called Washington. As George Washington was the father of his country, Booker T. Washington gives great promise of becoming in a very real sense, the father of his race in industrial freedom in this country.

Vast sums of money have been consecrated by Christian and public-spirited men and women to bring light and hope to the millions of the colored people. In

BOOKER T. WASHINGTON.

response, thousands of educated youth are coming out of what a generation ago, was a race of slaves; but of them all, Booker T. Washington is the first who has caught the ear of mankind, and shown himself to have not only the graces of the orator, but the sagacity, the prophetic spirit, and the wisdom of the statesman.

His whole life, from the day of his birth, in a log kitchen, where his mother was cook for the farm-house, reads like a romance. In his boyhood he slept on a pallet, on the dirt floor of the kitchen where he was born, and until the close of the war, his body was innocent of any clothing except a tow shirt. He declares that the hardest thing he ever had to do on the plantation was to wear that tow shirt. It was made of the roughest part of the flax. The tow was so rough and jagged that when he put it on it was like having a hundred pins sticking into his chest and back and arms. It took him a full month to get a new shirt broken in.

His first great ambition was born in his heart by seeing a young colored man reading a newspaper to a crowd of his friends, who were listening eagerly and looking at the reader with expressions of awe and reverence. He saw that being able to read gave one a higher position, and he at once wanted to learn the art. It was two years before he had a chance, and that chance would have amounted to nothing except to a hero. He worked all day and then walked five miles to his teacher's house, and then back home again.

When he was fourteen years of age and while working in a coal mine he overheard some talk of General Armstrong's school for colored boys at Hampton, Va. His ambition at once flared up with the purpose of going to that school. He saved up twelve dollars, and set out for Hampton. He did not know where Hampton was, but, getting the general direction, walked that way. He reached Richmond, Va., without money, without friends, and, having no place to stay at night, he walked the streets until midnight, and then, being quite worn out, crept under a sidewalk and slept till morning.

This would have discouraged most boys, but heroes like Booker Washington are not easily discouraged. The next morning he hired out to work on a ship that was unloading pig-iron. He worked on this ship through the day, and slept under the sidewalk at night, till he had earned money enough to reach Hampton, where he arrived with fifty cents in his pocket.

He applied at once to General Armstrong for an opportunity to work his way through the school. That great man sent him to the lady principal. She gave him a room to sweep. He swept it and dusted it three times in order to make sure of an entrance into the school. Pretty soon the principal came in, and, putting her finger on the wall and looking in the cracks, said:

"I guess you'll do for janitor."

At those words the young man's heart leaped for joy. He took care of four or five class-rooms—swept and dusted them and built the fires. He used to rise at four o'clock in order to get his work done and have time to study his lessons.

He would have been a lawyer, save that the noble purpose of General Armstrong was absorbed by his sensitive nature, and this turned him to be the teacher and the leader of his people

Perhaps the supreme occasion of Booker T. Washington's life up to this time—supreme because it was the crisis from which he emerged to world-wide reputation and honor—was his great oratorical triumph at the Atlanta Exposition. An eye-witness wrote of it:

"There was a remarkable figure; tall, bony, straight as a Sioux chief, high forehead, straight nose, heavy jaws, and strong, determined mouth, with big white teeth, piercing eyes and a commanding manner. The sinews stood out on his bronzed neck, and his muscular right arm swung high in the air with a lead-pencil grasped in the clinched brown fist. His voice rang out clear and true, and he paused impressively as he made each point. Within ten minutes the multitude was in an uproar of enthusiasm. Handkerchiefs were waved, canes were flourished, hats were tossed in the air. The fairest women of Georgia stood up and cheered. It was as if the orator had bewitched them." It was the chivalry of the white South cheering the speech of a black man. It was a scene worthy of the mettle of the greatest artist.

God bless Booker T. Washington and his great institution at Tuskegee! and may the poet's prophecy, which he quoted at the close of his great speech at the unveiling of the Shaw monument in Boston, be abundantly realized in his beloved Southland:

"They are rising, all are rising—
The black and the white together."

The Woman, The Man, And The Pill.

She was a good woman. He loved her. She was his wife. The pie was good; his wife made it; he ate it. But the pie disagreed with him, and he disagreed with his wife. Now he takes a pill after pie and is happy. So is his wife. The pill he takes is Ayer's.

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No list of words accepted unless accompanied by **Twenty-five cents** for a three months' subscription to the UNION GOSPEL NEWS, or, if you will send us **One Dollar** with your list of words, we will send you the UNION GOSPEL NEWS for one whole year and an entire set of **EIGHT** beautiful and highly finished pictures, being Amico's Famous Photographs of Religious Subjects—reproductions of some of the most famous Paintings by celebrated artists. If you are already a subscriber and wish to enter this Word Contest, you may either have your time extended or order the paper sent to a friend.

Do not write for further rules or instructions. Follow directions given, make your list and send in at once. This offer closes Dec. 10, 1897, thus giving the prize winners a fine opportunity to secure the prizes before Christmas.

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A Typical Spanish Warship.

Our printed photographic illustration of this page represents the Spanish war-

THE SPANISH WARSHIP "REINA MERCEDES."

ship *Reina Mercedes*, lately stationed in the harbor of Santiago, Cuba. The *Mercedes* is a fair type of the Spanish naval vessel of the first class, and her armament is lighter and her whole fighting strength weaker than that of the average United States naval vessel of the same class. Spain has 11 armored vessels, as against twenty-six vessels in Uncle Sam's navy, with a total of 322 guns, against 681 guns. Our navy has also a greater number of small guns, principally on its unarmored vessels, the comparative totals of guns of all sizes in both navies being American, 1,640; Spanish, 960. Our total active naval list includes 15,760 men and officers of all grades, as against 26,460. In many points the Spanish navy is more strongly equipped than is generally supposed, her force of armored and unarmored gunboats and torpedo boats being greatly superior in numbers to our own. Lately she has been endeavoring to strengthen her navy by contracting for a number of warships now under construction in English shipyards for various foreign governments.

GOOD CAUSES HELPED.

The following sums have been contributed by the readers of this journal to the various worthy causes mentioned below:

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T McIntire.....50
R P Jun.....10
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Prev. ackd.....$124 00
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Malcolm.....5 00
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Richards.....1 00
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First Services at Skagway.

A letter from Alaska gives an interesting account of the first Gospel service ever held at Skagway near one of the famous mountain passes. Rev. R. M. Dickey, who had been sent by the Presbyterian Church of Canada to Dawson City, stopped at Skagway for the winter. He found a population of over 1,500 without any religious ministrations.

He went on shore and posted up notices that divine service would be held in a hall above the new hotel at three o'clock on Sunday. At that hour seventy persons had assembled, including twelve women, wives and daughters of traders, some Indians, and a noted pugilist and gambler. Mr. Dickey preached from the text "This same Jesus." He then reminded them that the same Jesus, whose name was such a stay and comfort then was present among them now. Some hymns were sung very heartily. Then a committee meeting was held, and they offered to build Mr. Dickey a church and have it ready in three weeks. The gambler occupied a front seat, and took a deep interest in the services.

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A SIMPLE HARMLESS REMEDY.

Yet It Cures the Worst Cases of Dyspepsia and Indigestion.

Dr. Jennison, who has made a life study of stomach troubles, says: All forms of indigestion really amount to the same thing, that is, *failure to completely digest the food eaten;* no matter whether the *trouble* is acid dyspepsia or sour stomach, belching of wind, nervous Dyspepsia or loss of flesh and appetite; a person will not have any of them if the stomach can be induced by any natural, harmless way to thoroughly *digest* what is eaten, and this can be done by a simple remedy which I have tested in hundreds of aggravated cases with complete success. The remedy is a combination of fruit and vegetable essences, pure aseptic pepsin and golden seal put up in the form of pleasant tasting tablets and sold by druggists under the name of Stuart's Dyspepsia Tablets. One or two of these tablets should be taken after meals and allowed to *dissolve* in the mouth and mingling with the food in the stomach digests it completely before it has time to ferment, decay and sour.

On actual experiment one grain of Stuart's Dyspepsia Tablets will digest three thousand grains of meat, eggs and similar wholesome foods.

It is safe to say if this wholesome remedy was better known, by people generally, it would be a national blessing, as we are a nation of dyspeptics and nine-tenths of all diseases owe their origin to imperfect digestion and nutrition.

Stuart's Dyspepsia Tablets are not a secret patent medicine, but a fifty cent package will do more real good for a weak stomach than fifty dollars worth of patent medicines and a person has the satisfaction of knowing just what he is putting into his stomach, which he does not know, when widely advertised patent medicines are used.

All druggists sell Stuart's Dyspepsia Tablets, full sized packages 50cts.

A little book on cause and cure of stomach troubles mailed free by addressing The Stuart Co., Marshall, Mich.

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Largest package—greatest economy. Made only by
THE N. K. FAIRBANK COMPANY,
Chicago. St. Louis. New York. Boston. Philadelphia.

CONSUMPTION.

(CONTINUED.)

Extracts from Dr. Hunter's Lectures on the Progress of Medical Science in Lung Diseases.

To cure the lungs, after the bacilli germs have attacked them and set up consumption, is one of the greatest achievements of modern medical science. It has only been done, so far as I know or believe, by my special treatment. No reputable physician now pretends that any combination of stomach medication will drive the consumption germs out of the lungs. Hypodermic injections of Koch's lymph, Edison's asepsin, goats' blood, asses' serum and other nostrums of that like are equally worthless, and more harmful. Such blood-poisoning experiments, instead of curing the lung disease, make it worse, and serve only to hasten its progress to a fatal issue.

Lung diseases are curable only by local treatment of the lungs, and inhalation is the only means by which local treatment can be applied to the lungs. Inhalation of antiseptic germicides was first discovered by me and successfully applied in consumption and other lung diseases. I am the Father of the doctrine that consumption is a local disease of the lungs, and the founder of its local treatment by medicated air inhalations. This method of treatment brought the first ray of rational hope to consumptives. It is the only possible way in which medicines can be introduced into the air passages and lungs. All lung remedies must be reduced to a state of gas or vapor and breathed, because no solid or fluid medicine can be introduced into an air cavity without danger to life. The lungs are an air cavity, and by the air and through the air every curative action by medicine can be produced on the seat of every form of lung disease. My antiseptic and healing remedies enter into and form a component part of the air the patient breathes.

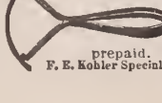
Since my introduction of this scientific and successful method of treating lung diseases many imitation inhaling instruments and nostrums for inhalation have been brought out, in some instances by persons without any medical knowledge or experience of lung cases. The idea seems to be that anything inhaled must be a remedy. What will cure the lungs when inhaled depends on the physician's knowledge of lung diseases, his experience of the action of remedies when breathed, and his careful adaptation of them to each case. It has taken me a lifetime to learn what is best for each form and varying conditions of lung diseases, and no man can adopt my practice or apply it with success without having my experience to guide him. It is the medicines that cure, not the mere act of inhaling them. You might inhale what could no you no good, or harm instead of good, and call that inhalation treatment.

(To be continued.)

ROBERT HUNTER, M. D.,
No. 117 W. 45th St., New York, Nov. 17, 1897.

Note.—Readers of THE CHRISTIAN HERALD who are interested can have Dr. Hunter's book sent free by addressing him as above.

FLEXIBLE POT SCRAPER



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a great variety of dainty articles may be made for home use—from a simple apron to the embroidered doiley.

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The fame of the Singer name has led to imitations of obsolete Singer machines.—This trade-mark guarantees perfect mechanism. Our offices are in every city.

THE SINGER MANF'G COMPANY.

A GOLD DOLLAR

is about the actual worth of our new book on Incubation and Poultry. Contains a full and complete description of the Reliable Incubator & the Brooder of same name, together with cuts and instructions for build'g poultry houses and much of interest and great value to the poultryman. Sent on rec'pt of 10c.
RELIABLE INCUBATOR & BROODER CO.-QUINCY-ILLS

METAL WHEELS

in all sizes and varieties, to fit any axle. They last forever. Either direct or stagger spoke. Can't break down; can't dry out; no resetting of tires. Good in dry weather as in wet weather. Send for catalog & prices. ELECTRIC WHEEL CO., QUINCY - ILLINOIS.

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is severe, but there are cold places nearer home.

PARKER'S ARCTIC SOCK

is best for rubber boots. Absorbs perspiration. Recommended by physicians for horse, chamber and sick room, for men, women, children. Ask dealer, or send 25c. with size to J. H. PARKER, Room K, 103 Bedford St., Boston, Mass. Parker Pays Postage.

COMFORTABLE—HEALTHFUL—DRY—WARM.

WILEY'S Hygienic FLEECE-LINED "Alaska" Sock

For rubber boots—hospital and house wear. Lined with high grade wool. Warranted to wash. At your shoe dealer's, or postpaid, 25c. WM. H. WILEY & SON, P.O. Box D., Hartford, Conn.

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On Lookout Mountain.

A Lonely Part of Alabama, Where the Gospel is Welcomed.

THERE are still many localities, within easy traveling distance of our great cities, yet, owing to their surroundings, almost wholly isolated from civilization, where the Gospel is sadly needed. In the letter below, from a mission worker among the Alabama hills, an interesting light is thrown upon the social and spiritual condition of a community, concerning which little is known by the outside world.

SAND ROCK, Ala., Oct. 17, 1897.

Dear Christian Herald—For more than two years I have been laboring among the whites who live on Lookout Mountain. These are a peculiar people—not like the Mountain crackers, but a shade more civilized and of a more cosmopolitan nature. Lookout Mountain extends from thirty miles west of here to sixty miles northeast, to the historic city—Chattanooga. The mountain averages three-quarters of a mile in height, and on the top is a plateau twelve miles in width. This is all cheap land. Here you find the veritable mountain denizen. They look on all strangers with a little suspicion, but are good friends when they find you all right. No negroes live here. The "Hard Shell" preacher is here—a man of great prestige. These people have been educated to believe all mission work wrong, and they never pay a preacher anything. I have preached sixty-two discourses and traveled over five hundred miles since I've been among them, and only have received $1.25. One dollar of this was given to me by another M. E. minister. This is not stated as a complaint at all.

Our Sunday School we organized in an old meeting-house, built out of planks set on end, unpainted, and with board shutters for windows. At first the Sunday School languished. For although there were over two hundred children that could attend, the parents would have none of it. They said Sunday School missions and paid preachers "were of the evil one," and for six months our school had many new pupils every Sunday, but only to satisfy curiosity. The next Sunday others would come and go away and report. Finally, Sister White began sending for back numbers of THE CHRISTIAN HERALD, and to those who would come for three successive Sundays, she would give a paper. Soon she had over forty in her class and some seventy odd in the school.

We are trying to support ourselves by teaching, as by organizing the children into a day-school, we can get about $125.00 public money each year.

No one who has never been in this work can imagine the primitiveness of these people and their mode of living. Many mornings we have gone to our work hungry, and we are always on the borders of want. There is a great dearth of reading matter here, and many hundreds of families have not a single chance of obtaining any. We have taught many of the children to read, and there is no way to approach the parents, other than through the children. Hence any books, papers or magazines sent, we would take delight in using to good advantage. Among these people are thousands of children who never even saw a magazine. We ran our Sunday School all last winter, though it was the only "evergreen" school in hearing distance.

S. E. WHITE.

O'ER THE BAR.

SOMETIMES life is tossed and stormy,
Beaten by the hurtling gale.
Sometimes life is calm and kissed by
Sunbeams bright or moonbeams pale.
But my soul is longing ever
For the day not far, not far,
When I'll enter heaven's harbor,
Safely enter o'er the bar.

Ah, the moaning of the waters
In the night time dismal drear;
And I hear my brother shout the day dawns,
Rosy, joyful, calm and clear.
Speak, I cry, with me the present,
And the day not far, not far,
When my soul shall reach the haven
Calm and tranquil o'er the bar.

Ansonia, Conn. W. C. MARTIN.

Winter Excursion Tickets on the Pennsylvania Railroad.

On November 1 the Pennsylvania Railroad Company will place on sale at all principal ticket offices over its lines, excursion Winter tickets to Florida, Virginia, North and South Carolina, Georgia, Tennessee and Cuba. The tickets will be good for the return passage with the usual liberal return limit.

An illustrated book, descriptive of Winter resorts and giving routes and rates, will be furnished free on application to ticket agents.

Hood's Sarsaparilla permanently cures scrofula because it reaches the seat of disease in the blood, vitalizing and enriching the blood. Try one bottle and you will be convinced of its superiority.

BOOKS RECEIVED.

Presbyterianism: Its Relation to the Negro. By Matthew Anderson. Pp. 203. Published by John McGill White & Co., Philadelphia, Pa.

Evangelia. By Apollo Belvedere. Illustrated by C. D. Weldon. Pp. 181; price $1.25. For sale by K. Russell, 100 Fifth Avenue, New York.

The Conquest of the Sioux: by S. C. Gilman. New, revised, and illustrated edition. An interesting subject. Pp. 80. Carlon & Hollenbeck, Indianapolis.

John and I and The Church: A Story of a Minister's Life. By Elizabeth Grinnell, author of "How John and I brought up the Child." Pp. 255; with illustrations. Published by The Fleming H. Revell Company, New York, Chicago and Toronto.

The Message and the Messengers. Lessons from the History of Preaching. By Rev. Fleming James, D.D., Professor of Homiletics in the Divinity School, Philadelphia. Pp. 244; price $1.25. Published by Thomas Whittaker, Bible House, New York.

Yet Speaking: by A. J. Gordon, D. D., author of "In Christ;" "Ministry of the Spirit," "Ecce Venit." A welcome little volume, containing a collection of addresses by a beloved preacher. Pp. 135; cloth, 50 cents. Fleming H. Revell & Co., New York.

The Pew to the Pulpit; by David J. Brewer, L.L.D., Associate Justice of the Supreme Court of the United States. Suggestions to the ministry from the viewpoint of a distinguished layman. Pp. 70; cloth 25 cents. Fleming H. Revell Co., New York.

On the Indian Trail: Stories of Missionary Work among the Cree and Salteaux Indians. By Egerton R. Young. Pp. 214; with portrait and numerous illustrations; price $1.00. Published by the Fleming H. Revell Company, New York, Chicago and Toronto.

The Growth of the Kingdom of God. By Sidney L. Gulick, M.A., missionary of the American Board in Japan. A work showing the progress of the Christian peoples in numbers, influence and knowledge. Pp. 320; price $1.50. Published by the Fleming H. Revell Company, New York, Chicago and Toronto.

A Concise History of Missions: By Edwin Munsell Bliss, D.D., editor of "The Encyclopedia of Missions." In this valuable handbook the author traces the development of the missionary idea and spirit in the church from apostolic times to the present, sketches the progress of occupation and development of different fields, and sets forth the organization and methods as they have developed historically. Pp. 318; cloth, 75 cents. Fleming H. Revell Co., New York City.

A Peculiar Incident.

AT WOMAN'S MEETING.

An incident occurred at the W. C. T. U. State convention at Cortland, New York, early in October, that marks an era of progress, and is interesting inasmuch as it indicates the trend of thought of the present day. It was proposed that Postum Cereal Coffee be served at meals for delegates, in place of ordinary coffee. Some of the ladies stated that they had tried Postum once and did not fancy it. However it was served at the first general meal and the ladies were very emphatic in their terms of approval. Some one thereupon put the question, whether the convention be served with ordinary coffee or with Postum, and the vote was for Postum without one dissenting voice, the ladies flocking about the cook to ascertain how to make such a delicious beverage on which many of them had failed in their first attempts. The answer was simple; boil 15 minutes after boiling commences, while for church suppers, conventions, etc., enclose the product in two cheese cloth bags in coffee boiler, and boil one hour. The famous Postum Coffee thus made furnishes a hot beverage full of nourishment for nerves and brain and delicious to the taste. People are slowly awakening to the fact that the daily drugging with narcotics in the shape of coffee and tobacco accounts for the many ills of head, nerves, heart and stomach. The action of the New York state convention indicates their intelligence on the subject in hand.

Beware of harmful substitutes and adulterated coffee sold for Cereal Coffee under same sounding name. Genuine packages have red seals thereon and the words "It makes red blood."

THE GREAT AMERICAN TEA COMPANY
TEA SET FREE
or Watch, Clock, or Toilet Set, with 20 pounds COUNTRY TEAS and a handsome present with every pound. Send for new illustrated premium and price list. THE GREAT AMERICAN TEA COMPANY, 31 and 33 Vesey Street, New York, P. O. Box. 289.

PIANOS and ORGANS $121.25 and up.—$22.00 and up. Warranted 20 years. No liker goods made. 20 days trial free, pay after you're satisfied. VIOLINS, 76 cts and up. GUITARS and MANDOLINS $2.95 up, everything in proportion. For full particulars and Big FREE catalogue cut this ad out and send to SEARS, ROEBUCK & CO. (Inc.) CHICAGO, ILL.

Mitralene Gas Burners. Invented Aug. '97 (on new principle—"Mantele" superceded). Indestructible, economic, handsome. $1.50. I sell consumers express prepaid, till local agent appointed. A. G. MOREY LaGrange, Ill.

GAIL BORDEN EAGLE BRAND CONDENSED MILK.

TAKE NO SUBSTITUTE FOR THE "EAGLE BRAND"
THOUSANDS OF MOTHERS TESTIFY TO ITS SUPERIORITY.
"INFANT HEALTH" SENT FREE. NEW YORK CONDENSED MILK CO. N.Y.

$300.00 in Cash Prizes Given for recipes calling for HASTY LUNCH CHOCOLATE

"Made in One Minute."

Competition closes January 1st, 1898. Full particulars by mail.

Hasty Lunch Chocolate, "made in one minute," won first and second prizes in the cooking contest at the recent State Fair held at Syracuse, N. Y.

Price only 35 cts. for pounds and 18 cts. for half pounds

If your grocer will not supply you, send us the price in stamps, and we will mail you a can as a sample, postage prepaid. . . . .

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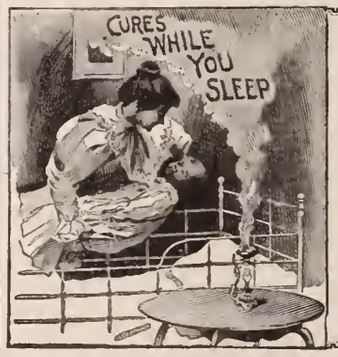

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"Have found it of such great value in Whooping Cough, Croup and other spasmodic coughs, that I have instructed every family under my direction to secure one." "It is of great value in Diphtheria." "It gives relief in Asthma. The apparatus is simple and inexpensive." Sold by all druggists.

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R. H. Woodward Company, Baltimore, Md., make a most liberal offer of $200.00 in gold for selling 125 copies of "Christ in Art, or, Story of our Saviour in Pictures" in 80 days. The most popular religious Art book issued in ten years. By far the best book to sell for the Xmas Holidays. One agent sold 45 copies in 12 hours; another agent sold 22 copies the first week. Many agents are making over $100.00 per month. Salary guaranteed to good parties. Freight paid, credit given. Write them immediately. They also publish Bibles, and other popular books, and a beautiful set of children's books for the Christmas Holidays. A few General Agents wanted on salary.

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Price with Incandescent Lamp attached, **$3.50.** For schools, young experimenters, etc. Weight 7 lbs. Will run two 1-candle power lamps. Can be used as a Medical Battery in cure of Rheumatism, Neuralgia, Numbness, etc. A practical machine, not a toy. Rings Bells on Telephone Circuit 3 miles long. No danger. A child can handle it. Book telling "How to make a 1/4 horse power Dynamo or Motor," **10c.** *Catalogue Free.* RUBBER PUB. CO., Lynn, Mass., Box D.

GRAY HAIR RESTORED

to its natural color by LEE'S HAIR MEDICANT, no dye, harmless, pleasant odor, $1.00 a bottle. LEE MEDICANT CO. 168 Fulton st., N.Y. Illustrated Treatise on Hair on application **FREE**

HIGHEST GRADE Sewing Machine $5.00

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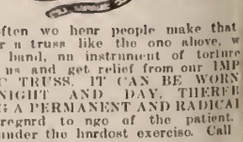
is prepared in the largest leather factory in the world by the makers of Vici Kid—the most noted leather in the world. It gives a shoe a bright and lasting lustre, makes it soft and pliable, keeps it from cracking in wet and dry weather. The constant use of Vici Dressing means a saving in shoe leather, which the student of economy can't overlook. Ask the dealer for it. An illustrated book, telling how to care for shoes and increase their wear, mailed free.

ROBERT H. FOERDERER, Philadelphia, Pa.

ALMOST MURDERED HERNIA.



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Established for 16 years at our present address.

ound the Bible Precious.

Ho a Sinner was led unto the Light by its Perusal.

LTHOUGH there are many other agencies that have been blessed as a means of converting sinners, is none that can be compared to the d old Book itself. In the following received last week by THE ISTIAN HERALD the writer tells a interesting story of his conversion gh Bible study.

CHICAGO, Nov. 3d.

r Editor: I am thankful for the privilege of THE CHRISTIAN HERALD at the room of M. C. A., and this opportunity reminds me owe you a few lines. Until 1895 I lived in kest unbelief of the Gospel of Christ and come one of the most worthless of human . Then God mercifully awakened within st a desire and finally a determination—to le to see how it could be accomplished—to away from a disreputable life. After wan- about, avoiding the late places of resort. g associates, etc., for about a week, feeling would rather die than go back—while, as it roping about in the dark—the Lord led me Mission, where I heard the Gospel, and after patient striving on his part I let him take sion of that which was his by right of pur- He taught me to believe, and awakened me a burning desire to know the Truth, to his will. I was given a Bible—one of the kind—but one day I picked up a Reference that contained so much that I knew nothing and I knew that I must have one like it. I down town to the office of a dealer in Bibles. if they would let me have a Reference Bible rust me to pay for it as I could. I failed to e Bible, but the party asked me, after I had the reasons why I was not able to buy one ay I could not get work, to come in the next d he would give me a trial. I came, and was work. It was while at this work there came y hands a copy of THE CHRISTIAN HER- dvertising the offer of a Bible and a year's ption for three dollars, showing picture of e Bible I wanted. One to whom I explained tter offered me a loan of the money. I sent Bible, and I wonder if any one else knows sensations that swelled my heart when I held hands that precious Bible—how much more me came the belief that it was God's Word I have not here related all my experiences ed to my efforts to possess a Reference for I fear you will not be able to take the read all this, but I must say that they have me very precious and I cannot recall them t tears of thankfulness. Need I say I am was led to invest that three dollars as I did? is made his word to me a source of strength mfort and blessing, and it is partly because I Bible that I could handle at all times—one uld stand usage. It is now somewhat the for wear, but considering that it has been much more roughly than most of them is doing very well. I would not part with it new one. I pray that the Lord may bless Bible that issues from your office to do better for the Master and be as great a blessing to ves as this has proved to me. W. E. K.

R CHILDREN'S HOME

t ont-Lawn, Nyack-on-the-Hudson, N. Y.
Conducted under the Auspices of The Christian Herald

IVES over 2,000 neglected "Slum Children" a ten days' outing every summer. Over 200 beds, chapel, oom, dining-hall, school-room, baths, and 70 acres of grounds. Matron and of caretakers and medical attendant. ar religious services held.

2o tenement children received, sheltered, le taught, and (in many instances) clad at t-Lawn last summer at an average cost 3 per head, including transportation.

is beautiful Charity costs annually be- n $7,000 and $8,000 for its support. ays for a ten days' mid-summer out- or three children. All contributions oney can be sent to THE CHRISTIAN ALD, 92 Bible House, N. Y., and will ly acknowledged.

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eivasy	25
Lock Haven	3 00
m Ger Bapt S. S. New York	3 00
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	$4,550.25

FAREWELL TO THE FARM.*

HE coach is at the door at last;
The eager children, mounting fast
nd kissing hands, in chorus sing,
ood-bye, good-bye, to everything!

o house and garden, field and lawn,
he meadow gates we swang upon,
o pump and stable, tree and swing,
ood-bye, good-bye, to everything!

nd fare-you-well for evermore,
ladder at the hayloft door;
hayloft, where the cobwebs cling,
ood-bye, good-bye, to everything!

rack goes the whip and off we go;
he trees and houses smaller grow;
ast, round the woody turn we swing,
ood-bye, good-bye, to everything!

* From *The Stevenson Song-Book Verses from a Child's Garden, with Music by Various Composers*. Pp. 119; attractive covers; $2.00. Charles Scribner's Sons, New York.

SPECIAL HISTORY CLUB FOR NOVEMBER

OUR CLUB has proved so popular and our Club price and convenient terms so attractive and satisfactory that the demand has exhausted our original edition of the

The purpose of the Club has been highly commended on all sides. One letter, which stands for many others, comes from the Hon. WM. T. HARRIS, LL.D., United States Commissioner of Education. Dr. Harris, after warmly praising the Library itself, says:

"I appreciate highly the purpose of the Club, which is to stimulate the study of history among the people. This knowledge is evidently the most important kind of self-knowledge.

"I wish the Club all success in extending the distribution of such a valuable work on this subject."

THE ONE SUPERB CHRISTMAS GIFT.

Library of Universal History

We are gratified to announce that the publishers have consented to supply a limited number of Sets of the regular high-priced subscription edition, and these will be distributed to those who apply during November. The sets will be allotted in order of application, but in any event the **Club will close November 30th** and the price will be advanced.

By Special Arrangement with the Club, a few of these sets have been set aside temporarily for The Christian Herald readers, but **Applications Should be Sent in at Once** in order to participate in the distribution at the present very low Club price.

WHAT THIS GREAT WORK REALLY IS. The three great epochs, **Ancient History, Medieval History,** and **Modern History,** naturally claim the principal portion of the Library, but **Recent History** also receives the attention its importance and interest demand, and the record of events is brought right down to the present year. **The History of Civilization,** and **The Philosophy of History,** are more fully treated than in any other work ever published in this country. **The Illustrations,** from the works of such great artists as Meissonier, De Neuville and Dore, are numerous and brilliant, marking the turning points of history, and **The Historical Maps** (there are nearly two of them) are more abundant and accurate than in any other work, native or foreign. In every one of these vital features which constitute a comprehensive, accurate, instructive and valuable History of the world the **Library** is simply incomparable. It is the **Largest, Latest, Best.**

TOPICS OF THE DAY. The Library presents the only authentic history of **"The Armenian Massacres," "The Alaskan Boundary Dispute," "The Transvaal Affair," "The Cuban Revolution," "The Revolt in Crete,"** together with the late history of every important nation, all illustrated and explained with a large number of new portraits, maps and diagrams.

SEE HOW LATE IT IS. **Alaska** is the subject of special treatment, which includes the **history of gold discoveries in the Klondike** and other regions, with a **new double-page map in four colors,** from the latest U. S. Government and Canadian surveys and reports, showing the different routes to the gold-fields, with photographic reproductions of scenes on the Yukon River.

WORDS OF PRAISE FROM THOSE WHO HAVE RECEIVED THE WORK.

President E. Benjamin Andrews, of Brown University, says:
"The educational value of the 'Library of Universal History' is sure to be very great."

Dr. S. G. A. Brown, Shippensburg, Pa., writes:
"My set arrived to-day. I am more than pleased with it. It should be in every home and public library in the land."

Ex-President Cleveland writes:
"This history will fill an important place among publications intended to give wider familiarity with historical literature."

W. W. Lewis, Moorland, Mich., writes:
"The books arrived in good condition. I am delighted with them. I would not sell it for double the cost if I could not get another set."

Pres. Wm. F. Warren, of Boston Univ., says:
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THE YOUTH'S COMPANION, Boston, Mass.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

...ic: Bible House, New York.

...ev. De Witt Talmage, D.D., Editor.

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Volume 20.—Number 47.

Price Five Cents.

Thanksgiving Issue

Laying in Stock for Thanksgiving Dinners for Poor Families at the Bowery Mission

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

George R., Fairfax, Minn. 1. Was Claverhouse a Protestant, or a Romanist? 2. Was he fighting to maintain Episcopacy in the Established National Church of England, or to maintain Romanism when he was sent to persecute the Scottish Covenanters?

1. His inhumanity, and the horrid barbarities of which he was guilty, were such as to give the impression that he had no personal religious beliefs, although he was the most zealous of Charles II.'s military leaders in the attempt to force Episcopacy upon the Scottish people. 2. He was fighting ostensibly to establish a National Church.

A. B., Colby, Kan. 1. What became of all the water after the deluge? 2. Do scientists and the Bible agree on all matters? 3. Are there things in the Bible we must accept without proof? 4. Is everything in the Bible literally and actually true?

1. It is extremely unlikely that the flood covered the whole earth. Its purpose would be served by its covering the limited space peopled by the human race. There was probably a subsidence of the land, so that the waters drained off the land and formed a sea. The expression (Genesis 8: 1) that "God made a wind to pass over the earth" appears to indicate such a solution. 2. There are many things on which they differ, but greater progress in science and a better understanding of the Bible diminish rather than increase the gulf. 3. There are some things which cannot be proved. The object of the Bible is to make a revelation. God blessed the human race by revealing himself in the Bible, and in the person of Christ. That revelation is to be accepted without proof, and the height of human folly is to reject it. 4. Every part of the Bible conveys truth, but it cannot be claimed with reason that every part is to be understood literally. The parables, as their name implies, were illustrative stories, which are as useful to us as if they were actual occurrences. The poetry of the Bible is full of profound truth, but, like human poetry, contains poetic imagery that was never intended to be taken literally, as when the prophet speaks of the mountains and hills singing and the trees clapping their hands.

"One who is Interested," Little Falls, Wash. Where can I get information about the Mormons, or Latter-Day Saints? Do they practice polygamy now?

Write to Gen. John Eaton, Washington, D. C. We believe they do not practice polygamy openly now; but it is alleged that there are still polygamous marriages in secret. We are informed that the heads of the church have not repudiated the principles of polygamy, but have advised their followers, as a matter of expediency, in view of the hostility of the United States Government, not to put the principles in practice. The teachings of the church are mischievous and its rule tyrannical.

J. L. K., Harrisburg, Pa. I see by an editorial in THE CHRISTIAN HERALD that 250 boycotts took trip from Washington to Frederick and returned on the Sabbath day. If you would send a petition to each of your subscribers and afterward to Congress for the protection of the Sabbath, we might get laws passed that would protect our Sabbaths.

We do not believe it can be successfully dealt with in the manner suggested. Sabbath desecration is a theme for the pulpit, the press, and the home, and must be set clearly before the individual conscience.

F. D. D., Grand Rapids, Mich. What reasons does Rev. R. Lee Mill give for joining the Unitarian church? Many of the people connected under his preaching are deeply concerned about his step and are troubled about their own standing.

We are sorry to hear that people are troubled by the step Mr. Mills has taken, though we suppose that was inevitable. They should leave to Christ and be grateful that Mr. Mills directed them to him. We have not seen any clear statement of the reasons which led him to change his faith. In answer to the religious press, he refers vaguely to "floods of light from history, science, philosophy and literary criticism," which have influenced him, but does not enter into detail into his reasons. He thinks that there is no greater message than the Gospel of progress, which convicts "men of loving the lower in place of the higher good" and summons them "to the holiest life of Christ-like faith and self-devotion." This is a lower plane than the Gospel of the New Testament. It may "summon men," but they do not need so much to be summoned as to be told how to obey such a summons. A far better message is that which John proclaimed: "As many as received him, to them gave he power to become the sons of God." Mr. Mills appears to have forgotten that the only hope of human regeneration is in the divine life which Christ imparts to weak and struggling men.

Mrs. Lizzie Avirett. Who or what is the Sublime Porte?

Literally, the "lofty gate." In the Byzantine Empire, the gates of the palace were the places of assembly for judicial and legal administration. French has long been the language of diplomacy, and the French term, "Sublime Porte," used by diplomats when referring to the Turkish Government, has become synonymous with the Ottoman Empire as a whole. It is never employed to refer to the Sultan as an individual or to his cabinet.

A TURKISH FIRE BRIGADE.

Like all other branches of the public service in Turkey, the Fire Brigades of the various cities, even including Smyrna and the capital, are of an antiquated pattern that would bring a smile to the faces of those who have seen the splendid equipment of European and American Fire Departments. Old-style engines and hose-carriages are the rule. The firemen are strong, hardy, agile fellows, but the poor apparatus is a serious handicap whenever an extensive conflagration occurs.

Constant Reader, New York. Why did Christ forbid Mary touching him after his resurrection (John 20: 17), when he invited Thomas to do so?

Various conjectures have been offered. The most probable seems to us to be that Christ perceived in Mary an idea that he, like Lazarus, would remain with his friends on the old terms of familiar affection, and he wished to show her that his new relation to his people was one higher and greater, though less familiar than before. There was to be no less love, but more veneration and an exclusion of the sensuous element which mingles with the purest human love. With Thomas and the other disciples, on the other hand, there was a distinct purpose to be served by actual physical contact. Christ wished them to clearly and firmly believe that he had risen, and to satisfy themselves by touch that he was not a mere spectre, a figment of their imagination. The clasp of familiar affection which Mary would have given, and from which he shrank, would have been very different from the touch of a disciple merely satisfying himself of the reality of the resurrection.

A. S., New Philadelphia, O. 1. Is the Christian Endeavor Society absolutely undenominational? 2. Where can I obtain suitable forms and have a society enrolled?

1. No; it is inter-denominational. Each society is expected and required to be loyal to the denomination with which it is connected. In the conventions it is seen how much the denominations have in common, and how loyalty and fellowship may be united. People did not realize the fact until they saw it in actual operation, and the churches have respected and loved each other more since they did realize it. 2. At the offices of the United Society, 646 Washington street, Boston, Mass.

E. & M. M., Dundee. 1. How should a pastor behave at a pastoral call? Is it his duty to offer prayer, or restrict his conversation to religious topics? 2. Is a Christian justified in repeating matters which have been revealed in confidence?

1. It is impossible to lay down rules applicable to all cases. A judicious pastor will deal differently with different families. His duty is to foster the Christian life in his people, and in a pastoral call he has opportunities for personal effort which would be out of place in the pulpit. He should avail himself of these, and if there is opportunity for prayer he should use it. We do not think he is bound to restrict himself to religious topics. If he did, he might make himself a bore. In speaking of secular topics he may be able to inculcate a Christian spirit and give good, practical advice. Religion is good for the life that now is, and the pastor may be able, in his calls, to show his people how they can apply Christ's principles to daily duty. He is responsible for his influence, which should be exerted for God out of the pulpit as well as in it. 2. No; it is very dishonorable in ordinary circumstances, and can be justified only in exceptional cases, when the person making the revelation is in danger of taking a rash or ill-advised step which may be prevented by divulging the confidence. If you heard from a girl that she contemplated running away from home, and you knew or feared that such a step would be ruinous to her, you would be justified in telling her father. In fact, it would be your duty to do so, if your own expostulations failed to change her mind.

F. L., Revelstone, B. C. 1. In Acts 19: 2, we read of certain disciples who had not received the Holy Ghost: could such disciples be saved? 2. Could not a man do such things in these days as were done by the apostles if he was baptized with the Holy Ghost?

1. Yes, we think so. The seventh verse of the same chapter implies that the gift referred to was for extraordinary service. They were probably disciples of Apollos and were prepared by him for Paul's more advanced teaching. The readiness with which they believed indicates that they were already sub... grace. 2. You must not think of th... Spirit as a mere influence. The pow... parted were imparted for a definite p... If in these days similar conditions ... arise, the Holy Spirit might impart li... but we do not think they are imparte... present conditions. Edward Irving ... they were, and about sixty-five years a... were strange manifestations in his chu... the results had no practical value, an... observers had grave doubts of the ... genuine.

H. J. Iler, Clayton, Mich. I am not a l... prised that you answer many foolish ... questions and ignore mine, which are ... of vital importance to the Christian ... relative to truth and error.

The MAIL BAG is not large enough ... satisfactorily with controversial quest... we can render any service to ou... spondents by giving information or ac... are glad to do so, no matter how much ... may be involved, but we do not pr... argue with persons whose letters sh... they have carefully studied the subjec... which they write us and are not se... formation, but controversy. On ... about which sincere Christians hold ... nistic views and after conscientious st... arrived at a conclusion, it would be a ... tinence on our part to tell them ... wrong, even when we cannot agree wi... We prefer to avoid the subject and tr... them on matters about which we ca... As you are aware, many volumes h... written on the subject to which your ... relate, and the church is no nearer ... ment than it has ever been; neithe... think it would be con... "though one rose from th...

Rev. Tully C. Knoles ... Cal., writes:

I have just read with ... terest the editorial in TH... TIAN HERALD of Novemb... on "Kindness to Newsboys." ... to thank you for it, and ... bless it by making those you ... exhibit more Christlikeness ... actions towards the newsboy ... years ago I myself was a ... such as you describe, and ... little hearts ached because ... only impolite, but also hars ... in which we were treated. ... now a college graduate, and ... of the Gospel, still I am int... the newsboys, and I neve... without having a kind wor... May all treat them more c... and may they have greater ... ties for education and bless ... privileges is my prayer.

A. K. S., Siler City, N.C. ... the correct pronunciat... names of M. Faure, the ... of France; Cisneros, ex... of Cuba, and the Cuban ... ish leaders, Maceo, Gar... and Campos? 2. Is the n... Walton a real or a fict...

(1) Faure, we believe ... nounced "f-o-r," Cisneros ... nounced as written with ... soft; Maceo is Ma-say-... Gar-see-ah; Gomez, ... and Campos as written. ... Walton was an actual p... wrote a book entitled "... pleat Angler." He live... 1700.

Mrs. A. P. H., Spar... writes:

Some time ago, through ... BAG, I requested to kno... could find a copy of th... poem: "The Starless Cr... tween fifteen and twenty ... from the good Christian women of th... West. I desire to thank these good ... kindly sending it.

Conscience—What is the moral duty ... tian in the following circumstanc... B being partners in business fail, ar... surrender all their property to sa... creditors. B afterwards dies in pov... prospers, and, thirty years after the f... leaving a considerable property to h... creditors have no legal claim at th... on the property; but ought A's son, a ... tian man, to pay them, and, if so, ... pay the whole obligation, or only th... of his father as partner, and, in ... ought he add the thirty years' inter...

If A's son had earned the properti... we do not think there would have ... obligation to pay, but being left thi... his father, we think that the credit ... moral claim, certainly to the exte... half their loss, with interest.

Subscriber, Brooklyn, N. Y. No ha... ever.—G. B. F., Chatham, N. B. We ... criticism.—W., Hartford, Conn. He ... eminent Congregationalist clergyman ... views.—Mrs. Annie M. T., East Glouc... One of the best is that by Mrs. She... lished by Harper's, New York.—M. ... Lewisburg. Write to Northfield Train... Northfield, Mass., or to Rev. Dr. Torre... Institute, Chicago.

OUR PREMIUM ISSUE.

Next week's issue of THE CHRISTIAN HERALD will contain the Premium Announcement for 1897-98, in which a great variety of attractive offers, surpassing anything ever before within reach of the public, will be fully described and beautifully illustrated. Two Million Copies of that number will be printed.

THANKSGIVING.

How it is Celebrated the Wide World Over.

THANKSGIVING, which began as a distinctively agricultural festival, has greatly its ter, nce din- eni- wild which Massasoit and his warriors with the white settlers at Plym-

READY TO BE SERVED.

s more and more of the Christ- been infused into it, benevolence ge and widely extended s entered more and more th observance of the day. Es s this true in the large ere the generous rich share ssings with the poor, and y Thanksgiving dinners to o else would have none. Five Points Mission up hospitals, and even in the nd hearts and generous ovide occasions for grati- e unfortunate.

the most pleasing features elebration in New York year, will be the bright- h the Bowery Mission will o a large number of the prest families, who will be through its instrumental- good and wholesome din- ssociate Superintendents and Mershon have been anging for a distribution e dinners, searching out, city missions and Chris- ers, the homes where pov- es the hardest, and quiet- nostentatiously preparing e a delightful surprise in the a Thanksgiving turkey timings." A large number d turkeys have been select- urchased for the Mission, nse being defrayed by the r of THE CHRISTIAN : and they are now being , and, with the other acces- a good Thanksgiving din- oe delivered the night be- nksgiving. In the east side , er one hundred homes will l dened with a surprise iving turkey. Our readers ead to brighten their own iving by picturing the sur- l delight which these din- carry into homes where ure bare, purses empty, hearts little ones hungry for food. Tru- ristian festival, where men praise iving the poor cause for thanks, al after God's own heart.

ose Hawthorne Lathrop, whose e Christian work among the sick town New York is already well many of our readers, has re- om Superintendent Wyburn, by sch's order, a number of turkeys, tributed by her among the fami- er poor patients. Mrs. Lathrop the very meanest quarters of the ong Water, Roosevelt, Doyers, nd similar streets, where poverty er is the prevalent condition year ut. Her distribution will give ure to many hearts.

tist has cleverly depicted on the pa the scene in front of the Bowery o of the arrival of the consignment ks from the market. Each of these ll-fed gobblers will grace a poor table and bring joy to a house-hold where there are many mouths to fill and very little with which to fill them. Such homes are all too numerous in the east side of New York. In this work of distribution, Superintendent Wyburn has associated with himself a number of city pastors and missionaries, who have searched out, in their respective parishes, the very poorest families, to whom the dinners will be sent. His co-workers are: Rev. D. Asa Blackburn, Church of the Strangers; Rev. E. L. Fox, E. 11th St. M. E. Church; John Jaeger, Chrystie St. Mission; Mrs. Sarah J. Bird, Gospel Settlement; Miss Delaney, Catherine Mission; Rev. Agastino Dassori, Italian Mission; Mrs. Avery, Mariners' Temple; Rev. Henry G. Miller, Camp Memorial Church; Rev. F. M. Fairfield, Allen Street Memorial Church; Rev. Wm. T. Elsing, DeWitt Memorial Church; Rev. Mr. Dennison, Church of Sea and Land; Rev. Herman P. Faust, Hebrew Christian Mission, and S. H. Hadley, Superintendent of the McAuley Mission. These faithful workers, whose lives are devoted to carrying the Gospel into the squalid tenements of the great city, come into daily contact with scenes of poverty and suffering. They well know where the gift of a Thanksgiving dinner will be best appreciated.

CHOOSING THE THANKSGIVING DINNER.

In the homes of the industrious workers, Thanksgiving week is always one of bustle and importance. What a grave care to the thrifty housewife is the selection of her Thanksgiving turkey. If in town, she goes to market, fully primed on all good points of her gobbler. The turkey must be young; it must be tender; yet if her household be large, it must be of a considerable size; and it must also fit her purse. In the country, the housewife's responsibility begins with the choosing, but does not end there, for, after going around the barn-yard and picking out the fowl destined to be monarch of the table, due care has to be given to fattening him for the feast.

THE FESTIVAL IN OLDEN TIMES.

Every nation of every clime and age has had its harvest festival, in which not only merry-making was a duty, but high religious rites had place. In all of these, from the grand hymns and stately processions of Greek and Roman, to the wild dance of the savage, there was through pagan symbolism, a reaching-out of the human heart towards the Giver of all good. Magnificent and poetic beyond description was the feast of Tabernacles, or of the Ingathering, the old Hebrew Thanksgiving, whose modern rendering bears but faint semblance to its ancient Judean splendor, when multitudes of people gathered to Jerusalem, and the plains around the Holy City were green with bowers of palm, myrtle, and olive. In daytime the world was gay with the populace waving *lulabs* (branches bound together), and, at night, the mighty concourse waved flambeaux in the temple court. Such grand oratorios the world has never heard since the old Judean festival, when the pealing of silver trumpets led melodious choirs in psalms of thanksgiving.

Pagan customs obtained in the ancient harvest festival of Holland. Traveling groups went around to help the threshers at harvest-time, and their leader, the *tesck graaf* (Count of the Threshers), was quickly called upon to immolate a ram with a garlanded knife, thrusting it in to the cry of "Ram! Ram!" and the girls, who helped in the threshing, had first to wash their faces in spring water strewn with flowers. When night came, there was dancing and feasting. With civilization and Christianity, Holland left off sacrificing rams, and along with steam-threshing machinery adopted better customs. As Hollanders have always been noted for their agricultural skill, so have they been distinguished for piety and a thankful spirit, and it has been urged that America has inherited its thanksgiving customs from its Dutch ancestors.

The old English harvest-home was full of the spirit of rollicking gayety, of dances on village greens, or in the halls of the rich, where manor lords and ladies met, for once in the year, on equal terms of jollity with those who had made and gathered the crop. Harvest-home is still observed in rural England, but it has lost many of its old characteristics, and is by no means the chief festival of the year.

HUNTED DOWN!

It has only been since the '60's that Thanksgiving has become a national holiday, fixed by Presidential announcement for every State, and celebrated north, south, east, and west. From Maine to Florida, from the Carolinas to California, for weeks before Thanksgiving, public attention centres upon turkeys and tidbits: invitations are given and received, church choirs make ready joyous anthems, charitable organizations prepare feasts and gifts for the poor. In sharp contrast with the pagan festivities of the past, with the abundance of the present, is the first Thanksgiving day at Plymouth, when the little band of pioneers invited their Indian neighbors to share the feast for whose provision four men had been sent out fowling. They praised God for a harvest of "a good increase of Indian corn, barley indifferent good, peas, not worth the gathering." Twenty acres of corn, and six of barley and peas, supplied the crop for which they were thankful. The sturdy spirit of that feast has multiplied occasions for gratitude, until the Thanksgiving of Plymouth has developed into the national festival of a great nation. For miles and miles of moving wheat-fields, for seas of cotton, for Indian corn, barley and peas beyond measure, for busy factories, mines teeming with coal, iron and precious metals; for groves of red and golden fruit, gardens of beautiful flowers—and more than all, for increasing brotherly love between all sections of our native land—we render a glad Thanksgiving.

CHEERING POVERTY'S HOME.

THE METROPOLITAN PULPIT

Coming Sermons.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Luke 9: 60, - - - - - { Go thou, and preach the kingdom of God.

THE Gospel is to be regnant over all hearts, all circles, all governments, and all lands. The kingdom of God spoken of in the text is to be a universal kingdom, and just as wide as that will be the realm sermonic. "Go thou, and preach the kingdom of God." We hear a great deal in these days about the coming man, and the coming woman, and the coming time. Some one ought to tell us of the coming sermon. It is a simple fact that everybody knows that most of the sermons of to-day do not reach the world. The vast majority of the people of our great cities never enter church.

The sermon of to-day carries along with it the deadwood of all ages. Hundreds of years ago it was decided what a sermon ought to be, and it is the attempt of many theological seminaries and doctors of divinity to hew the modern pulpit utterances into the same old-style proportions. Booksellers will tell you they dispose of a hundred histories, a hundred novels, a hundred poems, to one book of sermons. What is the matter? Some say the age is the worst of all ages. It is better. Some say religion is wearing out, when it is wearing in. Some say there are so many who despise the Christian religion. I answer, there never was an age when there were so many Christians, or so many friends of Christianity as this age has—our age: as to others a hundred to one. What is the matter, then? It is simply because our sermon of to-day is not suited to the age. It is the canal-boat in an age of locomotive and electric telegraph. The sermon will have to be shaken out of the old grooves, or it will not be heard and it will not be read.

Before the world is converted, the sermon will have to be converted. You might as well go into a modern Sedan or Gettysburg with bows and arrows instead of rifles and bombshells and parks of artillery as to expect to conquer this world for God by the old styles of sermonology. Jonathan Edwards preached the sermons best adapted to the age in which he lived, but if those sermons were preached now they would divide an audience into two classes: those sound asleep and those wanting to go home.

But there is a coming sermon—who will preach it I have no idea; in what part of the earth it will be born I have no idea; in which denomination of Christians it will be delivered, I cannot guess. That coming sermon may be born in the country meeting-house on the banks of the St. Lawrence, or the Oregon, or the Ohio, or the Tombigbee, or the Alabama. The person who shall deliver it may this moment lie in a cradle under the shadow of the Sierra Nevadas, or in a New England farmhouse, or amid the rice-fields of Southern savannas. Or this moment there may be some young man in some of our theological seminaries, in the junior, or middle, or senior class, shaping that weapon of power. Or there may be coming some new baptism of the Holy Ghost on the churches, so that some of us who now stand in the watch-towers of Zion, waking to the realization of our present inefficiency, may preach it ourselves. That coming sermon may not be twenty years off. And let us pray God that its arrival may be hastened. While I announce to you what I think will be the chief characteristics of that sermon when it does arrive; and I want to make the remarks appropriate and suggestive to all classes of Christian workers.

First of all I remark that that coming sermon will be full of a living Christ, in contradistinction to didactic technicalities. A sermon may be full of Christ though hardly mentioning his name, and a sermon may be empty of Christ while every sentence is repetitious of his titles. The world wants a living Christ, not a Christ standing at the head of a formal system of theology, but a Christ who means pardon and sympathy and condolence and brotherhood and life and heaven. A poor man's Christ. An overworked man's Christ. An invalid's Christ. A farmer's Christ. A merchant's Christ. An artisan's Christ. An every man's Christ.

A symmetrical and finely-worded system of theology is well enough for theological classes, but it has no more business in a pulpit than have the technical phrases of an anatomist, or a physician, in the sick-room of a patient. The world wants help, immediate and world-uplifting, and it will come through a sermon in which Christ shall walk right down into the immortal soul and take everlasting possession of it, filling it as full of light as is the noonday firmament. That sermon of the future will not deal with men in the threadbare illustrations of Jesus Christ. In that coming sermon there will be instances of vicarious sacrifice taken right out of every-day life, for there is not a day somebody is not dying for others. As the physician, saving his diphtheric patient by sacrificing his own life; as the ship-captain, going down with his vessel, while he is getting his passengers into the lifeboat; as the fireman, consuming in the burning building, while he is taking a child out of a fourth-story window; as last summer the strong swimmer at Long Branch, or Cape May, or Lake George himself perished trying to rescue the drowning; as the newspaper-boy not long ago, supporting his mother for some years, his invalid mother, when offered by a gentleman fifty cents to get some especial paper, and he got it and rushed up in his anxiety to deliver it, and was crushed under the wheels of the train, and lay on the grass with only strength enough to say, "Oh, what will become of my poor, sick mother now?"

Vicarious suffering? The world is full of it. An engineer said to me on a locomotive in Dakota: "We men seem to be coming to better appreciation than we used to. Did you see that account the other day of an engineer, who to save his passengers, stuck to his place, and when he was found dead in the locomotive, which was found upside down, he was found still smiling, his hand on the air-brake?" And as the engineer said it to me, he put his hand on the air-brake to illustrate his meaning, and I looked at him and thought, "You would be just as much of a hero in the same crisis."

Oh, in that coming sermon of the Christian church there will be living illustrations taken from every-day life of vicarious suffering — illustrations that will bring to mind the ghastlier sacrifice of him who, in the high places of the field and on the cross, fought our battles and wept our griefs and endured our struggles and died our death.

A German sculptor made an image of Christ, and he asked his little child, two years old, who it was, and she said: "That must be some very great man." The sculptor was displeased with the criticism, so he got another block of marble and chiseled away on it two or three years, and then he brought in his little child, four or five years of age, and he said to her, "Who do you think that is?" She said, "That must be the One who took little children in his arms and blessed them." Then the sculptor was satisfied. O my friends, what the world wants is not a cold Christ, not an intellectual Christ, not a severely magisterial Christ, but a loving Christ, spreading out his arms of sympathy to press the whole world to his loving heart.

But I remark again, that the coming sermon of the Christian church will be a short sermon. Condensation is demanded by the age in which we live. No more need of long introductions and long applications and so many divisions to a discourse that it may be said to be hydra-headed. In other days men got all their information from the pulpit. There were few books and there were no newspapers, and there was little travel from place to place, and people would sit and listen two and a half hours to a religious discourse, and "seventeenthly" would find them fresh and chipper. In those times there was enough room for a man to take an hour to warm himself up to the subject and an hour to cool off. But what was a necessity then is a superfluity now. Congregations are full of knowledge from books, from newspapers, from rapid and continuous intercommunication; and long disquisitions of what they know already will not be abided. If a religious teacher cannot compress what he wishes to say to the people in the space of forty-five minutes, better adjourn it to some other day.

The trouble is, we preach audiences into a Christian frame and then we preach them out of it. We forget that every auditor has so much capacity of attention, and when that is exhausted he is restless. That accident on the Long Island Railroad came from the fact that the brakes were out of order, and when they wanted to stop the train they could not stop; hence the casualty was terrific. In all religious discourse we want locomotive power and propulsion; we want at the same time stout brakes to let down at the right instant. It is a dismal thing, after a hearer has comprehended the whole subject, to hear a man say, "Now, to recapitulate," and "a few words by way of application," and "once more," and "finally," and "now to conclude." Christ's sermon on the mount—the model sermon—was less than eighteen minutes long at ordinary mode of delivery. It is not electricity scattered all over the sky that strikes, but electricity gathered into a thunderbolt and hurled; and it is not religious truth scattered over, spread out over a vast reach of time, but religious truth projected in compact form that flashes light upon the soul and rives its indifference.

When the coming sermon arrives in this land and in the Christian church—the sermon which is to arouse the world and startle the nations and usher in the kingdom—it will be a brief sermon. Hear it, all theological students, all ye just entering upon religious work, all ye men and women who in Sabbath Schools and other departments are toiling for Christ and the salvation of immortals. Brevity! Brevity!

But I remark also that the coming sermon of which I speak will be a popular sermon. There are those in these times who speak of a popular sermon as though there must be something wrong about it. As these critics are dull themselves, the world gets the impression that a sermon is good in proportion as it is stupid. Christ was the most popular preacher the world ever saw, and, considering the small number of the world's population, had the largest audiences ever gathered. He never preached anywhere without making a great sensation. People rushed out in the wilderness to hear him, reckless of their physical necessities. So great was their anxiety to hear Christ, that, taking no food with them, they would have fainted and starved had not Christ performed a miracle and fed them. Why did so many people take the truth at Christ's hands? Because they all understood it. He illustrated his subject by a hen and her chickens, by a bushel measure, by a handful of salt, by a bird's flight and by a lily's aroma. All the people knew what he meant, and they flocked to him. And when the coming sermon of the Christian church appears, it will not be Princetonian, not Rochesterian, not Andoverian, not Middletonian, but Olivetic—plain, practical, unique, earnest, comprehensive of all the woes, wants, sins, and necessities of an auditory.

But when that sermon does come, there will be a thousand gleaming scimitars to charge on it. There are in so many theological seminaries professors telling young men how to preach, themselves not knowing how; and I am told if a young man in some of our theological seminaries says anything quaint, or thrilling, or unique, faculty and students fly at him, and set him right, and straighten him out, and smooth him down, and chop him off until he says everything just as everybody else says it. Oh, when the coming sermon of the Christian church arrives, all the churches of Christ in our great cities will be thronged. The world ... spiritual help. All who have buri... dead want comfort. All know the... to be mortal and to be immortal, a... want to hear about the great fu... tell you, my friends, if the people ... great cities who have had troul... thought they could get practical a... pathetic help in the Christian ... there would not be a street in Was... or New York or Boston which w... passable on the Sabbath day, ... were a church on it; for all the ... would press to that asylum of me... great house of comfort and consol...

A mother with a dead babe in h... came to the god Veda, and asked ... her child restored to life. The g... said to her: "You go and get a ha... mustard-seed from a house in whi... has been no sorrow and in whic... has been no death, and I will rest ... child to life." So the mother w... and she went from house to ho... from home to home, looking for ... where there had been no sor... where there had been no death, ... found none. She went back to ... Veda, and said: "My mission is a... you see I haven't brought the ... seed; I can't find a place where t... been no sorrow and no death." ... says the god Veda, "understand, ... rows are no worse than the so... others; we all have our griefs and ... our heart-breaks."

Laugh, and the world laughs with y...
Weep, and you weep alone;
For the sad old earth must borrow it ...
But has trouble enough of its own

We hear a great deal of discus... all over the land about why peop... go to church. Some say it is ... Christianity is dying out, and ... people do not believe in the truth ... word, and all that. They are false ... The reason is because our ser... not interesting and practical, an... thetic and helpful. Some one ... well tell the whole truth on this ... and so I will tell it. The serm... future—the Gospel sermon to co... and shake the nations and lift p... of darkness—will be a popular se... for the simple reason that it will ... woes and the wants and the an... the people. There are in all ou... nations ecclesiastical mummie... around to frown upon the fre... pulpits of America, to try to a... down, to cry out, "Tut, tut, tu... tional!" They stand to-day, pre... churches that hold a thousand p... there are a hundred persons pr... if they cannot have the world ... their way it seems as if they do ... it saved at all. I do not know b... way of making ministers of the ... better. A collegiate education ... apprenticeship under the care ... attention of some earnest, aged ... minister, the young man getting ... arch's spirit and assisting him ... ligious service. Young lawyers ... old lawyers, young physicians ... old physicians, and I believe it ... a great help if every young ma... for the Gospel ministry could p... in the home and heart and sym... under the benediction and perpe... ence of a Christian minister.

But, I remark again, the serm... future will be an awakening serm... altar-rail to the front doorstep, ... sermon an audience will get up ... for heaven. There will be in ... staccato passage. It will not be ... it will be a battle-charge. Men ... their sins, for they will feel the ... of pursuing retribution on tho... their necks. It will be a serm... thetic with all the physical dis... well as the spiritual distress ... world. Christ not only preach... healed paralysis, and he healed ... and he healed the dumb and the ... the ten lepers.

That sermon of the future ... every-day sermon, going right ... every man's life, and it will ... how to vote, how to bargain ... plough, how to do any work h... to, how to wield trowel and pe... cil and yardstick and plane. ... teach women how to preside ... households, and how to educate ... dren, and how to imitate M... Esther and Vashti, and Eunice, ... of Timothy; and Mary, the ... Christ; and those women who o... and Southern battlefields were ...

wounded for angels of mercy fresh
he throne of God.
. I have to tell you the sermon of the
to will be a reported sermon. If you
ny idea that printing was invented
to print secular books, and stenog-
and phonography were contrived
to set forth secular ideas, you are
ken. The printing-press is to be the
agency of Gospel proclamation. It
h time that good men, instead of de-
ing the press, employ it to scatter
the Gospel of Jesus Christ. The
jority of people in our cities do
me to church, and nothing but the
sermon can reach them and call
to pardon and life and peace and
.

cannot understand the nervousness
e of my brethren of the ministry.
they see a newspaper man coming
y say: "Alas! there is a reporter."
added reporter is a thousand, or
housand, or two hundred thousand
al souls added to the auditory. The
d come when all the village, town,
y newspapers will reproduce the
of Jesus Christ, and sermons
ed on the Sabbath will reverberate
und the world; and, some by type
me by voice, all nations will be
lized.

practical bearing of this is upon
who are engaged in Christian work,
y upon theological students and
ministers, but upon all who preach
spel, and that is all of you, if you
ng your duty.

ou exhort in prayer-meeting? Be
and be spirited. Do you teach in
lass? Though you have to study
night, be interesting. Do you
people on the subject of religion in
omes or in public places? Study
ess and use common sense. The
traceful, the most beautiful thing on
n the religion of Jesus Christ, and
awkwardly present it, it is defama-
We must do our work rapidly and
st do it effectively. Soon our time
k will be gone. A dying Christian
t his watch and gave it to a friend
d: "Take that watch. I have no
se for it; time is ended for me and
begins." O my friends, when our
d has ticked away for us for the
ment, and our clock has struck for
last hour, may it be found we did
k well, that we did it in the very
ay; and whether we preached the
in pulpits, or taught Sabbath
s, or administered to the sick as
ans, or bargained as merchants, or
the law as attorneys, or were busy
sans, or as husbandmen, or as
ics, or were like Martha called to
meal to a hungry Christ, or like
to make a coat for a prophet, or
borah to rouse the courage of some
arak in the Lord's conflict, we did
k in such a way that it will stand
of the judgment. And in the long
ion of the redeemed that march
the throne, may it be found there
y there brought to God through
trumentality and in whose rescue
exultant. But, O you unsaved!
t for that coming sermon. It may
ter your obsequies. It may come
he stonecutter has chiseled our
n the slab fifty years before. Do
t for a great steamer of the Cunard
te Star Line to take you off the
but hail the first craft with how-
w a mast, and however small a
nd however poor a rudder, and
r weak a captain. Better a dis-
schooner that comes up in time
full-rigged brig that comes up after
e sunken. Instead of waiting for
ming sermon—it may be twenty,
ars off—take this plain invitation
n who, to have given you spiritual
t, would be glad to be called the
by the hand of Christ put on the
a blind man, and who would con-
e highest compliment of this serv-
at the close five hundred men
start from these doors, saying:
her he be a sinner or no, I know
his one thing I know, whereas I
ind, now I see." Swifter than
s over the plain, quicker than birds
r autumnal flight, hastier than
to their prey, hie you to a sym-
Christ. The orchestras of heaven
ready strung their instruments to
te your rescue.

many were the voices around the throne:
ce, for the Lord brings back his own.

YOUNG MEN IN COUNCIL.

How Ten Thousand Young Men Have Banded Themselves Together in Christian Brotherhood for Prayer and Service.

A REMARKABLE council has just concluded its sittings at Reading, Pa. It was the third Federal Convention of the Brotherhood of Andrew and Philip, an organization which has now ten thousand members, connected with eighteen denominations and represented in thirty-one States. The object of the Brotherhood is indicated in its name. We read in the Gospel according to John, that when Andrew followed Jesus and "abode with him that day," he went in search of his brother, Peter, and, finding him, took him to Christ. On the next day Christ called Philip to follow him, and he went and found Nathanael and brought him to Jesus. It is such work as this that the Brotherhood of Andrew and Philip has been organized to perform. It lays upon the Christian young men who are its members, the duty of finding some other young men and leading them to Christ. The Brotherhood has two rules which every member pledges himself to obey: The Rule of Prayer and the Rule of Service. The Rule of Prayer is that every day he pray for the extension of Christ's Kingdom among young men, and the Rule of Service is "to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the church, the Young Peoples' Prayer Meetings and Young Men's Bible Classes." That much good may be done by such an organization is obvious. The church's crying need in these days is for young men. One New England pastor, who has made a special study of the question and has been at some pains to collect statistics, has found that in many cities three young men out of four never attend church, and less than one-fifth of the remainder, or, not more than one young man in twenty, is a member of the church. When we consider how much of the work of the church must be done by young men, and that in a few years these young men will be the leaders and ruling spirits of the community, it is an ominous fact that they should in so large a proportion be irreligious. The church, therefore, should give its sympathy to any movement which has in it the promise of bringing young men under Gospel influence.

The Brotherhood of Andrew and Philip has that promise. We know by painful experience how much bad companionship can do to drag down young men. Thousands have gone to ruin by that road. Great is the influence of young men upon young men. They speak to each other with a fellow-feeling, with a knowledge of each other's dispositions and tastes, and with a sympathy that an old man is apt to have lost. That sympathetic influence ought to be harnessed and organized for Christ. The Christian young man should be pledged to seek his brother by his regard for his welfare and by his desire for the extension of Christ's Kingdom. This is the obligation he takes upon himself when he becomes a member of the Brotherhood of Andrew and Philip.

The Brotherhood is now in its tenth year. It was organized as a local society in the Second Reformed Church at Reading, Pa., in 1888, by the assistant pastor, Rev. Rufus W. Miller. The condition of the young people of the city had been a matter of deep concern to him, and in thinking over the means of reaching them most effectively, his mind had turned to the young people of his own church as the surest aggressive force. He preached a sermon on the service rendered by the two apostles, and urged his young Christian friends to follow their example. Among his hearers was Major McCauley, a son of the senior pastor of the church. The major was home on furlough, and told Mr. Miller that he had seen great good done in the Protestant Episcopal Church by a society which bore the name of St. Andrew, and which was organized to do such work as he had been describing in his sermon. It was determined to organize a similar society in the Reading church, and fifteen young men responded to the suggestion. The society thus formed held its first meeting in May, 1888.

The success of the plan was demonstrated from the beginning, and Mr. Miller, feeling sure that other pastors needed such help, made the scheme known. It was adopted by several ministers of the Reformed Church, and in 1889 a convention of the various chapters was held. There were then four hundred members, all belonging to the Reformed Church. At the convention of the following year, held in Philadelphia, it was found that there were over a thousand members of the Brotherhood. Other denominations, considering the same problem, desired the same means of solving it. During the next three years chapters of the Brotherhood were formed in connection with churches of twelve different denominations. Each denomination had its own Council, controlling the chapters; and inter-denominational relations were secured by the election of a Federal Council. The first united convention was held in New York in November, 1893. Since that time the growth of the Brotherhood has been rapid, and the work has spread geographically and among the denominations. Rev. Rufus W. Miller, the founder of the Brotherhood, has been elected President, and Rev. C. E. Wyckoff, of Irvington, N. Y., General Secretary. A Federal Council of nine members was also chosen, three of whom are Presbyterians, three Congregational and three of the Reformed Church. Although the Brotherhood is only in its tenth year, it is not without its martyr. Robert Ross, of Troy, was an active member of his local chapter. He attended the first Federal Convention in New York City. There he learned of his duty as a citizen as well as to the church. At the next election Troy endeavored to throw off the rule of a ring that controlled the city. The governor of the State was urged to use his authority to bring about an honest and a quiet election, but declined to interfere. It became necessary to appoint watchers. Robert Ross volunteered, knowing in part the danger before him. His manliness and persistency provoked the roughs, that were coercing the community. His badge "B. of A. and P." was mistaken for an "A. P. A." emblem, and he was shot down in cold blood by one of the roughs. New York State remembers the trial and the punishment of the murderer. The lawyer who was called in to help the State in prosecuting the murderer is now the governor of the Empire State, and the free citizens of Troy have erected a monument to Robert Ross, the hero of good citizenship and the first martyr of the Brotherhood of Andrew and Philip. The Decennial Convention in Reading is the beginning of a forward movement in Brotherhood extension. Two new denominational councils have been added to the Federation, and there is a growing earnestness and enthusiasm among the members. The uniform testimony of pastors who have adopted the Brotherhood is that it is a direct and indirect benefit to the church, enlisting young Christians in service and bringing into the church some who, but for the efforts of members of the Brotherhood, would probably have never been reached.

OFFICERS OF THE BROTHERHOOD OF ANDREW AND PHILIP.

1. REV. H. W. ENNIS. 2. REV. E. N. HARDY. 3. REV. RUFUS W. MILLER, PRES'T.
4. REV. ALFRED E. MYERS. 5. REV. C. E. WYCKOFF, GEN. SEC.

On this page, we publish portraits of the President and General Secretary and of three members of the Federal Council. The representative and democratic principle is represented in all official positions. Each chapter manages its own affairs, but its work is supervised by the Denominational Council and that again by the Federal Council, which is in future to consist of representatives of each denomination having a certain number of chapters of the Brotherhood.

OUR PREMIUM ISSUE.

Next week's issue of THE CHRISTIAN HERALD will contain the Premium Announcements for 1897-98, in which a great variety of attractive offers, surpassing anything ever placed within reach of the public, will be fully described and beautifully illustrated in colors. A Million Copies of that number will be printed.

The Sunday School

Humility and Exaltation.

Sunday School Lesson for Dec. 5. Phil. 2: 1-11. Golden Text, Phil. 2: 5.

BY MRS. M. BAXTER.

"To me to live is Christ," was the declaration of the old apostle, as he wrote to the Philippians from his prison in Rome. Then to him to write was Christ, and the yearning love which the Epistle breathes is the love of God shed abroad in his heart by the Holy Ghost which was given him. (Rom. 5: 5). "God is my witness," he writes, "how I long after you all in the tender mercies of Christ Jesus (Phil. 1: 8, R.V). Yet, rejoicing and praising God for their fellowship in the furtherance of the Gospel, and that they were partakers with him in his bonds and in the defence and confirmation of the Gospel (Phil. 1: 5, 7), he sees one great lack—it was that they had yet to learn more fully how to love. "And this I pray that your love may abound yet more and more in knowledge and in all discernment, so that ye may approve the things that are excellent, that ye may be sincere and without offence unto the day of Christ" (vers. 9, 10, R.V).

None can pass current when the Lord shall come, who have not graduated in love. Therefore when the apostle sets before them a manner of life "worthy of the Gospel of Christ, that whether I come and see you, or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the Gospel." "In one spirit, with one soul." Unity which comes from love! This lay on the heart of Paul as the essential for such as would be "without offence unto the day of Christ." How could Euodias and Syntyche (Phil. 4: 2), be waiting moment by moment for the Lord if they had not learned to be of one mind? He might come in the middle of a dispute. Could he take to be with him such as had not yet learned the lesson of the patient Lamb, dumb before her shearers, which "openeth not her mouth?" Must not such be left behind to settle their dispute? They have not purified themselves from disunion, "even as He is pure" (1. John 1: 3). The hope of the Lord's coming has not conquered them.

More and more the heart of Paul was growing like his Master's. He could trust God's work out of his own hands; and when he heard that some preached Christ even "of envy and strife" (Phil. 1: 15), he did not worry about it, but rejoiced, and committed God's cause to him. Even the question of his own life or death did not find in him a choice: that, too, could be committed to the Lord. But one thing did occupy him: he sympathized with his Lord in his last prayer for the unity of his own. In this spirit he writes: "If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind." (R.V). Christ himself was God's first perfect man, wholly one with the will of God, overcoming all with love. God waits now until a people exist who unitedly will attain to the measure of the stature of the fulness of Christ, making together one other "perfect" or "full-grown man" (Eph. 4: 13).

How is disunion to be avoided? How can Christians live in constant love for one another? "Doing nothing through faction or vainglory, but in lowliness of mind, each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others" (R.V). A beautiful but impossible standard, some would say. The rich man thinks himself very superior to the poor; the man of good birth looks down from his height upon his low born neighbor, and does not dream of counting him better than himself, any more than a Brahmin would think of humbling himself before a despised Pariah. A man of intellect or learning looks down upon the ignorant or the stupid as greatly his inferior; but the true follower of Christ, who has seen himself represented in the Condemned and Crucified, can and does esteem every other man better than himself, and does not and cannot retaliate when he is despised and looked down upon by those who might be regarded as inferiors.

"Have this mind in you which was also in Christ Jesus." It is not—I imitate this mind. It is not—School yourself to this mind. It is—"have." Whence can I have this mind? Oh, thank God, we are not left in doubt! That great, wondrous mystery, hid from ages and generations, but now made manifest to God's saints; that now open secret, "Christ in you, the Hope of glory" (Col. 1: 26, 27), is the solution.

CEREMONY OF FOOT-WASHING AT THE GREEK CHURCH IN JERUSALEM.

Christ dwelling in our hearts by faith (Eph. 3: 17), as the knowledge of his pardon dwells in our hearts by faith: "Christ in us," is the mind of Christ in us. Do we really believe that by the Holy Ghost Christ in very deed dwells in us? Do we look upon his presence in us as a power, and a mightier power than our own self-life? Then we may joyously welcome that mind in us which was also in Christ Jesus.

What is this mind? Being originally in the form of God, he counted it not a thing to be grasped, to be on an equality with God (R. V., margin). He, the greatest of all, did not pride himself on his caste, his superiority; but he emptied himself, instead of shutting himself up in his greatness, as poor, ignorant human beings do, who look down on others. All this spirit, which prides itself on its superiority and says to those beneath, Who are you? is a product of heathenism. It reigns among devil-worshipers. And just in the measure in which this spirit actuates Christian people, they are heathen and not Christian in their ideas. Jesus "emptied himself," taking upon him the form of a servant—he, the Lord of all! And his mind in us leads us also to empty ourselves, and to take the lowest place. It becomes an instinct, as we are yielded to him, to esteem all others better than ourselves; it is not affectation nor exaggeration, but "newness of life," Christ's mind.

"And being found in fashion as a man," having descended from the position of Lord of all to become servant of all; from being Creator of all to become a creature, he went yet farther, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Lower he could not go. He "descended into the lower parts of the earth . . . that he might fill all things" (Eph. 4: 9, 10). Only thus could he redeem the world, and only thus could he make it possible for human nature to rise to the highest. This is the path which he has traced for us. The lowest is the path to the highest, and the lowest place is the place where we can meet other humbled ones. As long as a child of God occupies a high place in his own eyes and is always expecting a great deal of consideration from other Christians, he has not the mind of Christ, and he cannot be one with others.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

WRITTEN toward the close of Paul's life, this letter to the Christians at Philippi, was in the nature of a farewell message. He loved that church deeply. It was the only one that cared practically for his welfare. It had sent money to him more than once, and, at this time learning that he was in prison in Rome, it sent Epaphroditus to inquire after him. He did not arrive empty-handed, and, it is easy to read in the epistle which Paul wrote and sent by him to the friends at Philippi, how deeply he was touched by their kindness and affection. He wishes for them heaven's choicest blessings. In the passage selected for the lesson, he sketches his ideal church. It is not knowledge that he desires most ardently for them to have, but the right disposition. It may be summed up in the one word—love. He wants them to love one another, for this will insure kindness, unselfishness, peace, unity, and humility. In short, he would have them follow the example of Christ.

The things of others. We often hear such expressions as, "It is none of my business;" "It is not my funeral." They generally indicate that when a trouble belongs to another there is no inclination to make an effort for its removal. That is not the Christian spirit. The example of Christ, who came to humiliation and suffering and death that men might be saved, should teach us to strive for the help and happiness of all around us. In one of the Roman wars a soldier was caught one night near the Emperor's tent. It was a law that any one approaching the Emperor's tent in the night should be put to death. The arrest of the soldier caused a commotion which awoke the Emperor, who inquired the cause. He was told that a man had broken the law by coming to his tent and was being led to execution. The Emperor then inquired what was the petition the soldier wished to present. "If it is for something for himself," said he, "let him be put to death. If it is for another, let his life be spared." It was found that the petition was for the life of two comrades who had been condemned to death for sleeping when doing sentry duty. The Emperor forgave them all.

He humbled himself. There is a story of a Moravian missionary who was going to the West Indies. Slavery prevailed there at the time, and this man was deeply concerned at the condition of the slaves. He tried to preach Christ to them, but they went to the plantation to their work so early and came back so late that there was little opportunity. Indeed, they were so tired on their return to their quarters that they could not listen. Many were glad to gnaw their crusts and roll down on their straw and go to sleep. In the morning they were driven off to their tasks as soon as they could be awake. Their lives were made up of hard work and sleep. What could the missionary do? He could not bear to think of them perishing in their ignorance. He sacrificed his own liberty, and with the money that was in Christ, he sold himself as a slave that he might toil with slaves and as he worked, tell them of salvation.

That Jesus Christ is Lord. In a certain house a servant girl was the only Christian. Her master was a learned scholar and a philosopher, but without any knowledge of a future life. During an illness he was waited on by his Christian servant who was much concerned about her master's salvation. One night, sitting up with him, and supposing him to be asleep, she kneeled down and prayed for him. The man was lying awake and asked what she was doing. She told him she was praying God to save him. Touched by the thoughtful creature's interest, the philosopher talked with her about her faith, and being unable to sleep, continued the conversation for over an hour, interesting himself with the simple creed which satisfied her. The servant dwelt upon the power of Christ to save all who trust in him. "Yes," said the philosopher, "he may have the power to save, but is he willing?" The servant smiled with a faith the philosopher had not reached. She answered. "If you think he would have died for us if he was not more than willing?" The student had to acknowledge that her reasoning was sound.

Took upon him the form of a servant. A conspicuous instance of the fact is the incident of the foot-washing mentioned John 13: 4-15. In that country where sandals were worn which left the top of the foot exposed, when a guest arrived after a walk on the hot and dusty highway, it was customary for servants to bring a bowl and wash his feet. This was an attention very grateful and refreshing, and it was accepted as a mark of honor. Christ reminded the Pharisee (Luke 44) that he had omitted this customary politeness. It was generally the lowest servant who performed this menial duty. Thus Christ washed the feet of his disciples, to set them an example of humility where they evidently needed; for they had been disputing among themselves who should be the greatest. The Greek Church perpetuates the memory of this act to-day by a public ceremony at Jerusalem, which a high dignitary washes the feet of twelve old men. It is also observed in Vienna, where the Emperor performs the ceremony, and in Rome, where it is done by the Pope. The best mode of perpetuating it, however, is when a person will render a service to another of him he stands in need. A New Yorker tells a story of his grandfather which illustrates the spirit. The old man was a farmer, was taking a sack of grain to the mill to be ground. It was laid across the horse's back so as to equalize the weight. In a lonely part of the road it slipped off, and the farmer was not strong enough to put it on the horse's back again. He wished some one would come and help him. Presently he saw a man coming, and he was very glad; but when the man came nearer, the farmer dared not ask him, for it was his lawyer and he was an aristocrat. But the lawyer was not too proud to help. He took hold of one end of the sack and the farmer took hold of the other, and it was replaced. "You would have given a man a shilling for that service," said the farmer when it was done. "What are you going to give me? Well, never mind; I will tell you how you shall pay: Whenever you see a man needing help in any way as badly as you did when I came along just now, see that you help him."

New Christian Herald Premiums!

WE have made more extensive premium arrangements this year than ever before, and so eloquently do our different propositions speak for themselves that it is almost unnecessary to more than merely present them to our readers in order to ensure for them a most cordial welcome. Of course, our principal premium is the Bible. There never can be too many Bibles, and, therefore, although we have already distributed 400,000 Teachers' Bibles, we do not hesitate again this year to offer the Bible as our principal premium.

About seven years ago the best we could do was to offer a little Pearl Type Bible, so small in size that it answered only the purpose of a reference book. But was the best we could then do, the enormous prices charged for larger-type Bibles making it absolutely impracticable to consider them in connection with our premium offers. Step by step have we progressed. From Pearl Type we went to Ruby Type, and from Ruby to Emerald Type, and from Emerald to Minion; and now from Minion we skip Brevier, we skip Bourgeois, and advance to **Long Primer**, a type so large that the Bible might be aptly called the **"Old Folks' Bible"** as far as legibility is concerned, and yet as far as shapeliness and portability of type are concerned, it does not seem to be any larger than the smaller-type Bibles printed in years gone by. We shall never offer any Teachers' Bible in larger type. The next size type is ordinarily used in Pulpit Bibles. Our **Long-Primer** Bibles are provided with the **finest Thumb Index** ever invented. This Thumb Index is **silver-tipped,** and the printing on it is **pure gold,** making the lettering stand out "clear as the noonday sun." You can use it a lifetime and it will never tarnish; in fact, THE CHRISTIAN HERALD never uses on the Holy Bible aluminum or cheap composition metal that tarnishes. Nothing is too good for this Sacred Volume.

Very Large Type Bible.

We call this Bible our **Long-Primer** Bible, and the name very aptly expresses

PSALM 3.
Security of God's protection.

A Psalm of Dā'vid, when he fled from Ab'sa-lōm his son.

LORD, how are they increased that trouble me! many *are* they that rise up against me.

Many *there be* which say of my soul, *There is* no help for him in God. Sē'lah.

But thou, O LORD, *art* a shield for me; my glory, and the lifter up of mine head.

I cried unto the LORD with my voice, and he heard me out of his holy hill. Sē'lah.

I laid me down and slept; I awaked; for the LORD sustained me.

I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

Specimen of Long Primer Type.

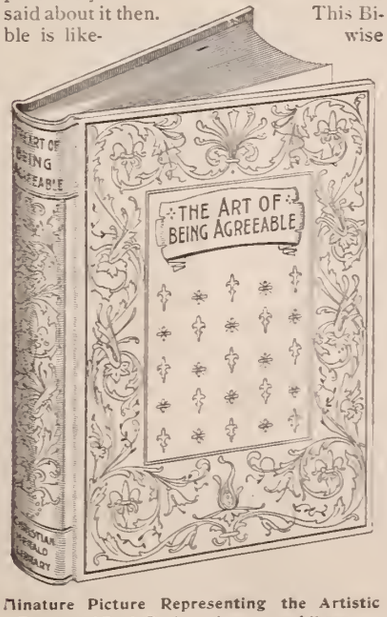
the size of the type. Primers, as we all know, are set in large type, and long primer means that it is very large. This beautiful Bible has a collection of very interesting illustrations, particularly adapted to the requirements of those who love to read and study the Word intelligently. And while we are talking of studying the Bible, it may interest some of our readers to know that Mr. D. L. Moody, the world-famed evangelist, has especially contributed as the first article to the "Helps" which this Bible contains, an article on the "Study of the Bible," and no other Teachers' Bible in the world contains

anything from the pen of Mr. Moody. It goes without saying that the Concordance in this Bible is very complete; that the Helps are the latest; in fact, that in every sense of the word our **Long-Primer** Teachers' Bible is the best Bible of its kind now before the public.

This Bible is bound in American Levant, **Divinity Circuit, Red** under **Gold** edges, has silk book-mark, silk head-bands and Thumb Index, and is sent, all charges prepaid, together with THE CHRISTIAN HERALD for one year, for only $3. The Bible may be sent to one address, and the paper to another without extra charge.

Still Another Bible Offer.

Our Minion Bible, the same size as that of last year, is practically the same book as above, except that the type is smaller and that it has no **Thumb Index,** but people whose eyes are good enough for ordinary print will find this a very acceptable book. We had no hesitation whatever last year in warmly commending it to our readers, and we are prepared to repeat this year all the kind words said about it then. This Bible is likewise



Miniature Picture Representing the Artistic Front and Back Design of our new Library.

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If you can afford the extra dollar, you will find yourself more than compensated by the large type, and the Thumb Index of the **Long-Primer** Bible.

Our 1898 Library.

Our 1896 Library published two years ago, and that published last year, proved so exceptionally popular, that we felt we could not get along without a similar, but **new**, production this year, and we confidently believe that such of our readers as may select this premium will agree with us that a finer selection of books, from a literary, artistic or typographical standpoint, cannot be found on any bookshelf in the country at anything less than four or five times the price we ask for this Library. Of course, the imprint of THE CHRISTIAN HERALD on the title-page of any book is a guarantee that there is nothing objectionable or improper within its covers, so that our readers may take it for granted that all of these books may be read aloud in the family circle without any misgivings whatsoever. Our authors, as usual, are the best, and the books of course are surpassingly interesting. They aggregate 3,200 pages; bound in beautiful Holland cloth of old-gold shade, with decorations in brown, red and gold, and the whole ten volumes are contained in a neat bookcase, which will protect them from dust and damage when not in use. Here are the titles and the authors:

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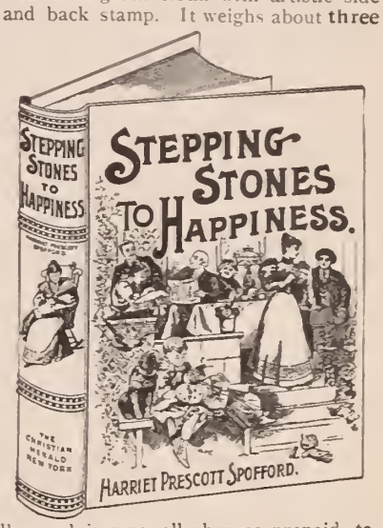
Harriet Prescott Spofford, one of the most popular authors of America, has written a book for our Premium Department under the title of "Stepping-Stones to Happiness." It is her latest and brightest production and will, we are sure, secure for her a warm place in the heart of every reader. Replete with delightful literary and pictorial surprises, it is a book that will be read over and over again, and with every reading disclose new charms and increased attractiveness. No book issued during the present year is worthy of heartier welcome. Its influence will prove a blessing and a benediction to every home it enters. Wherever it goes good cheer will accompany it, and homes and hearts will be the better for its presence. "Stepping-Stones to Happiness" contains **500 extra large pages;** profusely illustrated from beginning to end, and is just the right kind of book for a **holiday gift.** It is elegantly bound in rich olive-green cloth, with artistic side and back stamp. It weighs about **three**



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THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

LOUIS KLOPSCH, PROPRIETOR.

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Opening Doors.

WE turn a new leaf in our nation's career. God tried us with financial panic, tried us with war, tried us with grasshoppers, tried us with locusts, tried us with droughts, tried us with freshets, tried us with yellow fever. Now he is going to give the severest test of a nation's righteousness. He is going to try us with commercial, agricultural, manufacturing and literary prosperity. After the trials came healthful economy, came revivals of religion, came important lessons which the nation needed to learn. To the illumined page of prosperity, what shall be the sequence? Will it be gratitude, or disruption? Will it be elevation, or degradation? Will it be more light, or more darkness? Some ascribe all the correction of our national finances to political acumen. I wonder if the Lord had anything to do with it? I wonder if something higher than anything spoken of in the political platforms wrought on our side? To God be the glory. His is the sunshine and the rain and the fertilization of a whole continent. When he smiles we prosper, and when he frowns we die. If the rising wave of prosperity has not struck you yet, be patient—it will. First the businesses that stand nearest to the radical needs of society will feel the impulse; then the next, and the next, and the next until every pin, every needle, every hammer, every spade, every trowel, every painter's pencil, every scrivener's counsel, every hand, every foot, every brain will be lifted up in the flood. But do not rush into expenditures through mere anticipated good fortune. That is the trouble. We are all tempted to spend money before we make it. Peter was so anxious to get ashore he jumped into the water and would have gone to the bottom but for Christ's rescue. If he had waited a little longer he would have reached land without getting wet. Better wait until you get ashore, than jump into expenses for which you are not ready. You may be drowned. I hope that our coming national prosperity will last at least as long as our national distresses have lasted. For ten years there has been trouble, trouble, trouble. What if we had ten years of successes; could we stand them? I have asked a question that I cannot answer. God only knows how much prosperity is good for us. But it is strength only to know that he measures the cup of woe in right proportion, and that he knows what is best, and that, however we may make mistakes, he is undeviatingly right and always right. Blessed is that man who is willing in all things fully to trust him.

Attacking the Bible.

EVER and anon we see a determination on the part of theologians to square off and fight the religion of their fathers. Some think it argues great pluck for a man to assail the Bible and the church and get up a new religion. The fact is, it requires no courage at all to do so, for he is always sure of the favor and applause of a vast multitude, who hate the Bible and would be glad to see it struck on any side and to have Christianity crippled. The Bible antagonists do not realize that they are attempting to stop an express train by putting their foot on the track, or to arrest an Alpine avalanche by bracing themselves against one of the ice cakes. The Bible goes right on, and the church of God goes right on, and Christianity goes right on, and the chief danger is done to the antagonists. There have never been so many live churches in America as to-day. More people believe the Gospel than ever before, and vaster multitudes are attempting to practice its precepts. The attempt to shatter the Bible for the last three hundred years has not rent asunder nor dislodged a single doctrine or sentiment.

After its present assailants are all dead, their funeral sermons will be preached from King James's translation, not one verse omitted, from the first page of Genesis to the last page of Revelation. One would think the world would get tired of a bombardment of the Bible castle, when with all their concentrated fire of three hundred years they have not been able to knock out of its walls a splinter large enough to make the most sensitive eyeball quiver. Oh! I am so glad we are in the army which will finally win the day. Here and there a repulse may come through the perfidy of some officer or the backing out of some traitor in camp; but there are enough of the mounted cavalry of the King to ride down all opposition and to dismount the guns of the enemy.

Our Old Friends.

DO not be fretted because you have to come to spectacles. While glasses look premature on a young man's nose, they are an adornment on an octogenarian's face. Besides that, when your eyesight is poor, you miss seeing a great many unpleasant things that youngsters are obliged to look at.

Do not be worried because your ear is becoming dull. In that way you escape being bored with many of the foolish things that are said. If the gates of sound keep out some of the music, they also keep out much of the discord. If the hair be getting thin, it takes less time to comb it, and then it is not all the time falling down over your eyes; or if it be getting white, I think that color is quite as respectable as any other; that is the color of the snow, and of the blossoms, and of the clouds, and of angelic habiliments. Do not worry because the time comes on when you must go into the next world. It is only a better room, with finer pictures, brighter society, and sweeter music. Robert McCheyne, and John Knox, and Harriet Newell, and Mrs. Hemans, and John Milton, and Martin Luther will be good enough company for the most of us. The corn-shocks standing in the fields in autumn do not sigh dismally when the huskers leap over the fence, and, throwing their arms around the stack, swing it to the ground. It is only to take the golden ear from the husk. Death to the aged Christian is only husking-time, and then the load goes in from the frost to the garner. My congratulations to those who are nearly done with the nuisances of this world. Give your staff to your little grandson to ride horse on. You are to be young again, and will not need crutches.

DEATH-SONGS OF SOME GREAT MEN.

THE dying speak better than the living, for their souls, presaging a somewhere else, attain unto a nobler speech—prophetic, hopeful, inquiring; divining, as it were, the grander life they were soon to enter. How tender and solemn are the last words of Shelley's great poem, "The Triumph of Life," written as he drifted in his boat over the blue waters of the bay in which he was to die. That they were left unfinished, adds to their pathos, for the fragment closes abruptly with the inquiry,

Then what is life? I cried—

a question of profound significance, when we remember that the questioner almost immediately got his answer in the halls of Death. The whole poem is a commentary on poor Shelley's troubled life—an unanswered question, an unsolved riddle.

Byron wrote his last poem on his last birthday. He was then at fever-haunted Missolonghi, where he had gone to take part in the struggle of Greece for liberty. A presentiment that he would never return haunted him; and the melancholy that it bred is in his last lines:

My days are in the yellow leaf.
The flowers and fruits of love are gone:
The worm, the canker, and the grief
Are mine alone.

One of the noblest death-poems is that written by Arthur Hugh Clough, a remarkable man, whose whole life had been a struggle between faith and doubt. At the last, however, he must have found that peace that availeth, or he could not have written words so full of faith in the victory of truth:

Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

* * *

And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow—how slowly!
But westward, look! the land is bright.

Now compare this last verse with a verse from Longfellow's last poem, "The Bells of San Blas:

O bells of San Blas! in vain
Ye call back the past again:
The past is deaf to your prayer;
Out of the shadows of night
The world rolls into light,
It is daybreak everywhere!

The last poem of Whittier was written to Oliver Wendell Holmes, written when he was standing at the gates of eternity—not fearful, nor hopeless, but full of confidence in the God, whom his soul loved:

The hour draws near, howe'er delayed or late,
When at the Eternal Gate.
We leave the words and works we call our own,
And lift void hands alone
For love to fill. Our nakedness of soul,
Brings to that gate no toll:
Giftless we come to Him, who all things gives;
And live, because He lives.

Nothing that Tennyson ever wrote is so remarkable as his last noble death-song, "Crossing the Bar"—two verses of which I quote—verses written almost with heaven in view:

Twilight and evening bell,
And after that the dark:
And may there be no sadness of farewell,
When I embark.

* * *

For tho' from out our bourne of Time and Place.
The flood may bear me far;
I hope to see my Pilot face to face,
When I have crost the bar.

The last poem of the heroic-souled Browning breathes the same lofty spirit as his last words to a friend at his death-bed, "Never say of me, that I am dead."

One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed though right was worsted, wrong would triumph;
Held, we fall to rise again; are baffled, to fight better;
Sleep to wake.
No! at noonday, in the bustle of men's worktime,
Greet the unseen with a cheer!
Bid him forward, breast and back, as either should be;
Strive and thrive; cry "Speed! fight on! forever,
There, as here."

"Never say of me, that I am dead." These were the last words in effect of Charles Kingsley, and he expressed them in the epitaph which he selected as his final message to the world: "AMAVIMUS—We have loved. AMAMUS—We do love. AMABIMUS—We shall love." This is a grand expression, not only of the past, but of his present condition, and his eternal destiny of love. But Christian faith finds its most sublime utterance in the beautiful death-song of the apostle, St. Paul; to be found in second of Timothy, fourth chapter, sixth, seventh and eighth verses. No passage in the Epistles is more finely touched. It has the Hebraistic rhythm of his most exalted utterances; charged like a river full to the brim with tender thought and feeling. It is the hymn of a soul knowing its labor ended, its storms gone by, its victory over the last enemy, sure and final.

"For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight; I have finished my course; I have kept the faith.

"Henceforward, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Amelia E. Barr

BRIEF NOTES.

Statistics show that there are in this country 79,800 divorced persons, of whom 44,582 are men and 35,218 are women.

An effort is to be made by the churches of New York to rent a theatre during the winter Sunday afternoon services.

The Woman's Missionary Society of the Methodist Episcopal Church has raised during the past year $313,937, the largest sum in any year in its history.

A young Chinese woman, Ah Fou Chung by name, was baptized at St. James M. E. Church, Chicago, on Nov. 7. She is studying with a view of becoming a missionary to China.

There are now 51,578 Christian Endeavor Societies in the world, with a total membership of 3,000,000 members. Almost one hundred new societies are reported each week to the secretary.

Rev. F. B. Meyer expects to reach this country about the middle of January, to remain six weeks. Letters of inquiry about his tour should be sent to Mr. W. R. Moody, Mount Hermon, Mass., who has charge of the arrangements.

The first of the Booth-Tucker colonies in the West has been established at Soledad, California. Another is to be organized in the Arkansas Valley, in Colorado, where the Salvation Army Commander has an option on a 3,000 acre tract.

Sioux Indians belonging to the Presbyterian Church recently held a conference with the Presbyterian Church of Crow Creek, near Chamberlain. The Rev. Daniel Renville is the pastor, he being a full-blooded Sioux, and one of the kindest, best of men.

Rev. C. H. Yatman has been conducting evangelistic services with remarkable tokens of the Holy Spirit's blessing in Newburgh, N. Y. Here he successfully labored six years ago. He was accompanied by Mr. J. E. Taylor, the "Sunset Pilgrim" of California.

The report published in a daily journal of New York that a letter had been found in the Vatican Library written by Pontius Pilate to the Emperor Tiberius, reporting the crucifixion of Christ, is unworthy of belief. The document is by internal evidence that it is spurious.

A comparative exhibit made by Rev. W. Rhodes, of Grahamstown, of the growth of the Methodist Church in South Africa since the constitution of the Conference in 1880, shows that the full membership has increased from 20,742 to 47,872, a difference of 27,130. Of the present number 5,585 are whites—an increase of nearly 2,500; 42,987 are natives; increase, 24,691.

A Jewish colony has been organized in Lynn County, Colo. Morris Cohn, a wealthy brewer, of San Francisco, has sold to the two hundred families, constituting the colony, a tract of one hundred acres at a nominal price and has furnished them with two thousand dollars' worth of lumber for the building of cabins.

The American Institute has entered the field this year in organizing women's club for Bible study. A few clubs were started last year, which showed that there was a general appreciation of the facilities offered, and encouraged an extension of the work. The address of the Institute is Hyde Park, Chicago, Ill.

An application, common enough in other lands but rare in our own, was made recently in New Jersey court. The authority of the court was invoked to restrain a minister from baptizing a convert. The applicant was a Jew whose daughter had married a Christian, and was about to be baptized when the court interposed.

Three members of the Church Armies mission have sent in their resignations and are no longer responsible for the proceedings of the organization. They are, Rev. E. A. Bradley, D. D., who was Chairman of the Executive Committee; Rev. Wm. M. Hughes, D.D., of Morristown, N. J.; Rev. J. Newton Perkins, Secretary of the Church Building Fund Commission.

Reports of hostility to missionaries in the Province of Hunan have been received. Converted natives of that province were recently baptized, and almost immediately an outbreak of superstitious opposition occurred. The usual reports of kidnapping, stealing of children and hideous mutilations by missionaries were circulated, and there was considerable popular excitement. It is reported that one of the Christian Alliance stations has been attacked.

A significant admission as to the influence of the theatre is made by an old actor, who is quoted by the *Advance* as saying: "Great efforts have been made lately by eminent members to lift the stage with dignity and regard it as a moral agent, but I have never heard it admitted by any one I met with any one, in whom I believed that was seen at the theatre had caused any change in the practical actions of his ordinary life."

Dr. Keskar, the Hindoo Christian pleader now visiting this country, addressed the First Presbyterian Church of Morristown, N. J., N. Y., on the 7th, on Missions in India and on his personal observations of the famine. His address was heard with rapt interest. Dr. Keskar is a well-known physician of Sholapur and a man of high character, who has the sincere respect of missionaries and natives. Churches desiring to have the testimony of an intelligent eye-witness of the suffering in India, should hear Dr. Keskar. Letters addressed to him at this office will be forwarded to him.

OUR PREMIUM ISSUE.

Next week's issue of THE CHRISTIAN HERALD will contain the Premium Announcements for 1897-98, in which a great variety of attractive offers, surpassing anything ever placed within reach of the public, will be fully described and beautifully illustrated in colors. A Million Copies of that number will be printed.

NOVEL STEAMSHIP.

ONE of the most radical changes in the construction of steamships has just been put to a practical test at Havre, in France, under the superintendence of the eminent naval engineer, Sir [illegible] J. Reed. The *Graphic* publishes [illegible]cription of this trial ship, and a pic[illegible]e the strange craft, which we repro[illegible]n this page. As will be seen, the [illegible]e consists in getting rid of the hull [illegible]hip and substituting great wheels. [illegible]t principle of roller-skates. The [illegible]s retained as a propelling power. [illegible]ver is also applied to the rollers. [illegible]s in the power of the engineer to [illegible]e the one and diminish the other. [illegible]e purpose of experiment, a small [illegible]of only 274 tons burden was con[illegible]t. It is 126 feet long and 39 wide, [illegible] wheels. Its engines have an in[illegible] horse-power of 350. The trial [illegible]s entirely satisfactory, and, taking [illegible]count the fact that a [illegible]essel is unsuitable to [illegible]plication of the princi[illegible]d that in a large ves[illegible] greatest disadvantages [illegible]enced in the small one [illegible]be avoided, the suc[illegible]s the principle may be [illegible]ered proved. M. Bazin, [illegible]ventor, now proposes to [illegible]ct a steamer on the [illegible]principle, which shall be [illegible]enough to cross the At[illegible] and with two inde[illegible]t engines, one of which [illegible]ntrol the wheels and [illegible]her the screw. The [illegible]for making the wheels [illegible] pass below and across [illegible]in deck, and, like the [illegible]ec are of steel. The ob[illegible]ained at is to avoid fric[illegible]n the present system. [illegible]l of the vessel presents [illegible] mass in opposition to [illegible]ter, and is driven [illegible]n it only by enormous [illegible]e. In the new system, [illegible]eels revolving encoun[illegible]ch less opposition and [illegible]vsel does not roll from [illegible]e side. In the trial trip, [illegible]snificant discovery was [illegible]t. It is well known by [illegible]thematical rules exact[illegible]w.t increase of speed [illegible]be gained in the ordin[illegible]p by the increase of [illegible]orse-power applied to [illegible]sw; but in the new ves[illegible]as found that by divid[illegible] added horse-power between the [illegible]nd the rollers, a greater speed was [illegible]l than would be gained by apply[illegible] to the screw alone. The inventor [illegible]s to have approached the problem [illegible]a ew direction. Hitherto progress [illegible]en looked for from a new power, [illegible] keeps the old power and increases [illegible]f lities. The same principle oper[illegible] spiritual matters. The power [illegible]c gives progress to the church is, as [illegible]l all of God, but through modern in[illegible]ti s such as the printing-press it is [illegible]li in new ways and with greater [illegible]c

[illegible]t e hand is power and might: and in thine [illegible], to make great and to give strength unto [illegible]. ron. 29: 12).

[illegible]man's Response.

[illegible]eman who is in Manhattan Hos[illegible]ew York, is suffering from the [illegible]ec of a singular accident. He was [illegible]t a fire on November 2 by the burst[illegible]o hose, and was carried to the hos[illegible]. There it was found that his ankle [illegible]ctured and was likely to be long in [illegible]oving. It was put in a case of plas[illegible]o aris, and the man was assigned a [illegible]ne of the wards. He suffered a [illegible]eal, for the fracture was compound [illegible] bones were slow in uniting. One [illegible]ast week he had fallen into a [illegible]l sleep in which, with the perver[illegible]sity of the mind needing sleep but disturbed by pain, he could not realize where he was. Suddenly there was a sound he recognized. In the office near the ward where he was lying, there is a bell connected with the fire-brigade station which rings when a fire-alarm is given, so that the hospital people may be in readiness to receive patients who may be injured. The fireman heard the bell ring and was out of bed in a moment. Supposing himself to be in the upper room at the station, he groped around for the rod, down which the firemen slide to their engine when aroused by an alarm. Of course, he could not find it, but his hand struck the post at the corner of his cot. He grasped it and dropped in the regulation manner. He struck the floor heavily, breaking the plaster of paris case around his ankle and renewing the fracture. His cry of pain brought the nurses to his side, who lifted him back into his cot. The surgeons say that the new injury will probably keep him there for two months. His impulsive

THE "ERNEST BAZIN," THE NEW STEAMER ON WHEELS, LAUNCHED AT HAVRE.

act shows how strong is the force of habit, which was greater with him than consciousness of injury. Doubtless many other patients in the ward heard the bell, but only the fireman recognized it as a summons to duty. To him it meant property in danger and lives in peril which he must help to save. Such readiness should characterize every Christian when he realizes that souls are perishing. The reproach of the patriarch ought never to lie against any follower of Christ:

They perish forever without any regarding it (Job 4 . 20).

Turning to Chalk.

The Southern Surgical and Gynecological Association recently in convention at St. Louis, Mo., made an examination of a remarkable case of what is known as "calcification." One of the physicians in the convention described the case and invited his brethren to see the patient. The man is a saloon-keeper, of the city, who has suffered for several years from severe attacks of gout, to which his family, for several generations, has been subject. Five years ago the lower part of one of his legs became stiff and insensible. It was amputated and was found to have turned to chalk. The doctors said that the calcification was caused by the lime salts of the body being carried into the gouty limb, which had become unable to throw off the accumulation. Since that time, the other leg has become affected, and now both hands have become useless. The doctors believe that he will soon die of the disease, but his life may be prolonged by a series of operations which must be made to remove each part as soon as it is hardened into chalk. The familiar expression "dying by inches" seems to be literally true in this case, and if it is treated as the doctors propose, the man will be a mere fragment of humanity, when he is carried to the grave. If it were possible to stimulate the organs whose functions it is to expel the hardening sediments the man might recover. It is so with the spiritual nature which is hardened by the presence of sin. The prophet warned his people of the danger:

Thou art obstinate, and thy neck is an iron sinew and thy brow brass (Isa. 48 : 4).

Thirty Years Secluded.

Illinois journals report the close of a long life of seclusion in a town of that State, and give a curious explanation of the eccentricity of the deceased woman. She was eighty-two years of age at the time of her death, and she had not for thirty years been outside the high board fence which surrounds the house where she lived. Few persons went to the house, and of those who did go scarcely any saw the mistress. The servants were old women who were faithful to her and kept her secret, whatever it was. It is now asserted that the cause of her seclusion was a quarrel she had with her husband during the first year of their married life. He was a widower when she married him. She was a beautiful woman at that time and fond of society. He insisted, it is alleged, that she wear out the dresses of his former wife before new ones were purchased. She refused to do so and she was firm in her refusal. He was as determined as she, and the quarrel led to her making the rash vow that she would never stir out of the house as long as she lived. When her own dresses wore out she made dresses of old rags and quilts. In summer she went without shoes, and in cold weather she wrapped rags about her feet. If that was really the reason for the woman's long seclusion, she was to be pitied. There is no more fruitful source of misery than the false pride of which probably both she and her husband were victims, which will not permit a person to recede from a position rashly taken. The yielding of either might have saved much misery:

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated (James 3: 17).

A Fight Under Water.

A deep-sea diver who arrived lately at New York on the Ward Line steamship *Yucatan*, from Vera Cruz, Mexico, tells a thrilling story of an encounter which he had, at the beginning of the voyage, with a shark in the harbor. He is employed by the firm of engineers which has the contract for constructing the new piers at Vera Cruz. He was sent down to attach bracings to one of the great piles which have been driven in to support a pier. As he was busy at his work, dressed in his diving suit and was stooping over to arrange the bracing on the pile, he received a severe blow on the back from something which came at him like a battering ram. Turning round, he saw that the blow had come from the nose of a man-eating shark. He was almost paralyzed by the blow and the suddenness of the attack, but had sufficient strength to move out of the way of the shark, which was coming at him again with the intention of jamming him against the pile. It struck the pile with terrific force, and as it recoiled, the diver struck at it with his knife, slashing it in the back. Maddened with pain, the monster turned on its side in the only position in which a shark can bite, and came at him with wide-open mouth. The diver knew that only very quick movement on his part could save him from those huge jaws. He dived underneath the monster, and with his knife struck deep into its vitals. The water was in a moment thick with blood, and the diver was faint and dizzy with the exertion he had made. But the shark had received its death-blow. It floated to the surface and died. The diver was promptly hauled up and soon recovered sufficiently to narrate his terrible adventure. The shark, floating by the steamer, was proof of the life-and-death struggle which had taken place. The diver owed his escape to the promptitude with which he realized that his life was in danger and the vigor with which he defended himself. Unhappily, when the soul is in danger through the assaults of the great enemy there is not always the same desperate resistance. Many who fall in that conflict, like those to whom the apostle wrote, do not do all they might to escape:

Ye have not yet resisted unto blood, striving against sin (Heb. 12: 4).

Suffered for his Father.

A despatch to the press from Somerset, Ky., outlines a remarkable defense which is being made there of a man who was recently arrested and charged with murder. It appears that nearly two years ago a farmer was shot and killed while he was plowing in his field. No one witnessed the crime, but it was known that a desperate feud existed between the family of the murdered man and that of another man living in the neighborhood. Suspicion pointed strongly to this neighbor as the guilty man, and various circumstances came to light which confirmed the suspicion. But just as a movement was made to arrest him, his son dropped some incriminating words in the hearing of the officers and absconded. Immediately it was realized that he was the murderer and a vigorous search was instituted for him. The young man succeeded in evading it, and he was not caught. For nearly two years he has been in hiding, an exile from home. Recently his father died, and the son immediately returned. He was promptly arrested and put on trial. His defense is that the murder was committed by his father, who confessed the crime on his death-bed, but as he was old and feeble the son diverted suspicion to himself in order that the old man might spend the remainder of his days in peace in his old home. The son declares that if he had been caught during his father's lifetime he would have borne the punishment of the crime rather than reveal his father's guilt. It is not often that a father has a son who loves him so well that he would be willing to die in his place. Every one admires such filial affection, yet how few are moved as they hear that for them One died that they might have eternal life:

For scarcely for a righteous man will one die: but God commendeth his love toward us in that while we were sinners Christ died for us (Rom. 5 : 7).

HUNDREDS WON TO CHRIST

Twenty-five Years' Work in the Water Street Mission—A Notable Anniversary.

FOUNDED by a converted criminal a quarter of a century ago, the Jerry McAuley Mission in Water Street, New York, is known throughout the land as one of the greatest moral agencies ever established among the criminal and the fallen. It has just celebrated its twenty-fifth anniversary. The story of Jerry McAuley's conversion was perhaps never so graphically told as in the following words of S. H. Hadley, the present superintendent of the Mission:

JERRY MCAULEY.

One Sunday afternoon in 1868, some missionaries were passing along Water street, where John Allen, notorious as the wickedest man in New York, kept his dance-house. In a spirit of bravado Allen asked them to come in and hold a prayer-meeting in his saloon. They promptly said they would if he would shut up his bar. This he agreed to, and they held a simple service. Allen asked them to come the following Sunday, which they promised to do, and on that day the place was crowded.

At that time almost every place in the lower wards was a dive or dance-hall, Kit Burns' rat-pit was a noted place, in which his son-in-law, called "Jack the Rat," would bite off a rat's head before an audience of sight-seers. A missionary, Mr. Little, was going up the rickety stairway at 17 Cherry Hill, when his passage was disputed by an angry woman, whom he presented with a tract and said: "Madam, do you know Jesus?" "Faith, and who is he?" asked the virago. Within a partly open door a few feet away, lay Jerry McAuley sleeping off a debauch on the floor. He had been in prison fifteen years and six months, and had been converted in the prison chapel, but fell once more into sin.

He followed the missionary and said: "What name was that you mentioned to that woman?" The missionary told him, and McAuley then said, "I used to love that name in prison long ago, but I lost him; I wish I knew where I could find him." The missionary took him up to New Bowery, prayed with him, and had him sign the pledge. He had many a struggle after that incident, but through God's grace was enabled to triumph and to bring forth fruits of repentance. One day, being tempted to steal through hunger, he met the missionary, who asked, "Jerry, where are you going?" "I can't starve," said Jerry, sullenly. "Oh, Jerry," said the missionary, "I will pawn my own coat before I will see you steal." Jerry looked at it and said, "If you love me so much, then I'll die before I'll steal." "Jerry," said the missionary, "let me give you a text of Scripture. 'Seek ye first the kingdom of God and his righteousness, and all these will be added.'" He said, "I'll take it," and turning to a companion in crime, said, "Good by, from now on our roads lie far apart." "You fool!" cried the other, "do you think the Lord will send you down a breakfast?" "Yes," said Jerry, "and if he doesn't I'll starve."

Four years from that time he started the now famous Water Street Mission, which has been made instrumental in bringing a multitude of sinners into the kingdom. At the nightly meetings the degraded are largely represented, and a great work of grace goes on from day to day. Many a redeemed soul can point to this Mission as its spiritual birthplace.

THE PRESENT JERRY MCAULEY MISSION, WATER STREET, NEW YORK.

The Darius of Daniel's Day.

BIBLICAL scholars have lately been profoundly interested by the discoveries made in the mounds of Babylonia, one of the results of which has been to establish the identity of Darius, the Median monarch. This has long been a much-vexed question among critics and Biblical investigators. In the story in Daniel 5: 30, 31, it is said: "In that night was Belshazzar the king of the Chaldeans slain. And Darius, the Median, took the kingdom, being about three-score and two years old." The Babylonian inscriptions of Cyrus have now furnished the key to the solution of the apparent mystery of Darius' identity. From these inscriptions it is clear that Nebonidus, the last king of Babylon, was a usurper who claimed the throne at the death of Nebuchadnezzar. His one ambition was to centralize the religion of Babylonia in the capital, and for this purpose he removed the statues of the gods from their ancient shrines in different parts of the country to Babylon. This act enraged the priests so much that Nebonidus did not consider himself safe to reside in the capital, and so he removed to Tema. Belshazzar, of whom we have mention in the inscriptions, was then made regent in Babylon. A revolt broke out, and it would appear that the people themselves sent to Cyrus to come and help them. Cyrus, however, was busy fighting in Elam, but, in accordance with the wishes of the people, despatched Ugbaru, or Gobryas, the governor of Kurdustan, or Gutium, at the head of an army, to the great city of Babylon.

The cylinder of Cyrus, now in the British Museum, gives an account of the siege of Babylon. It reads: "On the sixteenth day Gobryas and the soldiers of Cyrus entered Babylon. . . . The third day of the month Marcheswan (October) Cyrus entered Babylon. Peace to the city did Cyrus establish, peace to all the province of Babylon did Gobryas his governor proclaim. Governors in Babylon he appointed."

It is claimed by eminent scholars that the "he" in the last-quoted sentence can only refer to Gobryas, and as this statement agrees with Daniel's statement concerning Darius, Gobryas and Darius are one and the same.

FAMINE'S GRIP LOOSENED.

Missionaries in India Describe the Work Done with the Money Contributed by the Readers of this Journal.

REPORTS from missionaries in the Famine districts of India are daily reaching the Rev. E. S. Hume, who is doing the arduous work of Secretary of THE CHRISTIAN HERALD Famine Relief Committee, of which Bishop Thoburn is chairman. In sending these reports to this office, Mr. Hume writes: "The letters will show you the manner in which the generous gifts of your readers have been used for the poor, starving multitudes around us. They are not appeals, but reports, and some of them are most touching. It is difficult to express in words the gratitude which we all feel. Let me assure you that I have never known such sincere and hearty appreciation for any great undertaking as has been felt and manifested by those who have received help from THE CHRISTIAN HERALD Famine Relief Fund. The famine is not yet over, but there is a prospect of better times."

THE FIRST WATER STREET MISSION.

Among the reports is one from the missionary in charge of the Church Missionary Society's station at Jubbulpore. He writes that as soon as the money reached him he began at once by "giving work to three hundred persons, and the number soon rose to seven hundred. These people would probably not have survived till the incoming harvest had they not been fed by Christian beneficence meanwhile. The distress will doubtless continue for another six months, but food will no longer be at so high a price or so difficult to find. There will then remain the waifs and strays of starving children whom we have picked up, and these will increase, because the usual pestilence which follows famine everywhere is sure to come and carry off men and women, leaving numbers of destitute children. Besides this, it is certain that the Government will seek permanent means for the destitute children it has on its hands, as its arrangements are entirely temporary. So it seems to me that the great immediate future need will be to make some kind of provision for the maintenance of destitute orphans."

Rev. Charles C. [illegible], of Bhusowal, writes: "[illegible] the people here knew that I was prepared to help the starving, they came to me in hundreds, and took on all the needy ones as I could find work for them, at the same time distributing gratuitously, to as many as were unable to work the weak, the sick and the infirm. Many of the laboring people were willing to walk five miles morning and evening and work hard all day for two annas [about two cents]. I sometimes used to put on some who did not seem so needy, because I wanted to save my funds for the most pressing cases, but I often changed my mind after inquiring into cases and finding how much they were suffering. Sometimes had men who, in ordinary times, were considered well-to-do, fall at my feet and with bitter tears beg me to let them work for their children, who were crying for food. Many of the men had three or more children to support, the husband having deserted them for work or food at a distance. I am now ... ent helping about five hundred. I ... what I will, I cannot keep the ... from increasing. My heart cries ... God for them, as I am told that they are nearly exhausted. I preach to the people daily, and they listen attentively. They seem to understand that the ... given them is the fruit of Christian principles, and to realize that the Christian religion must be better than the ... since it has led people to take concerted upon them. THE CHRISTIAN HERALD has strengthened our hands wonderfully."

Mr. Benjamin Aitken, whose thorough knowledge of the country and long journalistic experience on the ... staff of the most influential daily ... of Calcutta, qualify him to speak authoritatively on the suffering and death that have been wrought, shows in a letter just received how dire was the crisis that THE CHRISTIAN HERALD'S readers helped to avert. He writes: "It is a plain fact that hundreds of thousands of people have perished of pure starvation, and the Government will not acknowledge it now although it will do so when the excitement is past and the time comes for an impartial record of the famine. One of the papers has challenged the statements and pictures sent out by Rev. M. Gordon, of Mungeli, and two Government officials have denied them flatly, but I can personally vouch for them as true. In the 1877 famine there was no food for the people, but in this famine *since the relief measures were organized* I challenge any one to prove a case of starvation where there was not food within easy reach. Thus it is easy for parties to blacken each other while it states only partial truth. If you ask how many people have actually perished in the famine, I answer, it is impossible to say until the census is taken in a year or two, when the normal conditions are restored. **The mortality will certainly count in the millions**, but whether it may be kept down to two millions or will reach five millions, I cannot hazard a guess. The famine among the people is not at an end now; but there are **fifty thousand famine orphans** on the hands of missionaries, who will be starving three months hence, if relief does not come, just as actually as they were starving when the missionaries took them up.

THE FAMILY AND HOME CIRCLE

A NEW ENGLAND THANKSGIVING.

AS New England goes to Mardi Gras in the South and to mid-winter festivals in the West, so South and West should come to New England to Thanksgiving. Nowhere else is the good institution found in such hearty homeliness as in rural New England. Nowhere on the face of the earth are there such pumpkin pies, dough-nuts, loaf-cake, mince-meat, apples and sweet cider, as in the New England homestead at Thanksgiving time; and nowhere, even in the "Old Dominion," more genuine, whole-souled hospitality.

To imbibe the full soul of the day, to realize that spirit which has made it universal and lasting in our country, one should spend Thanksgiving in a New England home, where Dutch and Puritan blood-love mingle. The house is full of happy children, and city relatives and friends come to spend the day, perhaps to stay over-night. The daughter and the son, who live in the city, come home for Thanksgiving. The rich relation, shrivelled by carking cares and surfeited with worldly pleasure, is glad to warm his heart at the hearth-stone of rustic friend or kinsman. The busy living thing about the farm knows you sincerely welcome. Dogs and children give you noisy greeting; the farmer and his wife meet each relative and the friend with a hearty hand-clasp, and the return-ing son or daughter, with misty eyes and warm embrace. There is a long dinner-hour, then the afternoon in the sitting-room, around the cheerful stove or before the wide, open fire-place. The rich and poor relation sit side by side. Even Prudence forgets the ancient cut of her best gown, though its folds mingle with the velvet robe of the rich cousin's wife. While their elders gossip, the young folks amuse themselves. With twilight comes a second feast of good things passed around. At dusk, good-bys are said, and city folks go back from the New England homestead truer, better, happier, perhaps, for its hearty homeliness and pious good-will.

Happily, the Thanksgiving festival is not confined to any section of our beloved land. It is a general festival in which all sections unite with genuine cordial feeling, in recognition of God's goodness in furnishing a table for his children and supplying in abundance the wants of man. The fruits of the harvest, if regarded in the true Thanksgiving spirit, are to be used for the glory of God, from whom they come. At this season the spirit of brotherly love should everywhere prevail, and, in reckoning up our own blessings, let us not forget those who may be less bountifully supplied and whom poverty and misfortune may have saddened and discouraged. Thanksgiving will be doubly enjoyed if we at that season share our bounty with others and provide for the needy a table at which they too may praise the Giver of all good things. Remember the poor neighbor, the homeless, the sick, the widow, and the orphan. Let us resolve, this year, to bring sunshine and gladness to as many of "God's poor" as we may, and to scatter our bounty wisely, and without ostentation. If each of us can stimulate one other heart to true thankfulness, it will be a Thanksgiving indeed. Then will our own feast taste sweet and our own cup of innocent enjoyment be filled to the brim.

A Beautiful Swiss Custom.

In the Welsch-Tyrol, when a young maiden is about to be married, immediately before she steps across the threshold of the church her mother presents her with a new handkerchief. This the bride holds in her hand throughout the marriage ceremony, using it to wipe away her tears. So soon as the marriage festivities are ended the young wife lays the handkerchief aside in her linen-closet, and there it remains as long as she lives. It is the most highly treasured of all her possessions, be she rich or poor. Nothing would induce a Tyrolese wife to use this sacred handkerchief. It may be half a century, or longer, before it is taken from its place to fulfil the second part of its mission. When the wife dies, perhaps, as a gray old grandmother, the loving hands of the next of kin place the bridal handkerchief over the face of the dead, and it is buried with her in the grave.

A Gypsy Lad's Faith.

A beautiful story is told by a Christian lady in the South of England, who was sent for to see a gypsy boy who was dying, and in the course of her gentle pleadings with him she thrice repeated the text, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). He looked for a few moments intently upon her, then, with life's last effort, gasped, "And I thanked him!"

Do Your Own Part Well.

In the great battle of life each one should see to it that he does his own part with all the energy and conscientious ability at his command. It may not be a part to attract and win the applause of men, but the Master knows whether we are doing it rightly or otherwise. The story is told of a conductor of a musical festival who suddenly threw up his baton and stopped the performance, crying, "Flageolet!" The flageolet was not doing its part, and the conductor's trained ear missed its one note in the large orchestra. Does not God miss any voice that is silent in the music of earth that rises up to him? If we fail in our respective duties, however humble, we will not be held unaccountable.

"Mother's Boy"

A Poem ... For Thanksgiving Day.

BY MARY E. MORRISON.

I.

THERE! everything's ready now I guess.
Just straighten that bunch o' maiden-hair,
It lops a little. I got them ferns
In Hornby hollow. There's plenty there,
Tall and green as the leaves of June,
Hid away in the jungle's heart,
Though frost has shriveled the meadow grass
And broken the beachnut burrs apart.

II.

I thought they'd freshen things up a bit;
Country fare is so plain you know.
Boys that get wonted to city ways
Notice these little fixin's so.
Not but they're crazy to come each year
And spend Thanksgivin' with father an' me.
And praise my cookin' and say my pies
Are just as good as they used to be.

III.

They're all good boys, and always was
Good to father an' kind to me.
Steady, forehanded, an' doin' well.
We're proud of 'em all, as we ought to be—
John an' Harry, an' Will an' Joe.
"But there's plates for seven there," you say?
One is for father, an' one for me,
An' one for Jimmie that's far away.

IV.

Put them asters by Jimmie's plate;
That one is his'n, there, by mine.
"Pitty posies," he used to say,
Pickin' my roses an' eglantine.
Jimmie was mother's boy, you know;
Full of his mischief, fair an' tall,
Just like his father. He went out West,
Ten years ago this very fall.

V.

Just eighteen, but a healthy lad
Eager to travel, an' bound to go.
"Heard from him?" No, not in many a year;
But a mother's a mother, I s'pose you know.
Always a hope in her heart of hearts,
Under the worry and wear of life,
Always a prayer for the absent one,
That keeps him safe in the din an' strife.

"Welcome Him in for His Mother's Sake!"

VI.

Always a yearning to clasp the hand
Of the one that wanders far away.
Though many are safe in the dear home-fold.
It counts but little with one astray.
Strange how the boy has seemed to be
Here at my side this live-long day.
I've seasoned the stuffin with onions, too,
'Cause Jimmie liked it the best that way.

VII.

Half-past one? I m afraid they're late.
The turkey'll be tough a-waitin' so.
Is that a tramp in the garden there?
Give him his dinner an let him go.
He's somebody's boy, so call him in;
Thanksgivin' day should be full of joy,
Welcome him in for his mother's sake.
Oh, Jimmie, my darling! It's mother's boy!

An Adopted Waif's Career.

THERE are thousands of childless homes into which joy and love have been brought by the adoption of some little waif, who ultimately comes to be regarded as a member of the family. It has happened, too, that the hearts of the household have been gladdened beyond measure by the noble qualities of mind the child develops, as well, possibly, as its graces of person. A remarkable story is related concerning the adoption of a little boy waif by a Western judge. There was in a Western city a little lad who had grown up in the utmost poverty. He never knew his parents. In 1860 he was sent to Indiana with a carload of waifs. The car reached Tipton, a country-seat thirty miles north of Indianapolis, and a number of youngsters were committed to the care of residents. Judge John Green, a prominent citizen of the place, called for the "ugliest, raggedest and most friendless of the lot." "Jack," as he was afterward known, was promptly presented, and the judge took the lad home. He appreciated his home and the kindness of his benefactors, and diligently applied himself to study. A course at the public schools was followed by a year at Waveland Academy, and that by four years at Harvard College. After he had been graduated at Cambridge, he was sent by Judge Green to England to pursue his theological studies. Returning to Tipton in 1876, the next year he went to Alaska as a missionary under the auspices of the Presbyterian Church, and he has since remained there.

Many families into which a strange child has been received, may in after years be gladdened and honored by the bright career that unfolds before their protege. Judge Green's experience is only one example of numerous cases where the adopted child becomes the distinguished son and reflects honor on those who aided him.

A Huguenot Mountain Village.

Three thousand feet high, among the mountains in the Cevennes, lies the little Huguenot village of La Chambon de Tence, with its 800 population. A writer thus describes a recent visit there:

On Sunday morning, as I made my way to the temple, I find a congregation occupying the church long before the hour for the commencement of the service. Outside, the elders are gravely awaiting the appearance of the minister. In a few moments a great clatter of wooden *sabots* is heard; the pastor has arrived in gown and bands, and the last stragglers fill the few empty places. In all there is a congregation close upon a thousand, not a few of whom have trudged for four hours across the hills.

The building is plain outside but substantial. The pews are the handiwork of each family, and bear the names carved in bold letters. On a raised platform, extending across the building, are seated the elders of the congregation, male and female, the average age of whom can be scarcely less than eighty. Here, as in the main portion of the congregation, the separation of the sexes is rigidly observed. Every feminine head is covered alike with a neat white cap. An ancient worshiper here and there retains his hat, only removing it at the signal to stand for prayer. Instrumental music of every kind is eschewed, but the pitch-pipe is sounded before each hymn, and, after the formal, "Do, mi, sol, do" has been raised by the precentor, the singing is taken up in the four parts with might and main by the entire congregation. A brief but impressive liturgy follows, together with extemporaneous prayer, and then a sermon of such force and spirituality that one ceased to wonder at the enormous proportion of men present at the service.

OUR PREMIUM ISSUE.

Next week's issue of THE CHRISTIAN HERALD will contain the Premium Announcements for 1897-98, in which a great variety of attractive offers, surpassing anything ever placed within reach of the public, will be fully described and beautifully illustrated in colors. A Million Copies of that number will be printed.

HELPFUL ANECDOTES

GETTING HER IN.

THE fact that the Gospel is the power of God unto salvation was recently brought home to a young minister by practical test. The *Sunday Companion* tells the story, which, in condensed form, is as follows:

The young minister had practically determined not to preach the doctrine of the Cross. He was so deeply saturated with the new theology as to regard the doctrine in which he had been reared as coarse and crude. So he preached about the Fatherhood of God and the goodness of human nature, which needed only to be developed.

One dreary night, as he was sitting in his study preparing his sermon, there was a sharp ring at the bell, and he went to the door. A young girl stood there, shivering in the rain. "Are you the minister?" she asked. "Yes." The girl seemed glad. She said, "I want you to come with me and get mother in." The minister thought it was a case of a drunken mother who could not be induced to go home. "Where is your mother?" he asked. "She is at home, dying, and I want you to get her in." The minister was perplexed. "Get her in? Where? How?" The girl was astonished in her turn at what seemed to her the minister's stupidity. She said, "Why, get her into heaven."

He could not bear to refuse, and so he put on his coat and tramped with the girl through a maze of dirty streets, wondering, as he walked, what was the best way of applying his theology to the task before him of getting a dying woman into heaven.

It was a dreary place where the woman lived, in a narrow court, up two flights of stairs, in a rear room. She lay on a heap of straw in a corner, with an old shawl over her for her only covering.

"God is your Father, my sister," were the minister's first words, as he knelt by the dying woman. "He loves you and wants you to trust in him." The woman groaned, but made no other reply. He told her the parable of the Prodigal Son, and the story of Mary Magdalene, and the woman evidently listened, but was not affected. Then he went back to the theology of his boyhood, and told the woman how Christ had died to save her soul; how his blood would cleanse her from sin, and how the most depraved might be saved through the Cross. A beautiful light broke on the contorted face as the woman listened, and it grew brighter as he went on. At last she spoke: "That is what I want. Are you quite sure? Can I be saved? Will Christ take me?" The minister answered each question, and a sweet peace came over her and remained with her till she died. "I think," said the minister afterwards, "we got her in."

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In a Calcutta Zenana.

Miss Gardner, missionary in Calcutta, tells the following story of her work. In one of our zenanas there is a sweet and gentle-mannered woman who wins everybody's heart who goes to visit her. She is a Christian, and has been for more than three years. The missionary, whose privilege it is to visit her says, "I always look forward to the hour spent with her." It is no longer teacher and taught, but rather "fellowship one with another." They talk together of Him, who is so precious to them both. But how came this woman hidden away in her zenana, to know so blessedly the way of life? You answer, no doubt, through the teaching of the missionary, who visits her, but not so. She had found him before; and though the missionary was able to give some help, the real work was done by God's own Word, accompanied by the Holy Spirit. Somebody sent out into the lanes and alleys of the city, portions of the Word and other leaflets, praying, no doubt, that God would send them where he could use them, and some child getting one, carried it into this woman's house, and she read it. "What does it mean?" she asked, and reading it over again, the beauty of it took possession of her, and she felt she wanted another like it, so the boy was pressed into service to bring her more, and now, not only the beauty, but the power of the Word took possession of her. When her husband came home she asked him about it. Fortunately for her he was not only kind, but had no prejudice against this teaching; so he told her carelessly, "Oh, that is Christian teaching, do not bother over it." But she was persistent. "Where can I find out more?" And he told her in a book called the Bible. Would he get her one? No, he would not. But again she persisted, and again prevailed, and he brought her home a Bible and let her read it. The result, I have narrated. Her husband is not severe with her, and allows her to live with him. So her life, though so hidden, is not a painful one, as is so often the case when the wife confesses Christ before her husband. There are many of these hidden ones among those whom we are teaching in the zenanas.

LOADING RAFTS WITH BANANAS IN JAMAICA.

Our illustration conveys some idea of the banana industry as carried on in Jamaica, W. I., where rafts, loaded from plantations along the river, take the fruit to sea-port towns, where it is shipped to the markets of the world. Sometimes a single bunch weighs over 80 pounds. The banana, the most productive of fruits, is 44 times more prolific than potatoes, and 133 more so than wheat. The tree is a gigantic plant, with great leaves, often ten feet long and two feet wide; reaches maturity quickly, bears one crop of several bunches, dies, and is at once succeeded by fresh shoots. Its cultivation, formerly confined to the tropics, is being rapidly extended to colder countries.

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Absent from the Funeral.

How little of that charity which thinketh no evil there is in the world! People, even Christian people, who ought to know better, are so ready to condemn a man for doing or not doing something, when they do not know his motives or the reasons which influenced him. A case in point is cited by an eminent preacher:

There was a funeral in a Scottish village. A worthy man, good Christian and honorable man, was being carried to his grave in the old kirk-yard. The gossips looked on with the curiosity which is always manifested in such events. "Where is John?" one of them asked. John was the old man's son, and he was not at the funeral. One of the gossips replied: "Oh, John is a great man now. He is in London and has a big church. You cannot expect him to be at the funeral of his old father." So it was voted by all present that John was proud, that he was ungrateful, undutiful, and un-everything-else that a good son ought to be.

What were the facts? John McNeill, the famous evangelist and earnest Christian preacher, was the John condemned in this case. He tells the story himself. When the news of his father's death came, and the date of the funeral, he was heartbroken. No son ever loved his father better than he, and there was between them that manly confidence and respect which come from a knowledge of each other's character. There were no demonstrative tokens of affection, like the kisses that in some countries men give their male relatives, but each knew that the other would die for him if need were. John was preparing to set out for the funeral, when a telegram was handed to him from a clergyman in the south of England, telling him that they had been obliged to hire "a larger building for the service," for people were coming in from a circuit of forty miles to hear him preach. McNeill looked to his engagement book, and discovered to his dismay, that he was under engagement to preach on the very morning when his father's funeral was to take place, and that, too, at a town 450 miles away. What should he do? To be absent from his father's funeral was sure to be misconstrued. It looked like a slight to his father's memory. On the other hand, the thought of those people traveling forty miles to hear the Gospel, and going back disappointed was not a pleasant one. McNeill prayed about it. He thought of his father's sturdy character, and asked himself what advice his father would have given if the case had been submitted to him. Should he say to the Lord who was giving him this opportunity to preach to the people, "Lord, suffer me first to go and bury my father"? He decided to keep his engagement, though it was a sorrowful frame of mind that he w... But the Lord honored his obedience ... self-denial by giving him a harves... souls. He left his character in G... hands, but the gossips in the little S... tish village have their own opinion of ... and it is not flattering to him.

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A Missionary Exorciser.

The superstitious people among the ... educated Chinese still have firm fai... the possibility of men being possesse... the devil. It is much to be wished ... all of them would do as the people d... the following instance, related by a ... sionary of the American Board. If ... would send for the missionary he w... be able to tell them, as the apostle ... how they may escape from the snar... the devil. The missionary, who is a ... physician, and who is thus qualifi... minister to the bodies as well as t... souls of these people, writes thus:

"I was summoned, one day rec... in a great hurry to attend a man ... was possessed by a devil. I inq... about him and concluded that he ... simply in a violent passion. I we... see him and found that exactly the ... He had been rendered helpless ... speechless by his frenzy of passion. ... eyes were contorted, and the muscl... the mouth and tongue so much para... that he could only ... sounds between a grunt ... squeal. This I proved t... own satisfaction by forcin... to drink some not very ... ant medicine which he tr... escape. After this sedati... went to sleep, but did n... about until some thir... hours after. He slowly in... ed, at first being able to ... only very slowly. It ... times happens that after ... frenzies of passion the ... is lost for weeks.

"But the curious feat... this case was its origi... seems that his father, ... severely and probably ha... scolded him for certain ... or supposed sins, and ... came from his father ... was nothing to do but t... it all without retort. ... pressure proved too muc... him, even though some ... was allowed to escape ... other members of the f... A Chinaman is a strange ... pound of stoicism and pa... Sometimes this latter an... practically to madness ... sanity. The question as ... being a demoniacal poss... is of no practical intere... must come from in... sources: whether direc... indirectly makes but ... difference."

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The Father of Orphanage

In the little town of ... don, on the shores of the ... Neuchatel in Switzerland, there is ... seen a bronze monument to o... the heroes of peace. It bears the ... of Pestalozzi, and, as an epitap... words: "He was the saviour of the ... the friend of the wretched, the fat... the orphan. He lived as a begga... he might teach beggars to live as ... All for others; nothing for himself."

The story of his life is a very s... one. He lived in the time of the ... leonic wars, when men were being ... by the hundred thousand, and sca... over Europe were the homestea... which were their widows and orpha... dren. Pestalozzi cared nothing f... glorious victories, but his heart bl... the poor little children whose father ... fallen in battle. It was little that he ... do to help them, but he did all he ... He wrote books describing their suff... and with the profits he opened s... and established farm-colonies in wh... gathered the most needy. To s... these institutions he begged from th... and in his sorest straits he was kn... beg from door to door. Immense ... came to him for his labor and by h... ging, but he never had any money. ... died penniless. His whole life with ... toil and hardships was laid down in ... fice for others.

HEROIC PERSONALITIES

BY REV. LOUIS ALBERT BANKS, D.D.

The Shepherd of the Black Sheep.

EVERY now and again the world is brightened by some man or woman with a soul daring enough to believe that when heaven's best came down to see earth's worst, it was an example which was intended for us to follow in their own lives.

Of the most heroic personalities of

MRS. MAUD BALLINGTON BOOTH.

other sort, that is helping to sweeten the sorrow of our own time, is Mrs. Maud Ballington Booth. Mrs. Booth is a convict, so to speak, of "black sheep." If there are any so bad that they are unfit to the multitude of good people, forgotten and neglected because of their sins, Mrs. Booth is likely to seek them out, and pounce upon them, with a heart overflowing with delight at the chance at doing them good. Her latest work of this kind is an attempt to help prisoners in our jails and penitentiaries. Instead of giving them up as hopeless, she, inspired by the optimism of Jesus Christ, has deliberately set herself to work not only to carry them the Gospel of sins, but to establish homes where they may find a few days' Christian sympathy in coming out of prison, and from which they may go with kindly encouragement and hope to some honest employment. Although the work is yet in its infancy, it has already borne fruit and promises great things for the future.

Several months ago, Mrs. Booth held a meeting in Sing Sing, and after one of her heart-warming talks she held an after-meeting and asked those who desired to make a resolution to rise to their feet. Over forty gladly responded to this appeal.

Among those who rose in the chapel in Sing Sing on that 24th of May, was a young German, who was deeply touched, and determined to lead a clean life in the future. It was some two months after-wards that he was released from prison and came direct to New York City. He had a little money, which he had earned while in prison, and he determined that he would look for work, and, after starting life afresh, would come to Mrs. Booth and show her how he had already kept his promise.

He went to Jersey City and succeeded in getting employment. At the end of two weeks, when he received his pay, he saved all his money in such articles of clothing as he needed, leaving but barely enough to live on during the coming week. Then he went to work the following Monday. He found that on account of "hard times" he was to be laid off. This was a great disappointment, but he searched for work for many weeks, living on almost nothing, still keeping up a brave heart, and being honest, until he got down to his last cent, and was a pauper in the streets. Of course, he thought of Mrs. Booth. "I found," but, as he told her afterwards, could not make up his mind to come to her after he had gotten so low. For days he tramped the streets, sleeping on the wharves and steering clear of the police, and at last one night started down the Bowery, hardly knowing what took him there. He had not gone very far, when he came to the Volunteers' Bowery Post, in the window of which was a picture emblematic of "Hope."

This picture represents a man in stripes, sitting in his prison cell, with a look of despair on his face, whilst in the background stand two angels, one representing "Hope," and the other "Love." The moment his eye rested on the picture he recognized it and said: "That is Mrs. Booth's picture." He gazed at it for a while, and all the words that Mrs. Booth had spoken in the prison chapel came back to him — "how they must always feel that she was their friend." He made up his mind to go and see her. The following morning he went to the headquarters of the Volunteers, told his story, had a talk with Mrs. Booth; and, as "Hope Hall"—Mrs. Booth's home for discharged prisoners—was not yet formally opened, and he being a painter, she set him to work painting the interior of the Home. He worked faithfully, and, shortly after, when officers were sent to take charge of the Home, he was converted, and has led a beautiful Christian life ever since.

He is now regularly employed in a first-class position in New York City. When he went out to seek his present employment, he went with a good recommendation from Mrs. Booth. After having been gone for some little time, he returned to the office where Captain Hughes, Mrs. Booth's private secretary was sitting at her desk. The young lady asked him if he had been succesful, yet such a question was scarcely necessary. He grasped her hand, and said: "Oh, yes; I've got work!" She immediately asked him what his wages were, and with a happy laugh he answered: "Why, Captain, I was so glad to get the work, I did not stop to ask."

School for the Blind in Jerusalem.

Throughout the Orient, blindness is a common affliction, for causes that need not be entered into here, save that they may be briefly stated as dirt, immorality, heredity, hot suns and glaring sands. Any institution which comes to the relief of this condition must be of pleasing interest everywhere. In Jerusalem, where the affliction of blindness prevails to an extent not noticeable to all tourists, a school for the blind has been lately established in which children are taught to read in the Scriptures printed in raised characters—Arabic Braille, as it is called. They are also instructed in manual arts, and some have begun to make their own clothes.

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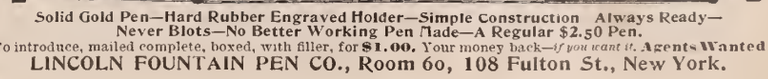

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The New Nurse at St. Agatha's

A Thanksgiving Story

. . . By Margaret E. Sangster.

THE ladies' visiting committee and the superintendent of the Training School at St. Agatha's Hospital, had been in conference one November morning for a long time. The nurses going to and fro in the wards, soft-footed, white-capped, with their gentle faces and deft hands, were aware that something more than commonly exciting was going on, and they were not surprised, when the luncheon hour came to hear a little speech from the superintendent.

"There is," she said, "need for volunteers to go and nurse the immigrants at Lewis' Island. An infectious disease has broken out there and the island is in rigid quarantine. But the doctors have telegraphed for help, and the ladies have consented to spare some of our nurses, if any are willing to go."

"In a way," she added, "with proper precautions, there is no more danger than in our profession we are always ready to take. But there is a possibility of danger, perhaps of death; and I am asking volunteers for a hard, disagreeable, and, very likely, thankless service. All about it is this, it is a crime to offer a cup of cold water in His name."

There was silence after Miss Morrison ceased. Her appeal, an intense silence, in which you could hear the dropping of a pin. Then Alice Winters answered, eagerly:

"Miss Morrison, I am ready and willing to go, and I can start in an hour."

And Mary Haworth, rising, said:

"I cannot let Alice go alone."

Before the girls left, Miss Morrison took them aside and inquired if they had sufficiently considered the importance of the step they were taking. The replies were characteristic. Mary said:

"I am afraid of nothing, and when I became a nurse I determined to do my best wherever there was need of me."

Alice with her sweet face flushing a little, looked straight into Miss Morrison's eyes, again.

"It is different with me from what it is with the others. No body belongs to me any more. I have no living relations, and, if I die, there will be nobody to carry an aching heart. So you see that I am clearly in the line of my duty."

People who fancy that there is anything romantic in nursing, that it is in any way a pastime, or an occupation for the sentimental, are always undeceived when they get down to the practical duties of the profession. Nursing is very hard work, and it taxes the nerves of the strongest. The excellent preparation given to the trained nurse stands her in good stead when she encounters the grim forms of fever and delirium; when, in the long chill night she watches by the pillow of the suffering patient, and where, in a long siege of illness, another would break down, she is enabled to save herself by a knowledge of the best methods and an economy of resources.

At Lewis' Island the two girls found plenty to do. Mary was a little the stronger physically, but Alice had a sort of divine enthusiasm which nothing could daunt or tire. She went from tent to tent, from bed to bed, and to the men tossing on their narrow pallets she seemed more an angel than a woman.

As she went about, counting her life not dear, yet not recklessly putting herself in peril, she found herself singularly interested in one case. The features of the man were not familiar, but they bore a haunting resemblance to some one she had once known. Dimly, far away and faint, a memory struggled within her and tugged at her brain and heart; she knew that somewhere, in some period of her life, she had heard the voice which now babbled incoherent nothings all day long; that the grizzled beard which veiled the sufferer's mouth reminded her of one, long, thick and golden, with which she had played in her rosy, dimpled childhood. But Alice's father had died when she was too young to remember him, and this man was certainly old enough to be her father.

"ALICE WINTERS!" EXCLAIMED THE SICK MAN.

As he grew worse and daily weaker, Alice devoted herself more and more to him.

The doctor noticed her care and said:

"If any one can bring him round, you can, but there's hardly the ghost of a chance. The poor fellow has been a gentleman, I judge, but I fancy he's one of those who, in going from Jerusalem to Jericho, have fallen among thieves."

"Alice Winters!" suddenly exclaimed the sick man one day, looking up with a perfectly conscious expression, his hollow eyes pathetically bright, his voice pathetically feeble: "Alice Winters, who sent you here? Is this heaven? for I buried you twenty years ago, you know. You are lying in Salem churchyard. I suppose you are an angel."

(Continued on next page.)

Mrs. B., of Evanston, Illinois, writes: "Thank you for check. This work has made our Church Building Fund steadily increase."

Mrs. M., of Chicago, says: "Accept thanks for check for $250—for prize offer."

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$1,000 PRIZE STORY.

OUR HOLIDAY SOUVENIR BOOK FOR 1897.

The Days of Mohammed

By ANNA MAY WILSON.

We have been publishing each year as holiday gift a book of merit and beauty surpassing anything ever offered for the purpose by others. Of these books, "Titus" and "The Wrestler of Philippi" are well known to need comment. Desiring to secure an exceptionally choice book for this year, we published an offer to write of $1,000 for the best book that should be submitted to us. In response two hundred and sixty-three manuscripts were received. From these "The Days of Mohammed" was selected by the judges as being the best.

SYNOPSIS.

Yusuf, a Persian, of the Guebre, or fire worshiping sect, has, at his first sacrifice of a human life, revolted against the horror of his religion. He conceives a vague idea of a different God, his whole soul calls out for light in his darkness, and he decides to leave Persia in search of Truth.

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he New Nurse at St. Agatha's.

(Continued from preceding page.)

The nurse's training was sorely tried enable Alice to repress a start. She v that her patient was not now wander- . but that he was genuinely puzzled. e gently stroked the thin hands that lay the coverlet, and quietly answered: You must have known my mother. I very much like her, I believe. My ther died in Salem twenty years ago. m her Alice—Alice Winters—and I am e to nurse you."

Of course," answered the man, his face ting with a happy smile, "you are lit- Alice. Daughter, don't you remember ? Why, child, I am your father."

t was now her turn to be perplexed. father? Why, after her mother had e, people always had told her that her er had died at sea. The uncle and t—gloomy, severe people, to whom orphan was a burden—had over and complained that it was hard on them ke charge of other people's children: it only Rufus Winters had stayed at e after his wife's death, he could relieved them of what they did not t—the responsibility of a delicate and tive little girl, over whose early life rk shadow of loneliness and poverty fallen.

s soon as Alice was old enough she gone out from that unloving home, had made her own way, earning her living as many another brave girl . She was so plucky, so persevering so indomitable, that she had thus far eeded well, and the death of her uncle aunt having set her free from any to them, she was living her own life. ry, but also happy.

ly dear," said the invalid. "I was lost a—but the story is too long to tell. s rescued, and then I forgot who I I lost all memory of myself, and found it lately. I was going home, I was taken ill in that ship."

was too much exhausted to talk. 's professional instincts were on the to keep him from too great excite- She soothed him, enjoined silence, ave him a cordial. Day by day she for him, till convalescence pro- ed so far that she could take him. ewly found father, back to the old the village where the other Alice ers had slept under the daisies and owfields for a score of years.

Thanksgiving eve he was able to and to tell his daughter more in de- e singular story of his lost identity of his many thrilling misfortunes. Winters, listening, yearned to make him, in his declining years, for the ips of his life. He seemed to her storm-tossed mariner, who, clinging plank, had at last been safely cast a shore, where friendly hands had ed him to vigor and a home. Bit t the long past was bridged. She nized, by the subtle aid of kinship, ther whom she had lost; she knew t for his daughter.

nksgiving day came and went, and wis' Island there was great gladness hearts. It was not, "This my son ead and is alive again," as in the New Testament parable, but in a ter's soul the song was, "This my , who was not, for God took him, is back to my love and care."

crisp fall day, a little after Thanks- , a party of three, consisting of her father, and her friend Mary, themselves in old Salem. The ouse on the skirts of the village, Alice had lived with her uncle and was now her property. As she the key in the door and went into serted rooms—as she lighted fires ept and garnished the house and the home once more cheery, she felt od had been good to her. She had eate visions of a golden future, but ad given her love and companion- nd taken from her the sense of ion which had set her apart. He moved her from being solitary and nore given her the dear feeling of a family tie. Of all causes for giving this strikes the deepest root: girl, who, as a nurse at St. Agatha's, en a law unto herself, now felt a e joy and elation at having a parent and consider and honor and to

stayed with her until the new old was fairly established, when she returned to her work. At the last account she was engaged to one of the young doctors, but there is at present no likelihood that Alice will follow her example and become betrothed. The young men complain that whenever they go to see Miss Winters they find a rival in her father, who is trying to make her life beautiful, in order that she may forget the trials of her childhood.

Margaret E. Sangster

OUR PREMIUM ISSUE.

Next week's issue of THE CHRISTIAN HERALD will contain the Premium Announcements for 1897-98, in which a great variety of attractive offers, surpassing anything ever placed within reach of the public, will be fully described and beautifully illustrated in colors. A Million Copies of that number will be printed.

Rev. Dr. Stokes' Successor.

The Ocean Grove Camp Meeting Association has decided to divide the duties performed for so many years by the late Dr. Stokes. The spiritual interests of the association will be under the charge of Bishop James N. Fitzgerald, and the business will be placed in the hands of a business manager.

THE NEW WAVE.

A great popular pure drink and pure food wave is just now passing over the country, and it seems to have come to stay.

More attention is being given to articles of food and drink than heretofore, and people are slowly learning that good health cannot be preserved under the present civilization unless the habits are of a more natural character. The apparently harmless coffee habit now numbers its victims by the thousands, producing obstinate stomach and bowel troubles that will not abate except by leaving off the habit.

It is not always an easy task to drop a lifetime habit.

One of the late discoveries is a pure food coffee, made entirely of grains, and possessing great fattening and nourishing properties, while it brews the exact deep seal-brown color of Mocha, and when cream is added, it takes the rich golden brown of old Java. The taste is pungent and piquant, quite similar to coffee, when boiled *full* 15 minutes after boiling commences; in fact, so close to it in aroma and flavor that the coffee drinker, who has had trouble with coffee, will freely take on the new grain drink when he discovers that it agrees with him perfectly, and its healthful properties quickly dismiss his former ails.

The great feature of this new and rational method of dismissing sickness is to avoid drugging oneself and quit hurtful habits, taking in only what is known to be pure natural food such as the Creator intended for man's subsistence.

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It claims to be a direct and quick producer of new blood corpuscles by the natural method of good nourishing food taken in a liquid form. It is quite a bit less expensive than coffee, and altogether its use appeals to one's common sense.

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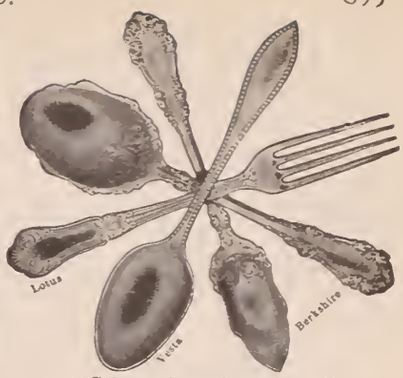

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PASTOR SPURGEON'S EVANGELIST HERE.

Rev. J. Manton Smith, the Eminent Evangelist of the Metropolitan Tabernacle, now Visiting the United States.

THERE are thousands of Christians in all our States to whom a man could present no better letter of introduction than one signed "C. H. Spurgeon." Such a letter is brought to this country by Rev. J. Manton Smith, the famous evangelist, whose labors for Christ have won trophies in every great city and

REV. J. MANTON SMITH.

many of the smaller towns of Great Britain. For a period of twenty years Mr. Smith labored under Pastor Spurgeon's auspices, and was brought into close and intimate association with the great preacher. Many humorous letters did Mr. Smith receive from his distinguished friend in the course of their long intimacy, showing how cordial were the relations between the two, but not long before his death Pastor Spurgeon wrote, in all seriousness, a letter that will ensure the evangelist a warm welcome in many an American church and home. "I heartily commend my brother," the great preacher wrote, "to the full confidence of all my brethren, in and out of the ministry. He is zealous, but not fanatical; bold, but not vulgar; evangelical, but not a mere creator of excitement. He has often conducted services for me at the Tabernacle, and is much beloved among us."

Mr. Smith is a graduate of the Pastors' College, which has sent out so many preachers of the Gospel to many lands. He occupied a prominent and lucrative position in one of the great London companies, when, having been converted, the call of God to work for him sounded in his ears. Sunday School work and addresses at meetings of the Bands of Hope had demonstrated his capacity to interest children and to put the truths of the Gospel in a dramatic, effective form. His services were sought by many churches, and his preaching was blessed of God to the conversion of souls in all the places where he went. The time soon came when he had to decide between the call of God and the service of the world. It was a large sacrifice for a young man to make when he decided to leave all to follow Christ. Promotion and the prospect of a large fortune beckoned him, and it was possible to do valuable service for Christ and his church while attending to secular pursuits; but Mr Smith was too whole-hearted a man to thus divide his energies. Encouraged by Pastor Spurgeon, he resigned his position and future prospects and entered the Pastors' College to get some preparation for evangelistic work.

Mr Smith's graduation in 1878 was the beginning of a period of nearly twenty years of uninterrupted work such as few men have the physical strength to perform. At first, in association with Mr Clarke, and afterwards with Mr W. Y. Fullerton, he visited the great centres of population, remaining at stated intervals to conduct to hold services for Pastor Spurgeon in the Metropolitan Tabernacle. These were red-letter days in the life of the church. The vast building, which holds comfortably six thousand persons, was crowded in every part, and such scenes of blessing as seldom take place were witnessed, as young and old were brought into the kingdom of God. There is no dulness about Mr. Smith's services. With a voice of rare compass and remarkable sweetness he joins song with his preaching, and his solos proved as effective as his sermons. Mr. Spurgeon delighted in the enthusiasm and geniality of his evangelist, and took special pleasure in those wonderful Tabernacle services. They could scarcely be called "revivals," for the spiritual life at the Tabernacle was never permitted to droop; but the church records show that after each series of meetings an impetus had been given to the Master's work which was felt in all departments of the manifold activity.

The mere mention of the names of the places in England, Wales, Scotland and Ireland, in which meetings were held, in some instances for several consecutive weeks in a town, would fill a large space. In London, especially, in several thickly populated districts, Mr. Smith has conducted services in churches and halls which have attracted immense numbers and have led to many conversions. In Exeter Hall, the central home of the London Young Men's Christian Association, the meetings continued for a month, and, at the close, the converts filled the spacious meeting-room at a praise-service that will never be forgotten in London. In the populous seaport of Hull a great circus was engaged for the meetings and was the scene of an astonishing revival. During the Paris Exposition Mr. Smith labored in the French metropolis in the McAll Mission halls, in Miss De Broen's Belleville Mission and in the great church on the Rue de Lille.

Mr. Smith has long cherished a desire to visit the United States, but was unable to leave the work in England. This year, however, he succeeded in keeping free of engagements a few months in which he could make the voyage and see for himself the great cities and the vigorous Christian life of America. From Nov. 14 to 20 he held meetings in the Y. M. C. A. of New York, at Twenty-third street. He has also received invitations from Camden, N. J., Albany, N. Y., Troy, N. Y., Toronto, Ont., Evansville, Ind., Washington, D. C. and Mobile, Ala. He expects also to visit Boston, Chicago and other great cities during his tour as soon as a definite programme can be arranged. Letters will reach him if addressed to him at this office.

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And show us his pardoning love.

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Pardoning love is wide,
Pardoning love reaches sinners like me,
And reaches the world beside.

I am so glad that his grace is free,
Glad there is nothing to pay,
I'm glad that salvation is offered to me,
And I have full pardon to-day.

I am so glad Jesus waits to bring
Hope to the weary and sad,
That all who will own him as Saviour and King
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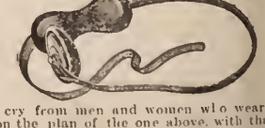

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THE GRAND LAMA AND ATTENDANT.

man has ever entered it. According account of Nain Singh, an Indian t, says a writer in the London *Illus- News*. Lhassa occupies the centre lain surrounded by barren hills, the s of which are guarded by many Lhassa, by virtue of being forbid- has been the object of many futile nages on the part of the adventur- nd prohibited Western. To the ceremonies and incantations of the Buddhists may and do flock freely, e unbeliever who attempts to ap- the city often does so at his cost. as been the hard experience of Mr. Savage Landor, who has suffered e and come very near to death for repid attempt to enter the "Ground d." The Grand Lama is the patron extravagant and cruel celebrations which the Tibetan New-Year is d in. It was in the Grand Lama's resence that Mr. Landor was all ecuted. After torture with hot irons, left the artist-explorer unmoved, it ecided to behead him. Several the executioner brandished his about his victim's neck, but at the oment the Grand Lama stayed the nd commuted the capital sentence torture of the rack. Mr. Landor, ffered terrible injuries, was at length d, and made his way back to India. Lama, although so exclusive to ns, does not dwell wholly apart. kept constantly informed of Eu- affairs. The choosing of the is strangely effected. The Lamas o find a successor to the Grand n a child. The child is really se- by the crafty Lamas, but on the a pious fraud is practiced. A bell the Lama is privately given to the s a plaything. On the day of pub- ce many unfamiliar bells are laid the boy, who is dissatisfied, and th asks, "But where is my own bell?" The Lama's bell is pro- and welcomed, and this is the spiritual successor.

Tombs of Millionaires.

n nations, when they become great, l wicked, began to interest them- n tomb-building. Have our recent ions in the Orient infected rich ans with an epidemic of desire to t ancient Egypt whose thousand- mummies are being dragged forth s for relic hunters? Our million- ems to be vying with each other ng impressive and luxurious ar- nts for future repose. Many re as large as some churches, and cost a good deal more money. A $15,000 tomb is a common affair. Elaborate pains are taken to render them proof against the body-snatcher. The handsomest yet built is that of a multi millionaire banker. It is of granite, in classic design, has grand colonnades, massive bronze doors, and cost $180,000. Another handsome tomb is that of a physician, whose classic temple of costly marbles, stained-glass windows, mosaic floors, cost $1,000,000, and will be occupied only by himself and wife. William Foster's Moorish mausoleum also cost $1,000,000. The D. O. Mills tomb at Peekskill cost $50,000; Chauncey M. Depew's, also at Peekskill, $25,000. One good feature of this opulence in tombs is that it affords work to somebody; large firms of architects are kept busy designing tombs of fabulous cost. In spite of the fact that the tomb owners may be generous to the public in many ways, the public has yet a right to question the propriety of such magnificent endowment of one's own remains. Better a place in the hearts of living men; better the endowment of struggling institutions which have the good of humanity at heart. All honor to the millionaire who gives so generously to his fellows that he does not leave himself a mausoleum. The man who blesses humanity so that all the world loves his grave need not fear the body-snatcher, and his tomb shall be a sacred shrine though the simplest stone shall mark it. In a Brooklyn cemetery is an elaborate tomb built at great cost by a loving father and mother, who, thinking thus to honor the memory of their only child, expended the whole of her fortune upon her mausoleum. When Atlanta, Georgia, built a great hospital in honor of Henry Grady, she perpetuated his memory in a way that marble shrines could not do.

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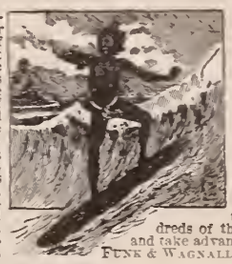

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The distinguished Speaker of the House of Representatives, will during 1898 contribute a striking article on Congressional Oratory, written in his most frank and graphic style, to

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And The Companion 52 weeks, a full year, to January 1, 1899. J 85.

THE YOUTH'S COMPANION, Boston, Mass.

GEMS FROM NEW BOOKS.

Repelling Divine Love.*

DEATH came unawares, and took away one that was young. You saw the still and calm face; felt that moment as if you were lying there; you imagined yourself in another world and said: "How shall it be with my soul?" And then your heart failed in you, and you were inclined to kneel and say: "Bless me, even me, also, O my Father." Your life lost its freshness and its greenness; pleasures had not their relish, blessings had not their attraction, you were desolate for want of a sight of the Lord Jesus, insulted, scourged, crucified, dying for sins that were not his own. And of a sudden, as by the touch of an enchanter's wand, kindled springs of healing in your heart, and you felt yourself drawn, as the magnet draws, to the cross of Christ. One way or another, some way, it does not matter which, what was it? Did you say a preacher? Did you say a "sermon?" Did you say "a fancy?" Did you talk it away? Did you laugh it off? Did you never guess that all this was the love of the Almighty moving within your heart? O beautiful thought, that God should have been within us, and left within us the signs of his presence. I mean you, the person that has felt it. Do you not think so? I seem as if I am in contact now with single human souls. You did not think so; you said it was not beautiful; you said you would rather not have had it. Before, you were contented, satisfied; you did all you wanted, you had rather that you had been left alone; you would rather be as you were before. Do you say so? I answer, all merciful the disturbance of this human life, all merciful the misery of a human heart; and I say that in trying to overcome this motion of the Divine love within the depths of your being, you are engaged in a vain and fruitless task.

SPIRITUAL INSENSIBILITY.

When a man, lying on his bed, is racked in agony we pity, and we stand by his side, and take his hand and say: "We hope you may have strength to be patient." It is far more pitiable next morning when we come, and he says: "This morning, suddenly the pain disappeared, and I am now quite well." Quite well, with the sunken circle beneath the eye, and death's pale ensigns upon his cheek. That is the most pitiable of all. Outside the door, when the door is closed upon him, we look at the physician, and he shakes his head. "Yes, mortification has set in." We thought so. It was the beginning of the end. Oh! the absence of religious conviction is the most awful thing in human history. It is the insensibility of the soul. We are capable—take this in, and carry it away with you now—capable of spiritual suicide. It is given to us to refuse the Spirit of God or to yield to it.

AN INSIDIOUS SIN.

The one reason why we have to guard against this sin of intemperance with such extraordinary care is the fact that it, of all sins, insinuates itself into the fibre of the nature. And immediately it begins to affect the character. Do not think of it at as a robe that may have been slipped over you, and when it grows uncomfortable you will fling it off. It is a garment like that Hercules wore; it is soaked in every thread and fibre with poison, and the poison will soon begin to go into your system. It does not matter how honorable and straightforward a man is before he falls beneath the power of this vice. You are as simple as a child if you expect that in a year after, in that man, the very elements of virtue or of strength will remain. You know that is true, you know that there are men whose foreheads would once have mantled with a genuine blush if charged with falsehood; they would deny a fact now and look into your eye. And you know that that man will condescend to the low, despicable cunning of a savage; no ingenuity has ever been discovered short of absolute confinement that will restrain that man from ruining himself, and he will practice any amount of deceit to obtain the poison which is his destruction. His character begins just simply to crumble away like the foundation of a house when the water is running beneath it. You cannot depend upon the word of a man who has fallen under the power of this vice!

This sin comes into the house like a serpent. We can keep out any other sin, not this one. Your child, the little fellow that used to sit beside you, who used to nestle against you in the church—you see his face to-night; do you know where he is? He whom you loved, now an outcast. You are silent.

What do you propose to do to counteract and destroy this terrible evil? Have you any plan? What do you propose to do to save your children from the power of this vice? How do you propose to save your friend? Are you just going to let him slip? It is worth all your thought, all your trouble, all your pain. If you could rescue one single man or woman, although it is just about hopeless, rescue them. Try. If you could rescue one man or woman, it would be the greatest achievement of your life.

* These three extracts are from "Ideals of Strength," a little volume by Rev. John Watson (widely known as "Ian Maclaren"). 75 pp. Cloth binding, prepaid. Wilbur B. Ketcham, New York publisher.

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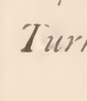

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THEY RIDICULE IT.

MANY PEOPLE RIDICULE THE IDEA OF AN ABSOLUTE CURE FOR DYSPEPSIA AND STOMACH TROUBLES.

Ridicule, However, is Not Argument and Facts are Stubborn Things.

Stomach troubles are so common and in many cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially on medicines.

This fear of being humbugged may be carried too far; so far, in fact, that many persons suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the commonsense plan of digesting the food eaten promptly, thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely upon the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets, taken after meals, digest the food. That is all there is to it. Food not digested or half digested is poison as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite, and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address Stuart Co., Marshall, Mich., for book on stomach diseases or ask your druggist for it.

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OUR SUPERB ART BIBLES.

OUR readers will doubtless remember the beautiful Art Bibles that were presented by THE CHRISTIAN HERALD to the prize-winners in the recent Sunday School attendance contest. These Bibles are a triumph of art, pictorial, typographically, and in binding and general finish, such as has never before been produced. We have had a number of inquiries regarding them from interested readers, who are eager to become possessed of copies of the Sacred Book, in which the highest genius of the artist and the utmost skill of the various handicrafts associated in its production have been lavished to make a perfect and pleasing whole. In next week's issue of THE CHRISTIAN HERALD we shall publish a remarkable offer in connection with the Art Bible, which we trust every reader will be quick to appreciate and take advantage of. All should remember that this is the genuine London Edition—not a cheap reproduction, nor an imitation, but the great work itself, in the production of which vast sums have been expended. Our Bible is one which any household where the Word is prized would be proud and delighted to own.

A PALESTINE LILY.

Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these (Matt. 6: 28, 29).

HERE is a flower of Palestine,
From plains of Galilee,
Gathered there by a tender hand,
Then pressed and sent to me.
A messenger from Holy Land,
That Saviour's feet hath trod;
Where holy men, the prophets, lived,
And worshiped Israel's God.

It is a Lily of the Field,
Of bright carnation hue;
A part, indeed, of sacred soil,
Oft wet with Hermon's dew.
Thou art a precious, cherished guest.
O flower of Galilee,
Thou link'st me to His home and life—
The Christ who died for me.

I know not what secluded spot
Should claim this royal flower:
It may be, on Esdraelon's plain,
Or by some ruined tower;
At Carmel's or Gilboa's base,
Or ancient battle-field,
Capernaum's site or Tabor's slope,
Gave me this precious yield.

Yet this I know—'tis dear to me,
For it hath mystic power,
Leading me through the centuries
To Crucifixion's hour.
Yes, 'tis a precious, cherished guest,
This Flower of Galilee,
Linking me to His home and life—
The Christ who died for me.

E. S. ROBERTS.

CONSUMPTION.

(Continued.)

Dr. Hunter's Lectures on the Progress of Medical Science in Lung Diseases.

The medical profession of the civilized world now concedes that Consumption is not a disease of the lungs and always caused by the bacillus germ. For hundreds of years it was supposed to be a disease of the blood and general system, caused by inheritance, and on that false theory was treated by medicines given through the stomach, and with such inevitable fatality that it came to be regarded as incurable.

The "Germ Theory" first announced by Dr. Martin in 1722 was adopted by Dr. Bayle in 1819, by Dr. Carmichael in 1836, and by Prof. Lanza in 1849, and by myself in 1871.

With these exceptions, the whole profession held to the old doctrine and continued to oppose and deny the truth of the "Germ Theory" until after 1882, when Dr. Robert Koch, of Berlin, proved its indisputable truth by showing the actual germs that produce the disease in the lungs and the incubated matter of consumptives. But even then the new doctrine was not publicly heralded, nor the old treatment changed. Even when it was adopted and publicly acknowledged by all Medical Schools as the only true theory of consumption. The deadly germ feeds upon and destroys the substance of the lungs, as maggots devour the flesh.

Now whence do these germs come? The air we breathe is filled with countless millions of different kinds, each having its appointed mission in the economy of nature. All living things are consumed by them after death. They are harmless to healthy bodies, but assail and pray upon diseased tissues.

The germs in the air are the cause of many different diseases, each named according to its kind—Scald Head, Lepra Vulgaris, Ring Worm, and the Itch are common germ diseases.

Consumption is caused by the tubercle bacillus, a germ found in the air of all climates. In health the lungs are effectually protected from the bacilli by the Epithelium, a delicate membrane which lines the mucous surfaces of the air passages—tubes and cells of the lungs, just as the cuticle covers and protects the external surface or skin of the body.

The Epithelium is the natural safeguard of the lungs. Without its protection every human being would get consumption and the earth be depopulated, but while it remains unbroken the lungs are safe, and consumption cannot possibly arise.

The chief diseases which endanger the Epithelium and render us liable to consumption are Catarrh, Bronchitis, Asthma and Pneumonia. You must first get a chronic inflammation of the lung surfaces, severe enough to break and destroy the Epithelium, before you can get consumption. You may have chronic bronchitis a long time before the Epithelium is broken. These diseases are the nursery from which consumption springs, and therefore always dangerous.

Local inflammations of the air passages and lungs are easily and quickly cured by local treatment applied directly to the lungs by inhalation, but never by stomach medication. After the Epithelium is broken and the germs have formed a lodgment in the lungs, no diet or nursing, stomach medication or change of air can arrest the lung disease. Nothing short of the actual destruction of the germs and their expulsion from the lungs will save the patient's life. This is effected only by specific germicides applied directly to the germs and germ-infected parts by inhalation. Everything else inevitably fails.

(To be continued.)

ROBERT HUNTER, M. D.,
No. 117 W. 45th St., New York, Nov. 20, 1897.

NOTE.—A pamphlet explaining Dr. Hunter's treatment of lung complaints can be obtained free by all Readers of THE CHRISTIAN HERALD by addressing him as above.

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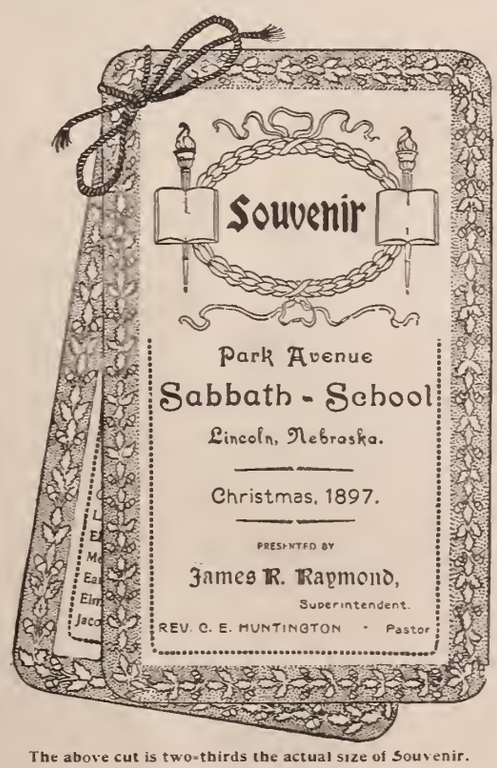
Handsome Christmas Souvenirs.



The above cut is two-thirds the actual size of Souvenir.

At this season of the year, the question of gifts suitable for Christmas is a perplexing and prominent one in the minds of Superintendents, Teachers, Pastors, and others interested in Sunday Schools. The

Sunday School Souvenirs

issued by us are without doubt the finest, neatest and most appropriate gift that can be obtained at a moderate cost. They were used last Christmas by hundreds of Sunday Schools, and are more sought after this year than ever. They can be used equally well for an entire Sunday School, or individual teachers can use them for a class only. Containing all the names of officers, teachers, pupils, etc., they possess real value as **Souvenirs**, and will be long preserved and more highly prized as the years go by. They are equally suitable for

Sunday Schools, Churches, Societies and Day Schools.

Description. These Souvenirs are made of fine white cards, with handsome embossed borders and tied together with colored silk cord. On the face of the first appear the names of the school or society, with location, date, officers, teachers, etc., as desired, in bright gold letters. On following cards are the names of all pupils or members, as many cards being used as required for the number of names.

Number to Order. Order at least as many as there are names appearing on the several cards and as many more as desired. In ordering write clearly the matter you desire printed on the face of first card, together with all the names to appear on the other cards. Be sure that all the names are **correctly spelled** and **plainly written. Do not leave anything to be guessed at.**

When to Order. Orders can usually be filled within two days of the time received, but should be sent in a couple of weeks in advance if possible, so as to avoid any possible delay.

Cost. The price list appended shows how cheaply a whole school can be provided for, and in giving these all pupils can be treated with impartiality and exactly alike. ONE SAMPLE SOUVENIR MAILED FREE TO ANY ADDRESS.

Price List.

15 or less $1.00

16	$1.05	21	$1.29
17	1.10	22	1.33
18	1.15	23	1.37
19	1.20	24	1.41
20	1.25	25	1.45

Additional ones 3c. each. In ordering quantities in excess of 25 send $1.45 for first 25 and 3c. each for all over that number. Number of Souvenirs ordered must equal number of names printed. Sent postpaid on receipt of price.

Preserve this Advertisment and Price List. It will not appear here again.

TEACHERS IMPROVEMENT CO., Box 6003, Dansville, N. Y.

A BUDDHIST FAIR IN CHINA.

One of the Noted Heathen Festivals of the Year Described.

IN a letter from Honan, Rev. H. A. Mitchel, a missionary, gives a most interesting picture of the great Buddhist fair of the Hsun Hsien. He writes:

"On the ridge of the hill both sides of the path are occupied by pedlers with goods spread on pieces of cloth on the ground, or tapes, garters, etc., streaming from poles and ropes, while all around one hears the continual noise of whistles, bamboo or clay in every conceivable form of ugliness. Level spaces are taken up with food-shops (minus walls or roof), or jugglers who, to the accompaniment of drums and cymbals, with a mixture of ridiculous posing and real skill do many apparently dangerous things to draw a few cash from the belts of the wondering crowds. The stone-paved walk from the south gate of the city to the temple becomes a busy street, literally packed with people, so that in some places one is at times nearly wedged off his feet.

"Near the temples the paths are lined with booths for the sale of incense, paper dolls, and strings of gold and silver paper representing money, all of which are to be burned before the gods. Here from early dawn until dark the procession of worshipers continues, sometimes by ones and twos, but often in companies of all the representatives of a village; sometimes mostly old women (few young women attend here) under the care of a few men. As they pass up, some carry triangular flags telling of the virtue of going up to this mountain, others beat gongs at intervals of a few paces, while others set off fire-crackers along the way.

"Just at the foot of the hill on the western side, where the flow of worshipers passed by continually, was the booth of the 'Jesus Hall,' where day after day was proclaimed the strange news of one living and true God, and one merciful, all powerful Saviour.

"We were able without interference to examine one of the side temples containing life-size representations in clay of some scenes in the Buddhist hell, but when we entered the main temple there was a rush of priests to put us out, and we were soon the centre of a noisy crowd, many of the boys among the priests calling on us to 'Koa t'ou' to the gods, others shouting 'put them out,' while others again tried to carry out this last injunction. We objected to going out by force, but when invited to go, gladly did so. As we went to the other buildings, there were plenty of cries of 'foreign devil,' etc., and as we got nearer the gate some snowballs came into use as well as a few pieces of tile and brick. Doubtless every year it will be harder for foreigners to visit that temple, and I can quite realize the force of the advice given by some of the older missionaries, to be careful never to enter a temple alone.

"The next day we visited the East hill, where we were most cordially met by the priests, with invitations to examine the temples and to drink tea. To reach the top of this hill is a tiresome climb even for men, and many of the women who go up for blessings must be completely wearied out after it. Here images of infants are plentiful, and lying about the floor of one temple are several hundreds of stone slabs presented by grateful supplicants who believe that they have received sons in answer to their prayers here. One building is called the temple of ten thousand spirits. Besides a large central figure, and twenty about three feet high, each seated on a different kind of animal, the walls, beams, and roof to the very ridge are covered with images about eight inches high, of almost every conceivable form.

"In the service of Satan here we find all ages. Many of the larger gods are put back in recesses with locked bars before them. In front of the god, some right feet from the bars is suspended a brass plate with a hole in the centre about an inch and a half square. Any one throwing a cash through the hole is guaranteed good fortune, and the floor is often pretty well strewn with cash. This fair thus draws thousands from all points and large audiences to engage in empty forms, but it also gives God's servants an opportunity of touching large numbers, and spreading Gospels and tracts into many homes."

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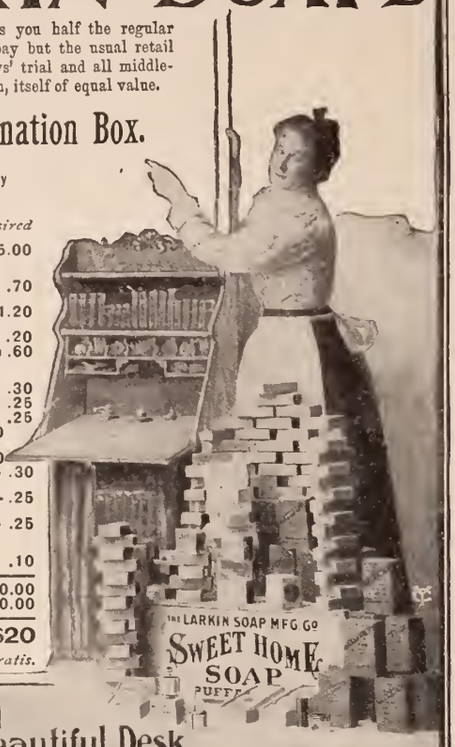

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THE POWER OF A HYMN.

MANY incidents are related of the influence of Gospel hymns in bringing light to the darkened soul. The following, which are told of Fanny Crosby's sweetest hymn, "Safe in the arms of Jesus," are from the pen of Fannie M. Bingham, in *The Central Christian Advocate:*

One of the missionaries of the McCall Mission found in a wretched district a dying girl. She sat down beside her and sang:

Safe in the arms of Jesus,
Safe on his gentle breast.

The dying girl hushed her groans to listen, and grew calm and quiet under the sweet message. "How good that is! How good that is!" she said as she entered the valley of the shadow of death.

Bishop Hannington, missionary bishop in central Africa, who was seized by the natives and imprisoned, and subsequently put to death, made this last record in his journal:

"My headman led me out on pretense of showing me the Nile, when suddenly twenty ruffians set upon us. They threw me to the ground and took my valuables. Twice I nearly broke away from them, and then grew faint with struggling, and was dragged by the legs over the ground. In spite of all, and feeling that I was about to be murdered, I sung, "Safe in the arms of Jesus," and then laughed at the very agony of my situation. With my clothes torn to pieces, bruised in every lab, I was thrown into a hut, where I was to stay until the African chief decided my fate."

This hymn was heard on a most impressive occasion at the door of Westminster Abbey. It was at the funeral of Lord Shaftesbury—that English nobleman and philanthropist who was identified with more organizations for the uplifting of humanity than any other man who ever lived. On his coffin were flowers from the royal princes and the London flower-girls. The poor and the destitute from the quarters of London were gathered without the abbey, each with some little fragment of black sewed on bonnet or sleeve. For no other man in England or the world could such an assembly have been gathered. Royalty and nobility were represented by imposing delegations, but the real significance of the gathering was with the deputations from charities, homes, refuges, and costermongers' societies, and ragged-schools, each with its craped banners. Following the burial service and the grand music of the abbey, the head of the Costermongers' Temperance Society began playing softly:

Safe in the arms of Jesus,
Safe on his gentle breast.

The effect was indescribable. This was the simple Christian hymn which Lord Shaftesbury had sung with them in their mission-houses and ragged-schools, the beds of their sick and dying. It was their good-by hymn to their best friend; and where could be found a more beautiful one?

The Responsibilities of Wealth.

One of the most instructive lessons of our time is contained in the will of the late George M. Pullman, who, out of his immense fortune of $7,600,000, leaves to all only two sons an annuity of $3,000 each, with this explanation: "Inasmuch as neither of my sons has developed such a sense of responsibility as in my judgment is requisite for the wise use of large properties and considerable sums of money, I am painfully compelled, as I have explicitly stated to them, to limit my testamentary provisions for their benefit to trusts producing only such income as I deem reasonable for their support." A true will, a good object-lesson, though a sad one, to millionaire fathers and spendthrift sons, in that it recognizes wealth as a sacred trust, and pays reverence to the duty-obtaining precept of Christian ethics which holds that a man has no right to bequeath vast estates to incompetent or mischievous hands. A room in one of our largest cities recently presented the picture of six sons of millionaires gambling at dice with a stake of $1000 on each throw, and one of these young men losing $8000 in one night! Fathers who entrust wealth to such sons are false to their own responsibilities, to their children's welfare, and also to the public good.

A Vain Search.

Several Years and Thousands of Dollars Expended.

An Expert Accountant and Bookkeeper of Detroit Troubled with Hereditary Scrofula in its Worst Form—Spends a Small Fortune Seeking to Find a Cure.

From the Evening News, Detroit, Mich.

James H. Wallace, the well known expert accountant and bookkeeper of Detroit, Mich., lately had a remarkable experience, and a reporter called at his pretty home, 240 Sixth Street, to interview him regarding it. He found Mrs. Wallace in the midst of house cleaning, and after the reporter stated the object of his visit, Mrs. Wallace said: "You had better see Mr. Wallace at the office of C. A. Haberkorn & Co., table manufactory on Orchard Street, and he will tell you of this experience much better than I." A visit was made to the office of the above concern where Mr. Wallace was seen. "I am," said Mr. Wallace, "yet a young man, still I have suffered untold agonies and tortures. I was born with that awful hereditary disease known as scrofula, and what I suffered cannot be well described.

"The first physicians that treated me said it was a constitutional blood disorder and by constant treatment and diet it might be cured. The blood purifiers and spring remedies I used only made the eruptions more aggressive and painful. In 1888, I was a fearful looking sight and was in fact repulsive. On my limbs were large ulcers which were very painful, and from which there was a continual discharge. In three years I spent over $3,000 in medicine and medical services and grew worse instead of better. I tried the medical baths, and in 1893 went to Medicine Lake, Washington, but was not benefitted. I then tried some proprietary medicine, but did not receive any benefit.

"One day in the fall of 1895, while reading the paper I noticed an article about Dr. William's Pink Pills for Pale People, but did not give it much attention. That afternoon while moving some books I broke an ulcer on my leg and nearly fainted, the pain made me sick and I had to stop work. While sitting in the chair I again noticed the Dr. Williams' Pink Pills article in the newspaper which was laying on the floor. I read it carefully and immediately decided to give the pills a trial, as the account which I read had been of a case similar to mine. I sent the office boy over to Frank Houp's drug store for a box and took some that afternoon. I continued their use and before I had used one box I noticed an improvement. I grew better rapidly and all my friends noticed the improvement, and after taking eight boxes there was not a sore on my person.

"I am covered with scars from the ulcers but since that time I have not seen a single indication of the old trouble. I continued the use of the pills long after I was cured as I wanted to get my system rid of that awful disease.

"If I only had bought Dr. Williams' Pink Pills for Pale People at the start I would be thousands of dollars ahead and had five years of health and happiness instead of torture. To-day I feel like a perfect man and my doctor says I am entirely rid of my old trouble."

(Signed) JAMES H. WALLACE.

DETROIT, MICH., May 7, 1897.

Before me, a Notary Public in and for Wayne County, Michigan, personally appeared James H. Wallace, who being duly sworn, deposed and said that he had read the foregoing statement and that the same was true.

ROBERT E. HULL, JR.,
Notary Public.

WAYNE COUNTY, MICH.

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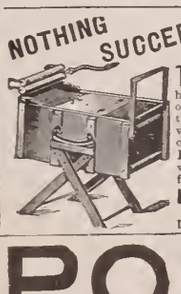
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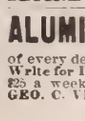
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IN HEAVEN.

WHAT time the mother meets her child.
She laid away in tears below,
I know not where is heaven, but that
Is heaven, I know.

What time that sundered friends shall gaze,
Enraptured, on each other's face,
Methinks that surely there must be
The holy place.

Then when Apostle, martyr, saint,
Each other on our view succeed,
Ecstatic, shall our souls exclaim,
"Ah, heaven, indeed."

What time the first an angel's voice
Drops softly on our ravished ear,
Methinks, responsive, shall we cry,
"Ah, heaven is here."

But, when the Saviour glad we meet,
If dazzled senses fail us not,
All doubt dismissed, we sure have reached
The hallowed spot.

REV. R. W. LOWRIE.

A Hero of the Mines.

Michael Verran was a lad who worked in a coal-mine. One day he was engaged with two others sinking a shaft. They had bored a hole for blasting, and then, one of the three ascended the shaft, leaving the others to finish the preparations for firing the charge. The hole was filled with powder and securely tamped, and all that was left to do was to cut the fuse, and then for one man to ascend the shaft and let down the bucket for the last, so that he who fired the fuse might have time to be drawn up to the surface before the charge should explode. Michael and his companions were careless, and, while the fuse was attached, they set to work to cut it through with a stone and an iron drill. In doing it, the iron gave out a spark, and in a second the hissing of the fuse told them that in a few minutes the charge would explode.

Both dashed to the shaft, and, holding on to the bucket, gave the signal to be drawn up; but the strength of the man at the windlass was not equal to lifting two; he could wind up only one man at a time. To remain was death to both, and it was Michael Verran's turn to ascend. He looked at his companion, stepped from the bucket, and quietly said: "Escape, lad, for thy life; I shall be in heaven in a minute." Swiftly the bucket ascended, and the man saved leaned over the pit's mouth and listened for the roar and boom that told of the destruction of the brave comrade who had given up his life to save him. Up came the smoke and rubbish, blinding and sickening. Yet down they hurried, and among the scattered blocks of rock at the bottom of the shaft they shouted, in faltering tones, his name: "Michael! Michael! where are you?" The brave lad had perished. He had given his life for his friend.

"Jumping" a Church Site.

Letters from Skagway, at the entrance to the White Pass leading to the Klondike gold-fields, report an exciting occurrence in connection with the missionary work recently undertaken there by two Presbyterian clergymen. The congregation, which Rev. R. M. Dickey, the Presbyterian missionary, is building up, having promised to build a church, he selected a lot and paid a man a hundred dollars to give up possession of the land. The law recognized there is that a man's bedding must be on his location in order to hold it for him. There was nothing on Mr. Dickey's lot after he purchased, it and some parties started to pre-empt it. They went off for their bedding. Mr. Dickey heard of the movement to seize the church site and hurried to it and started to haul a couple of logs upon it. Upon these he placed a collection plate, and when the despoilers returned with their bedding the big gambler of the town and two or three of the congregation had arrived to support Mr. Dickey, who was calmly defying the would-be jumpers to the church site. Thanks to Mr. Dickey's timely energy, the lot was secured, and after he spoke to those who tried to "jump" him, they expressed regret, but whether for their real intentions or the failure is not quite certain. Mr. Dickey is gaining friends rapidly.

OUR PREMIUM ISSUE.

Next week's issue of THE CHRISTIAN HERALD will contain the Premium Announcements for 1897-98, in which a great variety of attractive offers, surpassing anything ever placed within reach of the public, will be fully described and beautifully illustrated in colors. A Million Copies of that number will be printed

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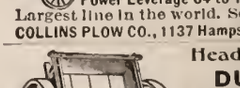

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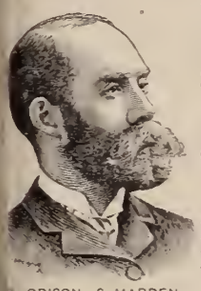

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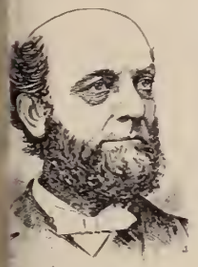

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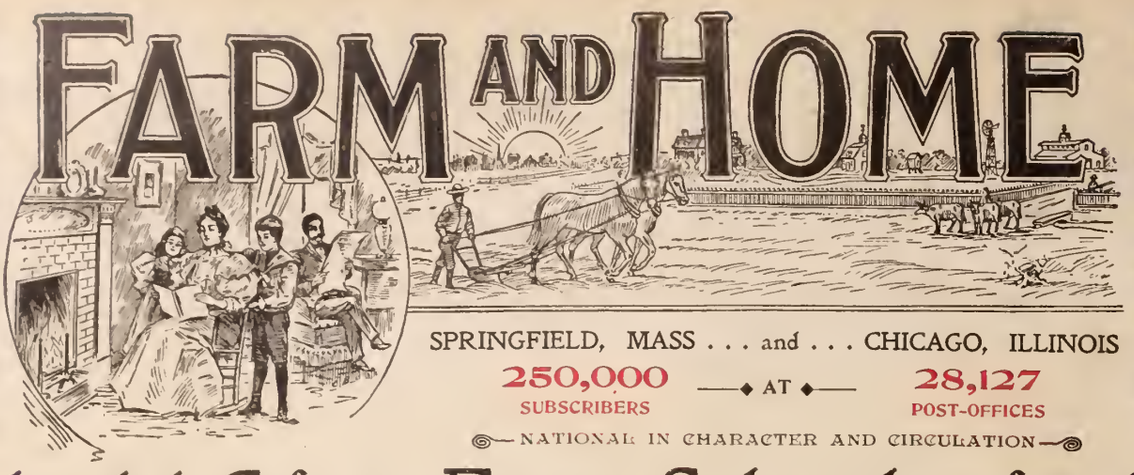

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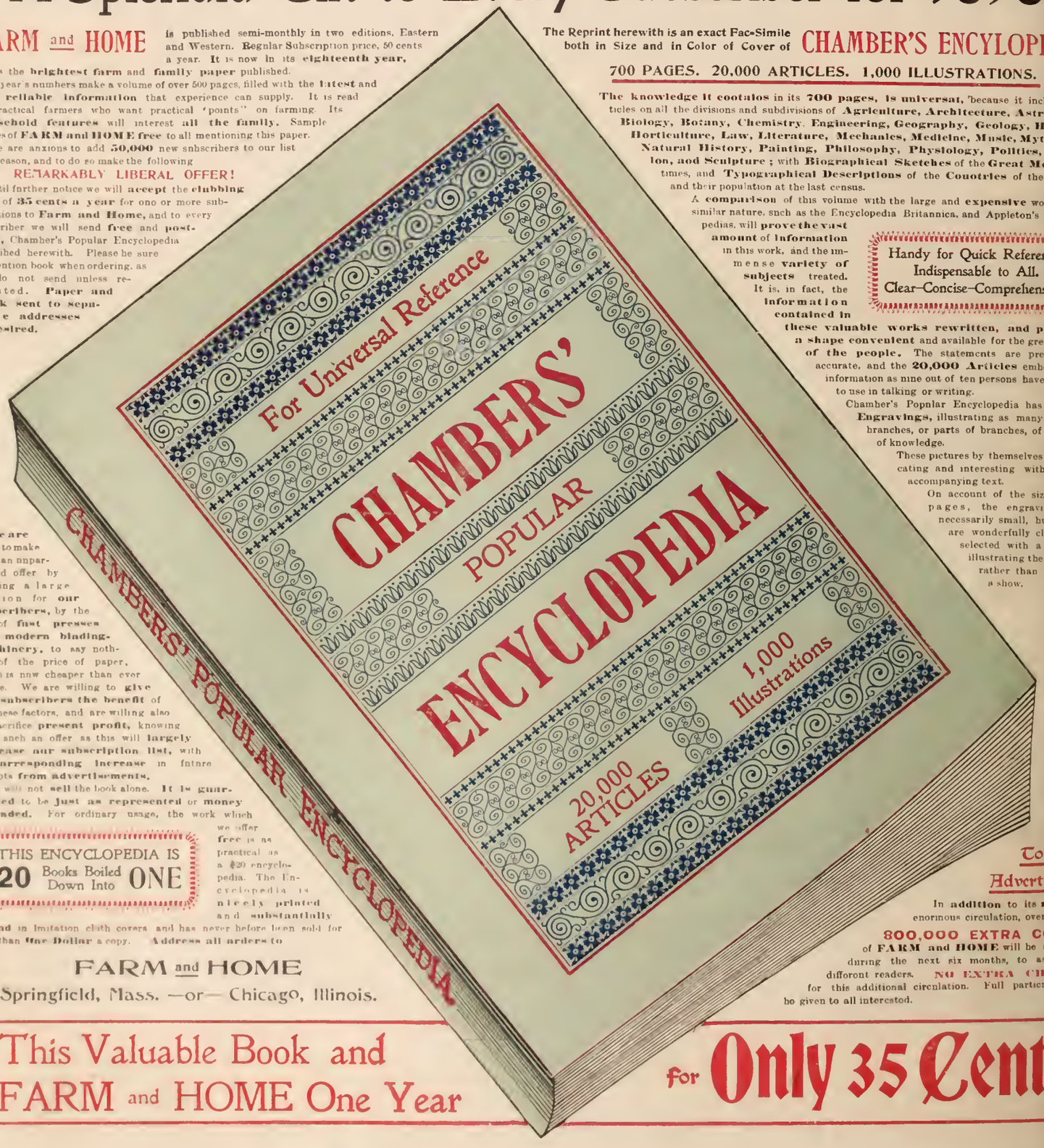

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LXX. NEW YORK, DECEMBER 1, 1897. No. 48.

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

JEPHTHAH'S DAUGHTER.

"BEHOLD HIS DAUGHTER CAME OUT TO MEET HIM."

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Edward C. W., Camden, N. J. Can you furnish the solution to the following: What person is referred to in the Old and New Testaments whose name is never mentioned, whose death was unlike that of any other created being, and whose body never saw corruption?

We invite all of our friends, and especially those interested in Sunday School work and Bible study, to assist in solving the foregoing problem. Send answers on postal card only, and, in every case, make them as brief as possible.

S. S. Teacher, Topeka, Kans. If Paul was not born in Rome, how could he be a citizen? What was the difference between him and the centurion who bought his freedom. (Acts 22: 28)?

Paul inherited his citizenship from his father. The freedom of the city was granted by Rome to persons who were born in other lands, as a reward for distinguished services, and to captives who were set at liberty, and also, as in the centurion's case, by purchase. It is not known in what way Roman citizenship was obtained by Paul's ancestor. Probably he was a liberated captive. But Paul as the son of a Roman citizen was himself a citizen, the privilege being hereditary. The son of the centurion, if he had one, might say as Paul did, "I was free born."

F. Coolidge, Scranton, Cal. Why does not Easter come in the same month each year?

Because it is regulated by the moon. The only means we have of identifying the day of Christ's resurrection is its relation to the Jewish Passover. That festival was held in the lunar month Nisan. After much controversy, the Council of Nice held in 325, made an effort to combine the three data of the day of the week, the lunar month and the solar year. It decreed that Easter should be celebrated on the first Sunday, after the first full moon which happened after the vernal equinox of March 21 in any year.

Subscriber, Indianapolis, Ind. Do you think the warning in Heb. 6: 6, that it is impossible for one who has fallen away to be renewed, absolutely shuts out one who sincerely repents?

No, the repentant backslider is assured of restoration if he sincerely seeks it. (See Hosea 14: 4.) The passage you refer to, like the one about the unpardonable sin, has caused much discussion and apprehension. The description in the previous verses of the persons to whom it refers, appears to indicate a condition of enlightenment and of personal experience such as some attain who do not become true Christians, but return to the world. The writer appears to be speaking of a fact rather than enunciating a doctrine. Every Christian minister and worker knows how difficult it is to win a backslider, especially one who has become a scoffer. The truth seems to have no effect upon them. Any person who fears he has fallen into that condition can disprove the theory by going to Christ and asking forgiveness. Christ will receive him. The fact of his being distressed about it, indicates that he has not fallen beyond hope. The man who has need to fear that he is beyond pardon is he who does not trouble about his state.

John DeF., Newark, N. J. Does the Koran, Zendavesta, Sanscrit, or Confucius, give any account of the Creation, the Antediluvians, the Deluge, or tell the repeopling of the earth?

The Koran has passages that correspond to the Scriptural account of the fall, the deluge, etc. The Zendavesta gives the Creation; we do not find any of them in the Shaster; Confucius taught morality but did not found a religion. Revelation and immortality have no place in his doctrines.

Repentant, San Jose, Calif. If a man cheats or defrauds another and is afterward converted, must he not pay principal and interest? If he neglects to do so will he not be excluded from heaven.

There is no question as to his duty, but it would be rash to answer your second question in the affirmative. It is his duty to pay, but if he is unable to do so, his failure will not exclude him from heaven. God does not require the impossible. A man who repents of his sins and obtains God's forgiveness, will be anxious to atone to anyone whom he has wronged, and will do so to the full extent of his power; but, as you can see for yourself, he might die before he had succeeded in doing so, however anxious and earnest he might be in his endeavor. It would be a manifest injustice which God would never do, to exclude such a man. His intention and his effort are accounted as evidence of his conversion.

Young Reader, Jersey City, N. J. When, where and by whom was the Y. M. C. A. first founded?

By George Williams, a dry goods merchant and earnest Christian of London, Eng., in 1844.

Pierre S., Toronto, Can. When was the "Dark Day," and what caused it?

The famous "dark day" was May 19, 1780. In the morning, rain that smelt like sulphur, fell in some parts of New England. Dense vapors obscured the sun, shadows fell to the southward instead of to the west, and before noon the light gave way to dusk. Soon it was as dark as night. Candles were lighted and all labor was suspended. People crowded to the churches to pray. One of the State Legislatures was about to adjourn, the members believing it to be the "Last Day," when one legislator opposed the motion successfully, declaring that if the end of the world had come, he wanted to be found at his post doing his duty. Parts of the Eastern States remained dark all day. The phenomenon was never fully explained.

Student, Dayton, O. Why was Acts 8: 37 omitted in the New Version?

It was an interpolation in the Old Version and is not contained in the oldest MSS. Hence it was omitted by the revisers.

Reader, Charleston, W. Va. When Christ told Nicodemus that a man must be born again of water and of the spirit (John 3: 5), did he imply that a physical change took place at conversion?

The change is altogether spiritual, but it has its effect on the body. We see no basis in the words for belief in a physical change. The new birth applies to the soul. The power given by the Holy Spirit enables a man to subordinate his physical appetites and passions to his higher nature, and so a physical change ensues. The drunkard who was formerly the slave of his craving for liquor, and who drank even while he knew it was detrimental to him, finds after conversion that there is a stronger power within him than there was before—a power capable of keeping the body in subjection.

Fairfax L., Macon, Ga. Where can I find statistics showing what the leading wars of our generation have cost in blood and treasure?

The Franco-German war cost over $2,500,000,000 and nearly 120,000 lives; the Crimean war cost 750,000 lives and $2,000,000,000. The American Civil War cost nearly 800,000 lives and the North in money $5,100,000,000 and the South $2,300,000,000.

Felix A., Hudson, N. Y. What is the origin of the term "sweetness and light," now so frequently used?

It no doubt originated with Æsop, who likened the ancient authors to bees full of "sweetness and light," and the moderns to spiders. Its modern revival is due to Matthew Arnold who thus summed up the character of the ideal Christian.

S. E. I., Chicago. A friend who is a Jew claims that every book in the Old and New Testament was written by a Jew. Is that so?

We do not know who wrote the Book of Job, but if we may judge by the entire absence of any reference to Jewish law and ritual, we would be inclined to think the author was not a Jew. He may have been, but if he was, it is remarkable that he did not quote from the law when there were so many quotations that would have been appropriate. In the New Testament, the Gospel of Luke and the Acts of the Apostles bear indications of Gentile authorship. Very little is known about Luke, but the little that is known favors the opinion that he was a Gentile.

Mary F., Cambridge, Mass. What is the origin of the name of the Vatican?

It is said by Gellius, to be derived from Vaticinium, an ancient oracle of Rome called Jupiter Vaticanus, whom they worshiped there.

Mabel N., Danbury, Ct. Is it really wicked to dance?

Dancing, in the modern form, is no longer a mere social and artistic diversion; it has become an absorbing dissipation that takes too prominent a place in society and demands too much of its time and energies. It encourages foolish conversation, excites the passions, endangers the health (since its devotees are almost always in excess) and invites promiscuities that are to the last degree objectionable. While some dances are less objectionable than others, it is undeniable that modern dancing, as a whole, tends to deprave rather than improve.

Janie Miller (aged 6), Philadelphia. What did the Saviour mean when he spoke of the camel and the needle's eye? What kind of a needle was it?

The needle was a narrow gate in the city wall. A loaded camel could not pass through, and the illustration was intended to show that it would be easier for the loaded beast of burden to squeeze though this strait (or narrow passage-way than for the rich man to enter the heavenly portal, burdened with cares and anxieties for worldly goods.

D. Simms, Paterson, N. J. Was Columbus the original discover of the American Continent?

There are traditions (but no accurate history) to the effect that the Norsemen made the discovery centuries before Columbus. Irish and Welsh traditions of a similar character also exist, each claiming for their own country the honor of prior discovery.

Charles O'B., Memphis, Tenn. Please give a brief definition of these terms: 1. An atheist. 2. A deist. 3. An infidel. 4. An agnostic.

1. One who denies the existence of a personal God. 2. One who believes in God but not in revealed religion. 3. One who is to be without faith or belief in God or his word. 4. One who professes ignorance or doubt and neither affirms nor denies the existence of God, but falls back upon the limitation of the human mind as incapable of proving or disproving the things that are regarded by the orthodox as the essentials of religion.

Puzzled, Providence, R. I. How could the Lord commend the steward (Luke 16) who practically gave away his Master's property?

It was the steward's lord, not Christ, who commended him, and that, not for his dishonesty, but for his astuteness. The man undoubtedly did wrong in defrauding his employer. Christ used the parable to show the foresight exercised by men of no moral principle. Knowing they see that they are about to lose their position they make provision for the future, by rendering service to people beneath them in rank, who will be able to serve them when the need arises. If Christ's followers acted even on a less mercenary motive, they would see to the poor and needy of his people and provide for them, because God had promised to reward those who do so. But they do not show so much shrewdness as worldly people do. That is the important meaning of the parable.

Miss M. M., Stroudsburg, Pa. What is the origin and history of the Easter egg?

Nearly all of the popular observances connected with Easter are supposed to be of pagan origin. The Christian Church gave spiritual significance to the already existing festival. The Paschal (or Easter) eggs is one of the oldest rites. They are used by the Hebrews in the Passover feast; the Persians present each other with colored eggs; in North Britain the young people search for wild-fowls' eggs on Saturday or roll hens' eggs, cooked and dyed, downhill, eating them when they

A BAND OF ARAB MUSICIANS AT CAIRO, EGYPT.

The Arabs are a hospitable people. After entertaining a guest at dinner, it is customary in homes of the better class to call in a company of native musicians, such as those shown in our photograph, and pass an hour or two in discoursing strains which, to a cultivated Western ear, are far from soothing and harmonious. The pipe, the five-stringed lyre, the lute, and the tamborine are the popular instruments. There is no distinctively national Arab music, and nearly all that one hears at dinners, receptions, weddings, and festivals of all descriptions, is set in a minor key.

S. E. M., Hartford, Conn. Is a Christian bound to give a tenth of his income to the church?

If you mean legally bound by law, we answer, no. The Christian not under law. At the time the Gospel was first preached to the Gentiles, the question was raised as to their being required to obey the law, and there was a council of the Apostles in which it was discussed. The decision is given in Acts 15: 28, 29. Certain things necessary in existing circumstances were enjoined, and no other burden was laid on the new converts. There is consequently no Scriptural law of tithing. But it cannot be said that there is no obligation. The Christian would show a proper appreciation of his better privileges if he did not give to God as much as the Jew did. His offering is voluntary, but his own conscience would tell him that a tenth is the minimum proportion.

Anxious Mother, Trenton, N. J. What is the best way to worship the Lord?

The best worship is a faithful, loyal living, prayerful worship; an upright, reverent walk before men, "bringing forth fruit unto righteousness" for His glory. The Samaritan woman asked the same question of Christ, and you will find his answer in John 4: 24.

Earnest Reader, Bay City, Mich. What course of studies or readings would you recommend for a young man to take up during the winter months? How can he best educate himself without a teacher?

Assuming that he has already advanced beyond the elementary stage and that no special study is in view, we would suggest a course of reading to include history, biography, travels and explorations. If his time is limited, there is probably no one study that will be found more helpful as history, since it furnishes the key to almost all the others.

PRESIDENT McKINLEY'S CHURCH HOME.

The Metropolitan Memorial Methodist Episcopal Church of Washington, D. C.—Its Pastor and Its Work.

THE Metropolitan Memorial Methodist Episcopal Church—President McKinley's church-home in Washington during his Presidential term—is the representative church of Methodism in the United States. Its history is unlike that of any other church of the denomination. It was erected as a memorial to Methodism, in accordance with a resolution passed by the General Conference, in 1852, which was as follows:

Resolved, That we erect in the metropolis of the nation a commodious church edifice, which shall be regarded as a connectional monument to our beloved Methodism.

The chosen name "Metropolitan" was especially appropriate, as this edifice, reared under the highest sanction of the church and by the help of people of every section of the country, was for the people of the entire nation. Beneath this vaulted roof have gathered worshippers from every State and Territory of the Union and from every quarter of the globe. The assembly under the dome of our National Capitol is not more cosmopolitan than the congregations that have met here. Heroes, statesmen, celebrities of many nations, men and women of distinction, communicants and non-communicants, have listened to the preaching of the Gospel from this pulpit. Some were central figures in the world's galaxy of great men. Mural tablets of bronze and marble have been placed in the church commemorative of General U. S. Grant and General John A. Logan, who were both members of this congregation.

The church is located at the corner of C and 4 1-2 Streets, near what was, at the time of its erection, a fashionable resident portion of the city. The corner stone was laid by Bishop Matthew Simpson, October 23, 1854, with imposing ceremonies, but the edifice was not dedicated until February 28, 1869. The dedicatory services were conducted by Bishop Simpson, assisted by the Rev. Dr. A. T. Kynett, Drs. De Haas, Hamilton and Cookman. On Easter Sunday, March 28th, the church was organized by the Rev. Dr. John P. Newman, as pastor; ninety-four persons joined by letter, and three on probation. An immense congregation was present, among whom were: President and Mrs. Grant, Vice-President Colfax, and senators and members of Congress. A pew was permanently set apart for the President of the United States, the gift of Mr. Thomas Kelso, of Baltimore; one for the Vice-President, the gift of Gen. John S. Berry, of Baltimore, and one for the Chief Justice of the United States, the gift of Mr. Daniel Drew, of New York. Pews were also set aside for several of the States and large cities. General Grant and his family occupied the President's pew for eight years; Vice-President Colfax, the Vice-President's pew for four years, and Chief Justice Chase, the Justice's pew for four years. Both General Grant and Chief Justice Chase were members of the first board of trustees. General Grant was a very regular attendant at the morning preaching service. At the close of the service, when the doxology began, General Grant would slip out by the pastor's door, down the side stairs at the right of the altar, and walk home, thus avoiding the eyes of the curious.

Every President of the United States has had a right to occupy the pew dedicated to the Chief Executive, whether a Methodist or not, yet President McKinley is the first President since General Grant who has availed himself of this privilege. Mrs. McKinley is too much of an invalid to attend church services, but on the first Sabbath after the inauguration she sent to the church a large bouquet of flowers from the White House, and one has been sent each Sabbath since, whether she and the President were in the city or not. The President has usually been present at every Sabbath morning preaching service when in Washington. He engages in the responsive readings and repeats the Creed with the congregation, and sings with spirit. On Communion Sundays he receives the Sacrament of the Lord's Supper at the altar, kneeling with the humblest member.

METROPOLITAN MEMORIAL CHURCH—REV. HUGH JOHNSTON, PASTOR.

The Metropolitan is one of the most symmetrical church edifices of Washington. The structure is of brown stone, the exterior being in the pure Gothic style of architecture. Dean Stanley pronounced it the purest specimen of this class he had seen on this continent. The interior has a gracefully-sprung arch and tall Corinthian pillars. Its cathedral-like beauty is enhanced by the large stained-glass windows, whose inscriptions constitute almost a centenary memorial of early American Methodism. The pulpit was designed by Bishop Simpson, and is partly made from olive wood from the Holy City. Audience-room and galleries, which extend around three sides, will accommodate about 2,500 persons.

Hon. Matthew G. Emery, chairman of the Board of Trustees, has been a member of this board during all the years of its history. He recently presented the church a commodious parsonage, valued at about $13,000. The other members of the Board of Trustees are B. S. Graves, B. F. Leighton, W. C. Duvall, Andrew B. Duvall, Augustus D. Lynch, R. Kingsman, George W. Gray, and Fred. E. Tasker. There is a Board of Stewards, special committees on Finance, Missions, Church Extension, Sunday School, Tracts, and Temperance.

The Metropolitan is a strong, progressive church, and has always been an aggressive evangelistic agency, being well organized for Christian work. Its Womans' Foreign Missionary Society has sent thousands of dollars to foreign fields. Four consecrated women have gone out from its ranks to heathen lands. The Womans' Home Missionary Society for eight years has had its work largely among the poor of the city, and supports a deaconess at the Lucy Webb Training School in Washington. Another valuable adjunct is the Ladies' Aid Association, whose officers visit the poor and sick.

Every visitor who enters the vestibule of the Metropolitan church is confronted with the notice, "The strangers' class meets in the parlor of this church immediately after Sabbath morning service. All are welcome." Mr. T. W. Talmadge is leader of the class, which is attended by strangers from other nations and denominations. On one occasion four young Buddhists from India were present. The church has always had a flourishing Sunday School, of which Mr. William C. Eldridge is superintendent. Mrs. Cornelia A. Pursell, principal in the primary department, has had charge of the work since the first Sabbath the school was organized.

INTERIOR OF THE METROPOLITAN CHURCH.

In outside fields the Metropolitan Church prosecutes a generous work. Even during the years it was under a heavy debt, it contributed largely to missions. About sixteen years ago the work of the Chinese Sunday School was inaugurated, when Mr. H. O. Hall, a devoted member of the church, gathered a few Chinamen into the church parlor Sunday afternoons. The number increased, and three teachers lent their aid. Mrs. S. L. Sommers is now superintendent and Miss M. L. Collins the assistant superintendent.

Another important branch of the afternoon school is the Greek class, which was in charge of Mrs. M. E. McPherson until her death early in September of this year. This earnest Christian woman inaugurated religious work among the Greeks of Washington in 1891. She had about fifty enrolled scholars. Faithfully she endeavored to instil into the minds of those lonely men from foreign shores immortal truths, and in many times of trial, proved herself a true friend to them.

The large, harmonious Epworth League connected with the Metropolitan, is a great help to the pastor. He has left the Sabbath evening service, for the last two summers, in charge of the League, and throughout the heated term, these services are attended with interest. The president, Mr. Edwin S. La Fetra, is a graduate of Princeton. Mr. E. S. Harvey, is superintendent of the Department of Spiritual Work; Miss Mary Tuthill, of Mercy and Help; Miss Martha Hames, of the Literary Department, and C. Forest, of Social Work. Mrs. Grace Woodburn, is superintendent of the Junior League.

Three times the Rev. Dr. John P. Newman was appointed pastor of the Metropolitan Church, his pastorate covering about one-fourth of its history. The other pastors have been Dr. Thomas M. Eddy, Dr. O. H. Tiffany, Dr. H. R. Naylor, Dr. R. N. Baer, Dr. E. D. Huntly and Rev. G. H. Corey. Rev. Dr. Hugh Johnston, the present pastor, is a man of learning and pleasing personality. His parents were natives of New Jersey, but most of his youth was passed in Canada. He graduated with first honors at the Victoria University, one of the oldest universities of Canada. After filling the pastorates of some of the largest churches of the Dominion, he was invited to come to the Metropolitan of Washington. Next March Dr. Johnston's five years as pastor of the church will expire.

A member of the Board of Trustees conferring with President McKinley inquired whether he had any special choice, and the President replied that he was "an old-time Methodist and liked to hear a good old-time sermon: that he was pleased with a preacher if he were a good man and preached a gospel sermon." The congregation has selected Rev. Frank M. Bristol, of Evanston, Ill., as its choice for successor, subject to the approval of Conference. Dr. Bristol will be a valuable acquisition to the ranks of ministers in Washington, as he is one of the most brilliant preachers of the country, and, besides, an author of distinction on religious and ethical subjects. He was born in Orleans County, N. Y., Jan. 4, 1851. In 1868 he joined the Methodist church at Kankakee, Ill., and entered the ministry of the Rock River, Ill., Conference in 1877. For several years past he has been pastor of the First Methodist Church of Evanston. His preaching is characterized by sound religious doctrine, good Scriptural teaching, clear thought, straightforward expression, excellent Anglo-Saxon verbiage, striking illustration, earnestness and fervor in delivery. His deep spirituality renders him one of the most effective pulpit orators of our day.

Washington, D.C. IDA HINMAN.

THE METROPOLITAN PULPIT

Religious Journalism.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Zechariah 5: 1. - - - - - - **Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.**

IN a dream the prophet saw something rolled up advancing through the heavens. It contained a divine message. It moved swiftly, as on wings. It had much to do with the destiny of nations. But if you will look up you will see many flying rolls. They come with great speed and have messages for all the earth. The flying rolls of this century are the newspapers. They carry messages human and divine. They will decide the destiny of the hemispheres.

There are in the United States about twenty thousand newspapers. I preach you today the seventh anniversary of THE CHRISTIAN HERALD of this country. It was born nineteen years ago, but born again seven years ago. In this brief time it has grown to about two hundred thousand circulation, and, by the ordinary rule of calculating the readers of a paper, it has about one million readers. Our country was blest with many religious journals edited by consecrated men, while their contributors were the ablest and best of all professions and occupations. Some of those journals for half a century had been dropping their benedictions upon the nation, and they live on, and will continue to live on until there will be no more use for their mission, the world itself having become a flying roll on the tempests of the last day, going out of existence.

Was there room for another religious journal in this land, already favored with the highest style of religious journalism? Oh, yes, if undenominational, plenty of room. Nothing can ever take the place of the denominational newspaper. When the millennium comes in, it will find as many denominations as there are now. People according to their temperaments, will always prefer this or that form of church government, this or that style of worship. You might as well ask us all to live in one house as to ask us all to worship in one denomination, or to abolish the regiments of an army in order to make them one great host.

Each denomination must have its own journal, set apart especially to present the charities, explain the work, and forward the interests of that particular sect. The death of one denominational journal is a calamity to all the other denominations. I would almost feel that a great misfortune had happened to me if *The Christian Intelligencer* of the Reformed Church (my mother's church) did not come to my home every week, for I was brought up in it, and it has become a household necessity. Such a denominational journal [illegible] by some one who, reared in the cradle of that church and ordained after years, having become venerable in its service, still spectacled and gray and very full of sacred memories, delights in *The Intelligencer* of today. In the many closet prayers of our mothers [illegible] the names of the religious editors, Alfred Peters and James Lovett and the royal Bedell of the cypress—Alfred and Lambert—were never later on the names of the Judges more beloved than they will not have been in your Lord's chariot, and when they pass [illegible] at our editorial desks we will cry out in the memorable words, "My father, my father, the chariot of Israel and the horsemen thereof!"

But there are great movements to [illegible] all denominations which [illegible] and as their own [illegible] periodicals [illegible] and advance. And more [illegible] Yet such journals have a difficult task because of Christian [illegible] if they have behaved well in their denominations, for some reason prefer the one of their natural and spiritual nativity, and even looking off upon the general field and attempting wider work, will be apt to look at things through denominational preference and to treat them with a denominational twist. In the issuing of the religious journal whose seventh anniversary I preach, that difficulty has been met and overcome by the fact that its publisher is a Methodist and in its editorial rooms there are a Presbyterian, an Episcopalian, and a Congregationalist, and among its contributors are Baptists and Lutherans, and a line of denominational prejudice in editorial or reportorial column would run against immediate protest. Against John Wesley's Free Grace, or Calvin's Eternal Decrees, or Bishop McIlvaine's Canonicals, or Dr. Dowling's Baptistery from year's end to year's end not a word is written or printed. On all these subjects we have convictions, but undenominational journalism is not the place to state them.

If we could call into one great convention the 645,566 Episcopalians, the 1,420,905 Lutherans, the 1,460,346 Presbyterians, the 4,153,857 Baptists, the 5,653,280 Methodists, putting unto them the following questions, we would get unanimous answer in the affirmative: Do you believe in a God, good, holy, just, omnipotent? Do you believe in Jesus Christ as a Saviour? Do you believe in the convicting, converting, and sanctifying power of the Holy Ghost? Do you believe that the Gospel is going to conquer all nations? If you should put these questions to those assembled millions on millions, while there would not be a solitary negative, there would be an aye! aye! aye! loud enough to make the foundations of the earth tremble and the arches of the heavens resound.

So also there is room for a religious journal that stands for liberty as against all oppression. No authority, political or ecclesiastic, must be permitted to make us believe this or that. Liberty of the Armenian to worship God independent of the Turkish Government. Liberty of Cuba against Spanish domination. Liberty of Hawaii against all monarchical authority which it has thrown off. Civil liberty. Political liberty. Religious liberty.

The religious journal on whose seventh anniversary I preach has had for its owner and publisher one who, in his ancestry, experienced just the opposite. His father, an exile from his native land because of his opinions, his property confiscated, his life imperiled, landed on American soil bereft of everything that foreign oppression could rob him of. Naturally, his son knows right well how to appreciate liberty. The most of us are descended from those who imperiled all to gain their natural and religious rights. Let the type and the printing-presses and the editorial chairs be overthrown which dare to surrender to any attempt again to put on the shackles. The movement has started for the demolition of all the tyrannies of church and state. Religious newspapers must stand shoulder to shoulder in this mighty march for God and the world's rescue.

Again, on this seventh anniversary, I say there is room for a religious paper charged with old-fashioned evangelism. Other styles of religious newspaper may do for advertising purposes, or for the presentation of able essays on elaborate themes, but if this world is ever brought to God it will be through unqualified, unadulterated, unmixed, unmistakable evangelism. The human voice can travel only a few feet away, and the world wants something further and wider-reaching.

A SECTION OF THE CHRISTIAN HERALD PRESS-ROOM.

THE PRESS-ROOM FLOOR HAS AN AREA OF 37,500 SQUARE FEET, OR OVER AN ACRE, OF MACHINERY AND FLYING BELTS AND WHEELS.

Again, on this seventh anniversary of a religious publication, I notice that there is an especial mission for a religious journal truthfully optimistic. The Scriptures optimistic and their authors optimistic, all religious newspapers ought to be optimistic. Not only should all ministers and all religious editors have their heart right, but their liver right. For the most part, in a religious journal, let the editorials be cheerful and the pictures cheerful. If in one column there be a ghastly woodcut of the famine-stricken in India, in the next column have a list of contributions for alleviation of the suffering, or a picture of a ship carrying breadstuffs. If any one has anything gloomy to say, let him say it to himself. If he must write it, let him not send it to editorial rooms, but put it in the pigeonhole of his own desk for his heirs and assigns to read it further on, for probably they can stand it better than we. I once gave seven dollars to hear Jenny Lind sing; I never will give a cent to hear a man groan. Up with the blinds and throw back the shutters, and let the morning light come in!

Pray for the religious newspapers of America, because of the fact that, if they have the right spirit, each one does as much good as five, or fifty, or two hundred churches. What are the five hundred or five thousand people making up a Sabbath audience compared with the ten thousand, or fifty thousand, or two hundred thousand, or one million and more that the religious journal addresses? Such journals are pulpits that preach day and night. They reach weekly those who, through invalidism, or through indifference, never enter churches. They reach people in their quietude, when their attention is not distracted, as in church, by the fine millinery that appeals to the eye, or the rustle of attire that attracts the ear. It will always be our duty and our privilege not to forsake the assembling of ourselves together, but I believe the consecrated printing press is the chief agency under God to save the world.

Pray also for the religious newspapers of America, that they may resist the temptation to become acerb, harsh, and damnatory of those who think differently from themselves. In all denominations there are disappointed people who put mean things in religious newspapers about ministers and other prominent Christian workers. Unsuccessful men and women never like successful men and women. There are editors and reporters who, instead of writing with ink, dip their pens in oil of vitriol or lampblack. When a religious newspaper does lie it beats all. Adam Clarke, the commentator, said: "Some people serve the Lord as though the devil were in them." That only is a helpful newspaper which, as we fold it up after reading, leaves us in a mood to pray for all men, and in a spirit that wishes prosperity for all Christian workers, whether they work our way or some other way; and we feel as though the angel, flying through the midst of heaven, having the everlasting Gospel to preach, had with the flapping of his wing stirred the air on our cheek and forehead.

Pray also for religious journalism, that it may be alert—not abreast of the times, but ahead of the times. In this day, when by cablegram we seem to get from Europe news five hours before it starts, we do not want in our religious columns information scissored out of an old newspaper, or information sent by means of a letter which comes to us through the dead-letter post-office because it was misdirected. Nor do we want it to take the pace of religious journalism as it was in 1815, when Nathaniel Wilson started his religious paper called *The Recorder*, or when *The Watchman* was born in 1819, or when *The Christian Register* made its first appearance in

21. The canal-boat drawn by mules on towpath did well in its time, but now e prefer the vestibuled limited express. ecause a thing is pious it need not there- re be dull. The printing-press may beat e Argus of mythology, for that fabulous ing had only a hundred eyes, while the wspaper has a thousand eyes, and a ousand ears, and a thousand arms. The cular newspaper gives the secular news, d does not pretend to give its reli- ous meaning. The religious press ought put all the events of the day in com- nies, regiments, and brigades, and show in what direction that divinely disci- ned host is marching, and let us know at victories for God and righteousness y will win.

And now, let all of us who are connected h either secular or religious journalism member that we will be called into final ount for every word we write in edito . or reportorial, or contributors' col- n—for every type we set, for every ss we move, and for the style of secu- or religious newspaper we patronize or ourage. In Ezekiel's prophecy the gel of God, supposed to be Christ, ap- rs with an ink-horn hung at his side. an attorney's clerk in olden time had ink-horn at his side. And I have no bt the ink-horn will have an important t in the Day of Judgment. Those who e used it well to receive eternal udit, and those who have misused it to eive condemnation.

iled up in all the world's printing- es, secular and religious, are the pub- tions of past years, bound up year by r: and in those offices they can tell what they printed any day for the twenty years: and in the great day of gment all that we have ever written or ted will be revealed from the mighty mes of eternity. All those who have lessly pried into the secret of unhappy estic life and despoiled es, come to judgment! All e who have by the pen as- inated character, come to gment! All those who have anything to do with sa- ous and depraved literature. e to judgment! On that t day of judgment all the er we have had on earth be insignificant compared with the power that will pro- nce our rapture or our m, and that which might been considered a joke in "composing room," because miliated an enemy, will be oke at all amid the wreck ountains and seas; and the horn will there tell of all we e anonymously and under impersonality of a news r, as well as that which signed with our own name. what a beautiful day for a ices Havergal, when she rewarded for all the kind gs she ever wrote with the s of her invalidism; or when authors and authoresses of nds and ages are told how y came to heaven through instrumentalities; and for hose who use the influence e press to correct the er- and extirpate the wrongs, break the serfdom of man- ! Then the ink-horn by side of the Angel of the New Cov- t will speak out and tell of what it to do with all letters of kindness en, with all editorial and repor- l eulogies of the good, with all the ages of salvation to a lost world. er in that day will it be to have set e type for one line of Christian en- gement, or written one paragraph of l sentiment, or published one page elpful truth, than to have written s as big as Gibbon's five large vol- concerning "The Decline and Fall e Roman Empire," if these volumes Christianity at a disadvantage. On day, the flying roll which Zechariah e text saw thousands of years ago, he rolls which we see flying over all owns and cities, and flying from the est printing-presses that were ever ted, will be found to contain mes- Divine or satanic. Not only the ink- which Ezekiel saw, but all the ink- s will come to judgment. "And I saw lead, small and great, stand before and the books were opened."

How India Was Succored.

An Appalling Calamity Alleviated by Christ-like Beneficence.

FROM nearly every district of India come encouraging reports of the harvest. It appears that the yield, though not equal to the most prosperous years, will be large and satisfactory in quality. The deficiencies, for the greater part, are due to the quantity of seed sown. The farmers in many districts had no seed to sow. Under the dire pressure of hunger they had eaten the small reserve of grain, and when the rains came, they could not avail themselves of the opportunity. But such grain as was sown has yielded well. The result is seen in the falling prices, and the Indian peasant is now able with his little heap of pice to buy enough to appease his hunger.

Although the suffering is by no means over, and though many villages are deserted and families broken up by death and wandering, there is a prospect of the country returning to its normal condition in the near future. Comparing the situation at this time with the condition at the beginning of December last year, we have reason to thank God for the better time which has come. A year ago it seemed inevitable that many millions must perish of starvation. In the famine of 1877 over six million persons perished, and this famine extended over a larger area. The Marquis of Dufferin, who knows India thoroughly, and has been its Viceroy, wrote that no famine so severe had been experienced since 1770, when ten millions perished. The harvests had been sparse for some years, and, as there had been a failure of the monsoon, the wind which brings the rain that alone makes India's fields productive, there was in 1896 a complete dearth. One fact alone shed a gleam of light on the sombre prospect: means of communication by rail with the interior existed, as they did not in previous famines, when it took many weeks of slow bullock travel to carry food to the villages where the people were dying of starvation.

That fact involved a duty. At least eighty million persons were in danger of starvation, and probably the number would reach a hundred millions. With the possibility of easily reaching the sufferers there was no question as to what ought to be done. Dr. Klopsch, the proprietor of THE CHRISTIAN HERALD, commissioned a Christian journalist in Calcutta, a man of long experience in India and of strict integrity, to visit the famine districts and ascertain whether the facts were as bad as the reports showed. He returned to Calcutta after a long journey through the country, and fully confirmed the worst stories. He promptly cabled to us that measures must be taken at once to avert an appalling loss of life. The Government had opened poor-houses, and already was feeding two million persons: but there were many more millions, too feeble and too far away to reach the relief, who must die unless food was speedily sent to them. In this emergency Dr. Klopsch resolved to present the case to the readers of this journal, and knowing well by past experience in the Russian famine and the distress in our Western States, what response might be expected from them, he sent five thousand dollars by cable to ten representative American missionaries in the famine districts, to be used in feeding the destitute in their neighborhoods. The reason for selecting that mode of distribution was, that it would be free of expense, as the missionaries would gladly distribute the food without charge, and also that it would have a good effect on the native population to receive help from the preachers of the Gospel. It would be an object lesson they would never forget, if, in their calamity, Christian hands supplied them with food. The missionaries thankfully received the help and gladly turned the money into grain, which they distributed to the starving people. They wrote us that out of their small means they had already given all they could afford, and some had even borrowed money that they might relieve the perishing. This five hundred dollars each was, therefore, a timely assistance, for which they were deeply grateful. The result of the first appeal to our readers showed that Dr. Klopsch had not miscalculated. Very soon, over fifteen thousand dollars had been sent to us for this Christlike work: and then, the appeals for help from the missionaries growing daily more urgent, Dr. Klopsch sent twenty thousand dollars by cable to the missionaries and to Pandita Ramabai, the Christian native lady, who has a large orphanage, and five thousand to the Viceroy's famine relief committee.

PANDITA RAMABAI.
FOUNDRESS OF THE ORPHANAGE AT POONA, INDIA.

The results fully justified the course taken. The missionaries wrote us that now they were no longer distressed by daily and hourly appeals which they were unable to satisfy, and that they were feeding daily large crowds who had been perishing of hunger. They had also been able to take into their homes hundreds of children whose parents had died of starvation, and to feed and care for them. All this was being done without one cent being wasted: for Dr. Klopsch defrayed part of the expense of transmitting the money, and the Missionary Boards whose missionaries were being helped, defrayed the other part, and in India the work of distribution was also gratuitous. As renewed appeals were received and published in these pages the contributions increased, until, at the present time, a grand total of over two hundred thousand dollars has been received from our readers—a sum absolutely without parallel in the history of journalism. Never before, so far as we know, has such a magnificent response come from the readers of any journal for a philanthropic object.

Nor was this the only succor extended to the perishing people by the friends of this journal. When it became known that the government would provide a ship to carry to India any gifts of corn that might be made, there was so liberal a response that the *City of Everett*, the steamer provided by the government, was promptly filled, and our commissioner, Dr. R. G. Hobbs, went out with her to superintend the distribution. He writes us that the splendid gift was most thankfully received, and that he has received as the representative of our readers the thanks of all classes of the people.

As our readers are aware, the balance of the fund is now being distributed by a committee of missionaries in India, of which Bishop Thoburn is chairman. Every denomination is represented on the committee and the reports show that all districts are being relieved. They tell us that the benefaction has saved the lives of thousands, and that the orphans in the various mission houses, who are being fed by the means supplied by our readers, are being trained for Christ.

From Pandita Ramabai there has come letter after letter of grateful acknowledgment. She is herself a famine orphan. In a previous famine, when she was only a child, she saw her father, mother and brother perish of starvation. She was taken in, a poor desolate waif, by Christian missionaries and was fed and educated in a Christian institution. At the out break of the present famine she went into the famine districts and collected the orphan girls and child-widows whom no one cared for and took them to her orphanage at Poona where they are receiving Christian training. "Your readers," she writes, in a recent letter, "can never know the good they have enabled us to do. Please thank them for me. May the dear Lord reward them."

A HINDOO PEASANT'S HOME IN BENGAL, INDIA.

THE SADDEST SIDE OF POVERTY.

Rose Hawthorne Lathrop tells her Experience as a Dweller Among the Tenements —Misery Beyond Belief—Whole Families in a Single Room.

A YEAR ago I started out to see what the East Side of New York was like, and the street which struck me as the most astonishing in its difference from the up-town streets was Goerck St. It was a warm August afternoon, and the inhabitants of the houses along this narrow street were sitting on the steps and standing about the sidewalks, to say nothing of those upon the street itself.

ROSE HAWTHORNE LATHROP.
WHO LEFT A LIFE OF LUXURY TO LIVE AMONG THE POOR.

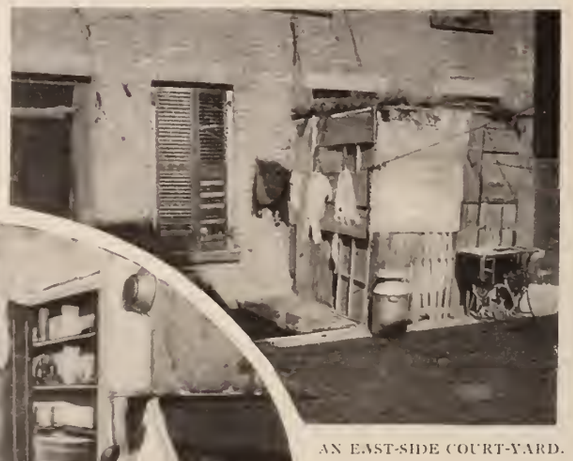
I looked eagerly at the faces that should suggest dangerous depravity, and I thought I saw upon almost every countenance expressions of the most satanic cruelty and selfishness. I find that the people who visit me for investigation in this quarter of the city come in the same excited state of alarm at the character of the East Side residents. But after a few months of living among them one entirely abandons any idea of their being so different from other human beings, and there scarcely remains any surprise in one's mind concerning them, excepting this fact of their living together in crowds, which seems dangerous to moral and physical health. I have found that it is a very common thing for a family of eight or ten persons to have only one bed; so that possibly an elderly woman afflicted with a disease like rheumatism or cancerous affections is obliged to sleep upon chairs or to lie upon the floor, while the younger members of the family are piled upon the bed, and the poor little children are disposed of anywhere.

One of the most pathetic cases of sickness that I have attended is that of an elderly woman dying of two cancers—a person of lovely disposition and formerly of the comfortable class of humble citizens—who slept at night upon four chairs with her knees necessarily drawn up somewhat, her improvised bed near the kitchen stove, while her children slept in one bed. I felt a sharp blow, as it seemed, when I entered her room early one morning and found her still in this condition, and I have since known of a number of other instances of the chair-bed. It is the commonest mode of the poor to sleep without additional covering in the coldest weather, and the lack of room is repeated by a lack in every other department of need. The people are thankful if, in the first place, they can pay their rent, next, they desire to keep up their life insurance, which will bury them at death; after that they eagerly seek for shoes; and if any money is left for food (usually beer, coffee and tea, with pork; or, in the case of the Jews, I believe, cakes), the sum of their comfort is as complete as they can make it. The fuel is frequently not paid for, being all sorts of wooden planks, hoops and staves, that are dragged home by the children from places where buildings are being torn down.

Of course the last few years have been disastrous in regard to insufficiency of work for the poor, so that last winter's experience was no doubt far worse than has been customary. But what I wish to say is, that when we see an overcrowded street, indicating the overcrowded tenements along it, we have a brief statement, so to speak, of the entirely inadequate resources of the poor in every way. Tenement reform has undertaken to bring to the knowledge of the public the horrid condition of the houses hired by the poor, but no descriptions had given me a real knowledge of how dark the passages are in the daytime how miserably inadequate the water supply, how impossible that the masses of poor in tenements should keep themselves or their quarters clean.

You go into a kitchen, which is the principal room of a suite of apartments. The first thing to greet the eye is a huge tub, which to the rest of the room bears the proportion of a large centre-table; the stove is another large feature; the dining-table is still another, covered with a litter of unwashed dishes and crusts of bread. You proceed to enter the room, and the scream of a child calls your attention to a baby on which you have almost stepped as it sprawls upon the floor. You attempt to sit down upon a chair, and find that you run the risk of sitting down on two larger children who are leaning over it. You look around for a place where you may put your cloak or basket, and there does not seem to be a single spot where some unclean article or small human being is not already in the way. If you come in at about twelve o'clock, noon, the already crowded apartment is thrown into some consternation by the arrival of the father of the family, who wishes for his dinner—which is never ready for him. If a baby is sick, it is bolstered up in a rocking-chair on two pillows, or else is brought out of the little bedroom—a dark closet—where it has been buried alive without a breath of air. In this bedroom there is a medley of things—clothing, baby-carriage and boxes. How this mother of a family, who smiles upon you and does her best to be gracious, can possibly keep things clean in so little room, and with so many children, is a question that you cease to ask from that time. You know she cannot possibly do it. It seems strange that so dreadful a place should be of infinite value to a family herding in it, but if the rent-money has not been saved or has not been earned, almost the only thought in the mind of each member of the family is that the landlord will turn them out upon the street. This he almost always threatens to do in the most savage manner, though there are some patient landlords who wait a month or two. I have known a family of father and mother and four children living in one little attic room, with a sort of closet attached, the mother earning all the revenue—because her husband was consumptive—by sewing for the sweat-shop. She finally became ill from overwork, and the severity of the landlord towards her, as she sat in her chair dying, as we supposed, was so terrible that he could not have spoken more harshly. This sort of thing is repeated all the time. It therefore did not surprise me that one snowy day last winter a man came excitedly into my little room in Scammel street, with a pale, thin man beside him, to whom he pointed, saying that this man's wife was very ill, having a newly born baby, and being at that moment upon the sidewalk as the snow fell, with her baby in her arms, her other children beside her and no money (because of no work) to find another home. The man who spoke was the foreman of one of the street-cleaning gangs. He said that his own pay would not come in for a few days, or he would give this man ten dollars to settle in other rooms. At the moment I was nearly at the bottom of my purse and had no resources, and was obliged to refuse to aid him. I, the one patient who was living with me then, and my one assistant, passed a very uncomfortable night, and have often wondered since if that mother and child survived the severity of their landlord.

WHERE POVERTY DWELLS.
A WHOLE FAMILY LIVING IN ONE SMALL ROOM.



AN EAST-SIDE COURT-YARD.

I do not blame landlords for insisting upon having their rent; I am not sure, even, that I blame them for asking so high a price in the aggregate for house-room in tumble-down tenements, since they are so often cheated out of their rent, but I certainly blame somebody or something—I have not yet decided to whom the blame belongs—for the constant lack of rent-money among the poor. I think, however, that the blame attaches to the charitable, who should interest themselves in so vast and primal a need.

Since having a little more money given to me, I have been quite generous about rents, although told by my advisers not to touch them. Of course, in caring for a patient, it was out of the question to have her placed upon the sidewalk, and this may give an idea of the way in which I have become involved in paying rents. But if we help the poor at all, we must remember that they claim the necessity of having at least a few inches on a floor under a roof. It is about all they get, at best, in the human hives of which so much is said poetically in fiction and the daily press. If the poor want these hives more than anything else, why should we make our assistance touch everything else first, leaving the question of rents to the last? I have been told that the rent money is always found. Of course, after living among these people for a year, I have found that this is not the case. Often the family move without paying back rent, and by making a small deposit for the next month's housing. One of my patients, suffering from a most terrible cancer and dropsy, which gave her additional agony, was never without a perfect terror over her rent-money. I could give her fuel, a little clothing (which was generously donated by a city dry-goods firm), a bed—she and two daughters slept in one bed, and the son upon a couch in the same room—I could give her food, salves, medicines, doctor's advice; and after all was done, her face was still drawn up into an expression of misery, always because of the rent which must be paid, and the savage visit which was soon to come from an angry landlord. Now, I think that charity ought to take hold of this matter of rents.

As I go to and fro on my errands, I see the van which is such a familiar sight in front of some door, furniture being hustled into it in great haste, and some tearful woman, with frightened children clinging to her, standing by as the men are bringing out her few chattels, and she looks at me with that fixed expression which implies that the person has come to desperation: and I pass with a guilty feeling that I have no right to escape a responsibility which, somehow, I feel concerning this stranger whom I might have helped at the moment when she saw no possible help among the hard-hearted companions who refused to respond to her appealing glances.

One disadvantage of crowded tenements is that a family which is very depraved may be placed above a family which is respectable, and hideous noises of drunken people, the screams of women and violent tossing about of furniture and bodies (which have, to my knowledge, driven sick persons almost insane) bring down large pieces of the ceiling, and render the above uninhabitable. These are frequent occurrences. Imagine the bent and feeble woman of nearly seventy years of age, racked with rheumatism, feeble from ten years of lonely life in the same tenement, so ill at last with want of food and with pain that she can hardly leave her bed. Imagine her startled at night by an attack upon her door from a strong drunken woman who insists on entering. This drunken woman wishes to enter for the reason that the invalid has made a complaint against her which has caused the landlord to send in a "dispossess." She explains, outside the door, that she means to kill the old lady inside when she gets in. Upon which, the old lady on the inside struggles out of bed, opens her little window, which is barely large enough to allow a person to pass through, and calls in the night for her neighbors on the other side of the backyard to come to her rescue. The drunken woman still threatens and pounds and shakes the door. No one appears to help the poor old woman who is being attacked, and in terror she struggles through her small window and falls some distance into the yard. The consequence is that she has months of illness and semi-aberration. If these tenements were not often made a place for the indiscriminate herding of any one who will pay the landlord a few dollars, such contrasts between the inmates would not exist: but the fact is, I could cite many instances truly horrible to show that landlords use very little of their Christian light in these dark abodes.

ROSE HAWTHORNE LATHROP.

LIFE IN AN OCEAN PARADISE.

The Dreamy, Romantic Azores and their Picturesque People—The Philafrican League Colonizing Party's Visit.

THE pioneer party of the Philafrican Liberators' League, consisting of Dr. Carl H. Wintsch, Mr. and Mrs. Frank J. Lea and Mr. and Mrs. William C. Bell, under the leadership of the distinguished Africanist and devoted missionary, Mr. Heli Chatelain, has probably reached its destination in Angola, West Africa, by this time. This expedition is to found the first "Social Settlement" of the Dark Continent—rightly so called, since it holds 50,000,000 slaves, whose average mortality from unnatural deaths is 500,000 yearly. The religion is fetichism, and in their subjugation to the priesthood the natives are in bonds of two-fold slavery. The plan of the League is to obtain grants from European governments holding possessions in Africa, and to establish upon these lands a chain of social settlements which shall be "Cities of Refuge" to the wretched savages, and which, by evangelizing Africa and gradually reconstructing its social conditions on a Christian basis, shall eliminate slavery, fetichism and their attendant horrors. In "Lincoln," as this first settlement is named, educational advantages will be a special feature, and conscientious instruction in the manual arts and sciences, as well as in religion and literature, will be given to all who seek them. As THE CHRISTIAN HERALD has consented to receive and acknowledge all contributions for this excellent work, the missionaries have kept us advised of their progress from different stages of their journey. Mr. Chatelain writes us, from the Azores, as follows:

Our boat, the S. S. *Vega*, called at the island of Fayal, which, with the exception of St. Michael's, is the most frequented of the Azores, but the sea was so rough that nobody cared to go ashore. Fayal ranks as one of the best of Azorian ports, but these islands are very defective in good anchorage, and their commerce has suffered in consequence. A Connecticut family whom I had met there at the time of the "Pensacola" Eclipse Expedition, has returned to America and their beautiful houses are now occupied by Portuguese people. Had it been possible, I should have liked to shake hands with the lonely evangelist who labors in this lonely place. His name is Almeida. He has been in America. His congregation is small and humble.

At the island of Terceira, the seat of Azorian government, and whose port of Angra is the best harbor in all the Azores, we did not call. If we had, I would have tried to see the famous King Gungunyana, of Gazaland, East Africa, who is a prisoner and exile in the port of the capital, called Praia. Our captain told me that he can walk about in the fort, but that if he should go outside the people would kill him. The royal captive has no sympathetic surroundings. His wives and relatives have been separated from him, so that he has no soul to whom to confide his hopes and fears. It was at Gungunyana's court that my friend, Dr. Liengme, of Switzerland, had successfully labored for several years, and it was on Gungunyana's account that that missionary was expelled by the Portuguese, who accused him of having acted as the king's spy.

At Ponta Delgada, the capital of St. Michael Island, a town of some 16,000 inhabitants, five of our party went ashore and viewed the streets, the people, and their quaint fashions and modes of life.

A BASKET-SELLER.

WATER-CARRIER.

FEASANT WORKERS.

WASHERWOMAN.

CROCKERY-VENDER.

PONTA DELGADA, CAPITAL OF ST. MICHAEL, AZORES.

The harbor of Ponta Delgada has been much enlarged by the completion of a breakwater which was many years in process of construction. The streets of the town are wide and well laid out, and the Roman Catholics have many handsome edifices. At one time the town was once a convent, offered interesting opportunities to Dr. Wintsch.

At the *Baracoa*, or fish-market, one sees familiar forms of the finny tribe, and some as strange as their names. The size of the conger eels throws no discredit on the story of a real sea-serpent. The beautiful lakes of the Azores are as full of gold and silver fish as their forests are full of singing-birds. Green canaries were once a staple of export, and shiploads of tuneful merchandise went over the main to Portugal. Sadder to relate, the birds were thought to be destructive of crops, government rewards were offered for beaks of canaries, blackbirds, and other feathered folk, and the premiums paid showed an annual death-list of 420,000. At the cattle-market, the grunt of pigs gives one an odd feeling; most beautiful in the world, it is said. European and American flora, and such familiar garden favorites as marigolds and sweet basil, are found mixed with the gorgeous bloom of the tropics. A drive outside of town will afford attractive glimpses of the villas of Azorian gentry, over whose lava-made garden-walls, blazing cacti, fuchsias and luxuriant creepers topple in gorgeous profusion. The finest gardens in the Azores are those of the do Canto and Borghese families.

It would be pleasing to follow up these interesting Michaelenes, who wear such ungainly head-gear, who drive sheep-carts, who make peculiar baskets and find so many uses for them. One loves to watch the water-carriers going back and forth to fountains, carrying classic water-jugs poised on steady young heads; to see women grinding corn in old stone querns in front of doors while they sing—not always in melodious voices—old Azorian ballads. And one longs to go on and on through the strange volcanic country, to the beautiful valley of the Furnass, where hot springs abound, and where rich and poor seek healing in throngs that recall the story of Bethesda. But time is fleeting; this Valley of Healing must be taken on faith.

AVENUE IN THE BEAUTIFUL BORGHESE GARDENS OF ST. MICHAEL, AZORES.

supported 9,640 monks, priests and nuns. Many buildings, once convents and monasteries are now used for other purposes. Some progress has been made in the last fifty years. There is a public library containing rare and interesting books, several thousand of which were contributed by Senor Jose do Canto, a gentleman who has done much for his country. To this senor, Senor Borghese, and public-spirited citizens, the Azores owe their African palms, their oaks, elms, chestnuts and other European trees, for tall trees are not indigenous and were imported and propagated at great expense. In the Graco, once used as an Augustine monastery, profitable hours might be spent in the natural history collection. The hospital, also in what the familiar goat (the Southern group was once called *Cabreras* or Goat Islands) is not missing, and sheep, as beasts of burden, divide honors with the goat.

Yet to form an estimate of the resources of the Azores, one must behold the beautiful and rich array of the vegetable market, with its baskets of golden *nespera* (medlar-fruit) of grapes, of sweetly perfumed mountain strawberries, of translucent Cape gooseberries, of the violet granadilias, of apricots from Pico, of apples, pears, peaches, plums, oranges, bananas, splendid peppers, artichokes, egg plants, pumpkins, calabashes, sweet potatoes of mighty size, tomatoes, red and yellow, and other fruits and vegetables of brilliant hues and curious names, beloved of the Portuguese palate. Oranges which have been grown in crevices of volcanic rocks, blasted for the purpose, are peculiarly delicious. Superstition tells that the banana, having a cross at the apex, is the fruit of Adamic temptation. There is a great abundance of poultry.

The gardens of St. Michael's are the

A SHEEP-CART IN ST. MICHAEL, AZORES.

I looked for the evangelist who looks after the Protestant flock at this place and was fortunate enough to find him. He wore big dark-blue eye-glasses and looked pale and ill. After learning that we were missionaries going to Angola, he began to tell me that he had a friend out there whom he had met in Lisbon and who took a warm interest in the evangelization of Portugal. Deeply interested, I wished to know the name of that man, but judge of my surprise when I heard that the name was Heli Chatelain. "I am the man," said I, and at the same time guessed that the evangelist was one of my Lisbon friends belonging to the congregation of the venerable and devoted Carvalho, in whose house I and my colored boy, Jerry, had stayed for several days.

BLACKBERRY-SELLER.

The blue glasses and a prolonged illness had so changed the appearance of Jose Augusto, that I had failed to recognize him at first sight, and his partial blindness had prevented his recognizing me. He kindly showed us over the wonderful Borghese Garden, with its grottos and magnificent palms, and secured admission into the large hospital, every ward of which was eagerly reviewed by Dr. Wintsch.

I also met three or four members of the Protestant Church in St. Michael, very respectable men, who seemed delighted to see so many young Americans give their lives for the redemption of the heathen in the Portuguese African colonies.

The Protestants of St. Michael have a neat little church which was built mostly with money contributed by Brazilian Protestants. The founder of the Azorian Mission, Mr. Wright, of England, is the nominal proprietor of this place of worship, because Portuguese citizens could not own a church edifice devoted to another cult than the Catholic.

We long to linger awhile and to aid with our labors the struggling course of Protestantism in the Azores, but our work in Angola waits and the *Vega* is ready to sail. At the wharf, ships bound for Portugal and Brazil, are being loaded with an export peculiar to the Azores. It is the down of the fern *cabellinho*, a silky material which is used for stuffing mattresses and which is exported in such quantities that the extinction of the plant is threatened. We bid friends good-by, the *Vega* steams away, and we leave the island to its slumbers.

HELI CHATELAIN.

THE
CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

G. H. SANDISON.
Associate Editors.

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THIS issue of THE CHRISTIAN HERALD consists of **one million copies,** weighing **470,000** lbs. The expense entailed by this publication is upwards of **$52,000.** The postage is **$5,000.** In the production of this one issue and the premiums provided for our subscribers, **fifty-six presses** were constantly employed for two months, and **one hundred and twenty presses** continually for one month, exclusive of **fourteen bronzing-machines** required for putting on the gold; **518,000** lbs. of paper were consumed in the manufacture of our premium books for the present season, making a total consumption of nearly **One Million Pounds of paper** for this issue of THE CHRISTIAN HERALD and the premium books it illustrates.

The design on the front page is taken from an original painting, by permission of the Berlin Photographic Company, of New York City. It was executed in these beautiful colors, and printed by the Photo Colortype Company, of Chicago. The color premium insert was produced by the Werner Company, of Akron, and the exquisite letter-press on the black forms was done by D. Appleton & Company, the well-known publishers. The binding was entrusted to the Knoepke Pamphlet Binding Co. of New York, the greatest concern of its kind in the world. As has already been stated, the expense of this single issue of THE CHRISTIAN HERALD is upwards of **$52,000.**

May the blessing of our Heavenly Father rest upon the **thirty-six million pages** of this mammoth Edition, and upon every one into whose hands a copy may chance to fall.

A Cheerful Heart.

WRITE on your daybook, on your ledger, on your moneysafe, "Sufficient unto the day is the evil thereof." Do not worry about notes that are far from due. Do not pile up on your counting-desk the financial anxieties of the next twenty years. Melancholy is the owl that is perched in many a counting-room. The good times of which we will be believe it are now, the better times are not backward—but beyond. We believe, as in the past, so in the future, the world will grow better and better. Hymned by the world and all that there is therein shall pass away, but to the new heavens and the new earth righteousness, only righteousness, shall dwell; and cheerfulness and growth will ever mark the progress of the soul.

Seven Fruitful Years.

THE CHRISTIAN HERALD and its readers have deep cause for thankfulness that they have been so often permitted to become the bearers of embassies of love and succor to the afflicted and suffering throughout the world. Verily, their charities have touched the "uttermost parts of the earth." In this work, which I was led, several years ago, to inaugurate, in the simple spirit of Christian helpfulness, I reverently recognize that Divine leading which inspires every follower of the Master with the desire to emulate His example in lifting up the fallen, feeding the hungry, clothing the naked and comforting the distressed. Our friends have labored most zealously and self-denyingly in this great field, and thousands upon thousands rise up to invoke blessings upon them for what they have done, these last seven years, in assuaging human suffering, and bringing the nations nearer to the Kingdom. It is for us only to be humbly thankful, and to rejoice in having realized the blessedness of giving, since it has been made the means of so much blessing to others.

Within a period of seven years, THE CHRISTIAN HERALD has become a chosen channel of individual and collective benevolence for the Lord's people of all denominations and in every State of our Union. They have contributed and placed in my hands for distribution during that time, gifts representing a grand aggregate of over **six hundred thousand dollars.** Here is the record in brief:

For the Relief of the Famine-stricken peasants of Russia ..... (Distributed in sixteen interior provinces and gratefully acknowledged by Czar Alexander III., and the present Emperor, then the Czarewitch.)	$ 45,000
For the Destitute Survivors of the Armenian Massacres ..... (Distributed through the American Board Missionaries in Armenia at over 20 different centres of suffering; warmly acknowledged by the Armenian Patriarch, native pastors and officials.)	60,000
Earthquake Relief Fund, Constantinople	5,000
For the Drought-stricken Farmers of Nebraska, Colorado, Kansas and So. Dakota	37,000
Thirty car-loads of fuel, clothing and bread-stuffs for same, estimated value. (Distributed through our own Sunday School Missionaries and over fifty pastors and Christian workers.)	15,000
New York Poor Fund ..... (Distributed to needy families at nearly 200 different centres in New York city, aided by city pastors, missionaries and Christian workers.)	35,000
For the Relief of the Famine Sufferers of India about	250,000
Cargo of American corn for India, sent on steamship *Everett*, est. value ..... (Fund distributed through Bishop Thoburn's Interdenominational Missionary Committee, the various Foreign Missionary Boards, the Viceroy's Relief Committee and a large number of individual missionaries. Gratefully acknowledged by Lord Salisbury, the English Premier, Lord Chief-Justice Macleam, of India, and many other high officials.)	130,000
Prison Literature	1,000
Children's Home (Four Years). (Nearly 10,000 tenement children helped to a summer outing at Montrawn through this Fund.)	28,000
Mississippi Flood Fund ..... (Distributed by our special commissioner on the Yazoo.)	3,000
Bowery Mission ..... (Many thousands of homeless men and boys substantially helped.)	2,000
Bethesda Home for Women, also various charities, home and foreign, including missions, rescue work, colored schools in the South, hospitals and homes for unfortunates	6,000
Sunday School Missionary Work in the West and Southwest.	4,000

These benefactions have reached in all a probable total of **many million souls.** Nor does their active influence end with the giving: it is a continuous, imperishable influence. Many of the Sunday Schools founded rightly regard themselves as our peculiar foundlings; the hands of orphans we provided for in other lands, lovingly call themselves by our name, and the great multitude of those otherwise helped are constantly mindful of the source whence their succor came.

Let all who share in the blessing—those thousands of the Lord's people, throughout this broad land, who have opened themselves that they might help others—unite with us in thanking Him for this most precious privilege.

Louis Klopsch

The Daughter of Jephthah.

(See Colored Illustration on Cover.)

NOT with the heroic and triumphant figures of Miriam, Deborah and Jael, nor with the queenly Esther, and the gentle and gracious Ruth, must a place be assigned to the beautiful but unfortunate daughter of Jephthah, whose sad fate makes one of the gloomiest chapters in Old Testament history. Her name even is not mentioned in the sacred record, but the few facts that are given concerning her have enshrined her forever in sympathetic hearts as a high priestess of sorrow and suffering, noble and lovable in character, beautiful in person, and surrendered to a fate which has excited universal pity in all the ages.

Jephthah, the Israelitish judge and warrior, was of the tribe of Manasseh, and an exile. Driven from his native home, he had sought a refuge in the land of Job, beyond the frontiers of Israel, where he ruled a considerable following and ranked as a chieftain of importance. In those rude ages, warfare was the almost constant occupation of the border chieftains, and the Scripture story intimates that aggressive expeditions were frequent among the tribes beyond Jordan, among whom Jephthah was a recognized leader. He consented to command a tribal expedition against the common enemy, the Ammonites, his allies first pledging themselves to permanently acknowledge his leadership in the event of success. Jephthah's skilful generalship was demonstrated in the succession of victories that followed. When he set out on this campaign he had vowed, if he triumphed over Ammon, that "whosoever cometh forth (first) of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering" (Judges 11: 30, 31). This solemn vow he had bitter occasion to regret, for, as he returned to his home in Mizpeh, the one who came forth first to greet the victor was his own daughter. The scene, as described in the Biblical account, is full of the tenderest pathos. With timbrels and with dances, at the head of her maidens, she ran to meet the aged warrior. Struck with horror at the remembrance of his vow, he repelled her affectionate kiss, and, tearing his robes, cried out in agony, "Alas! my daughter; thou hast brought me very low . . . . I have opened my mouth to the Lord and cannot go back." A few words sufficed to explain to her the nature of his pledge. We may well suppose that the beautiful young girl, but a moment ago so full of joy and gladness over her father's triumph, was now appalled by the fate that confronted her. When she finally found voice, it was not to plead for her young life that she spoke, but rather to yield a solemn acquiescence and a heroic obedience. "Let this thing be done for me," she said: "let me alone two months, that I may go up and down upon the mountains and bewail my virginity, I and my fellows." To this Jephthah sadly assented, and the Biblical record adds that, when the time of respite expired, "he did with her according to his vow."

Bible commentators, students and historians have written volumes on this tragic incident, and many conflicting interpretations have been given of the meaning of the closing statement of the story in Judges 11: 34-40, that Jephthah "did with her according to his vow." Some have held that he actually offered her in sacrifice, and that the passage is to be accepted literally as a simple statement of a historical fact. That this conclusion is inevitable has been urged by many distinguished writers, including Josephus, the celebrated Jewish historian, Chrysostom, Origen, Theodoret, Jerome, and Augustine, and also by the Talmud. Josephus, however, expressed the universal sentiment when he wrote that such a sacrifice was unlawful and displeasing to God. Others urge that the vow would have been, and probably was, satisfactorily redeemed by dooming her to a life of perpetual virginity, and point to the fact that while human sacrifices were prevalent among other nations, the Israelites were expressly forbidden to sacrifice their sons and daughters by fire (Deut. 12: 29-31). Further, it is pointed out that provision was made for the redemption of any person thus devoted to God (Exod. 13: 11-13) and that Jephthah could, and doubtless did, avail himself of the express promise mentioned in Lev. 27: 2-5 whereby his daughter might be saved from death by the payment of the sum of ten shekels. There were other obstacles in the way of such a hideous sacrifice. No victim could be offered as a burnt offering upon an altar on which the Lord had not set his name, (Deut. 16: 2, 6, 11-15); none but a Levite could legally kill; none but a priest offer a sacrifice, and none but a male victim was acceptable in any event. Had Jephthah been an idolater he might have ignored all these provisions; but he was a worshiper of Jehovah, as the story in Judges clearly proves. Finally, it is pointed out that the Hebrew term employed in recording his vow is *Neder*, (consecration), and not *Cherem*, (destruction), so that either the payment of money in ransom or the perpetual confinement of his daughter in virginity, would have equally redeemed his solemn pledge to the Almighty.

Human nature recoils at the thought of such a sacrifice as that first mentioned, and where the conflict of opinion is so evident, and the argument so weighty on either side, one naturally inclines to the more merciful interpretation. Whatever her fate may have been it was sufficiently tragic and sorrowful to be commemorated in after ages by the maidens of Israel, who passed three days of every year in seclusion and lamentation for the beautiful but unfortunate daughter of Jephthah.

BRIEF NOTES.

Rev. F. W. Troy, Pastor of the Church of Christ, Brooklyn, conducts and assists in Revival Work. Address him at 645 Carlton avenue, Brooklyn, N. Y.

Among our latest foreign visitors are two sons of a Zulu chieftain. This chief is not a Christian himself, but he desires that his successor shall be one, and therefore he sends his sons to America "to learn and to believe."

Mr. Robert P. Wilder, of Poona, India, is spending his vacation partially in this country and in Sweden, laboring to arouse the interest of the churches more deeply in foreign missions. He was the first secretary of the Volunteer movement in America.

The total membership of the Society of Friends throughout the world is now given as 111,301, a net gain of 2,351. In America, the membership is 90,438, and the increase 2,278; while in Europe and Australasia there are 19,863 members, the increase being 73.

Dr. L. W. Munhall's meetings at Mankato, Minn., and other towns in that State and in Iowa have attracted large audiences and there have been many inquirers. The interest in vital religion has received an impetus from the meetings which is not likely soon to subside.

The report of the Mission to Lepers in India and the East shows that over 200 lepers, inmates of the asylums, have been converted and baptized during the past year. There are now over 1,600 professing Christians in these asylums in China, India, Burmah, Ceylon, and Japan.

German statistics show that the number of students in the theological departments of the universities of that country now number 2,050, which is less than the number six years ago by 1,571. The only universities showing an increase in the number of theological students are the conservative universities of Griefswald and Erlangen.

A graduate of Sitka Industrial Institution is now studying at the summer law school of the University of Michigan. He is a full-blooded Alaskan Eskimo, who is looking forward to helping his own people in Alaska. He earned the money to pay his expenses through the university by working for the North Pacific Steamship Company.

Mr. Pitcher, of the American Reformed Church Mission at Amoy, China, reports that twenty thousand inquirers presented themselves during the past year at the doors of the three missions located in the Foochow districts; that out of the twenty thousand, five thousand have been accepted as fit candidates for church membership.

At a recent festival of the American School at Athens, the capital of Greece, a well-known professor of that city came forward and stated that he had been, many years ago, a little boy in the school; that he himself and every Greek who knew of the school felt very grateful to the American for what they had done and were still doing to Greece.

The Rev. J. Hudson Taylor, founder of the China Inland Mission, states that, after a careful study of reports and statistics, he is justified in the belief that not less than 20,000 Chinese have been converted to Christianity through the agency of the mission since its establishment in 1860. During the past three years 200 missionaries have been added to the staff of the mission.

Bishop Whipple, of Minnesota, draws a striking contrast between the past and the present condition of Indians among whom he began work thirty-eight years ago. The attitude of the government toward them has greatly changed, also public opinion, and there are now in his diocese more Indian members of his church than there were white communicants when he was elected bishop.

Rev. H. Loomis, the agent of the American Bible Society in Japan, writes to a contemporary: "There have been reports of a general defection from the faith among the Japanese Christians. But extensive inquiry has revealed very conclusively the fact that the teaching and acceptance of heterodox views is confined to a very limited circle. The great body of Christians are loyal to the truth."

Missionary growth is noted everywhere. The Baptist Missionary Society has now 97 stations in heathen lands, and 1,026 out-stations, the working force including 165 missionaries (all but 8 having wives), 102 single women, 24 physicians, 28 ordained native preachers and 822 unordained, besides 599 other native helpers. The society has in the mission field 90,564 church members, and 1,23[illegible] schools with 28,997 pupils.

The Palestine Exploration Society has made an interesting discovery. In trying to trace the old wall on the south side of Jerusalem a magnificent staircase was uncovered. When the soil and debris of eighteen centuries were removed, thirty-four broad, massive steps were revealed, leading down to the pool of Siloam. There is no doubt that this is the staircase referred to by Nehemiah as "the stairs that go down from the City of David." As the staircase leads to the temple area, it may also have been the "Ascent," which so impressed the Queen of Sheba when she visited King Solomon.

An excellent opportunity is now offered to those of our readers who desire to own a copy of Rev. Dr. Talmage's greatest work, **From Manger to Throne,** to do so at trifling expense. We have on hand a limited number of copies of this famous book, very slightly damaged in packing, but otherwise perfect, which we will send, all charges prepaid, to any address at the nominal rate of 65 cents per copy. This book, which describes Dr. Talmage's travels in the Holy Land, contains about 200 fine illustrations, many of them being superb Oriental views especially taken for this book. **From Manger to Throne,** was originally published at $3.75, and no copy could be had at a lower figure. As we need all the available space in our Premium Department for incoming stock, we have reduced the figure for the remaining copies of this magnificent book, trusting that our readers will act quickly and send in their orders to enable us to close them out at once.

Canadian Friendship.

DISCUSSING, in a recently published article, the export trade of the United States, a prominent writer calls attention to the difficulties which exist to an extension of our business relations with Canada. These difficulties, as he points out, have increased during the past year, and it now appears that the discouragement Canada has met, or has imagined, in Washington, has led her to turn her extended hand toward England, rather than toward the United States. That this disposition is injurious to both countries is generally admitted, for Canada can supply much that we need, and would benefit by the goods that we could send her. But the politicians regulate these matters, and certainly those at Washington have manifested feelings less friendly to closer relations than those across the border. It is fortunate that our social and religious relations are outside their sphere. The United States members of the W. C. T. U. have only recently found as warm a welcome in Canada as they could have received in one of our own cities; and it is not long since the American members of the Christian Endeavor Society availed themselves of Canadian hospitality, while Canadian deputations to our great conventions are cordially received. It may be hoped these friendly relations will always be maintained, and it is certain that their influence on us might be beneficial. Every one who has visited the Canadian cities has admired their moral and religious atmosphere and their freedom from evils which prevail with us. The city, a picture of a scene in which, appears in this page, might serve as a model to many of our own cities in its government and its moral and physical cleanliness. Montreal has grown in wealth and population more rapidly of late than has New York. Standing at the gate of traffic from the Old World, it is connected with the far West by the Canada Pacific Railway, which affords it boundless prospects of development. That magnificent highway is one of the wonders of the world, impressing every traveler with the grandeur and beauty of the scenes through which it passes. Christians on both sides the border deplore the unfriendly feeling that is sometimes aroused between the two countries and long for the coming of that time of which the prophet writes when pleasant relations will subsist between the peoples of all contiguous countries:

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim (Isa. 11: 13).

Strange Superstition.

The sexton of Graceland Cemetery, Chicago, relates a remarkable instance of superstition. A woman was seen wandering around the graves. Some of the men began digging a grave, and the woman stood and watched them. After the work was finished, she was observed to drop into a piece of paper. The sexton, curious to see what it was, picked up the paper and found the words, "Typhoid fever" written on it. He followed the woman and asked her motive. She said that a beloved grandchild was ill of typhoid fever, and she had been advised to write the name of the disease on a slip of paper and bury it in a newly dug grave. If any person was buried in the grave with the slip of paper, she was assured her grandchild would recover. The sexton thought it would do no harm to let the poor creature have her way, so the slip of paper was left in the grave. If the child recovers, it may be hoped he will be better instructed than his grandmother, and put no faith in absurd charms. But when he suffers from the malady of sin, he may learn that there is an analogous remedy that does cure. They for the deaf and dumb may be relied on to teach them how to use it. A great deal more is needed to overcome the silence of those who can speak easily on ordinary matters, but are dumb when they should utter the praises of God. This difficulty God alone can overcome, but it will be done in his good time.

Then shall the lame man leap as a hart and the tongue of the dumb sing (Isa. 35: 6).

Evidence from Ashes.

A remarkable detection of crime is described in the reminiscences of a government official. It appears that one of the clerks employed in the Treasury at New Orleans had received a quantity of currency which was not to be re-issued and which he was instructed to burn. A careful record was kept of the number and denomination of the bills, and he was required to bring the ashes to the chief of the department, as a proof that the bills had been destroyed. They were weighed on the delicate instruments kept for the purpose, and were found to be exactly of the right weight, but the next day an order was issued for the clerk's arrest on the charge that he had not burned all the bills that were given to him. Inasmuch as the weight of the ashes was correct, the charge caused some surprise until the facts were disclosed. The Government expert said that the clerk had not burned the bills for five hundred and one hundred dollars, although there were several of those denominations in the package that had been given to him. Being asked how he could tell, he stated a fact not generally known. He said that the coloring matter used in each denomination of bills has an indestructible metallic basis, peculiar to that denomination. When the ashes were chemically tested, it had been found that they were all bills of a low denomination. The clerk had apparently burned the correct number of bills, but had substituted one or two dollar bills for those of five hundred and one hundred dollars. Doubtless the clerk was not aware that the Government possessed so ingenious and scientific a means of detection, otherwise he would not have risked his liberty by abstracting the money. Still greater temerity is displayed by those who attempt to deceive God. Those who profess to have given themselves unreservedly to Christ while they cherish some secret sin will inevitably be detected and exposed.

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say: Who seeth us? and who knoweth us? (Isa. 29: 15).

DOMINION SQUARE, MONTREAL—THE "THREE SISTERS," FROM THE CANADA PACIFIC RAILWAY.

Artificial Speech.

An ingenious mechanism, suggested in part by the organ and in part by the vocal organs in the human throat, is described by the Philadelphia *Times*. Mr. Berliner, the inventor, conceived the idea that if he could construct some simple sound-giving instrument which could be held at the back of the mouth, a very slight education in the use of the tongue, teeth, and lips would enable the dumb to speak. Some success has already been attained, and Mr. Berliner has only to overcome some mechanical defects to produce an instrument which can easily be used by any intelligent dumb person. As articulate speech is produced by the tongue, teeth, and lips, the only real difficulty is to construct the sound-giving appliance, and the teachers who have already done so much who die in the Spirit with Christ are freed from sin.

Therefore we are buried with him by baptism into death. . . . that we also should walk in newness of life (Rom. 6: 4).

A Buried City Unearthed.

An extraordinary discovery has been made in Guatemala, near the village of Santiago de los Caballeros. A gentleman who has an estate near the village found some strange tools and utensils when a foundation was being dug near his house. He decided to extend the excavation, and at a depth of about seven feet the workmen came on the walls of a house. At the level of the floor of the house they discovered a confused mass of human skeletons—some in sitting postures, some lying on their backs, some on their faces. On excavating farther, other houses were discovered, showing that a city of considerable size had existed there. The position of the skeletons, and in fact the whole condition of the ruins, point to the conclusion that the city was suddenly swallowed by an earthquake. In searching the houses, the men found, in good preservation, a number of interesting articles, such as domestic utensils, engraved and brightly painted glasses, vases and kitchen pots. Along with these were a great number of painted clay idols. Statues, carved in black basalt, displayed great artistic skill, and are the more remarkable from the fact that their sculptors had only stone implements. Although nothing is known of the people who were thus buried hundreds of years ago, it is evident that in spite of their art and the high degree of civilization they had attained they worshipped idols and knew nothing of the true God. This is another proof of the fact the Bible declares, that revelation was necessary.

Canst thou by searching find out God? (Job 11: 7).

A Lost Memory.

The conductors and railroad officials at Oakland, Cal., were puzzled some time ago over a mysterious passenger who arrived there on a Central overland train. She was found sitting among her baggage in one of the cars when the train arrived, and appeared disposed to remain. Being informed that she was at the end of the route she looked up in a bewildered way and tried to speak, but could not. After a time she recovered her voice, but was unable to give any account of herself. She could not remember where she came from, nor whither she was going, nor even her own name. She made a brave mental struggle to answer the questions put to her, but gave it up in despair. She had apparently full possession of all her faculties except that of memory, and that was a complete blank. She was finally sent to the city hospital, to see if the doctors could give her any help, while the police sought her family or friends. It was a pitiable condition, doubtless the result of some form of disease of the brain. So utter a lapse of memory is uncommon, but the earnest Christian is often tempted to wonder if some of his professing brethren may be similarly afflicted. When he sees them in worldly society, or in places of sinful amusement, or hoarding their money contrary to Christ's commands, it would seem that they must have forgotten their identity as followers of the pure and lowly Jesus.

Every man that hath this hope in him purifieth himself even as he is pure (1 John 3: 3).

The Sunday School

PAUL'S LAST WORDS.

International Sunday School Lesson for Sunday, December 12, II. Timothy 4: 1-8, 16-18. Golden Text, II. Timothy 4: 7.

PAUL was in prison awaiting trial on the second count of an indictment when he wrote this second epistle to Timothy. What the charge against him was, and what had been the events which had led to his arrest, are matters for conjecture and inference. Contemporary history is silent on the subject. Luke, who has told us so much about his revered friend, was with him, but if he wrote the history of those last sad days, the record has not come down to us. Roman historians, who give us minute details of the period, say nothing about this, the greatest man of their time. The scattered incidental references to himself in the letter Paul wrote to Titus, and in the two to Timothy, are the only materials we have for guessing at the circumstances of his closing years. From these, we infer that the imprisonment mentioned in the closing verses of the Acts, ended, as Paul expected it would, in his acquittal. Why it should have done so we do not know. Perhaps necessary witnesses were absent, or Paul's friends in Nero's household may have influenced the Emperor in his favor, or the trial may have taken place before the regents, while Nero was absent in Greece. But whatever the cause may have been, it is evident that Paul was released. Set at liberty after three or four years' detention, dating from the time when he was nearly torn in pieces in the temple, we can imagine the eagerness with which Paul would resume his work. But the confinement and the hardships he had endured must have sapped his energy and enfeebled his physical strength. He was over sixty years of age, and older than his years, through incessant toil and anxieties. But he had set his heart on that journey into Spain, and there is reason to believe that he accomplished it. His disciple, Clement, incidentally mentions his master's preaching in the extreme west, which in those days would have no other meaning than Spain. Returning, Paul appears to have paid at least one visit of some duration to Ephesus and another to Crete and to Macedonia. They could not have been pleasant visits to him. A man of his intense nature and sublime consecration would feel acutely the condition of churches which were dear to him as were those in Ephesus. Errors of doctrine had crept in, and some members were guilty of misconduct. He had no longer the energy and vigor of mind which characterized the master, as he had a few years earlier. His first epistle to Timothy, and that to Titus, show that he was relegating the work to younger hands. But such a man as he can never rest, and he was planning new labor, when at Troas or at Nicopolis he was again arrested and taken to Rome.

In the interval since he had last seen the city, there had been a disastrous change. There were now few Christians of brethren to meet him at Appii Forum. It was dangerous to know him, or to show him any kindness. Nero was raging like a savage beast against all who bore the name of Christ. With satanic cunning he had inflamed public prejudice against the Christians. The catastrophe which had desolated a large section of the city, in the fire that raged for six days and nights, was probably his own work, but with fiendish malignity he imputed the crime to the Christians, who, having nothing to gain and all to lose, by such a catastrophe, were manifestly innocent. But the charge served its purpose, and deprived them of the public sympathy, which even Nero could not have outraged with impunity. There was no protest against the inhuman cruelty which spared neither young nor old and had no respect for sex. Rome raised no appeal for mercy when the tyrant tortured and slew the people whom he charged with the crime of burning the city. Some were slaughtered by wild beasts in the arena, some, expired under indescribable mutilations and some were steeped in tar, fixed to poles set up in the monster's park and burned, while Nero drove his chariot through the avenues, lighted by these ghastly torches.

With the populace in angry mood and with the Emperor savagely desiring new victims, there could have been little hope of Paul being again acquitted, and it is evident from this letter that he entertained none. Yet the first stage of his trial had gone in his favor. We can imagine the scene. The crowded court, the officers and the spectators and the accusers and the one solitary unbefriended prisoner, the old man now nearing his seventieth year. All had forsaken him, he says sorrowfully. But the presence that he craved most was with him in the court and helped him. He was acquitted on that count, but was sent back to prison to wait the hearing on the second count. He appears to have expected that his trial would not come on so soon as it did. He longed for the companionship of Timothy and urged him to hurry so that he might arrive before winter. But in the latter part of May or early in June, he was condemned and beheaded. Whether Timothy arrived in time to see his beloved master and comfort him in his last hours, we know not. Timothy was far distant in Asia Minor attending to the work Paul had committed to his hands. He might not be able to reach Rome in time; and fearing that he could not, Paul lays upon him his last injunctions in the pathetic verses which form the subject of the lesson.

The letter is brief, but it gives a vivid picture of the state of Paul's mind at the close of his eventful life. This was needed to complete our knowledge of the man. To an outsider, Paul's life must appear to have been spoiled. At the time of Stephen's martyrdom his future was brilliant, from a worldly standpoint. Young, learned, influential, zealous, what high honor in his nation he might hope to attain! That change under the walls of Damascus transformed everything. Instead of honor, hatred and scorn; instead of wealth, poverty, imprisonment, the scourge, and a violent death. Looking back over it all, as he lies laden with chains in his gloomy dungeon, does he regret? Does he deplore the event which turned the current of his career, and, as the world thought, ruined him? Not for a moment. We are glad to read of his satisfaction. "I have fought a good fight." "There is laid up for me a crown of righteousness." "I am ready to be offered." These exultant notes are not the tone of a disappointed, defeated man. However his physical frame might be weakened, his spirit was indomitable. He has no regret for himself. His sole concern is that his work should go on, and that the young man into whose hands he puts the torch should carry it forward manfully and enlighten the world.

"AT MY FIRST ANSWER NO MAN STOOD WITH ME, BUT ALL MEN FORSOOK ME."

The cloak that I left at Troas. Probably one that he had woven himself of the goats'-hair of his native land. It is an involuntary admission of his sufferings in that damp underground dungeon that he wants his cloak that perhaps at the time of his arrest he was unable to bring with him. But most of all, he wants his books and parchments. They would comfort him in his solitude. A singular parallel is furnished by a letter written from the prison of Vilvoorde near Brussels fifteen hundred years afterwards by another martyr. William Tyndale, who had translated the New Testament into English and had been imprisoned for that good work, wrote to an influential nobleman: "I entreat your lordship, and that by the Lord Jesus, that if I must remain here for the winter, you would beg the commissary to be so kind as to send me, from the things of mine which he has, a warmer cap. I feel the cold painfully in my head. Also a warmer cloak, for the one I have is very thin. But most of all I entreat and implore your kindness to do your best with the commissary to be so good as to send me my Hebrew Bible, grammar, and vocabulary, that I may spend my time in that pursuit." Like his apostolic predecessor in suffering, Tyndale came out of his prison only to die by the hand of the executioner.

Be instant in season and out of season. Joseph Cook tells the story of an evangelist whom a Harvard professor charged with fanaticism and emotionalism. "You cause so much excitement," the Harvard man said. The evangelist replied that he had seen the university men excited, too, not about religion, however, but about social and political matters. "I have heard of a traveler," he continued, "who found a woman by the wayside weeping and beating her breast. The traveler asked her why she was so excited. She cried, 'My child is in the well! My child is in the well!' With swiftest dispatch assistance was given and the child rescued. Farther on the same traveler saw another woman weeping and beating her breast. He ran to her and asked her why she was so excited. She answered, 'My pitcher has fallen into the well.' Your excitements," said the evangelist, "are about pitchers, mine is because there are people in peril."

Shall turn away their ears from the truth and shall be turned unto fables. There are many people who cannot spare time to study the Bible, yet who read every trashy novel that becomes popular. The Russians have a fable, that a miller, who was too lazy to repair a break in his dyke, through which gallons of water ran to waste every hour, tore a chicken to pieces because it drank of his stream and so diminished the water that turned his mill.

The time of my departure is at hand. "You are whitening fast," said a man on meeting a white-haired clergyman whom he had not seen for some years. "You remind me," was the reply, of a flower that is always welcome. In the early spring so early that we are not sure that we are not in the late winter, we see the snowdrop raising its white blossom to the sunlight, and we are glad, because it tells us that the winter is over and summer is at hand. My white hair, of which you remind me, is my sign that my winter is nearly over and that I am nearing my eternal summer."

The Lord shall deliver me. Paul did not look for such deliverance as had come to him in the prison at Philippi, and to Peter in Jerusalem, but the deliverance from all the ills of life. A clergyman, who had been thrown into prison in England by King Charles II., induced a courtier to plead with the king for him. "He shall never be released," was the king's answer. A few months later, the courtier recurred to the subject and said, "Sire, Jenkyns has got his liberty." The king started to his feet in anger and asked, "Who dared give it him?" "A greater King than your majesty," was the reply, "the King of kings. The man is dead."

I am now ready to be offered. Two miners were at the bottom of a shaft. A fuse had been set, which must cause an almost instant explosion. They had calculated on going up in the cage, but the engineer had sent down the "bucket," on which only one could ascend. Said one: "Go you up, Tom. I am ready to die and you are not. Good-by; I shall be in heaven in two minutes." The brave man sent his comrade up by the only means of escape, and stayed behind to apparently certain death. Such courage does religion give. But he did not die. The explosion threw a great slab of rock diagonally against the wall of the pit, shielding the man from the flying fragments of coal and stone which fell all around him, and he was rescued almost unhurt.

The Christian Herald for 1898.

AS each passing year widens the circle of its friends, THE CHRISTIAN HERALD, in once more extending its annual greeting, does so with a sense of grateful appreciation of continued sympathy and support. They have shared its labors and its triumphs in the year now closing, and it cordially invites them to go forward with it during the year that is to come. In this association they will have the delightful and profitable companionship of the most brilliant army of literary talent ever assembled by any journal on this continent. They will have part in great enterprises of life-saving and soul-winning, and will realize the precious privilege of association with consecrated men and women whose lives are spent for others.

T. DE WITT TALMAGE, D.D.

Among the list of noted workers, whose contributions will illumine the pages of THE CHRISTIAN HERALD during the next twelve months, are many whose names are already famous in two hemispheres.

* * *

Rev. Dr. Talmage, our Editorial Chief, will, as heretofore, discuss the leading questions of the day, treating all topics with impartial freedom. His sermons, prepared and revised by himself personally, will continue to be published every week in the year.

* * *

Rev. Dr. Sheldon Jackson, missionary, explorer, educator, and Moderator of the General Assembly, will contribute the remarkable story of his twenty years' life in the frozen Alaskan wilds, among ignorant savages whom he was the means of civilizing and christianizing, and whose native soil is now the scene of the greatest gold excitement ever known. Dr. Jackson is the father of Alaskan missions and schools, and the tribes worship this great-hearted and courageous man, to whom they owe so much. His letters will be beautifully illustrated with characteristic Alaskan photographs.

DR. SHELDON JACKSON.

* * *

Wm. M. Thayer, one of the brightest of New England's literary sons, a successful author, and philosopher of the sturdy type of Franklin, will inspire and enhant both young and old with his wonderful character-sketches. Dr. Thayer's books have been more widely read than any of the same class in a generation, and we bespeak for him a most cordial welcome by our friends, for whom he will write, during 1898, a series of notable articles that will make most pleasant and profitable reading to all.

* * *

Bishop John H. Vincent, D.D., LL.D., one of the ablest minds in the Methodist Church, has consented to contribute exclusively for this journal a budget of reminiscences, which, to all who know his graceful style, gives promise of a most delightful and helpful literary feast.

* * *

Mrs. Amelia E. Barr, the greatest living female author, is already known to many of our readers through her charming stories and sketches, published in these columns during the last two years. Mrs. Barr, in her literary aerie at Cherry Croft on the Hudson, has planned for THE CHRISTIAN HERALD for 1898 a series of articles that cannot fail to excite interest in American homes everywhere, since they will deal, in a vigorous and original fashion, with subjects that lie close to the hearts of parents and children alike.

BISHOP J. H. VINCENT.

* * *

All classes know and revere **Dwight L. Moody,** whose labors as an evangelist have literally compassed the globe, bringing into the Kingdom thousands of souls as his hire. Mr. Moody will be a frequent contributor, and in the pages of THE CHRISTIAN HERALD he will sound the Gospel clarion, clear and strong, to the churches and the masses. His writings will be a grand spiritual tonic and inspiration to all who read them. There is probably no living evangelist who comes nearer to the heart and life of humanity than Mr. Moody.

Ira D. Sankey, whose glorious voice has sung the songs of Gospel triumph and invitation in many lands, and whose soul-stirring melodies in these pages are welcomed weekly in half a million American homes, is now preparing many new and beautiful compositions for our musical page during the coming year. These will be wonderfully helpful to every Christian in the onward journey. Mr. Sankey has associated with him such noted composers as McGranahan, Excell, Stebbins, and Main, selections from whose latest works will occasionally appear under his direction.

* * *

Mrs. Florence M. Kingsley, the famous author of "Titus, a Comrade of the Cross," "Stephen," and "Paul"—three books that have attained a popularity rarely equaled—will be one of our literary circle during the coming year. Mrs. Kingsley has in preparation, exclusively for THE CHRISTIAN HERALD, a series of "Stories of the Time of Christ," each contribution to be complete in one issue. For the purpose of this series, she has made a thorough archæological study of the time in which our Saviour dwelt on earth, and has absolutely exhausted all existing sources of information concerning the personality of those individuals whom the Gospels mention as even remotely connected with the ministry of Christ, or as living contemporaneously with that ministry. Our readers may confidently look forward to many delightful surprises in Mrs. Kingsley's Scripture stories.

OCTAVE THANET.

* * *

Rev. Selah Merrill, D.D., Ex-United States Consul to Jerusalem, our familiar friend, whose vivid and picturesque descriptions of life in the Holy City have been enjoyed by many thousands of delighted readers, will relate the choicest of his ten years' experience in the land of the Saviour. Dr. Merrill is a conscientious and accurate author, and furnishes a store of entertainment that makes his letters altogether unique. Every contribution will be illustrated with photographs taken by his own camera, and presenting the most novel scenes peculiar to life in the ancient Jewish capital.

FRANCES E. WILLARD.

* * *

Mrs. Rose Hawthorne Lathrop, the talented daughter of one of our country's greatest geniuses—Nathaniel Hawthorne—will portray with realistic pen, the misery and unhappiness of the helpless poor, and show how their condition may be alleviated. Mrs. Lathrop some time ago abandoned a life of ease and the elegant surroundings of culture and refinement, that she might live among the poor, and it is the result of this consecrated experience which she now proposes to embody in her articles for THE CHRISTIAN HERALD.

* * *

Mrs. Margaret E. Sangster, on the other hand, will deal with the brighter side of home and social life, and, in her own gentle and pleasing way, will discuss many topics that are vital to the happiness of the household and essential to the formation of well-rounded and perfect character. Her writing has a peculiar charm, which wins confidence and diffuses sunshine and happiness in every home where THE CHRISTIAN HERALD is a guest.

MRS. HARRIET P. SPOFFORD.

* * *

Rev. C. H. Yatman, the well-known evangelist, who has lately circled the globe, will record for the benefit of our readers, the impressions received during his extended tour, describing the condition of church work at the various places visited, and also interspersing many incidents in lighter vein. Mr. Yatman will be welcomed by a multitude of readers, who will find in his writings sweet solace and spiritual encouragement and guidance, as well as wholesome entertainment.

ROSE HAWTHORNE LATHROP.

* * *

Frances E. Willard's name is of world-wide fame, and her trenchant pen has done valiant service in many a worthy cause. To these pages during the year, she will contribute a number of articles of surpassing interest, dealing with topics of special importance to women, yet interesting to both sexes. She will outline the efforts for the advancement of women and the enlargement of her domain in all civilized lands, dealing with the whole subject, not in a revolutionary sense, but in a manner that must win popular approval everywhere. Mothers and daughters cannot afford to miss these letters from the pen of the strongest and ablest champion of their interests.

* * *

Dr. Hannah J. Yoseph, our medical missionary correspondent in Persia, has a field for her descriptive powers that affords the strongest possible contrast to that of Miss Willard. Dr. Yoseph, in her letters, will picture the pitiful social, physical and moral degradation of the poor Nestorian and Moslem mothers and daughters of the Shah's empire—a domain where ignorance, superstition and injustice constitute woman's hereditary environment. Yet, even Persian life is not without its bright and attractive side; and these will not be forgotten by Dr. Yoseph, who will illustrate her letters with photographs taken by her own camera, showing many aspects of Eastern life that are absolutely new to the reader.

D. L. MOODY.

* * *

Octave Thanet (the *nom de plume* of the brilliant, versatile Miss Alice French), is another new star in our galaxy for 1898. Few authors have a wider range or a deeper knowledge of human nature than the woman who wrote "The Story of a Western Town," "Knitters in the Sun," and "Otto, the Knight." Her new stories in THE CHRISTIAN HERALD will entrance all who read them, and will add fresh laurels to her own fame.

* * *

Harriet Prescott Spofford, another candidate for our readers' welcome, has already won enviable fame in authorship, and her charming books are read widely both at home and abroad. Mrs. Spofford will be a prominent and welcome contributor to these pages during the next twelve months, and will claim the attention of our friends during many a leisure hour.

* * *

In addition to those already mentioned, there are many other writers of note who will be attached to our staff of regular contributors during 1898. Among them we may mention the **Rev. Thomas Spurgeon,** the eloquent pastor of the London Metropolitan Tabernacle, who will frequently reach American audiences through these columns; **Rev. Louis Albert Banks, D.D.,** whose graphic pen-portraits of heroic types of Christianity will be continued; Ex-United States Senator **Henry W. Blair,** of New Hampshire, who will uphold the banner of temperance and right-living, and **Dr. Orison Swett Marden,** the Boston author-philosopher and editor of *Success*, who will stimulate the young and encourage all ages by his epigrammatic chapters on character-making and human conduct. The realistic side of life in lands beyond the sea will be pictured by **Valerian Gribayedoff,** our correspondent in Paris; **Pandita Ramabai** the Hindu convert heroine, will tell the sad story of the child-widows and orphans of India; and **Rev. S. L. Baldwin** and **Mrs. Baldwin** and many other missionaries will keep us in touch with the progress of events in China, Korea, Japan, South America, the far North, and the islands of the sea.

DR. ORISON SWETT MARDEN.

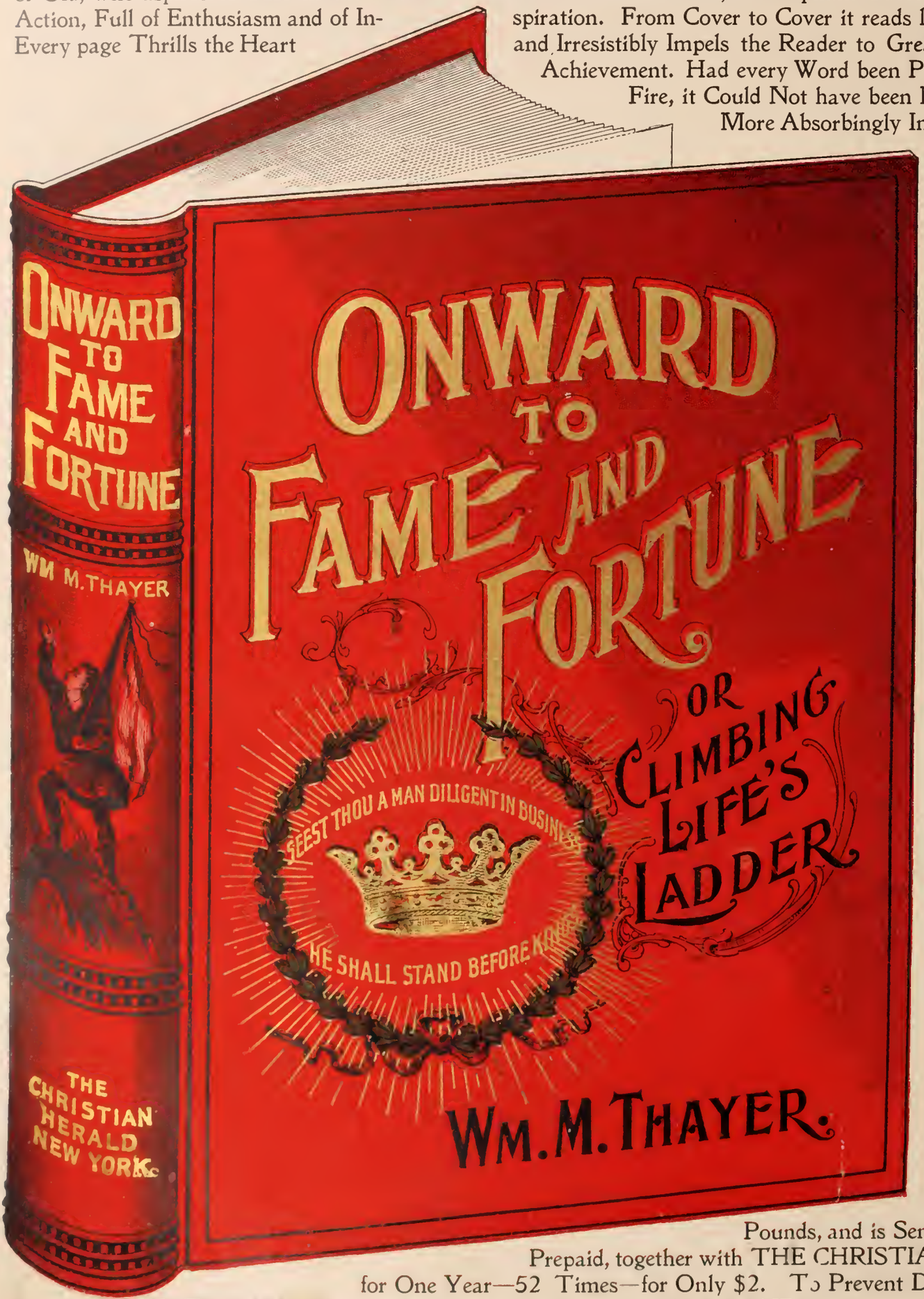
* * *

It goes without saying that all the standard features that have made THE CHRISTIAN HERALD the most popular of home weeklies will be maintained. **Our Mail-Bag** will be full of good things, including just such information as people want to know; the **International Sunday School Lesson** will be interestingly and helpfully discussed; the **Bible and Newspaper** will give point and moral to the unique incidents of everyday life; **the Family and Home Circle** will cheer and entertain both youth and age as they gather around the glow of the fireside, and the **Christian Endeavor Topic** will be treated in a manner that will contain timely suggestions to the great army of Bible students. Our **Helpful Anecdotes** which give the latest happenings in missionary and philanthropic work all over the world, will be found of great timeliness and value to preachers, evangelists, and Sunday-School teachers everywhere. Last, but not least, are the **Superb Illustrations in Color,** which make the front pages of THE CHRISTIAN HERALD doubly interesting and attractive, and these will be the work of the best known artists, and will be, if possible, more beautiful and more frequent than ever during the coming year.

MRS. FLORENCE M. KINGSLEY.

Make Your Life a Grand Success!

WM. M. THAYER'S Stirring Book is Worth its Weight in Gold to every Man and Woman, Youn or Old, who aspires to Rise in the World and to make Life a Grand, Triumphant Success. It is Full c Action, Full of Enthusiasm and of In- spiration. From Cover to Cover it reads like a Romance Every page Thrills the Heart and Irresistibly Impels the Reader to Greater and Noble Achievement. Had every Word been Penned in Liqui Fire, it Could Not have been More Intensely More Absorbingly Interesting. Th



20th Centur will Feel th Impulse whic this Book wi Give to Thou sands of Ene getic, Wide Awake, Ente prising Me and Wome who are De termined t Succeed.

* * * *

"Onward t Fame an Fortune" con tains nearl 500 Extr Large Pages and is Gener ously Illustrat ed with 12 Unequale Engravings It makes a Pe culiarly At tractive Holi day Present.

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"Onward to Fame and Fortune."

BY WILLIAM M. THAYER.

HERE is a book that will be read and re-read until its fortunate possessors will almost know its every line by heart. **This Book was Born to Live.** It will prove a stimulus nd an uplift to tens of thousands of men nd women, young and old, who, but for he inspiration of its pages, would have been content to live lives of humdrum ediocrity, instead of pressing forward, etermined to take their places among he successful, the triumphant, and the ell-to-do.

All hail to the man who could pen such book as "**Onward to Fame and Fortune,**" the perusal of which makes ne's blood tingle 'way down to the nger tips and helps us to realize at in this grand old world there something to do, something to chieve, something to accomplish —and then tells us what it is and ow to do it!

* * * * *

"**Onward to Fame and Fortune**" as written not for **Men** alone, but r **Women** as well: for the same lements of character that make the oung man successful on the farm, the shop, at the bar, in the forum nd pulpit, will make the young oman successful in the kitchen, ounting room, school room, or arned profession, and as daughr, wife, mother, or public benefacess. **Womanhood has an Equal hance with Manhood.** With the me opportunities, the same occuations, and equal remuneration, e former may prove a match for e latter. Indeed, a woman who as carefully read "**Onward to Fame nd Fortune,**" other things being qual, will, in the battle of life, outnk the man who has not.

* * * * *

Have You Suffered Defeat? Are ou discouraged? Have you almost ven up hope of making a success f life? **Do Not Despair!** Others ho failed at first have, nevertheless, at last succeeded. Why not ou? Here is a book full of encouragement, and to the struggling man and oman, of whatever rank and age, it is safe guide to honorable and successful hievement. Get it. Read it. Study it, nd learn from it how to make your very bstacles stepping stones to success.

* * * * * *

Or perhaps you are just starting. The **hoice of an Occupation** is the problem hich confronts you. Doubts and fears ternate with assurance and courage. h, if you only knew just how to decide! You need a little intelligent guidance. Not that of an over-officious friend, with set ideas, who insists on forcing upon you his cast-iron notions, and who loses patience when you attempt to exercise your own intelligence, but rather the kindly leading of a **Safe Counselor,** who quietly, disinterestedly, judiciously, and wisely, can give your own thoughts the **Right Direction,** and enable you to reach a decision which will work out for you your temporal and eternal good. Such a friend is "**Onward to Fame and Fortune**"—full of the very best and wisest counsel; eloquent and effective, yet silent and unobtrusive; earnest, yet disinterested, and always **True** and **Loyal** to your own **Best Interests.**

HON. WILLIAM M. THAYER.

* * * * * *

Even if your **Salary NOW is Low,** that is no valid reason why it should always remain so. Perhaps you are **Now** getting all that you are worth! But why not make yourself worth more? Be up and doing! **Fit Yourself for Something Better!** Read "**Onward to Fame and Fortune,**" and draw inspiration from its wealth of fact and incident, culled from the public and private lives of our most eminent statesmen, merchants, lawyers, divines, physicians, editors, inventors, philanthropists, and reformers. Get your eyes opened, young man, and you will be able to point out to your employer how he can enlarge his business, and at the same time enlarge your own field of usefulness, with a corresponding **Increase of Salary.** Make yourse'f worth more, and depend on it, **You Will Get More.**

* * *

Your business is stationary, or it may be losing ground little by little. **Your Competitors are Doing Well.** They are gaining. You are just as industrious as they are. You try just as hard, **Yet You are Not Making any Headway.** You do not understand it —in fact, you cannot for if you could you would. Now, the simple fact is, you need more information—more light. You cannot get it from within. You must get it from without. "**Onward to Fame and Fortune**" was written to be helpful to people who are ambitious to better themselves, but who do not know just where to begin or how to proceed. Get it and read it. **It Will Do Wonders for You in Business.** It will help you to regain lost ground. It will enable you to make headway. It is a wonderful book, and having once read it, you will be better equipped for larger achievement than ever before.

* * * * *

"**Onward to Fame and Fortune**" **Reads Like a Romance.** It is absorbingly interesting. It appeals alike to the young and to the old, to the rich and to the poor. It is calculated to stimulate its every reader to strive for individual success, and to develop every resource and every faculty. It holds up to contemplation the examples of representative men and women who have achieved success and analyzes the why and wherefore of their illustrious achievements, and thus it paves the way for the reader's own personal success, filling him with lofty ambition, persuading him to aim high, and urging him to enthusiastically press Onward to Fame and Fortune.

"Onward to Fame and Fortune, or Climbing Life's Ladder," by William M. Thayer, is Beautifully Illustrated with ver 125 UNEQUALED ENGRAVINGS. It is set in LARGE TYPE, printed on FINE PAPER, and BOUND in RICH LOTH, with EMBLEMATIC Decoration. It is printed from new electro-plates, and makes a book of 450 large pages. weighs THREE POUNDS and is WORTH its WEIGHT IN GOLD. Sent, All Charges Prepaid, with THE CHRISTIAN HERALD for One Year—52 TIMES—together for Only Two Dollars. Money Refunded if not Satisfactory.
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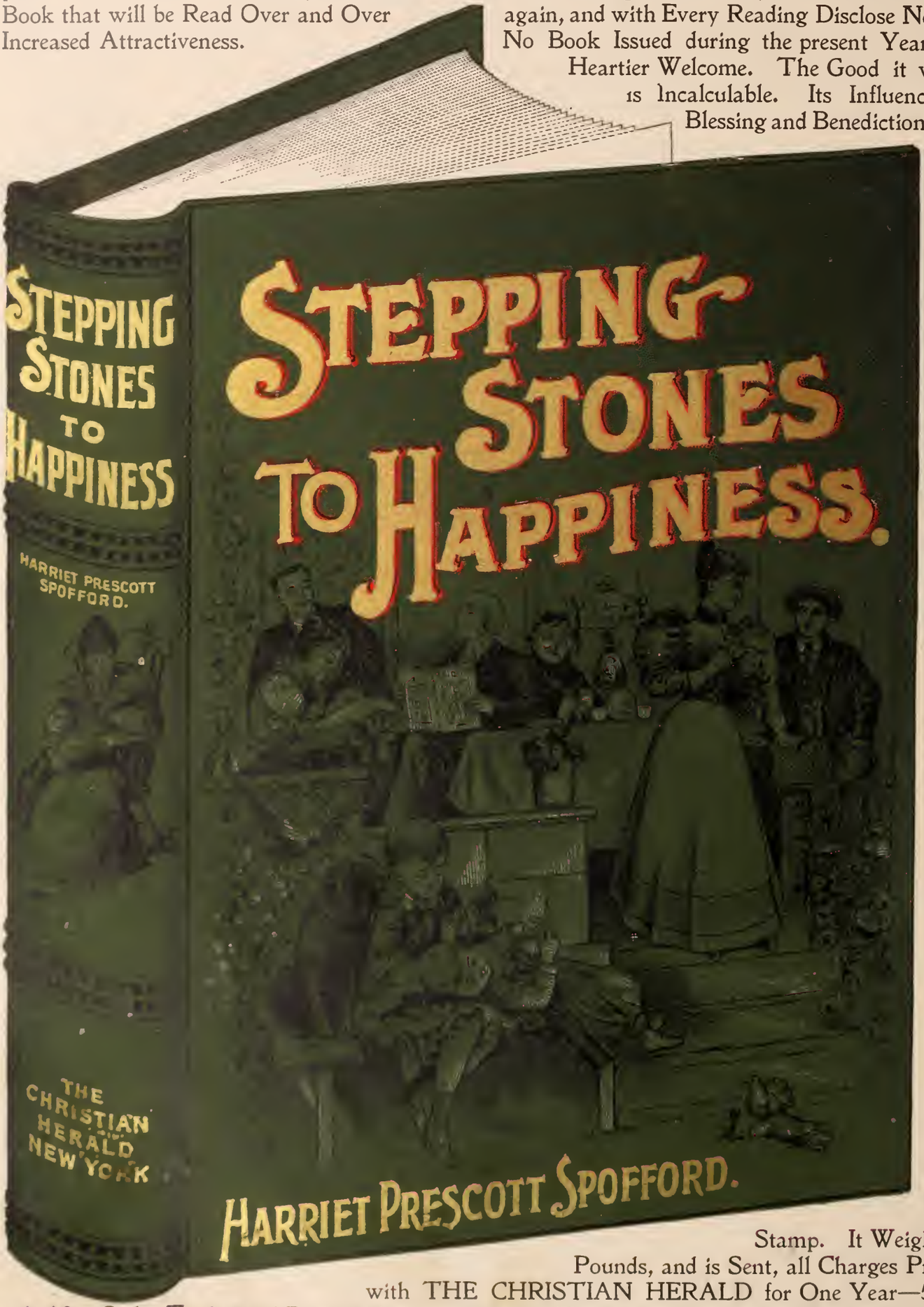

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"Stepping Stones to Hap piness" con tains nearl 500 Extr Large Page and is Profuse ly Illustrate from Begin ning to End It is just th Right Kind o Book for Holiday gift.

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"Stepping-Stones to Happiness."

BY HARRIET PRESCOTT SPOFFORD.

Author of "An Inheritance," "The Scarlet Poppy," "Hester Stanley at St. Mark's," "Hearth and House," etc., etc.

THOUSANDS and tens of thousands will hail with sincere delight the magnificent volume which **Mrs. Harriet Prescott Spofford** has just given to the world under the title of "**Stepping-tones to Happiness.**" Never was a book ore appropriately christened. **Peace, Joy d Sunshine** will now take up their abode **Thousands of Homes,** and many a scene discord, misunderstanding and domes- infelicity will now be transformed to a haven of **Domestic Happiness** and **atrimonial Bliss.** So sweetly, so vingly, so tenderly, yet withal so isely and so well, does Mrs. Spof- rd offer helpful suggestions and ndly advice, and so **Plainly** does e state her plans, and so **Practical** d easy of adoption are they, that y one who reads this most charm- g book, even casually, cannot lp deriving **Immediate and Lasting nefit.** Such a book is indeed a urce of infinite pleasure.

"If solid happiness we prize,
Within our breast this jewel lies;
And they are fools who roam:
The world has nothing to bestow.
From our own selves our joys must flow,
And that dear hut, our home."

* * * * * *

If you are **Seeking Happiness,** and ve **Not Yet Found It,** get Mrs. offord's book and read it care- ly—read every word—and you ll be surprised how helpful it ll prove to you in successfully secuting your search. You may near it now, indeed; **Happiness y be at your very side,** and yet, thout the priceless assistance ich this invaluable book offers, u **may** unwittingly **turn from it** l reach out in another direc- n, only to meet with disapppoint- nt and chagrin. Mrs. Spofford s made this subject a matter of **elong Study,** and with graceful n she tells for the benefit of ers where Happiness may be nd, **How** it may be **Attained,** and w life may be filled with love l sweetness and made one grand, end- s song of rejoicing.

* * * * * * *

Harriet Prescott Spofford's "**Stepping-Stones to Happiness**" is the **Greatest** home Bk of the day—the family **Book** of the A, and one of the most blessed books this generation. After once reading s superbly illustrated volume, many Sdows will **Disappear,** many **Burdens** will be **Lightened,** and bright, life-giving **Sunshine** will fill your **Soul** and will bless and sweeten your life, and the transformation that will take place will be a source of constant surprise and **Never-Failing Joy.** No family seeking Happiness in this world should fail to have this book within reach of its every member.

* * * * * * *

Mrs. Spofford is one of America's **Greatest Authors.** She has a heart that ever beats in **Generous Sympathy** with all that is good, and pure, and noble, and true; and "**Stepping-Stones to Happiness**" is her

MRS. HARRIET PRESCOTT SPOFFORD.

Latest and **Brightest** production. It is one of the few books that prove equally acceptable to husband and wife, parent and child; and every life brought under its benign influence will be the **Richer,** the better, the **Brighter,** the sunnier and the **Sweeter.** By all means get this most excellent book, and read it in the family circle when all the household is comfortably gathered around the evening lamp.

The topics treated in "**Stepping-Stones to Happiness**" are of surpassing interest to every one in earnest quest of that priceless jewel. While **Wealth** may, in a large measure, **Contribute** to **Happiness,** fortunately, it is **Not** an **Essential** condition, and the **Poorest** of the poor **may,** with the aid of such a faithful guide as Mrs. Harriet Prescott Spofford's great book, **Attain** to a larger measure of **Happiness** than many a wealthy person may be able to achieve without it.

* * * * * * *

Much of the bright **Sunshine** and **Joy** of life is **Missed** by rich and poor alike who do not know where to look for them. They look everywhere instead of in the right direction, and consequently miss them; whereas, if they only knew the secret of directing their gaze in the proper quarter, they would have **No Trouble** in **Finding** what they so much wished. Like the youth in the fable who sought everywhere abroad for Happiness, and, after a vain search, on returning to his own home and resuming his simple tasks, was surprised and delighted to find **Happiness at his Side,** radiant and smiling; so the good people who read Mrs. Spofford's book will speedily **Learn** the **Secret** of **Finding** and keeping Happiness in their own homes, however humble these may be. They need not search the world over for that which is at their own side and beneath their own roofs. This rare book shows how **All May Find** it.

* * * * * *

"**Stepping-Stones to Happiness**" is as ornamental as it is useful. It contains nearly **200 Splendid Engravings** and over 150,000 words, **Beautifully Printed** on **Exquisite Paper** and **Elaborately** bound in **Rich Cloth,** with emblematic design; and a more **Appropriate,** a more **Acceptable,** and in every sense of the word, a more **Satisfactory Holiday Gift,** will be sought for in vain on the bookshelves and in the book-stores this year. There is great advantage in securing a book like this, which exercises its beneficent influence throughout the year and sheds its lustre and radiance upon the hearts and lives of all the members of the family circle—a book that continually pays **a Princely** interest on the investment, by contributing largely to a much more abundant measure of genuine and enduring Happiness.

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Thumb Index

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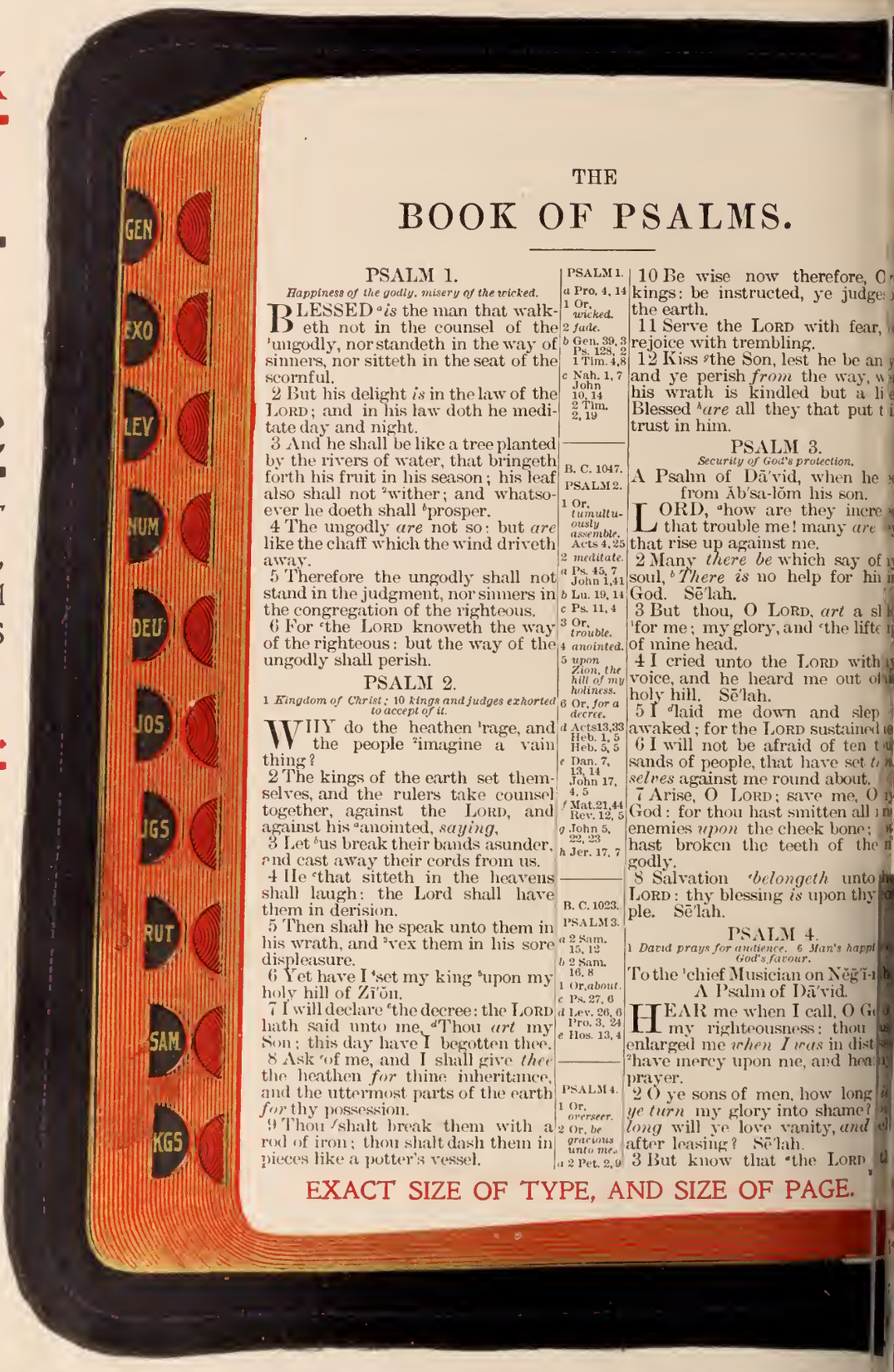

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"A certain Samaritan . . . saw him."—*Luke* x. 33.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.
61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.
62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER 10.

1 *Christ sendeth out the seventy disciples to t miracles, and to preach: 17 they return with Christ sheweth them wherein to rejoice: 21 than his Father for his grace: 23 magnifieth the ha estate of his church: 25 teacheth the lawyer ho attain eternal life, and to take every one for neighbour that needeth his mercy: 41 reprehen Martha, and commendeth Mary her sister.*

AFTER these things the Lord appoin other seventy also, and sent tha two and two before his face into ev

LIFE SIZE OF BOOK, PAGE AND TYPE.

THE GREATEST ART EDITION OF THE HOLY BIBLE EVER PRODUCED. 852 Beautiful Half-tone Illustration Printed Direct from Original Plates. Nothing Equal to it in this or any other Country. Never before Sold otherwise tha by Subscription, and NEVER SOLD FOR LESS THAN $12. Here is the only Chance that will ever be Offered to obtain beautiful Bible, together with THE CHRISTIAN HERALD for One Year—52 Times—for only ONE DOLLAR DOWN, a ONE DOLLAR A MONTH for FOUR MONTHS—altogether Five Dollars, in Five Payments of One Dollar each.

e new law expounded S. MATTHEW 5. *in contrast with the old.*

so, he shall be the least in kingdom of n: but who- r shall do and *them*, the same be called great e kingdom of n.

or I say unto That except righteousness exceed *the usness* of the and Phari- e shall in no nter into the om of heaven.

Ye have heard t was said by of old time, halt not kill; osoever shall shall be in r of the judg-

ut I say unto That whoso- angry with ther without e, shall be in r of the judg- and whoso- all say to his r, Raca, shall anger of the l: but whoso- hall say, Thou shall be in of hell fire.

herefore if ring thy gift altar, and rememberest thy brother ught against

Leave there ft before the altar, and go thy way; e reconciled to thy brother, and then nd offer thy gift.

gree with thine adversary quickly, thou art in the way with him; lest a time the adversary deliver thee to lge, and the judge deliver thee to the and thou be cast into prison.

rily I say unto thee, Thou shalt by no come out thence, till thou hast paid ermost farthing.

Ye have heard that it was said by f old time, Thou shalt not commit y:

t I say unto you, That whosoever on a woman to lust after her hath ted adultery with her already in his

d if thy right eye offend thee, pluck nd cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

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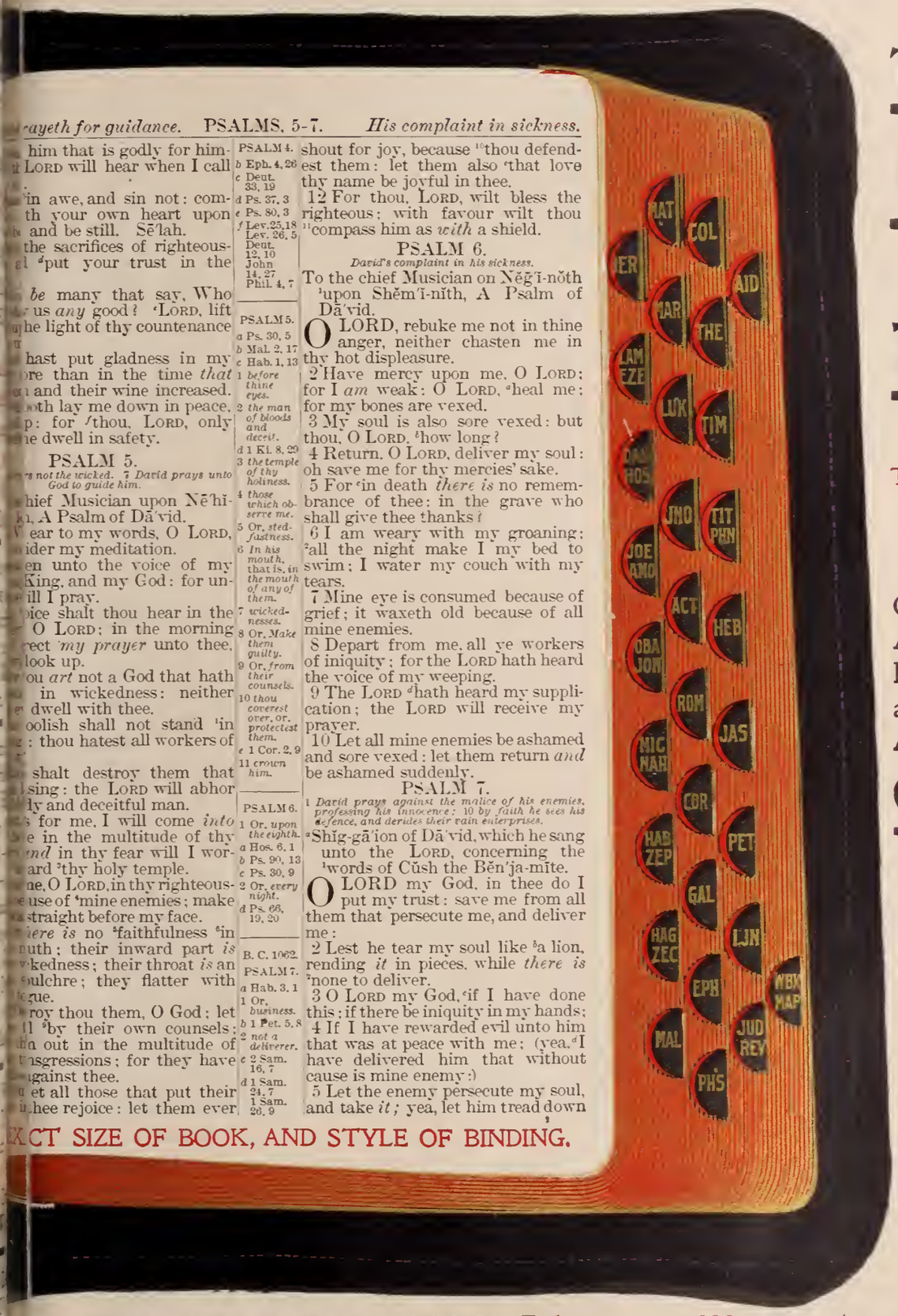

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[illegible] of the book. But, alas! [illegible] in the dis-[illegible] Dr. Lernie, [illegible] in the [illegible] the [illegible], [illegible] and [illegible] not [illegible]

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Alabama,	5	Montana,	9
Arizona,	11	Nebraska,	5
Arkansas,	7	Nevada,	10
California,	12	New Hampshire,	2
Colorado,	7	New Jersey,	2
Connecticut,	2	New York,	2
Delaware,	2	New Mexico,	8
Florida,	6	North Carolina,	3
Georgia,	4	North Dakota,	6
Idaho,	9	Ohio,	4
Illinois,	4	Oregon,	12
Indiana,	4	Pennsylvania,	2
Indian Territory,	5	Rhode Island,	2
Iowa,	5	South Carolina,	3
Kansas,	5	South Dakota,	6
Kentucky,	4	Tennessee,	4
Louisiana,	6	Texas,	6
Maine,	3	Utah,	7
Maryland,	2	Vermont,	2
Massachusetts,	2	Virginia,	3
Michigan,	4	Washington,	12
Minnesota,	4	West Virginia,	3
Mississippi,	5	Wisconsin,	4
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British Columbia,	15	Ontario,	4
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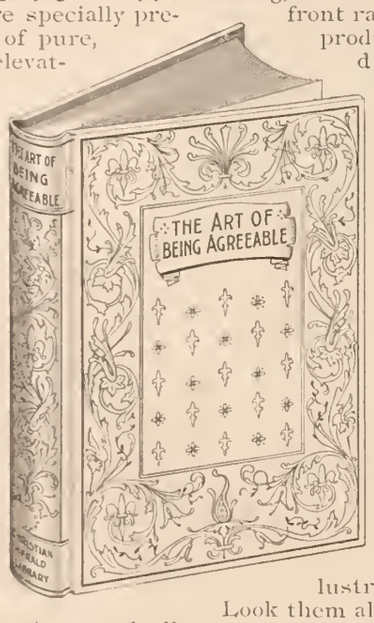

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BY EMMA J. GRAY.

"Every cloud reddens the blood," runs the ancient proverb, and it is certainly true that a life in which there is no joy nor sunshine is a sorry one at best. Our little folks can be children but once; so let us strive to make the years of their childhood happy. To aid us in this is what Mrs. Emma J. Gray has in view in her delightful book of **"Fun for the Household."** It explains a thousand and one ways of passing a right pleasant evening at home. Rubbing the lamp of Aladdin, called up the genii, and opening this book will always summon the sprites of fun, frolic, and laughter.

2—For Mothers and Daughters.

BY CHRISTINE TERHUNE HERRICK.

There are, in every home, certain questions constantly arising that puzzle the house-wife, and concerning which she would be only too glad to have a word of wise and timely counsel. It may be a simple problem of interior decoration, the setting of a table, the selection of help, the matching of a ribbon, or any one of the thousand vexations questions that come up to bring a wrinkle to the smooth, white forehead of the dear house-mother. In **"The Home Book"** Mrs. Christine Terhune Herrick has taken up and solved just these very problems. Read it, and you will then avoid many needless vexations.

3—Crumbs Swept Up.

BY REV. T. DE WITT TALMAGE.

In **"Crumbs Swept Up"** Dr. Talmage has given us a collection of literary gems unparalleled for sparkling wit and incisive penetration. His marvelous knowledge of human nature, his power of vivid delineation, and his vigorous exposure of shams, are seen in this volume at their best. Although he modestly calls these short epigrammatic utterances "Crumbs," they are really masterpieces of concise criticism of social manners and customs and of religious life.

4—Stories of Life and Love.

BY AMELIA E. BARR.

Mrs. Amelia E. Barr's **"Stories of Life and Love,"** are unsurpassed in modern literature for their sweet pathos, their thrilling situations, and their charming character sketches. No man or woman ever gets too old to enjoy a well-told story, and all Mrs. Barr's stories are well told. Her heroes and heroines are real people whose lives and loves, and joys and sorrows, bring them close to us in living companionship. Mrs. Barr has given us many lovely friends in this collection of stories.

5—Sublime & Beautiful Thoughts

BY JAMES CLARENCE HARVEY.

As a stimulus to lofty ideals and a noble life, this volume has probably never been equaled. Thousands will find in it a mighty inspiration. In reading these gems of wisdom and philosophy from the grandest thinkers and writers of the centuries, one unconsciously feels a growing love of the noble and the beautiful, and a reverence for the sublime. Mr. Harvey has produced a volume that should be read wherever there is an ambition to cultivate the better side of our natures and to "Look up and not Down."

6—How to Achieve Success.

BY C. H. KENT.

Young men and women in every walk of life will welcome with grateful joy the sound, practical advice given in Kent's **"How to Achieve Success."** The author has been a close observer of successful and unsuccessful men, and with rare powers of analysis, he has singled out the faults which have kept the rising aspirant from victory, and the small habits, too frequently overlooked, which have helped others to rise. From both he has deduced helpful suggestions and wise cautions, invaluable to every young reader.

7—Readings and Recitations.

BY HARRIET M. VAN ORDEN.

Miss Harriet M. Van Orden has displayed exceptional skill and exquisite taste in selecting the passages of poetry and prose which make up the volume of **"Readings and Recitations."** The tireless search she has made, far and near, through the works of the popular modern authors, to cull flowers of rhetoric for this magnificent literary bouquet is deserving of much praise. The entertainer in the home circle, or on the public platform, will be delighted with the wealth of material placed at his disposal.

8—Treasure Book for Boys & Girls

BY BISHOP JOHN H. VINCENT, D.D.,L.L.D.

No man knows better how to reach the hearts of the young than Bishop John H. Vincent, D.D., L.L.D., the editor of this precious book, in which, like a true magician, he holds the youthful reader enchanted, while weaving for him the most delightful pictures and describing the most charming scenes imaginable. It is just such a volume as the juveniles will esteem as a special treasure, and it deserves to be a standard favorite in all home collections.

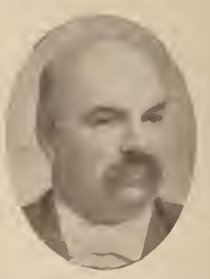
9—The Art of Being Agreeable.

BY MARGARET E. SANGSTER.

If you would learn the secret of diffusing sunshine as you go through life, of making others happy, and of awakening the spring of happiness in your own heart you have the means right at hand in this charming volume. Politeness and an agreeable demeanor are an *open sesame* to the most desirable society. Mrs. Sangster tells us just how we may acquire and practice those pleasing and agreeable ways which go so far toward making our lives a real pleasure to all.

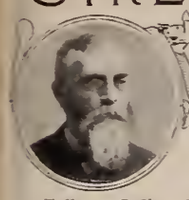
10—Turning Points in History.

BY HENRY MANN.



"Turning Points in the World's History" is a volume of wide historic research, portraying in delightful picturesque style the events which have influenced human progress. Mr. Mann has entered the field of science, of politics, of national development, of exploration, of medicine, of social reform, and of religion, and has described the origin of the great movements which have been points of new departure in the life of humanity. Every student should possess and read this very valuable book.

STREET OCCUPATIONS IN JERUSALEM OF TO-DAY



BY HON. SELAH MERRILL D.D. LL.D

Quaintly Picturesque Scenes that Strike the Visitor to the Holy City — The Odd Mixture of Barbers, Shoemakers, Fortune-Tellers, Coffee-Venders and Blind Beggars in the Ancient Jewish Capital.

NO one would ever call the people of Jerusalem a busy people. They are not in a hurry, and no case of nervous prostration was ever known among them arising from overwork. If they rise early in the morning they go to bed very early at night. The townspeople when it is possible, take a nap at midday, especially in hot weather. With us Americans, there is too much haste and worry: with Orientals there is far too little. Still everybody seeks some sort of employment, and in our stroll about the city we shall find that many of the common occupations of life are carried on in the street itself in full view of the passer-by, whether stranger or citizen.

THE STREET BARBER.

First, let us pay our respects to the barber, a very useful member of society. He does not choose the widest part of the street, but, frequently, the narrowest, where the crowd is thickest. Why does he not seek some quiet nook or corner where he will not be disturbed? He has reasons for his choice which are not disclosed. He has a box on which his patrons (or victims) sit, an earthen dish for water, a strop and a razor. For the latter there is sometimes substituted a peasant's knife, made in the country, of excellent steel, and of such workmanship as to serve the purpose very well. His outfit is rude, simple and inexpensive. When he "trims up" a customer for a cent, or shaves the entire head for two cents, it is not possible for him to spend much money on fine instruments. To see a man with a razor in his hand applied to another man's head, face, or throat, in the midst of a crowd, where pushing and jostling are the rule, is enough to make one shudder. Peasant after peasant takes his place to be served, and it is astonishing how these people, who never wash themselves, appear to enjoy a "clean shave." A Jewish law forbids the shaving of the entire head, and once a lock of hair is left hanging over each ear as a testimony that the law has not been violated. Mohammedans never shave the head entirely, but somewhere, either above the forehead or on the crown, a small tuft of hair remains.

Let us pass on to the shoemaker. Generally, he carries with him, as part of his outfit, a rude stool upon which he sits. I have seen him sitting upon the ground, or on a stone, so that a stool or a box for the purpose is by no means necessary. His entire "kit" may be rolled up in a cloth and carried under his arm. He sits down by the side of the street and waits for customers. His occupation is primitive in the extreme: his tools are rude: his work is bungling, and his pay is poor. These men frequently go from village to village, and are a real boon to the peasants in out-of-the-way places. With the shoemaker may be mentioned the tinman, or tinker, for the former word indicates that the business has advanced beyond its most primitive stages. I have in mind a certain Jew who, when I first knew him, was a mender in the street of pots, pans, or tin dishes, which ought to have been thrown away as rubbish: he was very poor, and would beg for small jobs in his line of work. By and by he secured a little shop about the size of two large dry-goods boxes placed together. This was a real advance in his circumstances. After two or more years, he had a larger shop, did more and better work, and was called the "tinman." In ten years he had built himself a house, which he had paid for, and he was the owner of considerable property besides. Such changes in one's circumstances are not common in Jerusalem.

AT THE JAFFA GATE.

CONSULTING THE FORTUNE-TELLER.

Close beside the wall, in a much frequented part of the street, sits a fortune-teller. In him and his occupation I felt a special interest. He was a black man, and insisted that I should not confound him with the Soudanese, who are the ordinary black people of the city. He took evident pride in saying that he was "from Dafour." He had far more flesh, and thicker lips than the men from the Soudan. He had also far more spirit, more sparkle in his speech and manner than the ordinary, dull Jerusalemite. He had a colored cotton handkerchief, which was laid down, on which he spread some sand. He had two or three small books too filthy for me to touch, even if I had wished to examine them: but he could read a little, and he had fingered them till they were nearly ruined. He would smooth his sand, make various marks upon it, look in his books, mumble some words, and then pronounce the result or "fortune" of the person before him. His fingering in the sand must have meant something, for in columns and lines he made certain characters and signs, which were repeated, combined, and apparently added, something as a person would deal with figures on a slate. His language was Arabic, mixed with words which I could not understand. He had traveled, and knew about many places and distances of which the people of Jerusalem are generally ignorant. Nearly always there was a small group of natives about him, and his ordinary charges were some fraction of a penny. I saw this man almost every day for two or three years, and often wished that I might know a little of his history, about which he would say almost nothing.

As we pass along we meet a couple of peasant women who are spinning. They have evidently been to market and are returning, for the bags and baskets on their heads are empty. They hold the wool in one hand, pull it out to a uniform size with the fingers, and the wooden spindle (distaff?) to which the thread is attached is kept twirling so that the proper twist is obtained. On this spindle the thread is also wound. Goat's hair is spun in this way into the coarse black thread used for tent-cloth: and at the village of Deir Diwan, near Bethel, the men spin in this manner a great deal of thread for the native cloaks, which are both warm and water-proof. As spinning is supposed to be menial work and therefore to belong to the special duties of women, this fact about the village just mentioned is remarkable.

WOMEN SPINNING AS THEY WALK.

Two or three times in our ramble we have encountered a very strong smell of coffee, which has been welcome because it has overcome some of the offensive odors of the streets. Just now we perceive it again, and we will stop to ascertain its source. Here is a common-looking person, possibly with but one arm, perhaps deformed in some way, quite likely he may be half-witted, for very wretched men are employed in this service, who is turning a crank, and we see a small black cylinder revolving. Underneath it is a pan of burning coals. This man, who is employed by some one, is roasting coffee, and here are all the appliances for doing the work. The occupation is a humble one, and the pay is almost nothing. The grinder sits directly in the street, and the wonder is that he is not run over and his coffee and machinery scattered. Such an accident, however, seldom occurs. At different places we find men sitting in the street on very low stools, sipping coffee, so that coffee-shops might almost come under the head of street occupations. The keeper has, however, some kind of a room where he makes his coffee, keeps his hubble-bubble pipes, and stores his small stools, and where his patrons, together with some general and ever-present loungers, congregate when it rains. Early in the morning, on any pleasant day these stools are placed in the street as a sign to attract attention and to accommodate customers. During this most beautiful part of the day men love to sit here and smoke a little, drink a little coffee, and talk a little: but I have always thought that the sitting was that which they enjoyed the best. Between the barracks and the old Mediterranean Hotel there is a large coffee-shop kept by an Armenian. This man is known throughout the city, and is very accommodating and fatherly to everybody. He was noted as an arbitrator, local and international: men respected him and applied to him for his judgment or decision in cases of dispute: when the case was a serious one he would sometimes interfere of his own accord: and, to my certain knowledge, this poor, plain man did a great deal of good by settling amicably a great many disputes and actual quarrels.

All kinds of work are done in a sitting posture, except in cases where this is impossible. Merchants sit while waiting upon their customers: many of the shops are so small that the merchant even while he sits can reach all his goods.

For some time, as we have been looking at the people in the streets who are employed in so many different ways, we have heard a man shouting. Shouting in the street means very little, but this is the constant repetition of something in a voice rich, clear, strong, which rings out to a great distance. The man is a blind beggar, who appeared at a certain place every afternoon for a long time, and prayed, in tones as I have indicated, for seven "mejedies" (Turkish dollars) and a clean shirt. He has a bag on his arm, in which he intends to put the money and the garment which he hopes to receive. Beggars are generally filthy in their persons, and this is true also of a large proportion of the common people of both city and country: and I told one of the guards of our consulate, that if there was a man in Jerusalem who realized his condition sufficiently to pray for a clean shirt, to go and buy one, and I gave him money for the same. Before he did so, I asked my man why the beggar prayed so loud. "Cannot God hear?" I asked. "Yes," he replied, "God can hear, but he prays so loud hoping that men will hear and answer his prayer."

A BLIND [illegible] BEGGING.

SELAH MERRILL.

HELPFUL ANECDOTES

A Dusky Jeweled Foot.

THE jeweled foot shown in our illustration is one that rarely treads beyond the precincts of the zenana. Its owner is the wife of a member of that merchant class in India known as "Mar-

JEWELED FOOT OF A MARWADEE LADY, INDIA.

wadee," a great money-lending class. The Lady's dress consists of a skirt of many folds, a jacket, and a scarf or veil. She wears ornaments on her head, hands, arms, elbows, wrists, ankles, and also in her nose and ears. They are made of pearl, gold, silver, and wood. A woman of this class is married between the ages of eleven and fifteen, and sometimes to a husband younger than herself. In diet they like sweet things, and care little for wholesome fare. They are very superstitious and timid, and do not know how to read or write, although their husbands are sufficiently educated to keep accounts. The Gospel has made little progress among them. Zenana missionaries are needed to reach Marwadee women. In spite of exquisite filagree work and of tinkling *ghugaru* (bells) which make music as their wearers walk, these rings, chains and anklets are suggestive to the Occidental mind of a captive's irons.

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A Stranger in the Pulpit.

A noted American author relates a very remarkable story, which, of course, is intended to be accepted as imaginary. Yet the lesson it draws is so powerful and fascinating that it cannot escape the attention of even the casual reader. It is the story of an aged pastor in a rural parish who is invited by the committee of a fashionable church in a large city to come and supply the pulpit during the absence of the regular incumbent. The narrative proceeds:

The old minister is taken ill the week before the Sunday on which he is expected to fill the fashionable city pulpit, and after a brief illness he dies. A mysterious stranger, however, appears Sunday morning and sends word to the committee that he has come to take the old clergyman's place. The committee is much impressed with the appearance and the very first sermon preached by the stranger creates a great sensation among the people. His manner in the pulpit, as well as the theme, the presentation and the treatment of which he has announced to hear that day, is unconventional. The church is crowded. Newspaper reporters crowd to the reporters' table, but the stranger will not permit them to take notes of his sermon, and the congregation, deeply impressed with the novelty of the situation, and with the wonderful power of the preacher, hang upon his every word. The sermon ended, the stranger disappears as mysteriously as he came, and no one knows whence he came or whither he went. The committee, however, is unanimous in the opinion that never before has the church been filled with such a congregation, and that never before has the Gospel been preached with such power. The next Sunday the church is crowded to the doors, and the stranger preaches another sermon, if possible more powerful than the first. The committee, after consultation, decides to call the stranger to the pastorate of the church, and he accepts the call. He remains for many years, and his ministry is the most successful in the history of the church. Many souls are brought to Christ through his preaching, and when he finally dies, full of years and honors, he is mourned as few pastors have been mourned before. The committee, in their report, declare that they owe the success of their ministry entirely to the stranger, and that they can never repay the debt they owe him.

Who was the stranger? Was he an angel from heaven, or was he the Christ himself? Many people believe that he was the Christ, and if they were called upon to imitate Jesus in their church life, it would involve a revolution of their customs and traditions.

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The Locomotive as an Evangelizing Force.

Astronomers have declared that no one can seriously pursue the study of the wondrous star-depths and the movements of the celestial bodies without becoming a firm believer in an all-wise, over-ruling Providence, an omnipotent Creator, who has given form and character to the whole universe. Students in many other paths of science have given similar testimony to the revelation of a Divine presence and plan in nature. In recent years the manifold wonders accomplished by steam and electricity have been made the means of bringing men to the truth.

A remarkable testimony of this character is furnished in the experience of Mr. Poultney Bigelow, an American explorer who has lately visited South Africa. At the conclusion of his journeyings he wrote: "Missionaries have done good in so far as they have taught the blacks to respect their marriage vows and occupy themselves with productive trades. But all they have accomplished from the days of Livingstone down to this year is small indeed compared with the evangelizing effect of one locomotive." Not only has it marvelously improved the native mind as a wonderful revelation of power and celerity, but it has opened up a vast territory to missionary influence and has given the Gospel an impetus in that heathen land which generations of preaching could not accomplish.

WASHERWOMEN ON THE BANKS OF THE NILE, NEAR CAIRO, EGYPT.

This photograph shows a scene that is familiar to those tourists who have sailed along the shallows of the ancient river of Egypt in the native "dahabiyehs," or passenger-boats.

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A Test for a Preacher.

A strange coincidence, which cannot be explained otherwise than as an answer to prayer, is given by a city missionary:

In his district there was a narrow street which was notorious as the abode of infidels and sceptics, who seemed to have gradually been drawn together by the attraction of congenial companionship. Some of them were well read, scholarly men, having had a college education, and not a few of them had made a study of theology, the better to attack preachers and the Bible. The missionary had avoided the street with the feeling that there he would only be drawn into controversy and would do little practical good. Besides this, he knew by experience that the clever logician can often in an argument make a better show for error than the unskilled Christian can for the truth. But, at last, he felt ashamed of staying away. It seemed as if he did not trust the promise Christ made that he would give those who stood up in his name the words they should speak. Before going, feeling that he was not going in his own strength, he knelt down and asked God for special help equal to the need. Then, he turned to the Bible. He opened at the book of Joel and read it through. No special light came to him, but he started out in faith. The first house he entered was that of a leader of the sceptical set. The man was at home and greeted him with: "So you have come to preach to us have you? Well, we do not need it. Most of us know more about the Bible than the preachers do." The missionary explained that it was possible to read the Bible for the purposes of controversy and yet not get from it the good it was given to confer. "Well," said the man, "I will ask you one question to see if you know your Bible. If you can answer it, you shall say your say. If you cannot, we won't listen to you. Where in the Bible is the word 'girl' used?" Instantly the missionary understood why he had been led to read the particular passage before setting out, and he answered promptly, "In the book of Joel, the third chapter." "Correct," said the man; "you know your Bible, and we'll hear what you have to say." The missionary says that three inmates of that house have been brought to a knowledge of the truth.

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A Party of One.

Young people with good talents, alert and thoroughly educated, often feel perfectly competent to take care of themselves, and reject the advice of pious friends who urge them to seek the guidance of God. Later on in life they know better, and are willing to admit the truth of the prophet's warning, that "it is not in man that walketh to direct his steps." But sometimes the knowledge does not come until they have been injured in character by a moral fall.

The daily journals recently published a despatch from Portland, Oregon, recording the sad death of a prominent citizen, which had been brought about by self-confidence. He had set out to ascend Mount Hood, and had refused to take a guide. He had a famous record as a mountain-climber, having ascended mountains in Europe, as well as in this country. Acquaintances who heard of what he proposed to do cautioned him against it. The mountain, they assured him, was treacherous, and any one who was not familiar with it was liable to take paths that were not safe. He would not listen, and declared that he would make a record as the man who had gone up the mountain as "a party of one." He did nearly succeed. Eight hundred feet from the summit there is a stretch of sliding shale which the guides are careful to avoid, though in doing so they have to make a detour. This "party of one" either did not know of it, or had forgotten it. The snow covered it completely, and it looked like rock. But no sooner did he set his foot upon it than he slipped and lost his balance. Clutching convulsively at every projection, he fell with frightful rapidity to the edge of a precipice 400 feet high, over which he rolled and was crushed to death.

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The Greatest Magnet in the World.

One of the most interesting spectacles shown to visitors at Willet's Point, N. Y., suggests a lesson to Christians who want to know how to exert an influence on the unconverted. The source of power is not in themselves, but they must be near to it.

The spectacle is that of a soldier placed in front of the huge magnet constructed by Captain King. This magnet is simply an old cannon around which copper wire ten miles in length is wrapped. When the electric current is sent through the wire the gun becomes the most powerful magnet in the world. The soldier is placed in front of the gun and the current turned on. Instantly iron spikes and even cannon balls, which he could not lift, are attracted and attach themselves to his person. As he stands there every piece of metal within the sphere of the magnet is drawn to him and he is covered with spikes, bayonets, and an endless variety of articles. It is not the man who draws them, but the magnet behind him working through him.

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Betrayed by a Thread.

In the game of skill between the detective and the criminal, it is remarkable how frequently the former obtains the clue which enables him to run down his prey, through some slight inadvertence on the part of the criminal. There seems a fatality about crime which often leads to its detection no matter how carefully the criminal conceals his proceedings. Still, many crimes remain undetected, but the criminal has little reason to congratulate himself, for he will have to answer for them at the bar of God. There all his secret comings and goings will be disclosed, being self-registered; as the patriarch said: "Thou has set a print on the heels of my feet."

One of the crimes recently detected through a clue furnished by the criminal is described in the annual report of Hon. Joseph L. Bristow, Fourth Assistant Postmaster-General. For nearly a year past, the banks and business houses of Kansas and Nebraska have been losing letters containing money. The thief did not take letters indiscriminately, but seemed to have a way of finding out which were the valuable packages. Sometimes two or three letters a day would be stolen, and then there would come an interval of a few weeks in which there would be no robberies. Many of the thefts were of remittances coming through Canada, and detectives were beginning to believe that the bags were robbed on Canadian soil, when the thief was caught. One of the detectives noticed that a rent in a bag was skilfully repaired, but it had been repaired with thread of a peculiar shade of yellow. It was a Canadian bag, and it might be that the Canadian department had given out yellow thread for the repair of the bags. But the detective thought the clue was worth pursuing. He visited the rooms of every man who had had charge of the bag on this side the frontier. In the room of one of the clerks he found a ball of yellow thread. A watch was set on that clerk, and in a few days he was caught tearing open a bag and with a needleful of the yellow thread in his pocket to sew up the rent.

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A King With Simple Ways.

It is doubtful if the whole world holds another such monarch as King Oscar, of Sweden, if certain points of his character are considered. He is tall and fine-looking and is adored by the Swedes, who frequently find themselves brought into closer and more familiar relations with him than is generally the case between subjects and their sovereign. As an instance of the King's determination to be a good father to his people, His Majesty is "at home," in his palace at Stockholm, every other Tuesday afternoon to such of his subjects as care to come to see him. The only formality consists in the visitor sending up his card whereupon he is immediately ushered into the royal presence and received with a simplicity and friendliness which entirely do away with nervousness. Our heavenly King invites his children to come to him as to a father, ever ready to hear their plaints and to counsel, to comfort and bless them. There is no barrier between the Christian and His Lord and Master. We should blame any subject of the King of Sweden who, being in need, or having a grievance, or requiring royal help in any way, neglected to avail himself of the opportunity King Oscar provides. Yet the throne of grace, to which the Christian is invited, is too often neglected, and burdens are borne, and sorrows endured, and temptations wrestled with, without the strength that might be obtained by going to our heavenly King who delights to supply our every want.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor and editors, and also upon those whose sermons, articles, or labors for Christ are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

THE FAMILY AND HOME CIRCLE

Quaint Folks of Maarken.

A Little Community where Time has stood Still for Nearly Six Centuries—Odd Costumes of the Zuyder Zee Fisher People.

FEW strangers go to the island of Maarken. Books tell you little about it, and it is of no geographi-

GRANDFATHER'S CHARGES.

al or political consequence, but it is interesting, because it is a place where time has stood still for six centuries.

An ancient tower overlooking the harbor at Amsterdam, bears over its gateway a rusty bas-relief, on which is the date 1569, a post, a ship, a weeping wife. This tower is called the "Tower of the Corner of Lamentation," or "Tower of Tears." It marks the spot where Dutch sailors, in old times, used to part with their wives and children before setting out on long voyages. Tradition says that it was raised to the memory of a woman whose heart broke at such a parting.

A "Tower of Tears" might stand with appropriateness on many an island of the Zuyder Zee, only the sailor in the bas-relief would be a fisherman, and instead of a ship there would be a fisherman's boat. Maarken is inhabited solely by fisher-folk; the only way the tourist can reach it is by hiring a fisherman to take him there. Navigation of the Zuyder Zee is perilous; and if one reaches Maarken, winds and waves may detain him here longer than his liking.

Maarken is a mere bit of an island, some twenty miles from Utrecht, and about an hour's sail from the mainland. It is exactly as it was six hundred years ago, when it started housekeeping on its own account. Its surface is little above sea-level, is protected by an insufficient dike, and often presents the characteristic Holland picture of streets turned into canals, on which the inhabitants placidly move about in boats.

There are only four large trees on the island. These shade the little garden attached to the pastor's house. The religion is that of the Reformed Dutch Church. Everybody can read and write. There are no servants and no distinctions of class; everybody works. Sunday midnight, the men start out to fish in the Zuyder Zee until Saturday night brings them home again. The women plow and plant and reap; they knit and sew, they teach, they scrub and scour and polish—tasks dear to the Dutchwoman—until their cabins shine. The houses, sometimes painted, sometimes pitched, are humble and poor, but always clean, always set forth with neat curtains, flowers, wonderfully embroidered counterpanes, looking-glasses, and various efforts at ornamentation peculiar to Dutch taste.

Few of the Maarken women ever go beyond their island home. The events of life are births, deaths, marriages, storms at sea, a ship's passing, a stranger's visit, when all the boys run out to see, and the hospitable house-frau gives him of her best. And Maarken society is always interested over a big haul of fish.

The customs and costumes of these quaint people have not varied for generations. No islander ever seeks his life's partner on the mainland, nor do people from the continent come to live on the island. Grandmothers, mothers, little girls and boys dress nearly alike. The cap and bodice are the distinctive features of the Maarken woman's attire. The embroidery on one's best bodice is elaborate, and the bodice itself very precious, having come down from past generations; it is usually of red or yellow, and is worn with sleeves of striped stuff, which have scarlet or yellow cuffs as the case may be. From under the lace and needlework of the cap, a long curl or plait usually descends on each side of the face, and a stiffened bang stands out at right angles. Maarken women show rather curious taste in footgear by affecting green sabots.

A GROUP OF MAARKEN FISHERMEN SPENDING A HOLIDAY AT HOME.

The men are as industrious as the women, are gentle and strong and remarkably sober, and so their women do not have to watch for them with doubly heavy hearts when "the harbor bar is moaning."

The Sunshine of Laughter.

What a pleasant home is that in which there is an abundant flow of innocent animal spirits, merriment and laughter and genuine good humor driving away care and brightening even the cloudiest weather. It is the bounden duty of those who live together to cultivate the sunny side of life. To rejoice with those who rejoice is as much a duty as to weep with those that weep. Many have not that "great hereditary constitutional joy" which springs from a natural genius for happiness, but all may at least try to add to the stock of the household's cheerfulness. It is about the most useful contribution that any member of a family can make.

"As, although in the season of rainstorms and showers,
The tree may strike deeper its roots:
It needs the warm brightness of sunshiny hours
To ripen the blossoms and fruits."

Sunlike pleasures never shine in idle homes. If a useful occupation or innocent hobby be not provided for the several members of a family, they are sure to spend their time in maliciously tormenting each other. Those whose only care in life is to avoid care make a great mistake. They forget that even roses have thorns, and that pleasure is appreciated and enjoyed for its variety and contrast to pain. After all, there is but one way of producing sunshine in our homes. We must first let the light into our own souls, and then like burning-glasses we shall give it out to others, but especially to those of our own household who lie nearest to our hearts.

Where "Dolly" Got Her Name.

At what age does a child really begin to realize that dolldom is an ideal realm, and that her dollies have no inner life and are only make-believe? Some girls are disillusioned at a very early age, but it is not so with the great majority of children. At twelve, thirteen, and even later, they are to be found still as full of the sweet doll-love as they were at eight or nine, and some growing misses of sixteen are not ashamed to be caught fondling a pretty doll, although, of course, the perfect faith of childhood has been shaken. It is a land of make-believe, which they are loth to desert for the unknown realities that lie beyond. "It seems to me," writes an observer of children, "that it is one of the happy chances of language that the name 'dolly,' carries us back to 'Dorothy' *i. e.*, God's gift, and her beautiful rose-legend." Dorothy, long years ago, was one of the names most frequently adopted in English families; and the diminutive, "Dolly," was so common in many households that it became the generic term for the little wooden toy babies that were the children's particular pets. So thus it would appear that our young folks, in playing that their dollies are real babies—their own especial charges, mysteriously committed to their care as a gift from some beneficent source—are, after all, only exercising an inherited privilege, which is the peculiar prerogative of children the whole world over. "Dolly" remains a veritable realistic playmate, and affords the keenest pleasure and satisfaction to the universal child-heart in every land under the sun.

A FISHERMAN'S CABIN.

SABBATH MORNING.

(Written for "The Christian Herald.")

NOW on this day of rest,
O thou Creator blest!
To thee we turn.
Fountain of pure desire,
Our every breath inspire.
O let the holy fire
Within us burn!

And as thy people meet
Around the mercy-seat,
For prayer and praise.
Thy blessing, Lord, bestow,
O let salvation flow,
Till all the people know
And keep thy ways.

So shall thy will be done
In earth and heaven as one,
Thou God of grace.
And all within the fold
Shall walk the streets of gold,
And evermore behold
Thy glorious face.

J. M. PAYNE.

Children as Teachers.

IT was a quaint notion that was expressed by a venerable Quaker, when he was informed by a lady that she had decided to adopt a little girl as her own. "I know not," said the old gentleman, dryly, "how far thou wilt succeed in educating her, but I am quite certain she will educate thee." He meant this in no discourteous sense, but as a simple expression of the truth, that contact with childhood is to the adult mind and character really an educative process, and one from which, in many cases, quite as much benefit is received as is conferred. How encouraging it is, writes a philosophic father, for parents to reflect that, in training up their children in the way they should go, they are at the same time training themselves in the same direction, and that their own education in loving-kindness and upright living necessarily proceeds hand in hand with that of the child. George Eliot, in one of her famous books, has shown how, by means of a little child, a human soul may be redeemed from cold, petrifying isolation, its feelings freshened and rejuvenated, and new hopes kindled in a heart wherein all hope seemed to be dead. Evil tendencies are checked and good ones are educated or drawn out by children, for they call to remembrance our own childhood. Whatever we attempt to teach children, we must practice ourselves. A boy of five said to his father, "You must not be cross, for if you are, I shall be that when I grow up." "Mother," said a small lad, who had just been saying his prayers at her knees; "mother, when may I leave off my prayers? Father never says his prayers, and I thought I was old enough to leave them off."

In a New York court, lately, a remarkable scene occurred which shows the educative influence of a child. A husband and wife had concluded to separate, their tempers being incompatible. After the judge had heard the case stated by both sides, he pointed to the only child of the pair, a beautiful little girl of seven, and remarked that he supposed the mother desired to keep the little one with her. Both parents looked hungrily at the child, but were silent. "Do you wish to leave your papa and go to mamma, or will you say good-by to mamma and go with your father, little one?" he asked, gently. The bright eyes gazed at him for an instant and then filled with tears. "Oh!" she cried, "I can't spare mamma, nor papa. I want them both. Don't—don't, please—take me away from them." And she took her mother's hand (the woman was sobbing now), and led her gently over to the father, who, with tears fast flowing down his cheeks, bent over and kissed the wee peace-maker and gathered his wife in his arms. Love had triumphed.

Margaret E. Sangster on THE BEST THING IN LIFE

WHAT is the best thing in life? As I ask the question I hear a chorus of answers, none of them quite the same, but all blending in one harmonious cord, for by whatever steps we reach it, we are all sure that the best thing in life is that which gives us the fullest measure of profit, of pleasure, and of substantial reward.

One voice in my ear whispers: "I am so tired, that the best thing I can think of is rest, chance for repose to weary limbs and back, and aching head. I have so much to do; the demands on my time and strength are so incessant and so relentless. Sometimes I fancy that I never will rest till I close my eyes and lie down in the long sleep of death."

Dear sister and friend, your feeling is most natural, and I do not wonder that you thus express it, but let me tell you that rest is only one among life's best things, also that there is such a sweet possibility as having a heart at leisure under all surface agitations, so that though the body may be worn, the brain and hands ready to drop, the spirit shall still be regnant and reposeful, and know no perturbation.

I have seen this lovely contrast of tranquillity and serenity in circumstances of toil and tumult so often, that I always feel that the triumph of mind over matter is within our reach, if we but ask for it in God's name, and in humble faith.

Another louder voice answers my question about the best thing in life. This voice comes from a young, eager, impetuous soul, and its urgent demand is for room to grow. We, who know how earnestly youth longs for action, who sympathize with ardent boys and girls who are reaching forth for larger opportunity, for knowledge, for a foothold on which to stand and from which to climb, feel that this desire does truly epitomize one of life's noblest and best and most glorious experiences—room to grow. It is the striving for expanded wings of the creature locked in the cerecloths. Wherever and whatever or a human being there is an honest and earnest wish for growth for development, for revival at a higher plane, for advancement along lines which reach upward and are crowned, there will come, somehow, sometime the answer to God's grace, of opened doors, and kingdoms given to the one who is fit to rule them. For always with the desire there is the will. If the desire be many-sided and the ambition a laudable one, [illegible] faithful over a few things I will make thee ruler over many things."

Again, I hear a soft voice ready to my query, and it sounds like the cooing of doves, like the tinkling trickle of a spring, like the plashing of a brook over its bed of rocks. Love—it is the voice of the best thing on earth. Love of man for woman, and of woman for man, love tender and true, love faithful and exalting, love purified and unending. Once, in the old days, there was a maiden of Syria and her heart and troth had been given to a knight of Cœur de Lion's band. It was in the days of the Crusades, when up and down the land went pilgrim bands, and the passes and defiles were full of soldiers, and the times were rough and full of peril. And this maid knew only two words, "Gilbert" and "London," but these two foreign words, insistently spoken, carried her safely from her Paynim home to the castle, where she found her lord. Love bore her over every obstacle.

Love of child for parent, of parent for child, of brother for brother, of home, of country, of kindred: love, love, only love, say a thousand tongues, is life's best inheritance. And, perhaps he would have said so—that aged apostle, who wrote, "Though I speak with the tongues of men and of angels, and have not love, I am as sounding brass and a tinkling cymbal." And so might have declared that other apostle, whose messages to the ages is, "Little children, love one another!" Indeed, both these did say this, and they were, are, always will be, right, for "love is the fulfilling of the law."

SHE KNEW ONLY TWO WORDS—"GILBERT" AND "LONDON."

But, granting that love is the best thing, subordinate to and co-ordinate with love and in its royal train come all deeds of gentleness, all words of truth, all endeavors after excellence. Love will see that the loved ones rest, that the loved ones have room to grow. Love will repress the hasty speech, the impatient tone and the jarring note in the family. Bickerings and strife, jealousies and envies, rivalries and all untoward and froward behavior will cease in the home, and in the circle, and in the community where love is the motive, and the golden crown and cap-sheaf of life.

Especially is this so, when to the human love is added the fullest adoration and most entire trust in the love which is divine, that mighty love of Jesus, which evermore encompasses and holds us close in its sweet shelter, that dear love which always comprehends and never makes a mistake—that love is the best thing in life. And you may know it, and I may know it, and we cannot exhaust nor wear it out; for its measure is infinite, and its capacity is the heart of God, and its sources are from before the foundations of the world were laid and spring from the thought which had our very names in mind, centuries and cycles before we were born. Love the love of Jesus, binding us as in a deathless sacrament, is the best thing on earth, the best thing in immortal life.

We are often weak and weary,
We are often faint and frail,
The eyes are blurred with weeping,
And the lips are wan and pale.
But Christ is our strength and gladness,
His love sustains the soul,
In the day of our utmost dearth and loss,
His love can make us whole.

We can never perish, holding
Fast to his tender hand,
His care will lead us safely
Through all the desert land.
The blessed love of Jesus,
And the look in his gentle face,
Are cordial to the fainting,
Are full of light and grace.

Oh! love divine be ours,
In the night-time and the day,
Forever with us, Jesus,
Remain our hope and stay.
Thine be the love that keeps us,
Ours be the love that clings,
Till we rest beneath thy banner,
Oh, gracious king of kings!

Margaret E. Sangster

Choosing his Path in Life.

Countless careers are ruined by the choice of a wrong path at the outset. Evangelist Dwight L. Moody, in a recent discourse, put this very plainly and forcibly. He said:

I beg of you to choose carefully your path. The farmer is careful in the choice of seed. He does not want bad seed or inferior seed, because he knows that such will give a poor crop. He looks for the best seed he can buy. If you choose to sow the flesh, you will have a corrupted harvest. If you commit a sinful deed, it may land you in a dishonored grave. Choice is a solemn thing. You can make this moment a turning-point in your life. Once, during the conquest of Peru, Pizarro's followers threatened to desert him. They gathered on the shore to embark for home. Drawing his sword, he traced a line with it in the sand from east to west. Then, turning toward the south, he said: "Friends and comrades, on that side are toil, hunger, nakedness, the drenching storm, and death; on this side, ease and pleasure. There lies Peru with all its riches; here, Panama and its poverty. Choose, each man as becomes a brave Castilian. For my part, I go south." So saying, he stepped across the line, and one after another his comrades followed him, and the destiny of South America was decided.

So, in a moment, rightly or wrongly, the life-work of any one of us may be decided. It is difficult to change once the path is entered. Once entered, we may not be able to draw back. Parents have a great responsibility in guiding their children to make the right choice.

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AMELIA E. BARR WRITES ON MAKING A FRESH START

THE desire to begin over again is one of those longings so common and universal that we may say it is a native instinct. Sometimes it acts upon a multitude of men at once, and then we call it reform or revolution. When it acts upon the individual it is the spirit of self-improvement, and the most valuable stimulant and restorative nature exhibits. All that chloride of sodium is to the physical life, this longing to

"OUR LIGHT MUST BE KEPT BURNING."

begin anew is to the spiritual and intellectual life, and the man or woman who never feels it is either hopelessly self-satisfied or hopelessly despairing.

Now, it is true that we cannot pass a private Act of Congress in order to make our future life fit our best intentions. Most of us, before we arrive at middle life, have become conscious that there are things—good things—which will not be ours simply for wishing for them. We can remember many New-Years as periods when we made excellent resolves that we never put into practice, and we have realized that self-improvement is a duty to be done with all our energy, because we feel that "the night cometh, when no man can work."

But next New-Year we will make another fresh start, and in order to give us hope and strength, we will remember, first, that it is never too late to mend. "The Man at the Gate" has never yet said to any applicant for admission, "The door is shut. It is too late!" If the past is irreparable, the present is our own, and we may have another opportunity. It was this hope and aspiration that made Shimei "go softly," and the prodigal return to his father, and David write the Fifty-first Psalm, and which in our own cases has over and over led us to pour out our souls in contrition and determine to turn a new white page and leave a better record upon it. That we have failed, and failed again and again, need not intimidate us for a new trial. Aspirations, imperfections, and failures are intimations of future achievements. Defeats foretell future successes. The sin to be dreaded is the unlit lamp and the ungirt loin. Our light must be burning, however dimly, and we must keep on the right road, however often we stumble on the way.

Under no circumstances can it be true that there is not something to be *done*, as well as something to be suffered. Let us sit down before the Lord and count our resources, and see what we are *not* fit for, and give up wishing for it. Let us decide honestly what we *can do*, and then do it with all our might. Let us wisely determine what physical circumstances in our lives impede our progress, and then remove them, or else remove ourselves from them. Let us honestly acknowledge our faults, and not do as Catullus says—"carry them in the back knapsack." Let us bring them forward to the front and the light, and then have nerve enough to lay the axe to their root. Let us forsake improper friends. Let us study that divine and difficult arithmetic which will teach us to "number our days, so that we may apply our hearts unto wisdom."

We have all an irrepressible wish to see success attend our efforts for improvement. We want to enter the Promised Land in our own life-time. To toil constantly in faith and hope, and yet to die in the wilderness, "not having attained unto the promises, but only seeing them afar off," is a prospect that makes our hearts fail. What shall we do to succeed? Let us lay down at God's feet our failures and successes, our hopes and fears, our knowledge and ignorance, our strength and weakness, our confidences and misgivings—all that we are; all that we may be—content to take up thence just what God shall give us.

Those so seeking shall surely find him; and if not *here*, even then we will not be discouraged in trying to do well, for man's destiny ends not with the grave; and many will know him *there* who did not know him *here*. If we only are trying to find the way, the stages may be lonely and dark, but they will lead at last to the light longed for.

We have before us now an arc of our orbit, large enough to let us judge of our trend. Dare we look critically at it? Are we better, purer, more in earnest now, than we were at the beginning of the year? Has the lesson of the cross been cut more sharply into our hearts? Have we learned more self-denial? Have we been more self-sacrificing? Can we take the Ninetieth Psalm—that grandest of of all human compositions—as our New-Year's homily, and, acknowledging all the deep sadness and truth of the first twelve verses, cry earnestly "Return, O Lord," and then enter joyfully and hopefully into its happy prayers for the future years? If so, then each of us may say confidently, as we enter 1898,

"I go to prove my soul:
I see my way, as birds their trackless way.
I shall arrive; what time; what circuit first.
I ask not. In some time, his good time, I shall arrive.
He guides me and the birds. In his good time."

Amelia E. Barr

NATURE PROVIDES.

Proper Food for all Her Creatures.

A man feels like he was in deep water and a long ways from shore when he finally arrives at the conclusion that no medicine on earth can cure his particular disease. He has probably tried one after another with hope each time that the new one will do its work, but dismal failures succeed one another regularly, and finally reason forces one to abandon hope from medicines.

Right at that juncture is the time to remember that nature has provided food for the sustenance of all of her creatures, and if we will but use nature's food and drink properly, she will come powerfully to the aid of the sick one.

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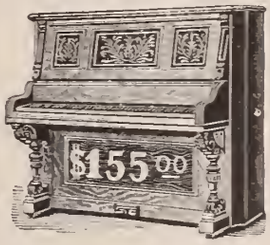

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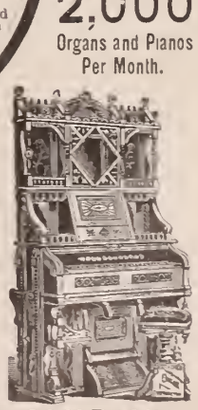

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OUR ORPHANS AT OORFA.

Miss Shattuck Writes Pleasantly Concerning Her Little Armenian Charges—Turkey and the American Missionaries.

FOUR LITTLE ORPHAN LADS, HAGOP, LEVON, SAMUEL AND KEVORK.

ALL the world knows the sad story of the Armenian massacres. It also knows of the heroism of our American missionaries, who remained at their posts and saved thousands of defenceless Christians from the Turkish and Kurdish assassins. Among those rescued were many little, helpless orphans, who were taken into our mission stations at Harpoot, Oorfa, Aintab, Sivas, Cesarea, and elsewhere and cared for by the missionaries. Miss Corinna Shattuck, the brave missionary heroine of Oorfa, has under her care at the present time a number of these little ones, who have been specially cared for by an appropriation from the Armenian Fund raised by our readers, and who are therefore known as "THE CHRISTIAN HERALD orphans."

"ABBE MAKING" BY ARMENIAN WOMEN AT THE OORFA HOMES.

Miss Shattuck has written us at different times telling of the progress of her young charges, and her letters are exceedingly interesting. For over a year there hung a veil of sadness over these tender lives which it seemed almost impossible to lift. Now, however, with the recuperative powers which are fortunately bestowed upon childhood, they are looking forward with bright hopes to leading useful Christian lives.

Her latest letter is given below:

OORFA, TURKEY, Sept. 27, 1897.

Dear Christian Herald friends:

There are times when we actually seem to be at "the ends of the earth," and we weary of waiting the slow growth to turn our shafts [illegible] never wait unoccupied. I am at the work-bench to-day six hundred women and girls employed, especially two hundred of these waiting the proper thread for knotted-shell work. We have made hundreds of bodies with edges in patterns used on border-shell, though in coarse thread and exhausted our own and the Aleppo market for even that kind.

I enclose a photograph of a party of women assembled for free work at our orphanage making *kuhre*, a kind of macaroni very generally used in *pilafs* even by poor people. They mix flour and water to stiff dough, and dip the small pillets in butter, to prevent its sticking to the hands; they gather about a mat and twist off the worm-like bits with wonderful rapidity. As it is always done in the hottest weather it dries immediately, and is ready to be swept up by a clean, new broom, and put away. Our own "Myreek" (little mother) stands with her dough ready to toss to whomsoever reaches out an empty hand. Before the troubles, our girls met and made quite a little sum of money in this way to help out in school expenses.

Yesterday was a holiday of the Gregorians, and our schools, being in union of system with theirs, we had vacation for all. Our elder orphan boys were invited by one of their schoolmates to Garmoosch for the day. They brought to us three immense pomegranates as a loving gift.

Four only of the boys are too young to attend school. Dear little Garabed, who came to us feeble, his mother dying of consumption after the murder of her husband, is gradually growing more plump and strong. Kevork is very chubby, and has a funny little gait in running. Hagop and Abraham are winsome, also. All listen eagerly Sabbath evening to see if they have their verses perfectly. They are our babies, and all accord them favors due the youngest.

Our elder children are very diligent in study, improving every spare moment. They continue each their three hours per day in the shoe-shop also. All the children are in good health. Is it not remarkable that not one of all the three hundred orphans under our care has as yet died? The dear Father cares for them, and spares us strength to serve many besides these. We praise him for his goodness.

CORINNA SHATTUCK.

Recently the Sultan's government renewed its efforts to have the American missionaries withdrawn from Armenia. It is painful to contemplate the fate that lies before these children should our government accede to Turkey's request. Such a yielding would be virtually handing over thousands of these innocents to be dealt with by the Herod of modern times.

Their Bible Was Precious.

Wherever the Bible is known and read, it is held as the most precious of earthly possessions. This is especially true of those lands in which the Christians have been subjected to persecution. In Armenia after the great massacres, and when the Bibles found in the towns and villages had been destroyed by the Moslem fanatics, the survivors sought eagerly for the precious book, and pleaded that copies should be sent them, even though there were hungry and in rags.

A Southern pastor, Rev. H. H. Proctor, of Atlanta, Ga., relates two touching incidents illustrative of the value set upon the Bible by the very poorest negroes. He says:

In one of my parish visits to an elderly colored woman of the congregation I served, I saw on the centre-table of her neat little cottage three Bibles, two of which were well kept. The other was much soiled and badly worn. I asked her about this badly used book, as it was out of keeping with the other things in her cottage. I knew she could not read. In reply to my query, she said, "No, I cannot read; neither can my husband. But although we cannot read a word in that blessed book, it does us good just to handle and feel the Word!" The book was soiled through and through, and well-nigh worn out. What great faith! Passing through the back streets of a Southern city, an aged colored man was seen sitting in the sunshine reading a well-thumbed volume. "What are you reading there?" asked the passer-by. After a moment's reflection the man looked up, and, his eyes suffused with tears, said: "Mister, this is the Bible, and I tell you there is a heap in this book." By hard study he had learned to read since the war. He was enabled slowly to ferret out the meaning on the printed page. Back of him lay two-and-a-half centuries of slavery, and untold centuries of barbarism. Yet, when he caught a glimmer of light after his shackles fell, he came to the great truth that "there is a heap in this Book." May the nations of the earth soon come to a similar conclusion!

A bright girl writes from Cambridge, Massachusetts:

"Last fall I read an article under the head of 'Earning Money for Christmas.' I was not so much interested in earning money for this purpose as I was in obtaining the necessary sum to attend the Christian Endeavor Convention in San Francisco this summer, and was unwilling to ask my father for assistance. I wrote for information, and took up the work. I worked only during leisure hours, and, thanks to your generous assistance, have earned enough to take the desired trip, including a visit to Yellowstone Park, and to pay all the incidental expenses."

This is only one of hundreds of similar letters received.

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At the State Fair, Syracuse, N. Y., Aug. 23 to 28, the first prize for Chocolate Cake was awarded to Mrs. J. A. Henry, Canandaigua, N. Y., and the second prize to Mrs. W. H. Pillow, Reid's Corners, N. Y. Both ladies used Hasty Lunch Chocolate

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CUBA'S LONG FIGHT.

DIPLOMATIC circles in Washington and Madrid have been greatly stirred up, within the past few weeks, by the publication of an article by ex United States Minister Hannis Taylor, formerly our representative at the Spanish capital. Mr. Taylor's declaration is that the late Premier Canovas del Castillo, actually promised to institute important reforms in Cuba in the interest of peace, and that he failed to redeem his promise. He also affirms that Senors Castelar and Salvani, two of the leading statesmen of Spain, were both aware of the pledge by Canovas and its non-fulfilment. Summing up the whole matter, ex-Minister Taylor declares that nothing short of our intervention will secure peace in Cuba. This statement, proceeding from one who was an accredited representative of our government, has naturally directed attention to the present condition of affairs in Cuba. It should be understood at the outset that our government is in no sense responsible for the utterances of its ex-Minister; and his opinions, so freely expressed, have found no official echo or endorsement. Spain however, very warmly resents the utterances, and both press and people are excited over them. Until the article in question appeared, there had been only a quiet, diplomatic correspondence between the two governments concerning Cuba, but the Spanish cabinet, irritated by the latter incident, has now declared substantially that Spain will do as she sees fit with reference to granting autonomy to Cuba—a declaration tantamount to a repudiation of any interference whatsoever.

Meanwhile the situation in the distracted and war-swept island does not improve, and peace is apparently no nearer than before. The retirement of Weyler, and the appointment of Gen. Ramon Blanco as his successor, it was hoped, would put a stop to some of the most barbarous features of the war. But Gen. Blanco has announced his policy as one of persistent military effort, on the same lines as those laid down by Weyler, until he "crushes the rebellion." He does not believe in concentration, however; and it is hoped, that, under his military rule, the non-combatants will not be herded together and treated in the brutal manner that characterized Weyler's regime, under which thousands were driven from their homes and penned like cattle in quarters where they might either rot or starve, the purpose being to prevent them from actively sympathizing with or aiding the Cubans. It has been claimed that many have actually died of starvation, and that the horrors of the prisons of Havana and other cities, if fully disclosed, would shock the civilized world.

Spain has well-nigh exhausted her resources in this long and seemingly hopeless struggle to subdue the brave and patriotic Cubans. Thousands of her troops, new recruits from home, have fallen victims to fever in the Cuban marshes, and the number of those invalided through sickness is very large. In the field, the Cubans have at least held their own, and even the death or disability of a leader does not quell the spirit of the troops, who are fighting for freedom. After a score of battles and half a hundred skirmishes, the prospect of Spanish success is no better than before, and Cuban hopes are higher than ever. Some of the triumphs won by the Cuban troops have been of great importance, and demonstrate that, even with a force inferior in numbers and equipment, they can more than hold their own against the Spanish.

THE FAMOUS MORO FORTRESS AT THE ENTRANCE TO HAVANA HARBOR.

In view of the possibility of foreign intervention, the Spanish navy is being strengthened as far as the depleted resources of the government will permit. It is reported that Spain has lately signed contracts in England for the option of purchasing cruisers now in course of construction in British shipyards for several other governments, which have consented to the transfer.

Should war ever arise between Spain and a foreign power over the Cuban question it will, in all likelihood, be largely a naval struggle, and the gloomy old Moro fortress (shown in the photograph on this page) will play no unimportant part in this campaign. El Moro commands the entrance to Havana harbor, and is a formidable as well as a forbidding structure, built on a rocky promontory and with its rifled guns pointing seaward menacingly. It has a dark history of cruelty and blood—a history which would more appropriately belong to some old European fortress of the middle ages than to a structure that looks toward the fair Republic of the West, in the progressive nineteenth century.

Cuba, "the gem of the Antilles," is the largest and richest island of the West Indian group. It has an area of 43,222 square miles. Discovered by Columbus, it was afterward taken possession of by Spain. It is claimed that there does not remain a single trace of its original inhabitants, and that the name of the island is the only existing reminder of a period prior to the Spanish conquest. It is a most beautiful country, possessing a delightful variety of scenery, and a climate that is accounted by many as one of the most perfect in the world. With less than 2,000,000 population, including Spaniards, negroes, Chinese, Europeans, and Americans, and with several handsome cities, many evidences of wealth, culture, and refinement and manifold natural advantages, Cuba's progress has been retarded by many causes, chief among which was the curse of human slavery, which was abolished by statute in 1886. Another, is the social exclusiveness of the aristocratic upper classes, whose pride and arrogance toward other classes have opened a constantly-widening chasm. With Spanish domination removed, and with unrestrained contact with free and enlightened peoples, Cuba may yet have a bright, happy and prosperous future.

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Publisher's Notices.

After much trouble and expense, the publisher of THE CHRISTIAN HERALD has obtained a number of beautiful sections of olive wood from the Mount of Olives. These he has had cut into slabs and polished by the Bethlehem craftsmen with such rare skill that the deep, red veinings of the heart of the olive are brought to the surface of the blocks, and all the delicate traceries and markings rendered transparent. These souvenirs were carefully packed and consigned from the Turkish Custom House at Joppa to THE CHRISTIAN HERALD, New York, and are now offered, at a mere nominal charge, to all who desire to possess a really beautiful and enduring memento of the Holy Land. They are in assorted sizes, the first, or largest—a handsome and massive olive-wood section, rich in coloring and suitable for a mantel or desk ornament, will be forwarded to any address, charges prepaid, for **25 cents**; the second, somewhat smaller, a very fine specimen suitable for the table or mantel, is **20 cents**, and the third, or smallest size, a unique piece for the cabinet or to be used as a paper weight, is **15 cents**. These olive-wood sections are all inscribed in lasting characters, with the legend "City of Peace" in Hebrew characters, and will be treasured by all who are so fortunate as to take this opportunity of securing them.

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REV. LOUIS A. BANKS D.D. TELLS OF A STRUGGLING GENIUS

THE most interesting personality that hovers about the famous old forest and Palace of Fontainbleau, in France, is by no means to be selected from the ghosts of the dead and historic past. To many people it is rather the very live and vigorous personality of Rosa Bonheur, who dwells nearby at the estate of By, near the village of Moret.

Rosa Bonheur passed her childhood in the midst of the most exciting scenes. Her little sister was born while the cannon were booming in the Revolution of 1830. Just before the door of her father's house the Royal Guards mounted a piece of artillery, which fired on the Place de la Bastille. The little Rosa came very near being a victim of the Revolution. Her father had climbed up and was standing on the inner bolt of the door, in order to peer through the transom at the fight which was going on outside. When the cannon was fired, the shock of the explosion shook the door violently, and threw him from his position, and he came very near crushing the child to death in his fall.

ROSA BONHEUR, THE FAMOUS ARTIST.

For years after this the times were very hard with the painter's family. Rosa inherited her genius in painting from her father. Her father had no work to do, and in 1832, to make matters worse, the cholera broke out. One of the memories of this remarkable woman, that she shudders even now to recall, is a vision of carts upon carts, filled with dead bodies, following one after another all day long.

Her mother died when she was still but a little girl, and left her in distressing loneliness. She began to work at painting very early, and while her father was hunting everywhere through the city of Paris for students to whom he could give drawing lessons, in order to earn their daily bread, she worked alone as best she could in a little studio in the garret. One night, when her father returned home, after his day's labor, he found her finishing her first oil-painting after nature—a handful of cherries. "Why, that's fine," he said, "and in future you must work seriously."

Her love for animals was early developed, and she would wander through the outskirts of Paris among the fields and farms and dairies, making studies of cows, sheep, and goats. Finally she found a delightful little corner of wild scenery near one of the parks and went and boarded for several months with an honest old peasant woman.

It is interesting and encouraging for every struggling young man or young woman to know that Rosa Bonheur's genius by no means relieved her of the drudgery of the beginner in any kind of great art. Day after day she studied the rapid movements of animals, eagerly watching the shimmer of their coloring in the sun. She early learned that each cow or horse or dog has an individuality of its own as much as has a man or a woman or a child, and she formed the habit of making separate studies of each animal.

Her first picture she exhibited in the Salon, was in 1845, and was a modest little canvas representing rabbits. Two years later she won a gold medal.

When the young girl appeared before the Director of Fine Arts, who, with many pleasant compliments, handed her the medal in the name of the King, she to his great astonishment and intense amusement replied: "Thank the King very much for me, and deign to add that I intend to do better next time."

It is interesting to relate that three years ago the distinguished Duc d'Aumale, whose sad death the whole world regretted as one of the tragic results of the fire in the Paris Charity Bazar last May, invited Rosa Bonheur to be his guest at Chantilly, the famous estate which the public-spirited Duke willed to the people of that land which had honored him in his youth and exiled him in manhood. The famous painter of "The Horse Fair" took with her her first poor little medal, stamped with the effigy of Louis Philippe, the Duc d'Aumale's father. The Duke was greatly pleased, and smilingly remarked, "It brought you good luck."

In addition to her undoubted genius, Rosa Bonheur owes her marvelous success to that patient, honest, plodding study which she conscientiously gives to all her work, added to that unsatisfied spirit, which is suggested in her answer to the Director of Fine Arts, in her girlhood: "I intend to do better next time!" The world is better for Rosa Bonheur.

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WHO HOLDS?

AMONG the patients waiting to see the doctor at the Free Dispensary of the Bowery Mission, conducted by THE CHRISTIAN HERALD, one day lately, was a young man, poorly clad and evidently suffering severe pain. He rose quickly when his turn came to respond to Dr. Dowkontt's "next," and went into the consulting room.

Dr. Dowkontt gave him a mixture to relieve his pain, and then asked him about himself. It was a sad story he told. He was the son of a minister who has a church in a city not two hundred miles from New York. He had drifted away, had fallen under the power of drink and had sunk into abject poverty.

"These clothes," he said, "are all I have in the world, and they are pretty old. Not a cent left. Last night I slept in a wagon, and the night before, on a door-step, and the police came and clubbed me. Life is not worth having on these terms. I have been looking at the river to-day, and I am inclined to try that."

The doctor expressed his sympathy and urged him to turn to Christ as the beginning of a new life.

"No use, doctor," he said, gloomily. "I have not the power now. I've tried over and over again, but as soon as I get up and have a little money, I let go, and drink gets the mastery."

"When you were at home," said the doctor, "you must have heard the old hymn, 'Guide me, O thou great Jehovah,' did you not?"

"Oh yes, I know it well."

"Do you remember how it runs?

I am weak, but thou art mighty,
Hold me with thy powerful hand.

That is your lesson; you have tried your own strength; now try what Christ can do."

The young man went away thoughtfully, and the doctor did not see him again for ten days. At the end of that time he looked in. "He is holding me, doctor," he said. "This is a new experience. It is early days to talk yet, but I never had so much hope before."

Two weeks afterward he called to say good-bye. He was going to his family. "I thank God I ever came into the Bowery Mission," were his final words.

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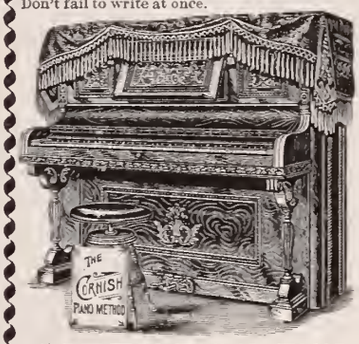

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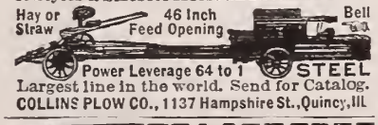

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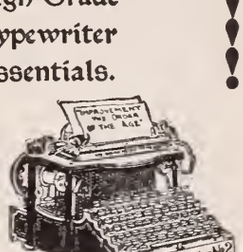

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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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VOLUME 20.—NUMBER 49.

Rev. T De Witt Talmage, D.D., Editor.

NEW YORK, DECEMBER 8, 1897.

PRICE FIVE CENTS.

TEN ILLUSTRIOUS OCCUPANTS OF EUROPEAN THRONES. (*See page 955.*)

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

B. V. O., Spring Lake, N. Y. Did Adam know when he ate the forbidden fruit that his posterity would suffer by his act?

We have no means of knowing. It does not signify to us whether he did or not. Our trouble is with our own disobedience, for which we shall have to give account. If we deliberately yield to temptation and do that which God has forbidden, we must not expect to escape punishment by pleading inherited proclivity to evil. That excuse will not avail, because we know that we have the power to resist temptation and that if we choose we can refrain from committing the sin.

J. L., Paterson, N. J. What is the origin of the word "bankrupt?"

It is derived from *banco rotto*, an Italian word. Italian money lenders in ancient times, received their money or securities on a bank or bench, called *banco*. When a money lender was unable to continue business, his bench or counter was broken up and he himself was spoken of as a *bancorotto*.

E. H. N., East Orange, N. J. Am I right in inferring from an answer recently given in THE MAIL BAG that it is wrong for a person of one denomination to teach or attend the Sunday School of another?

By no means. It is sometimes a duty to do so. It is not always necessary to go to the Sunday School of the denomination to which we belong, or it may be that in another denomination there is greater need of help. A sincere Christian can be useful in any Sunday School of any of the evangelical denominations and with the best of the great cardinal principles of religion the differences are not important.

E. A. D., Ireland, Ill. 1. What is the meaning of Christ's cry on the cross, "My God, why hast thou forsaken me?" 2. Where can I get a collection of religious tracts?

1. Christ's prayers during his life were divine, though he was a separate entity in his human body in the flesh. He was commissioned but to the hour of his death he had the consciousness of his Father's support and felt the loss keenly. In his divine nature the hiding of his Father's face was the bitterest drop in the cup of suffering. 2. From the Tract Society, New York City.

Constant Reader, Brookville, Ont. Is there any authority for the mandate issued by the Archbishop of Kingston, Ont., pronouncing as excommunicated any Catholic who attends a marriage or funeral in a Protestant church?

The Archbishop is logical from his standpoint, but it is an antiquated and intolerant standpoint. He belongs to a past age and cannot understand the necessities of the present day. It was a good thing for the priesthood when no one could be married without their consent, and when people were convinced that the priest would not pardon their sins. The Middle Ages have changed and that power has been curtailed. He would like to keep people under the darkness that surrounded them. It is only those who understand the age there is in who can lead it. Good luck to them! Christ commanded us to love our enemies. He [illegible] (Matt. 5: 39). Christ [illegible]

[illegible] Vt. Please recommend [illegible] Sunday school as to the observance [illegible] Day and Romans 14 was quoted [illegible] that Paul thought it immaterial. What is the meaning of the passage?

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Yes; they are the Koran of the Mohammedans (the word Koran meaning "to guard"), the Vedas of the Hindus (from *vid-da-haz*, "to know"), the Zendavesta of Persia (the word meaning "The Living Word"), the two Eddas (or "great-grandmothers") of the Scandinavians, the Tri-Pitaka (or basket) of the Buddhists the Five-King of the Chinese (the word "King" meaning "web of cloth"), and the venerable Talmud of the Hebrews.

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VIEW OF THE CITY OF DEADWOOD, SOUTH DAKOTA.

Wherever the precious metal has been found in considerable quantities, towns and cities have sprung up suddenly, as if in obedience to the behest of some magician of the under-world. All over the face of the globe, those "golden cities" are to be found, some in ruins, others still flourishing. The gold-finds in the valley of the Yukon may yet be the means of creating, out of such rude material as Dawson, Fort Cudahy, and Circle City, a series of populous and influential cities that might rival others founded under similar conditions. San Francisco, Sacramento, Leadville, Deadwood, Tucson, Cripple Creek, Creede, Denver and many others owed their existence to their proximity to rich gold or silver-mines. Deadwood, was first heard of in 1875, when it became suddenly famous as the centre of the great gold region of the Black Hills. It has a population of several thousand souls.

Mary J. S., Brink Marion, W. Va. 1. It is [illegible] Burns' poems. 2. We do not think so. 3. It did not say so.——Interested Reader, Parma, Mich. Write to Thomas Cook & Son, N. Y. City.—Mrs. J. E. L., Newark, N. Y. Write to Biglow & Main, publishers, N.Y.——Julia A. G., No. Collins, N.Y. The editors.——Clark Phillips, Newark, N. J. There is no such passage.——C. O. A. Yes; it is published by Fords, Howard & Hulbert, N. Y.——G. J. M., Hoboken, N. J. 1. No, it is not wrong, but they should be held elsewhere than in the church building. 2. Yes, it is cruelty. They certainly have feeling.——Mrs. E. E. H., Olney, Ill. We can supply them at 25 cents per volume.——C. Moore, Currie, N. C., and D. L. S., Garner, N. C. 175,000 average. For other information, see Rowell's American Newspaper Directory. A Free periodical is said to have the largest circulation in the world.——Anxious Inquirer, Boston. It is a know of such a case and will send us the [illegible] briefly, we will investigate.——Mrs. J. H. Day, Philadelphia. Easter Sunday, 1886, fell on March 23. Constant Reader, Perkinsville, Vt. Yes. [illegible] are taught to forgive our enemies freely and unconditionally.——Subscriber, Oak, Neb. It altogether depends on the sense and construction of the sentence. 2. No. 3. The first is the ancient form of spelling, the second the modern. Both are right. 4. We have no information on the subject.——Edward S. S., Muncey, Ont., and several others write that Mrs. C. Phillips, Newark, N. J., will find the verses: "Flowers are beautiful," etc., Coleridge's ode on "Youth and Age."——Ella P., West Rutland, Vt. We are not sufficiently acquainted with the matter to advise.——C. E., Dexter, N. Y. Her own name is Guelph.——Mrs. Mary B. C., Austin, Minn. 1. The "book of the year" is the Pictorial Bible, issued by THE CHRISTIAN HERALD. You should write on the fly-leaf the simple inscription: "From ——— to ———," and date. The book you mention is inappropriate. 2. Don't judge by appearances.

City; the Bethesda Nursery, 38 Fort Greene Place, Brooklyn; or the Bowery Mission, 105 Bowery, New York. Through these institutions they will reach many poor children of the class to whom Christmas cheer is indeed a rarity.

Miss C. N., Rome, N. Y. 1. Would it be proper for a Christian young lady to ask a young man to accompany her to church in the hope of his reformation? 2. Would it be wrong for a professing Christian who can have little time during week days, to practise an hour or two on a violin every Sunday?

1. It would be entirely proper to invite him to attend church, but it would be more in accordance with propriety to ask him to accompany some male friend, than to accept him as your escort under the circumstances. 2. Clearly wrong. Such a matter should be attended to on week days, if at all.

Miss Ursula Burns. —— A discussion arose recently [illegible] Sunday schools as to the observance [illegible] Day and, Romans 14 was quoted [illegible] that Paul thought it immaterial. What is the meaning of the passage?

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J. W. S., Carlinville, Ill. Are we to understand that Christ was the Son of God, or that he was with God from the beginning, as John says (John 1: 1-3)?

John speaks of the Word as existing with God from the beginning, and that the Word was made flesh or took on flesh. In this sense Christ was the Son of God. The combination of Deity with humanity cannot be said to have been with God from the beginning because it had no existence prior to Christ's birth; but the Divine in Christ, the Word, or power, or spirit was eternal in its origin. Christ was God manifested or expressed in human form.

Mary J. S., Brink Marion, W. Va. 1. It is [illegible] Burns' poems. 2. We do not think so. 3. It did not say so.——Interested Reader, Parma, Mich. Write to Thomas Cook & Son, N. Y. City.—Mrs. J. E. L., Newark, N. Y. Write to Biglow & Main, publishers, N.Y.——Julia A. G., No. Collins, N.Y. The editors.——Clark Phillips, Newark, N. J. There is no such passage.——C. O. A. Yes; it is published by Fords, Howard & Hulbert, N. Y.——G. J. M., Hoboken, N. J. 1. No, it is not wrong, but they should be held elsewhere than in the church building. 2. Yes, it is cruelty. They certainly have feeling.——Mrs. E. E. H., Olney, Ill. We can supply them at 25 cents per volume.——C. Moore, Currie, N. C., and D. L. S., Garner, N. C. 175,000 average. For other information, see Rowell's American Newspaper Directory. A Free periodical is said to have the largest circulation in the world.——Anxious Inquirer, Boston. It is a know of such a case and will send us the [illegible] briefly, we will investigate.——Mrs. J. H. Day, Philadelphia. Easter Sunday, 1886, fell on March 23. Constant Reader, Perkinsville, Vt. Yes. [illegible] are taught to forgive our enemies freely and unconditionally.——Subscriber, Oak, Neb. It altogether depends on the sense and construction of the sentence. 2. No. 3. The first is the ancient form of spelling, the second the modern. Both are right. 4. We have no information on the subject.——Edward S. S., Muncey, Ont., and several others write that Mrs. C. Phillips, Newark, N. J., will find the verses: "Flowers are beautiful," etc., Coleridge's ode on "Youth and Age."——Ella P., West Rutland, Vt. We are not sufficiently acquainted with the matter to advise.——C. E., Dexter, N. Y. Her own name is Guelph.——Mrs. Mary B. C., Austin, Minn. 1. The "book of the year" is the Pictorial Bible, issued by THE CHRISTIAN HERALD. You should write on the fly-leaf the simple inscription: "From ——— to ———," and date. The book you mention is inappropriate. 2. Don't judge by appearances.

RAISING THE FALLEN.

How the Bethesda Home in Brooklyn is Winning Trophies for Christ — Its New Nursery for Infants Now Open and in Active Operation.

THE past year at the Bethesda Home, in Brooklyn, has been a year of new development. Our readers, who have so generously contributed to the support of the Home since it has been conducted under the auspices of THE CHRISTIAN HERALD, will be glad to learn that many trophies of Christ's power have been won under its roof. One instance of the kind of work that is done there, which is typical of many, may be given. It was the case of a hardened, vicious woman, a mere girl in years, but experienced in the evil ways of the world. When she was introduced to the Home, she was the terror of her associates, who were liable to injury at her hands in her wild drunken frenzy. She had an intimate acquaintance with the prison-pen, where her frequent appearance as a "drunk and disorderly" was noted by the police justices. Her perpetual craving was for drink and opium, and she was absolutely shameless in the means she would adopt to obtain money for the cost of indulgence in those twin vices. Yet it is but a few years since she was living a peaceful, virtuous life with her widowed mother in Toronto. Decoyed to a Southern city by the promise of lucrative employment and pleasant surroundings, she went, only to find herself in a house of shame, and powerless to make her way back. She fell into the ways of the house, and soon became, in the reckless feeling of one who has lost hope, a violent, passionate creature, of whom those who had ruined her stood in dread. They got rid of her by sending her to New York, where she soon made herself a bad reputation. The managers of the Home knew when they received her, that they had on their hands a case that ordinary people would deem hopeless, but the ladies have had too much experience in the work to regard as hopeless any case that is submitted to Christ's healing touch. This girl had no hope, and when under loving treatment and Christian appeal she saw the possibility of redemption, her anxiety was pathetic to witness. She had not believed there could be any chance for her, and when she was assured that she might be restored to society and the ways of virtue and holiness, she was grateful from her very heart. She is now in domestic service near the city, and her employer testifies that her industry, her honesty, and her modest conduct are fully established. More wonderful still, the girl herself testifies that her desire for drink and opium has entirely disappeared, and that in Christ's strength she is sure of her complete deliverance. She expects shortly to have sufficient money saved to return to her home in Toronto.

Many similar cases might be cited, and there are many more that are being brought to the Home in the hope of redemption. One case within a few days is that of a clergyman's daughter, young and beautiful, who has been betrayed, and is tremblingly beginning to hope that Christ will cleanse her from her sin and help her to regain her lost place in church and home. There are more of these fallen women longing to quit their evil life than any one has any idea of, and they gladly seize the Christian hand held out to them to help them out of the mire. The Bethesda Home does this by pointing them to Christ, and, when they have renounced their vicious ways, helping them to earn an honest livelihood. Some of them are trained for domestic service and are taught cooking and other domestic duties, to fit them for efficient service, and others are taught sewing, dress-making, millinery, type-writing, or other accomplishments by which they may support themselves. The managers gratefully acknowledge the blessing that has attended their efforts and also desire to thank the readers of this journal who have contributed toward the expenses of the work.

An interesting development of the work at the Home has just been inaugurated. Like all who try to serve Christ in the world, the ladies who manage the home find new opportunities of service opened to them. One pressing need for help was frequently brought to their notice. This was the need for a children's refuge. One winter's night, came a woman to the door, bearing a burden so small that the Home keepers did not know it was a child until the poor covering falling back, showed a half-starved infant—a little, thin, pinched, blue baby. Could they send this baby out into the night to seek a home elsewhere? It might perish before it reached another shelter. As it was, they took it in, warmed it, fed it, gave it a chance for its little life, but from the doors of the refuge which took it in, that fragile life passed out to its God. There is no need to tell the sad experience which ended in that mother coming destitute to the door of the Home with her half-dead baby in her arms. Suffice it to say, her subsequent conduct proved her worthy of all that was done for her that night. She is now at work in a hospital, paying back in sorrowful pride the cost of her child's funeral. It is not always by reason of her own fault that a destitute mother brings her child to the door of the Home. One day there came from Flatbush a Swedish woman with a baby six weeks old. Her mother in Sweden had died, leaving her a little fortune of five thousand dollars, whereupon her husband disappeared, carrying every penny with him. She wanted to work for herself and child, but had no-

A CORNER IN THE BETHESDA NURSERY.

where to leave it during the day. The Home made provision for the child, and secured for the mother a good place near-by where she could see it every night. She is contributing as much as she can to its support. Another working-woman who came for help, had been living around at lodging-houses, dragging her baby with her, spending a night here, a night there: paying as she could a night at a time: doing without shelter, when she had not wherewith to pay. She could get work, could help pay for her baby's care, if there were only some place to leave it. Again, the Home made the best provision it could: and the mother is at work, and happy in contributing to her little one's support.

It was clear that some provision for such cases was needed and early in the Fall, the house, 38 Fort Greene Place, in the same block with the Home, was rented, and the work of fitting it up began. In November, the special municipal permit was secured, granting the right to keep twelve babies without mothers, and as many mothers and babies as could be accommodated. So that the nursery is now in full swing, and there is enough cooing, comfort and happiness under its roof to gladden a stoic's heart. The matron in charge is Miss Dolan, who has been housekeeper of the Bethesda Home for the past two years. Miss Dolan is a graduate of the Babies' Hospital in New York, and fully competent to overlook the large family over which she presides. She had seen the urgent need of such an institution while she was in charge of the Bethesda Home, and so earnest was she in advocating its inauguration that she gave all her savings to aid in fitting the house up for its little occupants. It is expected that to some extent the Nursery will be self-supporting, as many mothers are able and willing to pay the cost of their children's support. But there are cases, of course, in which for a time, at least, the burden will fall on the institution. Such burdens, however, appeal to the tenderest feelings of fatherhood and motherhood the world over, and the managers believe that many hands will help them to bear them. Christ, who said, "Suffer the little children to come unto me and forbid them not," will surely smile on this effort to care for the poor little waifs in his name, and with his blessing there need be no fear as to funds.

LILLIE, PHILIP, AND SAMMY SIMONSON.

Thus the work, begun in faith at the Bethesda Home, has broadened and developed. Too much praise cannot be given to the ladies who have freely given their time and labor to it, caring for the inmates, leading them to Christ, getting situations for them, and visiting and encouraging them in their hard struggle to redeem the past. The cost, even so economically conducted as the Home has been, was necessarily heavy, but THE CHRISTIAN HERALD feels that the money has been well expended. Readers who wish to share in the blessing that comes from such labor may send us their contributions, which will be duly acknowledged in these columns.

Nurses for Canada.

Lady Aberdeen, the wife of the Governor-General of Canada, is the projector of a new organization of nurses, to be known as "The Victorian Order." The plan of the new order was recently explained by Dr. Worcester, a speaker at a large meeting of medical men held at Rideau Hall, in Montreal. It was stated that the establishment of the Victorian Order and the training of a number of district nurses would not only not interfere with the medical men, but would prove of immense service to them. He expected to see schools opened this winter in Ottawa, Montreal, Toronto, Halifax, and St. John.

They Remembered Mont-Lawn.

AMONG the many little tenement children who spent a happy outing at our Children's Home at Mont-Lawn, during the past season, were three bright youngsters who live with their mother on the top floor of a very humble dwelling on Market St. They are Sammy Simonson, aged five and a half years, Lillie, his sister, aged four, and baby Philip, aged three years. Three and a half years ago the husband and father went to sea and was never again heard of. Mrs. Simonson has had a hard struggle to keep a roof over her little family, and to provide for their needs; but she is an earnest Christian woman, and with faith in the God of the widow and the fatherless.

Mrs. Simonson has worked industriously and cheerfully and has succeeded in keeping them together. She supports the home by office-cleaning and washing. When the three half-orphans were taken to the Home she was very grateful, and the children enjoyed the outing amazingly. One day last week the young trio sent to the Children's Home Fund a united gift of $5.44, which represents their saved pennies for many weeks. It came accompanied by the simple statement that it was to help the Children's Home "where we had such a good time last summer, and we hope to go again." What an amount of self-denial this gift from these little tenement children represents! Surely, no better testimonial of the value of such an outing and the pleasure it gives could be found anywhere.

The Klondike Gospel Band.

Letters received from Captain de Soto's Klondike Gospel Band, which left New York several weeks ago, to travel on foot by slow stages overland to the Alaskan mines, with the purpose of founding a Gospel mission there, state that the Band has met with the most encouraging reception at all points along the route. A number of largely attended meetings have been held at various towns along the route, and many conversions are reported. At Burlington, Dunellen, Camden, Clinton, and Trenton, N. J., large meetings were held with good spiritual results, many of the hearers requesting special prayers. Services were conducted in churches, class-rooms, Sunday Schools, chapels, and in county jails. At Newark, one of the most notorious characters in the city was convicted of sin and led weeping to the altar. In one of the New Jersey prisons, twenty-eight of the inmates raised their hands for prayers. The Band found friends at every stopping-place and were hospitably entertained. One of the results of their visit to Trenton, N. J., is the projected founding of a Gospel mission in the Bowery of that city, by Mrs. Mary E. Whittaker, a prominent Christian worker in that city. At Philadelphia, a notable meeting was held in the hall of the Sunday Breakfast Association, and twenty-four came forward to the altar. Good evangelistic work was also done at Lancaster, Westchester, Coatesville, Kensington, and other points in Pennsylvania. The Band is going forward full of faith and confidence that the way will be opened for them at many places to reach the hearts of the unsaved and to win souls for the Master.

THE METROPOLITAN PULPIT

Common Sense in Religion.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Luke 16: 8, - - - - - - The children of this world are in their generation wiser than the children of light.

WHAT is another way of saying that Christians are not so skilful in the manipulation of spiritual affairs as worldlings are skilful in the management of temporalities. I see all around me people who are alert, earnest, concentrated, and skilful in monetary matters, who in the affairs of the soul are laggards, inane, inert. The great want of the world is more common sense in matters of religion. If one half of the skill and forcefulness employed in financial affairs was employed in disseminating the truths of Christ, and trying to make the world better, within ten years the last Juggernaut would fall, the last throne of oppression upset, the last iniquity tumble, and the anthem that was chanted over Bethlehem on Christmas night would be echoed and re-echoed from all nations and kindred and people: "Glory to God in the highest, and on earth peace, good-will to men."

Some years ago, on a train going toward the Southwest, as the porter of the sleeping-car was making up the berths at the evening-tide, I saw a man kneel down to pray. Worldly people looked on as much as to say, "What does this mean?" I suppose the most of the people in the car thought that the man was either insane or that he was a fanatic; but he disturbed no one when he knelt, and he disturbed no one when he arose. In after conversation with him I found out that he was a member of a church in a Northern city, that he was a seafaring man, and that he was on his way to New Orleans to take command of a vessel. I thought then, as I think now, that ten such men—men with such courage for God as that man had—ten such men would bring the whole city to Christ; a thousand such men would bring this whole land to God; ten thousand such men, in a short time, would bring the whole earth into the kingdom of Jesus. That he was successful in worldly affairs, I found out. That he was skilful in spiritual affairs, you are well persuaded. If men had the courage, the pluck, the alertness, the acumen, the industry, the common sense in matters of the soul, that they have in matters of the world, this would be a very different kind of earth in which to live.

In the first place, my friends, we want more common sense in the building and conduct of churches. The idea of adaptiveness is always paramount in any other kind of structure. If bankers meet together, and they resolve upon putting up a bank, the bank is especially adapted to banking purposes; if a manufacturing company puts up a building, it is to be adapted to manufacturing purposes; but adaptiveness is not always the question in the rearing of churches. In many of our churches we want more light, more room, more ventilation, more comfort. Vast sums of money are expended on ecclesiastical structures, and men sit down in them, and you ask a man how he likes the church; he says, "I like it very well, but I can't hear. As though a shawl factory were good for everything but making shawls. The voice of the preacher dashes against the pillars. Men sit down under the shadows of the Gothic arches, and shiver, and feel they must be getting religion, or something else they feel so uncomfortable.

O my friends, we want more common sense in the rearing of churches. There is no excuse for lack of light when the heavens are full of it, no excuse for lack of fresh air when the world swims in it. It ought to be an expression not only of our spiritual happiness, but of our physical comfort, when we say, "How amiable are thy tabernacles, O Lord God of hosts! A day in thy courts is better than a thousand.

Again I remark: We want more common sense in the obtaining of religious hope. All men understand that in order to succeed in worldly directions they must concentrate. They think on that one object, on that one subject, until their mind takes fire with the velocity of their own thoughts. All their acumen, all their strategy, all their wisdom, all their common sense they put in that one direction, and they succeed. But how seldom it is true in the matter of seeking after God! While no man expects to accomplish anything for this world without concentration and enthusiasm, how many there are expecting after a while to get into the kingdom of God without the use of any such means.

A miller in California, many years ago, picked up a sparkle of gold from the bed of a stream which turned his mill. He held up that sparkle of gold until it bewitched nations. Tens of thousands of people left their homes. They took their blankets, and their pickaxes, and their pistols, and went to the wilds of California. Cities sprang up suddenly on the Pacific coast. Merchants put aside their elegant apparel, and put on the miner's garb. All the land was full of the talk about gold. Gold in the eyes, gold in the ears, gold in the wake of ships, gold in the streets—gold, gold, gold!

Word comes to us that the mountain of God's love is full of gold; that men have been digging there, and have brought up gold, and amethyst, and carbuncle, and jasper, and sardonyx, and chrysoprasus, and all the precious stones out of which the walls of heaven were builded. Word comes of a man, who, digging in that mine for one hour, has brought up treasures worth more than all the stars that keep vigil over our sick and dying world.

Is it a bogus company that is formed? Is it undeveloped territory? Oh, no; the story is true. There are hundreds and thousands of people who would be willing to rise and testify that they have discovered that gold, and have it in their possession. Notwithstanding all this, what is the circumstance? One would suppose that the announcement would send people in great excitement up and down our streets, that at midnight men would knock at your door asking how they may get those treasures. Instead of that, many of us put our hands behind our back, and walk up and down in front of the mine of eternal riches, and say: "Well, if I am to be saved, I will be saved; and if I am to be lost, I will be lost, and there is nothing to do about it."

Why, my brother, do you not do that way in business matters? Why do you not to-morrow go to your store and sit down and fold your arms, and say, "If these goods are to be sold, they will be sold; and if they are not to be sold, they will not be sold; there is nothing for me to do about it." No, you despatch your agents, you print your advertisements, you adorn your show-windows, you push those goods, you use the instrumentality. Oh, that men were as wise in the matter of the soul as they are wise in the matter of dollars and cents!

Again, I remark: We want more common sense in the building up and enlarging of our Christian character. There are men who have for forty years been running the Christian race, and they have not run a quarter of a mile! No business man would be willing to have his investments unaccumulative. If you invest a dollar you expect that dollar to come home bringing another dollar on its back. What would you think of a man who should invest ten thousand dollars in a monetary institution, then go off for five years, make no inquiry in regard to the investment, then come back, step up to cashier of the institution and say, "Have you kept those ten thousand dollars safely that I looked with you?" but asking no question about interest or about dividend? Why, you say, "That is not common sense." Neither is it, but that is the way we act in matters of the soul. We make a far more important investment than ten thousand dollars. We invest our soul. Is it accumulative? Are we growing in grace? Are we getting better? Are we getting worse? God declares many dividends, but we do not collect them; we do not ask about them; we do not want them. Oh, that in this matter of accumulation we were as wise in the matters of the soul as we are in the matters of the world!

How little common sense in the reading of the Scriptures! We get any other book, and we open it, and we say, "Now what does this book mean to teach me? It is a book on astronomy; it will teach me astronomy. It is a book on political economy; it will teach me political economy." Taking up this Bible, do we ask ourselves what it means to teach? It means to do just one thing: get the world converted and get us all to heaven. That is what it proposes to do. But instead of that we go into the Bible as botanists to pick flowers, or we go as pugilists to get something to fight other Christians with, or we go as logicians trying to sharpen our mental faculties for a better argument, and we do not like this about the Bible and we do not like that, and we do not like the other thing. What would you think of a man lost on the mountains: night has come down; he cannot find his way home, and he sees a light in a mountain-cabin; he goes to it, he knocks at the door; the mountaineer comes out and finds the traveler and says, "Well, here I have a lantern; you can take it and it will guide you on the way home;" and suppose that traveler should say, "I don't like that lantern, I don't like the handle of it, there are ten or fifteen things about it I don't like; if you can't give me a better lantern than that I won't have any?"

Now, God says this Bible is to be a lamp to our feet and a lantern to our path, to guide us through the midnight of this world to the gates of the celestial city. We stop and say we do not like this about it, and we do not like that, and we do not like the other thing. Oh, how much wiser we would be if by its holy light we found our way to our everlasting home! Then, we do not read the Bible as we read other books. We read it perhaps four or five minutes just before we retire at night. We are weary and sleepy, so somnolent we hardly know which end of the book is up. We drop our eye perhaps on the story of Samson and the foxes, or upon some genealogical table, important in its place, but stirring no more religious emotion than the announcement that somebody begat somebody else and he begat somebody else, instead of opening the book and saying, "Now I must read for my immortal life, my eternity is involved in this book.

How little we use common sense in prayer! We say, "Oh, Lord, give me this," and "Oh, Lord, give me that," and "Oh, Lord, give me something else," and we do not expect to get it, or getting it, we do not know we have it. We have no anxiety about it. We do not watch and wait for its coming. As a merchant, you telegraph or you write to some other city for a bill of goods. You say, "Send me by such express, or by such a steamer, or by such a rail-train." The day arrives. You send your wagon to the depot or to the wharf. The goods do not come. You immediately telegraph. "What is the matter with those goods? We haven't received them. Send them right away. We want them now, or we don't want them at all." And you keep writing, and you keep telegraphing, and keep sending your wagon to the depot, or to the express office, or to the wharf, until you get the goods. In matters of religion we are not so wise as that. We ask certain things to be sent from heaven. We do not know whether they come or not. We have not any special anxiety as to whether they come or not.

But I remark again: we want more common sense in doing good. Oh, how many people there are who want to do good, and they are dead failures! Why is it? They do not exercise the same tact, the same ingenuity, the same stratagem, the same common sense in the work of Christ that they do in worldly things. Otherwise they would succeed in this direction as well as in the other.

When I was a lad I was one day in a village store, and there was a large group of young men there full of rollicking and fun, and a Christian man came in, a very good Christian man, and without any introduction of the subject, and while they were in great hilarity, said to one of the "George, what is the first step of w dom?" George looked up and sa "Every man to mind his own business Well, it was a very rough answer, but was provoked. Religion had been hurl in there as though it were a bombshe We must be natural in the presentati of religion to the world. Do you suppo that Mary, in her conversations wi Christ, lost her simplicity? or that Pa thundering from Mars Hill, took the p pit tone? Why is it people cannot t as naturally in prayer-meetings and on ligious subjects as they do in worldly c cles? For no one ever succeeds in a kind of Christian work unless he wor naturally. We want to imitate the Lo Jesus Christ, who plucked a poem fr the grass of the field. We all want to i itate him who talked with farmers abo the man who went forth to sow, and talk with the fishermen about the drawn n that brought in fish of all sorts, and talk with the vine-dresser about the idler the vineyard, and talked with those new affianced about the marriage-supper, a talked with the man cramped in mon matters about the two debtors, and talk with the woman about the yeast th leavened the whole lump, and talked w the shepherd about the lost sheep.

What we do I think will depend up three facts—three great facts: The fi fact, that sin has ruined us. It has blast body, mind, and soul. We want no Bi to prove that we are sinners.

Any man who is not willing to knowledge himself an imperfect and sinful being is simply a fool and not to argued with. We all feel that sin has d organized our entire nature. That is o fact. Another fact is that Christ came reconstruct, to restore, to revise, to corre to redeem. That is a second fact. T third fact is that the only time we are s Christ will pardon us is the present. N what is the common-sense thing for us do in view of these three facts? You w all agree with me to quit sin, take Chr and take him now.

Suppose some business man in wh skill you had perfect confidence sho tell you that to-morrow, Monday morni between eleven and twelve o'clock, could by a certain financial transacti make five thousand dollars, but that Tuesday perhaps you might make it, there would not be any positiven about it, and on Wednesday there wo not be so much, and Thursday less, day less, and so on less and less—wh would you attend to the matter? W your common sense would dictate. "Imm diately I will attend to that matter, tween eleven and twelve o'clock to-morr Monday morning, for then I can sur accomplish it, but on Tuesday I may n and on Wednesday there is less prosp and less and less. I will attend to it morrow." Now, let us bring our comm sense in this matter of religion. Here the hopes of the Gospel. We may them now. To-morrow we may get the and we may not. Next day we may a we may not. The prospect less and l and less and less. The only sure time n —now. I would not talk to you in this w if I did not know that Christ was able save all the people. I would not go i a hospital and tear off the bandages fr the wounds if I had no balm to apply. would not have the face to tell a man is a sinner unless I had at the same ti the authority for saying he may be save

"Mama," said a little child to h mother, when she was being put to bed night, "mama, what makes your hand scarred and twisted, and unlike other p ple's hands?" "Well," said the moth "my child, when you were younger th you are now, years ago, one night afte had put you bed, I heard a cry, a shri up-stairs. I came up and found the b was on fire, and you were on fire, an took hold of you and I tore off the bu ing garments, and while I was teari them off, and trying to get you away burned my hand, and it has been scarr and twisted ever since, and hardly loo any more like a hand; but I got that, child, in trying to save you."

O man! O woman! I wish to-day could show you the burned hand of Chr —burned in plucking you out of the fi burned in snatching you away from t flame. Ay, also the burned foot, and t burned brow, and the burned heart burned for you. "By his stripes ye a healed."

THEY SANG TO THE INDIANS.

ie Long Journey of Three Little Girl-Evangelists with a Missionary in a "Prairie Schooner," in Nebraska and Dakota.

MISSIONARY FRADY AND DAUGHTER.

WONDERFUL, indeed to most young people, would have been the experiences of three young ls, which are related by Rev. C.H. Frady, eteran missionary of the Ameri- Sunday School Union for seventeen rs past. Mr. Frady's field is chiefly in thern Nebraska and southern Dakota, special written permission from the Government Indian Agent to hold meetings. He will give the most of his time in the future to the work among the Indians on the Government reservations, should he receive the needed financial support.

Another missionary of the American Sunday School Union writes:

I shall never forget the first time I went into one of these Indian settlements; it was berry season, and most of the Indians were away berrying. The first home where I called, I knocked at the door, but no one answered. I could hear some one inside, so pushing the door open gently, I saw an Indian woman sitting on the ground, with three little children clinging to her. As soon as she saw me, she ran by me and took to the fields. I followed her, thinking that she had gone to get some one that could speak English to me. But I found the farther I followed her, the more frightened she became. To add to the scene, the three children saw their mother running away from a stranger, and they began to test their lungs, yelling for all they were worth. Soon after, I went back again, and received a warm reception. Called the Indians together and organized a Sunday School. The next time I went there, I preached in the morning; then they wanted to know if I could not stay over-night. When I saw they were so anxious for another meeting, to hear "the old story" over once again, I stayed, and after the preaching service, I invited all who wanted to become followers of Christ to come to the altar. Twenty-four came and knelt before the altar, but they soon smote on their breasts, then rolled on the floor, then they stood up and jumped around until they were exhausted. Then they asked what more they must do, so I told them to take hold of each other's hands and form a circle and sing, "Blest be the tie that binds our hearts in Christian love." Thought after they had sung one verse they would stop, but no, I found it was easier to start them singing than it was to stop them for they must have continued singing fully an hour. It was 12.30 before I could close the meeting. Since then there have been several conversions. Every Indian in that mission professes to be a Christian. Some time ago one of the old men said to me, "Will you allow me to give you an Indian name?" I said, "Certainly." He laid his hands on my head, "Kak, shkah tah, go gee." I asked for the meaning of it. He said, "We have heard the Word of the Lord."

SIOUX INDIANS AT CRAWFORD, NEB., NEAR RED CLOUD BUTTES.

ere he is working on the reservations ned by Congress, and also among the lians, who still retain considerable d, like the Pine Ridge, Rosebud and nkton Reservations; also Fort Robin- , northwestern Nebraska. He has n everywhere among them (white and lian), planting new schools and looking r old ones. The total Indian popula- is now about 900, but he says there over 100,000 people on his field with- a minister of any denomination. arly all of the white schools are in sod ellings.

He returned home recently from a two- nths' tour of organizing and preaching, ing which he traveled over five hundred es, using the team shown in the small otograph, and which is known as a airie schooner." In the wagon he car- l a large tent, under which he held ny of his Gospel meetings. Commenc- in Boyd Co., Neb., he extended his r as far as the Black Hills, South Dak. e little girl by his side is his daughter, o accompanied him, and who presided small organ which they carried. The er two girls are her companions and nds, who sang the Gospel songs with at these meetings. The Indians, ers. and settlers, among whom they t on this zig-zag journey over the ns, were glad to see and hear them. od results everywhere followed the aching, the singing and the starting of Sunday Schools, not only among the tes, but the Indians. Mr. Frady had

The Indians are very reverential in their worship; not one is found in a sitting posture at prayer-time; they kneel, and it doesn't make any difference what day of the week it is, or what hour of the day. As soon as they see me coming they immediately go to the schoolhouse and ring the bell for a meeting, and those who are within the sound of the bell repair to the school-house. But there is an old custom among them that I will have to stop if possible, that is the burial of a corpse. They will each in turn kiss it after the funeral sermon is preached.

THE TWO LITTLE GOSPEL SINGERS.

One of the little Indian children wrote this letter to a Sunday School class whose members had aided them:

Dear Friends:—Our missionary organized our Sunday School about four years ago, and since then, we have learned about Jesus, how he loved us so much as to die for us, and if we love him, and believe in him as our Saviour, we shall all go to heaven, that beautiful home, which the Bible says Christ has prepared for us; and because we have learned it at our Sunday School we love it, and we love all the friends of the American Sunday School Union, for sending us our missionary to preach to us, and we are also very thankful for the beautiful Sunday School picture cards, and large picture and papers that are sent us, trying to be little soldiers of Jesus.

ELIZA THUNDER.

One of our illustrations shows a group of Christianized Siouxs in camp, with the famous Red Cloud Buttes in the background. These Indians, once the sworn foes of the white man, are now peaceful and industrious and are exemplary Christians. Mr. E. P. Bancroft, secretary of the American Sunday School Union, 111 Fifth ave., New York, will answer all inquiries concerning this missionary work among the Indians. Contributions sent to THE CHRISTIAN HERALD will be duly acknowledged in these columns.

MISSIONARY CAREY'S TOMB AT SERAMPORE.

Delivered from Starvation.

Missionaries in India Tell How the Famine Fund was Expended, and How the People Show their Gratitude.

FROM the most recent mails from India we infer that by this time the people are busy in many districts gathering in the harvest, which, though far below the normal yield, is still an improvement on that of the past five years. At the time of writing, famine-prices were still being demanded for food, but an early reduction was expected; the missionaries were distributing the grain from the *City of Everett's* cargo, which had reached the interior districts. Rev. J. O. Denning, of Narsinghpur, in the Central Provinces, says that his people receive it gladly and are very pleased with it. He has in all seven hundred persons dependent on him for their daily bread, of whom two hundred and fifty are orphan children.

Jai Singh, of the Salvation Army in India, writes that the harvest will be fairly good in the famine-area wherever the people had seed to sow, excepting in the Marathi country, where they had scarcely any rain. The ground was not softened there at all, and it was therefore useless to sow. The suffering in that district is now worse than ever, and all who are able to move are migrating to other districts. The aged and infirm are in consequence left behind, and must be supported, otherwise they will die. The Salvation Army undertook the distribution of thirty-five tons of American grain at their various stations throughout India, and have found it very useful. The officers and soldiers worked indefatigably in getting the grain to the thirty depots in Jai Singh's district, and took care that it reached the people who were most in need. Their work is among the very poorest, and they were able to give practical advice as to the needy people, and cheerfully carried the grain to those who were too weak to carry it themselves. "I need not say," writes the officer, "how very much we appreciated and gratefully received the help sent from America, both that contributed by our own soldiers and friends, and the magnificent gift sent through Dr. Klopsch. It has enabled us to assist in all ten thousand persons and without doubt has saved thousands of lives. We have 378 famine orphans on our hands. Quite a number were actually taken by our officers from the sides of their parents, whose dead bodies showed only too plainly that they had perished of starvation. The poor little mites had in some mysterious way survived, and were crying bitterly in hunger and misery. Many of the parents were well known to our officers, and there is no manner of doubt that their death was the direct result of famine."

George Carroll, of Buldana, in the Berar district, writes: "But for the liberal gifts of the readers of THE CHRISTIAN HERALD many here would have undergone untold suffering. The help came just at the critical time and saved many from perishing of starvation. We were enabled to help many needy cases, and five hundred of the absolutely destitute are being fed daily at our station.

Rev. W. Latham, of Gorakhpur, has been engaged in Famine relief since the beginning of the year. Mr. Ellwood, who sends the report from Mr. Latham's station, says: "When THE CHRISTIAN HERALD money reached us our funds were well-nigh spent. Still the people collected round us piteously pleading for just a mouthful of food. There are three villages near us where there are many Christians, most of them farmers or farmers' laborers. In all there were over a thousand persons in these villages in danger of starvation. We used the money to open a kitchen in each village, where we prepared food for the children and the sick people. The able-bodied were able to get some work at mending the roads, and managed to get enough food to keep themselves alive. Ultimately we were obliged to open a kitchen at Gorakhpur, and crowds came to get a little food. We made it go as far as possible, helping the children and the sick first. I cannot be too thankful for the help our people received from the readers of THE CHRISTIAN HERALD. Hundreds of lives were saved in this way. God has wonderfully blessed the gift. It made a deep impression on the people, who realized that it was prompted by Christian compassion. We have now sixty men and women who desire to declare themselves Christians and are being prepared for baptism. Besides these, we have a large number of orphans at our station, whom we hope that we shall be enabled to support and rear for the service of Christ."

Miss Mary Graybill, of Mahoba, in the Northwest Provinces, writes: Dear Dr. Klopsch: It has long been on my heart to write you of the blessing that has come to thousands of people through THE CHRISTIAN HERALD FAMINE FUND. We used a portion to enable the farmers to get seed and with the remainder we distributed food to the extent of many thousand meals. This has been to all the missionaries, at Mahoba, *a more than willing service in which we count as partners all who have contributed of their means* to relieve the sufferers in this famine-stricken land. The collector of the district has officially reported to the Government how much suffering was alleviated by the distribution of THE CHRISTIAN HERALD Fund. At one place and in one day we gave food to 1,700 persons and nearly as many at another place.

JOY IN HUMBLE HOMES.

How the Bowery Mission brought Thanksgiving Cheer to Hundreds of Poverty-Stricken Households.

WINTER is always a season of suffering among the poor of New York, but this year the proportion of those actually in want is much greater than usual. As announced in these

A HARD FIGHT TO FEED THE BABIES.

columns two weeks ago, the proprietor of this journal planned a pleasant surprise for a number of the neediest families in the lower part of the city, by supplying them with a substantial Thanksgiving dinner. This programme was duly carried out through the Bowery Mission, but the fact could not be announced until now, as THE CHRISTIAN HERALD issue of last week, December 1, being our annual premium issue of one million copies, was necessarily prepared long in advance, and was already on the presses when Thanksgiving Day arrived.

Associate Superintendents Wyburn and Mershon, of the Bowery Mission, had charge of the arrangements for the Thanksgiving dinner for the poor. A large consignment of prime, corn-fed turkeys and chickens was received at the Mission the day before Thanksgiving, and after dusk that evening the work of distribution began in earnest. With the assistance of a number of city pastors, Sunday School superintendents, and mission workers, the worthiest and poorest homes had been searched out, and a long list of those to whom dinners were to be sent was prepared. The turkeys and chickens were loaded into the Mission wagons and the drivers began the work of distribution, which occupied several hours. With the fowls was sent a bountiful supply of pies, trimmings, messes of sweet potatoes, etc. It would be a difficult task to picture the surprise and delight with which these wholly unexpected gifts were received. In every instance, the homes were those upon which poverty or sickness, or both, had laid a heavy hand. All the messengers, after the first exclamations of astonishment were over, were welcomed by the inmates with the most fervent gratitude, and many a sad face that had been clouded at the prospect of a gloomy Thanksgiving with a bare larder, was lighted up with smiles of joy. To see the little ones clap their hands and dance around the turkey and cry aloud in their glee, and to witness the tears of gratitude welling up in the eyes of the parents, was of itself a rich reward recompense for all the trouble and outlay. Many a blessing was invoked upon the Bowery Mission and the kind friends who had remembered "God's poor" at this season of general festivity and rejoicing.

It would require more space than we have at command to describe in detail the incidents of that evening before Thanksgiving day. We can only give below a very brief description of some of the homes where dinners were supplied, but these are types of the whole.

[illegible] was cheerful and happy.

MRS. C., No. —Cherry st. Widow; two children.
MRS. S., top floor, — E. 12th st.; a widow who lost husband, mother and two children within a few weeks of each other. She has two small children, under five years, to support.
MRS. T., No. — Cherry st. Four in family.
MRS. G., No. — E. 11th st., rear; a poor widow with three small children, all under ten years.
MRS. M., No. — Catherine st. Two children.
MRS. S., No. — E. 11th st., top, back, left; a poor widow with four children, all under eight.
MRS. W., No. — E. 11th st.; a poor widow; four children, one boy earns three dollars a week.
MRS. J. W., No. — First ave.; a crippled widow, unable to move from her room.
MRS. K., No. — Madison st. Sick husband.
MRS. C. J., No. — Eighth ave.; a feeble woman; two small children; husband away from home.
MRS. W. D., No. — E. 11th st.; husband out of work; two children and mother to support.
MRS. K., No. — Cherry st. Rear. Five in family.
MRS. G., No. — Cherry st. Rear. Two in family.
MRS. L. M. R., No. — Third ave.; elderly, helpless widow with two children to support.
MRS. T., No. — Cherry st. Two children.
MRS. R., No. — W. 38th st.; old widow crippled with chronic rheumatism; has an idiotic son.
MRS. W. F., No. — E. 8th st.; husband out of work; large family; hard time to feed them.
MRS. N., No. — Oliver st. Five in family.
MRS. M., No. — Oliver st. Rear. Four in family.
MRS. R., No. — Carmine st.; poor widow, with a number of weak children; no one to help.
MRS. L., No. — E. 12th st.; very poor; large family; husband very sickly.
MRS. S., No. — Christopher st.; husband out of work, large family, very poor.
MRS. T., No. — 2nd Ave.; rear; very poor; three small children, husband ill.
MRS. M. E. C., No — W. 103d st.; a widow, sickly; two children.
MRS. K., No. — Cherry st. Rear. Six in family.
MRS. K., No. — W. 26th st.; seven small children; hard time to furnish food; husband idle; very deserving.
MRS. B., No. — Lewis st.; old widow over seventy; lives alone.
MRS. S., No. — E. Houston st.; husband earns starvation wages; numerous family.
MRS. B., No. — Forsyth st.; woman dying of cancer; has family; expense of medicine keeps them poor.
MRS. B., No. — Monroe st.; father, mother, and eight children; very poor.
MRS. S., No. — Oak st. Widow; four children.
MRS. R., No. — Pitt st.; has four little children; father out of work, maimed for life.
MRS. P., No. — Essex st.; father, mother, and four little children; father idle, mother in consumption.
MRS. J., No. — E. Houston st.; elderly widow, one son and a crippled daughter; mother sews buttons at four cents a gross.
DOMENICO L., No. — Baxter st.; husband and wife very poor; no wook.
MRS. J., No. — Hester st.; widow, 3 children in Juvenile Asylum and two at home.

WORKERS AT THE SAW-MILL.

MRS. P., No. — Hamilton st.; sick; husband very old.
MRS. P., No. — Mott st.; three children, husband ill for three years, live in one room.
MRS. F., No. — Hamilton st.; wife sick, and husband also, three children at home.
MRS. G., No. — Hamilton st.; widow and sick five children, very poor.
MRS. R., No. — Elizabeth st.; widow, sick husband died recently, several children, but very poor.
MRS. F., No. — Oliver st., husband sick, three children.
MARIA S., No. — Elizabeth st.; very poor, husband to work, three children.
MRS. PELTRO S., No. — Mulberry st.; husband ill, unable to work.
MRS. S., No. — Goerck st.; five in family.
MRS. S., No. — Lewis st.; eight in family, children all small, worthless husband, mother in the last stages of consumption.
MRS. B., No. — Jackson st., six in family. Husband sick, distressing circumstances.
MRS. Y., No. — Monroe st.; rear, top, 8 in family.
MRS. Y., No. — Rivington st., top floor; five in family, widow with four small children.
MRS. B., No. — Stanton st.; six in family, husband [illegible]
MRS. A. D., No. — Chrystie st.; husband partially paralyzed, about eighteen, also paralytic, mother consumptive, three other children; [illegible]
MRS. L., No. — [illegible] husband very little work, [illegible]
MRS. — No. — First ave. Very poor, four in family.
MRS. A. S., No. — Elizabeth st. Worthy, [illegible] with helpless husband.

MRS. E., No. — Water st. Top floor. Eight in family.
MRS. F., No. — Forsyth st. Six in family, widow.
MRS. H., No. — Forsyth st. Rear. Three in family, widow.
MRS. L., No. — Cherry st. Rear. Three in family.
MRS. R., No. — Pitt st. Two families, six in each. Husbands hardly any work.
MRS. E., No. — Attorney st. Rear. Nine in family, all small, husband out of work. Last week their income was forty-five cents.
MRS. E. N., No. — Delancey st. Husband in insane asylum. She earns by scrubbing and washing from $1.50 to $2.00 a week.
MRS. R., No. — Pike st. Widow; four children.
MRS. R., No. — Cherry st. Husband blind, four children.
MRS. P., No. — Chrystie st. Three children; husband deserted her.
MRS. O., No. — Catherine st. Widow; five children.
MRS. S., No. — Monroe st. Four children; sick husband.
MRS. W., No. — Monroe st. Four children; husband sick and no work.

There were many others besides those named above, who were also recipients of substantial Thanksgiving dinners. The poverty of some of these homes was of a character almost beyond belief. One pastor, Rev. J. H. Denison, of the Church of the Sea and Land, Henry street, writes:

Thanksgiving dinners are appreciated here. We sent one to an old lady last year, and in February she was still keeping some of the choicer bits, of which she allowed herself about a quarter of a spoonful a day. A little while ago a man came in to see me and told me he had lost his work. I asked him now him how he was getting on. He was a strong, vigorous fellow, but he looked at me a moment and then broke down and sobbed, "We haven't had a thing to eat for two days," he said. "I am ashamed to own it, and I never would if it were only me, but it is my wife and child—I can't stand seeing them with nothing to eat." This is an every-day incident among the poor of New York.

CLEARING LAND AT KESWICK.

A Notable Lighthouse.

A remarkable statue is shortly to be placed upon a rocky pedestal in the harbor of Odessa, Russia. It is a colossal figure of Christ as "The Light of the World." He is depicted with the right arm extended, while in the left he holds a cross. The light will be placed in the centre of the cross. The statue, which is called "Christ on the Sea," is the work of a Russian sculptor, Mark Antocolsky, the son of poor Jewish parents, born in 1843. From a youth he displayed a love of art, and at an early age became apprenticed to a wood-carver. When twenty-one he entered the Royal Academy at St. Petersburg. Antocolsky has made several very fine statues, which are praised by Russian critics, but the "Christ" is by far the most remarkable of his works.

At the entrance of Odessa Harbor there is a sunken rock, and on that rock this wonderful figure of Christ will be erected. The basement will have the appearance of waves, and will not rise above the level of the water. Then from the cross there will stream a great flood of light, and the seamen who do business in the great waters of the harbor will be able to avoid the rock which has been so great a source of trouble in the past.

No more fitting emblem for a lighthouse could be conceived than this figure of Christ, for he himself said: "I am the light of the world."

IN A "COLONY OF MERC"

A Notable Extension of the "Whosoe Gospel Mission in Germantown, P Work of the Colony at Whitings, N.

THE CARPENTER SHOP AT KESWICK.

MANY of our readers are alre familiar with the work of Whosoever Gospel Mission Germantown, Pa., and they, as wel others, will be interested to learn o extension in the Keswick "Colony Mercy," recently established near W ings, N. J. The Colony is a nat development of the work at Ger town. In his efforts to rescue depra men, Mr. Raws, the founder of the mantown Mission, was continually pressed with the urgent need of a h where these unfortunates could be remo from the city influence and environm With many of them, moral and phys recovery seemed impossible among associations, where perpetual temptat met them at every turn. Accordingly, chass was made of the present site Whitings, N J., consisting of 421 acre land under cultivation, and 300 acre good timber. The latter, while suppl building-material, furnishes work fo corps of busy wood-cutters, feeds a mill, and creates industries for the penters' and painters' shops. The under cultivation supplies products the markets of Philadelphia, New Y and other places within easy reach. T products include not only vegetal grain, and fruit, but poultry and live-st A small lake, good water-power, houses, barn and stable, complete original equipment. Carpet-weaving a broom-factory are industries soon to inaugurated.

The trustees are Rev. J. Wilbur C man, D.D., Philadelphia; Rev. H. Whaton, President National Evange tion Society, Baltimore, Md., and Mi Wilton Moore, Clayton, N.Y. Mrs. R is associated with her husband in good work, and the plan includes wo who will bake, cook, wash, make sl overalls and women's garments, bes aiding in the poultry-yard, in pick berries, and in light farm-work; alv in charge of one of the House-teache mothers. An expected extension is purchase and clearing of a large trac land, to be divided into small farms, w reclaimed men, wishing to be united their families, may buy without mo the colony carpenters putting up the homesteads, and the purchaser paying land and house in easy instalments. signed agreement that intoxicants will be sold on premises is a condition every purchase.

It will be seen that the work is al the same lines as that of the Salva Army industrial colonies in England, those lately established in this countr well as the very successful labor co at Wilhelmsdorf, Germany, whose g usefulness in rescuing men and lea them back to useful lives, won such w sympathy and support from the late peror. Frederick William, who calle "a national beneficence."

Mr. Raws believes the Lord will sus him and his good wife in their labors the unfortunate in the Keswick Colon Mercy. It is their earnest purpose to the work as quickly as possible on a sustaining basis. An effort will be n to furnish the houses and to pro horses, wagons, farm-implements, etc

HELI CHATELAIN'S PIONEER BAND.

First Philafrican Party of Colonizers and Liberators Nearing its Destination—A Letter from Lisbon en route.

HEN this issue of THE CHRISTIAN HERALD reaches the hands of its readers, the pioneer party of the Philafrican Liberator's League, consisting of Mr. Heli Chatelain and his little band of ow missionary workers, will have ar- d in Angola, passing through the popu- d strip that lies along the Benguella st, before marching to the semi-barbar- interior. They have been ised by the Portuguese ernment large con- ions of land, and are going for- rd in faith. ting to the ers and en- agement of stian Am- a to sustain n in their la- s. The first tion to be ded by the gue will be nam- Lincoln, after great Ameri- emancipator. e Philafrican neers have forward the e banner of st and free- to those who, nd hand and sweat and suffer and die in a land of darkness and of the shadow of h. The purpose of the League is ound a chain of industrial and educa- al settlements across Africa. In this will be sustained and aided by all powers who are signatories to the ty of Brussels, under which slavery frica is declared to be abolished. otwithstanding the Treaty of Brussels, ca has to-day five million slaves in its boundaries. Five hundred sand of these wretched beings die y year from the horrors and privations eir condition. African students and orers, differing greatly in race and ion, unite in testimony regarding the racy of these figures, and in opinions o the widespread and devastating t of this "open sore of the world." issionaries and officials alike agree as e prevalence of native slavery. Some hem write that thousands of slaves their stations every month. Hun- s are slaughtered on the occasion of leath of native chiefs or kings. Many while on the way with slave-caravans, their bodies are left as prey of beast bird.

CINTRA CASTELLO.

he pioneer party of the Philafrican rators' League, which sailed from York last July under the leadership Ir. Chatelain, the distinguished Afri- ist, con- of Rev. Carl H. ntsch, o will g a liber- xperience ie aid of medical artment ie work: Frank T. , whose ors in t notori- quarter ew York wn as ll's Kitch- have de- strated courage devotion. o will e charge ie industrial department; Mr. Will- Bell, a Cornell graduate, and ex- onally qualified to direct the agricul- department, which will be in his s, and Mrs. Leo and Mrs. Bell, who g culture, devotion and many other to their delicate and difficult work ie educational department. ir missionaries, knowing the interest our readers feel in their welfare, have kept us advised of their progress. A letter from Mr. Chatelain, written from Lisbon, speaks interestingly of their stay in the Portuguese capital.

Among European cities Lisbon ranks third in beauty of position, Constantinople and Naples alone taking precedence. One of the most conspicuous objects seen in ascending the Tagus is the royal palace of the Ajuda, built of white marble on the summit of a hill in the suburb of Belem. With its magnificent harbor and advantage of location, Lisbon should be one of the great marts of the world. The Rocio or Praca do Dom Pedro (shown in one of our photographs) is a very handsome square, where once not only the palace but the prisons of the Inquisition stood. In its centre is the bronze statue of Dom Pedro IV. on a lofty marble column. The four principal squares of Lisbon are in the new part, which has been built since the earthquake of 1875, and which is well laid out, clean and attractive. Over the street leading toward the Rocio is the *Arco Triunphal*. The time to see the picturesque *Praco de Figueira* is in the morning, when it is used as a public market-place, where all the products of Portugal and all types of the people are gathered under the immense white umbrellas which protect the stalls from the sun. Then there is the *Praco das Amorciras*, with its large reservoir for supplying the fountains of the city with water.

Consiglieri Pedroso, a former Republican leader, a professor and business man, introduced Mr. Chatelain to the Minister for the Colonies. This Minister, Barros Gomes, told the Philafrican pioneer party that they were free to settle anywhere in Portuguese Africa: that their object was a good one, and he wished them all success. The war in eastern Africa was claiming all his attention, and he referred the party, for all details, to the governor of Angola.

PRAÇA DE TOROS (BULL RING) AT LISBON.

While the party stopped in Lisbon, Manuela Nunes, a Spanish lady who is doing mission work there among the poor, gave them two milreis for the League's work in Angola, the contribution of her poor little Portuguese congregation.

Mr. Chatelain and his associates in this philanthropic movement, deserve the warmest support. All contributions for the Philafrican League will be acknowledged and forwarded by this journal.

COMING RENOVATION.

Changes in the Earth to Take Place at Christ's Second Coming.

BY THOMAS HUNTER.

HE shall appear to our joy, as promised by the prophet (Isa. 66: 5), because, when he comes, he will make all things new. The world is now under the curse. The ground is cursed for man's sin. "Cursed is the ground for thy sake: thorns also and thistles shall it bring forth unto thee." This curse will never be removed by man. Man shares in the curse: he is under the bondage of corruption. But, thanks be unto God, sin and the curse will be removed when Jesus comes. We shall not then say, as we now say, to corruption, "Thou art my father, and to the worm, thou art my mother and my sister" (Job 17: 14). The last enemy, death, shall then be destroyed. At his coming, those who sleep will rise from their graves, and he will change these bodies of humiliation, and fashion them like unto his body of glory. Our souls will then inhabit a body which will have a capacity for enjoyment without any limitation. Yes, at his coming our bodies will be raised "in incorruption, raised in glory, raised in power, raised a spiritual body." "It doth not yet appear what we shall be: but we know that when he shall appear we shall be like him." Glorious prospect! Glorious consummation! Sorrowing believers, take comfort from these words! "Them that sleep in Jesus will God bring with him." Yes, and, as I believe, for a thousand years, they shall reign in glory with him over this very earth.

He shall appear to our joy, because he shall make "new heavens and a new earth wherein dwelleth righteousness." This earth, now groaning, as I have said, under the curse, will, when Christ returns, be created anew—renovated by fire: and it will, at all events for a time, if not forever, be the dwelling-place of the saints.

THE ROCIO OR PRAÇA DE DOM PEDRO.

And why should it not be? Banish sin, restore the earth to its primeval condition, and it will be paradise regained—a fit dwelling-place for the redeemed and the Redeemer too. The mansions of bliss will be here perhaps. Things which the eye hath not seen and the heart cannot now conceive will be here. Ah, dear suffering believers, what are your present sufferings and trials compared with the weight of glory which is to be revealed on this very earth when Jesus comes—a glory which is to last for ever! This earth is yet to be peopled by the saints, and over it the Redeemer-King will reign gloriously. I, for one, do most thoroughly believe that at his second advent Christ will "make all things new"—in our bodies and on this earth.

Further, Christ will appear to our joy, because he will put an end to the reign of the prince of this world. Who is he? Let the Master and his inspired apostle answer the question. We read, "Now shall the prince of this world be cast out." "The prince of this world cometh." "The prince of the power of the air." Clearly this prince has great power in the world as it is. Who, then, is he? Let me give his true name—the devil. He has many names given to him in Scripture—many names, perhaps, because he has many devices: he is full of all subtlety. Was he ever more active than now? Perhaps never. He appears to know that his time is short, that his reign is coming to an end, and hence his activity. One of his most successful devices in this nineteenth century is to persuade professing Christians to make the best of both worlds. Possibly a truer or more correct description of his work in this respect would be to say that in these times sham Christians serve his purpose best. So he persuades multitudes that it is a good thing to be religious up to a certain point. It helps a man on in the world. So says the arch-deceiver, and thus he leads thousands astray in these so-called enlightened days, to the grief and great affliction of Christ's true disciples. But his days are numbered. He will, when Christ returns, be cast into the bottomless pit, and will then deceive the nations no more. Wars will cease, because he is the instigator of them. Peace, universal peace, will reign: "They shall neither hurt nor destroy" in the world as it shall be. Hasten the coming of thy kingdom, O Lord! Thou art the King of peace! Thou art the King of saints!

ARCHO TRIUNPHAL.

A Philanthropic Duchess.

Few noble ladies were more deeply interested in Christian work than the late Duchess of Teck, whose death was noticed in these pages two weeks ago. She worked from the conviction that it was her duty to use her influence and position to render people happier. She was connected with a number of different institutions and societies, having for their object the amelioration of the lot of the poorer classes, and she rarely gave her patronage without her personal interest and support. She was president of both the London and Surrey Needlework Guilds. She also had a number of private charity pensioners of her own. Other institutions of which she was president or patroness included the Chelsea Hospital for Women, the King Edward Ragged Schools, the Central London Ophthalmic Hospital, the National Orphan Home, the Grosvenor Hospital for Women and Children, the London Homeopathic Hospital, the Home of Peace for the Dying, the Hospitals for Women in India, the Governesses' Benevolent Institution, the Hospital for Incurable Children, the Home for Befriending Young Servants, at Richmond, and many others. She also showed her sympathy with Dr. Barnardo's great work among the waifs, and laid the foundation stone of his Village Home at Ilford about fifteen years ago.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
EDITOR.

B. J. FERNIE, G. H. SANDISON.
Associate Editors.

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Hope for the Slaves.

THE news sent by Hon. Heli Chatelain, of the Philafrican Expedition, is exceedingly welcome. Many prayers are being offered for the welfare of the enterprise, and the heartiest good wishes are expressed for its success. It was time that some effort was made to succor the poor creatures whose wrongs and sufferings the expedition is designed to remedy. There is little doubt that many caravans of slaves might have been delivered from their Arab oppressors, if the English, German and French forces had known what to do with them when they were set free. Hundreds of miles away from their desolate homes, half dead from the fatigues and hardships of their cruel march, they need something more than liberty. What to do with them, was a problem which it was difficult to solve, and while it remained unsolved it seemed useless to set them free. Mr. Chatelain's project removes this difficulty and will undoubtedly give an impetus to the efforts to stop the inhuman traffic. As our readers are aware, he proposes to form colonies of the liberated slaves, to teach them how to cultivate the soil, to educate their children, and to preach Christ to the whole company. He has special qualifications for the task in his thorough knowledge of the African continent and his acquaintance with the languages spoken by the natives. We are glad that such a man has consecrated his life to the undertaking. Under his management, we are sure that the difficulties inevitable to its conduct have been foreseen and provided for, and that his assurances of its feasibility can be relied on. He and his devoted helpers crave our encouragement and support. There is little doubt that in a short time such colonies will be self-supporting and will even more repay the initial cost of establishing them. But at the outset [illegible] appliances provided and until the land is cleared [illegible] of tropical vegetation. To meet these necessary expenses Mr. Chatelain asks the help of the Christian public. That he will be encouraged to come to Gold Coast Colony and superintend and carry out the scheme of establishing [illegible] to [illegible] deliverance to the captive and to set at liberty them that are bound. [illegible] be the sounds also will want the glory and honor of bearing us so that [illegible] are undertaking. THE CHRISTIAN HERALD heartily commends the project and will gladly receive and forward to Mr. Chatelain the contributions of its readers.

The Redeeming Stream.

MONEY is good for a great many things, but it cannot do anything in the matter of the soul. You cannot buy your way through. Dollars mean nothing at the gate of mercy. If you could buy your salvation, heaven would be a great speculation. Bad men would go up and buy out the place, and leave us to shift for ourselves. But as money is not a lawful tender, what is? I will answer, Blood! Whose? Are we to go through the slaughter? Oh, no; it wants richer blood than ours. It wants a king's blood. It must be poured from royal arteries. It must be a sinless torrent. But where is the king? I see a great many thrones and a great many occupants, yet none seem to be coming down to the rescue. But after a while the clock of night in Bethlehem strikes twelve, and the silver pendulum of a star swings across the sky, and I see the King of heaven rising up, and he descends, and steps down from star to star, and from cloud to cloud, lower and lower, until he touches the sheep-covered hills, and then on to another hill, this last skull-covered; and there, at the sharp stroke of persecution, a rill incarnadine trickles down, and we who could not be redeemed by money are redeemed by precious and imperial blood.

We have in this day professed Christians who are so rarified and etherealized that they do not want a religion of blood. What do you want? You seem to want a religion of brains. The Bible says, "In the blood is the life." No atonement without blood. Ought not the apostle to know? What did he say? "Ye are redeemed not with corruptible things, such as silver and gold; but by the precious blood of Christ." You put your lancet into the arm of our holy religion and withdraw the blood, and you leave it a mere corpse, fit only for the grave. Why did God command the priests of old to strike the knife into the kid, and the goat, and the pigeon, and the bullock, and the lamb? It was so that when the blood rushed out from these animals on the floor of the ancient tabernacle the people should be compelled to think of the coming carnage of the Son of God. No blood, no atonement.

Religious Conversation.

IT is not possible, if you mingle in associations that are positively Christian, not to be made better men or women. The Christian people with whom you associate may not be always talking their religion, but there is something in the moral atmosphere that will be life to your soul. You choose out for your most intimate associates eight or ten Christian people. You mingle in that association; you take their counsel; you are guided by their example, and you live a useful life, and die a happy death, and go to a blessed eternity. There is no possibility of mistaking it; there is not an exception in all the universe or ages—not one.

For this reason I wish that Christians engage in more religious conversation. I do not really think that Christian talk is of so high a type as it used to be. Some of you can look back to your very early days and remember how the neighbors used to come in and talk by the hour about Christ and heaven and their hopes of the eternal world. There has a great deal of that gone out of fashion. I suppose that if ten or fifteen of us should happen to come into a circle to spend the evening we would talk about everything but religion. That is not Christianity; that is heathenism. Indeed, I have sometimes been amazed to find Christian people actually lacking in subjects of conversation while the two persons knew, each of the other, that he was a Christian.

OUR ENGLISH BIBLE.

THE ancient Hebrew clad with mysteries,
The learned Greek rich in fit epithets,
Blest in the lovely marriage of pure words;
The Chaldee wise, the Arabian physical,
The Roman eloquent, the Tuscan grave;
The braving Spanish, and the smooth-tongued French,

cannot touch in sublimity, tenderness, pastoral simplicity, and deep, passionate earnestness, our blessed, holy English Bible! Its history commences in one of the most touching pieces of biography that the church possesses. About A. D., 735 the pious Bede, whose life had been devoted to unsealing the Gospel, by translating it into the Saxon tongue, found himself dying with his beloved Gospel of St. John unfinished. Wednesday before Ascension day dawned, and the last chapter was still to do. The dying man continued dictating to his scribe, until he fell back exhausted. "Dear Master, one sentence is yet unfinished," said the scribe. "Write quickly then," and the last few verses of St. John flowed from dying lips, on the parchment roll. "It is done, Master." "Well," said Bede, "thou hast spoken truth; all is ended. Take my head in thy hands. I would die where I have been wont to pray." So, resting upon the floor of his cell, and chanting softly the Gloria, his soul went out on the wings of praise, to meet Him whom it loved.

But no entire copy of the Bible in English existed until Wycliffe gave a translation to his countrymen in 1380. How eagerly it was received is evident by the number of copies still extant, for as yet, all these copies were to be made by hand. It was the first crush of the grape, soon to be gathered in martyrs' blood. But all over England, little groups gathered in lonely churchyards, and round peat fires at night, while some wandering priest read secretly to them the Word of Life. Then rude nobles, and burghers, and still ruder peasants, kissed with flowing tears "the name of Jesus," first made visible to their sight; and men hid odd verses and short psalms which they had bought with great sacrifices, and died with them pressed to their lips. And silently and surely the work went on, so that when the printing-press and Wm. Tyndale came, all England was ready for them. Tyndale from a child was a passionate lover of the Scriptures, and one of his earliest vows was "that he would make the English plow-boy to know more of the Bible than the Pope." No promise was ever better redeemed; though for it, he became a man without where to lay his head. For the English clergy, who should have helped him, persecuted and compelled him to flee for very life; so that it was at Antwerp the first English Bible was printed, though the whole edition was safely distributed in England.

The clergy were furious, and Tunstall, Bishop of London, burned by the hangman every copy he could find. All ships were closely watched, and the whole coast put under surveillance. But Tyndale published a very small copy, and English merchants, sailors, and gentlemen, became smugglers of the Divine Word. This "pocket edition" was carried within the vests and girdles of men, and in the bosoms and head-dresses of women, and in the hearts of unsuspected thousands of British citizens.

It is worth while noticing that the great hatred of the clergy for Tyndale's Bible was based on his use of three words. He would write elder, instead of priest; love, instead of charity; and congregation, instead of church. And it was not without good cause that he reproached them with using, priest, church, and charity, as "juggling terms, wherewith they made merchandise of Christ's people." Tyndale sealed his holy life by the glory of a fiery martyrdom; but Miles Coverdale caught the banner of the Gospel from Tyndale's vanishing hands, and soon after political changes so altered the King of England's views that he took the Bible under his royal protection. Then Coverdale, with the powerful assistance of Cranmer, finished Tyndale's work, and gave to England Cranmer's Great Bible.

When the stormy days of Queen Mary came, Cranmer and Rogers were burned alive; and Coverdale had to flee for his life; and the Bible was again a forbidden book. How bitter a deprivation this was to England, is proved by the fact, that on Queen Elizabeth's first public entry into London, a petition was handed to her "praying for certain prisoners to be set at liberty." These prisoners were the Evangelists and St. Paul. Elizabeth, smiling, deputed the office to Archbishop Parker, and he with the help of six other divines revised Tyndale's Bible, blotting out the word congregation for which Tyndale contended to the death everywhere, except in Hebrews 12:23.

The Geneva Bible published about the same time, was the first to distinguish the verses by numeral figures. All these versions however gave place to King James' Bible, which was only a revision of Tyndale's translation and it incomparably the best. Indeed, whatever "revisions" be given us, we shall be poor and shorn of comfort, if they deprive us of any of the strength and beauty of Tyndale's pure Saxon. This is our Bible; and whatever may be said by its enemies, or its false friends against it, we love and honor every letter of the Word, just as it stands there. It is written in the blood of the holy men who died for it; and we know that it contains a sure word of prophecy; and that the apostle did not lie, when he said, "All Scripture is given by inspiration of God."

Amelia E. Barr.

BRIEF NOTES.

Mr. and Mrs. Joseph Cook are again at Newton Centre for the winter. There is, unhappily no marked change in Mr. Cook's physical condition.

Evangelist Byron Beall, of Firth, N. writes us that he has enjoyed a season of bless at Gordon, Neb. The services he held there much appreciated, and were designed to deepen spiritual life of Christians.

Mr. Charles Crittenton, of New York, been holding union services at Sandy Creek, N. There were many conversions. The Baptist ister has baptized seven of the converts who de to unite with that church.

The Virginia Christian Endeavorers at t convention passed resolutions in favor of b citizenship, temperance education, the defen the Lord's Day, systematic Bible study and portionate giving of time and money to God.

Rev. E. Payson Hammond has been h ing successful meetings at Mossup and W bury, Conn. There were large attendances at places. Among the people who made professi faith in Christ were twenty-seven Roman Cathe

At the Anniversary of the Internati Committee of Young Men's Christian Associat it was stated that during the past thirty-one y the number of Associations has grown from 1,429, and the total membership had increased 15,498 to 248,734.

The people of Uganda who are just em ing from heathenism have paid during the four years ten thousand dollars for Bibles an ligious literature to the Church Missionary So alone. How this would have gladdened the h of Bishop Hannington, who was martyred in land twelve years ago!

Rev. Dr. H. C. Morrison, the senior sionary secretary of the Methodist Episc Church, South, announces that two hundred S ern Methodists have given $100,000 to relieve Missionary Society from embarrassment, and the entire sum of $145,000 to pay the debt has pledged.

A number of Christian people in Ca feeling deeply the condition of the people of South American continent, have formed a Pr Union pledging themselves to pray daily fo increase and extension of missionary work in S America. Mr. A. E. Armstrong, 927 Yonge Toronto, is secretary of the union.

Rev. W. E. Needham is holding service the Calvary Baptist Church, Brooklyn. The gan Dec. 1 and are well attended. Mr. Need has just concluded a series of services at Grin and other towns in Canada where he laborec teen years ago and found his most earnest he at this time in the converts of his mission of 18

At a service recently held by the Volunt of America in Carnegie Hall, New York, Mrs. lington Booth was formally ordained, accordin the ritual of the order, as "a minister of the Ch of God in General." Rev. Dr. Josiah Str Amory H. Bradford (Mrs. Booth's pastor), D Gregg, and Frank R. Morse assisted at the or tion service.

Rev. John Robertson on his return from tour in this country resigned the pastorate o church in Glasgow. He gave as his reason tha frequent and prolonged absences from his ch which were, he believed, "a sacred duty in t sunset hours of the day of grace for the natio were detrimental to the church. He propose devote three years to a mission around the wor

Rev. J. S. Bitler of Delaware, O., has l laboring with much success at the Hedding M Church of Jersey City, N. J. There, as at P son, N. J., and other cities, Mr. Bitler was espe ly blessed in his efforts to promote social pu His talks on the subject to young men were tened to with deep interest, and their effect been seen in many changed lives.

Evangelist S. G. Neil has been holding cessful services at Freehold, N. J., in the l Baptist Church. The reports of the meeting West Chester, Pa., which were finished before ing to Freeport, show that a remarkable work done there. Large numbers made professio faith, and the Christians of the neighborhood strengthened. Mrs. Neil rendered most effic aid in both places.

The Wesley evangelists, J. H. Can leader, are holding a revival at the Thirty-seve Street M. E. Church, New York. They have closed a series of meetings at the Cornell Memo Church, New York, at which one hundred ninety-eight persons made profession of fait Christ. During this year the Wesley evange have labored in seventeen churches, and six h dred persons have been brought into the chu under their preaching.

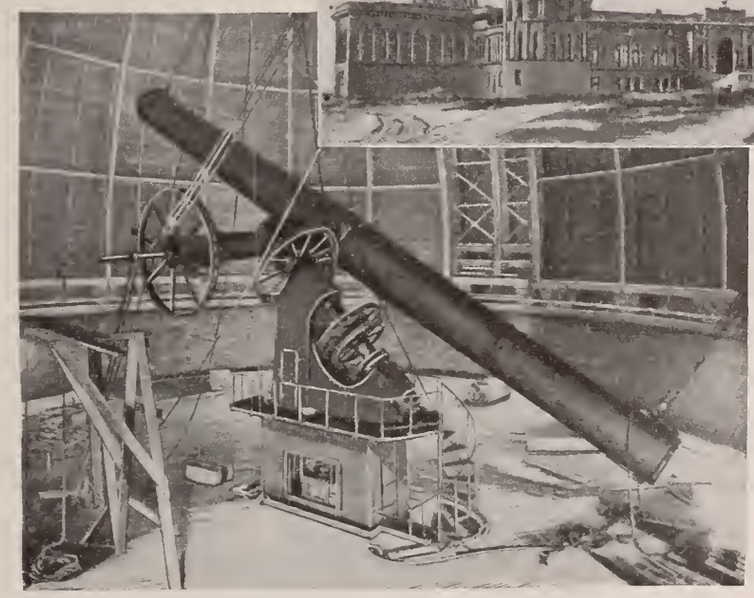
The Salvation Army continues to rec offers of land for its farm-colonies. Already hundred thousand acres in twenty-three St have been offered. It is proposed to put the on the land and give them an opportunity of coming owners by a payment of one dollar a y for a term of years. The Salvation Army pron to sell the land at exact cost. It estimates that hundred dollars will be needed to settle a la and supply the farm.

The Prudential Committee of the Amer Board has had to send word to the missions their expenditures for the following year must on the average, forty per cent. less than the sionaries deemed necessary, and that the sal of the missionaries, as last year, must suffer a per cent. reduction. In two of the missions in dia where famine prices prevail, in Armenia, w the burdens are still exceptionally heavy, an the East Central Africa mission, the salary re tion will be only five per cent.

THE GREATEST TELESCOPE.

AMERICAN astronomers have a right to be proud of the fact that the most powerful refracting telescope in the world is in our own land. Through the munificence of Mr. Charles T. Yerkes, of hicago, who spent half a million dollars achieving the triumph, the great tele-ope which bears his name has been set in the observatory at Lake Geneva, id is now directed to the heavens. he lens is forty inches in diameter, which four inches greater than the lens of the mous Lick telescope, and ten inches eater than the wonderful instrument at ice, in Southern France. The grinding id polishing of the lens involved two and half years' labor, which was done by the lvin G. Clark Company, who are the ost eminent workers in this department the world. It is an inch and a quarter ick at the edge and about three inches ick in the centre, and weighs 205 unds. The glass of which it is com-osed was made in France, and cost forty ousand dollars. It had then to be ound and polished, which cost sixty ousand more, making the total cost of is one piece of glass one hundred thous-id dollars. The observatory in which it placed is equipped with l the latest devices for cilitating the study of e heavens. By touch-g a button the operator n cause the whole floor be raised or depressed, us avoiding the need of e tall chair in use in her observatories. The eat dome, which has a ameter of eighty-five et, rotates by an elec-ic motor, and all the ap-iances necessary to the tronomer's work are of e best and most modern pe. Great things are oped for from the use this magnificent instru-ent, which will pene-ate farther into the re-sses of space than any her in existence, but e may be sure that the sults will be those at hich the Psalmist, aided ly by the eye of faith, rived centuries ago:

The heavens declare the glory God; the firmament showeth s handiwork (Ps. 19. 1).



THE YERKES TELESCOPE, THE LARGEST IN THE WORLD.

OBSERVATORY AT GENEVA, WIS.

) Warn the Sailor.

A writer in a scientific urnal gives a detailed count of his visit to a manufactory hich is the only one in the world where e device known as the siren signal is nstructed. The signal is for use in fogs id consists of an apparatus emitting a ries of penetrating shrieks at regular in-rvals. A brass disk perforated with a rtain number of holes is fitted to the id of a steam-pipe. From the centre of e disk protrudes a pivot, which serves an axle for another disk of the same ze perforated in exactly the same places th holes of the same size. A clock work rangement causes the upper disk to re olve, thus bringing the holes in the two sks over each other at one instant in ery revolution. When the pipe is con-cted with the boiler, the steam rushing rough the holes, every time they are ought together by the revolution of the per disk, gives a shrill whistle, the tim-e of which depends on the size of the les. The device is intended for use ships or on shores where fogs are equent and dense, and a lighthouse would of little service. The only attention e apparatus needs is to see that the holes the exposed disk never become ob-ructed. When they become filled, the arning voice is silenced and ships are able to be wrecked. There is reason to fear that many human wrecks occur in the same way. If Christians are occupied with worldly affairs, the voice of warning which should by them reach people in peril of spiritual disaster, is not sounded:

When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, his blood will I require at thy hand (Ezekiel 3: 18).

A Case of Klondike Fever.

A whaling vessel from Behring Sea arrived at San Francisco a few days ago, with three of her crew in irons. The captain reported a successful trip. The vessel was commencing her homeward voyage when a vessel outward bound was spoken. Then the crew heard for the first time of the discovery of the Klondike gold-field. They wanted to desert the ship and go to the gold-fields. Three of them grew so desperate by pondering on the chance they were compelled to miss that they formed a plan to destroy the vessel and make their way to the Alaskan coast with a view of ultimately reaching the gold fields. The men stole tar and turpentine from the ship's stores, and with other inflammable material, started a fire in the forehold. Fortunately the flames were extinguished before much damage was done. The three conspirators were at once put in irons. The laws of God have not changed since the apostle warned the people of his day of the consequences of hasting to be rich:

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction (Timothy 6: 9).

Why Posts Decay.

A simple method of preserving wooden posts, set in the earth for fences or other purposes, is given by a writer in the *Bautechnische Zeitschrift*, namely, that of turning them upside down, that is, reversing them from the position which they had while growing as portions of the trunk of a tree. The reason for this is that the capillaries of a tree are so arranged as to promote the ascent of fluids from the root upward; consequently, a log set in the ground in the same relation as the trunk of a growing tree will draw moisture from the ground to a considerable height, and the wood so moistened will decay, while, on the other hand, if the log is set with the other end up, the action of the capillaries tends to oppose the ascent of moisture. A like principle applies to the spiritual life. The man who has drawn all his pleasure and happiness from the world should, when he is converted, turn his hopes and desires Godward and should cease to derive joy from the gratification of the flesh, otherwise decay and death will ensue.

All my springs are in thee (Ps. 87: 7).

A Matrimonial Dispute.

A policeman on the west side of New York found a satchel on the pavement a few days ago. There was a crowd around it and amused looks were directed to a man and a woman who were walking away. He followed the man and asked him the reason of his conduct. He replied that he was the owner of the satchel, but he had been carrying it around for several hours and was tired. He had asked his wife to carry it awhile, but she had refused. He had then vowed he would not carry it another step and as his wife would not take it, he had flung it on the sidewalk. As the man was determined not to carry the satchel, which he said contained papers and other matters belonging to his wife, the policeman decided to take him and the satchel to the police station. This was done and the man was locked up in a cell and the satchel in a safe. Late at night the prisoner's wife appeared at the station having spent hours in a search for her husband. She gave the same sad explanation as he had done about their dispute and begged that he might be released. She was quite willing then to carry the satchel if they would let her husband out. The police, however, told her that the charge having been entered on the blotter could not be settled in that way and she had better state the case to Magistrate Mott in the morning. She wept a great deal but had to be content with that mode of settlement. In the morning her husband, looking sad after his night's imprisonment, was brought up and the case was explained. They were so clearly a respectable couple and were so evidently telling the truth, that their case was speedily settled and they went away together, both wishing to carry the satchel. Their experience had taught them wisdom and it may be hoped will be of permanent benefit to them. They had found, as other people have found, that the way of Christ is the way of happiness and peace.

Bear ye one another's burdens and so fulfil the law of Christ (Gal. 6: 2).

Death or Mutilation.

A swift decision between two terrible alternatives had to be made recently by an employee of a railroad at Terre Haute, Ind. The *Express* of that city says that some switching of freight cars had to be done on a network of tracks near the railroad depot. One of the steadiest and most trustworthy conductors was put in charge of the duty. He had made up part of the train and directed the engineer to back the cars down over a switch to where some other loaded cars stood waiting to be taken out. As the moving cars approached those that were standing still, the conductor jumped off the rear car to run on ahead and attach the coupling. As he landed, one of his feet was caught in the open switch and held fast. He tried to wrench it free, but could not, as the switchman was in the box trying with all the force of his levers to close the switch. The train was coming down upon him swiftly. He had only a moment to decide what he should do. If he stood still he would be knocked down by the approaching train and the cars would pass over his body. Realizing his danger he threw himself backward away from the tracks, and the train went over his ankle, severing the foot. The man had no hesitation in deciding between the loss of his life or the loss of his foot. It is much to be wished that similar promptitude was shown when the soul is at stake. There are times when there is no way of its being saved but by sacrificing some habit or connection that is dear as a hand or a foot.

It is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell (Matt. 5: 30).

Hearing His Funeral Sermon.

An extraordinary service in a church at Vadis, W. Va., is reported in a local journal. It states that an aged citizen had a desire to hear the sermon his pastor would preach at his funeral. So intense did this wish become that his pastor consented to gratify it. The news that there was to be such a service attracted people from adjacent villages and the church was crowded by a great throng. In the front pew, surrounded by his family, sat the old man. Hymns appropriate to a funeral were sung and the pastor preached an earnest sermon, drawing lessons from the life of his eccentric parishioner. At the conclusion of the service all the people present walked past the pew in which the old man sat and shook hands with him. Not many people would like so to anticipate death. We may hope that a man who wished to have the thought of the great change so vividly presented to him will, during the remainder of his life as he thinks of the solemn service have the feeling of the great apostle:

Nevertheless I live; yet not I, but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God (Gal. 2: 20).

Is it a Message from Mars?

A conjecture full of interest to scientists has been hazarded as to the aerolite which fell near Binghamton, N. Y., on Nov. 13. The celestial visitor was a round ball about two feet in circumference, composed of a sandy substance, which, on being analyzed, proved to be iron, copper, nickel, fused to a white heat. Its fall was accompanied by a blinding flash of light, and it struck the earth with such force that it was buried five feet deep in the soil. It was dug up by Prof. J. McDonald, and after being cooled in water, was broken open. Imbedded in the hard mass was a triangular piece of metal, covered with strange marks resembling Egyptian hieroglyphs. The suggestion is made by a Canadian professor that these marks were made by beings on some other planet, probably Mars, and were intended as a message to the inhabitants of the earth, or at least an intimation to them that there are intelligent beings on other worlds. He thinks it probable that as these beings have greater scientific knowledge than ourselves, they may have learned how to fling a projectile into space, and, on the same mathematical principles which a billiard player strikes a ball at a tangent, may have used one of the satellites, which revolve around the planet, to give a ricochet direction to the missile so as to reach the earth. The markings on the metal inclosed in the mass are sure to be scrutinized with the utmost interest to see first if they were done by intelligent beings, and then to decipher them. It is well for us that no such problem has to be solved before we can understand the message which we know did come from heaven. In its essentials God's word is plain.

A highway shall be there, and a way, and it shall be called, The way of holiness; wayfaring men, though fools, shall not err therein (Isa. 35: 8).

The Sunday School

JOHN'S MESSAGE.

Sunday School Lesson for Dec. 19. I. John 1: 5 to 2: 6. Golden Text, I. John 1: 9.

BY MRS. M. BAXTER.

THE "disciple whom Jesus loved" knew his Lord as the Word which "was in the beginning with God" (John 1: 2). He knew him also as the Lamb "in the midst of the throne" (Rev. 7: 17), and as "the King of kings and Lord of lords," "the Alpha and Omega, the Beginning and the End, the First and the Last" (Rev. 19: 16; 22: 13). And it is at the end of his long life of ripening in the conformity to his Lord that he writes his great message of sin and salvation. The apostle is only a messenger; he brings to his "little children" in the faith that "which we have heard of him, and which we declare unto you, that God is light and in him is no darkness at all."

Where God is, all is light; where God fully possesses a man he also becomes light; his whole body is "full of light having no part dark . . . wholly full of light, as when the lamp with its bright shining doth give thee light." We know such Christians; their very presence sheds light around them; a few moments' conversation with them and doubts and perplexities vanish; circumstances hitherto inexplicable, when the light of God shining in these, his developed children, streams upon them, become perfectly clear, and the ways of God are understood and appreciated. The very presence of God in these children of light fills the room where they are with his presence; they are hardly perceived; they act as lanterns to the light within which shines through them. The presence of such is intolerable to those who harbor sin; malice, envy, hypocrisy, jealousy, self-esteem and self indulgence stand out in all their ugliness in the presence of those in whom God dwells.

Is it possible for all Christians to become such as these? The devil will say, No; the world will say, No; the human heart will say, No; and alas! human history will say, No. But what says the Scripture?

What makes these men and women what they are? The absence of sin and the presence of God. Can men live without sinning and can none be filled with God? We come back to John's message of cure for sin, not forgiveness only, not cleansing only, but walk even as he walked (I John 2: 6). Just the apostle clears the ground: it cannot avail we say about ourselves what we are; it is our walk. If we say that we have fellowship with him and walk in darkness, we lie and do not the truth. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we say that we have not sinned we make him a liar and his word is not in us. He that saith I know him and keepeth not his commandments is a liar, and the truth is not in him. He that saith he is in the light and hateth his brother is in darkness even until now (I John 2: 9). If we say that we have no sin we are under condemnation. This old apostle knows no other way out than he had no other. He would say he had not sinned; but the moment he was conscious of a breach in any one word he dealt with that sin and received only forgiven and cleansed out so that fellowship might not be interrupted. Whosoever abideth in him sinneth not.

What about our walk in contrast to what we say? If we walk in the light as he is in the light we have fellowship one with another, and the exact converse is true of us to that which is said of those who say and do not. We have fellowship with him, we do the truth, the truth is in us. What an unspeakable and blessed difference! How then shall we pass from the life of saying to the life of being what God would have us to be; from a Christian walk in darkness to become truly children of light? It is always by confession and by the precious blood of Christ. We can only walk in the light as the blood of Jesus Christ, his Son, cleanseth us from all sin; and if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

God may have graciously delivered us from gross external sins, but how often the light of Christ, shining through the example of a God-filled brother or sister in Christ, has awakened us to a sense of our own selfishness, of our want of love, of our miserable self-importance, of our lack of the lamb-like character of Jesus, which under provocation answered not a word! How often the comparative silence of one living much in the presence of God, has reproved us for useless conversation, and in this way we have been convicted that all was not right in us, and that we were greatly lacking in our fellowship with God! Perhaps, also, the fearless transparency, the lack of fear of man in a brother or a sister may have shone upon some dark corner in our hearts and discovered the unsuspected fact that we were walking before man, before fellow Christians and were perhaps even satisfied with their approval, instead of walking unbrokenly in step with God alone.

When these things or other things of darkness are thus made known to us, there is but one course open, *i.e.* to confess. If it touches man, to confess to man—if it touches God alone, then to confess only to him, unless God should give some very direct direction to the contrary. Thank God he has made a provision, not only for erring sinners, but for erring children, whose sin is far more grievous than the sin of any one outside the family of God. If any man sin, we have (and the old apostle speaks for himself), an Advocate with the Father Jesus Christ the Righteous, and he is the propitiation for our sins and not for ours only, but also for the whole world. Imagine that by sinning Christians put themselves on a level with unsaved sinners, not ceasing to be children, but acting as enemies. There is not one provision for erring children and one for erring enemies. The cross which crucified the sinless flesh of Christ alone can deal with our sinful flesh, and it shows us human nature disgraced, condemned, and hopelessly so, but it silences utterly the great accuser. God has accepted the Sin Offering.

But there is another side, the apostle's message is not only of sin, but of salvation, and salvation not only from condemnation, and from the filth of sin, but also from self, from what we are by nature to what he is. He would have us one with him in all things that the world should not know us because it knew him not.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE Epistle of John was probably written from Ephesus or Patmos, late in the life of the apostle. The date is uncertain, but is thought not to have been earlier than 70, nor later than 96. A study of its contents confirms the suggestion of Dean Farrar, that it was prepared to accompany the Gospel of John and designed to be a practical commentary upon it, showing how faith in Christ should influence the life of the believer. The writer agrees with James in insisting that conduct is the test of faith. If a man's life is not purified and the man himself full of love and goodness, it is evident that he has not believed to the salvation of his soul. The effect of faith is enlightening, cleansing, strengthening, transforming—so that there is a deep-seated hostility to sin. No man can have true faith and yet hold to his sins. He will try to quit them, and in the struggle, he will have the help of God. That is the gist of the whole Epistle.

"THE ISLE WHICH IS CALLED PATMOS."

He is the propitiation. The word used has a sense not always perceived. It relates to man rather than to God. Man needs to be reconciled, God loves us even while we are sinners. It was the prodigal who came to himself; the father loved him all the time of his absence and waited to welcome him back. There is a legend that the apostle John in his old age lost one of his young converts whom he tenderly loved. News was brought him that the young man had fallen so low that he had gone to the mountains and become a desperate brigand. The legend tells how the venerable apostle, feeble as he was, instantly set out alone and unarmed for the robber's retreat. Seeing him, the young man was so overcome with shame that he fled. "O, my son," cried the old man, "fly not from your father. Thou art young and armed; I am old and defenseless. Of what art thou afraid. Return, there is still hope of life for thee. If it is necessary, I will die for thee, as Christ died for us all. Stop! Believe! It is Christ who sends me."

For the sins of the whole world. Then will the whole world be saved? Unhappily not; but they might if they would. The fault is with them, not with God. The cruel massacre of Glencoe in Scotland in the seventeenth century was due to the procrastination of the opponents of the Government. King William III. was willing to forgive the past and to admit to amnesty every man who would take the oath of allegiance to him before a certain day. The chiefs put off the duty from week to week until the fatal day came and one of them had not taken the oath. He intended to take it before the day, but not until the last moment. When he wanted to take it a great storm blocked the mountain passes and he could not get through to reach the officer appointed to administer the oath and did not arrive until the day had passed. The good king would have accepted his reason for the delay had he known the circumstances, but the chief's enemies who wanted an excuse to kill him and his men, kept the extenuating circumstances from the king's knowledge and the massacre was perpetrated. But if the chief had not delayed so long his enemies would not have been able to take vengeance upon him.

If we say we have no sin. Many have said so, deceiving themselves. Some have had to learn by sad and shameful experience how much unsuspected sin there is in their hearts. They thought as Peter did that they were ready to die for Christ and would never deny him, but in some testing-time they have fallen into grievous sin, for which they have mourned ever after. Some sceptical young scientists, wishing to prove the possibility of life coming into existence of itself, attempted to purify the air of the germs which were said to generate life. They caused the air to pass through a fierce fire and through sulphuric acid, and felt sure that not a germ was left in it. When growths took place in this atmosphere, they triumphantly declared them spontaneous. But Professor Tyndall allowed a glass tube to be filled with the purified air and concentrated upon it a ray of sunshine. Instantly it was seen to be full of germs, which had survived the fire and the sulphuric acid.

The message we heard of him. That was what John was giving to the world. It was not any thinking of his own. He simply repeated the message he had received from Christ. A man who was a notorious drunkard and vicious in life, was converted, and after about a year began to go round to the missions to tell others of the power that had saved him. He had very little education but ever since his conversion he had studied his Bible. He soon grew fluent and even eloquent in speaking, and after his work was done on a Saturday he would go out to some neglected village and there preach on the Sunday in the open air. At one of these services he was challenged by an infidel shoemaker who had become an adept in atheistic argument. The poor preacher fared badly in the discussion. At last, he said: "Look here, this is not my religion that I preach. I tell you what I find in this book. It has saved me from drunkenness and debauchery. I know many others that it has saved. Now, my friend, will you tell me of one who your teaching has saved. You cannot. Well, if I am unlearned and illogical, as you say, I don't care. I tell the story that does good."

Ought himself also so to walk. That is the pattern. No man ought to call himself a Christian who does not live like Christ, hating sin and loving holiness. Scipio Africanus had a son whose character in no way resembled his father's. The son of one of the world's greatest generals, he was a coward and a dissolute, brutalized creature. This son wore a ring which contained a portrait of his father. After the father's death, the Senate took the young man's case into consideration and decided that in justice to the father the son should not be allowed to disgrace him. It therefore enacted that his name be changed and that the ring should be taken from him. It is incumbent on the Christian that for Christ's sake he keep his life pure, lest Christ be reproached

THE FAMILY AND HOME CIRCLE

SOME DAINTY CHRISTMAS TABLEAUX.

Simple Suggestions which Any of Our Readers can Readily put into Practise.

AN important feature of the English Christmas of long ago was the scenic entertainment that followed the wonderful dinners they always gave of "Sir Loyne of Beef, Minc 'd Pies, and Plumb Porridge." An entertainment somewhat similar can readily be given at slight expense. Have a raised platform built at one end of the sitting-room. At the end of the platform, toward the audience, let a wooden frame be made eight feet high by twelve feet wide. This can be easily constructed by placing two boards, twelve feet wide for the top and bottom of the frame, the sides being formed by two eight-foot boards the same width. Fasten these so as to form a box. To the edge at the back place four boards at right angles to the outer boards. Edge the outer boards with gilt picture-molding; also edge with the same the inner boards toward the tableau. A cheap material, commonly called "Turkey-red," can be procured almost anywhere, and has a rich color: this can be draped from the edge of the outer boards across the triangle to the edge of the inner boards before fastening the molding in place. Festoon sprays of mistletoe and holly upon the "Turkey-red."

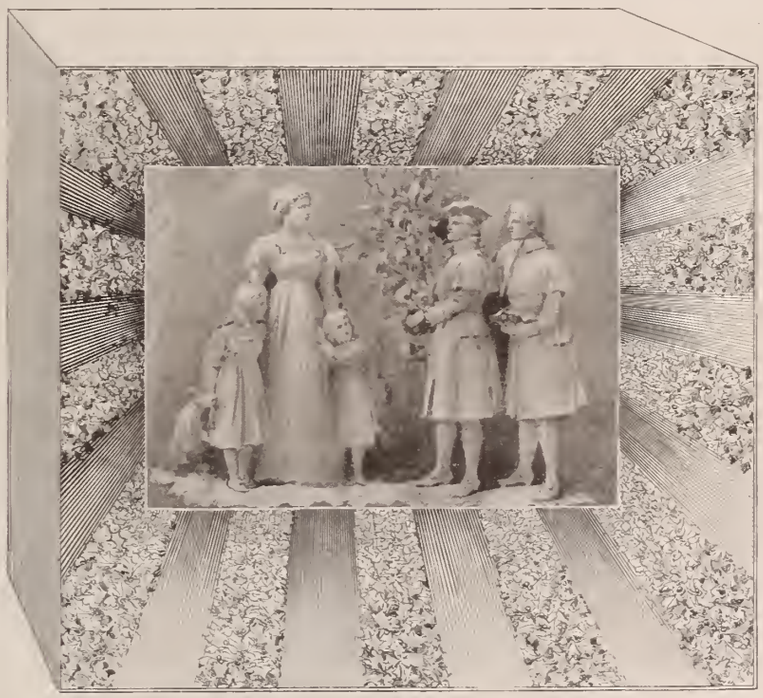
Across the back of the frame hang a very sheer, pale-blue gauze, to give an atmospheric effect. A drop-curtain should be hung back of this so it can be raised or drawn aside. At the back of the frame place two brackets, one on either side, for lamps. Have reflectors fastened by wire, so they can be moved when necessary. Should these two lamps be deemed insufficient, place others near the top of the frame, so that the light may be thrown down upon the figures in the tableaux.

While each tableau is being prepared, some one should read selections from the story which is being illustrated. The reader should be dressed in a costume of the period when the story selected was supposed to have taken place. Low music during the presentation of each tableau would enhance the effect. Scenes from Dickens' "Christmas Stories" could be given as one entertainment. Take the scene in the "Cricket on the Hearth," where Sackleton has called at the Carrier's house for his wedding-cake, and Dot Perryhingle is startled by the Stranger. Then give the scene where Sackleton visits the doll's dress-maker and her father, the scene where Edward Plummer brings his newly made wife to the Carrier's house, and thus explained would make the audience to understand the thread of the story. Many of the scenes from the "Christmas Carol" of Dickens could be utilized, particularly the scene to be found in the second chapter of that story:

> But now a knocking at the door was heard, and such a rush immediately ensued that she, with laughing face and plundered dress, was borne towards it in the centre of a boisterous group, just in time to greet the father who came home attended by a man laden with Christmas toys and presents.

Another series of tableaux could be given of "Christmas in Many Lands," having those impersonating the characters dressed in the costumes of the different countries. "The Shepherds and the Star" is an example. Such costumes have appeared from time to time in the colored illustrations which are given on the front pages of THE CHRISTIAN HERALD. Fairy stories would entertain our little friends perhaps most of all. If familiar ones were chosen, these could be given without any one reading the story. "Mother Goose" rhymes could also be used for the little folk. Perhaps scenes from the Greek mythology could be made more effective than any other, as the ancient Greek costumes were so graceful and are easily made. One of the most famous of such scenes is "Hector's farewell to Andromache" and their son from Homer's *Iliad:*

> O, thou! whose glory fills the ethereal throne.
> And all ye deathless powers! protect my son!
> Grant him, like me, to purchase just renown,
> To guard the Trojans, to defend the crown,
> Against his country's foes the war to wage,
> And rise the Hector of the future age!
>
> IBBIE RAYMOND.



(From a Plaster Cast made specially for this Journal by Miss Ida Raymond.)

SUGGESTION FOR A HOME TABLEAU FOR CHRISTMAS.

Making a Home.

Perhaps the greatest work that two people do on earth is to create a home, writes Ian Maclaren, for this institution lies at the basis of the church and of the commonwealth. If two people have done nothing else but raised a home filled with the faith of God and the love of man, they have deserved well. For a home is never to be considered as a mere sublimated lodging-house, where it is possible food may be better cooked and more comfort secured than in rooms. Nor is marriage to be thought of as nothing but a legal partnership, to be dissolved when it is convenient. Home is the nursery of human life, by every arrangement of nature as well as the Eternal. It is also the place where the beauty of a woman's moral character comes to its flower, and where man, too, much the victim of inherent selfishness, learns at last to be self-sacrificing and brave. It is the place where the character of a nation is formed; and, therefore, in this present day, when many institutions are being criticized, and when some are being rudely shaken, let us take care that no impious hand be ever laid upon the sanctity of the home. It is an unfortunate condition of society when there are any other conditions regarding the creation of a home save love and thrift. Most unfortunate when false ideas of life and of drudgery prevent two people who love each other uniting for this enterprise. It would be an unspeakable disaster if unbelief should ultimately lay her hand upon our homes; for the moment that the home disappears in its strength and purity, the foundations, not only of the church, but of the State, shall be finally shaken.

Take Care What You Write.

It is related of the late Duchess of Teck that she once had an amusing rencontre with a young lady, who was secretary of a charity with which the Duchess was connected. The young lady was invited by the Duchess to some festivities at White Lodge, the latter's home. By a later mail this young lady received a letter from a friend asking her to a party which was to be held the same day. The young lady wrote her replies, but put them into the wrong envelopes. The Duchess opened the letter in which the writer declared to her friend that she was very sorry she could not come to tennis, because "stout Mary" had asked her to White Lodge, and she was bound to go. The day duly arrived, and the guest was warmly welcomed by the Duchess, who afterwards took her aside, and laughingly said: "My dear girl, I know I am stout, but I cannot help it. You should be more careful in posting your letters."

A Noble Christian Sentiment.

Not long before his death, the celebrated Adam Clarke, being requested to write a sentiment in a friends' album, penned the following:

> I have enjoyed the spring of life;
> I have endured the toils of summer:
> I have culled the fruits of autumn;
> I am passing through the rigors of winter,
> And am neither forsaken of God
> Nor abandoned by man.
> I see at no great distance the dawn of a new day,
> The first of a spring that shall be eternal;
> It is advancing to meet me—
> I haste to embrace it:
> Welcome! welcome! eternal spring! Hallelujah!

ALONE WITH THEE.

HOW sweet to come at the close of day,
Alone with thee in the twilight gray,
To gain new strength for the morrow's fray;
Alone with thee, how sweet!

How sweet in the dreamy eventide,
Alone with thee from the world to hide,
And let the turmoil of life subside;
Alone with thee, how sweet!

How weary, often, my spirit grows,
No one but thee, blessed Master, knows,
My heart I freely to thee disclose;
Alone with thee, how sweet!

Noank, Conn. W. C. MARTIN.

See-Saw in the Orient.

GREEK vases show the ancient game of see-saw to have been a favorite, not only with little lads and ladies, but with youth of maturer years. We know young America's partiality for it. Little Coreans find peculiar fascination in it, and our illustration shows how lithe young India loves to disport itself in the pretty game, which universal childhood approves, because, perhaps, materials are so ready—pieces of cast-off lumber, drift-wood, fallen trees supplying simple means of joyous exercise to that childhood which is the same the world over.

HINDU CHILDREN AT THE GAME OF SEE-SAW

Clever Spanish Girls.

In 1895 two Christian girls were matriculated in the University of Madrid. Very few had ever presented themselves there before. On completing the entrance examinations and the examinations in the five courses of the first year, the girls were awarded in each the highest mark of excellence given by the University. Such an event had never been known before in Spain. The professors of the University congratulated the girls, and asked them where they had studied and who had taught them. When they replied, "Our professors were women," they exclaimed, "*Mugeres!*"—"women!" In June, 1897, these two girls finished the required examinations and, after preparing the theses which they were obliged to present, they were given the degree which corresponds to that of M. A., thus opening a new era in the education of girls in Spain. In the same month two of the graduates of the class of 1896 were matriculated in the School of Pharmacy connected with the University, and successfully passed the examinations in the courses of the first year. This was perhaps a greater surprise to the professors than the fact that girls had entered the classical department. They were treated with great courtesy. These students know how to think, and are a contrast to the girls who have not received the benefits of Christian education.

Happiness and Greatness.

It is useless for one who is not happy to count himself either very good or very great: his gloom convicts him of lacking faith and hope and love. And certainly, says a reverend writer, no one amounts to much who does not excel in all three of these things. They are fundamental to high character. Little goodness without much love, and he in whom love abounds will certainly be glad, for in making others happy, he cannot fail to be happy himself. Little goodness if faith be small, for faith puts us in touch with God, who is the sole source of virtue, and a vigorous faith scatters the clouds, making sunshine in the soul. The man whose hope is scanty, who looks on the dark side of things and takes sad views will of course be sad, and must, to some degree, be bad, for he disregards the commandment of God, who says: "Rejoice." And as to true greatness, Christ settles that, and rules out the unhappy by putting the crown on those who serve. They who are occupied in genuine ministration to the needs of others have so little time or disposition to think of self, that it is impossible for them to be unhappy.

SERMONS WORTH READING

HELPFUL DISCOURSES FOR THE PEOPLE

ASPERSED AND VINDICATED.

A Sermon by Rev. J. B. Hawthorne, D.D., First Baptist Church, Nashville, Tenn.

Text: "Let come what will . . . Though He slay me yet will I trust in Him." Job 13 : 13-15.

GOD delights to honor a true man. He takes pleasure in placing him where the world may see the excellence of his character and feel the power of his life. But before he sets him in a regal place and encircles his brow with a crown of glory, he suffers him to be tried. He subjects him to a baptism of fire. He lets the world and Satan smite him with manifold afflictions. In this way he prepared such men as Chrysostom, Luther, Calvin, Wesley, Carey, and Judson for their exalted stations and work. Having suffered with Christ, they now reign with him over the hearts and lives of men.

REV. J. B. HAWTHORNE, D.D.

God saw in his servant Job a man in whom he was well pleased. "Hast thou considered my servant Job, that there is none like him on the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Such integrity must not be permitted to dwell in obscurity. It must be exalted and made visible to men of every land and age. But, as a preparation for such exaltation, Job must pass through great tribulation.

What God loves, the devil hates. What God delights to honor, the devil loves to defame. When God said, "Hast thou considered my servant Job, a perfect and an upright man, one that feareth God and escheweth evil?" the devil answered, "Doth Job fear God for nought?" By this Satan means that Job is a hypocrite, that selfishness is behind all his piety and his fealty to God, and that if deprived of his temporal prosperity, he would be utterly wicked and faithless.

Aspersion Perpetual.

The devil to-day is just what he has ever been. The same sneer is on his face and the same venom is on his lips. Where is the man in this city, in this country, or in the wide world, who fears God and eschews evil in the midst of a crooked and perverse generation, against whom some emissary of Satan has not brought the coarse of insincerity and hypocrisy? How often we hear the remark, "——— a man belongs to the church he says it helps him in his temporal affairs. He gets patronage of the church in his business. But let misfortune come upon him, let him lose his custom, and let his business go down, and he will make shipwreck of his faith."

It is men who make these charges are sincere, they not only repudiate Christianity, but are ruthless towards men. They believe that man is too selfish to be able to even appreciate an act of disinterested goodness. They believe that all his conduct towards God and his fellow-men is inspired solely by the desire and purpose to advance his earthly interests.

But that is what the devil professes to believe, and you know that the devil is. He has never yet met an instance of disinterested goodness. He is always charging it to selfishness. Men who have no real honesty in their hearts have only to examine their own motives to see how easy it is to counterfeit honesty, and how hard it is to tell the difference between the real and the counterfeit. Many men are actuated solely by the love of gain. They never know even a momentary impulse to sacrifice their selfish interests to accomplish their self-chosen ends. It is to their advantage to appear honest, and they find the barrel to be true. But they can get money in their purse or elevate themselves to political office, by detraction and slander, there is nothing in their depraved hearts to restrain them.

No man is better than his faith. He who has faith in mankind—he who sees among the ruins of the Fall traces of a primeval glory which through God's infinite grace may be recovered—he who believes that there is human pity that is real and human love that is pure—he who believes that there is a Godward side to man's being which is capable of real fellowship with the true and good, is man's friend. But he who believes that the central and ruling principle of every human heart is the love of self, and that human aspiration can rise to nothing higher and nobler than the gratification of self, is man's enemy. Like Satan, conscious of his own depravity and vileness, he would drag earth and heaven down to a level with himself.

Modern Cynics.

Young men, the days are evil. The moral atmosphere which you breathe is laden with poison. All around you are men whose material prosperity depends upon your degradation. Just to the extent that they corrupt your minds and lives they add to their ill-gotten gains. These men would tell you that man is incurably selfish, and therefore incapable of disinterested goodness. They would tell you that these Christian temples are only monuments to the hollowness and hypocrisy of the men who built them. They would tell you that religion is only a cloak, under which men seeking their own aggrandizement conceal the iniquity of their hearts. They would entreat you to hate and cry down every man who would put restraints upon unholy lust, or who would insist upon honesty in business and fair dealing at the ballot-box.

These are the men who set themselves up as your teachers, and who would give direction to your lives. Will you accept such a leadership? Will you allow them to destroy your reverence for all things sacred? Will you suffer them to pluck from your hearts the faith that was planted there by a mother's love, and the lessons of honor and rectitude received from a father's lips? Will you exchange the cup of the Lord for the cup of devils? Will you forsake Christ for Belial? If not, then let your purpose be known. Band yourselves together in holy alliance with those who are fighting the worst adversaries of God's truth and kingdom, and help to generate a moral atmosphere in which this upas-tree of infidelity, blasphemy and corruption cannot live.

Good Men Proved.

I am not blind to the world's depravity. I recognize the fact that among the millions who claim to be believers and followers of the Lord Jesus Christ, there are many whose hearts and lives are stained with the deepest hypocrisy. But virtue has not forsaken the world. Honesty, honor and patriotism still live. In the marts of trade there are thousands of men whose moral integrity has withstood every temptation to wrong dealing.

I have gone to almshouses in this country and found men who were once merchant princes. They were Christians in the dark day of their temporal prosperity, but still better Christians in the dark day of adversity. All such facts demonstrate that man is capable of disinterested fealty to God and that when he plants himself by faith on the foundation of God's eternal truth, not even the gates of hell can prevail against him.

In the sacred narrative before us this wicked Satan declares that selfishness is the bottom of Job's uprightness and piety and that if Job's material possessions were taken from him, he would not only forsake religion, but curse the holy Being whom he had worshipped and served. God accepts the challenge, and suffers the test to be made. All that Job has of temporal good is placed within the power of Satan. From what follows, we may judge what would become of the possessions of any God-fearing and upright man, if Satan were allowed absolute control of them. If it were proclaimed today by the civil authorities of this country, that for the next week all laws against vice and crime will be annulled, and that all evil-doers should, within that period, be absolutely free to do whatever their malign passions may prompt them to do, what a reign of terror would ensue! Scarcely a Christian home would escape the torch. Stores would be rifled, banks robbed, and factories and churches demolished.

A Fearful Ordeal.

That such results would follow the removal of all restraints from evil minded men, we can readily believe, when we see how this upright man in the land of Uz fares in the hands of Satan. At a time when he had no thought of evil, and imagined himself secure beneath the protecting arm of him whom he had served so faithfully, ruin and bereavement fell on him. Terrible agents were these in the hands of the arch-demon. Sabeans, Chaldeans, whirlwind and fire combined their fury against one defenceless man.

What is the result upon Job's mind, upon Job's faith and integrity. Sheep and camels all stolen; servants burned to ashes, the bodies of his children mangled and dead beneath the ruins of a dwelling; surely, if it be possible for temporal calamity to make a godly man faithless, Job will now fulfill the prophecy of Satan, renounce his religion and curse the God whom he had worshipped. But how does this servant of the Most High deport himself, as he contemplates the wreck of his earthly fortune and hopes? Does he fall out with religion and proclaim it a vain thing to serve God? Nay. "In all this, Job sinned not, nor charged God foolishly, but fell to the ground and worshipped, saying, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

What is the significance of this story? It is God Almighty's complete refutation of a lie. Satan says that man worships his Maker only for temporal advantage. God answers, "It is false," and proves it by the conduct of his servant Job. From the birth of true religion to this hour, Satan, speaking through human lips, has charged that men who worship God are inspired with no higher motive than the desire of temporal agrandisement; and though the contradiction has been made by millions of holy men, who preserved their moral and religious integrity in the depths of poverty, amid the gloom of the dungeon and the flames of the stake, the lie still lives, and men still repeat it with all the malignity and venom of their Satanic master.

A Victory Acclaimed.

As the old patriarch Job stood upright and unswerving amid the desolation that surrounded him, God said, "Still he holdeth fast his integrity, although thou movest me against him to destroy him without a cause." The Lord is proud of the triumphs of his people, and when the registering angel records a victory for the least of his flock, banners wave from all the hills of heaven, and the enraptured millions of the blest tune their harps anew and rise to higher notes of praise.

Satan, discomfited in his first attempt to overthrow this righteous man, proposes to renew the attack, and challenges the Almighty to subject Job to another test. "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." God knows his people. He knows that neither angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate them from him. He is not afraid that they will forsake him in the hour of their darkness and distress. Having this confidence in their loyalty, he accepts the new challenge. "So Satan went forth from the presence of the Lord and smote Job with sore boils from the sole of his foot unto his crown."

Poor Job! Behold him! Pity him! Covered with disease the most foul and loathsome, his flesh rotting and falling from the bone, reeking with corruption, he sits down in ashes and scrapes himself with a potsherd. Conscious of his integrity, knowing that he had done nothing to merit such suffering, doubtless his breast was the arena of bitter conflicts, and the temptation to renounce God came upon him with tremendous power.

But to add to the severity of his trial, the devil enters into the wife of the patriarch. So loathsome has he become, so sickening and horrid the sight of his running sores, that she, the partner of his life, the wife of his bosom, and the mother of his children, is constrained to forsake him. Sick, disgusted and horrified, she turns away from him with the exhortation to "curse God and die." But under the pressure of all this suffering, desolate, forsaken, an object of loathing even to the wife who, up to this hour had been loyal and faithful, Job did not sin. The loss of property, the loss of servants, the loss of children, the loss of health, the loss of all human affection and sympathy presented a mighty temptation, and yet he serenely faced it and conquered it.

Unjustly Suspected.

Still another trial awaits him. Worse than poverty, worse than disease, worse than the death of children, and worse than desertion by one's own flesh, is the loss of one's good name. As Job was a great sufferer men looked upon him as a great sinner. They regarded his calamities as only the just and inevitable penalty for some villainous transgression which he had sought to hide beneath the covering of a religious profession. And yet when God laid this burden upon the heart of Job, his faith did not fail him. Loving and serving the Lord for the Lord's sake, cleaving to the truth because it was truth, and holding on to the right because it was right, he said, "Let come what will. Though he slay me, yet will I trust him."

In the present generation there are moral heroes that will not suffer by comparison with those whose names illumine the pages of history. Immediately around us are men and women who, amid conflicts dark and dire, hold on to truth and virtue and God with a faith as unflinching and firm as that of the patriarch, Job. Go with me to-morrow and I will conduct you into a chamber where lies the wasted and skeleton form of a man who for months and years has not had one hour's exemption from pain. And yet he is uncomplaining and peaceful. With the cold sweat of agony standing on his brow, and his whole body quivering with anguish, he is wont to say, "It is the Lord; let him do what seemeth to him good."

Martyrs of the Present.

Follow me again and I will lead you beneath a humble roof where the deepest and saddest poverty dwells—poverty unpitied because unknown to the world. There a frail woman, too noble to beg, plies her needle from morn till midnight, that her fatherless children may not lack for bread to-morrow. No word of complaint drops from her lips, but grateful to God for a little meal in the barrel and a rude shelter above her head; looking forward to a heritage of peace and plenty beyond the stars, she is heard to exclaim, "What shall I render unto the Lord for all his benefits? bless the Lord, O my soul, and all that is within me bless his holy name."

Go with me to yonder city of the dead. There beneath a weeping willow a mother kneels at the grave of her only child. Sorrow has ploughed deep furrows on her face, but the light of hope is in her eye. As her tears fall and mingle with the dust, we hear her say, "The Lord gave, the Lord hath taken away: blessed be the name of the Lord."

I dare say that in the secret solitude of hearts before me to-day, there are wounds and aching griefs which only heaven can cure. There are some here whose cup is all bitterness; and yet day by day they look up to God and say, "Let come what will; though he slay me yet will I trust him." Such men and women are the salt of the earth and the light of the world. They are witnesses for God and his truth whose testimony can never be refuted. May God multiply their seed and their triumphs until the last infidel voice is silenced, and the last sceptic shall lift his eyes to the Cross and exclaim in the language of the Roman soldier, "Surely, that was the Son of God."

Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

A CHAT IN THE GLOAMING.

I HAD not seen Seraphine in twenty-five years. That is a large slice in a lifetime. Priscilla, who is only eighteen, regards five and twenty as mature, and thinks of forty with positive horror, and so when I tell her that Seraphine and I were girls when we parted and women with families growing up when we met, she laughs and turns away.

"Now, you are going to have a reminiscent fit, Aunty," she says, "and I'll just get my knitting and sit down and listen to you." All the girls are knitting in these days, and very warm and pretty are the garments which are turned off by their nimble needles. It is an old fashion come up again, as old fashions do, if you will only give them time enough. When I was a girl, every woman used to knit, and a very quiet womanly occupation it is, giving time for thought, or for talk, as an expert knitter does not have to keep her eyes all the while on her clever fingers.

To return to my story. Priscilla brought her work, a sweater for Harry, and I took my bit of embroidery and then I told about Seraphine.

Of all the girls who were young with me, Seraphine Ainslie was the prettiest, the most daring, and the most interesting. She had dark red hair, a wonderful complexion, and brown eyes. Her playing and singing, her riding and driving, her skill in sewing, and her housekeeping, all did credit to her bringing up. When she married Hugh Reynolds and went West to live, none of us dreamed that she was about to enter on a life of hardship, of endurance, of strife and poverty, and of real loneliness. You see we had only the vaguest conception of what life must be for a woman in a newly settled country.

I heard from time to time, or rather I read between the lines in Seraphine's occasional letters, that life was not a play spell for her. But, till I saw her, coming down the path from her house to the gate, with hands stretched out to bid her old schoolmate welcome, I did not realize what the years had robbed her of. Later, I realized what the years had given her.

She was thin and worn and a little bowed in the shoulders. She had nursed so many babies and scrubbed so many floors and done so much hard work, that her cheeks had lost their lovely roses and her mouth looked sunken and drooping. Only her beautiful shining eyes were just the same and her rare smile was like the Seraphine I used to know and love. Dear Seraphine! I found out that she could still laugh, that her smile was as quick as ever, and that she was a very happy woman. Hard work cannot daunt the soul of a wife who is honored and cherished; of a mother whose children are a credit and a blessing to her.

"That," said Priscilla, "depends." She pursed her lips reflectively. "I suppose," she added, "that in your friend's case, her husband and children helped her all they could."

"They certainly did, my dear. But my point is that Seraphine never gave up entirely to the domestic routine. She kept house moderately. Sometimes she let things go. Sometimes she managed to let the children eat plain fare, and she wasn't troubled if there was now and then a window-pane not quite as bright as a looking-glass. She told me that she had never given up her habit of reading, that she kept a large book on hand like 'Gibbon's Decline and Fall of Rome,' for example, and read it straight through, a little every day; that she took time to call on her neighbors, though to do so meant a half-day taken from other things; and that she had never lost the precious habit of real Bible study. Another thing she had kept, and that was her music. She sat down at her parlor organ and played old tunes and hymn tunes, and her boys and girls sang, and, Priscilla, she was an interesting woman. She was more interesting in her middle age than she had been in her youth."

We had been talking and Priscilla had been knitting in the gloaming, but the light now grew so dim, that Priscilla rolled up her ball of worsted and dropped her work into the basket in the corner. Then she came and leaned her head against my knee.

We were both silent for a while. At last the girl spoke.

"Aunty, do you suppose that I love Fred enough to share privation and poverty with him, to suffer the lack of things I am accustomed to, do you?"

"Unless you do, my dear Priscilla, you have no right to become his wife. Fair-weather love does not amount to much in the voyage of life."

"Aunty," she said again, after a long pause, "Did your friend ever go through a real heart-sorrow?"

"Yes, Priscilla, when her first little girl was two years old, she sickened of scarlet fever and died. It was in winter. They had no neighbors near then. And no doctor. Seraphine had a baby six months old. She sat beside the kitchen window, and watched her husband carry the little home-made coffin that he had knocked together from a box, carry it in his arms across the snowy fields and bury it in the grave he had digged. If that was not a heart-breaking grief, dear, there never was one."

"But she lived beyond it and grew cheerful?"

"Yes, as we all live, who have remembered griefs. Sometimes the old wounds ache. But we know we have treasure laid up in heaven and our Lord is very tender with his mourning ones, and so we rest against the great love we know he bears us, as against a pillow, and so we are comforted."

Mary now came in with a lamp, and said, "Ladies, tea is ready." And our chat in the gloaming was ended for that night.

Margaret E. Sangster

I NEED THEE!

"As the hart panteth after the water-brooks, so panteth my soul after thee, O God!"

IN the morning, Lord, I need thee,
As I see the new day's light,
That in ways where thou wouldst guide me,
I may set my steps aright.
In the morning, Lord, I need thee!
In the noontide heat I need thee,
That I faint not in the strife;
Let me feel thy hand still holding
In the upward march of life.
In the noontide, Lord, I need thee!

I shall need thee in the even
When the toil of day is o'er;
Then shall turn my weary footsteps
Toward the peaceful, heavenly shore.
In the evening, Lord, I need thee!
But death's stream is still before me,
And I cannot cross alone.
Jesus, Master, still uphold me,
Through the waters lead thine own!
In the hour of death I need thee!

Berlin, Mass. —PHEBE A. HOLDER.

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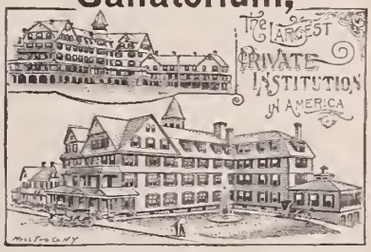

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MILLIONS NOW USE PEARLINE

HEROIC PERSONALITIES

By Rev. Louis A. Banks, D.D.

The Heroine of the White Ribbon.

I SHALL never forget my first glimpse of Frances Willard, the renowned leader of the white ribbon hosts. She was making a tour of the Northwest in company with Miss Anna Gordon, her inseparable other-self. She had come to Portland to attend a convention, and as I was then pastor at Vancouver, Washington, seven miles away, on the other side of the Columbia River, I determined if possible to secure her for a meeting the

MISS FRANCES E. WILLARD.

following Sunday night. I wrote to her and told her if she would come I would secure the largest hall in the place, and do such preliminary work as would insure the organization of a local Woman's Christian Temperance Union. That promise was the bait that took her in. She never will get over biting at any hook that has that bait on it. By mail I received a note, saying that she had to speak at Portland on Sunday morning, but that if I would meet them with a carriage on Sunday afternoon, they would come to Vancouver and hold the meeting. I at once set to work to do the thing up in good style. Vancouver was at that time, as it is now, the military headquarters of the Department of the Columbia, and General Nelson A. Miles, now at the head of the United States Army, was in command. I was on good terms with Colonel Morrow, who was in command of the local fort at Vancouver, and on applying to him, secured a government ambulance, four splendid great mules, with a uniformed driver and guard of state for the occasion.

And so it happened that two o'clock one summer Sunday afternoon, fifteen years ago, we swung about those four mules and the government ambulance before Miss Willard's astonished gaze, as she sat on the piazza of a friend in Portland awaiting us. I do not believe Miss Willard will ever forget that ride. It was very dusty and hot, and the old ambulance, though a very formidable piece of roadway furniture, was anything but an easy carriage to ride in. The driver was on his mettle and determined to show off his mules before the ladies, and the time we made across that peninsula, between the Willamette and the Columbia rivers, was a caution. Miss Willard and Miss Gordon gripped themselves to the situation and took it all in good part, but I think they were exceedingly amused at the whole performance.

The meeting that night was a great success. I had the largest hall in the town packed to the doors, and it could not accommodate more. General Morse presided with great dignity, and General Morrow, Governor Hoyt, Dr. Atkinson, with others, were on the platform, and eyes and handkerchiefs enough crowded the platform. It was then comes to me now as I write that young Thurston Daniels, who was one of my hearers that night, and now Lieutenant-Governor of the State.

Miss Willard was at her best. I have heard her many times since, and always with admiration, but I have never heard her when her playful wit, marvelous pathos, and persuasive logic seemed to hold the audience so spell-bound as it did that night. At the close of her address, we organized a vigorous society of the W. C. T. U. of more than sixty members, and both Miss Willard and Miss Gordon felt amply repaid for the hot, dusty and uncomfortable ride in the government ambulance that Sunday afternoon.

One of the secrets of Miss Willard's remarkable success, is her willingness to adapt herself to the situation of the hour, and do the deed that needs to be done at once, at whatever personal cost.

This spirit is illustrated in her recent work in behalf of the Armenians. While the prime ministers and diplomats of half a dozen nations were standing about fumbling their fingers, and trying to persuade the Sultan to be good, and stop persecuting the Armenians, the murders going on all the while, Miss Willard and her staunch friend, Lady Henry Somerset, set themselves to work to do the deed of sisterly kindness that was in the reach of their hands to perform. They went over to Marseilles, where hundreds of fugitive Armenians were landing from every Eastern ship. There they set up a restaurant to feed these hungry brothers and sisters. Theirs were the first hands stretched out to help the despairing immigrants as they landed on European soil. Theirs were the sympathizing faces into which the hopeless travelers looked, and hoped and took courage again. No wonder their restaurant soon came to be known as "The Kitchen of Jesus Christ."

Like Hypnotism.

The tenacity with which some habits stick so people, or people stick to the habits, is very remarkable, particularly the tobacco and coffee habit.

People act almost as if they were in reality under a hypnotic spell. They promise themselves and friends time and again that they will leave off, when they find health forsaking them, but they make one excuse or another and keep on the dreary way as if guided by an unseen spirit of evil.

Physicians realize the uselessness of treating a patient for any of the multitude of nervous diseases so long as the poisonous alkaloids of tobacco and coffee are being taken into the system even in minute doses.

It is a simple matter to break the coffee spell if the food-drink, Postum, the health coffee made by the Postum Cereal Co. (Lim.), of Battle Creek, Mich., is used in its place. This is a fac-simile of fine Mocha coffee in looks, when brewed, and changes to the rich golden brown of old Java when cream is added, and boiled full 15 minutes. It is made wholly of grains intended by the Creator for man's subsistence, it makes red blood quickly and is fattening and nourishing. The muddy complexion disappears and in its place comes a clear skin of health, with rich blood coursing back of it. Many people are sick and do not know that it is the insidious poison of coffee that prostrates stomach and liver and causes it. They laugh at first, but a trial of a week without coffee and using the food-drink, Postum, makes one wake up to a great big live fact.

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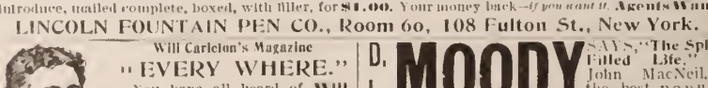

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Women Who Rule Empires.

Ten European "Crowned Heads" who Have the Welfare of Millions in Keeping.

ON the first page of this issue of THE CHRISTIAN HERALD, are presented the portraits of ten of the most prominent personalities in Europe at the present time. Occupying the highest station to which it is possible to attain, these royal ladies have it in their power to exert a wide influence for good or evil over the millions who recognize them as their rulers, and it is pleasant to know that in almost every recorded instance, that influence has been cast on the side of peace, purity and righteousness. At no time have the courts of Europe been so pure and upright, or the circles of society of which royalty is the centre so free from offense as now. The influence of such noble lives as those of Louise of Denmark and Victoria of England, or such amiability as that of Augusta of Germany, Margherita of Italy, and the sweet-faced Alexandra Feodorovna of Russia, has pervaded the courts of their respective nations and been felt by all classes.

Queen Louise of Denmark was born in 1817, and has six children living, and through her family, little Denmark has contracted alliances with nearly all the great European nations. One daughter is the Princess of Wales, another is Empress Dowager of Russia, and a son became King of Greece. Queen Louise celebrated her golden wedding with Christian IX. in 1892. Queen Marie Amelie of Portugal, born 1862, is celebrated as a linguist and artist, and has a very sweet disposition. Margherita of Italy is also a notable artist, and is exceedingly popular with her people. She celebrated her silver wedding in Rome in 1893. Queen Olga of Greece is the daughter of Grand Duke Constantine of Russia, and a very devout member of the orthodox Greek Church. She is one of the most highly educated monarchs in Europe. Augusta of Germany was married to Emperor William in 1881, and has seven children. She is a great favorite with the German people, no less for her accomplishments than for her kindly, amiable ways. Elizabeth of Austria, who was the daughter of Duke Maximilian Joseph of Bavaria, has two living children, Gisela and Marie Valeria. She is a famous equestrian, and is known all over Europe as the most daring of hunters. Her life has not been an unclouded one, notwithstanding her exalted rank: and the misfortunes of the House of Hapsburg, of which her husband is a representative, have become almost proverbial. Queen Maria Christina of Spain is acting as Regent during the minority of her little son, Alfonso XIII., and finds her chief pleasure in his training and education. Her public life has been saddened by the long, fruitless and expensive wars in which the Spanish Governmennt has egaged, and the resultant political turmoil at home.

American readers are familiar with the history of the girl-Queen of Holland, Wilhelmina, who is now growing toward womanhood, and who will soon be formally crowned. She is now seventeen, and her mother, Queen Emma, is acting as Regent during her minority. Wilhelmina is simple and natural in her ways, and has acquired few of the artificialities of court life. That she will make an upright and conscientious ruler of the people of the ancient Netherlands, if her life be spared, is the general belief, and there is already talk of a coming union which will join the interests of Holland to one of the leading European states in the bonds of a royal marriage.

Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness, and tones the whole system. Give Hood's Sarsaparilla a trial now.

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Children Sold Cheap.

An English journal which has been publishing the results of its investigations among Russian Jews who have settled in London, reports a curious superstition which it finds prevalent among them. If a woman has a number of children whom she is unable to rear, and who die one after the other, she adopts the expedient of selling those who survive, or any that may subsequently be born, to another woman. She believes that the Angel of Death may be under orders to take all her children. When they are sold they are no longer hers, and thus they may be saved from him by a trick. Of course the selling is merely nominal. The woman receives the smallest coin of the realm for her offspring, and reserves to herself the right of bringing them up and generally fulfilling all the duties of a parent towards them. Thus the sale is a mere pretense and the purchaser acquires no rights in the children. It is like the gift that some men make of themselves to God vowing that henceforth they are his, yet live as they choose and generally wholly for their own interests.

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For all thy tender care:
And ask that we may ever
Thy choicest blessings share.
We thank thee for each comfort,
The common joys of life,
For health and strength to labor
And rest from care and strife.

Thanks for our special blessings—
The friends that crown our way,
The love that lightens labor,
And cheers each passing day.
Thanks for the highest blessings
Thy matchless love has given—
Faith in the world's Redeemer,
Hope of a home in heaven.

Thanks for the disappointments
That oft our hopes assail.
They teach us to look forward
To joys that cannot fail.
And so, though tears are falling,
O'er joys forever flown,
We thank thee for the sorrows
Our human hearts have known.

E. Corinth, Me. MARY B. WINGATE.

Salvation Army Colonies.

The second Booth-Tucker colony will be planted in Colorado on a four thousand acre tract, which will be divided into one, five and ten-acre lots, upon which houses costing from $250 to $400 will be erected. Dwellers in New York's crowded tenement districts are invited to come as settlers. This Arkansas Valley colony will depend for a living upon alfalfa crops and dairy industries, melons, onions and celery supplying their profits. For ready markets they look to the mining regions. A town hall, a Raffeisen bank (after the German pattern), schools, churches, etc., will give this "poor man's paradise" municipal advantages, and quite a city atmosphere, and the citizens will have no reason to complain of the ordinary settlers' sense of isolation. A demonstrative farm, showing the best methods of farming, will be run as something in the way of an agricultural school. The first of the Salvation Army colonies, located at Soledah, California, and intended to draw settlers from San Francisco, will engage in the beet industry. This Salvation Army plan for relieving congested districts of our large cities has been previously noted in these columns. It is not a charity, capitalists advancing the money at the solicitation of Army leaders, and the colonists repaying in small weekly installments.

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Young People's Weekly is proud of its wonderful success and influence; proud of its hundreds of thousands of loyal friends, youthful and adult; proud that it is the most welcome visitor in homes that dot this continent from shore to shore; proud that it enjoys the favor of churches and educators not less than the love of individual readers.

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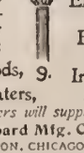

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The Waifs' Christmas Tree.

Kind Mrs. Bird Invites Aid in a Very Worthy Project.

MRS. SARAH J. BIRD, the "Mother of the Lost Boys of the Bowery," and the founder of the new "Gospel Settlement." at No. 211 Clinton street, New York, has sent us this touching and characteristic letter, which we take pleasure in laying before our readers:

Dear Friend: The last few hours, passing through the streets of our congested district on the east side, has revealed to me on these our first bitter cold mornings what suffering we may expect to see during the coming winter days. I saw so many little bare feet and hands, frozen-looking faces, and many little cripples gathered about a bonfire, made by the boys of old rags and paper; their faces had no merry look, but old and weird and pathetic pleading seemed to stare at me. I began to feel that there was something more for me to do, as I know among your readers there are God's children with his Christ-love in their hearts, and, I believe, if you will tell them in your paper, which enters so many thousand Christian homes about it, that they will be glad to help me in my plan. I want to have our Christmas tree this year covered with mittens, hoods, and warm stockings.

Last Christmas, our big tree was covered with only toys. It was the happiest sight I ever saw, Dr. Klopsch taking down a doll for every girl, and a noisy gift for every boy; and this was. I found out after, the first Christmas tree some had ever seen.

The week after, there came into our Woman's Meeting in the Bowery Mission, a mother with three boys. They were in rags. As soon as they saw the tree, which stood there still with bright decorations, the boys seemed perfectly wild. The oldest, ten years, said: "Where did that tree grow like that!" I went to the home. A cellar room where daylight never came. A dim oil-lamp stood always on the table; but the woman sobbed and said: "We did not even have oil to keep our lamp burning on Christmas day and we all stayed in bed to keep warm." This was a drunkard's home, of course. One of her little boys could not see for four months after he was born, because the mother had no light from heaven as she carried her babe. One of our saved men in the Bowery, who has this moment a comfortable home, again restored to his family, and who last Sunday brought his wife and boy to our Bowery meeting, often tells us that he gave his heart to God on last Christmas as the children were receiving their gifts from our tree. He sneaked in the door as the crowd came in, and sitting 'way back unnoticed, he began to think of his own boys who had no father to give them a Christmas tree, and his early boyhood days came to him—his stocking that hung on a little tree in his mother's parlor—and then and there he came to begin a Christian life, and has never gone astray once since. He has now all needed comforts; this year will have his own little Christmas tree in his own little sitting-room, in one of the apartments on the east side. We believe it pays to have a Thanksgiving in our Bowery Mission, for, as the boys eat their turkey, we talk of mother, home, and heaven; and often the tears run down the cheek of the poor outcast, and he resolves to write again to that dear mother that he has wandered from for so many years. One boy did go the day after Thanksgiving last year back to his country home, to his mother, from the memories of our Thanksgiving night in the Bowery Mission. We need money to buy mittens, etc., and if enough we will have a few cheap toys, and some candies for the little innocents of our slums. SARAH J. BIRD.

BOOKS RECEIVED.

Select Notes; a commentary on the International Lessons for 1898. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. This is by far the best help a teacher can have in the preparation for teaching. It gives explanation and suggestion and all the facts ascertainable which can shed light on the lesson. Pp. 342 Illustrated. Price $1.25. Published by W. A. Wilde & Co., 25 Bromfield St. Boston, Mass.

After Pentecost, What? A Discussion of the Holy Spirit in its Relation to Modern Christological Thought: By James M. Campbell, author of "Unto the Uttermost" and "The Indwelling Christ." This volume contains the substance of a course of lectures given before the Summer School of the University of Chicago, and the Macatawa Park Assembly, Michigan, and their purpose is to bring the doctrine of the Holy Spirit into harmony with the enlarged Christological thought of the day. Pp. 298; cloth, $1. Fleming H. Revell Co., New York.

Ephesians and Colossians; a Critical and Exegetical Commentary: by Rev. T. K. Abbott, B.D., D. Litt., formerly Professor of Biblical Greek, now of Hebrew, Trinity College Dublin. The aim of this commentary, which is primarily philological, is to ascertain with as great precision as possible the actual meaning of the writer's language. This volume is one of a series being issued under the title of *The International Critical Commentary on the Holy Scriptures of the Old and New Testaments*, prepared by eminent scholars on both sides of the Atlantic, and edited by Rev. Charles Augustus Briggs, D.D., Professor of Biblical Theology, Union Theological Seminary, New York; Rev. Samuel Rolles Driver, D.D., Regius Professor of Hebrew, Oxford; and Rev. Alfred Plummer, M.A., D.D., Master of University College, Durham. Pp. 315; cloth, $2.50. Charles Scribner's Sons, New York.

A Child's Recovery

FROM PARALYSIS AND SIX YEARS OF CONVULSIONS.

Little Fannie Adams, of Umatilla, Cured of a Dreadful Malady
A Cure of Unusual Interest—A Reporter Investigates.

From the Lake Region, Eustis, Fla.

For some time past the *Lake Region* has been receiving reports from Umatilla, Fla., of an almost miraculous cure that had been effected in the case of Fannie Adams, a daughter of A. J. Adams, of that place, and last Saturday a representative of this paper made a trip to Umatilla for the purpose of determining the authenticity of the same.

The family live a short distance from the village, where it was found that the people were cognizant of the cure which had been effected, and were rejoicing with the family in their new found happiness. The father, A. J. Adams, is a hard-working honest farmer from East Tennesse, and the family came to Florida four years ago in the hope that a change of climate would be of benefit to their afflicted child. Much of their earnings have gone for doctors' bills, whose services proved unavailing. The representative was greeted by Mrs. Adams, from whom he gained the story of her great trial.

Fannie, the youngest child, was born in east Tennessee, and was seven years old on the third day of February, 1897. When ten months old she was stricken with paralysis, which affected the entire left side. This stroke of paralysis was followed by convulsions, and from the time little Fannie was ten months old until February, 1897, there was not a single day or a night that she did not have spasms of the most distressing nature. Not a single convulsion, but always three or four, and sometimes as high as ten in one day.

The family was all broken down with care, and Mrs. Adams states that for one year she did not go into her kitchen to superintend her household work. All the fingers of the right hand of the little girl are enlarged and misshapen, caused by her biting them during the fearful suffering. The case baffled the skill of the best physicians, and they were frank to say that they could not determine the cause, or prescribe a remedy to aid the afflicted child.

But what a change now in that household; for little Fannie has recently been released from her six years of agony, which brings the light of happiness to the faces of the parents.

In January, this year, Mrs. Adams, who had purchased some of Dr. Williams' Pink Pills for Pale People for her fourteen year old daughter, determined to try their effect upon little Fannie. After three or four doses, she noted an improvement and she then told the father what she had done. He at once went to the village and bought another box, and up to this time six boxes have been used. The first pills, Mrs. Adams states, were given in January, the letter part, and certainly not earlier than the fifteenth or twentieth, and the child had her last convulsion on February 3d, nearly three months ago. Her general condition has improved in every way, and it was not a month after the first pills were taken when she began to walk without assistance.

The pills were bought at the drug store of Dr. Shelton, in Umatilla. In answer to the question, did he, to his personal knowledge, know that the remedy had benefited Fannie Adams, as was stated by her parents, the doctor said that he was a regular practicing physician, and as such was loth to recommend any proprietary medicine, but still he was ready to do justice to all men, and he did know that Dr. Williams' Pink Pills for Pale People had benefited Fannie Adams, and also volunteered the information that he knew of other children in the village who had been benefited by their use.

Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box or six boxes for $2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

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Our Orphans at Oorfa.

IN a letter from Miss Effie M. Chambers, the associate of Miss Shattuck in the work of training and evangelizing the Armenian orphans at Oorfa, provided for by the THE CHRISTIAN HERALD'S Fund, interesting news is given of the progress of the industrial branch of the work. She writes:

Our [illegible] women still carry on their work, getting orders in the homes and holding meetings in different parts of the city. I have not yet found time since my return to go [illegible] with them, as now that the schools are in order, I hope to be able to go. The school work and the Bible work are both so important and both so heavy that I am in the condition of the man who said he would be both a minister and a doctor. When asked how he would arrange it, he said, "I will preach a while and let the doctoring go; then I will doctor a while and let the preaching go." I superintend schools a while and let the Bible work go; then I do Bible work and let the schools go.

The outlook for the embroidery work for the coming winter is rather dubious. We hope we can carry on the work at least this winter, as so many widows are depending on this for their support; but orders from Europe do not come in rapidly. The Lord has helped us and found a way for us in the past, and we can trust him for the future, both for ourselves and for the people. In the handkerchief department we have great hopes of permanent success. The girls are learning to do very neat work here, and we hope this department can soon be self-supporting. The carpet-weaving and rug-making has been turned over to the Germans. They can carry it on on a somewhat larger scale than we did, thus furnishing employment for many of the poor people.

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On the theory that "seeing is believing" John A. Smith of Milwaukee, wants everyone to first try his remedy for the cure of rheumatism, at his expense. To that end, he proposes to distribute 15,000 free sample packages to all persons sending him their name and address. Mr. Smith had for years suffered all the agony and torture of rheumatism, tried all the remedies known, and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring with leading physicians, who were unable to help him he gave up in despair. He began studying into the causes of rheumatism and after much experimenting and repeated failure, he finally found a remedy which cured him in a few days. The result was so beneficial to his entire system and was such a glorious escape from the clutches of rheumatism that he called his new found remedy Gloria Tonic. Those of his friends, relatives and neighbors who were subject to rheumatism were next cured and Mr. Smith concluded he would offer his remedy to the world. But he found the task a difficult one. Nearly everybody had tried a hundred or more remedies, just as he did, and they couldn't be made to believe there was such a thing as a cure for rheumatism. But an old gentleman in Seguin, Tex., Mr. Bertram, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune on advertised remedies he wouldn't buy anything more until he knew it was worth something. The sample was sent and the results were astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending free sample packages of Gloria Tonic to all who may apply. It cured H. Bucholz, 70 years old, of Norborne, Mo., after suffering 25 years. In Regina, N. W. Ter. Anton Bengert was laid up nine years. A sample of Gloria Tonic was the first relief he ever got and three boxes entirely cured him. Thomas Callahan of Harvard, Ills., suffered continuously, four years and was cured by Mr. Smith's remarkable remedy. At Indian Ford, Wis., Friedericke Arnold age 66 suffered 12 years. Nothing ever relieved her until she tried Gloria Tonic. She was cured completely. At Pittsburg, Ind., a druggist was cured after 33 years suffering. John Carston of Belton, Tex., had planned to give his wife a trip to Germany, but she was taken with an attack of rheumatism and the trip abandoned. But she tried a sample of Gloria Tonic, got some more, was cured and went to Europe rejoicing. She is a firm believer in Gloria Tonic. Mrs. Persohn of Amsterdam, N. Y., believes Providence directed her to Mr. Smith's remedy. She was nearly insane from the intense suffering from rheumatic pains and was entirely cured. Thousands of other instances could be related where this magical remedy has cured rheumatism. It is well worth anybody's time to send their name and address to Mr. Smith and he will send a trial package of Gloria Tonic absolutely free of charge. If you have a friend, or acquaintance, a neighbor or relative suffering from rheumatism send for a trial package and give it a test. It is a remarkable remedy and there is no question but what it will cure any case of rheumatism no matter how severe or of how long standing. Send your name and address to John A. Smith, 128 Summerfield Church Building, Milwaukee, Wis.

A Preacher's Discovery.

Dr. Blosser who has for many years made a specialty of catarrhal diseases has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, etc. It is a penetrating, healing smoke vapor that goes direct to the parts affected, and destroys the germs, and heals the mucous membrane. Any reader of The Christian Herald who will address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga., will receive, postpaid, a three days' trial treatment, free.

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I KNOW not the way I should take
When I trust to myself as a guide;
For many a fear and a doubt clouds the path,
And pitfalls my footsteps betide.

But Jesus says, "I am the Way,
Trust me and thy feet shall not slide;
I will light up thy path, I'll point out the way,
If thou only wilt walk by my side."

I know not the way I should take,
But I'll willingly trust to my Guide;
In confidence simply I'll give him my hand,
And steadfastly keep by his side.

He knoweth the way I should take,
And always my footsteps directs;
He chooses my path and I'll ask for his aid,
Who me, from all danger protects.

He knoweth the way I should take,
His hand is both willing and strong;
His promise is sure—In him be my trust
And "He leadeth me" always my song.

Omaha, Neb. JAMES H. STOKES.

A Land of Perpetual Sunshine.

The claim that "the sun never sets on Victoria's dominions," can be uttered with equal truth by Americans in regard to Uncle Sam's possessions, for when the sun sets in Alaska, it rises in Maine. When it is 6 P. M. on Attoo's Island, Alaska, it is 9.36 A. M. on the day following at Eastport, Maine. If we locate the centre of the United States, calculating it as midway between longitude sixty-seven of Eastport and longitude one hundred and ninety-three of Attoo's Island, it will be found on the one hundred and twenty-sixth degree of longitude, about two hundred and eighty miles west of San Francisco, in the Pacific Ocean. There is no other land under the sun, except the much scattered dominions of Queen Victoria, of which such a story can be told.

Why Consumptives Lose Flesh.

Extracts from Dr. Hunter's Lectures on the Progress of Medical Science in Lung Diseases.

The health and strength of the body depend on the perfection of the lungs. No quantity or quality of food can add one grain's weight to the flesh of the body beyond the power of the lungs to make new blood. The food may be good and the stomach digest it perfectly, and yet the patient lose flesh and strength from day to day.

Most people suppose appetite and digestion are all that are required to make patients hold their own, at least, but such is not the fact. The stomach has little to do with the making of new blood. It is a mill that grinds, dissolves and separates the food eaten, forming from it a white fluid called chyle. Before the chyle can impart its nutritious elements to the body it must be carried by the lacteals to the lungs and be endowed with life and changed into blood. This change is what is meant by the term *assimilation*. It depends upon the size and perfect action of the lungs. It takes place in exact proportion to volume of air we take in at a breath. A man having large lungs and full breathing is *strong and fleshy* because he assimilates a large quantity of food and makes it into blood. A man with small lungs and obstructed breathing, is *weak and thin*, because he can only assimilate a small quantity of food. Our weight is determined by the volume of air we habitually inspire at a breath. This exactly measures our blood making capacity. Poor food or bad digestion may reduce us below our standard weight, but no quantity or quality of food can ever make us rise above it.

The moment our lungs become diseased their capacity for air is lessened by the swelling of the lining of the tubes and the mucus secretion which obstructs them, and in exactly the same proportion their power to assimilate food is reduced. A loss of flesh and strength must follow. If the disease increases the breathing space in the lungs also lessens, and the waste of flesh and strength goes on more rapidly, and no food or dieting can prevent it.

This is a natural law of the human organism. It was first discovered by me, and is now fully recognized by the best minds in the profession as one of the most important discoveries of medical science of our age. I have studied and observed its operations in thousands of cases without one exception. It is a great scientific truth, vital to our being. It was stamped upon us as a Divine Law by God when he "breathed into man's nostrils the breath of life and man became a living soul."

In the glorious light of this revealed law of science how pitiable seems the ignorance and quackery of those who propose to cure consumption by tonics and diet, while the cause of the patient's weakness and wasting remains untouched in the lungs. The only way the body can be "built up" is to remove the disease that is wasting it, by a treatment applied to the lungs capable of restoring the breathing. Do that, and the lungs will quickly rebuild the wasted and enfeebled body. Fail to do it, no human means can save the patient's life.

(To be continued).

Signed ROBERT HUNTER, M.D.,
117 West 45th St., New York

Nov. 29th, 1897. Note.—Readers of THE CHRISTIAN HERALD who are interested in Dr. Hunter's views can obtain his books *free* by addressing him as above.

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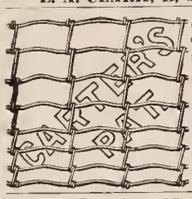

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We will mail on application, free information how to grow hair upon a bald head, stop falling hair, and remove scalp diseases. Address,
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CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

Christmas Issue

OFFICES: BIBLE HOUSE, NEW YORK.

Rev. T. De Witt Talmage, D.D., Editor.

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VOLUME 20. NUMBER 50

PRICE FIVE CENTS.

A CHRISTMAS CAROL.

To us this day, is born a Child
Of Mary, chosen mother mild:

This little Child, of lowly birth,
Shall be the Joy of all the earth.

He brings those blessings, long ago
Prepared by God for all below;

Hencetorth his kingdom open stands
To you as to the angel bands.

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Constant Reader, Clintondale, N. Y. Is it right to eat pork and to keep pigs in view of the emphatic prohibition in the Old Testament?

Moses' prohibition was probably based on sanitary reasons. In Oriental lands, the flesh of the pig was believed to be liable to produce skin diseases and to be especially dangerous to people liable to leprosy. There was probably no religious reason for the prohibition. As the prohibition was not mentioned by the Great Council (Acts 15), among those binding on the Gentiles, there is now no religious reason for abstaining from it.

L., W. R., Gardiner, Me. In an article I read recently on the newly found "Sayings of Christ," there is a statement that they are the work of a Neo-Platonist. What is Neo-Platonism?

It was a system of philosophy originally taught at Alexandria in Egypt in the third century of the Christian era, and spread to Greece and Rome. Its ostensible aim was to harmonize philosophy with religion. It was largely pantheistic, and one of its leading doctrines was the possibility of union with the divine by asceticism and ecstasy, so that the soul lost its individuality and became one in essence with the Deity. It rejected all revelation and did not inculcate practical benevolence. A full account of it and of its leading teachers is contained in Kingsley's "Alexandria and her Schools" and Mosheim's "Institutes of Ecclesiastical History."

G. A. B., Cherokee, Ia. Is sanctification different from conversion? Is not a man sanctified when he is converted?

Conversion should be the beginning of sanctification, and always would be, if the converted man yielded himself to the influences of the Holy Spirit. Conversion is the turning from the world to God; the surrender of the soul to Christ, for him to cleanse and sanctify it, and make it fit for the presence of God. The process is sometimes painful and involves sad experiences, but in the end is purifying and ennobling. We know not what we need for the perfection of our character, but when we sincerely desire that perfection, we are taught in Christ's school, and all the events of our lives draw us nearer to him. When Christ indwells in the heart, and the becoming the indwelling Christ, the man is sanctified and his whole being is gradually transformed. That is sanctification [illegible]

S. Sterling, Neenah, Mich. 1. Is a member of a Congregational Church justified in withdrawing from the church of which he is a member [illegible] 2. Do you approve of "charades," "ladies' entertainments," and "covers" in the house of God? 3. Do you approve the holding of such entertainments for the benefit of the church? 4. Do you consider them consistent with the spiritual welfare of the church?

1. Withdrawal from [illegible] connection is a step to serious that it should only be taken as a last resource and for very serious reasons. A person against the entertainments you mention would probably have answered. Read the little book on "Unsectarian Amusements," published by A. W. Hall, Syracuse, N. Y. In most [illegible] they are drawn to the church by spiritual [illegible] they introduce [illegible] 2. Do not approve of [illegible] 3. Do not approve of [illegible] 4. Do consider them inconsistent with the spiritual welfare of the church.

Constant Reader, Newberry, Pa. 1. Can a man be a Christian and not confess Christ openly? 2. Is it right for a minister to [illegible] 3. Is the [illegible]

1. In the land in these enlightened days, we [illegible] not, since they know that God is over all and his obligation and is justified in marrying. As you say he is a converted man we presume that now he proposes to openly ask the blessing of God on the union as it is his duty to do.

Mrs. Margaret E. Falke, Matron, Home of the Good Samaritan, 244 East Sixty-fifth street, New York, writes:

Yours enclosing check for $25 received. We are exceedingly obliged for the aid extended to us in our efforts to reach the friendless and erring women of New York and win them for God. Our prayer is that God will bless your efforts to preach the glorious Gospel of salvation to "all the world" through the medium of THE CHRISTIAN HERALD. May God bless the brother who gave this money, and on that day when we shall stand before the Father's throne may there be a star there awaiting his crown, of which he had no knowledge.

Subscriber, Millertown. I have been a church member for nearly five years, joined the church when only a child. I don't feel satisfied. There seems to be a burden on my heart nearly all the time. I try to live a Christian life, but still don't feel satisfied. When we have protracted meetings in the church I feel as though I should go forward, but I hate to do so.

If you accept Christ fully, you will have no burden in [illegible] bearing your allegiance to him [illegible] Pray that you may be able to [illegible] Then, you should engage actively [illegible] in some sort of Christian work. There are many ways of service open to the earnest, enthusiastic believer. By and by, working for the Master will develop such love for him in your own heart that you will have forgotten all about your own trouble.

E. H. M., Templeton, Pa. I understand that there is in the mint at San Francisco, Cal., a room called the deposit melting-room, where old jewelry, etc., is coined. Please tell me how a person could communicate with this mint. Having some old gold, I would like to know.

Write to the Director of the Mint, San Francisco, Cal.

Reader, Yankton, South Dakota. In teaching civil government I have made the statement that, so far as our federal constitution is concerned, any one of our States aside from Utah, could, by amending its own constitution, establish a church or religious sect as the State church. The United States Government is prohibited from making any law respecting the establishment of religion, but I can find nothing preventing one of the States, as the first ten amendments have been ruled to apply only to the general government. Will you please explain whether I am right?

You may be right in asserting that the United States Government would not interfere, but we believe any such attempt by a State to establish a State church would at once be brought to the attention of the United States Supreme Court, the probability being that it would be decided to be unconstitutional, directly opposed to the purpose and intent of the founders of our government and antagonistic to our national institutions.

Ella S., Mabel, Mo. What is the origin of Thanksgiving? Do they observe Thanksgiving in other countries than America?

Probably the earliest Thanksgiving in modern history was that recommended by the civil authorities of Leyden, Holland, on October 3, 1575, the anniversary of the deliverance of that city from siege. The first American Thanksgiving was that held at Plymouth, Mass., in 1621 by Governor Bradford's order to "rejoice together" for the harvest. The ancients, too, had their "harvest festivals," which were the equivalent of our Thanksgiv-

TACOMA, "THE CITY OF DESTINY."

Tacoma justly lays claims to be regarded as a wonderful city. The seaport capital of Pierce Co., Washington, it is situated on the east side of Puget Sound, on the western shore of Commencement Bay, at the mouth of Puyallup river, and is the terminus of a steadily growing railroad system. Seventeen years ago it was an insignificant place with a little over one thousand inhabitants; it is now a flourishing city with hundreds of miles of graded streets, street railways, large gas and electric-light plants, public parks, fine public buildings, many banks, seminaries, colleges, a vast array of warehouses, and a surprisingly alert and progressive business quarter, with stores and offices equal to those of many a half-century-old American city. Its port is a very busy one, as our photograph shows. There are large beds of coal, iron, and precious metals, and a fine agricultural section, near-by. Its elevators are of the mammoth order, and its annual exports of ore, flour and wheat, coal and lumber and packed meats are increasing every year. Puget Sound University—a Methodist-Episcopal institution with several hundred students and a fine building—is one of the institutional features of this magnificent city.

the way, was probably not Paul), simply taugl that there was no further sacrifice for sin tha that which had been offered in the person Christ. He was writing to Hebrews, wh under the old dispensation, could bring a other sin-offering when they sinned agai The Christian must revert to the Cross, f there remained no other atonement, and, if h put that away from him, he was without r source. The backslider who sincerely r pents is encouraged to return and is sure welcome. It is the one imperative duty he bound to perform. Peter, who denied h Lord, was tenderly welcomed. The wicke member mentioned in 1. Corinthians, you w see if you look to the second epistle (2: 7), w to be forgiven and comforted. As a fath receives a beloved child, who goes to hi with confession and repentance, so God w receive the Christian who has fallen, but h renounced his sin and humbly pleads for fo giveness through Christ.

Frank Dann, Rochester, N. Y., writes:

I was quite interested in that item in this week paper about the identity of Darius the Mede, a compared the statement in the paper with Danie and I am confident that the identification has n been reached yet. In the first place, Gobryas w a Babylonian who, in consequence of injuries r ceived from his sovereign, revolted to Cyrus a proved very useful to him in his wars, and he w not a Mede at all. In the second place, Daniel e pressly declares Darius was a king, exercising so ereign power in his own dominions, for no oth conclusion can be drawn fairly from his fifth cha ter. In the third place, Gobryas would not ha dared to have made the decree nor to have enforc it under such a king as Cyrus. In the fourth plac Daniel, fairly interpreted in the last verse of t fifth chapter, makes Cyrus the successor of Dari the Mede, and not his sovereign; therefore Gobry could not be Darius; and the intimation concer ing the unchanging nature of the laws of the Med and Persians shows that the union of the two n tions was prior to the accession of Cyrus the Pe sian.

The passage about Darius in Dan. 11: 1, doubt refers to the crowning of that king, and do not necessarily imply that he was a vassal of Cyr (see parallel passages in 11. Kings 14: 21, and Kings 21: 24). The cylinder you refer to evident refers to the occu tion of the city si sequent to its ca ture by the Med and Persians and Cyrus, who was pr ent at that time, history declares, a the prophecy Isaiah, I think, manded for its full ment the presence Cyrus at its captu (see Isa. 44: 27, and Isa. 45: 1, 2, 3)

H. B. B., Evansvil Okla. 1. What the name of t giant spoken in 11 Samuel 20, who had s fingers on ea hand and six to on each foot? Is it a sin for Christian havi an abundance fruit going waste, to sell a brewer to ma into brandy?

1. The four gian mentioned in t chapter quote from were "of t sons of the gia in Gath," that is probably the Goliath who David slew. Three are mentioned by nam viz: Ishbi-benob, Saph and Lahmi. The nam of the fourth is nowhere mentioned, not ev in the Talmud or in Josephus. 2. Fruit cou not be put to a worse purpose than to bei transformed into that which destroys bo soul and body.

A. M. D., Brownsdale, Pa. Is the following e pression found in the Bible, if so, where? "T wicked shall not live out half their days."

See Psalm 55: 23.

J. G. C., Hiawatha, Kan. About fifty dollars.—Subscriber, Council Bluffs, Ia. Write to Mi Clara F. Fiske, Shelburne, Mass.—S. A. B., Wi sted, Conn. There are no available statistics. T only way to ascertain what you want is to write the police authorities of the large cities.—Hark R., McClure, Pa. The World-Wide Encycloped is up to date and reliable, and for all reference pu poses will give ample satisfaction.—Henry I Dayton, O. Oh, yes; it is a vile and unchristi indulgence.—Mrs. W. H. S., Gaffney, S. Either is right, but Mrs. is preferable.—L. I Sterling, Maxwell, Ont. It would require a length technical explanation, which is unsuited to o columns.—"Interested One." Mrs. Falke's a dress is 244 East 56th street, New York.—Albe W., Callaway, Mo. There is probably not a wo of truth in the statement.—J. W. K., Baltimor Md. These questions must be decided by the i dividual conscience.—Subscriber, Helmet, C Any jeweler or lapidary will tell you, or any paw broker.—Subscriber, Hamersville, O. Write Secretary M. E. Book Concern, 150 Fifth avenu New York.—W. S. H., Warrenville Centre, Nature, certainly. Art at best, is but a weak ech of nature.—Reader, Arlington, Ia. No.—M L. I. B. Jones, Edinburgh, O. Send us a copy the verses and we may be able to publish them.— Joseph B., Altoona, Pa. There is no advice as the bearing of arms in the Gospels.—H. H. C Metomen, Wis. We never heard of the concer —Charles A. Kempfer, the Minnesota Christ poet, has sent us several unique and stirring pr ductions of his muse. One entitled, "The Monst on the Throne," deals with the Armenian mass cres.—Subscriber, Elkhart, Ind. You shou send six subscriptions.—Constant reader, S. Francisco, Cal. The 29th of February, 1876, w on a Tuesday.

REDEEMING THE FALLEN.

Six Years of Christ-Like Work in the Gospel Rescue Mission of Rochester, New York.

WHEREVER earnest Christians band together to work for the Master, they have little difficulty in finding a field worthy of their efforts. The first Rescue Mission ever established in Rochester was at 173 Front street, where the People's Rescue Mission now is. Col. N. P. Pond and his wife had become convinced that special effort was needed in their city in behalf of men who had become slaves to strong drink. They went to New York and studied the methods of rescue work at the old Jerry McAuley Mission in Water street and elsewhere, induced Col. Hadley to come to Rochester and look over the ground, rented a store in Front street, which had previously been occupied as a saloon, and opened a mission there. The mission thus inaugurated, had as its first superintendent Lindsay Myles, who afterward became the superintendent of the Monroe County Reform Association. Mr. Myles was succeeded by T. H. Osburn. For a time this mission was very prosperous; and it soon became necessary to rent another room, which had been used as a saloon, and remove the partition between that room and the one previously occupied—thus creating the commodious assembly-room of the present People's Rescue Mission. The burden of supporting the mission fell so heavily, however, on a single benevolently disposed individual that, as burdens of a kindred nature accumulated upon him, he felt constrained to give it up.

PROF. J. H. GILMORE, *Prest.* A. E. HINES, *Supt.*

Meanwhile, Rescue Mission No. 2 had sprung up in connection with the Monroe County Christian Reform Association in Exchange street, of which Col. Pond was president, and which was modeled after the London coffee-houses, whose purpose was preventive, rather than reformatory. From the first opening of the rooms taurant attached to the association, bring up chairs from the basement, and transform the eating-room into a room for prayer, appeal and testimony, every night in the week. Among those most active in promoting this new movement, were Mr. and Mrs. Geo. N. Mitchell, who had had a taste of rescue work in New York; Arthur Voorhees, who had been wonderfully delivered from bondage to alcohol; the Rev. H. H. Stebbins, D.D., pastor of the Central Presbyterian Church; John Stewart, Henry Wray, and W. D. McGuire.

This mission was organized, October 31, 1889. For three months, T. H. Osburn acted as its superintendent, afterward going to the Front Street Mission. Then John H. Murray assumed the superintendency. The work was prosecuted with great spiritual power, and glorious results were attained; but there was a growing conviction among the friends of the mission that its location was not that best adapted to its special work; and also that it would be best for the mission to be independent of lodging-rooms and a restaurant which appealed, in part at least, to the patronage of the general public.

IN THE DORMITORY.

Accordingly, when the rooms in Front street were given up by the mission originally started there, the Exchange Street Mission, assuming the title of The People's Rescue Mission, removed to those rooms. This was in January, 1891. Here the work has continuously prospered and marvelously broadened out. It has been found necessary to open a soup-kitchen, where plain and substantial food can be furnished to those who would otherwise go hungry; a lodging-department, where a bed—or at least a blanket and the soft side of a plank—can be furnished to those who have no shelter; a wood-yard, where men who are utterly destitute can pay, by honest toil, for food and lodging. And it has been found possible to interest the Christian people of Rochester in this work, so that the burden of support no longer rests upon the few who especially realize the power of God to save the drunkard, but on the churches and congregations of the city. That it has been possible thus to build up a Christian home, and give object-lessons in practical piety in the worst street in the city of Rochester, is due, under God, to the confidence of the people of Rochester in the men who had most to do with shaping and molding the mission. Henry Wray, who for more than six years, was president of the board of directors, was a man of singularly sweet and attractive Christian character—a man whom everybody loved and respected. W. D. McGuire, the treasurer of the mission, has from the very first given himself with self-sacrificing devotion and boundless enthusiasm to its interests. For five years the mission has enjoyed the faithful services of a superintendent—Mr. A. E. Hines—who abandoned a first-class position as a Y. M. C. A. secretary to devote himself to this work, and has given abundant proof that he was called of God to do so. Miss Laura C. Hopkins, who for years has been active in city missionary work, ably supplements the work of the superintendent. The names of the board of directors are known and honored throughout the city. They give the work careful and minute personal supervision; and are so heartily in sympathy with its purpose that any one of them can take charge of the meetings of the mission. Indeed, there is no one of them who has not, at one time or other, done so.

The president of the board, Dr. J. H. Gilmore, whose portrait we present, is a professor in the University of Rochester and the author of the familiar hymn, "He leadeth me." He has been especially serviceable to the mission in familiarizing its converts with the truths and duties inculcated in the Scriptures, having for months at a time given Bible-readings at the mission on successive Sunday afternoons.

For the year just closed the receipts of the mission from all sources have been $5,481.53; 14,186 lodgings have been furnished, and 30,830 meals supplied; 428 meetings have been held, with an aggregate attendance of 34,207. We have listened to 12,167 testimonials from redeemed men and women. There have been 2,283 requests for prayer and more than 1,000 have professed a desire to lead Christian lives by coming forward and praying for their own conversion.

AT THE MISSION WOODYARD.

AN "EXPERIENCE MEETING" AT THE MISSION.

of this association, prayer-meetings had been held there every Thursday and Sunday evening. But it seemed to some of the directors of the association that more direct and persistent efforts should be made, in connection with their Exchange street plant, to reach and reclaim the drunkard. Hence, arrangements were made to move back the tables in the restaurant attached to the association, bring up chairs from the basement, and transform the eating-room into a room for prayer, appeal and testimony, every night in the week. Among those most active in promoting this new movement, were Mr. and Mrs. Geo. N. Mitchell, who had had a taste of rescue work in New York; Arthur Voorhees, who had been wonderfully delivered from bondage to alcohol; the Rev. H. H. Stebbins, D.D., pastor of the Central Presbyterian Church; John Stewart, Henry Wray, and W. D. McGuire.

THE BETHESDA HOME.

For Homeless Girls.

No. 79 Fort Greene Place, Brooklyn, N. Y.

(Conducted under the auspices of The Christian Herald.)

A much needed rescue work in the Greater New York.

Matron in charge, 30 beds, laundry, and sewing rooms; regular religious services. Many friendless girls helped and restored to their homes, and others helped to regular employment and better lives.

The following contributions in aid of this Samaritan work have been received by THE CHRISTIAN HERALD:

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4286, N Y City	1 50
G C G, Blairstown	15 00
Cheerful Givers, Lodgepole	2 50
Lucy Smith	1 00
J W S, Lock Haven	9 00
Total	**$134.81**

The Gospel Among the Jews.

A Man Who Thought a Sermon was Worth a Fortune.

By Rev. David Baron.*

THERE is a wonderful opening in the present day for Christian work among the Jews in countries where masses of them are found. It is not a week since I returned from my twelfth mission journey, and it has been my privilege, to come into contact with a large number of Jews.

During this last journey, in some towns of eastern Europe, we have had Jews listening eagerly, from early morning till late at night, to what we had to tell them about Christ. Some may wonder how we get at Jews in places where we have never been before. We have an easier task in this respect than our brethren who go among the heathen. All that we need do is to take a handful of suitable literature and a few New Testaments and go into the Jewish quarter, where we enter into conversation with the first men we meet. We tell them: "We are your brethren, men of your own nation, but we have found Jesus, him of whom Moses in the Law and the prophets have written. We believe that our nation made a tremendous mistake when it rejected Jesus, and when it believes that Jesus is dead, just as the brethren of Joseph believed that Joseph was dead. We have come from a far country to speak to you about him." We generally mention the place and time when we will be ready to receive them, and before the hour indicated the Jews begin to come to us.

We are usually two missionaries, and we have sometimes been packed in our rooms with Jews, listening eagerly while we unfolded to them the Lord Jesus Christ from Old Testament Scriptures. In some places we hold meetings; for instance, in a principal town of Galicia, this last tour, at two hours' notice, about two hundred Jews gathered together. The second day we were in Cracow we paid a visit to the Bethhammidrash, where Jews, old and young, may be seen doing nothing else, day or night, but occupying themselves with solving the mysteries of the Kaballa, and studying the traditions of men. A few "saints" have no other home, and even sleep there at night. In different parts of this building, which is very filthy, these Jews, old and young, in groups or singly, were shouting to themselves, in a sing-song way, different parts of the Talmud, swaying themselves violently to and fro all the time. We sat down and asked one if they had a Bible in the place. After a time he brought us one of the volumes of the Jewish Bible, which is bound together with thirty-two different Rabbinic commentaries. It happened to be the volume containing Ezekiel and the twelve minor prophets, and we opened it at Zech. 12. Reading from verse 12 to the end, we asked him who it could be whom Israel had cruelly pierced, and for whom they will mourn so bitterly.

Meanwhile quite a group had gathered round us, all in their long kaftans, reaching from neck to foot, and wearing the Peyoth (side curls), which the Galician Jew regards as the most sacred badge of piety. Some had never noticed the passage before, others looked for explanations to the various commentaries.

On coming out, one Jew said to us: "This hour has been worth more than 1,000 florins to me, for I could see that your faith is grounded on the Bible." The next day this man came to us, saying that he was determined, with all his family, to become Christians. There is a wonderful spirit of hearing just now among the Jews. It is no light thing that we now get the Jews to listen as to who this Jesus really was, or for what reason they hated him.

*From his article in "The Missionary Review."

THE METROPOLITAN PULPIT

Sanctified Muscle.

A Sermon by Rev. T. DeWitt Talmage, D.D., on the Text: Judges 14: 1, - - - - And Samson went down to Timnath.

THERE are two sides to the character of Samson. The one phase of his life, if toliowed into the particulars, would administer to the grotesque and mirthful; but there is a phase of his character fraught with lessons of solemn and eternal import. To these graver lessons we devote our sermon. This giant no doubt in early life gave evidences of what he was to be. It is almost always so. There were two Napoleons—the boy Napoleon and the man Napoleon—but both alike; two Howards the boy Howard and the man Howard—but both alike; two Samsons—the boy Samson and the man Samson—but both alike. This giant was no doubt the hero of the playground, and nothing could stand before his exhibitions of youthful prowess. At eighteen years of age he was betrothed to the daughter of a Philistine. Going down toward Timnath, a lion came upon him, and, although this young giant was weaponless, he seized the monster by the long mane and shook him as a hungry hound shakes a March hare, and made his bones crack, and left him by the wayside bleeding under the smiting of his fist and the grinding heft of his heel.

There he stands, looming up above other men, a mountain of flesh, his arms bunched with muscle that can lift the gate of a city, taking an attitude defiant of everything. His hair had never been cut, and it rolled down in seven great plaits over his shoulders, adding to his bulk, fierceness and terror. The Philistines want to conquer him, and therefore they must find out where the secret of his strength lies.

There is a dissolute woman living in the valley of Sorek by the name of Delilah. They appoint her the agent in the case. The Philistines are secreted in the same building, and then Delilah goes to work and coaxes Samson to tell what is the secret of his strength. "Well," he says, "if you should take seven green withes, such as they fasten wild beasts with, and put them around me I should be perfectly powerless." So she binds him with the seven green withes. Then she claps her hands and says: "They come—the Philistines!" and he walks out as though they were no impediment. She coaxes him again, and says: "Now tell me the secret of this great strength?" and he replies: "If you should take some ropes that have never been used and tie me with them I should be just like other men." She ties him with the ropes, claps her hands, and shouts: "They come—the Philistines!" He walks out as easy as he did before—not a single obstruction. She coaxes him again, and he says: "Now, if you should take these seven long plaits of hair, and by the house-loom weave them into a web, I could not get away." So the house-loom is rolled up, and the shuttle flies backward and forward, and the long plaits of hair are woven into a web. Then she claps her hands, and says: "They come—the Philistines!" He walks out as easy as he did before, dragging a part of the loom with him.

But after awhile she persuaded him to tell the truth. He says: "If you should take a razor or shears and cut off this long hair, I should be powerless and in the hands of my enemies." Samson sleeps, and that she may not wake him up during the process of shearing, they call in a man. You know that the barbers in the East have such a skilful way of manipulating the head to this very day that instead of waking up a sleeping man, they will get a man wide awake sound asleep. I hear the blades of the shears grinding against each other, and I see the long locks falling off. The shears or razor accomplish what green withes and new ropes and house-loom could not do. Suddenly she claps her hands, and says: "The Philistines be upon thee, Samson!" He rouses up with a struggle, but his strength is all gone. He is in the hands of his enemies.

I hear the groan of the giant as they take his eyes out, and then I see him staggering on in his blindness, feeling his way as he goes on toward Gaza. The prison door is open, and the giant is thrust in. He sits down and puts his hand on the mill-crank, which, with exhausting horizontal motion, goes day after day, week after week, month after month—work, work, work! The consternation of the world in captivity, his locks shorn, his eyes punctured, grinding corn in Gaza!

First of all, behold in this giant of the text that physical power is not always an index of moral power. He was a huge man—the lion found it out, and the three thousand men whom he slew found it out; yet he was the subject of petty revenges and out-gianted by low passion. I am far from throwing any discredit upon physical stamina. There are those who seem to have great admiration for delicacy and sickliness of constitution. I never could see any glory in weak nerves or sick-headache. Whatever effort in our day is made to make the men and women more robust should have the favor of every good citizen as well as of every Christian. Gymnastics may be positively religious.

Good people sometimes ascribe to a wicked heart what they ought to ascribe to a slow liver. The body and the soul are such near neighbors that they often catch each other's diseases. Those who never saw a sick day, and who, like Hercules, show the giant in the cradle, have more to answer for than those who are the subjects of life-long infirmities. He who can lift twice as much as you can, and walk twice as far, and work twice as long, will have a double account to meet in the judgment.

How often is it that you do not find physical energy indicative of spiritual power! If a clear head is worth more than one dizzy with perpetual vertigo—if muscles with the play of health in them are worth more than those drawn up in chronic "rheumatics"—if an eye quick to catch passing objects is better than one with vision dim and uncertain—then God will require of us efficiency just in proportion to what he has given us. Physical energy ought to be a type of moral power. We ought to have as good digestion of truth as we have capacity to assimilate food. Our spiritual hearing ought to be as good as our physical hearing. Our spiritual taste ought to be as clear as our tongue. Samsons in body, we ought to be giants in moral power.

But while you find a great many men who realize that they ought to use their money aright, and use their intelligence aright, how few men you find aware of the fact that they ought to use their physical organism aright! With every thump of the heart there is something saying, "Work! work!" and, lest we should complain that we have no tools to work with, God gives us our hands and feet, with every knuckle, and with every joint, and with every muscle saying to us, "Lay hold and do something."

But how often it is that men with physical strength do not serve Christ! They are like a ship full manned and full rigged, capable of vast tonnage, able to endure all stress of weather, yet swinging idly at the docks, when these men ought to be crossing and recrossing the great ocean of human suffering and sin with God's supplies of mercy. How often it is that physical strength is used in doing positive damage, or in luxurious ease, when, with sleeves rolled up and bronzed bosom, fearless of the shafts of opposition, it ought to be laying hold with all its might, and tugging away to lift up this sunken wreck of a world.

It is a most shameless fact that much of the business of the church and of the world must be done by those comparatively invalid. Richard Baxter, by reason of his diseases, all his days sitting in the door of the tomb, yet writing more than a hundred volumes, and sending out an influence for God that will endure as long as the "Saints' Everlasting Rest." Edward Payson, never knowing a well day, yet how he preached, and how he wrote, helping thousands of dying souls like himself to "swim in a sea of glory!" And Robert M'Cheyne, a walking skeleton, yet you know what he did in Dundee, and how he shook Scotland with zeal for God. Philip Doddridge, advised by his friends, because of his illness, not to enter the ministry, yet you know what he did for the "rise and progress of religion" in the church and in the world.

Wilberforce was told by his doctors that he could not live a fortnight, yet at that very time entering upon philanthropic enterprises that demanded the greatest endurance and persistence. Robert Hall, suffering excruciations, so that often in his pulpit while preaching he would stop and lie down on a sofa, then getting up again to preach about heaven, until the glories of the celestial city dropped on the multitude, doing more work, perhaps, than almost any well man in his day.

Oh, how often it is that men with great physical endurance are not so great in moral and spiritual stature! While there are achievements for those who are bent all their days with sickness—achievements of patience, achievements of Christian endurance—I call upon men of health today, men of muscle, men of nerve, men of physical power, to devote themselves to the Lord. Giants in body, you ought to be giants in soul.

Behold also, in the story of my text, illustration of the damage that strength can do if it be misguided. It seems to me that this man spent a great deal of his time in doing evil—this Samson of my text. To pay a bet which he had lost by guessing of his riddle he robs and kills thirty people. He was not only gigantic in strength, but gigantic in mischief, and a type of those men in all ages of the world who, powerful in body or mind, or any faculty of social position or wealth, have used their strength for iniquitous purposes.

It is not the small, weak men of the day who do the damage. These small men who go swearing and loafing about your stores and shops and banking-houses, assailing Christ and the Bible and the Church—they do not do the damage. They have no influence. They are vermin that you crush with your foot. But it is the giants of the day, the misguided giants, giants in physical power, or giants in mental acumen, or giants in social position, or giants in wealth, who do the damage. The men with sharp pens that stab religion and throw their poison all through our literature; the men who use the power of wealth to sanction iniquity, and bribe justice, and make truth and honor bow to their golden sceptre. Misguided giants—look out for them! In the middle and latter part of the last century no doubt there were thousands of men in Paris and Edinburgh and London who hated God and blasphemed the name of the Almighty; but they did but little mischief—they were small men, insignificant men. Yet there were giants in those days.

Who can calculate the soul-havoc of a Rousseau, going on with a very enthusiasm of iniquity, with fiery imagination seizing upon all the impulsive natures of his day? or David Hume, who employed his life as a spider employs its summer, in spinning out silken webs to trap the unwary? or Voltaire, the most learned man of his day, marshaling a great host of sceptics, and leading them out in the dark land of infidelity? or Gibbon, who showed an uncontrollable grudge against religion in his history of one of the most fascinating periods of the world's existence—the Decline and Fall of the Roman Empire—a book in which, with all the splendors of his genius, he magnified the errors of Christian disciples, while, with a sparseness of notice that never can be forgiven, he treated of the Christian heroes of whom the world was not worthy?

Oh, men of stout physical health, men of great mental stature, men of high social position, men of great power of any sort, I want you to understand your power, and I want you know that that power devoted to God will be a crown on earth, to you typical of a crown in heaven; but misguided, bedraggled in sin, administrative of evil, God will thunder against you with his condemnation in the day when millionaire and pauper, master and slave, king and subject, shall stand side by side in the judgment; and money-bags, and judicial ermine, and royal robe shall be riven with the lightnings.

Behold also, how a giant may be slain! Delilah started the train of circumstances that pulled down the temple of Dagon about Samson's ears. And tens of thousands of giants have gone down to death and hell through the same impure fascinations. It seems to me that it is high time that pulpit and platform and printing-press speak out against the impurities of modern society. Fastidiousness and prudery say: "Better not speak—you will rouse up adverse criticism; you will make worse what you want to make better; better deal in glittering generalities; the subject is too delicate for polite ears." But there comes a voice from heaven overpowering the mincing sentimentalities of the day, saying: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins."

The trouble is that when people write or speak upon this theme they are apt to cover it up with the graces of belles-lettres, so that the crime is made attractive instead of repulsive. Lord Byron in "Don Juan" adorns this crime until it smiles like a May queen. Michelet, the great French writer, covers it up with bewitching rhetoric until it glows like the rising sun, when it ought to be made loathsome as a small-pox hospital. There are to-day influences abroad which, if unresisted by the pulpit and the printing-press, will turn our modern cities into Sodom and Gomorrah, fit only for the storm of fire and brimstone that whelmed the cities of the plain.

You who are seated in your Christian homes, compassed by moral and religious restraints, do not realize the gulf of iniquity that bounds you on the north and the south and the east and the west. While I speak there are tens of thousands of men and women going over the awful plunge of an impure life; and while I cry to God for mercy upon their souls, I call upon you to marshal in the defense of your homes, your church and your nation. There is a banqueting hall that you have never heard described. You know all about the feast of Ahasuerus, where a thousand lords sat. You know all about Belshazzar's carousal, where the blood of the murdered king spurted into the faces of the banqueters. You may know of the scene of riot and wassail, when there was set before Esopus one dish of food that cost $400,000. But I speak now of a different banqueting hall. Its roof is fretted with fire. Its floor is tesselated with fire. Its chalices are chased with fire. Its song is a song of fire. Its walls are buttresses of fire. Solomon refers to it when he says: "Her guests are in the depths of hell."

Behold also in this giant of the text and in the giant of our own century that great physical power must crumble and expire. The Samson of the text long ago went away. He fought the lion. He fought the Philistines. He could fight anything, but death was too much for him. He may have required a longer grave and a broader grave; but the tomb nevertheless was his terminus.

If, then, we are to be compelled to go out of this world, where are we to go? This body and soul must soon part. What shall be the destiny of the former I know—dust to dust. But what shall be the destiny of the latter? Shall it rise into the companionship of the white-robed, whose sins Christ has slain? or will it go down among the unbelieving, who tried to gain the world and save their souls, but were swindled out of both? Blessed be God, we have a champion! He is so styled in the Bible: A Champion who has conquered death and hell, and he is ready to fight all our battles from the first to the last. "Who is this that cometh from Edom with dyed garments from Bozrah, mighty to save?" If we follow in the wake of that Champion death has no power and the grave no victory. The worst man trusting in him shall have his dying pangs alleviated and his future illumined.

In the light of this subject I want to call your attention to a fact which may not have been rightly considered by five men in all the world, and that is the fact that we must be brought into judgment for the employment of our physical organism.

Shoulder, brain, hand, foot—we must answer in judgment for the use we have made of them. Have they been used for the elevation of society or for its depression? In proportion as our arm is strong and our step elastic will our account at last be intensified. Thousands of sermons are preached to invalids. I preach this morning to stout men and healthful women. We must give to God an account for the right use of this physical organism.

These invalids have comparatively little to account for, perhaps. They could not lift twenty pounds. They could not walk half a mile without sitting down to rest. In preparation of this subject I have said to myself, how shall I account to God in judgment for the use of a body which never knew one moment of real sickness? Rising up in judgment, standing beside men and women who had only little physical energy, and yet consumed that energy in a conflagration of religious enthusiasm, how will we feel abashed!

Oh, men of the strong arm and the stout heart, what use are you making of your physical forces? Will you be able to stand the test of that day when we must answer for the use of every talent, whether it were a physical energy, or a mental acumen, or a spiritual power?

The day approaches, and I see one who in this world was an invalid, and as she stands before the throne of God to answer she says, "I was sick all my days. I had but very little strength, but I did as well as I could in being kind to those who were more sick and more suffering." And Christ will say, "Well done, faithful servant."

And then a little child will stand before the throne, and she will say, "On earth I had a curvature of the spine, and I was very weak, and I was very sick; but I used to gather flowers out of the wild-wood and bring them to my sick mother, and she was comforted when she saw the sweet flowers out of the wild-wood. I didn't do much, but I did something." And Christ shall say, as he takes her up in his arms and kisses her, "Well done, well done, faithful servant; enter thou into the joy of thy Lord." What, then, will be said to us—we to whom the Lord gave physical strength and continuous health?

I said to an old Scotch minister, who was one of the best friends I ever had, "Doctor, did you ever know Robert Pollock, the Scotch poet, who wrote, 'The Course of Time?'" "Oh, yes," he replied. "I knew him well; I was his classmate." And then the doctor went on to tell me how that the writing of "The Course of Time" exhausted the health of Robert Pollock, and he expired. It seems as if no man could have such a glimpse of the day for which other days were made as Robert Pollock had, and long survive that glimpse. In the description of that day he says, among other things:

Begin the woe, ye woods, and tell it to the doleful winds.
And doleful winds wail to the howling hills,
And howling hills mourn to the dismal vales,
And dismal vales sigh to the sorrowing brooks,
And sorrowing brooks weep to the weeping stream,
And weeping stream awake the groaning deep:
Ye heavens, great archway of the universe, put sack-cloth on:
And ocean, robe thyself in garb of widowhood.
And gather all thy waves into a groan, and utter it,
Long, loud, deep, piercing, dolorous, immense.
The occasion asks it, Nature dies, and angels come to lay her in her grave.

What Robert Pollock saw in prophetic dream, you and I will see in positive reality—the judgment! the judgment!

Christmas Eve in Bulgaria.

Christmas Eve is of greater importance to the children than Christmas Day, for in it they play a very conspicuous part. Early in the morning, children in picturesque holiday attire are seen going gaily through the streets to call on neighbors and relations, who are, of course, glad to welcome their little friends. On entering each house they recite in Slavic a few verses, which mean, "Christ is born this day: rejoice, all ye people, and let the whole earth praise him." Their hosts give each guest a round cake called "cravali," and a few coppers. In the evening the children return home with pockets full of coppers and perhaps of various nuts. With their elders the day before Christmas ends a fast, and they busy themselves preparing the evening meal, which has, for them, a solemn religious significance.

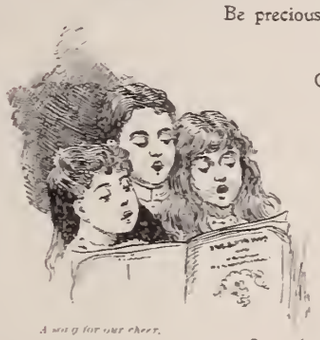
...A...

Christmas Song.

BY MARGARET E. SANGSTER.

I.

A LIGHT in our darkness,
A Song for our cheer,
A Child in our arms to
Be precious and
dear.



A song for our cheer.

Our hearts for His Manger,
Our homes for His Throne,
And Jesus our Saviour
Received by his own!

Refrain:

At Christmas we gather,
And joyfully bring
Our love and our praise
To JESUS OUR KING.

II.

Low laying before Him
Our incense and myrrh,
And deep in the shadow
Of pine and of fir,
With tapers that twinkle
And flowers that twine,
We offer our homage
And bend at His Shrine.

On that innocent breast.

III.

With Mary His Mother
We find Him at rest.
Is the shade of the Cross
On that innocent breast?
'Tis for our Redemption
This Saviour is born,
And Calvary's night is
In each Christmas Morn.

All heaven brought down.

IV.

Our gems and our gold we
Would give Him this day,
Ourselves as a tribute
Before Him would lay.
For Light of the Nations
And Joy of the Earth
This Child of the Virgin
Brings Peace at His birth.

V.

A Star in our midnight,
A Song in our woe,
All heaven
brought
down
Till its glory we know.
And angels to herald,
This dear Christmas morn,
The Saviour of sinners
In Bethlehem born.

This Child of the Virgin.

THE SOUL'S RELEASE.

By Martha S. Lippincott, the Quaker Poetess.

WHAT is death, that we so dread?
Just to pass beyond the veil,
See the visions eyes ne'er saw,
Till from form the spirit fled:
And the soul immortal soars
Far above this earthly life,
To the home prepared above,
Where there is no thought of strife.

Death but summons us to come
To our Father's home of love,
Just to close our eyes in sleep
While he bears our souls above;
There to join the heavenly throng
Of God's angels, bright and fair,
Safely anchored in his home,
Freed from earthly woe and care.

Only love and peace and joy,
Happiness no words express,
Will immortal spirits know
When death comes their souls to bless.
Only rightly let us live,
Then we need not future fear,
For the gracious Father's love
E'er will hold our spirits dear.

Oh! rejoicing think of home,
Where our spirits all shall meet,
In the realms of perfect love,
Where our loved ones we shall greet,
And shall e'er roam soul with soul,
Happy in eternal life,
Where we'll find but perfect rest,
And be free from earthly strife.

Moorestown, N. J.

THE SMITTEN LORD.

Then did they spit in his face and buffeted him and others smote him with the palms of their hands. Matt. 29: 67.

WHAT hand could buffet Jesus,
Or smite that sacred face?
Could any child of Adam
Perform an act so base?
I would that I, dear Saviour,
Might kiss thy smitten cheek:
And when thy foes surround thee,
I would thy glory speak.

Alas, O Master! many
Of Adam's wretched race
Have lifted hands unholy
And smitten thy dear face!
If I am counted worthy
To suffer, Lord, for thee,
I would that all their smitings
Might fall instead on me.

O, standest thou so meekly
Beneath the coward blow,
When all of mighty power,
Is thine above, below?
Thy patience, O my Jesus,
Is godlike, yes—like thee!
To spare the base offender
And die to make them free.

Noank, Conn. W. C. MARTIN.

Found Christ in the Bowery Mission.

Hundreds of men of all ages, who had become slaves of sin, have found a Saviour at the Bowery Mission. One such case, which is typical of many others, is related in this letter:

BOSTON, Nov. 23, 1897.

SUPT. BOWERY MISSION, New York City: *Dear Sir:*—It had been my hope and intention to spend Thanksgiving within the walls of the Mission, but Providence has ordered it otherwise, and I can only be with you in spirit. I suppose there will be few, if any, present, who will remember the poor, miserable, drunken wretch who, ten years ago, came into old Mission "36," hungry and almost dead, to find food and drink and rest. The food I found, and have never been in need since; the drink has supplied the place of liquor, and the blessed rest has been in Christ Jesus, who, according to his promise, has supplied all my needs. I entered the Mission a slave to rum and tobacco, bound hand and foot for years. I left it a free man in Christ, and by his grace I have never had the desire return to me. In great mercy has he led me for ten years, and has filled my cup with joy and gladness. This is my testimony. I wish I might be able to give it in person, but even this may be blessed of God. I can think of no one who will remember me, unless it be Mrs. Bird and Brother Rulifson, but to you all I send greeting and a hearty God-speed in your glorious work.

W. C. T.

This testimony is one of many such that are received every week, showing how far-reaching the spiritual influence of the Bowery Mission has been among those who have belonged to the great army of drifting and wandering men. Its converts are to be found in many lands, and they frequently write, acknowledging the "saving and keeping power" of the salvation they found at the Gospel services in the old Mission hall.

Our Little Wards at Oorfa.

Miss Shattuck, in charge of THE CHRISTIAN HERALD Armenian Orphan work at Oorfa, writes as follows:

"*Dear Christian Herald Friends:*

"Our children are in good health and happy in school, and merry out of school. Our embroidery women receive Saturday payments. Each has her number pinned on her bag, and sum enclosed also indicated, and receives her pay on presentation of corresponding figures on a previously assigned ticket. Thus, the matter is systematized, which would otherwise be rather difficult of adjustment with the impatient crowd from the weekly washing-day. It is an interesting sight to see them, some unwilling to waste a minute, bring the pretty work and seated themselves in the yard waiting their turn, working meanwhile. There are many old women with spectacles carefully adjusted and who long since would be past the desire for embroidery, did not the support of the family require it. We have in one or two sets of our best workers three generations represented, and I recently discovered a young man as among our very finest embroiderers. When the superintendent asked the mother if report were true about her son, she said "Yes, but do entreat of Miss Shattuck that he be allowed to continue; you know he cannot go to the market for work." Some of our workers are little girls, and when I complained that the production of one was unsatisfactory, I was told she had nobody to help her, father and mother gone, a very poor brother only left.

"It is touching to see how eager all are for the work. It is their all by way of help at present. We hire two hundred more in the handkerchief department—or rather fine linen works—as we make doilies, aprons and antimacassars, as well as handkerchiefs. The six hundred keep Krikore and myself exceedingly full of work. We want a wider market for our work and shall be grateful for orders from any land, though applications should be made to Rev. or Mrs. Bowen, rather than directly to myself."

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those whose sermons, articles, or labors for Christ, are printed in it; and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

The Sunday School

REVIEW OF THE QUARTER.

International Sunday School Lesson for December 26. Golden Text, John 3: 16.

SEVEN of the twelve lessons comprised in the Quarter's Review are biographical, dealing with the arrest, imprisonment and journey to Rome of the Apostle Paul. Three of the remainder are based on extracts from his writings, thus giving an idea of the character of his teaching. One lesson from the writings of Peter and one from those of John complete the list and show the practical unanimity of Apostolic teaching during the closing years of the first century. Comparing the situation at the period of the last lesson with that when the little company of one hundred and twenty persons, meeting in one room, shortly after the Ascension, comprised the whole Christian Church, we are amazed at the progress made in the sixty years. Considering the difficulties of travel at the time, and the indifference of the upper classes among the Gentiles, and the fierce hostility of the Jews; taking into account the obscurity, poverty, and illiteracy of the followers of Christ, it is marvelous that in so comparatively short a time the Gospel should have been brought to the knowledge of so many people. Through the densely populated cities of Asia Minor, in Greece, and in Rome itself, the Gospel had been preached, and all over that extensive region there were churches established, which, without being formally organized and united with each other, were in communication, and animated by a spirit of fellowship. How large a part of this achievement was due to the activity of the Apostle Paul we have seen in our studies of his journeys. We are not told what was being done by the other Apostles during the same period, but we may assume that they were not idle, and that other members of the church, like Barnabas, and Philip the Evangelist, took part in the work. It is a striking proof of the divine origin of Christianity that, without the literature that came into general use later, and without the prestige of influential support from the ruling and priestly classes, the new faith should have won so many adherents, and kept them faithful to Christ. The Word of God was conspicuously fulfilled, which gives the key to the mystery: Not by might, nor by power, but by my Spirit, saith the Lord.

By me the Preaching might be fully known (II. Timothy 4:17). One dark night in the town of Lakenstein in Austria a number of peasants sat around a plain deal table in a detached cottage listening to Senitz, a pious preacher, who was explaining the third chapter of John. There was a knock at the door and when it was opened a distinguished-looking stranger entered. He said he wanted to hear the preaching. Every one present was in fear, for such meetings were prohibited under severe penalties. The stranger listened attentively and at the close, declared he had never heard so clear an explanation of the Scriptures. "Next time you are in Vienna," he said as he shook hands with Senitz, "come and see me and I will see if we cannot get these laws changed." He gave Senitz a card bearing the name of Count Falkenstein. Senitz, being in Vienna soon afterwards, asked for the count and was astonished at finding himself ushered into the presence of Emperor Joseph II. Looking at the Emperor he recognized in him the count who had listened to his sermon. The Emperor greeted him cordially and put an official package into his hands, bidding him open it on his return. When the preacher opened it he found inside an edict of tolerance signed by the Emperor and a check for $5 000 to be used in building a church.

For the hope of Israel I am bound with this chain (Acts 28: 20). His bonds seemed light as Paul thought that it was for Christ's sake that he was bound. A Christian lady, whose labors in the slums of a great city had illuminated many a wretched home, contracted a fever from one whom she nursed. In the early part of her sickness she fretted about her work and about the precious time that was slipping away while she lay helpless. But later on, she grew peaceful. A friend asked her what had wrought the change. She said it all came from a dream. After a period of agitation she fell asleep, and she dreamed that she was dressing to go out, and in place of her hat she found on her table a wreath of flowers. She put it on, and found several small thorns in it that made it uncomfortable. She took it off, and demanded who it was that had removed her hat and put that painful head-dress in its place. No one answered, but looking round she saw Christ wearing the crown of thorns, his forehead and hair stained with the blood trickling from the wounds the cruel spikes had made. "It was I," he said, "who brought the wreath. Can you not wear it for my sake?" "Blessed Jesus!" she exclaimed, "more than that for thee. It is very little to do." After that dream she fretted no more.

Having done all to stand (Eph. 6: 13). The Christian has sometimes to take the attitude so difficult for him, as for the soldier in battle to stand firm to receive the attack, making no retaliation, but simply keeping the same place. In the battle of Waterloo, Wellington formed a certain part of his army in a hollow square to withstand the fierce onslaughts of the French cavalry. Again and again the fiery troops of Napoleon dashed against the line, but could not break it. But the slaughter was dreadful and the soldiers were with difficulty restrained. A courier was sent to Wellington, asking for directions. "Stand firm," was the reply. There was another charge and the square was still unbroken, but the men were evidently weary of remaining on the defensive. An officer was sent to Wellington to report. The order was still, "Stand firm." The officer replied, "We will, you will find us there." The word was kept. Not a man stirred and the whole brigade was accounted for. Every man was either living and at his post, or his dead body lay on the ground where he had been stationed.

ANCIENT PORTRAITS OF THE APOSTLE PAUL.

A fac-simile of a Roman Tablet, now in the British Museum. In the upper picture, Paul is represented in a curule chair. In the lower picture, he is represented on the left, shaking off the viper into the fire (Acts 28: 5). The date of the tablet is unknown, but it must have been prior to 400 A. D.

The time past of our life may suffice (I. Peter 4: 3). "Oh, nonsense," said a man to a friend whom he had not seen since their school-days until they met casually one Christmas eve; "old friends and Christmas, too; come and have just one bottle of wine with me." The other drew him into a quiet restaurant, called for coffee and sat down beside him. "Harry," he said, "you do not know what you ask. Let me tell you why I swore off, and then you will not wonder I refuse to drink. You know I am fond of society and I can sing a good song and enjoy fun as well as any one. I went into a merchant's office after leaving school, and I soon worked my way up into a good position and a salary seldom given to so young a man. I joined two clubs and was a member of several social orders. We had a gay time. I was sometimes a little scared at my growing fondness for wine and spirits. I tried once to quit after I nearly broke my neck in a driving accident, and I was not able. I struggled hard but I could not give up the drink. Well, I soon grew tired of the hopeless fight and went back to it after enduring a lot of ridicule. The first night I was wildly drunk. A bright lad three or four years younger than I went home with me. He was tipsy, too, but not so bad as I. When we reached the railroad crossing he drew back, 'There's a train coming,' he said. But I was reckless. 'Oh come on,' I said, 'we can get across,' and I grasped his arm and pulled him on. He stumbled and fell, and I was too drunk to lift him up. I saw the life crushed out of him, and I went nearly mad when I saw his white-headed father's sorrow at his funeral. That was enough for me. I would rather die than touch liquor again."

Be ye therefore sober (I. Peter 4: 7). Unhappily, this injunction is still necessary. So prevalent is the vice of drunkenness, that no teacher can be sure that of his class none will grow up to be drunkards. It is awful to think of the multitudes who have gone and are still going to ruin by this path. But all the examples there have been seem powerless to warn the young, and it is still an imperative duty to caution the children against this insidious enemy, which is injurious not to the victim only, but to his family and his country. A convention summoned to discuss a matter of momentous importance to the commonwealth was being held, when a difficulty appeared, demanding technical knowledge. The members hesitated, for the question was intricate. In the room was a man who had made a special study of the question, and his knowledge and ability to deal with it would have made him invaluable to the convention; but he was intoxicated. He wanted to speak, but the people around him prevented him and there was a disturbance. "Turn that man out," said one of the managers. The chairman looked at the intruder sadly, for he knew him, and said: "What a pity it is we cannot turn the drink out; we want the man."

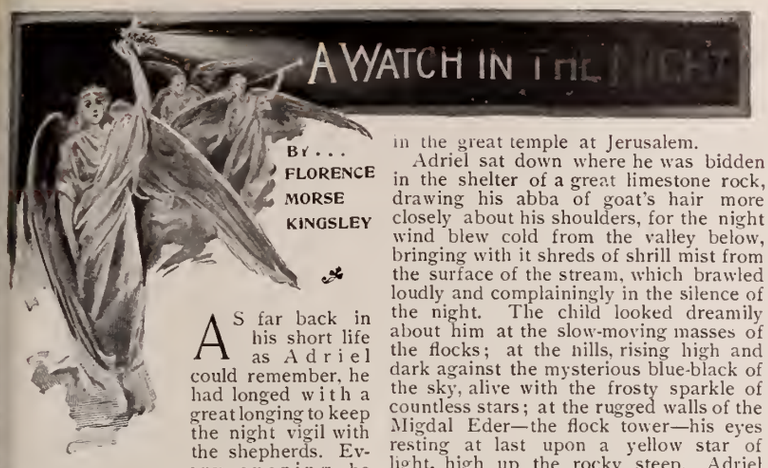
That ye be likeminded (Phil. 2: 2). It is well-known that differences of creed so important to us when in health, seem to lose their force in the presence of death. When some years ago several men were imprisoned in a mine in Pennsylvania, one of them was asked how they felt during the time they were entombed. Did they expect deliverance? "We prayed for it," was his reply. "Some of us were Protestants, some were Catholics, but we prayed together. When death gets close as he seemed to be to us, you forg the differences and think only of God."

Took upon him the form of a serva (Phil. 2: 7). A well-known dry-goods me chant gave an object lesson of humility t one of his employees in a practical way. customer wished to see the effect of som bright colored carpet on the stairs of h house, and a roll of the carpet was to be se up. One of the clerks was to go, too, t measure and show the goods. The me chant, an elderly man who had risen fro poverty to wealth, walking through th store saw the clerk, a well-dressed, som what conceited young man standing b side the roll of carpet. "What are yo waiting for?" he asked. "Waiting, si for the porter to come and carry this ca pet to Mrs. B——'s house." "Well, yo go on," said the merchant, "and we wi send the carpet after you." A few mi utes after the clerk reached the house h saw a man come with the carpet on hi shoulder. He was deeply mortified whe the man, putting it down at his fee touched his cap and asked, "Shall I wai and carry it back?" for it was his em ployer the, old merchant, who had carrie the carpet for him.

If we confess our sins (I. John 1: 9). debtor who offered his creditor fifty cents on the dollar, wa asked at the meeting of hi creditors if he would make declaration that he was insolv ent. He declined. "If I do, he said, "I am entirely at you mercy and you could make m a bankrupt." The reply of th creditors was a peremptory re fusal to consider his appea "We will make no deduction, they said, "unless you confes that you are unable to pay, an then we will consider the case You must put yourself in a po sition to ask mercy before yo can receive mercy." Seein that they were determined, th man made his declaration an his compromise was accepted.

We have an Advocat (I. John 2: 1). Dr. Rogers give a story of a dream. He says tha being unable to accept Christ a his Saviour, he determined t rely on his moral life. On th night after he had come to tha decision, he dreamed that h came to the city of God, an saw in it two gates. One wa for those who relied on thei own merits, and the other fo those who pleaded guilty an asked for mercy through Christ He went to the former gate an presented himself for examina tion. While he waited he saw one and another turned back They did not come up to the standard of excellence required Yet it was only the standard o the ten commandments. There were some who had kept nine, but had to admit covetousness, or Sabbath-breaking or profanity. While he waited and grew more nervous every moment as he saw the others rejected, he could see the other gate, at which no questions were asked. The merits of Christ were not challenged and the applicants pleaded nothing else. They admitted their own guilt. "I wish," he said, "I had come prepared to enter that gate, where the entrance is sure," and when he awoke, he trusted his soul to Christ.

Thanked God and took courage (Acts 28: 15). There is a great deal of pathos in these words. When the brethren met him he was cheered and took courage. Who would not have been glad to cheer the illustrious prisoner? Perhaps it is in our power to cheer some discouraged servant of God. A teacher who for fifteen years had been regularly in his place in Sunday School, whether the weather was fine or stormy, was taken ill. His unusual absence from school caused remark, and one and another visited him and told him that when they had been in his class they had been helped by his teaching. One particularly told him that he owed it to his teaching that he had been kept from sin and become a Christian. "Thank God," said the sick man; "it is a great comfort. How I wish you had told me before. It would have sent sunlight into many a dark hour."



By . . . FLORENCE MORSE KINGSLEY

AS far back in his short life as Adriel could remember, he had longed with a great longing to keep the night vigil with the shepherds. Every evening he watched with wistful eyes his father and elder brothers make ready their wallets and look well to their weapons of defense, preparatory to the possibie perils of the darkness. Every morning he awoke with the birds to welcome them as they came home, gray with the frosty dews and hungry for the morning meal.

"Why may I not go with them?" he asked again and again; and as often his mother made answer: "Thou art but a lamb thyself, son; it is in the warm fold that thou must abide in the cold night watches."

"But, truly, my mother, I am no longer a child," he argued; "have I not already nine years, and have I not thrice beaten off the dogs from the yearling ewes as I kept them by day?"

"Ay, the lad shall go with us to-night," said his father, a gleam of pride in his stern eyes. "It is of such stuff that men and warriors are made. God grant that Israel shall yet have need of men and warriors." With that he heaved a great sigh and turned away.

Adriel lifted his head proudly. He knew full well that his father was thinking of the promised deliverance of Israel. He was already a man; he resolved that he would also be a warrior. And when the Messiah should come—He that is called Wonderful, Prince of Jehovah, King of kings—he, Adriel, would fling himself into the swift-rushing brook in the valley below, and, having passed it, would kneel all dripping at the feet of the Prince; just as the mighty men and warriors of old had flung themselves at the feet of King David, crying out, "Thine we are, David; and on thy side, son of Jesse!"

Was it not on these very hills that the lad David, himself a shepherd, had watched his flocks? And yonder, in the valley below, Ruth, the Moabitess, had once gleaned among the shining corn, herself more fair than the flowers that grew along the margin of the stream? And yonder, too, near the gate of Bethlehem, gushed the cold, clear waters of the fountain—the water for which David had longed so sorely in the heat and dust of battle. Adriel's eyes sparkled as he thought of the three mighty men cutting their triumphant way through the hosts of savage Philistines to fetch their brimming heimets to the king.

"Dost thou think that the Prince will come soon, my father?" he asked, eagerly, as the two followed the slow-stepping flocks to the hill pastures.

Hazaiah shook his head sadly: "Nay, child, how can I tell thee? It is a long time—a long, long time. Surely, the night is very dark; yet if it be the darkest hour, then is the day-star at hand."

Adriel was still thinking of the King, while his father, the head shepherd, made all needful preparations for the safety of the sacred flocks during the watches of the night. For these were not the common herds of Bethlehem, food for the toiling multitudes; they were the flower of a thousand flocks, chosen with all care, and set apart for the holy sacrifices to Jehovah in the great temple at Jerusalem.

Adriel sat down where he was bidden in the shelter of a great limestone rock, drawing his abba of goat's hair more closely about his shoulders, for the night wind blew cold from the valley below, bringing with it shreds of shrill mist from the surface of the stream, which brawled loudly and complainingly in the silence of the night. The child looked dreamily about him at the slow-moving masses of the flocks; at the hills, rising high and dark against the mysterious blue-black of the sky, alive with the frosty sparkle of countless stars; at the rugged walls of the Migdal Eder—the flock tower—his eyes resting at last upon a yellow star of light, high up the rocky steep. Adriel knew that the light was that of a lantern swinging before the entrance to the village inn.

"There are many strangers in Bethlehem to-night," quoth Dan, the oldest shepherd of them all, settling himself comfortably beside the lad; "the khan yonder is crowded."

"Why are there strangers in Bethlehem?" asked the child, his eyes still fixed on the twinkling light. It was not nearly so bright—he thought—as the great star which hung above it.

"They are here for the taxing," said Dan, frowning till his frosty brows met. "I also, and every mother's son of us, must pay of his hard-earned wages that the heathen king may drink from a golden cup."

Adriel was silent for a moment. "These things will not be when Messiah shall come," he said, slowly.

"When Messiah shall come," echoed Dan. "Ay, lad, those will be days! And it will be in Bethlehem yonder that he will first see the light. Look you, boy," and the old man thrust his shepherd's crook into the soft earth, that he might have both hands free to deal with his subject, "I have heard the great rabbis in Jerusalem tell what shall come to pass in those days—and who should know better than the rabbis? When Messiah shall come there shall be a mighty slaughter among the enemies of Israel, such as was never seen since the world was created, nor shall be again. The mountains shall be red with the blood of the heathen; the robes of the prince also shall be like the skins of purple grapes: they shall be dyed red with blood. Then shall God bring Sinai, Tabor and Carmel, the holy mountains, and he shall set Jerusalem upon them, and the city shall be so great that it shall reach even to the gates of Damascus. Its gates also shall be thirty ells long, and as wide, builded of precious stones and pearls: its houses shall tower into heaven, and every house shall shine, even as a jasper stone, clear and sparkling."

Adriel drew a long breath of pleasure. "Shall I be there?" he asked, wistfully. "Shall I see the King?"

"Art thou not of the seed of Abraham?" cried the old shepherd. "Ay, thou shalt be there; thine eyes shall see the King in his beauty, if so be that thou see the happy day of his coming." He broke off with a sigh, his eyes fixed upon the drowsy flocks, which wandered, slowly feeding, in the dim starlight, or slept, huddled into snug groups—the mothers with their little ones, in the soft, chill grass.

Adriel was looking at the great star which hung above Bethlehem; it seemed to the child that it pointed a long, shining finger of rosy fire down through the night.

"Tell me more of the King," he said, dreamily.

"'The King shall reign over his people,'" said Dan, slowly. "'And in the city the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing.'"

"Ay!" broke in the deep voice of the chief shepherd, "'The ransomed of the King shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.'"

After that the stillness was unbroken, but for the sighing of the night wind and the gentle sounds of the quiet sheep as they cropped the young winter grass. Adriel's eyes drooped; the rosy light of the star seemed to enfold him, soft and pleasant as in his mother's arms. Then on a sudden—or was it all a dream?—the light flashed white and wonderful, on groups of straying sheep, on dark hills, on misty valleys, on the startled faces of the shepherds. In the midst of the light—for so it seemed to the child—he saw the figure of a man, clad in garments of glorious whiteness, yet was the glory of his raiment as nothing to the glory of the joy that shone upon his face.

"Fear not," he said, and his voice was as the voice of many waters: "fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God, and singing,

Glory to God in the highest!
And on earth peace,
Good-will toward men!

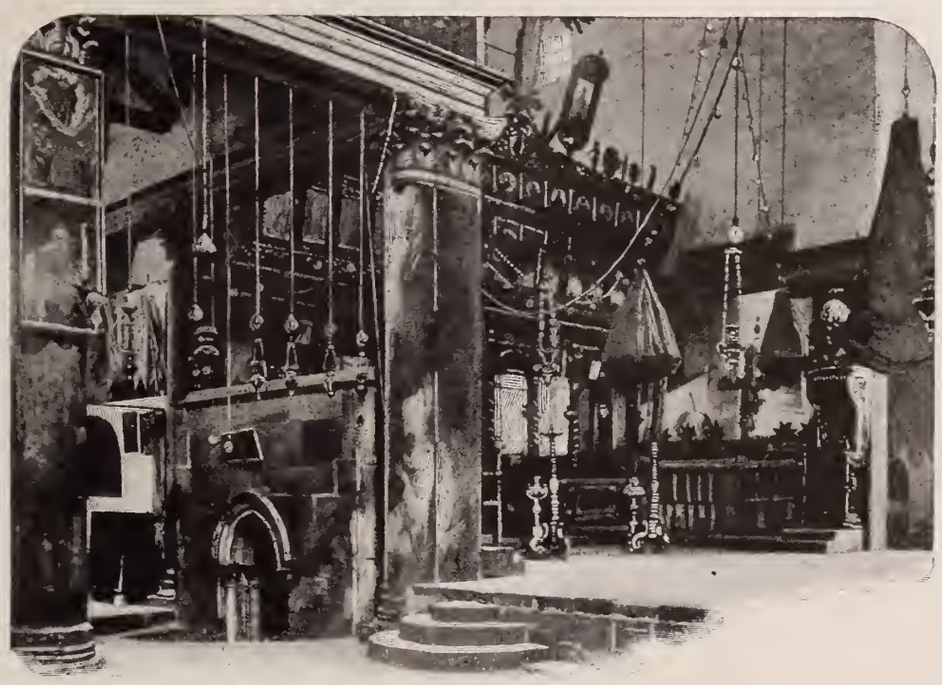
Then the earth shadows dropped again, like a black curtain betwixt life and death. But the star shone on.

"Come, let us go that we may see the Prince!" cried Adriel, plucking his father by the sleeve. Hazaiah stood as if turned to stone—as indeed did the shepherds one and all—staring up into the familiar heavens, the earth-side of the wondrous gate, "whose key Love keeps on that side, and on this side, Death."

Then with all haste they climbed the steep hill to Bethlehem where shone the light of the khan, faint and dim under the rosy lustre of the star. And there, wrapped in swaddling clothes and lying in a manger, even as the angel had said, they found the child.

"He shall be called Wonderful," said Hazaiah, bowing his white head before the new-born Prince, "Son of Jehovah, King of kings—ay, the Consolation of Israel."

But Adriel, trembling with joy at the soft smile in the eyes of the mother, reached out his little brown hand and touched for an instant, ever so gently, the tiny rosy hand of the sleeping babe. "A Saviour," he murmured, "which is Christ, the Lord."



THE "GROTTO OF THE STAR," IN THE CHURCH OF THE NATIVITY AT BETHLEHEM.

A Drunkard's Sermon.

Probably no more eloquent or dramatic sermon on the sin of drunkenness was ever delivered than that to which a small gathering of drinking men listened in a New Orleans bar-room recently. *The Picayune* of that city tells the story. The drinkerss—a group of well dressed young men with plenty of money—were standing at the bar, when a poor, miserable specimen of a tramp pushed open the swinging-doors and, with bleared eyes, looked at them appealingly. They ordered a drink for him, paid for it, and then boisterously demanded that he make a speech. After swallowing the liquor, the tramp gazed at them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak.

"Gentlemen," he said, "I look to-night at you and at myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in a world of men. I, too, once had home, and friends, and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine-cup, and Cleopatra-like, saw it dissolve, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the blighting curse of a drunkard father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and, at last, strangled them, that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead. All, all swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shivered into a thousand fragments on the floor. The swinging-doors pushed open and shut to again, and when the little group about the bar looked up the tramp was gone. He had gone out into the dark December night, to wander no doubt till dawn, but he, outcast though he was, had made an impression. They felt that they had received a lesson which they would remember while they lived, and when they left the bar-room the words of the poor wanderer still sounded in their ears like a note of warning.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
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Traps of Satan.

WE have heard men in mid-life say they had never been led into temptation. If you have not felt temptation it is because you have not tried to do right. A man hoppled and handcuffed, as long as he lies quietly, does not test the power of the chain; but when he rises up, and with determination resolves to snap the handcuff or break the hopple, then he finds the power of the iron. And there are men who have been for ten and twenty and thirty years bound hand and foot by evil habits who have never felt the power of the chain, because they have never tried to break it. It is very easy to go on down with the stream and with the wind, lying on your oars; but just turn around and try to go against the wind and the tide, and you will find it is a different matter. As long as we go down the current of our evil habit we seem to get along quite smoothly; but if, after a while, we turn round and head the other way, toward Christ and pardon and heaven, oh, then how we have to lay to the oars! You will have your temptation. You one kind, you another, you another, not one person escaping.

It is all fair for you to say to some one, "I could not be tempted as you are." The lion thinks it is so strange that the fish should be caught with a hook. The fish thinks it is so strange that the lion should be caught with a trap. You see some man with a cold, phlegmatic temperament, and you say, "I suppose that man has not any temptation." Yes, as much as you have. In his phlegmatic nature he has a temptation to indolence and censoriousness and overeating and drinking, a temptation to ignore the great work of life, a temptation to lay down an obstacle in the way of all good enterprises. The temperament dictates the style of temptation; but, whatever it be, depend upon it, you will have temptation. Satan has a grappling-hook just fitted for your soul. A man never lives beyond the reach of temptation. You say, with a man gets to be seventy or eighty years of age, he is safe from all Satanic assault. You are very much mistaken. A man at eighty-three years of age has as many temptations as a man at twenty-five. They are only different styles of temptation. As the good Christian whether he is never assailed of the powers of darkness. If you think you have conquered the power of temptation, you are very much mistaken.

How Our India Famine Cargo was Distributed

The following is an official statement of the distribution of the cargo of the *City of Everett*, to the various stations on the East India Railway and connected lines. A "maund" is equal to 82 1/2 pounds, a "seer" to 2 pounds (Bengal measurement):

Station.	Consignee.	No. Bags.	Description.	Maunds.	Seers.
Ahmednagar,	Rev H Fairbank, A B C F M,	131,	corn		
		121,	rye		
		10,	beans	381	10
Ahmednagar,	Dr J Bissell A B C F M,	262,	corn		
		243,	rye		
		19,	beans,	762	10
Ahmednagar,	Rev R Winsor, A B C F M,	262,	corn		
		244,	rye		
		18,	beans	762	10
Ahmednagar,	Dr J Bissell, A B C F M,	375,	corn		
		75,	rye		
		74,	beans	762	10
Kasganj,	Rev H Rosa Khan, Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Latipur,	Mr Bacon, A Zen M,	188,	corn		
		37,	rye		
		37,	beans	381	10
Hurda,	Rev S L Wharton, Disciples,	188,	corn		
		37,	rye		
		37,	beans	381	10
Muttra,	Rev J E Scott, Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Meerut,	Rev L Lawson, Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Iyzahad,	Rev J Elliott, Wes Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Khamagon,	Rev R Stanley, Chr Alliance,	170,	corn		
		74,	rye		
		18,	beans	381	10
Amraoti,	Rev R Stanley Chr Alliance,	358,	corn		
		111,	rye		
		35,	beans	762	20
Sagaur,	Rev Landberg, S Evangelical,	318,	corn		
		113,	rye		
		93,	beans	762	10
Shegaon,	Rev R Stanley, Chr Alliance,	358,	corn		
		91,	rye		
		131,	beans	762	20
Itarsi,	Rev Mr Swam, Friends,	170,	corn		
		54,	rye		
		38,	beans	381	10
Seoni,	Rev J Taylor, Lond Miss Soc,	170,	corn		
		54,	rye		
		38,	beans	381	10
Bombay,	Rev C S Hume, A B C F M,	131,	corn		
		122,	rye		
		9,	beans	381	10
Rahuri,	Rev W C Ballantine, A B C F M,	131,	corn		
		121,	rye		
		10,	beans	381	10
Kampti,	Rev C J Elsaiu, Meth,	169,	corn		
		75,	rye		
		18,	beans	318	10
Shahgemge,	Yasu Rutnam, Salvation Army,	262,	corn		
		225,	rye		
		3,	beans	762	10
Hurda,	Rev W Grenon, Meth,	131,	corn		
		38,	rye		
		18,	beans	272	10
Hurda,	Rev R W Wharton, Disc,	262,	corn		
		38,	rye		
		37,	beans	490	00
Khandwa,	Rev A S Vardon, Meth,	169,	corn		
		54,	rye		
		39,	beans	381	10
Bina,	Rev B Mitchell, Disc,	318,	corn		
		113,	rye		
		93,	beans	762	10
Narsingpur,	Rev J O Denning, Meth,	1460,	corn		
		468,	rye		
		430,	beans	3429	30
Bilaspur,	Rev M D Adams, Disc,	337,	corn		
		112,	rye		
		75,	beans	762	10
Gadarwara,	Rev J O Denning, Meth,	992,	corn		
		298,	rye		
		282,	beans	2286	20
Khamgaon,	Rev R Stanley, Chr Alliance,	169,	corn		
		55,	rye		
		38,	beans	381	10
Banda,	Rev J A Hill, C M S,	188,	corn		
		37,	rye		
		37,	beans	381	10
Unao,	Rev Y Shaw,	123,	corn		
		25,	rye		
		28,	beans	381	10
Bareilly,	Rev I L Neild, Meth,	246,	corn		
		50,	rye		
		74,	beans	762	10
Gonda,	Yasu Rutnam, Salvation Army,	113,	corn		
		113,	rye		
		36,	beans	381	10
Gotegaon,	Rev J O Denning, Meth,	824,	corn		
		262,	rye		
		224,	beans	1305	20
Bina,	Rev B Mitchell, Disc	182,	corn		
		262,	rye	762	10
Mazaffarpur,	Rev K Jackson, Meth,	123,	corn		
		25,	rye		
		37,	beans	381	10
Patrila,	Rev C G Scott, N Pres,	131,	rye		
		131,	beans	381	10
Poonah,	Yasu Rutnam, Salvation Army,	150,	corn		
		93,	rye		
		19,	beans	381	10
Shulapur	Rev E Fairbank, A B C F M,	131,	rye		
		131,	beans	381	10
Raipur,	Rev A Stall, Salvation Army,	262,	rye	762	10
Akola,	Rev R Stanley Chr Alliance,	170,	corn		
		74,	rye		
		18,	beans	381	10
Akola	Rev A W Moore Meth,	170,	corn		
		75,	rye		
		18,	beans	381	10
Akola,	Rev R Stanley Chr Alliance	188,	corn		
		37,	rye		
		37,	beans	381	10
Shahjahanpur,	Rev J Blackstock, Meth,	375,	corn		
		75,	rye		
		74,	beans	762	10
Lucknow,	Rev J W Robinson, Meth,	375,	corn		
		75,	rye		
		74,	beans	762	10
Lucknow,	Rev A Birkett. C M S,	188,	corn		
		37,	rye		
		37,	beans	381	10
Lucknow,	Rev E A Huesley, C M S,	35,	corn		
		131,	rye	381	10
Goxukhpur,	Yasu Ratnam, Salvation Army,	150,	corn		
		93,	rye		
		19,	beans	381	10
Goxukhpur,	Rev J P Elwood, C M S,	131,	corn		
		85,	rye	381	10
Moxadabad,	Rev Lacore, Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Anjhi,	Yasu Ratnam, Salvation Army,	150,	corn		
		93,	rye		
		17,	beans	381	10
Seharu Road,	Rev T S Johuson, Meth,	768,	corn		
		317,	rye		
		225,	beans	1905	20
Allahabad,	Rev R Clancy. Meth,	375,	corn		
		74,	rye		
		67,	beans	792	10
Bhagalpur,	Rev C Hoghesdin, C M S (Godda),	188,	corn		
		37,	rye		
		37,	beans	381	10
Asansol,	Rev I Lenden, Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Kalooleathan,	Rev A Campbell, Pres,	375,	corn		
		74,	rye		
		75,	beans	762	10
Mihijani,	Mr Rowath, Ind,	121,	corn		
		37,	rye		
		37,	beans	381	10
Azuegunj,	Rev A Seins, C M S,	121,	corn		
		25,	rye		
		37,	beans	381	10
Agra,	Rev J Hayl, C M S,	185,	corn		
		85,	rye	381	10
Janitara,	Rev A Halgert, Ind,	225,	rye		
		37,	beans	381	10
Raneegunge,	Rev W A Smith, F W M,	225,	rye		
		37,	beans	381	10
Hardoi,	Rev S Tupper, Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Raipur,	Rev A Stall, Salvation Army,	188,	corn		
		37,	rye		
		37,	beans	381	10
Katni,	Rev T S Johnson, Meth,	1,399,	corn		
		562,	rye		
		393,	beans	3429	30
Jubbulpur,	Rev T S Johnson,	524,	corn	762,	10
Mirzapur,	Miss Stevens, L M S,	188,	corn		
		37,	rye		
		37,	beans	381	10
Barliarwa,	Rev J S Coll,	131,	corn		
		113,	rye		
		18,	beans	381	10
Palene,	Rev J S Meik, Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Jubbulpur,	Rev T S Johnson, Meth,	1946,	corn		
		936,	rye		
		524,	beans	4954	10
Stnmanalead R'd,	Rev T S Johnson, Meth,	636,	corn		
		242,	rye		
		170,	beans	1524	20
Sutna,	Rev Y S Johnson, Meth,	337,	corn		
		112,	rye		
		75,	beans	762	10
Cawnpore City,	Rev S S Dean, Meth,	375,	corn		
		75,	rye		
		74,	beans	762	10
Fatehpur,	Rev H Forman, A P,	561,	corn		
		112,	rye		
		113,	beans	1143	10
Manikpur,	Rev R Chancey, Meth,	375,	corn		
		74,	rye		
		75,	beans	762	10
Iyzabad,	Yasu Rutnam, Salvation Army,	150,	corn		
		93,	rye		
		19,	beans	281	10
Agra,	Rev W McLean, C M S,	188,	corn		
		37,	rye		
		37,	beans	381	10
Aligurh,	Rev J C Lawson, Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Chola Bulnidshahar,	Rev Ch Lake, Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Sitapur,	Rev P S Williams, Meth,	188,	corn		
		37,	rye		
		37,	beans	381	10
Ajmore,	Rev C Dsanza, Meth.	188,	corn		
		37,	rye		
		37,	beans	381	10
Saharanpur,	Rev C W Fruman, A P,	131,	mixed corn		
		115,	rye	381	10
Bhatapara,	Rev Mr Lohr, C M,	107,	beans		
		155,	corn		
		262,	rye	762	10
Amraoti,	Rev Mr Gadshull, Ind,	25,	corn		
		106,	rye		
		36,	beans	370	10
Nandzal,	Sec to the Nandzal, Municipality, Lajnar,	37,	corn		
		87,	rye		
		31,	beans	370	00
Shulapur,	Rev Mr Fairbank, A B C F M,	30,	corn		
		85,	rye	370	00
Inruliah,	Rev Ullman, Gossner,	40,	corn		
		82,	rye		
		36,	beans	354	00
TOTAL MAUNDS,				59185	
Equal to pounds,				1,881,702	

BRIEF NOTES.

In response to many inquiries we make t following announcement: Readers whose su scriptions expire at any time during the co ing year and who specially desire to av themselves of our **Premium Offers at th Holiday Season,** may now do so by remitti the proper amount. They can thus **secu their Premiums at once,** and we will exte their subscriptions for a whole year from t present date of expiration. This arrangeme will also apply to our Thumb-Indexed A Bible.

Rev. M. H. Pogson, D.D., has been holdi special services at Herkimer, N. Y. The church report a deepening of religious life and accessio of new members.

The Church Missionary Society has nc 766 missionaries in the foreign field, of whom 2 are ladies. This is thirty-eight more than we employed by the Society at the beginning of the ye

The Total Abstinence Society of Mass chusetts has succeeded in getting pledges signed the public schools of the State by 203,500 childr to abstain from intoxicating drinks. Of thes 4,851 were pledged during the present year.

Y. M. C. A. work in France is making pro ress, and at Marseilles the Association has collecte locally the necessary funds for its establishment spacious premises for a general work for you men, and for the salary of a general secretary.

All the Premiums offered by THE CHRI TIAN HERALD are **now ready for immed ate shipment,** and our friends are earnest requested to send their orders in as soon possible, to ensure good and prompt servic and to avoid the delays incident to the heav holiday rush.

A new test of church membership applied by a church in Pennsylvania. Th church declined to receive a mill-worker and h wife who brought letters from another churc The reason given for not receiving them was th the man was "a non-union man."

English journals report excellent resul from the services now being held in London ar other cities by Rev. John T. Vine, the America evangelist, who has just concluded a successf month's mission at the Edinburgh Castle, Lim house, East London.

Rev. J. H. Weber, of Preston, Ohio, ha been conducting special evangelistic meetings Burlington and Council Bluffs, Iowa. Mr. Webe has accepted an invitation to Milwaukee, Wis where he will conduct a series of meetings to co tinue to the end of February.

Good news from Formosa was brought b the last letter from Dr. McKay. His wonderfi faith and equally wonderful effort are being r warded, and he has been privileged to baptize large number of converts. Others are preparin and the outlook is more hopeful than at any tim since the war with Japan.

An appeal is made by Mr. George A. C Ernst, 76 Equitable Building, Boston, Mass., o behalf of a young man who has been discharge from prison after serving a term for forgery. I was his first offense and he has sincerely repente and is anxious to lead a good life. His friends do nc want pecuniary help for him but only employmen He is a skilled clerk and book-keeper.

Dr. Keskar, a Hindoo Christian phy sician who is now visiting this country, delivere interesting addresses at the Forest Congregation Church, New York, on Nov. 28. On December 1 he gave an address at the meeting of the America Board in Central Congregational Church, Broot lyn. Dr. Keskar is an extremely intelligent Chris tian gentleman, and his stories of life in India ar of the most interesting kind.

At the Salvation Army meeting at Carne gie Hall last week, Commander Booth-Tucker ex plained what the Army was trying to do with it farm-colonies. In order to meet the initial expe ses, the Commander proposed to borrow mone from sympathetic friends, for which he would pa interest at five per cent. The loans to be for term of five years. About $30,000 was receivec partly in loans and partly in absolute gifts.

Hu King Eng, the first Chinese woma doctor, is a great success in the Flowery Land Having studied and taken the degree of M.D. i the United States, after seven years' hard work, sh is now in charge of the Siang-Hu Hospital at Foo chow, and a story is told of a coolie who wheele his blind old mother a thousand miles on a barrow to take her to the woman doctor. A double opera tion for cataract was the result, and the old woma recovered her sight.

It is gratifying to read the recently issuec report of the Metropolitan Temple of New York It shows what consecrated energy can do in a down town church. The membership has grown in three years from two hundred to over a thousand. The large church has a full congregation every Sunday morning and is crowded to its utmost capacity at night. Fifty services are held each week in the building and a large number of societies and clubs are in efficient working order. Over sixteen thou sand dollars were contributed last year.

The American Bible Society has a noble record of work for the past year. It put into cir culation in foreign lands 767,528 volumes of the Scriptures, of which 405,000 went to China and the remainder to Japan, Central America, Siam and other lands. The expenses of this vast work for the year were $193,202.32. The Society is so important a help to the Missionary Societies that it deserves the most hearty support of all the churches. Un happily its claims are too often overlooked and its beneficent work is restricted by lack of funds.

The Evangelistic Association of New Eng land has recently been engaged in holding union services for the deepening of spiritual life in and about Boston, Mass. The meetings have been ad dressed by a number of prominent Bible teachers, under the presidency of Rev. E. A. Lawrence. Under the auspices of the same society Mr. Henry Varley, of Australia, has been holding services in a number of prominent churches, and has conduct ed the daily noon prayer meetings at the Broom held M. E. Church.

AUSTRIA'S TROUBLES.

SCENES of violence unprecedented in a legislative assembly have of late given unpleasant prominence throughout Europe to the proceedings of the Austrian Reichsrath and have caused general anxiety. At one of the recent sittings of that august body the members fought and struggled like schoolboys, and a strong force of police was required to remove the combatants. One account says that the President of the House was kicked and beaten until he fainted. One deputy leaped on the platform and seizing the papers on the President's desk, tore them to fragments. Dr. Wolff, the German Nationalist leader had a shrill whistle which he blew continuously during the proceedings, while other members slammed the lids of their desks or beat them with their umbrellas. The excitement of the members when the sitting was declared adjourned, was intense and fights were going on in all parts of the House. Outside, regiments of cavalry were dispersing the people, who thronged the streets and many were trampled under the feet of the horses. The disturbances had an echo in Prague, the capital of Bohemia, where mobs paraded the streets wrecking the stores and destroying public property. It was necessary to put the city under martial law and to fire upon the mob with ball cartridges. In other cities of Bohemia scenes of disorder have been witnessed. The houses of unpopular citizens have been attacked, the windows broken, the furniture destroyed and the owners barely escaping with their lives. The riotous disturbances are the culmination of the antipathies which Mr. Gribayedoff described in this journal of Nov. 10. As he stated in his article, the Austrian Germans hold the Bohemian Czechs in contempt and are at no pains to conceal their dislike of them. Hitherto the Germans have succeeded in holding a majority in the Reichsrath, but in the present house the members of the Slavonic races outnumber them. The Premier, Count Badeni, confronted by the hostile majority, made a concession to the Czechs. He acceded to their demand that the Czech language should be used, as well as the German, in the courts and public offices. The Germans resented this concession and demanded the abrogation of the decree. But the Count remained firm and has resigned rather than yield to German clamor. It looks at this time very much as if Bohemia will not be pacified by anything short of the independence that Hungary enjoys and possibly that may eventually be the outcome of the disturbances. It is evident that unless the Slavonic races abate their demands, or the Germans yield to the will of the majority, it will be impossible to carry on the government of the nation under the present constitution. As neither alternative seems possible, the aged Emperor Francis Joseph, who claims allegiance from Germans and Slavs alike, has a difficult task in governing them both and is doubtless asking himself almost in despair the question propounded by the Hebrew prophet:

Can two walk together unless they be agreed? (Amos 3:3).

THE RATH-HAUS, VIENNA, SCENE OF THE RECENT DISORDERS.

PRINCIPAL STREET OF VIENNA.

The Elevator's Last Trip.

A press despatch from Providence, R. I. describes an extensive fire which took place on Dec. 2. It broke out in a high office building in which a large number of persons were engaged on every floor. It is thought that a match accidentally dropped on a heap of excelsior started the conflagration. The flames spread with frightful rapidity and a dense cloud of smoke filled the stairways. The elevator man realized that the people on the top floors would be anxious to escape by that way, but in the confusion and noise he had heard no summons. He closed the door on the ground floor and pulled the rope. It was a daring thing to do, for the shaft was already full of smoke, and the moment the flames reached it they would roar up it as through a chimney. He reached the top floor and found crowded around the elevator door a number of half-fainting women and one man. The attendant got them all in except the man, who turned back, either to get something or for some other reason. There was no time to wait, and the elevator man shut the door and took his car down in safety. The hook and ladder companies, meanwhile, were taking some of the tenants from the windows. Eventually all were saved but the one man who turned back. After the fire had burned itself out, his charred corpse was found among the ruins. It will never be known what it was that he turned back to get, but whatever it was, it could not have been worth what it cost him. So it will be in the day of final accounting. Many will realize then that it would have been better to turn away from the greatest prizes the world has to offer, and to make sure of salvation:

Remember Lot's wife (Luke 17:32).

Rescued from an Eagle.

A press despatch from Black Water, Mo. reports the rescue of a child from the talons of an eagle. It appears that the boy, who is four years old, though rather small for his age, was playing in a field near the house of his uncle. No one was with him at the time, but he was thought to be able to take care of himself. His uncle was busy about some farm work in the barn near by, when he heard a cry of terror. He ran out to look for the child and was horrified to see a large bald eagle hovering over his prostrate form. The bird had apparently swooped down upon him and by its weight borne him to the ground. It had fixed its talons in the boy's clothing and with outspread wings was trying to rise. The child, however, was too heavy for its power. When the man struck at it the eagle made desperate efforts to fly away, but its talons were entangled in the child's clothing and it could not get free. The man threw his coat over the eagle's head and succeeded in capturing it. One may hope that in after years when the child is assailed by a more formidable enemy the recollection of his early danger and rescue may lead him to cry for help to One who is able to deliver him.

The Lord shall help them and deliver them: he shall deliver them from the wicked and save them because they trust in him (Ps. 37:40).

Cubans May Have Autonomy.

Spain has now tendered to Cuba an offer, which if it had been made at an earlier period might have prevented the long and costly struggle which has desolated the island. It is practically an offer of autonomy limited by certain conditions, which are intended to perpetuate Spanish ascendancy. It is proposed that the executive power in the island shall be in the hands of a Governor-General, to be appointed by the Spanish Government. Its legislative affairs to be managed by a parliament of two Houses, of which the lower shall be elected by the people, and the upper to consist of thirty-five members, seventeen of whom will be nominated by Spain and eighteen elected by the Cuban people. The crucial question of the tariff is to be regulated by a commission, under a guarantee to secure Spanish control of the Cuban trade. The scheme is incomplete, as it does not fix the amount of debt to be apportioned to the island; and its definition of the powers of the Governor-General and of the Parliament is extremely vague. It offers, however, a decided advance on the conditions heretofore existing in Cuba, and so far may be accepted as an indication of a conciliatory disposition on the part of the Spanish Government. It is repored that the Cuban leaders refuse to accept the offer, for the reason that it does not concede the rights for which they have been fighting, nor does it guarantee the permanence of those it offers. The leaders fear that if they laid down their arms and submitted to Spain, some new Cortes might repudiate the concession, and the old conditions might be reimposed. They therefore purpose to continue the struggle, in the hope of gaining real freedom and complete separation from Spain. They contend that so long as Spain has any control over the island free institutions would be an impossibility, as the Spaniards themselves have not genuine constitutional government, and are prevented electing to their Cortes men really representing the people. It would appear that in the eyes of the Cuban leaders the offer, like that of which the apostle speaks, is discredited by the people who made it.

While they promise them liberty, they themselves are the servants of corruption (II. Peter, 2:19).

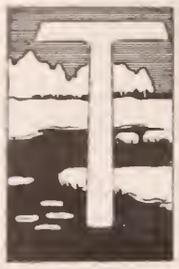
The Light Out at Last.

The journals of Springfield, Mass., tell a pathetic story of a lady whose funeral took place in that city a few days ago. She was ninety years of age when she died, and had spent all her life in a quaint little cottage, which is said to be the oldest house in the city. She was educated at New Haven, Conn., and soon after her return to the parental roof a young man won her affections. He was a sailor and was about to go on a long voyage, on his return from which they were to be married. There was a tearful farewell on the night before he sailed, but the sailor lover cheered the girl as well as he could, and she, on her side, promised to think of him continually and watch for his return. She said she would put a candle in her window every night, so that if he came back after sundown he would know that she was waiting for him. He was never heard from again, and his ship was reported "missing," but the girl refused to abandon hope. She could not bring herself to believe he was dead. That is seventy years ago, and, true to her promise, every night during that long period a light shone from her window as a greeting to the lover who never came. On the night after her death there was no light there for the first time in seventy years. Her life was a beautiful instance of fidelity. It is much to be wished that Christians who have the sure promise of their Lord's coming were similarly careful to keep their light burning in readiness to receive him. Christ expects such fidelity, and warns those who are remiss that they may be taken unawares:

But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink and be drunken; the Lord of that servant will come in a day when he looketh not for him, (Luke 12:45).

HOME FROM INDIA.

Our Commissioner, Dr. R. G. Hobbs, Describes the Reception in India of "The City of Everett" and the Distribution of the Grain.



THE cargo of corn which THE CHRISTIAN HERALD sent to India for the relief of the famine sufferers arrived in perfect condition. Not a grain of it spoiled in transit. Every precaution was taken to secure this result, and though the corn was in the hold eight weeks, most of the time under a tropical sun, it came out as sweet as it went in.

The arrival of the ship created a profound impression throughout India. A government launch came down the river from Calcutta to meet us. On board were members of the Viceroy's council and other high officials, together with Bishop Thoburn and other missionaries. These gentlemen came on board and met us with the heartiest expressions of welcome and appreciation. A few days after our arrival we were accorded a reception at the Union Club by Hon. H. E. M. James, Governor of Sindh and Cabinet minister and the representative of Lord Elgin, Viceroy of India. Among those present was Chief Justice Maclean who was warm in his expressions of appreciation. In the speeches made on the occasion many words of praise for the sympathy and noble generosity of the Christian people of America were uttered. The

GRATITUDE OF THE OFFICIALS

was unstinted, and it was evident that this practical token of America's good-will in the time of harass and sorrow, had touched all hearts. The leading journals, both English and Hindu, published columns of description of the ship and it freight and expressed warm appreciation of the gift and the friendly sympathy it showed. Many applications were made from all parts of India for a share of the grain, and it was well received, though the famine-relief committees did not conceal the fact that much suffering had been averted by the course THE CHRISTIAN HERALD took in selling the other corn and sending the proceeds in money. The early arrival of the money by cable had enabled the missionaries to continue and extend the work of rescue, which must have halted if they had been obliged to wait for the arrival of the ship. The work of relief had gone forward and the arrival of the *City of Everett* was just in time to continue the beneficence. The opinion was unanimous that the corn itself would not only save life, but would serve as an object lesson in Christian charity more impressive than even the gift of money, and such as the people of India would never forget. I am sorry on my return to the United States to see that in some way a mistake was made as to this fact. A letter from Capt. Laverge describing our treatment by the Spaniards at the Philippine Islands, where we stayed for coal, was thought to apply to India. It was at the Philippine Islands, not at Calcutta, that our mission to India was deprecated and obstacles were put in our way.

The impression made on the natives of India by the arrival of the ship and its cargo could not be mistaken. All classes visited the ship to express their gratitude. Among these was Maharajah Jotendro Mohun Tagore, of Calcutta, one of the most prominent and influential of the native princes of Bengal, who invited us to his palace. Not a few of those who came to express their gratitude were men of education, talking in the most perfect English about the affairs of their own and other countries. At Madras, where the ship stopped for a few days, there were thousands of natives on board of all classes. A number came many miles from the interior. One man came a night's journey on the railway, bringing his wife and daughters who had never before been out of their native village. Here, again, the English people paid us every attention. An English lord or two, military men, and high officials were among them.

GREWSOME SIGHTS.

The statements already made in THE CHRISTIAN HERALD concerning the severity of the famine I soon perceived were no exaggeration. Indeed, they fell far short of the fact. It would be difficult to draw the picture in colors too dark. Millions of people were involved in the famine, and unquestionably nearly 2,000,000 of people, if not more, have died of starvation. *I saw thousands of people who were terribly emaciated. Many of them were little more than walking skeletons.* It seemed impossible that life should remain in such wasted bodies; the skin was drawn tightly over the bones till it seemed that there was not a particle of flesh left. The lips were so shrunken that they stood apart and showed the teeth. The cheeks were drawn in. The ears had an unnatural prominence. The shoulders had the awful squareness of a skeleton. The ribs stood out with terrible distinctness. The sight of their legs and arms made one's heart ache with pity. There was no flesh on them. I ranged several of them in line and photographed them. *It was like photographing the dead!*

FEEDING THE STARVING.

I visited a number of relief stations and saw the people who had been gathered into them by the Government. At the gateway of one of these were half a hundred women and children who had just come in from the villages and were begging to be taken in and fed. They fell at our feet and it was necessary to speak sharply to them to keep them from kissing our feet. I was with Rev. R. Clancy who has done so much for the starving about Allahabad, and these people believed he could help them. There were little children whose arms and legs looked like pipe stems. When placed on the ground they were too feeble to sit upright. To a few of the women we gave money and sent them back to their villages, as they still had strength enough to do some work and the money would help them along till they could get employment in helping to harvest the fast ripening crops. But the most of them were too feeble for that, and with the children we saw to it that they were taken inside where they were fed. No doubt the next day and the next another equally pitiful and heart-rending group gathered for relief. They kept coming to the missionaries with whom I stopped here and there. Mothers came bringing children begging the missionaries to take them. One poor woman, with streaming eyes, cried as she brought three little walking skeletons into the yard, "If you do not take them they will die."

A CREMATION OF THE DEAD.

At one Government relief station I saw them bringing in people from the hill villages. They were in the last stages of emaciation. This was in Jubbulpur. Seventeen had died in the station the day I was there who had suffered so much before reaching the station that it was too late for food to do them any good. I saw the bodies in an adjoining field, where they were being burned. Seventeen bodies burning is not a pleasant sight. As many or more were burned each day. Three per cent. of the inmates of the relief compound died each day, because when brought in they were too far gone to recover. I saw a number in different places who were on the verge of death — almost at the last gasp of life. The magnitude of the famine will be understood when it is remembered the Government and the English people poured out in eight months $30,000,000 to relieve the famine sufferers.

A MISSIONARY'S PIANO SOLD.

I visited a number of missions in the Central Provinces. I found the missionaries making superhuman efforts to save people. From one parsonage they had sold their piano to get money to buy bread for the hungry. I was assured by high officials that the very best relief work that has been done has been by the missionaries. They have everywhere been members of the Government relief committees. Money and grain placed in their hands were most judiciously used, as they come into such close contact with the people that they know what to do for them. The American missionaries, especially, have been active in gathering up the orphans. I think they alone have now not less than 5,000 under their charge. The majority of these must be cared for for five or six years. Some of them for a longer time. Rev. R. Clancy of Allahabad and Rev. J. O. Denning of Nursingpur, perhaps, have the largest number under their care, but there are a number of missionaries who have taken in many of these helpless little ones, and will certainly need aid in caring for them in the time to come. The cost of caring for a child depends upon the kind of buildings put up to shelter it and the amount of teaching given. Fifteen dollars a year might, perhaps, support a child, but it would be a very poor support. The closest economy is practised in these orphanages, because there are more children than can be cared for within reach, and every cent saved means the saving of some who would otherwise starve. The experience of those who cared for orphans after the famine twenty years ago warrants those who are now taking the children under their care in expecting that these children will grow up and become Christian teachers and preachers.

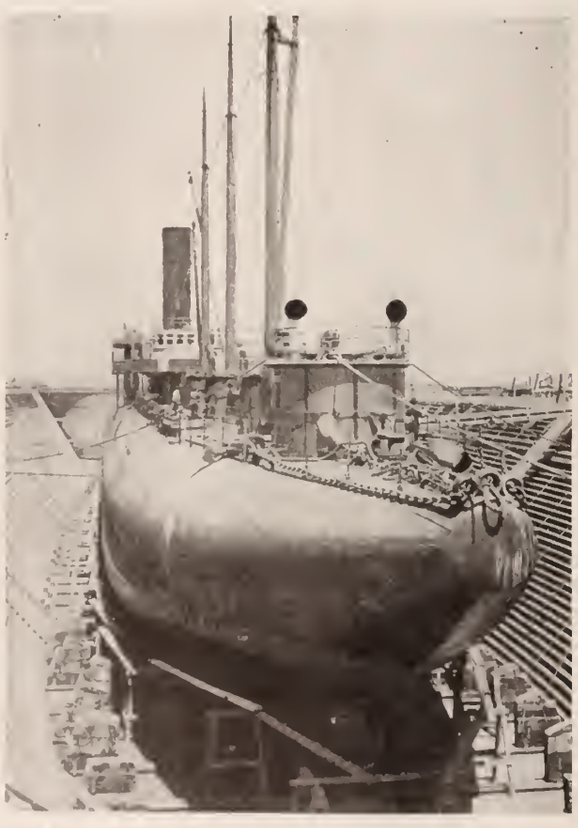
SPIRITUAL RESULTS.

The sending of the corn and money is certain to help the missionaries in their work. I heard many things said by Hindus which showed how profoundly they were impressed by the Christian charity of the American people. At the Temple of Kali, in Calcutta, one of the chief shrines of India, I had a long conversation with one of the higher priests in which he expressed the strongest apreciation of a religion which would prompt it people to such charity. At its close he made an appointment to meet me at the ship. He came at the appointed time bringing a number of other Temple priests with him. They had nothing but words of praise for the paper and the people who sent the relief. No are these people so ignorant as some in this country imagine. Many of them are finely educated, and are intellectually quite capable of understanding all that the relief expedition signified. All India, and especially those whose lives were saved, will be more open to the Gospel than before. This is the feeling of all missionaries.

REV. R. G. HOBBS, D.D.

One of the last words I heard from Mr. James, who has administered the millions of money spent by the English, was that official action would be taken by the Indian Government upon the Viceroy's return from Simla, acknowledging its gratitude to the American people and Dr. Klopsch and THE CHRISTIAN HERALD for all they had done. It was largely through his influence that we received the 20,000 rupees which were given to us from the Mansion House Fund, with which to pay freight on our corn from Calcutta to the famine districts. When I left India there was a prospect for good crops in nearly all sections. In a few districts there was certain to be partial failure but the worst was over. R. G. HOBBS.

[On page 968 will be found a list of the missionaries by whom the cargo was distributed, with the names of their stations and the quantity each received. It will be noticed that there is a repetition in the names of some of the missionaries. That is due to the fact that loads for various towns and villages were consigned to the missionary at the central station who had supervision of the distribution. Should our friends in India feel hurt by any error in the spelling of the names of the towns in which they labor, we must ask them to blame the railroad clerk who transcribed the list from the books of the Company. We have found his caligraphy extremely hard to decipher.]



THE FAMINE RELIEF SHIP, "CITY OF EVERETT," IN HER DOCK.

A Royal Acknowledgment.

Mr. Kaiser, of Austin, Tex., a reader of this journal, sometime ago sent five dollars to be forwarded through THE CHRISTIAN HERALD, for the relief of the Greek sufferers in the Greco-Turkish war. This gift was duly transmitted to Hon. W. W. Rockhill, our Minister at Athens. Minister Rockhill now writes acknowledging the receipt of the contribution, and enclosing the following letter from the Chamberlain of Her Majesty, Queen Olga:

ATHENS, 19 Nov., '97, Royal Palace.
Chamberlain de S. M. La Reine Des Hellenes.

Count D. Messala is commanded by Her Majesty the Queen to convey to His Excellency the minister of the United States of America, and through His Excellency to Mr. Kaiser, who kindly sent his generous support for the relief of our poor sufferers in the late war, Her best thanks.

Count Messala has the honor to offer His Excellency the assurance of his highest consideration.

To His Excellency the Minister of the United States of America, Mr. Rockhill.

The originals of both letters have been forwarded to Mr. Kaiser.

New Christian Herald Premiums!

WE have made more extensive premium arrangements this year than ever before, and so eloquently do our different propositions speak for themselves that it is almost unnecessary to more than merely present them to our readers in order to ensure for them a most cordial welcome.

Of course, our principal premium is the Bible. There never can be too many Bibles, and, therefore, although we have already distributed 400,000 Teachers' Bibles, we do not hesitate again this year to consider the Bible as our principal premium.

About seven years ago the best we could do was to offer a little Pearl Type Bible, so small in size that it answered only the purpose of a reference book. But it was the best we could then do, the enormous prices charged for larger-type Bibles making it absolutely impracticable to consider them in connection with our premium offers. Step by step have we progressed. From Pearl Type we went to Ruby Type, and from Ruby to Emerald Type, and from Emerald to Minion; and now from Minion we skip Brevier, we skip Bourgeois, and advance to **Long Primer,** a type so large that the Bible could be aptly called the **"Old Folks' Bible"** as far as legibility is concerned, and yet as far as shapeliness and portability are concerned, it does not seem to be any larger than the smaller-type Bibles offered in years gone by. We shall never offer any Teachers' Bible in larger type. The next size type is ordinarily used in Pulpit Bibles. Our **Long-Primer** Bibles are provided with the **finest Thumb Index** ever invented. This Thumb Index is **leather-tipped,** and the printing on it is in **pure gold,** making the lettering stand forth "clear as the noonday sun." You can use it a lifetime and it will never tarnish; in fact, THE CHRISTIAN HERALD never uses on the Holy Bible aluminum or cheap composition metal that tarnishes. Nothing is too good for this Sacred Volume.

Very Large Type Bible.

We call this Bible our **Long-Primer** Bible, and the name very aptly expresses the size of the type. Primers, as we all know, are set in large type, and long primer means that it is very large. This beautiful Bible has a collection of very interesting illustrations, particularly adapted to the requirements of those who love to read and study the Word intelligently. And while we are talking of studying the Bible, it may interest some of our readers to know that Mr. D. L. Moody, the world-famed evangelist, has especially contributed, as the first article to the "Helps" which this Bible contains, an article on the "Study of the Bible," and no other Teachers' Bible in the world contains anything from the pen of Mr. Moody. It goes without saying that the Concordance in this Bible is very complete; that the Helps are the latest; in fact, that in every sense of the word our **Long-Primer** Teachers' Bible is the best Bible of its kind now before the public.

PSALM 3.
Security of God's protection.

A Psalm of Dā'vid, when he fled from Ăb'sa-lŏm his son.

LORD, [a]how are they increased that trouble me! many *are* they that rise up against me.

2 Many *there be* which say of my soul, [b]*There is* no help for him in God. Sē'lah.

3 But thou, O LORD, *art* a shield [c]for me; my glory, and [c]the lifter up of mine head.

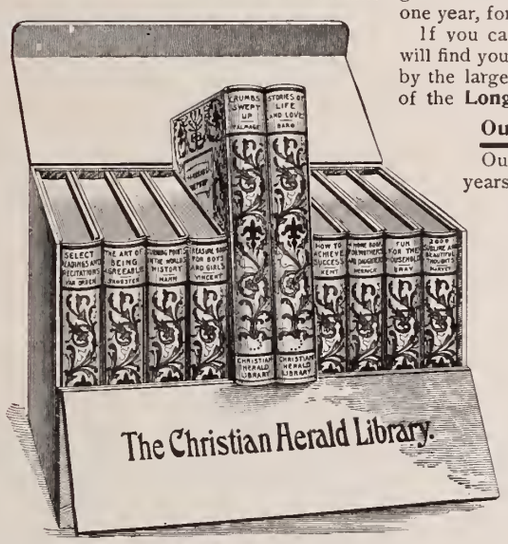
4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Sē'lah.

5 I [d]laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

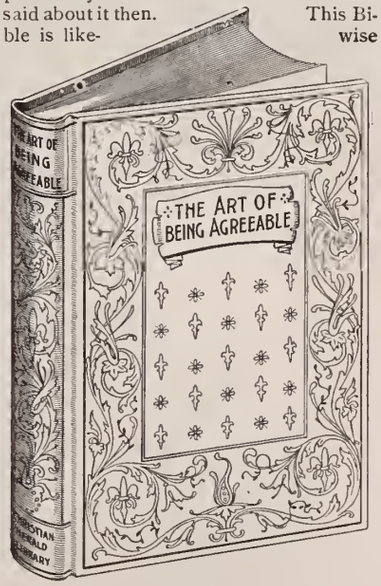
Specimen of Long Primer Type.



This Bible is bound in American Levant, **Divinity Circuit, Red** under **Gold** edges, has silk book-mark, silk head-bands and Thumb Index, and is sent, all charges prepaid, together with THE CHRISTIAN HERALD for one year, for only $3. The Bible may be sent to one address, and the paper to another without extra charge.

Still Another Bible Offer.

Our Minion Bible, the same size as that of last year, is practically the same book as above, except that the type is smaller and that it has no **Thumb Index,** but people whose eyes are good enough for ordinary print will find this a very acceptable book. We had no hesitation whatever last year in warmly commending it to our readers, and we are prepared to repeat this year all the kind words said about it then. This Bible is likewise bound in **Divinity Circuit** with **Red** under **Gold** edges, and in place of the Thumb Index, it has on the inside back cover, in large type, an alphabetical arrangement, by which **any Book** in the Bible **may be found immediately** without confusion or loss of time. This very excellent Bible, all charges prepaid, together with THE CHRISTIAN HERALD for one year, for only Two Dollars.



Miniature Picture Representing the Artistic Front and Back Design of our new Library.

If you can afford the extra dollar, you will find yourself more than compensated by the large type, and the Thumb Index of the **Long-Primer** Bible.

Our 1898 Library.

Our 1896 Library published two years ago, and that published last year, proved so exceptionally popular, that we felt we could not get along without a similar, but **new,** production this year, and we confidently believe that such of our readers as may select this premium will agree with us that a finer selection of books, from a literary, artistic or typographical standpoint, cannot be found on any bookshelf in the country at anything less than four or five times the price we ask for this Library. Of course, the imprint of THE CHRISTIAN HERALD on the title-page of any book is a guarantee that there is nothing objectionable or improper within its covers, so that our readers may take it for granted that all of these books may be read aloud in the family circle without any misgivings whatsoever. Our authors, as usual, are the best, and the books of course are surpassingly interesting. They aggregate 3,200 pages; bound in beautiful Holland cloth of old-gold shade, with decorations in brown, red and gold, and the whole ten volumes are contained in a neat bookcase, which will protect them from dust and damage when not in use. Here are the titles and the authors:

Crumbs Swept Up.
T. DE WITT TALMAGE, D.D.

Stories of Life and Love.
AMELIA E. BARR.

Select Readings and Recitations.
HARRIET M. VAN ORDEN.

Turning-Points in the World's History
HENRY MANN.

The Art of Being Agreeable.
MARGARET E. SANGSTER.

2000 Sublime and Beautiful Thoughts.
JAMES CLARENCE HARVEY.

Home-Book for Mothers and Daughters
CHRISTINE TERHUNE HERRICK.

Treasure Book for Boys and Girls.
BISHOP JOHN H. VINCENT, D.D., LL.D.

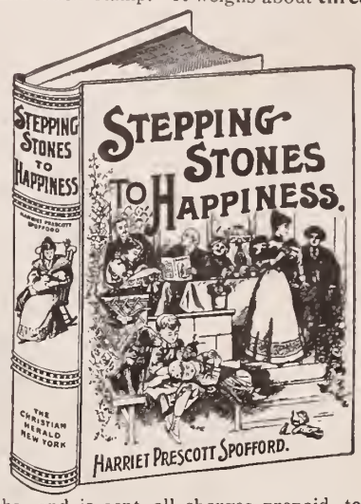
Fun for the Household.
EMMA J. GRAY.

How to Achieve Success.
C. H. KENT.

The entire set, securely packed, with guaranteed undamaged delivery, all charges prepaid, together with THE CHRISTIAN HERALD for one year, for only Three Dollars.

"Stepping-Stones to Happiness."

Harriet Prescott Spofford, one of the most popular authors of America, has written a book for our Premium Department under the title of "Stepping-Stones to Happiness." It is her latest and brightest production and will, we are sure, secure for her a warm place in the heart of every reader. Replete with delightful literary and pictorial surprises, it is a book that will be read over and over again, and with every reading disclose new charms and increased attractiveness. No book issued during the present year is worthy of heartier welcome. Its influence will prove a blessing and a benediction to every home it enters. Wherever it goes good cheer will accompany it, and homes and hearts will be the better for its presence. "Stepping-Stones to Happiness" contains **500 extra large pages;** profusely illustrated from beginning to end, and is just the right kind of book for a **holiday gift.** It is elegantly bound in rich olive-green cloth, with artistic side and back stamp. It weighs about **three** lbs., and is sent all charges prepaid, together with THE CHRISTIAN HERALD **for** one year, for only $2. The book when open measures **9 x 15 inches.**

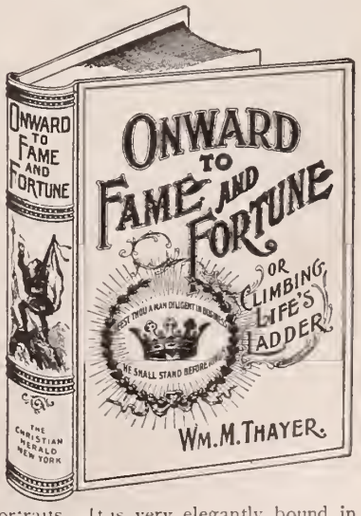


"Onward to Fame and Fortune."

Then we have still another premium. It is Wm. M. Thayer's stirring book—"Onward to Fame and Fortune." It is worth its weight in gold to every man and woman, young or old, who aspires to rise in the world, and to make life a grand, triumphant success. It is full of action, full of enthusiasm, full of inspiration. From cover to cover, it reads like a romance. Every page thrills the heart, and irresistibly impels the reader to greater and nobler achievement. Had every word been penned in liquid fire, it could not have been more intensely, or more absorbingly interesting.

The 20th Century will feel the impulse which this book will give to thousands of energetic, wide-awake men and women, who are determined to take their places among the successful, the triumphant, and the well-to-do of this world.

"Onward to Fame and Fortune" contains nearly 500 extra large pages, is generously illustrated with a large number of superior pictures and unequaled portraits. It is very elegantly bound in rich cloth, Turkey-red, with artistic side and back stamp. It measures when open 9 x 15 inches; weighs about three lbs., and is sent all charges prepaid, together with THE CHRISTIAN HERALD for one year for only Two Dollars.



THE FAMILY AND HOME CIRCLE

Thoughts of Christmas.

The Great Festival of the Year for Which all are Preparing.

ONCE again, the Christmas season is at hand, and in a multitude of homes all over the land, preparations are under way for the celebration of the annual festival. For the young folks especially, it is a season of gladness and rejoicing, and the mere anticipation of the joys it brings gives them the keenest delight. Visions of Santa Claus and his load of pretty gifts, rise before them, and the wintry air already seems full of song and the musical jingle of Christmas bells. Soon, alas! the pretty legend will have passed into memory as a beautiful parable of childhood, but the kindness and love and the tender affection that surround Christmas like a halo are never forgotten.

Our artist has happily pictured in the illustration on this page two little children singing the Christmas songs by the quiet fireside in a country home. It is a picture that carries us back to the olden days when the Christmas carols and the singing of the "waits" were distinctive features of the festive occasion. Every neighborhood had its band of young minstrels, who, for many days before the festival, practised their Christmas songs and hymns, to be sung on Christmas Eve. Writing of the "waits," Amelia E. Barr says:

"At midnight I was awakened out of a deep sleep by the strangest, wildest music that ever floated between earth and heaven; and this was a purely Christian Christmas rite. It was the voices of "Waits," caroling in the clear frosty air for Christmas dawning. Up the still, stately garden came the sweet and simple strains, and they thrilled me with wonder and delight. I sat up and listened, and though I had never heard the song before, and have never heard it since.

These lines from it, still ring in my memory:

And all the angels in heaven shall sing
On Christmas Day in the morning.
And all the souls on earth shall sing,
On Christmas Day in the morning.
And all the bells on earth shall ring,
On Christmas Day in the morning.

And really the old minster chimes seemed to me to clash more joyfully as they were thus invoked. A few years later, I heard another old carol which has the same haunting charm; for I can hear it across the chasm of forty-six years, telling me:

And for the saving of our souls, he died upon the cross:
We can never do for Jesus Christ, what he has done for us.

At this time a great army of American Sunday School children are learning their Christmas carols, and when the Saviour's natal day dawns their sweet, clear young voices will ring out to the sky in a chorus of praise which will be echoed over all the States and from ocean to ocean. How different from the days of the bands of strolling "waits," when there were no Sunday Schools, and when the wandering minstrels used to sing:

"Christians awake,
Salute the happy morn whereon the Saviour of the world was born."

And when [illegible]

Our Christmas happily comes in peace and times. Secure both at home and abroad, Uncle Sam can look over his large and growing family and with the true spirit of the day, join in hailing the festival of "Peace on earth, good will to men." We may miss the "masks, mummers, and other disorders," that characterized the old time celebration in other lands and which are still used in Southern Europe; we may even miss the distinctively English flavor of boar's head, stuck with its orange and sprig of rosemary; but we can have a thousand better substitutes from the effluent abundance of our own beloved land, and the joy on our own hearths, to make a real American Merry Christmas.

How a Queen Proposed Marriage.

Miss Mary Barton Cookman, a relative of the world-famous evangelist, describes most interestingly the method adopted by a queen of proposing marriage to one far beneath her own exalted social station:

"Queen Victoria's life has been a mingled one of joy and sorrow. The greatest event of her reign was her romantic marriage with Prince Albert, who was the man of her choice. He was worthy of her, and soon won her girlish heart. Court etiquette required that she must speak first. She found out a way one evening at a gathering. She presented him with her bouquet. Prince Albert was dressed in his green rifle brigade uniform, which buttoned to the chin; where could he put his flowers? He pulled out his pen-knife, slit up his uniform jacket, just over his heart, and inserted the flowers. Then Queen Victoria asked him 'how he liked England?' He answered, 'Very much.' Then with many blushes she said: 'Would you like to stay in England?' The sequel that followed is well known for in a letter written by Queen Victoria, to King Leopold, she says: 'Albert has completely won my heart, and all was settled between us this morning.' I feel certain he will make me very happy, I wish I could say I felt as certain of making him happy, but I shall do my best.' The letter tells its own story thus: 'The Queen sent for me, and disclosed to me, in a strange outburst of love and affection that I had gained her whole heart. The joyous openness of manner in which she told me of this enchanted me, and I was quite carried away with it.' One little point is worthy of note. When the Archbishop of Canterbury asked Her Majesty how the service was to be read, especially with respect to the promise to obey, Queen Victoria showed her true woman's heart. Her answer came in these words: 'While as a Queen, I must maintain my rights: as a woman, I am ready to fulfil a wife's duty.' She desired that the service should be read as customary. Their marriage was an ideal one, of perfect love and trust."

LEARNING THE CHRISTMAS HYMN—A SKETCH FROM LIFE.

Educating Farmers' Daughters.

The farming people of our country are awaking to the important duty of educating their sons, but in many sections they are not alive to what is due to their daughters. Farmers' daughters have as much right to educational advantages as their brothers. There are girls who serve as waiters at tables where their brothers sit as students. This is not wrong unless the work deprives the girls of opportunities enjoyed by their brothers. Parents who deny to their daughters educational advantages provided for their sons, commit a grave injustice, one feature of which is the creation of a gulf between brothers and sisters. The former, cultivated and intelligent, can not find that congenial companionship at home which is as much to their interest as to that of their sisters that they should. The girls are handicapped for life in more ways than one. Their brothers' associates will hardly seek uneducated women for wives. Being intelligent themselves, they would not look for happiness with a partner only equal to form and household drudgery. Not that baking, sweeping, churning, milking cows, tending poultry, or working in flower or vegetable garden—or even helping with the crops, if necessary—are accomplishments which any lady need despise. Indeed, a command of these is often necessary to the proper keeping of a lady's country home; and a woman's education is neglected when it includes none of the useful arts of home-making, yet home-making and home-keeping should not degenerate into drudging.

ONLY A WOMAN.

For The Christian Herald.

NOW calmly sweet and sweetly calm,
Her life flows on, a perfect psalm,
A benediction, rare and true,
An evening balm, a morning dew.
Hers is a sunny, peaceful face,
Reflection rare of tender grace,
Seeming, in sweet unconsciousness,
To beam on all, to charm and bless.

Not over-wise or deep is she
In science or philosophy.
She is not "broad," she is not "new"—
Only a woman—kind and true,
Who is not named among the great,
And never longs to rule the state.
Of "woman's rights" she makes reserve
Of only one—the right to serve.

Her kindness knows nor stint nor dole.
The very sweetness of her soul
Cannot be hid; its overflow
Drops healing balm on every woe.
Her heart is a metropolis—
Centre of every grief or bliss
That thrills her world. She feels the beat
Of many a heart at fever heat.

Her "mission" is in lowly ways,
Where none would speak or think of praise.
Her loved ones own her gentle sway,
And question not her "right of way."
No crown or sceptre may be seen,
And yet—she reigns a very queen.
Home is her realm—her sceptre, love;
She prizes these a crown above.

E. Corinth, Me. MRS. MARY B. WINGATE.

Wise Mothers.

THOSE are the wisest mothers who most closely connect themselves with what their children are doing, whether in pleasures, pastimes or studies, said Mrs. Wilbur F. Crafts, in a recent address. A mother should never allow herself to get into a position where her son or daughter could say, "Oh, mother doesn't know anything about that!" Those were wise but unusual parents who, when their little son entered the primary department of the Sunday School, came with him and remained, leading the music and helping in the teaching, until he was large enough to be transferred to the main department, and then passed up with him. That was a wise mother who took a class in the primary department, declining an advanced class of adults, for which her attainments would have fitted her to be the teacher, on the ground that she wished to teach the kind of class that would keep her in closest touch with her own little daughters. Since the Bible has been so largely discarded from our public schools, it becomes necessary, in order that our claim as a Christian nation should be sustained, that these children shall be reached by the Sunday School. It cannot be done with the present working force. More mothers and fathers are needed for the work. As a school girl I was taught to sing about the parents:

They visit their cows,
They visit their farms,
But why don't they visit the schools?

Even this did not bring the mothers to visit the school! As a former teacher, I must confess that the unusual sight of a mother coming toward the school-house always filled me with trepidation, because I knew some complaint was about to be brought against me. A friendly visit from a mother was an incident almost unknown. I have questioned teachers of the present time, and those beyond the kindergarten tell me their experience is like my own. Mothers hardly know the teacher of their children, if they should meet her on the street.

What Kitchen Science Means.

As the years advance and progress becomes more and more widely diffused, the value of kitchen science grows more apparent. It means, wrote Ruskin, the knowledge of all herbs, and fruits, and balms, and spices, and all that is healing and sweet in fields and groves, and savory in meats; it means carefulness, and inventiveness, and watchfulness, and willingness, and readiness of application; it means the economy of your great-grandmothers and the science of modern chemists; it means much testing and no wasting; it means Saxon thoroughness, and French art, and Arabian hospitality, and a large share of good common sense.

PAST CHINA'S GREAT WALL.

Rev. Dr. and Mrs. Baldwin, our Correspondents, among the "Celestials" — Cheering Missionary Progress Reported—China Waking up and Adopting Western Ideas.

MY last letter was from Honolulu. Eleven more days at sea brought us to Yokohama, Japan, where we only stayed a day and night, and in our

REV. DR. S. L. BALDWIN.

same good steamer, *China*, hastened on to Shanghai, as we make our tour of Japan later. On the way we called in at Kobe and Nagasaki, and exchanged greetings with missionary friends. At Nagasaki we took in a large supply of coal, by means of native men, women and children, who came in broad open boats, laden with fine refuse coal, to the side of our steamer lying out in deep water. Their sole method of transferring the coal to the steamer was by little baskets that may have held a peck. A line of men, women and children from the coal-boats to the steamer passed the baskets from hand to hand with incredible swiftness, a ton being thus put in eleven seconds. Suez is the only other place in the world where it is handled so rapidly.

From Nagasaki we went through the famously beautiful inland Japan Sea, whose uncounted and varied islands are worth a trip to Japan to see. Six days from Yokohama we arrived at Shanghai, the New York of China. This city has greatly grown in wealth and importance since we were here last, and from its central position must of necessity be the great commercial centre of the empire in its inevitable advance and opening up to trade and civilization. A number of missions are established here, and are doing a great work. Indeed, it seems almost imperative that all missions should be represented here as a centre of distribution of workers to all parts of the empire. The American Bible Society, with its efficient agent, the Rev. Dr. J. R. Hykes, and his valued assistant, V. G. Lyman, is unable to meet all the demands made upon it, and this, too, with the great Presbyterian press furnishing its large supply of Christian literature. The statement that missionaries are doing nothing is well refuted by the fact that these two great organizations are unable wholly to meet the demands of Christian workers. We were interested to find large cotton, silk, and flower-factories doing a prosperous business here. After a few days at Shanghai, we took the very comfortable small steamer *Tung Chow* for Tau Ku, a few miles from Tien Tsin, a three-days' journey. We passed Che Too, quite a summer resort and mission station, also the great Ta-Ku forts, so familiar in the Japo-Chinese war, which guard on each side the entrance to the Pei Ho, and were grateful to be able to cross the bar after only a few hours' delay, instead of a week, as is often the experience. We landed at Tau Ku, twenty-eight miles from Tien-Tsin, and lo! here in this old Chinese empire we found ourselves in a railroad station waiting for a train! Surely "the world do move!"

Soon we are seated in a fairly comfortable, not luxurious compartment of the Chinese railroad. The cars are more like those of Europe, but are minus all upholstery: simply bare floors and seats, and unless you take the sittings of an entire compartment, you are subject to all manner of native and foreign companionship, with smoking, drinking, eating, etc., which makes travel most unpleasant. All along our route to Tien-Tsin are mud towns and villages such as I have never seen elsewhere in China, which indicate the extreme poverty of the people. Tien-Tsin is a great centre of trade, and has its foreign residents and missions. *Jinrikshas* soon carry us to our mission, and it is a hearty welcome we receive and a great delight to be in an American home. The Catholics have here a fine cathedral, recently consecrated, and own a very large amount of land in the city, from which they have a great income to extend their work and influence. The Protestant missions here are the London-American Board, Methodist New Connection, International Missionary Alliance, Methodist Episcopal, and two business agents of the China Inland Mission. Mr. Lyon, the general secretary of the Y. M. C. A. of China, has his headquarters here. At the Jubilee Meeting of the World's Y. M. C. A. in London, where a number of China missionaries were present, Mr. Wishard, their foreign missionary secretary, made a most earnest plea for a general secretary for China. He said: "We have the man, but no money." Whereupon Mrs. Livingstone Taylor, of Denver, Col., said, "I will furnish the money," which she promptly did, and Mr. Lyon came here and established his headquarters. Last year, 1896, Mrs. Taylor came out to see the work, and indicated her approval by giving 10,000 *taels*, about $8,000, for a central building in Tien-Tsin, for which she sent complete furnishings, and she continues the support of Mr. Lyon and the work. The Board of the Association is composed of ten trustees, interdenominational, and Mrs. Taylor insisted upon careful limitations to the teaching of sound Christian doctrine.

From Tien-Tsin we delayed our journey to Pekin long enough to take the railroad—running out to Shan-Hai-Quang and the great wall — 170 miles to Bai-Tai-Hii, the new seaside resort just opened on the Gulf of Pi-Chi-Li. On this road we soon leave the miserable mud villages, and instead find comparatively good houses of brick and mortar, and pass through a much more prosperous country, having a soil which returns four crops annually. First, winter wheat is planted, and when well up beans are planted between the rows. The wheat is gathered in April, and indigo—a great crop here—is put in its place. This is gathered in August and winter cabbages are put in, and they in turn are ready to come out in time for the winter wheat again. Surely the Chinese know how to utilize the rich soil, and they are among the finest agriculturists of the world. We traveled through miles and miles of Kao-Liang fields—a kind of broom-corn, the coarse seeds of which are ground up for bread, while millet is used for porridge, but many are too poor to afford the finer millet and must be content with the coarse Kao-Liang. These two are for the people of the north what rice is to the people of the south, where the climate makes it possible to grow rice. One of the stations on this road is Tan-Shan, the great centre of the fine coal region recently opened. China is very rich in coal and this great resource is yet to be developed.

Bai-Tai-Hii, the beautiful seaside resort discovered by our missionaries and only opened last year, can scarcely be surpassed for beauty of situation on high, sloping hills, for superb air, fine bathing, and sea and mountain views. Various missions have already in this second season quite a little village of cozy one-storied houses, a blessed refuge to hard workers. Here five missions were represented, and it was a delight to see the fraternity and union in prayer and Sabbath work. Even here the heathen were reached through the Gospel services held in in the rustic chapel.

This railroad running from Tien-Tsin to beyond the great wall, a distance of about 270 miles, opens up a vast region—having towns, walled cities, and a great population—to missionary work. The Methodist Church seems to be the providentially called agent to meet this opening, as it already has stations all along the line of the road even to Shan-Hai-Quang and the great wall, where we have a native helper stationed. It is a wonderful opening. The people are ready to welcome the missionary: and three points, at least, on this road ought at once to be supplied each with two missionaries. It is appalling to see these multitudes, spiritually weary, thirsty and hungry, ready to be fed, and no one to give them to eat. Does not the Master continue to say to his disciples, "Give ye them to eat?" If the Church of Christ, so blessed by the presence of the Master will but obey and distribute, it will certainly gather its overflowing baskets of what is over.

S. L. BALDWIN.

Shanghai, Oct. 18.

THE GREAT WALL OF CHINA, AS SEEN AT TSUN-HWA.

THE MOAT BY THE WALL.

The Bowery Mission's Christmas.

The Bowery Mission will give its usual Christmas dinner, feeding all of the poor and destitute who can be gathered into its mission hall. Between four and five hundred were fed last year. Donations of turkeys, chickens, beef, apples, oranges, nuts, etc., will be gratefully received by Mr. Wyburn, superintendent; also toys and children's clothing for Mrs. Bird's Christmas tree. These may be sent to Mission rooms, No. 105 Bowery, N. Y.

An Experiment in Temperance.

THE secular press, which is so slow to publish evidence of a contrary nature, gives such frequent expression to assumption and statement by those, who, carrying the wine merchants' and brewers' association interest on their hearts declare prohibition to be the ruin of any town in which it is attempted, that THE CHRISTIAN HERALD has, from time to time, taken pleasure in calling attention to facts which show the very reverse of this state of things. As opportunities are given for experiment, instances multiply to show that, not only moral, but industrial and commercial development, follow the closing of bar-rooms. The following comparison made by Rev. A. B. Schauffler, of the effects of "license" and "no license" upon the fortunes of an old and well-known town, will be read with interest:

In Cambridge, Mass., they have tried now for ten years the plan of "no license." It has proved of great advantage to the city. For ten years prior to 1886 the city had "license." The valuation of the city in those ten years dropped from $62,000,000 to $59,000,000. In the next ten years, with "no license," it rose to $83,000,000. Here is a loss of $3,000,000 with license, and a gain of $24,000,000 with no license. In the ten license years the population increased each year 1,182. In the ten years of no license the annual gain has been 2,195. In the first ten years the annual number of houses built was 151. In the ten years of no license the annual gain has been 332. The city gets in annual taxes under the no-license system four times as much as it would get from license fees, if the saloons were permitted to get back. In the ten years of license the net gain each year in savings bank deposits was $155,333. In the ten years of no license the annual gain has been $366,645. The arrests for drunkenness have, of course, been far fewer under no license than they were under a license. Surely, this tells in eloquent language the advantage of temperance for a town, and so for all who live there.

The Lesson of a New Coin.

I have just received a penny fresh from the U. S. Mint, every impress perfect and bright, shining like gold, the year 1897 standing out in plain undeniable figures, how unlike one that has been in circulation for a longer period, gathering the dirt and soil of years, disgusting, black and effaced, sometimes even green from foulness and age, but still the same value! If subjected to the scouring process, it might come out under the rough treatment bright and shining, but with scars showing the severe usage it had undergone. What a history a simple common cent might relate if it had the power to tell its experience.

How like coins we are in this respect. Launched into life perfect, with the image of our Heavenly Father plainly visible in the purity and loveliness of the child life: but soon the beauty begins to vanish, and the tarnish of sin covers the brightness, and after years of contact with the world the image is entirely effaced, but still the value of the soul is the same, and can be redeemed by that precious blood which was shed for the remission of sins; and the image of the Father may be restored for me, and assuredly, "we shall awake in his likeness."

Let us not turn with disgust from the poor specimens of humanity we meet in our daily walks, but as we look upon them, feel that the stamp of our Father is upon all such, though covered with foulness and sin. There is hope and cleansing for all through the precious blood of Christ which cleanseth us from all sin. A. W.

Two Royal Missionaries.

Prince Oscar and Princess Ebba, of Sweden, Abandon a Palace to Work for Christ in the Jungles of Africa.

IT seems that the cry of enslaved Africa has penetrated even royal hearts, and that a prince and his wife will answer it by devoting their lives to missionary work in the Dark Continent. European

PRINCE OSCAR OF SWEDEN.

letters state that Prince Oscar and Princess Ebba, of Sweden, contemplate leaving Fridhem (peace home), their beautiful home on Gotland Island in the Baltic, and sailing to Africa, in response to the appeal from jungle and slave pen in that unhappy land where men, women and little children are hunted as beasts, and like beasts, sold for burdenbearing and to be slaughtered for food.

It will be remembered that ten years ago Prince (the name of whose family is Bernadotte), Oscar renounced his hereditary right of succession to the throne in consequence of his marriage to Ebba Munck, his mother's maid of honor. He has been a preacher and an earnest temperance worker for some time. He goes around preaching to the country people, and lately has preached from pulpits in the capital city of Stockholm. He is a captain in the royal navy; and would like to banish the use of liquor among the sailors, but the officers are a unit against him, and the sailors resent the effort to deprive them of their liquor.

The Swedish Sailor Prince, on his return from a two years' trip in the royal frigate *Vanadis*, in 1888, fell desperately in love with the bright maid of honor, but the stern Swedish constitution has laid it down as a law for all who bear the name of Bernadotte that if they marry outside royal circles they forfeit all rights to the throne, and all privileges as members of the royal family. Then it was that Miss Munck, obeying what she believed to be the voice of duty, left the court, left her royal lover, left the world of pomp and pageant, assumed the garb of a nursing sister, and took charge of a ward in a great charity hospital at Stockholm. In this retreat Prince Oscar found her, pleaded his suit, and finally after he had obtained the queen's sanction, won from her a confession of her love and her promise to marry him. Even then the king's consent had to be secured, and that was not gained without effort. Thus love, as is its hereditary right, conquered everything. A prince of Sweden married the daughter of a private gentleman, and willingly sacrificed for love all possible rights to the throne.

The prince's embarkation upon the career of a preacher of the Gospel is attributed to the influence of his wife. The deeply religious character of his mother as well as that of his wife, has doubtless much to do with it. Queen Sophia is never so happy as when a Gospel prayer-and-song service is going on in her private rooms at the palace. She befriends the Salvation Army and all Gospel workers. She is dignified in manner, has taken great interest in everything pertaining to the welfare of the state, and the Swedes respect her for her many good qualities, nor is she discouraged because in some circles reproaches have been heaped upon her because of her religious enthusiasm —a thing so unusual in palaces. She is an excellent and wise mother, and greatly beloved by her four sons, Crown Prince Gustaf, Princes Oscar, Carl, and Eugene. Queen Sophia's father and mother owned the gambling-tables at Weisbaden, and the good Queen, doubtless, partly from wealth of sad

PRINCESS EBBA.

experience has become the uncompromising foe of all such vices, and a firm believer in the Gospel of Jesus Christ.

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How a Sunday School Grew.

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A SOLITARY seed, dropped by the wayside, may become a tree that will give grateful shelter and shade. A small gift to one of God's sincere workers has often resulted in the bringing about of a wondrous spiritual harvest. This letter below, our readers will peruse with especial interest, since what it relates was largely accomplished through their assistance:

REDONDO BEACH, CAL., Nov. 1.

To the editor "Christian Herald":

DEAR BROTHER: About four years ago a Sunday School was organized or rather reorganized in this city. The first Sunday there were fourteen present (the smallest school I ever saw). We had not one book, or paper, or card; and but a small amount in the treasury. As the superintendent, I thought it my duty to do all I could to supply the need, therefore, in prayer, I asked the Lord for guid-

UNION CHURCH AT REDONDO, CAL.

ance. I wrote to you, asking for assistance and stated the situation. You had my letter published in your valuable paper, since which time we have received much needed literature. I desire now to give a short history of the work, that those who have assisted may know of the visible result of which they can claim a share. I also owe due thanks to the Rev. H. Please, superintendent of the Congregational Sunday School work in the southern part of the State.

The Sunday School was at first connected with what was then called a Union Church (an undenominational body of Christians), Rev. J. W. Browning, pastor, and increased in numbers and interest until July, when many people come to the Beach, the number of members had grown from 14 to 68. Shortly after this month, the Union Church was abandoned, but we kept the Sunday School together, and many at this time thought a church should be built. The Rev. James T. Ford, superintendent of the Congregational Church Society, came and was much impressed. A Congregational Church was organized, two beautiful lots were given the society on which to erect a church-building, Rev. F. A. Field was called as pastor, and faithfully labored and was rewarded by seeing a building costing $1,850 completed and dedicated to God, with a membership of 22 persons. The Union Sunday School was really the instrument used to establish this church, and each Sunday School scholar and member of Boys' Brigade laid a brick in its foundation. In summer months, the Sunday School numbers from 100 to 130 members; in winter, about 70 or 80 members. Our present pastor is Rev. Dr. N. L. Rowell. Our church membership is now 68; our church, which holds 278, is crowded during the summer season, and in winter comfortably filled; we have a continual revival. This wicked town with 8 saloons and one meat market has been shaken. We have 5 or 6 reclaimed drunkards, who are very active members. Our prayer-meetings are the greatest I ever attended for a spiritual interest. Our sister church (M. E. Church), contains very earnest, active Christians; we are united, and with God's help we will take this city for Christ.

Again we acknowledge our indebtedness to you, and the readers of THE CHRISTIAN HERALD for their kindness in sending papers, etc., to assist a small school, which by your encouragement has grown into a strong church.

W. NEWTON BEST, *Supt. S. S.*

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ROBERT J. BURDETTE.

"Bob" Burdette in a recent lecture said that it was not work that killed people. No one ever died from hard work. It was impure foods and bad habits that caused a large per cent of the deaths.

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Some time ago a specialist after a great deal of study discovered that the mixing of a number of grains and their proper preparation would produce a beverage that had the deep seal brown color of Mocha.

When boiled *full* 15 minutes after boiling commences, it tastes like the better grades of Java, but instead of tearing down the system it would build it up. He called it Postum Cereal Food Coffee and started in a small way at Battle Creek, Mich. Now it takes two large factories to supply the demand. Physicians who have tried it are recommending this healthful beverage as a cure for nervousness and dyspepsia. It is more economical than coffee, a 25 cent package making more than twice the amount of beverage that the same value of coffee will.

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Christine's Way Up,	Margaret E. Sangster.
How Foreign Treaties Are Made,	Hon. Henry Cabot Lodge.
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ALLIED TO WIN SOULS.

Scandinavian Missionaries of America and Their Work for Christ.

EVERY energetic and growing missionary work is being carried on by the Scandinavian residents of the United States at the present time. There are now in this country between three and four hundred Scandinavian churches. Most of these are small, however, and their resources are very meagre, for the Scandinavians, as a rule, belong to the hard-working class. But the Gospel is preached to the poor, and a great missionary spirit has been aroused among these descendants of the ancient Norsemen. One of the most zealous workers for foreign missions, and the founder of the Alliance, is Rev. F. Franson. Mr. D. L. Moody, the well-known evangelist, seeing perhaps better than anyone else the great possibilities in this man as a Christian worker, earnestly advised him to give his life wholly to the service of the Lord. For six years he worked as evangelist among the Scandinavians. Then he went to Sweden, the land of his birth, where for many months he went about the principal cities holding revival services. People flocked to hear him from far and near, and his name was held in reverence in every household. After laboring in Sweden, he went to Denmark, Germany, France, and Italy. During his stay in Germany, he attended the lectures held in Bonn, by the well-known Prof. Christlieb. While preaching the Gospel in Germany, the cry of the heathen touched his heart. Through his personal efforts a German Missionary Alliance was founded, and ten missionaries were sent to China. These missionaries worked in unison with the China Inland Mission, under Rev. Hudson Taylor.

PROF. F. RISBERG.

REV. F. FRANSON.

REV. A. POHL.

In 1890, Mr. Franson returned to America, with a heart burning with missionary zeal. In Chicago, February 17, 1891, he founded the Scandinavian Missionary Alliance. Rev. A. Pohl, pastor of the largest Swedish mission church in America, was appointed president, and Professor F. Risberg, of the Chicago Theological Seminary, treasurer. During these six years the Alliance has sent out 125 missionaries to foreign countries, of whom 92 still remain upon the field. It supports 53 missionaries in China, 7 in Mongolia, 10 in Japan, 11 in Himalaya and 11 in Africa. In 1894 Franson visited the above-mentioned fields, and also southern Europe, Asia Minor and Palestine. During this trip he had the pleasure of preaching the Gospel to the heathen and seeing many of them baptized. He is now contemplating a second journey to these fields for the purpose of opening new stations.

The yearly income of the Alliance is about $25,000. The home expenses are very small, amounting to but $20 a year, as the officials very generously attend to the necessary heavy correspondence, keep the accounts and other routine business of the Alliance, without salary. Gifts of money keep steadily coming in, and there is always a small surplus in the treasury. No urgent appeal for money has ever been necessary, for the people need but a slight reminder to feel their duties as co-workers in bringing the Gospel to the heathen.

Prof. Risberg, the treasurer of the Alliance, is one of the leaders of the "Free Church" movement in America. His earnest, Christian character, his quiet and refined bearing, and his scholarly abilities have won the admiration and respect of all who know him. He studied in the colleges of Sweden and graduated from the University of Upsala in 1874. For eight years he served as pastor of the State Church of Sweden. In 1882 he left that church for the "Free Church Movement," and served in that organization for three years. In 1885 he received and accepted a call from the Chicago Theological Seminary to serve as instructor in the Swedish department, which had then just been established. In 1894 he was formally installed as professor of this department. Under his careful and masterly training, about one hundred and fifty young men have been prepared for useful work in the ministry and on the mission field.

Under the leadership and guidance of such men, the future of the Alliance is very promising, upheld as it is by the gifts and prayers of thousands of Scandinavians in America.

The Largest Diamond in the World.

The largest diamond in the world was discovered last year in the Orange Free State, South Africa, and is on sale in London for $5,000,000. There will be difficulty in finding a purchaser for so costly a gem. It is hoped by those holding it that some Indian prince will want it for his crown. It is three inches long by two and a half at its thickest part; has a beautiful blue-white color, in shape and brilliancy resembles the most sparkling of icicles, and is one of the most dazzling objects ever beheld. It is known as the Jaeger-Fontein diamond, as it was found at the mine of that name. Its discoverer was a negro truckman, who, the morning before the mine passed into the possession of a purchasing syndicate, saw the stone, put his foot over it, picked it up as soon as he could do so without observation, carried it to the house of the manager, and delivered it into his hands. He was rewarded for his honesty and discretion with $5,000 and the finest horse and saddle that money could buy. The history of famous jewels is full of romance and tragedy. Lives have been sacrificed to win and keep them. The Jaeger-Fontein is no exception, for its discovery caused the moral ruin of the truckman, who never did another day's work and wasted his money in dissipation. The manager carried the gem to his principals in London, and was handsomely rewarded. The stone weighs 971 carats. Before its discovery the Imperial, the diamond without a history, which disappeared so mysteriously at the French Exposition of 1889, took precedence of all others in size and value; it weighs 280 carats and was sold to the Nizam of Hyderabad, the richest prince in India, for $2,000,000.

Christmas Holiday Tour to Washington.

An opportune, delightful, and instructive tour, in which all teachers of New York, Brooklyn and vicinity, and their friends, should participate, has been arranged by the Pennsylvania Railroad Company to Washington, to leave New York on Tuesday, December 28, under the personal escort of a Tourist Agent and Chaperon. Two days will be spent in Washington visiting the many points of interest including the new Congressional Library, one of the most sublime edifices in the world. An opportunity will also be afforded for a trip to Mt. Vernon. A stop of two hours will also be made at Philadelphia on the going trip, affording an opportunity to visit the United States Mint, Independence Hall, Wanamaker's, and other points of interest.

Round trip rate, including transportation, hotel accommodations, and all necessary expenses, $15.75 or $17.75 according to hotel selected in Washington.

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The actual social experiences of a prominent Cabinet member's wife. For this reason the authorship will be withheld. It is, without question, the most fascinating recital of politics, love, and the intrigues of high social and official life ever given publicity.

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Home Talks with Mothers and Daughters.

BY MARGARET E. SANGSTER.

The Friendships of Husbands and Wives.

NO relation on earth can be so intimate as that of husband and wife, and no friendship can be so close and confidential. A lady who signs herself "Faithful friend," asks me whether it is "honorable for a Christian husband to have for his special friend a woman who is a bitter enemy of his wife." She adds: "What can be thought of a man who talks to other people about his wife's shortcomings and magnifies them, and when he hears others make disparaging remarks about her, is pleased, and gets angry when, in private, his wife tells him that he is not acting in the right way!"

In the first place, let me say, that it is a very extraordinary thing for a man to call attention to his wife's failings, a most unusual thing, and one which I fancy most men are above doing. A gentleman could not do so mean a thing, and in the case referred to, the only explanation is, that a designing and unscrupulous woman has woven a spell over this particular husband, which has destroyed his judgment and blinded him to his folly. The strong probability is, that, if the wife can manage to be patient and loving and to refrain from reproach and angry protest, the husband will throw off the infatuation and beg pardon of the wife whom he now neglects.

It is never safe for married people to have friendships with outside persons which are not equally shared by all concerned. A husband should not even allow his friends of the club and the political organization to so monopolize his attention that he ceases to pay to his wife the courtesies which once made her happy when she was his sweetheart. Nor should a wife be so absorbed by even womanly friendships that she forgets that her John is a person in need of petting and of tender affection. Neither of the married pair should have friends of the opposite sex who are distinctly the friends of one and not of the other.

The interests of wife and husband are always identical. The bond between them is so strong that our Lord could find nothing else so descriptive when he wished to show us the relationship between himself and his church.

Perhaps the greatest danger which menaces conjugal happiness is in the small misunderstandings which creep in and are suffered to grow larger and wider every day, until a great breach is made. The husband, man-like, takes for granted that his wife believes in him, loves him, and is satisfied with his love, and he fails to be demonstrative and lover-like; perhaps he shows a polite consideration for some other woman, in society or in public, or he allows himself to find fault with his wife before people, and she is hurt and offended.

Or she, in turn, displays a disposition to be exacting, or is jealous, and slow to overlook a slight. Jealousy is as cruel as the grave. The jealous person sees nothing in its true light. Everything is observed through a distorted medium, and the home in which jealousy has obtained a foothold is the habitation of dragons and demons.

Life is so short, death comes so soon, remorse is so bitter, that it were well for married people to reflect that the compact they have made is for better or for worse, for sickness or for health, for wealth or for poverty, for whatever may come. In most households common sense rules sufficiently to make needless the plain advice, that men and women, having taken upon themselves solemn vows, should thenceforth be faithful. Sins of temper, sins of the tongue, sins of the averted countenance and the unloving tone, are, however, far too lightly condoned. Blessed is that house where the two "bears," bear and forbear, stand as guardians of the domestic peace.

How two can walk together unless they be agreed, is a pertinent question. The happily united pair should be followers of one Lord, worshipers at one altar. During the glamor of the courting days this is sometimes overlooked, yet a Christian man should seek a Christian maiden as his mate, and so should she look for one who loves her Saviour and obeys him.

For the rest, home is a sanctuary. Over its quarrels, over its frictions, over its disappointments drop the veil of a decent reserve. Take no stranger, take no kinsman into your confidence. The affairs of married people belong exclusively to themselves.

Margaret E. Sangster

BOOKS RECEIVED.

Through Lattice Windows. By W. J. Dawson. Pp. 384; price $1.25. Published by Doubleday & McClure Company, New York.

Are There Rocking Chairs in Heaven? A bright little story for Christmas, being a sketch from real life, by Mary Mazlett Pratt. Price 25 cents. C. D. Pratt, 84 Bible House, N. Y. publisher.

The What, How, and Why of Church Building: by George W. Kramer, F. A. I. A. A record of the architectural development of the modern church. Illustrated. Pp. 234; cloth, $1.25; paper, 75 cents. J. & R. Lamb, New York.

Pilgrim's Staff: a Passage of Scripture and a Suggestive Thought for every day of one year. Arranged by Rose Porter. Beautifully bound in vellum. Price, $1 Published by The Fleming H. Revell Company, New York and Toronto.

The Epic of Paul. A sequel to "The Epic of Saul." By Professor William Cleaver Wilkinson. The author designs to present a living portrait in poetic diction of the great Apostle of the Gentiles. Pp. 722; price $2. Published by Funk & Wagnalls Company, New York.

Java, the Garden of the East; by Eliza Ruhamah Scidmore, author of "Jinrikisha Days in Japan." A charming work beautifully illustrated, giving a clear description of the people and manner of life in this little-known land. Pp. 339; price, $1.50; published by The Century Company, New York.

The Encyclopedia of Social Reform; edited by W. P. D. Bliss, with the co-operation of the most distinguished specialists. This book contains recent and authoritative information upon the principles underlying the social, industrial, and economic movements of the world. Pp. 1439; cloth $7.50. Funk & Wagnalls Co., New York.

Impressions of South Africa; by James Bryce, author of The American Commonwealth Giving in addition to the history and present condition of the colonies and republics, a description of the scenery and animal life of that wondrous region. Pp. 497; with three maps. Price, $3.50; published by The Century Company, New York.

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That Common Trouble Acid Dyspepsia, or Sour Stomach.

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Acid dyspepsia, commonly called heart burn or sour stomach, is a form of indigestion resulting from fermentation of the food. The stomach being too weak to promptly digest it, the food remains until fermentation begins, filling the stomach with gas, and a bitter, sour, burning taste in the mouth is often present. This condition soon becomes chronic and being an every day occurrence is given but little attention. Because dyspepsia is not immediately fatal, many people do nothing for the trouble.

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MOTHER McKINLEY.

The President Visits Canton to Attend the Bedside of His Dying Parent.

THE heart of the nation was moved with sympathy when the news became known, last week, that Mrs. McKinley, the aged mother of the President, had been stricken with paralysis at her home in Canton, O., and that her death was almost momentarily expected. Mrs. Nancy Allison McKinley, better known as "Mother McKinley," though very aged and frail was apparently in good health and quite cheerful on December 1. On that day she had been around the house as usual and had chatted with her children; but during the night, while the other members of the family slept, a

MRS. NANCY ALLISON M'KINLEY.

stroke of paralysis prostrated the old lady and deprived her of the power of speech. At an early hour she rose with difficulty and walked into the room of her daughter, Helen, who rose in alarm, and soon had the venerable patient in bed. Then the family physician was summoned and after a brief consultation it was decided to telegraph to President McKinley. The evening mail brought the family a letter from the President which was read to the sufferer and she signaled to her children that she had heard and understood it. Soon afterward she sank into a comatose condition and it became evident that the end was approaching. Dr. Phillips, the family physician held out no hope of a rally, owing to the great age and feebleness of the patient, the paralysis being induced by extreme old age alone.

President McKinley decided to leave Washington for Canton, and the relatives of the family were summoned from a distance. When the President arrived, the dying mother was still able to recognize her son. All her children were gathered by her bedside, Mrs. Duncan, of Cleveland, being the last to arrive. The President's sister, on entering the sick-room, knelt by the bedside and said: "Mother, here is William; if you recognize him, hold up your hand." The left hand was slightly raised and the President grasped it. He was constantly at the bedside for two days, returning to Washington Dec. 4 and purposing to be back again in Canton by Tuesday, immediately after the opening of Congress, when Mrs. McKinley would accompany him. The vitality of the aged patient was a surprise to the physicians, and to the relatives as well.

Mrs. Nancy Allison McKinley was born in 1809, of English Scottish ancestry, her parents being Abner Allison and Ann Campbell Allison. Her early years were spent amid simple home duties. In 1829 she was married to William McKinley at New Lisbon, O. Nine children were born to them, the seventh being William, the President of the future. Throughout a long and comparatively quiet life, she became endeared to a very wide circle of friends, who found in her the true type of the Christian matron—a woman of rare worth and high character. Her own family, even to the most distant relationship, almost worshiped her, and the helpful example of her beautiful, upright life has influenced many, while her strong Christian belief, which she never hesitated to express, carried conviction to other hearts that came into contact with her own.

Those who are on terms of friendly intimacy with the family say that in no way did Mrs. McKinley betray her great age. She was vivacious and active up to the time when she was stricken with paralysis. She had none of the long-indulged habits of old people—the easy rocking-chair, the fireside corner for social chat and gossip, or the whims that gather about age. Matters of gravity and importance interested her always more than gossip, and she was the ready confidant and counselor of her son. Up to the beginning of summer she resided in the White House with the President, but she then returned to Canton for rest.

A Hymn Saved from Fire.

A young English girl, who had struggled through an experience of restless and unsatisfied desire, and at last had found peace in Christ, sat down and wrote some verses. She said afterward:

"I was so little impressed with it that I threw it on the fire, thinking it not worth preserving; but a friend sitting by rescued it just in time to save it."

Thus was preserved to us the hymn of Frances Ridley Havergal:

I gave my life for thee,
My precious blood I shed.

Do You Suffer From Asthma?

If so, you will be interested in knowing that the Kola Plant, recently discovered on the Congo River West Africa, is producing wonderful cures for the disease. Most surprising results are brought by this new plant, which is now being introduced by Rev. G. Dorchester Stone, Peter of the Cathedral, and Charles Scribner, Esq., all of whom have cured themselves of severe attacks of Asthma. Alfred Cleveland Bartlett, of the Farmers Magazine, of Washington, D. C., testifies that it cured him when he could get no relief at night without being propped up in bed. Many other leading citizens testify to its wonderful curative power. The Kola Importing Co., No. 104 Broadway, New York, will send a Trial Case of the Kola Compound free by mail to every reader of *The Christian Herald* who suffers from any form of Asthma. They only ask in return that when cured yourself you will tell your neighbors about it. This is very fair and you should surely try it, as it costs you nothing.

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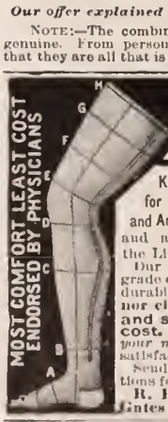

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THE Methodist Episcopal Churches of many towns in the United States and Canada have, during the past eight years, received additions in membership through God's blessing on the labors of Leonard Weaver and W.S.Weeden the two young energetic evangelists, whose portraits appears on this page. As Mr. Weaver sails for his own land this week to undertake an Evangelistic tour through the English counties, a brief notice of his work on this side of the Atlantic will be welcome to many of our readers.

REV. LEONARD WEAVER. PROF. W. S. WEEDEN

TWO FAMOUS EVANGELISTS.

Mr. Weaver was converted in early life and at once identified himself with the Methodist church in whose numerous spheres of activity he soon found abundant opportunities for Christian work, addresses in Sunday-schools, Mission Halls and preaching in the open air developed his power of utterance, and gave him a training in the art of gaining the attention of popular assemblies. He had barely attained his majority when he undertook a preaching tour through the country, staying a few days in the larger cities, and holding services in the Methodist churches of country towns and villages. With this work he combined the services of a colporteur, selling Bibles and New Testaments, and disposing of a great quantity of religious literature. Aided by munificent Christian men, and by the British and Foreign Bible Society, he was able to offer copies of God's Word at nominal prices, and had the gratification of introducing the sacred volume into many Christless homes. It was his habit to drive into a town on his Bible van on the days when the market was being held, and hold a service in the market-square, preaching from the steps of the van. His audience of farmers and drovers was not always of the most responsive kind, but the young man was earnest and persevering, and often succeeded in touching some heart in the crowd.

About eight years ago, the longing to see the great world on this side the Atlantic and to preach the Gospel in our towns and cities, came upon him with a pressure that seemed to him a call from God. Since his arrival he has been occupied almost constantly, new opportunities opening as others were used. Mr. Weaver has labored chiefly on the Atlantic coast, but has crossed the continent and held services as far west as Spokane, Wash. He also made an extensive tour in Canada, where he was warmly received and his services appreciated. During the latter half of his sojourn on this side Mr. Weaver has had the valuable assistance of Prof. Weeden, who has enlivened the meetings with vocal music. Together the two evangelists composed several new pieces, which were sung in their services and which appear with selections from other composers in their books, "Songs of the Peacemaker" and "Gospel Songs of Grace and Glory." Prof. Weeden does not accompany Mr. Weaver to England, but hopes to have opportunities of helping pastors in this country who are holding revival services. His address is No. 34 Seventh avenue, New York.

The concluding services of the two evangelists were held in Broadway Methodist Episcopal Church Camden, N. J. This building has recently undergone extensive alterations, with the object of increasing its accommodation, and when completed will be one of the largest churches of the denomination in the State. The Weaver and Weeden meetings there have been very successful. The pastor, Dr. James W. Munhall, says that the work done proved invaluable to the church. The Bible Readings given in the afternoons were instructive and the evening meetings were elevating and quickening to Christians and were used extensively in the conversion of souls.

During the last summer the two evangelists had a large canvas Tabernacle filled with movable seats. This tabernacle went some long journeys during the summer months and visited many country places in which a Gospel service of any kind was a novelty.

Biliousness

bosses many a body and burdens many a mind. You can't enjoy the food you like because you are bilious. You take all sorts of precautions, and yet the bilious attack leaps on you like a tiger from ambush. You know the irritability which precedes and the languor which follows the attack. It's miserable, isn't it? Why not cure the trouble? There's a pill that will cure biliousness. Dr. J. C. AYER'S PILLS are an acknowledged specific for for this derangement.

A. Swanger, Texarkana, Texas, writes: "For fifteen years I have used Dr. Ayer's Pills, and find them very effective in bilious complaints. I have yet to see the case where they have failed to cure."

They will cure you too.

If you are Bilious DO NOT FAIL TO Try AYER'S PILLS

The Woman Who Uses GOLD DUST Washing Powder

finishes her work as fresh and bright as her house is clean.

Largest package—greatest economy.

The N. K. Fairbank Company,
Chicago. St. Louis. New York.
Boston. Philadelphia.

Consumption

If you value your Life

Or the Lives of those nearest and dearest to you,

Read!

"What I have seen of God's healing power through you demands of me that I speak for the good of others."

DEAR MR. CONGREVE.—As a rule I have no faith in advertised remedies; but it must now be some twenty-five years since I saw in the person of one of my students the effects of your Balsamic Elixir. He seemed at death's door, but he lives now, a strong, hearty man. Since then I have seen in many, very many instances, the most happy results following your medicine. I do not go by hearsay, but I testify to what I have seen with my own eyes. I believe that you have saved numbers from Consumption. I have friends with coughs and weak lungs, who speak of your medicine with sincere gratitude. Personally I find it most useful in the case of wearing cough. Very reluctantly do I give testimonials for publication; but I send you this as your due. What I have seen of God's healing power through you, demands of me that I speak for the good of others. I have those around me whose health I value, and they are living witnesses that yours is a very beneficial preparation. Yours heartily,

Spurgeon.

"Westwood," Beulah Hill, England.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read my book on Consumption of the Lungs and Decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis; together with accounts of nearly 400 successfully cured cases, *any one of which may be like yours*, to be had post free for 25 cts., or the book will be sent free with every first order for **$1.00** bottle of **Congreve's Balsamic Elixir.**

The above letter from the late eminent preacher, C. H. Spurgeon, is one of thousands of testimonials to the wonderful curative properties of my **BALSAMIC ELIXIR**, which not only cures consumption, but gives instant and permanent relief in cases of Asthma, Chronic Bronchitis, La Grippe and all Chest affections.

It acts like a charm in ordinary cases of Cough, Sore Throat, Whooping Cough, Chills, &c., and should be kept in every home.

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A Perfect Food, Tonic and Restorative.

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At druggists, in 2-oz., ¼, ½ and 1 lb. tins.

Also the following combinations: Somatose-Biscuit, Somatose-Cocoa, Somatose-Chocolate each containing 10 per cent. Somatose. Very convenient and palatable preparations.

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the lid securely, preventing all possibility of slipping. It will fit all stoves and lets go instantly when desired. Can be used hurriedly with perfect ease and safety. **The Alaska Stove Lifter** is the delight of every housekeeper. Handle always cold. Price 15c. at all stove, hardware, and house furnishing dealers, or mailed postpaid for 30c.
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is severe, but there are cold places nearer home.

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J. L. NICHOLS & CO., Naperville, Ill.

20th Edition—Postpaid for 25 cents (or stamps).
THE HUMAN HAIR,
Why it Falls Off, Turns Grey, and the Remedy.
By Prof HARLEY PARKER, F. R. A. S., London.
D. G. LONG & CO., 1013 Arch St., Philadelphia, Pa.
"Every one should read this little book."—*Athenæum*

Cuban Refugees in Tampa.

MANY of the Cubans who have been driven from that unfortunate island by the sanguinary war which has raged for nearly two years past, have found a temporary refuge at Tampa, Fla. Pastor J. V. Cova, who conducts a missionary work among the refugees, has written to THE CHRISTIAN HERALD an account of their condition. In his letter he says:

The war has done a number of things to make life for the Cuban population in Tampa more difficult. It has brought over a great number flying from Weyler's satellites. Of this army of refugees, a few have obtained work at starvation wages in some of the factories, while the greater number have had to accept the charitable hospitality of their not over prosperous countrymen. Probably nowhere, in years, has been seen such moral heroism, men having their own wives and children to support, enduring privations and hardships which they have never before been accustomed to, getting small wages and giving ten per cent. of that for the support of the war, and with it all, keeping sometimes an entire extra family in the house with them. Work at the factories is getting scarcer, men are being discharged, only to find themselves with no money ahead, a family to support, and unable to get employment at anything else.

In my house-to-house visitation I hear the same story, no work, no money, one meagre meal a day; children in need of clothing, shoes and other necessaries, which cannot be procured. This lack of the absolute necessaries of life has caused an unusual amount of sickness in the Cuban colony. They appeal to me and to my assistant, Rev. M. M. Calejo.

There are now in Ybor City, the Cuban section of Tampa, five thousand unemployed passing through just such experiences as I have described. Among these are not only workingmen, but lawyers, physicians, and others. Men, who before the war, and in their own land, lived in comfort.

Pastor Cova, whose address is 1702 Tallaferra street, Tampa, will answer any inquiries made by readers who are interested in his Christian work among the Cuban refugees.

GOOD CAUSES HELPED.

The following sums have been contributed by the readers of this journal for the support of the various worthy causes mentioned below:

Armenian Relief Fund.

Prev. ackd	$8,914.97
O B Whitticar	2 00
A soldier's family	
W Scarboro	1 00
Mrs C A Jones	5 00
Rev H M Tyndall	3 50
C A C, New York	1 00
Mrs A L Butler	2 00
W C T U, 2 of White Ribbon Home, Syracuse	25 00
Anonymous	5 00
Danish sailor Baltimore	1 00
J P Hydenville	2 00
Mrs Jared Warner	1 00
E M Goodby	47 50
Mrs Albert Kirchner	2 50
D L Mountainville	5 00
Mr Morton Sabbath School	5 00
Mr C A S, Hegewisch	1 00
H M, Brooklyn	2 00
Little Acorn S S, Woodhaven	5 00
Mrs Jennie P Smith	5 00
Mrs Sarah E Bentley	1 00
Friend of the cause, Germantown	5 00
Mrs L Mohrath	1 00
Mrs Morgan	5 00
J B Shafer	5 00
Mrs H M Connell	1 00
Mrs N Moore	1 00
Cash, Pittsburg	5 00
Total	$9,051.97

For the Mission Ireland.

Prev. ackd	$ 0 00
C J Leivasy	25
Total	$130.75

For Mr Jamaica School Building Fund.

Prev. ackd	$ 0 00
Cash	5 00
Total	$18.50

For Fire Commission Horse Fund.

Prev. ackd	$ 0 00
Cash	1 00
Total	$105.15

Mr. Spurgeon's Orphanage.

C G A	1 00
Sunday School in Texas	
Prev. ackd	$2 00
Isaiah Mc	10 00
One who loves Jesus	1 00
Mrs Verdon	70
M L D, Balto	10 00
Total	$15.70

The Christian Herald Children's Home.

Prev. ackd	$4,850 25
Child'n of Cathrine Mission, N Y City	5 44
L C Reid	1 00
Mrs C A Webster	35
Mrs S E Kieffers, Jr	3 00
J H P W Bay City	50 00
——, Union City	1 00
A reader, Galva	5 00
Total	$4,916.04

Mrs. Falke.

Prev. ackd	$5 00
N V C B, N Y	2 00
C M G, Hazelton	5 00
Total	$12.00

Florence Mission.

Prev. ackd	$1 50
Mrs Sarah Geale	10 00
Total	$11.50

Bella Cooke's Work.

Prev. ackd	$5 50
C J Leivasy	25
Total	$5.75

For the Door of Hope.

Prev. ackd	$18 00
M——	3 00
C J Leivasy	25
Total	$21.25

Foreign Missions.

Prev. ackd	$125 89
F K Northport	1 00
C J Leivasy	25
Total	$127.14

For Mr Jamaica School Building Fund.

Prev. ackd	$ 0 00
Certain Givers	7 50
Total	$65.50

Jerry McAuley Mission.

Prev. ackd	$ 30
Cash	5 00
Total	$10.30

Ormond Mission.

Mrs E	1 00

For Mrs Cook's Work.

Prev. ackd	$11 00
E M	1 00
M M	1 00
Ernest Roberts	1 00
A J M C	35
Friend, S	1 00
A E L, Derry	2 00
Mrs A P Carter	1 00
Cash, Kent	1 00
Susie Norristown	1 00
Friend, Phillips	1 00
Mrs A M Ray	50
Total	$172.21

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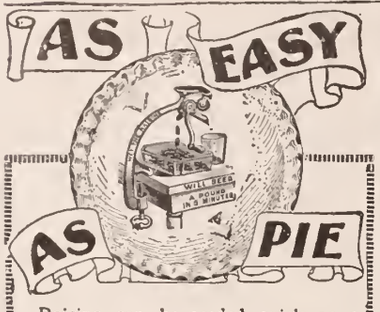

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The size that costs $1.00 seeds a pound in 5 minutes. Easily cleaned.

Sold at all hardware stores.

THE ENTERPRISE MFG. CO. of PA., Philada.

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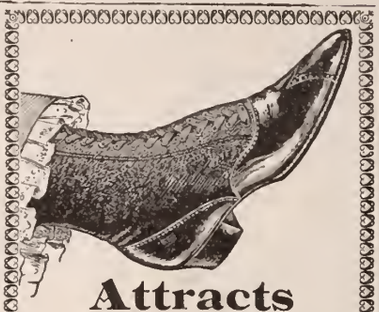

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An illustrated book of instruction "How to Buy and Care for your Shoes," mailed free.

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22 inches wide.
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worn suspended around the neck. Pleasant odor. A God-send to school children, travelers or persons exposed in attending crowded places. Physicians recommend it. Circulars sent free. If your druggist does not keep the pad, send 50c. by mail to

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Will soften, whiten, beautify and preserve the skin from its natural enemies, wind, dust, and every kind of irritation. These articles exceed in sale any similar preparations, and are sold everywhere. A sample of either Woodbury's Facial Soap or Cream sent on receipt of 10c.

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CORRESPONDENCE-ADVICE FREE.

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Already this "new scientific system of treatment" has, by its timely use, permanently cured thousands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all invalids, that they may be benefited thereby.

Chemistry and science are daily astonishing the world with new wonders. The researches and experiments of this great chemist, patiently carried on for years, have culminated in results as beneficial to humanity as can be claimed for any modern genius or philosopher.

The medical profession throughout America and Europe are about unanimous in the opinion that nearly all physical ailments naturally tend to the generation of consumption. The afflicted die in the short, cold days of winter much faster than in the long, hot days of summer.

The Doctor has proved the dreaded disease to be curable beyond a doubt in any climate, and has on file in his American and European laboratories thousands of letters of heartfelt gratitude from those benefited and cured in all parts of the world.

Consumption, uninterrupted means speedy and certain death.

No one having, or threatened with, any disease should hesitate a day. The Doctor considers it his professional duty—a duty which he owes to suffering humanity—to donate a trial of his infallible cure.

Simply write to T. A. Slocum, M. C., 98 Pine street, New York, giving full address, and three free bottles (all different) of his New Discoveries will be promptly sent, with full instructions, to any reader of THE CHRISTIAN HERALD.

There is no charge for correspondence-advice.

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A system of medical treatment that will cure lung troubles and consumption is certainly good for—and will cure—almost any disease that humanity is heir to.

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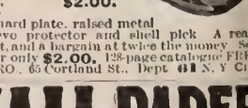

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A Young Soldier's Bravery.

At the storming of the heights of Chagru Hotal, in Northern India, there were many examples of splendid heroism on the part of both white and native troops. One instance has come to light which has excited the admiration of a whole nation. In the attack on the tribesmen, a British regiment of Ghoorkas had become separated from the main body and was in peril. Two English regiments—one from Derbyshire and one from Dorsetshire, were sent to force back these men, but were repulsed amid a hail of bullets. At last the Gordon Highlanders, a famous regiment of Aberdeenshire, Scotland, were sent forward and to the playing of the bagpipes they rushed upon the enemy carrying the positions with fixed bayonet. During the assault, a Lance Corporal of the pipers, named Patrick Milne, was shot through both legs. He had been among the first to leap into the zone of danger, and after he was shot down, he managed to raise himself to a sitting position and played a stirring march on his pipes until faintness from loss of blood compelled him to desist.

PATRICK MILNE.
THE HERO OF CHAGRU HOTAL.

As he was still weakly playing, he was urged by comrades to save his strength, but he sturdily replied: "I can still blow!" Of four other pipers of the same regiment who marched across the fire zone, only one escaped unhurt. If the enthusiasm of the soldier, in his effort to win a certain point, is sufficient to make him oblivious to physical pain and suffering, how much more ought the enthusiasm of the Christian enable him to rise superior to trials and disasters here, with the rich and imperishable prize of eternal life in view

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and Young Men's Home.

Located at 105 Bowery, New York City.

(Conducted under the auspices of The Christian Herald.)

ONE hundred and fifty beds, Restaurant, and Free Dispensary. Women's Tea and Gospel Service, Saturday 2 P. M.; Gospel Meetings every evening in the year; Sunday Services, 10 A.M. and 8 P.M.

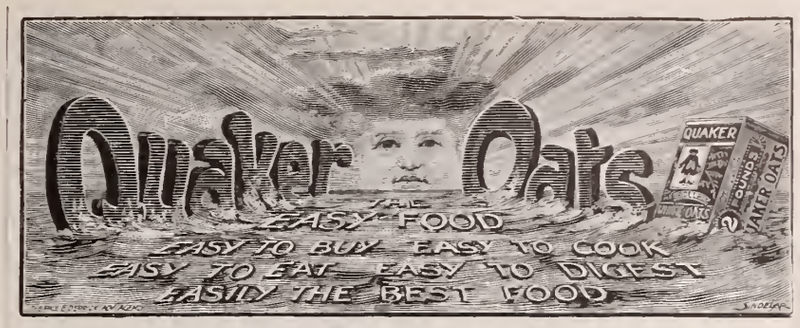
Recapitulation of last Annual Statement.

Gospel Meetings Held	437
Aggregate Attendance	80,230
Professed Conversions	5,317
Men and Boys Sheltered in Lodging House	40,943
Meals Served in Restaurant	628,675
Patients Treated in Free Dispensary	2,300
Employment found for	1,200
Kindergarten Attendance (three months)	770
Attendance at Mrs. Bird's Women's Meetings	2,300
Professed Conversion at same	250
Free Meals	50,850

The following contributions have been received by THE CHRISTIAN HERALD for the Bowery Mission since last issue:

Previously acknowledged	$616.15
W S Knapp	2 00
Mrs Sarah Geale	10 00
Friend, Beloit	2 00
Believer in Missions, Janesville	2 00
Mrs R A Burroughs	7 00
C J. Leivasy	25
M L B. Indianola	50
Mrs M E Hughes	50
Anonymous	10 00
Mrs E J Longenecker	1 35
Friend, Soudan	5 00
Miss Clara Somers	1 00
C. Carlisle	2 50
Eldon R Garner	50
J P. Haydenville	1 00
Sarah J Bruyere	2 00
Lillie Sheets	50
Frank A Dutton	5 00
W Woodside	3 00
P M Barrow	1 00
Mrs S Ash	25
Total	$673.50

All contributions will be duly acknowledged in these columns.



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$50.00 for best cup of Cocoa made from Hasty Lunch Chocolate.
$50.00 for best icing made from Hasty Lunch Chocolate.
$50.00 for best chocolate cake made from Hasty Lunch Chocolate.
$100.00 for 5 best reasons why Hasty Lunch Chocolate is Superior in Cooking to all other forms of Chocolate.

A label from a pound can or two labels from half-pound cans must accompany each competing recipe. The names of successful competitors will be published.

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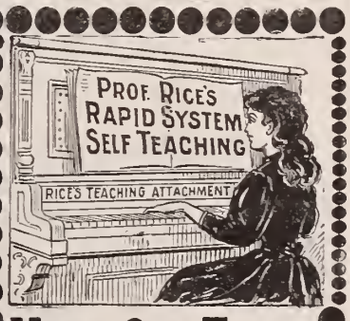

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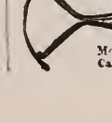

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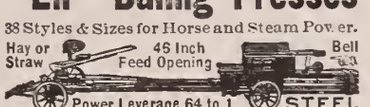

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and therefore prevent much colic. The valve prevents a vacuum being formed to collapse them. The ribs inside prevent collapsing when the child bites them. The rim is such that they cannot be pulled off the bottle.

Sample Free by Mail.
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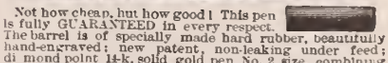

Not how cheap, but how good! This pen is fully GUARANTEED in every respect. The barrel is of specially made hard rubber, beautifully hand-engraved; new patent, non-leaking under feed; di mond point 14-k. solid gold pen No. 2 size, combining flexibility with stability. Automatic ink flow. Price, EACH, 85c. Postage, 2c. Send for our new catalogue of 3,000 bargains.
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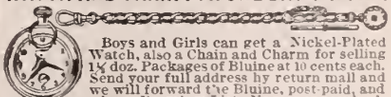

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Christian Arithmetic.

An English journal has compiled the following rules for Christian arithmetic from God's word:

Notation: "I will put my laws into their hearts, and on their minds will I write them."

Numeration: "So teach us to number our days that we may apply our hearts unto wisdom."

Addition: "Add to your faith virtue; and to virtue, knowledge: and to knowledge, temperance: and to temperance, patience: and to patience, godliness: and to godliness, brotherly kindness: and to brotherly kindness, charity."

Subtraction: "Let us put off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you, and peace and love be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."

Consumption is Curable.

From Dr. Hunter's Lectures on the Progress of Medical Science in Lung Diseases.

The question of vital importance to those afflicted with any disease of the breathing organs is, "Can it be cured?" and if so, "By what mode of treatment?" I have already explained how bronchial, catarrhal and asthmatic disease is cured, and now come to speak of Consumption, the most dreaded of lung maladies.

Its usual symptoms are cough, expectorations of matters from the lungs, shortness of breath, loss of flesh and strength, hectic fever and night sweats.

Those symptoms are caused by the lung disease. To effect cure the cough and expectoration must cease, the breathing become free and natural, and the lost flesh and strength be regained.

I have effected this happy termination of consumption in thousands of cases, embracing every form and stage of the disease.

James Bynum, aged 42, was the last survivor of a consumptive family, two brothers and a sister having previously died of the disease. He was afflicted several years with catarrh and bronchitis before he learned that his lungs were affected. From June to October he was treated by the late Prof. Swett, who pronounced him in consumption, with no hope of recovery. Before consulting me he had had several severe attacks of hemorrhage. His cough was incessant, and expectoration purulent. Every afternoon he had a chill, followed by hectic fever, and at night was bathed in cold, clammy perspiration. In three and a half months before the 10th of October he had lost 27 lbs. in weight. On examining his chest I found a large cavity in the apex of his left lung, from which he was coughing up a mixture of pus and softened tubercle.

Considering the emaciated condition to which he was reduced, and the natural weakness of his lungs, it was impossible not to feel the gravest doubts of his recovery. My first prescription was made on the 10th of October, and I continued to treat him through the following Winter and Summer. In a little over a year he was so far recovered as to be able to resume attention to his business, and in a few months more the cavity had entirely healed, every symptom of the disease had left him and he was within seven pounds of his best weight before his illness.

The recovery of so desperate a case, pronounced hopeless by so eminent a lung authority as the Prof. of Theory and Practice in the University of New York, ought to be considered conclusive.

Many other cases equally as bad as Bynum's have been restored to health by the same treatment. I commend to the use of my breathing instrument to all lung cases, as it, charged with germicidal agents and healing medicines adapted to the requirements of each case, carries a warm medicated vapor into the lungs and through every minute tube and cell of the breathing organs. At night the air of the patient's bedroom is medicated, that every breath he draws during the hours of sleep may carry a soothing and healing action to his lungs. In the morning his chest is anointed with antiseptic oils, which volatilize by the heat of the body, surrounding him by a zone of medicated air acting curatively on his lungs day and night. No other lung treatment in the world is so direct, powerful and effective. It appeals to the intelligence and common sense of all. It lengthens the breathing, expands the chest and increases flesh and strength where all other means have been tried in vain. Go ask those who have been cured by my treatment, and they will convince you that all I say of it in Bynum's case was as fully realized in their own. Joseph Harris, Esq., Treasurer, Iron Hall, 817 Equitable Building, Baltimore, Md.; A. L. Peer, Esq., 159 Washington street, Newark, N. J.; Mr. Edward J. Raynor, Foreman, Walsh & Co., Confectioners, Newark, N. J.; Mrs. Milford Jones, Dover, N. J.; Mr. Mendenhall, of Harper Bros., New York City; Lambert Miller, Esq., of H. B. Claffin Co., New York City, and hundreds of others. If their testimony does not convince you, nothing will. You are, like Ephraim, wedded to his idols, and ought to be let alone and permitted to live or die undisturbed by the discoveries and improvements of medical science.

(*Signed,*) ROBERT HUNTER, M. D.,
117 West 45th St.,
Dec. 12. New York.

NOTE.—Readers of THE CHRISTIAN HERALD who are interested for themselves or friends will receive a copy of Dr. Hunter's book by addressing him as above.

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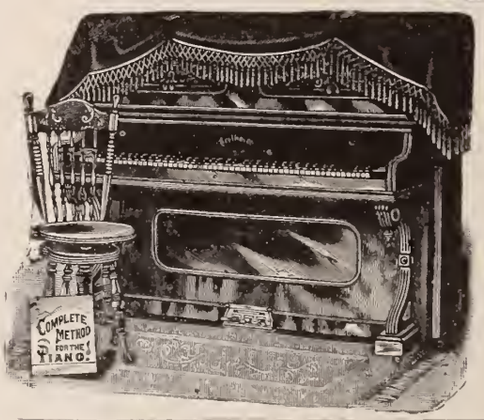

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ROBT. N. Y. City

Topics for the Week of Prayer.

JANUARY 2-9, 1898.

SERMONS.

Sunday, January 2d. God's people approach the Lord and walk in His light: "Say unto all the congregation of the children of Israel, Come near before the Lord!"—Exodus 16: 9.

CONFESSION AND THANKSGIVING.

Monday, January 3d. Confession of Sin: For want of conformity to the mind of Christ; for disloyalty to the truth; for misuse and neglect of precious privileges; for lack of courage in witnessing for Christ.—Romans 6: 1-14; Matt. 25: 14-30. *Thanksgiving:* For the blessings of the year.—Psalm 145: 1-13; 1. Cor. 2: 7-16.

THE CHURCH UNIVERSAL.

Tuesday, January 4th. Prayer:—That clearer and truer views of the spiritual nature of the Church, as revealed in the New Testament, may prevail; that believers may yield themselves wholly to the Lord, and through the influence of the Holy Ghost, grow in spiritual life; that all Ministers of the Gospel may be filled with the Spirit of Christ; and that true unity and fellowship may be deepened and manifested.—Eph. 4: 1-16; Rev. 1: 12-20.

NATIONS AND THEIR RULERS.

Wednesday, January 5th. Prayer: That all in authority may recognize their responsibility to God the King, and may have wisdom and courage for righteousness in council and government; that the Lord's day may be reverenced; that injustice, intemperance, and persecution may cease; and that forbearance, peace, and brotherhood may be cultivated by all people.—Dan. 12: 1-4; 1 Tim. 2: 1-6.

FAMILIES AND SCHOOLS.

Thursday, January 6th. Prayer. That in Christian households family prayer may be maintained; that the sacredness of the marriage tie may be universally recognized; that home life may be pure and loving; that the training in the family, in schools, colleges and universities may be in the knowledge of Holy Scripture, and with a view to the consecrated Christian life.—Joshua 24: 13-22; Psalm 133; Col. 3: 14 to 4: 1.

FOREIGN MISSIONS.

Friday, January 7th. Praise. For the growth and development of the Missionary spirit during this century, and for great revivals amid persecution in China and other parts of the Mission field.

Prayer: For the consecration of wealth to the kingdom of Christ; that faithful Missionaries may be raised up in all Christian communities; that converts may be established in the faith; that the number of native agents may be multiplied, and their efficiency increased; that the obstacles in all lands, arising from ignorance, prejudice, and error, may disappear before the Gospel as the one true faith for mankind. Psalm 2; Rom. 10; 6-21.

HOME MISSIONS.

Saturday, January 8th. Prayer: That Christian people may be led to greater personal effort, on behalf of the spiritual welfare of their neighbors and fellow countrymen; that blessing may accompany the work of Home Missionary Societies, of City Missions, and of laborers among special classes; that God's ancient people may be brought into the fold of Christ.—Acts 1: 1-8; Rev. 7: 4-12.

SERMONS.

Sunday, January 9th. God's people—His witnesses to the world: "Ye are my witnesses, saith the Lord."—Isaiah 43: 10.

The Klondike Gospel Band.

In a letter from Captain de Soto, leader of the Klondike Gospel Band, written from Columbia, Ia., he repeats that the most cheering spiritual results have followed the revival meetings held along the route. Thus far there have been over two hundred professed conversions. At a meeting at Lancaster forty-five came to the altar. Thus far the band has received the warmest sympathy from Christian people everywhere.

Free to all Readers.—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in the last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs. The *New York World* publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Similar testimony to this wonderful new remedy comes from others, including many ladies suffering from disorders peculiar to womanhood. The Church Kidney Cure Co., of No. 418 Fourth Avenue, New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

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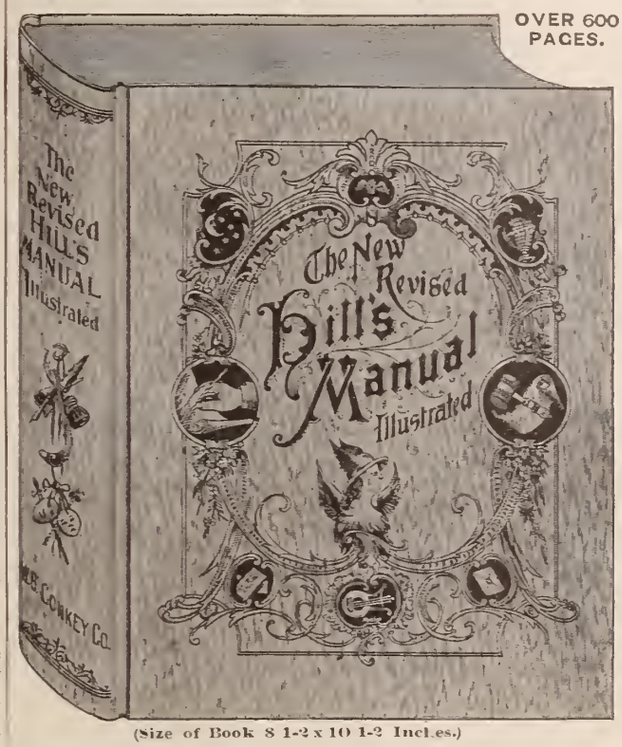

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AND SIGNS OF OUR TIMES

OFFICES: BIBLE HOUSE, NEW YORK.

Rev. T. De Witt Talmage, D.D., Editor.

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"THE FARMER'S DAUGHTER."—From the Famous Painting by W. Q. Orchardson, R.A. (*See page 987.*)

QUESTIONS AND ANSWERS.

In our edition of Dec. 1, THE MAIL-BAG [illegible] this somewhat remarkable query:

[illegible] N. J. Can you furnish the solution to the following: What person is [illegible] to in the Old and New Testaments [illegible] is never mentioned, whose death [illegible] that of any other created being, and whose body never saw corruption?

Several hundred readers have sent answers to this question. Among those who have given the correct solution ("Lot's wife"), are the following:

A. J. L., Claremont, N. J.; M. A. M., Braddock, Pa.; [illegible] H., West Farmington, O.; Mrs. Martin [illegible] O., Mrs. A. A. T., Lyndinville, Vt.; [illegible] D. L., Hudson, Ill.; John B., Phila., Pa.; F. W. [illegible], Providence, R. I.; M. J. G., Durand; M. M., Dunlap, Ia.; J. M. G., Baltimore, Md.; Samuel F. W., Roanoke, Va.; Vesana L., Bird, N. Y.; Susan C., Auburn, N. Y.; A Subscriber, Concord, N. H.; M. M. P., Rocboro, Mass.; C. B. E., [illegible]; Mrs. Julia C. Boyd, Brooklyn, N. Y.; Mrs. S. C. D., Plymouth, N. H.; Fannie P., Juurstown, N. J.; S. M. C., Phila. Pa.; Henry J., East Orange, N. J.; [illegible] Marshall, Mo.; [illegible] H., Warrenton, Va.; G. M. Cussy, Baltimore, Md.; [illegible] Mystic, [illegible] C., [illegible], Mich.; R. W. [illegible], Linden, Ia.; W. McD., Lawrence, Kans.; Murray [illegible] Brooklyn, N. Y.; [illegible] H. B., Chester, Ill.; Miss Katie [illegible], Philadelphia, Pa.; [illegible] K., Frankford, Ind.; Miss [illegible] A. B., Aman, [illegible] A. Fitzer [illegible] Camden, N. J.; Mrs. H. M. W., Weeping Water, [illegible]; [illegible] N. J.; G. W. G., Georgetown, [illegible]; Ellen M., [illegible] N. J.; E. W., Malden, Mass.; Mrs. A. M. G., Lynn, Mass.; [illegible] R., [illegible]; Mrs. Charles M. P., [illegible] N. J.; Mr. James A. [illegible], Mrs. Margaret W., [illegible] View, Mo.; Mrs. [illegible] Mrs. J. A. R., [illegible] O.; Mrs. O. M. B., Baltimore, Md.; R. M. J., [illegible]; Mrs. M. C., Buffalo, N. Y.; Mrs. [illegible] P., Pittsburg, N. Y.; [illegible] Oregon; P. H., Walden, N. Y.; R. P., [illegible]; E. H., Oakland, Mass.; Mrs. L. B. H., Jordan, N. Y.; G. H., Baltimore, Md.; Edward C. W., Camden, N. J.; Margaret C. J., Sunnyside, N. B.; [illegible] R. M., Bridgeville, Pa.; Mrs. M. B., Betalehem, [illegible]; Mrs. W. H. W. E., [illegible], Mass.; C. W. C., [illegible] N. Y.; Henry Wam[illegible] J. G., [illegible] Creek, [illegible] G. F. S., [illegible], Wis.; [illegible] N. J.; S., Essex, Mass.; [illegible] wife," [illegible], Conn.; D. D. L., [illegible] J. C. L., West [illegible] D. C., Kittanning [illegible] Pa.; Mrs. H. M. S., [illegible] Mass.; Clara A. W. C., [illegible]; [illegible] S., Rochester, N. Y.; [illegible] N. S. Can. W. H. P., Moore, [illegible] O., Mrs. N. C. M., [illegible] N. Y.; Mary L. M. G., Moundsville [illegible] C. H., [illegible] N. Y.; C. P., [illegible]; John M. C., Newburg, N. Y.; [illegible] Pa.; Millie M., Berwick, Ga.; [illegible] John P., [illegible], O.; G. [illegible] O. [illegible] R., Hartford, N. [illegible] Ont., Can.; Lavinia [illegible] N. J.; Ellen S., [illegible] Mo.; Mrs. J. M. H., [illegible] Metuchen, N. J.; [illegible] H. W., West Point, [illegible] New York City; J. G. K., N. [illegible] Baltimore, Md.; M. [illegible] H. B., [illegible]ville, N. [illegible] Mrs. J. W., [illegible]. [illegible]

Others "the Holy Spirit," and still others "Melchizedek," and "Jephthah's Daughter." Among those who have sent in replies, are:

A. G. G., Chester, Ill.; Margaret T. S., Philadelphia; W. K. S., Chelsea, Mass.; S. H. H., Colchester, Ill.; T. J. S., Camden, N. J.; Ida.

J. T. B., Brooklyn, N. Y. Where in the Bible can be found the words, "Because I live ye shall also live?"

See the passage referred to in John 14: 19.

E. M., Foster, Cal. Believing that Christ intended us to use the test he gave, "By their fruits ye shall know them," I have sometimes expressed an opinion as to inconsistent Christians, and have been blamed for doing so, and have had quoted against me that other injunction, "Judge not that ye be not judged." How can these two expressions be reconciled?

The context of the latter quotation shows that our Lord was uttering a warning against a censorious spirit and harsh, uncharitable judgments. We are not to be ready to think evil of a brother, nor to put the worst construction on his actions. People who disregard the injunction will be judged strictly as a punishment. You know the dramatist's reasoning: "We all do pray for mercy; and that same prayer doth teach us all to render the deeds of mercy." You are quite right in applying the test Christ gave. A man who habitually shows in his life the deeds of the flesh (Gal. 5: 19-21) has no right to the Christian name. But when you consider how far short the performance of the best of us falls from our intentions and resolutions, you will see the need of being merciful in our judgments.

Religious literature, good books, back numbers of this journal, and good reading matter generally, will be greatly appreciated at the following county jails:

New Kirk, O. T.; El Reno, O. T.; Pond Creek, O. T.; Oklahoma City, O. T.; Guthrie, O. T.; Enid, O. T.; [illegible], O. T.; Perry, O. T.; Kingfisher, O. T.; [illegible], O. T.; United States Jail, Guthrie, O. T.; [illegible]water, O. T.; Norman, O. T.; Woodward, O. T.; Alva, O. T.

[illegible] who are interested in Christian work in the prisons could not do better than [illegible] them in mind.

J. H. B., [illegible] N. Y. I am told that the late Pastor Spurgeon was never ordained. If so, how [illegible] to the sacrament and officiate [illegible]?

The English marriage law concerns itself only with the registrar, when the marriage is [illegible] in any place other than the Protestant Episcopal Church. If the registrar of births, marriages and deaths hears the parties make the specified declarations, the marriage is valid, no matter who puts the questions and conducts the service. The question as to whether Pastor Spurgeon was ordained or not, did not affect the validity of marriages, so long as the registrar was present. As to sacrament, no question as to his right to administer was ever raised. There are many pastors in the Baptist and Congregational Churches who, being unable to see any benefit that can come to them from ordination, regard it as an empty form, and do not go through it. But they administer the sacrament in the same way as an ordained pastor and it is just as solemn and sacred as if they had been ordained.

Constant Reader, New York City. I believe it is a sin to tell an untruth and I am now threatened with the loss of my position for refusing to do so; yet I find in 1. Sam. 20: 6, that David asked Jonathan to tell just such a falsehood for him, and that Jonathan did so. Would it be any more a sin for me than it was for them?

It would not be fair to quote David and Jonathan in justification of your yielding to temptation. David, certainly, was not a perfect example. More than once God punished him severely for heinous sins. Both he and Jonathan undoubtedly sinned in the case you refer to. It would, however, be more sinful in you than in them, because you have more light than they had. We sympathize with you in your trying position, but we believe you will have grace and strength given you to suffer, if need be, for the right, if you ask God for them.

Subscriber, Dayton, O. 1. What was the Taj Mabal? 2. Who is referred to by the "Prisoner of Chillon?"

1. The Taj Mabal, the most beautiful mausoleum in the whole world, was built by Shah Jehan as a tribute to his beloved wife Arjamand Banu Begum, better known in Oriental verse and tradition as Mumtaz Mabal ("The Exalted of the Palace.") 2. The prisoner was the famous Bonnivard, prior of St. Victor, who by his efforts to force the Genevese, incurred the displeasure of the Duke of Savoy and was confined in the fortress of Chillon for six years.

A. J. R., Rochester, N. Y. Relying on your statement on the Sunday School page I said in Sunday School that the first epistle of Peter was written from Rome and I was challenged to produce proof of the fact from the word of God, which I could not do. What reason had you for the assertion?

If you will refer again to our remark you will see that we said it had been inferred from internal evidence that the epistle was written from Rome. We did not state it as a fact and we know that, with strong arguments, several eminent scholars contend that Peter was never in Rome. Farrar, however, says: "That it was written in Rome is all but certain." Prof. McGiffert whose able work on "The Apostolic Age" was published recently, having examined all the evidence on the subject says: "There can be little doubt that Peter made his way to Rome and labored there for some time." He quotes in support of this view Clement who wrote before the close of the first century, Ignatius who wrote a few years later and four eminent writers of the second century, all of whom lived ne[ar] enough to the time to know the actual fac[ts] and whom it would be uncharitable to su[p]pose guilty of conspiring to pervert the[m]. Besides this there is the internal evidence. [It] is remarkable that there should be so ma[ny] resemblances in the epistle to Paul's epist[le] to the Romans, though it would not be strang[e] if Peter being in Rome had just been readi[ng] that epistle (see 1. Peter 2:11; 2:13, 14; 3:9, 18, 2[2]; 4:10, 11 and 5:1) It is also worthy of note th[at] Peter sends greetings from Mark who is b[e]lieved on other evidence to have been [in] Rome at that time. The challenge made [by] you is not quite fair. There are many thin[gs] true, the truth of which cannot be prove[d] from the Bible.

Abram B—, Pomeroy, Man. What authority h[as] Dr. Talmage for describing Paul as being [on] horseback at the time of his conversion?

It was a fair inference from the fact th[at] Damascus is 136 miles from Jerusalem. [It] would be little likely to make such a journe[y] on foot, and as there were no railroads, it [is] probable that he traveled on horseback.

S. H., North Bend, Neb. Is the perfection nece[s]sary for the enjoyment of heaven a perfectio[n] of character only or is it a perfection of know[l]edge, too?

John says, "it doth not yet appear what w[e] shall be, but we know that when he shall a[p]pear, we shall be like him; for we shall s[ee] him as he is" (1. John 3: 2). Doubtless know[l]edge will be imparted, but you may be qui[te] sure that lack of knowledge will not exclu[de] any one from heaven. There are many peop[le] whose education is very imperfect who a[re] God's children and will surely be welcome[d] to heaven. Very little is revealed to us abo[ut] the life beyond the grave, but judging fro[m] what we know of God['s] ways, we think it likely th[at] there will be progress i[n] heaven as here, and the gl[o]rified saints will grow in hol[i]ness and knowledge.

Subscriber, Danvers, Ill. Why does Paul require (1. Tim. 3: 2) the bishop to b[e] the husband of one wif[e] when he was not marrie[d] himself? 2. What was th[e] origin of the Apostle[s'] Creed?

1. This passage and tw[o] others of similar tenor hav[e] been the subject of muc[h] dispute. The explanatio[n] which seems to us most i[n] accordance with the circum[]stances of the times is tha[t] Paul meant that the bisho[p] should not have more tha[n] one wife, and that this r[e]striction applied not only t[o] polygamy but to secon[d] marriages. Divorce was com[]mon at the time, and migh[t] be secured on trivial grounds. There were prominent me[n] at that day who had bee[n] successively the husband o[f] several wives. It was prob[]ably against these as wel[l] as against polygamists tha[t] the restriction was made. While Paul, in this case did not insist on celibacy he thought that the ma[n] who had been married more than once was unfit for the office. It is not certain tha[t] this was his meaning, but it appears plausible. 2. It is believed to date from the third century, and to represent the teaching of the apostles, but by whom composed is not known. If it had really been composed by the apostles, it would have authoritatively settled controversies which arose in the early church. The Westminster divines in incorporating it in their catechism, said: "Not as though it were composed by the apostles."

Maria L., Lexington, Ky. 1. Who is the Countess de Brazza, the peace apostle, who is said to be the deviser of the "Peace Flag?" 2. Where can I find a description of the flag?

1. Comtese di Brazza Savorgnan resides in Berne, Switzerland, but she is now in Montreal, Can., where she has organized a Peace Union. The first International Peace Union in America was organized at Mystic, Conn., this year. 2. The Peace Flag is a tricolor of yellow, purple and white, with a shield, double eagle and star.

Andrew S., Newark, N. J. When and by whom was the first discovery of gold made on the Klondike?

By Robert Henderson, Frank Swanson and a miner named Morrison, in July, 1896, on the territory which is now known as the Bonanza Mine. On the first trial, they panned out $12.50 in a few minutes.

O. M. S., Comanche, Tex. How many Israelites, men and women and children, came out of Egypt with Moses?

The number of men who were able to bear arms was given at 600,000, and assuming that to each adult man there were three dependents (women and children), the total who went out of Egypt with Moses must have been about 2,000,000 (see Ex. 12: 37, 38). There is no reliable data beyond that furnished in Scripture.

THE KOUP KAPOU GATE, CONSTANTINOPLE.

This is said to be the gate through which the victorious Turks originally entered the city, to plant the standard of the Prophet within the walls. It is now little better than a ruin, and its immediate surroundings are almost equally dilapidated, as the photograph shows.

THE GENTLE DOVE.

Most Honored of Birds, it has a High Place in Sacred and Secular History.

(See colored illustration on first page.)

FROM the earliest period of history, the dove has been regarded as a sacred bird, and as such is honored by frequent and special mention in Scripture. It was the harbinger of reconciliation between God and man after the wicked had been destroyed by the flood, and when Noah sent it out to ascertain if the waters had abated (Gen. 8: 8-10), it returned with an olive branch, symbolical of the divine peace and forgiveness. It is repeatedly indicated as the emblem of purity and innocence (Psalm 55: 6-8), and even as symbolizing the Holy Spirit, which is described by the evangelists as descending, as a dove descends, upon Christ at the moment of his baptism in the Jordan. In many other ways, the dove is distinguished above all other flying creatures. As a type of the tenderest and most faithful affection (Son of Sol. 1: 15 and 2: 14), as a venerated bird (Ps. 68: 13), as the only bird acceptable in sacrifice (Genesis 15: 9; Lev. 5: 7), as beautiful in plumage (Ps. 68: 16), the highest praises seem to have been reserved for it by the inspired writers. Its capabilities as a carrier were developed by the Romans, Mussulmans, and Christians, and are even utilized in our own day, on land and sea, during war and peace.

In our modern systems of ornithology, the doves are included in the *Columbidae*, or pigeon family. "Pigeon" is derived from the Italian *Piccione*, and the Latin, *Pipione*, meaning literally a nestling-bird that pipes or cries out. "Dove," on the other hand, is of Danish and German derivation. No sharp distinction between the two is drawn by ornithologists. Thus the common "wood-pigeon," is also known as the "ring-dove," and in some countries as the "cushat" and "queest." The "stock-dove" is a smaller species, darker in color; the rock-dove is of a lighter shade and a wilder nature. There are many different varieties of the domesticated pigeon, including the "pouters," the "carriers" (so-called from their docility in learning to convey messages), the "fan-tails," "trumpeters," etc. Syria, Persia, Turkey, Upper Egypt, and Palestine proper all contain many varieties of the wild species, as well as the "turtle-dove" or domesticated breed, which, there as elsewhere, are housed in dove-cotes. Thousands of these beautiful birds are housed in temple-like structures in Persia, the tending of which is a sacred duty. In ancient Syria, they nested within the walls of the temples, and made the gardens melodious with their soft notes. In that country, as well as in Phœnicia, they were regarded as holy and forbidden as articles of food. The dove was placed upon the national standards of Assyria and Babylonia in the time of the famous queen Semiramus. Egyptian bas-reliefs represent carrier-pigeons as being liberated by priests, and it is unquestioned that they were highly venerated even in those far-off ages.

In the beautiful illustration on our first page, from a famous painting by Orchardson, one of the greatest of English artists, a farmer's daughter is represented feeding her little flock of pigeons. They flutter around her in the daintiest way, and so well acquainted have they become with their kind mistress that they feed from her hand, and one, more familiar than the rest, even perches upon her arm. It is a picture full of suggestion as to the gentle relations that ought to exist between the human race and the lower creatures, many of whom are capable of expressing affection and gratitude in return for kind treatment and loving words.

In art, the dove has been assigned a high place by the most famous painters of both ancient and modern times. The great frescoes of Rome and Florence would be incomplete without the graceful dove which is a feature of many of these compositions. It has been used in art as the type of the most sacred things as well as of the highest human affections. One of the most exquisite of the many paintings of the "Madonna and Child," is known as "the Virgin of the Doves," and represents Mary the Mother, standing with the infant Jesus in her arms, while four beautiful, snow-white doves fly beside her.

Poets no less than painters have chosen the gentle dove as a peculiar favorite. Dryden tells how:

Lovers of birds have of late years been engaged in an effort to stop, as far as possible, the cruel slaughter of many different species of birds for the sake of their plumage. Among the victims of a tyrannical fashion the dove is a serious sufferer. Doves' wings and frequently whole birds are utilized by fashionable milliners. While it is no doubt reprehensible to put any of God's creatures to such a use, we believe that the innocent dove, at least, would be spared so ignoble a martyrdom if mothers saw to it that their children were made familiar with the wondrous story of this beautiful bird, and the unexampled honors that have lifted it high above the rest of the feathered creation.

JESUS THEIR PILOT.

How the Wandering Sailors are Helped by the Seamen's Christian Association.

ONE of the most deserving causes that have received encouragement through THE CHRISTIAN HERALD, is the Seamen's Christian Association situated at No. 665 Washington street, New York. The story of the good work among seamen is familiar to many of our readers.

When the Mission was first opened, and the association was organized nearly eleven years ago, its beginning was very small, but the brave workers did not falter nor anticipate the future. Their purpose was to "dare and do," leaving the results to Providence. The work from year to year is much the same, and lies almost wholly among sailors, stokers, engineers, firemen, and boatmen generally, along the river front on West street. All are welcome to the Mission, of whatever nationality, creed, or color, the aim and object being to develop Christlike life and activity among sea-faring men. A missionary visits the ships of the different trans-Atlantic lines daily, extending a cordial invitation to the Mission, where the seamen are all very welcome. The rooms are open from two to ten P.M. Gospel services are held every evening except Saturday. Our photograph represents the hour and occasion when all are assembled. Owing to limited accommodations the Mission is obliged to combine chapel, reading-room, recreation and refreshment all in one. The aggregate attendance during the year was 16,665, of whom were seamen 12,631; requests for prayer, 1,200. Food and lodging have been temporarily provided to a large number of seamen since last April. Cast-off clothing has been given in many cases to poor seamen who have been stranded through misfortune. Visits are made to those ill in hospital or on shipboard, and their wants ministered to.

The average seaman is noble-hearted, susceptible to kindness and encouragement. Many have been won to a better life by the Mission. Letters from seamen themselves and from their mothers, wives and children are strong testimonies of appreciation. A member of the Hope Circle of King's Daughters and Sons, who returned, after an absence of more than two years, wrote to the Mission from Yokohama, also from Bombay, testifying in his own words, to "the keeping power of the Lord." Still others write of their desire to overcome temptations to drink and other vices, and are grateful for help extended by the Mission which has enabled them to stand firm in many a trial.

A GOSPEL SERVICE AT THE SEAMEN'S MISSION.

A FLOWER AND A BLESSING.

Matron Falke Tells of a Unique Work of Rescue Among the Fallen.

AMONG the many phases of Christian work in New York City, there is none that affords a wider field for the exercise of soul-winning and body saving zeal than that which deals with poor, degraded womanhood. Many churches, of late years, have taken up this form of Christian work, to the extent of co-operating with some of the Rescue Missions.

Many of our readers are already familiar with the rescue work of the Good Samaritan Home among the lost girls of down-town New York. Mrs. Falke, the matron of the Home, has inaugurated a unique and very attractive branch of the work, which she thus describes:

Some time ago, I was led to see the need of outdoor effort at night to reach those who are living in sinful life and who may be found on the streets from midnight to daybreak, every night in the year. Most of them live in the tenement-house district, where it would be impossible to find them during the daytime. But "misery likes company," and they seem by a common impulse to select the Bowery as a place where all can meet on the same level,—and that one of sin. We were visiting the hospitals and prisons and God had blessed our efforts and yet here were hundreds of women going straight to perdition, with no hand stretched forth to stop them and no voice raised to warn.

Through the kindness of the Fruit and Flower Mission, I was enabled to get sufficient flowers to make about two dozen bouquets, and with an earnest prayer I started out one Thursday evening recently, and walked down the Bowery. When I met a sister, I offered her a bouquet and a card, with these words: "If ever you need a friend, call at No. 244 East Sixty-fifth street." I remember meeting one who listened very attentively as I told how God had saved me. She put the card away in her pocket, but made no promise to come to the Home. Some two weeks afterward she did call and I hastened to bid her welcome. She said she was sick of her old life, and added: "If God saved you, he will save me."

We knelt in prayer. Her earnest cry went up for forgiveness. When we got up from our knees, she said she knew God had saved her. The years she had spent in sin had left their mark, however, and she realized that she had not long to live. Though she stayed with us only a short time before going to the hospital, she gave every evidence of having realized the new life. Another of our girls, who was in the same hospital, in a letter she wrote us, told how "Jane was always telling about God's goodness in saving her soul, after she had lived so long in sin." She passed away on a Sunday morning. I shall never forget that the little gift of a flower with a prayer and a kind word were the means of bringing that poor soul to Christ.

HER GOLDEN JUBILEE.

Mrs. Mary A. Wright's Fifty Years of Continuous Service as a Sunday School Teacher.

IN the pretty little town of Burlington, N. J., a few days ago, a remarkable celebration was held. It was the fiftieth anniversary of the continuous service of Mrs. Mary A. Wright as a Bible teacher in the First Baptist Church of that place, and as the interest in the event was widespread throughout a large section, the gathering was a notable one. The school-room was crowded to the doors, every member being present and many of the people who used to attend away back in the sixties. There were also present three of the members of Mrs. Wright's first class, which was organized in 1847. These members were: Mrs. C. Henry Beldin, Sr.; Mrs. Louisa Powell, of Burlington; and Mrs. Julia Booz, of Trenton, N. J. Attractive and very appropriate decorations were arranged by a committee of young men from the Sunday School, who deserve credit for the neat and artistic way in which they did their work. From the ceiling were suspended little golden stars, which glistened and sparkled in the gaslight; the columns and chandeliers were tastefully fastened down with the "Stars and Stripes" and large rows of rich golden-yellow paper; altogether the decorations were bright and attractive and in very good taste. An interesting programme was arranged; which opened with a selection by the school orchestra, which was followed by the hymn "Onward;" the Lord's Prayer; "'Tis Harvest Time;" "Echoes from Judea" (a trio) and a hymn "We Are Marching On." Rev. J. Madison Hare then explained the lesson, which was read by Assistant Superintendent Ridgway.

MRS. MARY A. WRIGHT.

Superintendent Hall then presented Mrs. Wright to the school, and that lady read a short paper, entitled, "Memories of Fifty Years in one Sunday School," which was full of interesting and kindly reminiscences. She referred to many of the old members who have passed away, and also to the memory of her husband, who held the office of superintendent of the school forty years ago. As she returned from the platform, the entire gathering gave her the Chautauqua salute.

An original poem dedicated to Mrs. Wright was then read by Assistant Superintendent Whomsley, after which fifty little girls from the primary class, all dressed in white, sang a chorus. Pastor Hare, after a short address, presented Mrs. Wright with a box of gold coin from the members of her class, and Superintendent Hall also handed her a valuable gift from the officers of the school.

Mrs. Wright is still teaching in the Sunday School, and is greatly beloved for her beautiful Christian character and her energy in many forms of Christian work. Her experience and example have been an inspiration to many. Of those she has taught in school during her long service, very many are now heads of families. The influence of her work has made a spiritual impression upon two generations, and there are many homes where she will always be lovingly remembered.

THE METROPOLITAN PULPIT

The Geology of the Bible.

A Sermon by . . . .
Rev. T. DeWitt Talmage, D.D.,
on the Text: II. Sam 6: 6, 7, -

And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God.

A BAND of music is coming down the road, cornets blown, timbrels struck, harps thrummed, and cymbals clapped, all led on by David, who was himself a musician. They are ahead of a wagon on which is the sacred box called the "Ark." The yoke of oxen drawing the wagon imperiled it. Some critics say that the oxen kicked, being struck with the driver's goad, but my knowledge of oxen leads me say that if on a hot day they see a shadow of a tree or wall, they are apt to suddenly shy off to get the coolness of the shadow. I think these oxen so suddenly turned that the sacred box seemed about to upset and be thrown to the ground. Uzzah rushed forward and laid hold of the ark to keep it upright. But he had no right to do so. A special command had been given by the Lord that no one, save the priest, under any circumstances should touch that box. Nervous, and excited, and irreverent, Uzzah disobeyed when he took hold of the ark, and he died as a consequence. In all ages, and never more so than in our own day, there are good people all the time afraid that the Holy Bible, which is the sacred ark of our time, will be upset, and they have been a long while afraid that science, and especially Geology, would overthrow it. While we are not forbidden to touch the Holy Book, and, on the contrary, are urged to fondle and study it, any one who is afraid of the overthrow of the Book is greatly offending the Lord with his unbelief. The oxen have not yet been yoked which can upset that ark of the world's salvation. Written by the Lord Almighty, he is going to protect it until its mission is fulfilled and there shall be no more need of a Bible, because all its prophecies will have been fulfilled and the human race will have exchanged worlds. A trumpet and a violin are very different instruments, but they may be played in perfect accord. So the Bible account of the creation of the world and the geological account are different. One story written on parchment and the other on the rocks, and yet in perfect and eternal accord. The word "day," repeated in the first chapter of Genesis, has thrown into paroxysms of criticism many exegetes. The Hebrew word "Yom" of the Bible means sometimes what we call a day, and sometimes it means ages: it may mean twenty-four hours or a hundred million years. The order of creation as written in the Book of Genesis is the order of creation discovered by geologists' crowbar. So many Uzzahs have been nervously rushing about for fear the strong oxen of scientific discovery would upset the Bible that I went somewhat apprehensively to look into the matter, when I found that the Bible and Geology agree in saying that first were built the rocks: then the vapors around the earth: then marine creatures were created, from minnow to whale: then the wings and throats of aerial [illegible] were clothed and tuned, and the quadrupeds began to bleat, and bellow, and neigh. What is all this fuss that has been made in the church and the world, concerning a habit between Moses and Agassiz? There is no fight at all. But is not the geological impression that the world was millions of years building antagonistic to the theory of one week's creation in Genesis? No. A great house is to be built. A man takes years to draw to the spot the foundation stone and the heavy timbers. The house is about done, but it is not finished for comfortable residence. Suddenly the owner calls upholsterers, painters, gas fitters, paper-hangers, and in one week it is ready for occupancy. Now, it requires no stretch of imagination to realize that God could have taken millions of years for the bringing of the rocks and the timbers of this world together, yet only one week more to make it habitable and to furnish it for human residence. Remember, also, that all up and down the Bible the language of the times was used, —common parlance, — and it was not always to be taken literally. Just as we say every day that the world is round, when it is not round. It is spheroidal—flattened at the poles and protuberant at the equator. Professor Snell, with his chain of triangles, and Professor Varin, with the shortened pendulum of his clock, found it was not round; but we do not become critical of any one who says the world is round. Let us deal as fairly with Moses or Job as we do with each other.

But for years good people feared Geology, and, without any imploration on their part, apprehended that the rocks and mountains would fall on them, until Hugh Miller, the Elder of St. John's Presbyterian Church in Edinburgh, and parishioner of Dr. Guthrie, came forth and told the world that there was no contradiction between the mountains and the church, and O. M. Mitchell, a brilliant lecturer before he became brigadier-general, dying at Beaufort, S. C., during our Civil War, took the platform and spread his map of the strata of rock in the presence of great audiences, and Prof. Alexander Winchell, of Michigan University, and Prof. Taylor Lewis, of Union College, showed that the "without form and void" of the first chapter of Genesis was the very chaos out of which the world was formulated, the hands of God packing together the land, and tossing up the mountains into great heights, and flinging down the seas into their great depths. Before God gets through with this world there will hardly be a book of the Bible that will not find confirmation, either in archaeology or geology. Exhumed Babylon, Nineveh, Jerusalem, Tyre, and Egyptian hieroglyphics are crying out in the ears of the world: "The Bible is right' All right! Everlastingly right!" Geology is saying the same thing, not only confirming the truth about the original creation, but confirming so many passages of the Scriptures that I can only slightly refer to them.

But you do not really believe that story of the deluge and the sinking of the mountains under the wave? Tell us something we can believe. "Believe that," says Geology, "for how do you account for those sea-shells and sea-weeds and skeletons of sea animals found on the top of some of the highest mountains? If the waters did not sometimes rise about the mountains, how did those sea-shells and sea-weeds, and skeletons of sea animals get there? Did you put them there?"

But, now, you do not really believe that story about the storm of fire and brimstone whelming Sodom and Gomorrah, and enwrapping Lot's wife in such saline encrustations that she halted a sack of salt? For the confirmation of that story the geologist goes to that region, and after trying in vain to take a swim in the lake, so thick with salt he cannot swim it—the lake beneath which Sodom and Gomorrah lie buried—one drop of the water so full of sulphur and brimstone that it stings your tongue, and for hours you cannot get rid of the nauseating drop—the scientist then digging down and finding sulphur on top of sulphur, brimstone on top of brimstone, while all round there are jets, and crags, and peaks of salt, and it one of them did not become the sarcophagus of Lot's wife, they show you how a human being might in that tempest have been halted and packed into a white monument that would defy the ages.

But, now, you do not really believe that New Testament story about the earthquake at the time Christ was crucified, do you? Geology digs down into Mount Calvary and finds the rocks ruptured and aslant, showing the work of an especial earthquake for that mountain, and an earthquake which did not touch the surrounding region. Go and look for yourself, and see there a dip and cleavage of rocks as nowhere else on the planet, Geology thus announcing an especial earthquake for the greatest tragedy of all the centuries—the assassination of the Son of God.

But you do not really believe that story of the burning of our world at the last day? Geology digs down and finds that the world is already on fire, and that the centre of this globe is incandescent, molten, volcanic, a burning coal, burning out towards the surface, and the internal fires have so far reached the outside rim that I do not see how the world is to keep from complete conflagration until the prophecies concerning it are fulfilled. The lava poured forth from the mouths of Vesuvius, Mount Etna, and Cotopaxi, and Kilauea is only the regurgitation from an awful inflammation thousands of miles deep. There are mines in Pennsylvania and in several parts of the world that have been on fire for many years. These coal mines burning down and the internal fires of the earth burning up, after a while these two fires, the descending and the ascending, will meet, and then will occur the universal conflagration of which the Bible speaks, when it says, "The elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." Instead of disbelieving the Bible story about the final conflagration, since I have looked a little into geology, finding that its explorations are all in the line of confirmation of that prophecy, I wonder how this old craft of a world can keep sailing on much longer. It is like a ship on fire at sea, the fact that the hatches are kept down the only reason that it does not become one complete blaze—masts on fire, ratlins on fire, everything from cutwater to taffrail on fire. After Geology has told us how near the internal fires have already burned their way toward the surface, it ought not to be a surprise to us at any time to hear the ringing of the fire bells of a universal conflagration. O, I am so glad that Geology has been born! Astronomy is grand, because it tells us about other worlds: but I must say that I am more interested in our world than in any other world, and Geology tells us all about what it was, its cradle, and what will be its grave. And this glorious Geology is proving itself more and more the friend of Theology. Thank God for the testimony of the rocks: the Ten Commandments announced among the split rocks of Sinai: the greatest sermon of Christ preached on the basaltic rocks of the Mount of Beatitudes; the Saviour dying on the rocks of Golgotha, and buried amid the limestone rocks of Joseph's sepulchre; the last day to be ushered in with a rending of rocks, and our blessed Lord suggestively entitled the "Rock of Ages." I this day proclaim the banns of a marriage between Geology and Theology, the rugged bridegroom and the fairest of brides. Let them join their hands, and "whom God hath joined together, let not man put asunder."

If anything in the history or condition of the earth seems for the time contradictory of anything in Geology, you must remember that Geology is all the time correcting itself, and more and more coming to harmonization with the great Book. In the last century the "French Scientific Association" printed a list of eighty theories of geology which had been adopted and afterward rejected. Lyell, the scientist, announced fifty theories of geology that had been believed in and afterwards thrown overboard. Meanwhile the story of the Bible has not changed at all, and if Geology has cast out between one and two hundred theories which it once considered established, we can afford to wait until the last theory of Geology antagonizing divine revelation shall have been given up. Now, in this discourse upon the Geology of the Bible, or God among the Rocks, I charge all agitated and affrighted Uzzahs to calm their pulses about the upsetting of the Scriptures. Let me see! For several hundred years the oxen have been jerking the ark this way and that, and pulling it over rough places and trying to stick it in the mud of derision, and kicking with all the power of their hoofs against the sharp goads, and trying to pull it into the cool shade away from the heats of retribution from a God "Who will by no means clear the guilty." Yet have you not noticed that the Book has never been upset? The only changes made in it were by its learned friends in the Revision of the Scriptures. The Book of Genesis has been thundered against by the mightiest batteries, yet you cannot to-day find in all the earth a copy of the Bible which has not the fifty chapters of the first copy of the Book of Genesis ever printed, starting with the words, "In the beginning God," and closing with Joseph's coffin. Fierce attack on the Book of Exodus has been made because they said it was cruel to drown Pharaoh and the story of Mount Sinai was improbable. But the Book of Exodus remains intact, and not one of us, considering the cruelties which he would have continued among the brick kilns of Egypt, would have thrown Pharaoh a plank if we had seen him drowning. And Mount Sinai is to-day a pile of tossed and tumbled basalt, recalling the cataclysm of that mountain when the law was given. And, as to those Ten Commandments, all Roman law, all German law, all English law, all American law worth anything are squarely founded on them. So mighty assault for centuries has been made on the Book of Joshua. It was said that the story of the detained sun and moon is an insult to modern astronomy, but that Book of Joshua may be found to-day in the chapel of every university in America, in defiance of any telescope projected from the roof of that university. The Book of Jonah has been the target of ridicule for the small wit of ages; but there it stands, with its four chapters inviolate, while Geology puts up in its museums remains of sea monsters capable of doing more than the one which swallowed the recreant prophet. There stand the one thousand and eighty-nine chapters of the Bible, notwithstanding all the attacks of ages, and there they will stand until they shrivel up in the final fires, which geologists say are already kindled and glow hotter than the furnaces of an ocean steamer as it puts out from New York Narrows for Hamburg or Southampton. I should not wonder if from the crypt of ancient cities the inspired manuscripts of Matthew, Mark, Luke and John, in their own chirography, would be taken, and the epistles which Paul dictated to his amanuensis, as well as the one in the apostle's own hand-writing. At the same ratio of archæological and geological confirmation of the Scriptures, the time will come when the truth of the Bible will no more be doubted than the common almanac, which tells you the days and the months of the year, and the unbelievers will be accounted harmless lunatics. Forward the telescope and the spectroscope and the chemical batteries, and critically examine the ostracods of the ocean depths and the bones of the great mammals on the gravely hill-tops! And the mightier, and the grander, and the deeper and the higher the explorations, the better for our cause. As sure as the thunderbolts of the Almighty are stronger than the steel pens of agnostics, the ark of God will ride on unhurt, and Uzzah need not fear any disasters upsetting. The apocalyptic angel flying through the midst of heaven, proclaiming to all nations, and kindred, and people, and tongues the unsearchable riches of Jesus Christ are mightier than the shying off of a yoke of oxen.

The geology of the Bible shows that our religion is not a namby-pamby, nerveless, dilettantish religion. It was projected and has been protected by the God of the Rocks. Religion a balm? O, yes. Religion a soothing power? O, yes. Religion a beautiful sentiment? O, yes. But we must have a God of the Rocks, a mighty God to defend, an omnipotent God to achieve, a force able to overcome all other forces in the universe. Rose of Sharon and Lily of the Valley is He, combination of all gentleness and tenderness and sweetness? O, yes. But if the mighty forces now arrayed for the destruction of the nations are to be met and conquered, we must have a God of the Rocks. The "Lion of Judah's Tribe," as well as the "Lamb who was slain." One hundred and thirty times does the Bible speak of the Rock as defense, as armament, as refuge, as overpowering strength. David, the psalmist, lived among the rocks, and they reminded him of the Almighty, and he ejaculates: "The Lord liveth; blessed be my rock." "Lead me to the rock that is higher than I." And then, as if his prayer had been answered, he feels the strength come into his soul, and he cries out: "The Lord is my rock." "He shall set me up upon a rock." Would the Bible present a sublime

cture of motherly desperation in defense her children, it shows us Rizpah on the ck for three months, with disheveled air and wild screams, fighting back ltures and jackals from the corpses of r sons. Would the Bible set forth the rdness of the heart and the power of ospel to overcome it, it tells us of the Hammer that breaketh the rocks in eces." Would our Lord represent the rability of his church against all sault, he says: "Upon this Rock will I ild my church, and the gates of hell all not prevail against it." Would he ose his Sermon on the Mount with a roration that would resound through nturies, standing on a rock so high that overlooks Lake Galilee to the right, d on a clear day overlooks the Mediternean to the left. I hear him stamp s foot on the rock beneath him as he ies to the surging multitudes at the base that rock: "Whosoever heareth these yings of mine, and doeth them, I will ken him unto a wise man, which built s house upon a rock: and the rain scended, and the floods came, and the nds blew, and beat upon that house: d it fell not: for it was founded upon rock." Ah, my friends! we want a rarthy, a stalwart, a brawny religion. 'e have a great many people who can t and gently rock the cradle of their fantile hopes, and can faintly smile when od is accomplished, and walk softly rough a sick-room, and live inoffensive es, and manage to tread on no one's prejlices: and their religion is at the best nen the wind is from the northwest and e thermometer at 70 degrees Fahrenheit: d they have their spheres, and may od prosper them. But we want in this eat battle for God against the allied rces of perdition some John Knoxes, me Martin Luthers—men of nerve, and ith, and prowess, like the Huguenots, d the Pilgrim Fathers, and the Dutch Leyden keeping back the enemy until e tides of the sea came in. Lord, God the Rocks! help us in this awful strug-e, in which heaven or hell is bound to :at.

How much the rocks have had to do ith the cause of God in all ages! In e wilderness God's Israel were fed with ney out of the rock. How the rock of oreb paid Moses back in gushing, ripng, sparkling water for the two stout rokes with which he struck it! And ere stands the rock with name—I guess e longest word in the Bible—*sela-hamahlekoth*, and it was worthy of a reunding, sesquipedalian nomenclature, r at that rock Saul was compelled to lit his pursuit of David and go home id look after the Philistines, who were aking a flank movement. There were e rocks of Bozez and Seneh, between hich Jonathan climbed up and sent ring in retreat the garrison of the uncirmcised. And yonder see David and s men hidden in the rock of Adullam id Engedi!

But while I go on with my study of the eology of the Bible, or, God among the cks, I get a more intelligent and helpful ea of divine deliberation. These rocks, e growth of thousands of years, and, eology says, of millions of years, ought show the prolongation of God's plans id cure our impatience because things e not done in short order. Men, without seeing it, become critical of the Alighty and think, Why does he not do is and do that, and do it right away? 'e feel sometimes as if we could not ait. Well, I guess we will have to wait. od is never in a hurry, except about two ings. His plans, sweeping through ernity, are beyond our comprehension. hey have such wide circle, such vastness revolution, such infinitude, that we can-ot compass them. Indeed, he would ot be much of a God whom we could oroughly understand. That would not e much of a father who had no thoughts plans larger than his babe of one year uld compass. It God takes millions of ars to make one rock, do not let us beome critical if he takes twenty years, or century, or sevreal centuries to do that hich we would like to have done immedi-tely. Do not repeat the folly of those ho conclude there is no God, or that he not in sympathy with the right and the ood, because he does not do certain ings in the time we set apart for their erformance. Do not let us hold up our ttle watch with its tiny hour hand and inute hand, and by it try to correct the clock of the universe, its pendulum taking five hundred years to swing this way, and five hundred years to swing that way. Do not let us set up our little spinning-wheel beside the loom in which God weaves sunrises and sunsets and auroras. We have the best of authority for saying that "one day with the Lord is as a thousand years, and a thousand years as one day." Do not expect that Uzzah's oxen, even if they do not shy off, but go straight ahead, can keep up with the fire-shod lightnings.

But that was not a slip of the tongue when I said that God is never in a hurry except in two things. Those two things are, when he goes to save a repentant sinner and comfort a praying mourner. The one divine hurry was set forth in the parable of the prodigal son, when it says, "the father ran." He was old, and I suppose had as much as he could do to walk, but the sight of his bad boy coming home limbered the stiff knees and lengthened the shortened pace of the old man into an athletic stride. "The father ran!" Put it into your oratorios. Sound it with full orchestra. Repeat it through all heavens: "The father ran!" O, soul farthest off, come back! and God, your Father, will come out to meet you at full run! The other time when God is in a hurry is when a troubled soul calls for comfort. Then the Bible represents the divine gait and swing and velocity by the reindeer, saying: "Be thou like a roe or a young hart on the mountains of Bether." That parflights high up, the gate of heaven open for a soul to go in or a seraph to come out. I heard the choirs chanting, "From everlasting to everlasting thou art God!" And it was an antiphonal in which all heaven responded, "From everlasting to everlasting thou art God." O, man! O, woman! so far as your earthly existence is concerned, only the insect of an hour, be not impatient with the workings of the Omnipotent and the Eternal.

And now, for your solace and your safety, I ask you to come under the shelter, and into the deep clefts, and the almighty defense of a Rock that is higher than you, higher than any Gibraltar, higher than the Himalayas—the "Rock of Ages." — that will shelter you from the storm, that will hide you from your enemies, that will stand when the earthquakes of the last day get their pry under the mountains and hurl them into seas boiling with the fires which are already burning their way out from red-hot centres toward the surfaces which are already here and there spouting with fire amid the quaking of the mountains, under the lock and touch of him, of whom it is said in the sublimest sentence ever written: "He looketh upon the mountains, and they tremble; He toucheth the hills and they smoke!"

Hie you one and all to the Rock of Ages! And, now, as before this sermon on the Rocks I gave out the significant and appropriate hymn, "How firm a

SINGING TO THE CRANBERRY PICKERS THROUGH THE GOSPEL TRUMPETS.

foundation ye saints of the Lord." I will give out after this sermon on the Rocks, the significant and appropriate hymn:

Rock of ages, cleft for me,
Let me hide myself in thee!

enthesis I put in thinking that there may be some repentant sinner who wants to find pardon or some mourning soul who needs comfort, and therefore I mention the two things about which God is in a great hurry.

But concerning all the vast things of God's government of the universe, be patient with the carrying out of plans beyond our measurement. Naturalists tell us that there are insects that are born and die within an hour, and that there are several generations of them in one day: and if one of those July insects of an hour should say: "How slow everything goes! I was told in the chrysalis state by a wondrous instinct that I would find in this world seasons of the year — spring, summer, autumn, and winter. But where are the autumnal forests upholstered in fire, and where are the glorious springtimes, with orchards waving their censers of perfume before the altars of the morning? I do not believe there are any autumns or springtimes." If then a golden eagle, many years old, in a cage nearby, heard the hum of that complaining insect, it might well answer: "O, summer insect of an hour, though your life is so short you cannot see the magnificent turn of the seasons, I can testify as to their reality, for I have seen them roll. When I was young, and before I was imprisoned in this cage, I brushed their gorgeous leafage and their fragrant blossoms with my own wing. You live an hour: I have lived thirty years. But in one of my

MERCHANT PHILANTHROPISTS.

In a recent address, President Gilman, of Johns Hopkins University, reviewed the record of mercantile beneficence. He said:

"It was an East Indian merchant
Born in America, in Europe bred
In Africa traveled and in Asia wed,

made those gifts to the collegiate school in New Haven which have given renown for almost 200 years to the name of Elihu Yale. The last half century has been prolific in kindred gifts. It was a merchant of Mobile who founded the Sheffield Scientific School in New Haven; a merchant of Boston who gave his name to the Lawrence Scientific School in Cambridge; a merchant of New York who established the John C. Green School of Science in Princeton; a merchant of Brooklyn whose gifts to Cornell University surpassed the founder's; a business man of Philadelphia who founded the Towne School of Science; a merchant of New Orleans whose name is recalled by Tulane University; and a merchant of Baltimore, Johns Hopkins, who divided his fortune between a university and a hospital. John Jacob Astor, a merchant of New York, set the example, soon to be followed by Lenox and Tilden. Joshua Bates, a partner of the Barings, rendered a like service to Boston, and William Brown, one of the Brown Brothers, to Liverpool. Crittenden, of New York; Pratt, of Baltimore; Newberry, of Chicago, each one a merchant, and a great many more, are the builders of libraries."

With a Gospel Trumpet.

How the Message of Salvation is Spread Among the Pickers on the Cranberry Bogs of Cape Cod—A Unique Christian Work.

AT this time of year when our thoughts turn naturally toward roast turkey and cranberry sauce, it may interest the readers of THE CHRISTIAN HERALD to know something of an effort made this season to carry the Gospel to the cranberry pickers. Most of our cranberries come from "down Cape Cod way" in Massachusetts.

Thousands of acres of land are given up to the cultivation of the red berry, and whole sections depend for a livelihood on the crop. The bogs are low, level stretches of land, some of them containing a score, and even in some cases a hundred acres of land; the ground is of a marshy nature, though it is covered with a thin layer of sand. The vines are planted about a foot and a half apart, but soon spread until they become tangled together, making a beautiful mat of green, with a red coloring made by the beautiful berries that grow in thick clusters. A bog begins to bear after about three years.

Lines of twine divide the bog into narrow strips about five feet wide; two pickers work in this narrow strip. One must kneel and scoop the berries up with the hands into the six-quart pails, which when filled the picker carries to the overseer, who empties them in boxes to be taken to the screening-house, and gives the picker credit for the amount picked. The price paid generally for the six-quart pailful is eight cents when picked by hand, and six cents when picked with a scoop, a machine with long steel teeth, which is run through the vines.

During the season every one in the village and country round about, men, women and children, engage in some way in harvesting the crop. The older women assist in the screening house, where the berries are sorted and cleaned. The small children even can help in the picking, and every pailful helps to swell the cash account of the picker. It is hard work, as one is kept in a kneeling position all day, and frequently the ground is damp, as the bogs are so arranged as to be flooded if there is danger of a frost. If the weather turns suddenly cold, the waters are made to flow through the sluice-ways until the entire field becomes a lake; in the morning the bogs are drained, and as soon as the moisture clears away the pickers begin.

Beside the "native" pickers, thousands of men, women and children of all sorts and conditions go out from the cities to help in the work. It is a vacation time to many, besides an opportunity to earn a little extra. For the accommodation of those who thus come in, quarters are built, some of them quite comfortable; others, especially those for the foreign element, Italians and French, are just shanties, called "shacks," and in some places only dugouts in the ground are provided.

Mr. H. B. Gibbud has for a number of years carried on a work among the hop-pickers in central New York. Starting from Syracuse, where he has been engaged in mission work, but last year moving to Springfield, Mass., he saw in the gathering of these people an opportunity for a similar work to that in the hop-fields. Mr. Gibbud, his wife, and Mr. C. H. Hale, of Springfield, started out early in October for an evangelistic trip among the pickers. They had a small folding organ, and by the use of Gospel trumpets in singing and speaking, the message in song was carried even to the most distant parts of the field. In one of the meetings, Mr. Gibbud, speaking through the trumpet, was heard distinctly at a mile and a half. Evenings, an open-air meeting was held in the village at the post-office, the crowds gathering around the large picture of the "Two Ways," the lanterns lighting the picture and throwing a gleam on the group of interested listeners. Some services were held at the church on Sundays. Many tracts and religious papers were distributed and eagerly received. Many of the Christian people in the villages joined heartily in the effort and showed the workers no little kindness. It was hard work, but good news for the faithful sowing of the seed.

The Sunday School

JESUS AND JOHN.

Sunday School Lesson for Jan. 2., Matt. 3: 7-17. Golden Text, Matt. 3: 17.

BY MRS. M. BAXTER.

THE vocation of John the Baptist was foretold by the angel Gabriel to his father Zacharias: "Many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just, to make ready for the Lord a people prepared for him" (Luke 1: 16, 17, R. V.). The vocation of the Lord Jesus was to lift the poor from the dust and the beggar from the dunghill that he might "make them sit with princes and inherit the throne of glory" (1. Sam. 2: 8, A. V. and R. V.). He was manifested that he might destroy the works of the devil (1. John 3: 8) and accomplish the purpose of God to have a people conformed to the image of his Son. (Rom. 8: 28, 29).

The preparation of John the Baptist and his call to the ministry were altogether of God. "The child grew and waxed strong in spirit, and was in the deserts until the day of his shewing unto Israel" (Luke 1: 80). Such a vocation needed an intimate acquaintance with God, and this he gained, not in schools (although John the Baptist knew the Scriptures), but chiefly in close and solitary communion with God. His call to preach was like that of the prophets who had gone before him: "The Word of the Lord came" to John, the son of Zacharias, in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. His one test and his one subject at this time were, "Repent ye, for the kingdom of heaven is at hand."

John lived out his preaching. It was an age when the scribes—the religious teachers of the people—were wont "to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts" (Mark 12: 38, 39). No robe indicated the claim of the Baptist to be a teacher. "There was a man sent from God whose name was John" (John 1. 6) and "the same John had his raiment of camel's hair and a leathern girdle about his loins." The inward call and not the outside garb was the insignia of his office, and "all men counted John that he was a prophet indeed" (Mark 11: 32). No fating "simpering over his" for this man of the desert, the meat was "locusts and wild honey" (Matt. 3: 4), easily obtainable, needing neither purchase nor cooking. Free from the cares which engross most men, all the world could see that he lived to the purpose.

[illegible] cannot but be a power. A mighty awakening took place and the whole country was stirred. There went out to him not only the earnest or the [illegible] but "Jerusalem and all Judea and all the region round about Jordan" and [illegible] and was baptized of him in Jordan, confessing their sins.

The Baptist had no mercy for the pride and prejudice of the moralist and the formalist. Many of the Pharisees and Sadducees [illegible] to his baptism as a mere form, but [illegible] to see in it any true sign of repentance. [illegible] to the stern preacher of God's [illegible] to flee from the wrath to come. Bring forth, therefore, fruit worthy of repentance." Their very presence was intended to imply that they were awakened as the others were; but John was not to be deceived by outward appearances; for their own sake and for the sake of God's truth he would be faithful to them. Is it thus that Christian teachers deal nowadays with unconverted rich and influential men? John did not mince matters. "Now," he said, "the axe is laid to the root of the trees. It avails nothing that you claim descent from Abraham; it is the Abraham spirit which is required of you. If you do not bear the same fruit, your tree cannot stand; it shall be 'cast into the fire.'"

Things were getting serious for the prestige and religious influence of the religious teachers. They sent a commission of inquiry from Jerusalem to John, asking, "Who art thou? the Christ? Elijah the prophet?" Always the same answer—in the negative. "Why baptizest thou, then?" "I baptize with water: in the midst of you standeth One whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose (John 1: 19-27, R. V). He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he shall purely cleanse his threshing-floor, and he will gather his wheat into his garner, but the chaff he will burn up with unquenchable fire" (Matt. 3: 11, 12). The vocation of John was to prepare the way of the Lord, and now everything was ready, the people "were in expectation, reasoning in their hearts, concerning John whether haply he were the Christ" (Luke 3: 15), and he had pointed them always to the coming One, but he himself did not know just how or when he would appear.

It was just at this juncture that "Jesus cometh from Galilee to Jordan unto John to be baptized of him." John recognized him, and yet he is the Messiah: "I knew him not; but that he should be made manifest unto Israel" (John 1: 31). He knew him undoubtedly as a holy man, and said, "I have need to be baptized of thee, and comest thou to me?" "Suffer it to be so now," was the answer "for thus it becometh us to fulfil all righteousness." Then he suffered him.

What a moment for John! All his life and ministry had prepared for it. But it was only after that Jesus was baptized and went up straightway out of the water that "the heavens were opened unto him, and he saw the Spirit of God descending as a dove and coming upon him; and lo! a voice out of the heavens saying, "This is my beloved Son, in whom I am well pleased." It was the very sign which had been promised to John.

THE FORDS OF THE JORDAN, TRADITIONAL PLACE OF THE BAPTISM.

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

THE Gospel according to Matthew, which is to form the subject of the Lessons for the next six months, presents the Jewish aspect of Christ's life and character. The care the writer takes to show how Christ fulfilled the prophecies of the Old Testament, the emphasis he lays on the fact of Christ's descent from David and Abraham, and the frequent use of the phrase "the Kingdom of Heaven," all show that this Gospel was the work of a man by birth a Jew, and was prepared for Jewish readers. Whether it was actually written by Levi the Publican, who took the name of Matthew on becoming a disciple of Christ, cannot now be proved. The phrase, "according to Matthew," would be equally appropriate, if another writer prepared it as a record of the story, as Matthew was in the habit of telling it. The date, too, is uncertain, but the quotations from it, which are found in the early Christian writers, show that they had access, early in the second century, to a book practically identical with that which we know as "the Gospel according to Matthew." This fact affords a presumption that it was really written by Matthew. Like Mark and Luke, it deals chiefly with the events of Christ's ministry in Galilee, and has nothing to say of those journeys to Jerusalem and the work there which John describes. It is only at the last, when Christ went up to Jerusalem immediately before the Crucifixion, that Matthew refers to his ministry at the capital. Though the Gospel is not a chronological life of Christ, and does not attempt to give an orderly biography of him, but rather a series of pictures and incidentals which should answer the writer's purpose of convincing the Jews that he was the Messiah, yet the history is so far regular as to set out with a pedigree of Christ and of a record of the wonderful circumstances attending his birth. Following this is incident of the Lesson. John the Bapt the last of the prophets, who had stir the whole nation by his call to repenta and righteousness, receives Jesus, bapt him and witnesses the sign which was indicate the Messiah.

This is my beloved Son. All the ev gelists present this feature of Chr They do not regard Christ as an ordin man, but as the Son of God, and Jo makes it the chief subject of his Gos It has often been asked, how is it that have four lives of Christ? but a study the four Gospels and a comparison them, show that there is a distinct ben in this fourfold portraiture. While writer does not contradict another, e presents him from a different standpo An eminent writer being asked to c dense into a sentence the respective cl acteristics of each Gospel, expressed th thus: Matthew, "That it might be filled;" Mark, "A new teaching;" Lu "He went about doing good;" John, "T Word became flesh and we beheld glory." When it was desired to mak statue in marble of King Charles I. England, the sculptor collected all the traits that had been painted of him, from these was able to make a life-s statue. So, out of the four Gospels, get a conception of Christ's complete cl acter that we could not have obtain from one or two.

O generation of vipers. It is markable that the men most hig esteemed for piety in the cro that came to John were the n most severely addressed. There a striking contrast between words John used to them and th he used to the other classes. his eyes they were worse beca of their hypocrisy. There is no n who does so much harm as a n who pretends to be good while is bad in heart and life. In of John Wesley's audiences th was an unusual number of not men and learned men, and it w supposed that he would moder his usual style of preaching as compliment to them. But he w more denunciatory than usual, a actually took this passage as text. A courtier, who spoke to h after the service, said: "That s mon should have been preach to the prisoners in a jail, not to u "No," said Wesley, "if I had be preaching to convicts, my t would have been, 'Behold the La of God who taketh away the si of the world.'"

Every tree which bringeth forth good fruit. Dr. Thon Brooks, explaining this passa says: "I have read of a king wi being childless, sought a child wh he would adopt as his heir. selected a handsome boy and to him to his court. Tutors were gaged to instruct him and prep him for the responsible duties ruling the kingdom. At the sa time the king made an ordinance directi that in the event of his own death, t character of the youth should be pass upon by a jury named by him of patric of the country. If they decided that t youth was fit for the throne and wou make a good king, he was to be crowne but if in the opinion of the jury he wou make a bad king, he was to be bound wi chains and sent to the galleys. The ki lived many years, and at his death t youth was grown to manhood. He h felt sure of the kingdom, and had give his time to pleasure. He was unfit govern, so the jury sent him to t galleys, as the king had provided, and l who might have been a king became slave." So it may be said of every wicke man, he who might have been a son God is cast out into outer darkness.

The axe is laid to the root of the tr A miller in Germany who had a sceptic neighbor was asked by him to explain th words, "as the tree falleth so it shall lie The miller replied: "Near my mill the is a plantation and every year I buy certain number of the trees. They a cut down. That is the end of their growt but not of their use. As they lie there examine them. I say, 'this will be goo for making furniture; this will be goo for building purposes, but that, that good for nothing but firewood,' and it chopped up and we burn it."

TO THE MAHDI'S CAPITAL.

val European Armies Pressing Forward Through Central Africa—France's Dream of a Great Equatorial Empire.

N a recent letter to THE CHRISTIAN HERALD, I called attention to the remarkable career and achievements Count Nicholas de Leontieff, whom

A SOMALI WARRIOR.

enelik, Negus of Abyssinia, appointed st summer to the high post of Governor-eneral of the equatorial provinces of ntral Africa. I took occasion to say at his incumbency of this post was des-ed to carve out for him a preponderant e in the future history of northeastern rica. The situation there is like a oldering fire, and, judging by the recent velopments, a general blaze may be oked for at any moment. Being in touch th several high officials connected with e Ministry of Colonies, I n enabled to give a fairly curate account of the pres-t complications, and at the me time some interesting otographs which show us e three distinct types of tive African warriors who ll probably enter the field her as allies or as enemies the European troops that ay be called into action. ie pictures were made re-ntly by one of the several ench exploring parties at visited Abyssinia, the omali region and the head-tters of the Nile.

My information deals incipally with the possible erference of France and ussia with England's de-gns on Khartoum. After rdar Kitchener's occupa-n of Berber, the English litary operations came to sudden standstill. It was n that the Moscow *zette*, a semi-official Rus-n organ, announced that the redcoats continued eir march they would find emselves confronted at hartoum not with the ahdi alone, but with the idiers of the French Mar-and expedition. It is the neral belief in Continental plomatic circles that this nouncement decided the British Govern-nt to hurry up the preparations for the pture of the Mahdi's capital.

The Moscow *Gazette* told the truth. At is very moment not only the Marchand ssion, but that of the Bonchamps as ell, the two having operated their junc-n near Pachoda, on the north of the ovince of Bahr-el-Gazal, are advancing forced marches to Khartoum and Om-rman. They have been supplied with the necessary provisions and equip-nts by another French party visiting e Onbarghi region, and will probably perience little difficulty in reaching eir goal. Simultaneously with this, an byssinian expeditionary force under the ders of a Frenchman is pushing forward the same destination by way of the ue Nile, while numerous English explor-g parties under Major Macdonald have t Uganda, a British possession further uth, on a trip to the Somali country, hich borders Abyssinia. Finally, the ahdi himself has just occupied a strongly entrenched camp at Metemneh-Chendy in advance of his capital, and is calmly awaiting events with the stoic resignation of a Mahometan fatalist!

If the reader will glance at the map of Eastern Africa, he will obtain some conception of the critical nature of the situation and of the danger of a general conflagration.

We are all more or less familiar with the causes that led Great Britain to impose her tutelage upon Egypt and to undertake her war against the Mahdi. The bloody tragedy of Khartoum, with the figure of that great Christian soldier, General Gordon as a centre-piece, is vivid to the minds of many at present as it was on the day when the news of his fearful murder reached civilization. Subsequent attempts to avenge him and plant the English flag upon the battlements of the Dark City were long followed by us with warmest sympathy, but of later years the whole question seemed to have degenerated from one of retributary justice to that of a scheme of general conquest. The remembrance of the brave Scotchman's fate has had little weight in determining England's present action in Lower Egypt. As regards France's interference at the present moment light is thrown on this phase of the affair by the statements which I have just read by the Madhi's special envoy to Constantinople, the Emir Soliman-Inger. Some of his remarks would tend to strengthen one's belief that it is always well to hear two sides of a story. We have listened to the white man's version for over fifteen years. Here is what a swarthy Arab has to say on behalf of the redoubtable Khalifa el Mahdi Abdullah-Ali and his warlike followers:

That a solution of the Soudan question is only possible through a general European intervention, has always been my conviction, consequently I have tried to impress the Khalifa with the fact that "Europe in its entirety is not an enemy of the Soudan." I succeeded in my endeavors, proving to my master, firstly, that the Sultan had never authorized the Soudan expeditions, under British control, and secondly, that the Egyptians themselves only attacked him because forced to do so by the English. I had some difficulty, though carrying my point. The Khalifa once turned on me with the words: "Well, if you say that the Sultan is our friend, why doesn't he help us against the English?" It was in this dilemma that I thought of an appeal to France, which is more powerful than Turkey. The French have every reason to oppose the British advance in the Soudan, because the great artery coveted by England, which unites Alexandria in Egypt with the Cape of Good Hope, cuts through the French trading route between the French port of Djibouti on the East Coast of Africa, and St. Louis on the West. It being clearly the intention of the English to annex the Soudan, there was every reason for the French to enter the field in opposition to them. I forthwith commenced negotiations with the agents of the French Government on the following basis: France to help us secure our independence, to maintain which is all we have ever fought for, and in return to receive as a gift from the Khalifa the province of Bahr-el-Gazal. As to the right and wrong of the question, I can only add this: It is true that in the great war against the predecessor of the present Khalifa, a very good and pious man, General Gordon, lost his life. It was a mistake for us to have killed him, even though he was an intruder. But why should we still be threatened with English attacks? The pretext under which the English advance, is that they desire to protect Egyptian territory against our incursions. Yet we make no incursions, have made no incursions for many years; and we have never taken up arms, but in self-defense. In attacking us, England is justifying her occupation of Egypt. It is a campaign of conquest.

As on the Niger, on the West Coast, so in the Soudan are the two historic rivals, England and France, again confronting each other. The French, in addition to the Mahdists, will probably have the Abyssinian army to draw upon. One of the accompanying photographs presents a vivid picture of the sable warriors drawn up for dress parade, with their grotesque head-dress and peculiarly ornamental apparel. Each man has a modern rifle, and in the background we discern some very up-to-date-looking cannon. These guns—fully a hundred of them in good condition—were captured from the Italians on the famous battle field of Adowa and in several other encounters. The Abyssinians have become adepts at their use and could hold their own against the best European artillerymen. Another group of horsemen in the foreground and a set of swarthy individuals standing by show a delegation of Kalabat fighters, adherents of the Khalifa. They were photographed on the borders of Abyssinia, whither they had repaired in order to purchase supplies from the native peasants. These Mahdists are fanatical believers in Islam and determined to sacrifice all for their religion. Ten years of comparative peace have wrought immense changes in the spirit of the people. There is a perceptible yearning for peace and quiet among a large class of the inhabitants—the words of the Emir Soloman-Inger furnish evidence of this. The Soudan peasant of to-day would far rather handle the plowshare than the gun.

I have stated that an English exploring party was on its way to the Somali country. These regions lie south-east of Abyssinia and west of the equatorial provinces of Ethiopia, governed by Count Leontieff. Their wild inhabitants will probably be gained over to the cause of Great Britain, especially if Abyssinia sides with France, for the Somalis have often been at odds with the subjects of Negus. One of our photographs shows a party of Somalis on horseback, their leader in the foreground. They are outright savages, without the semblance of any civilizing influence, and their religion is pure heathenism—a fetichism in its most degrading form. They are hardy fighters and remarkable elephant hunters, knowing no fear. Let us hope that they will continue to enjoy their pursuit of wild beasts without being called upon by any white man to exterminate his white brother.

VALERIAN GRIBAYEDOFF.

Paris, Dec. 1, 1897.

KING MENELIK'S GUARD—DERVISHES OF THE SOUDAN AND ABYSSINIAN PEASANTS.

A Convert Menaced.

A touching instance of fidelity in the face of persecution and menace of death is reported from Shansi, in China, by Rev. H. C. Burrows, of the China Inland Mission. He says that two young men of the Yen family accepted Christianity recently, and put away their idols. The whole Yen clan thereupon assembled to decide how they should be dealt with, for the Yens are very bitter and vindictive toward Christian converts, especially of their own clan. The missionaries were soon made aware of the result of the conference. A party of thirty, armed with bludgeons and ropes, surrounded the home of the young men, seized them and carried them off to the family ancestral temple, five miles off, where they shut them up for the night without food or fire. They were informed that unless they worshiped their ancestors, according to the custom of the country, they would be put to death. After a night of terror the elder brother yielded and performed a perfunctory devotion; but the younger brother remained firm. The ruffians thereupon beat him, but spared his life. One week's reprieve was given him, and he was told that at the end of the week, unless he yielded, he would surely be put to death.

The last day of the week soon came. Young Yen had taken refuge in the missionary's house, where all the Christians of the vicinity were assembled for prayer. The safety of brother Yen was the blessing every one craved, and all agreed to stand by him to the last. Word was brought that the whole strength of the Yen clan was called out—one hundred and ten men in all—and that they were marching on the young man's home. Failing to find him there, they would be sure to come to the mission. In a short time the shouts outside proclaimed their arrival. Young Yen himself knelt and besought God's protection. There was a fervent amen, and then the native elder went out to meet the angry mob. They demanded that young Yen be brought out to them. The elder parleyed and argued, but to no purpose. He returned and announced his failure. All again knelt in prayer. As they rose from their knees it was observed that the angry assailants were withdrawing. What had occurred was not known to the little praying band within. As soon as the ground was clear, the missionary and the elder hurried away with young Yen, and before night.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor, and also upon those who write its articles, or labors for Christ, are published in it; and that its circulation may be owned by the Holy Spirit for the conversion of [illegible] the quickening of God's people.

THE CHRISTIAN HERALD AND SIGNS OF OUR TIMES

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Hard to Spare Them.

IT seems to us that more good women and men have departed this life within a few months than ever before in the same time. What a mystery that so many useful people die, and many of them before their work seemed to be done, while there are laggards and moral nuisances who hang on to life with appalling tenacity and will not get out of the way. If you and I had selection as to who could be spared from the world, we would not select for dismissal such persons as have recently made exit. We would have kept these and have given cheerful valedictory to those whose work is to block the way of all good enterprises, and whose residence on earth is a hindrance rather than a benediction. But God knows best, and we must submit to the decree of infinite wisdom. As an offset to the disappointment at the departure of such useful men and women, is the fact that God has an infinite resource, and he is able to create a supply for every demand; and if tyranny is to be rebuked he has a Patrick Henry to rebuke it; and if there is a nation to be organized, there is a Washington to organize it; and if there is a system of slavery to be uprooted, there is an Abraham Lincoln to uproot it. Because brave men are swept overboard by the surges of death, do not let us think that God will be at a loss how to man the ship. Let us be grateful for the services in Church and State of those who have recently departed this life, and confident at the same time that their places will be taken by others qualified to fill them. I remember when Henry Clay died, and when Daniel Webster died, and when Thomas Benton died, men said, "Alas! what will now become of the country?" But the country still lives, and as long as God has any work in the world to be done, he will always have men and women ready to accomplish it.

Conversion of Climates.

THE strangeness of the weather has been the subject of universal remark. The fact is that the climate of the earth is changing. The vigors of winter are departing, and the world is coming gradually around to the time of perpetual garden and orchard, when the cross will chase cross other without any wide interregnums of snow-bank and iceberg. It is not an irregularity of the climate; it is the marching on of the Lord God to save and bless the nations. The changes in the natural world must correspond with the changes in the moral world. There could be no millennium with the thermometer in the region of zero. Between our boyhood days, with two or three times a winter the snow over the top of the fence, and neighborhoods banding together to break the roads, and this time when the jingle of a sleigh-bell is a novelty—what a vast difference.

Some say it is no improvement, and that a green Christmas makes a fat graveyard. That old proverb is exploded, and with winters milder and milder the world of health is better and better. What a mercy of God for the poor! Less fuel, less apparel, less food necessary than when winter came down in November and kept its icy hands in awful pressure upon our land until March. Thank God for the beneficent changes in the seasons. We can afford to take cheerfully the cold drizzle of here and there a day in preference to those December and January nights when travelers are left dead on the moors, and cattle lie frozen in the stalls, and the pauper population of the world wring their hands in the agonies of cold. While the world stands, winter and summer shall not cease; but the heats of the one and the frigidity of the other will be tempered to the comfort and happiness of the race.

Adulteration.

THERE are thousands of hands busy with the world's food. It is a hungry world and must be fed three times a day. Yet how much recklessness and dishonesty in the boxing and barreling and canning and shipping of articles of food. I have no doubt that thousands of soldiers perished in the American Civil War through unfit food furnished by army contractors. The story of the adulteration of food has not been fully told in this country. Unsaleable black teas by caseine of copper turned into green tea. The Massachusetts Board of Health ordered a pound of ground coffee analyzed, and they found in that pound of analyzed coffee every sort of imaginable stuff save one—coffee! The colors in the confectionery your children eat are made out of rank mineral poison. I do not say deny your children candy—that would take away about three-fourths of the joys of childhood—but give them no green candy. Brick-dust in cayenne pepper. Sulphate of lime, and white clay, and soapstone, and bone-dust and bone-ashes in flour. Sulphuric acid in vinegar. Sand in sugar. Lard in butter. The adulteration of food has come to be a monstrous imposition. The great mass of the people know not what they are eating. Almost every style of food is to some extent a swindle. I sat at a table in a restaurant in the far West, on which every style of food seemed an unrighteous mixture of something else, so I felt safe in calling for an egg. "How will you take it?" asked the waiter. I answered, "Boiled, and in the shell, and let me break the shell myself!" "Ah! sir," he said, "you had better change your mind; we have had these eggs so long they are best in an omelette!" "Thank you," I said, "I will not take that nor anything else except my bill." You see all my precautions had been a failure. If people had an honest analysis of the food put before them, their appetites would recoil. There needs inspection by city authority, not only of meat stalls, but of grocery stores and apothecary stores, and all establishments whether they prepare the diet or the healing of the people. It took all the poetry out of Franklin's polar expedition when we found that they were slain not by the hardships of the undertaking, but by the meanness and deception and wickedness of provision contractors. They who tamper with the physical health of men take a fearful responsibility, and not only the indignation of the people, but the wrath of the law should fall on them.

THE NEW CHRISTMAS.

CHRISTMAS is a feast set for eternity, and the sentiments associated with it grow stronger instead of weaker; yet it is curious to observe how dead some of the forms have become and how depressing is the effect they produce. Boar's-heads, wassail-bowls, Yule-logs, mistletoe-boughs, and ghost stories are fast dying out even from popular periodicals. Indeed, if old Christmas could come back to us with all his traditional glories, we should find him a great weariness; and the rude feasting, and ruder mirth, would be as devoid of living enjoyment as the grin on a clown's face.

In simpler times the two elements of religion and feasting coalesced. Mr. Longfellow tells us how the monks of Croyland

> Drank to Christ the Lord,
> And to each of the twelve apostles,
> Who preached his holy Word.

And, as soon as the cup was empty, still managed to "remember one saint more." But we must not forget the ignorance and brutality of that age.

The machinery of Christmas long survived the time for which it was fitted, and we may congratulate one another that even such a pretentious festival as Dickens represents at Squire Wardle's is among "the things that were." We do not now stimulate good-will by drinking punch; our refined manners refuse to sacrifice to the rite of the mistletoe-bough; and we prefer music and the evening papers to sitting round the fire telling ghost stories.

The new Christmas is a far nobler one. In the first place, every improvement in social life is marked by an increased simplicity of forms. The more civilized we become, the more we simplify life; and though we would not deprive Christmas altogether of its symbolic character, we prefer it reduced to a minimum; just as we prefer shaking hands with a friend to falling on his neck and kissing him. The new Christmas appeals to the richest and the religious part of a community in the highest form. It asks them to keep the nativity by a gift of themselves to the very young and the very poor—a gift of their money, their private pleasure, and their personal dignity; to accept Christmas with a distinct recognition of its vicarious nature and candidly keep it for others, being content for a few days to be dragged at the children's chariot wheels.

There are some things they will have to constantly remind themselves of. First, that though prearranged determinations of adults to enjoy themselves are dismal things, it is not so with children. They have such a flow of animal spirits, that they like being asked to go through some form of conviviality. Turkey and mince pie may mean nothing to those who have them the whole season through; but to the poor, Christmas must not lack this interpretation of its meaning, for in more ways than one it will be a dish of grace, blessing them who give and them who receive it. And with the turkey and toys and abandon of our own special comforts and likings let us give good wishes.

We grow cynical and undemonstrative as we grow old. We tell ourselves that good wishes are mere pretense, the most hollow and false of the coin of society. But this conclusion is far too sweeping. It is impossible that they should be altogether false, for they are based upon the instinctive feeling that the whole world is kin, and all round about it is an advantage to acknowledge the feeling, though it should be only once a year. Bishop Sparrow says that the old salutation in the church service, "The Lord be with you," with its response, "And with thy spirit," was meant to keep up a friendly feeling between the preacher and his congregation. Let us then not be chary of saying, "A merry Christmas to you!" Doubtless every such wish will meet with its response—though we may never know it—and both the wisher and the responder be the better for the kindly words.

If adults were left to consult their own taste about Christmas, the time would soon become a very dismal one. For their tendency is to abandon everything they cannot give a reason for in black and white. If it had been left to adults, the change from old Christmas to new Christmas would have been from old Christmas to no Christmas. But children are the great conservative force of society. Whatever is worth preserving, they preserve. All fairy tales, all customs, all ceremonials will survive in some shape as long as they have charms for children.

Therefore new Christmas, in becoming the festival of the children and the poor, consolidates within itself all the elements of progress. As long as there are children, we shall tell them of the holy Babe of Bethlehem and keep with them his nativity. And the poor? Are they not always with us? Adults have lost no good thing in this change. If it be more blessed to give than to receive, then they have the higher joy assigned them; and they may well condescend to the children, remembering who for their sake became a little child; they may well condescend to the poor once in the year, remembering "the grace of our Lord Jesus Christ, how that though he was rich, yet for our sakes he became poor." Therefore, let us smile into one another's eyes, and wish the whole earth "A Merry Christmas and Happy New Year!

> How long, dear Lord, till it shall be confessed
> "The whole earth sitteth still and is at rest?"*
> On what blest Christmas wilt thou come again,
> And walk and talk among the sons of men?
>
> We feel thy presence in the kindlier glow,
> The broader charity all nations know:
> We hear thee in unnumbered words of grace,
> But yet, dear Christ, we fain would see thy face.
> Earth needs thee, Lord; no longer stay away.
> For this with eager, loving hearts we pray—
> The glory of the second Christmas day!

Amelia E. Barr

*Zech. 1:11.

BRIEF NOTES.

Gospel services have been held by Dr. Baedeker, at Strasburg, Baden, Berlin, Hamburg, and other German towns.

The Wesleyan Methodist Connection in Australia has a membership of 94,497, compared with 9,313 sixty years ago.

Mr. Munro, formerly chief superintendent of the police force of London, has become a missionary, and is now going out to labor in India.

Major George A. Hilton has been holding evangelistic services in the Central Presbyterian Church, Allegheny, Pa. The local journals report a remarkable work resulting from his labors. Bible readings were given every afternoon and preaching every evening.

Evangelist L. P. Rowland, of Grand Rapids, Mich., has just closed a series of special union meetings at Litchfield, which have been the best results of any in that place for a long time. Score of the students have been led to a Christian life. Heads of families are also among the converts.

The Pastor's College, founded by the late Pastor C. H. Spurgeon, and now conducted by his son and successor in the pastorate, recently held its annual meeting. The report showed that 965 students have been educated in the college, of whom 690 are now ministers in the Baptist Church, and seventy in other churches.

When the subject of the possibility of converting the Mohammedans was under discussion recently, at a Ministers' Conference in Philadelphia, a missionary, and a missionary's son brought up in Burma, both testified, from their personal remembrance, of converted Mussulmans, who had given every evidence of sincere and earnest faith.

Union revival services have been held at Island Pond, Vt., under the direction of Rev. Ralph Gillam, assisted by O. W. Crowell, Gospel singer. The churches have been revived and a wave of religious sentiment has swept over the community. Over one hundred persons signed cards expressing a desire to lead the Christian life.

A proposal is under consideration in Chicago of giving free lectures to foreigners, in their own languages, on American history and other subjects which will fit them for the duties of citizenship. Miss Jane Addams says, "In the neighborhood of Hull House there are whole colonies of Italians and Greeks which would, I believe, contribute large audiences to the proposed lectures."

Major Lugard, the well-known authority on Africa, is quoted by the "Independent" as giving cordial support to the cause of temperance, declaring that the liquor traffic is an unmitigated curse to Africa, and calling upon the Governments of England, Germany and France to come to some arrangement which will at least in time effectually prohibit the importation of liquors. This is especially timely in view of the fact that next year the scale of liquor duties will have to be revised, and the conditions of sale settled.

Dr. L. W. Munhall is now holding services at Pontiac, Ill. The services at Menominee, Mich., which have just closed, were very largely attended. Dr. Munhall says that in all his experience of twenty-six years he never was in a town so badly needing a work among young men. It is estimated that fully two hundred conversions took place during the meetings, and hopes are entertained of a still larger harvest of souls.

Mr. Angell, the United States Minister to Turkey, has again brought to the attention of the Porte the claims of the United States for indemnity due to the missionaries for damage done to their property at Harpoot and Marash in November, 1895. These claims were presented to the Sultan by Minister Terrell, and the Sultan answered then, as now, that Turkey could not be held responsible, as her subjects were acting under the "stress of unusual circumstances."

Rev. J. Manton Smith has been holding services in Philadelphia, Pa., and at Camden, N. J. The secretary of the Camden Y. M. C. A. writes warmly commending Mr. Smith to other associations, and describing in enthusiastic terms "the spiritual uplift" which Mr. Smith's visit brought to them. The ministers of Toronto have joined in an invitation to Mr. Smith to hold union meetings in that city, beginning early in January, to continue six weeks. Mr. Smith asks the prayers of our readers for God's blessing on this movement.

A correspondent sends us a graphic account of Evangelist Wm. E. Geil's revival services at Middletown, N. Y. The movement must have been a very remarkable one. The theatre in which some of the later meetings were held would accommodate two thousand persons, but even that was not large enough for all who wanted to attend. About six hundred cards were signed by persons pledging themselves in Christ's strength to live for God. Since the close of the Middletown meetings, Mr. Geil has been laboring with great success at Paterson, N. J.

Mr. Ira D. Sankey is preparing for a tour in the Holy Land and through Egypt. He will be accompanied by his wife and son and his brother and sister-in-law. The party have arranged to sail January 4 on the *Normannia*, which will touch at Gibraltar, Genoa, Naples, and Alexandria. Thence they will proceed to Cairo and up the Nile. Afterward they hope to visit the Holy Land, and Mr. Sankey will realize his cherished desire to sing on Mount Zion. We hope to have some interesting letters from Mr. Sankey during his tour for publication in this journal.

HAYTI HUMBLED.

GERMANY'S dispute with the Republic of Hayti was one which could be settled only by the prompt submission of the Republic to its formidable antagonist. The Haytian Government had sufficient discretion to realize that fact, and it bought its peace on the terms Germany dictated. The dispute arose out of the arrest of Herr Leuders, a native of Hayti of German parentage. His father, who married a Haytian woman, was a merchant of Port au Prince, the capital of Hayti. The young man was sent to Germany to be educated, and there he served for two years in the army. In 1893 he returned to Hayti and assisted his father in his business. Last summer he became involved in a dispute with a hack-driver, which ended in his beating the man, for which he was arrested and sentenced to a month's imprisonment. Against this sentence he appealed to a higher court, expecting that, pending the hearing, he would be released from prison. The Haytian authorities, however, refused to set him at liberty, and would not listen to the German minister's intercession on his behalf. After spending three weeks in prison his appeal was heard, and he was sentenced to a year's imprisonment and to pay a fine of five hundred dollars. Herr Leuders was thus in a worse case than if he had not appealed: but the sentence was so obviously unjust that the German Minister had no difficulty in effecting his release in a short time. Unfortunately for the Government of Hayti, the incident occurred at a time when the German Emperor was trying to persuade his Reichstag to vote a large sum of money for the development of his navy. By taking up the case of Leuders he could give the country an object-lesson as to the need of a navy and the benefit to be derived from it. Two German vessels were sent to Port au Prince, with the demand that the Haytian Government pay $20,000 as compensation for the outrage, and make a humble apology to Germany. The alternative was the bombardment of the capital, which lies defenseless on the seashore. Eight hours were given to the government in which to decide what it would do, and before the expiration of that time the money was sent on board and a letter of apology followed. The Haytian Government has doubtless learned a lesson from the incident, and will be careful in future that German citizens are not oppressed in the island, since howsoever weak and obscure they may be, they have a sovereign able to exact redress. It is too often forgotten in all lands that the people of God are similarly protected, though warning of the fact is explicitly given:

Their Redeemer is mighty; he shall plead their cause with thee (Prov. 23: 11).

Punished for Striking a Match.

A Pennsylvania journal reports the trial of a man on the strange charge of striking a match, which is not commonly supposed to be an offense punishable by law. The complaint was made by a mining company, and the defendant was a miner in its employ. He struck the match while down in the mine and was promptly arrested. The judge evidently regarded the offense as serious, for he held him for trial under heavy bail. It appears that miners are not allowed to carry matches about their persons while in the workings of mines in which safety-lamps are used, owing to the danger of igniting the gases and causing a disastrous explosion. The State laws are very strict on the subject, and the company resolved to make an example at this time and prevent a repetition of the act. The case will probably be taken in hand by the State Mine Inspector. The accused admits that he ignited a match, but says in extenuation of his carelessness that he forgot where he was and did it absent-mindedly. Happily no harm came to his fellow-workmen by his heedlessness, but it might have caused an explosion by which many lives would have been lost. A careless man may do as much mischief as an evil-disposed man. Experience confirms the Bible warning, against carelessness of word or deed.

Behold, how great a matter a little fire kindleth (James 3: 5).

A Shortage Explained.

A discovery was made last week in one of the Government departments which explains a mystery that has puzzled the officials for months. Early in the year an official high in the Government service, who had been at the head of a department for many years, resigned. When his accounts were audited they were found to be deficient by twenty-two thousand dollars. There was general astonishment, for the official was known to be a man of high character and unimpeached integrity. He could not explain it himself, but he promptly paid the amount which the auditors showed he owed to the Government. Now, however, the cause is explained. His successor has found in the desks and drawers of the office an immense number of checks and Post-office orders, which had been duly entered to the credit of the senders but had never been cashed. Some of these were dated more than twenty years back. The official had been so immersed in the duties of his office that he had neglected the ordinary duty of sending the checks and orders to be turned into money. He had consequently suffered loss, and what must be very distressing to him, his reputation was tarnished. Few men would act so in their business, but it is a common fault in spiritual matters. There are many who know the promises of God and profess to believe them, who in their trouble never go to him and ask him to fulfil them.

Prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing (Mal. 3: 10).

A Primeval Battlefield.

A remarkable discovery has been made in the Indian Territory by Professor Edwin Waters, the archæologist. He has been for some years past studying the relics of the mound-builders in the Mississippi valley and, hearing that the laborers on the railroad in the Indian Territory had found a number of stone implements in the course of their excavations, he went there to continue the search. He made an excavation in a broad, level plain near Redlands, I. T., not far from the line of railroad and there found an immense number of stone axes, arrow-heads and human bones. His first theory was that he had found an ancient burying-ground, but when he picked up a skull in which thirteen moss-agate arrow-points were embedded the conclusion was forced upon him that he had come upon a prehistoric battleground. Further excavations revealed other skulls pierced with arrow-points and many skeletons in portions of which arrow-points or stone javelin-heads had been buried. One of them was dug up with a stone javelin head thrust through the spine and projecting for several inches through the breast-bone. The great number of stone war implements that are being found confirms Professor Waters' theory that one of the most sanguinary struggles of prehistoric times occurred there. He believes that not less than a hundred thousand men fell in the mighty struggle and probably half a million men were engaged in the battle. The conflict must have taken place many centuries ago when the weapons were rude and the struggle hand to hand. Since that primeval battle, immense progress has been made in civilization. But it is significant that the progress has been in making our weapons more destructive and not in eliminating the warlike spirit from our nature. Man is the same fighting animal he was then. Evidently, as God's Word teaches, the hope of universal peace must be based not on civilization but on the knowledge of God.

They shall not hurt nor destroy; for the earth shall be full of the knowledge of the Lord (Isa. 11: 9).

Why the Congregation Increased.

During the past few weeks there has been a large increase in the number of persons attending early mass every morning in the Jesuit Church in West Sixteenth street, New York. Ordinarily, the early hour at which the mass is celebrated keeps away all but very earnest Catholics, but of late all the pews have been occupied. The new-comers were all men and they were for the greater part ragged and dirty. The priests would have been glad of their coming, ragged and dirty as they were, if their presence had been an indication of piety, but they took no part in the service and paid no attention to it. They talked audibly to one another and some of them stretched themselves on the comfortable, cushioned seats and went to sleep. One of them being questioned by the sexton frankly admitted that the attraction for him, and he believed for the others, was that the church was warm and comfortable and a very welcome refuge from the bitter cold of the streets. It has become necessary to have policemen on duty in the church to keep out the unwelcome tramps. It is easy to understand that behaving as the tramps did, they would not be wanted at service. It would, however, be an interesting question, how many people there would be admitted to any church, if none were allowed to enter but those who came with the sincere desire to worship God. But only to those is the blessing promised.

The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him (John 4: 23).

Immigrants Excluded.

A family of disappointed immigrants is at the barge office, New York, waiting to be taken back to Roumania. Last March a man came and passed the Immigration Commissioners. After remaining a few weeks he declared his intentions and took out his first naturalization papers. He obtained work and saved money. About two months ago he determined to return to Roumania and bring his wife and five children to America. When the family arrived last week the Commissioners objected to their being admitted. The man had expended all his money in bringing his wife and children over and he had to admit that he had no employment. As the law is very strict about each family of immigrants having sufficient money to support them temporarily until they can support themselves, these people were clearly among the classes excluded. The case was taken, however, before a judge of the United States Court for his decision. The immigrant insisted that he was a citizen and that his citizenship covered that of his wife and children. The Judge, however, decided to exclude them, and he explained to the man that the first papers on which he relied did not make him a citizen but only recorded his intention to become one. There is a decided difference between an intention and an actual change of allegiance, as every clergyman and Christian worker has reason to know. If every man who intends to become a Christian eventually became one by virtue of his intention there would be a great many more Christians than there are. Unhappily in too many cases the intention is never fulfilled.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father (Matt. 7: 21).

THE HOUSE OF DEPUTIES, PORT AU PRINCE, HAYTI.

A Honeymoon in the Snow.

A chilling experience for a bride is described in the journals of Denver, Colo. They say that a popular young lady of that city, who was married recently to an assayer of the Monte Cristo silver-mine, is imprisoned behind an immense snow-bank in the mountains. Shortly after the marriage she accompanied her husband to the mine, and the very next day there was a heavy fall of snow. She and her young husband are still at the mine, which is in the Cascade mountains of northern Washington, hemmed in on all sides by snow. Provisions are beginning to grow scarce. It is probable that the young woman will be forced to brave the hardships of a snow-shoe trip of thirty miles to civilization. No communication between those at the Monte Cristo mine and the outside world can be had except by means of messengers who are sent over the frozen crust on snow-shoes. Those who have made the trip report narrow escapes from avalanches, which the slightest provocation sends rushing down the mountain sides, carrying with them huge trees and boulders. The bride's hardships are coming early in her married life, but doubtless her love for her husband will keep her from repining, and she will be doubly dear to him in after years because of what she endured for his sake. It is this principle which makes the burdens of the suffering Christian light:

Rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy (1. Peter 4: 13).

A Quarter Million Miles on a Car.

A record of distance believed to be unparalleled among car-drivers is that of a driver in St. Louis, Mo. A journal of that city says that the man in question has traveled since he went into the service of the company 271,560 miles. Practically his entire working life has been passed this way. Sixty days' absence because of sickness constitutes the only interim in a long, monotonous career on the front platform. He holds the record among the street-car drivers of the country for longest unbroken service. He has averaged twenty-four miles a day, or 86,700 miles a year. His hours have been sometimes all day and sometimes all night. He has traveled far enough to have completed the circuit of the earth eleven times and a half, but the singular fact is that his travels have never taken him out of one street. Any one therefore who, hearing that he had traveled over a quarter million miles, expected to find him with extensive knowledge of many lands would be disappointed. This is a result of his occupation, and he deserves praise for his steady attention to his duties, but such a result is not commendable in the Christian life. It was a great disappointment to one eminent teacher that his pupils made no progress, but were perpetually going over the old ground.

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God (Heb. 5: 12).

HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

AROUSED TOO LATE.

THE danger of indifference to the great question of personal salvation, and neglecting the offers of divine pardon, until evil habits surround one like a wall of fire, is sadly indicated in the singular fate which befell a miller in a large flouring mill at Frederick, Maryland.

He had arranged to race his boat on a certain day with a number of other craft of like character. The night before the race some of his neighbors played a practical joke on him, and attached to the keel of the trim little ship enough old iron and such rubbish to require a gale of wind to send her over the course at a greater speed than two knots an hour. It was a glorious day for the race, and a spanking breeze filled the sails of the little fleet, and the owner of the new boat felt sure of winning the cup. It was a sorry day for him, however. The other boats left him as though he had been glued to the water. The trim boat that he had expected to go flying before the breeze, went fretting along like a thoroughbred racehorse harnessed to a coal-cart. When finally he reached the end of the course, one hour and fifteen minutes behind everybody else, one of his mischievous neighbors said to him: "I can take your boat and bring her over that same course in less than half the time. The trouble isn't with the boat, but you don't know how to handle her." Her owner was so thoroughly disheartened that he agreed to let his neighbor try his hand. Before he hoisted sail he quietly severed the rope which held all the rubbish attached to the yacht's keel, consequently, when the word was given, the boat sped away like a bird freed from confinement. She went over the course in quicker time than that made by any boat ever owned in that harbor, demonstrating that she would have won the race handily in the first instance. When her owner saw his neighbor's success, he said: "Well, I thought I knew how to handle a boat, but I see I've got to begin it all over again."

The story was too good to keep, however, and in a few days he was formally presented with the prize which his boat would have won had she not been weighted down.

The Triumph of the Good.

The ultimate triumph of the good over the bad; the victory of Christ in his efforts to purify the heart of mankind, has suggestive illustration in the result of recent observations of Great Salt Lake.

On the northern slope of the lake's shores, and down the western border, are numberless springs which have always run pure brine into the inland sea. These springs evidently come through immense rocks of salt in the earth, and by washing through them they make the water [illegible] by the time it reaches the surface. There have been signs of a change in these springs in recent years. Several [illegible] they have ceased to flow as [illegible], and the water they poured [illegible] they have now become [illegible] with rocks or salt, and [illegible] longer give the same supply of salt [illegible] years ago. In several other [illegible] some points within [illegible] lake basin, there [illegible] that gush up at [illegible] into the lake. [illegible] larger [illegible] water springs [illegible] supposed the [illegible] of water is now seeking [illegible] where [illegible]. If this theory is correct, the Great Salt Lake will gradually turn to fresh water.

Wisdom and Rubies.

[illegible] of Prov[illegible] larger [illegible] is [illegible] Plain [illegible] jeweler.

[illegible]

[illegible]

weighing five carats, if perfect in color, will command ten times as high a sum as a diamond of the same weight, while a ruby of six carats, without crack or flaw, and of the proper color, would, in all probability, bring fifteen times as much as a diamond of like size and faultlessness. All over the East rubies have been held in the greatest possible favor. The finest specimens are found in Burmah, and from time immemorial it has been a law of that country that all rubies above a certain size are the property of the king, whoever may have been fortunate enough to find them. It is thought to this day there are concealed in Burmah among the treasures which the British invasion caused to be hidden away, rubies of far greater value and size than any which have up to now been seen either in Europe or this country.

The Union of Modesty and Courage.

The fact that true courage and genuine modesty often, and indeed, usually, go together, finds very beautiful expression in the case of Picquet, the Paris plumber, who at great risk to his life, so gallantly saved more than a score of women by dashing in and out among the flames when the great Paris Charity Bazar was burning last May.

Attention is called to him again through his marriage to a young dressmaker to whom he was engaged at the time. This modest hero, after saving between twenty and thirty lives, returned to his work on that ill-fated afternoon, and did his utmost to keep his valiant conduct a secret. It was only when his employer insisted on knowing how he had come by his wounds that he told the story of his prowess, and then, overcome by emotion, burst into tears. The brave fellow naturally was not allowed to remain unrewarded and unrecognized, and on the day of his wedding the breast of his frock coat was adorned with many a medal presented to him in honor of his bravery.

Sin's Fatal Fascination.

The way sin fascinates the human soul so that a man is conscious of approaching ruin and is yet held in the grip of an evil spell which he is seemingly powerless to break, and from which only Divine help can wrest him, is illustrated in a graphic way by Dr A. C. Brayman's story of a thrilling experience in the valley of the Amazon.

He was [illegible] for mounting, and was [illegible] forest path, carrying in hand [illegible] very fine bird-shot, while his Indian guide followed carrying a heavier gun charged with buckshot, to use in case they [illegible] upon a [illegible] or a jaguar. A bird of [illegible] plumage flew into a tree which [illegible] the path, and [illegible] into the foliage trying to discover [illegible] he became aware of something swaying before his eyes and [illegible] producing [illegible] of this thing come into view that it dawned only slowly on his mind, preoccupied with the search for the bird, that the object so softly reaching toward him was the head and six feet of the neck and body of an enormous water boa. From its mouth the forked tongue was shooting and vibrating, and changing lights from its eyes were bent upon him. With his cocked gun in his hand, he did not think to use it or to run away, but stood gazing, literally spellbound, as the snake, slipping from the bough on which it lay, advanced its head toward him.

Just then his Indian guide shouted from behind him. The snake's head drew back with an angry hiss as the Indian crowded past his master, raising his gun to his shoulder as he did so; and, as the two barrels loudly cracked, he seized the doctor with both hands and rushed him back, away from the place. Dr. Brayman then saw the snake, which had dropped from the tree, writhing and twisting in the path—an immense fellow twenty-eight feet long and of girth in proportion. Its head was shattered by the two charges of buckshot, but the convulsions of the body were enough to show the reptile's enormous strength and give an idea of how he would have fared if once it had thrown its coils around him. The boa would have done this in a few moments more, if the guide had not come to the doctor's rescue, for the serpent had hypnotized him beyond all power of resistance or retreat.

The Skeleton Closet.

The wine-glass has its hideous skeletons in the closets of the rich as well as in the hovels of the poor. The evidences of its fearful havoc meet us on every street.

A sad story of its ruin is that of a wealthy woman of good social position and family connections of the highest respectability who came to New York City recently, and separated herself from her friends in order to appease her craving for strong drink. She tramped the streets until she was exhausted, then she appealed to a policeman and a hospital ambulance was called. Upon being refused permission to take her pet Skye-terrier to the hospital, she refused to go herself. The following night she was found sleeping in a bootblack's chair in the street, her dog snugly curled up in her lap. She again appealed to the police, and was taken to the Bellevue Hospital, the surgeon allowing her to take the dog along. She was assigned to the alcoholic ward. Her adventures became known to her family through the newspapers. A sister, greatly mortified because of the disgrace, hastened to New York, and after visiting half a dozen police stations, traced her to the hospital, and took her away to her home.

Deceptive Appearances.

The truth that great size and appearance of solidity does not always indicate real strength, is shown in the difficulties besetting a Western railroad at this time. There is a mountain of dark-brown basalt on the Columbia river, nearly two thousand feet in height, and stretching along the stream for six or eight miles. When the white settlers first came into the country, the Indians told them this mountain was traveling; that some day it would move across the Columbia and form a lake which would reach from the Cascades to the Dalles. What the Indians said has been found true in some respects. The mountain is in motion. Its movement is forward and downward. The railroad builders who constructed their line along the base have found their tracks continually forced out of place. In some places the movement has amounted to ten feet in the last few years. Geologists attribute the phenomenon to the fact that the mountain rests on a substratum of conglomerate, or of soft sandstone which is steadily being washed away by the current of the great river.

A Dead Shepherd and a Scattered Flock.

The danger which may come to a church through a pastor who is spiritually dead and indifferent to the perils that threaten the life of the Spirit in the hearts of his people, is suggested by the story of a herder, which comes from New Mexico:

A flock of two thousand sheep had been committed to him to care for on the grazing pastures near the base of the San Francisco mountains in Arizona. He was expected to return with the flock the first of October, and when the middle of October came and there was no sign of him, messengers were sent out to find him. After a search of some days in the vicinity of where he was last seen, the remains of a camp were found under a tree which had been riven by the lightning. The cooking-utensils were scattered about, and finally the bones of a human being were discovered. They had evidently been carried about by the wolves. It was supposed he was killed by a stroke of lightning which destroyed the tree. The remnant of the herd of sheep was found scattered over the plains in New Mexico, nearly five hundred miles away. Many of them had been devoured by the wolves.

A Touch of Nature.

The old proverb, that "one touch of nature makes the whole world kin," was recently illustrated at the Zoological Garden in Lincoln Park, Chicago.

A gentleman gathered an armful of fresh, green catnip, and asked permission of the keeper to try the green stuff on the feline members of his family. The effect was marvelous. Before they reached the cage of the African leopard, he bounded from a shelf whereon he lay, apparently asleep, and stood expectant and alert, with brightened eyes, at the bars of his cage. When a handful of the catnip was passed through to the floor of the den the big cat pounced on it as though leaping on his prey. He ate a mouthful of the catnip, and then lay flat on his back and wriggled his sinuous length through the green mass until his yellow, black-spotted hide was permeated with the odor of the plant from shoulders to tail-tip.

The big Indian tigers purred and mewed, and rolled about in the catnip like six-weeks-old kittens; while even the big lion ate it with dignified pleasure.

The Heroes of Peace.

The days of peace make constant demand on the heroic element in human nature. Perhaps there is no profession which calls for more real heroism of character than that of the physician.

Rudyard Kipling, the poet novelist, in an after-dinner speech at a doctors' banquet the other day, paid a very graceful tribute to the heroism of the medical fraternity. He had mixed with doctors, he said, the world over, and had seen them going to certain death with no hope of reward. He had seem them handling cholera and small-pox, and, when dying therefrom, telegraphing for a substitute. He had seen them, in America, manage a practise twenty miles in each direction, driving horses through eight feet of snow to attend an operation ten miles away, and digging their horses out of the snow and proceeding. Mr. Kipling declared that it was one of the proudest things of his life to have been associated with "real fighting men of this class."

Thawing Out the Affections.

That many a Christian needs to be brought close to the warmth of a spiritual revival, that his affections to God and man may be warmed into life, was suggested to me by a little story which comes from New Jersey.

A friend residing in the Rocky mountains sent to a gentleman in Ridgewood, N. J., a pair of hibernating ground-squirrels. When the weather became cold the squirrels were missed one day, and it was supposed they had run away or been killed by a cat or dog. A month later the gentleman found them, by accident, curled up beneath a pile of straw in one corner of an enclosure on his place. They were so cold and stiff that he supposed they were frozen to death. He carried them into the house to show his wife the fate that had befallen the poor little rodents in the harsh Eastern climate. While he and she were discussing the matter sorrowfully, the squirrels began to show signs of life, and shortly were frisking about the room as if they had not been apparently frozen stiff for weeks.

WINTER TRAVEL IN THE ALASKAN WILDS.

Our illustration, made by a drawing from an official who has spent several seasons in Alaska in connection with survey duties, shows some of the difficulties that beset those who are trying to make the overland journey to the mines after the season has fairly set in. Dogs and sledges are used to transport the outfit and supplies, and progress is necessarily very slow.

THE FAMILY AND HOME CIRCLE

CHRISTMAS MARKETING.

Scenes in and Around Washington Market, New York, During the Holidays.

IT was the old Dutch governor, Petrus Stuyvesant, who, in 1648, established the first weekly market on Manhattan Island. New Amsterdam was at that time a growing centre for merchants and traders, and the sturdy old governor, who had a keen eye for the advancement of the commercial interests of his territory, organized and it is said, personally superintended, the first of the Monday market meetings, which was held in a building on the present site of the mammoth New York Produce Exchange, at Broadway and Beaver streets. Since that day, exchanges and public markets have multiplied, and every branch of productive industry is represented. The public markets alone yield the city over $300,000 in rentals, the largest of these being Washington Market, which is known all over the Union. Its traffic equals that of all the other city markets combined and it is really the food centre of the country, so great is the variety and so vast the quantity of the wares displayed. While Washington Market is at all times full of interest and a source of continual wonder to strangers, viewing it for the first time, it is never so busy as during the days immediately before Christmas, when the display is well worth going many miles to see. Great piled-up masses of fruit from all parts of the world tempt the eye and the palate. Game of almost every species known to the sportsman with rod, net, trap, or rifle—deer, bear, hare, woodcock, partridge, snipe—is there to be seen in lavish abundance. Meat, fish, fruits, and, in fact, almost everything that grows, flies, swims or runs, and which enters into the list of edible things. Dainties from Bermuda, the West Indies, the islands of the Mediterranean, South America, and our own Southern States and California, are there in profusion. All the game shown in the market stalls—and there is enough to feed an army, apparently—comes from the West; indeed, were the Eastern and Middle States to attempt to supply the New York market with game for a single season, they would exhaust their own mountains, moors, forests and rivers.

AMONG THE FRUIT AND GAME.

Of course, there is a brave show of Christmas greens—great hanging branches strung together for decorations; evergreens woven into crosses and stars and hearts and wreaths; clusters of holly with its rich glossy leaves and bunches of mistletoe. Holly is one of the most ancient of decorative greens, and was used by the early Christians of Rome to decorate churches and dwellings. Much of the holly and mistletoe sold in the markets at Christmas is imported, although considerable quantities of holly are obtained from a variety of the shrub or tree which grows well on American soil. It is a pretty decoration, and is in great demand for home merry-makings, recalling the old verse:

With the holly dress the festive hall;
Prepare the feast; be joyous all
To welcome Merry Christmas.

Will the World Forget to Laugh?

Is the world forgetting how to laugh, and is the honest old-fashioned cachinnation falling into disuse? A distinguished writer in one of our most serious monthlies solemnly asks this question, and declares that it is not well to lose any innocent and, happily, infectious expression of pleasure in a world vexed with care and oppressed with sorrow. In polite circles of worldly society, loud expressions of grief or mirth are considered unrefined. There is a difference between "the loud laugh which speaks the vacant mind" and the good hearty merriment by which we thrive. Youth still holds fast to its power of irrepressible laughter. We are glad when passing the parlor door to hear peal after peal of silvery girlish laughter from Ethel, entertaining her friends with bread and butter and jokes: and life is sweeter for the delicious gurgle that comes from baby's crib when he laughs in his dreams—"because," as nurse says, "angels are talking to him." It is good to watch infant smiles, to laugh, and to hear laughter. It is good for age as well as youth to be glad in God's fair world. So let the young laugh while they may and while the heart is still free from corroding care and sadness.

THE POULTRY AND PRODUCE STANDS.

The Humming-bird's Invention.

A wee thing for wit is the airy, fairy humming-bird: yet naturalists tell tales which disclose wisdom and amiability in proportion to its beauty, and greatly in excess of its diminutive dimensions. There are only four varieties of this bird in our country, and one of these came to us from the tropics, where nature rings numberless charming changes upon this marvelous bit of flashlight and feathers, so that some countries claim a hundred different species. We know how fond is our own little humming-bird (a gift so lovely that we feel as if it had slipped straight from God's hand into our forests and gardens) of flitting from flower to flower, of drinking honey-dew and nasturtium juice, of taking its rest daintily on the slenderest stem of vine or ethereal flower-spray, or in what we feel to be gracious condescension, on the slender cord or wire we have stretched; and we know how clever it is in constructing its dearest little nest in which to lay the tiniest eggs that were ever seen.

A Queen and a Peasant Girl.

A pretty little story is related of an incident connected with a recent visit of Queen Margherita of Italy to the Gressoney Valley, a picturesque resort. The Queen, while there, received from a peasant girl, to whom she took a fancy, a pair of lace mitts. When she received the mitts in Rome last month, she sent back to the girl two kid gloves, one filled with money and the other with sweets. In a note she told the girl to write which one of the gloves pleased her the more. The girl wrote this answer: "My dear Queen: Your presents have caused me many tears. My father took the glove with the money in it and my little brother stole all the sweets."

Christian Mothers.

A Christian mother is the foundation of a home; home in a sense that earth with all its grandeur cannot afford a more inviting place of abode. A place where Christ is ever to be found, and with that bright, radiant light and liberty of the Gospel, ever beaming across the pathway of life, strewing the narrow road with golden dew-drops from heaven's overflowing ocean of peace and love. A place where Christian love is never overruled by strife and contention, but where joy and happiness prevail. Such homes are only where God, in his providence, has placed a Christian mother. Who knows what the absence of a mother in a family is; when her gentle and loving smile ceases to cheer those around her when she is absent from the home circle? What a delight it is for us to know that although our loved ones are absent from our sight, their souls are anchored safely on the shore of that beautiful city where joys shall never cease and sorrows and sighings shall be no more. If a Christian home on earth be so grand, what will it be be in heaven, where there is no sin, no death, and no parting with loved ones? G. H. K

A CHRISTMAS CAROL.

DRESSING THE CHRISTMAS TREE.

WHAT means the glorious breaking
Of light thro' the eastern bars,
Where luminous eyes of angels
Look out on the morning stars.
While tidal waves of gladness
Roll thro' the gates of dawn,
That quicken the world's great pulses
Till the pain of the heart is gone?

O joyful Christmas! flushing
The skies and earth this morn;
To repeat the angels' song of joy,
When the dear Christ-Child was born.
See the golden curtains lifted
That veil the Orient skies;
Again, behold his star of joy
In glorious beauty rise.

While far-off isles of ocean
Take up the song sublime,
And the thunder of the billows
Intone the mighty chime,
The sweet Christ Child to welcome.
O every joy-bell ring!
Shout forth each heart his praises
Till vales and mountains sing.

Washington, D. C. MRS. A. L. DUFOUR.

A Game for Stormy Weather.

There are occasional days during the winter season when stormy weather prevents the children from going to school, and at such times the mother is glad of any sort of amusement that will brighten the home and enliven the juvenile circle. A pleasant game, which will while away a tedious afternoon, may be played by any number of young folks in the following fashion:

The one who is "it,"—and nothing pleases the little ones more than for mamma to be the "it"—thinks of the name of some object, beast, bird, or thing, then says, "Here I am." Children—"Where did you come from?" "I came from the country" (or city, or house, as the case might be). "What have you in your trunk?" "Something that begins with the letter H" (or any other letter that suits the case). "Describe it." "It has feathers, two eyes, and two legs." "Some kind of a bird." "What kind of a bird?" "A bluebird." "No; a bluebird does not begin with H." "Can it fly very high?" "No; it cannot. In fact, although belonging to the bird kingdom, it is not what you would call a bird." A child—"Oh, I know; a hen." The successful guesser then becomes the "it." Mothers will find that this game not only sharpens the wits of the children, but her own as well; for many will be the questions these bright little creatures will ask. The game gives its conductors an opportunity of imparting much in a pleasant way. The young folks can be made acquainted with the peculiarities of many birds, beasts, insects, plants and other objects. Besides, information so acquired makes a lasting impression on the mind of childhood.

Loss and Gain

BY HARRIET PRESCOTT SPOFFORD.

WHEN misfortunes came to Miss Louisa, they did not come singly. She lost her lover, by his unfaithfulness, not by his death; she lost her beauty, at least its round rosiness; she lost her father; she lost her money; she lost her home; and sometimes it seemed to her that she had lost her faith.

But the last was a mistake; Miss Louisa was so good and pure in herself, that she could never quite lose her relation to the infinitely good and pure. If she had been robbed of the bloom and brilliance of her youth, there was, however, still left a certain serene loveliness of face and manner that some might have preferred, that, indeed, the minister did prefer, thinking of it with an ache at his heart, as he went scuffling through the gold of the dead beech-leaves on the long walk of the parsonage, her voice which was the voice of a flute, still singing in his ears with the music with which she had said him nay.

But how could Miss Louisa say anything more than nay, she who had been faithful for years to an ideal—an ideal only of memory, albeit one to which she had no right? To-day was one of her anniversaries; she had been so happy with Rob Maybury sitting beside her twenty years ago that night. He had put his arm about her and had drawn her to him, and bent his royal head and kissed her on the lips; and she had confessed to him that she had loved him since the day she saw him first. And he had come again and measured her finger. "Such a little finger," he had said. "Such a lovely hand! And mine, mine!"

"Oh, always," she answered, drawing in her breath with a sigh of happiness. "Forever and ever!"

It made her blush and burn now, after all this time, to think how she had hid her head in his lap and kissed him. But she had loved him—oh, how she had loved him! She never dared to say to herself she loved him now. In fact, she knew she did not—only she knew she loved the image she had built up in her thought and fancy, the thing that Rob Maybury never was. And then poor Elizabeth Harding had come to Burrage. Poor? Her father, people said, could have bought up the whole township; and she had money of her own besides. And certainly Elizabeth was pleasant enough, pretty enough, good enough—only Rob Maybury did not love her, and he married her.

"Did you see Rob Maybury riding with the Harding girl?" asked Mrs. Bryce, the housekeeper, a person on the familiar footing of equality which long service and association give.

"I was not looking," said Miss Louisa.

"Well, you better be. I think I'd be looking if my letter was going about 'ith other girls," said Mrs Bryce, giving the last sweep of the turkey wing to the bright hearth, where the early fire sparkled.

"Why, Mrs. Bryce, I don't know what you mean," said Miss Louisa, glancing up with her gleaming jewel eyes. "Rob is engaged to me, you know. I have so many drives with him, so many pleasant times. I shouldn't think of caring if he took other girls to drive."

"Not if he took other girls, may be—though I'm free to confess I shouldn't like that myself, an' I should feel as if he cared enough for me, he wouldn't want anything of other girls in any way. But when he takes one other girl, an' takes her again, an' takes her again, an' looks at her as if she was good enough to eat—well, 'twas me, I should put a stop to it in one sudden way or the other, now I tell ye."

Miss Louisa laughed. "As if I couldn't trust my Rob, Mrs. Bryce!" she said. And she furtively pressed the little gold ring to her lips—when Rob was not there it was the symbol of Rob.

Rob came that night, as ardent and as dearing as ever. He held her more closely when he caressed her more frequently, he lifted her face and gazed at it with a something of piercing passion and melancholy in his own gaze and covered it with kisses. And after he had gone he came back. "I love you so—oh, I love you so!" he murmured, and he held her in another embrace, as long and tender as if it were the last he would ever give her.

It was the last.

"Well," said Mrs. Bryce a couple of days later, "you had so few objections to Rob Maybury's larking 'round with that Harding girl, I s'pose you ain't no objections to his havin' gone and got married to her?"

Miss Louisa dropped her tambour needle and looked at Mrs. Bryce as if in doubt of her sanity.

"You needn't think I'm off my base," said the good woman, wishing to excite a little temper with which to meet the blow. "I'm all right enough. It's true, what I tell ye. I seen 'em to the depot, goin' off together, lookin' mighty bridey, white ribbins an' all; folks kissin' 'em, an' a callin' her Mis' Maybury. An' the parson that tied the knot, old Dr. Clarkson, he told me so himself this very afternoon. I asked him. He said he was sorry you give Rob the mitting, or words to that effec'—I don' 'no' as he said mitting—an' he said he guessed Rob hed done very well as it was. Old Dr. Clarkson 'd orter know about weddin's—he's ben to three of his own. They've gone to live in Sansborn, where her folks be. She's got a pile of money, an' he's goin' to hev the spendin' on it. An' she's goin' to hev more—an' Rob couldn't jest stand the pressure. That's all there is to it. He loves money."

Mrs. Bryce's words seemed sounding somewhere a long way off. Miss Louisa stood as if frozen.

"You poor little marble image!" cried Mrs. Bryce. "You needn't go to lookin' so! He ain't worth it! You poor, dear baby!" And she took the fainting girl into her great, comfortable arms, and cried over her as if she were a dying child.

Miss Louisa had no occasion to speak of her recreant lover and his wife when she recovered from her illness. No one spoke of them to her. Word of her illness went abroad, a good deal magnified, to be sure; and one night when she was convalescent, she was so sure that she saw Rob under her window, that she pulled apart the curtains and stood there in the moonlight, in order that, if he had really come over to see for himself if she were greatly hurt—had come as if unable to stay away—he might see that she was perfectly well. Perfectly well! That ghastly white creature in the moonlight at the parting of the curtain! The man among the bare spring bushes in the yard staggered and cowered, and presently took himself out of the way. And the certainty that she had been the victim of an ocular or a cerebral illusion made Miss Louisa again almost as ill as she had been before.

She had not regained her strength when her father died; and she had not removed the mourning she wore for her father when, in a general collapse of business, came the failure of the concern in which her little money was invested, and then Mrs. Bryce, who, in her rough way, had been a comfort to her, also went the long journey. She mortgaged her house, and so kept a little day-school, and eked out her income, when the mortgage money was all gone, by the sale of the delicate tambour-work that her eyes would soon be unable to see finely enough. And now a kindergarten, with all the new methods and ideas, had come to Burrage, and anxious and advanced mothers were sorry, for there were no more scholars for Miss Louisa.

Twenty years had passed; it seemed now as though like a dream in the night; and as Miss Louisa sat at her window she was wondering what was going to become of her. As she looked back upon her life, she would have told you that she had had no life at all, that she was as useless in the world as a cipher. But the minister would have told you that it made all possible difference which side of the integers the cipher stood.

It did not seem that she was a cipher, or had had no life at all, to any one else in the village. There was a generation of little children who had grown up with as tender care from her as from their mothers; there was a generation of mothers who felt that she knew more about their children than they did themselves. There were the fathers of the place, who looked on her as on something a little more sacred and peculiar than any other woman within their knowledge; there was the doctor, who knew when he needed a steady hand and a clear brain and a loving heart, all in one, where to go for it, who regarded her as his natural ally, and who had a certain comfort and cheer in thinking of her, and remembering that many were the nights when she had watched at the other side of the bed the passing of the soul he had striven to keep here, and had given it God-speed upon its way, and had even seemed for a time to go some part of the upward and outward flight beside it. And there was the minister—the minister who never went to see Miss Louisa without going away radiant, and feeling, as he sat afterward in his lonely parsonage, as if he had been with one of those white spirits whose presence is a blessing. The help of her hands, the wisdom of her counsel, the strength of her thought, the dishes from her hearth, the flowers from her garden, her time, her effort, had all been given to those in need; and every soul in Burrage knew that the place was richer and better because Miss Louisa lived in it.

She seldom, very seldom, had allowed herself to think of the brief, swift happiness of her girlhood. She never consciously uttered Rob Maybury's name in her thought—he was the husband of another woman. She imagined, but was not altogether sure, that she had heard of his being overtaken by some disaster, that his wife had died, or had left him, that her father had come to grief in his fortunes, that he himself had gone somewhere into the great West and disappeared. But she was never asked any questions; and no one would have dared presume to give her information on the subject. Yet if any had ever seen a slender little ring on a ribbon round her neck and hidden in her clothes, they would have known that to Miss Louisa her romance was still a romance.

Since to her Rob Maybury was a knight *sans peur et sans reproche*, if he had done amiss, that was the fault of his environment, and of Elizabeth Harding; if he had done ever so wrong, he was still the splendid and beautiful youth who once had her heart. Who once had it? Alas, to her shame and sin, Miss Louisa thought he had it now.

And when then the minister came to her, and asked her to sit at his fireside and be his guardian angel there, Miss Louisa thought it a singular thing that her heart so stirred and bounded, and felt as if she were unfaithful as the most fickle woman of them all, and felt, moreover, that—well—that sitting opposite the minister by that fire, would be a very different thing from sitting in this lonesome place to-night.

"But, Miss Louisa," the minister had pleaded, "I am not going to take this for final. I want you. I want your sweet presence in my house. I want your influence on my life. I want your interest, your companionship, your love—"

Miss Louisa's hands were twisting nervously together. She did not look at the minister; she looked out and beyond him. "It—it wouldn't be right," she said.

"I don't understand," he answered, gently. "What would not be right? Why would it not be right? Surely it is right for me to wish for such a spirit as yours to go with me in my daily walk. Surely it is right for you to try to love a little one whose effort would be only for your happiness."

"I WILL NOT TAKE THIS FOR FINAL," SAID THE MINISTER.

Miss Louisa's fingers had found the ribbon and the ring under the folds of the little shawl she wore. She remembered a voice murmuring: "I love you so, oh, I love you so!" and a flush streamed up her face, making it exquisite as in her youth. A woman of forty is often even lovelier than in her youth, and the tradition of Miss Louisa's beauty still hung about her and brightened the effect of what she had. But the minister had not known her in those old radiant days; and the loveliness she had here and now was all sufficient for him. He took her disengaged hand. "I love you," he said, simply. "I do not ask you to be unfaithful to any ideal you may have cherished, if you have done so, only to let me be to you what that might have been. Only," he exclaimed, his white forehead mantling with a blush, his blue eyes shining on her like a glimpse of heaven, "to ask you to be everything to me! If you will only come to me, it will go hard, but I will make you love me!"

"Oh, I do!" she exclaimed. "I mean—I could—I would—" and then Louisa snatched her hand away and ran out of the room.

She ran up to take from its hiding-place a little, old daguerreotype she had; perhaps to fortify her failing faithfulness by a look into its silvery depths, a look at the dark and splendid face that lay there as if gazing at her from some watery mirror—the clear, dark eye; the smooth, dark skin; the mouth, with its deep smile. She stood gazing at it till the minister's slow step recalled her, as he went through the hall and closed the door behind him. And then, at last, and suddenly, it smote her that she had no business with that picture; it should have been sent long ago to Elizabeth Harding; it was the picture of another woman's husband. She wrapped it quickly in its folds of silver-paper, and as at that moment the doctor drove up and sprang out of his trap evidently in a great haste, she slipped the parcel into her pocket and hurried down to let him in.

"Are you busy?" he said, brusquely. "I want you then. The hospital is full—a railroad accident, and the people have

been brought here. There are plenty of doctors but not half nurses enough. Can you come?" And in two minutes Miss Louisa was beside him in the trap and trundling off to the hospital.

There was no time with Miss Louisa, during the rest of that day and evening, for any sentimental considerations. There were bandages to be made, operations to be performed, wounds to be dressed, nourishment to be given, chloroform to be administered, sufferers to be soothed, in every moment of that time. She sat down at last about midnight beside a cot where a tramp lay, who, having stolen his passage on a truck, was paying for it with his life. She had seen him earlier, before his foul rags had been removed and an attempt had been made to better his poor mangled shape. Now she brought him a cup of hot milk. She put it down, seeing that it was useless. The breath had been nearly crushed out of him; but he was apparently not suffering—only dying. Now and then, as a sigh came with more difficulty, an oath came with it, low, half articulate, in a rough, hoarse voice, that made her shudder. "Who are you?" he asked, suddenly, lifting his eyes. There was something strangely familiar in the intonation,—a sound out of the past, like and yet unlike; and it startled her. "Who are you?" he said again. "Have you come to haunt me now? Out with you! Be off! I've no use for you! No ghosts round Bob Maybury—round—that is—" and then his eyes stayed fixed upon her face in a horrible stare.

Was it possible? Her astounded thought could grasp no more than that one question. Those bleared and rheumy eyes; that puffed and mottled skin; that mouth, with its coarse and hanging lip; that wreck; that ruin! She fell upon her knees, and prayed for this man's passing soul as she had never prayed for anything before.

No one knew why Miss Louisa had had that tramp buried in the old Maybury lot of the overgrown graveyard, unless because there was plenty of room there. And no one knew of the ribbon and the ring that were buried with him there. And no one saw her, as she went back at last from the hospital to her own home in the gray of another morning, pause on the bridge over the roaring little Burrage river, and drop into it a parcel wrapped in silver-paper and weighted with a stone. No one knew any of these things except the minister. She found him waiting for her when she came home again, and she told him the whole story. "I have wasted my life in a folly," she said. "And one for which I can have no respect indeed. My ideal? A puff of wind, and it was ashes—something that never was."

"No," he said; "it gained a grace, that ideal, merely from having rested in your thought."

"And now I am not fit to come to you."

"More fit than ever!" said the minister, grasping her two hands.

"You—you cannot want me now!"

"I want you with every beat of my heart!"

"But, at any rate," she said, "You must let me wait a little. Such as the thing was, I must give it decent burial, and mourn for it, as others do, a year."

"Not a day!" said the minister. "If you are ever going to need me, you need me now; and as for me, I need you every moment!" And it was late that afternoon of the sweet Indian summer weather, a glory of tawny crimson filling the atmosphere about them and their feet treading a carpet of cloth of gold as the wind blew the rustling leaves before them, that the minister led his wife up the long walk of the parsonage garden.

Grateful Chinese Converts.

Rev. Edward O. Williams, a missionary in China, writes this incident:

A woman in Lan-pu-Hien was recently visited by Miss Croucher, a Bible-worker. "Tell me more," she said; "we have never heard this Gospel doctrine." She said, "I will pray to God, and Jesus to forgive my sins. I was on the way to the temple to burn incense; I will not go now to the temple to burn incense; I will not go now." She thanked the Christian woman for coming, saying, "If you had not told me, how could I know?" In another city Miss Croucher met a Mrs. Tai, a vegetarian. On hearing it was no use trusting to her vegetarian vow, she said, "I will break it, then." She and other women begged Miss Croucher not to leave them. Mrs. Tai afterward said, "I cannot remember much, but I do remember I am a sinner saved by Jesus."

CHRIST'S SECOND COMING.

From the Presidential Address to the Baptist Union of Great Britain.

BY REV. E. G. GANGE.

OUR subject of the Kingship of Christ reaches its fitting climax as we joyfully anticipate his coronation. "We see not yet all things put under him." But we shall. "He must reign." God has said it and we believe it. When that bright day dawns we who have but falteringly followed him and feebly served him shall see and share his splendor. One incident in our Lord's life was unique and marvelously beautiful—his triumphant entry into Jerusalem. On other occasions he walked with weary feet on errands of mercy; now he is mounted. Generally, dark clouds of poverty and obloquy surrounded him; now a burst of earthly glory illuminates his pathway. As a rule the multitudes scorned him; now, riding on an ass's colt, a vast, surging, and clamorous crowd does him honor; palm branches—emblems of victory—are waved around him, garments are strewn beneath his feet, while old men and matrons, young men and maidens, together with little children, sing loud hozannas. The whole city is moved, and people ask, "Who is this?"

That scene is historic! That scene is prophetic! He will come again. History will repeat itself upon a grander scale. He shall come to claim, not one city, but all the cities and kingdoms of the world as his own; and all earth and heaven shall hail him the Universal King. He has promised to come again, and "He is faithful that promised." The predestined hour is fast approaching. The "little while" of waiting is drawing to a close, and then our Lord shall come, and the Eternal God will say to a redeemed world and an exulting church, "Behold your King!" Not yet have we beheld our Lord.

Jesus, these eyes have never seen
That radiant form of thine:
The veil of sense hangs dark between
Thy blessed face and mine.

An historic incident in France, connected with the Franco-German war, affords me an appropriate illustration with which to conclude. The prolonged and sanguinary campaign was nearly ended. The German troops were flushed with victory; sounds of rejoicing were heard in their camp. The proud city of Paris, conquered, lay at the mercy of the armies, which, like a girdle of iron, encircled her. About twelve miles from the city stands the palace of Versailles, in which many of the kings of France had lived and rioted. This building had become the headquarters of the conquering army. The statesmen and warriors assembled there had arrived at the decision that the tough old Prussian king—who had been the central figure of the combat—should henceforth wear the prouder and more splendid title of German Emperor. So then and there, as he stood on the bleeding soil of France, in the ancient home of her kings, the subdued capital lying at his feet; surrounded by the lords and war-captains they brought out the imperial crown of Germany, and, placing it upon his brow, saluted him Kaiser, and swore life-long allegiance to his imperial house.

If you will pardon me for comparing earthly things with heavenly, mean things with things noble and glorious, then I say, we also confidently anticipate the day of complete and absolute victory, when the long and fierce campaign shall end; when every wrong shall be righted, every fortress captured, every foeman vanquished, and "at the name of Jesus every knee shall bow"; when He who through all the struggle has been the central figure shall stand forth arrayed in glory and might, surrounded by all who have loved and served him; when, enthroned amongst the "sacramental host of God's elect," there shall salute his ears the grateful and triumphant song bursting from a world redeemed and a heaven enriched:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all!

You Must Eat

And Your Food Must Be Digested and Assimilated.

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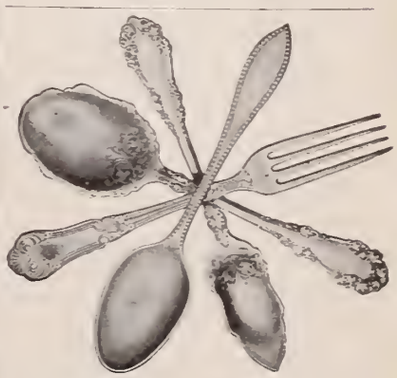

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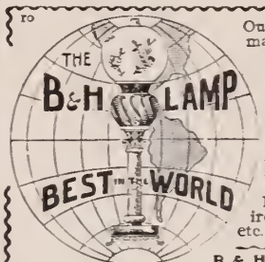

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A STORY OF CHRISTMAS STOCKINGS

"FOR my part," said mother, positively. "I shall have no Christmas folly going on in this house this year. Times have been hard. We've no money to waste. Besides, I don't believe in deceiving children with any of these silly fairy stories. Maggie and Bobby are old enough now to do without the fuss of hanging up their stockings, and as for a tree, I won't have one about. Last year the tree took fire and burned up the parlor curtains, and that decided me against it forever."

"There'll be a tree in the Sunday School," said sister Sarah. "And that ought to satisfy the children. When they think that there are hundreds and thousands of boys and girls in the land who haven't either shoes to their feet, or good food to eat, they ought not to want toys and gun cracks."

Maggie and Bobby overheard this conversation and their little hearts grew as heavy as lead. They were adopted children, who had been taken by the good people at Mulberry Farm, from a Home for Orphans, and they were treated most kindly on the whole; were well and warmly clothed, sent to school, sheltered, and taught and trained in the most conscientious manner. Only one ingredient was forgotten in the cup of their lives, and that was love. Duty can never fully take the place of love, and when you hear it said of any one that she simply does her duty, you must not be surprised if the other partner in the contract finds something missing.

Both Bob and Maggie were aware that no remonstrance on their side would do the very least little bit of good. When mother set her foot down she was like Gibraltar, and there was no moving her.

"I'll tell you, Bob," said Maggie, confidentially, as that chilly afternoon the two little ones went down the long lane and over the bare stubble fields to the pasture-land where there was still a little grass for the cows. In that southern country, the winters were gentler than our northern ones, so that Brindle and Dapple and Bess found green grass for their cropping when our colder fields were white with snow. "I'll tell you, Bob," she went on. "We'll just have a make-believe Christmas! We'll pretend we're rich children with a father and a mother and a grandmother and an Aunt Fanny, and we'll hang up our make-believe stockings by a make-believe fire, on a beautiful big make-believe parlor, away 'way off."

Bob was less fanciful than his sister, but in their simple life, the two, like many other children with less reason, found much pleasure in what they called "making up" things for themselves.

"We might have known, Maggie," he said, "that after the tree set mother's curtains on fire last year, she'd never have another, and I don't blame her. And, besides, I'm sure father and mother can't spare much. We eat a great deal and we wear out our clothes very fast. Why, shoemakers are making more than hay; second hand clothes go for just one hundredth part. But if we could only have a teeny tonty Christmas, I'd be satisfied. I hate being left on the outside of all the good times."

"But, dear," consoled the little sister, with the motherly instinct which resides in every small woman's breast, "don't you see, we can have a splendid Christmas if we only make believe hard enough. Skates, and a painted sled, and a muff, and a doll, and a piano, and a new book and lots of things! Why, we can have just exactly what we want don't you see, honey?"

From that time, whenever the children's tasks left them a moment or an hour, they spent it in planning for their make-believe holiday. Their little heads were always together. They were so good and so little trouble that mother half wavered in her stern resolve, and would have abandoned it altogether, if she had not felt ashamed to do so before Sarah. Sarah would laugh at her for being soft-hearted, and she hated being laughed at and called inconsistent.

One night nobody was in the house except mother and the children. Sarah had gone away to spend a week with her friends, the Roses, who lived up the mountain, and had sickness in their family. In that neighborly settlement people always went to one another's relief in times of illness, or any crisis out of the ordinary. Father had gone to the city, fifty miles off, and wouldn't be back till he had finished his business, which was, the children knew, something very important. Besides, he meant to stay over a Sunday and hear some good preaching.

In the night mother woke Maggie up. Maggie slept in a little room just out of mother's. Bob slept in the garret chamber.

"Maggie," she moaned, "I've got one of my spells of pleurisy. The pain cuts like a knife. I can't get my breath."

Little Maggie was out of bed in a minute. She slipped her feet into her shoes and pinned her petticoat around her shoulders, for it was cold and the fire was out.

"I'll call Bob, mother," she said, "and we'll light the fire, and I'll make a mustard poultice for you. I know just how; I've seen Sarah."

So down came Bob, rubbing the sleep from his eyes, and the two children set to work. Maggie made a good, strong poultice, with meal mixed in with the mustard to a smooth consistency, the whole rendered together in a paste with sharp, hot vinegar, and she spread it on the place where that pain was hurting, and she brought blankets to cover mother's feet, and she and Bob made her a cup of hot, steaming composition tea, with the result that by morning the poor lady was weak as a rag, but much better, needing nothing but to lie perfectly still and be taken care of.

"Better send for Sarah," she whispered to Maggie, but Maggie shook a steady little head.

"No, mother, let her have her visit out in peace. We'll take care of you."

"The fact is," said mother, when she was well again, "Bob and Maggie are very sensible children. If I hadn't taken that stand about Christmas, I'd give them the nicest one they ever had."

"You could afford to do that," father answered. "Children in an asylum don't have much show, and very little would please our lad and lassie. What are they plotting, do you suppose? I hope they're not going to make presents to us!"

"They couldn't," said mother. "Poor things!"

But she didn't know how sweetly their make-believe castles in the air delighted their souls, though Maggie did give one yearning wish for a dolly with yellow curls, and Bob thought that a knife of his own would make him a rich and independent property-owner.

Christmas Eve came, and the children went to bed and to sleep.

Christmas morning dawned, and when each one woke, there, plain in sight, at the foot of the bed, hung a peculiarly big, bulging Santa Claus stocking, labeled, in one room, "For Maggie," in the other, "For Bob."

Those Christmas stockings! They held everything the dear children could wish for, new mufflers and mittens, a trunk, a cap, toys, books, and, rare treat, boxes for cuts of candies such as they had seldom tasted.

"It's our make-believe come true," said Maggie as she rapturously kissed Bob. Then they went to wish mother a Merry Christmas.

Margaret E. Sangster

The President's Bereavement.

Mrs. Nancy Allison McKinley, mother of President McKinley, whose prostration by paralysis was announced in last week's issue, passed away on Dec. 12, at Canton, O. She was unconscious to the end and her death was painless. The President, as well as Mrs. McKinley's other surviving children, and all but one of her grandchildren were present at her bedside during her last moments. Funeral exercises were held in the First Methodist Episcopal Church of Canton, with which Mrs. McKinley had long been associated, the President being one of the trustees. Rev. Dr. Manchester, the pastor, invited each of the ministers in the city, about thirty in number, to assist in the services. Many personal and official friends of President McKinley attended. The news of Mrs. McKinley's death, though it had been expected for many days, was received with genuine sorrow by the people of Canton, among whom she had long been a general favorite. They mourn her as an exemplary Christian mother, a kind and generous neighbor, and an active and sympathetic worker in many lines of philanthropy and benevolence.

From the "White Harvest."

Mr. H. K. Deisher, of Kutztown, Pa., a reader of this journal writes:

The same mail that brought your recent issue of THE CHRISTIAN HERALD about the "South's White Harvest" also brought a box of rather light weight, and I remarked to the postmaster, 'Cotton, sure enough!' Hurrying home, I laid the paper on top of the box and asked my wife to look at the pretty picture. After admiring the scene of a cotton-field, I said, 'now I will show you natural cotton.' Not knowing the contents of the box, I cut the strings, and there was cotton in all its stages, from the blossom to the full-grown fibre, sent by her nephew, a bright lad of fourteen, from Griffin, Ga. What a grand surprise!

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HEALTHFULNESS.

By Pastor Thomas Spurgeon.

BODILY health and material prosperity are by no means unimportant matters; wherefore also it is contained in the Scripture, "They asked each other of their welfare."

Jethro, the priest of Midian, and Moses, the man of God, had long been separated. They met at the mount of God, and greeted each other in the wilderness. There they exchanged the ordinary courtesies in no formal fashion, and inquired after each other's well-being. As a matter of fact, each said "How do you do?" Of all God's temporal mercies none is more to be desired than health.

"For life is not to live, but to be well."

It has been wisely said, "Health is the greatest of all possessions, and 'tis a maxim with me, that "a hale cobbler is a better man than a sick king."

Thank God for soundness of wind and limbs, for haleness and wholeness! May they evermore be used to our Father's praise.

And what if they are denied to us? Provided the fault be not our own we should glory in our infirmity. Heaven always grants sufficient strength for God-appointed tasks, and suffering is service if it be patiently endured. Is it not possible to do something more than "endure" it? Perhaps the good woman who told me that her husband enjoyed very bad health did not mean to say just that, yet I am not sure that such an expression need be written down as a *lapsus linguæ*. It appears to be a contradiction, but is it necessarily so? It is by no means the only paradox connected with our holy religion. Surely it is possible for him who can be "sorrowful yet alway rejoicing" to enjoy bad health. The well-instructed heart looks to the "afterward" and to its "peaceable fruits;" it sees beyond the present and antedates the glorious end. It knows that the patience that is wrought by tribulation in its turn worketh experience, and experience, hope, and hope maketh not ashamed. Moreover, 'tis only for a small moment that the ill-health lasts. Only a few days before her death, a dear consumptive, in answer to my inquiry, "and how are you, to-day?" exclaimed, "I'm nearly well."

Yes, "nearly well!" For just without those pearl-built gates
I'll quit at once all sorrow and all sin;
Jehovah-Rophi ever at the entrance waits,
To bid his world-worn children welcome in.

Yes, "nearly well!" One grain to filter through Time's glass
And I shall be where Jesus lives and reigns;
There I shall never know a loss, nor cry "alas!"
While rapture rare outweighs my previous pains.

The watchmen of the eternal city are ever crying "All's well," and this is true of each inhabitant of Zion, for the former things have passed away. Be cheered, sick friend: thy pains are not permanent; they will soon be past. How glorious it will be to be perfectly well. Does not the very thought of it make you feel just a little better? Yet as I write I lift a prayer that the invalid who reads this page may be restored, if God sees fit. "Beloved, I wish above all things that thou may mayest prosper and be in health, even as thy soul prospereth."

But it was concerning spiritual health that I intended to write, for the soul's welfare should be most desired. Is it not the gem within the casket, the kernel of the nut, the light in the lantern, the king in the chariot? Alas! that the soul is so often neglected. No precautions are taken to safeguard it. Neither doctor nor nurse is summoned to its aid. No kind inquiries are made as to its state of health, or, if they are made, they are resented as impertinent. Should not "How do you do?" include a reference to the "inner man?" Dear reader, allow me to ask after your soul. I know it is a sacred and a private matter, but I would not have you able to say, "No man cared for my soul." Spiritual health is so easily lost, and so slowly regained, that it is well to examine one's self pretty frequently. Loss of tone in the spiritual system exposes the heart to the ravages of disease; and debility deprives of joy and disposes to despair.

Now, if you were consulting your medical man about your physical frame, he would probably ask you a number of questions so as to discover your symptoms, and he would, perhaps, look at your tongue, feel your pulse, and listen to your lungs. A ministerial friend of mine asked these questions of his hearers—answer them I pray you: (1) What about your reliance upon divine redemption? (2) What about your reverence for the divine Word? (3) What about your trust in divine Providence? (4) What about your conformity to the divine Will? (5) What about your love for the divine Persons? and (6) What about your solicitude for the divine Honor? Searching queries these! What shall the answer be?

The tongue is one index of the internal economy. It tells the state of the digestive organs, and reveals the secrets of the inward parts. One can give a pretty good guess as to the condition of appetite, and even as to the state of the mind, by a survey of the little member.

As to spiritual things, too, it is evident that the tongue is an index. What is in the well of the heart comes up in the bucket of the speech. A clean tongue argues a rightly ordered heart and conscience. But if we keep more closely to strict analogy the tongue—*i.e.*, the speech—will indicate whether or no the faith is strong and active. Of some we read that "the word preached did not profit them, not being mixed with faith." It was with them as if a hearty meal had failed to benefit them because the gastric juice was wanting. It is not the quantity of food devoured, nor even the nutritive quality of it, that makes for health, but the power to assimilate the same. On this also depends in great measure the spirits of the individual. Who can be cheerful and hopeful when the complicated machinery of the system is out of gear? Doubts and fears and depression come of a disordered "inner man." If faith be not in lively exercise, appetite fails, digestion ceases, and depression ensues. It is possible to hear too many sermons, to attend too many meetings, ay, and even to read the Bible too much. It does not suffice to read it; marking, learning and inwardly digesting are still more necessary. A single text a day, reverently received and piously pondered, will build up the spiritual frame far more than chapter upon chapter carelessly perused. More care in this matter of health is needed amongst us. Religious dissipation must be avoided. Oh, for a healthy appetite and a good digestion!

The pulse reveals the condition of the heart. Any abnormal or irregular beat declares the sad secret of the vital organ. It is not difficult to find the spiritual analogy. "Is thine heart right?" is a vital question. "Keep thine heart with all diligence, for out of it are the issues of life." I will particularize in one respect only. "What is the state of your love? Do you love the Lord your God with all your heart, and with all your soul, and with all your mind? Do you love your neighbor as yourself? Has your heart been directed into the love of God? Do you love one another with a pure heart fervently? Do you love the souls of men and seek to save them? Do you love your enemies?

How hale and hearty he must be whose love-pulse beats in such a fashion. Lord stir the God-lit fires within my soul, that my love and zeal may burn vehemently, and quench the flames which hell has kindled—anger and malice, presumption and pride. Then shall the even pulsing of my heart betoken that my Master has regulated it, and made it beat in unison with his.

The breathing affords yet another clue to the state of the health. I am to write soon in these pages on prayerfulness. I will not stay to add much on that point. Still, I would put the stethoscope to your breast, to see if all is well.

Prayer is the Christian's vital breath
The Christian's native air.

Fellow believer, are your respiratory organs in good working order? Are you inhaling, as it were, the Spirit of God, and breathing out again in earnest supplication the God-given hopes and aspirations? See to this, I beseech you. All is wrong if this is not right.

Long as they live should Christians pray
For only while they pray they live.

When Frenchmen ask each other of their welfare they say, "How do you carry yourself?" So runs their idiom—a wonderfully suggestive one. Transferred to the realm of spirituals it means, "Does your life correspond with your speech, and profession? Are your actions, and your general deportment what they should be? How do you do? for you are what you do." A man's walk often betrays his ill heart. "Actions speak louder than words." Life and lip should correspond. Talk and walk should "register," as the printers say. As face answereth to face in the glass so should daily life and profession tally. Every boy knows that you must whip the top the same way as it is spun. How do you carry yourself from Monday morning to Saturday night? God forbid that we should resemble the Sabbatic river, which is reported to run only one day in seven.

It is especially essential that the Christian minister and worker should "carry himself" well and wisely. Happy the people who could say of their pastor that he preached with his hands and with his feet. His religion was of the practical type. What earthly good is any other?

Heal us, Emmanuel, here we are,
Waiting to feel thy touch!
Deep-wounded souls to thee repair
And Saviour, we are such.

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A NEW HEADQUARTERS.

The Erection Commenced in Boston, Mass., of a New Home for the Boards of the Congregational Church.

THE old building on the corner of Somerset street, Boston, Mass., which has been for so many years the centre toward which missionaries in many lands turned as to their home, is at last to be superseded by an edifice better suited to the needs of the time. A few days ago, the Governor of Massachusetts and eminent clergymen and laymen of the Congregational Church met in Boston to witness the laying of the foundation stone of the new house. Addresses were given on the past work of the various societies of domestic and foreign missions which will have their headquarters under its roof. In the cavity of the stone were placed the following articles:

1. The Jubilee Medal, struck in 1870, the 250th anniversary of Congregationalism in America.
2. A picture of the new building.
3. The account of the dedication of the old house.
4. Common Sense Christianity, by Dr. Quint.
5. The first and the last annual reports of the American Congregational Association.
6. The Year-Book for 1897.
7. *The Congregationalist*, the *Advance*, and the *Pacific*.
8. Annual reports of the benevolent societies.
9. Boston daily papers.
10. The order of services at the laying of this stone.

THE NEW CONGREGATIONAL BUILDING IN BOSTON.

Among the speakers on the occasion was the Rev. Charles A. Berry, D.D., chairman of the English Congregational Union, who brought greetings from the brethren across the Atlantic and made an eloquent appeal to American Congregationalists to be true to the principles which distinguished the founders of the denomination. It is expected that the building, of which a picture appears on this page, will be finished before the meeting of the International Congregational Council and in time for that body to take part in the dedicatory services.

Well-Equipped Y.W.C.A. Building.

ONE of the handsomest new edifices recently erected in the upper part of New York City is the Women's Christian Association Building, of Harlem, 72 and 74 West One Hundred and Twenty-fourth street and Lenox avenue. The work of the Association, during the past years, has been of so extensive and helpful a character as to appeal strongly to the benevolent people of all denominations. The building is well adapted to the needs of a working association, and is at the same time a beautiful ornament for women. On the first floor are the library and reading room, the offices of the secretary and treasurer, and the parlors. On this floor are also two large parlors devoted to the social life of the Association. Miss Helen Curtis, who is there every Monday evening, is well acquainted with all the girls and welcomes them heartily. She is ever ready to make a friendly call upon the sick girl. The lecture and assembly room is on the second floor. The educational work of the Association has always been one of its leading features. The [illegible] are each fitted up with appropriate apparatus, and here are taught the ordinary English branches, commercial arithmetic, book-keeping and stenography and typewriting. There are classes in languages and for Bible study. In the industrial classes are taught millinery and dressmaking, from the simplest hem and seam to cutting and fitting from measurement. The two upper floors are devoted to the boarding department.

All the rooms are neatly, even handsomely fitted up, some furnished as memorials, others by ladies' clubs, King's Daughters and Flower Circles, etc. Single and double rooms are rented at nominal rates. The Noon-Rest room offers quiet repose to those who come. All who are interested in the welfare of young women in a great city like New York are invited to take an active share in the work of the young and progressive Association.

An Ex-Gambler's Preaching.

One remarkable trophy of missionary work in China is described by Dr. Griffith John, the veteran preacher of Hankow, whose portrait we published some time ago. Writing of the loss sustained by the mission in the death of a Chinaman named Wei, he says:

Mr. Wei was in early life an inveterate gambler, and was on the way to destruction. Many years ago he was one of two men that came one wet morning to the chapel, where he learned of Jesus Christ as the omnipotent Saviour from sin, one who could save him from the opium habit, from gambling, and from every vice. From that day on he never missed the service, and after months of probation he was received as a member of the church. After his conversion he made it the grand business of his life to make known Christ to his countrymen. During the first year of his church membership he was the means of leading thirteen men to Christ. After he became evangelist, hundreds were baptized through his labors. His life was most blameless. The very sight of his implements of gambling gave him intense pain. His great power as a preacher came from his ability to say, as often as he did, "Christ has saved me, and therefore I know he can save you. He has also delivered me from sin, and can deliver you. Believe! only believe." A vital article in his creed was, "I believe in the Holy Ghost." He was a man of great courage and faith, enduring persecution manfully, and always hoping for good results. Dr. John recalls a day when he himself was cruelly assaulted at Hiau Kan, and Mr. Wei displayed great courage, but some of the brethren were ready to give up all hope. One of them suggested, on the night after the assault, that the enemy had triumphed, and that the kingdom of God was driven out of Hiau Kan. Dr. John says it was worth going through all the perils of that day to see and hear Mr. Wei, as he looked at the old man who was disheartened, and "brought his fist down on the table with a heavy thud, and said, 'Brother, do you think this sort of thing can knock the kingdom of God into nothing? No, ten thousand times, no.'" The story of such a noble life, ended by a triumphant death, gives great courage to the laborers in China.

THE GREAT HUXLEY.

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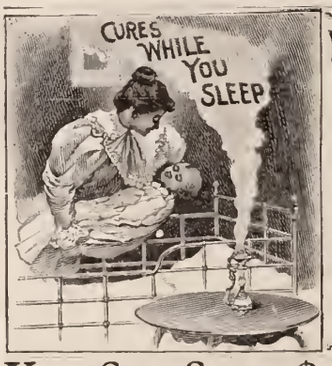

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OVER A CENTURY OLD.

Is the duration of human life increasing? is a question which the scientific world is just now discussing. Apropos of instances of extreme age, the case of Marie Durand, an old French peasant is adduced. According to a recent writer, Marie, (whose portrait is given on this page), is unquestionably over 120 years old. Lady

MME. MARIE DURAND.

Glenesk, in an article in *The Nineteenth Century*, says: "M. Bachasson, the Mayor of the town in which the centenarian lived, who wrote to me officially on September 29th, 1885: 'What you have read in the papers is quite true; our centenarian is 125 years old and celebrated the 100th anniversary of her marriage on the 13th of January last,' and again on October 24th: 'I send you the portrait of our centenarian. The date of her birth is September 22d, 1760, and of her marriage, January 13th, 1784.' Not content with this I commissioned a friend to go from Paris to Auberive, where he saw the old peasant herself. It is known that she had a son by her second husband, who died at St. Pierre de Chorraine in 1810 at the age of thirty-three, and two other sons by her first marriage were killed at the battle of Friedland and in Spain. She herself lived under eleven governments, namely, of Louis the Fifteenth, Louis the Sixteenth, the First Republic, Consulate under Napoleon, First Empire, Louis the Eighteenth, Charles the Tenth, Louis Philippe, Second Republic, Second Empire, and Third Republic."

He Was Dr. Livingston's Classmate.

One of the best known of Scottish divines, the Rev. Fergus Ferguson, of the Congregational Church, Glasgow, died recently. He was born in September, 1824, in Glasgow, but spent his young days in Hamilton, where his father was a merchant, who, later on, left his business that he might become a missionary. Young Fergus, while still a boy, began preaching in the villages of Lanarkshire. One of the first texts, was, "For if they do these things in the green tree, what shall be done in the dry?" The sermon, preached from a chair in the open air, created a sensation. He has told how his father, "getting wind of it," came home and said to him, "What's this I hear about a green tree and a dry tree?" When yet a boy, Fergus went to Glasgow University, where he had a distinguished career. Among his classmates were Dr. Livingstone and Principal Caird. As a boy Dr. Livingstone had attended a Bible-class held by Dr. Ferguson's father, and young Fergus knew him well. Dr. Ferguson was chosen as the first president of the united body of Congregational Churches. He wielded a facile pen, and is the author of numerous volumes of travel. His principal work was a "History of the Evangelical Union"—the standard work on the subject.

GOOD CAUSES HELPED.

The following sums have been contributed by the readers of this journal for the support of the various worthy causes mentioned below:

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Mr Mrs & Miss Dook	6 00
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School for Syrian Girls.

Prev. ackd	$65 50
J P. Haydenville	1 00
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Friends, Bismarck	1 50
Total	**$83.00**

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Prev. ackd	$9 50
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One who sympathizes, Emmons	1 00
Total	**$35.50**

Philafrican Liberators' League.

Prev. ackd	$316 25
JHP, W Bay City	50 00
I Girod	5 00
Total	**$371.25**

Bella Cooke's Work.

Prev. ack'd	$5 75
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G W Stockwell	5 00
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Prev. ackd	$10 30
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Prev. ackd	$12 00
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Friend, Soudan (Sister White's Mission Work)	5 00
—, Forest (Prison Literature Fund)	1 00
—, Rochester, for Macedonia, $1, and Mrs. T A Murray, $5 (Foreign Missions)	6 00
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In Genesis and Exodus,
Leviticus and Numbers see
Followed by Deuteronomy;
Joshua and Judges sway the land,
Ruth gleans the sheaves with trembling hand;
Samuel and numerous Kings appear,
While Chronicles are wandering here;
Ezra and Nehemiah now
Esther the queen of mourners show;
Job speaks in sighs, David in Psalms,
And Proverbs teach to scatter alms;
Ecclesiastes then comes on
And the sweet Song of Solomon;
Isaiah, Jeremiah then
The Lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyre
Swell Joel, Amos, Obadiah;
Next Jonah, Micah, Nahum come,
And lofty Habakkuk finds room;
While Zephaniah, Haggai call,
Rapt Zechariah builds the wall;
And Malachi with garment rent,
Concludes the Ancient Testament.

A CENTENARIAN.

Sir Benjamin Richardson, the distinguished English physician and writer, says that seven out of every ten sound and reasonable people ought to live to be 110 years old and would do so if they "took care of themselves."

The fact that there have been centenarians and that some are still living in every country of civilization, is proof that the human machine is capable of lasting as long as Sir Benjamin says it ought to last.

A scientist who has studied the question of longevity for years discovered that coffee drinkers as a rule broke down early in life and seldom if ever reached the 100 mark. He attributed this to the poisonous alkaloids in the berry and at once turned his attention to the discovery of a beverage that would taste the same as the coffee, but be a food instead of a stimulant. He was successful in preparing a number of grains which produce a beverage that has the rich, deep, seal-brown color of Mocha.

When boiled *full* 15 minutes after boiling commences, it tastes like the better grades of Java. This new drink has all of the food properties of the grains and rebuilds the lost gray matter in the nerve centres preventing Paresis and nervous prostration.

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Famine Children Baptized.

Prayer Answered by a Work of Grace among the Orphans Rescued by Pandita Ramabai and Rev. W. W. Bruere.

OUR readers will be glad to learn that at the mission station of Rev. W. W. Bruere, and at the refuge for widows conducted by Pandita Ramabai, both of whom shared in THE CHRISTIAN HERALD fund, there has been an outpouring of the Holy Spirit. The young people, having been instructed in the religion which saved them from death by hunger, have asked in large numbers for Christian baptism, and Mr. Bruere and Pandita Ramabai have, after examination, admitted them to baptism. A correspondent of the *Bombay Guardian* who attended the ceremony, thus describes the scene:

"On Saturday last, at Parbutti near Poona, those who were fortunate enough to be present witnessed a most interesting sight, the baptism of fifty-six boys and girls by Rev. W. W. Bruere, of the M. E. Mission. We waited under the trees, and Mr. Bruere's boys came first with their teachers. Then at last in bullock-carts, with red blankets to keep the sun out, came forty-three of Pandita Ramabai's girls rescued from the famine district some months ago. There had been difficulty in getting carts, on account of the plague. Pandita Ramabai was unwell at Khedgaum, and consequently absent from the ceremony. Miss Sunderbai H. Powar and Miss Minnie F. Abrams were in charge of the girls. We all went through the wood and crossed the river, arriving eventually at a pool with a little waterfall, where we sat down on the bank while Mr. Bruere conducted a short service and then the baptisms began. The red blankets were made into a dressing-room for the girls. Mr. Bruere and an Indian pastor went into the water, and the girls were baptized first. Two sturdy little boys assisted, one leading the girls into the water, and the other leading them out again. It was quite a lively scene, the children coming down to the water one by one, and after the baptism struggling out again, brushing away the water from their faces and soon appearing on the bank with us in fresh clothes. The boys were baptized last, thirteen in number. All the children have received constant instruction in Christianity from the time they were brought under the care of the missionaries.

"That this was no unmeaning, formal ceremony to them is evident from the following testimony of Miss A. Parsons, of the Poona Mission, who recently visited one of Ramabai's refuges:

"Some time ago, among the requests for prayer sent out to the Christian public, was one for Pandita Ramabai's and Sunderbai H. Powar's work among the women and children they were bringing down from the famine districts. The Lord has, during this month, given me the privilege of being among some of these dear people, to see for myself how abundantly he has been answering the prayer.

"It was my privilege to lead the regular weekly meeting at Sharada Sadan, Poona, on Saturday evening. The earnest prayers and hearty testimonies gave full evidence that a great work of grace has been wrought in the hearts of the rescued widows. No one who has attended these weekly meetings can say that these women are souls in not in earnest. They fully understand what they have come, and are ready to serve Jesus.

"Some of them were notable objects when they came. How well I remember their coming! Scarcely normal to move. Poor the land has had a few months in the Home have done for them! They are not only strong and well, but they have found Jesus. Through the years of sorrow that has been their portion, and now radiant of appearance, the glory of the Lord for our brother.

"Last week, at the Parbutti famine Kindergarten, some twenty-eight girls and boys, one and all, were baptized in the name of the Father, Son and Holy Ghost, as the result of the famine. We were to the last, and able to tell them that I am dying, yet I am not afraid. Jesus Christ is my Saviour. He has given all my sins. I am not afraid to die, for I am going to heaven.' Many of us who are older in the Christian life might well envy these young converts their simple faith in a God whom they have never only has made a way of salvation from sin for them, but one who cares for them and promises to supply their every need. Some might ask how are their needs supplied? As far as I know, Ramabai looks to the Lord alone."

A LETTER FROM BISHOP THOBURN

to the proprietor of this journal contains information which will answer questions addressed to us by many readers who are taking a deep interest in the welfare of the orphans. The good bishop writes:

"*Dear Dr. Klopsch:* I have had a talk to-day with Mr. Hume about the future of our orphans. He and I estimate that in the American Missions alone, thirty-five hundred orphans will be left dependent. There will be many more turned over to us by the Government, but we shall expect government help for these. The thirty-five hundred I have mentioned will be absolutely dependent upon us.

"Missionaries are making various estimates for the cost of supporting orphans, some putting it as low as ten dollars a year for each child; others think more is necessary, some as high as twenty-five dollars. This would supply food, clothing, and tuition; or at least with this sum the missionaries would be able to make such a provision probably by adding a little from various sources here. The expenses of the first years will of course be the heaviest, as each year the larger children would become old enough to obtain employment, and in seven or eight years the work would practically be almost done.

"These children are here. They are now on our hands. The various missionary societies are all straitened for funds, and are wholly unable to assume so heavy a responsibility as the support of these thousands of hapless waifs. How to meet the emergency, and where to find help for so many, are questions we have to consider every day, but which, up to date, we have not been able to answer."

Bishop Thoburn asks us to lay the matter before our readers, in the hope that some of those who have helped to save the children from perishing, may be able and willing to continue their beneficence by clothing them and giving them Christian education. We hesitate to ask our readers who have done so much and given so generously, for further aid. But the missionaries will need to know how they are to act. They cannot support the children without help; they cannot, in common humanity, turn the little creatures out to starve. We therefore lay the above extracts from the Bishop's letter before our readers and await their response to his appeal. We feel sure that some will wish to make themselves responsible for the care of one or more orphans, and will experience a great delight and holy pleasure in hearing from the missionaries at regular intervals how their adopted children in India are progressing.

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc. Free.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Kidney and bladder disease of ten year's standing, and Rev. Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of 418 Fourth Avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of *The Christian Herald* who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company and prove the Alkavis free. It is sent to you entirely free, to prove its wonderful curative power.

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Don't let prejudice against modern ideas stand in your way. Don't wear yourself out over the wash-tub just because your ancestors had to. 529

It hath been said

that man is fearfully and wonderfully made, and considering the fact that every part of the human machine must "run" in perfect harmony to insure perfect health, proves the statement as true.

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GOUT AND RHEUMATISM.

A prominent physician writes:

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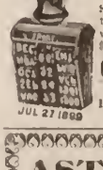

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The Manuscript New Testament Five Centuries Old in the Lenox Library, New York.

By Rev. Charles Kingsley.

I DO not know any more suggestive spectacle to a book-lover than the priceless treasure preserved in the Lenox Library, New York. It is the oldest complete manuscript copy of John Wycliffe's translation of the New Testament. It was made in 1380, a clear hundred years before Columbus sailed in quest of a new world. Its satin smooth vellum, its clean and beautiful script, its rich illuminations are almost as perfect today as when first produced. Through all the tumults and triumphs of this half-millennium this old book has survived, witnessing for God and truth to the world.

TWO PAGES OF THE FAMOUS WYCLIFFE NEW TESTAMENT, 1380.

In these days of cheap and plentiful Bibles how grandly has John Wycliffe's desire of "a whole Bible for the whole people" been fulfilled! In the day when this old book was written its possession involved peril to its owner. The signature of the Duke of Gloucester, which is plainly endorsed upon the first page, shows that the holder strove to win assurance of protection from one more powerful than himself. The Church of Rome opposed the translation of the Scriptures. "Christ gave the Gospel not to the church," wrote a chronicler of that day, "but to the clergy and doctors of the church, to be by them communicated to the weaker sort and the laity, at need. Whereas Wycliffe has rendered the Gospel from the Latin into the English, and through him it has become the affair of the common people, and more accessible to the laity, including even women who are able to read, than it used to be to the well-educated clergy. The pearl is now thrown before swine and trodden under foot."

"Blessed are they that hear the word of God and keep it," answered Wycliffe. "Every man is bound to learn it that he may be saved; but every layman who shall be saved is a very priest of God's own making, and every man is bound to be a very priest."

What reason we have to thank God for the stand he enabled this brave scholar to take! From the tree English Bible sprang the stream of our civilization and progress. This old manuscript is a monument to the spirit that saved the Anglo-Saxon race from religious despotism. In 1360, there was not a single book of the Scriptures translated into English except the Psalter. Within twenty-five years from that time the whole Bible was in circulation among the people—the result of Wycliffe's bold determination to translate the whole Bible and the Bible for the whole people.

The English of Wycliffe's Bible is quaint, but it is to a considerable extent intelligible to-day. The opening lines of I. Thessalonians (on the right-hand page in the accompanying illustration) are as follows: "Poul, apostle, and Silvan and Tymothe, to the chirche of Tessalonycensis, in God oure fadir, and the Lord Jhesu Crist, grace to you, and pees. We don thankingis to God evermore for alle you, makinge mynde of you in oure preieris withoute ceessynge."

BOOKS RECEIVED.

Ideals of Strength. By Ian Maclaren (John Watson). This welcome little book contains two homilies and a sketch of the author's life. Pp. 76; cloth, 50 cents. Wilbur B. Ketcham, New York.

Why Be a Christian? by Marcus Dods. This collection of addresses to young men is a valuable handbook of advice, practical and spiritual. Pp. 140; cloth, 50 cents. Dodd, Mead & Co., New York.

Art and Morality: by Washington Gladden, D.D. The object of this book is to harmonize the relations between art and morality with lucid and convincing reasonings. Pp. 81; cloth, 50 cents. Wilbur B. Ketcham, New York.

Plain Living and High Thinking: by T. T. Munger, D.D. A timely volume on a timely subject, written in the author's bright and clear style. Pp. 61; cloth, fifty cents. Wilbur B. Ketcham, New York.

After Pentecost. What? A Discussion of the Doctrine of the Holy Spirit in its Relation to Modern Thought. Pp. 208; price $1. Published by The Fleming H. Revell Company, New York, Chicago and Toronto.

Practical Idealism. By William DeWitt Hyde, President of Bowdoin College. A sequel to his famous work on "Social Theology." Pp. 335; price $1.25. Published by The Macmillan Company, New York.

Walled In. By William O. Stoddard. This true story of Randall's Island makes interesting reading for boys. The picture of boy life in the House of Refuge and of how, though unjustly imprisoned, the hero profited by discipline and instruction there, will be read by young folks with pleasure and profit. Pp. 124; cloth, 45 cents. Fleming H. Revell Co., New York.

Christian Institutions. The latest volume of the "International Theological Library," giving invaluable information to the theological student on the history of the institutions and worship and offices of the Christian Church from the Apostolic age to the present. By Prof. Alexander V. G. Allen, D.D. Pp. 577; price $2.40. Published by Charles Scribner's Sons, New York.

The Poetry of Tennyson; A Book of Essays in Vital Criticism. By Henry Van Dyke. Since their first appearance in book form eight years ago, a new edition has been called for each year as these essays, in which Mr. Van Dyke studies Tennyson's poetry as "one of the humanities," as interpreting and enlarging life, rather than as a mere intellectual force whose technical and scientific points are chiefly under consideration. Pp. 298, cloth, $1.25. Charles Scribner's Sons, New York.

Forty-six Years in the Army: by Lieutenant General John M. Schofield; with portrait of the author and maps. This record covers the period from Gen. Schofield's appointment to West Point in 1849, to his retirement from the command of the army in 1895. It is the story of one who was actively engaged in the campaigns of the great war and is original and forceful in its treatment. Pp. 575; price, $3; published by The Century Company, New York.

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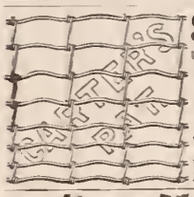
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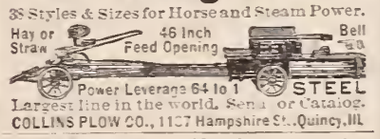

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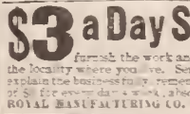
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A COMPETENCY THROUGH LIFE . . . AND PATRIMONY AT DEATH.

Such is an olive grove in California. Its phenomenal earning capacity is best attested by the Spanish proverb, "An olive grove is a gold mine on the face of the earth," while its permanency is suggested by the Italian maxim, "He who plants an olive grove plants for the centuries a perpetual income." 126 years ago the Franciscan Fathers planted olive groves in California. To-day these same trees are, in size, like the oak, still growing, and still bearing crops, the volume and worth of which surpass ordinary credulity. Time was, in the Mediterrannean region, when wealth was counted by olive grove possessions, and it now seems that history is about to repeat itself, and that the scene is to be California. Not until recently did Californians realize that in their soil and climate they possess the same fundamental elements that make possible the culture of a crop in Italy valued at $120,000,000 annually. Our imports of olives and olive oil reach into the millions each year, and in but a few years California will be able to supply this market. The California olive, prepared as it is, in ripe condition becomes a wholesome food, equaling in nutrition the same weight in beef, and contains, rare medicinal properties. It possesses a delicacy, a fineness and a bouquet all its own, and when once used, the green, woody substitute from foreign parts will be forever eschewed. Consumption of the olive is rapidly developing in our land, and for the California article there is assured a field without limit. To the present practically the entire California yield has been consumed locally, so popular is the berry as an article of food where its merit is known. Limited space forbids the argument as to the profit in its culture, but conservatism would place it in excess of 100 per cent. per annum. As life insurance, an olive grove is the best. As an endowment it excels, by far, any kind of stock, bonds, or shares. Our prospectus gives this data in detail. Send your name and in turn receive, gratis, an elaborately illustrated booklet, depicting with photographic fidelity, orchard, landscape, and industrial scenes at Maywood Colony. Accompanying the booklet will be a miniature fac-simile of the official plot of the colony, now on record in the office of the County Recorder, of Tehama Co., Cal. This plot shows, at once, the exact manner in which the colony complex of 7769 acres is divided; the system of avenues; the location of the colony village, school, and depot; the line of railway; the lots that are sold, and those for sale, together with size and price of each. From this plot select a lot (10 acres) the location of which you fancy and the price of which you are willing to pay. While the quality of the soil, its adaptation, and the general condition of each lot is published on the plot, it is but human nature for a prospective purchaser to desire, if not prefer, the direct expressed opinion of a disinterested, yet reliable and competent, person concerning that which is about to be bought. This phase has been provided for by securing consent to refer inquirers to Rev. J. E. Ray, C. M. Woodland, and G. H. Flournoy, all of Corning, Cal. These gentlemen are orchard owners in the colony; are thoroughly qualified, both by experience and observation, to pass intelligently on the character and worth of soil; and either, or all, will, upon request, personally inspect any lot of which you may write, and answer such questions as you may ask concerning it. If, to your inquiry, you receive answers that satisfy you that the land will please you, then take up its purchase by one of the two following plans: Send the amount agreed upon to be paid for, or on the lot, to our eastern office at 73 Tremont St., Boston, Mass., or to the BANK OF TEHAMA COUNTY, RED BLUFF, CAL., requesting this bank to get for you a Warranty Deed, conveying clear title to the lot, the number of which you will give. Living on the colony is Mr. C. F. Foster, of this firm, who will, upon notice from the bank that deed to a certain lot is desired, deposit same with bank. Your remittance will then be passed to our account, and we will be charged with the service fee. This latter plan secures to you absolute security, and to us is as satisfactory as if the money were paid up direct. No matter how skeptical, suspicious, or cautious you may be; no matter how often yourself or your friends may have suffered from realty transactions, fairness will force you to admit that, through the examining committee, and the bank, the elements of deception and dishonesty in this proposition are as thoroughly eliminated as is possible. Our business is that of buying land at wholesale and selling it at retail. We have done nothing else for the past six years. The only question that you need consider is—do you want a California home, or investment? If so, secure the foundation—land—now. It will never again be so cheap, for planting and home-building are going on apace, and inside locations are being first taken.

Many of our eastern buyers find it not practicable, for many reasons, to move to and improve their land at once. For them we plant and care for orchards in the most improved manner, and at a price as low as is consistent with thorough service. For $35.00 an acre we prepare the soil, furnish the trees, plant, prune and cultivate them the first year. For $12.50 per acre we prune, cultivate and care for trees each year after the first. Terms furnished upon application. Planting season comprises January, February and March. Olives bear first crop 4 years from planting, and in our locality know no pest.

In this paper of Oct. 27th, '97, there was given a general view of the colony. If you did not see it, secure that issue and examine it. Of local condition there obtaining the border views herewith argue more eloquently than can words. River and rail, or rival shipping facilities, are assured by the lines pictured at the top of this page; Summer weather in Winter season is suggested by the orange gathering and family group scenes; fecundity of tree and vine is demonstrated by the 50-pound melon, 5-pound bunches of grapes, and peach tree heavily laden with fruit, though but 36 months old, and fertility of soil is proven by the extraordinary growth of orchards, 3½ years old, shown at bottom of page.

Of Eastern land owners in Maywood there are now over 700. A majority of these, however, are yet in the east, the population of the colony settlement not exceeding 1000.

We invite you to settlement in a valley where Nature is running a "boom," founded on rain, sun and soil; where man is not, as is the squirrel, compelled to earn his livelihood with an eye ever to the stormy days of Winter; where nature is ever helpful and never unkind; where neither sand nor snow storm; flood nor drought; cyclone nor blizzard intrude. Correspondence solicited.

FOSTER & WOODSON, 73 Tremont St., Boston, Mass.

ROSES AND VINES CHRISTMAS DAY 1896 AT MAYWOOD

50 POUND MELONS AND 5 POUND BUNCHES OF GRAPES AT MAYWOOD

PEACH ORCHARD 3½ YEARS OLD AT MAYWOOD

ALMOND ORCHARD 3½ YEARS OLD AT MAYWOOD

CHRISTIAN HERALD

AND SIGNS OF OUR TIMES

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Rev. T. De Witt Talmage, D.D., Editor. NEW YORK, DECEMBER 29, 1897. PRICE FIVE CENTS.

The Old Folks' Sabbath Morning

THE beautiful colored illustration, which appears below, presents a scene that must instantly awaken memories dear to the hearts of very many readers of THE CHRISTIAN HERALD. This old, toil-worn pair, who have journeyed through life side by side, faced its trials and sorrows and shared its simple pleasures, are reading together that Book which has become inestimably precious to them both with the advancing years. It is Sunday—the last Sabbath of the dying year. Time has silvered the hair that once was dark and glossy, and bent the once erect and supple forms; but the two have grown dearer to each other every year, and the Bible has become to them more and more of a comfort. In its sacred pages, they find a balm for all of life's sorrows. Memories of their children—some passed beyond, others living far away from the old homestead—rise up before them on this last Sabbath of the year, and the aged hearts are full and the old eyes moist with tears. As they turn to the good Book for consolation, they linger long over the promises that speak to their weary souls the tenderest assurance of Divine love.

Riches cannot add to the zest of our enjoyment of the holy Sabbath calm, nor can poverty detract from it. The dear old mother may be dressed in gingham or in silk; she may have her costly easy-chair or only a plain old-fashioned rocker—it matters not—for such surroundings cannot affect the true enjoyment of "day of days," the bright oasis of the week, where we receive strength and courage for the onward journey of life.

Sunday and the Book of Books are inseparably associated in the Christian mind, which opposes any invasion of the holy day, and any attempt to lay irreverent hands upon the precious volume. Especially is the Bible precious to those simple, Christian homes, into which the Sabbath comes like a section of "Heaven once a week," as a most spiritual poet, Rev. Christopher Wordsworth, has fitly called it:

> Thou art a holy ladder
> Where angels go and come,
> Each Sunday finds us gladder,
> Nearer to Heaven our home.
>
> A day of sweet refection,
> Thou art a day of love;
> A day of resurrection,
> From earth to things above.

By Permission of Tuber-Prang Art Co.

[Ruth 4: 15] NEARING THE BRINK—AGE LOOKS UP THE PROMISES ON THE LAST SUNDAY OF THE DYING YEAR. [Isaiah 40: 1]

OUR MAIL-BAG

QUESTIONS AND ANSWERS.

Reader, Eastlake, Ala. If a man, by a long course of drunkenness and gross immorality, reduces himself to uselessness in the world, and is filled with constant and terrible remorse, has he any right to expect anything but damnation? He is so unnerved that he can do nothing but mope.

Yes; even for such a one there is hope, if he will ask strength of the Lord and make a resolute effort to abandon his evil courses. God through Christ is both able and willing to pardon and to restore, if we come to him penitent and believing.

Many additional answers have been received to the Scripture problem published in THE MAIL-BAG in Dec. 1 issue. Among those who have given the correct solution ("Lot's wife"), are the following:

Mrs. A. M. E., Walla Walla, Wash.; Mrs. R. W. F., Anoka, Minn.; A. W., Camden, N. J.; E. P. C., Elizabeth, N. J.; W. T. B., Cayucos, Cal.; Mrs. J. H. W., Hyndale, Wis.; Mrs. J. R. B., Whalcome, Wis.; Mrs. W. N. B., Fairport, N. Y.; Mrs. J. L., Newbury, Mass.; Mrs. S. D. H., Morristown, N. Y.; E. R., Acadia Mines, N. S.; Can.; A. M. Co., Hiatt, Kan.; J. F. H., Zyta, Kan.; Mrs. D. D., Belleville, Ill.; M. A. H., Warrensville, O.; J. W. B., Cartondale, Pa.; W. W., Manchester, N. H.; J. W. M., Orange City, Ia.; Mrs. H. E. H., Botna, Ia.; R. W. S., Louisville, Ky.; C. H., Hansell, Ia.; W. H. L., Phila, Pa.; J. M. D., Weigertown, Pa.; Mrs. G. P. G., Poplar Grove, Ia.; R. A. V., White Marsh, Md.; D. J. H., Cowan, Ga.; Mrs. J. A. W., Canners, Pa.; Cordie, O., Pattsburg, Mo.; Mrs. E., Green Island, N. Y.; Mariah G., Binghamton, N. Y.; N. M. Z., Exeter, Mass., N. S., Can.; H. H., Rockland, Mass.; J. C. B., W. W. M., Sedalia, Ky.; A. D., Canajoharie; Anna S., Gaudyville, Pa.; L. J. P., Goleta, Mo.; C. S., Farmersville, Tex.; Mrs. J. A. M., Seneca, Mo.; C. S. P., Bridgeton, N. J.; M. B. H., Mann, W. G. Waupun, Wis.; Mary P., Goodville, Pa.; Miss V. Z., Rainier, Ore.; M. H. S. G., Hempstead, Texas; Miss D. K., St. Johnsbury, Vt.; L. L. B., Folsom, Cal.; Subscriber, Saint Clair, Mich.; Mrs. G. N., New York, N. Y.; Mrs. J. C. H., Deerfield, Pa.; C. H. W. Gratton, Vt.; Anna V. H. Fernwood, Pa.; Reader, Caledonia, N. S.; C. D. M. M., Ventura, Cal.; C. S. F., Somerville, Col.; E. H. B., Swank, Ill.; J. B. W., Dover, Pa.; Mrs. R. C., Allentown, Pa.; J. L. B. C., Paw Paw, Mich.; H. H. B., Jersey, N. J.; Miss J. C., Chesterton, Mass.; Lucy L., Corry, Kan.; M., Bridgeport, Mich.; J. M. L., Greensboro, N. C.; Mrs. C., Sandy Lake, N. Y.; J. E. B., Cliff, N. C.; P., Santa [illegible]

It is difficult to fix the exact time [illegible] Methodists have made [illegible] tor in their meetings for over a century, and revival hymn books have been common since 1803.

A letter from Rev. D. J. Jenkins, of the Orphan Aid Society, of Charleston, S. C., states that the Orphanage is in dire straits, and must close unless generous Christian people come to its assistance. It has done excellent work among the orphans and waifs of the Southern city during the last eight years. Its headquarters are at 20 Franklin street, Charleston, S. C.

Reader. May not a person who is striving to maintain his family and who passes his time with them, be doing the Lord's work as acceptably as if he were in church listening to a sermon or learning in a Sunday School class?

This plausible argument is frequently employed by those who wish to excuse themselves for rejecting the observances recognized by Christians everywhere. If the mere providing for one's family be a sufficiency of the Lord's work, then the lower animals, who are good providers, must be recognized as yielding a similar obedience. Man, however, has higher duties. He must not neglect the duty of public assembly (see Heb. 10: 25), and public confession of Christ (see Luke 12: 8), and the instructing of others in the Word (see 2 Col 3: 16). The true Christian needs no argument to convince him that it is both a duty and a privilege to personally help in every good work (see James 2: 17-26). He who confines his Christian efforts to his own home, and neglects to "let his light shine" abroad, misses a very great privilege.

[illegible] In my nineteenth year I became [illegible] with the girl and wrote her an offer of [illegible] before mailing it I laid it on my [illegible] and prayed over it. It seemed to me as if God would [illegible] on him. I knew that [illegible] would be a hindrance to me. [illegible] I read the letter. I never regretted [illegible] it has come to me that [illegible] with a conviction of its [illegible] deliberate rejection of Christ. [illegible] I have been able to get an [illegible] I should like to [illegible] of those [illegible] must [illegible] Christ [illegible] too [illegible].

[illegible] turn away from you. [illegible] God offers you [illegible] Son. You ought to [illegible] and should [illegible] it at once. [illegible] trouble about assurance. There are many people who have to get along without it at first. Your duty is to fulfil the conditions. You have to believe on Christ, to trust your salvation to him, to obey him, to live as he would have you live, to try to serve him in all things, to avoid sin and to look to Christ for the power to live right. God will keep his word and will save all those who come to him through Christ. If you had a son to whom you made a conditional promise, how would you feel if, instead of trying to do as you wished and so gain your promised reward, he worried himself with doubts as to whether you would keep your promise, and said he had no assurance that you would do so, and went back to some boyish escapade which he made the basis for doubts of your keeping your promise? You would feel hurt by his want of confidence, would you not? That is what John means by saying: "He that believeth not God hath made him a liar."

T. M. S., New York City. It seems to me that this flaunting before the world of costly jewels and elaborate costumes by professed followers of the meek and lowly Jesus, is one of the most glaring inconsistencies of our modern so-called Christianity. No wonder our fashionable church service has become a mere ceremony utterly devoid of spiritual fervor.

There are fortunately many, very many churches, that are not ambitious to be known as "fashionable," and where the Lord's work is done zealously and unostentatiously. Whenever a church, or any part of its membership, makes a dress parade of the sacred service, its spiritual life suffers.

Mrs. M. D. W., Vinal Haven, Me. 1. What was Jephthah's daughter's name? 2. Which of the apostles were twins?

1. Her name is nowhere mentioned in the Scriptures, nor in the accepted writings of the historians of the Jews. "The Book of Jasher," a book not now in existence, is said to have given her name as Ado, probably on the strength of some ancient tradition. 2. Not known.

Mrs. D. W. Rhodes, Saxton, Pa., sends us the following highly appreciative acrostic to THE CHRISTIAN HERALD:

True and newsy are the pages,
HERALD of our Christian land;
Ever ready for its readers,
Christ and Him to stand.
How each page so wisely given,
Rouses in us holy thought.
In our very soul a longing;
Something higher to be sought.
'Tis a message from God's people,
Instrument for untold good,
And of heathen nations teaches,
Ne'er to us quite understood.
How we travel o'er this world!
Last to west from south to north;
Roving with the learned writer;
Always onward, going forth.
Light religion, happiness,
Doth the HERALD all possess.

Arthur C., Anna, O. 1. What is the origin of the phrase "Indian summer"? 2. Who is considered the best musical composer in the United States?

1. So called because it was the custom of the Indians to avail themselves of this delightful time for harvesting their corn. According to tradition they said, "We have a second summer of nine days just before the winter sets in." 2. It is greatly a matter of taste. In sacred music Dudley Buck is by many considered the best, or one of the best of living composers. In symphony or opera, probably Geo. F. Bristow.

Subscriber—. 1. Why is the year 1900 not a leap year, seeing that it is four years from 1896, which was a leap year? 2. When does the twentieth century begin?

1. Our present system is the result of an effort to make the calendar year exactly harmonize with the solar year. If the solar year was exactly three hundred and sixty-five and a-quarter days, one extra day every fourth year would keep the two years in harmony; but the fraction is not an exact quarter. It is five hours, forty-eight minutes, and fifty seconds. One day every fourth year, is therefore, a little too much to add. It is corrected by omitting the extra day in the level hundreds, 1800, 1900, 2100, 2200, 2300, etc. It is to be added, however, in the years 2000 and 2400 and every subsequent year which can be divided by 400 without a remainder. 2. The twentieth century begins January 1, 1901.

C. V. D., Leeds, N. Y. I have heard people dispute the possibility of the statement being true that Dr. Talmage makes in his "Manger to Throne" that when the wrappings were taken off the arm of the mummy of Pharaoh the arm of the mummy sprang up as if in imploration. It seems to me this is a proof of Scripture. If he was drowned, as the Bible narrative implies, there would be no opportunity to compose the body before the rigor set in, and the arm would be forced into position and when released would fly up. What do you think?

We do not think it furnishes any proof as to the truth of the narrative, inasmuch as no one supposes that that Pharaoh was drowned. The mummy Dr. Talmage saw was the mummy of Rameses II., who, if he had anything at all to do with the Israelites, was the Pharaoh of the oppression. If so, the Pharaoh who may have been drowned at the Exodus, was his son Menephtah, who is believed by many scholars to have been the Pharaoh of the Exodus. The Pharaoh of the oppression, whether Rameses II., as is generally believed, or not, died a natural death, as related in Exodus 2: 24. It is generally thought that Menephtah did not go with his army into the Red Sea after the Israelites, but sent one of his generals forward and remained on dry land. The Psalmist who speaks of his being drowned uses the same form of expression that we use when we speak of a general fighting a battle, though the man himself may never have struck a blow.

GENERAL VIEW OF THE CITY OF MONTREAL.

This photograph of the beautiful Canadian city, taken from the heights near-by, affords an excellent view of its most picturesque section, and also embraces a considerable area of the wide valley of the St. Lawrence. On all sides of Montreal, the scenery is varied and beautiful.

Very beautiful, indeed, is the similitude conveyed in the following letter from a reader of THE CHRISTIAN HERALD in Statesville, N. C.:

A few days ago I read an account of a rabbi who was absent from his home, teaching. On his return, he inquires for the two little boys that were accustomed to meet him. His wife, evading the question, tells him that a friend had some time previously entrusted to her keeping two precious jewels, and now he comes to claim them. In apparent perplexity she asks what she must do. Surprised at the question, the husband replies: "Return them at once." She then conducts him to the chamber of death, for the Master had claimed his jewels. Where can I find this in poetic form?

Possibly some reader can supply the poem.

Subscriber, Hurleyville, Pa. 1. Write to American Temperance Society, Reade street, New York, about Neal Dow's works. 2. By express.——G. C. Pritchard, Hyder, Man. 1. Write to Librarian, Astor Library, New York. 2. Certainly.——Miss L. M. V., Akron, O. 1. The Art Bible with two subscriptions will cost you $6.50. 2. The Thumb-Index Teachers' Bible with two subscriptions $4.50.——D. R. McQ., Stockton. See answer to G. C. Pritchard, above.——Marion G., Norfolk, Va. No.——Constant Reader, Clarence, N. J. It is an old household rhyme.——Incinda M., Bourbon, Ind. Gambling in any form is a vice and sinful, and whoever encourages it, even remotely, is not blameless.——Mrs. A. P. M., Pittsford, Mich. All the letters are pronounced, the "c" being soft.——Ed. G., Montreal Junction, Que. It is purely an encyclopedia.——C. J. Swanson, San Francisco. There are two sides to every question. We presented what are generally known to be the leading traits of his character.——Mrs. Graham L., Hamlet, Ill. No Revised Bible of the kind you wish has yet appeared.——Mrs. E. L., Stone, Odin, Cal. Send to Rev. E. H. Richards, Inhambane, East Africa.——I. E. Brockshank, Hudson, N. Y. The first is "Nothing venture, nothing win." The others are as written.—— Mrs. E. M., Foster, Cal. There are many poor who are too proud to let their poverty be known.——Interested, New York. The Good Samaritan Home is at 244 East Sixty-fifth street, New York.——A. Chesterfield, Baltimore. The title was assumed by all the emperors who followed Julius Cæsar.——Several Readers. For all information regarding Mormonism as it now exists, write to Gen. John Eaton, The Concord, Washington, D. C., or the Deseret News Publishing Co., Deseret, Utah.

OUR NEXT GREAT EXPOSITION.

It will be Trans-Mississippi and International, and will be Held at Omaha—Some of its Notable Features—Our Own States and Many Foreign Countries Interested.

ALTHOUGH the United States has already had several expositions that have attracted world-wide attention, none of an international character has been held west of the Mississippi. The Californian Inter-State Exposition, held some time ago, was not international in scope, although it was remarkably successful. It has remained for the enterprise of the people of Nebraska to project the Trans-Mississippi International Exposition, which, it has just been definitely settled, will be held in Omaha in the summer of 1898. June 1 has been set for the opening day, and it is confidently expected that in scope and general character the Exposition will be one of the finest ever held in this country. A tremendous amount of energy, enterprise and capital are being summoned to make this a grand and representative presentation of the great West and its resources—mineral, agricultural and industrial. For five months the gates will open upon a magnificent display, in which the whole country and the nations of the world will be invited to participate. The Trans-Mississippi Commercial Congress, composed of delegates from every State and Territory west of the Mississippi river, by unanimous vote designated Omaha as the Exposition City. The area of the Trans-Mississippi region is more than 2,500,000 square miles, and embraces the great granary of America, nearly all the cotton and sugar-producing lands, vast forests of merchantable timber, and practically all the precious minerals produced in the United States.

The Exposition is under the direction of a board of managers, representing unlimited capital. Each department is divided into appropriate bureaus, under the care of experts in their respective branches. By an Act of Congress, passed in June, 1896, the Exposition is recognized as a national and international undertaking, with the right to strike memorial medals, and to receive foreign exhibits free of duty. The Federal Government will have a suitable exhibit and appropriate buildings on the grounds, Congress having made an ample appropriation for that purpose. A number of the States have also made suitable appropriations, and otherwise arranged for representation, and it is expected that during the present winter all the States will follow in the line.

No finer site could have been selected for the Exposition than that which has been chosen. It is within the city limits, and is accessible by several trolley lines and two steam railways. Among the features already projected are several picturesque bridges, entrance arches, with groups of sculptured figures and splendid friezes. A lagoon will be one of the attractions, and upon its waters decorative craft will ply day and night. Among the principal buildings, plans of which have already been drawn, and which will shortly be erected, are structures representing Agriculture, Fine Arts, Electricity, Machinery, Mines and Mining, Manufactures, and a mammoth Auditorium. Illinois, Wisconsin, Montana, Nebraska, Iowa, New York and other States will have handsome buildings on the grounds. The Grand Court will be a superb specimen of architectural design, while the buildings devoted to Horticulture, Dairy, Apiary and Poultry will all be substantial and attractive. Through the courtesy of the managers, THE CHRISTIAN HERALD is enabled to present illustrations of several of the leading buildings, reproduced from the architects' drawings. They will be of what is known as "staff work," the same material that was used in the Chicago Exposition, and will have the appearance of old marble. It is expected that the attendance at the Exposition will not fall short of 2,500,000. For the entertainment of this vast multitude, many fine amusement features are to be introduced.

Among the multitude of attractions are as follows: The Baby Incubator, Irish, Tyrolean, and Moorish villages, Old Vienna, Old English Country Fair, Moqui Indians, Cyclorama of the War, a Scenic Railway, moving pictures, etc. Unique mechanical devices, great elevators, electric towers, surmounted by powerful search-lights, and a number of other marvels of science and ingenuity will entertain and instruct the visitors.

Large bodies of the regular army and of the national guards camp on the grounds. The Indian exhibit will occupy four acres and will embrace 250 tepees of Kiowas, Apaches, and other tribes of redmen.

The construction of some of the principal buildings is already well advanced, especially the Manufacturers' Building, and that for Machinery and Mines, while work on the Fine Arts, Auditorium, and Girls' and Boys' Buildings, and the Service Building is also progressing. Active operations will soon attend the erection of the United States Government Building, which will occupy a sightly location at the west end of the mirror in the Court of Honor. The Government Building will be ready in time for installation of heavy exhibits early in the new year. The interior of the Auditorium, is arranged with the seats in a semi-circle, facing south. The main floor has a seating capacity of 4,000 and the stage 500. As a whole, the Auditorium will be a most artistic addition to the group of other beautiful buildings on the Main Court. It will occupy a space 136 x 246 feet. There will be two principal entrances, one on the east and the other on the north side, facing the lagoon. Soon the extensive grounds will look like a fairy scene, where the creation of some magic city is in progress. Noble structures, full of bright color and of the most graceful proportions will rise on every hand, and the surrounding grounds will present the appearance of a beautiful natural park, rich in verdure, and dotted with plants and shrubs and blooming *parterres*. The walks and drives will be of noble width. At the east end of the Canal Court will be a group of electric water galleries, which will be visited by boats in the lagoon. The general plans of the designs are unlike those of any previous exhibition, and will constantly present many novelties to visitors.

We are assured by the managers that the most ample accommodations will be provided for the convenience of the multitude that will visit the Exposition. There will be music-rooms, restaurants, shelters, benches, innumerable pleasure-boats, launches and gondolas, rest-rooms, and every accessory that could be desired.

Ample space has been allotted for the exhibits, and fully 20,000 square feet have already been contracted for. Among other exhibits on a grand scale may be mentioned live stock—animals wild and tame; horticultural and fruit-growing exhibit, beet-sugar industry, mining and agricultural implements—the latter on a vaster scale than ever before attempted.

THE HORTICULTURAL BUILDING AS IT WILL APPEAR WHEN FINISHED.

THE PROPOSED FINE ARTS BUILDING AT THE OMAHA EXPOSITION.

THE PROPOSED GREAT AUDITORIUM BUILDING AT THE OMAHA INTERNATIONAL EXPOSITION

THE METROPOLITAN PULPIT

Sculpture of the Deep;

or, God Amid the Coral Reefs.

A Sermon by Rev. T. De Witt Talmage, D.D., on the Text: Job 28: 18, - - - - - - { No mention shall be made of coral.

WHY do you say that, inspired dramatist? When you wanted to set forth the superior value of our religion, you tossed aside the onyx, which is used for making exquisite cameos, and the sapphire, sky-blue, and topaz of rhombic prism, and the ruby of frozen blood, and here you say that the coral, which is a miracle of shape and a transport of color to those who have studied it, is not worthy of mention in comparison with our holy religion. "No mention shall be made of coral." At Saint Johnsbury, Vt., in a museum built by the chief citizen, as I examined a specimen on the shelf, I first realized what a holy of holies God can build and has built in the temple of one piece of coral. I do not wonder that Ernst Heckel, the great scientist, while in Ceylon, was so entranced with the specimens which some Cingalese divers had brought up for his inspection that he himself plunged into the sea, and went clear under the waves at the risk of his life, again, and again, and again, that he might know more of the coral, the beauty of which he indicates cannot even be guessed by those who have only seen it above water, and after the polyps, which are its sculptors and architects, have died and the chief glories of these submarine flowers have expired. Job, in my text, did not mean to depreciate this divine sculpture in the coral reefs along the sea-coasts. No one can afford to depreciate these white palaces of the deep, built under God's direction. He never changes his plans for the building of the islands and shores; and for uncounted thousands of years the coral gardens, and the coral castles, and the coral battlements go on and up. I charge you that you will please God and please yourself if you will go into the minute examination of the corals—their foundations, their pinnacles, their aisles, their pillars, their curves, their clevages, their reticulation, their grouping—families of them, towns of them, cities of them, and continents of them. Indeed, you cannot appreciate the meaning of my text unless you know something of the coral. Labyrinthian, stellar, columnar, floral, dented like shields from battle, spotted like leopards, embroidered like lace, hung like upholstery—twilight and auroras and sunbursts of beauty! From deep crimson to milk-white are its colors. You may find this work of God through the animalcules eighty fathoms down, or amid the breakers, where the sea dashes the wildest, and frets the mightiest, and hollows the longest. These sea creatures are ever busy. Now they build islands in the centre of the Pacific ocean. Now they lift barriers around the continent. Indian ocean, Red sea, and coast of Zanzibar have specimens of their industrious but intricate masonry. At the recession of the tides you may in some places see the top of Coral Alpine elevations, while elsewhere nothing but the deep sea soundings from the decks of *The Challenger*, *The Porcupine*, and *The Lightning* of the British expedition announce them. The ancient Greeks employed the coral to adorn their helmets and the hilts of swords. In coast lines it has been used as amulets. The American reefs in one year (1873) had at work around the coast 311 vessels, with 3,158 sailors, yielding a profit $565,000. But the secular and worldly value of the coral is nothing as compared with the moral and religious, as when, as my text, Job employs it in comparison. I do not know how any one can examine a coral the size of the thumb nail without thinking himself of God and worshiping him, and feeling the opposite of the great infidel surgeon, lecturing to the medical students in the dissecting room upon a human eye which he held in his hand, showing its wonders of architecture and adaptation, when the idea of God flashed upon him so powerfully he cried out to the students "Gentlemen, there is a God; but I hate him." Picking up a coral, I feel like crying out: "There is a God, and I adore him."

Nothing so impresses me with the fact that our God loves the beautiful. The most beautiful coral of the world never comes to human observation. Sunrises and sunsets he hangs up for nations to look at; he may green the grass, and round the dew into pearl, and set on fire autumnal foliage to please mortal sight, but those thousands of miles of coral achievement I think he has had built for his own delight. In those galleries he alone can walk. The music of those keys, played on by the fingers of the wave, he only can hear. The snow of that white and the bloom of that crimson he alone can see. Having garnitured this world to please the human race, and lifted a glorious heaven to please the angelic intelligences, I am glad that he has planted these gardens of the deep to please himself. But here and there God allows specimens of submarine glory to be brought up and set before us for sublime contemplation. While I speak, these great nations of zoophytes, meandrinas, and madrepores, with tentacles for trowel, are building just such coral as we find in our text. The diamond may be more rare, the crystal may be more sparkling, the chrysoprase may be more ablaze, but the coral is the long, deep, everlasting blush of the sea. Yet Job, who understood all kinds of precious stones, declares that the beauty and value of the coral are nothing compared with our holy religion, and he picks up this coralline formation and looks at it, and flings it aside with all the other beautiful things he has ever heard of, and cries out in ecstasy of admiration for the superior qualities of our religion: "No mention shall be made of coral."

Take my hand, and we will walk through this bower of the sea, while I show you that even exquisite coral is not worthy of being compared with the richer jewels of a Christian soul. The first thing that strikes me in looking at the coral is its long-continued accumulation. It is not turned up like Cotopaxi, but is an outbutting and an outbranching of ages. In Polynesia there are reefs hundreds of feet deep and one thousand miles long. Who built these reefs, these islands? The zoophytes, the corallines. They were not such workers who built the pyramids as were these masons, these creatures of the sea. What small creations amounting to what vast aggregation? Who can estimate the ages between the time when the madrepores laid the foundations of the islands and the time when the madrepores put on the capstone of a completed work? It puzzles all the scientists to guess through how many years the corallines were building the Sandwich and Society Islands and the Marshall and Gilbert groups. But more slowly and wonderfully accumulative is grace in the heart. You sometimes get discouraged because the upbuilding by the soul does not go on more rapidly. Why, you have all eternity to build in! The little annoyances of life are zoophyte builders, and there will be small layer on top of small layer, and fossilized grief on the top of fossilized grief. Grace does not go up rapidly in your soul, but, life set be God, it goes up. Ten thousand million ages will not finish you. You will never be finished. On forever! Up forever! Out of the sea of earthly disquietude will gradually rise the reefs, the islands, the continents, the hemispheres of grandeur and glory. Men tell us though in this life we only had time to build; but what we build in this life as compared with what we shall build in the next life, is as a striped shell to Alexandria. You go into an architect's study and there you see the sketch of a temple the corner-stone of which has not yet been laid. O, that I could have an architectural sketch of what you will be after eternity has wrought upon you! What pillars of strength! What altars of supernal worship! What pinnacles thrusting their glittering spikes into the sun that never sets! You do not scold the corallines because they cannot build an island in a day. Why should you scold yourself because you cannot complete a temple of holiness for the heart in this short lifetime? You tell me we do not amount to much now, but try us after a thousand million ages of hallelujah. Let us hear the angels chant for a million centuries. Give us an eternity with God, and then see if we do not amount to something. More slowly and marvelously accumulative is the grace in the soul than anything I can think of. "No mention shall be made of coral."

Lord, help us to learn that which most of us are deficient in—patience. If thou canst take, through the sea-anemones, millions of years to build one bank of coral, ought we not to be willing to do work through ten years or fifty years without complaint, without restlessness, without chafing of spirit? Patience with the erring; patience that we cannot have the millennium in a few weeks; patience with assault of antagonists; patience at what seems slow fulfillment of Bible promises; patience with physical ailments; patience under delays of Providence. Grand, glorious, all-enduring, all-conquering patience! Patience like that which my lately ascended friend, Dr. Abel Stevens, describes when writing of one of Wesley's preachers, John Nelson, who, when a man had him put in prison by false charges, and being for a long time tormented by his enemy, said: "The Lord lifted up a standard when the anger was coming on like a flood, else I should have wrung his neck to the ground and set my foot upon it." Patience like that of Pericles, the Athenian statesman, who, when a man pursued him to his own door, hurling at him epithets, and arriving there when it had become dark, sent his servant with a torch to light his enemy back to his home. Patience like that eulogized by the Spanish proverb when it says: "I have lost the rings, but here are the fingers still." Patience! The sweetest sugar for the sourest cup; the balance-wheel for all mental and moral machinery; the foot that treads into placidity stormiest lake; the bridle for otherwise rash tongues; the sublime silence that conquers the boisterous and blatant. Patience like that of the most illustrious example of all the ages—Jesus Christ; patient under betrayal; patient under the treatment of Pilate's Oyer and Terminer; patient under the expectoration of his assailants; patient under flagellation; patient under the charging spears of the Roman cavalry; patient unto death. Under all exasperations employ it. Whatever comes, stand it; hold on, wait, bear up.

Take my hand again, and we will go a little further into this garden of the sea, and we shall find that in proportion as the climate is hot the coral is wealthy. Draw two isothermal lines at sixty degrees north and south of the equator, and you find the favorite home of the coral. Go to the hottest part of the Pacific seas and you find the finest specimens of coral. Coral is a child of the fire. But more wonderfully do the heats and fires of trouble bring out the jewels of the Christian soul. Those are not the stalwart men who are asleep on the shaded lawn, but those who are pounding amid the furnaces. I do not know of any other way of getting a thorough Christian character. I will show you a picture. Here are a father and a mother thirty or thirty-five years of age, their family around them. It is Sabbath morning. They have prayers. They hear the children's catechism. They have prayers every day of the week. They are in humble circumstances. But, after awhile the wheel of fortune turns up, and the man gets his twenty thousand dollars. Now he has prayers on Sabbath and every day of the week, but he has dropped the catechism. The wheel of fortune turns up again, and he gets his eighty thousand dollars. Now he has prayers on Sabbath morning alone. The wheel of fortune keeps turning up, and he has two hundred thousand dollars, and now he has prayers on Sabbath morning when he feels like it and there is no company. The wheel of fortune keeps on turning up, and he has his three hundred thousand dollars and no prayers at all. Four-leaf clover in a pasture field is not so rare as family prayers in the houses of people who have more than three hundred thousand dollars. But now the wheel of fortune turns down, and the man loses two hundred thousand dollars out of the three hundred thousand. Now on Sabbath morning he is on a step-ladder looking for a Bible under the old newspapers on the book-case. He is going to have prayers. His affairs are more and more complicated, and after awhile, crash goes his last dollar. Now he has prayers every morning, and he hears his grandchildren the catechism. Prosperity took him away from God; adversity drove him back to God. Hot climate to make the coral; hot and scalding trouble to make the jewels of grace in the soul. We all hate trouble, and yet it does a great deal for us. You have heard, perhaps, of that painter who wished to get an expression of great distress for his canvas, and who had his servant lash a man fast and put him to great torture, and then the artist caught the look on the victim's face and immediately transferred it to the canvas. Then he said to the servant, "More torture," and under more torture there was a more thorough expression of pain, and the artist said: "Stop there; wait till I catch that expression. There! Now I have it upon the canvas. Let loose the victim. I have a work that will last forever." "O," you say, "he was an inhuman painter." No doubt about it. Trouble is cruel and inhuman; but he is a great painter, and out of our tears and blood on his palette, he makes colors that never die. O, that it might be a picture of Christian fortitude, of shining hope!

On the day I was licensed to preach the Gospel an old Christian man took my hand and said: "My son, when you get in a tight corner on Saturday night, without any sermon, send for me, and I will preach for you." Well, it was a great encouragement to be backed up by such a good old minister, and it was not long before I got into a tight corner on Saturday night, without any sermon, and I sent for the old minister, and he came and preached, and it was the last sermon he ever preached. All the tears I cried at his funeral could not express my affection for that man, who was willing to help me out of a tight corner. Ah! my friends, that is what we all want—somebody to help us out of a tight corner. You are in one now. How do I know it? I am used to judging of human countenances, and I see beyond the smile and beyond the courageous look with which you hide your feelings from others. I know you are in a tight corner. What to do? Do as I did when I sent for old Doctor Scott. Do better than I did—send for the Lord God of Daniel, and of Joshua, and of every other man who got into a tight corner. "O," says some one, "why cannot God develop me through prosperity instead of through adversity?" I will answer your question by asking another. Why does not God dye our northern and temperate seas with coral? You say: "The water is not hot enough." There! In answering my question, you have answered your own. Hot climate for richest specimens of coral; hot trouble for the jewels of the soul. The coral fishers going out from Torre del Grecco never brought ashore such fine specimens as are brought out of the scalding surges of misfortune. I look down into the tropical sea, and there is something that looks like blood, and I say: "Has there been a great battle down there?" Seeming blood scattered all up and down the reefs. It is the blood of the coral, and it makes me think of those who come out of great tribulation and have their robes washed white in the Blood of the Lamb. But these gems of earth are nothing to the gems of heaven. "No mention shall be made of coral."

Again, I take your hand, and we walk on through this garden of the sea and look more particularly than we did at the beauty of the coral. The poets have all been fascinated with it. One of them wrote:

There, with a broad and easy motion,
The fan coral sweeps through the clear deep sea,
And the yellow and scarlet tufts of the ocean
Are bent like corn on the upland lea.

One specimen of coral is called the dendrophilia, because it is like a tree; another is called the astrara, because it is like a star; another is called the brain coral, because it is like the convolutions of the human brain; another is called fan coral, because it is like the instrument with which you cool yourself on a hot day;

another specimen is called the organ-pipe coral, because it resembles the king of musical instruments. All the flowers and all the shrubs in the gardens of the land have their correspondencies in this garden of the sea. Corallum! It is a synomym for beauty. And yet there is no beauty in the coral compared with our religion. It gives physiognomic beauty. It does not change the features; it does not give features with which the person was not originally endowed, but it sets behind the features of the homeliest person a heaven that shines clear through. So that often, on first acquaintance, you said of a man: "He is the homeliest person I ever saw," when, after you came to understand him and his nobility of soul shining through his countenance, you said: "He is the loveliest person I ever saw." No one ever had a homely Christian mother. Whatever the world may have thought of her, there were two who thought well—your father, who had admired her for fifty years, and you, over whom she bent with so many tender ministrations. When you think of the angels of God, and your mother among them, she outshines them all. O, that our young people could understand that there is nothing that so much beautifies the human countenance as the religion of Jesus Christ! It makes everything beautiful. Trouble beautiful. Sickness beautiful. Disappointment beautiful. Everything beautiful.

Near my early home there was a place called the "Two Bridges." These bridges leaped the two streams. Well, my friends, the religion of Jesus Christ is two bridges. It bridges all the past. It arches and overspans all the future. It makes the dying pillow the landing-place of angels fresh from glory. It turns the sepulchre into a May-time orchard. It catches up the dying into full orchestra. Corallum! And yet that does not express the beauty: "No mention shall be made of coral."

I take your hand again and walk a little further on in this garden of the sea, and I notice the durability of the work of the coral. Montgomery speaks of it. He says: "Frail were their forms, ephemeral their lives, their masonry imperishable." Rhizopods are insects so small they are invisible, and yet they built the Appenines and they planted for their own monument the Cordilleras! It takes 187,000,000 of them to make one grain. Corals are changing the navigation of the sea, saying to the commerce of the world: "Take this channel"; "take that channel"; "avoid the other channel." Animalcules beating back the Atlantic and Pacific seas! If the insects of the ocean have built a reef a thousand miles long, who knows but that they may yet build a reef 3,000 miles long, and thus, that by one stone bridge Europe shall be united with this continent on one side, and by another stone bridge Asia will be united with this continent on the other side; and the tourist of the world, without the turn of a steamer's wheel or the spread of a ship's sail, may go all around the world, and thus be fulfilled the prophecy, "There shall be no more sea."

But the durability of the coral's work is not at all to be compared with the durability of our work for God. The coral is going to crumble in the fires of the last day, but our work for God will endure forever. No more discouraged man ever lived than Beethoven, the great musical composer. Unmercifully criticized by brother artists and his music sometimes rejected. Deaf for twenty-five years, and forced, on his way to Vienna, to beg food and lodging at a very plain house by the roadside. In the evening the family opened a musical instrument and played and sang with great enthusiasm; and one of the numbers they rendered was so emotional that tears ran down their cheeks while they sang and played. Beethoven, sitting in the room, too deaf to hear the singing, was curious to know what was the music that so overpowered them, and when they got through he reached up and took the folio in his hand and found it was his own music—Beethoven's Symphony in A—and he cried out, "I wrote that!" The household sat and stood abashed to find that their poor-looking guest was the great composer. But he never left that house alive. A fever seized him that night, and no relief could be afforded, and in a few days he died. But just before expiring he took the hand of his nephew, who had been sent for and had arrived, saying: "After all, Hummel, I must have had some talent." Poor Beethoven! His work still lives, and in the twentieth century will be better appreciated than it was in the nineteenth; and as long as there is on earth an orchestra to play or an oratorio to sing, Beethoven's nine symphonies will be the enchantment of nations. But you are not a composer, and you say that there is nothing remarkable about you—only a mother trying to rear your family for usefulness and heaven. Yet the song with which you sing your child to sleep will never cease its mission. You will grow old and die. That son will pass out into the world. The song with which you sang him to sleep last night will go with him while he lives, a conscious or unconscious restraint and inspiration here, and may help open to him the gate of a glorious and triumphant hereafter. The lullabies of this century will sing through all the centuries. The humblest good accomplished in time will last through eternity. I sometimes get discouraged, as I suppose you do, at the vastness of the work and at how little we are doing. And yet, do you suppose the rhizopod said: "There is no need of my working; I cannot build the Cordilleras." Do you suppose the madrepore said: "There is no need of my working; I cannot build the Sandwich Islands." Each one attended to his own business; and there are the Sandwich Islands, and there are the Cordilleras. Ah, my friends, the redemption of this world is a great enterprise. I did not see it start; I will not in this world see its close. I am only an insect as compared with the great work to be done, but yet I must do my part. Help build this eternal corallum I will. My parents toiled on this reef long before I was born. I pray God that my children may toil on this reef long after I am dead. Insects all of us, but honored by God to help heave up the reef of light across which shall break the ocean's immortal gladness. Better be insignificant and useful than great and idle. The mastodons and megatheriums of the earth, what did they do but stalk their great carcasses across the land and leave their skeletons through the strata, while the corallines went on heaving up the islands all covered with fruitage and verdure. Better be a coralline than a mastodon. So now I am trying to make one little coralline. The polyp picks out of the wave that smites it carbonate of lime, and with that builds up its own insectile masonry. So out of the wave of your tears I take the salt; out of the bruise I take the blue, and out of your bleeding heart I take the red, and out of them altogether I make this coral, which I pray may not be disowned in the day when God makes up his jewels.

Little things decide great things. All that tremendous career of the last Napoleon hanging on the hand of a brakeman who, on one of our American railways, caught him as he was falling between the cars of a flying train. The battle of Dunbar was decided against the Scotch because their matches had given out. Aggregations of little things that pull down or build up. When an army or a regiment come to a bridge they are always commanded to break ranks, for their simultaneous tread will destroy the strongest bridge. A bridge at Angiers, France, and a bridge at Broughton, England, went down because the regiment kept step while crossing. Aggregations of temptation, aggregations of sorrow, aggregations of assaults, aggregations of Christian effort, aggregations of self-sacrifices! These make the irresistible power to demolish or to uplift, to destroy or to save. Little causes and great results. Christianity was introduced into Japan by the falling overboard of a pocket-Bible from a ship in the harbor of Tokio.

Written on the fly-leaf of one of my books, by one whom God took to himself out of our household, were the following words—I do not know who composed them: perhaps she composed them herself:

Not a sparrow falleth but its God doth know,
Just as when his mandate lays a monarch low;
Not a leaflet waveth but its God doth see;
Think not then, O trembler, God forgetteth thee.

For more precious surely than the birds that fly
Is a Father's image to a Father's eye;
E'en thine hairs are numbered; trust him full and free,
Cast thy care upon him, and he'll care for thee.

For the God that planted in thy breast a soul
On his sacred tables doth thy name enroll;
Cheer thine heart, thou trembler, never faithless be;
He that marks the sparrow will remember thee.

O, be encouraged! Do not any man say, "My work is so small." Do not any woman say, "My work is so insignificant; I cannot do anything for the upbuilding of God's kingdom." You can. Remember the corallines. A Christian mother sat sewing a garment, and her little girl wanted to help her, and so she sewed on another piece of the same garment and brought it to her mother, and the work was corrected. It was imperfect, and had to be all taken out again. But did the mother chide the child? O, no. She said, "She wanted to help me, and she did as well as she could." And so the mother blessed the child, and while she blessed the child she thought of herself, and said: "Perhaps it may be so with my poor work at the last. God will look at it. It may be very imperfect, and I know it is very crooked. He may have to take it all out; but he knows that I want to serve him, and he knows it is the best that I can do." So be comforted in your Christian work. Five thousand millions corallines made one corallum. And then they passed away and other millions came, and the work is wonderful. But on the day when the world's redemption shall be consummated, and the names of all the millions of Christians who in all the ages have toiled on this structure shall be read, the work will appear so grand, and the achievement so glorious, and the durability so everlasting that "No mention shall be made of coral."

CHINESE SUNDAY SCHOOL IN PELL STREET, NEW YORK, CONDUCTED BY THE EVANGELICAL BAND.

NEW YORK'S CHRISTIAN CHINAMEN.

How Converted Chinamen Try to Propagate the Gospel of Jesus Among their Fellow-Countrymen.

IF any Christian is sceptical about the value of Gospel work among Chinamen, he should pay a visit to No. 8 Pell street, New York, before pronouncing finally on the subject. On the first floor of that house, which is in a district almost exclusively inhabited by Chinamen, is a room capable of accommodating about forty persons. Stretched across the room is one of those red banners dear to the Chinaman's heart, as the true style of decoration. But this streamer does not bear the image of the dragon, nor the usual Chinese hieroglyphs, but the words in English: "China for God." If the visitor looks in on a Sunday evening, about eight o'clock, he would find this room crowded. In one corner, an intelligent, educated Chinaman is giving a lesson in the Gospel of Matthew to five Chinamen who are familiar with English. In another corner of the room, a Chinaman has a class of three or four, whose knowledge of English is only partial, and the teacher has to eke it out with explanations in Chinese. Here and there is one Chinaman alone, who needs to have a teacher to himself as he is only beginning to learn, and that teacher is generally some American Christian lady. The learners in all cases are eager and quietly attentive, and are evidently grateful for the care and instruction given. Over all the alert eye of Mrs. F. E. Blanchard, the superintendent of the school, is watching, and she is making arrangements for promotion or different groupings, according to the progress attained by the scholars.

This school had its origin some two years ago in the prayers of three converted Chinamen who were concerned for the spiritual welfare of their young countrymen who, on Sunday mornings, were loafing about the corners of Pell street and the neighborhood, learning to gamble and to smoke. Some earnest American Christians, sympathizing with these prayers, organized "The Evangelical Band," and hired the room at No. 8 in which the school is taught. It was soon found that Chinamen who would not enter a church were willing to come to the school and would listen to Gospel teaching. During the past two years there has been an average attendance of forty men, and God has blessed the work. Already thirteen men have been baptized and have united with various churches in the city, and three who have returned to China are now preaching the Gospel of Jesus to their brethren in their own land. The Evangelical Band is deeply grateful to God for this blessing and is now trying to raise funds to erect a mission-house, so that the work might be extended. At least a hundred Chinamen would be glad to attend if there was room for them.

The Sunday School

JESUS TEMPTED.

Sunday School Lesson for Jan. 9. Matt. 4: 1-11. Golden Text, Heb. 2: 18.

BY MRS. M. BAXTER.

JESUS tempted: Jesus suffering being tempted: Jesus tempted at all points like as we are! (Heb. 2: 18; 4: 15.) What an unspeakable view this gives us of what it meant to him to take upon him the form of a servant to be made in the likeness of men! (Phil. 2: 7, 8.) Let us come near with bowed and adoring hearts, as the Scripture opens to us the mystery of our Lord's temptation.

It was immediately after he was baptized that the heavens were opened and the Spirit of God descended like a dove and abode upon him, when a voice from heaven declared, "This is my beloved Son, in whom I am well pleased," and then the Son of God was "led up of the Spirit into the wilderness to be tempted of the devil." Temptation is utilized by God to prove us whether indeed we yield to him all we are and have and trust him, or whether, in any measure, we rely upon ourselves. Our beloved and holy Lord must pass through temptation that God might prove that it was possible, in a human nature, which was powerless in itself, but indwelt by God, to overcome the strongest temptations of the enemy. The fact that Jesus has overcome is the proof that we also, under the same conditions, powerless in ourselves, but indwelt by God, can also overcome.

The apostle James had learned to know temptation from God's side. He did not think a true child of God was to be commiserated when he was put to the test, but rather congratulated. "Count it all joy, my brethren, when ye fall into manifold temptations." "Blessed is the man that endureth temptation (James 1: 2, 8, 12). Why is this? It is "the proof of your faith," and he that is tempted and "approved"; he that stands the test and is found to have acted according to God in the Spirit, and not according to man in the flesh (1. Pet. 4: 6) shall receive the crown of life which the Lord hath promised to them that love him." Without temptation there can be no perfection; without examinations in the school of God there is no taking a degree. "Let patience (under the trial) have its perfect work, that we may be perfect and entire, wanting nothing (James 1: 4)

The temptation of the Lord Jesus began by forty days' continuous presence of the devil. Some of us have known such times, when we have had to bear the dark presence of the accuser. During these days he abstained almost entirely from food: "He did eat nothing" (Luke 4: 2). Always choosing to rely rather on his Father than on his own strength of his own, he would show us, in the strongest way, that it is not when we are strong, but when we are weak, that we prevail, because then we are driven so entirely to rely on God alone. After forty days' abstinence he hungered. The tempter saw his moment to take advantage of Jesus when he was in extreme hunger. He came and said, "If thou art the Son of God, command that these stones become bread."

It was a plausible temptation. The Saviour was in real need. He had access to Divine power. The Father dwelt in him: why should he not work a miracle on his own behalf? The reason comes out in the wondering adoration of the chief priests and scribes and elders when he hung upon the cross. "He saved others, himself he cannot save." The souls had been lost and God had been true to the sons of men by self-sacrificing and self-consideration. He who was manifested that he might destroy the works of the devil, should he play into the enemy's hand by ministering to himself? The object of his being was to manifest a life one with the will of God. Jesus did not trust to himself or his own reason to answer the enemy. Taking the written Word, the sword of the Spirit, in his hands as his only weapon, he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and he remained hungry, but victorious.

How often the enemy tempts men to self-indulgence, to anxiety, to idleness, to intemperance, to envy of others who are better off, by some bodily need! Health, clothing, sight, hearing, or something which it seems as though we could not do without is regarded as a first necessity. The Lord, even in such an extremity as hunger after a forty days' fast, would not satisfy his hunger, but by faith in and obedience to his Father in heaven. The lesson for us is to let God have the care and the disposal of our bodies. He careth for us; it is safe to trust him. Better to be without food, than to fail in obeying and trusting God.

QUARANTANIA, THE TRADITIONAL SCENE OF THE TEMPTATION.

Foiled in his first attempt, the enemy renews the charge, but on another ground. Now he, too, quotes Scripture. He was permitted to take the Lord Jesus from the desert into Jerusalem and to place him upon a pinnacle of the temple, and he said to him, "If thou art the Son of God, cast thyself down, for it is written: He shall give his angels charge concerning thee, and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone." The enemy knows how to quote the promises of God, eliminating everything which can bear upon the responsibility of God's children; he had carefully refrained from quoting the words "To keep thee in all thy ways;" and had made it appear that under all circumstances, whatever might be the motives of his actions, the child of God could expect to be kept from danger even when acting contrary to God's precepts.

O how many Christians have read the ninety first Psalm as Satan has quoted it, and, without looking for directions from God, have done rash things as they believed in faith, have cast themselves down from some pinnacle of the temple, and have fallen into grievous sins, dragging the name of their Lord into the mire! God is not dependent upon our doing some unprecedented or extraordinary thing that his preserving care may be manifested. He can vindicate his Word without any help from man and certainly without any help from Satan. Again, the Lord does not trust himself to answer. Jesus said unto him, "Again it is written, Thou shalt not tempt the Lord thy God."

The third and last temptation was the most daring. "Again the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them: and he said unto him: All these things will I give thee, if thou wilt fall down and worship me." Then Jesus said unto him, "Get thee hence, Satan: for it is written, Thou shalt not tempt the Lord thy God, Him only shalt thou serve." Jesus "suffered being tempted."

LESSON POINTS.

Suggestions and Illustrations for the Use of Sunday School Teachers.

HOW the Evangelists learned the story of the Temptation does not appear, but it may be assumed that Christ himself related it to the disciples. He must have had a serious purpose in disclosing so sacred an experience. Following apparently immediately upon his baptism, it may be inferred that the wondrous revelation which was made there, accompanied by the Baptist's significant words, produced in his mind a solemn realization of his nature and mission. He would want to be alone, that he might think out his future course and have uninterrupted intercourse with his Father. Such solitude he would find in the desolate region now known as Quarantania, which tradition assigns as the scene of the temptation. In the plain between Jerusalem and Jericho rises a mountain fifteen hundred feet high, whose precipitous side is honeycombed with caves and at its base the ground is broken into huge boulders as if it had been rent by some primeval earthquake. There, according to the tradition, the fierce spiritual battle with temptation was fought and the victory won.

Man shall not live by bread alone. This is a quotation of Deuteronomy 8: 3, and it is noteworthy that all the three quotations with which Christ met the temptations were from the same book. When we remember that this book has been the one most bitterly assailed by rationalistic critics, the fact of Christ quoting from it becomes significant. He had evidently studied the book carefully and accepted its teachings as authoritative. This first temptation was the natural result of his physical condition. At first, probably, his intense mental emotion so occupied his mind that he was unconscious of hunger, but after a time nature asserted itself and demanded food. Far away from any place where he could satisfy his appetite, the thought of his supernatural powers, which he had not yet exercised, would be sure to occur to him. Here was an opportunity of testing them; but was this the purpose for which they were conferred? As Christ considered the question, he doubtless perceived how easily he might win his way in the world by turning stones into bread. Even at this day, there would be no surer way to popularity. But Christ put it from him. It was the spiritual nature that he came to nourish, not the mere animal nature and he would not use his powers for such a purpose. There have been men in modern times who have encountered a temptation like it in principle. The story is told of a poor engraver who possessed great skill, and who, by illness and other misfortunes, was brought to extreme poverty. His furniture had been sold, and in his bare room there was neither food nor fuel. His wife repined and his children cried for bread. To him came a man with an offer of work. How gladly he was welcomed may be imagined. It was work that he could do, the remuneration would be large, and a part of it would be paid at once to relieve his immediate necessities. What work was it? Only to make a plate of a five-dollar bill, an exact copy with which counterfeit bills could be printed. He refused to put his powers to such a purpose. "I will starve first," he said; "it is not necessary for me to live, but it is necessary that I keep my integrity."

Cast thyself down. The second temptation was the exact converse of the first. In refusing to use his miraculous power to satisfy his physical wants, Christ had placed himself in the attitude of exalting the spiritual at the expense of the animal nature. The suffering of the physical was nothing, if the spiritual was nourished. The suggestion then comes to proceed a step further on the same line and sacrifice the physical altogether. To leap from the dizzy height of the temple roof would still more clearly show that Christ set no value on his body, and would, besides, show his faith in a definite promise. It is easy to see how the harassed mind was working between two extremes. Christ's answer showed that we have no right to wantonly court danger in order to test God's promises. In one of Napoleon's battles, a gun was dismounted by a shot from the enemy. Three of the four men in charge of the gun were killed. The fourth, a stalwart soldier of great strength, took the gun in his arms, and, by a tremendous effort lifted it into its place on the gun-carriage. In a moment he discharged it full in the face of the advancing regiment. Napoleon witnessed the deed of prowess, and, after the battle sent for the man, gave him a medal and made him a colonel. A captain in the same regiment, knowing all the circumstances, determined to win promotion in the same way. When the Emperor, at a review, gave the order for guns to be raised from the ground to the carriages, the captain, pushing aside the four men whose duty it was to raise the gun, lifted it himself into its place. "There was no need for you to do that," said the Emperor; "the proper men were there to do it; you might have seriously injured yourself. A man who will voluntarily and foolishly incur unnecessary danger is a fool;" and he ordered him to be reduced to the ranks.

All these things will I give thee. Universal sovereignty might be had at a price. All the pain and misery of conflict might be escaped and the end attained by an act of homage. The same temptation has often since come to the Church. If she will compromise, if she will lower her dignity and adopt worldly methods, she may have all the money and power she needs. We are often told that a little diplomacy would help the Church. If John the Baptist had kept silent about Herodias, he might have saved his head. If ministers would let the sins of the rich alone, wealthy sinners would come to church and contribute to its treasury. The third temptation was the offer of a bargain. A famous writer tells the story of a young surgeon slowly and painfully winning his way to fame and fortune, but sorely crippled by lack of money. A banker of notoriously evil life went to him and offered him the loan of a large sum of money. The young surgeon took time to consider the offer. He felt sure of succeeding without the money, but that would involve years of self-denial and privation. On the other hand, by accepting it, he might immediately live in comfort and have the money to proceed with his experiments. But by accepting it he would place himself under obligation to the lender. He accepted, and in a short time he had, to oblige his creditor, put his name to a false death certificate, and being exposed, was disgraced for life. Christ will yet win universal sovereignty, but he will not be indebted to Satan for it.

Why She Became a Deaconess

A Sketch from Real Life

BY LUCY RIDER MEYER

"HOW in the world did you ever happen to become a deaconess, Miss Dent? You could have done so many things."

DEACONESS TAGGART.

"Thank you, though I am in doubt whether the compliment to me overbalances the opinion you seem to have of my work. You do not even admit it to be a 'thing.'"

"Oh, I beg your pardon. I mean—I thought only those became deaconesses who could not—who did not succeed in other things they tried."

The gray eyes of the little lady flashed unmistakably beneath her demure, black bonnet, with its broad white silken tie.

"I know a lady," she said, "who left a position bringing her nearly two thousand dollars a year to enter deaconess work. And I know another, already a deaconess, who just refused the offer of $100 a month to leave the work."

"You astonish me! I thought they were just goody-goody sort of women who—except you, of course—"

"No, indeed. We have the best of the land in our ranks. Neither are we all visitors. Anything that any Christian woman can do, and that needs to be done, may be done by a deaconess. We have among us not only visitors, but trained nurses, and kindergartners, and house-keepers, and teachers, and stenographers, and evangelists, and Gospel singers, and pastors' assistants, and editors, and physicians, and managers of orphanages, and superintendents of hospitals, and housemaids, and cooks. Nothing is too high for us, and nothing too low, if only a woman can do it, and if doing it will help anybody."

"You quite take my breath away, Miss Dent. But tell me, how did you come to enter the work? I am really interested."

"Well, I was a teacher, you know. I loved teaching and—"

"Don't you think Christian women are needed in our schools?" was next asked.

"Indeed, I do. But did it never occur to you that Christian women ought to invest their lives, not simply where they are needed, but where they are needed most? The profession of teaching is greatly crowded, and there are thousands of women—Christian women—applying to enter it all the time. Very many of them have great burdens on them, invalid fathers or mothers, or young children to support. Do you not think that the women who have not these burdens but who are teaching from ambition or just to be busy, ought to leave their places for these others who must have work or suffer?"

A YOUNG DEACONESS.

"Seems to me that sounds rather Quixotic."

"When I came up to the city to take my examination for a city school the last year I was teaching, I was amazed at the number of young women waiting in the examination rooms. It didn't make much difference to me, to tell the truth, whether I got a position or not—only for my ambition and pride.

"But these women, most of them," she added, "seemed intensely anxious. Nearly all had good, cultured faces, but I could not but see that many jackets were threadbare, and shoes were patched. A little pale thing had her desk right by mine that day. She bowed her head on her hands before the papers were passed, and I just felt she was a Christian girl, and was asking God to help her.

"At the time when the questions came, she worked very hard, never looking to right nor left. Her face flushed painfully, and at noon she did not eat a bite of lunch. Then a week later, when we all came back to get our papers and learn if we had positions, she happened to pass the clerk's window just in front of me, and I heard him say, 'Your papers are 98, Miss Wright, but there is no vacancy this year. Maybe next year we can do better by you.' She turned very white and started to pass on without a word; then she hesitated, and turned back and said rapidly, like one who had learned the words by heart, 'Please do the best you can for me. My mother is a widow and sick, and I am the only support for her and my little sisters.' 'Yes, yes. We will do the best we can,' said the clerk, monotonously. Then came my turn. I tell you I felt mean when I saw that there was a position for me. I had a powerful friend in the city who had used his influence for me, to tell the whole truth. The little pale-faced woman was just going through the door, and a strong impulse seized me to rush up to her and tell her she could have my place. But I didn't. Do you know, I think we miss obeying the Lord a great many times because we have never known any one else to do just the thing he is calling us to do.

"Well, I took my school and enjoyed my work, as I told you, but I could not forget that girl. Then there were other things. I knew I was molding character—teaching patience and perseverance with the multiplication table—but I had almost no opportunity for direct religious work. And sometimes when I saw those children's bright faces and thought of their little hearts all ready to receive truth, I simply longed to put my arms around them and draw them all into the kingdom. I used to think I would visit their homes, but there were exercises to correct, and papers to mark, and meetings to attend, until my time was gone. But what capped the climax was an incident that occurred in December. My school was on the border of the 'slums.' One of my children, Eddie J., was a lovable little fellow, bright at his lessons, but scrawny and thin, and looking half-starved all the time. His clothes fitted him outrageously, and finally wore into outright rags. His face was not always very clean, and I remember thinking with a good deal of indignation what a slouch his mother must be! Finally, one cold spell, Eddie was absent for a week, and my conscience finally spurred me up to go and see what had become of the little fellow. The family lived in two little back rooms of a house in a wretched street. My little seven-year-old Eddie, himself, opened the door for me. He was paler and scrawnier and dirtier than ever. He had evidently been making some effort at order in the room, which seemed to be kitchen, dining and sitting-room all in one; but the table was covered with cracked and dirty dishes, and the ashes from the stove were littered about on hearth and floor. Two smaller children in the room stopped their play to stare at me.

"'Eddie,' I said, why don't you come to school?

"'Mother's sick and Bessie's sick too and I have to stay with the children'; and the big eyes filled with tears as he looked toward the door of the other room.

MRS. MEYER READING TO THE SICK.

"'May I see them?' I asked. He led me into the little, dark bedroom. I am afraid you will not believe me, but I am telling you the truth. There were two beds in the room, with just space to walk between. In one lay the mother in the delirium of acute fever; and by her side in the same bed lay the dead body of a ten-year-old girl. The mother was quite too ill to notice it. I grew giddy and faint, but by a great effort went into the other room and sat down to think what to do. Something in my face must have frightened Eddie, for he began to cry in good earnest. Poor little laddie—he was only seven years old.

"'Bessie has been so since morning,' he wailed. 'I can't wake her up. And mama talks so queer!'

"Just then there was a knock at the door and who should come in but a deaconess. The children knew and welcomed her. It seems that she had visited them before and was trying to tide them over the winter, but had known nothing of this illness and their present distress. Well, for the next four hours, I was her willing but most awkward assistant. She seemed to know exactly what to do. That's where the value of our training comes in. At a word from her the children hushed their cries. Eddie was sent with a note to the father in a saloon around the corner, which brought him home frightened and sobered. A telephone message to the Deaconess Home brought a basket of clean, white clothes. The body of the dead girl was prepared for the grave, and lay draped in white. A physician was brought for the mother, and with a bath and clean linen, her moanings ceased, and the physician thought she would recover. The rooms were thoroughly cleaned, a supply of provisions was brought in and a meal cooked for the children. You should have seen the poor, half-starved little things eat!

"Well, to skip entirely over the middle of my story and give you only the end. I watched the deaconess with that family for six months. At the end of that time, if you will only believe it, the father was thoroughly reformed, and, with the mother, was a member of the mission church near-by. He was a good workman and soon got steady work. The family moved to more comfortable quarters. The children were in Sunday School, and my boy, Eddie, quite lost his haggard look. By the way, the man has since been elected on the board of trustees of the church. You see his reformation was thoroughly genuine.

"I don't know, after all, that this answers your question, how I came to enter the work, but as I became acquainted with that deaconess and found how great was the need of work like hers and how few workers there were, my whole soul was stirred within me. She and this little pale-faced rejected applicant for the school were the means, under God, of my entering this deaconess work in which I have remained ever since."

MISS GREGG BRIGHTENING A SICK-ROOM IN THE CHICAGO SLUMS. MRS. MEYER

* The incident given in this sketch is one that actually occurred. Information as to the work or how to enter it will be gladly given by the author. Address 4949 Indiana ave., Chicago, Ill. The illustrations are from photographs of the daily work of the deaconesses and have their counterpart in actual life in every city where there is a branch of the order.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
LOUIS KLOPSCH, PROPRIETOR.

T. DeWitt Talmage
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The World Unfolding.

HOW our geography is enlarging, as the explorers go on in their discoveries! Some think that geography is only secular. But they make a great mistake. Is it nothing to us that the Holy Land is still found breathing of the blessed One who once walked its hills and drank of its wells, and preached on its mountains? Was it nothing to us that we have been informed as to the interior portions of this North American continent, when amid its mountains we were to build our schoolhouses, and gather our churches, and organize our free governments, and all its table-lands have begun to hum with the voice of harvests and quake with the thunder of cities? Is it nothing to the church to know what we shall gain of splendor and power in the depths of Africa, when the dying dream of David Lionplare shall be fulnlled? Is it nothing to us to know of the vastness of the church's inheritance, when the islands of the sea shall bring their spices and northern barbarians shall bring their furs, and tropical luxuriance shall yield its fruits, and the shores of Ceylon shall render its pearls, and Christ's sickle shall gather all the harvests, and Christ's crown have all the gems, and Christ's armies win all the victories? Geography is not so much secular as it is religious.

Befriend the Horse.

ONE can hardly pass through any day in our great cities without seeing the absolute necessity of our Societies for the Prevention of Cruelty to Animals. Though the horse is next to the human race in intelligence—and a presumption that some who have had horses of the faculty of reason—he has been starved and pounded, and bruised and kicked, and whacked and left unsheltered in the cold and unwatered in the heat, and his faculty for driving off cruel flies abbreviated and galled with the saddle, and pitched of the snaffle and Henry Bergh, the apostle of the dumb creature, and his successors became [illegible].

If the maltreated horses of these cities only knew their power they would send together and resent the outrages inflicted and would take the hills, and all those who could kick would kick, and all those who could bite would bite, and all those who could balk would balk, and all those who could run away would run away, and the land would be filled with broken wagons and smashed heads, and we, their cruel oppressors, would find that the day of retribution had come.

I wonder if the stage-horse, and the car-horse, and the drag-horse, and the plow-horse, will ever have a millennium? Yes. I think their gay time is referred to where the Bible says: "Holiness shall be inscribed on the bells of the horses." A millennium not only for man, but a millennium for the brute. It was high time that we learned that both horse and man have mutual interests. Under the hoof of the one is the diamond of national prosperity. With thrift and wealth and comfort the horse goes neck and neck. Spare the gad. Remember that horses have moods and cannot always be frisky and cheerful. You do not slap your grandmother in the face because in the morning she does not feel as well as usual. Why, then, do you slash your horse before you find out from him whether he has been up late the night before, or had his meals irregularly, or whether his spirits have been depressed by being kicked by a drunken hostler. The horse has only ten or twelve years in which to enjoy himself, and then goes out to be shot into nothingness. Take care of him while you may. Job's horse was "clothed with thunder," but all that your horse asks is a plain blanket. Do not strike him when he stumbles. If your foot catches in the pavement and you fall, how would you like to be struck over the head for it? Do not let the blacksmith drive the nail into the quick, or burn the fetlocks with the hot file. Do not mistake the "dead-eye," which nature put on his fore-leg, for a wart to be exterminated. The Book says that "the righteous man regardeth the life of his beast," and remember that the judgments of God will come down upon that man who abuses the brute creation, and near be the day when the red horse of war shall be hoppled and impotent, and the pale horse of death shall be hurled back on his haunches, but the white horse of peace and joy and triumph shall pass on, its rider with face like the sun, all nations following.

Mission of the Bicycle.

WHILE the world had been rolling on the eight wheels of the railcar, or the four wheels of the carriage, or the two wheels of the gig, it was not until 1876, at the Centennial Exposition at Philadelphia, that the miracle of the nineteenth century rolled in—the bicycle. The world could not believe its own eyes, and not until quite far in the eighties were the continents enchanted with the whirling, flashing, dominating spectacle of a machine that was to do so much for the pleasure, the business, the health, and the pront of nations. The world had needed it for 6,000 years. Man's slowness of locomotion was a mystery. Was it of more importance that the reindeer or the eagle rapidly exchange jungles or crags than that man should get swiftly from place to place? Was the business of the bird or the roebuck more urgent than that of the incarnated immortal? No! At last we have the obliteration of distances by pneumatic tire. At last we have wings. And what has this invention done for woman? The cynics and constitutional growlers would deny her this emancipation, and say: "What better exercise can she have than a broom, or a duster, or a churn, or rocking a cradle, or running up and down stairs, or a walk to church with a prayer-book under her arm?" And they rather rejoice to find her disabled with broken pedal or punctured tire five miles from home. But all sensible people who know the tonic of free air, and the health in deep respiration, and the awakening of diused muscle, and the exhilaration of velocity will rejoice that wife and mother and daughter may have this new recreation. Indeed, life to many is so a hard grind that I am glad at the arrival of any new mode of healthful recreation. We need have no anxiety about this invasion of the world's stupidity by the vivacious, and laughing, and jubilant wheel, except that we always want it to roll in the right direction—toward place of business, toward good recreation, toward philanthropy, toward usefulness, toward places of divine worship, and never toward immorality or Sabbath desecration. My friend, Will Carleton, the poet, said what I like when he wrote:

We claim a great utility that daily must increase;
We claim from inactivity a sensible release;
A constant mental, physical, and moral help we feel,
That bids us ,turn enthusiasts, and cry, God bless the wheel!

Unappreciated Art.

MEN and women are best appreciated after they are dead. All you have to do to win adverse criticism is to accomplish something grand. Then to win applause all you have to do is to die. Give it to him while he lives—all criticism, all pommeling, all abuse—and then have a great funeral after he is dead. Most artists have a life of severe contest. The story of suffering artists can never be fully told. He who makes a livelihood with pen, or pencil, or baton, earns it with tension of brain and nerve. Handel hounded into Ireland; Haydn playing his harpsichord in a freezing garret; Mozart writing his own requiem; Jenny Lind in girlhood deploring her lost voice; Paganini's grief at empty opera boxes; and Offenbach's disappointment at not being able to live to see his last musical production before the world—are illustrations of the irritations, and worriments, and disquietude, and suffering of an artist's life. There are so many ears that cannot tell the difference between good music and discord; so many eyes that cannot tell the difference between fine pictures and poor; so many minds that cannot tell the difference between things well said and faintly put; that art and literature are discouraging business. Let all such toilers have our helpful sympathy. Do not propose by *post-mortem* honors to atone for *ante-mortem* neglects. When they want bread do not give them a stone—not even a gravestone. Especially let us regard the work of the musician while he lives. Who can estimate how much he does to lessen the burden of life! Take the music out of our churches, and the concerts out of our halls, and the songs out of our dwellings, and who could survive the appalling subtraction? I have the idea that music is to play an important part in the world's final adjustment—that all trades, all occupations, all business, all arts, all nations are to be set to music.

The Germans are said to thresh their grain by music, the flail coming down on the barn floor in metrical beat. Eight flails will make a concert; and some one describes that music on the barn floor as now soft and delicate, and then comes the crescendo swelling into a tremendous barn-echoing staccato. Why not all the drudgery of life be set to music, and the grating discords of fatigue and trouble harmonized into rhythm world-wide and celestial? All honor to the musical composers, and the harpists, and the violinists, and the fifers, and the organists of all ages. They are all benefactors and heroes of the world. Frederick the Great, at the end of a great battle, said to his generals, "Who showed the most bravery in the fight?" They said: "Yourself." "No," said Frederick the Great, "You are mistaken; the boldest fellow was a fifer whom I passed twenty times during the engagement, and he did not cease or vary a note the whole time." The heroism of music is a chapter yet to be written.

The prayers of the readers of this journal are requested for the blessing of God upon its proprietor and editors, and also upon those whose sermons, articles, or labors for Christ are printed in it, and that its circulation may be used by the Holy Spirit for the conversion of sinners and the quickening of God's people.

BRIEF NOTES.

Our stock of Dr. Talmage's Book, "FROM MANGER TO THRONE," is completely exhausted and we are therefore unable to fill any further orders for it. We have already been compelled to refund many remittances and we trust our friends will give heed to this warning. It has been a source of regret to us that it has been necessary to disappoint so many of our friends in this matter.

Australia, Germany, and Ireland have recently held enthusiastic national Christian Endeavor Conventions.

John Wesley's house in City Road, London, the headquarters of Wesley during his life, and the scene of his death, is to be altered into a permanent Methodist institution and home.

There are in London more than twenty Baptist churches, having a membership of over 500 each. Half these churches have ministers trained at Mr. Spurgeon's Pastor's College.

The date for the next International Christian Endeavor Convention is July 6-11, 1898. Nashville is already hard at work planning for the meeting. This is the first time the International Convention has been held in the South.

The venerable ex-Bishop William Taylor has returned from an eighteen months' evangelistic tour in South Africa, the scene of his labors thirty years ago. Two thousand Kaffir converts have lately been added to the church as the result of his ministrations.

A hasty communication from the Hon. Heli Chatelain, received since the article on another page of this issue was prepared, says that the party was just starting from Benguella in an ox-wagon. Mr. Chatelain wrote on Oct. 23, and expected to reach Hanha, near Caconda, by Nov. 6.

Dr. A. C. Dixon's closing service in Cooper Union, New York, was held Dec. 20. Next Monday and every Monday in January Dr. Dixon will preach in the Broadway Tabernacle at three o'clock. It is hoped that these services will lead to a revival of religion in many uptown churches.

The many American friends of Gipsy Smith will be glad to hear that he has preached during the past month to from 1,000 to 1,500 people night after night in the large hall of the new Lambeth Baths, London. The mission was held under the auspices of the South London Evangelical Free Church Council.

Revival Services at Pontiac, Ill., have been conducted by Dr. L. W. Munhall, assisted by Prof. Birch. The town has been deeply stirred by the meetings. On Tuesday, Dec. 14, all business houses closed at three o'clock in order that every one might be able to hear Dr. Munhall and join in the prayer-meetings.

Rev. James M. Farrar, pastor of the First Reformed Church, Brooklyn, surprised his people on Dec. 17 by announcing that as soon as arrangements could be made he would resign his pastorate. He desired to devote the remainder of his life to preaching the Gospel without pay. He expected to take a country church which paid no salary to its pastor.

Rev. Thomas Harrison has had a time of blessing at Chattanooga, Tenn. During four weeks' services over five hundred persons have knelt at the altar. A great jubilee service was held on Dec. 20, at which Bishop Goodsell presided. The Methodist church has been crowded nightly and the influence of the meetings has been widely felt.

Between the 1st of January last year and the 31st of October, there were 839 trade disputes in England, and 201,638 workers were affected. The Labor Department of the Board of Trade says that the number of working-days lost owing to disputes in the first ten months of 1897 was about 7,421,000. Taking a working-year as 300 days, this figure is the equivalent of little less than 25,000 years' individual idleness.

Rev. C. H. Yatman has been holding revival services at Cortland, N. Y., in the First Methodist Church. Local journals report an extraordinary work. Special services held for men only, and others for women only, have alone enabled the large church to accommodate all who sought to hear the evangelist. Mr. Yatman now goes to Elizabeth, N. J., thence to Wilkesbarre, Pa., and thence to Philadelphia. He hopes to visit the Pacific coast before resuming his meetings at Ocean Grove in the summer.

William S. Dodd, M. D., a missionary of the American Board in Cæsarea, Turkey, is making strenuous efforts in behalf of a missionary hospital in that city. The work has received the indorsement of the American Board. As an illustration of the need of such an institution, Dr. Dodd says that during one year the missionaries treated nearly nine thousand out-patients, of whom three-quarters paid nothing. In addition, 114 underwent operations which required their being cared for in the dispensary.

A letter from Rev. George H. Brock, Baptist missionary of Kamigiri, in Nellore district India, will be found on page 1021, under the heading of "India's Thankful Children." This letter is a significant commentary on the statement of a prominent Baptist writer that: "There is no famine, nor prospect of famine, in the fields occupied by Baptist missionaries." It is matter for thankfulness that THE CHRISTIAN HERALD was not misled by these statements, but sent money to Mr. Brock, Mr. Clough, and other Baptist missionaries, which they have put to such excellent use.

The congregation of the Church of the Strangers, of which Dr. D. Asa Blackburn is pastor, has purchased the Congregational church in Fifty-seventh st. and Eighth ave., New York. The church, as we have already stated, is losing its old home through the termination of its lease. It tried to obtain a new home in its present neighborhood, but the value of land there is exceedingly high, owing to its being used for the wholesale dry-goods trade, and the church did not feel justified in paying so high a price as was demanded. The neighborhood in which the church is going to work, is even more in need of aggressive Gospel work than the one it is leaving. During the two and a half years Dr. Blackburn has labored for the Church of the Strangers, 188 members have been added, almost doubling the membership. More than three-fourths of these were added on profession of faith. This fact is an augury of success in the new sphere.

A Cathedral's Bi-Centenary.

LONDONERS have been celebrating during the past few days the two hundredth anniversary of the completion of St. Paul's Cathedral, the great church edifice whose dome towers above the great city, and is the most prominent feature of the landscape as the visitor approaches the busy metropolis. For more than thirteen hundred years the site at the top of Ludgate Hill has been occupied by a Christian church. When the foundations of the present edifice were dug the excavators came upon a layer of graves of Norman Christians, who had been buried in the old churchyard. Below them was a layer of Saxon graves, and still deeper were graves of noble Romans who had died during the Roman occupation. It was found that as early as 579, a church known as St. Paul's, stood on this site, and a Bishop named Millitur celebrated there the praises of King Ethelbert, whose munificence had made its existence possible. Among the curious facts, recently brought to light about the Cathedral, is a memorandum that the Cathedral was the depository of very precious relics, among which were, "A knife that had belonged to Christ: some hair of Mary Magdalene: some of the blood of St. Paul: the hand of St. John, and the hand and jaw of Ethelbert." In spite of the presence of these relics, the genuineness of which was not doubted by the credulous people of those days, there seems to have been a lack of the reverence that they might have been expected to inspire. Among the records of the Common Council of the city is an ordinance "forbidding the carrying of beer-kegs and the leading of horses and mules through the Cathedral." A little later is another order "forbidding the playing of ball, or shouting within the Cathedral, as many valuable windows had been broken by careless players." Still later another order forbade "the playing of nine-pins within the Cathedral." *between certain hours*, as the noise disturbed the worshipers. In the eighth, tenth and eleventh centuries St. Paul's was destroyed by fire, and in 1666, it was again burned down. It was not until 1675 that the ruins were cleared away, the foundations dug, and Sir Christopher Wren saw the first stone laid of the present edifice. Twenty-two years later—in 1697—the top-stone was fixed on the lantern of the dome, and a great service was held in commemoration. During the two centuries which have passed since then, many notable services have been held within its walls, as when the monarchs have gone there to offer thanks for personal, domestic, or national blessings. Some memorable funerals have also taken place there. The first grave to be opened was that of the architect of the Cathedral, who was buried in it thirteen years after its completion. Since then Lord Nelson, the Duke of Wellington, Admiral Collingwood, and a host of men whose names are famous in history have been carried to the great Cathedral and there solemnly committed to the dust. The Cathedral has, also, interesting associations of many eminent men who have preached within its walls, including learned and eloquent American divines. London is proud of its great fane and has enthusiastically celebrated its bi-centenary. Happily, the worship in this magnificent edifice and others like it, is not any more acceptable to God than that which is offered in the humblest log-cabin, but both alike are tested by the purity of heart of the worshipers. It is remarkable that, although we are rightly thankful for the existence of churches in our cities, the ideal city, the city which the Seer of Patmos saw in his vision, was a city without a church.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it (Rev. 21:22).

ENTRANCE TO ST. PAUL'S CATHEDRAL.

ST. PAUL'S CATHEDRAL, LONDON, WHOSE BI-CENTENARY IS BEING CELEBRATED.

Mistaken Ownership.

A house in New York City said to be worth ninety thousand dollars was the subject of dispute in the Supreme Court recently. The register showed that it was the property of Sarah A. Knight, of Baltimore, Md. As it was a desirable property, some inquiries were sent by real estate agents to that address, as to the price the owner would take for it. There was a long delay before a reply was received. Eventually an agent replied in the name of Sarah A. Knight and conducted negotiations for the sale of the property. A price was agreed upon and a deposit paid pending an examination of the title. This was delayed on various excuses, but the purchaser took possession of the property. Then a new claim arose. A lady came forward, declaring that she was Sarah A. Knight, of Baltimore, and the owner of the house. She had received no offer for the house, and had not been a party to the negotiations. Then it was discovered that there were two women of the same name in Baltimore, and a suit was brought in the Supreme Court to decide the ownership. The case was speedily settled. The later claimant had the deeds, while the earlier, who had disposed of the property, had no deeds, but supposed, as an application to buy it was made to her, that some wealthy relatives who are now traveling in Europe had given it to her as a provision for her in her old age. She was speedily undeceived, and the proper owner's claim was established. It must have been a great disappointment to the other woman, who imagined herself the owner of the house. Such a disappointment can never come to the real Christian who is looking for an inheritance in the world to come. Those who have Christ's nature are unmistakably identified by a new name which he gives them.

I will give him a white stone and in the stone a new name written which no man knoweth saving he that receiveth it (Rev. 2:17).

Romance in Congress.

A bill introduced in the Senate on Dec. 15, by Senator Penrose, has a romantic story connected with it. It appears that when the war broke out, a farmer and his wife were living with their two grown-up sons on a farm in Pennsylvania. The elder of the two sons joined the army and went to the front, while the younger stayed at home and worked on the farm to support his aged parents. One night the younger son returning home from his work encountered his brother whom he supposed to be with the army. He had returned secretly and said he meant to desert. His brother pleaded with him begging him not to bring disgrace on the family name and the risk of condign punishment on himself. He begged him with tears to return immediately. The other refused. He hoped to escape and in any case he would not go back to camp where hardship and danger awaited him. The other brother finding he could not prevail resolved on a bold course. He was sufficiently like his elder brother to escape any but a close scrutiny. He donned his brother's uniform and went to camp, and joined the regiment under his brother's name. He was obliged to take the men of his company into his confidence but they, applauding the sacrifice he was making to save his brother from punishment as a deserter, kept his secret. He served honorably to the close of the war, was wounded in action and received his discharge and a pension in his brother's name. The facts have never been disclosed until now. We admire the devotion of the young man who thus took his brother's place, but how much greater ought to be our admiration and love for Him who as our Elder Brother stood in our stead and suffered that we might inherit the blessings he won.

Who his own self bare our sins in his own body on the tree . . . by whose stripes ye are healed (Peter 2:24).

The Thief Put to Death.

A store-keeper in Brooklyn, N. Y., has for some time past been aware that he was being robbed. Every night when the cash was balanced, there was a shortage. Sometimes it was only one or two dollars, but occasionally it was five. The storekeeper tried various checks, but could not detect the thief. Bills and silver were marked, but though marked bills disappeared, they could not be traced to any of the employees. Silver was never taken, though usually thieves of small amounts prefer coin to currency, as being more difficult of identification. One night the storekeeper and a policeman watched the store till after midnight, and a bill was taken from the till while they were watching, and they did not see it done. The mystery was solved last week. A carpenter, who was making alterations in the store, removed a partition. Behind it, in a corner, a head popped up. It was the head of a rat. The storekeeper's dog killed it and five young rats, which were with it in the nest. The inside of the nest was lined with currency, which was chewed into small pieces. It is possible to identify fragments of twenty notes of the aggregate value of sixty dollars, but it is believed the lining of the nest represents a much larger sum; men, too, like the rat, have been known to steal money, that their nest might be warm and comfortable: but they have not the excuse which might be made for the rat that they do not know the consequences of what they do.

But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition (1. Timothy 6:9).

A Perilous Ride.

A thrilling story is told by a correspondent of a daily journal. He says that after the fearful storm which carried away the bridge over the Au Sable chasm in the Adirondacks, a single stringer, eighteen inches wide, remained, spanning the gorge. A year passed: the bridge had not been rebuilt, but the stringer still held its place a hundred and twenty-five feet above the roaring torrent. One pitch-dark night a stranger was eating his supper at the inn at Au Sable Forks. The landlord remarked on the darkness of the night and asked the traveler if he had found much difficulty in finding his way. He replied that he had not, as he used to live in that neighborhood a few years before and knew the country well. He described the way he had come, incidentaliy mentioning that he had crossed the Au Sable bridge. He was promptly contradicted, as every one in the room knew that no bridge had been there for a year. But the traveler was quite sure. He had heard his horse's feet on the planking and had listened to the roar of the water below. He was not believed, but the next morning the traveler visited the bridge. The sight there made him turn pale and tremble. On the narrow timber there were the marks of the horse's hoofs, showing that he had crossed the chasm in the darkness by that narrow path, which even in the daylight he shuddered at the thought of crossing. He had unconsciously passed through danger that appalled him when he knew of it. Perhaps the day will come when some of the passages of our lives will appear to us in the same light and we shall see that we were preserved by being led to take the course recommended by the wise king:

Let thine eyes look right on . . . . Turn not to the right hand nor to the left: remove thy foot from evil (Prov. 4:25-27).

A New Submarine Boat.

Trial was made at Baltimore, Md., a few days ago of a new submarine boat designed for the work of finding sunken vessels, removing their cargo and raising them. It is a conical craft 29 feet long, built entirely of steel. It is propelled by a screw and has underneath corrugated steel wheels operated by steam. The crew and a few visitors went on board on the day the test was made: the hatches were closed and the vessel descended to the bottom of the river. It was run like a carriage on wheels from side to side of the river and up and down its bed. There was a constant supply of fresh air and no one suffered any inconvenience. A meal of oyster stew and coffee was cooked and eaten while under water. The diver then announced that he was going to explore the river bed. After being down on the river bed for more than an hour the water was expelled from the boat and its place taken by air. The boat then rose to the surface and the party landed, none the worse for their experience. This boat will be very useful for the recovery of property lost by wreck. The principles of its operation may furnish a hint to Christians in the recovery of souls sunk in the degradation of sin. They can hope for success, only as they keep their communication open with heaven. They need the air from above which God promises to all his faithful children to sustain their own strength and vitality

Your life is hid with Christ in God (Col. 3:3).

HELPFUL ANECDOTES

By Rev. Louis Albert Banks, D.D.

PRECIOUS STONES IN DESERT PLACES.

I HAVE often been surprised to find in a slum tenement-house, where squalor and dissipation were on every side, a little suite of rooms kept as clean and neat as in the most well-to-do quarters—a little oasis in the middle of the desert. So, ever and anon, in the midst of the desert of sin, one comes across a precious jewel of the Lord's that shines all the more brightly because of its unusual surroundings.

This reflection has come to me while reading of the discovery of a turquoise mine which was recently found in Death Valley, California. Mr. Bassett, for that was the mining expert's name, located his turquoise mine quite by accident. His attention was one day directed to a curious-looking hill not far distant from his route of travel. It had the appearance of a sugar-loaf left all alone in the desert. It was only a few feet in height, but Mr Bassett hoped from this vantage-ground to obtain a better view of the surrounding desert land. He found evidences of the hill having been visited by prospectors on previous occasions, but evidently none of them had noticed the curious-looking, bluish "float" that was to be found at almost every point on the hill, or if they noticed the "float," they did so without knowing what it was. The mining expert knew at once that it meant turquoise a little below the surface. He began to find them at the depth of six feet, but at the depth of twenty feet he found abundance of the precious stones, of the peculiar shade which makes them most rare, and eagerly sought for by experts. When he took his turquoises to a San Francisco jeweler he would not at first believe that he had found such fine stones in California, but when he showed him seventy pounds of them he was convinced that they must have been mined at some point nearer than Persia.

A Land-Locked Soul.

Sometimes men and women who have struggled hard to make advancement in life, hoping to gain high position, and fondly imagining that when they have attained the height to which they aspire, they will be much more useful, find themselves on reaching the vantage-point toward which they have toiled, very much in the condition of a land-locked salmon which a fisherman discovered in a Maine brook.

The sportsman was climbing up the mountain side to obtain a glimpse of the peak of Mount Washington, over in New Hampshire. In ascending the mountain he followed a brook which had formed many deep pools as it leaped in successive cascades down to its outlet into the lake. It was late in the season and the brook was nearly dry. The gentleman noticed a commotion in one of the narrow pools near the summit, and, peering into it, discerned a gigantic trout. Wading in he seized the monster and carried him struggling to the shore. It was a land-locked salmon that weighed thirty two pounds. It had leaped up the cascades from pool to pool until it became imprisoned in one of the uppermost as the brook ran dry.

Fragrant Baths for the Soul

I remember in the old-fashioned family wash-tub, where father and mother and children and servants gather together at the opening or closing of the day to read the Lord's Song of praise, and pour out gratitude to God, is really becoming less frequent as more people fear? If so, it is a sad loss, for such worship is a sweet bath which sweetens the spirit for all the day through.

The home today is rather fashionable than homelike. We want to be a flower rose, whose fragrance is diffused in many very pleasant and fragrant but struggling ways throughout the community where it grows and dies. A visitor from New York City, who came about to spend a few days in the country, was somewhat puzzled how to entertain her hostess's two little girls. They had been cooped up in the city for months, and were very eager to get out into the fields and woods. Accordingly, on the morning of the day when they were to leave, the visitor asked the children if they would like to go out and gather some flowers for dinner. They were very glad to get out, and went off with their baskets. They were gone for hours, and never came back with any flowers left over. It was then found that these young girls had no conception of the flowers that grow in the fields. A bouquet meant a very expensive gift, as it required a long number of rose petals or violets, or whatever flower was used. It was, he said, best prepared by pouring boiling water over the flowers, and after they had been allowed to cool, straining the water into a bath of blood-warm water.

In order to increase the delicate perfume of the flowers and cause it to cling to the body after emerging from the bath, it was necessary to add a few drops of the strong essence of the flower used.

Auld Lang Syne.

That there are no friends like the old friends and that nothing is so good for homesickness in a strange land as to hear the mother tongue, and catch something of the spirit of the home-land seems to be as true of animals as of men.

Rudyard Kipling is, as one can well imagine who has read his jungle stories, a great lover of animals. One afternoon he went with a friend to the London Zoo; while they were strolling about they suddenly heard a most melancholy sound proceeding from the elephant house.

"What's the matter in there?" asked Mr. Kipling of the keeper. "A homesick elephant, sir; he cries all the time; we don't know what to do with him," was the answer. Mr. Kipling went up close to the cage where stood an elephant with sadly drooped ears and trunk. He was crying actual tears, at the same time he mourned his lot most audibly. Mr. Kipling stood up against the bars and spoke to the sick beast in words he had learned in India. Instantly the whining stopped, the ears were lifted, the monster turned his sleepy little suffering eyes upon his visitor and put out his trunk. Mr. Kipling began to caress it, still speaking in the same soothing tone and in a language the onlookers did not understand. After a few minutes the beast began to answer in a much lowered tone of voice, and evidently recounting his woes. The whine went out of his voice; he forgot that he was much to be pitied; he began to exchange experiences with his friend, and he was quite unconscious, as was Mr. Kipling, of the amused and interested crowd collecting about the cage. At last, with a start, Mr. Kipling found himself and his elephant the observed of all observers, and beat a hasty retreat, leaving behind him a very different creature from the one he had found.

"I never saw that beat anything you ever saw?" exclaimed the keeper, as the elephant trumpeted aloud and cheerful good by to the back of the vanishing coat-tail.

Too Dead to be Scared.

The town, [illegible] sometimes so full of lethargy as to [illegible] great mission that it [illegible] quietly looks on at the aggressions of [illegible] not alarmed because [illegible] are paralyzed by spiritual death. I fear some worldly church societies are more like the Nevada rabbits in the late blizzard.

[illegible] that the [illegible] in Nevada the [illegible] rabbits in great numbers and at low prices. It turns out that they have not shot them, but that the animals had been frozen to death. The Indians prod around in the snow for them and pick them up by the score frozen hard as stone. A hunter says that he saw hundreds of rabbits huddled together in King's Canon just after the blizzard, and was surprised that they should allow him to approach without stirring. He blazed away into the bunch but the rabbits did not run, and when he came up to them he found that they were all frozen stiff.

The Dangerous Magnetism of Evil.

That there are always two magnetic forces competing for a human soul, one which draws upward toward Christ and heaven, and the other pulling down toward sin and hell, is strongly suggested by the story which is told of a most phenomenal island called Bornholn, in the Baltic sea, which belongs to the kingdom of Denmark.

This island is famous for its geological peculiarities, consisting as it does, almost entirely of magnetite, and its magnetic influence is not only very well known to the navigators of those waters, but also much feared by them on account of its influence on the magnetic needle, which makes the steering of a ship correctly a matter of much difficulty. In fact, this influence is felt at a distance of some miles, and so palpably that, on the island being sighted by mariners on the Baltic, they at once discontinue steering their course by the needle, and turn, instead, to the well-known lighthouses to direct their craft. Between Bornholn and the mainland there is also a bank of magnetic rock under water, which is very dangerous to navigation, and because of its being constantly submerged vessels have been frequently wrecked at that point. The peculiar fact in this case is that the magnetic influence of this ore bank is so powerful that a magnetic needle suspended freely in a boat over the bank will point down, and, if not disturbed will remain in a perfectly perpendicular line.

THE BIRTHPLACE OF MUNGO PARK, THE FAMOUS EXPLORER.

Mungo Park, the son of a Scottish farmer, was born in 1771. He became celebrated as an African explorer, and published several narratives of his travels. He is supposed to have been murdered by the Houssas. The grand object of his explorations was the discovery of the course of the Niger. His Christian character and splendid energy were of the greatest service to the cause of civilization.

"And Others."

That is a wonderfully suggestive little phrase in the eleventh chapter of Hebrews, where the writer, having named some of the leading heroes of the faith, seemed suddenly to catch a glimpse of the great multitude of modest, unassuming, but faithful souls whom it was impossible to name and adds; "and others, of whom the world was not worthy."

The world is full to-day of people, strong and faithful, and true, who in their place are doing some of the world's most necessary work, but are yet seldom seen or named. There are few sights more interesting or picturesque than the forger of chains at his work. Not many people have ever seen him at work, and perhaps few who use the chains which he has made ever pause to think of the conscientious, faithful man who made them. Yet from every point of view the man is interesting. He is commonly a big man—a man with strong, well-developed muscles standing out on his bare arms. He has come to his trusted place through many a hard stroke. He knows his business, and he twists the glowing iron, and swings the hammer straight to the point where it will count in turning the link. He works often in a place half under ground, usually in a basement tucked away beneath a dingy machine-shop. Sometimes out under the sidewalk where the footsteps of the passers-by in the street sound above his head. It is a place of deep shadows and sharp lights. The forge fire cuts sudden gleams of brightness through the dark; the motes of dust jump and glitter in the light, and sparks from the hot iron flash from the anvil and die in the outer darkness of the room. In that humble place the links are forged which are to play their part in the blazing sun at noonday.

Mothering God's Poor.

It is often not charity, in the modern technical sense, and certainly never patronage, which the unfortunate and poverty stricken need, but that kind of sympathetic fellowship which is beautifully shown in a dear old lady in Chicago.

She is a modest old lady who has managed to keep her name from being publicly known. Being left alone in her declining years she has adopted all the little street waifs as her family. There are too many of them to take to her own home, and she is too feeble to care for so large a family in that way. She therefore seeks them out and gives them mittens, and pulse-warmers of her own make. She also sews buttons on their clothes, and does mending for them. Sometimes this kind old woman spends the entire night working for "her boys." Friends give her old clothes, and she uses the less worn parts in making her mittens and pulse-warmers. Once in a while she fills her roomy old bag with an assortment of buttons, needles and thread, and she sallies forth to seek the alleys where her proteges congregate. There she will devote herself to replacing buttons, and sewing up rents in their garments which admit more ventilation than is desirable either for health or comfort.

Playing With Life.

Some people never accomplish anything worth doing in the world because they never settle down to any serious purpose. They do not choose some one thing worthy of their greatest devotion and pursue that steadily and faithfully to the end. They remind me of the criticism an old fox-hunter recently made on the lack of real wisdom in a fox.

This veteran sportsman says that a fox never runs in a straight line for more than a couple of miles. He circles about. He will get to a mountain and wind his trail around it, going higher and higher toward the top with each revolution, something in the order of a buzzard in the air, until he gets to the summit. Then he makes a cut for the valley, and commences the same thing over again. The fox is a shrewd animal, everybody tells us, yet if he had real wisdom, when jumped by the hounds, he would go somewhere. He plays about, as if thinking all along that the dogs will stop in a moment or so and let him alone. If he were to pick out a star and go in its direction he would outstrip the dogs and make life for himself much easier.

Captured by Appetite.

The way men and women, created for noble deeds, and endowed with possibilities of soul-flight in lofty spiritual atmosphere, are captured by fleshly appetites and lusts and robbed of their ability to soar, finds illustration in this story, which comes from the Andes.

The Chilian Government paid a large bounty for the destruction of condors, as these fierce birds preyed on the herds of cattle. The method of destroying them is very interesting. A dead horse or cow was placed on the plain where it could easily be seen from all points of the compass. After placing their bait the hunters set up their tents and the canvas-flies that concealed them and their horses from the view of the condors. Very soon, from their peep-holes in the canvas, they would see the condors coming down through the clouds from the mountain crests straight toward the bait. They waited patiently until a dozen or more of the birds had eaten heartily of the meal provided for them, and then they sprang to their horses, which stood near, bridled and saddled ready for the chase. In a moment they were off, lariats in hand, after the condors. Now, when a condor has gorged itself it cannot rise for flight, unless after a long distance of running to give itself momentum. It can get over ground, however, as fast as a dog. The hunters' method was to follow the birds for half a mile or more, and then as they rose for flight to throw their lariats over their heads. An expert lassoer could send his rope over a condor's head, and so manage it that it was slipped down until it touched the shoulders of the wings before it could be tightened on the bird. The condor was then a prisoner, but able to use his powerful pinions, breathe freely, and lead the horsemen a wild chase across the plain, turning in all directions in his frantic flight, but unable to rise higher than the length of the lasso. When the rider tired of the sport he would turn the horse about and lead the chase himself, forcing the unwilling bird along until it tumbled, spent, to the ground, and was dragged to death at the horse's heels.

THE FAMILY AND HOME CIRCLE

EASTERN FOOT-WEAR.

Various Kinds of Shoes Worn by the People of the Orient—A Traveling "Cordonnier."

IN Eastern lands, where the dry season prevails during the greater part of the year, the foot-wear generally used is quite different from that usually adopted where changeful seasons and a cold climate are the rule. Among the ancient Hebrews and Egyptians, sandals were almost universally worn, except probably in the hilly parts of the country, where, owing to the greater roughness of the land, foot-wear of a more substantial character was used. There is a great variety in the shape and quality of the sandals; those of the wealthy were made of fine material, the upper part being of cloth or delicate leather, with pointed turned-up toes. Still another sort is of woven or interlaced palm-leaf fibre, or papyrus-stalks, the heavier kinds being lined with cloth.

Some of the nations contemporary with ancient Israel wore sandals, on the inner soles of which were painted the figure of a captive, thus giving almost a literal interpretration to the idea of "treading the enemy under foot" (Josh. 10: 24). Shoes with higher covering, and even low boots, have been found depicted on some of the inscriptions of Thebes, but these are now believed to have been Greek, rather than Egyptian. On the ancient Assyrian monuments, shoes are found pictured as being worn by some of the native princes. In those early days, however, as at present, a very large proportion of the people of the East wore no foot-covering whatsoever.

Among the modern Orientals there is a wide variety of shoes, some of them being almost similar to those worn in Europe and America, while the great majority are modification of the ancient sandal or the modern slipper. All Orientals prefer shoes that afford ample room for the foot, and which can be put off and on the foot easily. Our illustration on this page represents an itinerant mender of shoes at work in a public thoroughfare near Jerusalem. The old man—a native Syrian, probably—is busily repairing a shoe, while his children stand beside him watching the progress ofthe operation. He will travel a considerable distance in a day, doing odd jobs of mending as he proceeds, and getting paid either in money or food. His is not a lucrative occupation; but it must be remembered that a family can subsist on very little in the East.

Shoes are frequently mentioned in the Scriptures, and in connection with certain usages, they possess peculiar significance. Thus, in transferring land, it was customary to deliver a shoe or sandal (Ruth. 4: 7). To cast a shoe upon the soil was a declaration of occupancy (Psalm 60: 10). A sandal thong was a type of worthlessness (Gen. 14: 23). Shoes were taken off when the wearer approoched a sacred place or a temple, or addressed a superior. To this day, an Oriental removes his shoes when he desires to specially honor some one, and a Moslem leaves his shoes at the door of the mosque he is about to enter. To carry the shoes of another person is an act of servitude, and to tie another's shoes is a courtesy paid to high distinction alone.

A TRAVELING SHOEMAKER AND HIS OPEN-AIR WORKSHOP.

The Raven's Friendship.

There is a beautiful story, or rather legend, told in Germany about the friendship and fidelity of the raven, which recalls the honor paid to that bird when it was divinely chosen as the bearer of food to the suffering prophet. In a village near Warsaw there lived a pious peasant of German extraction named Dobry. Without his fault he had fallen into arrears with his rent, and his landlord determined to eject him; and it was winter. He went to him three times in vain. It was evening, and the next day he was to be turned out with all his family, when, as they sat there in sorrow, the church bell pealed for the evening prayer, and Dobry kneeled down in their midst, and they sang:

Commit thou all thy griefs
And ways into His hands.
And as they came to the last verse
When Thou wouldst all our need supply,
Who, who shall stay Thy hand?

—there was a knock at the window. It was an old friend—a raven that Dorby's grandfather had taken out of the nest and tamed and then set at liberty. Dobry opened the window; the raven hopped in, and in his bill there was a ring set with precious stones! Dobry was now strongly tempted. He at first thought he would sell the ring, but he thought again it could not be lawfully his, so he took it to his minister; and the good man, who saw at once by the crest that it belonged to King Stanislaus, took it to him and related the story. And the king sent for Dobry and rewarded him, so that he was no more in need, and the next year he built him a new house, and gave him cattle from his own stall; and over the house door there is an iron tablet, whereon is carved a raven with a ring in his beak, and underneath this verse:

Thou everywhere hast sway,
And all things serve Thy might:
Thy every act pure blessing is,
Thy path unsullied light,

A Missionary Wedding.

At a station called Bonginda, in Central Africa, a double wedding of missionaries was recently celebrated, the parties being Mr. Armstrong and Miss Davies, and Mr. Wilkes and Miss Elliot. The ceremonies took place at Equatorville, some distance off, and a very hearty welcome greeted the party on their return. Mrs. Armstrong writes: "Mr. Ellery, who was here at the time, led the cheering, the boys thoroughly enjoying their liberty to shout as loudly as they liked. The Monday following our return we kept as a holiday. In the afternoon the boys and workmen engaged in games, and then came the feast. Dog, monkey, and native food disappeared very rapidly. When it was over we distributed the prizes won at the games—rods, salt, beads, a few knives, and some cloth—things much appreciated by the people out here. Next day, when visiting in the town, some women offered me a native dish made of vegetables, and called banganju. Accepting the offer, I took the opportunity of having a little meeting with them, and they listened very attentively. They did not, however, overlook the fact that I had only eaten part of the banganju. How to finish it was a difficulty, until it occurred to me to invite them to partake of it, which device proved entirely successful!"

That Dear Old Rag Doll.

I remember (writes Maud Ballington Booth) when my darling baby was quite a little mite, just able to creep, I gave her a rag doll, because there was already a son in the family, and other dolls have ways of getting broken more easily than rag dolls. I wondered whether she would recognize what it was. Well, the very moment I gave it to her the baby arms went out, and she clasped it to her breast and kissed it, and showed me the strength of her motherlove in her baby heart. From that moment she was inseparable from her rag doll—it was all rags except its eyes. Soon one eye fell in, and I was told that that was the work of my son. But my baby was oblivious to it, and thought just as much of her rag doll as ever. Shortly after the other eye fell in, and with its empty sockets she loved it just the same, and kissed the poor lips just as fondly. Then went part of the clothes, and then one arm, and then one leg, and then all the clothes, until there was nothing left but the old stump stuffed with straw.

It became disreputable, but she would never part with it, and by and by, when nothing was left but the old stump with one leg attached to it, and when no one else would have thought it was a "doddy" at all, she loved and comforted it more than ever, and I would see her in bed, lying with her pink, flushed face against the rag and her arm around it—her "poor, dear doddy." I brought her a beautiful doll in its stead, with hair and movable eyes and fine clothes; but she just dropped it, and would not call it even a doll, and stretched her little arms out for the rag. And as I looked at my baby I said, "Dear Lord, is not that a picture of the motherlove you would put in the soul?"

SOME DAY.

SOME day if we should stand upon the shores of Time,
And looking back our course of life review,
We then shall see the privilege sublime
We here possessed the Master's work to do.

How frail our cares and trials then will seem
That we now think are great and hard to bear.
Life's fleeting shadows passing like a dream,
Will be like mist when we review them there.

The little sacrifices we make here
As preachers, teachers, and workers true,
Are treasured up and some day will appear
Repaid tenfold before our wondering view.

Take courage, then, ye toilers in God's field,
Think not your work is vain, 'though none may praise
The work you do, shall some day surely yield
A glorious crown and life of endless days.

Chiltenham, Pa. W. H. MYERS.

Chastising Children.*

CHASTISEMENT (which means to discipline, to refine, to purify, to tone down) and correction (which means to make right, to bring to the standpoint of truth, etc.), must be freely employed and will be hard to endure unless love is in it. The disapproval of God is always on the compulsory method. Witness the effect upon the parent of the effort to subdue an unruly child by brute force. Almost inevitably, at some stage in the process, there will be manifested the most unholy temper on both sides. The blows will become more and more severe, while the so-called "defiance" in the childish face will be a little short of a reflection of the parental "firmness:" and the settlement of the point in dispute turns, not on which is right, as tested by the one unerring standard, but upon who can hold out the longer. This process leads the child to dissemble and skulk, until he becomes strong enough boldly to match force withforce; then his course is determined by the proportion of gentler traits which he may have inherited. If he is of a pugilistic nature, he will resist, to the bitter end, that power to which, as a child, he was compelled to yield. If he is too highminded to fight; has inherited loyalty, and cares for a good name, he will, on one pretext or another, as peacefully as possible slip quietly out of the home circle to return only as a visitor. Perhaps he goes with the consent of his parents, who are obliged to confess that it is better for him to go, because home does not seem to be the place for him. Perhaps he runsaway, and is lost for years; may be forever. The saloon catches multitudes of such boys out of "good" homes, and every body wonders. But there if no need of surprise; for misappropriated authority is always license to sin.

If the impulse to enforce obedience is prominent, it is because disobedience is expected; and in this case it is not the "unexpected which happens." To expect disobedience is almost inevitably to produce it. Instead of planning to enforce obedience, and looking for opportunities to do so, it is better so to unite the interests of your children with your own that there shall be small occasion for disagreement.

Organized Home Life.

One great need of many women, observes Mrs. Frances Newton, is the need of an organized home life, that organization which we find in a plant where the father-and-mother elements are, where the leaves and blossoms gradually unfold one after the other, and where every part is essential to the whole. It seems to me that home life should be every month, every year in the life of the family one of development; that father and mother and children should keep on growing, and not going over and over again in the same old groove, but that every year as it rolls by should find them on a higher plane and as a more perfect whole. I do not think that we can overestimate the value of an organized home life, where every one's duties and pleasures fit into every other one's duties and pleasures.

* From *Studies in Home and Child-Life:* by Mrs. S. M. I. Henry; price, $1. Fleming H. Revell Co., New York, Toronto and Chicago, publishers.

LIBERATORS' COLONY NUMBER ONE.

Caconda, Selected by Heli Chatelain as the Site of the First Philafrican Colony of Emancipated Slaves.

WELCOME news is contained in a letter just received from Hon. Heli Chatelain, who writes from Benguella, an important town on the western coast of southern Africa. Mr. Chatelain has chosen Caconda as the scene of his future labors and the place where he will establish the first of his industrial colonies for the benefit of recently freed slaves. Caconda is about ten days' march from Benguella or six days' by forced marches, and is, from Mr. Chatelain's account, an ideal place for the colony. It has, he says, the best climate in Angola, and the soil is fertile and well watered. The settlers at present in the region are Boer farmers, whose ox-wagons go to and fro at regular intervals between Caconda and the coast, and thus furnish an excellent means of transportation for produce and for the machinery and implements that will be needed for the colony. Eventually, Mr. Chatelain hopes to have an ox-wagon belonging to the colony, and so add to the earnings of the liberated slaves; but that will have to be delayed until the colony is well established and the settlers have become adepts in the art of traveling in that primitive fashion. Should the line of railroad between Caconda and Benguella, that has already been surveyed, become a fact, Caconda will become a most important traffic-centre and its advantages as a site will be largely increased. The Boer farmers have no teachers or preachers, and, therefore, may be expected to give a cordial welcome to their new neighbors.

A GIRL OF ST. THOME.

A LADY OF LOANDA.

Caconda also possesses the additional advantages of being in a central situation from which it is easy to reach populous districts lying to the east, northeast, and southeast. There the slave trade still flourishes, and people are being bought and sold daily in all the villages. Our friends will consequently have need of discretion, but Mr. Chatelain believes there is no one who will object to the work the expedition proposes to do, in alleviating misery and witnessing for sound principles. It has long been Mr. Chatelain's hope and prayer that some effort might be made by the Dutch Reformed Churches of America, or some other agency, to reach the scattered Boers of southern Angola. It would appear that, in the providence of God, he has been led to a district in which he will have an opportunity, while pursuing the main object which takes him back to Africa, of fulfilling his desire on behalf of the Boers.

During the voyage, Mr. Chatelain gave daily lessons in Portuguese to his fellow-companions and made considerable progress with his own studies of the Umbundu language. All the party were in excellent health when they arrived at Benguella and were much touched at reaching their destination without accident or the loss of a single article by the way. Mr. Kamerman, the agent of the American Board at Catombella, met the party on board their vessel at Benguella and gave them a hearty welcome. He and several other kind friends gave Mr. Chatelain the benefit of their advice in the selection of a site and promised him all the aid in their power.

The governor of the Benguella District was exceedingly friendly and promised to give the party all the facilities that the law permitted. In the custom-house, Mr. Chatelain was agreeably surprised to recognize among the officers a number of young men who had been in his Sunday School while he was laboring some years ago at Loanda. They were delighted to see him back again in Africa and busied themselves in getting his goods through the custom-house, thus saving him loss of time and money. When Mr. Chatelain wrote, he was expecting the arrival of a Boer with a wagon which would carry the party and all their belongings to Caconda.

A FISHERMAN OF LOANDA ISLAND.

The party consists of Mr. and Mrs. Frank S. Lea, Mr. and Mrs. William C. Bell, and Dr. Carl H. Wintsch, besides their indefatigable leader, Dr. Wintsch joined the expedition shortly before its departure, that it might not be destitute of medical care. He had studied in Dr. Dowkontt's Medical Missionary Institute, and was house physician in one of our leading city hospitals. Mr. and Mrs. Lea were well fitted for the special work to be done and had shown their missionary spirit by founding a successful mission in the notorious "Hell's Kitchen" district in New York. Mr. Lea was a graduate of the agricultural department of Cornell, where he stood very high as a student and a Christian worker. To enable Dr. Wintsch and Mrs. Bell to join the party, their expenses out were generously met by the Rev. Dr. L. T. Chamberlain.

It is encouraging to learn that Mr. Chatelain's plans have the sympathy of people who know the country and the conditions at Caconda. Mr. Chatelain called on the new Royal Commissioner of Angola, who had been a good friend to him in former years and now gave him a warm greeting. "Oh, my friend," he exclaimed, "so you are again among us. . . . Indeed, your plan is something entirely new, and deserves to be attempted. If your staff of workers is as devoted to the principles of anti-slavery and capable as you say, and if you choose a fertile and salubrious site for your station, it will ere long become self-supporting or nearly so. I am glad that your society is not the representative of any sect or creed. The practical love of one's neighbor, and enthusiasm for all humanity, is, in my opinion, the true Christian religion."

All the party are in good spirits and eager to begin work. Their estimate of the initial expenses had not been exceeded, and sufficient money was still in hand to see them to their final destination and cover the first preliminary expenses. They will need more implements, and as the victims of the barbarous traffic are brought to them, money will be needed to provide accommodation for them and for their support until they are taught how to cultivate the soil. We shall be glad to receive contributions toward the expenses of this most beneficent enterprise, and will duly acknowledge and forward to Mr. Chatelain any sums that may be sent to this office by our readers.

WOMAN AND YOUNG GIRL OF THE GOLD COAST.

THE NATIVE MARKET-PLACE OF DONDO, WEST AFRICA.

UNDAUNTED COURAGE.

HOW the true servant of Christ meets a storm of persecution abroad and calumny at home, may be seen in a noble letter recently received by the American Board from Dr. George F. Herrick, of Constantinople, formerly of Marsovan, whose portrait was published some time ago. The gallant Christian leader is undismayed by his past and present perils, and is loyal to his Lord in spite of all that is being said of the missionaries in his own land by people who should know better. He and his colleague are sharing the experience of the Apostle Paul, who had in his time to complain that he had been "in perils of robbers, in perils by the heathen, in perils by mine own countrymen, in perils among false brethren. Dr. Herrick writes:

What is the significance of the tremendous storm which has overtaken evangelical Christianity in Turkey? Is not this, that the work undertaken has taken hold; the onset against sin has shaken the strongholds of error beyond what we were prepared for? Imperial powers have turned their jealous, hostile gaze upon every missionary in Turkey. They have proscribed him; unfriendly emissaries have dogged his steps. Constant efforts have been made to misinterpret his conduct, and so put him in the wrong. Stupendous lies concerning him have been told, believed, and widely published. Repeated attempts have been made, in defiance of treaty obligations, to drive him from the country. Yes, a terrible storm has swept over us. American property in many places has been wantonly destroyed, even the United States Government's representative judged it necessary for the missionaries to retire, for a time at least, from the country. Yes, a terrible storm has swept over us. We will not claim that while in the storm we were never afraid. Alas! we may have to confess that we did sometimes tremble for the ark of God. That storm is past; what is left? Everything is left. Souls have gone swiftly to their rest with God. Some wood, hay, and stubble have been burned; but we stand amazed and awed to see how little there was of this compared to the gold, silver, and precious stones that still hold their place in the building of God. The churches remain, the congregations are larger than ever, the schools of all grades more crowded, and some thousands of orphans are sheltered, fed, clothed, and taught under our care.

If the Christians of the United States fail to furnish their missionaries straw with which to make bricks, then, if the weaker flesh will only for a while support the willing spirit, they mean to "make bricks and burn them thoroughly" without straw. The work now done, especially in the department of instruction, with native colaborers at our side, is many fold what it was even twenty years ago, and it is no longer done in a corner, but is, with no seeking of ours, the observed of all observers. Everything we do is known in the king's bedchamber. All the better if it gets reported right.

The Klondike Band's Progress.

Letters from various points in Pennsylvania, received during the week, state that the Klondike Gospel Band, which is gradually making its way overland to Alaska, continues to hold successful revival services along the route. At Thompsontown, Marietta, Mifflin, Duncannon, Steelton, Bainbridge, and Harrisburg, large meetings were held, many of the local pastors gladly opening their churches for this purpose. Nearly all the pastors interested have given voluntary testimonials showing the result of the Band's visit in stirring up lethargic Christians and bringing sinners to the Cross. Friends have been raised up, and on every hand the Band meets encouragement.

FRIENDS IN COUNCIL

A Motto for 1898—Obedient Daughters—John's Wife's Troubles—About Nurses, &c.

COME right in, dear friends, all of you, the more the merrier. A Happy New Year to every one of you. I suppose you feel as I do, that a new year is a good time for beginnings of every kind, for putting away all grudges and malice and all uncharitableness, for being at peace with our neighbors, and in love with our families, and for walking anew in the fear of God. I have been thinking a great deal lately about my dear friends of THE CHRISTIAN HERALD, and it has seemed to me that we might take for our everyday motto, during 1898, this sweet text, "Love is the fulfilling of the law." This would be a very happy world if love ruled it.

Let me give you a word from Thomas-a-Kempis, a word to slip under your pillow at night and into your bosom by day.

"Let not thy heart be troubled; neither let it be afraid. When thou thinkest I am far from thee, I am often nearest to thee. Think not thyself wholly forsaken, though I send you tribulation, for this is the way of the kingdom of heaven."

Thus Thomas-a-Kempis. But from the Word of God, here is something better still. "I will never leave thee, and as thy day, thy strength shall be."

* * *

NOW, ABOUT our new department. In FRIENDS IN COUNCIL, we are going to compare our views and submit questions which puzzle us to one another's judgment, for sometimes two heads are better than one, and sometimes a half dozen heads are better than two. For instance, here on my desk lie letters from a good many of you — mothers, daughters, and sisters, and we will have a peep at them together, and at others like them every week.

Where shall I begin? I think with you, dear mother, and your trouble about that sweet little daughter, who does not obey you quite so promptly as you wish she would. As you say, it is very trying, indeed, to have a child argue the case with her mother when she is told what to do or what not to do. There is great difference between children in this respect even in the same household, and a preference for one's own way may indicate an independence of character, which is a desirable trait. As a rule, I think it well to accustom children from babyhood to obedience: teaching them at a very early age that mother knows best, and giving them the habit of obeying without any other reason than this, "Mother says so, my dear, that is enough." But I think it a good plan to leave a daughter of twelve a little margin: to say, for instance, "I expect you to come home before dark, dear, and in winter it grows dark early, so be sure to get home about five o'clock." Direct disobedience must be met, of course, by a refusal to allow the next outing, or some such penalty; but if you exercise tact, I do not think your dear little girl will be inclined to disobey on purpose. And, be careful not to scold her, or to talk too much either to her, or about her. "Least said is soonest mended," is a homely proverb worth practising.

* * *

IT IS WORTH sacrifice and self-denial, my dear Southern matron, to earn one's own home, and you and your husband are managing splendidly in paying for yours. This is your day of small things, but courage! the day of larger things will follow in due time. I would not mind, if I were you, doing without a new gown or a hat: I would just wear the old ones and feel independent. One's things always look worse to one's self than they do in the eyes of other people, and I advise you to go to church and to see your friends in the clothes you have, and think nothing about the matter. Any wooden block can be a dressmaker's dummy. But a dear, sweet woman looks well in anything, if she have a happy and contented face. Think of Enid in her faded silk, and how Geraint fell in love with her!

From your letter, I can see that you are a charming woman, and I am sure you have enough strength of mind to take my advice.

* * *

DEAR GRANDMOTHER, with the conviction that you are not welcome in your son's house, I am truly sorry for you, and yet I am afraid that you are just the least bit in the world unjust to John's wife. From what you tell me, I see she is a very good housekeeper, active and thrifty, and she is, I judge, really trying her best to make your life easy and happy under her roof. The fact is that a man's wife and a man's mother, both excellent women themselves, may without meaning it, make life rather hard for the man. John cannot take sides. He loves his wife and he loves his mother, but like all men, he simply hates a fuss in the house. If you have ever noticed, you have seen, I am sure, that a man's impulse in any little domestic friction is always to hush it up and have peace. I suppose that home means peace to men, coming back to it from their hard work, and they cannot understand that women may sometimes love one another and yet disagree.

It would be much better if Mrs. John would let you take some share in the housework, for nobody enjoys being laid on the shelf, and, as you say, you did make bread and pies before she was born. But try not to be vexed if she prefers to do the work without your help, and, as she does not interfere in your room, and John and the children adore you, endeavor, dear grandmother, to be patient. For some of us, as life goes on, the only thing we can do is to "gather up the fragments," and do our best with them.

A PIONEER CHURCH AT SKAGWAY, ALASKA.

* * *

I SEND MY very special and loving thanks to M. C. T. for her cordial letter from New Mexico. I am sure she is doing great good in her field of labor.

Louise S. asks whether a nurse is paid while learning her profession, and what steps are necessary to get admission to a training-school. A small monthly salary is paid from the first, and application must be made to the hospital with which the young woman desires a connection. There are limits as to age, and some educational qualification is necessary. Of these she can ascertain all particulars by writing to the hospital and enclosing a stamp. A certificate of health from her physician, and of character from her pastor, should accompany a nurse's application. The profession is a very responsible one, and the course of training is severe. A woman needs strength and health to go through it successfully.

* * *

A FRIEND inquires for how long a time a widow may bear her husband's name, writing herself "Mrs. Louis Carroll," or "Mrs. James Mackenzie," just as she did in his life-time. This lady prefers the style to which she has been accustomed: she would not like to be "Mrs. Mary Carroll," or "Mrs. Nancy Mackenzie." Either way is right by the canons of good form, and many widows all their lives keep the name of their husbands as their official designation. I think myself it is much better to do this, unless one has some personal reason for wishing the other form.

The son's wife is Mrs. Sylvester, the son's mother in these days bears the honored title of Madam Sylvester. Not "young Mrs. Sylvester," and "old Mrs. Sylvester," which is not nice for the older lady to hear. This answer is for Daisy Belle, who inquires.

Margaret E. Sangster

The Suffering in Alaska.

As was foreshadowed in the columns of THE CHRISTIAN HERALD several months ago, much suffering is prevailing in the Alaskan mining regions at the present time for the lack of food. This condition is common to the mining-camps in both American and Canadian territory. Our government has already made an appropriation for the relief of the miners and an attempt will be made to reach the camps by the use of Esquimaux dogs, reindeer, and sledges. It is not improbable, however, that weeks, and possibly months, may elapse, before supplies can reach the starving miners. The Canadian authorities are also endeavoring to reach the miners with food. All the latest news from the camps, received weeks ago, is to the effect that the keenest suffering is dreaded after January, by which time it is not unlikely that the scanty supplies will have been almost consumed. Unless relief comes promptly, the gold-fields will become the grave of many a poor miner who had cherished dreams of wealth and happiness as the result of his toil and sacrifice.

At the entrance to the various passes leading to the Yukon district, the snow renders travel impracticable. Whatever route is chosen by the relief expeditions, it will have to be one that holds out some hope to successful effort, which the Chilkoot and the White Pass do not hold out at the present time.

Besides the starving miners, our government has another Alaskan difficulty on its hands. At a recent Cabinet meeting it was decided to send the revenue cutter, *Bear*, to aid in the relief of three or four hundred men who are in the vicinity of Point Barrow in Alaska, and in danger of starving during this winter. It was decided that the reindeer herd at Cape Prince of Wales and perhaps some other points should be taken to Point Barrow for this purpose and Rev. W. T. Lopp, missionary of the American Missionary Association, was designated to take charge of the herd.

The two Presbyterian missionaries, who left New York for Alaska over two months ago, to found a mission in Dawson City, have not been heard from.

Our illustration shows a pioneer Alaskan church at Skagway—doubtless one of many such that will spring up in that region the future. An effort is being made to secure funds for the erection of a substantial church building at Skagway.

To Found a Mission in Hayti.

C. Jean-Jacques, a native of Hayti, W. T., came to America some six years ago, and studied at Newton Theological Institute, Newton Centre, four years. After graduating he was pastor of St. John the Baptist Church, Woburn, Mass., for three years, and still later of Calvary Baptist Church, of Boston. He recently resigned to go to his home in Hayti to engage in missionary work there. He will conduct an independent church in Hayti and found an independent mission. Rev. Mr. Jean-Jacques has many friends in this country, who will be glad to hear of his success in spiritual work in Hayti.

FOUND CHRIST AT THE BOWERY MISSION.

MANY of the converts who have been brought to the Saviour at the Bowery Mission are now scattered through the country. At intervals Superintendent Wyburn receives letters from men traveling in different lands.

MR. HUGH CASSIDY.

telling him of their experiences since leaving New York, and such letters invariably refer in most touching terms to their remembrances of the Bowery Mission and its Gospel services.

A few days ago he received a letter from Mr. Hugh Cassidy, a business man of London, England, from which we are permitted to use the following extract:

I came back from America in 1894 and joined the London City Mission last December. Our work is principally house-to-house visitation, also open-air work. We are each appointed a district, and some have mission halls and some not. I have a meeting in Parish Street Workhouse every Sunday. The Mission gives us a supply of tracts and books. My district is from London Bridge to the new Tower Bridge, opposite the Tower of London, down St. Thomas street, down along the Boulevard and the Thames' wharves.

I was born in the North of Ireland about thirty-three years ago; left home when quite a boy; got in with a school of drunkards, and was soon as bad as any of them. In London I got many jobs, but through my drinking-habits I would not stay for any length of time in one place. I know what it is not to be sober for nearly two years. Oh, how Satan did drive me!

I came to New York; had a half-crown when I got to Castle Garden; began to drink again; and went from bad to worse. At last my life became a misery to me. One night I walked down the Bowery, not much caring whether I died or lived. I stopped near the door of the Bowery Mission. I heard the music of a hymn, and I ventured in. I saw a picture near the door of a drunkard in different stages, and it had a great effect on me. Soon I heard a redeemed drunkard testify, and he gave a terrible account of his past life. He had been in Sing Sing. There was something in his testimony that I knew was true. He told how God had saved him. And I thought God might have mercy on me. God spoke to my miserable soul on that seat. Peace came; and with the peace, tears. I made a promise like Jacob, that if God would keep me, I should serve him every moment of my life. He did. He saved me then and there. He has kept me nearly six years.

When I was about eight months saved, I was called by God to go through the fiercest trials; lost my work and all I had. God wonderfully increased my faith by sending me in a miraculous way my daily needs. He held me up. I could not state here one-fiftieth part of God's dealings; but he led me by a way that I knew not. I can truly say with the Psalmist: "I will sing unto the Lord as long as I live. I will sing praise to my God while I have my being."

This is one of many such letters that are constantly being received at the Mission, which show that the writers carry with them, wherever they go, the kindest recollections of the helping hand that was extended to them there in the hour of their direst need. The Mission has truly been a Gospel lighthouse to a multitude of wandering, ship-wrecked souls. There are hundreds of men in different parts of the world, who date their conversion from the time they entered the Bowery Mission and who, had it not been for the influence of that friendly haven, might have since been outcasts from society, hopelessly sunk in vice and misery.

MISS SIMMS.

Written Expressly for "The Christian Herald,"
BY ERNEST GILMORE.

MISS SIMMS sat rocking back and forth in her old arm-chair, singing in her quavering but gentle voice a lullaby.

The baby had fallen asleep. Miss Simms looked at him lovingly and compassionately, pressing him close to her aching heart.

"Poor little Martin!" she said, "poor little dear!"

Her lips quivered and her tired eyes filled with tears.

"I'm glad I didn't let them take you to the asylum; but I don't just know what I m going to do without you, now I've got you. I—don't—just know."

Some tears rolled down her cheeks, falling on Martin's sunny head. The tears, however, did not disturb him, but they aroused the woman, who arose softly and carried her burden to the lounge. She did not want the tears to awaken the little one.

"Poor little Martin!" she repeated, softly, as she gently covered him with her old gray shawl.

Overhead lived two other families not much more desirable. Their children were outside, too, on the curb-stone.

Presently, there was a quarrel on the curb-stone (nothing new), followed by a fight, which promised to end violently. Miss Simms went to the door and opened it. She did not scold the riotous brood. That was not her way; she did not even reproach them, but said, gently, "Now, don't, I beg of you; it isn't right. Haven't you something better to do?"

"No," was the surly answer of Betty Brown, the eldest of the drunkard's children; "I ain't got anythin' better to do. Pa's drunk agin."

"Come here, Betty," called Miss Simms.

The girl came—her finger in her mouth.

"What you want?" she demanded, with considerable suspicion in her tone.

"Sit down here on the step, I've got something for you."

Miss Simms went inside, returning in a moment with a little old paste-board box, in which were a number of pretty picture cards. She put the box into Betty's outstretched hands.

"Give them each one—every child—the rest are yours."

"Hev I got ter give cards to them mean boys that called me names?" Betty asked, fretfully.

"I'll distribute them if you would rather I would."

Betty did not like this suggestion, so she said, quickly,

"I'll do it, Miss Simms."

The latter stood in her doorway, watching the distributing of the cards to the eager group, where peace now reigned. Her gaze then wandered across the way to a miserable one-storied shanty, where a colored family lived in extreme filth. The little "coons," as the white children of this neighborhood called those of this family, were playing in the mud and slush of the street. There was nothing pleasant for Miss Simms' eyes looking downward. She glanced upward to the blue sky, toward the "summer-land," "heaven's border land."

For a moment she had forgotten her troubles, that she was without means of support but her attention was gone, that the rent was near due, and that horror—the poorhouse—stood and pointed her right out her door.

Patiently Miss Simms awaited its return to her eyes. She then closed the door, went to the window, and she opened it again. Yes, there stood there, [illegible] He was a stalwart man, with dark, intelligent eyes and [illegible] with its expression of [illegible]

Miss Simms [illegible]

"Are you going to make [illegible] asked.

"Oh, I beg your pardon, [illegible] I was trying to [illegible] should like a chair, but [illegible] I could not look [illegible] long ago."

"Yes, I suppose [illegible] Martin."

"Yes," she said, in a surprised tone that a stranger should know about Martin.

"How old is he?"

"Going on three."

"They tell me you have taken him to bring up because his dying mother asked you to?" he said, questioningly.

"I'd have taken him anyway, poor boy!" she answered, tenderly.

"Why—anyway?"

"Because he needed me."

"Couldn't he have gone to an asylum?"

"I didn't want him to; he wouldn't have been mothered there."

His lips quivered involuntarily.

"And you mother him?" he asked, rather huskily.

"Yes."

"Some years ago," he went on, "quite a good many, there was a poor, forlorn little orphan boy, who was ragged and sorrowful, hungry and cold, heart-sore and homeless. He hadn't a friend in the world. He had been kicked and cuffed about until he wished he were dead. One day, foot-sore, weary, and famished, he stopped at a pretty house, where, to his surprise and joy, he found welcome. It was the dearest and best woman in all the world who took that small, wretched 'stranger' in. His name was Tom. Have you any recollection of mothering him?"

He was facing the pale little sad-faced woman. His eyes were glowing. He took her hands in his own, folding them close.

"Why, Tom!" she exclaimed, in rapture, "why, Tom!"

She could say no more. He put an arm around her and led her to her rocking-chair, sitting down beside her. His strong young hands closed over one of hers.

"Tom," she said, presently, "my little Tom! (He was six feet tall.) What a beautiful man you've grown to be!"

She spoke lovingly, with a quiver in her voice.

He bent over and touched his lips to her forehead.

"I haven't been so happy in long, long years," she said.

The sorrow and loneliness of years seemed to have vanished.

"Where have you been all these years, dear boy?" she asked, as if talking to the little lad of days gone by.

"Away out in the far West—part of the time in California. I've made a pile of money."

"I'm glad," she said, heartily.

Something arose in his throat; her sympathy touched him deeply.

"And where are you living now, Tom?" she asked, eagerly.

"I'm in Denver," he said. "I intend to keep house when I go back—getting married, you know. Here is my sweetheart's picture."

He took a little case from his pocket, which he opened, disclosing two photographs, one of himself and the other of a young lady whose charming face instantly won Miss Simms' heart.

"I don't wonder you love her," she said; "I'd love her too. God bless you, Tom—and her!"

She reached out one of her hands and smoothed his curly brown hair just as she had done in those old days.

"I wish you both all the happiness this life can give, and the eternal happiness of the life to come," she continued.

Tom's head was bowed, and, strong man as he was, tears filled his eyes.

"The pictures are for you," he said, "but I have another to show you which you can't have," smiling again. He took from his breast-pocket a tiny old-fashioned picture, which he laid on her lap. It was a picture of herself as she had looked twenty years ago.

"Then you've kept this poor little picture all these years," she said, her heart stirred to its depth at the thought.

"Yes," he murmured," it's always with me wherever I go, and will be until the end. But I want you, as well as the picture. I've come all the way from Denver for you," he said, looking at her lovingly.

"Tom," she said, tremulously. "God bless you, Tom—you and Mollie—for remembering me. God bless you forever!"

She put her hands over her eyes. Tom, watching her closely, saw the tears roll down her cheeks.

"You will go back with me, dear Miss Simms?"

She dropped her hands and wiped the tears away.

"I'll never forget your asking me to go," she said, slowly, "nor that you want me, but I'm getting old, dear boy, and I couldn't go away out West and leave everything."

"What is there to leave?" was his thought, as he glanced around the shabby environments inside and outside.

But she went on: "Days when I feel well enough I walk out—Martin and I—and we go to the graveyard on the hill. Mother and father and Sallie are sleeping there, and it seems like home up there. It wouldn't do to pull up such an old root as I am, Tom dear, but God will bless you forever for wanting me. That thought will cheer me to the last."

Tom got up suddenly and walked to the window. Just then little Martin awoke, and, sliding from the lounge, ran to the shelter of Miss Simms' motherly arms.

It was nearly twelve o'clock. In her great joy over meeting Tom, Miss Simms had taken no note of time. In the old days she had always set before him beautiful meals of appetizing food. But now, what should she do? To be sure there was a small pail of milk in the pantry, but that was for little Martin. There was a small loaf of bread and a little tea, but what were these to offer her guest?

(Concluded on next page.)

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MISS SIMMS.

(Continued from preceding page.)

Tom came back from the window and sat down. His eyes were suspiciously red.

"Dear heart," he said, "how did it happen you came here—in this vile street—to live? What became of your pretty home?"

Her face flushed.

"I came here," she answered, "because the rent is cheap. The wheel turned round; things went from bad to worse, and, after the house was once mortgaged, it kept right on slipping until I lost hold of it."

Tom bit his lips.

"Have you seen it lately?"

"No: I haven't been that way for a good while. It makes me homesick when I go that way."

"And all the furniture, the quaint old mahogany desk and the carved chairs, and the pretty old-fashioned dishes—what became of them?"

Miss Simms arose, with Martin in her arms, and opened a little closet in the wall.

"Here are the dishes," she said; "I kept them because they wouldn't have brought me much of anything. The folks did not know their value. The rest of the things went with the house."

Tom understood it all—the losses, the sorrow and the poverty.

"You will let me stay with you until Monday (it was Wednesday), will you not?" he asked.

"Yes," she answered, but her face grew deathly pale.

She wanted him truly, but there must be food obtained in some way if he should stay. Suddenly a bright thought came into her mind. She took down a pretty old-fashioned covered dish, and, wrapping it in a paper, started toward the backdoor.

"Where are you going?" asked Tom.

"I—I—will be right back," she said."

"See here," he said, taking the dish from her and putting it back in the little cupboard, "I want this dish."

"You, Tom?" tremulously.

"Yes—for Mollie. Can't you send it to Mollie for a wedding-gift?"

"Yes, yes, dear boy, I'd be glad to."

"Thank you," he said, taking her hands again and leading her to her rocking-chair, "Mollie will write you a letter of thanks. She has a craze for old china."

The kind old face lighted up again.

"Mollie shall have them all—every dish," she said.

"That sounds like you—just like you and nobody else in the world," he answered, "but I'll only accept the one dish for Mollie—the rest you must keep. And now I want you to promise me to sit still right here until I come back."

"Where are you going?"

"On an errand for you and me and little Martin."

He was not gone long, but he seemed to have accomplished a great deal in a little while. Following closely upon his footsteps came a colored man, who handed him a tray of food and withdrew.

Bread and butter, hot rolls, a roasted chicken, baked potatoes, celery, cranberries, pickles, an apple pie and cheese, and a pot of steaming cocoa—these were the viands. Miss Simms looked on in amazement.

"Tom," said she, "Tom, there never was anybody else like you in the world."

Tom laughed, but his voice trembled a little as he said:

"We might as well understand now that while I'm here I don't want you to do any cooking—not a bit. I want to visit with you, so the meals will be sent in."

The days seemed to have wings. Tom was out a great deal of the time, and one day he went to the city, returning at night. Monday came all too soon. Tom was out nearly all day. In the gloaming he made a proposal to Miss Simms.

"Let us take a walk," he said. "You and I and little Martin. The mud and slush are gone, so the walking is good."

They went out, the pale-faced little woman with her arm within the stalwart young man's, little Martin beside them.

"Suppose we go and see the dear old home," he suggested. "I have permission to look inside."

"Oh," said she, "I'd love to go inside once more."

"I saw Rachel Stone to-day," he observed; "she is just my age—is she not?"

"Yes, you used to play together, you know. Poor Rachel! She's had a hard time since her folks died. I'd have helped her if I could. She's strong and willing, but since the factory closed she's been out of work."

"It would be nice if she could live with you, wouldn't it?" he asked.

"Yes," she said, her lips quivering. Her heart was full. Tom was going away that night, after which would come—what?

But they were approaching the dear old home. It was early in April. The snow had all melted, and the grass already began to look green. They opened the gate and went in. Miss Simms seemed to renew her youth as she looked about the old familiar scene. A moment later she was kneeling down beside a mound, her face beaming, her eyes aglow.

"Look, dear boy, at the green things growing," she said, rejoicingly. "See, the tulips and the daffodils have sprouted, and there," pointing a little farther on, "are the sweet violets coming up already."

She had for a moment forgotten the struggles and weariness of life's journey. The air was so soft and balmy that it comforted. A sleepy bird was twittering in the branches of a silver-stemmed tree.

Presently the trio went inside.

"I'll light up," Tom said, "then you can see how things look."

"Oh, no: you'd better not, dear boy; the folks wouldn't like it," she expostulated.

But he did; and after that Miss Simms seemed to forget even Tom for a little while. She went about in an ecstacy of joy, touching with almost reverent hand the quaint old writing-desk, the carved chairs and tables, the curious little spindle-legged stands and cabinets. It seemed like heaven to be there once more. There was new paper on the walls, fresh paint on the woodwork, pretty new rugs on the floor.

Presently a door opened, and there stood Rachel Stone, her face radiant.

"Why, Rachie!" exclaimed Miss Simms, "you here?"

"I'm working here."

"When are the folks coming?"

"To night," she said, her eyes dancing.

The old lips quivered; the old eyes sought Tom's.

"We must be going, dear boy," she said, gently. "I don't want to be here when they come." Then she turned to Rachel, saying:

"Rachie, dear, I'm glad that you're here in the dear old place, very glad. I hope this will be a real home to you."

The youth that had seemed to come to her as she bent over the springing plants outside had gone, and Tom, looking at her closely, thought she looked older than ever. She felt old, too.

"Come, Tom dear," she said, groping toward him.

He reached out his strong arms and folded her within them.

"Listen to me, dear heart," he said, lovingly; "it is nearly train-time and I must be going. But first I want to tell you that this dear old home and everything in it is yours once more."

She looked up like one dazed, and gasped:

"Mine? this house mine?"

"Yes, it is yours."

She would have fallen, but he upheld her. Leading her to a softly cushioned arm-chair, he knelt beside her and bent his head.

"Say 'God bless you, Tom,' once more," he begged; and her quivering lips murmured, fervently, "God bless you, Tom, dear!" while her trembling hands gently smoothed his hair. Then he arose, touched his lips to her forehead, and said, "Good-by!"

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RIOTING IN JERUSALEM.

A Remarkable Disturbance Created by Jewish Opposition to a Christian Hospital.

IN a letter from Jerusalem to THE CHRISTIAN HERALD, written by an influential Syrian resident, some important information is thus conveyed concerning recent events in the Holy City:

There was an uproar in this city last October, the result of which might have proved of very serious consequences but for the timely action of the British Consul and the Governor of Jerusalem.

The Jewish rabbis, being concerned because of the success of the English Mission in this city, issued several "cherems," or bans, against this Mission; more especially against its newly erected hospital. Their interdicts were printed on large sheets and stamped that they might be posted on public buildings, and signed and sealed by the chief rabbi. They consisted of denunciations against the missionaries and warnings to Jews against attending their meetings, pronouncing the weightiest penalty of excommunication if the prohibition should be transgressed. The last of these prohibitions was put up in May last, soon after the hospital was opened. It affords a sad picture of the fanaticism which still exists among the Jews of the East, pronouncing all the curses of this world and the world to come against those who go to the hospital; forbidding their attendance on the ground that kosher (ritually pure) food cannot be had in the Christian hospital. To make this sure, a stern prohibition is made against any Jewish butcher selling such food to the hospital; declaring the meat sold by any Jewish person to the hospital to be, by that very fact, unlawful to be eaten, because a person who would transgress the provisions of the rabbis in this respect could not be trusted to furnish proper food.

The following is the translation of the "cherem":

"A great and absolute declaration. From the rabbis, chief rabbis, and the councils of the congregations of Israel, both Sepharöim and Ashkenazim. May God keep and preserve them, because of the name of heaven that is profaned for our many sins, and because of the Holy Law and the honor of Israel, which have been profaned by wicked persons and even by some of the people who are considered sound.

"Although anxious with the soul and with their might for the Word of God, they have fallen into great sin. May the Merciful One preserve us! When diseases were prevalent, not thinking it was idolatry to go to the English hospitals, where the known enticers spread a net to catch the souls of Israel, to make them transgress their religion and their faith, for the which they delivered their souls, and shed their blood like water when the oppressors of Israel attacked them without success; but (now) by the subtlety of the enticers they have been caught in their traps and made to pass the threshold of idolatry. May the Lord save us! and to enjoy what is forbidden, going to an evil and unclean place, hearing their babble and slandering sermons in the above-mentioned hospital. (And rumor has it that when the state of the illness is very grave the proud waters are put upon them.) Some also go to receive gifts from the known enticers, and many bring their little sons and daughters to Moloch, by delivering them to the school of the enticers, and sell their faith for a pot of lentils. Woe to the shame, that such things should happen in Israel! And because many are ignorant of the extreme prohibition (thinking one may touch fire and not be burned), therefore, more than fifty years ago, all the great men from the Ashkenazim and Sepharöim—may God keep and preserve them!—assembled and commanded, by all the power of the Holy Law, a positive ban, that no man of Israel should enter their hospital. And that no man should approach the enticers, to receive from them presents, or to hear their vile sermons. And he who transgresses all this will roll upon himself all the curses which are written in the Book of the Law, and all the curses of punishment, and his name shall be separated from Israel, that he may be separated and severed from the holy congregation, and he shall be thrown out of the responsible body; he shall bear his sin and shall die in his own wickedness, and the multitude shall not be punished, God forbid! And so they have decided that any one who may transgress and enter the hospital and die there, shall not be buried in the burial ground of Israel.

"And as we have seen that the hour demands it, we have also commanded that *kosher* meat shall not be sold to them at the above-named hospital, and that no slaughterer shall slaughter for them, and in case any one transgresses this, his slaughtering is condemned.

"According to the previous declaration, if (which God forbid!) any one enters there, he eats *nebhelah* (carcass), because they have no *kosher* meat, and should there be found (which God forbid!) any one who has the name of Israelite and offers them meat, that meat is *nebhelah* (carcass). For, according to our Holy Law, such transgressors cannot be trusted as to what is *kosher;* and now to-day we have come together to strengthen the holy guard, and to put away from us all reproach and such shame. And we have commanded watchmen to watch and to ascertain who transgress all this, either by going to the hospital, or by enjoying or receiving gifts from the enticers, or who cause their sons and daughters to be brought to Moloch, by delivering them to the school of enticers and such like, that their name may be written down for an eternal disgrace in the books of the councils and the holy congregations; that such a man as is above described shall be separated and severed from the congregation of Israel, and he shall no longer belong to our holy congregation until he shall take upon himself the words of the congregations and shall repent with a perfect repentance. And whosoever transgresses and enters their hospital to lie there and shall die there, shall not be buried in an Israelitish grave under any condition in the world without possible allowance or judicial recanting, according as the chief high rabbis have decided more than fifty years ago (and surely we do carry out their intentions!). And his lot and his place shall only be with the enticers in this world and perdition in the world to come.

"So all Israel shall be clean from all reproach and shame, and quiet from evil frights and shall rest safe.

JACOB SAUL ELIASHAR. [L. S.]
MOSES JOSHUA JUDAH LEB.
SAMUEL SALANT. [L. S.]"

The hospital premises have been guarded day after day by Jewish watchmen to see who enters for medical attendance. Such persons who attended have at times had their medicine bottles broken and were excommunicated, and their small allowance, which most Jews are entitled to in the Holy Land, was taken away. The general work at the hospital continued (though the number of attendants greatly diminished), until the 17th October, when a Spanish Jewess suffering from dropsy died. On the 18th October, according to the rule, the hospital authorities sent to the chief rabbi to inform him of the death of a Jewess, and asking him kindly to have her buried. He, however, refused to promise anything until a special meeting was called to decide what was to be done. Meanwhile, the hospital premises were filled with a Jewish mob. On the afternoon of the same day, the British consul was called upon to use his good offices with the Pasha to have the body removed from the hospital. The Pasha communicated with the chief rabbi on this matter, and he promised to have her buried, on condition that the corpse should not be carried by Jewish men, and that he should employ Moslem porters for the purpose. Meanwhile, the hospital premises were guarded the whole night by a large number of Jews. On the 18th, the Pasha, hearing that the Jews had not removed the corpse, was very indignant and decided to telegraph to Constantinople for superior orders. The Jews, however, used their influence with the Mayor of Jerusalem to dissuade the Pasha from acting, and the municipality sent in the afternoon Moslem porters and police to remove the body and have it buried. At the Jewish burying-ground a large number of Jews congregated and would not allow the porters to bury the body there. Fighting ensued between the Jews and police, and the latter were overpowered, being few in number. Mounted police were called upon, and the body was removed to an adjoining piece of land, and whilst the new grave was being dug, the fighting was renewed. The Jews were this time beaten and dispersed, and the body was then safely interred. The great desire of the Jews was not to have the woman buried, but that the body should be cast down into a valley and a heap of stones thrown on her.

On the 20th October, the Pasha sent the police to gather all the Jews who had taken part in the previous day's fighting. About seventy persons were arrested, among them four influential Jews, including the chief rabbi's son. They were, however, released, except about eight who were well known to have taken part. The Jewish community has now decided to send an official declaration to the governor and consuls of Jerusalem informing them that, according to their religion, any Jew entering the Mission Hospital and dying there, cannot be considered as a Jew, and on no account be buried as such.

NO FAITH CURE.

ABOUT STUART'S DYSPEPSIA TABLETS.

They Cure Stomach Troubles and Indigestion Anyway, Whether You Have Faith in Them or Not.

All physicians agree that the element of faith has a great deal to do in the cure of disease.

Firm belief and confidence in a family physician or the same confidence and faith in a patent medicine, have produced remarkable cures in all ages.

This is especially true in nervous troubles and no field offers so prolific a harvest for the quack and charlatan, as the diseases arising from a weak or run down nervous system.

Nevertheless, the most common of all diseases, indigestion and stomach troubles, which in turn cause nervous diseases, heart troubles-consumption and loss of flesh, requires something besides faith to cure.

Mere faith will not digest your food for you, will not give you an appetite, will not increse your flesh, and strengthen your nerves and heart, but Stuart's Dyspepsia Tablets will do these things, because they are composed of the elements of digestion, they contain the juices, acids and peptones necessary to the digestion and assimilation of all wholesome food.

Stuart's Dyspepsia Tablets will digest food if placed in a jar or bottle in water heated to 98 degrees, and they will do it much more effectively when taken into the stomach after meals, whether you have faith that they will or not.

They invigorate the stomach, make pure blood and strong nerves, in the only way that nature can do it, and that is, from plenty of wholesome food well digested. It is not what we eat, but what we digest that does us good.

Stuart's Dyspepsia Tablets are sold by druggists at 50 cents for full sized package.

Little book on cause and cure of stomach troubles mailed free by addressing Stuart Co., Marshall, Mich.

CRAZY WORK 800 SILK REMNANTS, enough for a Quilt 4 sq. yds. 50c. IMMENSE PACK., with floss & patterns, 10c, postpaid. Lemarie's Silk Mill, Little Ferry, N.J.

Largest package—greatest economy.
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The great healing power of warm air and vapor is not, generally, fully appreciated. It is absolutely essential to the cure of Catarrh. By means of a strongly medicated, warm vapor, Dr. Blosser

Cures Catarrh, Bronchitis, Asthma, Deafness, Etc.

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(Kindly mention this paper.)

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New evidence shows that Alkavis, the new botanical product of the Kava Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, by disorders of the Kidneys and Urinary Organs. A remarkable case is that of Rev. A. C. Darling, [illegible] North Constantia N. Y., as told in the New York Herald of recent date. He was cured by Alkavis after he says himself, he had been given up by the best medicine and was pronounced incurable by testimony of extraordinary character. Other diseases of long standing, including rheumatism, other sufferers and 1200 hospitals, were cured in a few days. Up to this time the Kava Kava Shrub Cure Co., No. 418 Fourth Ave., New York, are the only importers of Alkavis and they, in order to prove its value to [illegible] afflicted, will send a free sample, prepaid by mail to every reader of this paper who is a Sufferer from any form of Bladder disorder, Bright's Disease, Dropsy, Gravel, Pain in the Back, Rheumatism, or other affliction due to Uric Acid poisoning of the Urinary Organs. We advise all to send their names and address to the Company and receive the Alkavis and test its wonderful curative powers. It is sent to you free of charge.

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India's Thankful Children.

How God is Blessing the Gifts of Our Readers to the Advancement of Christianity and the Conversion of the People.

A LETTER just received from Pandita Ramabai will gladden the hearts of all who contributed to the Famine Relief Fund, which enabled this devoted Christian lady to extend her work and gather into her refuges many more sufferers than she could otherwise have sheltered. She writes: "I am sending you an account of the past ten months' work among my famine widows. You will rejoice with me to know that over two hundred and twenty of these famine girls have been converted and have confessed Christ publicly by being baptized. God has more than fulfilled his word, as I understood it a year and a half ago, when this heavy affliction came on my people. I believed that if I gathered the poor creatures in his name, he would enable me to support them and lead them to Christ. I have now two hundred and forty-five Christian girls in my homes. We are going to hold a camp-meeting of our own at Khedgaon, and we shall make it a beginning of our village work there. May it please the Lord to convert hundreds and thousands of the people living around the village! Please pray for an outpouring of the Holy Spirit on this meeting. I have never met Dr. Klopsch, the proprietor of THE CHRISTIAN HERALD, but I wish to thank him for all his kindness in sending us the help from the fund given by the dear Christian people of America. It has saved so many from perishing, and now that the poor girls are coming to Christ for the bread of life, I am sure that God will richly bless him and the kind people whose gifts Dr. Klopsch sent to us."

Rev. George H. Brock, of Nellore, writes: "We paid out to-day the last of the fund so kindly sent us through Dr. Klopsch of THE CHRISTIAN HERALD. We held a short meeting, at which we explained to the people how it was that Christian men and women thousands of miles away, had taken compassion on them and had enabled us to feed them for so many weeks. We made it clear to them, as you wished, that it was because they loved Christ and wanted to obey him and be like him, that these kind people had sent their money to your paper to be sent to us. The people sent their salaams to you and to the generous donors, one of their leaders speaking for them. In all, we have given help, with your kind remittances, in thirty-six villages. I supplied the men with shovels and spades and set them to work digging wells in their own villages, paying them by the day. Many of the workers were Christians, but some were Hindoos or Mohammedans.

"This was much the best way of helping them, as it not only provided them with food during their time of scarcity, but was of permanent benefit, as they now have a good well in each village, which will be a great blessing to them in this thirsty land. Besides this, your generous help enabled us to distribute food to the aged, the infirm, and the sick, who in this terrible strain must have perished without such aid. Work of other kinds was also done, which we paid for out of the fund, such as the digging of foundations for our schools and sheds. All the materials for buildings were provided by the mission, and we used your fund only for the payment of wages.

"There are about 140,000 persons on my field, of whom about 10,000 are Christians. Many of these were brought in after the famine of 1877. Most of these are outcastes, but we have now several caste converts, and there are indications that a great break is coming among these higher caste people. The work you have enabled us to do will be a great help to us, as the people get a new view of Christianity, by your gifts, as a religion that takes compassion on the poor and needy. I thank you and every contributor to your fund, not only for the relief you have enabled us to give, but for the benefit it will be to us in opening new doors."

Referring to the relief work which by the help of THE CHRISTIAN HERALD Fund he has carried on, Rev. James Smith of Ahmednagar, India, in a letter dated Nov. 6, which has just come to hand, says: "The work which has pleased me most is my weavers' work. I must have saved hundreds of lives by this. Daily the people tell me that they were desperate when I opened my relief work for them. I had *one hundred and eleven looms* going and fully 500 persons for two months. Over 2,000 people got a living out of this relief work. I have reduced the number of looms to about 100 now and propose to reduce still further during the present month as the people get work for themselves. The very poorest will be kept on for a couple of months more if funds hold out. So far I have sold our saris (cloths) pretty well. The saris are made in the people's houses and when woven and folded are brought for sale. Then they are paid for their labor. I have had more kind words and looks from these weavers, in two months than I had before from all classes in eighteen years. *I wish the readers of* THE CHRISTIAN HERALD *could see them and hear their thanks. It would amply repay them for their generous donations.* It is so simple and unaffected and entirely free from that cringing servility that invariably follows the giving of alms outright."

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A beautiful 6-sheet art calendar given away free to purchasers of FAIRY Soap. This calendar is 10x12 inches in size, is designed by some of America's best artists, lithographed in 12 colors, and can be secured only through your grocer during the holiday season. Ask him for particulars. If he does not sell FAIRY Soap—pure, white, floating—send us his name and we will tell you where you can get a

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Novelties in Home Parties
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Lilian Bell

Reaches Paris in her "letter" in the January JOURNAL, and no American girl has ever written of the holiday city of Europe and the French people as she does in this letter. There is a dash in the letter which makes it, by far, the very best in the series, and gives a better idea what there is in store for those who follow Miss Bell's delightfully-unconventional letters of travel.

For 25 cents we will send The Ladies' Home Journal on trial for three months

ALSO, a handsome illustrated booklet containing our Prospectus for 1898, with portraits of famous writers, and small reproductions of some of the illustrations that are to appear in the Journal in future numbers.

The Curtis Publishing Company, Philadelphia

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What Patrons Say.

My wife is delighted with the Imperial Darning Machine. She now has the children darn the socks, and they do good work with it.—[illegible] & Tolland, Salt Lake City, Utah.

It does the work to perfection, and is a marvel of its kind.—[illegible] Kists, Appleton City, Mo.

I find the Imperial Darner all that you advertised it to be. I would not be without it for anything. It makes a much neater darn than could possibly be made by hand.—[illegible] O'Brien, Upper Sandusky, O.

It makes a very beautiful darn, and for a large hole it saves time and patience.—Mrs. J. L. W. Thna, Lewisville, Va.

Wishing to introduce our 16-page illustrated semi-monthly, FARM AND HOME, into every home where it is not at present taken, we will send it **six months** on trial for only **25 cents**, in silver or stamps, and to everyone subscribing immediately, we will send **The Imperial Darning Machine, free** and postpaid. This is one of the **most usefnl inventions** of modern times. **With this little machine you can make a large darn in two minutes, against twenty** in the **old way**, whilst by it **the darn is woven right into the cloth**, the **new part being entirely uniform** and having an artistically finished appearance, with **all sides exactly alike.**

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'Forbid a fool a thing and that he will do." Don't use SAPOLIO

THE FLAG OF PEACE.

The United States is the first country that has set apart a piece of ground solely devoted to peace. This little piece of ground, which is in Mystic, Ct., consists of three acres and has been named, "Peace Grove." Last August, Countess di Brazza Savorguan and her husband, who have for years past been great promoters of peace principles, started the first peace union in this little grove in Connecticut. Knowing that the United States had the largest population and the smallest standing army, it was decided to begin the work there. It is the intention of the promoters to make this an international affair. The first union was inaugurated last August, and the second in Montreal, Can. Others will be started at different points. The emblem adopted by the union consists of a flag of three colors—white, purple and yellow, surmounted by a star. On the purple centre are two hands clasped over a shield, which is intended to bear the emblems of the different societies. Two outspread wings uphold the hands.

Jesus Alone Helped Him.

Seldom have the teachings of the false and the true been more strikingly yet simply illustrated, to the heathen mind, than in the following incident, related by Rev. A. B. Simpson:

A Chinaman has told us the testimony of his conversion, and his acceptance of Christianity. "I was in a deep pit," he said, "sinking in the mire and helpless to deliver myself. Looking up, I saw a shadow at the top, and soon a venerable face looked over the brink and said: 'My son, I am Confucius, the father of your country. If you had obeyed my teachings you would never have been here.' And then he passed on, with a significant movement of his finger and a cheerless farewell, adding, 'If ever you get out of this, remember to obey my teachings.' But, alas, that did not save me, and I sank deeper in the mire.

"Then Buddha came along, and looking over the edge of the pit he cried, 'My son, just count it all as nothing. Enter into rest. Fold your arms and retire within yourself and you will find Nirvana, the peace to which we all are tending.' I cried, 'Father Buddha, if you will only help me to get out, I will be glad to do so.' 'I could follow your instructions easily if I were where you are, but how can I rest in this awful place?' Buddha passed on and left me to my despair.

"Then another face appeared. It was the face of a man beaming with kindness, and bearing marks of sorrow. He did not linger a moment, but leaped down by my side, threw his arms around me, lifted me out of the mire, brought me to the solid ground above; then did not even bid me farewell, but took off my filthy garments, put new robes upon me, and bade me follow him, saying, 'I will never leave thee nor forsake thee.' That is why I became a Christian. It was because Jesus Christ did not come to me with theories and speculations, but with practical help in my time of need."

Dr. Hunter's Book on the Lungs.

PROGRESS OF MEDICAL SCIENCE.

A little book, published by Dr. Robert Hunter, of 117 West 45th St., New York, gives all the latest discoveries and improvements in the theory and treatment of Lung Diseases. Asthma, Bronchitis, Catarrh and Consumption are fully explained, their differences shown, and their cure by medicated air inhalations pointed out.

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Dr. Hunter's treatment is applied directly to the bronchial tubes and air cells of the lungs by inhalation. He was the father and founder of this treatment, the inventor of the first inhaling instrument ever employed in medical practice, and the discoverer of the only germicidal inhalants which have proved their power to destroy the bacilli of tuberculosis in the lungs, and cure consumption. In addition to applying healing and cleansing balms to the lungs there times a day by his inhaling instruments, he anoints the chest with antiseptic oils, which surround the body with a zone of medicated air, and charges the chamber in which the patient sleeps with purifying antiseptics, thus keeping up a healing action on the lungs day and night.

This is what is meant by inhalation treatment scientifically applied to the cure of weak and diseased lungs. No other treatment in the world is so direct, common-sense and successful. It is not sold but *prescribed* for and is made according to the nature and stage of the disease and condition of the patient.

Dr. Hunter's Book contains many letters from prominent people all over the country who have been successfully treated by him, and will be sent free to readers of THE CHRISTIAN HERALD interested for themselves or friends by addressing him 117 West 45th St., New York.

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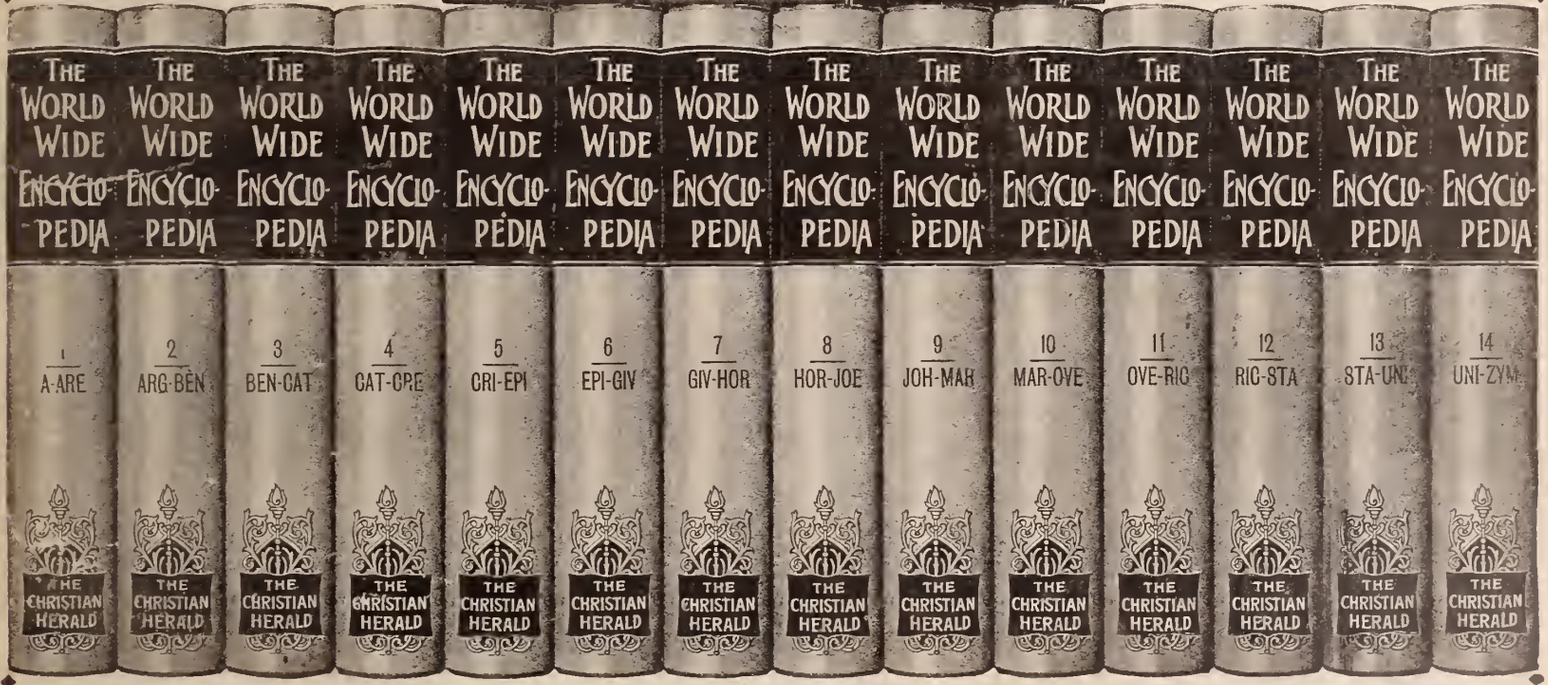

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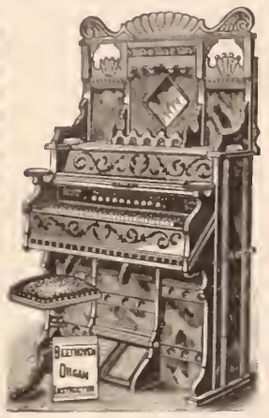

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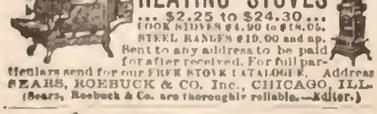

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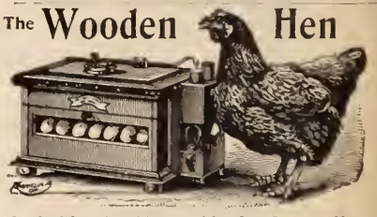

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